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BY WILLIAM SMITH, D.C.L., LL.D.



IN THREE VOLUMES—VOL. III.

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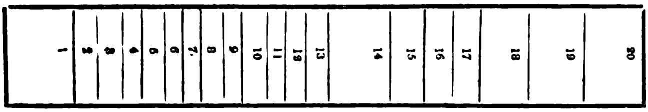
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The Articles which have no initials attached to them are written by the Editor.

LIST OF COINS ENGRAVED IN THE THIRD VOLUME.

In the following list AV indicates that the coin is of gold, AR of silver, Æ of copper, 1Æ first bronze Roman, 2Æ second bronze Roman, 3Æ third bronze Roman. The weight of all gold and silver coins is given, with the exception of the aurei and denarii, which are for the most part of nearly the same weight respectively. When a coin has been reduced or enlarged in the drawing, the diameter of the original coin is given in the last column, the numbers in which refer to the subjoined scale: those which have no numbers affixed to them are of the same size in the drawing as the originals.



Page.	Column.	Coin.	Metal.	Weight.	Size.
4	2	Octavia, sister of Augustus	AV		
5	2	Octavia, wife of Nero	AR		
20	1	Ogulnia Gens	AR		
33	1	Opimia Gens	AR		
39	2	Oppius	Æ		
40	2	Orbiana	AR		
64	1	Otacilia	AR		
67	2	Otho	AV		
76	1	Pacatianus	AR		
84	1	Paetus, P. Aelius	AR		
85	2	Paetus, C. Considius	AR		
93	2	Palicanus, M. Lollius	AR		
112	2	Pansa, C. Vibius	AR		
113	”	” ”	AR		
”	”	” ”	AR		
141	2	Paula, wife of Elagabalus	AR		
”	”	” Elagabalus	AR		
142	1	Paulina	AR		
*160	2	Pausanias	AR	160	
163	2	Pedanius Costa	AR		
189	1	Perdiccas III.	Æ		
208	2	Perseus	AR	264	9
212	1	Pertinax	AR		
213	1	Petillia Gens	AR		
266	1	Philetaerus	AR	262	9
273	1	Philippus I. (emperor)	AR		
”	”	Philippus II. (emperor)	AR		
279	1	Philippus II., king of Macedonia	AV	133	
”	”	Philippus III. ”	AV	133	
”	2	Philippus IV. ”	Æ		
285	2	Philippus V. ”	AR	123	
288	1	Philippus, Marcius	AR		
”	2	Philippus, king of Syria	AR	137	7
317	2	Philopator	Æ		
335	2	Philus, M. Furius	AR		
337	1	Phintias	Æ		
361	2	Phthia	Æ		
365	2	Pictor, N. Fabius	AR		
371	1	C. Piso	AR		
375	1	Cn. Piso	AR		
377	1	M. Piso	AR		
”	”	Piso and Caepio	AR		
379	1	Pitio, L. Sempronius	AR	108	
380	2	Pixodarus	AR		
381	2	Plaetorius	AR		
”	”	” ”	AR		
”	”	” ”	AR		
”	”	Plaetorius	AR		
382	1	Cn. Plancius	AR		
383	2	Plancus, L. Munatius	AR		
384	2	Plancus, L. Plautius	AR		
405	2	Platorinus	AR		
406	2	Plautilla	AR		
423	2	Plotina	AR		
434	2	Polemon II.	AR		
439	1	Pollio, Asinius	2Æ		
489	1	Cn. Pompeius	AR		
491	2	Sex Pompeius	AR		
”	”	” ”	AR		
”	”	” ”	AR		
511	1	Postumus	AR		
511	2	Postumus Junior	AR		
531	1	Probus	AR		
532	2	L. Procillius	AR		
538	2	Procopius	AR		
540	2	C. Proculeius	3Æ		
561	1	Prusias II.	AR		
585	2	Ptolemaeus I., king of Egypt	AV	275	
588	1	Ptolemaeus II. ”	AR	214	8
589	2	Ptolemaeus III. ”	AR	217	7
590	2	Ptolemaeus IV. ”	AR	221	7
592	1	Ptolemaeus V. ”	AV	428	7½
593	2	Ptolemaeus VI. ”	AV		7½
595	1	Ptolemaeus VII. ”	AR	183	7
596	1	Ptolemaeus VIII. ”	AV	429	7½
596	2	Ptolemaeus IX. ”	Æ		
598	1	Ptolemaeus XI. ”	Æ		
598	2	Ptolemaeus XII. ”	AR	103	
599	1	Ptolemaeus, king of Epeirus	Æ		
599	2	Ptolemaeus, king of Mauritania	AR	27	
600	1	Publicia Gens	AR		
604	2	Pulcheria	AV		
605	2	Pupienus	AR		
607	1	Pylaemenes	Æ		
616	1	Pyrrhus	AV	132	
633	2	Quietus	3Æ		
634	1	Quintia Gens	AR		
636	2	Quintillus	3Æ		
642	2	Reginus, C. Antistius	AR		
645	1	Regulus, C. Livineius	AR		
”	2	” ”	AR		
”	”	” ”	AR		
”	”	” ”	AR		
645	2	Regulus, C. Livineius	AR		
”	”	Renia Gens	AR		
646	1	Restio, C. Antius	AR		
650	1	Rhescuporis I.	Æ		
651	1	Rhescuporis II.	AV		
”	”	Rhescuporis III.	AV		

* This coin is plated upon copper.

Page.	Column.	Coin.	Metal.	Weight.	Size.
653	1	Rhoemetalces I., king of Thrace	Æ		
„	2	Rhoemetalces II., „	Æ		
„	„	Rhoemetalces, king of Bosporus	AV		
661	2	Romulus, son of Maxentius	3Æ		
671	1	Rufus, Aurelius	AR		
673	2	Rufus, M. Cordius	AR		
674	1	Rufus, M. Lucilius	AR		
„	2	Rufus, L. Mescinius	AR		
675	2	Rufus, Q. Minucius	AR		
676	2	Rufus, C. Plotius	2Æ		
677	1	Rufus, A. Pupius	3Æ		
„	„	Rufus, Servius	AR		
679	2	Rus, Aufidius	AR		
680	2	L. Rustius	AR		
686	2	Sabina	AR		
687	2	Sabina, Poppaea	Æ		
691	2	Sabinus, Titurius	AR		
„	2	Sabula, L. Cossutius	AR		
699	2	Salonina	AR		
700	1	Saloninus	AR		
701	2	Q. Salvidienus Rufus	AR		
706	2	M. Sanquinius	AR		
713	2	Saserna, L. Hostilius	AR		
722	2	P. Satrienus	AR		
726	1	Saturninus, L. Sentius	AR		
729	1	L. Saufeius	AR		
„	2	Sauromates I.	AV	123	
„	„	Sauromates II.	AV	120	
730	1	Sauromates III.	AV	121	
„	„	Sauromates IV.	AV	120	
734	2	Scantilla	AR		
735	2	Scarpus, L. Pinarius	AR		
738	1	Scaurus, M. Aemilius	AR		
„	2	Scaurus, M. Aurelius	AR		
747	2	L. Scipio Asiaticus	AR		
763	2	Secundus, M. Arrius	AR		
773	1	Seleucus I.	AR	245	
774	2	Seleucus II.	AR	261	8
„	„	Seleucus III.	AR	263	8
775	2	Seleucus IV.	AR	263	7½
„	„	Seleucus VI.	AR	241	8
783	2	Sentia Gens	AR		
789	1	Serranus, M. Atilius	AR		
793	2	Servilia Gens	AR		
797	1	L. Sestius	AR		
„	2	Severina	AR		
804	1	Severus, Alexander	AR		
805	1	Severus, Flavius Valerius	2Æ		
„	2	Severus, Libius	AV		
808	1	Severus, Septimius	AV		
815	2	Sicinia Gens	AR		
822	1	Silanus, D. Junius	AR		
825	1	P. Silius Nerva	AR		
827	2	Silus, M. Sergius	AR		
841	1	Sisenna, Cn. Cornelius	AR		
856	2	Soemis or Soaemias	AR		
885	2	C. Sosius	Æ		
897	1	Spurilia Gens	AR		
922	2	Strabo, L. Volteius	AR		
932	1	Sufenas, Sex. Nonius	AR		
943	1	Sulla	AR		
„	„	„ „	AR		
„	2	„ „	AR		
947	2	Supera, Cornelia	AR		
948	1	Surdinus, L. Naevius	2Æ		
968	2	Tacitus, M. Claudius	3Æ		
974	1	Tamphilus, C. Baebius	AR		
975	2	Tarcondimotus	Æ		
980	2	Q. Tarquitius	AR		
985	1	Taurus, Statilius	Æ		
1013	2	Tetricus, senior	3Æ		
„	„	Tetricus, junior	3Æ		
1068	1	Theodosius I.	AR		
1070	2	Theodosius II.	AV		
1098	1	Thermus, Q. Minucius	AR		
1123	1	Tiberius	AR		
1129	1	Tigranes	AR	247	
1158	2	C. Titinius	AR		
1159	2	Q. Titius	AR		
1161	1	Titus	AV		
1165	2	Torquatus, L. Manlius	AR		
1169	2	Trajanus	AV		
1170	1	Trebania Gens	AR		
1171	1	Trebonianus Gallus	AR		
1175	1	Trigeminus, C. Curiatius	AR		
„	„	Trio, L. Lucretius	AR		
1176	2	Trogus, C. Marius	AR		
1179	1	Tryphon	AR	61	
1181	1	Tubulus, L. Hostilius	3Æ		
1183	2	Tullia Gens	AR		
1190	2	Tullus, M. Maecilius	2Æ		
1192	1	Turpilianus, P. Petronius	AR		
„	„	„ „	AR		
„	„	„ „	AR		
1192	2	„ „	AR		
„	„	„ „	AR		
„	„	„ „	AR		
„	„	„ „	AR		
1201	2	Vabalathus	3Æ		
1202	1	Vala, C. Numonius	AR		
1205	1	Valens	AR		
1210	2	Valentinianus I.	AR		
1211	2	Valentinianus II.	AR		
1214	1	Valentinianus III.	AR		
1215	2	Valeria Galeria	2Æ		
1217	1	Valerianus	AR		
1220	2	Vargunteius	AR		
1227	2	Varro, M. Terentius	AR		
1232	1	Varus, P. Quintilius	Æ		
„	2	Varus, C. Vibius	AR		
1239	1	P. Ventidius	AR		
1246	1	Verus, Annius	2Æ		
„	„	Verus, L. Aurelius	AR		
1248	2	Vespasianus	AV		
1250	1	Vetranio	2Æ		
1251	2	Veturia Gens	AR		
1251	2	Vetus	AR		
1257	1	Victor	AV		
1258	1	Victorinus	AR		
1262	1	Vinicius	AR		
1276	1	Vitellius	AR		
1279	1	Voconius	AR		
1282	1	Volteius	AR		
1282	2	Volusianus	AR		
1284	2	Urbica	3Æ		
1307	2	Xerxes, king of Armenia	Æ		
1311	1	Zenobia	Æ		
1311	2	Zenodorus	Æ		

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OARSES. [Arses.]

OAXES or OAXUS (Ὄαξος), the mythical founder of the town of Oaxus in Crete, is said by some to have been a son of Acacallis, the daughter of Minos (Steph. Byz. *s. v.* Ὄαξος), and by others a son of Apollo by Anchiale. (Serv. *ad Virg. Ecl.* i. 66.) [L. S.]

O'BLACUS. [Obsidius.]

O'BODAS or O'BEDAS (Ὀβόδας, Ὀβέδας). 1. A king of the Arabs of Gaulonitis. Alexander Jannaeus invaded his territory in B. C. 92, but lost his army by an ambuscade in the mountains of Gadara, and escaped himself with difficulty. (Jos. *Ant.* xiii. 13. § 5. *Bell. Jud.* i. 4. § 4.)

2. A king of the Nabathaeans in Arabia Petraea. He appears to have been the successor of Malchus [No. 3], and is mentioned both by Strabo and Josephus as an indolent man, who left the management of all his affairs to Syllaeus. It was in his reign that the expedition of Aelius Gallus into Arabia took place, in B. C. 24. (Strab. xvi. p. 780, &c.; Jos. *Ant.* xv. 9. § 3, xvi. 7. § 6, *Bell. Jud.* i. 24. § 6.) [E. E.]

O'BRIMUS (Ὄβριμος), or O'MBRIMUS (Ὄμβριμος), a Greek rhetorician, probably of Asia, but of uncertain date, two of whose orations are quoted by Stobaeus, namely, Πρωτογόνου κρινομένου φαρμακείας, or ὑπὲρ Πρωτογόνου, and ὑπὲρ Σεβήρου. (Phot. *Cod.* 167; Stobaeus, *Florileg.* vol. ii. p. 277, vol. iii. p. 487, vol. ii. p. 286.)

O'BSEQUENS, JU'LIUS, the name prefixed to a fragment entitled *De Prodigiis* or *Prodigiorum Libellus*, containing a record for many years of those startling phenomena classed by the Romans under the general designation of *Prodigia* or *Ostenta*, which were universally believed to be miraculous manifestations of divine power, and to be intended as solemn warnings of coming events. The series is arranged in regular chronological order, and extends from the consulship of Scipio and Laelius, B. C. 190, to the consulship of Fabius and Aelius, B. C. 11. The materials are derived in a great measure from Livy, whose very words are frequently employed; and although we can in some places detect deviations from the narrative of the historian, these consist chiefly in repetitions, and in variations with regard to dates, discrepancies which may very probably have arisen from the interpolations or carelessness of transcribers. With regard to the compiler we know absolutely nothing, not even the country to which he belonged, nor the age when he flourished. He is mentioned by no ancient writer, and there is no internal evidence to guide us. The style is upon the whole tolerably pure, but certainly does not belong to the Augustan age. Vossius supposes that the author lived before Orosius, and Scaliger believes that he was consulted by St. Jerome; but no substantial arguments have been adduced in support of these assertions.

No MS. of Obsequens is known to exist. The first edition, printed by Aldus in 1508, was taken from a codex belonging to Jocundus of Verona, but this has disappeared, and no other has ever been discovered.

About the middle of the sixteenth century, Conrad Woolfhart, professor at Basle, who assumed the appellation of Conradus Lycosthenes, published a supplement, in which he collected from Livy, Dionysius, Eutropius, and other authorities, the prodigies which had been chronicled from the foundation of the city until the period when the fragment of Obsequens commences, making at the same time additions from the same sources to the text of Obsequens himself. From this time forward the original and the supplement have been usually printed together, and care must be taken in every case to keep the two portions perfectly distinct.

The *Editio Princeps* of Obsequens was published, as we have already stated, by Aldus, 8vo. Venet. 1508 (reprinted 1518), in a volume containing also the epistles of the younger Pliny; the second edition was that of Beatus Rhenanus, 8vo. Argentorat. 1514, in a volume containing also the epistles of Pliny, Aurelius Victor, *De Viris Illustribus*, and Suetonius *De Claris Grammaticis et Rhetoribus*; the third was from the press of Robert Stephens, 8vo. Paris, 1529, and, like the two former, combined with the epistles of Pliny. The first edition, which contained the supplement of Lycosthenes, was that which appeared at Basle. 8vo. 1552 The best are those of Scheffer, 8vo. Amst. 1679, and of Oudendorp, 8vo. Lug. Bat.

1720, especially the latter, to which we may add that of Hase, subjoined to the Valerius Maximus in Lemaire's edition of the Latin classics, 8vo. Paris, 1823, and containing the commentaries of both Scheffer and Oudendorp. No MS. having been employed since the time of Aldus, all the alterations introduced from time to time into the text are purely conjectural.

We have translations into French by George de la Bouthière, 8vo. Lyons, 1555, and by Victor Verger, 12mo. Paris, 1825, and into Italian by Damiano Maraffi, 8vo. Lione, 1554. The first and last of the above contain also translations of the three books by Polydore Virgil on the same topic [W. R.]

OBSI'DIUS. 1. The commander of a Frentanian troop of horse, serving under the consul Laevinus in the campaign against Pyrrhus B. C. 280, distinguished himself in the battle fought at the river Siris in that year, by the daring attempt which he made upon the king's life. He unhorsed Pyrrhus, but was killed by the personal attendants of the king. He is called Oplacus (Ὄπλακος) in Plutarch, Oblacus Vulsinius (Ὄϐλακος Οὐλσίνιος) in Dionysius, but Obsidius in Florus. (Flor. i. 18. § 7; Plut. *Pyrrh.* 16; Dionys. xviii. 2—4.)

2. Discovered in Aethiopia the stone which was named after him *Obsidianus* (Plin. *H. N.* xxxvi. 26. § 67). The name Obsidius Rufus occurs in inscriptions, but is not mentioned elsewhere.

OBULTRO'NIUS SABI'NUS, was quaestor aerarii in A. D. 57, when Nero transferred the charge of the public documents from the quaestors to the praefecti. He was slain by Galba, in Spain, on his accession to the imperial throne, A. D. 68. (Tac. *Ann.* xiii. 28, *Hist.* i. 37.)

OCALEIA (Ὠκάλεια), a daughter of Mantineus, and wife of Abas, by whom she became the mother of Acrisius and Proetus. (Apollod. ii. 2. § 1.) The Scholiast of Euripides (*Orest.* 953) calls her Aglaia. [L. S.]

O'CCIA, a vestal virgin, who died in the reign of Tiberius, A. D. 19, after discharging the duties of her priesthood for the long period of fifty-seven years. (Tac. *Ann.* ii. 58.)

OCEA'NIDES. [NYMPHAE.]

OCE'ANUS (Ὠκεανός), the god of the river Oceanus, by which, according to the most ancient notions of the Greeks, the whole earth was surrounded. An account of this river belongs to mythical geography, and we shall here confine ourselves to describing the place which Oceanus holds in the ancient cosmogony. In the Homeric poems he appears as a mighty god, who yields to none save Zeus. (*Il.* xiv. 245, xx. 7, xxi. 195.) Homer does not mention his parentage, but calls Tethys his wife, by whom he had three daughters, Thetis, Eurynome and Perse. (*Il.* xiv. 302, xviii. 398, *Od.* x. 139.) His palace is placed somewhere in the west (*Il.* xiv. 303, &c.), and there he and Tethys brought up Hera, who was conveyed to them at the time when Zeus was engaged in the struggle with the Titans. Hesiod (*Theog.* 133, 337, &c., 349, &c.) calls Oceanus a son of Uranus and Gaea, the eldest of the Titans, and the husband of Tethys, by whom he begot 3000 rivers, and as many Oceanides, of whom Hesiod mentions only the eldest. (Comp. Apollod. iii. 8. § 1, 10. § 1.) This poet (*Theog.* 282) also speaks of sources of Oceanus. Representations of the god are seen on imperial coins of Tyre and Alexandria. (Hirt, *Mythol. Bilderb.* p. 149.) [L. S.]

OCELLA, LI'VIUS. [GALBA, emperor, p. 206, b.]

OCELLA, SE'RVIUS, respecting whom Caelius tells Cicero that he was detected in adultery twice within three days. (Cic. *ad Fam.* viii. 17, ii. 15.) This Ocella seems to be the same person as Cicero speaks of more than once during the civil wars. (*Ad Att.* x. 10, 13, 17.)

OCELLA'TAE, sisters and vestal virgins, to whom the emperor, Domitian, gave the choice of the mode of their death, when they were proved to have been unfaithful to their vow of chastity. (Suet. *Dom.* 8.)

OCELLI'NA, LI'VIA. [GALBA, p. 206, b.]

OCELLUS or OCYLLUS (Ὤκελλος, Ὤκυλλος), a Lacedaemonian, was one of the three ambassadors who happened to be at Athens when Sphodrias invaded Attica, in B. C. 378. They were apprehended as having been privy to his design, but were released on their pointing out the groundlessness of the suspicion, and on their assurances that the Spartan government would be found to look with disapproval on the attempt of Sphodrias. In B. C. 369, we find Ocellus again at Athens, as one of the ambassadors who were negotiating an alliance between the Athenians and Spartans against Thebes. (Xen. *Hell.* v. 4. §§ 22, &c., vi. 5. §§ 33, &c.; comp. Diod. xv. 29, 63; Plut. *Pelop.* 14.) [E. E.]

OCELLUS LUCA'NUS (Ὄκελλος Λευκανός), as his name implies, was a Lucanian, and a Pythagorean in some sense. There were attributed to him a work, Περὶ Νόμου, or on Law; περὶ βασιλείας καὶ ὁσιότητος, on Kingly Rule and Piety; and περὶ τῆς τοῦ παντὸς φύσιος, on the Nature of the Whole, which last is extant, though whether it is a genuine work is doubtful, or, at least, much disputed.

Ocellus is mentioned in a letter from Archytas to Plato, which is preserved by Diogenes Laërtius (viii. 80), and in this letter the works above mentioned are enumerated. If the letter of Archytas is genuine, it proves that Ocellus lived some time before Archytas, for it speaks of the descendants of Ocellus. Nothing is said in the letter about Ocellus being a Pythagorean. Lucian (*Pro Laps.* &c. vol. i. p. 729, ed. Hemst.) speaks of Ocellus and Archytas as acquainted with Pythagoras, but we know that Archytas lived at least a hundred years after Pythagoras, and Lucian's historical facts are seldom to be relied on. Ocellus is mentioned by still later writers, but their evidence determines nothing as to his period.

As he was a Lucanian, Ocellus would write in the Doric dialect, and as the work attributed to him is in the Ionic, this has been made a ground for impugning its genuineness; but so far from being an argument against the genuineness of the work, this is in its favour, and only shows that some copyist had altered the dialect. Besides this, the fragments from this work, which Stobaeus cites, are in the Doric dialect. It is, however, always a doubtful matter as to early works, which are first mentioned by writers of a much later period, whether they are really genuine. If the existing work is not genuine we must suppose that when it was fabricated the original was lost. It is also possible that it is a kind of new modelled edition of the original; and it is also possible that the

extant work is the original itself, which the brevity and simple close reasoning render a probable conclusion.

This small treatise is divided into four chapters. The first chapter shows that the whole (τὸ πᾶν, or ὁ κόσμος) had no beginning, and will have no end. He maintains that it is consistent with his views of the Cosmos that men have always existed, but he admits that the earth is subject to great revolutions, that Greece (Hellas) has often been and will be barbarous, and that it has sustained great physical changes. The object of the sexual intercourse, he says, is not pleasure, but the procreation of children and the permanence of the human race. Accordingly, the commerce of the sexes should be regulated by decency, moderation, and congruity in the male and female, in order that healthy beings may be produced, and that families may be happy; for families compose states, and if the parts are unsound, so will the whole be. The book appears to be a fragment. The physical philosophy is crude and worthless, but the fundamental ideas are clearly conceived and happily expressed.

The best editions are by A. F. W. Rudolphi, Leipzig, 1801—8, with copious notes and commentaries, and by Mullach; the latter edition bears the title, "Aristotelis de Melisso, Xenophane et Gorgia Disputationes cum Eleaticorum philosophorum fragmentis, et Ocelli Lucani, qui fertur, de universa natura libello." Berlin, 1846. There is another good edition by Batteux, Paris, 1768, three vols. 12mo. An edition was published at Berlin, 1762, 8vo., by the Marquis d'Argens, with a French translation, and a good commentary. Ocellus was translated into English by Thomas Taylor, 1831, 8vo. [G. L.]

O'CHIMUS (Ὄχιμος), a Rhodian king, a son of Helios and Rhodos. He was married to the nymph Hegetoria, and the father of Cydippe, who married Ochimus' brother Cercaphus. (Diod. v. 56, 57; Plut. *Quaest. Graec.* 27.) [L. S.]

OCHUS. [ARTAXERXES III.]

OCNUS, a son of Tiberis and Manto, and the reputed founder of the town of Mantua, though according to others he was a brother or a son of Auletes, and the founder of Cesena in Gaul. (Serv. ad *Aen.* x. 198.) [L. S.]

O'CREA, C. LU'SCIUS, a senator mentioned by Cicero in his speech for Roscius, the actor (c. 14).

OCRI'SIA or OCLI'SIA, the mother of Servius Tullius, according to the old Roman legends. She was one of the captives taken at the conquest of Corniculum by the Romans, and in consequence of her beauty and modesty was given by Tarquinius as a handmaid to his queen, Tanaquil. One day, in the royal palace, when she was presenting some cakes as an offering to the household genius, she saw in the fire the genitale of a man. Tanaquil commanded her to dress herself as a bride, and to shut herself up alone in the chapel, in which the miracle had occurred. Thereupon she became pregnant by a god, whom some regarded as the Lar of the house, others as Vulcan. The offspring of this connexion was Servius Tullius. The more prosaic account represents her as having been first the wife of Spurius Tullius in Corniculum or at Tibur, and relates that after she was carried to Rome she married one of the clients of Tarquinius Priscus, and became by him the mother of Servius Tullius. (Dionys. iv. 1, 2; Ov. *Fast.* vi. 625, &c.; Plin. *H. N.* xxxvi. 27. s. 70; Festus, *s. v. Nothum*; Plut. *de Fort. Rom.* 10; Niebuhr, *Hist. of Rome*, vol. i. p. 364.)

OCTACI'LIUS. [OTACILIUS.]

OCTAVE'NUS, a Roman jurist, who is cited by Valens (Dig. 36. tit. 1. s. 67), by Pomponius, who couples him with Aristo (Dig. 40. tit. 5. s. 20), and by Paulus, who joins him with Proculus (Dig. 18. tit. 6. s. 8), from which we may conclude that he lived after the time of Tiberius. It has been conjectured that he wrote on the Lex Julia et Papia, but the passages alleged in proof of this (Dig. 23. tit. 2. s. 44, 40. tit. 9. s. 32) are not decisive. He is also quoted by Ulpian and others. [G. L.]

OCTA'VIA, 1. The elder daughter of C. Octavius, praetor, B. C. 61, by his first wife, Ancharia, and half-sister of the emperor, Augustus. (Suet. *Aug.* 4.) Plutarch erroneously makes this Octavia the wife of Marcellus and of M. Antonius.

2. The younger daughter of C. Octavius, by his second wife, Atia, and own sister of the emperor, Augustus, was married first to C. Marcellus, consul, B. C. 50, and subsequently to the triumvir, M. Antonius. (Suet. *l. c.*) Plutarch (*Anton.* 31), as has been remarked above, makes the elder Octavia the wife of the triumvir; and he has lately found a supporter of his opinion in Weichert (*De Cassio Parmensi*, p. 348, &c.), though some modern scholars, adopting the views of Perizonius, have decided in favour of the authority of Suetonius. The question is fully discussed by Drumann (*Geschichte Roms*, vol. iv. p. 235), who adheres, on good reasons as it appears to us, to the opinion of Perizonius; but for the arguments adduced on each side of the question we must refer the reader to Drumann.

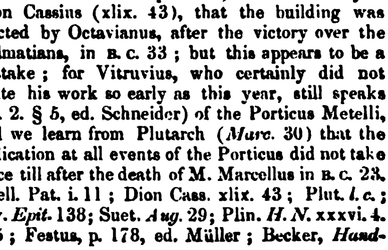
Octavia had been married to Marcellus before the year B. C. 54, for Julius Caesar, who was her great uncle, was anxious to divorce her from Marcellus that she might marry Pompey, who had then just lost his wife, Julia, the only daughter of Caesar. (Suet. *Caes.* 27.) Pompey, however, declined the proposal, and Octavia's husband continued to be one of the warmest opponents of Caesar. [MARCELLUS, No. 14.] But after the battle of Pharsalia he sued for and easily obtained the forgiveness of the conqueror; and Octavia appears to have lived quietly with her husband at Rome till the assassination of the dictator in B. C. 44. She lost her husband towards the latter end of B. C. 41; and as Fulvia, the wife of Antony, died about the same time, Octavianus and Antony, who had lately been at variance, cemented their reconciliation by the marriage of Octavia to Antony. Octavia was at the time pregnant by her former husband, but the senate passed a decree by which she was permitted to marry at once. This marriage caused the greatest joy among all classes, and especially in the army, and was regarded as a harbinger of a lasting peace. Octavianus was warmly attached to his sister, and she possessed all the charms, accomplishments and virtues likely to fascinate the affections and secure a lasting influence over the mind of a husband. Her beauty was universally allowed to be superior to that of Cleopatra, and her virtue was such as to excite even admiration in an age of growing licentiousness and corruption. Plutarch only expresses the feelings of her contemporaries when he calls her χρῆμα θαυ-

μαστὸν γυναικός. (Plut. *Ant.* 31.) Nor at first did this union disappoint public expectation. By the side of Octavia, Antony for a time forgot Cleopatra, and the misunderstandings and jealousies which had again arisen between her brother and husband, and which threatened an open rupture in the year 36, were removed by her influence and intervention. But Antony had by this time become tired of his wife; a virtuous woman soon palled the sated appetite of such a profligate debauchee, and he now longed to enjoy again the wanton charms of his former mistress, Cleopatra. The war with the Parthians summoned him to the East, to which he went with all the greater pleasure, as in the East he would again meet with the Egyptian queen. Octavia accompanied him from Italy as far as Corcyra, but upon arriving at that island he sent her back to her brother, under the pretext of not exposing her to the perils and hardships of the war (Dion Cass. xlviii. 54); though, according to other authorities, he parted with her in Italy. (Plut. *Ant.* 35; Appian. *B. C.* v. 95.) On arriving in Asia, Antony soon forgot, in the arms of Cleopatra, both his wife and the Parthians, and thus sullied both his own honour and that of the Roman arms. Octavia, however, resolved to make an effort to regain the lost affections of her husband. In the following year, B. C. 35, she set out from Italy with reinforcements of men and money to assist Antony in his war against Artavasdes, king of Armenia; but Antony resolved not to meet the woman whom he had so deeply injured, and accordingly sent her a message, when she had arrived as far as Athens, requesting her to return home. Octavia obeyed; she was great-minded enough to send him the money and troops, and he mean enough to accept them. It is stated that Octavianus had supplied her with the troops because he foresaw the way in which Antony would act, and was anxious to obtain additional grounds to justify him in the impending war. On her return to Rome, Octavianus ordered her to leave her husband's house and come and reside with him, but she refused to do so, and would not appear as one of the causes of the war; she remained in her husband's abode, where she educated Antony's younger son, by Fulvia, with her own children. (Plut. *Ant.* 53, 54.) But this noble conduct had no effect upon the hardened heart of Antony, who had become the complete slave of Cleopatra; and when the war broke out in B. C. 32, he sent his faithful wife a bill of divorce. After the death of Antony she still remained true to the interests of his children, notwithstanding the wrongs she had received from their father. For Julus, the younger son of Antony, by Fulvia, she obtained the special favour of Augustus, and she even brought up with maternal care his children by Cleopatra. She died in B. C. 11, and was buried in the Julian heroum, where Augustus delivered the funeral oration in her honour, but separated from the corpse by a hanging. Her funeral was a public one; her sons-in-law carried her to the grave; but many of the honours decreed by the senate were declined by the emperor. (Dion Cass. liv. 35; Senec. *ad Polyb.* 34.)

Octavia had five children, three by Marcellus, a son and two daughters, and two by Antony, both daughters. Her son, M. Marcellus, was adopted by Octavianus, and was destined to be his successor, but died in B. C. 23. [MARCELLUS, No. 15.] Of her two daughters by her former husband, one was married to M. Agrippa, and subsequently to Julus Antonius [MARCELLA], but of the fate of the other daughter we have no information. The descendants of her two daughters by Antonius successively ruled the Roman world. The elder of them married L. Domitius Ahenobarbus, and became the grandmother of the emperor Nero; the younger of them married Drusus, the brother of the emperor Tiberius, and became the mother of the emperor Claudius, and the grandmother of the emperor Caligula. [ANTONIA, Nos. 5 and 6.] A complete view of the descendants of Octavia is given in the stemma on p. 7.

(The authorities for the life of Octavia are collected by Drumann, *Geschichte Roms*, vol. v. pp. 235—244. The most important passages are:— Appian, *B. C.* v. 64, 67, 93, 95, 138; Dion Cass. xlvii. 7, xlviii. 31, 54, xlix. 33, l. 3, 26, li. 15, liv. 35; Plut. *Ant.* 31, 33, 35, 57, 59, 87; Suet. *Caes.* 27, *Aug.* 4, 61.)

One of the most important public buildings erected in Rome in the reign of Augustus was called after Octavia, and bore the name of *Porticus Octaviae.* It must be carefully distinguished from the *Porticus Octavia*, which was built by Cn. Octavius, who commanded the fleet in the war against Perseus, king of Macedonia. [OCTAVIUS, No. 3.] The former was built by Augustus, in the name of his sister, whence some writers speak of it as the work of the emperor, and others as the work of Octavia. It lay between the Circus Flaminius and the theatre of Marcellus, occupying the same site as the porticus which was built by Q. Caecilius Metellus, after his triumph over Macedonia, in B. C. 146 [METELLUS, No. 5], and enclosing, as the porticus of Metellus had done, the two temples of Jupiter Stator and of Juno. The Porticus Octaviae contained a public library, which frequently served as a place of meeting for the senate, and is hence called *Curia Octavia.* The whole suite of buildings is sometimes termed *Octaviae Opera.* It contained a vast number of statues, paintings, and other valuable works of art, but they were all destroyed, together with the library, by the fire which consumed the building in the reign of Titus (Dion Cass. lxvi. 24). There is some doubt as to the time at which Augustus built the Porticus Octaviae. It is usually stated, on the authority of Dion Cassius (xlix. 43), that the building was erected by Octavianus, after the victory over the Dalmatians, in B. C. 33; but this appears to be a mistake; for Vitruvius, who certainly did not write his work so early as this year, still speaks (iii. 2. § 5, ed. Schneider) of the Porticus Metelli, and we learn from Plutarch (*Marc.* 30) that the dedication at all events of the Porticus did not take place till after the death of M. Marcellus in B. C. 23. (Vell. Pat. i. 11; Dion Cass. xlix. 43; Plut. *l. c.*; Liv. *Epit.* 138; Suet. *Aug.* 29; Plin. *H. N.* xxxvi. 4. s. 5; Festus, p. 178, ed. Müller; Becker, *Hand-*



COIN OF OCTAVIA, THE SISTER OF AUGUSTUS.

buch der Römischen Alterthümer, vol. i. pp. 608—612.)

3. The daughter of the emperor Claudius, by his third wife, the notorious Valeria Messalina, was born about A. D. 42; since Tacitus, speaking of her death in A. D. 62, says that she was then in the twentieth year of her age. (Tac. *Ann.* xiv. 64.) She was called Octavia after her great grandmother, the sister of Augustus [No. 2]. As early as the year 48, Octavia was betrothed by Claudius to L. Silanus, a youth of distinguished family and much beloved by the people; but Agrippina, who had secured the affections of the weak-minded Claudius, resolved to prevent the marriage, in order that Octavia might marry her own son Domitius, afterwards the emperor Nero. She had no difficulty in rendering Silanus an object of suspicion to Claudius; and as Silanus saw that he was doomed, he put an end to his life at the beginning of the following year (A. D. 49), on the very day on which Claudius was married to Agrippina. Octavia was now betrothed to the young Domitius, but the marriage did not take place till A. D. 53, the year before the death of Claudius, when Nero, as he was now called, having been adopted by Claudius, was only sixteen years of age, and Octavia but eleven. (Tac. *Ann.* xii. 58.) Suetonius, with less probability, places the marriage still earlier (*Ner.* 7). Nero from the first never liked his wife, and soon after his succession ceased to pay her any attention. He was first captivated by a freedwoman of the name of Acte, who shortly after had to give way to Poppaea Sabina, the wife of Otho, who was afterwards emperor. Of the latter he was so enamoured that he resolved to recognize her as his legal wife; and accordingly in A. D. 62 he divorced Octavia on the alleged ground of sterility, and in sixteen days after married Poppaea. But Poppaea, not satisfied with obtaining the place of Octavia, induced one of the servants of the latter to accuse her of adultery with a slave; but most of her slaves when put to the torture persisted in maintaining the innocence of their mistress. Notwithstanding this she was ordered to leave the city and retire to Campania, where she was placed under the surveillance of soldiers; but in consequence of the complaints and murmurs of the people, Nero recalled her to Rome. The people celebrated her return with the most unbounded joy, which, however, only sealed her ruin. Poppaea again worked upon the passions and the fears of her husband; Anicetus was induced to confess that he had been the paramour of Octavia; and the unhappy girl was thereupon removed to the little island of Pandataria, where she was shortly after put to death. The scene of her death is painted by the masterly hand of Tacitus. She feared to die; and as her terror was so great that the blood would not flow from her veins after they were opened, she was carried into a bath and stifled by the vapour. It is even added that her head was cut off and sent to Rome to glut the vengeance of Poppaea. Her untimely end excited general commiseration. (Tac. *Ann.* xi. 32, xii. 2—9, 58, xiii. 12, xiv. 60—64; Suet. *Claud.* 27, *Ner.* 7, 35; Dion Cass. lx. 31, 33, lxi. 7, lxii. 13.) Octavia is the heroine of a tragedy, found among the works of Seneca, but the author of which was more probably Curiatius Maternus. See *Octavia Praetexta. Curiatio Materno vindicat. edidit F. Ritter*, Bonnae, 1843.



COIN OF OCTAVIA, THE WIFE OF NERO.

OCTA'VIA GENS, celebrated in history on account of the emperor Augustus belonging to it. It was a plebeian gens, and is not mentioned till the year B. C. 230, when Cn. Octavius Rufus obtained the quaestorship. This Cn. Octavius left two sons, Cneius and Caius. The descendants of Cneius held many of the higher magistracies, and his son obtained the consulship in B. C. 165; but the descendants of Caius, from whom the emperor Augustus sprang, did not rise to any importance, but continued simple equites, and the first of them, who was enrolled among the senators, was the father of Augustus. The gens originally came from the Volscian town of Velitrae, where there was a street in the most frequented part of the town, and likewise an altar, both bearing the name of Octavius (Suet. *Aug.* 1, 2; Vell. Pat. ii. 59; Dion Cass. xlv. 1). This is all that can be related with certainty respecting the history of this gens; but as it became the fashion towards the end of the republic for the Roman nobles to trace their origin to the gods and to the heroes of olden time, it was natural that a family, which became connected with the Julia gens, and from which the emperor Augustus sprang, should have an ancient and noble origin assigned to it. Accordingly, we read in Suetonius (*Aug.* 2) that the members of this gens received the Roman franchise from Tarquinius Priscus, and were enrolled among the patricians by his successor Servius Tullius; that they afterwards passed over to the plebeians, and that Julius Caesar a long while afterwards conferred the patrician rank upon them again. There is nothing improbable in this statement by itself; but since neither Livy nor Dionysius make any mention of the Octavii, when they speak of Velitrae, it is evident that they did not believe the tale; and since, moreover, the Octavii are nowhere mentioned in history till the latter half of the third century before the Christian aera, we may safely reject the early origin of the gens. The name of Octavius, however, was widely spread in Latium, and is found at a very early time, of which we have an example in the case of Octavius Mamilius, to whom Tarquinius Superbus gave his daughter in marriage. The name was evidently derived from the praenomen Octavus, just as from Quintus, Sextus, and Septimus, came the gentile names of Quintius, Sextius, and Septimius. In the times of the republic none of the Octavii, who were descended from Cn. Octavius Rufus, bore any cognomen with the exception of Rufus, and even this surname is rarely mentioned. The stemma on page 7. exhibits all the descendants of Cn. Octavius Rufus. The descendants of the emperor Augustus by his daughter Julia are given in Vol. I. p. 430, and a list of the descendants of his sister Octavia is annexed here; so that the two together present a complete view of the imperial

family. In consequence of the intermarriages in this family, part of this stemma repeats a portion of the stemma in Vol. I. p. 430, and also of the stemma of the Drusi given in Vol. I. p. 1076; but it is thought better for the sake of clearness to make this repetition.

There are a few other persons of the name of Octavii, who were not descended from Cn. Octavius Rufus, or whose descent cannot be traced. Most of them bore cognomens under which they are given, namely, BALBUS, LIGUR, MARSUS, NASO: those who have no cognomens are given under Octavius after the descendants of Cn. Octavius Rufus.

OCTAVIA'NUS. [AUGUSTUS.]

OCTAVIUS. 1. CN. OCTAVIUS RUFUS, quaestor about B. C. 230, may be regarded as the founder of the family. [OCTAVIA GENS.] Suetonius calls him Caius; but this is probably a mistake, as Drumann has remarked, since the name of his eldest son was Cneius, and it was the rule among the Romans for the eldest son to inherit the praenomen of his father. (Suet. *Aug.* 2.)

2. CN. OCTAVIUS, son of the preceding, was plebeian aedile in B. C. 206 with Sp. Lucretius, and was with him elected to the praetorship for the following year, B. C. 205. Octavius obtained Sardinia as his province, and captured off the island eighty Carthaginian ships of burden. In the following year, B. C. 204, he handed over the province to his successor Tib. Claudius, but his imperium was extended for another year, and he was commanded by the senate to keep watch over the coasts in those parts with a fleet of forty ships. He was also employed in this year in carrying to the Roman army in Africa supplies of provisions and clothes. Next year. B. C. 203, his command was again prolonged, and the protection of the coasts of Sardinia was again entrusted to him; and while he was employed, as he had been in the preceding year, in carrying supplies to Africa, he was surprised off the coast of Africa by a fearful storm, which destroyed the greater part of his fleet, consisting of 200 transport vessels and 30 ships of war. Octavius himself, with the ships of war, obtained shelter under the promontory of Apollo. Octavius was present at the battle of Zama, in B. C. 202, and Scipio placed so much confidence in him that he commanded him after the battle to march upon Carthage with the land forces, while he himself blockaded the harbour with the fleet. In B. C. 201 Octavius returned with part of the fleet to Italy, and handed over to the propraetor, M. Valerius Laevinus, thirty-eight ships for the prosecution of the war against Philip of Macedon. But he was not long allowed to remain inactive. In B. C. 200 he was sent into Africa as one of the three ambassadors to Carthage, Masinissa, and Vermina, the son of Syphax. In B. C. 194 he was one of the commissioners for founding a colony at Croton in Southern Italy, and two years afterwards, B. C. 192, just before the breaking out of the war with Antiochus the Great, he was sent into Greece in order to support the Roman interests in those parts. (Liv. xxviii. 38, 46, xxix. 13, 36, xxx. 2, 24, 36, xxxi. 3, 11, xxxiv. 45, xxxv. 23, xxxvi. 16.)

3. CN. OCTAVIUS, son of No. 2. In the winter of B. C. 170 he was sent into Greece as ambassador, with C. Popillius Laenas, and on his return to Rome in 169, he was elected one of the decemviri sacrorum. He was praetor in B. C. 168, and had as his province the command of the fleet in the war against Perseus. After the defeat of Perseus at Pydna, by the consul Aemilius Paullus, Octavius sailed to Samothrace, where the king had taken refuge. Perseus surrendered himself to Octavius, who thereupon conducted him to the consul at Amphipolis. In the following year, 167, Octavius sailed to Rome with the booty which had been gained in the war, and on the 1st of December, in that year, he obtained the honour of a naval triumph. (Liv. xliii. 17, xliv. 17, 18, 21, 35, xlv. 5, 6, 33; Polyb. xxviii. 3, 5; Vell. Pat. i. 9; Plut. *Aemil. Paull.* 26; Plin. *H. N.* xxxiv. 3. s. 7; Festus, *s. v. Octaviae.*)

The wealth which Octavius had obtained in Greece enabled him to live in great splendour on his return to Rome. He built a magnificent house on the Palatine, which, according to Cicero (*de Off.* i. 39), contributed to his election to the consulship, and he also erected a beautiful porticus, which is spoken of below. He was consul with T. Manlius Torquatus in B. C. 165, being the first member of his family who obtained this dignity. In B. C. 162 Octavius was sent with two colleagues into Syria, which was in a state of great confusion in consequence of the contentions for the guardianship of the young king Antiochus V.; and the Romans therefore considered it a favourable opportunity for enforcing the terms of the peace made with Antiochus the Great, by which the Syrian monarchs were prevented from having a fleet and rearing elephants. But this embassy cost Octavius his life, for he was assassinated in the gymnasium at Laodiceia, by a Syrian Greek of the name of Leptines, at the instigation, as was supposed, of Lysias, the guardian of the young king. [LEPTINES.] A statue of Octavius was placed on the rostra at Rome, where it was in the time of Cicero. (Terent. *Hecyr.* titul.; Cic. *de Fin.* i. 7, *Philipp.* ix. 2; Obsequ. 72; Polyb. xxxi. 12, 13, 19—21; Appian, *Syr.* 46; Plin. *H. N.* xxxiv. 6. s. 11, who confounds the last embassy of Octavius with a different one: comp. LAENAS, No. 5.)

The porticus erected by Cn. Octavius was called *Porticus Octavia*, and must be carefully distinguished from the *Porticus Octaviae*, built by Augustus in the name of his sister. [OCTAVIA, No. 2.] The former was near the theatre of Pompey, by the Flaminian circus. It contained two rows of columns of the Corinthian order with brazen capitals, and was hence also called the Porticus Corinthia. It was rebuilt by Augustus, who allowed it to retain its ancient name, but it appears to have been destroyed, or to have perished in some way, before the time of Pliny, as he speaks of it only from what he had read. (Vell. Pat. ii. 1; Festus, *s. v. Octavias*; Plin. *H. N.* xxxiv. 3. s. 7; *Monumentum Ancyranum*, p. 32. l. 43, &c., ed. Franzius, Berol. 1845; Müller, *Praefatio ad Festum*, p. xxix.; Becker, *Römisch. Alterthüm.* vol. i. p. 617.)

4. CN. OCTAVIUS, son of No. 3, was consul B. C. 128, and was accustomed to speak in the courts of justice. (Cic. *de Orat.* i. 36.)

5. M. OCTAVIUS, may be, as Drumann has stated, a younger son of No. 3, so far as the time at which he lived is concerned, but no ancient writer speaks of him as his son. It would appear from Obsequens (c. 130) that he bore the surname of Caecina, but the reading is perhaps faulty. He

STEMMA OCTAVIORUM.

1. Cn. Octavius Rufus, quaestor, B. C. 230.
   - 2. Cn. Octavius, praetor, B. C. 205.
     - 3. Cn. Octavius, cos. B. C. 165.
       - 4. Cn. Octavius, cos. B. C. 128.
         - 6. Cn. Octavius, cos. B. C. 87.
           - 8. L. Octavius, cos. B. C. 75.
         - 7. M. Octavius, trib. pl.
           - 9. Cn. Octavius, cos. B. C. 76.
             - 10. M. Octavius, aedil. B. C. 50.
       - 5. M. Octavius, trib. pl. B. C. 133.
   - 11. C. Octavius, eques.
     - 12. C. Octavius, trib. mil. B. C. 216
       - 13. C. Octavius, equ. Rom.
         - 14. C. Octavius, praetor, B. C. 61, married 1. Ancharia, 2. Atia.
           - 15. Octavia major.
           - 16. Octavia minor, m. 1. C. Marcellus, cos. B. C. 50. 2. M. Antonius, triumvir. (For her offspring see below.)
           - 17. C. Octavius, afterwards the emperor AUGUSTUS, married 1. Clodia, 2. Scribonia, 3. Livia.
             - Julia. (For her offspring see Vol. I. p. 430.)

DESCENDANTS OF OCTAVIA.

OCTAVIA married

- 1. C. Marcellus, cos. B.C. 50.
  - 1. M. Marcellus, died B. C. 23.
  - 2. Marcella major, married 1. M. Vipsanius Agrippa. 2. Julus Antonius, son of the triumvir.
    - L. Antonius, (Tac. Ann. iv. 44.)
  - 3. Marcella minor.
- 2. M. Antonius, triumvir.
  - 1. Antonia major, married L. Domitius Ahenobarbus, cos. B. C. 16.
    - 1. Cn. Domitius Ahenobarbus, cos. A. D. 32, m. Agrippina, daughter of Germanicus.
      - L. Domitius Ahenobarbus, the emperor Nero. m. 1. Octavia. 2. Poppaea.
    - 2. Domitia, married Crispus Passienus.
    - 3. Domitia Lepida, m. M. Valerius Messalla.
      - Valeria Messalina, wife of the emperor Claudius.
  - 2. Antonia minor, m. Drusus, the brother of the emperor Tiberius.
    - 1. Germanicus, married Agrippina, dr. of Julia, the daughter of Augustus.
      - 1. Nero, m. Julia, daughter of Drusus, son of Tiberius; died A. D. 30.
      - 2. Drusus, died A. D. 33.
      - 3. C. Caesar (emperor CALIGULA), m. 1. Claudia. 2. Livia Orestilla. 3. Lollia Paulina. 4. Caesonia.
        - Julia Drusilla, killed A. D. 41.
      - 4. Agrippina, m. Cn. Domitius.
        - The emperor Nero.
      - 5. Drusilla, m. 1. L. Cassius. 2. M. Aemilius Lepidus.
      - 6. Julia Livilla.
    - 2. Livia, married 1. C. Caesar. 2. Drusus, son of Tiberius.
      - Julia, married Nero, son of Germanicus.
    - 3. The emperor CLAUDIUS. m. 1. Plautia Urgulanilla. 2. Aelia Paetina. 3. Valeria Messalina. 4. Agrippina, mother of Nero.
      - By Urgulanilla.
        - 1. Drusus, died A. D. 20.
        - 2. Claudia.
      - By Paetina.
        - Antonia, killed by Nero, A. D. 66. m. 1. Cn. Pompeius. 2. Faustus Sulla.
      - By Valeria Messalina.
        - 1. Claudius Britannicus, killed A. D. 55.
        - 2. Octavia, m. Nero, the emperor; killed A. D. 62.

was the colleague of Tib. Gracchus in the tribunate of the plebs, B. C. 133, and opposed his tribunitian veto to the passing of the agrarian law. The history of his opposition, and the way in which he was in consequence deposed from his office by Tib. Gracchus, are fully detailed in the life of the latter. [Vol. II. p. 292, a.] Octavius is naturally either praised or blamed according to the different views entertained by persons of the laws of Gracchus. Cicero (*Brut.* 25) calls Octavius *civis in rebus optimis constantissimus*, and praises him for his skill in speaking. We learn from Plutarch that Octavius was a personal friend of Gracchus, and that it was with considerable reluctance that the nobles persuaded him to oppose his friend, but to this course he was probably also prompted by possessing a large tract of public land. Plutarch likewise adds that though Octavius and Gracchus opposed one another with great earnestness and rivalry, yet they are said never to have uttered a disparaging word against one another. (Plut. *Tib. Gracch.* 10.) Dion Cassius, on the contrary, says (*Fragm.* 87, ed. Reimarus) that Octavius opposed Gracchus of his own accord, through jealousy springing from their relationship to one another: and that they were related in some way may also be inferred from another passage of Plutarch (*C. Gracch.* 4), from which we learn that C. Gracchus dropped a measure directed against Octavius at the request of his mother Octavia.

6. Cn. Octavius, son of No. 4. He was one of the staunch supporters of the aristocratical party, which was perhaps the reason that he failed in obtaining the aedileship. (Cic. *pro Planc.* 21.) He was consul in B. C. 87 with L. Cornelius Cinna, the year after the consulship of Sulla and the banishment of Marius and his leading partisans. Sulla was now absent in Greece, engaged in the war against Mithridates, and upon Octavius, therefore, devolved the support of the interests of his party. Immediately after Sulla's departure from Italy, Cinna attempted to obtain the power for the Marian party by incorporating the new Italian citizens among the thirty-five tribes. Octavius offered the most vehement resistance, and, in the contentions which ensued, he displayed an amount of eloquence for which previously credit had not been given him. (Cic. *Brut.* 47.) But from words the two parties soon came to blows. A dreadful conflict took place in the forum, and Cinna was driven out of the city with great slaughter. The senate followed up their victory by depriving Cinna of his consulship, and appointing L. Cornelius Merula in his stead. But Cinna soon collected a considerable army, with which he marched against Rome, and Marius, as soon as he heard of these changes, returned from Africa and levied some troops, with which he likewise proceeded against the city. The soldiers of Octavius seem to have had no confidence in their general, and therefore offered to place themselves under the command of Metellus Pius, who had been summoned to Rome by the senate. [Metellus, No. 19.] But when Metellus refused to take the command, and numbers of the soldiers therefore deserted to the enemy, the senate had no other course left them but submission. Metellus fled from the city, and the friends of Octavius begged him to do the same; but, trusting to the promises of Marius and Cinna, and still more to the assurances of the diviners, that he would suffer no harm, he remained in Rome, declaring that being consul he would not abandon his country. Accordingly, when the troops of Marius and Cinna began to march into the city, he stationed himself on the Janiculum, with the soldiers that still remained faithful to him, and there, seated on his curule throne, was killed by Censorinus, who had been sent for that purpose by the victorious party. His head was cut off and suspended on the rostra. This is the account of Appian, but the manner of his death is related somewhat differently by Plutarch. Octavius seems, upon the whole, to have been an upright man, but he was very superstitious, slow in action and in council, and did not possess remarkable abilities of any kind. (Appian, *B. C.* i. 64, 68—71; Plut. *Mar.* 41, 42; Val. Max. i. 6. § 10; Dion Cass. *Fragm.* 117, 118, ed. Reimarus; Liv. *Epit.* 79, 80; Flor. iii. 21. § 9; Cic. *in Cat.* iii. 10, *de Harusp. Resp.* 24, *Philipp.* xiii. 1, xiv. 8, *Tuscul.* v. 19, *pro Sest.* 36, *de Divin.* i. 2, *de Nat. Deor.* ii. 5.)

7. M. Octavius, described by Cicero as Cn. f., must be the younger son of No. 4. In his tribunate of the plebs, the year of which is not stated, he brought forward a law for raising the price at which corn was sold to the people by the Frumentaria lex of C. Gracchus, since it was found that the treasury was quite drained by the law of Gracchus. Cicero attributes the enactment of the law to the influence and eloquence of Octavius, although he adds that he was, properly speaking, not an orator. (Cic. *de Off.* ii. 21, *Brut.* 62.) This M. Octavius should be carefully distinguished from the M. Octavius who was the colleague of Tib. Gracchus. [See No. 5.]

8. L. Octavius Cn. f. Cn. n. (*Fasti Capit.*), the son of No. 6, was consul B. C. 75 with C. Aurelius Cotta. He died in B. C. 74, as proconsul of Cilicia, and was succeeded in the command of the province by L. Lucullus. (Cic. *Verr.* i. 50, iii. 7; Obsequ. 121; Plut. *Lucull.* 6.) Many writers confound this L. Octavius with L. Octavius Balbus, the jurist. [Balbus, p. 458.]

9. Cn. Octavius M. f. Cn. n. (*Fasti Capit.*), son of No. 7, was consul B. C. 76, with C. Scribonius Curio. He is described as a man of a mild temper, although he was a martyr to the gout, in consequence of which he appears to have lost the use of his feet. As an orator he was of little account. (Cic. *Brut.* 60, 62, *de Fin.* ii. 28; Sall. *Hist.* ii. p. 205, ed. Gerl. min.; Obseq. 121.)

10. M. Octavius Cn. f. M. n. (Cic. *ad Fam.* viii. 2. § 2), the son of No. 9. He was a friend of Ap. Claudius Pulcher, consul B. C. 54, and accompanied the latter into Cilicia, but left the province before Claudius in order to become a candidate for the aedileship. He was curule aedile B. C. 50 along with M. Caelius; and as both of them were friends of Cicero, they begged the orator, as he was then in Cilicia, to send them panthers for the games they had to exhibit. (Cic. *ad Fam.* iii. 4, *ad Att.* v. 21, vi. 1. § 21.) On the breaking out of the civil war in B. C. 49, Octavius, true to the hereditary principles of his family, espoused the aristocratical party. He was appointed, along with L. Scribonius Libo, to the command of the Liburnian and Achaean fleets, serving as legate to M. Bibulus, who had the supreme command of the Pompeian fleet. He and Libo did good service to the cause; they defeated Dolabella on the Illyrian coast, and compelled C. Antonius to surrender at the island of Coricta (Caes. *B. C.* iii. 5; Dion Cass.

Alt. 40; Florus, iv. 2. § 31; Oros. vi. 15.) Octavius afterwards proceeded to attack the town of Salonae in Dalmatia, but was repulsed with considerable loss, and thereupon joined Pompey at Dyrrhachium. After the battle of Pharsalia, Octavius, who still possessed a considerable fleet, set sail for Illyricum with the hope of securing it for the Pompeian party. At first he met with great success, and defeated Gabinius, who had been sent by Caesar into Illyricum with reinforcements for the army, which was already there; but he was soon afterwards driven out of the country (B. C. 47) by Cornificius and Vatinius, and compelled to fly to Africa, where the Pompeian party were making a stand. (Hirt, *B. Alex.* 42—46; Dion Cass. xlii. 11.) After the battle of Thapsus (B. C. 46), Octavius was in the neighbourhood of Utica in command of two legions, and claimed to have the supreme command with Cato. (Plut. *Cat. min.* 65.) He is not mentioned again till the battle of Actium (B. C. 31), when he commanded along with M. Insteius the middle of Antony's fleet. (Plut. *Ant.* 65.)

11. C. OCTAVIUS, the younger son of No. 1, and the ancestor of Augustus, remained a simple Roman eques, without attempting to rise any higher in the state. (Suet. *Aug.* 2; Vell. Pat. ii. 59.)

12. C. OCTAVIUS, son of the preceding, and great-grandfather of Augustus, lived in the time of the second Punic war, in which he served as tribune of the soldiers. He was present at the fatal battle of Cannae (B. C. 216), and was one of the few who survived the engagement. When the Carthaginians were forcing into the lesser Roman camp, Octavius and another tribune, Sempronius Tuditanus, cut their way through the enemy, with a few soldiers, and arrived in safety at Canusium. (Frontin. *Strat.* iv. 5. § 7; comp. Liv. xxii. 52.) Octavius also served in Sicily under the praetor L. Aemilius Papus (B. C. 205), but what part he took in the other campaigns in the war is not mentioned. When M. Antonius wished to throw contempt upon Augustus, he called this C. Octavius a freedman and a rope-maker (*restio*), but whether he or his family ever had any thing to do with a manufactory of ropes, is quite uncertain. (Suet. *Aug.* 2.)

13. C. OCTAVIUS, son of the preceding, and grandfather of Augustus, lived quietly at his villa at Velitrae, content with the municipal honours of his native town, and not aspiring to the dignities of the Roman state. He possessed considerable property, which he probably augmented by money-lending, since Antonius and Cassius Parmensis called Augustus the grandson of a banker or money-lender. (Suet. *Aug.* 2, 4, 6.)

14. C. OCTAVIUS, son of the preceding and father of Augustus, was likewise said by the enemies of Augustus to have been a money-lender, and to have been employed in the Campus Martius as one of the agents for bribing the electors. But there is probably no truth in these reports. The riches left him by his father enabled him, without difficulty, to obtain the public offices at Rome, although he was the first of his family who had aspired to them. We learn from an inscription, which is given below, that he was successively tribune of the soldiers twice, quaestor, plebeian aedile with C. Toranius, judex quaestionum, and praetor. Of his history up to the time of his praetorship we have no further information; we are only told that he filled the previous dignities with great credit to himself and obtained a reputation for integrity, ability, and uprightness. Velleius Paterculus characterizes him (ii. 59) as *gravis*, *sanctus*, *innocens*, and *dives*, and adds that the estimation in which he was held gained for him, in marriage, Atia, the daughter of Julia, who was the sister of Julius Caesar. Thus, although a *novus homo*, he was chosen first praetor in B. C. 61, and discharged the duties of his office in so admirable a manner that Cicero recommends him as a model to his brother Quintus. (Cic. *ad Qu. F.* i. 1. § 7.) In the following year he succeeded C. Antonius in the government of Macedonia, with the title of proconsul, and on his way to his province he cut to pieces, in the Thurine district, in consequence of orders from the senate, a body of runaway slaves, who had been gathered together for Catiline, and had previously belonged to the army of Spartacus. He administered the affairs of his province with equal integrity and energy. The manner in which he treated the provincials was again recommended by Cicero as an example to his brother Quintus. He routed the Bessi and some other Thracian tribes, who had disturbed the peace of the province, and received in consequence the title of imperator from his troops. He returned to Italy at the latter end of B. C. 59, in full expectation of being elected to the consulship, but he died suddenly at the beginning of the following year, B. C. 58, at Nola, in Campania, in the very same room in which Augustus afterwards breathed his last. Octavius was married twice, first to Ancharia, by whom he had one daughter [ANCHARIA], and secondly to Atia, by whom he had a daughter and a son [ATIA]. His second wife, and his three children, survived him. (Suet. *Aug.* 3, 4; Nicol. Damasc. *Vit. August.* c. 2, ed. Orelli; Vell. Pat. ii. 59; Cic. *ad Att.* ii. 1, *ad Qu. F.* i. 1. § 7, ii. 2. § 7, *Philipp.* iii. 6; Tac. *Ann.* i. 9.) The following is the inscription which has been above referred to:—C. OCTAVIVS. C. F. C. N. C. P. R(VFVS). PATER AVGVSTI. TR. MIL. BIS. Q. AED. PL. CVM. C. TORANIO. IVDEX QVAESTIONVM. PR. PROCOS. IMPERATOR APPELLATVS EX PROVINCIA MACEDONIA.

15. OCTAVIA, the elder daughter of No. 14, by Ancharia. [OCTAVIA, No. 1.]

16. OCTAVIA, the younger daughter of No. 14, by Atia. [OCTAVIA, No. 2.]

17. C. OCTAVIUS, the son of No. 14, by Atia, was subsequently called C. Julius Caesar Octavianus, in consequence of his adoption by his great-uncle, C. Julius Caesar. The senate, at a later period, conferred upon him the title of Augustus, under which name his life is given. [AUGUSTUS.]

18. CN. OCTAVIUS RUFUS, quaestor, B. C. 107, was sent into Africa with pay for the army of Marius, and returned to Rome, accompanied by the ambassadors, whom Bocchus sent to the senate. (Sall. *Jug.* 104.) The cognomen in most of the MSS. of Sallust is *Ruso*, for which, however, we ought probably to read *Rufus*, as the former cognomen is unknown in the Octavia gens. From the fact that this Cn. Octavius filled the office of quaestor, it is not impossible that he may be the same Cn. Octavius, who was consul B. C. 87. [See above, No. 6.]

19. L. OCTAVIUS, a legate of Pompey in the war against the pirates, B. C. 67, was sent by Pompey into Crete to receive the submission of

the Cretan towns, and to supersede Q. Metellus Creticus in the command of the island. (Dion Cass. xxxvi. 1, 2; Plut. *Pomp.* 29.) For further details see METELLUS, No. 23, p. 1064.

20. L. OCTAVIUS, detected in adultery by C. Memmius, and punished by him. (Val. Max. vi. 1. § 13.)

21. P. OCTAVIUS, a noted epicure in the reign of Tiberius, who outbid even Apicius in the sum which he gave for a mullet that Tiberius had ordered to be sold. (Senec. *Epist.* 95.)

22. OCTAVIUS GRAECINUS, one of the generals of Sertorius, in Spain, distinguished himself in the first battle fought between Pompey and Sertorius, near the town of Lauron, B. C. 76. He afterwards joined the conspiracy of M. Perperna, by which Sertorius perished, B. C. 72. (Frontin. *Strat.* ii. 5. § 31; Plut. *Sert.* 26.)

23. M. OCTAVIUS LAENAS CURTIANUS, one of the distinguished men who supplicated the judges on behalf of M. Scaurus, B. C. 54. (Ascon. *in Scaur.* p. 29, ed. Orelli.)

24. C. OCTAVIUS LAENAS, curator of the aquaeducts in Rome, in the reigns of Tiberius and Caligula from A. D. 34 to A. D. 38. (Frontin. *Aquaed.* § 102.)

25. SER. OCTAVIUS LAENAS PONTIANUS, consul with M. Antonius Rufinus, in the reign of Hadrian, A. D. 131. (Fasti.)

26. OCTAVIUS RUFUS was a friend of the younger Pliny, who addresses two letters to him, in which he presses Octavius to publish the poems he had composed. (Plin. *Ep.* i. 7, ii. 10.) In another letter (ix. 38) Pliny praises a work of one Rufus, who may, perhaps, be the same as this Octavius Rufus.

OCTA'VIUS FRONTO. [FRONTO.]

OCTA'VIUS HERE'NNIUS. [HERENNIUS].

OCTA'VIUS HORATIA'NUS. [PRISCIANUS, THEODORUS.)

OCTA'VIUS LAENAS. [OCTAVIUS, No. 22, 23.]

OCTA'VIUS LAMPA'DIO. [LAMPADIO.]

OCTA'VIUS MAMI'LIUS. [MAMILIUS.]

OCTA'VIUS SAGITTA. [SAGITTA.]

OCY'PETE (Ὠκυπέτη), the name of two mythical beings, one a Danaid, and the other a Harpy. (Apollod. ii. 1. § 5; Hes. *Theog.* 267.) [L. S.]

OCY'RHOE. (Ὠκύροη.) 1. One of the daughters of Oceanus and Tethys. (Hes. *Theog.* 360; Hom. *Hymn. in Cer.* 420; Paus. iv. 30. § 3.)

2. A daughter of the centaur Cheiron. (Ov. *Met.* ii. 638; Hygin. *Poet. Astr.* ii. 18; Eratosth. *Catast.* 18.) [L. S.]

ODATIS (Ὀδάτις), daughter of Omartes, a Scythian king. According to a story recorded by Chares of Mytilene (*ap. Ath.* xiii. p. 575), Odatis and Zariadres (king of the country between the Caspian gates and the Tanäis) fell mutually in love from the sight of one another's image in a dream. But Omartes, having no son, wished his daughter to marry one of his own relatives or near friends. He therefore summoned them all to a banquet, whereat he desired Odatis to fill a cup with wine, and present it to whomsoever she chose for her husband. Meanwhile, however, Zariadres had received notice from her of her father's intentions, and, being engaged in a military expedition near the banks of the Tanäis, he set out with only one attendant, and, having travelled a distance of 800 stadia, arrived in the banquet-hall of Omartes, disguised in a Scythian dress, just as Odatis, reluctantly and in tears, was mixing the wine at the board where the goblets stood. Advancing close to her side, he whispered, "Odatis, I am here at thy desire, I, Zariadres." Looking up, she recognised with joy the beautiful youth of her dream, and placed the cup in his hands. Immediately he seized and bore her off to his chariot; and so the lovers escaped, favoured by the sympathising attendants of the palace, who, when Omartes ordered them to pursue the fugitives, professed ignorance of the way they had taken. This love story, we are told, was most popular in Asia, and a favourite subject for paintings; and Odatis was a prevalent female name in noble families. [E. E.]

ODENA'THUS, the husband of the heroic Zenobia [ZENOBIA], according to Zosimus, was of a noble family of Palmyra, according to Procopius (*Persic.* ii. 5) the prince of a Saracenic tribe dwelling upon the banks of the Euphrates, according to Agathias (lib. iv.) of humble origin. He is included by Trebellius Pollio in his catalogue of the thirty tyrants [see AUREOLUS], but unlike the great majority of these usurpers, deserves to be considered as the saviour rather than the destroyer of the Roman power. At the moment when all seemed lost in the East, in consequence of the capture of Valerian, and the dispersion of his army, Odenathus having collected a powerful force marched boldly against the victorious Sapor, whom he drove out of Syria, recovered Nisibis, together with all Mesopotamia, captured the harem of the Persian monarch, and pursued him up to the very walls of Ctesiphon. Returning loaded with plunder, he next turned his arms against Quietus, son of Macrianus, and shut up the pretender in Emesa, where he perished upon the capture of the city. In gratitude for these important services, Gallienus bestowed upon his ally the title of Augustus, and acknowledged him as a colleague in the empire, but Odenathus did not long enjoy his well-earned dignity, for he was slain by the domestic treachery of his cousin, or nephew, Maeonius, not without the consent, it is said, of Zenobia, about the year A. D. 266. Little is known with regard to the history of this warlike Arab, except the naked facts detailed above, and that from his earliest years he took great delight in the chase, and willingly endured the severest hardships. [MAEONIUS.] [W. R.]

ODI'TES, the name of two mythical beings, one a centaur, and the other an Ethiopian, who was slain by Clymenus at the wedding of Perseus. (Ov. *Met.* xii. 457, v. 97.) [L. S.]

O'DIUS. (Ὀδίος). 1. The chief of the Halizones, assisted the Trojans against the Greeks, but was slain by Agamemnon. (Hom. *Il.* ii. 856, v. 38; Strab. xvi. p. 551.)

2. A herald in the camp of the Greeks at Troy. (Hom. *Il.* ix. 170.) [L. S.]

ODOA'CER (Ὀδόακρος), King of Italy, from A. D. 476—493. He was the son of one Edeco, who was undoubtedly the same Edecon who was minister of Attila and his ambassador at Constantinople. Odoacer had a brother, Onulf, who likewise became conspicuous. It appears that Odoacer was by origin a Scyrrus, and that after the dispersion of the Scyrri by the East Goths, he was chosen the chief of the remnants of that broken tribe, but he is also called a Rugian, an Herulian,

and a king of the Turcilingi, perhaps because he was in after years at the head of an army composed of those nations. His father Edecon having been slain in the battle with the East Goths, where the power of the Scyrri was broken (about 463), Odoacer, now at the head of the reduced tribe, led the life of a robber in Pannonia and Noricum, but finally entered the imperial guard at Rome and rose to eminence. In 475 Orestes had his son Romulus Augustulus chosen emperor of Rome. The countless bands of barbarians of all nations, with the aid of which Orestes had accomplished his object, demanded in reward one third of the soil of Italy to be divided among them. When Orestes declined to comply with their wishes, Odoacer turned the discontent of the mercenaries to his own profit, and promised to allot them the desired portion of Italy, if they would assist him to wrest the whole from the nominal emperor Romulus Augustulus and his father Orestes, a condition which the majority of those reckless warriors readily accepted. Thus arose a war between Odoacer and Orestes. The latter, after suffering some defeats, retired within the walls of Pavia; but Odoacer took the town by assault, made Orestes prisoner, and put him to death. St. Epiphanius, bishop of Pavia, was present at the siege, whence his life by Ennodius becomes an important source for the history of these times. Paul, the brother of Orestes, was slain at Ravenna. Romulus Augustulus was now deposed and banished by the victor, who henceforth reigned over Italy with the title of king, for he never assumed that of emperor (476). With the deposition of Romulus Augustulus, the Roman empire in the West came to an end. [AUGUSTULUS.]

In order to establish himself the better on the throne, Odoacer sent ambassadors to the emperor Zeno, requesting the latter to grant him the title of patrician, and acknowledge him as regent of the diocese of Italy. Pleased with the seeming submissiveness of the conqueror of that country, Zeno granted the request, though after some hesitation. Odoacer took up his residence at Ravenna, and, according to his promise, divided one third of the soil of Italy among his barbarian followers, a measure which was perhaps less cruel towards the Italians than it would appear, since the country was depopulated, and many estates without an owner and lying waste. On the whole, Odoacer, who was the first barbarian that sat on the throne of Italy, was a wise, well-disposed, and energetic ruler, and knew how to establish order within and peace without his dominions, as far as the miserable moral condition of the Romans, the reckless spirit of their barbarian masters, and the daring rapacity of their neighbours were compatible with a settled state of things. Among his measures at home we may mention the re-establishment of the consulate as a proof of his wisdom, as his intention was to reconcile the remains of the old Romans to the new government. Odoacer reunited Dalmatia with the kingdom of Italy after a sharp contest, in which he employed both a fleet and an army. He also made a successful campaign in 487 against the Rugians, who endeavoured to make themselves independent in Noricum: their king Feletheus (Pheba or Fava) and many of their nobles were taken prisoners, and the rest yielded to his rule. Unfortunately for him there rose among the barbarians beyond the Alps a man still greater than Odoacer, Theodoric, king of the East Goths, who, secretly, and perhaps openly, supported by the emperor Zeno, resolved to wrest Italy from him, and establish the Gothic power at Rome. Theodoric opened his first campaign in 489, and in a bloody battle foiled his rival on the banks of the Isontius (Isonzo) not far from Aquileia (28th of August, 489). Odoacer, retreating, offered a second battle at Verona, and again lost the day, whereupon he hastened to Rome in order to persuade its inhabitants to rise for his defence. But the Romans, preferring to stand their own chance in the conflict, shut the gates of the city at his approach, and Odoacer consequently retraced his steps into Northern Italy, and threw himself into Ravenna. Thence he sallied out, defeated the van of the Gothic army, and compelled Theodoric to seek refuge within the walls of Pavia, but the Gothic king soon succeeded in rallying his forces, and vanquished Odoacer a third time in a decisive battle on the river Adda (490). Odoacer again took refuge in Ravenna, and Theodoric laid siege to that city, while his lieutenants gradually reduced the whole kingdom of Italy. After an obstinate defence of nearly three years Odoacer at last capitulated on condition that in future he and Theodoric should be joint kings of Italy: the treaty was confirmed by oaths taken by both parties (27th of February, 493). Theodoric, however, soon broke his oath; and on the 5th of March following, Odoacer was murdered by the hand, or command, of his more fortunate rival. Theodoric succeeded him as sole king of Italy. (Jornandes, *De Regnor. Success.* p. 59, 60, *De Reb. Goth.* p. 128, 129, 140, 141; Paul. Diacon. *De Gest. Longob.* i. 19; Greg. Turon. *Hist. Franc.* ii. 18, &c.; Procop. *Bell. Goth.* i. 1, ii. 6; Ennodius, *Vita Epiphan.*, especially pp. 386—389; Cassiodor. *Chron.* ad an. 376, &c., *Epist.* i. 18; Evagrius, ii. 16.) [W. P.]

ODYSSEUS (Ὀδυσσεύς), or, as the Latin writers call him, Ulysses, Ulyxes or Ulixes, one of the principal Greek heroes in the Trojan war. According to the Homeric account, he was the grandson of Arceisius, and a son of Laërtes and Anticleia, the daughter of Autolycus, and brother of Ctimene. He was married to Penelope, the daughter of Icarius, by whom he became the father of Telemachus. (*Od.* i. 329, xi. 85, xv. 362, xvi. 118, &c.) But according to a later tradition he was a son of Sisyphus and Anticleia, who, when with child by Sisyphus, was married to Laërtes, and thus gave birth to him either after her arrival in Ithaca, or on her way thither. (Soph. *Phil.* 417, with the Schol., *Ajax*, 190: Ov. *Met.* xiii. 32, *Ars Am.* iii. 313; Plut. *Quaest. Graec.* 43; comp. Hom. *Il.* iii. 201.) Later traditions further state that besides Telemachus, Arcesilaus or Ptoliporthus was likewise a son of his by Penelope; and that further, by Circe he became the father of Agrius, Latinus, Telegonus and Cassiphone, and by Calypso of Nausithous and Nausinous or Auson, Telegonus and Teledamus, and lastly by Euippe of Leontophron, Doryclus or Euryalus. (Hes. *Theog.* 1013, &c.; Eustath. *ad Hom.* p. 1796; Schol. *ad Lycophr.* 795; Parthen. *Erot.* 3; Paus. viii. 12. § 3; Serv. *ad Aen.* iii. 171.) According to an Italian tradition Odysseus was by Circe the father of Remus, Antias and Ardeas. (Dionys. i. 72.) The name Odysseus is said to signify *the angry* (Hom. *Od.* xix. 406, &c.), and among the Tyrrhenians he is said to

have been called Nanus or Nannus. (Tzetz. *ad Lycophr.* 1244.)

When Odysseus was a young man, he went to see his grandfather Autolycus near the foot of Mount Parnassus. There, while engaged in the chase, he was wounded by a boar in his knee, by the scar of which he was subsequently recognized by Eurycleia. Laden with rich presents he returned from the palace of his grandfather to Ithaca. (Hom. *Od.* xix. 413, &c.) Even at that age he is described as distinguished for his courage, his knowledge of navigation, his eloquence and skill as a negotiator; for, on one occasion, when the Messenians had carried off some sheep from Ithaca, Laërtes sent him to Messene to demand reparation. He there met with Iphitus, who was seeking the horses stolen from him, and who gave him the famous bow of Eurytus. This bow Odysseus used only in Ithaca, regarding it as too great a treasure to be employed in the field, and it was so strong that none of the suitors was able to handle it. (*Od.* xxi. 14, &c.) On one occasion he went to the Thesprotian Ephyra, to fetch from Ilus, the son of Mermerus, poison for his arrows; but as he could not get it there, he afterwards obtained it from Anchialus of Taphus. (*Od.* i. 259, &c.) Some accounts also state that he went to Sparta as one of the suitors of Helen, and he is said to have advised Tyndareus to make the suitors swear, that they would defend the chosen bridegroom against any one that should insult him on Helen's account. Tyndareus, to show him his gratitude, persuaded his brother Icarius to give Penelope in marriage to Odysseus; or, according to others, Odysseus gained her by conquering his competitors in the footrace. (Apollod. iii. 10. § 9; Paus. iii. 12. § 2.) But Homer mentions nothing of all this, and he states that Agamemnon, who visited him in Ithaca, prevailed upon him only with great difficulty to join the Greeks in their expedition against Troy. (*Od.* xxiv. 116, &c.) Other traditions relate that he was visited by Menelaus and Agamemnon, and that more especially Palamedes induced him to join the Greeks. For when Palamedes came, it is said, Odysseus pretended to be mad: he yoked an ass and an ox to a plough, and began to sow salt. Palamedes, to try him, placed the infant Telemachus before the plough, whereupon the father could not continue to play his part. He stopped the plough, and was obliged to undertake the fulfilment of the promise he had made when he was one of the suitors of Helen. (Tzetz. *ad Lyc.* 818.) This occurrence is said to have been the cause of his hatred of Palamedes. (Hygin. *Fab.* 95.) Being now himself gained for the undertaking, he contrived to discover Achilles, who was concealed among the daughters of king Lycomedes, and without whom, according to a prophecy of Calchas, the expedition against Troy could not be undertaken. (Apollod. iii. 13. § 8; comp. ACHILLES.) Before, however, the Greeks set out against Troy, Odysseus, in conjunction with Menelaus (and Palamedes, Dict. Cret. i. 4.), went to Troy, where he was hospitably received, for the purpose of inducing the Trojans by amicable means to restore Helen and her treasures. (*Il.* iii. 205, &c.)

When the Greeks were assembled in the port of Aulis, he joined them with twelve ships and men from Cephallene, Ithaca, Neriton, Crocyleia, Zacynthus, Samos, and the coast of Epeirus (*Il.* ii. 303, 631, &c.). When Agamemnon was unwilling to sacrifice Iphigeneia to Artemis, and the Greeks were in great difficulty, Odysseus, feigning anger, threatened to return home, but went to Mycenae, and induced Clytaemnestra by various pretences to send Iphigenia to Aulis (Dict. Cret. i. 20; comp. Eurip. *Iph. Aul.* 100, &c.). On his voyage to Troy he wrestled in Lesbos with Philomeleides, the king of the island, and conquered him (*Od.* iv. 342). According to others, Odysseus and Diomedes slew him by a stratagem. During the siege of Troy he distinguished himself as a valiant and undaunted warrior (*Il.* iv. 494, v. 677, vii. 168, xi. 396, 404, &c. xiv. 82), but more particularly as a cunning, prudent, and eloquent spy and negotiator, and many instances are related in which he was of the greatest service to the Greeks by these powers. Several distinguished Trojans fell by his hand. After the death of Achilles he contended for his armour with the Telamonian Ajax, and gained the prize (*Od.* xi. 545; Ov. *Met.* xiii. init.). He is said by some to have devised the stratagem of the wooden horse (Philostr. *Her.* x. 12), and he was one of the heroes that were concealed in its belly, and prevented them answering Helen, that they might not be discovered (*Od.* iv. 280, &c. viii. 494, xi. 525). When the horse was opened he and Menelaus were the first that jumped out and hastened to the house of Deiphobus, where he conquered in the fearful struggle (*Od.* viii. 517). He is also said to have taken part in carrying off the palladium. (Virg. *Aen.* ii. 164.)

But no part of his adventures is so celebrated in ancient story as his wanderings after the destruction of Troy, and his ultimate return to Ithaca, which form the subject of the Homeric poem called after him the Odyssey. After the taking of Troy one portion of the Greeks sailed away, and another with Agamemnon remained behind on the Trojan coast. Odysseus at first joined the former, but when he had sailed as far as Tenedos, he returned to Agamemnon (*Od.* iii. 163). Afterwards, however, he determined to sail home, but was thrown by a storm upon the coast of Ismarus, a town of the Cicones, in Thrace, north of the island of Lemnos. He there ravaged and plundered the town, and as he was not able to induce his men to depart in time, the Cicones hastened towards the coast from the interior, and slew 72 of his companions (*Od.* ix. 39, &c.). From thence he was driven by a north wind towards Maleia and to the Lotophagi on the coast of Libya. Some of his companions were so much delighted with the taste of the lotus that they wanted to remain in the country, but Odysseus compelled them to embark again, and continued his voyage (*Od.* ix. 67, 84, 94, &c.). In one day he reached the goat-island, situated north of the country of the Lotophagi (*Od.* ix. 116). He there left behind eleven ships, and with one he sailed to the neighbouring island of the Cyclopes (the western coast of Sicily), where with twelve companions he entered the cave of the Cyclops Polyphemus, a son of Poseidon and Thoosa. This giant devoured one after another six of the companions of Odysseus, and kept the unfortunate Odysseus and the six others as prisoners in his cave. In order to save himself Odysseus contrived to make the monster drunk with wine, and then with a burning pole deprived him of his one eye. He now succeeded in making his escape with his friends, by concealing himself and them under the

bodies of the sheep which the Cyclops let out of his cave; and Odysseus, with a part of the flock, reached his ship. The Cyclops implored his father Poseidon to take vengeance upon Odysseus, and henceforth the god of the sea pursued the wandering king with implacable enmity (*Od.* i. 68, &c. ix. 172—542). Others represent Poseidon as angry with Odysseus on account of the death of Palamedes (Philostr. *Her.* ii. 20; comp. PALAMEDES). On his further voyage he arrived at the island of Aeolus, probably in the south of Sicily, where he stayed one month, and is said to have been in love with Polymela, the daughter of Aeolus (Parthen. *Erot.* 2). On his departure Aeolus provided him with a bag of winds, which were to carry him home, but his companions, without Odysseus' knowing it, opened the bag, and the winds escaped, whereupon the ships were driven back to the island of Aeolus, who was indignant and refused all further assistance (*Od.* x. i. &c.). After a voyage of six days he arrived at Telepylos, the city of Lamus, in which Antiphates ruled over the Laestrygones, a sort of cannibals. This place must probably be sought somewhere in the north of Sicily. Odysseus escaped from them with only one ship (x. 80, &c.), and his fate now carried him to a western island, Aeaea, inhabited by the sorceress Circe. A part of his people was sent to explore the island, but they were changed by Circe into swine. Eurylochus alone escaped, and brought the sad news to Odysseus, who, when he was hastening to the assistance of his friends, was instructed by Hermes by what means he could resist the magic powers of Circe. He succeeded in liberating his companions, who were again changed into men, and were most hospitably treated by the sorceress. When at length Odysseus begged for leave to depart, Circe desired him to descend into Hades and to consult the seer Teiresias (x. 135, &c.). He now sailed westward right across the river Oceanus, and having landed on the other side in the country of the Cimmerians, where Helios does not shine, he entered Hades, and consulted Teiresias about the manner in which he might reach his native island. Teiresias informed him of the danger and difficulties arising from the anger of Poseidon, but gave him hope that all would yet turn out well, if Odysseus and his companions would leave the herds of Helios in Thrinacia uninjured (*Od.* xi.). Odysseus now returned to Aeaea, where Circe again treated the strangers kindly, told them of the dangers that yet awaited them, and of the means of escaping (xii. 1, &c.). The wind which she sent with them carried them to the island of the Seirens, somewhere near the west coast of Italy. The Seirens sat on the shore, and with their sweet voices attracted all that passed by, and then destroyed them. Odysseus, in order to escape the danger, filled the ears of his companions with wax, and fastened himself to the mast of his ship, until he was out of the reach of the Seirens' song (xii. 39, &c. 166, &c.). Hereupon his ship came between Scylla and Charybdis, two rocks between Thrinacia and Italy. As the ship passed between them, Scylla, the monster inhabiting the rock of the same name, carried off and devoured six of the companions of Odysseus (xii. 73, &c. 235, &c.). From thence he came to Thrinacia, the island of Helios, who there kept his sacred herds of oxen. Odysseus, mindful of the advice of Teiresias and Circe, wanted to pass by, but his companions compelled him to land. He made them swear not to touch any of the cattle; but as they were detained in the island by storms, and as they were hungry, they killed the finest of the oxen while Odysseus was asleep. After some days the storm abated, and they sailed away, but soon another storm came on, and their ship was destroyed by Zeus with a flash of lightning. All were drowned with the exception of Odysseus, who saved himself by means of the mast and planks, and was driven by the wind again towards Scylla and Charybdis. But he skilfully avoided the danger, and after ten days he reached the woody island of Ogygia, inhabited by the nymph Calypso (xii. 127, &c. 260, &c.). She received him with kindness, and desired him to marry her, promising immortality and eternal youth, if he would consent, and forget Ithaca. But he could not overcome his longing after his own home (i. 51, 58, iv. 82, &c. 555, &c. vii. 244, &c. ix. 25, 34). Athena, who had always been the protectress of Odysseus, induced Zeus to promise that Odysseus, notwithstanding the anger of Poseidon, should one day return to his native island, and take vengeance on the suitors of Penelope (i. 48, &c. v. 23, xiii. 131, comp. xiii. 300, &c.). Hermes carried to Calypso the command of Zeus to dismiss Odysseus. The nymph obeyed, and taught him how to build a raft, on which, after a stay of eight years with her, he left the island (v. 140, &c. 234, 263). In eighteen days he came in sight of Scheria, the island of the Phaeacians, when Poseidon, who perceived him, sent a storm, which cast him off the raft. On the advice of Leucothea, and with her and Athena's assistance, he reached Scheria by dint of swimming (v. 278, &c. 445, vi. 170). The exhausted hero slept on the shore, until he was awoke by the voices of maidens. He found Nausicaa, the daughter of king Alcinous and Arete; she gave him clothing and allowed him to follow her to the town, where he was kindly received by her parents. He was honoured with feasts and contests, and the minstrel Demodocus sang of the fall of Troy, which moved Odysseus to tears, and being questioned about the cause of his emotion, he related his whole history. At length he was honoured with presents and sent home in a ship.

One night as he had fallen asleep in his ship, it reached the coast of Ithaca; the Phaeacians who had accompanied him, carried him and his presents on shore, and left him. He had now been away from Ithaca for twenty years, and when he awoke he did not recognise his native land, for Athena, that he might not be recognised, had enveloped him in a cloud. As he was lamenting his fate the goddess informed him where he was, concealed his presents, and advised him how to take vengeance upon the enemies of his house. During his absence his father Laërtes, bowed down by grief and old age, had withdrawn into the country, his mother Anticleia had died of sorrow, his son Telemachus had grown up to manhood, and his wife Penelope had rejected all the offers that had been made to her by the importunate suitors from the neighbouring islands (*Od.* xi. 180, &c. xiii. 336, &c. xv. 355, &c. xvi. 106, &c.). During the last three years of Odysseus' absence more than a hundred nobles of Ithaca, Same, Dulichium, and Zacynthus had been suing for the hand of Penelope, and in their visits to her house had treated all that it contained as if it had been their own (i. 246,

xiii. 377, xiv. 90, xvi. 247). That he might be able to take vengeance upon them, it was necessary that he should not be recognised, in order to avail himself of any favourable moment that might present itself. Athena accordingly metamorphosed him into an unsightly beggar, in which appearance he was kindly treated by Eumaeus, the swineherd, a faithful servant of his house (xiii. 70, &c. xiv.). While he was staying with Eumaeus, his son Telemachus returned from Sparta and Pylos, whither he had gone to obtain information concerning his father. Odysseus made himself known to him, and with him deliberated upon the plan of revenge (xvi. 187, &c. 300). In the disguise of a beggar he accompanied Telemachus and Eumaeus to the town; on his arrival he was abused and insulted by the goat-herd Melantheus and the suitors, who even tried to kill Telemachus; but his old dog and his nurse Eurycleia recognised him, and Penelope received him kindly.

The plan of revenge was now carried into effect. Penelope, with great difficulty, was made to promise her hand to him who should conquer the others in shooting with the bow of Odysseus. As none of the suitors was able to manage it, Odysseus himself took it up, and having ordered all the doors to be shut, and all arms to be removed, he began his contest with the suitors, in which he was supported by Athena, his son, and some faithful servants. All fell by his hands, the faithless male and female servants as well as the suitors; the minstrel and Medon, the herald, alone were saved (xxii.). Odysseus now made himself known to Penelope, and went to see his aged father. In the meantime the report of the death of the suitors was spread abroad, and their relatives now rose in arms against Odysseus; but Athena, who assumed the appearance of Mentor, brought about a reconciliation between the people and the king (xxiii. xxiv.).

It has already been remarked that in the Homeric poems, Odysseus is represented as a prudent, cunning, inventive and eloquent man, but at the same time as a brave, bold, and persevering warrior, whose courage no misfortune or calamity could subdue, but later poets describe him as a cowardly, deceitful, and intriguing personage (Virg. *Aen.* ii. 164; Ov. *Met.* xiii. 6, &c.; Philostr. *Her.* ii. 20). Respecting the last period of his life the Homeric poems give us no information, except the prophecy of Teiresias, who promised him a painless death in a happy old age (*Od.* xi. 119); but later writers give us different accounts. According to one, Telegonus, the son of Odysseus by Circe, was sent out by his mother to seek his father. A storm cast him upon Ithaca, which he began to plunder in order to obtain provisions. Odysseus and Telemachus attacked him, but he slew Odysseus, and his body was afterwards carried to Aeaea (Hygin. *Fab.* 127; Dict. Cret. vi. 15; Horat. *Carm.* iii. 29. 8). According to some Circe called Odysseus to life again, or on his arrival in Tyrrhenia, he was burnt on Mount Perge (Tzetz. *ad Lyc.* 795, &c.). In works of art Odysseus was commonly represented as a sailor, wearing the semi-oval cap of a sailor. (Plin. *H. N.* xxxv. 36; Paus. x. 26. § 1, 29. § 2; Eustath. *ad Hom.* p. 804.) [L. S.]

OEAGRUS (Οἴαγρος) a tragic actor at Athens, who appears to have been particularly successful in the character of Niobe. (Arist. *Vesp.* 579; Schol. *ad loc.*) [E. E.]

OEAGRUS (Οἴαγρος), a king of Thrace, and father of Orpheus and Linus (Apollod. i. 3. § 2; Orph. *Argon.* 73; Ov. *Ib.* 484). Hence the sisters of Orpheus are called Oeagrides, in the sense of the Muses. (Mosch. iii. 37.) [L. S.]

OEAX (Οἴαξ), a son of Nauplius and Clymene, and brother of Palamedes and Nausimedon (Apollod. ii. 1. in fin. iii. 2. § 2; Eurip. *Orest.* 432). [L.S.]

OE'BALUS (Οἴβαλος). 1. A son of Cynortas, and husband of Gorgophone, by whom he became the father of Tyndareos, Peirene, and Arene, was king of Sparta, where he was afterwards honoured with an heroum (Paus. iii. 1. § 3, 15. § 7, ii. 2. § 3, iv. 2. § 3). According to others he was a son of Perieres and a grandson of Cynortas, and was married to the nymph Bateia, by whom he had several children (Apollod. iii. 10. § 4; Schol. *ad Eurip. Orest.* 447). The patronymic Oebalides is not only applied to his descendants, but to the Spartans generally, and hence it occurs as an epithet or surname of Hyacinthus, Castor, Pollux and Helena (Ov. *Ib.* 590, *Fast.* v. 705, *Her.* xvi. 126.)

2. A son of Telon by a nymph of the stream Sebethus, near Naples. Telon, originally a king of the Teleboans, had come from the island of Taphos to Capreae, in Italy; and Oebalus settled in Campania. (Virg. *Aen.* vii. 734, with Serv. note.) [L. S.]

OEBARES (Οἰβάρης). 1. A Persian, an officer of Cyrus. According to Ctesias (*ap. Phot. Bibl.* 72), when Astyages was taken at Ecbatana, whither he had fled from Cyrus, Oebares threw him into chains, from which, however, Cyrus released him. Ctesias further tells us that, at the siege of Sardis, Oebares advised Cyrus to terrify the citizens by images of Persians placed on high poles and made to look like gigantic soldiers, and that the fear thus caused mainly led to the capture of the town. When Cyrus sent Petisaces to bring Astyages to court from his satrapy (the country of the Barcanii), Oebares instigated the messenger to leave the old king to perish in a desert place, and, when the deed was discovered, starved himself to death to avoid the vengeance of Amytis (Astyages's daughter), in spite of all the assurances of protection which Cyrus gave him.

2. A groom of Dareius Hystaspis. According to Herodotus, when the seven conspirators, after slaying Smerdis, had decided on the continuance of monarchy, they agreed to ride forth together at sunrise, and to acknowledge as king any one of their number whose horse should be the first to neigh. Oebares, by a stratagem, caused the horse of Dareius to neigh before the rest, and thus secured the throne for his master. (Herod. iii. 84—87.)

3. Son of Megabazus, was viceroy of Dascyleium, in Bithynia. He received the submission of the Cyzicenes to Dareius Hystaspis, about B. C. 494. (Herod. vi. 33; comp. Aesch. *Pers.* 980, ed. Schütz.) [E. E.]

OEBO'TAS (Οἰβώτας), the son of Oenias, of Dyme in Achaea, was victorious in the foot-race at Olympia, in the sixth Olympiad, B.C. 756. His countrymen, however, having conferred upon him no distinguished mark of honour, although he was the first Achaean who had gained an Olympic victory, he imprecated upon them the curse that no Achaean should ever again conquer in the games; and, in fact, for three hundred years, not a single

Achaean was among the victors. At length the Achaeans consulted the Delphic oracle, and, in obedience to its response, they erected a statue of Oebotas in the Altis at Olympia, Ol. 80. B. C. 460; soon after which a victory was gained in the boys' foot-race, by Sostratus of Pellene. Hence the custom was established for the Achaean athletes to sacrifice to Oebotas before engaging in an Olympic contest, and, when victorious, to crown his statue. (Paus. vii. 17. §§ 6, 7, 13, 14, Bekker; comp. vi. 3. § 8). [P. S.]

OECUME'NIUS (Οἰκουμένιος), a Greek commentator on various parts of the New Testament. Of this writer scarcely any thing is known: even the time in which he lived is not ascertained. He is cited very often in a MS. *Catena in Epistolas Pauli*, formerly in the Coislinian library at Paris, which Montfaucon (*Biblioth. Coislin.* cod. xxvii. p. 82) ascribes to the tenth century; and, as in his own Commentaries Oecumenius has cited Photius, who belongs to the latter half of the ninth century, Lardner is perhaps correct (*Credib.* bk. i. c. clxii.) in assigning him to the year 950. Cave's date (A. D. 990) is somewhat too late, if we can rely on Montfaucon's judgment of the age of the Coislinian MS. Dupin places him in the eleventh century, later than Theophylact, which appears to be altogether too late. In a MS. cited by Montfaucon (ib. cod. ccxxiv. p. 277) he is styled bishop of Tricca in Thessaly. The following commentaries are, or have been, ascribed to Oecumenius:— 1. *Commentaria in Sacrosancta quatuor Christi Evangelia, ... Autore quidem (ut plurimi sentiunt) Oecumenio interprete vero Joanne Hentenio*, fol. Lovan. 1543. This is a Latin version of the Commentary now generally ascribed to Euthymius Zigabenus [EUTHYMIUS ZIGABENUS]. Hentenius himself seems to have been convinced of the authorship of Euthymius very soon after the publication of the work, and after a few months added to the copies not issued a new title-page, with the date 1544 and an *Admonitio Studioso Lectori*, vindicating the claim of Euthymius. This version has been repeatedly reprinted. It may be as well here to correct the statement given elsewhere [EUTHYMIUS] that this commentary has been published only in Latin. The Greek text was published by C. F. Matthaei, in 3 vols. 8vo., Leipzig, 1792. Comparatively few copies of the edition of Hentenius, in the original form, appear to have got abroad, and few writers appear to have been aware of its real date (1543), and of its having borne the name of Oecumenius on the title-page. The editor of the Oxford edition of Cave's *Historia Litteraria* (1740—43), in a note, and Lardner in his *Credibility*, notice that Le Long had, in his *Bibliotheca Sacra*, ascribed a Commentary on the Gospels to Oecumenius; but they evidently knew not which was the work referred to. Fabricius merely observes that some had conjecturally ascribed the Commentary of Euthymius to Oecumenius. Hamberger, with more sagacity, inferred from the *Admonitio* of Hentenius, which indeed speaks plainly enough, that the work had been issued in 1543, and probably under the name of Oecumenius; but Matthaei gravely disputes the correctness of his deduction. (See Harles, not. i. ad Fabric. vol. viii. p. 344.) A copy of the work in its original form, and with the date 1543, is in the library of the British Museum. It is to be observed that the ascription of this commentary, either to Oecumenius or Euthymius, rests only on internal evidence. In one MS. it bears the name of Nicetas of Serrae, or, as he is usually termed, Nicetas of Heracleia; in another of Theophylact. The authorship of Euthymius is inferred from the resemblance of the work to his Commentary on the Psalms. The editor of Cave states that Oecumenius himself refers in a passage in his commentary on St. Paul's Epistles, *Ad Hebraeos*, c. 6, to a commentary which he had written on the Gospels, but we have not been able to find the place. 2. Ἐξηγήσεις εἰς τὰς πράξεις τῶν Ἀποστόλων, *Enarrationes* (s. *Commentarii*) *in Acta Apostolorum*, compiled from the earlier Greek fathers, especially Chrysostom, with many additions by the compiler. 3. Ἐξηγήσεις εἰς τὰς Παύλου ἐπιστολὰς πάσας, *Commentarii in Epistolas Pauli omnes*, of similar character to the Commentary on the Acts of the Apostles. 4. Ἐξηγήσεις εἰς τὰς ἑπτὰ καθολικὰς λεγομένας ἐπιστολάς, *Commentarii in septem Epistolas quae Catholicae dicuntur.* 5. Εἰς τὴν Ἰωάννου ἀποκάλυψιν, *In Joannis Apocalypsim.* These various commentaries have been published. Those on the Acts and the Epistles, both the Pauline and the Catholic, were published by Donatus, together with the Commentary of Arethas of Caesareia on the Apocalypse, fol. Verona, 1532. They were again published at Paris, 2 vols. fol. 1631. A Latin version of these Commentaries on the Acts and Epistles, and of Arethas on the Apocalypse, by Hentenius, was published at Antwerp, fol. 1545. This version was reprinted, 4to. Frankfort, 1610; and with the Greek text of Oecumenius and Arethas in the Parisian edition of 1631. Another Latin version, by Felicianus, of the Commentaries on the Acts and the Catholic Epistles, was published, 8vo. Basel, 1552, and Venice, 1556; and one by Maximus Florentinus of the Commentary on the Epistles of Paul, 2 vols. 8vo. Basel, 1553. The Commentary on the Apocalypse has been lately published with a *Catena in Catholicas Epistolas*, and another Commentary on the Apocalypse, compiled from those of Andreas and Arethas of Caesareia, and of Oecumenius, by J. A. Cramer, 8vo. Oxford, 1840. The proem of this commentary of Oecumenius on the Apocalypse had been previously published by Montfaucon (*Biblioth. Coislin.* p. 277) with a Latin version. The title of Oecumenius to the authorship of the Commentaries on the Acts and the Epistles is doubted by Possevino on the authority of Fronto Ducaeus, who regarded Oecumenius simply as one of the writers from whom the work had been compiled; but Hentenius has shown good reason for believing him to be the author. Sixtus Senensis speaks of a Commentary of Oecumenius on the Pentateuch; but nothing is known of such a work: Sixtus refers to some notice of it by Oecumenius himself in his Commentary on the Hebrews. Oecumenius has the reputation of a judicious commentator, careful in compilation, modest in offering his own judgment, and neat in expression. (Hentenius, *Praef. ad Oecumen. Commentar.*; Matthaei, *Proleg. ad Euthymii Commentar. in Quatuor Evang.*; Simon, *Hist. Critique des principaux Commentateurs du N. T.*, c. xxxii.; Sixt. Senens. *Biblioth. Sacra*, lib. iv.; Possevino, *Apparat. Sacer*; Cave, *Hist. Litt.* ad ann. 990, vol. ii. p. 112, ed. Oxford, 1740—43; Fabric. *Biblioth. Graec.* vol. viii. p. 343, &c., p. 692, &c.; Dupin, *Nouvelle Biblioth. des Aut. Eccles.* (11ème siècle), p. 395, ed. 8vo. Paris 1698; Ceillier, *Auteurs Sacrés*, vol. xix. p. 742; Oudin, *Comment. de*

Scriptoribus Eccles. vol. ii. col. 518; Lardner, *Credib.* book i. c. 162; J. C. Wolfius, *Exercit. in Catenas Patrum Graecor.*, apud Cramer, *Praef. ad Catenam in Evang. SS. Matthaei et Marci*, 8vo. Oxford, 1840; Cramer, *Monitum ad Catenam in Epist. Cathol.* &c. 8vo. Oxford, 1840.) [J. C. M.]

OE'DIPUS (Οἰδίπους), the son of Laius and Iocaste of Thebes. The tragic fate of this hero is more celebrated than that of any other legendary personage, on account of the frequent use which the tragic poets have made of it. In their hands it also underwent various changes and embellishments; but the common story is as follows. Laius, a son of Labdacus, was king of Thebes, and husband of Iocaste, a daughter of Menoeceus (or Creon, Diod. iv. 64), and sister of Creon. As Laius had no issue, he consulted the oracle, which informed him that if a son should be born to him he would lose his life by the hand of his own child. When, therefore, at length Iocaste gave birth to a son, they pierced his feet, bound them together, and then exposed the child on Mount Cithaeron. There he was found by a shepherd of king Polybus of Corinth, and he was called from his swollen feet Oedipus. When he was brought to the palace, the king and his wife Merope (or Periboea, Apollod. iii. 5. § 7) brought him up as their own child. Once, however, Oedipus was taunted by a Corinthian with not being the king's son, whereupon he proceeded to Delphi to consult the oracle. The answer he there obtained was that he should slay his father and commit incest with his own mother. Thinking that Polybus was his father, he resolved not to return to Corinth; but on his road between Delphi and Daulis he met his real father Laius, and as Polyphontes (or Polyphetes, or Polypoetes, Schol. *ad Eurip. Phoen.* 39), the charioteer of Laius, wanted to push him out of the way, a scuffle ensued in which Oedipus slew both Laius and Polyphontes, and one part of the oracle was fulfilled. The two corpses are said to have been buried on the same spot by Damasistratus, king of Plataeae (Apollod. iii. 5. § 8; Paus. x. 5. § 2). In the mean time the celebrated Sphinx had appeared in the neighbourhood of Thebes. She had settled on a rock, and put a riddle to every Theban that passed by, and whoever was unable to solve it was killed by the monster. This calamity induced the Thebans to make known that whoever should deliver the country of it should be made king, and receive Iocaste as his wife. Oedipus was one of those that came forward, and when he approached the Sphinx she gave the riddle as follows: "A being with four feet has two feet and three feet, and only one voice; but its feet vary, and when it has most it is weakest." Oedipus solved the riddle by saying that it was man, and the Sphinx thereupon threw herself from the rock. Oedipus now obtained the kingdom of Thebes, and married his mother, by whom he became the father of Eteocles, Polyneices, Antigone, and Ismene. In consequence of this incestuous alliance of which no one was aware, the country of Thebes was visited by a plague, and the oracle ordered that the murderer of Laius should be expelled. Oedipus accordingly pronounced a solemn curse upon the unknown murderer, and declared him an exile; but when he endeavoured to discover him, he was informed by the seer Teiresias that he himself was both the parricide and the husband of his mother. Iocaste now hung herself, and Oedipus put out his own eyes (Apollod. iii. 5. § 8; Soph. *Oed. Tyr.* 447, 713, 731, 774, &c.). From this point traditions again differ, for according to some, Oedipus in his blindness was expelled from Thebes by his sons and brother-in-law, Creon, who undertook the government, and he was guided and accompanied by Antigone in his exile to Attica; but according to others he was imprisoned by his sons at Thebes, in order that his disgrace might remain concealed from the eyes of the world. The father now cursed his sons, who agreed to rule over Thebes alternately, but became involved in a dispute, in consequence of which they fought in single combat, and slew each other. Hereupon Creon succeeded to the throne, and expelled Oedipus. After long wanderings Oedipus arrived in the grove of the Eumenides, near Colonus, in Attica; he was there honoured by Theseus in his misfortune, and, according to an oracle, the Eumenides removed him from the earth, and no one was allowed to approach his tomb (Soph. *Oed. Col.* 1661, &c.; Eurip. *Phoen.* init.; Apollod. iii. 5. § 9; Diod. iv. 64; Hygin. *Fab.* 67). According to Homer, Oedipus, tormented by the Erinnyes of his mother, continued to reign at Thebes after her death; he fell in battle, and was honoured at Thebes with funeral solemnities (*Od.* xi. 270, &c., *Il.* xxiii. 679). Some traditions mention Euryganeia as the mother of the four children of Oedipus above-mentioned (Paus. ix. 5. § 5; Schol. *ad Eurip. Phoen.* 63), and previous to his connection with her, he is said to have been the father of Phrastor and Laonytus by Iocaste, and to have in the end married Astymedusa, a daughter of Sthenelus (Schol. *ad Eurip. l. c.*). Oedipus himself is sometimes called a son of Laius by Eurycleia, and is said to have been thrown in a chest into the sea when yet an infant, to have been carried by the waves to the coast of Sicyon, to have been received by Polybus, and afterwards to have been blinded by him (Schol. *ad Eur. Phoen.* 13, 26). His tomb was shown at Athens, where he also had an heroum. (Paus. i. 28. § 7, 30, in fin.) [L. S.]

OENANTHE (Οἰνάνθη), mother of Agathocles, the infamous minister of Ptolemy Philopator, and Agathoclea, his equally infamous mistress. Oenanthe seems to have introduced her children to the king, and through them she possessed, until his death, the greatest influence in the government. When, after the accession of the young Epiphanes, the people rose up against Agathocles and his party, Oenanthe fled for refuge to the Thesmophorium (the temple of Demeter and Persephone), and here she implored the aid of the goddesses with superstitious enchantments, and drove away with threats and curses some noble ladies who had come to console her. On the next day she was dragged from the altar, and, having been brought naked on horseback into the stadium, was delivered up, with the rest of the family of Agathocles, to the fury of the multitude, by whom they were torn in pieces. (Polyb. xiv. 11, xv. 29, 33; Plut. *Cleom.* 33; Just. xxx. 2; Athen. vi. p. 251, e.) [E. E.]

OENEUS (Οἰνεύς). 1. One of the sons of Aegyptus. (Apollod. ii. 1. § 5.)

2. A son of Pandion, and one of the eponymic heroes at Athens. (Paus. i. 5. § 2.)

3. A son of Portheus, brother of Agrius and Melas, and husband of Althaea, by whom he became the father of Tydeus and Meleager, and was thus the grandfather of Diomedes. He was king of

Pleuron and Calydon in Aetolia (Hom. *Il.* v. 818, ix. 543, xiv. 115, &c.). According to the tragic poets he was a son of Porthaon and Euryte, and besides the two brothers mentioned above, Alcathoos, Laocoon, Leucopeus, and Sterope, are likewise called his brothers and sister (Apollod. i. 7. § 10; Apollon. Rhod. i. 192; Hygin. *Fab.* 14). His children are said to have been Toxeus, whom he himself killed, Thyreus (Phereus), Clymenus, Periphas, Agelaus, Meleager, Gorge, Eurymede, Melanippe, Mothone, and Deianeira (Apollod. i. 8. § 1; Paus. iv. 35. § 1; Anton. Lib. 2). His second wife was Melanippe, the daughter of Hipponous, and by her he is said by some to have become the father of Tydeus, who according to others was his son by his own daughter Gorge (Apollod. i. 8. § 4, &c.; Diod. iv. 35; comp. TYDEUS). He is said to have been deprived of his kingdom by the sons of Agrius, who imprisoned him and ill used him. But he was subsequently avenged by Diomedes, who slew Agrius and his sons, and restored the kingdom either to Oeneus himself, or to his son-in-law Andraemon, as Oeneus was too old. Diomedes took his grandfather with him to Peloponnesus, but some of the sons who lay in ambush, slew the old man, near the altar of Telephus in Arcadia. Diomedes buried his body at Argos, and named the town of Oenoe after him (Apollod. i. 8. § 5, &c.; Anton. Lib. 37; Diod. iv. 65). According to others Oeneus lived to a very old age with Diomedes at Argos, and died a natural death (Paus. ii. 25. § 2). Homer knows nothing of all this; he merely relates that Oeneus once neglected to sacrifice to Artemis, in consequence of which she sent a monstrous boar into the territory of Calydon, which was hunted by Meleager (*Il.* ix. 532, &c.). The hero Bellerophon was hospitably received by him, and received a costly girdle as a present from him (vi. 216, &c.). At the time of the Trojan war the race of Oeneus had become extinct, and hence Thoas, the son of Andraemon, the son-in-law of Oeneus, led the Aetolians against Troy (ii. 638, &c.). [L. S.]

OENIAS, a Greek painter, of whom nothing more is known than that he painted a family group, *syngenicon*. (Plin. *H. N.* xxxv. 11. s. 40. § 37.) [P. S.]

OENOA'TIS (Οἰνοᾶτις), a surname of Artemis, who was worshipped at Oenoe in Argolis. (Eurip. *Herc. Fur.* 376.) [L. S.]

OE'NOE (Οἰνόη). 1. The name given by Antoninus Liberalis (16) to a person commonly called Gerana. [GERANA].

2. A sister of Epochus, from which the Attic demus of Oenoe was believed to have derived its name. (Paus. i. 33, in fin.)

3. An Arcadian nymph, who is said to have been one of those that brought up the infant Zeus. (Paus. viii. 47. § 2.) [L. S.]

OENOMARCHUS (Οἰνόμαρχος), of Andros, one of the numerous pupils of Herodes Atticus, did not possess any great celebrity, and was fond of the florid style of eloquence, which received the name of the Ionic or Asiatic. (Philostr. *Vit. Soph.* ii. 18.)

OENO'MAUS (Οἰνόμαος), a son of Ares and Harpinna, the daughter of Asopus, and husband of the Pleiad Sterope, by whom he became the father of Hippodameia, was king of Pisa in Elis (Apollod. iii. 10. § 1; Paus. v. 10. § 2, 22. § 5, vi. 21. § 6). According to others he was a son of Ares and Sterope (Schol. *ad Hom. Il.* xviii. 486; Hygin. *Fab.* 84, 159), or a son of Alxion (Paus. v. 1. § 5), or of Hyperochus and Sterope (Tzetz. *ad Lyc.* 149). An oracle had declared that he should die if his daughter should marry, and he therefore made it a condition that those who came forward as suitors for Hippodameia's hand should contend with himself in the chariot-race, and he who conquered should receive her, whereas those that were conquered should suffer death. The race-course extended from Pisa to the altar of Poseidon, on the Corinthian isthmus. At the moment when a suitor started with Hippodameia, Oenomaus sacrificed a ram to Zeus at Pisa, and then armed himself and hastened with his swift chariot and four horses, guided by Myrtilus, after the suitor. He thus overtook many a lover, whom he put to death, until Pelops, the son of Tantalus, came to Pisa. Pelops bribed Myrtilus, and using the horses which he had received from Poseidon, he succeeded in reaching the goal before Oenomaus, who in despair made away with himself. Thus Pelops obtained Hippodameia and the kingdom of Pisa (Diod. iv. 73; Hygin. *Fab.* 84; Schol. *ad Apollon. Rhod.* i. 752, *ad Pind. Ol.* i. 114; Ov. *Ib.* 365, &c.). There are some variations in this story, as e. g. that Oenomaus was himself in love with his daughter, and for this reason slew her lovers (Tzetz. *ad Lyc.* 156; Hygin. *Fab.* 253). Myrtilus also is said to have loved her, and as she wished to possess Pelops, she persuaded Myrtilus to take the nails out of the wheels of her father's chariot; and as Oenomaus was breathing his last he pronounced a curse upon Myrtilus, and this curse had its desired effect, for as Pelops refused to give to Myrtilus the reward he had promised, or as Myrtilus had attempted to dishonour Hippodameia, Pelops thrust him down from Cape Geraestus. But Myrtilus, while dying, likewise pronounced a curse upon the house of Pelops, which was afterwards the cause of the fatal occurrences in the life of Atreus and Thyestes (Tzetz. *ad Lyc.* 156). All the suitors that had been killed by Oenomaus, were buried in one common tomb (Paus. vi. 21. § 6, &c.). The tomb of Oenomaus himself was shown on the river Cladeus in Elis (vi. 21. § 3). His house was destroyed by lightning, and only one pillar of it remained standing (v. 20. § 3, 14. § 5; comp. v. 17. § 4, 10. § 2; Soph. *Elect.* 504, &c.; Völcker, *Mythol. des Japet. Geschl.* p. 361). [L. S.]

OENO'MAUS (Οἰνόμαος), of Gadara, a cynic philosopher, who flourished in the reign of Hadrian, or somewhat later, but before Porphyry. (Syncell. p. 349, b.; Suid. *s. v.*) He was one of those later cynics whose philosophy consisted not so much in any definite system of doctrine, as in a free and unrestrained tone of thought and life. Thus the emperor Julian charges him with sensuality and profaneness; and his sarcasms upon the old cynic doctrines have led some to suppose, but without reason, that he belonged to some other sect. (Julian, *Orat.* vi. p. 199, vii. p. 209, ed. Spanheim.) Suidas mentions, as his works, Περὶ Κυνισμοῦ, Πολιτεία, Περὶ τῆς καθ' Ὅμηρον Φιλοσοφίας, Περὶ Κράτητος καὶ Διογένους καὶ τῶν λοιπῶν. This list, however, does not include the work which is best known to us, namely, his exposure of the oracles, which is sometimes entitled Κατὰ τῶν χρηστηρίων, but the proper title seems to have been Γοήτων Φωρά, i. e. *Detectio Praestigiatorum.* Considerable extracts from this work are preserved

by Eusebius, who tells us that Oenomaus was provoked to write it in consequence of having been himself deceived by an oracle. (Euseb. *Praep. Evang.* v. 18, foll., vi. 7; Socrat. *H. E.* iv. 13; Niceph. x 36; Theodoret. *Therap.* vi. p. 86, x. p. 141, a.) Julian also speaks of tragedies by Oenomaus (*Orat.* vii. p. 210).

2. An epigrammatic poet, the author of a single distich upon Eros, inscribed on a drinking vessel. There is nothing to determine whether or no he was the same person as the philosopher (Brunck, *Anal.* vol. ii. p. 402; Jacobs, *Anth. Graec.* vol. iii. p. 110.)

3. A tragic poet. [DIOGENES, p. 1023.] [P.S.]

OENO'NE (Οἰνώνη), a daughter of the river-god Cebren, and the wife of Paris. (Apollod. iii. 12. § 6; Parthen. *Erot.* 4; Strab. xiii. p. 596; comp. PARIS.) [L. S.]

OENO'PIDES (Οἰνοπίδης), a distinguished astronomer and mathematician, a native of Chios. Plato (*Erastae*, c. 1) mentions him in conjunction with Anaxagoras, from which it has been concluded that he was a contemporary of the latter. It may have been so, but there is nothing else to confirm the conjecture. He is spoken of in connection with Pythagoras and his followers, so that he seems to have been regarded as a Pythagorean. Oenopides derived most of his astronomical knowledge from the priests and astronomers of Egypt, with whom he lived for some time. Diodorus (i. 98) mentions in particular that he derived from this source his knowledge of the obliquity of the ecliptic, the discovery of which he is said to have claimed (in the treatise *de Plac. Phil.* ii. 12, ascribed to Plutarch). Aelian (*V. H.* x. 7) attributes to Oenopides the invention of the cycle of fifty-nine years for bringing the lunar and solar years into accordance, of which Censorinus (c. 19) makes Philolaus to have been the originator. The length of the solar year was fixed by Oenopides at 365 days, and somewhat less than nine hours. (As Censorinus expresses it, the fifty-ninth part of twenty-two days.) Oenopides set up at Olympia a brazen tablet containing an explanation of his cycle. He had a notion that the milky-way was the original path of the sun, from which he had been frightened into his present path by the spectacle of the banquet of Thyestes. (Achilles Tatius, *Isag. in Arat.* c. 24.) Proclus, in his commentary on Euclid, attributes to Oenopides the discovery of the twelfth and twenty-third propositions of the first book of Euclid, and the quadrature of the meniscus. Oenopides is also mentioned more than once by Sextus Empiricus. (*Hypot.* iii. 4, *adv. Math.* p. 367.) He had a theory of his own about the rise of the Nile, which was this, that in the summer the waters beneath the earth are cold, in the winter warm; a fact which he said was proved by the temperature of deep wells. So that in the winter the heat shut up in the earth carries off the greater part of the moisture, while there are no rains in Egypt. In the summer, on the contrary, the moisture is no longer carried off in that way, so that there is enough to fill the bed of the Nile and cause it to overflow. Diodorus (i. 41) objects to that theory, that other rivers of Libya, which correspond in position and direction to the Nile, are not so affected. (Fabric. *Bibl. Graec.* vol. i. p. 860; Ideler, *Handbuch der Chronologie*, vol. i. p. 302.) [C. P. M.]

OENO'PION (Οἰνοπίων), a son of Dionysus and husband of the nymph Helice, by whom he became the father of Thalus, Euanthes, Melas Salagus, Athamas, and Merope, Aerope or Haero (Schol. *ad Apollon. Rhod.* iii. 996; Paus. vii. 4. § 6; Parthen. *Erot.* 20). Some writers call Oenopion a son of Rhadamanthys by Ariadne, and a brother of Staphylus (Plut. *Thes.* 20); and Servius (*ad Aen.* i. 539; comp. x. 763) also calls him the father of Orion. From Crete he emigrated with his sons to Chios, which Rhadamanthys had assigned to him as his habitation (Paus. vii. 4. § 6; Diod. v. 79). While he was king of Chios, he received a visit from the giant Orion, who for a long time sued for the hand of Merope. Once Orion being intoxicated violated Merope, in consequence of which Oenopion blinded him and expelled him from his island. Orion, however, went to Lemnos, where Hephaestus gave to him Cedalion as a guide, or according to others stole a boy whom he carried on his shoulders, and who told him the roads. Orion was afterwards cured of his blindness, and returned to Chios to take vengeance on Oenopion. But the latter was not to be found in Chios, for his friends had concealed him in the earth, so that Orion, unable to discover him, went to Crete (Apollod. i. 4. § 3; Hygin. *Poet. Astr.* ii. 34; Eratosth. *Catast.* 32; Eustath. *ad Hom.* p. 1623). The tomb of Oenopion continued to be shown at Chios even in the days of Pausanias (vii. 5. § 6; comp. ORION; Völcker, *Mythol. des Japet. Geschl.* p. 112, &c.). [L. S.]

OENO'TROPAE (Οἰνοτρόπαι), that is, the changers of or into wine, was the name of the three or four daughters of king Anius in Delos, because they had received from Dionysus the power of changing water into wine, and any thing else they chose into corn and olives (Tzetz. *ad Lyc.* 750). When Agamemnon heard this, he wanted to carry them off by force from their father, that they might provide for the army of the Greeks at Troy; but they implored Dionysus for assistance, and were accordingly metamorphosed into doves. (Ov. *Met.* xiii. 640; Serv. *ad Aen.* iii. 80.) [L. S.]

OENO'TRUS (Οἴνωτρος), the youngest son of Lycaon who emigrated with a colony from Arcadia to Italy, and called the district in which he settled, after himself, Oenotria (Paus. viii. 3. § 2; Virg. *Aen.* i. 532, iii. 165, vii. 85; Strab. vi. p. 253, &c.). According to Varro, he was a king of the Sabines, and not a Pelasgian, and his brother was called Italus (Serv. *ad Aen.* i. 536). According to Dionysius (i. 11, &c. ii. 1), Oenotrus was accompanied by his brother Peucetius, and landed in the bay of Ausonia. [L. S.]

OEOBA'ZUS (Οἰόβαζος). 1. A Persian, who, when Dareius Hystaspis was on the point of marching from Susa on his Scythian expedition, besought him to leave behind with him one of his three sons, all of whom were serving in the army. Dareius answered that, as Oeobazus was a friend, and had preferred so moderate a request, he would leave him all three. He then ordered them all to be put to death. (Her. iv. 84; comp. vii. 38, 39; Senec. *de Ira*, iii. 16, 17.)

2. Father of Siromitres, who led the Paricanians in the Greek expedition of Xerxes. (Her. vii. 68.)

3. A noble Persian, who, when the Greek fleet arrived in the Hellespont after the battle of Mycale (B. C. 479), fled from Cardia to Sestus, as the place of all most strongly fortified. Sestus was besieged by the Athenians under Xanthippus, and, on the famine becoming unendurable, Oeobazus, with

most of the Persians, made his escape from the town; but he fell into the hands of the Apsinthian Thracians, and was sacrificed by them to Pleistorus, one of their gods (Her. ix. 115, 118, 119). [E. E.]

OEOCLUS (Οἴοκλος), a son of Poseidon by Ascra, who in conjunction with the Aloadae, is said to have built the town of Ascra in Boeotia. (Paus. ix. 29. § 1.)

OEO'LYCUS (Οἰόλυκος), a son of Theras of Sparta, and brother of Aegeus, was honoured at Sparta with an heroum. (Herod. iv. 149; Paus. iii. 15. § 6.) [L. S.]

OEO'NUS (Οἰωνός), a son of Licymnius of Midea in Argolis, was the first victor at Olympia, in the foot-race. (Pind. *Ol.* xi. 76, &c.; Apollod. ii. 7. § 3; Paus. iii. 15. § 3.) He is said to have been killed at Sparta by the sons of Hippocoon, but was avenged by Heracles, whose kinsman he was, and was honoured with a monument near the temple of Heracles. (Paus. *l. c.*) [L. S.]

OESALCES, brother of Gala, king of the Numidian tribe of the Massylians, whom he succeeded on the throne, according to the Numidian law of inheritance. He was at the time of very advanced age, and died shortly after, leaving two sons, Capusa and Lacumacea. (Liv. xxix. 29.) [E. H. B.]

OETOLINUS. [LINUS.]

OETOSYRUS (Οἰτόσυρος), the name of a Scythian divinity whom Herodotus identifies with the Greek Apollo. (Herod. iv. 59.) [L. S.]

OE'TYLUS (Οἴτυλος), a son of Amphianax, and grandson of Antimachus of Argos. The Laconian town of Oetylus was believed to have received its name from him, and he there enjoyed heroic honours. (Paus. iii. 25. § 7.) [L. S.]

OFELLA, a man of sound sense and of a straightforward character, whom Horace contrasts with the Stoic quacks of his time. (Hor. *Sat.* ii. 2. 3.) The old editions of Horace have Ofellus, which Bentley proposed to change into Ofella, remarking that Ofella and Ofellius were known Roman names, but that Ofellus occurs nowhere else. The conjecture of Bentley is now confirmed by manuscript authority.

OFELLA, Q. LUCRE'TIUS, originally belonged to the Marian party, but deserted to Sulla; and although he had not hitherto distinguished himself in any way (Dion Cass. xxxiv. *Fragm.* 134), Sulla appointed him to the command of the army employed in the blockade of Praeneste, where the younger Marius had taken refuge in B. C. 82. Praeneste was obliged to surrender in the course of the year, and the younger Marius put an end to his own life. Relying on these services, Ofella became a candidate for the consulship in the following year, although he had not yet been either quaestor or praetor, thus acting in defiance of Sulla's law *De Magistratibus*. Sulla at first attempted to dissuade him from becoming a candidate; but as he persisted in his purpose, and entered the forum supported by a large party, Sulla sent a centurion to kill him in the middle of the forum, and informed the people that he had commanded the execution of Ofella, because he refused to obey his commands. After saying this, Sulla told them the following tale, which is preserved by Appian:—"The lice were very troublesome to a countryman, as he was ploughing. Twice he stopped his ploughing, and purged his jacket. But he was still bitten; and in order that he might not be hindered in his work, he burnt the jacket. And I advise those who have been twice humbled not to make fire necessary the third time." (Appian, *B. C.* i. 88, 94, 101; Plut. *Sull.* 29, 33; Liv. *Epit.* 88, 89; Vell. Pat. ii. 27, who erroneously says that Ofella had been praetor.) The name of the centurion that put Ofella to death was L. Bellienus. He was afterwards brought to trial for this murder by Julius Caesar and condemned. (Ascon. *in Tog. Cand.* p. 92, ed. Orelli; Dion Cass. xxxvii. 10.) The orator, who is characterised by Cicero (*Brut.* 48) as *contionibus aptior quam judiciis*, is probably the same as the subject of this article, though the name in Cicero is corrupt.

OFELLUS. [OFELLA.]

OFI'LIUS or OFE'LLIUS. The name occurs in inscriptions in both forms; but in writers we generally find Ofilius.

1. OFILIUS CALAVIUS, a Campanian in the time of the Samnite wars. [CALAVIUS, No. 3.]

2. OFILLIUS (Ὀφίλλιος), as he is called by Appian (*B. C.* v. 128), a tribune of the soldiers in the army of Octavian, B. C. 38.

3. M. OFILIUS HILARUS, whose painless death is recorded at length by Pliny. (*H. N.* vii. 53. s. 54.)

4. OFELLIUS (Ὀφέλλιος), a philosopher mentioned by Arrian (*Epict.* iii. 22. § 27).

OFI'LIUS, A., a Roman jurist, is named by Pomponius (Dig. 1. tit. 2. s. 2. § 44) Gaius Aulus Ofilius, but the praenomen Gaius appears to be some blunder of a copyist. Ofilius was one of the pupils of Servius Sulpicius, and the master of Tubero, Capito and Labeo. He was a friend of Cicero, who, on one occasion, cites his opinion as opposed to that of Trebatius (*ad Fam.* vii. 21, *ad Att.* xiii. 37). He was also a friend of the Dictator Caesar. Ofilius belonged to the equestrian order, but he obtained a high reputation for legal knowledge. "He wrote," says Pomponius (Dig. 1. tit. 2. s. 2. § 44), "many treatises on the Jus Civile," among which *De Legibus vicesimae* (*manumissionum*), and *De Jurisdictione*. The fifth book of his *Jus Partitum* is cited (Dig. 32. s. 55), and the sixteenth book of a work on actions (33. tit. 9. s. 3. §§ 5, 8), and a treatise addressed to Atticus (50. tit. 16. s. 234. § 2), who is probably T. Pomponius Atticus. Ofilius is often cited in the Digest. "Ofilius," says Pomponius, "edictum praetoris primus diligenter composuit," which probably means an arrangement of the edictal law, like the later work of Julian, or it might be a commentary upon it. Caesar had conceived a design of arranging the *Jus Civile*, to which his connection with Ofilius may have contributed. (Zimmern, *Geschichte des Röm. Privatrechts*; Puchta, *Cursus, &c.* vol. i. p. 427; Grotius, *Vit. Jurisconsult.*) [G. L.]

OGO'A (Ὀγώα), the Carian name of Zeus at Mysala, in whose temple a sea-wave was seen from time to time. (Paus. viii. 10. § 3.) Strabo (xiv. p. 659) calls the god of Mysala, in the Carian dialect, Osogo. [L. S.]

OGU'LNIA GENS, plebeian, is most known through one of its members being the proposer of the law, which opened the two great ecclesiastical corporations to the plebeians. The first and only person in this gens who obtained the consulship is Q. Ogulnius Gallus, who was consul B. C. 269. GALLUS is the only cognomen of the Ogulnii: the others, who have no surname, are given below.

The annexed coin belongs to this gens, but by whom it was struck is uncertain. The names on the obverse, Q. OGVL. CAR. VER., are those of triumvirs of the mint, and are probably abbreviations of Q. Ogulnius, Carvilius, and Verginius or Virgilius.



COIN OF OGULNIA GENS.

OGU'LNIUS. 1, 2. Q. and CN. OGULNII, tribunes of the plebs, B. C. 300, proposed and carried a law by which the number of the pontiffs was increased from four to eight, and that of the augurs from four to nine, and which enacted that four of the pontiffs and five of the augurs should be taken from the plebs. (Liv. x. 6—9.) Besides these eight pontiffs there was the pontifex maximus, who is generally not included when the number of pontiffs is spoken of. The pontifex maximus continued to be a patrician down to B. C. 254, when Tib. Coruncanius was the first plebeian who was invested with this dignity.

In B. C. 296 Q. and Cn. Ogulnii were curule aediles. They prosecuted several persons for violating the usury laws; and with the money accruing from the fines inflicted in consequence they executed many public works (Liv. x. 23). The name of Cn. Ogulnius does not occur again after this year.

In B. C. 294 Q. Ogulnius was sent at the head of an embassy to Epidaurus, in order to fetch Aesculapius to Rome, that the plague might be stayed which had been raging in the city for more than two years. The legend relates that, upon the arrival of the ambassadors at Epidaurus, the god in the form of a gigantic serpent issued from the sanctuary, and settled in the cabin of Q. Ogulnius. (Val. Max. i. 8 § 2; Aur. Vict. *de Vir. Ill.* 22; Liv. *Epit.* 11; Oros. iii. 22; Ov. *Met.* xv. 622, &c.)

In B. C. 273 Q. Ogulnius was again employed on an embassy, being one of the three ambassadors sent by the senate to Ptolemy Philadelphus, who had sought the friendship and alliance of the Romans in consequence of their conquest of Pyrrhus. The ambassadors were received with great distinction at the Egyptian court, and loaded with presents. These they were obliged to accept; but the golden crowns which had been given them, they placed on the heads of the king's statues; and the other presents they deposited in the treasury immediately upon their arrival at Rome, but the senate restored them to them. (Val. Max. iv. 3. § 9; Justin, xviii. 3; Dion Cass. *Fragm.* 147, with the note of Fabricius.)

3. M. OGULNIUS was sent into Etruria with P. Aquillius in B. C. 210, in order to purchase corn to be sent to Tarentum. (Liv. xxvii. 3.)

4. M. OGULNIUS, tribune of the soldiers in the second legion, fell in battle against the Boii, B. C. 196. (Liv. xxxiii. 36.)

OGY'GUS or OGY'GES (Ὠγύγης), is sometimes called a Boeotian autochthon, and sometimes a son of Boeotus, and king of the Hectenes, and the first ruler of the territory of Thebes, which was called after him Ogygia. In his reign the waters of lake Copais rose above its banks, and inundated the whole valley of Boeotia. This flood is usually called after him the Ogygian. (Paus. ix. 5. § 1; Apollon. Rhod. iii. 1177; Serv. *ad Virg. Ecl.* vi. 41.) The name of Ogyges is also connected with Attic story, for in Attica too an Ogygian flood is mentioned, and he is described as the father of the Attic hero Eleusis, and as the father of Daeira, the daughter of Oceanus. (Paus. i. 38. § 7.) In the Boeotian tradition he was the father of Alalcomenia, Thelxinoea and Aulis (Suid. *s. v.* Πραξιδίκη; Paus. ix. 33. § 4.) Polybius (iv. 1) and Strabo (viii. p. 384) call Ogyges the last king of Achaia, and some traditions even described him as an Egyptian king. (Tzetz. *ad Lyc.* 1206.) [L. S.]

OICLES or OICLEUS (Ὀικλῆς, Ὀικλεύς), a son of Antiphates, grandson of Melampus and father of Amphiaraus, of Argos. (Hom. *Od.* xv. 241, &c.) Diodorus (iv. 32) on the other hand, calls him a son of Amphiaraus, and Pausanias (vi. 17. § 4), a son of Mantius, the brother of Antiphates. Oicles accompanied Heracles on his expedition against Laomedon of Troy, and was there slain in battle. (Apollod. ii. 6. § 4; Diod. iv. 32.) According to other traditions he returned home from the expedition, and dwelt in Arcadia, where he was visited by his grandson Alcmaeon, and where in later times his tomb was shown. (Apollod. iii. 7. § 5; Paus. viii. 36. § 4.) [L. S.]

OILEUS (Ὀϊλεύς.) 1. A Trojan, charioteer of Bianor, was slain by Agamemnon. (Hom. *Il.* xi. 93.)

2. A son of Hodoedocus and Laonome, grandson of Cynus, and great-grandson of Opus, was a king of the Locrians, and married to Eriopis, by whom he became the father of Ajax, who is hence called Oïlides or Oïliades. Oïleus was also the father of Medon by Rhene. (Hom. *Il.* ii. 527, 725, xiii. 697, 712; Propert. iv. 1. 117.) He is also mentioned among the Argonauts. (Apollod. v. 10. § 8; Apollon. Rhod. i. 74; Orph. *Argon.* 191.) [L. S.]

O'LBIADES (Ὀλβιάδης), the painter of a picture in the senate-house of the Five Hundred, in the Cerameicus, at Athens, representing Calippus, the commander of the army which repulsed the invading Gauls under Brennus, at Thermopylae, B. C. 279. (Paus. i. 3. § 4. s. 5.) [P. S.]

OLEN (Ὠλήν), a mythical personage, who is represented as the earliest Greek lyric poet, and the first author of sacred hymns in hexameter verse. He is closely connected with the worship of Apollo, of whom, in one legend, he was made the prophet. His connection with Apollo is also marked by the statement of the Delphian poetess Boeo, who represents him as a Hyperborean, and one of the establishers of oracles; but the more common story made him a native of Lycia. In either case, his coming from the extreme part of the Pelasgian world to Delos intimates the distant origin of the Ionian worship of Apollo, to which, and not to the Dorian, Olen properly belongs. His name, according to Welcker (*Europa und Kadmos*, p. 35), signifies simply the *flute-player*. Of the ancient hymns, which went under his name, Pausanias mentions those to Here, to Achaeïa, and to Eileithyia; the last was in celebration of the birth of Apollo and Artemis. (Herod. iv. 35; Paus. i. 18. § 5, ii. 13. § 3, v. 7. § 8, ix. 27. § 2, x. 7. § 8; Callim. *Hymn. in Del.*

304; Creuzer, *Symbolik*, vol. ii. pp. 116, 130, 136; Klausen, in Ersch and Gruber's *Encyklopädie*; Fabric. *Bibl. Graec.* vol. i. p. 134.) [P. S.]

OLE'NNIUS, one of the chief centurions (*e primipilaribus*), was placed about A. D. 28 over the Frisii, whom Drusus had subdued. (Tac. *Ann.* iv. 72.)

O'LENUS. (Ὤλενος.) 1. A son of Hephaestus, and father of the nymphs Aege and Helice, who brought up Zeus, and from whom the town of Olenus in Aetolia was believed to have derived its name. (Hygin. *Poet. Astr.* 13; Steph. Byz. *s. v.*)

2. A son of Zeus and the Danaïd Anaxithea, from whom the town of Olenus in Achaia derived its name. (Steph. Byz. *s. v.*; Strab. viii. p. 386.)

3. A person living on Mount Ida, who wanted to take upon himself the punishment which his wife had deserved by her pride of her beauty, and was metamorphosed along with her into stone. (Ov. *Met.* x. 68, &c.) [L. S.]

T. O'LLIUS, the father of Poppaea Sabina, was put to death at the latter end of the reign of Tiberius on account of his intimacy with Sejanus. (Tac. *Ann.* xiii. 45.)

OLOPHERNES or OROPHENES (Ὀλοφέρνης, Ὀροφέρνης, Ὀῤῥοφέρνης). 1. Son of Ariamnes I., brother of Ariarathes I., and father of Ariarathes II., kings of Cappadocia. He was much beloved by his brother, who advanced him to the highest posts, and sent him to aid Artaxerxes III. (Ochus) in his subjugation of Egypt, B. C. 350. From this expedition Olophernes returned home, loaded by the Persian king with great rewards for his services, and died in his native land. His brother Ariarathes adopted his elder son of the same name. He left also a younger son, named Aryses or Arysia. (Diod. *Ecl.* 3; Phot. *Bibl.* 244.)

2. One of the two supposititious sons whom Antiochis at first imposed upon her husband, Ariarathes IV., king of Cappadocia. On the birth, however, of a real son, named Mithridates (afterwards Ariarathes V.), Olophernes, that he might not set up pretensions to the throne, was sent away into Ionia, where he does not appear to have improved his morals. When Ariarathes V. refused to marry the sister of Demetrius Soter, the latter supported the claims of Olophernes to the crown of Cappadocia. Olophernes, however, entered into a conspiracy with the people of Antioch to dethrone Demetrius, who, having discovered the design, threw him into chains, but spared his life that he might still keep Ariarathes in alarm with his pretensions. In B. C. 157, when Ariarathes had been deposed, and had fled to Rome, Olophernes sent thither two unscrupulous ambassadors (Timotheus and Diogenes) to join the emissaries of Demetrius in opposing his (so called) brother. According to Appian the Romans decided that the two claimants should share the throne between them. We are told, however, that Olophernes did not hold the kingdom long, and that his reign was signalized by a departure from the more simple customs of his ancestors, and by the introduction of systematic debauchery, like that of the Ionians. To supply his lavish extravagance, he oppressed and pillaged his subjects, putting many to death, and confiscating their property. Four hundred talents he deposited with the citizens of Priene, as a resource in case of a reverse of fortune, and these they afterwards restored to him. We read also that, when his affairs were on the decline, and he became alarmed lest his soldiers should mutiny, if their arrears remained unpaid, he plundered a very ancient temple of Zeus, to which great sanctity was attached, to enable him to satisfy their demands. (Diod. *Ecl.* 3, *Exc. de Virt. et Vit.* p. 588, &c.; Phot. *l. c.*; Polyb. xxxii. 20; App. *Syr.* 47; Liv. *Epit.* xlvii.; Just. xxxv. 1; Athen. x. p. 440, b; Dalechamp and Casaub. *ad loc.*; Ael. *V. H.* ii. 41; see above, Vol. I. p. 284.) [E. E.]

O'LORUS or O'ROLUS (Ὄλορος, Ὄρολος) 1. A King of Thrace, whose daughter Hegesipyla, was married to Miltiades (Herod. vi. 39, 41; Marcellin. *Vit. Thuc.*)

2. Apparently grandson of the above, and son of Hegesipyla, was probably the offspring of a second marriage contracted by her after the death of Miltiades. This Olorus was the father of Thucydides, the historian (Thuc. iv. 104; Marcellin. *Vit. Thuc.*; Suidas, *s. v.* Θουκυδίδης). [E. E.]

O'LTHACUS (Ὀλθακός), a chief of the Scythian tribe of the Dandarians, who served in the army of Mithridates the Great, and enjoyed a high place in the favour of that prince, but subsequently deserted to the Romans. This was, however, according to Plutarch, a mere feint, for the purpose of obtaining access to Lucullus, and thus effecting his assassination; but being accidentally foiled in this project, he again returned to the camp of Mithridates. (Plut. *Lucull.* 16.) Appian, who also relates the same story (*Mithr.* 79), writes the name Olcabas. [E. H. B.]

OLY'BRIUS, ANI'CIUS (Ὀλύβριος), Roman emperor in A. D. 472, was a descendant of the ancient and noble family of the Anicians. Down to 455 he lived in Rome, but left it after its sack by Genseric and the accession of Avitus, and went to Constantinople. In 464, he was made consul; and in the same year, or some time previously, married Placidia, the daughter of the emperor Valentinian III., the same princess who had been a captive of Genseric. It appears that Olybrius stood on very intimate terms with that king of the Vandals, who was active in helping him to the imperial crown of Italy. In 472, during the troubles occasioned by the dissensions between the Western emperor Anthemius and the powerful patrician Ricimer, Olybrius was sent to Italy by Zeno under the pretext of assisting Anthemius; but his real motive was to seize the supreme power, a scheme in which he was openly assisted by Genseric, and secretly by the emperor Zeno, who, it appears, stood in fear of Olybrius on account of his connections with the king of the Vandals. Instead, therefore, of promoting the interest of Anthemius, he entered into negotiations with Ricimer, and ere long he was proclaimed emperor by a strong faction, with the connivance of Ricimer, to whom the imperial power was of more value than the imperial title. Anthemius, however, was still in Rome, and enjoyed popularity. When Ricimer came to attack him, Anthemius, supported by Gothic auxiliaries under Gelimer, made a stout resistance, till at last the besieger gained the city in consequence of his victory at the bridge of Hadrian. Rome was once more plundered, and Anthemius was murdered by order of Ricimer (11th July, 472). Olybrius was now recognised as emperor without any opposition, and could exercise his power free from any control, since immediately

after this catastrophe, Ricimer was attacked by a violent distemper which carried him off a few weeks afterwards. The only act of Olybrius during his short reign, which is recorded in history, is the raising of Gundobaldus, the nephew of Ricimer, to the patrician dignity. Olybrius died a natural death, as it appears, on the 23d of October 472, after a short and peaceful reign of three months and thirteen days. He left a daughter, Juliana Anicia, by his wife Placidia. His successor was Glycerius. (Marcellinus Comes, Cassiodorus, Victor, *Chronica; Chron. Alexandr., Chron. Paschale;* Ennodius, *Vita Epiph.* p. 380; Evagrius, ii. 16; Procop. *Vand.* i. 57; Zonar. vol. i. p. 40; Malchus, p. 95; Priscus in *Excerpt. Legat.* p. 74; Theophan. p. 102, in the Paris edit.; Jornandes, *De Reb. Goth.* p. 128, ed. Lindenbrog.) [W. P.]

OLY'MNIUS (Ὀλύμνιος), a physician of Alexandria, whose date is unknown, the author of a work on Critical Days, to be found in MS. in the king's library at Paris. (See Cramer's *Anecd. Graeca Paris.* vol. i. p. 394.) [W. A. G.]

OLYMPIACUS, physician. [OLYMPICUS.]

OLYM'PIAS (Ὀλυμπιάς). 1. Wife of Philip II., king of Macedonia, and mother of Alexander the Great. She was the daughter of Neoptolemus I., king of Epeirus, through whom she traced her descent to Pyrrhus, the son of Achilles. (Justin. vii. 6. § 10; Plut. *Alex.* 2; Diod. xix. 51; Paus. i. 11. § 1; Theopomp. fr. 232, ed. Didot.) Her temper, naturally vehement and passionate, led her to engage with wild enthusiasm in all the mystic rites and orgies of the Orphic and Bacchanalian worship; and we are told that it was on one of these occasions that Philip first met her at Samothrace, and became enamoured of her. (Plut. *l. c.;* Himerius *ap. Phot.* p. 367, a.) But it was not till some time after the accession of the latter to the throne of Macedonia, B. C. 359, that their nuptials took place. (Justin. *l. c.*) The marvellous stories circulated at a subsequent period of the circumstances connected with the birth of Alexander, B. C. 356, and which gave rise to, or rather were invented in support of, the idea that the latter was the son of Ammon and not of Philip, are too well known to require further notice. (Plut. *Alex.* 2, 3; Paus. iv. 14. § 7; Justin. xi. 11, xii. 16; Lucian. *Alex.* 7; Arr. *Anab.* iv. 10. § 3).

Plutarch and Justin absurdly ascribe to these suspicions the estrangement that subsequently arose between Philip and Olympias, for which the numerous amours of the former, and the passionate and jealous character of the latter are amply sufficient to account. It is certain that the birth of their second child Cleopatra was subsequent to that of Alexander; nor was it until many years after that event that the marriage of Philip with Cleopatra, the niece of Attalus (B. C. 337), led to an open rupture between him and Olympias. The latter took refuge at the court of her brother Alexander, king of Epeirus, whom she stimulated to engage in war with Macedonia, at the same time that she continued to foment the intrigues of her son and his partisans at the court of Philip. She appears to have been the prime mover of the scheme for the marriage of Alexander with the daughter of Pixodarus, which gave especial offence to Philip; and it was even generally believed that she lent her countenance and support to the assassination of the king by Pausanias, B. C. 336. It is, however, hardly credible that she evinced her approbation of that deed in the open manner asserted by some writers. (Plut. *Alex.* 2, 9, 10; Justin. ix. 5, 7 xi. 11; Athen. xiii. p. 557, c.)

After the death of Philip she returned to Macedonia, where she enjoyed the highest consideration and influence through the affection and filial reverence of Alexander; of which she soon after took an unworthy advantage by availing herself of the absence of the young king to put to death her rival Cleopatra, together with her infant daughter; an act of cruelty which excited the vehement indignation of Alexander. (Plut. *Alex.* 10; Justin. ix. 7; Paus. viii. 7. § 7). It is, indeed, a remarkable trait in the character of the latter that while he was throughout his life conspicuous for his warm attachment to his mother, he did not allow himself to be blinded to her faults: during his campaigns in Asia he maintained a constant correspondence with her, and lost no opportunity of showing her respect and attention; but her frequent complaints and representations against his personal friends, especially Hephaestion, remained unheeded, and he strictly forbade her to interfere in political affairs, or encroach upon the province of Antipater in the government of Macedonia. In this respect, however, his injunctions were ineffectual: Olympias and Antipater were continually engaged in the bitterest feuds, and their letters to Alexander in Asia were uniformly filled with complaints and recriminations against each other. Whether the representations of Olympias concerning the ambitious character and dangerous designs of the regent had really produced any effect upon the mind of the king, or that he deemed it best to put an end to these bickerings and jealousies by the separation of the parties, it is certain that Craterus had been appointed to succeed Antipater in the regency of Macedonia, while the latter was to conduct an army of fresh levies to Babylon, when the death of Alexander himself (B. C. 323) caused an entire change of arrangements. (Arr. *Anab.* vii. 12; Plut. *Alex.* 39, 68; Diod. xvii. 32, 114, 118; Justin. xii. 14.) By that event Antipater was placed in the undisputed control of affairs in Macedonia and Greece, and Olympias deemed it prudent to withdraw herself beyond the sphere of his power: she accordingly took refuge in Epeirus, where she urged her cousin Aeacides to join the league of the Greeks against Antipater. (Paus. i. 11. § 3.) But the Epeirots refused to follow their king, and the victory of Antipater and Craterus over their confederates for a time crushed the hopes of Olympias. Her restless ambition and her bitter hatred to the Macedonian regent soon prompted her to fresh schemes. Leonnatus, in whom she had hoped to raise up a rival to Antipater, had fallen in the Lamian war [LEONNATUS], and she now turned her views towards Perdiccas, to whom she offered the hand of her daughter Cleopatra, in order to withdraw him from his projected union with Nicaea, the daughter of Antipater. (Arrian, *ap. Phot.* p. 70, a.) Perdiccas, however, did not judge it prudent as yet to break off the proposed alliance, though he secretly determined to marry Cleopatra: but his death in Egypt the following year (B. C. 321), put an end to all hopes from that quarter. Olympias, in consequence, continued to live, as it were, in exile in Epeirus until the death of her old enemy Antipater (B. C. 319) presented a new opening to her ambition. Her very name, as the

mother of Alexander, still carried much weight with the Macedonians, and her alliance was now eagerly courted by the new regent Polysperchon, who stood in need of her support against Cassander; and he sent her an honourable embassy, imploring her to return to Macedonia, and undertake the charge of the young prince Alexander, the son of Roxana. She, however, followed the advice of Eumenes, that she should remain in Epeirus until the fortune of the war was decided, and contented herself with interposing the weight of her name and authority in favour of Polysperchon in Greece, and of Eumenes in Asia. (Diod. xviii. 49, 57, 58, 62, 65.) For a time, indeed, fortune appeared to be unfavourable: the disasters of Polysperchon in Greece, and the alliance concluded by Eurydice with Cassander, gave a decided preponderance to the opposite party. But in B.C. 317, Olympias determined to take a more vigorous part in the contest, and took the field in person, together with Polysperchon, at the head of an army furnished by the king of Epeirus. Eurydice met them with equal daring; but when the mother of Alexander appeared on the field, surrounded by a train in bacchanalian style, the Macedonians at once declared in her favour, and Eurydice, abandoned by her own troops, fled to Amphipolis, where she soon after fell into the hands of her implacable rival, and was put to death, together with her unfortunate husband, the puppet king Arrhidaeus [EURYDICE]. Not content with this unnecessary act of cruelty, Olympias followed up her vengeance by the execution of Nicanor, the brother of Cassander, as well as of an hundred of his leading partisans among the Macedonian nobles, and even wreaked her fury upon the lifeless remains of his brother Iollas. (Diod. xix. 11; Justin. xiv. 5; Athen. xiii p. 560, f.; Paus. i. 11. § 4; Plut. *Alex.* 77; Ael. *V. H.* xiii. 36.) But her sanguinary triumph was of short duration: her cruelties alienated the minds of the Macedonians, and Cassander, who was at that time in the Peloponnese, hastened to raise the siege of Tegea, in which he was engaged, and turn his arms against Macedonia. Olympias on his approach threw herself (together with Roxana and the young Alexander) into Pydna, where she trusted to be able to hold out until Polysperchon or Aeacides should come to her relief; but Cassander succeeded in cutting off all succours from without, and kept the city closely blockaded both by sea and land throughout the winter. At length in the spring of 316, after suffering the utmost extremities of famine, Olympias was compelled by the increasing discontent of the garrison to surrender to Cassander, stipulating only that her life should be spared. But notwithstanding this promise, the conqueror caused her to be arraigned before the assembly of the Macedonians for her late executions, and condemned to death without being allowed a hearing. Olympias in vain protested against the sentence, and demanded to be heard in her own defence. Cassander feared the effect which her personal appearance might produce, and despatched a body of soldiers to put her to death. Even these men, awed by her daring and majestic carriage, hesitated to fulfil their orders, but the friends of the Macedonians whom she had so lately put to death, rushed in and despatched her with many wounds. She met her fate with a fortitude and dignity worthy of the mother of Alexander. Cassander is said to have denied the rites of sepulture to her remains. (Diod. xix. 35, 36, 49—51; Justin. xiv. 6; Paus. ix. 7. § 2; Polyaen. iv. 11. § 3; Aelian. *H. N.* xii. 6; Euseb. *Arm.* p. 155.) Of her character it is unnecessary to speak, after the events above related: she was certainly not without something of the grandeur and loftiness of spirit which distinguished her son, but her ungovernable passions led her to acts of sanguinary cruelty that must for ever disgrace her name. Her life was made the subject of a separate biography by Amyntianus, a writer in the reign of M. Aurelius. (Phot. *Bibl.* p. 97, a.)

2. Daughter of Pyrrhus I. king of Epeirus, and wife of her own brother Alexander II. After his death she assumed the regency of the kingdom on behalf of her two sons, Pyrrhus and Ptolemy; and in order to strengthen herself against the Aetolians gave her daughter Phthia in marriage to Demetrius II. king of Macedonia. By this alliance she secured herself in the possession of the sovereignty, which she continued to administer till her sons were grown up to manhood, when she resigned it into the hands of Pyrrhus. But the deaths of that prince and his brother Ptolemy followed in quick succession, and Olympias herself died of grief for her double loss. (Justin. xxviii. 3.) Such is Justin's statement: according to another account Olympias had poisoned a Leucadian damsel named Tigris, to whom her son Pyrrhus was attached, and was herself poisoned by him in revenge. (Athen. xiii. p. 589, f; Helladius, *ap. Phot.* p. 530, a.)

3. Daughter of Polycletus of Larissa, was the wife of Demetrius, surnamed the Handsome, by whom she became the mother of Antigonus Doson, afterwards king of Macedonia. (Euseb. *Arm.* p. 161.) [E. H. B.]

OLY'MPIAS, a female painter, of whom Pliny knew nothing more than that she instructed Autobulus. (*H. N.* xxxv. 11. s. 40. § 43.) [P. S.]

OLY'MPICUS (Ὀλυμπικός), sometimes called *Olympiacus*, but probably incorrectly, a physician of Miletus, who belonged to the sect of the Methodici, though he did not embrace all their doctrines. (Galen, *Introd.* c. 4, vol. xiv. p. 684.) He was the tutor of Apollonius of Cyprus (Galen, *De Meth. Med.* i. 7, vol. x. p. 54), and therefore lived in the first century after Christ. Galen does not appear to have thought very highly of him, as he calls him "a frivolous (ληρώδης) person" (*Ibid.* p. 53), and criticizes severely his definition of the words ὑγιεία and πάθος. (*Ibid.* pp. 54, &c. 67, &c.) [W. A. G.]

OLY'MPION (Ὀλυμπίων), an ambassador sent by Gentius, the Illyrian king, to Perseus, in B.C. 168. (Polyb. xxix. 2, 3; Liv. xliv. 23.) [GENTIUS; PERSEUS.]

OLYMPIODO'RUS (Ὀλυμπιόδωρος), historical. 1. An Athenian, the son of Lampon. He commanded a body of 300 picked Athenian troops at the battle of Plataeae. When the Megarians were being hard pressed by the Persian cavalry before the general engagement, this body of Athenians undertook to relieve them, a service from which all the other Greeks shrank. (Herod. ix. 21; Plut. *Aristid.* p. 327, a.).

2. An Athenian, against whom a law-suit was brought by his brother-in-law, Callistratus, respecting an inheritance left by a man named Conon. Demosthenes wrote the speech κατὰ Ὀλυμπιοδώρου for Callistratus on this occasion. The par-

ticulars of the dispute are detailed in the speech, to which the reader is referred.

3. An Athenian general and statesman of considerable ability. When Cassander made his attempt upon Athens in B. C. 298, Olympiodorus sailed to Aetolia, and induced the Aetolians to send assistance to Athens; and Cassander was compelled to withdraw his forces. Shortly afterwards, when Elatea, which had been conquered by Cassander, revolted from him, it was mainly through Olympiodorus that it was enabled to hold out against his troops. Subsequently, in B. C. 288, when Demetrius was stripped of his kingdom by Lysimachus and Pyrrhus, a small number of the Athenians, with Olympiodorus at their head, resolved to rid the city of the Macedonian garrison which Demetrius had posted in Athens in the fortress of the Museum after his conquest of the city, and which still remained faithful to him. The Athenians readily joined Olympiodorus and his confederates, and the Museum was carried by storm. Peiraeus and Munychia were also recovered, and Olympiodorus, at the head of a small body of troops which he raised at Eleusis, put to flight a body of troops in the service of Demetrius, who were ravaging the plain. Demetrius invested Athens, but was compelled by the approach of Pyrrhus to raise the siege, and shortly afterwards crossed over into Asia Minor. It was probably this Olympiodorus who was archon eponymus in B. C. 294. There was a statue of him on the Acropolis. (Paus. i. 25. § 2, i. 29. § 13, x. 18. § 7, x. 34. § 3.) [C. P. M.]

OLYMPIODO'RUS (Ὀλυμπιόδωρος), literary. 1. A writer mentioned by Pliny amongst those from whom he drew materials for the 12th book of his Natural History.

2. A disciple of Theophrastus, with whom was deposited one of the copies of his will. (Diog. Laërt. v. 57.)

3. An historical writer, a native of Thebes in Egypt, who lived in the fifth century after Christ. He wrote a work in 22 books, entitled Ἱστορικοὶ λόγοι, which comprised the history of the Western empire under the reign of Honorius, from A. D. 407 to October, A. D. 425 (Clinton, *Fast. Rom.* anno 425). Olympiodorus took up the history from about the point at which Eunapius had ended. [EUNAPIUS.]

The original work of Olympiodorus is lost, but an abridgment of it has been preserved by Photius (Cod. 80), who describes the style of the work as being clear, but without force or vigour, loose, and descending to vulgarity, so as not to merit being called a history. Of this Photius thinks that the author himself was aware, and that for this reason he spoke of his work as being not a history, but a collection of materials for a history (ὕλη συγγραφῆς). It was dedicated to the emperor Theodosius II. Olympiodorus seems to have had better qualifications as a statesman than as a writer; and in various missions and embassies amongst barbarian states he rendered important services to the empire, for which the highest honours were conferred upon him by the Roman senate (Photius, *Cod.* 214. p. 171, ed. Bekker.) He was sent by Honorius on an embassy to the Huns, probably to Hungary. After the death of Honorius Olympiodorus removed to Byzantium, to the court of the emperor Theodosius. Hierocles dedicated to this Olympiodorus his work on providence and fate [HIEROCLES], the groundwork or idea of which he professes to have derived from him. Photius states that Olympiodorus was a ποιητής, that is, an alchymist. It has been supposed that this statement has arisen from a confusion between this and some other man of the same name. But Photius distinctly makes the statement on the authority of Olympiodorus himself (ὡς αὐτός φησι). It appears, from what Photius has preserved of his writings, that he was a heathen.

The abridgment by Photius has been several times published: by Phil. Labbeus, in his *Eclogae Histor. de Rebus Byzant.*; by Sylburg, in his *Collectio Scriptorum Hist. Rom. Minorum*; by Andreas Schottus, in his *Eclogae Historicorum de Rebus Byzantinis*; and, in conjunction with Dexippus, Eunapius, and other historical fragments, by Niebuhr, Bonn, 1829. (Fabric. *Bibl. Graec.* vol. x. pp. 632, 703.)

4. A peripatetic philosopher, who taught at Alexandria, where Proclus was one of his pupils and speedily attracted the attention of Olympiodorus, who was so much attached to him that he wished to betroth his daughter to him. Owing to the rapidity of his utterance and the difficulty of the subjects on which he treated, he was understood by very few. When his lectures were concluded, Proclus used to repeat the topics treated of in them for the benefit of those pupils who were slower in catching the meaning of their master. Olympiodorus had the reputation of being an eloquent man and a profound thinker. Nothing of his has come down to us in a written form. (Marinus, *Vita Procli*, c. 9; Suidas, *s. v.*; Fabric. *Bibl. Graec.* vol. x. p. 628.)

5. A philosopher of the Platonic school, a contemporary of Isidorus of Pelusium, who in one of his letters (ii. 256) reproaches him for neglecting the precepts of Plato, and spending an indolent life. (Fabric. *Bibl. Graec.* vol. iii. p. 180.)

6. The last philosopher of any celebrity in the Neo-Platonic school of Alexandria. He lived in the first half of the sixth century after Christ, in the reign of the emperor Justinian. He was a younger contemporary, and possibly a pupil, of Damascius; the partiality which he uniformly shows for him, and the preference which he gives him even above Proclus, seem to indicate this. Our knowledge of Olympiodorus is derived from those works of his which have come down to us. From a passage in his scholia to the Alcibiades Prior of Plato, Creuzer has acutely inferred that he taught before the Athenian school was finally suppressed by Justinian, that is, before A. D. 529; though the confiscations to which the philosophers were being subjected are alluded to. And in various other passages the philosophy of Proclus and Damascius is spoken of as still in existence. From what we have of the productions of Olympiodorus he appears to have been an acute and clear thinker, and, if not strikingly original, far from being a mere copyist, though he follows Damascius pretty closely. He was a man of extensive reading, and a great deal of valuable matter from the lost writings of other philosophers, as Iamblichus, Syrianus, Damascius, and others, with historical and mythological notices, have come down to us through him at second hand. In his sketches of the general plan and object of the dialogues of Plato, and of their dramatic construction and the characters introduced, he exhibited great ability. A great deal that is valuable is also to be found in his analyses

of the philosophical expressions of Plato. His style, as might have been expected, is marked by several of the solecisms of his age, but exhibits in the main a constant endeavour after purity and accuracy. His scholia, as we have them, were put into a written form by his pupils, from notes which they took of his lectures, and are distributed into πράξεις, or lessons. The inscriptions which precede the scholia state that they were written ἀπὸ φωνῆς Ὀλυμπιοδώρου τοῦ μεγάλου φιλοσόφου. This will probably account for many of the defects of style observable in Olympiodorus. Of his compositions there have come down to us a life of Plato; a polemical work against Strato (in MS. at Munich); and scholia on the Gorgias, Philebus, Phaedo, and Alcibiades I. of Plato. Whether these were all the works of Plato on which he commented, or not, we do not know. The life of Plato was published in Wetstein's edition of Diogenes Laërtius, in 1692, from the posthumous papers of Is. Casaubon. It was again published by Etwall, in his edition of three of Plato's dialogues, Lond. 1771; and by Fischer, in his edition of some dialogues of Plato, Leipsig, 1783. Some of the more important scholia on the Phaedo were published by Nathan Forster, Oxford, 1752; by Fischer (*l. c.*); and in a more complete form, by Mystoxides and Schinas, in their Συλλογὴ Ἑλληνικῶν ἀνεκδότων, Venice, 1816. The scholia to the Gorgias were published by Routh, in his edition of the Euthydemus and Gorgias, Oxford, 1784; those to the Philebus by Stallbaum, in his edition of Plato, Leipzig, 1826; those on the Alcibiades by Creuzer, Frankfort, 1821. (Fabric. *Bibl. Graec.* vol. x. p. 631.)

7. An Aristotelic philosopher, the author of a commentary on the *Meteorologica* of Aristotle, which is still extant. He himself (p. 37, 6) speaks of Alexandria as his residence, and (p. 12, 6) mentions the comet which appeared in the 281st year of the Diocletian era (A. D. 565), so that the period when he lived is fixed to the latter half of the sixth century after Christ. His work, like the scholia of the Neo-Platonic philosopher of the same name, is divided into πράξεις; from which it would seem that the Aristotelic philosophy was taught at Alexandria even after the Neo-Platonic school had become extinct. Like Simplicius, to whom, however, he is inferior, he endeavours to reconcile Plato and Aristotle. Of Proclus he speaks with great admiration, styling him ὁ θεῖος; but his great authority is Ammonius. His commentary was published by the sons of Aldus, at Venice, 1551. (Fabric. *Bibl. Graec.* vol. x. p. 628, &c., who gives a list of the authors quoted by him.)

8. Surnamed Diaconus or Monachus, an ecclesiastic who lived in the sixth century. He sustained the office of diaconus in Alexandria. He is mentioned with commendation by Anastasius Sinaita, who flourished not later than A. D. 680—700. He wrote commentaries on the books of Job, Ezra, Jeremiah, and Ecclesiastes. The notes on Job, entitled *Hypotheses in Librum Jobi*, were published in a Latin translation, by Paulus Comitolus, Venice, 1587; and, with those on Jeremiah, in the *Catenae Patrum Graecorum*. The commentary on Ecclesiastes was published in Greek in the *Auctarium Ducaeanum Bibliothecae Patrum*, Paris, 1624. Latin translations of it have been several times published. (*Fabric. Bibl. Graec.* vol. x. p. 627; Hoffmann, *Lex. Bibl.* vol. ii. p. 158.) [C. P. M.]

OLYMPIO'STHENES (Ὀλυμπιοσθένης), a sculptor, whose country is unknown, made three of the statues of the Muses, which were set up on Mt. Helicon, and the other six of which were made by Cephisodotus and Strongylion. (Paus. ix. 30. § 1.) It may safely be inferred that the three artists were contemporary; but, looking only at the passage of Pausanias, it is doubtful whether the elder or the younger Cephisodotus is meant. It appears, however, from other evidence that Strongylion was a contemporary of Praxiteles, and therefore of the elder Cephisodotus. [STRONGYLION.] According to this, the date of Olympiosthenes would be about B. C. 370. [P. S.]

OLY'MPIUS (Ὀλύμπιος), the Olympian, occurs as a surname of Zeus (Hom. *Il.* i. 353), Heracles (Herod. ii. 44), the Muses (Olympiades, *Il.* ii. 491), and in general of all the gods that were believed to live in Olympus, in contradistinction from the gods of the lower world. (*Il.* i. 399; comp. Paus. i. 18. § 7, v. 14. § 6, vi. 20. § 2.) [L. S.]

OLY'MPIUS (Ὀλύμπιος), a lawyer, born probably at Tralles in Lydia, in the sixth century after Christ. His father's name was Stephanus, who was a physician (Alex. Trall. *De Medic.* iv. 1, p. 198); one of his brothers was the physician Alexander Trallianus; another the architect and mathematician Anthemius; and Agathias mentions (*Hist.* v. p. 149, ed. 1660) that his other two brothers, Metrodorus and Dioscorus, were both eminent in their several professions. [W. A. G.]

OLY'MPIUS NEMESIA'NUS. [NEMESIANUS.]

OLYMPUS (Ὄλυμπος). 1. A teacher of Zeus, after whom the god is said to have been called the Olympian. (Diod. iii. 73.)

2. The father of Marsyas. (Apollod. i. 4. § 2.)

3. A disciple of Marsyas, and a celebrated flute-player of Phrygia. For a further account of this personage, who is closely connected with the historical Olympus, see the following article.

4. The father of Cius, from whom Mount Olympus in Mysia was believed to have received its name. (Schol. *ad Theocr.* xiii. 30.)

5. A son of Heracles by Euboea. (Apollod. ii. 7. § 8.)

6. Olympus, the abode of the gods also requires a few words of comment in this place. Mount Olympus is situated in the north-east of Thessaly, and is about 6,000 feet high; on its summit which rises above the clouds of heaven, and is itself cloudless, Hephaestus had built a town with gates, which was inhabited by Zeus and the other gods. (*Od.* vi. 42, *Il.* xi. 76.) The palace of Zeus contained an assembly-hall, in which met not only the gods of Olympus, but those also who dwelt on the earth or in the sea. (*Il.* xx. 5.) This celestial mountain must indeed be distinguished from heaven; but as the gods lived in the city which rose above the clouds and into heaven, they lived at the same time in heaven, and the gates of the celestial city were at the same time regarded as the gates of heaven. (*Il.* v. 749, &c.) [L. S.]

OLYMPUS (Ὄλυμπος), the physician in ordinary to Cleopatra, queen of Egypt, who aided her in committing suicide, B. C. 30, and afterwards published an account of her death. (Plut. *Anton.* c. 82.) [W. A. G.]

OLYMPUS (Ὄλυμπος), musicians. Suidas distinguishes three Greek musicians of this name,

of whom the first is mythical, and the last historical: the second probably owes his existence only to some mistake of Suidas, or the writer whom he copied, since Plutarch who is a much better authority only recognizes two musicians of the name; both of whom are connected with the auletic music, which had its origin in Phrygia. (Plut. *de Mus.* p. 1133, d. e.)

1. The elder Olympus belongs to the mythical genealogy of Mysian and Phrygian flute-players —Hyagnis, Marsyas, Olympus—to each of whom the invention of the flute was ascribed, and under whose names we have the mythical representation of the contest between the Phrygian auletic and the Greek citharoedic music: some writers made him the father (instead of son, or disciple, and favourite of Marsyas), but the genealogy given above was that more generally received. Olympus was said to have been a native of Mysia, and to have lived before the Trojan war. The compositions ascribed to him were νόμοι εἰς τοὺς θεοὺς, that is, old melodies appropriated to the worship of particular gods, the origin of which was so ancient as to be unknown, like those which were attributed to Olen and Philammon. Olympus not unfrequently appears on works of art, as a boy, sometimes instructed by Marsyas, and sometimes as witnessing and lamenting his fate. (Suid. *s. v.*; Plut. *de Mus.* pp. 1132, e., 1133, e.; Apollod. i. 4. § 2; Hygin. *Fab.* 165, 273; Ovid, *Metam.* vi. 393, *Eleg.* iii. 3; MARSYAS.) It may fairly be assumed that this elder and mythical Olympus was invented through some mistake respecting the younger and really historical Olympus. (Respecting this confusion, see Müller, *History of Greek Literature*, p. 156.)

2. The true Olympus was a Phrygian, and perhaps belonged to a family of native musicians, since he was said to be descended from the first Olympus. Müller supposes that there was an hereditary race of flute-players at the festivals of the Phrygian Mother of the Gods, who claimed a descent from the mythical Olympus. He is placed by Plutarch at the head of auletic music, as Terpander stood at the head of the citharoedic: and on account of his inventions in the art, Plutarch even assigns to him, rather than to Terpander, the honour of being the father of Greek music, ἀρχηγὸς τῆς Ἑλληνικῆς καὶ καλῆς μουσικῆς (*De Mus.* pp. 1133, e., 1135, c.). With respect to his age, Suidas places him under a king Midas, son of Gordius; but this tells us nothing, for these were alternately the names of all the Phrygian kings to the time of Croesus. Müller places him, for satisfactory reasons, after Terpander and before Thaletas, that is, between the 30th and 40th Olympiads, B. C. 660—620. Though a Phrygian by origin, Olympus must be reckoned among the Greek musicians; for all the accounts make Greece the scene of his artistic activity, and his subjects Greek; and he had Greek disciples, such as Crates and Hierax. (Plut. *de Mus.* pp. 1133, e., 1140, d.; Poll. iv. 79.) He may, in fact, be considered as having naturalised in Greece the music of the flute, which had previously been almost peculiar to Phrygia. This species of music admitted of much greater variations than that of the lyre; and, accordingly, several new inventions are ascribed to Olympus. The greatest of his inventions was that of the third system, or *genus*, of music, the Enharmonic, for an explanation of which see *Dict of Ant. s. v. Music*

Of the particular tunes (νόμοι) ascribed to him, the most important was the Ἁρμάτιος νόμος, a mournful and passionate strain, of the rhythm of which we are enabled to form an idea from a passage in the *Orestes* of Euripides, which was set to it, as the passage itself tells us. A dirge, also, in honour of the slain Python, was said to have been played by Olympus, at Delphi, on the flute, and in the Lydian style. Aristophanes mentions a mournful strain, set to more flutes than one (ξυναυλία), as well known at Athens under the name of Olympus. (*Equit.* 9; comp. *Schol.* and Brunck's note). But it can hardly be supposed that his music was all mournful; the nome in honour of Athena, at least, must have been of a different character. Some ancient writers ascribe to him the Nomos Orthios, which Herodotus attributes to Arion.

Olympus was a great inventor in rhythm as well as in music. To the two existing species of rhythm, the ἴσον, in which the *arsis* and *thesis* are equal (as in the Dactyl and Anapaest), and the διπλάσιον, in which the *arsis* is twice the length of the *thesis* (as in the Iambus and Trochee), he added a third, the ἡμιόλιον, in which the length of the *arsis* is equal to two short syllables, and that of the *thesis* to three, as in the Cretic foot (– ◡ –), the Paeons (– ◡ ◡ ◡, &c.), and the Bacchic foot (◡ – –), though there is some doubt whether the last form was used by Olympus.

There is no mention of any poems composed by Olympus. It is argued by some writers that the inseparable connection between the earliest compositions in music and poetry forbids the supposition that he composed music without words. Without entering into this difficult and extensive question, it is enough to observe that, whatever words may have been originally connected with his music, they were superseded by the compositions of later poets. Of the lyric poets who adapted their compositions to the nomes of Olympus, the chief was STESICHORUS of Himera. (Plutarch *de Mus.* passim; Müller, Ulrici, Bode, and a very elaborate article by Ritschl, in Ersch and Gruber's *Encyklopädie.*) [P. S.]

OLYMPUS (Ὄλυμπος), a statuary, whose country is unknown, and respecting whose date it can only be said that he lived later than the 80th Olympiad, B. C. 460 [OEBOTAS]. He made the statue at Olympia of the pancratiast Xenophon, the son of Menephylus, of Aegium of Achaea. (Paus. vi. 3. § 5. s. 14.) [P. S.]

OLY'NTHIUS, an architect, who is said to have assisted Cleomenes in the building of Alexandria. (Jul. Valer. *de R. G. Alex.* i. 21, 23; Müller, *Archäol. d. Kunst*, § 149, n. 2.) [P. S.]

OLYNTHUS (Ὄλυνθος), a son of Heracles and Bolbe, from whom the Thracian town of Olynthus, and the river Olynthus near the Chalcidian town of Apollonia, were believed to have received their name. (Steph. Byz. *s. v.*; Athen. viii. p. 334; Conon, *Narrat.* 4, where another person of the same name is mentioned.) [L. S.]

OMA'DIUS (Ὠμάδιος), that is, the flesh-eater, a surname of Dionysus, to whom human sacrifices were offered in Chios and Tenedos. (Orph. *Hymn.* 51. 7; Porphyr. *de Abstin.* ii. 55) [L. S.]

OMIAS (Ὠμίας), a Lacedaemonian, was the chief of the ten commissioners who were sent to Philip V., king of Macedon, then at Tegea (B. C. 220), to give assurances of fidelity, and to represent the recent tumult at Sparta, in which the

Ephor Adeimantus and others of the Macedonian party had been murdered, as having originated with Adeimantus himself. Philip, having heard Omias and his colleagues, rejected the advice of some of his counsellors, to deal severely with Sparta, and sent Petraeus, one of his friends, to accompany the commissioners back, and to exhort the Lacedaemonians to abide steadfastly by their alliance with him. (Polyb. iv. 22—25.) [E. E.]

O'MBRIMUS. [OBRIMUS.]

O'MBRIUS (Ὄμβριος), i. e. the rain-giver, a surname of Zeus, under which he had an altar on Mount Hymettus in Attica. (Paus. i. 32. § 3; comp. Hes. *Op. et Di.* 587, 620.) [L. S.]

O'MPHALE (Ὀμφάλη), a daughter of the Lydian king Jardanus, and wife of Tmolus, after whose death she undertook the government herself. When Heracles, in consequence of the murder of Iphitus, was ill of a serious disease, and received the oracle that he could not be released unless he served some one for wages for the space of three years, Hermes, accordingly, sold Heracles to Omphale, by whom he became the father of several children. (Apollod. i. 9. § 19, ii. 6. § 3, 7. § 8; Soph. *Trach.* 253; Dionys. i. 28; Lucian, *Dial. Deor.* xiii. 2; comp. HERACLES.) [L. S.]

OMPHA'LION (Ὀμφαλίων), painter, was originally the slave, and afterwards the disciple, of Nicias, the son of Nicomedes. He painted the walls of the temple of Messene with figures of personages celebrated in the mythological legends of Messenia. (Paus. iv. 31. § 9. s. 11, 12.) [P. S.]

ONAETHUS (Ὄναιθος), a statuary of unknown time and country, who, with his brother Thylacus and their sons, made the statue of Zeus, which the Megarians dedicated at Olympia. (Paus. v. 23. § 4. s. 5.) [P. S.]

ONASIAS. [ONATAS.]

ONASIME'DES (Ὀνασιμήδης), a statuary, who made a statue of Dionysus, of solid bronze, which Pausanias saw at Thebes. (Paus. ix. 12. § 3. s. 4.) [P. S.]

ONA'SIMUS (Ὀνάσιμος), son of Apsines, was an historian, or rather a sophist, of Cyprus or Sparta, in the time of the emperor Constantine the Great. He wrote many works, some of which, bearing on the art of rhetoric, are enumerated by Suidas. (Suid. *s. vv.* Ἀψίνης, Ὀνάσιμος.) [E. E.]

O'NASUS (Ὄνασος), the author of a work on the Amazons, entitled Ἀμαζονὶς or Ἀμαζονικά, which was supposed by Heyne (*ad Apollod.* ii. 5. § 9) and others to have been an epic poem; but it has been observed by Welcker (*Epische Cyclus*, p. 320) and Grote (*Hist. of Greece*, vol. i. p. 288), that we may infer from the rationalising tendency of the citation from it (Schol. *ad Theocr.* xiii. 46; Schol. *ad Apollon. Rhod.* i. 1207, 1236), that it was in prose.

ONA'TAS (Ὀνάτας) of Aegina, the son of Micon, was a distinguished statuary and painter, contemporary with Polygnotus, Ageladas, and Hegias. From the various notices of him it may be collected that he flourished down to about Ol. 80, B. C. 460, that is, in the age immediately preceding that of Phidias. It is uncertain whether his father Micon was the great painter of that name.

The works of Onatas are frequently described by Pausanias, who is, however, the only ancient writer who mentions him, with the exception of a single epigram in the Greek anthology. Pausanias also says that, though he called himself an Aeginetan on his works, he was inferior to none of the artists from Daedalus and the Attic school (v. 25. § 7. s. 13: Τὸν δὲ Ὀνάταν τοῦτον ὅμως, καὶ τέχνης ἐς τὰ ἀγάλματα ὄντα Αἰγιναίας, οὐδενὸς ὕστερον θήσομεν τῶν ἀπὸ Δαιδάλου τε καὶ ἐργαστηρίου τοῦ Ἀττικοῦ). Pausanias mentions the following works of Onatas:—

1. A bronze statue of Heracles, on a bronze base, dedicated at Olympia by the Thasians. The statue was ten cubits high: in the right hand was a club, in the left a bow: and it bore the following inscription (Paus. *l. c.*):—

Υἱὸς μέν με Μίκωνος Ὀνάτας ἐξετέλεσσεν,
Αὐτὸς ἐν Αἰγίνῃ δώματα ναιετάων.

2. An Apollo at Pergamus, equally admired for its size and its art (viii. 42. § 4. s. 7). This statue was in all probability different from that of Apollo Boupais, attended by Eileithyia, on which we have an epigram by Antipater. (*Anth. Pal.* ix. 238; Brunck, *Anal.* vol. ii. p. 14.)

3. A Hermes, carrying a ram under his wing, wearing a helmet on his head, and clad in a chiton and chlamys. It was dedicated at Olympia by the people of Pheneus in Arcadia; and the inscription stated that it was made by Onatas the Aeginetan, in conjunction with Calliteles, whom Pausanias takes for a son or disciple of Onatas (v. 27. § 5. s. 8).

4. A bronze statue of the Black Demeter with the horse's head, whose legend is related by Pausanias (viii. 42). The seat of the legend was a cave in Mount Elaeus, near Phigaleia, which the Phigaleians had consecrated to the goddess, and had dedicated in it a wooden image, like a woman, except that it had the head and mane of a horse, and figures of dragons and other wild beasts were growing out about the head: it was clothed in a tunic down to the feet; and bore on the right hand a dolphin, and on the left a dove. This wooden image having been burnt at some unknown period, it was not only not replaced, but the worship of the goddess was neglected; until the Phigaleians, warned by the failure of their crops, and instructed by a Pythian oracle, employed Onatas to make a bronze statue of the goddess; in the execution of which he was assisted somewhat by a picture or a wooden copy of the old image, but still more by dreams. (Paus. *l. c.*) This story is one of several indications of the thoroughly archaic style of the works of Onatas.

Passing from the statues of gods to those of men and heroes, we have

5. The bronze statues of the Grecian heroes casting lots to determine which of them should accept the challenge of Hector. (Hom. *Il.* vii. 175—184.) The group was dedicated at Olympia by the Achaeans in common. It consisted originally of ten figures; but when Pausanias saw it, there were only nine, the statue of Ulysses having been carried to Rome by Nero. The chieftains, armed with spears and shields, stood together near the great temple, and opposite to them, on a separate base, stood Nestor, holding the helmet into which the lots had been thrown. The name of Agamemnon was inscribed on his statue, in letters from right to left. The other statues bore no names; but one, distinguished by a cock upon the shield, was taken by Pausanias for Idomeneus; and on the inside of the shield of this statue was the following inscription:—

Πολλὰ μὲν ἄλλα σοφοῦ ποιήματα καὶ τόδ' Ὀνάτα
Ἔργον, ὃν Αἰγίνῃ γείνατο παῖδα Μίκων.

There is no authority for ascribing to Onatas more than this one statue in the group. (Paus v. 25. § 5. s. 8—10.)

6. The bronze chariot, with a figure of a man in it, which was dedicated at Olympia by Deinomenes, the son of Hieron, in memory of his father's victories. On each side of the chariot were riding-horses, with figures of boys upon them; these were made by Calamis. (Paus. vi. 12. § 1, viii. 42. § 4. s. 8.) This work is one authority for the date of Onatas, since Hieron died B. C. 467.

7. A group dedicated at Delphi by the Tarentines, being the tithe of the booty taken by them in a war with the Peucetii. The statues, which were the work of Onatas and Calynthus (but the passage is here corrupt), represented horse and foot soldiers intermixed; Opis, the king of the Iapygians, and the ally of the Peucetians, was seen prostrate, as if slain in the battle, and standing over him were the hero Taras and the Lacedaemonian Phalanthus, near whom was a dolphin. (Paus. x. 13. § 5. s. 10.)

Onatas was a painter, as well as a statuary; but only one of his works is mentioned: this one, however, forms another authority for his date, and proves the estimation in which he was held; for he was employed in conjunction with Polygnotus to decorate the temple in which this picture was painted. The temple was that of Athena Areia at Plataeae, and the picture, which was painted on one of the walls of the portico (*pronaos*), represented the expedition of the Argive chieftains against Thebes; Euryganeia, the mother of Eteocles and Polyneices (according to the tradition which Pausanias followed), was introduced into the picture, lamenting the mutual fratricide of her sons. (Paus. ix. 4. § 1. s. 2, 5. § 5. s. 11): it should be observed, however, that in the second passage the MSS. have Ὀνασίας, which Sylburg corrected into Ὀνάτας, on the authority of the first passage; see also Müller, *Aeginetica*, p. 107: but Bekker and Dindorf, on the contrary, correct the former passage by the latter, and read Ὀνασίας in both.)

The scattered information of Pausanias respecting Onatas has been critically gathered up by Müller and Thiersch. Rathgeber has managed to extend the subject over *thirty columns* of Ersch and Gruber's *Encyclopädie*. [P. S.]

ONATAS, a Pythagorean philosopher of Croton, from whose work, Περὶ θεοῦ καὶ θείου, some extracts are preserved by Stobaeus. (*Ecl. Phys.* i. 38, p. 92, &c., ed. Heeren.)

ONCA (Ὄγκα), a surname of Athena, which she derived from the town of Oncae in Boeotia, where she had a sanctuary. (Aeschyl. *Sept.* 166, 489; Paus. ix. 12. § 2; Schol. *ad Eurip. Phoen.* 1062.) [L. S.]

ONCAEUS (Ὀγκαῖος), a surname of Apollo, derived from Onceium on the river Ladon in Arcadia, where he had a temple. (Paus. viii. 25. § 5, &c.) [L. S.]

ONCHESTUS (Ὀγχηστός), a son of Poseidon, and founder of the town of Onchestus, where the Onchestian Poseidon had a temple and a statue. (Paus. ix. 26. § 3; Steph. Byz. *s. v.*; Hom. *Il.* ii. 506.) Another tradition called this Onchestus a son of Boeotus. [L. S.]

ONCUS (Ὄγκος), a son of Apollo, and founder of Onceium in Arcadia. Demeter, after being metamorphosed into a horse, mixed among his herds, and gave him the horse Arion, of which she was the mother by Poseidon. (Paus. viii. 25. § 4, &c.; comp. Steph. Byz. *s. v.*) [L. S.]

ONEIROS (Ὄνειρος), a personification of dream, and in the plural of dreams. According to Homer Dreams dwell on the dark shores of the western Oceanus (*Od.* xxiv. 12), and the deceitful dreams come through an ivory gate, while the true ones issue from a gate made of horn. (*Od.* xix. 562, &c.) Hesiod (*Theog.* 212) calls dreams the children of night, and Ovid (*Met.* xi. 633), who calls them children of Sleep, mentions three of them by name, viz. Morpheus, Icelus or Phobetor, and Phantasus. Euripides called them sons of Gaea, and conceived them as genii with black wings. [L. S.]

ONE'SAS (Ὀνησᾶς), a gem engraver, whose name appears on a beautiful intaglio, representing a young Hercules, crowned with laurel, and on another gem, representing a girl playing the cithara, both in the Florentine collection. (Stosch. *Pierres Gravées*, No. 46; Bracci, *tav.* 89.) [P. S.]

ONESI'CRITUS (Ὀνησίκριτος), a Greek historical writer, who accompanied Alexander on his campaigns in Asia, and wrote a history of them, which is frequently cited by later authors. He is called by some authorities a native of Astypalaea, by others of Aegina (Diog. Laërt. vi. 75, 84; Arr. *Ind.* 18; Aelian, *H. N.* xvi. 39): it was probably to this island origin that he was indebted for the skill in nautical matters which afterwards proved so advantageous to him. He must have been already advanced in years, as we are told that he had two sons grown up to manhood, when his attention was accidentally attracted to the philosophy of Diogenes the Cynic, of which he became an ardent votary, so as to have obtained a name of eminence among the disciples of that master. (Diog. Laërt. *l. c.*; Plut. *Alex.* 65.) We have no account of the circumstances which led him to accompany Alexander into Asia, nor does it appear in what capacity he attended on the conqueror; but during the expedition into India he was sent by the king to hold a conference with the Indian philosophers or Gymnosophists, the details of which have been transmitted to us from his own account of the interview. (Strab. xv. p. 715; Plut. *Alex.* 65.) When Alexander constructed his fleet on the Hydaspes, he appointed Onesicritus to the important station of pilot of the king's ship, or chief pilot of the fleet (ἀρχικυβερνήτης), a post which he held not only during the descent of the Indus, but throughout the long and perilous voyage from the mouth of that river to the Persian gulf. In this capacity he discharged his duties so much to the satisfaction of Alexander that, on his arrival at Susa, he was rewarded by that monarch with a crown of gold, at the same time as Nearchus. (Arr. *Anab.* vi. 2. § 6, vii. 5. § 9, *Ind.* 18; Curt. ix. 10. § 3, x. 1. § 10; Plut. *Alex.* 66, *de Fort. Alex.* p. 331, f.) Yet Arrian blames him for want of judgment, and on one occasion expressly ascribes the safety of the fleet to the firmness of Nearchus in overruling his advice. (*Anab.* vii. 20, *Ind.* 32.) We know nothing of his subsequent fortunes; but from an anecdote related by Plutarch it seems probable that he attached himself to Lysimachus, and it was perhaps at the court of that monarch that he composed his historical work (Plut. *Alex.* 46),

though, on the other hand, a passage of Lucian (*Quomodo hist. conscr.* c. 40), might lead us to infer that this was at least commenced during the lifetime of Alexander himself.

We learn from Diogenes Laërtius (vi. 84) that the history of Onesicritus comprised the whole life of Alexander, including his youth and education (πῶς Ἀλέξανδρος ἤχθη); but it is most frequently cited in regard to the campaigns of that prince in Asia, or to the geographical description of the countries that he visited. Though an eye-witness of much that he described, it appears that he intermixed many fables and falsehoods with his narrative, so that he early fell into discredit as an authority. Strabo is especially severe upon him, and calls him "Οὐκ Ἀλεξάνδρου μᾶλλον ἢ τῶν παραδόξων ἀρχικυβερνήτης." (xv. p. 698, comp. ii. p. 70.) Plutarch cites him as one of those who related the fable of the visit of the Amazons to Alexander, for which he was justly ridiculed by Lysimachus (*Alex.* 46), and Arrian accuses him of falsely representing himself as the commander of the fleet, when he was in truth only the pilot. (*Anab.* vi. 2. § 6; comp. Suid. *s. v.* Νέαρχος). Aulus Gellius (ix. 4) even associates him with Aristeas of Proconnesus, and other purely fabulous writers. But it is clear that these censures are overcharged; and though some of the statements cited from him are certainly gross exaggerations (see for instance Strab. xv. p. 698; Aelian. *H. N.* xvi. 39, xvii. 6), his work appears to have contained much valuable information concerning the remote countries for the first time laid open by the expedition of Alexander. In particular he was the first author that mentioned the island of Taprobane. (Strab. xv. p. 691; Plin. *H. N.* vi. 24.) He is said to have imitated Xenophon in his style, though he fell short of him as a copy does of the original. (Diog. Laërt. vi. 84; Suid. *s. v.* Ὀνησίκριτος.) Some authors have held that besides this general history, Onesicritus had composed a separate *Paraplus*, or narrative of the voyage, in which he bore so prominent a part: but Geier has shown that there is no foundation for such a supposition: and it seems certain that Pliny, whose words might lead to such an inference (*H. N.* vi. 23 (26)), had in fact used only an extract from the work of Onesicritus, abridged or translated by Juba. Still less reason is there to infer (with Meier in Ersch and Gruber, *Encycl.* sect. iii. pt. iii. p. 457) that he wrote a history of the early kings of Persia, because we find him cited by Lucian (*Macrob.* 14) concerning the age of Cyrus.

(All the facts known concerning Onesicritus are fully discussed, and the passages quoted from his writings by various authors collected together by Geier, *Alexandri Historiar. Scriptores*, lib. iii. p. 74—108. See also Vossius, *de Historicis Graecis*, p. 94, ed Westermann; Ste Croix, *Examen Critique*, p. 38, &c.; and Meier, *l. c.*) [E. H. B.]

ONE'SILUS (Ὀνήσιλος), of Salamis in Cyprus, the son of Chersis, grandson of Siromus, and great-grandson of Evelthon. He had frequently urged his brother Gorgus, who was king of Salamis in Cyprus, to desert from the Persians; but as he was unable to persuade him to do so, he finally drove him from the city, and set up the standard of revolt with the Ionians, in B. C. 499. Gorgus fled to the Persians; Onesilus became king of Salamis, and persuaded all the other cities in Cyprus, with the exception of Amathus, to renounce their allegiance to the Persians. Thereupon Onesilus laid siege to Amathus; and as Dareius sent a large force to its relief under the command of Artybius, Onesilus begged aid of the Ionians. They readily complied with his request; and in the following year, B. C. 498, two battles were fought between the contending parties, one by sea, in which the Ionians defeated the Phoenician fleet, and the other by land, in which the Cyprians were beaten by the Persians. Onesilus fell in the battle; his head was cut off by the inhabitants of Amathus, and hung over their city-gates. At a later period, however, an oracle commanded them to take down his head and bury it, and also to offer sacrifices to him as a hero. (Herod. v. 104, 108—110.) [GORGUS, No. 2.]

ONE'SIMUS, the son of Python, a Macedonian noble, who passed over to the Romans, when Perseus resolved to declare war against the latter, B. C. 169, and received in consequence magnificent rewards from the senate. (Liv. xliv. 16.)

ONESTES, or ONESTUS (Ὀνέστης, Ὄνεστος) The Greek Anthology contains ten epigrams, inscribed Ὀνέστου in the Vatican MS.; but, as the heading of the sixth and seventh is Ὀνέστου Κορινθίου, and that of the ninth Ὀνέστου Βυζαντίου, it would seem that there were two poets of the name; but concerning neither of them have we any further information. Brunck even suspected the correctness of the name altogether; and thought it might be a mistake for Ὀνεσίας, but this supposition is founded on no evidence. Wine, love, and music are the subjects of the epigrams, which are distinguished by no particular beauty. (Brunck, *Anal.* vol. ii. p. 289; Jacobs, *Anth. Graec.* vol. iii. p. 3, vol. xiii. p. 926; Fabric. *Bibl. Graec.* vol. iv. p. 485.) [P. S.]

ONE'TOR (Ὀνήτωρ), the name of two mythical personages, one a priest of Zeus on Mount Ida (Hom. *Il.* xvi. 605), and the other the father of Phrontis, the steersman of Menelaus. (Paus. x. 25. § 2.) [L. S.]

ONOMACLES (Ὀνομακλῆς), an Athenian, was joined with Phrynichus and Scironides, B. C. 412, in the command of an Athenian and Argive force, which, after a battle with the Milesians, who were supported by Chalcideus and Tissaphernes, prepared to besiege Miletus, but on the arrival of a Peloponnesian and Sicilian fleet, sailed away to Samos, by the advice of Phrynichus. Shortly after, in the same year, when the Athenians at Samos had been reinforced, Onomacles was sent with part of the armament, and with Strombichides and Euctemon for his colleagues, to act against Chios (Thuc. viii. 25—27, 30, 33, 34, 38, 40, 55, 61). It was probably the same Onomacles who was afterwards one of the thirty tyrants, in B. C. 404 (Xen. *Hell.* ii. 3. § 2). We find mention made also of another Onomacles, who, together with Archeptolemus, was involved in the condemnation of ANTIPHON (Anon. *Vit. Thuc.*). A Spartan of the same name is recorded by Xenophon (*Hell.* ii. 3. § 10) as ephor ἐπώνυμος, in the eighth year of the Peloponnesian war. [E. E.]

ONOMA'CRITUS (Ὀνομάκριτος), an Athenian, who occupies an interesting position in the history of the early Greek religious poetry. Herodotus calls him χρησμολόγον τε καὶ διαθέτην χρησμῶν τῶν Μουσαίου, and informs us that he had enjoyed the patronage of Hipparchus, until he was detected by Lasus of Hermione (the dithyrambic poet) in making an interpolation in an

oracle of Musaeus, for which Hipparchus banished him. He seems to have gone into Persia, where the Peisistratida, after their expulsion from Athens, took him again into favour, and employed him to persuade Xerxes to engage in his expedition against Greece, by reciting to him all the ancient oracles which seemed to favour the attempt, and suppressing those of a contrary tendency. (Herod. vii. 6.) It has been amply proved by Lobeck (*Aglaoph.* p. 332) and Nitzsch (*Hist. Hom.* p. 163), that the words of Herodotus, quoted above, mean that Onomacritus was an utterer of ancient oracles, however preserved, and that he had made a collection and arrangement of the oracles ascribed to Musaeus. And this is quite in keeping with the literary character of the age of the Peisistratidae, and with other traditions respecting Onomacritus himself, as, for example, that he made interpolations in Homer as well as in Musaeus (*Schol. in Hom. Od.* xi. 604*), and that he was the real author of some of the poems which went under the name of Orpheus. The account of Herodotus fixes the date of Onomacritus to about B.C. 520—485, and shows the error of those ancient writers who placed him as early as the fiftieth Olympiad, B.C. 580. (Clem. Alex. *Strom.* i. p. 143, Sylb.; Tatian. *adv. Graec.* 62, p. 38, Worth.) The account of Herodotus, respecting the forgeries of Onomacritus, is confirmed by Pausanias, who speaks of certain verses (ἔπη), which were ascribed to Musaeus, but which, in his opinion, were composed by Onomacritus, for that there was nothing which could be ascribed with certainty to Musaeus, except the hymn to Demeter which he composed for the Lycomidae. (Paus. i. 22. § 7; comp. iv. 1. § 6.) In three other passages Pausanias cites the poems of Onomacritus (ἐν τοῖς ἔπεσι), but without any intimation that they were or pretended to be any others than his own (viii. 31. § 3, 37. § 4. s. 5, ix. 35. § 1. s. 5). That Pausanias does not refer in these last passages to poems which went under the names of the old mythological bards, but were in reality composed by Onomacritus, is rendered probable by the manner in which he generally refers to such supposititious works, as in the passage first quoted (i. 22. § 7; comp. i. 14. § 3, εἰ δὴ Μουσαίου καὶ ταῦτα, and i. 37. § 4, τὰ καλούμενα Ὀρφικά): and, moreover, in two of the three passages he quotes Onomacritus in comparison with Homer and Hesiod. But if, for these reasons, the poems so quoted must be regarded as having been ascribed to Onomacritus in the time of Pausanias, it does not follow that they were, in any proper sense, the original compositions of Onomacritus; but it rather seems probable that they were remnants of ancient hymns, the authors of which were unknown, and that the labours of Onomacritus consisted simply in editing them, no doubt with interpolations of his own.

The last of the three passages quoted from Pausanias gives rise to a curious question. Pausanias quotes Hesiod as saying that the Graces were the daughters of Zeus and Eurynome, and that their names were Euphrosyne and Aglaïa and Thalia, and then adds that the same account is given in the poems of Onomacritus. Now we find in the fifty-ninth Orphic Hymn the Graces addressed thus:—

Θυγατέρες Ζηνός τε καὶ Εὐνομίης βαθυκόλπου,
Ἀγλαΐη τε, Θάλεια, καὶ Εὐφροσύνη πολύολβε.

Some writers have hastily taken this as a proof that the true author of the still extant Orphic hymns was Onomacritus, or else, as others more cautiously put it, that Onomacritus was one of the authors of them, and that this hymn at least is to be ascribed to him. It proves, if anything, the direct contrary of this; for, had the hymn in question borne the name of Orpheus in the time of Pausanias, he would have so quoted it, to say nothing of the difference between the name *Eurynome* in Pausanias and *Eunomia* in the hymn. The truth is that the date of the extant Orphic hymns is centuries later than the time of Onomacritus [ORPHEUS]. That Onomacritus, however, did publish poems under the name of Orpheus, as well as of Musaeus, is probable from several testimonies, among which is that of Aristotle, who held that there never was such a poet as Orpheus, and that the poems known under his name were fabricated partly by Cercops, and partly by Onomacritus. (Cic. *de Nat. Deor.* i. 38; Philopon. *ad Aristot. de Anim.* i. 5; Suid. *s. v.* Ὀρφεύς; *Schol. ad Aristid. Panath.* p. 165; Sext. Empir. *Pyrrh. Hypotyp.* iii. 4; Euseb. *Praep. Evan.* x. 4; Tatian. *adv. Graec.* 62.)

From these statements it appears that the literary character of Onomacritus must be regarded as quite subordinate to his religious position; that he was not a poet who cultivated the art for its own sake, but a priest, who availed himself of the ancient religious poems for the support of the worship to which he was attached. Of what character that worship was, may be seen from the statement of Pausanias, that "Onomacritus, taking from Homer the name of the Titans, composed (or, established, συνέθηκεν) orgies to Dionysus, and represented in his poems (ἐποίησεν) the Titans as the authors of the sufferings of Dionysus." (Paus. viii. 37. § 4. s. 5.) Here we have, in fact, the great Orphic myth of Dionysus Zagreus, whose worship it thus seems was either established or re-arranged by Onomacritus, who must therefore be regarded as one of the chief leaders of the Orphic theology, and the Orphic societies. [ORPHEUS.] Some modern writers, as Ulrici, think it probable that Onomacritus was the real author of the Orphic *Theogony*, to which others again assign a still earlier date. (Grote, *History of Greece*, vol. i. pp. 25, 29.)

There is an obscure reference in Aristotle (*Polit.* ii. 9) to "Onomacritus, a Locrian," the first distinguished legislator, who practised gymnastic exercises in Crete, and travelled abroad on account of the art of divination, and who was a contemporary of Thales. (See Hoeckh, *Creta*, vol. iii. pp. 318, &c.)

For further remarks on the literary and religious position of Onomacritus, see the Histories of Greek Literature by Müller, Bernhardy, Ulrici, and Bode; Müller, *Proleg. zu einer Wissenschaftlichen Mythologie*; Lobeck, *Aglaophamus*, and Ritschl, in Ersch and Gruber's *Encyklopädie*. [P. S.]

ONOMARCHUS (Ὀνόμαρχος), general of the Phocians in the Sacred War, was brother of Philomelus and son of Theotimus (Diod. xvi. 56, 61; Paus. x. 2. § 2; but see Arist. *Pol.* v. 4, and

* For an elaborate discussion of the relation of Onomacritus to the literary history of the Homeric poems, see Nitzsch, *Erklärende Anmerkungen zu Homer's Odyssee*, vol. iii. pp. 336, &c.

Thirlwall's *Greece*, vol. v. p. 275, not.). He commanded a division of the Phocian army under Philomelus, in the action at Tithorea, in which the latter perished; and after the battle gathered together the remains of the Phocian army, with which he effected his retreat to Delphi. An assembly of the people was now held, in which Onomarchus strongly urged the prosecution of the war, in opposition to the counsels of the more moderate party, and succeeded in obtaining his own nomination to the chief command in the place of Philomelus, B. C. 353. He was, however, far from imitating the moderation of his predecessor: he confiscated the property of all those who were opposed to him, and squandered without scruple the sacred treasures of Delphi. The latter enabled him not only to assemble and maintain a large body of mercenary troops, but to spend large sums in bribing many of the leading persons in the hostile states; by which means he succeeded in prevailing on the Thessalians to abandon their allies, and take up a neutral position. Thus freed from his most formidable antagonists, he was more than a match for his remaining foes. He now invaded Locris, took the town of Thronium, and compelled that of Amphissa to submit; ravaged the Dorian Tetrapolis, and then turned his arms against Boeotia, where he took Orchomenus and laid siege to Chaeroneia, but was compelled to retreat without effecting anything more. His assistance was now requested by Lycophron, tyrant of Pherae, who was attacked by Philip, king of Macedonia; and he at first sent his brother Phayllus into Thessaly with an army of 7000 men. But Phayllus having been defeated by Philip, Onomarchus marched with his whole forces to the support of Lycophron, defeated Philip in two successive battles, and drove him out of Thessaly. He next turned his arms a second time against the Boeotians, whom he defeated in a battle, and took the city of Coroneia, when he was recalled once more to the assistance of Lycophron, against Philip, who had again invaded Thessaly. Onomarchus hastened to support his ally with an army of 20,000 foot and 500 horse, but was met by Philip at the head of a force still more numerous, and a pitched battle ensued, in which the superiority of the Thessalian cavalry decided the victory in favour of the king. Onomarchus himself, with many of the fugitives, plunged into the sea in hopes to reach by swimming the Athenian ships under Chares, which were lying off the shore, but perished in the waves, or, according to Pausanias, by the darts of his own soldiers. His body fell into the hands of Philip, who caused it to be crucified, as a punishment for his sacrilege. His death took place in B. C. 352 (Diod. xvi. 31—33, 35, 56, 61; Paus. x. 2. § 5; Justin. viii. 1, 2; Polyaen. ii. 38; Ephorus, fr. 153, ed. Didot; Oros. iii. 12; Wesseling, *ad Diod.* xvi. 35; Dem. *de Fals. Leg.* p. 443). We are told that Onomarchus was a man of luxurious habits, and that he made use of the sacred treasures, not only for the purposes of the state, but to minister to his own pleasures (Theopomp. *ap. Athen.* xiii. p. 605); but it is difficult to know what value to attach to such statements; the religious character assumed by the enemies of the Phocians having led them to load with obloquy the memory of all the leaders of that people. [E. H. B.]

ONOMASTUS (Ὀνόμαστος), a confidential officer of Philip V. of Macedon, for whom he held the government of the sea-coast of Thrace, and whose instrument he was, together with CASSANDER [No. 4], in the massacre of the Maronites. Appius Claudius, and the other Roman commissioners, required that Philip should send Onomastus and Cassander to Rome to be examined about the massacre; whereupon the king despatched Cassander, and had him poisoned on the way, but persisted in declaring that Onomastus had not been in or near Maroneia at the time; the fact being (as Polybius and Livy tell us) that he was too deep in the royal secrets to be trusted at Rome. We hear again of Onomastus as one of the two assessors of Philip at the private trial of DEMETRIUS, for the alleged attempt on the life of his brother Perseus, B. C. 182. (Polyb. xxiii. 13, 14; Liv. xxxix. 34, xl. 8.) [E. E.]

ONOSANDER (Ὀνόσανδρος), the author of a celebrated work on military tactics, entitled Στρατηγικὸς λόγος, which is still extant. All subsequent Greek and Roman writers on the same subject made this work their text-book (the emperors Mauricius and Leon did little more than express in the corrupt style of their age what they found in Onosander, whom Leon calls Onesander), and it is even still held in considerable estimation. Count Moritz of Saxony professed to have derived great benefit from the perusal of a translation of it. Onosander appears to have lived about the middle of the first century after Christ. His work is dedicated to Q. Veranius, who is generally supposed to be identical with the Q. Veranius Nepos who was consul in A. D. 49. Onosander also remarks in his preface that his work was written in time of peace. It might very well have been written, therefore, between A. D. 49 and A. D. 59. If the consul of A. D. 49 was the person to whom the work was dedicated, it would agree very well with all the other data, that this Veranius accompanied Didius Gallus into Britain, and died before the expiration of a year.

Onosander was a disciple of the Platonic school of philosophy, and, according to Suidas, besides his work on tactics, wrote one Περὶ στρατηγημάτων (unless, as some suppose, the words τακτικὰ περὶ στρατηγημάτων in Suidas are a description of one and the same work, the one still extant), and a commentary on the Republic of Plato. The two latter have perished. In his style he imitated Xenophon with some success. Nothing further is known of his personal history. It is conjectured that he must himself have been engaged in military service.

Onosander's work appeared first in a Latin translation by Nicolaus Saguntinus, Rome, 1494. A French translation by Jehan Charrier appeared at Paris in 1546; an Italian translation by Fabio Cotta, Venice, 1546; and another Latin translation by Joachim Camerarius, in 1595. It was not till 1599 that the Greek text was published, together with the ἐπιτήδευμα of Urbicius, published by Nic. Rigaltius, Paris, 1599. The best edition is that by Nic. Schwebel, Nürnberg, 1761, folio. This edition contains the French translation by M. le Baron de Zur-Lauben. In this edition the editor availed himself of the manuscript notes by Jos. Scaliger and Is. Vossius, which are preserved in the library at Leyden. (Fabric. *Bibl. Graec.* vol. iv. p. 336, &c.; Schöll, *Geschichte der Griech. Lit.* vol. ii. p. 712, &c.; Hoffmann, *Lex. Bibl.*) [C. P. M.]

OPE'LIUS DIADUMENIA'NUS. [DIADUMENIANUS.]

OPE'LIUS MACRI'NUS. [MACRINUS.]

OPHE'LION (Ὠφελίων). 1. An Athenian comic poet, probably of the Middle Comedy, of whom Suidas says that Athenaeus, in his second book, mentions the following as being his plays:— *Δευκαλίων, Κάλλαισχρος, Κένταυρος, Σάτυροι, Μοῦσαι, Μονότροποι*, or rather, according to the emendation of Toup, *Μονότροπος*. The last three of these titles are elsewhere assigned by Suidas to Phrynichus. In the second book of Athenaeus, which Suidas quotes, none of the titles are mentioned, but Ophelion is thrice quoted, without the name of the play referred to (Athen. ii. pp. 43, f. 66, d. 67, a.); and, in the third book, Athenaeus quotes the *Callaeschrus*, and also another play, which Suidas does not mention (iii. p. 106, a.). The reasons for assigning him to the Middle Comedy are, the reference to Plato in Athen. ii. p. 66, d., and the statement that he used some verses which were also found in Eubulus (Athen. ii. p. 43, f., where the name of Ophelion is rightly substituted by Porson for that of Philetas). Who may have been the Callaeschrus, whose name formed the title of one of his plays, we cannot tell; but if he was the same as the Callaeschrus, who formed the subject of one of the plays of Theopompus, the date of Ophelion would be fixed before the 100th Olympiad, B. C. 380. There is, perhaps, one more reference to Ophelion, again corrupted into Philetas, in Hesychius, *s. v.* Ἴσις. (Meineke, *Frag. Com. Graec.* vol. i. p. 415, vol. iii. p. 380; *Praef. ad Menand.* pp. x. xi.)

2. A Peripatetic philosopher, the slave and disciple of Lycon (Diog. Laërt. v. 73). [P. S.]

OPHE'LION (Ὠφελίων). 1. A painter of unknown time and country, on whose pictures of Pan and Aërope there are epigrams in the Greek Anthology. (*Anth. Pal.* vi. 315, 316; Brunck, *Anal.* vol. ii. p. 382.)

2. A sculptor, the son of Aristonides, was the maker of a statue of Sextus Pompeius, in the Royal Museum of Paris. (Clarac, *Catal.* No. 150.) [P. S.]

OPHELLAS (Ὀφέλλας), king or ruler of Cyrene, was a native of Pella in Macedonia: his father's name was Seilenus. He appears to have accompanied Alexander during his expedition in Asia, but his name is first mentioned as commanding one of the triremes of the fleet of that monarch on the Indus, B. C. 327. (Arrian, *Ind.* 18.) After the death of the Macedonian king, he followed the fortunes of Ptolemy, by whom he was sent, in B. C. 322, at the head of a considerable army, to take advantage of the civil war which had broken out in the Cyrenaica. [THIMBRON.] This object he successfully accomplished, totally defeated Thimbron and the party that supported him, and established the supremacy of Egypt over Cyrene itself and its dependencies. But shortly after, the civil dissensions having broken out again led Ptolemy himself to repair to Cyrene, which he this time appears to have reduced to complete subjection. (Diod. xviii. 21; Arrian, *ap. Phot.* p. 70, a.) The subsequent proceedings of Ophellas are involved in great obscurity. It seems certain that he was still left by Ptolemy at this time in the government of Cyrene, which he probably continued to hold on behalf of the Egyptian king until about the year B. C. 313: but no mention is found of his name in the account given by Diodorus (xviii. 79) of the revolt of the Cyrenaeans in that year, which was suppressed by Agis, the general of Ptolemy. Yet it could not have been long after that he availed himself of the continued disaffection of that people towards Egypt to assume the government of Cyrene as an independent state. The continual wars in which Ptolemy was engaged against Antigonus, and the natural difficulties of assailing Cyrene, secured him against invasion; and he appears to have continued in undisputed possession of the country for near five years. (Paus. i. 6. § 8; Droysen, *Hellenism*, vol. i. pp. 414, 417.) The power to which Ophellas had thus attained, and the strong mercenary force which he was able to bring into the field, caused Agathocles, during his expedition in Africa (B. C. 308) to turn his attention towards the new ruler of Cyrene as likely to prove an useful ally against the Carthaginians. In order to gain him over he promised to cede to him whatever conquests their combined forces might make in Africa, reserving to himself only the possession of Sicily. The ambition of Ophellas was thus aroused: he put himself at the head of a powerful army, and notwithstanding all the natural obstacles which presented themselves on his route, succeeded in reaching the Carthaginian territories after a toilsome and perilous march of more than two months' duration. He was received by his new ally with every demonstration of friendship, and the two armies encamped near each other: but not many days had elapsed when Agathocles took an opportunity treacherously to surprise the camp of the Cyrenaeans, and Ophellas himself perished in the confusion. His troops, thus left without a leader, joined the standard of Agathocles. (Diod. xx. 40—42; Justin, xxii. 7; Oros. iv. 6; Polyaen. v. 3. § 4; Suid. *s. v.* Ὀφέλλας.) Justin styles Ophellas "rex Cyrenarum," but it seems improbable that he had really assumed the regal title. He was married to an Athenian, Eurydice, the daughter of Miltiades, and appears to have maintained friendly relations with Athens. (Diod. xx. 40; Plut. *Demetr.* 14.) [E. H. B.]

OPHELTES (Ὀφέλτης). 1. A son of Lycurgus, who was killed by a snake at Nemea, as his nurse Hypsipyle had left him alone. (Apollod. i. 9. § 14; Paus. ii. 15. § 3; comp. ADRASTUS.)

2. One of the Tyrrhenians who wanted to carry off Dionysus, and were therefore metamorphosed into dolphins. (Hygin. *Fab.* 134.)

3. The son of Peneleus and father of Damasichthon, king of Thebes. (Paus. ix. 5. § 8.) [L. S.]

OPHION (Ὀφίων), a Titan, was married to Eurynome, with whom he shared the supremacy previous to the reign of Cronos and Rhea; but being conquered by the latter, he and Eurynome were thrown into Oceanus or Tartarus. (Apollon. Rhod. i. 503, &c.; Tzetz. *ad Lyc.* 1191.) There are two other mythical beings of the same name. (Ov. *Met.* xii. 245; Claudian. *Rapt. Pros.* iii. 348.) [L. S.]

OPI'LIUS. [OPELIUS.]

OPI'LIUS, AURE'LIUS, the freedman of an Epicurean, taught at Rome, first philosophy, then rhetoric, and, finally, grammar, and is placed by Suetonius next in order to Saevius Nicanor [NICANOR]. He gave up his school upon the condemnation of Rutilius Rufus, whom he accompanied to Smyrna, and there the two friends grew old together in the enjoyment of each other's society. He composed several learned works upon various subjects; one of these in particular, divided into

nine parts, and named *Musae*, is referred to by A. Gellius (i. 25), who quotes from it an explanation of the word *Induciae*, accompanied by a most foolish derivation. To another piece termed *Pinax* an acrostic was prefixed on his own name which he there gave as *Opillius*. (Sueton. *de Illustr. Gramm.* 6; Lersch, *Sprachphilosophie der Alten*, iii. p. 150.) [W. R.]

OPI'MIA, a vestal virgin in the time of the second Punic War, was unfaithful to her vow of chastity, and was in consequence buried alive at the Colline gate. (Liv. xxii. 57.)

OPI'MIA GENS, plebeian, is first mentioned in the time of the Samnite wars. The first member of the gens who obtained the consulship, was Q. Opimius, in B. C. 154. The only cognomen of the Opimii is *Pansa*, but the more distinguished persons of this name are mentioned without any surname. On coins the name is always written *Opeimius*, as in the annexed specimen, which represents on the obverse the head of Pallas, and on the reverse Apollo in a chariot bending his bow, with M. OPEIM. ROMA. None of the coins of this gens can be referred with certainty to any particular person.



COIN OF THE OPIMIA GENS.

OPI'MIUS. 1. C. OPIMIUS PANSA, quaestor B. C. 294, was killed in the quaestorium or quaestor's tent, in an attack made by the Samnites upon the Roman camp. (Liv. x. 32.)

2. Q. OPIMIUS Q. F. Q. N., was consul B. C. 154, with L. Postumius Albinus. Opimius in his consulship carried on war with the Oxybii and Deciatae, Ligurian tribes on the northern side of the Alps, who had attacked the territory of the people of Massilia, the allies of the Roman people, and had laid waste the towns of Antipolis and Nicaea, which belonged to Massilia. Opimius subdued these people without any difficulty, and obtained in consequence the honour of a triumph. (Polyb. xxxiii. 5, 7, 8; Liv. *Epit.* 47; Fasti Capit.; Obsequ. 76.) This Opimius seems to have been a man of as little principle as his son, and was notorious in his youth for his riotous living. Lucilius described him as "formosus homo et *famosus*" (Nonius, iv. *s. v. Fama*, p. 658, ed. Gothofred.), and Cicero speaks of him as "qui adolescentulus male audisset." (*De Orat.* ii. 68, *fin.*) In the same passage Cicero relates a joke of Opimius.

3. L. OPIMIUS Q. F. Q. N., son of the preceding, was praetor B. C. 125, in which year he marched against Fregellae, which had risen in revolt, in order to obtain the Roman franchise. The town was betrayed to Opimius by one of its citizens, Q. Numitorius Pullus, and severe vengeance was taken upon the inhabitants. (Liv. *Epit.* 60; Cic. *De Invent.* ii. 34; Ascon. *in Pison.* p. 17, ed. Orelli; Vell. Pat. ii. 6; Plut. *C. Gracch.* 3.) Opimius belonged to the high aristocratical party, and possessed great influence in the senate. He was one of the most violent and, at the same time, one of the most formidable opponents of C. Gracchus; and accordingly when he first became a candidate for the consulship, C. Gracchus used all his influence with the people to induce them to prefer C. Fannius Strabo in his stead. (Plut. *C. Gracch.* 11.) Gracchus succeeded in his object, and Fannius was consul in B. C. 122; but he was unable to prevent the election of Opimius for the following year, and had only rendered the latter a still bitterer enemy by the affront he had put upon him. Opimius's colleague was Q. Fabius Maximus Allobrogicus. The history of the consulship of Opimius, B. C. 121, is given at length in the life of C. Gracchus. It is only necessary to state here in general, that Opimius entered, with all the zeal of an unscrupulous partisan and the animosity of a personal enemy, into the measures which the senate adopted to crush Gracchus, and forced on matters to an open rupture. As soon as he was armed by the senate with the well-known decree, "That the consuls should take care that the republic suffered no injury," he resolved to make away with Gracchus, and succeeded, as is related in the life of the latter. Opimius and his party abused their victory most savagely, and are said to have killed more than three thousand persons. [For details see Vol. II. pp. 197, 198, and the authorities there quoted.]

In the following year, B. C. 120, Opimius was accused by Q. Decius, tribune of the plebs, of having put Roman citizens to death without a trial. He was defended by the consul, C. Papirius Carbo, who had formerly belonged to the party of Gracchus, but had gone over to that of the aristocracy. Although the judices now belonged to the equestrian order by one of the laws of Gracchus, they were too much terrified by the events of the preceding year to condemn the person who had been the prime mover in them, and accordingly acquitted the accused. (Liv. *Epit.* 61; Cic. *de Orat.* ii. 25.) Opimius thus escaped for the present, but his venality and corruption brought him before the judices again a few years afterwards, when he met with a different fate. He had been at the head of the commission which was sent into Africa in B. C. 112, in order to divide the dominions of Micipsa between Jugurtha and Adherbal, and had allowed himself to be bribed by Jugurtha, to assign to him the better part of the country. This scandalous conduct had passed unnoticed at the time; but when the defeat of the Roman army, through the misconduct of Albinus, in B. C. 109, had roused the indignation of the Roman people, the tribune, C. Mamilius Limetanus, brought forward a bill for inquiry into the conduct of all those who had received bribes from Jugurtha. By this law Opimius was condemned along with many others of the leading members of the aristocracy. He went into exile to Dyrrhachium in Epeirus, where he lived for some years, hated and insulted by the people, and where he eventually died in great poverty. He richly deserved his punishment, and met with a due recompense for his cruel and ferocious conduct towards C. Gracchus and his party. Cicero, on the contrary, who, after his consulship, had identified himself with the aristocratical party, frequently laments the fate of Opimius, and complains of the cruelty shown towards a man who had conferred such signal services upon his country as the conquest of Fregellae and the destruction of Gracchus. He calls him the saviour of the commonwealth, and characterises his condemnation as

a blot upon the Roman dominion, and a disgrace to the Roman people. (Sall. *Jug.* 16, 40; Vell. Pat. ii. 7; Plut. *C. Gracch.* 18; Cic. *pro Planc.* 28, *Brut.* 34, *in Pison.* 39, *pro Sest.* 67; Schol. Bob. *pro Sest.* p. 311, ed. Orelli.)

The year in which Opimius was consul (B. C. 121) was remarkable for the extraordinary heat of the autumn, and thus the vintage of this year was of an unprecedented quality. This wine long remained celebrated as the *Vinum Opimianum*, and was preserved for an almost incredible space of time. Cicero speaks of it as in existence when he wrote his *Brutus*, eighty-five years after the consulship of Opimius (*Brut.* 83). Velleius Paterculus, who wrote in the reign of Tiberius, says (ii. 7) that none of the wine was then in existence; but Pliny, who published his work in the reign of Vespasian, makes mention of its existence even in his day, two hundred years afterwards. It was reduced, he says, to the consistence of rough honey; and, like other very old wines, was so strong, and harsh, and bitter, as to be undrinkable until largely diluted with water. (Plin. *H. N.* xiv. 4. s. 6; *Dict. of Ant. s. v. Vinum.*)

4. L. Opimius, served in the army of L. Lutatius Catulus, consul B. C. 102, and obtained great credit by killing a Cimbrian, who had challenged him (Ampelius, c. 22).

5. Q. Opimius L. F. Q. N. was brought to trial before Verres in his praetorship (B. C. 74), on the plea that he had interceded against the Lex Cornelia, when he was tribune in the preceding year (B. C. 75); but, in reality, because he had in his tribunate opposed the wishes of some Roman noble. He was condemned by Verres, and deprived of all his property. It appears from the Pseudo-Asconius that Opimius had in his tribunate supported the law of the consul C. Aurelius Cotta, which restored to the tribunes the right of being elected to the other magistracies of the state after the tribunate, of which privilege they had been deprived by a Lex Cornelia of the dictator Sulla. (Cic. *Verr.* i. 60; Pseudo-Ascon. *in Verr.* p. 200, ed. Orelli.)

6. Opimius, is mentioned as one of the judices by Cicero (*ad Att.* iv. 16. § 6) in B. C. 54. The word which follows Opimius, being either his cognomen or the name of his tribe, is corrupt. (See Orelli, *ad loc.*) This Opimius may be the same as the following.

7. M. Opimius, praefect of the cavalry in the army of Metellus Scipio, the father-in-law of Pompey, was taken prisoner by Cn. Domitius Calvinus, B. C. 48. (Caes. *B. C.* iii. 38.)

8. Opimius, a poor man mentioned by Horace (Sat. ii. 3. 124), of whom nothing is known.

OPIS. [Upis.]

O'PITER, an old Roman praenomen, given to a person born after the death of his father, but in the lifetime of his grandfather. (Festus, p. 184, ed. Müller; Val. Max. *de Nom. Rat.* 12; Placidus, p. 491.) We find this praenomen in the Virginia Gens, for instance.

L. OPITE'RNIUS, a Faliscan, a priest of Bacchus, and one of the prime movers in the introduction of the worship of this god into Rome B. C. 186. (Liv. xxxix. 17.)

OPLACUS. [Obsidius.]

O'PPIA. 1. A Vestal virgin, put to death in B. C. 483 for violation of her vow of chastity. (Liv. ii. 42.)

2. Vestia Oppia, a woman of Atella in Campania, resided at Capua during the second Punic war, and is said to have daily offered up sacrifices for the success of the Romans, while Capua was in the hands of the Carthaginians. She was accordingly rewarded by the Romans in B. C. 210, when the city fell into their power. (Liv. xxvi. 33, 34.)

3. The wife of L. Minidius or Mindius. (Cic. *ad Fam.* xiii. 28.) [Minidius.]

O'PPIA GENS, plebeian. This gens belonged to the tribus Terentina, and was one of considerable antiquity, and some importance even in early times, since a member of it, Sp. Oppius Cornicen, was one of the second decemvirate, B. C. 450. We even read of a Vestal virgin of the name of Oppia as early as B. C. 483 (Liv. ii. 43), but it is difficult to believe that a plebeian could have filled this dignity at so early a period. None of the Oppii, however, ever obtained the consulship, although the name occurs at intervals in Roman history from the time of the second decemvirate to that of the early emperors. [Compare however Oppius, No. 19.] The principal cognomens in this gens are Capito, Cornicen or Cornicinus, and Salinator; but most of the Oppii had no surname. Those of the name of Capito and Salinator are given below. [Oppius.] On coins we find the surnames *Capito* and *Salinator*.

OPPIA'NICUS, the name of three persons, two of whom play a prominent part in the oration of Cicero for Cluentius. 1. Statius Albius Oppianicus, was accused by his step-son A. Cluentius of having attempted to procure his death by poisoning, B. C. 74, and was condemned. 2. Oppianicus, the son of the preceding, accused Cluentius himself in B. C. 66, of three distinct acts of poisoning. 3. C. Oppianicus, the brother of No. 1, said to have been poisoned by him (Cic. *pro Cluent.* 11). A full account of the two trials is given under Cluentius.

OPPIA'NUS, a person to whom M. Varro wrote a letter, which is referred to by A. Gellius (xiv. 7).

OPPIA'NUS (Ὀππιανός). Under this name there are extant two Greek hexameter poems, one on fishing, Ἁλιευτικά, and the other on hunting, Κυνηγετικά; as also a prose paraphrase of a third poem on hawking, Ἰξευτικά. These were, till towards the end of the last century, universally attributed to the same person; an opinion which not only made it impossible to reconcile with each other all the passages relating to Oppian that are to be found in ancient writers, but also rendered contradictory the evidence derived from the perusal of the poems themselves. At length, in the year 1776, J. G. Schneider in his first edition of these poems threw out the conjecture that they were not written by the same individual, but by two persons of the same name, who have been constantly confounded together; an hypothesis, which, if not absolutely free from objection, certainly removes so many difficulties, and moreover affords so convenient a mode of introducing various facts and remarks which would otherwise be inconsistent and contradictory, that it will be adopted on this occasion. The chief (if not the only) objection to Schneider's conjecture arises from its novelty, from its positively contradicting some ancient authorities, and from the strong negative fact that for nearly sixteen hundred years no

writer had found any trace of more than one poet of the name of Oppian. But the weight of this antecedent difficulty is probably more than counterbalanced by the internal evidence in favour of Schneider's hypothesis; and with respect to the ancient testimonies to be adduced on either side, it will be seen that he pays at least as much deference to them as do those who embrace the opposite opinion. The chief reason in favour of his opinion is the fact that the author of the "Halieutica" was not born at the same place as the author of the "Cynegetica," an argument which some persons have vainly attempted to overthrow by altering the text of the latter poem. The other, which is scarcely less convincing, though not so evident to everybody's comprehension, arises from the difference of style and language observable in the two poems, which is so great as to render it morally impossible that they could have been written by the same person: for, though it may be said that this difference only shows that the author improved in writing by practice, this answer will not bear examination, as in the first place the *inferior* poem (viz. the "Cynegetica") was written *after*, not *before*, the other; and secondly, the author is commonly said to have died at the early age of thirty, which scarcely affords sufficient time for so great an alteration and improvement to have taken place. The points relating to each poem separately will therefore be first mentioned, and afterwards some historical facts commonly related concerning *one* of the authors, though it is difficult to determine *which*.

1. The writer of the "Halieutica," Ἁλιευτικά, is said by (probably) all authorities to have been born in Cilicia, though they are not so well agreed as to the name of his native city. The author of an anonymous Greek Life of Oppian says it was either Corycus or Anazarba, Suidas says Corycus, and this is probably confirmed by Oppian himself, in the following passage: —

> Ἀνθιέων δὲ πρῶτα περίφρονα πεύθεο θήρην,
> Οἵην ἡμετέρης ἐρικυδέος ἐντύνονται
> Πάτρης ἐνναετῆρες ὑπὲρ Σαρπηδόνος ἄκρης,
> Ὅσσοι δ' Ἑρμείαο πόλιν, ναυσίκλυτον ἄστυ
> Κωρύκιον, ναίουσι καὶ ἀμφιρύτην Ἐλεοῦσαν.
> (iii. 205, &c.)

This passage, however, can hardly be fairly said to determine the point, for (as if to show the uncertainty of almost everything relating to Oppian) while Schneider considers that it proves that the poet was born at Corycus, Fabricius and others have adduced it as evidence to show that he was *not*. Respecting his date there has been equal difference of opinion. Athenaeus says (i. p. 13) he lived shortly before his own time, and Athenaeus flourished, according to Mr. Clinton (*Fasti Rom.* A. D. 194), about the end of the second century. This testimony may be considered as almost conclusive with respect to Oppian's date, though it has been attempted to evade it, either by placing Athenaeus more than thirty years later*, or by considering the passage in question to be a spurious interpolation. It is also confirmed by Eusebius (*Chron.* ap. S. Hieron. vol. viii. p. 722, ed. Veron. 1736) and Syncellus (*Chronogr.* pp. 352, 353, ed. Paris. 1652), who place Oppian in the year 171 (or 173), and by Suidas, who says he lived in the reign of "Marcus Antoninus," i. e. not Caracalla, as Kuster and others suppose, but M. Aurelius Antoninus, A. D. 161—180. If the date here assigned to Oppian be correct, the emperor to whom the "Halieutica" are dedicated, and who is called (i. 3) γαίης ὕπατον κράτος, Ἀντωνῖνε, will be M. Aurelius; the allusions to his son (i. 66, 78, ii. 683, iv. 5, v. 45) will refer to Commodus; and the poem may be supposed to have been written after A. D. 177, which is the year when the latter was admitted to a participation of the imperial dignity. If the writer of the "Halieutica" be supposed to have lived under Caracalla, the name "Antoninus" will certainly suit that emperor perfectly well, as the appellation "Aurelius Antoninus" was conferred upon him when he was appointed Caesar by his father, A. D. 196. (Clinton's *Fasti Rom.*) But if we examine the other passages above referred to, the difficulty of applying *them* to Caracalla will be at once apparent, as that emperor (as far as we learn from history) had no son, — though some persons have even gone so far as to conjecture that he must have had one, because Oppian alludes to him! (Schneider's first ed. p. 346.)

The "Halieutica" consist of about 3500 hexameter lines, divided into five books, of which the first two treat of the natural history of fishes, and the other three of the art of fishing. The author displays in parts considerable zoological knowledge, but inserts also several fables and absurdities, — and that not merely as so much poetical ornament, but as grave matter of fact. In this respect, however, he was not more credulous than most of his contemporaries, and many of his stories are copied by Aelian and later writers.

The following zoological points in the poem are perhaps the most worthy of notice. He mentions (i. 217, &c.) the story of the remora, or sucker (ἐχενηΐς) being able to stop a ship when under full sail by sticking to the keel, and reproves the incredulity of those who doubt its truth (cf. Plut. *Sympos.* ii. 7); he was aware of the peculiarity of the cancellus, or hermit-crab (καρκινάς), which is provided with no shell of its own, but seizes upon the first empty one that it can find (i. 320, &c.); he gives a beautiful and correct description of the nautilus (i. 338, &c.); he says that the murena, or lamprey, copulates with land-serpents, which, for the time, lay aside their venom (i. 554, &c.); he notices (ii. 56, &c. and iii. 149, &c.) the numbness caused by the touch of the torpedo (νάρκη); and the black fluid emitted by the sepia, or cuttle-fish, by means of which it escapes its pursuers (iii. 156, &c.); he says that a fish called "sargus" copulates with goats, and that it is caught by the fisherman's dressing himself up in a goat's skin, and so enticing it on shore (iv. 308, &c.); he several times mentions the dolphin, calls it, for its swiftness and beauty, the king among fishes, as the eagle among birds, the lion among beasts, and the serpent among reptiles (ii. 533, &c.), and relates (v. 448, &c.) an anecdote, somewhat similar to those mentioned by Pliny (*H. N.* ix. 8), and which he says happened about his own time, of a dolphin that was so fond of a little boy that it

* Fabricius, Schweighaeuser, and others, have first confounded the author of the "Halieutica" with the author of the "Cynegetica," and have then made use of the date of the second Oppian in order to determine the date of Athenaeus. [ATHENAEUS.]

used to come to him whenever he called it by its name, and suffered him to ride upon its back, and at last was supposed to have pined away with grief on account of his death. (*Penny Cyclop. s. v.*) In point of style and language, as well as poetical embellishment, the "Halieutica' are so much superior to the "Cynegetica," that Schneider (as we have seen) considers this fact to furnish one of the strongest proofs in favour of his hypothesis; and it is probable that the greater part of the praise that has been bestowed upon Oppian in a poetical point of view should be considered as referring to this poem only. A paraphrase of the "Halieutica" in Greek prose, bearing the name of Eutecnius, is still in existence in several European libraries, but has never been published. (See Lambec. *Bibl. Vindob.* vol. ii. p. 260, &c. vii. 488, &c. ed. Kollar.) The two poems attributed to Oppian have generally been published together. The only separate edition of the Greek text of the "Halieutica" is the "editio princeps," by Phil. Junta, Florent. 1515, 8vo., a book that is valuable not only for its rarity, but also for the correctness of the text. A Latin translation in hexameter verse by Laur. Lippius was published in 1478, 4to. Florent. (of which not uncommon volume a particular account is given by Dibdin in his *Biblioth. Spencer.* vol. ii. p. 183), and several times reprinted. It was translated into English verse by — Diaper and J. Jones, Oxford, 8vo. 1722; into French by J. M. Limes, Paris, 8vo. 1817, and into Italian by A. M. Salvini, Firenze, 8vo. 1728.

II. The author of the "Cynegetica," Κυνηγετικά, was a native of Apameia or Pella in Syria, as he himself plainly tells us in the following passage, where, speaking of the river Orontes, he says:—

Αὐτὸς δ᾽ ἐν μεσάτοισιν ἐπαιγίζων πεδίοισιν,
Αἰὲν ἀεξόμενος καὶ τείχεος ἐγγύς ὁδεύων,
Χέρσον ὁμοῦ καὶ νῆσον, ἐμὴν πόλιν, ὕδατι χεύων.
(ii. 125, &c.)

And again, after speaking of the temple of Memnon in the neighbourhood of Apameia, he proceeds:—

Ἀλλὰ τὰ μὲν κατὰ κόσμον ἀείσομεν εὐρέα κάλλη,
Πάτρης ἡμετέρης ἐρατῇ Πιμπληΐδι μολπῇ.
(ii. 156.)

In order to avoid the conclusion to which these passages lead respecting the birth-place of their author, it has been proposed to alter in the former, *ἐμὴν* into *ἔθη*, and, in the latter, *ἡμετέρης* into *ὑμετέρης*; but these emendations, which are purely conjectural, have not been received into the text by any one but the proposer. The author addresses his poem to the emperor Caracalla, whom he calls (i. 3)

Ἀντωνῖνε,
Τὸν μεγάλη μεγάλῳ φιτύσατο Δόμνα Σεβήρῳ:

and the tenth and eleventh lines have been brought forward as a presumptive evidence that he wrote it after Caracalla had been associated with his father in the empire, A. D. 198, and before the death of the latter, A. D. 211.

The "Cynegetica" consist of about 2100 hexameter lines, divided into four books. The last of these is imperfect, and perhaps a fifth book may also have been lost, as the anonymous author of the Life of Oppian says the poem consisted of that number of books, though Suidas mentions only four. There is probably an allusion in this poem to the "Halieutica" (i. 77—80), which has been thought to imply that both poems were written by the same person; but this is not the necessary explanation of the passage in question, which may merely mean (as Schneider suggests) that the writer of the "Cynegetica" was acquainted with the other poem, and meant his own to be a sort of continuation of it. It has also been supposed that in two other passages (i. 27, 31) the author alludes to some of his own earlier poems. There are certainly several points of similitude between this poem and the "Halieutica"; for here, too, the author's knowledge of natural history appears to have been quite equal to that of his contemporaries (though not without numerous fables), while the accuracy of some of his descriptions has been often noticed. The following zoological points are perhaps the most interesting. He says expressly that the tusks of the elephant are not teeth, but horns (ii. 491, &c.), and mentions a report that these animals are able to *speak* (ii. 540); he states that there is no such thing as a *female* rhinoceros, but that all these animals are of the *male* sex (ii. 560); that the lioness when pregnant for the first time brings forth five whelps at a birth, the second time four, the next three, then two, and lastly only one (iii. 58); that the bear brings forth her cubs half-formed and licks them into shape (iii. 159); that so great is the enmity between the wolf and the lamb, that even after death if two drums be made of their hides, the wolf's hide will put to silence the lamb's (iii. 282); that the hyaenas annually change their sex (iii. 288); that the boar's teeth contain fire inside them (iii. 379); that the ichneumon leaps down the throat of the crocodile, while lying asleep with its mouth wide open, and devours its viscera (iii. 407). He thinks it necessary to state expressly that it is *not* true that there are no *male* tigers (iii. 357). He gives a very spirited description of the giraffe (iii. 461), "the exactness of which," says Mr. Holme (*Trans. of the Ashmolean Society*, vol. ii.), "is in some points remarkable; particularly in the observation that the so-called horns do not consist of horny substance (*οὔτι κέρας κεράεν*), and in the allusion to the pencils of hair (*ἀδληχραὶ κεραῖαι*) with which they are tipped." He adds, "That the animal must have been seen alive by Oppian is evident from his remark on the brilliancy of the eyes and the halting motion of the hinder limbs" (*Penny Cyclop.*). In style, language, and poetical merit, the "Cynegetica" are far inferior to the "Halieutica." Schneider, indeed, calls the poem "durum, inconcinnum, forma tota incompositum, et saepissime ab ingenio, usu, et analogia Graeci sermonis abhorrens" (Pref. to second ed. p. xiv.), and thinks that when Dan. Heinsius spoke of the Latinisms that deformed Oppian's style (*Dissert. de Nonni "Dionys."* ap. P. Cunaei *Animadvers.* p. 196), he was alluding especially to the "Cynegetica." The earliest edition of the Greek text of this poem, apart from the "Halieutica," appeared in 1549, 4to. Paris, ap. Vascosanum. It was also published by Belin de Ballu, Argentor. 1786, large 8vo, Gr. et Lat., with learned notes, too often deformed by personal controversy with Schneider. The editor intended to publish the "Halieutica" in a second volume, but of this only forty pages were printed, which are rarely to be met with. It was translated into Latin verse by Joannes Bodinus, Paris, 1555, 4to.,

and also by David Peifer, whose translation was made in 1555, but first published in Schneider's second edition, Lips. 1813. There is a French translation by Florent Chrestien, Paris, 1575, 4to., and by Belin de Ballu, Strasb. 1787, 8vo.; an English version of the first book by J. Mawer, Lond. 1736, 8vo.; and a German one by S. H. Lieberkühn, Leips. 1755, 8vo. An anonymous Greek prose paraphrase of part of the poem was published by Andr. Mustoxydes and Dem. Schinas, in their Συλλογὴ Ἀποσπασμάτων Ἀνεκδότων Ἑλληνικῶν, Venet. 1817, 8vo., which is probably the same as that which is commonly attributed to Eutecnius (see Lambec. *Biblioth. Vindob. l. c.*). The earliest edition of *both* poems is the Aldine, Venet. 1517, 8vo., containing the Greek text, with the Latin translation of the "Halieutica," by Laur. Lippius. The most complete edition that has hitherto been published is that by J. G. Schneider, Argent. 1776, 8vo. Gr. et Lat., with copious and learned notes, containing also a Greek paraphrase of the "Ixeutica" that will be mentioned below. The editor published some additional notes and observations in his "Analecta Critica," Francof. 1777, 8vo. fasc. i. p. 31, &c. This edition was executed when Schneider was a young man, in conjunction with Brunck, who assisted him in the "Cynegetica;" and accordingly it exhibits many bold corrections of the text, which he withdrew in his second edition, published in 1813, Lips. 8vo. This edition is unfinished, and contains only the Greek text of the two poems, Peifer's Latin translation of the "Cynegetica," mentioned above, some short notes relating to the text, and a preface, in which Schneider repeats his conviction that the "Halieutica" and "Cynegetica" were written by two different persons, and replies to the objections of Belin de Ballu. The last edition of the two poems is that published by F. Didot, together with Nicander and Marcellus Sidetes, in his collection of Greek classical authors, Paris, large 8vo. 1846, edited by F. S. Lehrs. It contains a Latin prose translation and the Greek paraphrase of the "Ixeutica," but (it is believed) is at present unfinished. A Latin translation of both poems was published in 1555, Paris, 4to., that of the "Halieutica" in verse by Laur. Lippius, and that of the "Cynegetica" in prose, by Adr. Turnebus; and an Italian translation of both poems by A. M. Salvini was published in 1728, Firenze, 8vo.

III. If we assume that there were two poets of the name of Oppian, there are two other questions relating to them that require to be examined into: 1. To which are we to refer the biographical particulars contained in the anonymous Greek Life of Oppian? and 2. Which, if either, was the author of the poem on hawking, Ἰξευτικά.

1. The Greek Life states that Oppian was a native of Cilicia, and that his father's name was Agesilaus, and his mother's Zenodota. He received an excellent education in all the liberal sciences, especially music, geometry, and grammar, under the personal superintendence of his father, who was one of the principal persons in his native city, and who suffered himself to be so engrossed by his philosophical studies, that, when on one occasion the emperor Severus visited his city, he neglected to pay his respects to him along with the other chief magistrates of the place. For this offence Agesilaus was banished to the island of Melita, and was accompanied in his exile by his son, who was then about thirty years of age. Here Oppian wrote (or perhaps rather finished) his poems, which he took to Rome after the death of Severus, A. D. 211, and presented to his son "Antoninus" (i. e. *Caracalla*), or, according to Sozomen (*Hist. Eccles.* praef.), to Severus himself. The emperor is said to have been so much pleased with the poems, that he not only repealed, at his request, the sentence of his father's banishment, but also presented him with a piece of gold (στατὴρ χρυσοῦς, or νόμισμα χρυσοῦν, probably about fifteen shillings and sixpence) for each verse they contained. Shortly after his return to his native country he died of some pestilential disease, at the early age of thirty. His countrymen raised a monument in his honour, and inscribed on it five verses (which are preserved), which lament his early death, and allude to his poems, but not in such definite terms as to enable us to decide which are the poems intended. The anonymous biographer does not mention the "Halieutica," but only the "Cynegetica" and "Ixeutica."

It is quite clear (if the hypothesis adopted in this article be correct) that the whole of these particulars cannot apply to either of the poets of the name of Oppian nor, perhaps, is it possible to decide for certain how they are to be apportioned to each. Probably the epitaph and the early death belong to the Cilician, that is, to the author of the "Halieutica"; and the anecdote respecting the "golden verses" may relate to the other poet.

2. With respect to the poem on hawking, Ἰξευτικά, if it is to be attributed to either of the Oppians, it probably belongs to the younger; but Schneider considers that it is more probably the work of Dionysius. The poem itself, which is said to have consisted of five books, is no longer extant, but there is a Greek prose paraphrase of three books by Eutecnius. This was first published with a Latin translation by Eras. Windingius, Hafniae, 1702, 8vo., and is inserted in Schneider's former edition, and in Didot's. The first book treats of tame birds and birds of prey; the second of water-fowls; and the third of the various modes of catching birds. Of the poetical merits of the work, as it no longer exists in the form of a poem, it is scarcely possible to judge. (See Fabric. *Bibl. Gr.* vol. v. p. 590, &c. ed. Harles; J. G. Schneider's preface and notes to his first edition, and the preface to the second; Hoffmann's *Lex. Bibliograph.* art. "Oppianus," by F. Ritter, in Ersch and Gruber's *Encyclopädie.*) [W. A. G.]

OPPI'DIUS, SE'RVIUS, a wealthy Roman of Canusium, whose dying advice to his two sons, Aulus and Tiberius, is related by Horace. (*Sat.* ii. 1. 168, &c.)

O'PPIUS. 1. M. OPPIUS, was elected, with Sext. Manilius, as the commander of the soldiers, in their secession to the Aventine during the second decemvirate, B. C. 449 (Liv. iii. 51; Dionys. xi. 43, 44).

2. C. OPPIUS, was elected one of the tribunes of the plebs on the overthrow of the second decemvirate, B. C. 449 (Liv. iii. 54).

3. C. OPPIUS, tribune of the plebs, B. C. 213, in the middle of the second Punic war, carried a law to curtail the expenses and luxuries of Roman women. It enacted that no woman should have more than half an ounce of gold, nor wear a dress of different colours, nor ride in a carriage in the city, or in any town, or within a mile of it, unless on

account of public sacrifices. This law was repealed in B.C. 195, notwithstanding the vehement opposition of the elder Cato (Liv. xxxiv. 1—8; Val. Max. ix. 1. § 3; Tac. *Ann.* iii. 33, 34).

4. C. OPPIUS, a praefect of the allies, was sent by the consul P. Aelius Paetus, in B.C. 201, with some raw levies to attack the territories of the Boii, but was cut off by the enemy with a large number of his men (Liv. xxxi. 2).

5. L. OPPIUS, tribune of the plebs, B.C. 197 (Liv. xxxii. 28), is probably the same as L. Oppius Salinator [No. 6], though Livy omits his praenomen.

6. L. OPPIUS SALINATOR, plebeian aedile, B.C. 193, was sent in the following year to convey a fleet of twenty ships to Sicily. He was praetor in B.C. 191, and obtained Sardinia as his province. (Liv. xxxv. 23, 24, xxxvi. 2).

7. Q. OPPIUS, one of the Roman generals in the Mithridatic war, B.C. 88. He is called proconsul in the Epitome of Livy, from which we may infer that he had been praetor, and was afterwards sent, as was frequently the case, with the title of proconsul to take the command of an army. He had possession of the city of Laodiceia in Phrygia, near the river Lycus; but when Mithridates had conquered the whole of the surrounding country, the inhabitants of Laodiceia gave up Oppius to the king on the promise of their receiving pardon by so doing. Mithridates did no injury to Oppius, but carried him with him in his various campaigns, exhibiting to the people of Asia a Roman general as a prisoner. Mithridates subsequently surrendered him to Sulla. (Liv. *Epit.* 78; Athen. v. p. 213. a; Appian, *Mithr.* 17, 20, 112.)

8. OPPIUS, stated by an ancient scholiast to have been praetor in Achaia, and to have been accused at the instigation of Verres. We may therefore place his praetorship about B.C. 80. (Schol. *in Cic. Verr.* p. 389; Pseudo-Ascon. *in Cic. Verr.* pp. 128, 171, ed. Orelli.)

9. P. OPPIUS, was quaestor in Bithynia to M. Aurelius Cotta, who was consul in B.C. 74, and who remained in Bithynia for the next three or four years. Oppius appears to have appropriated to his own use many of the supplies intended for the troops; and when he was charged with this by Cotta, he forgot himself so far as to draw his sword upon the proconsul. Cotta accordingly dismissed him from the province, and sent a letter to the senate, in which he formally accused Oppius of malversation, and of making an attempt upon the life of his imperator. He was brought to trial in B.C. 69, and was defended by Cicero. The speech which Cicero delivered in his favour is lost, but it seems to have been one of considerable merit, as it is referred to several times by Quintilian. (Dion Cass. xxxvi. 23; Quintil. v. 10. § 69, v. 13. § 17; Sall. *Hist.* iii. p. 218. ed. Gerlach; Cic. *Fragm.* vol. iv. p. 444, ed. Orelli; Drumann, *Geschichte Roms*, vol. v. p. 343.)

10. C. OPPIUS, one of the most intimate friends of C. Julius Caesar. Together with Cornelius Balbus, with whose name that of Oppius is usually coupled, he managed most of Caesar's private affairs, and was well acquainted with all his plans and wishes. In the time of A. Gellius (xvii. 9) there was extant a collection of Caesar's letters to Oppius and Balbus, written in a kind of cipher. The regard which Caesar had for Oppius is shown by an anecdote related both by Plutarch (*Caes.* 17) and Suetonius (*Caes.* 72), who tell us, that when Caesar with his retinue was on one occasion overtaken by a storm and compelled to take refuge in a poor man's hut, which contained only a single chamber, and that hardly large enough for one person, he made Oppius, who was in delicate health, sleep in the hut, while he and the rest of his friends slept in the porch. On the breaking out of the civil war in B.C. 49, the name of Oppius often occurs in Cicero's letters. Oppius and Balbus had frequent correspondence with Cicero, in which they endeavoured to quiet his apprehensions as to Caesar's designs, and used all their efforts to persuade him to espouse the cause of the latter. There is in the collection of Cicero's letters a letter written to him in the joint names of Oppius and Balbus, accompanied by a letter of Caesar's to them, in which the great Roman at the very commencement of the civil war promises to use his victory with moderation, and says that he will try to overcome his enemies by mercy and kindness, a promise which he faithfully kept to the end of his life. (Cic. *ad Att.* ix. 7; comp. *ad Att.* ix. 13, *ad Fam.* ii. 16, *ad Att.* xi. 17, 18, xii. 19.) To the death of Caesar, Oppius continued to hold the same place in his favour and esteem, and in the year before his death we read that Oppius and Balbus had the management and control of all affairs at Rome during the absence of the dictator in Spain, though the government of the city was nominally in the hands of M. Lepidus as magister equitum. (Cic. *ad Fam.* vi. 8, 19.) After the death of the dictator, Oppius espoused the cause of the young Octavian, and exhorted Cicero to do the same (*ad Att.* xvi. 15).

Oppius was the author of several works, which are referred to by the ancient writers, but all of which have perished. The authorship of the histories of the Alexandrine, African, and Spanish wars was a disputed point as early as the time of Suetonius, some assigning them to Oppius and others to Hirtius. (Suet. *Caes.* 56.) But the similarity in style and diction between the work on the Alexandrine war and the last book of the Commentaries on the Gallic war, leads to the conclusion that the former, at all events, was the work of Hirtius. The book on the African war may have been written by Oppius, to whom it is confidently assigned by Niebuhr, who remarks, "that the work is very instructive and highly trustworthy, but that the language is quite different from that of the work on the Alexandrine war; there is a certain mannerism about it, and it is on the whole less beautiful." (*Lectures on Roman History*, vol. v. p. 47.) Oppius also wrote the lives of several of the most distinguished Romans. The following are expressly mentioned as his composition: 1. A Life of Scipio Africanus the elder. (Charisius, p. 119, ed. Putschius; Gell. vii. 1.) 2. A Life of Cassius. (Charisius, *l. c.*) 3. A Life of Marius. (Plin. *H. N.* xi. 45. s. 104.) 4. A Life of Pompey, quoted by Plutarch (*Pomp.* 10), who observes, "that when Oppius is speaking of the enemies or friends of Caesar, it is necessary to be very cautious in believing what he says." 5. Probably a Life of Caesar, from which Suetonius and Plutarch appear to have derived some of their statements. (Comp. Suet. *Caes.* 53; Plut. *Caes.* 17.) After Caesar's death, Oppius wrote a book to prove that Caesarion was not the son of Julius Caesar by Cleopatra, as the latter pretended. (Suet. *Caes.* 52. Comp. Vossius, *De Historicis Latinis*, i. 3, pp. 67, 68, Lugd. Bat. 1651.)

11. L. Oppius, a Roman eques, was a witness on behalf of Flaccus, whom Cicero defended in B. C. 59. (Cic. *pro Flacc.* 13.) He is probably the same as the L. Oppius, M. f., whom Cicero recommended to Quintius Gallius, and whom he calls *homo mihi familiaris*, and *familiarissimus* (*ad Fam.* xiii. 43), and also the same as the L. Oppius, whom Cicero recommended to Q. Philippus, proconsul in Asia, B. C. 54 (*ad Fam.* xiii. 73, 74).

12. P. or Sp. Oppius, praetor, B. C. 44. (Cic. *Philipp.* iii. 10.)

13. M. Oppius, was proscribed together with his father in B. C. 43. The father was unable to leave the city of his own accord on account of his great feebleness through old age, but his son carried him on his shoulders and reached Sicily with him in safety. This instance of filial piety excited such admiration among the people, that he was afterwards elected aedile; and as he had not sufficient property to discharge the duties of the office, the people contributed the requisite money for the purpose, and on his death further testified their affection towards him by burying him in the Campus Martius. (Appian, *B. C.* iv. 41; Dion Cass. xlviii. 53.) He is often said to be the same as the M. Oppius, whom Cicero calls in a letter to Pompeius (*ad Att.* viii. 11, B) "vigilans homo et industrius," but the modern editions have M. Eppius and not M. Oppius.

14. M. Oppius Capito, occurs on the coins of M. Antonius, struck about B. C. 40, as propraetor and praefectus classis. (Eckhel, vol. v. p. 264.) He may be the same as the Oppius Capito, a man of praetorian rank, of whom Pliny (*H. N.* vii. 13. s. 15) relates that he had a scirrhus in his stomach.

15. Oppius Chares, sometimes but erroneously called Cares, a Latin grammarian, who taught in the province of Gallia togata towards the end of the republic, and continued his instructions to extreme old age, when he had lost not only the power of movement, but even of sight. (Suet. *de Ill. Gramm.* 3.) This grammarian may be the Oppius, whose work *De Silvestribus Arboribus* is referred to by Macrobius. (*Saturn.* ii. 14, 15.) Oppius is also quoted by Festus (p. 182, ed. Müller), in explanation of the meaning of the word *ordinarius*.

16. Oppius Gallus, whose scandalous treatment by M. Popilius is related by Valerius Maximus (vii. 8. § 9).

17. Oppius Statianus, legate of M. Antonius in his unfortunate campaign against the Parthians in B. C. 36. When Antonius hastened forward to besiege Phraata, he left Oppius with two legions and the baggage to follow him; but Oppius was surprised by the enemy, and he and all his men were cut to pieces. (Dion Cass. xlix. 25, 44; Plut. *Ant.* 38.)

18. Oppius Sabinus, a man of consular rank, was sent against the Dacians in the reign of Domitian, and perished in the expedition. (Eutrop. vii. 23; Suet. *Dom.* 6.) The name, however, does not occur in any of the consular fasti, whence some have proposed to read Appius, instead of Oppius in Eutropius and Suetonius.

19. Q. Oppius, known only from the annexed coin, cannot be identified with certainty with any of the persons previously mentioned. The PR. after the name of Q. OPPIVS may signify either praetor or praefectus. The obverse represents the head of Venus, and the reverse Victory: the coin was probably struck in one of the provinces. (Eckhel vol. v. pp. 264, 265.)



COIN OF Q. OPPIUS.

OPS, a female Roman divinity of plenty and fertility, as is indicated by her name, which is connected with *opimus*, *opulentus*, *inops*, and *copia*. (Fest. p. 186, &c. ed. Müller.) She was regarded as the wife of Saturnus, and, accordingly, as the protectress of every thing connected with agriculture. Her abode was in the earth, and hence those who invoked her, or made vows to her, used to touch the ground (Macrob. *Sat.* i. 10), and as she was believed to give to human beings both their place of abode and their food, newly-born children were recommended to her care. (August. *de Civ. Dei*, iv. 11, 21.) Her worship was intimately connected with that of her husband Saturnus, for she had both temples and festivals in common with him; she had, however, also a separate sanctuary on the Capitol, and in the vicus jugarius, not far from the temple of Saturnus, she had an altar in common with Ceres. (Liv. xxxix. 22; P. Vict. *Reg. Urb.* viii.) The festivals of Ops are called Opalia and Opiconsivia, from her surname *Consiva*, connected with the verb *serere*, to sow. (Fest. *l. c.*; Macrob. *Sat.* i. 10, 12.) [L. S.]

O'PSIUS, had previously been praetor, and was one of the accusers of Titius Sabinus in A. D. 28, on account of the friendship of the latter with Germanicus. (Tac. *Ann.* iv. 68, 71.)

OPTATIANUS. [Porphyrius.]

OPTA'TUS ELIPE'RTIUS, praefectus classis in the reign of Claudius, brought the scar or char fish (*scari*) from the Carpathian sea, and scattered them along the coasts of Latium and Campania: For Elipertius Gelenius proposed to read *e libertis ejus*. (Plin. *H. N.* ix. 17. s. 29.) Macrobius calls this Optatus, Octavius. (Macrob. *Saturn.* ii. 12.)

OPTA'TUS, bishop of Milevi in Numidia, and hence distinguished by the epithet *Milevitanus*, flourished under the emperors Valentinian and Valens, and must have been alive at least as late as A. D. 384, if the passage (ii. 3) be genuine in which mention is made of pope Siricius, who in that year succeeded Damasus in the Roman see. Of his personal history we know nothing except that he was by birth a gentile, and that he is classed by St. Augustine with Cyprian, Lactantius, Victorinus, and Hilarius, as one who came forth from Egypt (*i. e.* from the bondage of paganism) laden with the treasures of learning and eloquence.

He published a controversial treatise, still extant, entitled *De Schismate Donatistarum adversus Parmenianum*, comprised, as we gather from the introduction and are expressly told by Jerome, in six books. Upon this testimony, which is fully confirmed by internal evidence, the seventh book now found in our copies has been deservedly pronounced spurious by the best judges, although some scholars still maintain that it ought to be re-

garded as an appendix added by the author himself upon a revision of his work. It is certainly not a modern forgery, and was very probably composed, as Dupin suggests, by some African, as a supplement, not long after the publication of the original.

Optatus addresses his production to Parmenianus, the Donatist bishop of Carthage, in reply to an attack made by that prelate upon the Catholics, and explains at the outset the method he intends to pursue in refuting his opponent. The object of the first book is, to ascertain what class of persons may justly be branded as traditors and schismatics, the former being the term uniformly applied by the Donatists to their antagonists; of the second, to ascertain what the Church is, and where it is to be found; of the third, to prove that some acts of violence and cruelty on the part of the soldiery had not been committed by the orders or with the approbation of the Catholics; of the fourth, to point out who is really to be accounted the Sinner, whose sacrifice God rejects, from whose unction we must flee; of the fifth, to inquire into the nature of baptism; of the sixth, to expose the errors and projects of the Donatists. This performance was long held in such high estimation on account of the learning, acuteness, and orthodoxy displayed, not only in reference to the particular points under discussion, but upon many general questions of doctrine and discipline, that the author was esteemed worthy of the honours of canonization, his festival being celebrated on the fourth of June. Even now the book must be regarded as a valuable contribution to the ecclesiastical history of the fourth century, and constitutes our principal source of information with regard to the origin and progress of the heresy which distracted Africa for three hundred years. [DONATUS.] The language is tolerably pure, and the style is for the most part lofty and energetic, but not unfrequently becomes turgid and harsh, while it is uniformly destitute of all grace or polish. The allegorical interpretations of Scripture constantly introduced are singularly fantastic, and the sentiments expressed with regard to free-will would in modern times be pronounced decidedly Arminian. Optatus refers in the course of his arguments (i. 14) to certain state papers and other public documents, which he had subjoined in support of the statements contained in the body of the work. These have disappeared, but in the best editions we find a copious and important collection of "pièces justificatives," collected from various sources, which throw much curious light not only upon the struggles of the Donatists, but upon the practice of ancient courts and the forms of ancient diplomacy.

Of the epistles and other pieces noticed by Trithemius no trace remains.

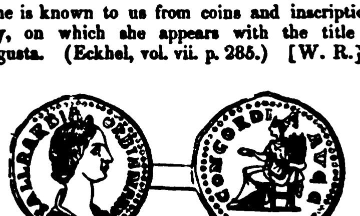
The Editio Princeps of the six books of Optatus was printed by F. Behem (*apud S. Victorem prope Moguntiam*), fol. 1549, under the inspection of Joannes Cochlaeus, from a MS. belonging to the Hospital of St. Nicolas near Trèves. The text which here appears under a very corrupt and mutilated form was corrected in a multitude of passages by Balduinus, first from a single new MS. (Paris, 8vo. 1653, with the seventh book added in small type), and afterwards from two additional codices (Paris, 8vo. 1659). The second of these impressions remained the standard until the appearance of the elaborate edition by Dupin, printed at Paris, fol. 1700, reprinted at Amsterdam, fol. 1701, and at Antwerp, fol. 1702, the last being in point of arrangement the best of the three, which are very far superior to all others. That of Meric Casaubon (8vo. Lond. 1631) is of no particular value, that of L'Aubespine, bishop of Orleans (fol. Par. 1631) is altogether worthless. Galland, in his *Bibliotheca Patrum*, vol. v. p. 462 (fol. Venet. 1769), has followed the text of Dupin, selected the most important of his critical notes, adopted his distribution of the "Monumenta Vetera ad Donatistarum Historiam pertinentia," and brought together much useful matter in his Prolegomena, cap. xviii. p. xxix. (Hieronym. *de Viris Ill.* 110, Honor. i. 3; Trithem. 76; Augustin. *de Doctrin. Christ.* ii. 40; Lardner, *Credibility of Gospel History*, c. cv.; Funccius, *de L. L. veget. Senect.* c. x. § 56—63; Schönemann, *Bibl. Patr. Lat.* vol. i. § 16; Bähr, *Geschichte der Röm. Litt.* suppl. band. 2te Abtheil. § 65.) [W. R.]

OPUS (Ὀποῦς). 1. A son of Zeus and Protogeneia, the daughter of Deucalion, was king of the Epeians, and father of Cambyse or Protogeneia. (Pind. *Ol.* ix. 85, &c. with the Schol.)

2. A son of Locrus or Zeus by Cambyse, and a grandson of No. 1. (Pind. *Ol. l. c.*; Eustath. *ad Hom.* p. 277.) From him a portion of the Locri derived their name Opuntii. [L. S.]

ORA'TA or AURA'TA, C. SE'RGIUS, was a contemporary of L. Crassus the orator, and lived a short time before the Marsic war. He was distinguished for his great wealth, his love of luxury and refinement, and possessed withal an unblemished character. In a fragment of Cicero, preserved by Augustin, Orata is described as a man "ditissimus, amoenissimus, deliciosissimus;" and it is related of him, that he was the first person who invented the *pensiles balneae*, that is, baths with the *hypocausta* under them (*Dict. of Ant.* s. v. *Balneum*), and also the first who formed artificial oyster-beds at Baiae, from which he obtained a large revenue. He is further said to have been the first person who asserted and established the superiority of the shell-fish from the Lucrine lake, although under the empire they were less esteemed than those from Britain. His surname *Orata* or *Aurata* was given to him, according to some authorities, because he was very fond of gold-fish (*auratas pisces*), according to others, because he was in the habit of wearing two very large gold rings. (Augustin. *de Beata Vita*, c. 26, p. 308, ed. Bened.; Cic. *de Off.* iii. 16, *de Fin.* ii. 22, *de Orat.* i. 39; Val. Max. ix. 1. § 1; Plin. *H. N.* ix. 54. s. 79; Varr. *R. R.* iii. 3. § 10; Colum. viii. 16. § 5; Macrob. *Saturn.* ii. 11; Festus, s. v. *Orata.*)

ORBIA'NA, SALLU'STIA BA'RBIA, one of the three wives of Alexander Severus. Her name is known to us from coins and inscriptions only, on which she appears with the title of Augusta. (Eckhel, vol. vii. p. 285.) [W. R.]



COIN OF ORBIANA.

ORBI'CIUS (Ὀρβίκιος). In the *Etymologicon Magnum* (*s. v.* Στρατός) there is a short account of the names given to the various subdivisions of an army, and to their respective commanders. It is entitled Ὀρβικίου τῶν περὶ τὸ στράτευμα τάξεων, *Orbicii de Exercitus Ordinibus*, and occupies about half or two-thirds of a column in the earlier folio editions of the *Etymologicon*, Venice, 1499 and 1549, and that of Fred. Sylburg, 1594. It is extracted and given among the pieces at the end of the *Dictionarium Graecum* of Aldus and Asulanus, fol. Venice, 1524, and at the end of the *Dictionarium Graecum* of Sessa and De Ravania, fol. Venice, 1525. Of Orbicius nothing is known except that he wrote (unless we suppose the passage to be interpolated) before the compilation of the *Etymologicon*, which cannot be placed later than the twelfth century, when it is cited by Eustathius, the commentator on Homer. [J. C. M.]

ORBI'LIUS PUPILLUS, a Roman grammarian and schoolmaster, best known to us from his having been the teacher of Horace, who gives him the epithet of *plagosus* from the severe floggings which his pupils received when they were poring over the crabbed verses of Livius Andronicus. (Hor. *Ep.* ii. 1. 71.) Orbilius was a native of Beneventum, and had from his earliest years paid considerable attention to the study of literature; but in consequence of the death of his parents, who were both destroyed by their enemies on the same day, he was left destitute, and in order to obtain a living, first became an apparitor, or servant of the magistrates, and next served as a soldier in Macedonia. On returning to his native town he resumed his literary studies, and after teaching there for a long while, he removed to Rome in the fiftieth year of his age, in the consulship of Cicero, B. C. 63. Here he opened a school; but although he obtained a considerable reputation, his profits were small, and he was obliged to live in his old age in a sorry garret. His want of success would not contribute to the improvement of his temper as he grew older, and since he must have been upwards of sixty when Horace became his pupil, we can easily imagine that the young poet found him rather a crabbed and cross-grained master. His flogging propensities were recorded by other poets besides Horace, as for instance in the following line of Domitius Marsus:—

"Si quos Orbilius ferula scuticaque cecidit."

But Orbilius did not, like some schoolmasters, vent all his ill temper upon his pupils, and exhibit a bland deportment to the rest of the world. He attacked his rival grammarians in the bitterest terms, and did not spare the most distinguished men in the state, of which an instance is given by Suetonius and Macrobius (ii. 6), though they differ in the name of the Roman noble whom he made game of, the former calling him Varro Murena, and the latter Galba. Orbilius lived nearly a hundred years, but had lost his memory long before his death. As he was fifty in B. C. 63, he must have been born in B. C. 113, and have died shortly before B. C. 13. A statue was erected to him at Beneventum in the Capitol. He left a son Orbilius, who followed the profession of his father; and a slave and pupil of his, of the name of Scribonius, also attained some celebrity as a grammarian. Orbilius was the author of a work cited by Suetonius under the title of *Perialogos*, but the name is evidently corrupt. Oudendorp proposed to read *Paedagogus*, and Ernesti *Periautologos*. (Suet. *de Illustr. Gramm.* 9, 19; comp. 4.)

O'RBIUS, P., a Roman jurist, and a contemporary of Cicero. (*Brut.* 48.) [G. L.]

ORBO'NA, a female Roman divinity, to whom an altar was erected at Rome, near the temple of the Lares in the Via Sacra. She was invoked by parents who had been deprived of their children, and desired to have others, and also in dangerous maladies of children. (Cic. *de Nat. Deor.* iii. 25; Plin. *H. N.* ii. 7; Arnob. *adv. Gent.* iv. 7; Tertull. ii. 14; P. Vict. *Reg. Urb.* x.) [L. S.]

ORCHO'MENUS (Ὀρχόμενος). 1. A son of Lycaon, and the reputed founder of the Arcadian towns of Orchomenus and Methydrium. (Apollod. iii. 8. § 1; Paus. viii. 3. § 1.)

2. A son of Athamas and Themisto. (Hygin. *Fab.* 1; comp. ATHAMAS.)

3. A son of Zeus or Eteocles and Hesione, the daughter of Danaus, was the husband of Hermippe, the daughter of Boeotus, by whom he became the father of Minyas. He is called a king of Orchomenus. (Schol. *ad Apollon. Rhod.* i. 230; Eustath. *ad Hom.* p. 272.) According to other traditions, he was a son (or a brother) of Minyas (Paus. ix. 36. § 4) by Phanosura, the daughter of Paeon. (Comp. Müller, *Orchom.* p. 135, 2d edit.) [L. S.]

ORCHI'VIUS. [ORCIVIUS.]

C. O'RCHIUS, tribune of the plebs in the third year after the consulship of Cato, B. C. 181, was the author of a *sumtuaria lex*, limiting the number of guests to be present at entertainments. When attempts were afterwards made to repeal this law, Cato offered the strongest opposition, and delivered a speech in defence of the law, which is referred to by the grammarians. (Macrob. *Saturn.* ii. 13; Festus, *s. vv. Obsonitavere*, *Percunctatum*; Schol. Bob. *in Cic. pro Sest.* p. 310, ed. Orelli; Meyer, *Orat. Rom. Fragmenta*, p. 91, &c., 2nd ed.

C. ORCI'VIUS, was a colleague of Cicero in the praetorship, B. C. 66, and presided over cases of peculatus. He is called by Q. Cicero "civis ad ambitionem gratiosissimus" (Cic. *pro Cluent.* 34, 53; Q. Cic. *de Pet. Cons.* 5. § 19). The name is also written *Orchinius* and *Orcinnius*, but *Orcivius* seems to be the correct reading. (See Orelli, *Onom. Tullian.* s. v.)

ORCUS. [HADES.]

OREADES. [NYMPHAE.]

OREITHYIA (Ὠρείθυια). 1. One of the Nereides. (Hom. *Il.* xviii. 48.)

2. A daughter of Erechtheus and Praxithea. Once as she had strayed beyond the river Ilissus she was carried off by Boreas, by whom she became the mother of Cleopatra, Chione, Zetes, and Calais. (Apollod. iii. 15. § 1, &c.; Apollon. Rhod. i. 215; comp. Plat. *Phaedr.* p. 194, ed. Heind.; Schol. *ad Odyss.* xiv. 533.) [L. S.]

ORESAS, a Pythagorean. A fragment of his writings is preserved in Stobaeus, *Eclog.* p. 105. (Fabric. *Bibl. Graec.* vol. i. p. 860.) [C. P. M.]

ORESTES (Ὀρέστης), the only son of Agamemnon and Clytaemnestra, and brother of Chrysothemis, Laodice (Electra), and Iphianassa (Iphigeneia; Hom. *Il.* ix. 142, &c., 284; comp. Soph. *Elect.* 154; Eurip. *Or.* 23). According to the Homeric account, Agamemnon on his return from Troy did not see his son, but was murdered by Aegisthus and Clytaemnestra before he had an

opportunity of seeing him. (*Od.* xi. 542.) In the eighth year after his father's murder Orestes came from Athens to Mycenae and slew the murderer of his father, and at the same time solemnised the burial of Aegisthus and of his mother, and for the revenge he had taken he gained great fame among mortals. (*Od.* i. 30, 298, iii. 306, &c., iv. 546.) This slender outline of the story of Orestes has been spun out and embellished in various ways by the tragic poets. Thus it is said that at the murder of Agamemnon it was intended also to despatch Orestes, but that Electra secretly entrusted him to the slave who had the management of him. This slave carried the boy to Strophius, king in Phocis, who was married to Anaxibia, the sister of Agamemnon. According to some, Orestes was saved by his nurse Geilissa (Aeschyl. *Choeph.* 732) or by Arsinoe or Laodameia (Pind. *Pyth.* xi. 25, with the Schol.), who allowed Aegisthus to kill her own child, thinking that it was Orestes. In the house of Strophius, Orestes grew up together with the king's son Pylades, with whom he formed that close and intimate friendship which has almost become proverbial. (Eurip. *Orest.* 804, &c.) Being frequently reminded by messengers of Electra of the necessity of avenging his father's death, he consulted the oracle of Delphi, which strengthened him in his plan. He therefore repaired in secret, and without being known to any one, to Argos. (Soph. *Elect.* 11, &c., 35, 296, 531, 1346; Eurip. *Elect.* 1245, *Orest.* 162.) He pretended to be a messenger of Strophius, who had come to announce the death of Orestes, and brought the ashes of the deceased. (Soph. *Elect.* 1110.) After having visited his father's tomb, and sacrificed upon it a lock of his hair, he made himself known to his sister Electra, who was ill used by Aegisthus and Clytaemnestra, and discussed his plan of revenge with her, which was speedily executed, for both Aegisthus and Clytaemnestra were slain by his hand in the palace. (Soph. *Elect.* 1405; Aeschyl. *Choeph.* 931; comp. Eurip. *Elect.* 625, 671, 774, &c., 969, &c., 1165, &c., who differs in several points from Sophocles.) Immediately after the murder of his mother he was seized by madness; he perceived the Erinnyes of his mother and took to flight. Sophocles does not mention this as the immediate consequence of the deed, and the tragedy ends where Aegisthus is led to death; but, according to Euripides, Orestes not only becomes mad; but as the Argives, in their indignation, wanted to stone him and Electra to death, and as Menelaus refused to save them, Pylades and Orestes murdered Helena, and her body was removed by the gods. Orestes also threatened Menelaus to kill his daughter Hermione; but by the intervention of Apollo, the dispute was allayed, and Orestes betrothed himself to Hermione, and Pylades to Electra. But, according to the common account, Orestes fled from land to land, pursued by the Erinnyes of his mother. On the advice of Apollo, he took refuge with Athena at Athens. The goddess afforded him protection, and appointed the court of the Areiopagus to decide his fate. The Erinnyes brought forward their accusation, and Orestes made the command of the Delphic oracle his excuse. When the court voted, and was equally divided, Orestes was acquitted by the command of Athena. (Aeschyl. *Eumenides.*) He therefore dedicated an altar to Athena Areia. (Paus. i. 28. § 5.) According to another modification of the legend Orestes consulted Apollo, how he could be delivered from his madness and incessant wandering. The god advised him to go to Tauris in Scythia, and thence to fetch the image of Artemis, which was (Eurip. *Iph. Taur.* 79, &c., 968, &c.) believed to have there fallen from heaven, and to carry it to Athens. (Comp. Paus. iii. 16. § 6.) Orestes and Pylades accordingly went to Tauris, where Thoas was king, and on their arrival they were seized by the natives, in order to be sacrificed to Artemis, according to the custom of the country. But Iphigeneia, the priestess of Artemis, was the sister of Orestes, and, after having recognised each other, all three escaped with the statue of the goddess. (Eurip. *Iph. Taur.* 800, 1327, &c.)

After his return Orestes took possession of his father's kingdom at Mycenae, which had been usurped by Aletes or Menelaus; and when Cylarabes of Argos died without leaving any heir, Orestes also became king of Argos. The Lacedaemonians made him their king of their own accord, because they preferred him, the grandson of Tyndareus, to Nicostratus and Megapenthes, the sons of Menelaus by a slave. The Arcadians and Phocians increased his power by allying themselves with him. (Paus. ii. 18. § 5, iii. 1. § 4; Philostr. *Her.* 6; Pind. *Pyth.* xi. 24.) He married Hermione, the daughter of Menelaus, and became by her the father of Tisamenus. (Paus. ii. 18. § 5.) He is said to have led colonists from Sparta to Aeolis, and the town of Argos Oresticum in Epeirus is said to have been founded by him at the time when he wandered about in his madness. (Strab. vii. p. 326, xiii. p. 582; Pind. *Nem.* xi. 42, with the Schol.) In his reign the Dorians under Hyllus are said to have invaded Peloponnesus. (Paus. viii. 5. § 1.) He died of the bite of a snake in Arcadia (Schol. *ad Eur. Or.* 1640), and his body, in accordance with an oracle, was afterwards conveyed from Tegea to Sparta, and there buried. (Paus. iii. 11. § 8.) In a war between the Lacedaemonians and Tegeatans, a truce was concluded, and during this truce the Lacedaemonian Lichas found the remains of Orestes at Tegea or Thyrea in the house of a blacksmith, and thence took them to Sparta, which according to an oracle could not gain the victory unless it possessed the remains of Orestes. (Herod. i. 67, &c.; Paus. iii. 3. § 6, viii. 54. § 3.) According to an Italian legend, Orestes brought the image of the Taurian Artemis to Aricia, whence it was carried in later times to Sparta; and Orestes himself was buried at Aricia, whence his remains were afterwards carried to Rome. (Serv. *ad Aen.* ii. 116.)

There are three other mythical personages of the name of Orestes, concerning whom nothing of interest is related. (Hom. *Il.* v. 705, xii. 139, 193; Apollod. i. 7. § 3.) [L. S.]

ORESTES (Ὀρέστης), regent of Italy during the short reign of his infant son Romulus Augustulus, from the 29th of August, A. D. 475, to the 28th of August, 476. As his history is given in the lives of Romulus Augustulus, Nepos, and Odoacer, we need only add here a few remarks. He was a Roman by origin, but born in Pannonia, and when Attila conquered that province, he and his father Tatulus both entered the service of the conqueror till the death of the latter and the downfal of the Hunnic empire. Orestes held the office

of secretary to Attila, and was also his ambassador at Constantinople. After the death of Attila, Orestes returned to Italy, where on account of his great wealth, he soon rose to eminence, and obtained the title and rank of patricius. He then married a daughter of Romulus Comes. In 475, while at Rome, he received orders from the emperor Julius Nepos to assemble an army and send it to Gaul, as fears were entertained that the West Gothic king Euric intended another invasion of that country. Being once at the head of an army, Orestes availed himself of his power and riches to make himself master of Italy, and forthwith set out for Ravenna, where Nepos was residing. On his approach Nepos fled in confusion (28th of August, 475) to Salona in Dalmatia, where he met with the deposed emperor Glycerius, his former rival, who was then bishop of that place; and on the 29th of August Orestes had his son Romulus Augustulus proclaimed emperor, remaining, however, at the head of affairs. His first minister was Parmenus. He sent Latinus and Madusus to Constantinople, that he might be recognised by the emperor Zeno; and he made peace with Genseric, the king of the Vandals. The reign of Orestes was of short duration. In the following year (476) Odoacer rose in arms against him, and Orestes having shut himself up in Pavia, was taken prisoner after the town had been stormed by the barbarians, and conducted to Placentia where his head was cut off by order of Odoacer. This took place on the 28th of August, 476, exactly a year after he had compelled Nepos to fly from Ravenna. On the 4th of September Paulus, the brother of Orestes, was taken at Ravenna, and likewise put to death. (The authorities quoted in the lives of ROMULUS AUGUSTULUS, GLYCERIUS, JULIUS NEPOS, and ODOACER.) [W. P.]

ORESTES (Ὀρέστης), a Christian physician of Tyana in Cappadocia, called also *Arestes*, who suffered martyrdom during the persecution under Diocletian, A. D. 303, 304. An interesting account of his tortures and death is given by Simeon Metaphrastes, ap. Surium, *De Probat. Sanctor. Histor.*, vol. vi. p. 231, where he is named *Arestes*. See also *Menolog. Graec.* vol. i. p. 178, ed. Urbin. 1727. He has been canonized by the Greek and Roman churches, and his memory is celebrated on Nov. 9. (See Beovius, *Nomenclator Sanctor. Profess. Medicor.*) [W. A. G.]

ORESTES, CN. AUFI'DIUS, originally belonged to the Aurelia gens, whence his surname of Orestes, and was adopted by Cn. Aufidius, the historian, when the latter was an old man [See Vol. I. p. 418, b.]. Orestes was repulsed when a candidate for the tribunate of the plebs, but he obtained the consulship in B. C. 71, with P. Cornelius Lentulus. From an anecdote recorded by Cicero (*de Off.* ii. 17) Orestes seems to have carried his election partly by the magnificent treats he gave the people. (Cic. *pro Dom.* 13, *pro Planc.* 21; Eutrop. vi. 8.)

ORESTES, AURE'LIUS. 1. L. AURELIUS L. F. L. N. ORESTES, consul B. C. 157, with Sex. Julius Caesar. (Fasti Capit.; Plin. *H. N.* xxxiii. 3. s. 17.)

2. L. AURELIUS L. F. L. N. ORESTES, son of the preceding, was consul B. C. 126, with M. Aemilius Lepidus. He was sent into Sardinia to subdue the inhabitants of the island, who had again risen against the Roman authority, as they had done on many previous occasions. Orestes remained in his province upwards of three years, and obtained a triumph on his return to Rome in B. C. 122. C. Gracchus was quaestor to Orestes in Sardinia, and distinguished himself greatly by the way in which he there discharged the duties of his office. M. Aemilius Scaurus also served under Orestes in Sardinia (Liv. *Epit.* 60; Plut. *C. Gracch.* 1, 2; Cic. *Brut.* 28; Aur. Vict. *de Vir. Ill.* 72; Fasti Capit.) This Aurelius Orestes obtains a place, along with his brother C. Aurelius Orestes, in the list of orators in the *Brutus* of Cicero (c. 25), who, however, only says of them, "quos aliquo video in numero oratorum fuisse."

3. C. AURELIUS ORESTES, younger son of No. 1. See No. 2, *sub finem.*

4. L. AURELIUS L. F. L. N. ORESTES, son of No. 2, was consul with C. Marius, in the third consulship of the latter, B. C. 103, and died in the same year. (Fasti: comp. Plut. *Mar.* 14.)

5. CN. AURELIUS ORESTES, praetor urbanus B. C. 77, one of whose decisions was annulled upon appeal by the consul Mamercus Aemilius Lepidus. (Val. Max. vii. 7. § 6.)

ORESTHEUS (Ὀρεσθεύς), a son of Lycaon, and the reputed founder of Oresthasium, which is said afterwards to have been called Oresteium, from Orestes. (Paus. viii. 3. § 1; Eurip. *Orest.* 1642.)

2. A son of Deucalion, and king of the Ozolian Locrians in Aetolia. His dog is said to have given birth to a piece of wood, which Orestheus concealed in the earth. In the spring a vine grew forth from it, from the sprouts of which he derived the name of his people. (Paus. x. 38. § 1; Hecat. *ap. Athen.* ii. p. 35.) [L. S.]

ORESTILLA, AURE'LIA. [AURELIA.]

ORESTILLA, LI'VIA, called *Cornelia Orestina* by Dion Cassius, was the second wife of Caligula, whom he married in A. D. 37. He carried her away on the day of her marriage to Piso, having been invited to the nuptial banquet, but divorced her before two months had elapsed, and banished her and Piso. (Suet. *Cal.* 25; Dion Cass. lix. 8.)

ORFITUS, or ORPHITUS, a cognomen of several gentile names under the empire, does not occur in the time of the republic. Orfitus is the correct orthography, as we see from inscriptions. Many of the Orfiti mentioned below are only known from the Consular Fasti, and from inscriptions.

1. SER. CORNELIUS ORFITUS, consul in A. D. 51, with the emperor Claudius (Tac. *Ann.* xii. 41; Plin. *H. N.* ii. 31; and the inscription in Fabrettus, p. 472). In A. D. 66 Orfitus proposed in honour of the imperial family, that the month of June should for the future be called Germanicus (Tac. *Ann.* xvi. 12). It would appear, from an incidental notice in Tacitus (*Hist.* iv. 42), that Orfitus perished not long after this, by an accusation of the informer Aquillius Regulus.

2. SALVIDIENUS ORFITUS, one of the victims of Nero's cruelty and caprice. (Suet. *Ner.* 37)

3. PACCIUS ORFITUS, a centurion primi pili in Corbulo's army in the East, in the reign of Nero. (Tac. *Ann.* xiii. 36, xv. 12.)

4. SALVIDIENUS ORFITUS, banished by Domitian, on the pretext of conspiracy. (Suet. *Dom.* 10.)

5. CORNELIUS SCIPIO ORFITUS, one of the consules suffecti A. D. 101.

6. SER. SALVIDIENUS ORFITUS, consul A. D. 110, with M. Peducaeus Priscinus.

7. SER. SCIPIO ORFITUS, consul A. D. 149, with Q. Nonius Priscus. He is perhaps the same as the Orfitus who was praefectus urbi in the reign of Antoninus Pius (Capitol. *Anton. Pius*, 8). This emperor reigned from A. D. 138 to 161.

8. M. GAVIUS ORFITUS, consul A. D. 165, with L. Arrius Pudens.

9. ORFITUS, consul A. D. 172, with Maximus. (Lamprid. *Commod.* 11.)

10. ORFITUS GAVIUS, consul A. D. 178, with Julianus Rufus. (Lamprid. *Commod.* 12.)

As the three persons last mentioned all lived in the reign of M. Aurelius (A. D. 161—180), it is impossible to say which of them was the Orfitus who was advanced to various honours in the state by this emperor, although he was the paramour of the empress (Capitol. *M. Anton. Phil.* 29).

11. ORFITUS, consul in A. D. 270, with Antiochianus. Trebellius Pollio (*Claud.* 11) calls his colleague Atticianus.

M. O'RFIUS, a Roman eques, of the municipium of Atella, was a tribune of the soldiers in Caesar's army, whom Caesar strongly recommended in B. C. 59 to his brother Quintus, who was then one of Caesar's legates. (Cic. *ad Qu. Fr.* ii. 14.)

ORGE'TORIX, the noblest and richest among the Helvetii, anxious to obtain the royal power, formed a conspiracy of the principal chiefs in B. C. 61, and persuaded his countrymen to emigrate from their own country with a view of conquering the whole of Gaul. Two years were devoted to making the necessary preparations; but the real designs of Orgetorix having meantime transpired, the Helvetii brought him to trial for his ambitious projects. Orgetorix, however, by means of his numerous retainers, set justice at defiance; and while the Helvetii were collecting forces to compel him to submit to their laws, he suddenly died, probably, as was suspected, by his own hands. Notwithstanding his death the Helvetii carried into execution the project which he had formed, and were thus the first people with whom Caesar was brought into contact in Gaul. After their defeat a daughter of Orgetorix and one of his sons fell into the hands of Caesar. (Caes. *B. G.* i. 2—4, 26; Dion Cass. xxxviii. 31.)

ORIBA'SIUS (Ὀρειβάσιος or Ὀριβάσιος), an eminent Greek medical writer, who was born probably about A. D. 325. Suidas (*s. v.* Ὀρειβάσιος) and Philostorgius (*Hist. Eccles.* vii. 15) call him a native of Sardes in Lydia; but his friend and biographer Eunapius says (*Vit. Philos. et Sophist.* p. 170, ed. Antw.) he was born at Pergamus in Mysia, the birth-place of Galen. According to the same author, he belonged to a respectable family, and, after receiving a good preliminary education, he studied medicine under Zeno of Cyprus, and had for his fellow-pupils Ionicus and Magnus. He early acquired a great professional reputation. It is not known exactly when or where he became acquainted with the emperor Julian, but it was probably while that young prince was kept in confinement in different places in Asia Minor. He was soon honoured with his confidence and friendship, and was almost the only person to whom Julian imparted the secret of his apostacy from Christianity. (Eunap. *l. c.* p. 90; Julian, *ad Athen.* p. 277, B. ed. 1696.) When Julian was raised to the rank of Caesar, and sent into Gaul, Dec. 355, he took Oribasius with him (Julian, *l. c.* p. 277, C.; Oribas. ap. Phot. *Biblioth.* Cod. 217); and in the following year (see Clinton's *Fasti Rom.*), on the occasion of some temporary absence, addressed to him a letter, which is still extant (*Epist.* 17), and is an evidence both of their intimacy and of their devotion to paganism. It was while they were in Gaul together that Julian commanded Oribasius to make an epitome of Galen's writings, with which he was so much pleased that he imposed upon him the further task of adding to the work whatever was most valuable in the other medical writers. This he accomplished (though not till after Julian had become emperor, A. D. 361) in seventy (Phot. *Biblioth.* Cod. 217) or (according to Suidas) in seventy-two books, part of which are still extant under the title Συναγωγαὶ Ἰατρικαί, *Collecta Medicinalia*, and will be mentioned again below. Eunapius seems to say that Oribasius was in some way instrumental in raising Julian to the throne (βασιλέα τὸν Ἰουλιανὸν ἀπέδειξε), but the meaning of the passage is doubtful, as the writer refers for the particulars of the transaction to one of his lost works. He was appointed by the emperor, soon after his accession, quaestor of Constantinople (Suid. *l. c.*), and sent to Delphi to endeavour to restore the oracle of Apollo to its former splendour and authority; but in this mission he failed, as the only answer he brought back was that the oracle was no more:—

Εἴπατε τῷ βασιλεῖ, χαμαὶ πέσε δαίδαλος αὐλά.
Οὐκέτι Φοῖβος ἔχει καλύβαν, οὐ μάντιδα δάφνην
Οὐ παγὰν λαλέουσαν, ἀπέσβετο καὶ λάλον ὕδωρ.

(Cedren. *Hist. Compend.* p. 304, ed. 1647.)

He accompanied Julian in his expedition against Persia, and was with him at the time of his death, June 26, A. D. 363. (Philostorg. *l. c.*) The succeeding emperors, Valentinian and Valens, were not so favourably disposed towards Oribasius, but confiscated his property, and banished him to some nation of "barbarians" (as they are called)—probably the Goths: they had even thought of putting him to death. The cause of this treatment is not mentioned; his friend Eunapius (who is not a very impartial witness) attributes it to envy on account of his reputation (διὰ τὴν ὑπεροχὴν τῆς δόξης), but we may easily suppose the emperors to have had some more creditable motive than this, and might perhaps be allowed to conjecture that he had made himself obnoxious, either in the discharge of his duties as quaestor, or by his enmity against the Christians. In his exile Oribasius exhibited proofs both of his fortitude and his medical skill, whereby he gained such influence and esteem among the barbarian kings, that he became one of their principal men, while the common people looked upon him as almost a god. As Eunapius does not mention that the emperors who recalled Oribasius were different from those who banished him (*l. c.* p. 173), it is probable that his exile did not last long, and that it ended before the year 369. After his return he married a lady of good family and fortune, and had by her four children, one of whom was probably his son Eustathius, to whom he addressed his "Synopsis," mentioned below. He also had his property restored out of the public treasury by command of the succeeding emperors, but Eunapius does not specify *which* emperors he means. The date of his death is unknown, but he was still living with his

four children when Eunapius inserted the account of his life in his "Vitae Philosophorum et Sophistarum," that is, at least as late as the year 395. (See Clinton's *Fasti Rom.*) Of the personal character of Oribasius we know little or nothing, but it is clear that he was much attached to paganism and to the heathen philosophy. He was an intimate friend of Eunapius, who praises him very highly, and wrote an account of his life. He attended the philosopher Chrysanthius on his death-bed (Eunap. *l. c.* p. 197); and there is a short letter addressed to him by Isidorus of Pelusium (*Epist.* i. 437, ed. Paris, 1638), and two epigrams written in his honour in the Greek Anthology (ix. 199, and *Anthol. Planud.* iv. 274, vol. ii. p. 106, iii. 295, ed. Tauchn.). He is several times quoted by Aëtius and Paulus Aegineta. Some of his works were translated into Arabic (see Wenrich, *De Auctor. Graecor. Version. Syriac. Arab.* &c. p. 295); and an abridgement of them was made by Theophanes at the command of the emperor Constantine Porphyrogenitus. (See Lambec. *Biblioth. Vindob.* vi. pp. 261, 264, 266, ed. Kollar.)

We possess at present three works of Oribasius, which are generally considered to be genuine. The first of these is called Συναγωγαὶ Ἰατρικαί, *Collecta Medicinalia*, or sometimes Ἑβδομηκοντάβιβλος, *Hebdomecontabiblos* (Paul. Aegin. lib. i. Praef.), and is the work that was compiled (as was said above) at the command of Julian, when Oribasius was still a young man. It would be impossible to give here an analysis of its contents. It contains but little original matter, but is very valuable on account of the numerous extracts from writers whose works are no longer extant. This work had become scarce, on account of its bulk, as early as the time of Paulus Aegineta (Paul. Aegin. *l. c.*); it was translated into Syriac in the ninth century by Honain Ibn Ishak and Isa Ibn Yahya, with the title "Collectionis Medicinalis Libri Septuaginta" (Wenrich, *l. c.*); but in the following century, though Haly Abbas was aware of its existence, he says he had never seen more than one book out of the seventy. (*Theor.* i. 1, p. 5, ed. 1523.) More than half of this work is now lost, and what remains is in some confusion, so that it is not easy to specify exactly how many books are at present actually in existence; it is, however, believed that we possess twenty-five (viz. 1—15, 21, 22, 24, 25, 44—49), with fragments of two others (viz. 50 and 51). The first fifteen books were first published in a Latin translation by J. Bapt. Rasarius (together with the 24th and 25th), Venet. 8vo. without date, but before 1555. They were published in Greek and Latin by C. F. Matthaei, Mosqu. 1808, 4to., but with the omission of all the extracts from Galen, Rufus Ephesius, and Dioscorides. This edition, which is very scarce, is entitled "XXI. Veterum et Clarorum Medicorum Graecorum varia Opuscula." The first and second books had been previously published in Greek and Latin by C. G. Gruner, Jenae, 1782, 4to. Books 21 and 22 were discovered in MS. by Dietz about fifteen years ago, but have not hitherto been published, either in Greek or Latin. (See Dietz, *Schol. in Hippocr. et Gal.* vol. i. *praef.*; Daremberg, *Rapport adressé à M. le Ministre de l'Instruction Publique*, Paris, 8vo. 1845, p. 7.) Books 24 and 25 treat of anatomy, and may perhaps be the work translated into Arabic with the title "De Membrorum Anatomia." (Wenrich, *l. c.*) They were translated into Latin by J. Bapt. Rasarius, and published together with the first fifteen books. A Greek edition appeared at Paris, 1556, 8vo. ap. Guil. Morelium, with the title "Collectaneorum Artis Medicae Liber," &c.; and W. Dundass published them in Greek and Latin in 1735, 4to. Lugd. Bat., with the title "Oribasii Anatomica ex Libris Galeni." Book 44 was published in Greek and Latin, with copious notes, by U. C. Bussemaker, Groning. 1835, 8vo.; having previously appeared in Greek, together with books 45, 48, and 49, and parts of 50 and 51 (but with the omission of all the extracts from Galen and Hippocrates), in the fourth volume of Angelo Mai's "Classici Auctores e Vaticanis Codicibus editi." Rom. 1831, 8vo. Books 46 and 47 were published by Ant. Cocchi at Florence, 1754, fol. in Greek and Latin, with the title "Graecorum Chirurgici Libri," &c. Books 48 and 49 were first published in Latin by Vidus Vidius in his "Chirurgia e Graeco in Latinum a se conversa," &c.; and are to be found in Greek, together with fragments of books 50 and 51, in Angelo Mai's collection mentioned above. It will appear at once, from the above list of the editions of the different parts of this work, how much we are in want of a critical and uniform edition of those books which still remain; a want which (as we learn from M. Daremberg's *Rapport*, quoted above) is likely to be supplied by Dr. Bussemaker.

The second work of Oribasius, that is still extant, was written probably about thirty years after the above, of which it is an abridgment (Σύνοψις). It consists of nine books, and is addressed to his son Eustathius, for whose use and at whose request it was composed. This work was translated into Arabic by Honain Ibn Ishak, with the title "Ad Filium suum Eustathium Libri Novem" (Wenrich, *l. c.*), and was known to Haly Abbas, who, as well as Paulus Aegineta (*l. c.*), notices the omission of several topics which he considered ought to have found a place in it. It has never been published in Greek, but was translated into Latin by J. Bapt. Rasarius, and printed at Venice, 1554, 8vo.

The third work of Oribasius is entitled Εὐπόριστα, *Euporista* or *De facile Parabilibus*, and consists of four books. It is addressed to Eunapius, probably his friend and biographer, who requested Oribasius to undertake the work, though Photius says (*l. c.*) that in his time some copies were ascribed to a person of the name of Eugenius. Sprengel doubts (*Hist. de la Méd.*) the genuineness of this work, but probably without sufficient reason: it appears to be the "smaller" work of Oribasius mentioned by Haly Abbas (*l. c.*), and is probably the treatise that was translated into Arabic by Stephanus with the title "De Medicamentis Usitatis" (Wenrich, *l. c.*). Both this and the preceding work were intended as manuals of the practice of medicine, and are in a great measure made up of extracts from his "Collecta Medicinalia." The Greek text has never been printed. The first Latin translation was published by J. Sichard, Basil. 1529, fol. at the end of his edition of Caelius Aurelianus; the next edition is that by J. Bapt. Rasarius, Venet. 1558, 8vo., which is more complete than the preceding. Rasarius united the "Synopsis ad Eustathium,"

the "Euporista ad Eunapium," and the nineteen books of the "Collecta Medicinalia" that were then discovered (including the two treatises "De Laqueis" and "De Machinamentis"), and published them together, with the title "Oribasii quae restant Omnia," Basil. 1557, 3 vols. 8vo. They are also to be found in H. Stephani "Medicae Artis Principes," Paris, 1567, fol. The pieces entitled "De Victus Ratione, per quodlibet Anni Tempus" (Basil. 1528, fol.) and "De Simplicibus" (Argent. 1533, fol.) are probably extracted from his larger works.

Oribasius is said by Suidas to have been the author of some other works which are now lost, viz. 1. Περὶ Βασιλείας, *De Regno*; 2. Περὶ Παθῶν, *De Affectibus*; and 3. Πρὸς τοὺς Ἀπορoῦντας τῶν Ἰατρῶν, *Ad illos quibus Medicorum Copia non datur* (or perhaps rather *Ad Medicos dubitantes, vel inopes Consilii*), which last has been conjectured to have been the same work as the "Euporista ad Eunapium," mentioned above.

Besides these works, a commentary on the Aphorisms of Hippocrates goes under the name of Oribasius, but is undoubtedly spurious. It was first published in Latin by J. Guinterius Andernacus, Paris, 1533, 8vo., and has been thrice reprinted. It is probable that the work does not exist in Greek, and that it was written by a person who made use of a Latin translation of the "Synopsis ad Eustathium," and who composed it with the intention of passing it off as the genuine work of Oribasius. If so, it is a clumsy forgery, and betrays its spurious origin to the most cursory inspector, being apparently the work of a Christian, and at the same time purporting to be written at the command of Ptolemy Euergetes. It has been conjectured that it was composed by some physician belonging to the school of Salerno, about the beginning of the fourteenth century; but this is certainly too recent, as it is to be found in two MSS. at Paris, which are supposed to belong to the tenth century. (See Littré's *Hippocrates*, vol. iv. p. 443.)

A further account of Oribasius, especially of his medical opinions, may be found in Freind's *Hist. of Physic*, vol. i.; Haller's *Biblioth. Anat.*, *Biblioth. Chirurg.*, *Biblioth. Botan.*, and *Biblioth. Medic. Pract.*; Sprengel's *Hist. de la Méd.*; and in J. F. C. Hecker's *Litterar. Annal. der gesammten Heilkunde*, 1825, vol. i., which last work the writer has never seen. See also Fabric. *Biblioth. Gr.* vol. ix. p. 451, xii. 640, xiii. 353, ed. vet.; and Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.* [W. A. G.]

ORI'GENES (Ὠριγένης), one of the most eminent of the early Christian writers, not only for his intellectual powers and attainments, but also for the influence exercised by him on the opinions of subsequent ages, and for the dissensions and discussions respecting his opinions, which have been carried on through many centuries down to modern times.

I. LIFE. Origen bore, apparently from his birth (Euseb. *H. E.* vi. 14) the additional name of Adamantius (Ἀδαμάντιος), though Epiphanius states (*Haeres.* lxiv. 73) that he assumed it himself. Doubtless, the name was regarded by the admirers of Origen as significant either of his unwearied industry (Hieron. *Ep.* xliii. *ad Marcellam*, c. 1. vol. i. p. 190 ed Vallars.), or of the irrefragable strength of his arguments (Phot. *Bibl.* cod. 118); but these obviously laudatory interpretations of it render it improbable that Origen assumed it himself, as a boastful temper does not appear to have been at all characteristic of him. The names "Chalcenterus" Χαλκέντερος ("brasen-bowels"), given him by Jerome (*l. c.*), and "Chalceutes" Χαλκεύτης ("brasier"), and "Syntactes" Συντάκτης ("Composer") conferred upon him by others (Epiph. *Haeres.* lxiii 1; and Tillemont. *Mém.* vol. iii. p. 497), appear to have been mere epithets, expressive of his assiduity. As he was in his seventeenth year, at the time of his father's death, which occurred apparently in April 203 (Huet. *Origenian.* i. 8), in the persecution which began in the tenth year of the reign of the Emperor Severus, his birth must be fixed in or about A. D. 186. The year 187, given in the *Chronicon Paschale*, is too late; and 185, given by most modern writers, too early. His father was Leonides (Λεωνίδης), a devout Christian of Alexandria. Suidas (*s. v.* Ὠριγένης) calls him "bishop;" but his authority, unsupported by any ancient testimony, is insufficient to prove his episcopal character. Porphyry (apud Euseb. *H. E.* vi. 19) speaks of Origen, with whom he claimed to have been acquainted in early life, as having been educated a heathen, and afterwards converted to Christianity; but, as his acquaintance with Origen was apparently very slight, and when Origen was an old man, his authority in such a matter is of little weight. Leonides gave his son a careful education, not only in the usual branches of knowledge, but especially in the Scriptures, of which he made him commit to memory and recite a portion every day.

Origen was a pupil of Clement of Alexandria, and he also received some instruction of Pantaenus apparently after his return from India. [PANTAENUS.] He had Alexander, afterwards bishop of Jerusalem, for his early friend and fellow-student (Alex. ap. Euseb. *H. E.* vi. 14).

In the persecution which commenced in the tenth year of Severus (A. D. 202) Leonides was imprisoned, and after a time beheaded. Origen was anxious to share with his father the glory of martyrdom; and when this desire was frustrated by the watchfulness of his mother, who, after vainly entreating him to give up his purpose, hid away all his clothes, and so prevented him from leaving home, he wrote a letter to his father, exhorting him to steadfastness, in the words "See that thou changest not thy mind for our sakes." By the death of Leonides, his widow, with Origen and six younger sons, was reduced to destitution, the property of the martyr having been confiscated. Origen was, however, received into the house of a wealthy female, then living at Alexandria, who had, among her inmates at the time, one Paul of Antioch, whom she regarded as a son, who was in bad repute on account of his heretical opinions. Neander calls him a Gnostic. His eloquence, however, attracted a considerable audience, not only of those who sympathised in his views, but of the orthodox; yet Origen refused to unite in prayer with him, "detesting," as he has somewhere expressed it, "heretical teachings." (Euseb. *H. E.* vi. 2.) This repugnance probably quickened his efforts to become independent, and his ardent application to study enabled him soon to extricate himself from difficulty by becoming a teacher of the branches of education comprehended under the epithet "grammatical" (τὰ γραμματικά). (Euseb. *ibid.*) His

attainments included, according to Jerome (*De Vir. Illustr.* c. 54) and Gregory Thaumaturgus (*Paneg. in Origen.* c. 7, 8, 9), ethics, grammar, rhetoric, dialectics or logic, geometry, arithmetic, music, and an acquaintance with the tenets of the various philosophical sects; to which may be added an acquaintance with the Hebrew language, a rare acquisition among the Christians of those days. It is probable, however, that several of these attainments were made later in life than the time of which we are now speaking. His knowledge of Hebrew was most likely of later date; from whom he acquired it is not clear. He often quotes (vid. Hieronym. *in Rufin.* lib. i., *Opera*, vol. iv. pars ii. col. 363, ed. Benedict, vol. ii. pars i. ed. Vallars.) Huillus, a patriarch of the Jews, of whom nothing appears to be known; but whether he was Origen's instructor in the Hebrew language is only conjecture. If Origen was, as Porphyry (ap. Euseb. *H. E.* vi. 19) and Theodoret (*Graecar. Affection. Curat.* lib. vi. *Opera*, vol. iv. p. 573, ed. Sirmond. p. 869. ed Schulze) affirm, a hearer of Ammonius Saccas [AMMONIUS SACCAS], it was probably at a later period, when he attended a lecturer on philosophy, whom he does not name, to gain an acquaintance with the Greek philosophy. (Origen. ap. Euseb. *H. E.* vi. 19.) Epiphanius (*Haeres.* lxiv. 1) says that perhaps he studied at Athens; but it is not likely that he visited that city in early life, though he was there when he travelled into Greece many years afterward.

Within a very short time after he had commenced teacher of grammar, he was applied to by some heathens who desired instruction in Christianity. The first of those who applied to him were Plutarchus, who suffered martyrdom at Alexandria very shortly after, and his brother Heraclas, who became in the sequel Origen's assistant and successor in the office of Catechist, and afterward bishop of Alexandria. At the time of their application to Origen, the office of Catechist was vacant through the dispersion of the clergy consequent on the persecution; and Demetrius, the bishop, shortly after appointed Origen, though only in his eighteenth year, to the office. The young teacher showed a zeal and self-denial beyond his years. The persecution was still raging; but he shrunk not from giving every support and encouragement to those who suffered, frequently at the risk of his life. The number of those who resorted to him as Catechist continually increased; and, deeming his profession as teacher of grammar inconsistent with his sacred work, he gave it up; and that he might not, in the failure of this source of income, become dependent on others, he sold all his books of secular literature, and lived for many years on an income of four oboli a day derived from the proceeds of the sale. His course of life was of the most rigorously ascetic character. His food, and his periods of sleep, which he took, not in a bed, but on the bare ground, were restricted within the narrowest limits; and, understanding literally the precepts of the Lord Jesus Christ, not to have two coats and to take no shoes (Matt. x. 10.), he went for many years barefoot, by which and by other austerities he had nearly ruined his health. The same ascetic disposition, and the same tendency to interpret to the letter the injunctions of the Scriptures, led him to a strange act of self-mutilation, in obedience to what he regarded as the recommendation of Christ. (Matt. xix. 12.) He was influenced to this act also by the consideration of his own youth, and by the circumstance that his catechumens were of both sexes. He wished, however, to conceal what he had done, and appears to have been much confused when it was divulged; but the bishop Demetrius, respecting his motive, exhorted him to take courage, though he did not hesitate, at a subsequent period, to make it a matter of severe accusation against him. (Euseb. *H. E.* vi. 3, 8; Epiphan. *Haeres.* lxiv. 3; Hieron. *Epist.* 65, ed. vett., 41, ed. Benedict., 84, ed. Vallars.) Origen himself (*Comment. in Matt.* tom. xv. 1) afterwards repudiated this literal understanding of our Lord's words.

With the death of Severus (A. D. 211), if not before, the persecution (in which Plutarchus and others of Origen's catechumens had perished) ceased; and Origen, anxiously desiring to become acquainted with the church at Rome, visited the imperial city during the papacy of Zephyrinus, which extended, according to Tillemont, from A. D. 201, or 202, to 218. Tillemont and Neander place this visit in A.D. 211 or 212. He made however a very short stay; and when he returned to Alexandria (Euseb. *H. E.* vi. 14), finding himself unable to discharge alone the duties of Catechist, and to give the attention which he desired to biblical studies, he gave up a part of his catechumens (who flocked to him from morning till evening) to the care of his early pupil Heraclas. It was probably about this time that he began to devote himself to the study of the Hebrew language (Euseb. *H. E.* vi. 15, 16); and also to the study of the Greek philosophy, his eminence in which is admitted by Porphyry (ap. Euseb. *H. E.* vi. 19), that he might instruct and refute the heretics and heathens, who, attracted by his growing reputation, resorted to him to test his attainments, or to profit by them. Among those who thus resorted to him was one Ambrosius, or Ambrose, a Valentinian, according to Eusebius (*H. E.* vi. 18); a Marcionite, or a Sabellian, according to other accounts reported by Epiphanius (*Haeres.* lxiv. 3); at any rate a dissenter of some kind from the orthodox church; a man of wealth, rank, and earnestness of character. Origen convinced him of his error; and Ambrose, grateful for the benefit, became the great supporter of Origen in his biblical labours, devoting his wealth to his service, and supplying him with more than seven amanuenses to write from his dictation, and as many transcribers to make fair copies of his works. (Euseb. *H. E.* vi. 23.) About this time he undertook a journey into Petraea, the Roman Arabia, at the request of the governor of that province, who, wishing to confer with him on some matter not specified, had despatched an officer with letters to the governor of Egypt and the bishop of Alexandria, requesting Origen might be sent to him. After a short absence on this business, he returned to Alexandria. It was perhaps on this visit that he heard Hippolytus preach [HIPPOLYTUS, No. 1]. After a time he again left Alexandria on account of a serious disturbance which arose there; and, not deeming himself safe in any part of Egypt, withdrew to Caesareia in Palestine. Huet (*Origeniana*, lib. i. c. ii. § 6), Tillemont, and others identify the tumult (Eusebius calls it "the war") which compelled Origen to quit Alexandria, with the slaughter of the people of that city by Caracalla. [CARACALLA.] If this conjecture is admitted, it enables

as to assign to Origen's removal the date A. D. 216. At Caesareia he received the most respectful treatment. Though not yet ordained to the priesthood, he was invited to expound the Scriptures, and to discourse publicly in the church. Theoctistus, bishop of Caesareia, and Alexander, bishop of Jerusalem, the latter of whom had been a fellow-student of Origen, were among the prelates at whose invitation he was induced thus to come forward: and when Demetrius of Alexandria, who was growing jealous of Origen, objected to it as an unheard of irregularity, that a layman should preach before bishops, they vindicated him by citing several precedents It was perhaps during this visit to Palestine that Origen met with one of the Greek versions of the Old Testament, the *Editio Quinta* or *Sexta*, which he published in his *Hexapla*, and which is said to have been found in a wine jar at Jericho. He returned to Alexandria, apparently about the end of Caracalla's reign, at the desire of Demetrius, who sent some deacons of his church to hasten him home (Euseb. *H. E.* vi. 19). He returned with zeal to the discharge of his office of Catechist, and to the diligent pursuit of his biblical labours.

His next journey was into Greece. Eusebius (*H. E.* vi. 23) describes the occasion in general terms, as being ecclesiastical business, but Rufinus (*In versione Eusebii*, *l. c.*) and Jerome (*De Vir. Illustr.* c. 54) more exactly describe the object as being the refutation of heretics who were increasing there. Passing through Palestine on his way, he was ordained presbyter by his friends, Theoctistus and Alexander, and the other bishops of that province, at Caesareia. This aroused again the jealousy of Dem trius, and led to a decisive rupture between him and Origen, who, however, completed his journey, in the course of which he probably met with a Greek version of the O. T. (the *Sexta* or *Quinta Editio* of his *Hexapla*), which had been discovered by one of his friends at Nicopolis, in Epeirus, near the Promontory of Actium, on the Ambracian Gulf (*Synopsis Sacrae Scripturae*, Athanasio adscripta). Possibly it was on this journey that Origen had the interview with Mammaea, mother of the emperor Alexander Severus, mentioned by Eusebius (*H. E.* vi. 21). Mammaea was led by the curiosity which Origen's great reputation had excited, to solicit an interview with him when she was at Antioch. Tillemont places this interview at an earlier period, A. D. 218, Huet in A. D. 223; but the date is altogether uncertain. The journey of Origen into Greece is placed by Eusebius, as we understand the passage, in the episcopate of Pontianus at Rome, which extended from A. D. 230, or, according to other accounts, from 233 to 235, and of Zebinus at Antioch from A. D. 228 to 237; but Tillemont and Huet interpret the passage so as to fix the ordination of Origen in A. D. 228, about the time when Zebinus of Antioch succeeded Philetus. We are disposed to place it in A. D. 230.

On his return to Alexandria, he had to encounter the open enmity of Demetrius. The remembrance of incidents of the former part of his life was revived and turned to his disadvantage. His self-mutilation, which had been excused at the time, was now urged against him; and a passage in Epiphanius (*Haeres.* lxiv. 2) gives reason to think that a charge of having offered incense to heathen deities was also brought against him. Eusebius has omitted the account of the steps taken by Demetrius against Origen from his *Ecclesiastical History*, on the ground that they were related in the Defence of Origen (Ὑπὲρ Ὠριγένους ἀπολογία, *Apologia pro Origene*) drawn up by Pamphilus and Eusebius; and the loss of this defence has deprived us of the most trustworthy account of these transactions. However, we learn from Photius, who has preserved (*Bibl.* Cod. 118) a notice of the lost work, that a council of Egyptian prelates and presbyters was held by Demetrius, in which it was determined that Origen should leave Alexandria, and not be allowed either to reside or to teach there. His office of Catechist devolved or was bestowed on his colleague Heraclas. His ordination, however, was not invalidated, and indeed the passage in Photius seems to imply that the council expressly decided that he should retain his priesthood. But Demetrius was determined that he should not retain it; and, in conjunction with certain Egyptian prelates, creatures, it would appear, of his own, he pronounced his degradation. Origen had probably, before this second sentence, retired from Alexandria into Palestine, where he was welcomed and protected, and where he taught and preached with great reputation. It was, perhaps, mortification at having failed to crush Origen that led Demetrius to take the further step of excommunicating him, and to write to the bishops of all parts of the world to obtain their concurrence in the sentence. Such was the deference already paid to the see of Alexandria, and to the decision of the Egyptian bishops, that, except in Palestine and the adjacent countries, Arabia and Phoenicia, in Greece, and perhaps in Cappadocia, where Origen was personally known and respected, the condemnation appears to have obtained general assent. Even the bishop and clergy of Rome joined in the general cry. (Hieron. *Epist.* 29, ed. Benedict., 33, ed. Vallars. and apud Rufin. *Invectiv.* ii. 19, ed. Vallars.) It is probable that Origen's unpopularity arose from the obnoxious character of some of his opinions, and was increased by the circumstance that even in his life-time (Hieron. *In Rufin.* ii. 18) his writings were seriously corrupted. It appears also that the indiscretion of Ambrosius had published some things which were not designed for general perusal. (Hieron. *Epist.* 65, ed. vett., 41, ed. Benedict., 84, ed. Vallars. c. 10.) But what was the specific ground of his exile, deposition, and excommunication is not clear; it is probable that the immediate and only alleged ground was the irregularity of his ordination; and that whatever things in his writings were capable of being used to his prejudice, were employed to excite odium against him, and so to obtain general concurrence in the proceedings of his opponents. Possibly the story of his apostasy, mentioned by Epiphanius, was circulated at the same time, and for the same object.

Origen was, meanwhile, secure at Caesareia, where he preached almost daily in the church. He wrote a letter in vindication of himself to some friends at Alexandria, in which he complains of the falsification of his writings. According to Jerome (*In Rufin.* ii. 18), he severely handled (*lacerat*) Demetrius, and "inveighed against (*invehitur*) the bishops and clergy of the whole world," expressing his disregard of their excommunication of him: but from some quotations from the letter it appears to have been written in a milder and more forgiving spirit than Jerome's description would lead us to expect. Demetrius

died about this time. Tillemont places his death in the same year as Origen's expulsion, viz. A. D. 231, correcting in a note the errors of Eusebius, in his *Chronicon*, as to the dates of these events. Heraclas succeeded Demetrius; but though he had been the friend, pupil, and colleague of Origen, the change produced no benefit to the latter: the Egyptian clergy were too deeply committed to the course into which Demetrius had led them, to allow them to retract, and Origen remained in exile till his death. About this time he met with Gregory Thaumaturgus, afterwards bishop of Neocaesareia [GREGORIUS THAUMATURGUS], and his brother Athenodorus, who were then youths pursuing their studies. They both became his pupils, and the former of them his panegyrist. (Greg. Thaumat. *Panegyrica Oratio in Origen.* § 5.) Maximin, who had murdered the emperor Alexander Severus (A. D. 235) and succeeded to the throne, now commenced a persecution of the church in which Origen's friend Ambrose, who had also settled at Caesareia, where he had become a deacon, and Protoctetus, a presbyter of the same church, were involved. Origen, to encourage them to brave death for the truth, composed his treatise Περὶ Μαρτυρίου, *De Martyrio*. They escaped, however, with life. Origen himself is thought to have been at this time at Caesareia in Cappadocia, where Firmilianus the bishop was his friend: for he appears to have been concealed two years, during some persecution, in the house of a wealthy lady of the Cappadocian Caesareia, named Juliana (Pallad. *Histor. Lausiac.* c. 147; comp. Tillemont, *Mém.* vol. iii. p. 542, and Huet, *Origenian.* lib. i. c. iii. § 2), from whom he received several works of Symmachus, the Greek translator of the Old Testament. (Pallad. *l. c.*; Euseb. *H. E.* vi. 17.) If his journey into Cappadocia be placed in the reign of Maximin, he probably returned about the time of Maximin's death (A. D. 238) to Caesareia in Palestine, and there continued, preaching daily and steadily pursuing his biblical studies, composing his commentaries on the prophets Isaiah and Ezekiel and on the Canticles (Euseb. *H. E.* vi. 32), and labouring also at his *Hexapla*. These labours were hardly interrupted by a journey into Greece; for he continued his works when on his travels, and finished his commentary on Ezekiel and commenced that on the Canticles at Athens. (Euseb. *ibid.*) The date of this second journey into Greece is doubtful. According to Suidas (*s. v.* Ὠριγένης) the commentary on Ezekiel was composed when Origen was in his sixtieth year, *i. e.* in A. D. 245, and Eusebius (*H. E.* vi. 32) says it was finished at Athens; but Tillemont infers from the order of events in the narrative of Eusebius that the journey took place before the death of the emperor Gordian III. (A. D. 244). If Tillemont's inference is sound, we must reject the statement of Suidas; and we must also place before the death of Gordian, the visit which Origen made to Bostra in Arabia (Euseb. *H. E.* vi. 33), and his restoration to the then orthodox belief of Beryllus, bishop of Bostra, who had propagated some notions respecting our Lord's pre-existent nature, which were deemed heretical. [BERYLLUS.] During the reign of Philippus the Arabian (A. D. 244—249), Origen wrote his reply to the Epicurean Celsus, and his commentaries on the twelve minor prophets, and on the Gospel of Matthew; also a number of letters, among which were one to the emperor Philippus, one to the empress Severa his wife, and others to Fabianus, bishop of Rome, and other leading ecclesiastics, to correct their misconceptions respecting himself. He made also a third journey into Arabia, where he convinced some persons of their error in believing that the soul died with the body and was raised again with it; and repressed the rising heresy of the Elcesaitae, who asserted, among other things, that to deny the faith in a time of persecution was an act morally indifferent, and supported their heresy by a book which they affirmed to have fallen from heaven. (Euseb. vi. 36, 37, 38.)

But the life of this laborious and self-denying Christian was drawing near its close. With the reign of Decius (A. D. 249—251) came a renewal of persecution [DECIUS], and the storm fell fiercely upon Origen. His friend Alexander of Jerusalem died a martyr: and he was himself imprisoned and tortured, though his persecutors carefully avoided such extremities as would have released him by death. His tortures, which he himself exactly described in his letters, are related somewhat vaguely by Eusebius. (Euseb. *H. E.* vi. 39.) However, he survived the persecution, which ceased upon, if not before, the death of Decius (A. D. 251). He received during, or after, the persecution a letter on martyrdom from Dionysius, who had now succeeded Heraclas in the see of Alexandria. [DIONYSIUS, No. 2.] Whatever prospect this letter might open of reconciliation with the Alexandrian Church was of little moment now. Origen was worn out with years, labours, and sufferings. He had lost by death his great friend and supporter Ambrosius, who had not bequeathed any legacy to sustain him during what might remain of life. But poverty had been through life the state which Origen had voluntarily chosen, and it mattered but little to him that he was left destitute for the brief remainder of his pilgrimage. After the persecution, according to Epiphanius, he left Caesareia for Jerusalem, and afterwards went to Tyre. He died in A. D. 253, or, at the latest, early in 254, in his sixty-ninth year, at Tyre, in which city he was buried. (Hieron. *De Viris Illustr.* c. 54.) His sufferings in the Decian persecution appear to have hastened his end, and gave rise to the statement, supported by the respectable authority of the martyr Pamphilus and others of the generation succeeding Origen's own time, that he had died a martyr in Caesareia during the persecution. This statement, as Photius observes, could be received only by denying the genuineness of the letters purporting to have been written by Origen after the persecution had ceased. (Phot. *Bibl.* Cod. 118.) It is remarkable that Eusebius does not distinctly record his death.

There are few of the early fathers of whom we have such full information as of Origen, and there are none whose characters are more worthy of our esteem. His firmness in time of persecution; his unwearied assiduity both in his office of catechist and his studies as a biblical scholar and theologian; his meekness under the injurious usage he received from Demetrius and other members of the Alexandrian church; the steadfastness of his friendship with Ambrose, Alexander of Jerusalem, and others; and his general piety and self-denial, entitle him to our highest respect. His bitterest enemies respected his character, and have borne honourable testimony to his worth. The chief ancient authorities for his life have been cited

in the course of the article. Their notices have been collected and arranged by various modern writers: as Huet (*Origeniana*, lib. i.); Cave (*Apostolici*, or *Lives of the Primitive Fathers*, and *Hist. Litt.* ad A. D. 230, vol. i. p. 112, ed. Oxon. 1740—3); Doucin (*Hist. De l'Origenisme*, liv. i. ii.); Tillemont (*Mémoires*, vol. iii. p. 494, &c.); Dupin (*Nouvelle Biblioth.* Trois Premiers Siècles, vol. i. p. 326, &c. 8vo. Paris, 1698, &c.); Oudin (*De Scriptorib. Eccles.* vol. i. col. 231, &c.); Ceillier (*Auteurs Sacrés*, vol. ii. p. 584); Fabricius (*Bibl. Graec.* vol. vii. p. 201, &c.); and Neander (*Church History*, vol. ii. p. 376, &c. Rose's translation).

WORKS. I. *Editions of the Old Testament.* Origen prepared two editions of the Old Testament, known respectively as *Tetrapla*, "*The Fourfold*," and *Hexapla*, "*The Six-fold*." To the latter the names *Octapla*, "*The Eight-fold*," and *Enneapla*, "*The Nine-fold*," have been sometimes given; but the last name is not found in any ancient writer. There is a difference also in the form of these names. Origen himself, Eusebius, and Jerome use the plural forms τετραπλᾶ, *Tetrapla*, and ἑξαπλᾶ, *Hexapla*; but later writers use the singular forms, τετραπλοῦν, *Tetraplum*, and ἑξαπλοῦν, *Hexaplum*. Epiphanius, in one place, speaks of ἑξαπλᾶς τὰς βίβλους, *Sextuplices Libros*. The names τετρασέλιδον, ἑξασέλιδον, ὀκτασέλιδον, *Quadruplex Columna* (s. *pagina*), *Sextuplex Columna*, *Octuplex Columna* were also applied to the work by ancient writers. In one citation the name τὸ πεντασέλιδον, *Quintuplex Columna*, is found. In some cases a book of Scripture is cited thus: ἑξαπλοῦς Ἱερεμίας, *Sextuplex Hieremias*, i. e. "*Jeremiah in the Hexapla*." But this multiplicity of names must not mislead the reader into the supposition that Origen prepared more than the two works, known respectively as the *Tetrapla* and *Hexapla*. Which of the two was first published has been a subject of great dispute with the learned. The text of Eusebius (*H. E.* vi. 16, ad fin.) is not settled in the place which refers to this point, nor would be decisive if it was. Montfaucon (*Praelim. in Hexapla*, c. iii.) has cited some passages from Origen and other writers, which indicate the priority of the *Tetrapla*; and the supposition that the less complete and elaborate work was the earlier is the more probable, especially if we receive the testimony of Epiphanius, that the *Hexapla* was finished at Tyre, during the time that Origen resided there. For as that residence appears to have extended only from the close of the Decian persecution to his death, it is not likely that he would have had either time or energy to publish the *Tetrapla*, though it would, indeed, have been only a portion of the *Hexapla* separated from the rest of the work.

The *Hexapla* consisted of several copies of the Old Testament, six in some parts, seven in others, eight in others, and nine in a few, ranged in parallel columns. The first column to the right contained the Hebrew text in Hebrew characters, (i. e. those now in use, not the more ancient Samaritan letters,) the second the same text in Greek characters, the third the version of Aquila, the fourth that of Symmachus, the fifth the Septuagint, the sixth the version of Theodotion, the proximity of these several versions to the columns containing the Hebrew text being determined by their more close and literal adherence to the original; and the seventh, eighth, and ninth columns being occupied by three versions, known from their position in this work as ἡ πέμπτη καὶ ἡ ἕκτη καὶ ἡ ἑβδόμη ἐκδόσεις. *Quinta, Sexta, et Septima Editiones*, i. e. versions. Each of the first six columns contained all the books of the Old Testament, and these six complete columns gave to the work its title *Hexapla*: the other columns contained only some of the books, and principally the poetical books, and from them the work derived the titles of *Octapla* and *Enneapla*, which were therefore only partially applicable. The assertion that the title *Hexapla* was given to the work on account of its having six Greek versions, we believe to be erroneous. We give as a specimen a passage from Habakkuk ii. 4, which is found in all the columns.

Τὸ Ἑβραικόν.	Τὸ Ἑβραικὸν Ἑλληνικοῖς γράμμασιν.	Ἀκύλας.	Σύμμαχος.	Οἱ Ο'.	Θεοδοτίων.	Ε'.	ς'.	Ζ'.
וצדיק באמונתו יחיה	ουσαδικ βημουναθω ιειε.	καὶ δίκαιος ἐν πίστει αὐτοῦ ζήσεται.	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει.	ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει.	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει.	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει.

The *Tetrapla* contained the four versions, the Septuagint, and those of Aquila, Symmachus, and Theodotion. Of the versions of Aquila, Symmachus, and Theodotion, an account is given under their respective names, and of the Septuagint there is a brief notice under ARISTEAS. Of the three remaining versions we give here a brief account. The *Quinta Editio*, according to Epiphanius (*De Mensuris et Ponderib.*, c. 17, 18), and the author of the *Synopsis S. Scripturae*, which is ascribed to Athanasius, was found at Jericho in a wine jar, by one of the learned men of Jerusalem; and Epiphanius adds the date of the discovery, the seventh year of Caracalla (A. D. 217 or 218). The *Editio Sexta*, according to the same authorities, was also found in a wine jar at Nicopolis, on the Ambracian gulf, in the reign of Alexander Severus. These dates would accord respectively with the time of Origen's first visits to Palestine and to Greece. Ancient writers, however, differ as to the discovery of these versions. According to one passage in Jerome (*Prologus in Exposit. Cantic. Canticor. secundum Origen.*), Origen himself stated, that the *Quinta Editio* was found at Nicopolis: according to Zonaras (*Annal.* xii. 11), the *Septima* was found at Jericho; and according to Nicephorus Callisti, both the *Sexta* and *Septima* were found there. Eusebius states that one of the versions was found at Jericho and one at Nicopolis, but does not give their numbers. The difference between these authorities is owing more probably

to the carelessness or mistake of the writers or transcribers, than to any variation in the order of the versions in different copies of the *Hexapla*; for this appears to have been so fixed as to have suggested the common mode of referring to them by their place in the arrangement. The *Quinta*, *Sexta*, &c. versions, are anonymous; at least the authors are not known. Jerome (*Adv. Rufin.* ii. 34, ed. Vallars.) calls the authors of the *Quinta* and *Sexta*, Jews; yet a citation from the *Editio Sexta*, which citation Jerome himself has given in Latin, shows that the author of that version was a Christian. Josephus, author of the *Hypomnesticon* [JOSEPHUS, No. 12] mentions a current report that the author of the *Editio Quinta* was a woman. The author of the *Editio Septima* was probably a Jew. (Montfauc. *Praelim. in Hexapla*, cap. viii. § 5.) These three versions are far less literal than the other four versions; the *Sexta*, in particular, has some amplifications of most unauthorized character.

Beside the compilation and arrangement of so valuable a critical apparatus as these versions, Origen added marginal notes, containing, among other things, an explanation of the Hebrew names. There is reason to think that he occasionally gave in his marginal notes a Greek version of the readings of the Syriac and Samaritan versions, of the former in various books, of the latter in the Pentateuch only. Certainly such readings are found, not only in extant MS. where the Hexapla is cited, but in the citations of it by the fathers of the fourth and fifth centuries. It is to be observed also that Origen did not content himself with giving the text of the Septuagint as it stood in his own time, deeming it to have been much corrupted by the carelessness or unscrupulous alterations or additions or omissions of transcribers. (Origen. *Comment. in Matth.* apud Hodium, *De Text. Originalibus*, lib. iii. c. iv. § 8.) He amended the text chiefly by the aid of Theodotion's version, allowing the received reading to remain, but marking his proposed alterations or additions with an asterisk (*), and prefixing an obelus (÷) to such words or passages as he thought should be omitted. The use of another mark, the lemniscus (⸓ or ÷), which he is said to have employed, can only be conjectured: the account of its use given by Epiphanius (*De Mensur. et Ponderib.* c. viii.), is evidently erroneous. Origen's revision of the text of the Septuagint was regarded by succeeding generations as the standard; it was frequently transcribed, and Latin, Syriac, and Arabic versions made from it.

In the preparation of this most laborious and valuable work, Origen was encouraged by the exhortations and supported by the wealth of his friend Ambrose. It is probable that, from the labour and cost required, comparatively few transcripts were ever made; though there were a sufficient number for the leading ecclesiastical writers of succeeding ages to have access to it; as Pamphilus, Eusebius of Caesareia, (these two are said to have corrected the text of the work, and Eusebius added *Scholia*,) Athanasius, Theodorus of Heracleia, the Arian, Diodorus of Tarsus, Epiphanius, Rufinus, Jerome, Chrysostom, Theodoret, Procopius of Gaza, &c. Others of the fathers employed the work less frequently; and some borrowed their acquaintance with its various readings from the citations of their predecessors. Origen's own copies of the *Tetrapla* and *Hexapla*, with the corrections and *Scholia* of Origen himself and of Pamphilus and Eusebius, long remained in the library of the martyr Pamphilus at Caesareia; and were probably destroyed in the seventh century, either at the capture of that city by Chosroes II. the Persian, or its subsequent capture by the Saracens. The few transcripts that were made have perished also, and the work, as compiled by Origen, has been long lost. Numerous fragments have, however, been preserved in the writings of the fathers. Many of these, containing scraps of the versions of Aquila and the other Greek translators, collected by Petrus Morinus, were inserted by Flaminius Nobilius in the beautiful and valuable edition of the Septuagint, fol. Rome, 1587. These fragments, and some additional ones, with learned notes, were prepared for publication by Joannes Drusius, and published after his death with this title, *Veterum Interpretum Graecorum in totum V. T. Fragmenta*, 4to. Arnheim, 1622. But the most complete edition is that of the learned Benedictine Montfaucon — *Hexaplorum Origenis quae supersunt*, 2 vols. fol. Paris, 1714. Montfaucon retained the arrangement of the versions adopted by Origen, and also his asterisks and obeli, wherever they were found in the MSS. employed for the edition; and added a Latin version both to the Hebrew text (for which he employed that of Santes Pagninus or of Arias Montanus with slight alterations, and also the Vulgate), and to the Greek versions. He prefixed a valuable *Praefatio* and *Praeliminaria*, to which we have been much indebted, and added to the edition several *Anecdota*, or unpublished fragments of Origen and others, and a Greek and a Hebrew Lexicon to the Hexapla. An edition based on that of Montfaucon was published in 2 vols. 8vo. Leipzig and Lubec, 1769, 1770, under the editorship of C. F. Bahrdt: it omitted the Hebrew text in Greek letters, the Latin versions, the *Anecdota*, or previously unpublished extracts from Origen and others, and many of the notes. Bahrdt professed to correct the text, and increased it by some additional fragments; and he added notes of his own to those which he retained of Montfaucon's. Bahrdt's preface intimated his purpose of preparing a Lexicon to the work, but it is not subjoined to the copy now before us, nor can we find that it was ever published.

II. Ἐξηγητικά, *Exegetical works*. These comprehend three classes. (Hieronym. *Praef. in Translat. Homil. Origen. in Jerem. et Ezech.*) 1. Τόμοι, which Jerome renders *Volumina*, containing ample commentaries, in which he gave full scope to his intellect. 2. Σχόλια, *Scholia*; brief notes on detached passages, designed to clear up obscurities and remove difficulties. 3. *Homiliae*, popular expositions, delivered chiefly at Caesareia; and in the latter part of his life (i. e. after his sixtieth year, A. D. 246), extemporaneously, being taken down at the time of delivery by persons employed for the purpose. Of the Τόμοι there are few remains. Of the *Scholia* a number have been collected chiefly from the citations of the fathers, and are given by Delarue under the title of Ἐκλογαί, *Selecta*. Of the *Homiliae* a few are extant in the original, and many more in the Latin versions (not very faithful however) of Rufinus, Jerome, and others. Our space does not allow us to give an enumeration of Origen's Exegetical works, but they will be found in Delarue's edition of his works.

In his various expositions Origen sought to extract from the Sacred Writings their historical,

mystical or prophetical, and moral significance. (Orig. *Homil. XVII. in Genesim*, c. 1.) His desire of finding continually a mystical sense led him frequently into the neglect of the historical sense, and even into the denial of its truth. This capital fault has at all times furnished ground for depreciating his labours, and has no doubt materially diminished their value: it must not, however, be supposed that his denial of the historical truth of the Sacred Writings is more than occasional, or that it has been carried out to the full extent which some of his accusers (for instance, Eustathius of Antioch) have charged upon him. His character as a commentator is thus summed up by the acute Richard Simon (*Hist. Critique des Principaux Commentateurs du N. T.* ch. iii.): — "Origen is every where too long and too much given to digressions. He commonly says every thing which occurs to him with respect to some word that he meets with, and he affects great refinement in his speculations (il affecte de paroître subtil dans ses inventions), which often leads him to resort to airy (sublimes) and allegorical meanings. But notwithstanding these faults, we find in his Commentaries on the New Testament profound learning and an extensive acquaintance with every thing respecting religion; nor is there any writer from whom we can learn so well as from him what the ancient theology was. He had carefully read a great number of writers of whom we now scarcely know the names." His proneness to allegorical and mystical interpretations was probably derived from, at least strengthened by, his study of Plato, and others of the Greek philosophers.

III. *Other Works.* The exegetical writings of Origen might well have been the sole labour of a long life devoted to literature. They form, however, only a part of the works of this indefatigable father. Epiphanius affirms (*Haeres.* lxiv. 63) that common report assigned to him the composition of "six thousand books" (*ἑξακισχιλίους βίβλους*); and the statement, which is repeated again and again by the Byzantine writers, though itself an absurd exaggeration, may be taken as evidence of his exuberant authorship. Jerome compares him to Varro, the most fertile author among the Latins (Hieron. *ad Paulam Epistol.* 29, ed. Benedictin, 33, ed. Vallars., et apud Rufin. *Invectiv.* lib. ii. 19), and states that he surpassed him and all other writers, whether Latin or Greek, in the number and extent of his works. Of his miscellaneous works the following only are known: —

1. *Ἐπιστολαί, Epistolae.* Origen wrote many letters, of which Eusebius collected as many as he could find extant, to the number of more than a hundred (*H. E.* vi. 36). Most of them have long since perished. Delarue has given (vol. i. p. 1—32) those, whether entire or fragmentary, which remain.

2. *Περὶ ἀναστάσεως, De Resurrectione.* Eusebius says this work was in two books (*H. E.* vi. 24), and was written at Alexandria before the Commentaries on the Lamentations of Jeremiah, in which they are referred to. Jerome (ibid.) adds that he wrote two other *Dialogi de Resurrectione;* and in another place (*Ad Pammach. Epistol.* 61, edd. vet., 38, ed. Benedictin.; *Lib. Contra Joannem Jerosolymitanum*, c. 25, ed. Vallarsi) he cites the fourth book on the resurrection, as if he regarded the two works as constituting one. The works on the resurrection are lost, except a few fragments cited by Jerome or by Pamphilus, in his *Apologia pro Origene*, or by Origen himself in his *De Principiis* (Delarue, vol. i. pp. 32—37).

3. *Στρωματεῖς* s. *Στρωματέων λόγοι ι΄. Stromateων* (s. *Stromatum*) *Libri X.*, written at Alexandria, in the reign of Alexander Severus (Euseb. *H. E.* vi. 24), in imitation of the work of the same name by Clemens Alexandrinus. [Clemens Alexandrinus.] The tenth book was chiefly composed of *Scholia* on the Epistle of Paul to the Galatians. Nothing is extant of the work, except two or three fragments cited in Latin by Jerome. (Delarue, vol. i. pp. 37—41.)

4. *Περὶ ἀρχῶν, De Principiis.* This work, which was written at Alexandria (Eusebius, *H. E.* vi. 24), was the great object of attack with Origen's enemies, and the source from which they derived their chief evidence of his various alleged heresies. It was divided into four books. The first treated of God, of Christ, and of the Holy Spirit; of the fall, of rational natures and their final restoration to happiness, of corporeal and incorporeal beings and of angels: the second, of the world and the things in it, of the identity of the God of the old dispensation and of the new, of the incarnation of Christ, of the resurrection, and of the punishment of the wicked: the third book, of the freedom of the will, of the agency of Satan, of the temptations of man, of the origin of the world in time and of its end: the fourth, of the divine original and proper mode of studying the Scriptures. The heterodoxy of this work, according to the standard of the day, or rather perhaps of the next generation, was ascribed by Marcellus of Ancyra to the influence of the Greek philosophy, especially that of Plato, which Origen had been recently studying, and had not taken time maturely to consider. Eusebius replied to Marcellus by denying the Platonism of Origen, and Pamphilus, in his *Apologia pro Origene*, attempted to prove that he was orthodox. On the outbreak of the Arian controversy, Origen was accused of having been the real author of that obnoxious system; and Didymus of Alexandria, in his *Scholia* on the *Περὶ ἀρχῶν* of Origen, in order to refute this charge, endeavoured to show how far he differed from them. [Didymus, No. 4.] But as the limits of orthodoxy became more definite and restricted, this mode of defence was abandoned; and Rufinus, no longer denying the heterodox character of many passages with respect to the Trinity, affirmed that they were interpolations. When, therefore, at the close of the fourth century, he translated the *Περὶ ἀρχῶν* into Latin, he softened the objectionable features of the work, by omitting those parts relating to the Trinity, which appeared to be heterodox, and illustrating obscure passages by the insertion of more explicit declarations from the author's other writings. On other subjects, however, he was said to have rather exaggerated than softened the objectionable sentiments. (Hieron. *Contra Rufin.* i. 7.) Such principles of translation would have seriously impaired the fidelity of his version, even if his assertion, that he had added nothing of his own, were true: but as he did not give reference to the places from which the inserted passages were taken, he rendered the credibility of that assertion very doubtful. Jerome, therefore, to expose, as he says (Ibid.), both the heterodoxy of the writer and the unfaithfulness of the translator,

gave another and more exact version of the work. Of the original work some important fragments, including a considerable part of the third and fourth books, have been preserved in the *Philocalia;* in the *Epistola ad Mennam, Patriarcham CPolitanum* of the emperor Justinian, given in the various editions of the *Concilia* (e.g. vol. v. p. 635, &c., ed. Labbe, vol. iii. p. 244, &c., ed. Hardouin); and by Marcellus of Ancyra (apud Eusebium, *Contra Marcellum*). Of the version of Jerome, there are some small portions preserved in his letter to Avitus (*Epistol.* 59, edd. vett., 94, ed. Benedictin, 124, ed. Vallars.). The version of Rufinus has come down to us entire; and is given with the fragments of Jerome's version and of the original by Delarue (vol. i. pp. 42—195).

5. Περὶ εὐχῆς, *De Oratione.* This work is mentioned by Pamphilus (*Apol. pro Orig.* c. viii.), and is still extant. It was first published, 12mo. Oxford, 1685, with a Latin version. (Delarue, vol. i. pp. 195—272.)

6. Εἰς μαρτύριον προτρεπτικὸς λόγος, *Exhortatio ad Martyrium,* or Περὶ μαρτυρίου, *De Martyrio,* addressed to his friend and patron Ambrosius, and to Protoctetus of Caesareia, during the persecution under the emperor Maximin (A. D. 235—238), and still extant. (Delarue, vol. i. pp. 273—310.) It was first published by Jo. Rud. Wetstenius (Wetstein) the younger, 4to, Basel, 1574, with a Latin version and notes. Origen's letter of like purport, written when a mere boy to his father, has been already noticed.

7. Κατὰ Κέλσου τόμοι η', *Contra Celsum Libri VIII.,* written in the time of the emperor Philippus (Euseb. *H. E.* vi. 36), and still extant. In this valuable work Origen defends the truth of Christianity against the attacks of Celsus, an Epicurean, or perhaps a Platonic philosopher [CELSUS]. The *Philocalia* is chiefly made up of extracts from it. It was first printed in the Latin version of Christophorus Persona, fol. Rome, 1481, and in Greek by David Hoeschelius, 4to, Augsburg, 1605. (Delarue, vol. i. pp. 310—799.)

It may be as well here to mention that the Φιλοκαλία, *Philocalia,* so often mentioned, was a compilation by Basil of Caesareia, and his friend Gregory of Nazianzus [BASILIUS, No. 2; GREGORIUS NAZIANZENUS], almost exclusively from the writings of Origen, of which many important fragments have been thus preserved, especially from his reply to Celsus. It is divided into twenty-seven chapters. It was first published in the Latin version of Gilbertus Genebrardus, in the second volume of that author's edition of Origen's works, fol. Paris, 1574, and in Greek by Joannes Tarinus, 4to, Paris, 1618. It is not given as a whole by Delarue, but such of the extracts as are not elsewhere extant are distributed to their appropriate places.

Many works of Origen are totally lost. An enumeration of those of which we have any information is given by Fabricius (*Bibl. Graec.* vol. vii. p. 235, &c). The majority of those which are lost were biblical and exegetical. The others were chiefly directed against the various classes of heretics, and partly consisted of records of his disputations with them. The book *De Libero Arbitrio,* mentioned by himself in his *Commentary on the Epistle to the Romans,* was perhaps that portion of his Περὶ ἀρχῶν which relates to that subject. What the *Monobiblia,* mentioned by Jerome (*Ad Paulam Epistol.* 29, ed Benedictin. 33, ed. Vallars. and apud Rufin. *Invect.* lib. ii. 19), was, we have no means of ascertaining. There were, perhaps, other works beside those enumerated by Fabricius (*l. c.*): for there is no complete list of Origen's works extant; those drawn up by Eusebius (see *H. E.* vi. 32) in his *Life of Pamphilus,* and by Jerome (see *De Viris Illustr.* c. 54) in the mutilated *Epistle to Paula,* just cited, are now lost.

Several works have been ascribed to Origen, and published under his name, which really do not belong to him. Of these, the most important are the following. (1) Διάλογος κατὰ Μαρκιανιστῶν ἢ περὶ τῆς εἰς Θεὸν ὀρθῆς πίστεως, *Dialogus contra Marcionitas sive de Recta in Deum Fide.* This was first published in the Latin version of Joannes Picus, 4to, Paris, 1555, and in Greek by Jo. Rud. Wetstenius, with a Latin version, 4to, Basel, 1674. It is given by Delarue (vol. i. pp. 800—872), but not as Origen's. It was ascribed to Origen, perhaps by Basil and Gregory Nazianzen, certainly by Anastasius Sinaita; but Huet has shown that internal evidence is against its being his; and it is in all probability the production of a later age. Adamantius is the "orthodox" speaker in the *Dialogue* (comp. MAXIMUS HIEROSOLYMITANUS); and there is reason to believe, from the testimony of Theodoret (*Haeret. Fabular. Praefat.* and i. 25), that the author really bore that name, and was a distinct person altogether from Origen; but that, as Origen also bore the name of Adamantius, the work came to be erroneously ascribed to him. (2) Φιλοσοφούμενα, s. τοῦ κατὰ πασῶν αἱρέσεων ἐλέγχου βιβλίον α'. *Philosophumena s. Adversus omnes Haereses, Liber primus.* This work was first published with a Latin version and notes, vindicating Origen's title to the authorship, by Jac. Gronovius, in the tenth volume of his *Thesaurus Antiquitatum Graecarum,* p. 249, &c., under the title of *Origenis Philosophumenων Fragmentum.* This title is not quite correct: the *Philosophumena,* or account of the systems of the ancient philosophy, appears to be entire, but is itself only a portion of a larger work against all "heresies" or sects holding erroneous views. The author is not known; but he was not Origen; for in his *prooemium* he claims episcopal rank, which Origen never held. (The work is in Delarue, vol. i. pp. 872—909.) (3) Σχόλια εἰς εὐχὴν κυριακήν, *Scholia in Orationem Dominicam,* published by Fed. Morellus, in 1601, as the production of "Origen or some other teacher of that age:" but Huet and Delarue deny that these *Scholia* are his, and Huet ascribes them to Petrus of Laodiceia, following the editors of the *Bibliotheca Patrum,* who have given a Latin version of them in that collection. (Delarue, vol. i. pp. 909, 911.)—The above, with (4), an ancient Latin version of a *Commentary on Job,* are the only supposititious works given by Delarue. Others, however, are extant, and have been given by other editors, but do not require any further notice here.

Beside his own works, Origen revised the Lexicon of Hebrew names, *Hebraicorum Nominum S. Scripturae et Mensurarum Interpretatio,* of Philo Judaeus [PHILO]; and enlarged it by the addition of the names in the New Testament: the work is consequently ascribed to him in some MSS.: but after his reputed heresies had rendered him odious, the name of Cyril of Alexandria was prefixed to the

work in some MSS. in place of his. The *Lexicon* is extant in the Latin version of Jerome, among whose works it is usually printed. (Vol. ii. pars i. edit. Benedictin, vol. iii. ed. Vallars.)

The collected works of Origen, more or less complete, have been repeatedly published. The first editions contained the Latin versions only; they were those of Jac. Merlinus, 4 vols., or more exactly, 4 parts in 2 vols. fol. Paris, 1512—1519. In this edition the editor published an *Apologia pro Origene*, which involved him in much trouble, and obliged him to defend himself in a new *Apologia*, published in A. D. 1522, when his edition was reprinted, as it was again in 1530, and perhaps 1536. The second edition was prepared by Erasmus, who made the versions, and was published after his death by Beatus Rhenanus, fol. Basel. 1536. Panzer (*Annales Typ.* vol. vii.) gives the version of Erasmus as published in 4 vols. fol. Lyon (Lugdunum), 1536. It was reprinted, with additions, in 1545, 1551, 1557, and 1571. The third and most complete Latin edition was that of Gilbertus Genebrardus, 2 vols. Paris, 1574, reprinted in 1604 and 1619. The value of these Latin editions is diminished by the consideration, that some of the works of Origen, for instance, the *De Martyrio* and *De Oratione*, are not contained in them, and that the versions of Rufinus, which make up a large part of them, are notoriously unfaithful. We do not here notice any but professedly complete editions of Origen's works.

Of the Graeco-Latin editions the most important are the following: — *Origenis Opera Exegetica*, 2 vols. fol. Rouen, 1668, edited by Pierre Daniel Huet, afterwards Bp. of Avranches. An ample and valuable dissertation on the life, opinions, and works of Origen, entitled *Origeniana*, was prefixed to this edition. The fragments, collected from the *Catenae* oy Combéfis, were sent to Huet, but were not inserted by him. Huet intended to publish the complete works of Origen, but did not execute his purpose. His edition was reprinted at Paris, in 1679, and at Cologne, or rather Frankfort, in 1685. But the standard edition of Origen's works is that of the French Benedictine, Charles Delarue, completed after his death by his nephew, Charles Vincent Delarue, a monk of the same order, 4 vols. fol. Paris, 1733—1759. The first volume contains the Miscellaneous, including some of the supposititious works; and the other three the Exegetical works, including one of the supposititious *Commentarii in Jobum*. The fragments of the *Hexapla* and the *Hebraicorum Nominum, &c. Interpretatio*, and a portion of the supposititious works, are not given. To the fourth volume are appended (1) Rufinus' version of the *Apologia pro Origene* of the Martyr Pamphilus, with considerable fragments of the Greek, accompanied by a new Latin version of the fragments. (2) The *Epilogus* of Rufinus on the interpolation of Origen's writings. (3) Εἰς Ὠριγένην προσφωνητικὸς καὶ πανηγυρικὸς λόγος. *In Origenem Prosphonetica ac Panegyrica Oratio*, addressed by Gregorius Thaumaturgus to Origen, his preceptor, on leaving him to return to his native land, with the Latin version of Gerard Vossius. (4) The *Origeniana* of Huet: and (5) an extract from Bishop Bull's *Defensio Fidei Nicaenae*, cap. ix. on the Consubstantiality of the Son of God. The whole works were accompanied by valuable prefaces, "monita," and notes.

The works of Origen, from the edition of Delarue, revised by Oberthür, were reprinted without notes, in 15 vols. 8vo. Würzburg, 1785, &c. A number of additional passages from Origen, chiefly gleaned from various *Catenae*, and containing *Scholia* on several of the books of Scripture, are given in the *Appendix* to the xivth (posthumous) volume of Galland's *Bibliotheca Patrum*. The most important of these additions are to the *Scholia* on the books of Deuteronomy, Samuel, Kings, Job, Psalms, Proverbs, and the Gospels of Matthew and Luke. Some additions to the *Scholia* on the Canticles, and to the Hexaplar readings on the same book, are contained in the Εἰς τὰ ᾄσματα, *Catena in Canticum*, of Procopius of Gaza, published in the *Classicorum Auctorum e Vaticanis Codd. editorum* of Angelo Mai, vol. ix. p. 257, &c. 8vo. Rome, 1837. Two fragments of Origen, one considerable one, Εἰς τὸ κατὰ Λουκᾶν, *In Evangelium Lucae* (pp. 474—482), and one of a few lines, Εἰς Λευιτικόν, *In Leviticum*, appear in vol. x. of the same series. Some *Scholia* of Origen are contained in a collection, Εἰς τὸν Δανιὴλ ἑρμηνεῖαι διαφόρων, *In Danielem Variorum Commentarii*, published in vol. i. pars ii. p. 161, &c. of the *Scriptorum Veterum Nova Collectio*, 10 vols. 4to. Rome, 1825, &c. of the same learned editor.

On the writings of Origen, see Huet, *Origeniana*, lib. iii.; Cave, *Hist. Litt.* ad ann. 230, vol. i. p. 112, ed. Oxford, 1740—43; Tillemont, *Mémoires*, vol. iii. p. 551, &c., 771, &c.; Dupin, *Nouvelle Biblioth. des Aut. Ecclés. des I. II. III. Siècles*, vol. i. p. 326, &c. 3d ed. 8vo. Paris, 1698; Fabric. *Bibl. Graec.* vol. iii. p. 708, &c., vol. vi. p. 199, &c., vol. vii. p. 201; Oudin. *Comment. de Scriptoribus Eccles.* vol. i. col. 231, &c.; Ceillier, *Auteurs Sacrés*, vol. ii. p. 601, &c.; Lardner, *Credibility*, &c. part ii. c. 38.

Few writers have exercised greater influence by the force of their intellect and the variety of their attainments than Origen, or have been the occasion of longer and more acrimonious disputes. His influence is the more remarkable as he had not the advantage of high rank and a commanding position in the church; and his freedom in interpreting the Scriptures, and the general liberality of his views were in direct opposition to the current of religious opinion in his own and subsequent times.

Of the more distinctive tenets of this father, several had reference to the doctrine of the Trinity, on which he was charged with distinguishing the οὐσία, *substantia*, of the Father from that of the Son, with affirming the inferiority of the Holy Spirit to the Son, with making both the Son and Spirit creatures, and with various other errors either asserted by him, or regarded as necessarily flowing from his assertions, which it is not requisite to mention. Others of his opinions had reference to the difficult subject of the incarnation, and to the pre-existence of Christ's human soul, which, as well as the pre-existence of other human souls, he affirmed. He was charged also with holding the corporeity of angels, and with other errors as to angels and daemons, on which subjects his views appear to have fluctuated. He held the freedom of the human will, and ascribed to man a nature less corrupt and depraved than was consistent with orthodox views of the operation of divine grace. He held the doctrine of the universal restoration of the guilty, conceiving that the devil alone would suffer eternal punishment. Other points of less moment we do not notice here. A full discussion of them is contained in the *Origeniana* of Huet (lib. ii. c. 2, 3).

Origen lived before the limits which separated orthodoxy and heterodoxy were so determinately and narrowly laid down, as in the following centuries; and therefore, though his opinions were obnoxious to many, and embittered the opposition to him, he was not cast out of the church as a heretic in his lifetime, the grounds of his excommunication relating rather to points of ecclesiastical order and regularity, than to questions of dogmatic theology. But some time after his death, and especially after the outbreak of the Arian controversy, and the appeal of the Arians to passages in Origen's works, the cry of heresy was raised by the orthodox party against his writings. The tone, however, of the earlier orthodox leaders, Athanasius, Basil, and Gregory Nazianzen was moderate; others, as Hilary of Poitiers, John of Jerusalem, Didymus, Gregory Nyssen, Eusebius of Vercellae, Titus of Bostra, Ambrose, Palladius, Isidore of Pelusium, and even Jerome himself in his earlier life, defended Origen, though Jerome's change of opinion in respect of Origen afterwards led to his famous quarrel with Rufinus. About the close of the fourth century, Theophilus of Alexandria expelled some monks from Egypt on account of their Origenism; but the oppressive deed was not approved at Constantinople, where the monks were kindly received by the Patriarch Chrysostom and the Empress Eudoxia. The monks were restored: but the conflict of Theophilus and Chrysostom led to the deposition of the latter, one of the charges against whom was that of Origenism. The memory and opinions of Origen were now more decidedly condemned both in the East and West, yet they were favourably regarded by some of the more eminent men, among whom were the ecclesiastical historians Socrates, Sozomen and Theodoret. In the reign of Justinian, Origenism revived in the monasteries of Palestine, and the emperor himself wrote his *Epistola ad Menam* (s. *Mennam*) *Patriarcham CPolitanum* against the Origenists, who were expelled from their monasteries in Palestine, and condemned in the fifth oecumenical (second Constantinopolitan), council A. D. 553. The Greeks generally followed the decision of the council, and a new element, the question of the salvation of Origen, was added to the controversy respecting the truth or error of his doctrines. In the West the dispute was revived with the revival of learning. Merlinus, Erasmus, and Genebrardus, his editors, Joannes Picus of Mirandula, Sixtus of Sena, and the Jesuit Halloix, defended Origen, and affirmed his salvation. The cardinals Baronius and Bellarmin took the opposite side, as did the reformers Luther and Beza. Stephen Binet, a Jesuit, published a little book, *De Salute Origenis*, Paris, 1629, in which he introduces the leading writers on the subject as debating the question of Origen's salvation, and makes Baronius propose a descent to the infernal regions to ascertain the truth. (Bayle, *Dictionnaire*, s. v. *Origene*, note D.) A summary of the history of Origenism is given by Huet (*Origeniana*, lib. ii. c. 4), and by the Jesuit Doucin, in his *Histoire de l'Origenisme*. [J. C. M.]

ORI'GENES, a platonic philosopher, who wrote a book *De Daemonibus*. He is not to be confounded with the subject of the foregoing article, as has been sometimes done. (Porphyr. *Vita Plotin.* c. 3. 20; Fabric. *Bibl. Graec.* vol. iii. p. 180.) [J. C. M.]

ORI'ON (Ὠρίων), a son of Hyrieus, of Hyria, in Boeotia, a very handsome giant and hunter, and said to have been called by the Boeotians Candaon. (Hom. *Od.* xi. 309; Strab. ix. p. 404; Tzetz. *ad Lyc.* 328.) Once he came to Chios (Ophiusa), and fell in love with Aero, or Merope, the daughter of Oenopion, by the nymph Helice. He cleared the island from wild beasts, and brought the spoils of the chase as presents to his beloved; but as Oenopion constantly deferred the marriage, Orion one day being intoxicated forced his way into the chamber of the maiden. Oenopion now implored the assistance of Dionysus, who caused Orion to be thrown into a deep sleep by satyrs, in which Oenopion blinded him. Being informed by an oracle that he should recover his sight, if he would go towards the east and expose his eye-balls to the rays of the rising sun, Orion following the sound of a Cyclops' hammer, went to Lemnos, where Hephaestus gave to him Cedalion as his guide. When afterwards he had recovered his sight, Orion returned to Chios to take vengeance, but as Oenopion had been concealed by his friends, Orion was unable to find him, and then proceeded to Crete, where he lived as a hunter with Artemis. (Apollod. i. 4. § 3; Parthen. *Erot.* 20; Theon, *ad Arat.* 638; Hygin. *Poet. Astr.* ii. 34.) The cause of his death, which took place either in Crete or Chios, is differently stated. According to some Eos, who loved Orion for his beauty, carried him off, but as the gods were angry at this, Artemis killed him with an arrow in Ortygia (Hom. *Od.* v. 121); according to others he was beloved by Artemis, and Apollo, indignant at his sister's affection for him, asserted that she was unable to hit with her bow a distant point which he showed to her in the sea. She thereupon took aim, and hit it, but the point was the head of Orion, who had been swimming in the sea. (Hygin. *l. c.*; Ov. *Fast.* v. 537.) A third account states that he harboured an improper love for Artemis, that he challenged her to a game of discus, or that he violated Upis, on which account Artemis shot him, or sent a monstrous scorpion which killed him. (Serv. *ad Aen.* i. 539; Horat. *Carm.* ii. 4. 72; Apollod. i. 4. § 5.) A fourth account, lastly, states that he boasted he would conquer every animal, and would clear the earth from all wild beasts; but the earth sent forth a scorpion by which he was killed. (Ov. *Fast.* v. 539, &c.) Asclepius wanted to recall him to life, but was slain by Zeus with a flash of lightning. [ASCLEPIUS.] The accounts of his parentage and birth-place are varying in the different writers, for some call him a son of Poseidon and Euryale (Apollod, i. 4. § 3), and others say that he was born of the earth, or a son of Oenopion. (Serv. *ad Aen.* i. 539, x. 763.) He is further called a Theban, or Tanagraean, but probably because Hyria, his native place, sometimes belonged to Tanagra, and sometimes to Thebes. (Hygin. *Poet. Astr.* ii. 34; Paus. ix. 20. § 3; Strab. ix. p. 404.) After his death, Orion was placed among the stars (Hom. *Il.* xviii. 486, &c., xxii. 29, *Od.* v. 274), where he appears as a giant with a girdle, sword, a lion's skin and a club. As the rising and setting of the constellation of Orion was believed to be accompanied by storms and rain, he is often called *imbrifer*, *nimbosus*, or *aquosus*. His tomb was shown at Tanagra. (Paus. ix. 20. § 3.) [L. S.]

ORION and ORUS (Ὠρίων and Ὦρος), names of more than one ancient grammarian. The mode in which they are mentioned by the authorities who speak of them is so confused, that it is a matter

of the greatest difficulty to distinguish the different writers, and to assign to them their respective productions. The subject has been investigated with great care and acuteness by Ritschl, and the following are the leading results at which he has arrived. Suidas speaks of two writers of the name of Orion, and one of the name of Orus. The first Orion he makes a native of Thebes in Egypt, the author of an ἀνθολόγιον in three books, dedicated to Eudocia, the wife of the younger Theodosius. The second Orion he describes as an Alexandrian grammarian, the author of, 1. an ἀνθολόγιον; 2. Ἀττικῶν λέξεων συναγωγή; 3. A work on etymology; 4. A panegyric on the emperor Hadrian. Orus is said by Suidas (as the text stands) to have been a grammarian of Alexandria, who taught at Constantinople, the author of a treatise περὶ διχρόνων, a treatise περὶ ἐθνικῶν, one on orthography, and several others. Now Orus and Orion are mentioned some hundreds of times in the Etymologicum Magnum, the Etymologicum Gudianum, and the Etymologicum of Zonaras. But they are neither of them ever styled Alexandrians, while a Milesian Orus is often quoted, here and there a Theban Orus is spoken of, and also a Milesian Orion: and these quotations apportion the writings referred to not only quite differently from Suidas, but not even uniformly as regards these etymological works as compared with each other and themselves. Both a Theban Orion and a Theban Orus are quoted as writing on etymology; a Milesian Orion and Orus περὶ ἐθνικῶν; a Milesian Orus (not an Alexandrian, as Suidas says) on orthography. Now in the midst of this confusion it happens fortunately enough that the etymological work of Orion is still extant; and in it he is distinctly spoken of as a Theban, who taught at Caesarea. The ἀνθολόγιον πρὸς Εὐδοκίαν, in three books, is likewise extant in manuscript, bearing the name of the same author. The dedication of this work to Eudocia fixes the period when the Theban Orion lived to about the middle of the fifth century after Christ. This is confirmed by what Marinus says in his life of Proclus (c. 8), that the latter studied under a grammarian of the name of Orion, who was descended from the Egyptian priestly class. It would appear from this, that Orion taught at Alexandria before he went to Caesarea. There is no reason whatever for considering these to be distinct persons, as Fabricius does (vol. vi. p. 374).

The Alexandrian Orion, who is said by Suidas to have written a panegyric on the emperor Hadrian, would probably be a contemporary of that emperor. It is probably by a mistake that Suidas attributes to him a work on etymology: of the other works assigned to him we know nothing further.

The lexicon of Orion the Theban was first introduced to the notice of philologers by Ruhnken, and was published under the editorship of Sturz at Leipzig in 1820.

In like manner Ritschl distinguishes two grammarians of the name of Orus. In many passages of the Etymologica Orus is quoted and called a Milesian. In others he is quoted without any such distinctive epithet. It might seem a tolerably easy mode of reconciling this with the statement of Suidas to suppose that the Alexandrian Orus, as being the more celebrated, is mentioned without any distinctive epithet, while the Milesian is always thus distinguished. But it is decisive against this supposition, that, besides the internal evidence that the articles taken from Orus and those taken from Orus the Milesian are really taken from one and the same author, all the works attributed by Suidas to the Alexandrian Orus are quoted as the works of the Milesian Orus in the Etymologica. From this, combined with the circumstance that the quotations made by Orus exhibit a more extensive acquaintance with ancient and somewhat rare authors than was to be expected in a Byzantine grammarian of the fourth century, and that in the passages in the Etymologica no author later than the second century is quoted by Orus, Ritschl concludes that there were two grammarians of the name of Orus; one a Milesian, who lived in the second century, and was the author of the works mentioned by Suidas: the other, an Alexandrine grammarian, who taught at Constantinople not earlier than the middle of the fourth century after Christ, and of whose works, if he was the author of any, we possess no remains.

A comparison of the Etymologicum Magnum and the Etymologicum Gudianum with the lexicon of Orion shows that the various articles of the latter have been incorporated in the two former, though not always in exactly the same form as that in which they appear in Orion. It is found also that in the Etymologicum Magnum a very large number of the citations professedly taken from Orus are also found in Orion. Ritschl has shown that it is impossible to substitute in all these passages the name of Orion, as the Orus spoken of is sometimes distinctly called ὁ Μιλήσιος; and that moreover it is not necessary to attempt it, for an article in the Etymologicum Magnum, which ends with the words οὕτως Ὦρος· ἀλλὰ καὶ Ὠρίων καὶ Ἡρωδιανὸς περὶ παθῶν, renders it all but certain that Orion had borrowed a large number of his articles from Orus without acknowledgment. This is confirmed by a comparison of various passages. Orion cites the older authorities by name. Orus he never so quotes; and in this he followed the example of various other grammarians, who were rather given to make use of the labours of their more immediate predecessors without acknowledgment. It is of cource possible enough that in a few passages of the Etymologicum Magnum, the name of Orus has been accidentally substituted for that of Orion.

It appears that Orus was the author of the following works. 1. A commentary on the orthography of Herodianus. 2. A treatise of his own on orthography, arranged in alphabetical order (Suidas *s. v.* Ὦρος. Zonaras quotes Orus ἐν τῇ οἰκείᾳ αὐτοῦ ὀρθογραφίᾳ) The treatises on the diphthongs αι and ει, mentioned by Suidas, were probably portions of this work. 3. Περὶ ἐθνικῶν. 4. Περὶ διχρόνων. 5. Περὶ ἐγκλιτικῶν μορίων. Of this we know nothing further. 6. Fabricius (*Bibl. Graec.* vol. vi. p. 374) mentions a treatise Περὶ πολυσήμων or πολυσημάντων λέξεων as extant in manuscript. Of this likewise nothing further is known. 7. Περὶ πάθους. This is omitted by Suidas, but is quoted in the Etymologica. 8. Λύσεις προτάσεων τῶν Ἡρωδιανοῦ. An Ἰλιακὴ προσῳδία is attributed to Orus in the Etymol. Magn. (536, 54); probably from a confusion with the work of Herodianus on the same subject. Fabricius (vol. vi. p. 374) speaks of an *Etymologicum Ori Milesii*, on the authority, as he supposes, of Fulvius Ursinus, whom Fabricius understands to say that he pos-

sessed it in manuscript. But Ritschl has shown that the passage of Ursinus does not convey any such assertion. The πίναξ τῶν ἑαυτοῦ, spoken of by Suidas, would indicate that Orus was the author of other treatises besides those mentioned, of which we know nothing. The name ORUS is sometimes found written HORUS. (Fabric. *Bibl. Graec.* vol. vi. pp. 193, 374, 601, 603; Ritschl, *de Oro et Orione commentatio*, Breslau, 1834; and an elaborate article on Orion by Ritschl in Ersch and Gruber's *Encyclopädie.*) [C. P. M.]

ORITHYIA. [OREITHYIA.]

O'RMENUS (Ὄρμενος). 1. A son of Cercaphus, grandson of Aeolus and father of Amyntor, was believed to have founded the town of Ormenium, in Thessaly. From him Amyntor is sometimes called Ormenides, and Astydameia, his grand-daughter, Ormenis. (Hom. *Il.* ii. 734, ix. 448, x. 266, *Od.* xv. 413; Ov. *Her.* ix. 50.)

2. The name of two Trojans. (*Il.* viii. 274, xii. 187.) [L. S.]

ORNEUS (Ὀρνεύς), a son of Erechtheus, father of Peteus, and grandfather of Menestheus; from him the town of Orneae was believed to have derived its name. (Hom. *Il.* ii. 571; Paus. ii. 25. § 5, x. 35. § 5.) [L. S.]

ORNODOPANTES (Ὀρνοδοπάντης), a Persian satrap, whom Bibulus persuaded in B. C. 50 to revolt from Orodes, the Parthian king, and proclaim Pacorus as king. (Dion Cass. xl. 30.) [Comp. Vol. I. p. 356, a.] This Parthian name appears to be the same, with a slightly varied orthography, as that of Ornospades, which occurs in Tacitus. The latter was a Parthian chief of great power and influence in the reign of Tiberius. (Tac. *Ann.* vi. 37).

ORNOSPADES. [ORNODOPANTES.]

ORNY'TION (Ὀρνυτίων), a Corinthian, was the son of Sisyphus, and the father of Phocus and Thoas. (Paus. ii. 4. § 3, ix. 17. § 4.) [L. S.]

O'RNYTUS (Ὄρνυτος), the name of three different mythical personages. (Apollon. Rhod. i. 208, ii. 65; Paus. viii. 28. § 3.) [L. S.]

ORO'DES (Ὀρώδης), a name common to many Eastern monarchs, of whom the Parthian kings were the most celebrated. Herodes is probably merely another form of this name.

1. ORODES I., king of Parthia. [ARSACES XIV. p. 356.]

2. ORODES II., king of Parthia. [ARSACES XVII., p. 357.]

3. ORODES, son of Artabanus III., king of Parthia. [ARSACES XIX., p. 358, a.]

4. ORODES, a king of the Albanians, conquered by Pompey [POMPEIUS], is called Oroeses by the Greek writers. (Dion Cass. xxxvi. 37, xxxvii. 4; Appian, *Mithr.* 103, 117; Oros. vi. 4; Eutrop. vi. 11.)

OROEBA'NTIUS (Ὀροιβάντιος), of Troezene, an ancient epic poet, whose poems were said by the Troezenians to be more ancient than those of Homer. (Aelian, *V. H.* xi. 2.)

OROESES. [ORODES, No. 4.]

OROETES (Ὀροίτης), a Persian, was made satrap of Sardis by Cyrus, and retained the government of it till his death. Like many other Persian governors, he seems to have aimed at the establishment of an independent sovereignty, and it was probably as one step towards this that he decoyed POLYCRATES into his power by specious promises, and put him to death in B. C. 522. For this act Herodotus mentions two other motives, not incompatible either with one another or with the one above suggested; but certainly the power of the Samian tyrant would have been a barrier to any schemes of aggrandizement entertained by Oroetes: and, in fact, Samos, from its position and consequence, would, perhaps, be the natural enemy of *any* Lydian potentate. Thus, when Amasis, as a vassal of Babylon, was compelled to take part with Croesus against Cyrus, he found it necessary to abandon his alliance with Polycrates, which, for purposes of commerce, he would, doubtless, have preferred; and the Lacedaemonians were naturally urged to their connection with Croesus by their hostility to Polycrates as a tyrant. (Comp. Herod. i. 69, 70, 77, ii. 178, iii. 39, &c.; Thuc. i. 18; Arist. *Polit.* v. 10, ed. Bekk.) The disturbed state of affairs which followed the death of Cambyses, B. C. 521, further encouraged Oroetes to prosecute his designs, and he put to death MITROBATES, viceroy of Dascyleium, in Bithynia, regarding him probably as a rival, or, at least, as a spy, and caused a messenger, who brought an unwelcome firman from Dareius Hystaspis, to be assassinated on his way back to court. Dareius, however, succeeded in procuring his death through the agency of BAGAEUS. (Herod. iii. 120—128; Luc. *Contempl.* 14.) [E. E.]

O'ROLUS. [OLORUS.]

ORONTES or ORONTAS (Ὀρόντης, Ὀρόντας). 1. A Persian, related by blood to the royal family, and distinguished for his military skill. Dareius II. (Nothus) appointed him to be one of the officers of his son, Cyrus the younger; but, after the accession of Artaxerxes Mnemon, Orontes, who commanded in the citadel of Sardis, held it against Cyrus, professing to be therein obeying the king's commands. Cyrus reduced him to submission and pardoned him: but Orontes revolted from him a second time, fled to the Mysians, and joined them in invading his territory. Again Cyrus subdued him, and again received him into favour. When, however, the prince in his expedition against his brother (B. C. 401), had passed the Euphrates, Orontes asked to be entrusted with 1000 horse, promising to check effectually with these the royal cavalry, which was laying waste the country before the invaders. Cyrus consented; but, ascertaining from an intercepted letter of his to Artaxerxes, that he meant to desert with the force committed to him, he caused him to be arrested, and summoned a council, consisting of seven of the principal Persians and Clearchus the Lacedaemonian, to try the case. Orontes had not a word of defence or palliation to offer, and was condemned unanimously by the judges. He was then led off to the tent of Artapatas, one of the chief officers of Cyrus, and was never seen again either dead or alive. How he perished no one knew. Xenophon remarks that, on his way from the council, he received all the customary marks of respect from his inferiors, though they knew his doom. (Xen. *Anab.* i. 6. §§ 1—11.)

2. A Persian, son-in-law of Artaxerxes Mnemon. In the retreat of the Cyrean Greeks, when Tissaphernes joined their march, twenty days after his solemn and hollow treaty with them, Orontes accompanied him with a separate force under his command, and appears to have been a party to the treachery, by which the principal Greek generals were decoyed into the power of the Persians. He

held the satrapy of Armenia (Xen. *Anab.* ii. 4. §§ 9, &c. 5. § 40, iii. 5. § 17, iv. 3. § 4.) It seems to have been the same Orontes who was appointed by Artaxerxes (in B. C. 386, according to Diodorus) to command the land forces against EVAGORAS, the fleet being committed to Tiribazus. In 385, Tiribazus offered Evagoras certain conditions of peace, which the latter was willing to accept, protesting only against the requisition that he should acknowledge himself the mere vassal of Persia, and claiming the title of king. Hereupon Orontes, jealous of Tiribazus, wrote to court accusing him of treason, and obtained in answer an order to arrest his colleague, and to take upon himself the sole command of the forces. But Tiribazus was a favourite with the army, and the general dissatisfaction, together with some desertions, alarmed Orontes for the result of the war. He hastened therefore to make peace with Evagoras, on the very terms on which the latter had before insisted, and which Tiribazus had refused to grant. Not long after this, the trial of Tiribazus took place. The judges appointed by Artaxerxes unanimously acquitted him, and Orontes was disgraced, and lost the royal favour. (Diod. xv. 2—4, 8—11; Isocr. *Evag.* p. 201, d; Theopomp. ap. *Phot. Bibl.* 176; Wess. *ad Diod.* xiv. 26; Clint. *F. H.* vol. ii. App. xii.)

3. A Persian satrap of Mysia, joined in the great revolt of the western satraps from Artaxerxes Mnemon, in B. C. 362. He was appointed to the command of the rebel forces and entrusted with a large sum of money sufficient for the pay of 20,000 mercenaries for a year; but, hoping to gain high rewards from the king, he arrested those who came to place the treasure in his hands, and sent them to Artaxerxes; an act of treachery which he followed up by the surrender of a number of towns, and of the mercenary troops. (Diod. xv. 90, 91.)

4. A descendant of Hydarnes (one of the seven conspirators against Smerdis the Magian) is mentioned by Strabo (xi. p. 531), as the last Persian prince who reigned in Armenia, before the division of the country by Antiochus the Great, of Syria, between two of his own officers, Artaxias and Zariadris. [E. E.]

ORO'NTIUS MARCELLUS. [MARCELLUS.]

ORONTOBATES (Ὀροντοβάτης). 1. A Persian, who married the daughter of Pixodarus, the usurping satrap of Caria, and was sent by the king to succeed him. On the approach of Alexander (B. C. 334) Orontobates and Memnon [MEMNON] entrenched themselves in Halicarnassus. But at last, despairing of defending it, they set fire to the town, and under cover of the conflagration crossed over to Cos, whither they had previously removed their treasures. Orontes, however, still held the citadel Salmacis, and the towns Myndus, Caunus, Thera, and Callipolis, together with Triopium and the island of Cos. Next year, when at Soli, Alexander learnt that Orontobates had been defeated in a great battle by Ptolemaeus and Asander. It is natural to infer that the places which Orontobates held did not long hold out after his defeat. (Arrian, i. 23, ii. 5. § 7; Curt. iii. 7. § 4.)

An officer of the name of Orontobates was present in the army of Dareius at the battle of Gaugamela, being one of the commanders of the troops drawn from the shores of the Persian Gulf. (Arrian, iii. 8. § 8.) Whether he was the same or a different person from the preceding, we have no means of knowing. We are not told that the latter was killed as well as defeated.

2. A Median, who was appointed satrap of Media by Antigonus. He soon after successfully repulsed an attempt made upon the province by some partizans of Eumenes and Pithon, B. C. 316. (Diod. xix. 46, 47.) [C. P. M.]

OROPHERNES. [OLOPHERNES.]

ORO'SIUS, PAULUS, a Spanish presbyter, a native, as we gather from his own words (*Histor.* vii. 22), of Tarragona, flourished under Arcadius and Honorius. Having conceived a warm admiration for the character and talents of St. Augustine, he passed over into Africa about A. D. 413, in order that he might consult him upon the dogmas of the Priscillianists, which at that period were a source of great dissension in the churches of the Western peninsula. The bishop of Hippo flattered by the deep respect of this disciple, gave him a most cordial reception, and after imparting such instructions as he deemed most essential, despatched him to Syria in 414 or 415, ostensibly for the purpose of completing his theological education under St. Jerome, who was dwelling at Bethlehem, but in reality to counteract the influence and expose the principles of Pelagius, who had resided for some years in Palestine. Orosius having found a warm friend in Jerome, began to carry out the object of his mission by industriously spreading the intelligence that Coelestius had been condemned by the Carthaginian synod, impressing at the same time upon all the close connection which subsisted between this convicted heretic and Pelagius, against whom he at length brought a direct charge of false doctrine. The cause was formally heard before the tribunal of John, bishop of Jerusalem, and ended in the discomfiture of the accuser, who, having indulged in some disrespectful expressions towards the judge, was in turn denounced as a blasphemer. He remained in the East until he had ascertained the unfavourable result of the appeal to the council of Diospolis, after which, having obtained possession of the relics of St. Stephen, the protomartyr, the place of whose sepulture had not long before been marvellously revealed, he returned with them to Africa, and there, it is believed, died, but at what period is not known.

The following works by this author are still extant.

I. *Historiarum adversus Paganos Libri VII.*, dedicated to St. Augustine, at whose suggestion the task was undertaken. The gentiles of this age were wont to complain that the dishonour and ruin which had so long threatened the empire, and which had at length been consummated in the sack of Rome by Alaric and his Goths, must be ascribed to the wrath of the ancient deities, whose worship had been abandoned and whose altars had been profaned by the votaries of the new faith. In order to silence their clamour Orosius, upon his return from Palestine, composed this history to demonstrate that from the earliest epoch the world had been the scene of crimes not less revolting, and that men had groaned under calamities still more intolerable from war, pestilence, earthquakes, volcanoes, and the fury of the elements, while they could look forward to no happiness in a future state to console them for their miseries in the present. The annals, which extend from the Creation down to the year A. D. 417, are, with exception of the concluding portion, extracted from Justin, Eu-

tropius, and inferior second-hand authorities, whose statements are rashly admitted and unskilfully combined, without any attempt to investigate the basis upon which they rest, or to reconcile their contradictions and inconsistencies. Although such a compilation might be held in high esteem in the fifth century, and might command the applause of the ecclesiastical biographers from Gennadius downwards, and even of some scholars of a later date, its defects could not escape the keen discernment of Sigonius, Lipsius, and Casaubon, who soon perceived that no original sources of information had been consulted, that the Greek writers had been altogether neglected, either through ignorance or indifference, and that the whole narrative so abounded with gross errors in facts and in chronology as to be almost totally destitute of utility, since no dependence can be placed on the accuracy of those representations which refer to events not elsewhere chronicled. The style which has been pronounced by some impartial critics not devoid of elegance, is evidently formed upon the two great models of the Christian eloquence of Africa, Tertullian and Cyprian. Among the various titles exhibited by the MSS., such as, *Historia adversus Paganorum Calumnias; De Cladibus et Miseriis Mundi*, and the like, one, which has proved a most puzzling enigma, appears under the varying forms, *Hormesta*, or *Ormesta*, or *Ormista*, sometimes with the addition, *id est miseriarum Christiani temporis*. Among a multitude of solutions, many of them altogether ridiculous, the most plausible is that which adopting *Ormista* as the true orthography supposes it to be a compound of *Or. m. ist.* — an abbreviation for *Orosii mundi historia*.

The Editio Princeps of the *Historia* was printed at Vienna, by J. Schüssler, fol. 1471, and presents a text derived from an excellent MS. Another very early impression is that published at Vicenza, in small folio, without a date, by Herm. de Colonia, and from this the Venice editions of 1483, 1484, 1499, and 1500, appear to have been copied. The only really good edition is that of Havercamp, Lug. Bat. 4to. 1738, prepared with great industry, and containing a mass of valuable illustrations.

A translation into Anglo-Saxon was executed by Alfred the Great, of which a specimen was published by Elstob at Oxford in 1690, and the whole work accompanied by a version of the Anglo-Saxon text into English appeared at London, 8vo. 1773, under the inspection of Daines Barrington and John Reinhold Foster. There are old translations into German and Italian also; into the former by Hieronymus Bonerus, fol. Colmar, 1539, frequently reprinted; into the latter by Giov. Guerini Da Lancisa, without date or name of place, but apparently belonging to the sixteenth century.

II. *Liber Apologeticus de Arbitrii Libertate*, written in Palestine, A. D. 415. Orosius, having been anathematised by John of Jerusalem as one who maintained that man could not, even by the aid of God, fulfil the divine law, published this tract with the double object of proving the injustice of the charge and of defending his own proceedings by demonstrating the fatal tendency of the tenets inculcated by Pelagius. By some oversight on the part of a transcriber, seventeen chapters of the *De Natura et Gratia*, by Augustine, have been inserted in this piece, a mistake which has led to no small confusion. The Apologeticus was first printed at Louvain, 8vo. 1558, along with the epistle of Jerome against Pelagius, and will be found also in the *Bibliotheca Patrum Max.* Lugdun. 1677, vol. vi.; it is appended to the edition of the Historiae by Havercamp, and is included in Harduin's collection of Councils, vol. i. p. 200.

III. *Commonitorium ad Augustinum*, the earliest of the works of Orosius, composed soon after his first arrival in Africa, for the purpose of explaining the state of religious parties in Spain, especially in reference to the commotions excited by the Priscillianists and Origenists. It is usually attached to the reply, by Augustine, entitled *Contra Priscillianistas et Origenistas Liber ad Orosium*, vol. viii. ed. Bened.

Some *Epistolae ad Augustinum* appear to have been at one time in existence, but are now lost.

The following productions have been commonly ascribed to Orosius.

1. *Dialogus sexaginta quinque Quaestionum Orosii percontantis et Augustini respondentis*, found among the works of Augustine. 2. *Quaestiones de Trinitate et aliis Scripturae Sacrae Locis ad Augustinum*, printed along with *Augustini Responsio*, at Paris, in 1533. 3. *Commentarium in Canticum Canticorum*, attributed by Trithemius to Orosius, but in reality belonging to Honorius Augustodunensis. 4. The *De Ratione Animae*, mentioned by Trithemius, supposed by many to be a spurious treatise, is in reality the *Commonitorium* under a different title. No complete edition of the collected works has yet appeared. (Augustin. *de Ratione Anim. ad Hieron.*; Gennad. *de Viris Illustr.* 39. 46; Trithem. *de Script. Eccles.* 121; Nic. Anton. *Bibl. Hispan. Vet.* iii. 1; G. J. Voss. *de Historicis Lat.* ii. 14; Schönemann, *Bibl. Patr. Lat.* vol. ii. § 10; Bähr, *Geschichte der Römischen Litterat.* § 238; suppl. band. 2te Abtheil. § 141; D. G. Moller, *Dissertatio de Paulo Orosio*, 4to. Altorf. 1689; Voss. *Histor. Pelag.* i. 17; Sigonius, *de Historicis Rom.* 3; Lips. *Comment. in Tacit. Ann.*; Casaubon, *de Rebus Sacris*, &c. i. 12, especially Mörner, *De Orosii Vita ejusque Historiarum Libris septem adversus Paganos*, Berol, 1844.) [W. R.]

ORPHEUS (Ὀρφεύς). The history of the extant productions of Greek literature begins with the Homeric poems. But it is evident that works so perfect in their kind are the end, and not the beginning, of a course of poetical development. This assumption is confirmed by innumerable traditions, which record the names of poets before the time of Homer, who employed their music for the civilisation of men and for the worship of different divinities. In accordance with the spirit of Greek mythology, the gods themselves stand at the head of this succession of poets, namely, Hermes, the inventor of the lyre, and Apollo, who received the invention from his brother, and became the divinity presiding over the whole art of music. With Apollo are associated, still in the spirit of the old mythology, a class of subordinate divinities — the Muses. The earliest human cultivators of the art are represented as the immediate pupils, and even (what, in fact, merely means the same thing) the children of Apollo and the Muses. Their personal existence is as uncertain as that of other mythical personages, and for us they can only be considered as the representatives of certain periods and certain kinds of poetical development. Their names are no doubt all significant, although the etymology of some of them is very uncertain, while that of others, such as Musaeus, is at once evident. The chief of

these names are Olen, Linus, Orpheus, Musaeus, Eumolpus, Pamphus, Thamyris, and Philammon.

Of these names that of Orpheus is the most important, and at the same time the one involving the greatest difficulties. These difficulties arise from the scantiness of the early traditions respecting him, in tracing which we are rather impeded than aided by the many marvels which later writers connected with his story; and also from the very different religious positions which are assigned to him. On this last point it may be remarked in general that the earliest opinions respecting him seem to have invariably connected him with Apollo; while his name was afterwards adopted as the central point of one system of Dionysiac worship.

One of the most essential points in such an inquiry as the present is, to observe the history of the traditions themselves. The name of Orpheus does not occur in the Homeric or Hesiodic poems; but, during the lyric period, it had attained to great celebrity. Ibycus, who flourished about the middle of the sixth century B. C., mentions him as "the renowned Orpheus" (ὀνομακλυτὸν Ὀρφῆν, Ibyc. *Fr.* No. 22, Schneidewin, No. 9, Bergk, *ap.* Priscian. vol. i. p. 283, Krehl). Pindar enumerates him among the Argonauts as the celebrated harp player, father of songs, and as sent forth by Apollo (*Pyth.* iv. 315. s. 176): elsewhere he mentioned him as the son of Oeagrus (Schol. *ad loc.*). The historians Hellanicus and Pherecydes record his name, the former making him the ancestor both of Homer and of Hesiod (*Fr.* Nos. 5, 6, Müller, *ap.* Procl. *Vit. Hes.* p. 141, b., *Vit. Hom. Ined.*); the latter stating that it was not Orpheus, but Philammon, who was the bard of the Argonauts (*Fr.* 63, Müller, *ap. Schol. ad Apollon.* i. 23), and this is also the account which Apollonius Rhodius followed. In the dramatic poets there are several references to Orpheus. Aeschylus alludes to the fable of his leading after him trees charmed by the sound of his lyre (*Ag.* 1612, 1613, Wellauer, 1629, 1630, Dind.); and there is an important statement preserved by Eratosthenes (c. 24), who quotes the *Bassarides* of the same poet, that "Orpheus did not honour Dionysus, but believed the sun to be the greatest of the gods, whom also he called Apollo; and rising up in the night, he ascended before dawn to the mountain called Pangaeum, that he might see the sun first, at which Dionysus being enraged sent upon him the Bassaridae, as the poet Aeschylus says, who tore him in pieces, and scattered his limbs abroad; but the Muses collected them, and buried them at the place called Leibethra:" but the quotation itself shows the impossibility of determining how much of this account is to be considered as given by Aeschylus. Sophocles does not mention Orpheus, but he is repeatedly referred to by Euripides, in whom we find the first allusion to the connection of Orpheus with Dionysus and the infernal regions: he speaks of him as related to the Muses (*Rhes.* 944, 946); mentions the power of his song over rocks, trees, and wild beasts (*Med.* 543, *Iph. in Aul.* 1211, *Bacch.* 561, and a jocular allusion in *Cyc.* 646); refers to his charming the infernal powers (*Alc.* 357); connects him with Bacchanalian orgies (*Hippol.* 953); ascribes to him the origin of sacred mysteries (*Rhes.* 943), and places the scene of his activity among the forests of Olympus. (*Bacch.* 561.) He is mentioned once only, but in an important passage, by Aristophanes (*Ran.* 1032), who enumerates, as the oldest poets, Orpheus, Musaeus, Hesiod, and Homer, and makes Orpheus the teacher of religious initiations and of abstinence from murder:

> Ὀρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν
> κατέδειξε φόνου τ' ἀπέχεσθαι.

Passages exactly parallel to this are found in Plato (*Apol.* p. 41, a., *Protag.* p. 316, d.), who frequently refers to Orpheus, his followers, and his works. He calls him the son of Oeagrus (*Sympos.* p. 179, d.), mentions him as a musician and inventor (*Ion*, p. 533, c., *Leg.* iii. p. 677, d.), refers to the miraculous power of his lyre (*Protag.* p. 315, a.), and gives a singular version of the story of his descent into Hades: the gods, he says, imposed upon the poet, by showing him only a phantasm of his lost wife, because he had not the courage to die, like Alcestis, but contrived to enter Hades alive, and, as a further punishment for his cowardice, he met his death at the hands of women (*Sympos.* p. 179, d.; comp. *Polit.* x. p. 620, a.). This account is quite discordant with the notions of the early Greeks respecting the value of life, and even with the example quoted by Plato himself, as far as Admetus is concerned. Plato seems to have misunderstood the reason why Orpheus's "contriving to enter Hades alive," called down the anger of the gods, namely, as a presumptuous transgression of the limits assigned to the condition of mortal men: this point will have to be considered again. As the followers of Orpheus, Plato mentions both poets and religionists (*Prot.* p. 316, d., *Ion*, p. 536, b., *Cratyl.* p. 400, c.), and in the passage last quoted, he tells us that the followers of Orpheus held the doctrine, that the soul is imprisoned in the body as a punishment for some previous sins. He makes several quotations from the writings ascribed to Orpheus, of which one, if not more, is from the *Theogony* (*Cratyl.* p. 402, b., *Phileb.* p. 66, c., *Leg.* ii. p. 669, d.), and in one passage he speaks of collections of books, which went under the names of Orpheus and Musaeus, and contained rules for religious ceremonies. (*Polit.* ii. p. 364, e.)

The writings mentioned in the last passage were evidently regarded by Plato as spurious, but, from the other passages quoted, he seems to have believed at least in the existence of Orpheus and in the genuineness of his *Theogony*. Not so, however, Aristotle, who held that no such person as Orpheus ever existed, and that the works ascribed to him were forged by Cercops and Onomacritus. [ONOMACRITUS.]

Proceeding to the mythographers, and the later poets, from Apollodorus downwards, we find the legends of Orpheus amplified by details, the whole of which it is impossible here to enumerate; we give an outline of the most important of them.

Orpheus, the son of Oeagrus and Calliope, lived in Thrace at the period of the Argonauts, whom he accompanied in their expedition. Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music not only the wild beasts, but the trees and rocks upon Olympus, so that they moved from their places to follow the sound of his golden harp. The power of his music caused the Argonauts to seek his aid, which contributed materially to the success of their expedition: at the sound of his lyre the Argo glided down into the sea; the Argonauts

tore themselves away from the pleasures of Lemnos; the Symplegadae, or moving rocks, which threatened to crush the ship between them, were fixed in their places; and the Colchian dragon, which guarded the golden fleece, was lulled to sleep: other legends of the same kind may be read in the *Argonautica*, which bears the name of Orpheus. After his return from the Argonautic expedition he took up his abode in a cave in Thrace, and employed himself in the civilisation of its wild inhabitants. There is also a legend of his having visited Egypt. The legends respecting the loss and recovery of his wife, and his own death, are very various. His wife was a nymph named Agriope or Eurydice. In the older accounts the cause of her death is not referred to, but the legend followed in the well-known passages of Virgil and Ovid, which ascribes the death of Eurydice to the bite of a serpent, is no doubt of high antiquity, but the introduction of Aristaeus into the legend cannot be traced to any writer older than Virgil himself. (Diod. iv. 25; Conon, 45; Paus. ix. 30. § 4; Hygin. *Fab.* 164.) He followed his lost wife into the abodes of Hades, where the charms of his lyre suspended the torments of the damned, and won back his wife from the most inexorable of all deities; but his prayer was only granted upon this condition, that he should not look back upon his restored wife, till they had arrived in the upper world: at the very moment when they were about to pass the fatal bounds, the anxiety of love overcame the poet; he looked round to see that Eurydice was following him; and he beheld her caught back into the infernal regions. The form of the myth, as told by Plato, has been given above. The later poets, forgetting the religious meaning of the legend, connected his death with the second loss of Eurydice, his grief for whom led him to treat with contempt the Thracian women, who in revenge tore him to pieces under the excitement of their Bacchanalian orgies. Other causes are assigned for the fury of the Thracian Maenads; but the most ancient form of the legend seems to be that already mentioned as quoted by Eratosthenes from Aeschylus. The variation, by which Aphrodite is made the instigator of his death, from motives of jealousy, is of course merely a fancy of some late poet (Conon, 45). Another form of the legend, which deserves much more attention, is that which was embodied in an inscription upon what was said to be the tomb, in which the bones of Orpheus were buried, at Dium near Pydna, in Macedonia, which ascribed his death to the thunderbolts of Zeus: —

Θρήϊκα χρυσολύρην τῇδ' Ὀρφέα Μοῦσαι ἔθαψαν,
Ὃν κτάνεν ὑψιμέδων Ζεὺς ψολόεντι βέλει.

(Diog. Laërt. *Prooem.* 5; Paus. ix. 30. § 5; *Anth. Graec. Epig. Inc.* No. 483; Brunck, *Anal.* vol. iii. p. 253.)

After his death, according to the more common form of the legend, the Muses collected the fragments of his body, and buried them at Leibethra at the foot of Olympus, where the nightingale sang sweetly over his grave. The subsequent transference of his bones to Dium is evidently a local legend. (Paus. *l. c.*) His head was thrown upon the Hebrus, down which it rolled to the sea, and was borne across to Lesbos, where the grave in which it was interred was shown at Antissa. His lyre was also said to have been carried to Lesbos; and both traditions are simply poetical expressions of the historical fact that Lesbos was the first great seat of the music of the lyre: indeed Antissa itself was the birth-place of Terpander, the earliest historical musician. (Phanocles, ap. Stob. *Tit.* lxii. p. 399). The astronomers taught that the lyre of Orpheus was placed by Zeus among the stars, at the intercession of Apollo and the Muses (Eratosth. 24; Hygin. *Astr.* ii. 7; Manil. *Astron.* i. 324).

In these legends there are some points which require but little explanation. The invention of music, in connection with the services of Apollo and the Muses, its first great application to the worship of the gods, which Orpheus is therefore said to have introduced, its power over the passions, and the importance which the Greeks attached to the knowledge of it, as intimately allied with the very existence of all social order, — are probably the chief elementary ideas of the whole legend. But then comes in one of the dark features of the Greek religion, in which the gods envy the advancement of man in knowledge and civilisation, and severely punish any one who transgresses the bounds assigned to humanity, as may be seen in the legend of Prometheus, and in the sudden death, or blindness, or other calamities of the early poets and musicians. In a later age, the conflict was no longer viewed as between the gods and man, but between the worshippers of different divinities; and especially between Apollo, the symbol of pure intellect, and Dionysus, the deity of the senses: hence Orpheus, the servant of Apollo, falls a victim to the jealousy of Dionysus, and the fury of his worshippers. There are, however, other points in the legend which are of the utmost difficulty, and which would require far more discussion than can be entered upon here. For these matters the reader is referred to Lobeck's *Aglaophamus*, Müller's *Prolegomena zu einer wissenschaftlichen Mythologie*, and Klausen's article in Ersch and Gruber's *Encyclopädie*. Concerning the localities of the legend, see Müller's *Literature of Ancient Greece*, p. 26, and Klausen. The works of art representing Orpheus are enumerated by Klausen.

Orphic Societies and Mysteries. — All that part of the mythology of Orpheus which connects him with Dionysus must be considered as a later invention, quite irreconcilable with the original legends, in which he is the servant of Apollo and the Muses: the discrepancy extends even to the instrument of his music, which was always the lyre, and never the flute. It is almost hopeless to explain the transition. It is enough to remark here that, about the time of the first development of Greek philosophy, societies were formed, which assumed the name of Orpheus, and which celebrated peculiar mysteries, quite different from those of Eleusis. They are thus described by Müller (*Hist. Lit. Anc. Gr.* p. 231.): —

"On the other hand there was a society of persons, who performed the rites of a mystical worship, but were not exclusively attached to a particular temple and festival, and who did not confine their notions to the initiated, but published them to others, and committed them to literary works. These were the *followers of Orpheus* (*οἱ Ὀρφικοί*); that is to say, associations of persons, who, under the [pretended] guidance of the

ancient mystical poet Orpheus, dedicated themselves to the worship of Bacchus, in which they hoped to find satisfaction for an ardent longing after the soothing and elevating influences of religion. The Dionysus, to whose worship the Orphic and Bacchic rites were annexed (τὰ Ὀρφικὰ καλεόμενα καὶ Βακχικά, Herod. ii. 81), was the Chthonian deity, Dionysus Zagreus, closely connected with Demeter and Cora, who was the personified expression, not only of the most rapturous pleasure, but also of a deep sorrow for the miseries of human life. The Orphic legends and poems related in great part to this Dionysus, who was combined, as an infernal deity, with Hades (a doctrine given by the philosopher Heracleitus as the opinion of a particular sect, ap. Clem. Alex. *Protrep.* p. 30, Potter); and upon whom the Orphic theologers founded their hopes of the purification and ultimate immortality of the soul. But their mode of celebrating this worship was very different from the popular rites of Bacchus. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. (See Lobeck, *Aglaoph.* p. 244.) The followers of Orpheus, when they had tasted the mystic sacrificial feast of raw flesh torn from the ox of Dionysus (ὠμοφαγία), partook of no other animal food. They wore white linen garments, like Oriental and Egyptian priests, from whom, as Herodotus remarks (*l. c.*), much may have been borrowed in the ritual of the Orphic worship."

Herodotus not only speaks of these rites as being Egyptian, but also Pythagorean in their character. The explanation of this is that the Pythagorean societies, after their expulsion from Magna Graecia, united themselves with the Orphic societies of the mother country, and of course greatly influenced their character. But before this time the Orphic system had been reduced to a definite form by PHERECYDES and ONOMACRITUS, who stand at the head of a series of writers, in whose works the Orphic theology was embodied; such as Cercops, Brontinus, Orpheus of Camarina, Orpheus of Croton, Arignote, Persinus of Miletus, Timocles of Syracuse, and Zopyrus of Heracleia or Tarentum (Müller, p. 235). Besides these associations there were also an obscure set of mystagogues derived from them, called Orpheotelests (Ὀρφεοτελεσταί), "who used to come before the doors of the rich, and promise to release them from their own sins and those of their forefathers, by sacrifices and expiatory songs; and they produced at this ceremony a heap of books of Orpheus and Musaeus, upon which they founded their promises" (Plat. *Ion*, p. 536, b.; Müller, p. 235). The nature of the Orphic theology, and the points of difference between it and that of Homer and Hesiod, are fully discussed by Müller (*Hist. Lit. Anc. Gr.* pp. 235—238) and Mr. Grote (vol. i. pp. 22, &c.); but most fully by Lobeck, in his *Aglaophamus*.

Orphic Literature.—We have seen that many poems ascribed to Orpheus were current as early as the time of the Peisistratids [ONOMACRITUS], and that they are often quoted by Plato. The allusions to them in later writers are very frequent; for example, Pausanias speaks of hymns of his, which he believed to be still preserved by the Lycomidae (an Athenian family who seem to have been the chief priests of the Orphic worship, as the Eumolpidae were of the Eleusinian), and which, he says, were only inferior in beauty to the poems of Homer, and held even in higher honour, on account of their divine subjects. He also speaks of them as very few in number, and as distinguished by great brevity of style (ix. 30. §§ 5, 6. s. 12).

Considering the slight acquaintance which the ancients evidently possessed with these works, it is somewhat surprising that certain extant poems, which bear the name of Orpheus, should have been generally regarded by scholars, until a very recent period, as genuine, that is, as works more ancient than the Homeric poems, if not the productions of Orpheus himself. It is not worth while to repeat here the history of the controversy, which will be found in Bernhardy and the other historians of Greek literature. The result is that it is now fully established that the bulk of these poems are the forgeries of Christian grammarians and philosophers of the Alexandrian school; but that among the fragments, which form a part of the collection, are some genuine remains of that Orphic poetry which was known to Plato, and which must be assigned to the period of Onomacritus, or perhaps a little earlier. The Orphic literature which, in this sense, we may call genuine, seems to have included *Hymns*, a *Theogony*, an ancient poem called *Minyas* or the *Descent into Hades*, *Oracles* and *Songs for Initiations* (Τελεταί), a collection of *Sacred Legends* (Ἱεροὶ λόγοι), ascribed to Cercops, and perhaps some other works. The apocryphal productions which have come down to us under the name of *Orphica*, are the following:

1. Ἀργοναυτικά, an epic poem in 1384 hexameters, giving an account of the expedition of the Argonauts, which is full of indications of its late date.

2. Ὕμνοι, eighty-seven or eighty-eight hymns in hexameters, evidently the productions of the Neo-Platonic school.

3. Λιθικά, the best of the three apocryphal Orphic poems, which treats of properties of stones, both precious and common, and their uses in divination.

4. Fragments, chiefly of the *Theogony*. It is in this class that we find the genuine remains, above referred to, of the literature of the early Orphic theology, but intermingled with others of a much later date. (Eschenbach, *Epigenes, de Poesi Orphica Commentarius*, Norimb. 1702—1704; Tiedemann, *Griechenlands erste Philosophen*, Leipz. 1780; G. H. Bode, *de Orpheo Poetarum Graecorum antiquissimo*, Gott. 1824; Lobeck, *Aglaophamus*; Bode, *Gesch. d. Hell. Dichtkunst*, vols. i. ii.; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vols. i. ii.; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 266, &c.; Fabric. *Bibl. Graec.* vol. i. pp. 140, &c.; for a further list of writers on Orpheus, see Hoffmann, *Lexicon Bibliographicum Scriptorum Graecorum.*)

The chief editions of Orpheus, after the early ones of 1517, 1519, 1540, 1543, 1566, and 1606, are those of Eschenbach, Traj. ad Rhen. 1689, 12mo.; Gesner and Hamberger, Lips. 1764, 8vo. and Hermann, Lips. 1805, 8vo., by far the best.

There are also small editions, chiefly for the use of schools, by Schaefer, Lips. 1818, 12mo., and in the Tauchnitz Classics, 1824, 16mo. [P. S.]

ORPHI'DIUS BENIGNUS, a legate of the emperor Otho, fell in the battle of Bedriacum against the troops of Vitellius, A. D. 69. (Tac. *Hist.* ii. 43, 45.)

ORPHITUS. [ORFITUS.]

ORSA'BARIS (Ὀρσάβαρις), a daughter of

Mithridates the Great, who was taken prisoner by Pompey, and served to adorn his triumph, B. C. 61 (Appian, *Mithr.* 117). The name Orsobaris occurs also on a coin of the city of Prusias, in Bithynia, which bears the inscription ΒΑΣΙΛΙΣΣΗΣ ΜΟΥΣΗΣ ΟΡΣΟΒΑΡΙΟΣ; and this is conjectured by Visconti (*Iconogr. Grecque*, tom. ii. p. 195) to refer to the same person as the one mentioned in Appian, whom he supposes to have been married to Socrates, the usurper set up by Mithridates as king of Bithynia. [E. H. B.]

ORSI'LOCHUS (Ὀρσίλοχος). 1. A son of the river god Alpheius and Telegone, and the father of Diocles, at Pherae, in Messenia. (Hom. *Il.* v. 545, *Od.* iii. 489, xv. 187, xxi. 15; Paus. iv. 30. § 2.)

2. A grandson of No. 1, and brother of Crethon, together with whom he was slain by Aeneias, at Troy. (Hom. *Il.* v. 542, &c.; Paus. iv. i. § 3.)

3. A son of Idomeneus. (Hom. *Od.* xiii. 259—271.) [L. S.]

O'RTALUS, or more properly HO'RTALUS, a cognomen of the Hortensii. [HORTENSIUS.]

ORTHA'GORAS (Ὀρθαγόρας). 1. Of Thebes, mentioned by Socrates in the *Protagoras* of Plato (p. 318, c.), as one of the most celebrated flute-players of his day, and by Athenaeus as one of the instructors of Epaminondas in flute-playing. (Ath. iv. p. 184, e.)

2. A geographer, whose age is unknown, but whose work on India (Ἰνδοὶ λόγοι) is quoted both by Aelian (*N. A.* xvi. 35; xvii. 6) and by Strabo (xvi. p. 766). His statements in that work, respecting the Red Sea, are quoted by Philostratus (*Vit. Apollon.* iii. 53; Phot. *Biblioth.* cod. ccxli. p. 327, b. 10, Bekker). [P. S.]

O'RTHIA (Ὀρθία, Ὀρθίς, or Ὀρθωσία), a surname of the Artemis who is also called Iphigeneia or Lygodesma, and must be regarded as the goddess of the moon. Her worship was probably brought to Sparta from Lemnos. It was at the altar of Artemis Orthia that Spartan boys had to undergo the diamastigosis (Schol. *ad Pind. Ol.* iii. 54; Herod. iv. 87; Xenoph. *de Rep. Lac.* ii. 10). She also had temples at Brauron, in the Cerameicus at Athens, in Elis, and on the coast of Byzantium. The ancients derived her surname from mount Orthosium or Orthium in Arcadia. [L. S.]

ORTHRUS (Ὄρθρος), the dog of Geryones, who was begotten by Typhon and Echidna. (Hes. *Theog.* 293; Apollod. ii. 5. § 10.) [L. S.]

ORTIAGON (Ὀρτιάγων), one of the three princes of Galatia, when that country was invaded by the Romans under Cn. Manlius Vulso, in B. C. 189. He was defeated on Mount Olympus by the invaders, and compelled to fly home for refuge. Polybius tells us that he cherished the design of uniting all Galatia under his rule, and that he was well qualified to succeed in the attempt, being liberal, magnanimous, possessed of sagacity and winning manners; and above all, brave and skilful in war. (Polyb. xxii. 21; Liv. xxxviii. 19, &c.) [CHIOMARA] [E. E.]

ORT'YGIA (Ὀρτυγία), a surname of Artemis, derived from the island of Ortygia, the ancient name for Delos, or an island off Syracuse (Ov. *Met.* i. 694). The goddess bore this name in various places, but always with reference to the island in which she was born. (Strab. x. p. 486.) [L. S.]

ORUS. [HORUS; ORION.]

ORUS, the engraver of a beautiful gem, representing a head of Silenus, in the *Museum Worsleyanum*, p. 144. [P. S.]

ORXINES (Ὀρξίνης), a noble and wealthy Persian, who traced his descent from Cyrus. He was present at the battle of Gaugamela, when, together with Orontobates, he commanded the troops which came from the shores of the Persian Gulf. Subsequently, during the absence of Alexander (B. C. 325), on the death of Phrasaortes, the satrap of Persis, Orxines assumed the government, and on the return of Alexander came to meet him with costly presents. Alexander does not appear to have been incensed at this usurpation, in which indeed Orxines seems to have been actuated by loyal intentions towards Alexander. But the sepulchre of Cyrus at Pasargadae had been violated and pillaged, and the enemies of Orxines seem to have laid hold of this for the purpose of securing his ruin. He was charged with that and other acts of sacrilege, as well as with having abused his power. Arrian says nothing of the charge being unfounded, but Curtius represents Orxines (or Orsines, as he calls him) as the victim of calumny and intrigue. However that may have been, he was crucified by order of Alexander. (Arrian, iii. 8. § 8, vi. 29. § 3; Curt. iv. 12. § 8, x. 1. §§ 22, 29, 37.) [C. P. M.]

OSACES. [ARSACES XIV., p. 356, a.]

OSI'RIS (Ὄσιρις), the great Egyptian divinity, and husband of Isis. According to Herodotus they were the only divinities that were worshipped by all the Egyptians (Herod. ii. 42). Osiris is described by Plutarch, in his treatise *on Isis and Osiris*, as a son of Rhea and Helios. His Egyptian name is said to have been Hysiris (Plut. *l. c.* 34), which is interpreted to mean "son of Isis," though some said that it meant "many-eyed;" and according to Heliodorus (*Aeth.* ix. 424), Osiris was the god of the Nile, as Isis was the goddess of the earth. (Comp. Bunsen, *Aegypt. Stelle in der Weltgesch.* vol. i. p. 494, &c.) [L. S.]

O'SIUS. [HOSIUS.]

OSROES. [ARSACES XXV., p. 359, a.]

OSSA (Ὄσσα), the personification of rumour or report, the Latin Fama. As it is often impossible to trace a report to its source, it is said to come from Zeus, and hence Ossa is called the messenger of Zeus (Hom. *Od.* i. 282, ii. 216, xxiv. 412, *Il.* ii. 93). Sophocles (*Oed. Tyr.* 158) calls her a daughter of Hope, and the poets, both Greek and Latin, have indulged in various imaginary descriptions of Ossa or Fama (Hes. *Op. et Dies*, 705, &c.; Virg. *Aen.* iv. 174, &c.; Ov. *Met.* xii. 39, &c.). At Athens she was honoured with an altar. (Paus. i. 17. § 1.) [L. S.]

OSSIPAGA, or OSSIPANGA, also written Ossilago, Ossipagina, was a Roman divinity, who was prayed to, to harden and strengthen the bones of infants. (Arnob. *adv. Gent.* iii. 30, iv. 7.) [L.S.]

OSTO'RIUS SABI'NUS. [SABINUS.]

OSTO'RIUS SCA'PULA. [SCAPULA.]

OTACI'LIA SEVE'RA, MA'RCIA, the wife of the elder M. Julius Philippus, and the mother of the boy who was put to death by the praetorians after the battle of Verona, A. D. 249. She appears to have had a daughter also, since Zosimus speaks of a certain Severianus as the son-in-law of the emperor. No other circumstances are known regarding this princess, except that she was believed by many of the ancients to have been a Christain. The Alexandrian Chronicle makes a positive asser-

tion to this effect, and Eusebius (*H. E.* vi. 36) mentions a letter, said to have been addressed to her by Origen. (Tillemont, *Notes sur l'Empereur Philippe*, in his *Histoire des Empereurs*, vol. iii. p. 499; Eckhel, vol. vii. p. 332; Zosim. i. 19.) [W. R.]



COIN OF OTACILIA.

OTACI'LIA, condemned in a judicium by the celebrated jurist C. Aquillius. (Val. Max. viii. 2. § 2.) In the MSS. of Valerius we have *ab Otacilia Laterensi*, for which we ought perhaps to read *ab Otacilia Laterensis*, that is, Otacilia, the wife of Laterensis.

OTACI'LIA GENS, sometimes written *Octacilia*, is first mentioned at the commencement of the first Punic war, when two brothers of this name obtained the consulship, M'. Otacilius Crassus in B. C. 263, and T. Otacilius Crassus in B. C. 261; but after this time the Otacilii rarely occur. The only cognomens in this gens are CRASSUS and NASO. One or two persons, who were accidentally omitted under Crassus, are given below.

OTACI'LIUS. 1. T. OTACILIUS CRASSUS, one of the Roman generals, actively employed during the greater part of the second Punic war, was probably a son of T. Otacilius Crassus, consul in B. C. 261. [CRASSUS, OTACILIUS, No. 2.] He is generally mentioned by Livy without a cognomen, but we learn from two passages (xxiii. 31, xxvi. 33), that he had the surname of Crassus. He was praetor B. C. 217, in which year he vowed a temple to Mens, and is mentioned next year, B. C. 216, as pro-praetor, when he brought a letter to the senate from Hieron in Sicily, imploring the assistance of the Romans against the Carthaginian fleet. In B. C. 215 Otacilius and Q. Fabius Maximus were created duumviri for dedicating the temples they had vowed; and after consecrating the temple of Mens, Otacilius was sent with the imperium into Sicily to take the command of the fleet. From Lilybaeum he crossed over into Africa, and after laying waste the Carthaginian coast fell in with the Punic fleet, as he was making for Sardinia, and captured a few of their ships. On his return to Rome Otacilius became a candidate for the consulship for the year B. C. 214, and would certainly have been elected but for Q. Fabius Maximus, the daughter of whose sister was the wife of Otacilius. The praerogativa centuria had already given their votes in favour of Otacilius, when Fabius dissuaded the people from nominating him to the consulship on the ground that he had not sufficient military abilities to cope with Hannibal. Fabius Maximus and Claudius Marcellus were accordingly appointed consuls; but as some compensation to Otacilius, he was elected praetor for the second time, B. C. 214, and the command of the same fleet was entrusted to him which he had had in the previous year. His command was prolonged during the next three years; and in B. C. 212 he did good service by plundering the Carthaginian coast round Utica, and capturing several corn-vessels in the harbour of the latter city, by means of which he was able to send a supply of corn to the Roman forces, which had just taken Syracuse. In the election of the consuls for the year B. C. 210 Otacilius was again nominated to the consulship by the praerogativa centuria, and again lost his election, when it seemed certain, by the interference of T. Manlius Torquatus. Otacilius, however, never heard of this new affront; for just after the elections were over, word was brought that Otacilius had died in Sicily, B. C. 211. Otacilius was one of the pontifices. (Liv. xxii. 10, 56, xxiii. 21, 31, 32, 41, xxiv. 7—10, xxv. 31, xxvi. 1, 22, 23.)

2. OTACILIUS CRASSUS, one of Pompey's officers, had the command of the town of Lissus in Illyria, and cruelly butchered 220 of Caesar's soldiers, who had surrendered to him on the promise that they should be uninjured. Shortly after this he abandoned Lissus, and joined the main body of the Pompeian army. (Caes. *B. C.* iii. 28, 29.)

L. OTACI'LIUS PILITUS, a Roman rhetorician, who opened a school at Rome B. C. 81 (Hieronym. *in Euseb. Chron.* Olymp. 174. 4.) The cognomen of Otacilius is uncertain. Suetonius calls him *Pilitus* (in some manuscripts *Pilutus*), Eusebius *Plotus*, and Macrobius (*Saturn.* ii. 2) *Pitholaus*. He had been formerly a slave, and while in that condition acted as door-keeper (*ostiarius*), being chained, as was customary, to his post. But having exhibited talent, and a love of literature, he was manumitted by his master, and became a teacher of rhetoric. Cn. Pompeius Magnus was one of his pupils, and he wrote the history of Pompey, and of his father likewise, in several books, being the first instance, according to Cornelius Nepos, in which a history was written by a freedman. (Suet. *de Ill. Rhet.* 3; Voss. *de Hist. Lat.* i. 9. p. 40.)

OTA'NES (Ὀτάνης). 1. A noble and wealthy Persian, son of Pharnaspes. He was the first who suspected the imposture of Smerdis the Magian, and, when his suspicion was confirmed by the report of his daughter PHAEDIMA (one of the royal wives), he took the chief part in organizing the conspiracy against the pretender and his faction (B. C. 521). After the slaughter of the Magians, Otanes, according to the statement in Herodotus, recommended the establishment of democracy, and, when his fellow-conspirators came to the resolution of retaining monarchy, he abandoned all pretensions to the throne on condition that himself and his descendants should be exempted from the royal authority. At the same time it was decreed that to him and his posterity for ever a Median dress and other gifts of honour should be annually presented. Not long after this, Otanes was placed in command of the Persian force which invaded Samos for the purpose of placing Syloson, brother of Polycrates, in the government; and the act of the madman Charilaüs in murdering a number of the most distinguished Persians provoked him to order an indiscriminate massacre of the Samians. Afterwards, however, in obedience to the warning of a dream, he repeopled the island which he had thus desolated. (Herod. iii. 68—84, 141—149; comp. Strab. xiv. p. 638.)

2. A Persian, son of Sisamnes. His father,

one of the royal judges, was put to death by Cambyses for an unjust sentence, and his skin was stripped off and stretched on the judicial seat which he had occupied. To this same seat, thus covered, Otanes was advanced as his successor, and was compelled to exercise his functions with a constant memento beneath him of his father's fate. About B. C. 506, being appointed to succeed Megabyzus in the command of the forces on the sea-coast, he took Byzantium, Chalcedon, Antandrus, and Lamponium, as well as the islands of Lemnos and Imbros. (Herod. v. 25—27; Larch. and Schweigh. *ad loc.*) He was probably the same Otanes who is mentioned as a son-in-law of Dareius Hystaspis, and as one of the generals employed against the revolted Ionians in B. C. 499. He joined in defeating the rebels near Ephesus, and, in conjunction with Artaphernes, satrap of Sardis, he took Clazomenae, belonging to the Ionians, and the Aeolian town of Cume. He is not again mentioned by name in Herodotus, but he appears to have taken part in the subsequent operations of the war till the final reduction of Ionia. (Herod. v. 102, 116, 123, vi. 6, &c.) It seems doubtful whether we should identify either of the two above persons with the father of Patiramphes, the charioteer of Xerxes (Herod. vii. 40), or again with the father of Amastris [No. 1]. (Herod. vii. 61.) [E. E.]

OTHO, JU'NIUS. 1. A rhetorician frequently mentioned by the elder Seneca. He was the author of a work on that branch of rhetoric entitled *colores* (respecting the meaning of which see Quintil. iv. 2. § 88). Through the influence of Sejanus, Otho was made a senator, and by due subservience to the ruling powers, he obtained the praetorship in A. D. 22, in which year he is mentioned as one of the accusers of C. Silanus, proconsul of Asia. (Senec. *Contros.* i. 3, *Declam.* ii. 1, &c.; Tac. *Ann.* iii. 66.)

2. Tribune of the plebs, A. D. 37, the last year of the reign of Tiberius. He was banished for putting his intercessio upon the question of the reward that was to be given to the accuser of Acutia. (Tac. *Ann.* vi. 47.)

OTHO, L. RO'SCIUS, tribune of the plebs B. C. 67, was a warm supporter of the aristocratical party. When Gabinius proposed in this year to bestow upon Pompey the command of the war against the pirates, Otho and his colleague L. Trebellius were the only two of the tribunes that offered any decided opposition. It is related that, when Otho, afraid of speaking, after the way in which Trebellius had been dealt with [TREBELLIUS], held up two of his fingers to show that a colleague ought to be given to Pompey, the people set up such a shout that a crow that was flying over the forum was stunned, and fell down among them (Dion Cass. xxxvi. 7, 13; Plut. *Pomp.* 25). In the same year Otho proposed and carried the law which gave to the equites and to those persons who possessed the equestrian census, a special place at the public spectacles, in fourteen rows or seats (*in quattuordecim gradibus sive ordinibus*), next to the place of the senators, which was in the orchestra (Vell. Pat. ii. 32; Liv. *Epit.* 99; Dion Cass. xxxvi. 25; Cic. *pro Mur.* 19; Tac. *Ann.* xv. 32; Hor. *Epod.* iv. 15, *Ep.* i. 1. 62; Juv. iii. 159, xiv. 324). For those equites who had lost their rank by not possessing the proper equestrian census, there was a special place assigned (*inter decoctores*, Cic. *Phil.* ii. 18). This law soon became very unpopular; the people, who were excluded from the seats which they had formerly occupied in common with the equites, thought themselves insulted; and in Cicero's consulship (B. C. 63) there was such a riot occasioned by the obnoxious measure, that it required all his eloquence to allay the agitation. (Cic. *ad Att.* ii. 1).

This L. Roscius Otho must not be confounded, as he has frequently been, with the L. Roscius who was praetor in B. C. 49. The latter had the cognomen of Fabatus [FABATUS]. The Otho spoken of by Cicero in B. C. 45, may be the same as the tribune. (Cic. *ad Att.* xiii. 29, comp. xii. 37. § 2, 38. § 4, 42. § 1.)

OTHO, SA'LVIUS. 1. M. SALVIUS OTHO, the grandfather of the emperor Otho, was descended from an ancient and noble family of the town of Ferentinum, in Etruria. His father was a Roman eques, his mother was of low origin, perhaps even a freedwoman. Through the influence of Livia Augusta, in whose house he had been brought up, Otho was made a Roman senator, and eventually obtained the praetorship, but was not advanced to any higher honour. (Suet. *Otho*, 1; Tac. *Hist.* ii. 50.)

2. L. SALVIUS OTHO, the son of the preceding, and the father of the emperor Otho, was connected on his mother's side with many of the most distinguished Roman families, and stood so high in the favour of Tiberius and resembled this emperor so strongly in person, that it was supposed by most that he was his son. He discharged the various public offices at Rome, was consul suffectus in A. D. 33 (Suet. *Galb.* 6), obtained the proconsulate of Africa, and administered the affairs of this province, as well as of other extraordinary commands which he held, with great diligence and energy. In A. D. 42 he was sent into Illyricum, where the Roman army had lately rebelled against Claudius. On his arrival he put to death several of the soldiers, who had killed their own officers under the pretext that they had excited them to rebellion, and who had even been rewarded by Claudius for this very act. Such a proceeding, though it might have been necessary to restore the discipline of the troops, gave great umbrage at the imperial court; but Otho soon afterwards regained the favour of Claudius by detecting a conspiracy which had been formed against his life by a Roman eques. The senate conferred upon him the extraordinary honour of erecting his statue on the Palatine, and Claudius enrolled him among the patricians, adding that he did not wish better children than Otho. By his wife Albia Terentina he had two sons and one daughter. The elder of his sons, Lucius, bore, says Suetonius, the surname of Titianus, but we may conclude from Tacitus (*Ann.* xii. 52) and Frontinus (*Aquaed.* 13), that he had the cognomen of Otho as well [see below, No. 3]. His younger son, Marcus, was the emperor Otho. His daughter was betrothed, when quite young, to Drusus, the son of Germanicus. (Suet. *Otho*, 1; Tac. *Hist.* ii. 50.)

3. L. SALVIUS OTHO TITIANUS, was the son of No. 2, and the elder brother of the emperor Otho. He was consul A. D. 52, with Faustus Cornelius Sulla (Tac. *Ann.* xii. 52; Frontin. *Aquaed.* 13).

In A. D. 63 Titianus was proconsul in Asia, and had Agricola for his quaestor. It is related to the honour of the latter that he was not corrupted by the example of his superior officer, who indulged

in every kind of rapacity (Tac. *Agric.* 6). On the death of Galba in January A. D. 69, Titianus was a second time made consul, with his brother Otho, the emperor. When the latter set out from Rome against the generals of Vitellius, he left Titianus in charge of the city, but he soon afterwards sent for him and gave him the chief command in the war. It was partly through his eagerness to engage with the Vitellian troops, that his brother lost the empire; and on the downfall of the latter Titianus was so little dreaded, that he was pardoned by Vitellius—*pietate et ignavia excusatus*, says Tacitus. (Tac. *Hist.* i. 75, 77. ii. 23, 33, 39, 60.)

OTHO, M. SA'LVIUS, Roman emperor A. D. 69, was descended from an ancient Etruscan family. His father L. Otho, who was consul in A. D. 33, had two sons, Marcus and L. Salvius Titianus. [See above, No. 2.] Marcus Otho was born in the early part of A. D. 32. He was of moderate stature, ill-made in the legs, and had an effeminate appearance. He was one of the companions of Nero in his debaucheries, till he was sent as governor to Lusitania, which he administered with credit during the last ten years of Nero's life [NERO, p. 1163, a.]. Otho attached himself to Galba when he revolted against Nero, in the hope of being adopted by him and succeeding to the empire. But Galba, who knew Otho's character, and wished to have a worthy successor, adopted L. Piso, on the tenth of January, A. D. 69, and designated him as the future emperor. (Tacit. *Hist.* i. 15.)

Otho thus saw his hopes disappointed. His private affairs also were in a ruinous condition, and he resolved to seize the power which an astrologer had foretold him that he would one day possess. He enlisted in his design a few soldiers, and on the fifteenth of January he was proclaimed emperor by a mere handful of men, who, with their swords drawn, carried him in a litter to the camp, where he was saluted emperor. Otho was ready to promise any thing and to stoop to any thing to extricate himself from his dangerous position, and to receive the prize at which he aimed (Tacit. *Hist.* i. 36). A little vigour and decision on the part of Galba might have checked the rising. The matter was at last decided by Otho and the soldiers making their way into the forum, upon which the standard-bearer of the cohort that accompanied Galba snatched from it the emperor's effigy, and threw it on the ground. This was the signal for deserting Galba, who received his death-blow from a common soldier.

The soldiers showed they were the masters of the emperor by choosing as praefecti praetorio, Plotius Firmus and Licinius Proculus; Flavius Sabinus, the brother of Vespasian, was made praefectus urbi. On the evening of the day in which Galba was murdered the senate took the oath of fidelity to Otho, who afterwards offered a sacrifice in the Capitol, with no favourable omens. The new emperor showed his moderation or his prudence by protecting against the fury of the soldiers, Marius Celsus, who had maintained his fidelity to Galba, and who showed the same devotion afterwards to the cause of Otho. The punishment of Tigellinus, the guilty encourager of Nero's crimes, and the first to desert him, was demanded by the people, and granted. This abominable wretch received the news of his death being required while he was enjoying the waters of Sinuessae, and he cut his throat with a razor. The indulgence of Otho towards those who were his personal enemies, and the change in his habits shown by devoting himself to the administration of affairs, gave people hopes that the emperor would turn out better than was expected. Still these appearances were by many considered deceptive, and there was little confidence in a man who owed his elevation to the murder of Galba, and the violence of the soldiers, whom he was compelled to keep in good humour. Otho was acknowledged emperor by Luceius Albinus, governor of Mauritania (Tacit. *Hist.* ii. 58), and by Carthage and the rest of Africa. The legions in Dalmatia, Pannonia, and Maesia took the oath of fidelity to the emperor. He was also recognised by Egypt, by Mucianus in Syria, and by Vespasian in Palestine; by Gallia Narbonensis, Aquitania, and by Spain. But he had a formidable opposition in the legions stationed in Germany on the Rhine, whither Vitellius had been sent to take the command by Galba, in the month of December, A. D. 68. Vitellius was a glutton, a drunkard, and a man of no capacity, but by his affable manners and his liberality he gained the good will of the soldiers who were dissatisfied with Galba. Vitellius had the command of four legions on the Lower Rhine, and two other legions on the upper course of the river were under Hordeonius Flaccus. Some of the Gallic towns also were ill disposed to Galba.

Neither Flaccus nor Vitellius had energy enough to commence a movement: it was begun by Fabius Valens, who commanded a legion in Lower Germany, and stimulated Vitellius to aim at the supreme power. Alienus Caecina, who also commanded a legion in Upper Germany, and was an officer of ability, hated Galba; and thus, before the murder of the aged emperor, every thing was ripe for a revolt in Germany.

Vitellius, who was in the town of Cologne (colonia Agrippinensis), was greeted with the title of imperator, on the third of January, A. D. 69. He accepted the title of Germanicus, but he would not assume that of Caesar. There was a striking contrast between the ardour of the soldiers, who wished to march for Italy in the midst of the winter, and the sluggishness of their newly-elected emperor, who even by midday was drunk and stupified with his gluttonous excesses. But every thing favoured Vitellius. Valerius Asiaticus, governor of Belgica, declared for him, and Junius Blaesus, governor of Gallia Lugdunensis. The troops in Rhaetia and Britain were also on his side. Valens and Caecina were sent forward, each at the head of a large army. The lazy emperor followed at his leisure. Valens had advanced as far as Toul (civitas Leucorum, Tacit. *Hist.* i. 64; D'Anville, *Notice de la Gaule*, "Tullum"), when he heard of Galba's death, the news of which determined Gallia Narbonensis and Aquitania to declare for Vitellius, though they had taken the oath to Otho. Cluvius Rufus, the governor of Spain, did the same.

Valens advanced by the route of Autun, Lyon, Vienne, and Lucus (Luc), to the foot of the Alps, plundering, and robbing all the way. The march of Caecina was still more disastrous to the country through which he made his way. He readily picked a quarrel with the Helvetii, many of whom were slaughtered, and others were sold as slaves. Aventicum (Avenche), their capital, surrendered, and its fate was left to the mercy of Vitellius, who yielded to the eloquent entreaty of Claudius Cossus, one of the legati who were sent to mollify the

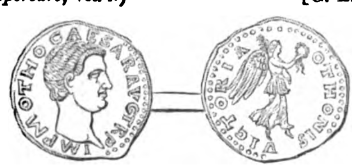
emperor. Caecina, while he was still on the north side of the Alps, received intelligence that a body of cavalry on the Po had taken the oath to Vitellius, under whom they had formerly served in Africa. Mediolanum (Milan), Vercellae, and other towns in North Italy, followed this example. Caecina having sent some Gallic, Lusitanian, British, and German troops over the mountains to support his new friends, led his soldiers across the Pennine Alps, through the snow with which they were still covered.

The revolt of Vitellius had not reached Rome at the time of Galba's death. As soon as it was known, Otho wrote to Vitellius, and offered to give him all that he could desire, and even to share the empire with him. Vitellius replied by offers on his part, but they could come to no terms, and both sides made preparation for war. A disturbance was caused at Rome by the praetorian soldiers, who suspected that there was some design against Otho. They broke into the palace, threatening to kill the senators, many of whom were supping with Otho, and with difficulty made their escape. The soldiers penetrated even to the emperor's apartment, in order to be assured that he was alive. The tumult was at last allayed, but the approach of a civil war, from the evils of which the state had so long been secure, caused general uneasiness.

Otho left Rome for North Italy about the fourteenth of March. His brother Titianus remained at Rome to look after the city, with Flavius Sabinus, Vespasian's brother, who was praefectus urbi. Otho had under him three commanders of ability, Suetonius Paulinus, Marius Celsus, and Annius Gallus. He marched on foot at the head of his troops, in a plain military equipment (Tacit. *Hist.* ii. 11). Otho's fleet was master of the sea on the north-west coast of Italy, and the soldiers treated the country as if it was a hostile territory. They defeated the Ligurian mountaineers and plundered Albium Intemelium (Vintimiglia). Annius Gallus and Vestricius Spurinna were commissioned by Otho to defend the Po. Spurinna, who was in Placentia, was attacked by Caecina, but succeeded in repelling him and destroying a large part of his force. Caecina retired, but the magnificent amphitheatre which was outside the walls was burnt during the contest. Caecina retreated towards Cremona, and bodies of his troops sustained fresh defeats. Martius Macer, at the head of Otho's gladiators, surprised some auxiliaries of Caecina, who took refuge in Cremona, but Macer from caution prevented his men from following them into the town. His conduct brought suspicion on Suetonius and the other generals of Otho, and Titianus, his brother, was sent for to take the conduct of the war. Caecina made another attempt to retrieve his losses, but he was beaten by Marius Celsus and Suetonius, who, however, would not allow the men to follow up their advantage; and that which probably was prudence, became the foundation of a charge of treason against him from his troops.

Valens, who was at Ticinum (Pavia), now joined his forces to those of Caecina, and the two generals, who had been jealous of one another, now thought only of combining to defeat the enemy. Otho's generals advised him to avoid a decisive battle, but his own opinion, and that of his brother and of Proculus, praefectus praetorio, was in favour of bringing the war at once to a close; and this determination ruined the cause of Otho. He was advised to retire to Brixellum (Brescelli), to be out of the way of danger, and he went there with a considerable force. The generals of Vitellius knew the state of affairs in Otho's army, and were ready to take advantage of it. The hostile armies were on the Po. The forces of Otho, under Titianus and Proculus, were marched to the fourth milestone from Bedriacum (Cividale ?), and on their route they suffered for want of water. They had now sixteen miles to march to the confluence of the Adda and the Po, to find the enemy, whom they came up with before they were expected. A fierce battle was fought in which Otho's troops were entirely defeated. It is said that forty thousand men fell in this battle. The troops of Vitellius followed up the pursuit within five miles of Bedriacum, but they did not venture to attack the enemy's camp on that day. On the next day the two armies came to terms, and the soldiers of Otho received the victors into their camp.

Though Otho had still a large force with him, and other troops at Bedriacum and Placentia, he determined to make no further resistance, and to die by his own hand. After settling his affairs with the utmost coolness and deliberation, he stabbed himself. The manner of his death is circumstantially told by Suetonius. His life had been dissolute, and his conduct at the last, though it may appear to have displayed courage, was in effect only despair. He died on the fifteenth of April, A. D. 69, in the thirty-seventh year of his age. His sepulchre was at Brixellum, and Plutarch, who saw it, says that it bore simply his name, and no other inscription. Suetonius, who records every thing, has not forgotten Otho's wig. His hair was thin, and he wore a perruque, which was so skilfully fitted to his head that nobody could tell it from true hair. (Suetonius, *Otho*; Plutarch, *Otho*; Dion Cassius, lxiv.; Tacitus, *Hist.* i. ii.; all the authorities are collected by Tillemont, *Histoire des Empereurs*, vol. i.) [G. L.]



COIN OF THE EMPEROR OTHO.

OTHRY'ADES (Ὀθρυάδης), a Spartan, was one of the three hundred selected to fight with an equal number of Argives for the possession of Thyrea. Othryades was the only Spartan who survived the battle, and he remained on the field, and spoiled the dead bodies of the enemy, while Alcenor and Chromius, the two survivors of the Argive party, hastened home with the news of victory, supposing that all their opponents had been slain. On the second day after this, Othryades having remained at his post the whole time, the main armies of the two states came to ascertain the result, and, as the victory was claimed by both sides, a general battle ensued, in which the Argives were defeated. Othryades slew himself on the field, being ashamed to return to Sparta as the one survivor of her three hundred champions. The above is the account of Herodotus. Pausanias tells us, that in the theatre at Argos there was a sculp-

tured group representing Perilaus, an Argive, son of Alcenor, as slaying Othryades; and the story of his suicide, as given by Herodotus, is also contradicted by the account in Suidas, where we find (adopting the amended reading) that, being wounded, he lay among the dead, unnoticed by Alcenor and Chromius, and that, on their departure from the field, he raised a trophy, traced on it an inscription with his blood, and died (Herod. i. 82; Thuc. v. 41; Suid. *s. v.* 'Οθρυάδης; Luc. *Contempl.* ad fin.; Hemst. *ad loc.*; Pseudo-Simon. *ap. Anth.* i. p. 63, ed. Jacobs; Dioscor. *ibid.* i. p. 247; Nicand. *ibid.* ii. p. 2; Chaerem. *ibid.* ii. p. 56; Thes. *ap. Stob.* vii. p. 92; Ov. *Fast.* ii. 663.) [E. E.]

OTHRYONEUS ('Οθρυονεύς), an ally of king Priam, from Cabesos, who sued for the hand of Cassandra, and promised in return to drive the Greeks from Troy, but was slain by Idomeneus. (Hom. *Il.* xiii. 363, &c. 772.) [L. S.]

OTRE'RA ('Οτρηρά), a daughter or wife of Ares, who is said to have built the temple of Artemis at Ephesus. (Hygin. *Fab.* 225; Schol. *ad Apollon. Rhod.* i. 1033.) [L. S.]

OTREUS ('Οτρεύς), a king of Phrygia, whom Priam assisted against the Amazons. (Hom. *Il.* iii. 186, *Hymn. in Ven.* 111.) [L. S.]

OTUS ('Ωτος), a son of Poseidon and Iphimedeia, was one of the Aloeidae. (Hom. *Il.* v. 385, *Od.* xi. 305; Pind. *Pyth.* iv. 89; Apollod. i. 7. § 4; comp. ALOEIDAE.) [L. S.]

OTYS. [COTYS.]

O'VIA, the wife of C. Lollius, with whom Cicero had some pecuniary transactions in B. C. 45. It appears that Cicero had purchased an estate of her, and owed her some money. (Cic. *ad Att.* xii. 21, 24, 30, xiii. 22.)

P. OVI'DIUS NASO was born at Sulmo, a town about ninety miles from Rome, in the country of the Peligni. He marks the exact date of his birth in his *Tristia* (iv. 10. 5, &c.); from which it appears that the year was that in which the two consuls, Hirtius and Pansa, fell in the campaign of Mutina, and the day, the first of the festival of the *Quinquatria*, on which gladiatorial combats were exhibited. This means that he was born on the 13th *Kal. April*, A. U. C. 711, or the 20th March, B. C. 43. He was descended from an ancient equestrian family (*Trist.* iv. 10. 7), but possessing only moderate wealth. He, as well as his brother Lucius, who was exactly a year older than himself, was destined to be a pleader, and received a careful education to qualify him for that calling. After acquiring the usual rudiments of knowledge, he studied rhetoric under Arellius Fuscus and Porcius Latro, and attained to considerable proficiency in the art of declamation. But the bent of his genius showed itself very early. The hours which should have been spent in the study of jurisprudence were employed in cultivating his poetical talent; and when he sat down to write a speech he produced a poem instead. (*Trist.* iv. 10. 24.) The elder Seneca, too, who had heard him declaim, and who has preserved a portion of one of his rhetorical compositions, tells us that his oratory resembled a *solutum carmen*, and that any thing in the way of argument was irksome to him. (*Controv.* ii. 10.) His father, an economical, painstaking man, denounced his favourite pursuit as leading to inevitable poverty; but, though Ovid listened to this advice, all his attempts to master the ruling passion proved fruitless. The death of his brother, at the early age of twenty, probably served in some degree to mitigate his father's opposition, for the patrimony which would have been scanty for two might amply suffice for one. Ovid's education was completed at Athens, where he made himself thoroughly master of the Greek language. Afterwards he travelled with the poet Macer, in Asia and Sicily; in which latter country he appears to have spent the greater part of a year. It is a disputed point whether he ever actually practised as an advocate after his return to Rome. Bayle asserts the affirmative from *Tristia*, ii. 93. But that verse seems rather to refer to the functions of a judge than of a counsel. The picture Ovid himself draws of his weak constitution and indolent temper prevents us from thinking that he ever followed his profession with ardour and perseverance, if indeed at all; and the latter conclusion seems justified by a passage in the *Amores*, i. 15. 6. The same causes deterred him from entering the senate, though he had put on the *latus clavus* when he assumed the *toga virilis*, as being by birth entitled to aspire to the senatorial dignity. (*Trist.* iv. 10. 29.) He became, however, one of the *Triumviri Capitales*, a sort of magistrates somewhat akin to our sheriffs, whose office it was to decide petty causes between slaves and persons of inferior rank, and to superintend the prisons, and the execution of criminals. Subsequently he was made one of the *Centumviri*, or judges who tried testamentary and even criminal causes. In due time he was promoted to be one of the *Decemviri*, who assembled and presided over the court of the Centumviri; an office which entitled him to a seat in the theatre distinguished above that of the other Equites (*Fasti*, iv. 383).

Such is all the account that can be given of Ovid's business life. As in the case of other writers, however, we are more interested to know the circumstances which fostered and developed his poetical genius, than whether he was a sound lawyer and able judge. Ovid appears to have shown at an early age a marked inclination towards gallantry. It was probably some symptoms of this temperament that induced his parents to provide him with a wife when he was yet a mere boy. The choice, however, was a bad one. She was quite unsuitable to him, and apparently not unimpeachable in character; so that the union was but of short duration. The facility of divorce which then prevailed at Rome rendered the nature of such engagements very different from the solemn one which they possess in modern days. A second wife was soon wedded, and as speedily dismissed, though Ovid himself bears witness to her purity. The secret of this matrimonial fickleness is explained by the fact that Ovid had a mistress. Filial duty dictated his marriages; inclination threw him into the arms of Corinna. This cause may even have been divided with another. Ovid was a poet, and to a poet in those days a mistress was indispensable. What Roman of the Augustan age would have ventured to inscribe an elegy to his wife! The thing was utterly impossible. But elegiac poetry was then all the vogue at Rome, from its comparative novelty. Catullus, who introduced it from the Greek, had left a few rude specimens; but Gallus and Tibullus were the first who brought it to any perfection, and appropriated it more exclusively to the theme of licentious love.

Gallus was followed by Tibullus, and he by Propertius; so that Ovid claimed to be the fourth who succeeded to the elegiac lyre. In this enumeration Catullus is entirely omitted. In Propertius, who was some years older than himself, Ovid not only found a μουσαγέτης, but also a hierophant very capable of initiating him in all the mysteries of Roman dissipation. (Saepe suos solitus recitare Propertius ignes, *Trist.* iv. 10.) Ovid was an apt scholar; but his views were more ambitious than his master's, whom he was destined to surpass in the quality, not only of the Muse, but of the mistress, that he courted. The Cynthia of Propertius seems to have been merely one of that higher class of accomplished courtezans with which Rome then abounded. If we may believe the testimony of Sidonius Apollinaris, in the following lines, Corinna was no less a personage than Julia, the clever and accomplished, but abandoned daughter of Augustus: —

> Et te carmina per libidinosa
> Notum, Naso tener, Tomosque missum:
> Quondam Caesareae nimis puellae
> Ficto nomine subditum Corinnae.
> (*Carm.* xxiii. 18.)

This authority has been rejected on the ground that it ascribes Ovid's banishment to this intrigue, which, for chronological and other reasons, could not have been the case. But, strictly taken, the verses assert no such thing. They merely tell us that he was sent to Tomi "carmina per libidinosa," which was, indeed, the cause set forth in the edict of Augustus; and the connection with Julia is mentioned incidentally as an old affair, but not by any means as having occasioned his banishment. Such hints of antiquity are not to be lightly disregarded; and there are several passages in Ovid's *Amores* which render the testimony of Sidonius highly probable. Thus it appears that his mistress was a married woman, of high rank, but profligate morals; all which particulars will suit Julia. There are, besides, two or three passages which seem more especially to point her out as belonging to the family of the Caesars; and it is remarkable that in the fourteenth elegy of the first book Ovid alludes to the baldness of his mistress, which agrees with an anecdote of Julia preserved by Macrobius. (*Saturn.* ii. 5.) Nor can the practice of the Roman poets of making the metrical quantity of their mistress's feigned name answer precisely to that of the real one be alleged as an insuperable objection. We have already seen that Sidonius Apollinaris did not so consider it. In Ovid's case the great disparity of rank would have made it dangerous to adopt too close an imitation; not to mention that the title of Corinna would convey a compliment to Julia, as comparing her for wit and beauty to the Theban poetess.

Be this as it may, it cannot be doubted that Ovid's mistress was a woman of high rank; and as this circumstance dispensed with those vulgar means of seduction which may be supplied by money, and which the poet's moderate fortune would have prevented him from adopting, even had he been so inclined (*Ars Am.* ii. 165), so it compelled him to study those arts of insinuation which are most agreeable to the fair sex, and to put in practice his own maxim, *ut ameris amabilis esto*. It was thus he acquired that intimate knowledge of the female heart, and of all the shades of the amatory passion, which appears in so many parts of his writings, and which he afterwards embodied in his *Art of Love*, for the benefit of his contemporaries and of posterity. His first attempts in verse seem to have been in the heroic metre, and on the subject of the *Gigantomachia*, but from this he was soon diverted by his passion for Corinna, to which we owe the greater part of the elegies in his *Amores*. How much of these is to be set down to poetic invention? How much is to be taken literally? These are questions which cannot be accurately answered. In his later poems he would have us believe that his life is not to be judged by his writings, and that he did not practise the precepts which he inculcated. (*Trist.* i. 8. 59, ii. 354, &c.) But some of his effusions are addressed to other mistresses besides Corinna; and the warmth, nay the grossness of mere animal passion, which breathes in several of them, prevents us from believing that his life was so pure as it answered his purpose to affirm in his exile; though we may readily concede that he conducted his amours with sufficient discretion to avoid any open and flagrant scandal (Nomine sub nostro fabula nulla fuit, *Trist.* iv. 10. 68). On the other hand, something may doubtless be ascribed to youthful vanity, to the fashion of the age, and above all to his determination to become a poet. His love for his art was boundless. He sought the acquaintance of the most eminent poets of the day, and when they were assembled together he regarded them as so many divinities. Among his more intimate poetical friends, besides Macer and Propertius, were Ponticus and Bassus. Horace was considerably his senior, yet he had frequently heard him recite his lyric compositions. Virgil, who died when Ovid was twenty-four, he had only once seen; nor was the life of Tibullus sufficiently prolonged to allow him to cultivate his friendship. It is remarkable that he does not once mention the name of Maecenas. It is possible, however, that that minister, whose literary patronage was in some degree political, and with a view to the interests of his master, had retired from public affairs before Ovid had acquired any considerable reputation.

How long Ovid's connection with Corinna lasted there are no means of deciding. Some of the elegies in the *Amores* are doubtless his earliest remaining compositions; and he tells us that he began to write when the razor had passed but once or twice over his chin (*Trist.* iv. 10. 58). That work, however, as we now possess it, is a second edition, and evidently extends over a considerable number of years. But some of the elegies may have been mere reminiscences, for we can hardly think that Ovid continued the intrigues after he had married his third wife. His former marriages were matters of duty; this seems to have been one of choice. The lady was one of the Fabian family, and appears to have been every way worthy of the sincere affection which Ovid entertained for her to the day of his death. She had a daughter by a former union, who married Suillius. At what time the poet entered on this third marriage cannot be ascertained; but we can hardly place it later than his thirtieth year, since a daughter, Perilla, was the fruit of it (*Trist.* iii. 7. 3), who was grown up and married at the time of his banishment. Perilla was twice married, and had a child by each husband; one of whom seems to have been Cornelius Fidus. Ovid was a grandfather before he lost his

father at the age of ninety; soon after whose decease his mother also died.

This is all the account that can be given of Ovid's life, from his birth to the age of fifty; and it has been for the most part drawn from his own writings. It is chiefly misfortune that swells the page of human history. The very dearth of events justifies the inference that his days glided away smoothly and happily, with just enough of employment to give a zest to the pursuits of his leisure, and in sufficient affluence to secure to him all the pleasures of life, without exposing him to its storms and dangers. His residence at Rome, where he had a house near the Capitol, was diversified by an occasional trip to his Pelignan farm, and by the recreation which he derived from his garden, situated between the Flaminian and Clodian ways. His devotion to love and to Corinna had not so wholly engrossed him as to prevent his achieving great reputation in the higher walks of poetry. Besides his love *Elegies*, his *Heroical Epistles*, which breathe purer sentiments in language and versification still more refined, and his *Art of Love*, in which he had embodied the experience of twenty years, he had written his *Medea*, the finest tragedy that had appeared in the Latin tongue. The *Metamorphoses* were finished, with the exception of the last corrections; on which account they had been seen only by his private friends. But they were in the state in which we now possess them, and were sufficient of themselves to establish a great poetic fame. He not only enjoyed the friendship of a large circle of distinguished men, but the regard and favour of Augustus and the imperial family. Nothing, in short, seemed wanting, either to his domestic happiness or to his public reputation. But a cloud now rose upon the horizon which was destined to throw a gloom over the evening of his days. Towards the close of the year of Rome, 761 (A. D. 8), Ovid was suddenly commanded by an imperial edict to transport himself to Tomi, or, as he himself calls it, Tomis (*sing. fem.*), a town on the Euxine, near the mouths of the Danube, on the very border of the empire, and where the Roman dominion was but imperfectly assured. Ovid underwent no trial, and the sole reason for his banishment stated in the edict was his having published his poem on the Art of Love. It was not, however, an *exsilium*, but a *relegatio*; that is, he was not utterly cut off from all hope of return, nor did he lose his citizenship.

What was the real cause of his banishment? This is a question that has long exercised the ingenuity of scholars, and various are the solutions that have been proposed. The publication of the *Ars Amatoria* was certainly a mere pretext; and for Augustus, the author of one of the filthiest, but funniest, epigrams in the language, and a systematic adulterer, for reasons of state policy (Suet. *Aug.* 69), not a very becoming one. The *Ars* had been published nearly ten years previously; and moreover, whenever Ovid alludes to that, the ostensible cause, he invariably couples with it another which he mysteriously conceals. According to some writers, the latter was his intrigue with Julia. But this, besides that it does not agree with the poet's expressions, is sufficiently refuted by the fact that Julia had been an exile since B.C. 2. (Dion Cass. lv. 10; Vell. Pat. ii. 100.) The same chronological objection may be urged against those who think that Ovid had accidentally discovered an incestuous commerce between Augustus and his daughter. To obviate these objections on the score of chronology, other authors have transferred both these surmises to the younger Julia, the daughter of the elder one. But with respect to any intrigue with her having been the cause of Ovid's banishment, the expressions alluded to in the former case, and which show that his fault was an involuntary one, are here equally conclusive, and are, too, strengthened by the great disparity of years between the parties, the poet being old enough to be the father of the younger Julia. As regards the other point — the imputed incest of the emperor with his granddaughter — arguments in refutation can be drawn only from probability, for there is nothing in Ovid's poems that can be said directly to contradict it. But in the first place, it is totally unsupported by any historical authority, though the same imputation on Augustus with regard to his daughter might derive some slight colouring from a passage in Suetonius's life of Caligula (c. 23). Again, it is the height of improbability that Ovid, when suing for pardon, would have alluded so frequently to the cause of his offence had it been of a kind so disgracefully to compromise the emperor's character. Nay, Bayle (art. *Ovide*) has pushed this argument so far as to think that the poet's life would not have been safe had he been in possession of so dangerous a secret, and that silence would have been secured by his assassination. The conjecture that Ovid's offence was his having accidentally seen Livia in the bath is hardly worthy of serious notice. On the common principles of human action we cannot reconcile so severe a punishment with so trivial a fault; and the supposition is, besides, refuted by Ovid's telling us that what he had seen was some crime. One of the most elaborate theories on the subject is that of M. Villenave, in a life of Ovid published in 1809, and subsequently in the *Biographie Universelle*. He is of opinion that the poet was the victim of a *coup d'état*, and that his offence was his having been the political partizan of Posthumus Agrippa; which prompted Livia and Tiberius, whose influence over the senile Augustus was then complete, to procure his banishment. This solution is founded on the assumed coincidence of time in the exiles of Agrippa and Ovid. But the fact is that the former was banished, at least a year before the latter, namely some time in A. D. 7 (Dion Cass. lv. 32; Vell. Pat. ii. 112), whereas Ovid did not leave Rome till December A. D. 8. Nor can Ovid's expressions concerning the cause of his disgrace be at all reconciled with Villenave's supposition. The coincidence of his banishment, however, with that of the younger Julia, who, as we learn from Tacitus (*Ann.* iv. 71) died in A. D. 28, after twenty years' exile, is a remarkable fact, and leads very strongly to the inference that his fate was in some way connected with hers. This opinion has been adopted by Tiraboschi in his *Storia della Letteratura Italiana*, and after him by Rosmini, in his *Vita d' Ovidio*, who, however, has not improved upon Tiraboschi, by making Ovid deliberately seduce Julia for one of his exalted friends. There is no evidence to fix on the poet the detestable character of a procurer. He may more probably have become acquainted with Julia's profligacy by accident, and by his subsequent conduct, perhaps, for instance, by con-

sealing it, have given offence to Livia, or Augustus, or both. But we have not space here to pursue a subject which at best can only end in a plausible conjecture; and therefore the reader who is desirous of seeing it discussed at greater length, is referred to the *Classical Museum*, vol. iv. No. 13.

Ovid has described in one of his most pathetic elegies (*Trist.* i. 3), the last night spent in Rome, and the overwhelming sorrow with which he tore himself from his home and family. To add to his affliction, his daughter was absent with her husband in Africa, and he was thus unable to bid her a last farewell. Accompanied by Maximus, whom he had known from a child, and who was almost the only friend who remained faithful to him in his adversity, he departed for the shores of the Adriatic, which he crossed in the month of December. After experiencing some of the storms common at that season, and which had well nigh shipwrecked him, he at length landed safely on the Corinthian isthmus, and having crossed it, embarked in another vessel at Cenchreae, on the Saronic gulf. Hence his navigation through the Hellespont, and northwards up the Euxine to his destined port, seems to have been tedious, but safe. The greater part of a year was consumed in the voyage; but Ovid beguiled the time by the exercise of his poetical talent, several of his pieces having been written on shipboard. To one like Ovid, accustomed from his youth to all the luxury of Rome, and so ardent a lover of politeness and refinement (*Ars Am.* iii. 121), painful indeed must have been the contrast presented by his new abode, which offered him an inhospitable soil, a climate so severe as to freeze even the wine, and the society of a horde of semi-barbarians, to whose language he was a stranger. Life itself was hardly safe. When winter had covered the Danube with ice, the barbarous tribes that dwelt beyond, crossed it on their horses, plundering all around, and insulting the very walls of Tomi. Add to all this the want of convenient lodging, of the decent luxuries of the table, and of good medical advice, and we shall scarcely be surprised at the urgency with which the poet solicits, not so much for his recal as for a change in his place of banishment. He has often been reproached with the abjectness of his supplications, and the fulsome flattery towards Augustus by which he sought to render them successful: nor can these charges be denied, or altogether defended. But it seems very unreasonable to require the bearing of a Cato from the tender poet of love under such truly distressing circumstances. To a Roman, who looked upon the metropolis as the seat of all that was worth living for, banishment, even to an agreeable spot, was an evil of great magnitude. In Ovid's case it was aggravated tenfold by the remoteness and natural wretchedness of the place. If he deified Augustus it was no more than was done by Virgil, Horace, and the other poets of the age, without a tithe of his inducements to offer in excuse. But in truth this was nothing more than a part of the manners of the age, for which neither Ovid nor any other writer is to be held individually responsible. Such deifications were public and national acts, formally recognised by the senate. But in the midst of his misfortunes, Ovid felt a noble confidence in his genius and fame; and it is refreshing to read a passage like the following, where he exults in the impotence of the imperial tyrant to hurt them:—

> En ego, cum patria caream, vobisque, domoque,
> Raptaque sint, adimi quae potuere mihi;
> Ingenio tamen ipse meo comitorque fruorque:
> Caesar in hoc potuit juris habere nihil.
>
> *Trist.* iii. 7. 45.

Nor were his mind and spirit so utterly prostrated as to prevent him from seeking some relief to his misfortunes by the exercise of his poetical talents. Not only did he finish his *Fasti*, in his exile, besides writing the *Ibis*, the *Tristia*, *Ex Ponto*, &c., but he likewise acquired the language of the Getae, in which he composed some poems in honour of Augustus. These he publicly recited, and they were received with tumultuous applause by the Tomitae. With his new fellow-citizens, indeed, he had succeeded in rendering himself highly popular, insomuch that they honoured him with a decree, declaring him exempt from all public burthens. (*Ex Ponto*, iv. 9. 101.) From the same passage (v. 89, &c.) we learn that the secret of his popularity lay in his unaltered bearing; that he maintained the same tranquillity of mind, the same modesty of demeanour, for which he had been known and esteemed by his friends at Rome. Yet, under all this apparent fortitude, he was a prey to anxiety, which, combined with the effects of a rigorous climate, produced in a few years a declining state of health. He was not afflicted with any acute disorder; but indigestion, loss of appetite, and want of sleep, slowly, but surely, undermined a constitution originally not the most robust. (*Ex Ponto*, i. 10, &c.) He died in the sixtieth year of his age and tenth of his exile, A. D. 18, a year also memorable by the death of the historian, Livy. Two or three pretended discoveries of his tomb have been made in modern times, but they are wholly undeserving of attention.

1. Among the earliest of Ovid's works must be placed the *Amorum Libri III.*, which however extends over a considerable number of years. According to the epigram prefixed, the work, as we now possess it, is a second edition, revised and abridged, the former one having consisted of five books. The authenticity of this epigram has been questioned by Jahn, but Ovid himself tells us in another place that he had destroyed many of the elegies dedicated to Corinna. (Multa quidem scripsi, sed quae vitiosa putavi, Emendaturis ignibus ipse dedi, *Trist.* iv. 10. 61.) Nor can we very well account for the allusion made to the *Ars Amatoria* in the *Amores* (ii. 18, 19), except on the assumption of a second and late edition of the latter, in which the piece containing the allusion was inserted. This second edition must, however, have been published before the *third* book of the *Ars*, since the *Amores* are there mentioned (v. 343) as consisting of *three* books. The elegies of the *Amores* seem thrown together without any regard to chronological order. Thus from the first elegy of the third book it would seem that Ovid had not yet written tragedy; whilst in the eighteenth elegy of the preceding book he not only alludes to his *Medea* (v. 13), but, as we have seen, to his *Ars Amatoria*. This want of sequence is another proof of a later edition. Though the *Amores* is principally addressed to Corinna, it contains elegies to other mistresses. For instance, the ninth and tenth of the first book

point evidently to one of a much inferior station to Corinna; and the seventh and eighth of the second book are addressed to Cypassis, Corinna's maid.

2. *Epistolae Heroïdum*, twenty-one in number, were an early work of Ovid. By some critics the authenticity of the last six has been doubted, as also that of the fifteenth (Sappho to Phaon), because it is found only in the most recent MSS. But Ovid mentions having written such an epistle (*Amor.* ii. 18. 26), and the internal evidence is sufficient to vindicate it. From a passage in the *Ars Amatoria* (iii. 346—Ignotum hoc aliis ille novavit opus) Ovid appears to claim the merit of originating this species of composition; in which case we must consider the epistle of Arethusa to Lycotas, in the fourth book of Propertius, as an imitation. P. Burmann, however, in a note on Propertius, disallows this claim, and thinks that Ovid was the imitator. He explains *novavit* in the preceding passage of the *Ars* as follows:—"Ab aliis neglectum et omissum *rursus in usum induxit.*" But this seems very harsh, and is not consistent with Ovid's expression "*ignotum aliis.*" We do not know the date of Propertius's death; but even placing it in B. C. 15, still Ovid was then eight and twenty, and might have composed several, if not all, of his heroical epistles. Answers to several of the *Heroïdes* were written by Aulus Sabinus, a contemporary poet and friend of Ovid's, viz. Ulysses to Penelope, Hippolytus to Phaedra, Aeneas to Dido, Demophoon to Phillis, Jason to Hypsipyle, and Phaon to Sappho (see *Amores*, ii. 18, 29). Three of these are usually printed with Ovid's works; but their authenticity has been doubted, both on account of their style, and because there are no MSS. of them extant, though they appear in the *Editio princeps.* From the passage in the *Ars Am.* before referred to (iii. 345) it would seem as if the *Heroïdes* were intended for musical recitative. (*Vel tibi composita cantetur epistola voce.* Comp. *Alex. ab Alex. Gen. Dier.* ii. 1.) A translation of these epistles into Greek by Maximus Planudes exists in MS., but has never been published.

3. *Ars Amatoria*, or *De Arte Amandi.* This work was written about B. C. 2, as appears from the sham naval combat exhibited by Augustus being alluded to as *recent*, as well as the expedition of Caius Caesar to the East. (Lib. i. v. 171, &c.) Ovid was now more than forty, and his earlier years having been spent in intrigue, he was fully qualified by experience to give instruction in the art and mystery of the tender passion. The first two books are devoted to the male sex; the third professes to instruct the ladies. This last book was probably published some time after the two preceding ones. Not only does this seem to be borne out by vv. 45, &c., but we may thus account for the *Ars* (then in two books) being mentioned in the *Amores*, and also the *Amores*, in its second edition of three books, in the *third* book of the *Ars.* At the time of Ovid's banishment this poem was ejected from the public libraries by command of Augustus.

4. *Remedia Amoris*, in one book. That this piece was subsequent to the *Ars Am.* appears from v. 9. Its subject, as the title implies, is to suggest remedies for the violence of the amatory passion. Hence Ovid (v. 47) compares himself to the spear of Telephus, which was able both to wound and heal.

5. *Nux.* The elegiac complaint of a nut-tree respecting the ill-treatment it receives from wayfarers, and even from its own master. This little piece was probably suggested by the fate of a nut-tree in Ovid's own garden.

6. *Metamorphoseon Libri XV.* This, the greatest of Ovid's poems in bulk and pretensions, appears to have been written between the age of forty and fifty. He tells us in his *Tristia* (i. 6) that he had not put the last polishing hand to it when he was driven into banishment; and that in the hurry and vexation of his flight, he burnt it, together with other pieces. Copies had, however, got abroad, and it was thus preserved, by no means to the regret of the author (*Trist.* i. 6. 25). It consists of such legends or fables as involved a transformation, from the Creation to the time of Julius Caesar, the last being that emperor's change into a star. It is thus a sort of cyclic poem made up of distinct episodes, but connected into one narrative thread, with much skill. Ovid's principal model was, perhaps, the Ἑτεροιούμενα of Nicander. It has been translated into elegant Greek prose by Maximus Planudes, whose version was published by Boissonade (Paris, 1822), and forms the 46th vol. of Lemaire's *Bibliotheca Latina.*

7. *Fastorum Libri XII.*, of which only the first six are extant. This work was incomplete at the time of Ovid's banishment. Indeed he had perhaps done little more than collect the materials for it; for that the fourth book was written in Pontus appears from ver. 88. Yet he must have finished it before he wrote the second book of *Tristia*, as he there alludes to it as consisting of twelve books (Sex ego Fastorum scripsi totidemque libellos, v. 549). Masson, indeed, takes this passage to mean that he had only written six, viz. "I have written six of the *Fasti*, and as many books"; and holds that Ovid never did any more. But this interpretation seems contrary to the natural sense of the words, and indeed to the genius of the language. The *Fasti* is a sort of poetical Roman calendar. with its appropriate festivals and mythology, and the substance was probably taken in a great measure from the old Roman annalists. The study of antiquity was then fashionable at Rome, and Propertius had preceded Ovid in this style of writing in his *Origines*, in the fourth book. The model of both seems to have been the Αἴτια of Callimachus. The *Fasti* shows a good deal of learning, but it has been observed that Ovid makes frequent mistakes in his astronomy, from not understanding the books from which he took it.

8. *Tristium Libri V.* The five books of elegies under the title of *Tristia* were written during the first four years of Ovid's banishment. They are chiefly made up of descriptions of his afflicted condition, and petitions for mercy. The tenth elegy of the fourth book is valuable, as containing many particulars of Ovid's life.

9. *Epistolarum ex Ponto Libri IV.* These epistles are also in the elegiac metre, and much the same in substance as the *Tristia*, to which they were subsequent (see lib i. ep. 1, v. 15, &c). It must be confessed that age and misfortune seem to have damped Ovid's genius both in this and the preceding work. Even the versification is more slovenly, and some of the lines very prosaic.

10. *Ibis.* This satire of between six and seven hundred elegiac verses was also written in exile. The poet inveighs in it against an enemy who had

traduced him, and who some take to have been Hyginus, the mythologist. Caelius Rhodiginus (*Antiq. Lect.* xiii. 1) says, on the authority of Caecilius Minutianus Apuleius, that it was Cornuus. Though the variety of Ovid's imprecations displays learning and fancy, the piece leaves the impression of an impotent explosion of rage. The title and plan were borrowed from Callimachus.

11. *Consolatio ad Liviam Augustam.* The authenticity of this elegiac poem has been the subject of much dispute among critics, the majority of whom are against it. The principal names on the other side are Barth, Passerat, and Amar, the recent French editor. However, it is allowed on all hands to be not unworthy of Ovid's genius. Scaliger and others have attributed it to P. Albinovanus.

12. The *Medicamina Faciei* and *Halieuticon* are mere fragments, and their genuineness not altogether certain. Yet Ovid in the *Ars Am.* (iii. 205) alludes to a poem which he had written in one book on the art of heightening female charms, and which must, therefore, have been prior to the *Ars*; and Pliny (*H. N.* xxxii. 54) mentions a work of his on fishing, written towards the close of his life. Of his tragedy, *Medea*, only two lines remain. Of this work Quintilian says, "Ovidii Medea videtur mihi ostendere quantum ille vir praestare potuerit si ingenio suo temperare quam indulgere maluisset," x. 98. He seems to have written other works now lost: as, *Metaphrasis Phaenomenon Arati*, *Epigrammata*, *Liber in malos Poetas*, or sort of *Dunciad* (Quintil. vi. 3), *Triumphus Tiberii de Illyriis*, *De Bello Actiaco ad Tiberium*, &c. Several spurious pieces have been attributed to him; as the *Elegia ad Philomelam*, *De Pulice*, *Priapeia*, &c. That his poems in the Getic language have not been preserved is, perhaps, chiefly to be regretted on the score of their philological value.

That Ovid possessed a great poetical genius is unquestionable; which makes it the more to be regretted that it was not always under the control of a sound judgment. Niebuhr, in his *Lectures*, edited by Dr. Schmitz (vol. ii. p. 166), calls him, next to Catullus, the most poetical amongst the Roman poets; in allusion, perhaps, to the vigour of fancy and warmth of colouring displayed in some parts of his works. The same eminent scholar ranks him, in respect of his facility, among the very greatest poets. Of the truth of this remark no doubt can be entertained. Ovid has himself described how spontaneously his verses flowed; and the fact is further attested by the bulk of his productions. But this was a dangerous gift. The facility of composition possessed more charms for him than the irksome, but indispensable labour of correction and retrenchment. Hence those prolix and puerile descriptions which led Quintilian (x. 88) to characterise him as *nimium amator ingenii sui, laudandus tamen in partibus*; and of which a notable instance has been pointed out by Seneca (*N. Q.* iii. 27) in the description of the flood (*Metam.* i. 262, &c.); which, though it commences with sublimity, is spoilt by the repetition of too many, and some of them trite and vulgar, images of the same thing. Nor was this his only fault. He was the first to depart from that pure and correct taste which characterises the Greek poets, and their earlier Latin imitators. His writings abound with those false thoughts and frigid conceits which we find so frequently in the Italian poets; and in this respect he must be regarded as unantique. Dryden's indignation at these misplaced witticisms led him to rank Ovid amomg the second-rate poets (see his *Life of Virgil*, and *Dedication of the Aeneis*). But though a just criticism cannot allow these faults to pass without severe reprehension, there are numerous passages which show that Ovid was capable of better things.

The *Amores*, his earliest work, is less infected with *concetti* than some of his later ones; and is marked by grossness and indecency, rather than by false wit or overwrought refinement. His fictitious love epistles, or *Heroïdes*, as, indeed, might be naturally expected, partake more of the latter qualities; but they are remarkable for terse and polished versifications, and the turns of expression are often highly effective. The *Ars Amatoria* may be said to contain appropriate precepts, if that be any recommendation, or if love, in the proper sense of the term, requires them; the little god himself being the best instructor, as Boccaccio has so well shown in the tale of Cymon and Iphigenia. In a certain sense it may be styled a didactic poem, and, like most works of that nature, contains but little poetry, though the subject seems more than usually favourable to it. The first two or three books of the *Metamorphoses*, in spite of their faults, abound with poetical beauties; nor are they wanting, though scattered with a more sparing hand, in the remaining ones; as, among other instances, in the tale of Pyramus and Thisbe; the charming rustic picture of the household of Baucis and Philemon; and the description of the Cave of Sleep, in the eleventh book, which for vigour of fancy is not perhaps surpassed by any thing in Spencer. In the *Fasti* Ovid found a favourable subject from the poetical nature of the mythology and early legends of Rome, which he has treated with great power and effect. His prolixity was here more restricted than in the *Metamorphoses*, partly by the nature of his plan, and partly, perhaps, by the metre; and he has treated his subject in a severer taste. Schiller (*Ueber naive und sentimentalische Dichtung*) will not allow the *Tristia* and *Ex Ponto* to be called poetry, from their being the offspring, not of inspiration but of necessity; and it must be confessed that there is little except the versification to entitle them to the name. As, however, Gibbon has remarked (*Decline and Fall*, c. 18, note), they are valuable as presenting a picture of the human mind under very singular circumstances; and it may be added, as affording many particulars of the poet's life. But in forming an estimate of Ovid's poetical character, we must never forget that his great poem had not the benefit of his last corrections; and that by the loss of his tragedy, the *Medea*, we are deprived, according to the testimony of antiquity, of his most perfect work; and that, too, in a species of composition which demands the highest powers of human genius. The loss which we have thus sustained may be in some measure inferred from the intimate knowledge which Ovid displays of the female heart; as in the story of Byblis in the *Metamorphoses*, and in the soliloquy of Medea in the same work, in which the alternations of hope and fear, reason and passion, are depicted with the greatest force.

The editions of Ovid's works are very numerous, and the following list contains only the more remarkable: —

Editio Princeps (Balthazar Azoguidi), Bologna, 1471, 2 vols. fol. Also at Rome the same year (Sweynheym and Pannarz), 2 vols. fol. *First Aldine edition*, Venice, 1502, 3 vols. 8vo. *Bersmann's edition*, Leipsig, 1582, 3 vols. 8vo. *Elzevir edition*, by D. Heinsius, Leyden, 1629, 3 vols. 12mo. *Variorum edition*, by Cnippingius, Leyden, 1670, 3 vols. 8vo. *In usum Delphini*, Lyons, 1689, 4 vols. 4to. *Burmann's edition*, Amsterdam, 1727, 4 vols. 4to.; this is reckoned the best edition. *By Mitscherlich*, Göttingen, 1798, 2 vols. large 8vo. Burmann's text, but no notes. *By J. A. Amar*, Paris, 1820, 9 vols. 8vo. Part of Le Maire's *Bibliotheca Latina : cum Notis Variorum*, Oxford, 1825, 5 vols. large 8vo., Burmann's text and Bentley's MS. emendations, from his copy of Burmann's edition in the British Museum. These emendations are also printed in an appendix to Le Maire's edition. *By J. C. Jahn*, Leipsig, 1828, 2 vols. 8vo.

The following are some editions of separate pieces:—*Metamorphoses*, by Gierig, Leip. 1784. The same, *cura Jahn*, Leip. 1817, 2 vols. 8vo.; by *Loers*, Leip. 1843, 8vo. *Fasti*, by Merkel, Berlin, 1841, 8vo. *Tristia*, by Oberlin, Strasburg, 1778, 8vo.; by *Loers*, Trev. 1839, 8vo. *Amatoria* (including *Heroïdes*, *Ars Am. &c.*) by Wernsdorf, Helmstadt, 1788 and 1802, 2 vols. 8vo.; by *Jahn*, Leip. 1828. *Heroïdes*, by Loers, Cologn. 1829, 8vo. There is a learned French commentary on the *Heroïdes*, by Bachet de Meziriac, the Hague, 1716, 2 vols. 8vo. (2d ed.)

Ovid has been translated into most of the European languages. Among English metrical versions may be mentioned the *Metamorphoses*, by Arthur Golding, London, 1567, 4to.; the same, Englished in verse, mythologized, and represented in figures, by G. Sandys, Oxford, 1626, fol.; the same by various hands, viz. Dryden, Addison, Gay, Pope, and others, edited by Dr. Garth, who wrote the preface, London 1717 fol. This translation has gone through several editions. The same in blank verse, by Howard, London, 1807, 8vo. *Ovid's Elegies*, in three books, by C. Marlowe, 8vo. Middleburg. The *Epistles*, by G. Turbervile, London, 1569. The *Heroical Epistles*, and *Ex Ponto*, by Wye Saltonstall, London, 1626. The *Epistles*, by several hands, viz. Otway, Settle, Dryden, Earl Mulgrave, and others, with a preface by Dryden, London, 1680 (several subsequent editions). The *Fasti*, by J. Gower, Cambridge, 1640, 8vo.

Besides the two ancient memoirs of Ovid commonly prefixed to his works, several short accounts of his life, by Aldus Manutius, Paulus Marsus, Ciofani, and others, are collected in the 4th vol. of Burmann's edition. In the same place, as well as in Lemaire's edition, will be found Masson's Life, originally published at Amsterdam in 1708. This is one of the most elaborate accounts of Ovid, but too discursive, and not always accurate. There is a short sketch in Crusius' *Lives of the Roman Poets*. By far the best Life is the Italian one by the Cavaliere Rosmini, Milan, 1821, 2 thin vols. 8vo. (2nd ed.) [T. D.]

OVI'DIUS JUVENTI'NUS. [JUVENTINUS.]

OVI'NIUS. 1. The proposer of a plebiscitum, of uncertain date, which gave the censors certain powers in regulating the list of the senators. Respecting the provisions of this law, see *Dict. of Ant. s. v. Lex Ovinia.*

2. Q. OVINIUS, a Roman senator, was put to death by Octavianus on the conquest of M. Antonius and Cleopatra, because he had disgraced himself by taking charge of the *lanificium* and *textrinum* of the Egyptian queen. (Oros. vi. 19.)

3. OVINIUS CAMILLUS, a senator of an ancient family, had meditated rebellion against Alexander Severus, but instead of being punished was kindly treated by this emperor. (Lamprid. *Alex. Sev.* 48.)

4. L. OVINIUS RUSTICUS CORNELIANUS, consul A. D. 237, with P. Titius Perpetuus (Fasti).

O'VIUS, a contemporary of Cicero mentioned by him in B. C. 44 (*ad Att.* xvi. 1. § 5).

O'VIUS CALA'VIUS. [CALAVIUS, No. 1.]

O'VIUS PA'CCIUS. [PACCIUS.]

OXATHRES ('Οξάθρης), a Persian name, which is also written OXOATHRES and OXYATHRES, and is frequently confounded or interchanged both by Greek and Latin writers with OXARTES and OXYARTES. Indeed, it is probable that these are all merely different forms of the same name. (See Ellendt, *ad Arrian. Anab.* iii. 8. § 8; Mützell, *ad Curt.* viii. 4. § 21.)

1. A younger brother of Artaxerxes II. Mnemon king of Persia. He was treated with kindness by his brother, and even admitted to the privilege of sharing the king's table, contrary to the usual etiquette of the Persian court. (Plut. *Artax.* 1, 5.) Ctesias (*Pers.* 49, ed. Baehr) calls him Oxendras.

2. Brother of Dareius III. Codomannus. He was distinguished for his bravery, and in the battle of Issus, B. C. 333, took a prominent part in the combat in defence of the king, when attacked by the Macedonian cavalry under Alexander himself. (Diod. xvii. 34; Curt. iii. 11. § 8.) He afterwards accompanied Dareius on his flight into Bactria, and fell into the hands of Alexander during the pursuit, but was treated with the utmost distinction by the conqueror, who even assigned him an honourable post about his own person; and subsequently devolved upon him the task of punishing Bessus for the murder of Dareius. (Diod. xvii. 77; Curt. vi. 2. §§ 9, 11, vii. 5. § 40; Plut. *Alex.* 43.) He was the father of AMASTRIS queen of Heracleia. (Memnon, c. 4. ed. Orell.; Arr. *Anab.* vii. 4. § 7; Strab. xii. p. 544; Steph. Byz. *s. v.* Ἄμαστρις.)

3. Son of Abulites, the satrap of Susiana under Dareius Codomannus, commanded the contingent furnished by his father to Dareius at the battle of Arbela, B. C. 331. On the approach of Alexander to Susa, Oxathres was sent to meet him and bear the submission of Abulites: he was favourably received, and soon after appointed to the government of Paraetacene, which he held until the return of Alexander from India, when he was put to death by the king for maladministration of his province. According to Plutarch, Alexander slew him with his own hand. (Arr. *Anab.* iii. 8, 16, 19, vii. 4; Curt. v. 2. § 8; Diod. xvii. 65; Plut. *Alex.* 68.)

4. A son of Dionysius tyrant of Heracleia and of Amastris, the daughter of No. 2. He succeeded, together with his brother Clearchus, to the sovereignty of Heracleia on the death of Dionysius, B. C. 306: but the government was administered by Amastris during the minority of her two sons. Soon after the young men had attained to manhood and taken the direction of affairs into their own hands, they caused their mother to be put to

death: but this act of parricide brought upon them the vengeance of Lysimachus, who made himself master of Heracleia, and put both Clearchus and Oxathres to death. According to Diodorus, they had reigned seventeen years; but Droysen assigns their death to the year B. C. 285. (Memnon, c. 4—6; Diod. xx. 77; Droysen, *Hellenism.* vol. i. pp. 609, 634.)

5. A son of Mithridates the Great, who was taken prisoner in the insurrection of the citizens of Phanagoria, B. C. 64. He was afterwards given up to Pompey, by whom he was led captive in his triumph at Rome. (Appian, *Mithr.* 108, 117.)

OXYARTES (Ὀξυάρτης) or OXARTES (Ὀξάρτης). Concerning the different forms of this name see OXATHRES.

1. A king of Bactria, said to have been contemporary with Ninus king of Assyria, by whom his kingdom was invaded and conquered. The history of this expedition, though doubtless a mere fable, is given in great detail by Diodorus (ii. 6). He appears to be the same person who is called by Syncellus and Eusebius, Zoroaster. (Syncell. p. 133; Euseb. *Arm.* p. 44; Wesseling, *ad Diod. l. c.*; Baehr, *ad Ctes.* p. 405.)

2. A Bactrian, father of Roxana, the wife of Alexander the Great. He is first mentioned as one of the chiefs who accompanied Bessus on his retreat across the Oxus into Sogdiana (Arr. *Anab.* iii. 28. § 15). After the death of Bessus, Oxyartes deposited his wife and daughters for safety in a rock fortress in Sogdiana, which was deemed impregnable, but which nevertheless soon fell into the hands of Alexander, who not only treated his captives with respect and attention, but was so charmed with the beauty of Roxana as to design to make her his wife. Oxyartes, on learning these tidings, hastened to make his submission to the conqueror, by whom he was received with the utmost distinction; and celebrated by a magnificent feast the nuptials of his daughter with the king, B. C. 327 (Arr. *Anab.* iv. 18, 19, 20. § 7; Curt. viii. 4. § 21—29; Strab. xi. p. 517; Plut. *Alex.* 47; concerning the discrepancies in these statements see Mützell, *ad Curt. l. c.* and Droysen's *Alexander*, p. 346). Shortly after we find him successfully interposing to prevail upon Chorienes to surrender his rock fortress; and at a subsequent period he was appointed by Alexander satrap of the province of Paropamisus, or India south of the Caucasus (Arr. *Anab.* iv. 21, vi. 15; Curt. ix. 8. § 9; Plut. *Alex.* 58). In this position he continued until the death of Alexander, and was confirmed in his government, both in the first division of the provinces immediately after that event, and in the subsequent one at Triparadeisus, B. C. 321 (Diod. xviii. 3, 39; Justin, xiii. 4; Arrian. *ap. Phot.* p. 71, b.; Dexippus, *ibid.* p. 64, b.). At a later period we find him sending a small force to the support of Eumenes; but after the death of that general, B. C. 316, he seems to have come to terms with Antigonus, who was content to assume the appearance of confirming him in an authority of which he would have found it difficult to dispossess him (Diod. xix. 14, 48). It seems probable that he must have died before the expedition of Seleucus against India, as we find that monarch ceding Paropamisus to Sandracottus, without any mention of Oxyartes. (Strab. xv. p. 724; Droysen, *Hellenism.* vol. i. p. 520.) [E. H. B.]

OXYATHRES. [OXATHRES.]

OXYCANUS (Ὀξυκανός), or PORTICANUS, as he is called by Q. Curtius, an Indian prince, whose territories lay to the west of those of Musicanus. On the approach of Alexander he had not come to meet him, or sent ambassadors to make his submission to the conqueror. Alexander accordingly marched against him, and speedily took by storm two of his cities, Oxycanus himself being made prisoner. The other towns in his dominions speedily submitted.

It has been supposed that in the latter part of the names Oxycanus and Musicanus is to be traced the word *Khawn* or *Khan*, so that Oxycanus might mean the Rajah of Ouche, Musicanus the Rajah of Moosh. To this it is objected that *Khan* is a Turkish title, and that there is nothing to show that it was in use in that region at the time of Alexander's invasion. (Arrian, vi. 16. § 1; Q. Curt. ix. 8. § 11; Thirlwall, *Hist. Gr.* vol. vii. p. 48, note). [C. P. M.]

OXYDATES (Ὀξυδάτης), a Persian of high rank, who, for some cause or other, had been imprisoned by Dareius at Susa, and was found lying there under sentence of death, when the city fell into the hands of Alexander. For this reason he seemed the more likely to be faithful to Alexander, who appointed him satrap of Media. In this office Oxydates was subsequently superseded by Arsaces. (Arrian, iii. 20. § 4; Curt. vi. 2. § 11, viii. 3. § 17.) [C. P. M.]

O'XYLUS (Ὄξυλος). 1. A son of Ares and Protogeneia. (Apollod. i. 7. § 7.)

2. A son of Haemon (according to Apollod. ii. 8. § 3, of Andraemon), and husband of Pieria, by whom he became the father of Aetolus and Laïas. He was descended from a family of Elis, but lived in Aetolia; and when the Dorians invaded Peloponnesus, they, in accordance with an oracle, chose him as one of their leaders. He afterwards became king of Elis, which he conquered. (Paus. v. 3, in fin. 4. § 1, &c.; Aristot. *Polit.* vi. 2. § 5; Strab. viii. p. 333.)

3. A son of Orius, who became the father of the Hamadryades, by his sister Hamadryas. (Athen. iii. p. 78.) [L. S.]

OXYNTAS (Ὀξύντας), son of Jugurtha, was led captive, together with his father, before the triumphal car of Marius (B. C. 104); but his life was spared, and he was placed in custody at Venusia. Here he remained till B. C. 90, when he was brought forth by the Samnite general, C. Papius Mutilus, and adorned with the insignia of royalty, in order to produce a moral effect upon the Numidian auxiliaries in the service of the Roman general L. Caesar. The device was successful, and the Numidians deserted in great numbers; but of the subsequent fortunes of Oxyntas we know nothing. (Eutrop. iv. 27; Oros. v. 15; Appian, *B. C.* i. 42.) [E. H. B.]

OXY'THEMIS (Ὀξύθεμις), a friend of Demetrius Poliorcetes, who was sent by him to the court of Agathocles, king of Sicily, with whom he had just concluded an alliance, ostensibly in order to receive the ratification of the treaty, but with a secret mission to examine the real state of affairs in Sicily. The death of Agathocles followed shortly after, B. C. 289, and it was Oxythemis who placed him on the funeral pile, as we are told before life was yet extinct. (Diod. xxi. *Exc. Hoesch.* pp. 491, 492.) [E. H. B.]

P.

PACA'RIUS, DE'CIMUS, procurator of Corsica in A. D. 69, wished to send assistance to Vitellius, but was murdered by the inhabitants. (Tac. *Hist.* ii. 16.)

PACATIA'NUS, a Roman emperor, known to us only from coins, a specimen of which is annexed. From the number of coins of this emperor found in Austria, Eckhel thinks that the brief reign of Pacatianus was probably in Pannonia or Moesia. The full name of Pacatianus was TI. CL. MAR. PACATIANUS. *Mar.* is variously interpreted, some making it *Marius*, some *Marcius*, and others *Marinus*. Eckhel adopts the last, and assigns the coins to the times of Philippus and Decius (Eckhel, vol. vii. p. 338). There was a Pacatianus, consul A. D. 332, in the reign of Constantine (*Fasti*).



COIN OF THE EMPEROR PACATIANUS.

PACA'TUS, CLAU'DIUS, although a centurion, was restored to his master by Domitian, when he was proved to be his slave. (Dion Cass. lxvii. 13.)

PACA'TUS, DREPA'NIUS. [DREPANIUS.]

PACA'TUS, MINU'CIUS. [IRENAEUS, No. 3.]

PACCIA'NUS. 1. Was sent by Sulla into Mauritania to help Ascalis, whom Sertorius was attacking, but he was defeated and slain by Sertorius. (Plut. *Sert.* 9.)

2. C., a Roman prisoner taken on the defeat of Crassus by the Parthians. As he bore the greatest resemblance to Crassus among the prisoners, the Parthians put on him a female dress, and paraded him in mockery of the Roman general. (Plut. *Crass.* 32.)

PA'CCIUS. This name is frequently written *Pactius*, but in inscriptions we only find *Paccius*, and the derivative *Paccianus* also points to *Paccius* as the correct orthography. It appears that the name was originally not Roman. [See Nos. 1 and 2.]

1. OVIUS PACCIUS, a priest in the Samnite army, B. C. 293 (Liv. x. 38).

2. PACCIUS and VIBIUS, two brothers, the noblest among the Bruttii, came to the consul Q. Fabius in B. C. 209 to obtain pardon from the Romans (Liv. xxvii. 15).

3. M. PACCIUS, a friend of Atticus, B. C. 54 (Cic. *ad Att.* iv. 16).

4. PACCIUS AFRICANUS, expelled from the senate after the death of Vitellius, A. D. 70 (Tac. *Hist.* iv. 41).

5. PACCIUS ORFITUS. [ORFITUS, No. 3.]

PA'CCIUS (Πάκκιος), or PACCIUS ANTIOCHUS (Πάκκιος Ἀντίοχος), a physician about the beginning of the Christian era, who was a pupil of Philonides of Catana, and lived probably at Rome. He made a large fortune by the sale of a certain medicine of his own invention, which was much employed, and the composition of which he kept a profound secret. At his death he left his prescription as a legacy to the Emperor Tiberius, who, in order to give it as wide a circulation as possible, ordered a copy of it to be placed in all the public libraries. (Scribon. Larg. *De Compos. Medicam.* c. 23. § 97. p. 209; Marcell. Empir. *De Medicam.* c. 20. p. 324.) Some of his medical formulae are quoted by Galen (*De Compos. Medicam. sec. Loc.* iv. 4, 8, ix. 4, vol. xii. pp. 715, 751, 760, 772, 782, xiii. 284; *De Compos. Medicam. sec. Gen.* vii. 7, vol. xiii. p. 984), Scribonius Largus (*l. c.*, and c. 40. § 156. p. 218), Aëtius (ii. 3. § 109, 111, pp. 354, 359), and Marcellus Empiricus (*l. c.*). [W. A. G.]

PACENSIS, AEMI'LIUS, was tribune of the city cohorts (*urbanae cohortes*) at the death of Nero, but was deprived of this office by Galba. He subsequently joined Otho, who restored to him his tribunate, was chosen one of the generals of Otho's army, and perished fighting in the Capitol against the Vitellian troops, A. D. 69. (Tac. *Hist.* i. 20, 87, ii. 12, iii. 73.)

PACHES (Πάχης). An Athenian general, the son of a man named Epicurus (or, according to Diod. xii. 55, Epiclerus). In the autumn of B. C. 428 Paches was sent out at the head of 1000 hoplites to reinforce the troops which, on the revolt of Mytilene, had been sent out under Cleippides, and had entrenched themselves in two forts near the city, while the fleet blockaded the harbour. On the arrival of Paches a wall was carried round the city on the land side, with forts at the strongest points. In the summer of B. C. 427 the Spartans sent a fleet under the command of Alcidas for the relief of Mytilene; but Alcidas delayed so much on his voyage that the Mytilenaeans, and even Salaethus, whom the Spartans had sent before their fleet, gave up all hopes of its arrival. By the advice of Salaethus the commonalty of the Mytilenaeans were entrusted with the arms of the regular infantry; but they forthwith rose against the aristocratical party, and the latter, fearing a capitulation on the part of the commonalty, surrendered the city to Paches, leaving the decision of their fate entirely to the Athenians. At this juncture Alcidas arrived at Embaton; but, instead of attacking the Athenians, sailed southwards along the coast of Ionia. Paches, hearing from many quarters of the approach of the Peloponnesian fleet, set out in pursuit of it; but, not coming up with it, returned at leisure along the coast of Ionia. In his course he touched at Notium. Here his assistance was called in by the democratical party, who were being hard pressed by their political opponents, who were supported by the ruling party among the Colophonians, and by a body of mercenaries, commanded by an Arcadian named Hippias, borrowed from the satrap Pissuthnes. Paches invited Hippias to a parley; but when he came he immediately arrested him, and forthwith attacked the garrison, which was overpowered and cut to pieces. Hippias, with whom Paches had made a solemn engagement, that, if the parley did not lead to an agreement, he should be reconducted in safety into the town, was taken by Paches within the walls, and then barbarously put to death by being shot with arrows; Paches urging that he had fulfilled

the stipulation. Notium was given up to the party which had called in the aid of the Athenians. Paches now returned to Lesbos, and proceeded to reduce those parts of the island which still held out. He sent home most of his forces, and with them Salaethus and a large number of Mytilenaeans who on the surrender of the city had taken refuge at the altars, and were removed thence by Paches to Tenedos. On the arrival of the first decree of the Athenians, ordering the execution of all the adult citizens of Mytilene, and the enslavement of the women and children, Paches was about to put it into execution, when the second decree arrived, sparing the lives of the inhabitants, but ordering the destruction of their walls and the surrender of the fleet. Paches, after complying with these instructions, returned to Athens. On his arrival there he was brought to trial on some charge, and, perceiving his condemnation to be certain, drew his sword and stabbed himself to the heart in the presence of his judges. (Plut. *Nicias*, c. 6, *Aristid.* c. 26.) On what grounds he was impeached it is very difficult to ascertain. There is a story preserved in an epigram of Agathias (Jacobs, *Anal.* vol. iv. p. 34), according to which Paches, after the surrender of Mytilene, became enamoured of two women of the city, Hellanis and Lamaxis, and murdered their husbands that he might accomplish his designs. The victims of his cruelty, however, escaped to Athens, and made known his criminal proceedings; and their prosecution of him ended in his death. There seems no sufficient reason for rejecting this story. If the offence be thought hardly sufficient to have occasioned the condemnation to death of a general who had just returned after a most successful series of military operations, there are various suppositions which might remove the difficulty. It is possible that Cleon was incensed against him for not putting the first decree into execution more promptly, or there might have been some ground for exciting odium against him on account of his not having set out in chase of Alcidas sooner than he did; for it appears that he did not act upon the first information which he received. Or various other pretexts might be imagined, which would furnish a handle to the demagogues of the day. It seems likely that the singular death of Paches gave occasion for the introduction of that provision in the decree of Cannonus, according to which in certain cases the defendant was to plead his cause in fetters. (Thuc. iii. 18, 28, 33, 34—36, 49; Poppo, ad iii. 50; Diod. *l. c.*; Strab. xiii. p. 600; *Philological Museum*, vol. ii. p. 236.) [C. P. M.]

PACHO'MIUS (Παχώμιος), as Socrates and Palladius write the name, or PACHU'MIUS (Παχούμιος), according to the author of the *Vita Pachumii*, an Egyptian ascetic of the fourth century, one of the founders, if not pre-eminently the founder of regular monastic communities. "The respect which the Church at present entertains," says Tillemont (*Mém.* vol. vii. p. 167), "for the name of St. Pachomius, is no new feeling, but a just recognition of the obligations which she is under to him, as the holy founder of a great number of monasteries; or rather as the institutor, not only of certain convents, but of the conventual life itself, and of the holy communities of men devoted to a religious life." Of this eminent person there is a prolix life, Βίος τοῦ ἁγίου Παχουμίου, *Vita S. Pachumii*, in barbarous Greek, the translation perhaps of a Sahidic original, by a monk of the generation immediately succeeding Pachomius; also there is a second memoir, or extracts of a memoir, either by the writer of the life, or by some other writer of the same period, supplementary to the first work, and to which the title *Paralipomena de SS. Pachomio et Theodoro* has been prefixed; and there is an account of Pachomius, in a letter from Ammon, an Egyptian bishop, to Theophilus, patriarch of Alexandria: Ἐπιστολὴ Ἀμμῶνος ἐπισκόπου περὶ πολιτείας καὶ βίου μερικοῦ Παχουμίου καὶ Θεοδώρου, *Epistola Ammonis Episcopi de Conversatione ac Vitae Parte Pachumii et Theodori*. All these pieces are given by the Bollandists, both in a Latin version (pp. 295—357), and in the original (*Appendix*, pp. 25*—71*) in the *Acta Sanctorum*, *Maii*, vol. iii. with the usual introduction by Papebroche.

Pachomius was born in the Thebaïd, of heathen parents, and was educated in heathenism; and, while a lad, going with his parents to offer sacrifice in one of the temples of the gods, was hastily expelled by the order of the priest as an enemy of the gods. The incident was afterwards recorded as a prognostic of his subsequent conversion and saintly eminence. At the age of twenty he was drawn for military service in one of the civil wars which followed the death of Constantius Chlorus, in A. D. 306. The author of the *Vita Pachumii* says that he was levied for the service of Constantine the Great, in one of his struggles for the empire. Tillemont thinks that the war referred to was Constantine's war with Maxentius in A. D. 312, but supposes that Pachomius was drawn to serve in the army of Maximin II., in his nearly contemporary struggle against Licinius, as it is difficult to conceive that Constantine should be allowed to raise troops by conscription in Egypt, then governed by his jealous partner in the empire, Maximin. A similar difficulty applies to all Constantine's civil contests, until after the final overthrow of Licinius in A. D. 323, and the only civil war of Constantine after that was against Calocerus in Cyprus, in 335; the date of which is altogether too late, as Pachomius (*Epistol. Ammon.* c. 6) was converted in the time of Alexander, bishop of Alexandria, who died A. D. 326. It is likely, therefore, that the mention of Constantine's name is an error of the biographer, and that Tillemont is right in thinking that the conscription in which Pachomius was drawn was ordered by Maximin II. We may, therefore, with Tillemont, fix the time of Pachomius' birth in A. D. 292. Papebroche makes the war to be that of Diocletian (under whom Constantine, then a youth, was serving) against the usurper Achilles, A. D. 296, but this supposition is inadmissible.

The conscripts were embarked in a boat and conveyed down the Nile; and being landed at Thebes, were placed in confinement, apparently to prevent desertion. Here they were visited and relieved by the Christians of the place, and a grateful curiosity led Pachomius to inquire into the character and opinions of the charitable strangers. Struck with what he heard of them, he seized the first opportunity of solitude to offer the simple and touching prayer, "O God, the creator of heaven and earth, if thou wilt indeed look upon my low estate, notwithstanding my ignorance of thee, the only true God, and wilt deliver me from this affliction, I will obey thy will all the days of my

life, and will love and serve all men according to thy commandment." He was, however, obliged to accompany his fellow-conscripts, and suffered many hardships during this period of enforced service: but the settlement of the contest having released him from it, he hastened back into the Thebaïd, and was baptized in the church of Chenoboscia, near the city of Diospolis the Less; and, aspiring at pre-eminent holiness, commenced an ascetic life, under the guidance of Palaemon, an anchoret of high repute. After a time, he withdrew with Palaemon to Tabenna, or Tabenesis, which appears to have been in an island or on the bank of the Nile, near the common boundary of the Theban and Tentyrite nomi. Some time after this removal his companion Palaemon died, but whether he died at Tabenna, or whether he had returned to his previous abode, is not clear. Pachomius found, however, another companion in his own elder brother Joannes, or John, who became his disciple. But his sphere of influence was now to be enlarged. Directed by what he regarded as a Divine intimation, he began to incite men to embrace a monastic life; and obtaining first three disciples, and then many more, formed them into a community, and prescribed rules for their guidance. As the community grew in number, he appointed the needful officers for their regulation and instruction. He built a church as a place of worship and instruction for the poor shepherds of the neighbourhood, to whom, as there was no other reader, he read the Scriptures. The bishop of Tentyra would have raised him to the rank of presbyter, and requested Athanasius, patriarch of Alexandria, when visiting the Thebaïd, to ordain him: but Pachomius, being aware of the design, hid himself until the patriarch had departed. His refusal of the office of presbyter did not diminish his reputation or influence; new disciples flocked to him, of whom Theodorus or Theodore was the most illustrious, new monasteries sprung up in his neighbourhood, including one for women, founded by his sister. Of these several communities he was visitor and regulator general, appointing his disciple Theodore superior of his original monastery of Tabenna, and himself removing to the monastery of Proü, which was made the head of the monasteries of the district. He died of a pestilential disorder, which had broken out among the monks, apparently in A. D. 348, a short time before the death or expulsion of the Arian patriarch, Gregory [GREGORIUS, No. 3], and the restoration of Athanasius [ATHANASIUS], at the age, if his birth is rightly fixed in A. D. 292, of fifty-six. Some place his death in A. D. 360.

In speaking of Pachomius as the founder of monastic institutions, it must not be supposed that he was the founder of the monastic life. Antonius, Ammonas, Paulus and others [ANTONIUS; AMMONAS; PAULUS] had devoted themselves to religious solitude before him; and even the practice of persons living an ascetic life in small communities existed before him; but in these associations there was no recognized order or government. What Pachomius did was to form communities on a regular plan, directed by a fixed rule of life, and subject to inspection and control. Such monastic communities as existed before him had no regularity, no permanence: those which he arranged were regularly constituted bodies, the continuity of whose existence was not interrupted by the death of individuals. Miracles, especially divine visions, angelic conversations, and the utterance of prophecies, are ascribed to him, but not in such number as to some others.

There are various pieces extant under the name of Pachomius:—1. Two *Regulae Monasticae*; one shorter preserved by Palladius (*Hist. Lausiac.* c. 38), and said by him to have been given to Pachomius by the angel who conveyed to him the Divine command to establish monasteries. This rule is by no means so rigid as the monastic rules of later times. Palladius reports it partly, it would seem, in the very words of the original, partly in substance only. He adds that the monasteries at Tabenna and in the neighbourhood, subject to the rule, contained 7000 monks, of whom 1500 were in the parent community first established by Pachomius; but it is doubtful if this is to be understood of the original monastery of Tabenna, or that of Proü. The longer *Regula*, said to have been written in the Egyptian (Sahidic?) language, and translated into Greek, is extant in a Latin version made from the Greek by Jerome. It is preceded by a *Praefatio*, in which Jerome gives an account of the monasteries of Tabenna as they were in his time. Cave (*Hist. Litt.* ad ann. 340, vol. i. p. 208, ed. Oxford, 1740—1743) disputes the genuineness of this *Regula*, and questions not only the title of Pachomius to the authorship of it, but also the title of Jerome to be regarded as the translator. He thinks that it may embody the rule of Pachomius as augmented by his successors. It is remarkable that this *Regula*, which comprehends in all a hundred and ninety-four articles, is divided into several parts, each with separate titles; and Tillemont supposes that they are separate pieces, collected and arranged by Benedictus Anianus. This *Regula* was first published at Rome by Achilles Statius, A. D. 1575, and then by Petrus Ciacconus, also at Rome, A. D. 1588. It was inserted in the *Supplementum Bibliothecae Patrum* of Morellus, vol. i. Paris, 1639; in the *Bibliotheca Patrum Ascetica*, vol. i. Paris, 1661; in the *Codex Regularum* of Holstenius, Rome, A. D. 1661; and in successive editions of the *Bibliotheca Patrum*, from that of Cologn. A. D. 1618: it appears in vol. iv. of the edition of Lyon, A. D. 1677, and in vol. iv. of the edition of Galland, Venice, A. D. 1765, &c. It is given also in Vallarsi's edition of the works of Jerome, vol. ii. pars i. 2. *Monita*, extant in a Latin version first published by Gerard Vossius, with the works of Gregorius Thaumaturgus, 4to. Mayence, 1604, and given in the *Bibliotheca Patrum* (ubi supra). 3. *SS. PP. Pachomii et Theodori Epistolae et Verba Mystica.* Eleven of these letters are by Pachomius. They abound in incomprehensible allusions to certain mysteries contained in or signified by the letters of the Greek alphabet. They are extant in the Latin version of Jerome (*Opera*, *l. c.* and *Bibliotheca Patrum*, *l. c.*), who subjoined them as an appendix to the *Regula*, but without explaining, probably without understanding, the hidden signification of the alphabetical characters, which were apparently employed as ciphers, to which the correspondents of Pachomius had the key (comp. Gennadius, *De Viris Illustr.* c. 7; Sozom. *H. E.* iii. 14). 4. Ἐκ τῶν ἐντολῶν τοῦ ἁγίου Παχουμίου, *Praecepta S. Pachomii s. Pachumii*, first published in the *Acta Sanctorum*, *Maii*, vol. iii. in Latin in the body of the work, p. 346, and in the original Greek in the *Appendix*, p. 62*, and reprinted in the *Bibliotheca Patrum* of Galland, vol. iv., where all the extant works of Pachomius are given. (The chief authorities for

the life and works of Pachomius are cited in the course of the article; add Fabric. *Bibl. Graec.* vol. ix. p. 312, &c.) [J. C. M.]

PACHO'MIUS, distinguished as the YOUNGER. Among the histories published by Heribert Rosweyd (*Vitae Patrum*, fol. Antwerp, 1615, p. 233) is one of a certain Posthumius of Memphis, father (i. e. abbot) of five thousand monks. The MSS. have Pachomius instead of Posthumius. The truth of the whole history is, however, strongly suspected by the editors of the *Acta Sanctorum*, who have, nevertheless, printed it in the introduction to the account of Pachomius of Tabenna, the subject of the preceding article. [J. C. M.]

PACHOMIUS. Valentine Ernest Loescher, in the *Appendix* to his *Stromatea*, s. *Dissertationes Sacri et Literarii Argumenti*, 4to. Wittemberg, 1723, published in the original Greek with a Latin version a discourse entitled *Pachomii Monachi Sermonem contra Mores sui Saeculi et Providentiae Divinae Contemtum*. Nothing is known of the author: but from internal evidence afforded by the work itself, it is probable that he was either an Egyptian or Syrian, and wrote not long after the subjugation of his native country by the Saracens in the seventh century. (Fabric. *Bibl. Graec.* vol. ix. p. 313, note n. sub fin.) [J. C. M.]

PACHY'MERES, GEORGIUS (Γεώργιος ὁ Παχυμερής), one of the most important of the later Byzantine writers, was born in, or about A. D. 1242 at Nicaea, whither his father, an inhabitant of Constantinople, had fled after the capture of Constantinople by the Latins, in 1204. Thence Pachymeres sometimes calls himself a Constantinopolitan. After receiving a careful and learned education, he left Nicaea in 1261, and took up his abode in Constantinople, which had then just been retaken by Michael Palaeologus. Here Pachymeres became a priest. It appears that besides divinity he also, according to the spirit of the time, studied the law, for in after years he was promoted to the important posts of Πρωτέκδικος, or advocate general of the church (of Constantinople), and Δικαιοφύλαξ, or chief justice to the imperial court, perhaps in ecclesiastical matters, which, however, were of high political importance in the reigns of Michael Palaeologus and his successor, Andronicus the elder. As early as 1267 he accompanied, perhaps as secretary, three imperial commissioners to the exiled patriarch Arsenius, in order to investigate his alleged participation in an alleged conspiracy against the life of Michael Palaeologus. They succeeded in reconciling these two chiefs of the state and the church. The emperor Michael having made preparatory steps towards effecting a union of the Greek and Latin churches, Pachymeres sided with the patriarch Joseph, who was against the union; and when the emperor wrote in defence of the union Pachymeres, together with Jasites Job, drew up an answer in favour of the former state of separation. It was Pachymeres who was the author of the deed of abdication of the patriarch Joannes Beccus. When the emperor Andronicus repealed the union, Pachymeres persuaded the patriarch Georgius Cyprius, who was for it, to abdicate. It seems that Pachymeres also devoted some of his time towards teaching, because one of his disciples was Manuel Phile, who wrote an iambic poem on his death, which is given by Leo Allatius quoted below.

Pachymeres died probably shortly after 1310; but some believe that his death took place as late as 1340. There is a wood-cut portrait of Pachymeres prefixed to Wolf's edition of Nicephorus Gregoras, Basel, 1562, which the editor had engraved after a drawing of a MS. of his Historia Byzantina, "which was then at Augsburg." Pachymeres wrote several works of importance, the principal of which are:

1. *Historia Byzantina*, being a history of the emperors Michael Palaeologus and Andronicus Palaeologus, the Elder, in thirteen books, six of which are devoted to the life of the former, and seven to that of the latter. This is a most valuable source for the history of the time, written with great dignity and calmness, and with as much impartiality as was possible in those stormy times, when both political and religious questions of vital importance agitated the minds of the Greeks. The style of Pachymeres is remarkably good and pure for his age. It would seem as if Wolf intended to publish this work from the above-mentioned Augsburg codex, but was prevented from doing so by causes not known to us. That Codex, however, was not complete, but the remaining portions were discovered by Petavius in Paris, who published them in Greek, together with the History of St. Gregoras, some fragments of Nicephorus Gregoras and others, Paris, 1616, 8vo. The complete editio princeps, however, is that of Petrus Possinus, Greek and Latin, Rome, 1666—69, 2 vols. fol. To each of the two lives the editor wrote a very valuable commentary, the one like the other divided into three books, and in both cases the first contains a Glossarium, the second Notes, and the third the Chronology of the period. He added to it "*Liber de Sapientia Indorum*," being a Latin translation of an Arabic work on that subject which was known to, and is referred to, by Pachymeres. Immanuel Bekker published a reprint of this edition, revised in several places, but without the "*Liber de Sapientia*," Bonn, 1835, 2 vols. 8vo., which belongs to the Bonn Collection of the Byzantines.

2. Καθ' ἑαυτόν, a poetical autobiography of Pachymeres which is lost, and the existence of which is only known by the author giving two fragments of it in his *History*. Were this work extant, we should know more of the life of so important a man as Pachymeres.

3. *Epitome in universam fere Aristotelis Philosophiam.* A Latin version by Philip Bech, together with some writings of Synesius, Basel, 1560, fol.; the Greek text, with a Latin version, Augsburg, 1600, fol., by J. Wagelin, who ascribes it to one Gregorius Aneponymus.

4. *Epitome Philosophiae Aristoteliae*, a portion of No. 3, ed. 1, Gr. et Lat. by Jacob. Foscarini, Venice, 1532, under the title "De Sex Definitionibus Philosophiae," which Camerarius inserted in his edition of the Categories of Aristotle. 2. A Latin version by J. B. Rasarius, Paris, 1547. 3. The Greek Text, ibid., 1548. 4. Gr. et Lat. by Edward Barnard, Oxon., 1666.

5. Περὶ ἀτόμων γραμμῶν, a Paraphrase of Aristotle's work on the same subject (on indivisible lines). It was formerly attributed to Aristotle himself, and appeared as such in the earlier editions of that philosopher. The first edition, with the name of Pachymeres in the title, is that by Casaubon, who affixed it to his

edition of Aristotle (1597). The first separate edition, with a Latin translation, was published by J. Schegk, Paris, 1629, 12mo.

6. Παράφρασις εἰς τὰ τοῦ ἁγίου Διονυσίου τοῦ Ἀρεοπαγίτου εὑρισκόμενα, which the author wrote at the suggestion of Athanasius, patriarch of Alexandria. Editions: Greek, by Gulielmus Morellus, Paris, 1561; Greek and Latin, in the two editions of the works of Dionysius Areopagita, by Petrus Lanselius, Paris, 1615, fol., and by B. Corderius, Antwerp, 1634, fol.

7. *De Processione Spiritus Sancti*, in Leo Allatius, *Graecia Orthodoxa;* a short treatise.

8. Ἔκφρασις τοῦ Αὐγουστεῶνος, a description of the column erected by Justinian the Great in commemoration of his victories over the Persians, in the church of St. Sophia in Constantinople. It was published by Boivin in his Notes to Nicephorus Gregoras.

9. Several minor works.

(Leo Allatius, *Diatriba de Georgiis;* Hankius, *Script. Byzant.;* Fabric. *Bibl. Graec.* vol. vii. p. 775, &c.) [W. P.]

PACIACUS, L. JU'NIUS, served under Caesar in the Spanish war, B. C. 45, and was sent by Caesar with six cohorts and some cavalry to strengthen Ulia, which was besieged by Cn. Pompey. (Auct. *B. Hisp.* 3; Cic. *ad Fam.* vi. 18, *ad Att.* xii. 2.) Paciacus, which Drumann preserves (*Gesch. Roms*, vol. iv. p. 52), is hardly a Roman name. Orelli reads *Paciaecus*, which is preferable; but it may perhaps be *Pacianus*, a name which occurs elsewhere sometimes with one *c* and sometimes with two. [PACCIANUS, PACIANUS.]

PACIACUS, VI'BIUS, sheltered M. Crassus in Spain, when he fled thither to escape the proscription of Marius and Cinna. (Plut. *Crass.* 4.) In this name also, as in that of Junius Paciacus, we ought perhaps to read *Pacianus*.

PACIAECUS. [PACIACUS.]

PACIA'NUS, bishop of Barcelona, in Spain, flourished A. D. 370, and died at an advanced age, under Theodosius. Jerome describes him (*de Vir. Illustr.* p. 192, Francf. 1684) as renowned for his chastity and eloquence, and says that he wrote several works, of which he expressly mentions those against the Novatians, and one entitled κέρβος. A work of Pacianus against the Novatians is still extant, in the form of three letters addressed to a Novatian of the name of Sempronius. The work called by Jerome κέρβος, that is *cervus*, for the former has by some accident got into the text from the Greek version, is no longer extant; but Pacianus tells us, in a treatise of his which has come down to us, and which is entitled *Paraenesis sive Exhortatorius Libellus ad Poenitentiam*, that he had written a book called *Cervulus*. We also possess a work of Pacianus on Baptism, intended for the use of catechumens. The works of Pacianus have been published by Tilius, Paris, 1538; by Paulus Manutius, Rome, 1564; and in the *Bibl. Patr. Maxim.* vol. iv. pp. 305—319.

Pacianus had a son, Flavius Dexter, a friend of Jerome, who dedicated to him his work, *De Viris Illustribus*. [FLAVIUS, p. 174, b.]

PACIDEIANUS, a gladiator mentioned in a passage of Lucilius, which is quoted or referred to more than once by Cicero (*Opt. gen. orat.* 6, *Tuscul.* iv. 21, *ad Qu. Fr.* iii. 4. § 2).

PACI'DII, two generals of the Pompeian party in Africa under Metellus Scipio, one of whom fell in the battle of Tegea, B. C. 46 (Hirt. *B. Afr.* 13, 78).

M. PACI'LIUS, described by Cicero as "homo egens et levis," was the accuser of Sthenius before Verres (Cic. *Verr.* ii. 38, 40). The *Paciliana domus*, which Q. Cicero wished to purchase, must have belonged to a different Pacilius. (Cic. *ad Att.* i. 14. § 7.)

PA'CILUS, a family name of the patrician Furia gens.

1. C. FURIUS PACILUS FUSUS, consul B. C. 441 with M'. Papirius Crassus (Liv. iv. 12). He was censor B. C. 435 with M. Geganius Macerinus: the events of his censorship are given under MACERINUS, No. 3. (Liv. iv. 22, 24, ix. 33, 34.) He was one of the consular tribunes in B. C. 426, and was unsuccessful in a battle against the Veientines (Liv. iv. 31).

2. C. FURIUS PACILUS, son of the preceding, was consul B. C. 412 with Q. Fabius Vibulanus Ambustus (Liv. iv. 52).

3. C. FURIUS C. F. C. N. PACILUS (Fasti Capit.), was consul B. C. 251 with L. Caecilius Metellus in the first Punic war. The history of their consulship is given under METELLUS, No. 1.

PACONIA'NUS, SE'XTIUS, one of the bold and unscrupulous agents of Sejanus, was involved in the fall of his master, to the great joy of the senators, whose secrets he had frequently betrayed. He was sentenced to death in A. D. 32, unless he gave information; but in consequence of his doing so, the sentence was not carried into execution. He remained in prison till A. D. 35, in which year he was strangled on account of his having written some libellous verses against Tiberius while in confinement. (Tac. *Ann.* vi. 3, 4, 39.)

PACO'NIUS. 1. M. PACONIUS, a Roman eques, violently deprived of his property by the tribune Clodius. (Cic. *pro Mil.* 27.)

2. PACONIUS, described by Cicero as some Mysian or Phrygian, who complained of Q. Cicero (Cic. *ad Qu. Fr.* i. 1. § 6). Perhaps we ought to read Paeonius.

3. M. PACONIUS, a legatus of Silanus, proconsul of Asia, was one of his accusers in A. D. 22. Paconius was afterwards put to death by Tiberius on a charge of treason. He was the father of Paconius Agrippinus. (Tac. *Ann.* iii. 67; Suet. *Tib.* 61.)

4. PACONIUS AGRIPPINUS. [AGRIPPINUS, p. 82, a.]

PA'CORUS (Πάκορος), a common Parthian name.

1. The son of Orodes I. (Arsaces XIV.), king of Parthia. His history is given under ARSACES XIV., p. 356.

2. A contemporary of Pacorus, the son of Orodes [No. 1], was one of the royal cup-bearers. After Pacorus, the son of Orodes, had conquered Saxa, Antony's quaestor (B. C. 40), and had overrun a great part of Syria, Antigonus, the son of Aristobulus, applied to him for help to restore him to the Jewish throne. This request was immediately complied with; and Pacorus, the cup-bearer, was sent with a large force against Jerusalem. The city surrendered: Hyrcanus and Phasaël were taken prisoners, and Herod fled to Rome. (Joseph. *Antiq.* xiv. 13, *B. Jud.* i. 13; comp. HYRCANUS. p. 544, b.) Dion Cassius, who makes no mention of Pacorus, the cup-bearer, attributes this expedition to the son of Orodes (xlviii. 26); and Tacitus in like

manner speaks of Jerusalem having been taken by the king Pacorus (*Hist.* v. 9); but the authority of Josephus on all matters relating to Jewish history is superior to that of these historians.

3. The son of Vonones II., king of Parthia, obtained the kingdom of Media on the death of his father, while his brother Vologeses I. succeeded to the Parthian throne. [ARSACES XXIII. p. 358, b.]

4. King of Parthia, succeeded his father Vologeses I. [ARSACES XXIV.]

5. AURELIUS PACORUS, a king of the Greater Armenia, was a contemporary of the Antonines, and is mentioned in a Greek inscription published by Gruter (p. 1091, No. 10). It appears by this inscription that Pacorus had purchased a burial-place for himself and his brother Aurelius Meridates, and that both brothers resided at Rome, where one of them died. Niebuhr supposes that a passage in Fronto has reference to this Pacorus, in which a Pacorus is said to have been deprived of his kingdom by L. Verus (Fronto, p. 70, ed. Niebuhr), and he further concludes from the name Aurelius that he was a client of the imperial family and a Roman citizen. He may be the same as the Pacorus who was placed as king over the Lazi, a people on the Caspian sea, by Antoninus Pius. (Capitol. *Anton. Pius*, 9).

PA'CTIUS. [PACCIUS.]

PACTUMEIUS CLEMENS. [CLEMENS.]

PACTUMEIUS MAGNUS, a man of consular rank, slain by Commodus (Lamprid. *Commod.* 7), occurs as one of the consules suffecti in A. D. 183. He had a daughter Pactumeia Magna, who is mentioned in the Digest (28, tit. 5, s. 92), where we also read of a Pactumeius Androsthenes, who was no doubt a freedman of Magnus.

PA'CTYAS (Πακτύας), a Lydian, who on the conquest of Sardis (B. C. 546), was charged by Cyrus with the collection of the revenues of the province. When Cyrus left Sardis on his return to Ecbatana, Pactyas induced the Lydians to revolt against Cyrus and the Persian governor Tabalus; and, going down to the coast, employed the revenues which he had collected in hiring mercenaries and inducing those who lived on the coast to join his army. He then marched against Sardis, and besieged Tabalus in the citadel. Cyrus sent an army under the command of Mazares against the revolters; and Pactyas, hearing of its approach, fled to Cume. Mazares sent a messenger to Cume to demand that he should be surrendered. The Cumaeans referred the matter to the oracle of Apollo at Branchidae. The oracle directed that he should be surrendered; and this direction was repeated when, at the suggestion of Aristodicus [ARISTODICUS] the oracle was consulted a second time. But the Cumaeans, not liking actually to surrender Pactyas, and yet being afraid to keep him, sent him to Mytilene. Hearing, however, that the Mytilenaeans were bargaining about his surrender, the Cumaeans sent a vessel to Mytilene, and conveyed him to Chios. The Chians surrendered him, and, according to stipulation, received possession of Atarneus as a recompense. The Persians, to whom Pactyas was surrendered, kept him in custody, intending to deliver him up to Cyrus. Of his subsequent fate we hear nothing. (Herod. i. 153—160; Paus. iv. 35. § 10.) [C. P. M.]

PACU'LLA, A'NNIA or MI'NIA, a Campanian woman, one of the chief agents in introducing the worship of Bacchus into Rome, B. C. 186 (Liv. xxxix. 13).

PACU'VII, a Campanian family, is first mentioned in the time of the second Punic war, when we read of Pacuvius Calavius, who persuaded the inhabitants of Capua to revolt to Hannibal [CALAVIUS, No. 4]. Besides the poet Pacuvius, there were a few Romans of this name in the latest times of the republic and under the empire.

M. PACU'VIUS, one of the most celebrated of the early Roman tragedians, was born about B. C. 220, since he was fifty years older than the poet Accius or Attius (Cic. *Brut.* 64), who was born in B. C. 170 [ACCIUS]. This agrees with the statement of Jerome (*in Euseb. Chron.* Olymp. 156. 3) that Pacuvius flourished about B. C. 154, since we know from various sources that Pacuvius attained a great age, and accordingly the time understood by the indefinite term *flourished* may properly be placed in B. C. 154, though Pacuvius was then about sixty-five years old. Jerome further relates that Pacuvius was almost ninety years of age at the time of his death, which would therefore fall about B. C. 130. Pacuvius was a native of Brundisium, and accordingly a countryman of Ennius, with whom he was connected by ties of blood, and whom he is also said to have buried. According to the accounts of most ancient writers he was the son of the sister of Ennius, and this is more probable than the statement of Jerome, that he was the grandson of Ennius by his daughter, since Ennius was only nineteen years older than Pacuvius. Pacuvius appears to have been brought up at Brundisium, but he afterwards repaired to Rome, though in what year is uncertain. Here he devoted himself to painting and poetry, and obtained so much distinction in the former art, that a painting of his in the temple of Hercules, in the forum boarium, was regarded as only inferior to the celebrated painting of Fabius Pictor (Plin. *H. N.* xxxv. 4. s. 7). After living many years at Rome, for he was still there in his eightieth year (Cic. *Brut. l. c.*), he at last returned to Brundisium, on account of the failure of his health, and died in his native town, in the ninetieth year of his age, as has been already stated. We have no further particulars of his life, save that his talents gained him the friendship of Laelius, and that he lived on the most intimate terms with his younger rival Accius, of whom he seems to have felt none of that jealousy which poets usually entertain towards one another. After his retirement to Brundisium Pacuvius invited his friend to his house, and there they spent some time together, discoursing upon their literary pursuits. These notices, brief though they are, seem to show that Pacuvius was a man of an amiable character; and this supposition is supported by the modest way in which he speaks of himself, in an epigram which he composed for his tombstone, and which, even if it be not genuine, as some modern writers have maintained, indicates at least the opinion which was entertained of him in antiquity. The epigram runs as follows (Gell. i. 24):—

"Adulescens, tametsi properas, te hoc saxum rogat,
Uti sese aspicias, deinde, quod scriptum est, legas.
Hic sunt poëtae Pacuvi Marci sita
Ossa. Hoc volebam, nescius ne esses. Vale."

Pacuvius was universally allowed by the best

writers in antiquity to have been one of the greatest of the Latin tragic poets. Horace regarded him and Accius (*Ep.* ii. 1. 56) as the two most important of the early tragedians; and he is especially praised for the loftiness of his thoughts, the vigour of his language, and the extent of his knowledge. Hence we find the epithet *doctus* frequently applied to him, and the great critic Varro (*ap. Gell.* vii. 14) praises him for the *ubertas* of his style. He was at the same time an equal favourite with the people, with whom his verses continued to be esteemed in the time of Julius Caesar (comp. Cic. *de Amic.* 7; Suet. *Caes.* 84). The tragedies of Pacuvius continued, like those of his predecessors on the Latin stage, to be taken from Sophocles, Euripides, and the great Greek writers; but he did not confine himself to a mere translation of the latter, as most of the previous Latin writers had done, but worked up his materials with more freedom and independent judgment, of which we have an example in his *Dulorestes*, which was an adaptation to the Latin stage of the *Iphigeneia in Tauris* of Euripides. Some of the plays of Pacuvius were not based upon the Greek tragedies, but belonged to the class called *Praetextatae*, in which the subjects were taken from Roman story. One of these was entitled *Paullus*, and had as its hero the celebrated L. Aemilius Paullus who conquered Perseus, king of Macedonia (Gell. ix. 14). The following titles of his tragedies have come down to us:—*Anchises*; *Antiopa*; *Armorum Judicium*; *Atalanta*; *Chryses*; *Dulorestes*; *Hermiona*; *Iliona*; *Medus* or *Medea*; *Niptra*; *Periboea*; *Tantalus* (doubtful); *Teucer*; *Thyestes*. Of these the *Antiopa* and the *Dulorestes* were by far the most celebrated.

Although the reputation of Pacuvius rested almost exclusively on his tragedies, yet he seems to have written other kinds of poetry. He is expressly mentioned as having composed *Saturae*, according to the old Roman meaning of the word (Diomedes, iii. p. 482, ed. Putschius), and there seems no reason for doubting, as some modern writers have done, that he also wrote comedies. The *Pseudo* is expressly mentioned as a comedy of Pacuvius (Fulgentius, p. 562), and the *Tarentilla* may also have been a comedy. The fragments of Pacuvius are published in the collections of Stephanus, *Fragmenta Vet. Poët.*, Paris, 1564, of Scriverius, *Tragicorum Vet. Fragm.* Lugd. Batav. 1620, and of Bothe, *Poët. Latii Scenic. Fragm.* vol. i. Lips. 1834. (The principal ancient authorities respecting Pacuvius are: Hieronym. *in Euseb. Chron.* Olymp. 156. 3; Plin. *H. N.* xxxv. 4. s. 7; Vell. Pat. ii. 9; Quintil. x. 1; Gell. vii. 14, xiii. 2, xvii. 21; Cic. *de Optim. Gen. Orat.* i. 6, *Brut.* 64, 74, *de Amic.* 7, *Tusc.* ii. 21, *de Orat.* i 58, *ad Herenn.* iv. 4; Hor. *Ep.* ii. 1. 55; Pers. i. 77. The chief modern writers are: Delrio, *Syntagm. Trag. Lat.* Antv. 1594, and Paris, 1620; Sagittarius, *De Vita et Scriptis Livii Andronici, M. Pacuvii, &c.*, Altenb. 1672; Annibal di Leo, *Memorie di M. Pacuvio Antichissimo Poeta Tragico*, Napoli, 1763; Lange, *Vindiciae Trag. Rom.* Lips. 1822; Näke, *Comment. de Pacuvii Duloreste*, Ind. Lect. Bonn. 1822; Stieglitz, *de Pacuvii Duloreste*, Lips. 1826: Vater, in Ersch and Gruber's *Encyklopädie*, art. *Pacuvius.*)

PACU'VIUS. 1 and 2. M. and Q. PACUVII, with the cognomen CLAUDII, who subscribed the accusation of Valerius against M. Scaurus, B. C. 54. (Ascon. *in Scaur.* p. 19, ed. Orelli.)

3. SEX. PACUVIUS, tribune of the plebs, B. C. 27, in which year Octavian received the title of Augustus, outdid all his contemporaries in his flattery of Augustus, and devoted himself as a vassal to the emperor in the Spanish fashion. (Dion Cass. liii. 20.) Dion Cassius says, that according to some authorities his name was Apudius; but it would appear that Pacuvius is the right name, since Macrobius tells us (*Sat.* i. 12) that it was Sex. Pacuvius, tribune of the plebs, who proposed the plebiscitum by which the name of the month of Sextilis was changed into that of Augustus in honour of the emperor. This Sex. Pacuvius appears to be the same as the Pacuvius Taurus, upon whom Augustus perpetrated a joke, when he was one day begging a *congiarium* from the emperor. (Macrob. *Sat.* ii. 4.) The Sex. Pacuvius Taurus, plebeian aedile, mentioned by Pliny (*H. N.* xxxiv. 5. s. 11), was a different person from the preceding one, and lived at a more ancient time.

4. PACUVIUS LABEO, to whom was addressed a letter of Capito, cited by A. Gellius (v. 21).

5. PACUVIUS, a legate of Sentius in Syria, A. D. 19 (Tac. *Ann.* ii. 79), is probably the same Pacuvius who is mentioned by Seneca (*Ep.* ii. 12).

PACU'VIUS, C. ATEIUS, was one of the pupils of Servius Sulpicius, who are enumerated by Pomponius. (Dig. 1. tit. 2. s. 2. § 44.) This appears to be the Ateius, who is cited by Labeo (Dig. 23. tit. 3. s. 79) as authority for an opinion of Servius on the words "cum commodissimum esset," which were part of the terms of a gift of dos. Another opinion of Servius is cited from him also by Labeo (34. tit. 2. s. 39. § 2). This Pacuvius appears also to be the jurist quoted by Ulpian (13. tit. 6. s. 1). [G. L.]

PAEA'NIUS (Παιάνιος), the author of a translation of the history of Eutropius into Greek. It is quite uncertain who this Paeanius was, but it has been conjectured that he lived not long after Eutropius himself. This translation, of which Zonaras seems to have often availed himself, is not very accurate, but still not inelegant. It was printed for the first time by F. Sylburg in the third volume of his *Romanae Historiae Scriptores*, Francof. 1590, and is also contained in the editions of Eutropius by Hearne, Havercamp, and Verheyk. It has been printed in a separate form by Kaltwasser under the title, "Paeanii Metaphrasis in Eutropii Historiam Romanam, in usum scholarum," Gotha, 1780.

PAEAN (Παιάν, Παιήων or Παιών), that is, "the healing," is according to Homer the designation of the physician of the Olympian gods, who heals, for example, the wounded Ares and Hades. (*Il.* v. 401, 899.) After the time of Homer and Hesiod, the word Παιάν becomes a surname of Asclepius, the god who had the power of healing. (Eustath. *ad Hom.* p. 1494; Virg. *Aen.* vii. 769.) The name was, however, used also in the more general sense of deliverer from any evil or calamity (Pind. *Pyth.* iv. 480), and was thus applied to Apollo and Thanatos, or Death, who are conceived as delivering men from the pains and sorrows of life. (Soph. *Oed. Tyr.* 154; Paus. i. 34. § 2; Eurip. *Hippol.* 1373.) With regard to Apollo and Thanatos however, the name may at the same time contain an allusion to παίειν, to strike, since both are also regarded as destroyers. (Eustath. *ad Hom.* p. 137.) From Apollo himself the name

Paean was transferred to the song dedicated to him, that is, to hymns chanted to Apollo for the purpose of averting an evil, and to warlike songs, which were sung before or during a battle. [L. S.]

PAEDARITUS. [PEDARITUS.]

PAEON (Παίων), of Amathus, wrote an account of Theseus and Ariadne, referred to by Plutarch (*Thes.* 20).

2. A son of Antilochus, and grandson of Nestor. (Paus. ii. 18. § 7.)

3. A son of Endymion, and brother of Epeius, Aetolus, and Eurycyde; from whom the district of Paeonia, on the Axius in Macedonia, was believed to have derived its name. (Paus. v. 1. § 2, &c.) [L. S.]

PAEON (Παίων). 1. A son of Poseidon by Helle, who fell into the Hellespont. In some legends he was called Edonus. (Hygin. *Poet. Astr.* ii. 20.)

PAEO'NIA (Παιωνία), i. e. the healing goddess, was a surname of Athena, under which she had a statue at Athens, and an altar in the temple of Amphiaraus at Oropus. (Paus. i. 2. § 4, 34. § 2.) [L. S.]

PAEO'NIUS, instructed the two young Ciceros, Marcus and Quintus, in rhetoric, B. C. 54 (Cic. *ad Qu. Fr.* iii. 3. § 4).

PAEO'NIUS (Παιώνιος). 1. Of Ephesus, an architect, whose time is uncertain; most probably he lived between B. C. 420 and 380. In conjunction with Demetrius, he finally completed the great temple of Artemis, at Ephesus, which Chersiphron had begun [CHERSIPHRON]; and, with Daphnis the Milesian, he began to build at Miletus a temple of Apollo, of the Ionic order. (Vitruv. vii. Praef. § 16.) The latter was the famous *Didymaeum*, or temple of Apollo Didymus, the ruins of which are still to be seen near Miletus. The former temple, in which the Branchidae had an oracle of Apollo (from which the place itself obtained the name of Branchidae), was burnt at the capture of Miletus by the army of Dareius, B. C. 498. (Herod. vi. 19; see Bähr's Note.) The new temple, which was on a scale only inferior to that of Artemis, was never finished. It was dipteral, decastyle, hypaethral: among its extensive ruins two columns are still standing. (Strab. xiv. p. 634; Paus. vii. 5. § 4; Chandler, p. 151; *Ionian Antiq.* vol. i. c. 3. p. 27; Hirt, *Gesch. d. Baukunst*, vol. ii. p. 62, and pl. ix. x.)

2. Of Mende, in Thrace, a statuary and sculptor, of whom we have but little information, but whose celebrity may be judged of from the fact, that he executed the statues in the pediment of the front portico of the temple of Zeus at Olympia, those in the pediment of the portico of the opisthodomus being entrusted to Alcamenes (Paus. v. 10). He also made the bronze statue of Nike, which the Messenians of Naupactus dedicated at Olympia. (Paus. x. 26. § 1.) He must have flourished about the 86th Olympiad, B. C. 435. (See further, Sillig, *Catal. Art. s. v.*; Müller, *Archäol. de Kunst*, § 112. n. 1. § 119, n. 2.) [P. S.]

PAERI'SADES or PARI'SADES (Παιρισάδης or Παρισάδης). The latter form is the more common: but the former, which is that used by Strabo, is confirmed by the evidence of coins.

1. A king of Bosporus, son of Leucon, succeeded his brother Spartacus in B. C. 349, and reigned thirty-eight years. (Diod. xvi. 52.) No events of his reign have been transmitted to us, except that we find him at one period (apparently about B. C. 333) engaged in a war with the neighbouring Scythians (Dem. *c. Phorm.* p. 909), and he appears to have continued the same friendly relations with the Athenians which were begun by his father Leucon. (Id. *ib.* p. 917.) But we are told, in general terms, that he was a mild and equitable ruler, and was so much beloved by his subjects as to obtain divine honours after his death. (Strab. vii. p. 310.) He left three sons, Satyrus, Eumelus and Prytanis. (Diod. xx. 22.)

He is probably the same person as the Birisades mentioned by Deinarchus (*c. Dem.* p. 95), to whom Demosthenes had proposed that a statue should be erected at Athens. (See Wesseling *ad Diod.* xiv. 93; Clinton, *F. H.* vol. ii. p. 284.)

2. Son of Satyrus, and grandson of the preceding. He was the only one of the children of Satyrus who escaped from the designs of his uncle Eumelus, and took refuge at the court of Agarus king of Scythia, B. C. 308. (Diod. xx. 24.)

3. A second king of Bosporus, and the last monarch of the first dynasty that ruled in that country. He was probably a descendant of No. 1, but the history of the kingdom of Bosporus, during the period previous to his reign, is wholly lost. We only know that the pressure of the Scythian tribes from without, and their constantly increasing demands of tribute, which he was unable to resist, at length induced Paerisades voluntarily to cede his sovereignty to Mithridates the Great. (Strab. vii. pp. 309, 310.) The date of this event is wholly unknown, but it cannot be placed earlier than B. C. 112, nor later than B. C. 88. It is uncertain whether an anecdote related by Polyaenus (vii. 37) refers to this Paerisades or to No. 1. [E. H. B.]

PAETI'NUS, a lengthened form of Paetus [PAETUS], like Albinus of Albus, was a family name of the Fulvia Gens. It superseded the family name of *Curvus*, of which it was originally an agnomen, and was superseded in its turn by the name of *Nobilior*.

1. M. FULVIUS CURVUS PAETINUS, consul B. C. 305. [FULVIUS, No. 2.]

2. M. FULVIUS PAETINUS, consul B. C. 299 with T. Manlius Torquatus. (Liv. x. 9.)

3. SER. FULVIUS PAETINUS NOBILIOR, consul B. C. 255. [NOBILIOR, No. 1.]

PAETUS, a cognomen in many Roman gentes, was indicative, like many other Roman cognomens, of a bodily defect or peculiarity; as for instance, *Capito*, *Fronto*, *Naso*, *Varus*, &c. It signified a person who had a slight cast in the eye, and is accordingly classed by Pliny with the word *Strabo* (*H. N.* xi. 37. s. 55); but that it did not indicate such a complete distortion of vision as the latter word is clear from Horace, who describes a father calling a son that was *Strabo* by the name of *Paetus*, when he wished to extenuate the defect (*Sat.* i. 3. 45). Indeed, the slight cast implied in the word *Paetus* was considered attractive rather than otherwise, and we accordingly find it given as an epithet to Venus. (Ov. *Ar. Am.* ii. 659; Auctor, *Priapeia*, 36).

PAETUS, AE'LIUS. The Paeti were the most ancient family of the Aelia gens, and some of them were celebrated for their knowledge of the Roman law. See below.

1. P. Aelius Paetus, consul b.c. 337, with C. Sulpicius Longus, and magister equitum 321, to the dictator Q. Fabius Ambustus. He was one of the first plebeian augurs, b.c. 300. (Liv. viii. 15, ix. 7, x 9.)

2. P. Aelius Paetus, plebeian aedile b.c. 296. (Liv. x. 23.)

3. C. Aelius Paetus, consul b.c. 286, with M. Valerius Maximus Potitus (Fasti).

4. Q. Aelius Paetus, a pontifex who fell in the battle of Cannae, b.c. 216. He had been a candidate for the consulship for this year. (Liv. xxiii. 21, comp. xxii. 35.)

5. P. Aelius Paetus, consul b.c. 201, a jurist. See below.

6. Sex. Aelius Paetus Catus, consul b.c. 198, a jurist. See below.

7. Q. Aelius P. f. Q. n. Paetus (Fasti Capit.), son apparently of No. 5, and grandson of No. 4. He was elected augur b.c. 174, in place of his father P. Aelius Paetus (Liv. xli. 21), and was consul b.c. 167, with M. Junius Pennus. He obtained Gallia as his province, and his colleague Pisae, but the two consuls performed nothing of importance, and returned to Rome after laying waste the territory of the Ligurians. (Liv. xlv. 16, 44; Cic. *Brut.* 28.) This is the Aelius of whom it is related by Valerius Maximus (iv. 3. § 7) and Pliny (*H. N.* xxxiii. 11, s. 50), that the Aetolians sent him in his consulship magnificent presents of silver plate, since they had in a former embassy found him eating out of earthenware, and that he refused their gift. Valerius calls him Q. Aelius Tubero Catus, and Pliny Catus Aelius; they both seem to have confounded him with other persons of the same name, and Pliny commits the further error of calling him the son in-law of L. Aemilius Paullus, the conqueror of Macedonia. [Tubero.]

8. Aelius Paetus Tubero. [Tubero.]

The annexed coin belongs to P. Aelius Paetus, but it is uncertain to which person of the name. It bears on the obverse the head of Pallas, and on the reverse the Dioscuri.



COIN OF P. AELIUS PAETUS.

PAETUS, AE'LIUS, jurists. 1. P. Aelius Paetus, was probably the son of Q. Aelius Paetus, a pontifex, who fell in the battle of Cannae. (Liv. xxiii. 21.) Publius was plebeian aedile b.c. 204, praetor b.c. 203 (Liv. xxix. 38), magister equitum b.c. 202, and consul with C. Cornelius Lentulus b.c. 201. Paetus held the urbana jurisdictio during his year of office as praetor, in which capacity he published an edict for a supplicatio at Rome to commemorate the defeat of Syphax. (Liv. xxx. 17.) On the departure of Hannibal from Italy in the same year, Paetus made the motion for a five days' supplicatio. The year of the election of Paetus to the consulship was memorable for the defeat of Hannibal by P. Cornelius Scipio at the battle of Zama. (Liv. xxx. 40.) Paetus during his consulship had Italy for his province; he had a conflict with the Boii, and made a treaty with the Ingauni Ligures. He was also in the same year appointed a decemvir for the distribution of lands among the veteran soldiers of Scipio, who had fought in Africa. (Liv. xxxi. 4.) He was afterwards appointed a commissioner (*triumvir*) with his brother Sextus and Cn. Cornelius Lentulus to settle the affairs of Narnia, the people of which place complained that there was not the proper number of colonists (*coloni*), and that certain persons, who were not coloni, were passing themselves off as such. (Liv. xxxii. 2.) In b.c. 199, he was censor with P. Cornelius Scipio Africanus. He afterwards became an augur, and died b.c. 174, during a pestilence at Rome. (Liv. xli. 26.) Paetus is mentioned by Pomponius (Dig. 1. tit. 1. s. 2. § 37) as one of those who professed the law (maximam scientiam in profitendo habuerunt), in the Roman sense of that period.

2. Sex. Aelius Paetus, the brother of Publius, was curule aedile b.c. 200, consul b.c. 198, with T. Quinctius Flamininus (Liv. xxxii. 7), and censor b.c. 193 with Cn. Cornelius Cethegus. (Liv. xxxiv. 44, xxxv. 9.) During their censorship, the censors gave orders to the curule aediles to appoint distinct seats at the Ludi Romani for the senators, who up to that time had sat promiscuously with others. The Atrium of Libertas and the Villa Publica were also repaired and enlarged by the censors. Sextus had a reputation as a jurist and a prudent man, whence he got the cognomen Catus.

Egregie cordatus homo Catus Aelius Sextus

(Cic. *de Orat.* i. 45), which is a line of Ennius.

Sextus was a jurist of eminence, and also a ready speaker. (Cic. *Brut.* c. 20.) He is enumerated among the old jurists who collected or arranged the matter of law (*juris antiqui conditor*; Cod. 7. tit. 7. s. 1), which he did in a work entitled Tripartita or Jus Aelianum. This was a work on the Twelve Tables, which contained the original text, an interpretation, and the Legis actio subjoined. It still existed in the time of Pomponius (Dig. 1. tit. 2. s. 2. § 38); and was probably the first commentary written on the Twelve Tables. Cicero (*de Or.* i. 56) speaks of his Commentarii, which may or may not be a different work from the Tripartita. Gellius (iv. 1) quotes Servius Sulpicius, as citing an opinion of Catus Aelius (or Sextus Aelius) on the meaning of the word Penus. The same passage is quoted by Ulpian, *De Penu legata* (33. tit. 9. s. 3. § 9), where the common reading is Sextus Caecilius, which, as Grotius contends, ought to be Sextus Aelius. He is also cited by Celsus (Dig. 19. tit. 1. s. 38), as the text stands. The Aelius quoted by Cicero (*Top.* c. 2) as authority for the meaning of "assiduus," is probably Sextus Aelius.

Zimmern takes the Aelius mentioned in Cicero's Brutus (c. 46) to be the jurist, but this is obviously a mistake. (*Brutus*, ed. Meyer, c. 20, 46.) Meyer also denies that the whole work of Sextus on the Twelve Tables was called Jus Aelianum; he limits the name to that part which contained the Actiones. Pomponius speaks of three other "libri" as attributed to Sextus, but some denied that they were his. Cicero (*de Or.* iii. 33) refers to Sextus as one of those who were consulted after the old fashion.

(Grotius, *Vitae Jurisconsultorum*; Zimmern, *Geschichte des Rom. Privatrechts*, i. p. 279.) [G. L.]

PAETUS, SEX. ARTICULEIUS, consul A.D. 101 with the emperor Trajan (Fasti).

PAETUS, AUTRO'NIUS. 1. P. AUTRONIUS PAETUS, was elected consul for B.C. 65 with P. Cornelius Sulla; but before he and Sulla entered upon their office, they were accused of bribery by L. Aurelius Cotta and L. Manlius Torquatus, and condemned. Their election was accordingly declared void: and their accusers were chosen consuls in their stead. Enraged at his disappointment Paetus conspired with Catiline to murder the consuls Cotta and Torquatus; and this design is said to have been frustrated solely by the impatience of Catiline, who gave the signal prematurely before the whole of the conspirators had assembled. (Sall. *Cat.* 18; Dion Cass. xxxvi. 27; Ascon. *in Cornel.* p. 74, ed. Orelli; Suet. *Caes.* 9; Liv. *Epit.* 101.) [CATILINA, p. 629, b.] Paetus afterwards took an active part in the Catilinarian conspiracy, which broke out in Cicero's consulship. After the suppression of the conspiracy Paetus was brought to trial for the share he had had in it; he entreated Cicero with many tears to undertake his defence, pleading their early friendship, and their having been colleagues in the quaestorship, but this the orator refused (Cic. *pro Sull.* 6), and all his former friends in like manner withdrew from him their support. He was accordingly condemned, and went into exile at Epeirus, where he was living when Cicero himself went into banishment in B.C. 58. Cicero was then much alarmed lest Paetus should make an attempt upon his life (Sall. *Cat.* 17, 47; Dion Cass. xxxvii. 25; Cic. *pro Sull.* passim; Cic. *ad Att.* iii. 2, 7.) Autronius Paetus has a place in the list of orators in the *Brutus* of Cicero, who however dismisses him with the character, "voce peracuta, atque magna, nec alia re ulla probabilis" (c. 68).

2. P. AUTRONIUS PAETUS, consul suffectus B.C. 33 in place of Augustus, who resigned his office immediately after entering upon it on the Kalends of January. (Fasti; Appian, *Illyr.* 28; comp. Dion Cass. xlix. 43; Suet. *Aug.* 26.)

3. L. AUTRONIUS L. F. L. N. PAETUS is stated in the Capitoline Fasti to have obtained a triumph as proconsul from Africa in the month of August, B.C. 29.

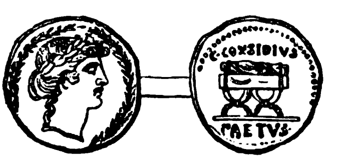
PAETUS, CAECINA. [CAECINA, No. 5.]

PAETUS, C. CAESE'NNIUS, sometimes called CAESO'NIUS, was consul A.D. 61 with C. Petronius Turpilianus. He was sent by Nero in A.D. 63 to the assistance of Domitius Corbulo [CORBULO], in order to defend Armenia against the attacks of Vologeses, king of Parthia. Arrogant by nature, and confident of success, he thought himself superior to the veteran Corbulo, and crossed the Taurus, boldly asserting that he would recover Tigranocerta, which Corbulo had been obliged to leave to its fate. This, however, he was unable to accomplish; but he took a few fortified places, acquired some booty, and then, as the year was far advanced, led back his army into winter-quarters, and sent to Nero a magnificent account of his exploits. But as Vologeses shortly after appeared with a large force, Paetus marched forth against him (according to Dion Cassius, with the view of relieving Tigranocerta), but after losing a few troops he hastily withdrew across mount Taurus, leaving 3000 soldiers to defend the passes of the mountain. These troops, however, Vologeses cut to pieces, and then proceeded to lay siege to the town of Rhandeia or Arsamosata on the river Arsanias, in which Paetus had taken refuge. The place was well supplied with provisions, and Corbulo was at no great distance; but such was the pusillanimity of Paetus that he was afraid to wait for the assistance of Corbulo, and purchased peace from the Parthians on the most disgraceful terms. In consequence of this conduct Paetus was deprived of his command and expected severe punishment on his return to Rome, but Nero dismissed him uninjured with a few insulting words (Tac. *Ann.* xv. 6, 8—15, 17, 25; Dion Cass. lxii. 21, 22; Suet. *Ner.* 39.) After the accession of Vespasian, Caesennius Paetus was appointed governor of Syria, and deprived Antiochus IV., king of Commagene, of his kingdom. (Joseph. *B. J.* vii. 7.) [See Vol. I. p. 194, b.]

The name of Caesennius Paetus, proconsul, occurs on the coins of Ephesus and Smyrna, struck in the reign of Domitian. This Caesennius Paetus may have been a son of the preceding Paetus; for Tacitus makes mention of one of his sons who was with his father in Armenia (*Ann.* xv. 10), and also of a son, apparently a different one, who was serving as tribune of the soldiers under Corbulo (*Ann.* xv. 28).

PAETUS, L. CASTRI'NIUS, mentioned by Caelius in a letter to Cicero (*ad Fam.* viii. 2) in B.C. 51, may perhaps be the same person as the L. Castronius Paetus, the leading man in the municipium of Luca, whom Cicero recommended to Brutus in B.C. 46 (*ad Fam.* xiii. 13).

PAETUS, C. CONSI'DIUS, known only from coins, a specimen of which is annexed. The obverse represents the head of Venus, and the reverse a sella curulis.



COIN OF C. CONSIDIUS PAETUS.

PAETUS, L. PAPI'RIUS, a friend of Cicero, to whom the latter has addressed several letters (*ad Fam.* ix. 15—26). From these letters it appears that Papirius Paetus belonged to the Epicurean school, and that he was a man of learning and intelligence. He is mentioned once or twice in Cicero's letters to Atticus (*ad Att.* i. 20. § 7, ii. 1. § 12).

PAETUS THRA'SEA. [THRASEA.]

PAETUS, VALERIA'NUS, put to death by Elagabalus. (Dion Cass. lxxix. 4.)

PAGASAEUS (Παγασαῖος), i. e. the Pagasaean, from Pegasus, or Pegasae, a town in Thessaly, is a surname of Apollo, who there had a sanctuary said to have been built by Trophonius (Hes. *Scut. Herc.* 70, with the Schol.), and of Iason, because the ship Argo was said to have been built at Pagasus. (Ov. *Met.* vii. 1, *Her.* xvi. 345.) [L. S.]

PAGONDAS (Παγώνδας). 1. A native of Thebes who gained the victory in the chariot-race with entire horses, in the twenty-fifth Olympiad, on which occasion that species of con-

test was introduced for the first time. (Paus. v. 8. § 7.)

2. The father of Pindar, according to Eustathius (*Prooem. Comment. Pind.*).

3. A native of Thebes, the son of Aeoladas. He was one of the Boeotarchs in the year B.C. 424, when the Athenian expedition to Delium took place. After the fortification of Delium the Athenian troops received orders to return, and the light troops proceeded without stopping to Attica. The heavy-armed infantry halted a short distance from Delium to wait for the Athenian general Hippocrates. Meantime the Boeotian forces had assembled at Tanagra. Most of the Boeotarchs were unwilling to attack the Athenians. But Pagondas, who was one of the two Theban Boeotarchs, and was commander-in-chief of the Boeotian forces, wishing that the chance of a battle should be tried, by an appeal to the several divisions of the army persuaded the troops to adopt his views. His harangue is reported by Thucydides (iv. 92). The day being far advanced, he led the main body of his troops at full speed to meet the Athenians, despatching one portion to keep in check the cavalry stationed by Hippocrates at Delium; and, having reached a spot where he was only separated by a hill from the enemy, he drew up his army in battle array, and reached the summit of the ridge when the Athenian line was scarcely formed. As the Boeotian troops halted to take breath Pagondas again harangued them. The Theban division, which was twenty-five deep, bore down all opposition, and the appearance of two squadrons of Boeotian cavalry, which Pagondas had sent round the back of the hill to support his left wing, threw the Athenians into complete confusion, and the rout became general. Seventeen days after the battle the fortress at Delium was also taken. (Thuc. iv. 91—96; Athen. v. p. 215. f.)

4. A man of the name of Pagondas is spoken of by Theodoretus (*de Cur. Affect. Graec.* lib. ix.), as a legislator among the Achaeans. But as nothing further is known of him, and *Pagondas* is a name that does not elsewhere appear in use among the Achaeans, all those bearing the name of whom we have any certain knowledge being Boeotians, it has been conjectured with some probability that the name Pagondas in the passage of Theodoretus has been substituted through some mistake for Charondas. (Fabric. *Bibl. Graec.* vol. ii. p. 36.) [C. P. M.]

PALAEO'LOGUS (Παλαιολόγος), the name of an illustrious Byzantine family, of which there are said to have been descendants still existing in the 17th century (Du Cange, *Familiae Byzantinae*, p. 255). This family is first mentioned in the eleventh century [see below No. 1], and from that time down to the downfall of the Byzantine empire the name constantly occurs. It was the last Greek family that sat upon the throne of Constantinople, and it reigned uninterruptedly from the year 1260 to 1453, when Constantinople was taken by the Turks, and the last emperor of the family fell while bravely defending his capital. A branch of this family ruled over Montferrat in Italy from A. D. 1305 to 1530, Theodorus Comnenus Palaeologus, the son of Andronicus II., taking possession of the principality in virtue of the will of John of Montferrat, who died without children. This branch of the family does not fall within the compass of the present work; and we can only mention the leading Palaeologi spoken of in Byzantine history. A full account of all of them is given by Du Cange, where all the authorities for the following particulars are collected (*Familiae Byzantinae*, pp. 230—348).

1. Nicephorus Palaeologus, with the title of Hypertimus, was a faithful servant of the emperor Nicephorus III. Botaniates (A. D. 1078—1081), and was rewarded by him with the government of Mesopotamia. He perished in battle in the reign of his successor Alexius I. Comnenus, while defending Dyrrhachium (Durazzo) against the Normans, A. D. 1081.

2. Georgius Palaeologus, the son of the preceding, was celebrated for his military abilities, and served with his father under the emperors Nicephorus III. and Alexius I. He married Irene, the daughter of the Protovestiarius Andronicus Ducas.

3. Michael Palaeologus, with the title of Sebastus, probably a son of No. 2, was banished by Calo-Joannes or Joannes II. Comnenus, the successor of Alexius I. Comnenus (A. D. 1118—1143), but was recalled from banishment by Manuel I. Comnenus, the successor of Calo-Joannes. He commanded the Greek forces in southern Italy, and carried on war with success against William, king of Sicily, but died in 1155, in the middle of his conquests, at the town of Bari, which he had taken a short time before.

4. Georgius Palaeologus, with the title of Sebastus, a contemporary of No. 3, was employed by Manuel I. Comnenus in many important embassies. He is supposed by Du Cange to be the same as the Georgius Palaeologus, who took part in the conspiracy by which Isaac II. Angelus was dethroned, and Alexius III. Angelus raised to the crown in 1195, and who was killed in the storming of Crizimou in 1199.

5. Nicephorus Palaeologus, governor of Trapezus, about A. D. 1179.

6. Andronicus Palaeologus, married the eldest daughter of the emperor Theodorus Lascaris.

7. Alexius Palaeologus, married Irene, the eldest daughter of Alexius III. Angelus, and was destined by this emperor as his successor, but he died shortly before the arrival of the Crusaders at Constantinople.

8. Andronicus Palaeologus, the ancestor of the imperial family of the Palaeologi, was Magnus Domesticus under the emperors Theodorus Lascaris and Joannes III. Vatatzes. He assumed the surname of Comnenus, which was borne likewise by his descendants. He married Irene Palaeologina, the daughter of Alexius Palaeologus [No. 7], and the grand-daughter of the emperor Alexius III. His children being thus descended, both on their father's and mother's side, from the Palaeologi are called by Georgius Phranzes (i. 1) διπλοπαλαιολόγοι. The following stemma, which has been drawn up by Wilken (in Ersch and Gruber's *Encyklopädie*, art. *Paläologen*) from Du Cange's work, exhibits all the descendants of this Andronicus Palaeologus. The lives of all the emperors are given in separate articles, and the other persons are not of sufficient importance to require a distinct notice. Of course, all the persons on this stemma bore the name of Palaeologus, but it is omitted here in order to save space.

STEMMA PALAEOLOGORUM.

Andronicus Palaeologus Comnenus,
Magnus Domesticus;
married
Irene Palaeologina.

Michael VIII.,
emperor 1260—1282;
m. Theodora.

Joannes,
Magnus Domesticus.

Constantinus
Sebastocrator.

Two daughters.

Manuel,
died in
childhood.

Andronicus II.,
emperor 1282—1328;
dethroned by his grandson
Andronicus III.;
died as a monk, 1332;
m. 1. Anna, daughter of Stephen,
of Hungary.
2. Irene, or Iolanthe,
daughter of William VI.,
and sister of John of
Montferrat.

Constantinus
Porphyrogennetus,
died 1306;
m. daughter of
Protovestiarius Joannes.

Joannes
Panhypersebastos.
married Irene,
dr. of the Logothetes
Theodorus Metochita.

A son,
died 1332.

Maria,
m. Stephen, king of
Hungary.

Theodorus,
despotes.

Three daughters.

Michael IX.,
associated with his father
in the empire;
died 1320.

Constantinus,
despotes.

Joannes,
despotes.

Theodorus,
succeeded his uncle
John in the
principality of Montferrat;
died 1338.

Demetrius,
despotes.

Simonis,
married Dragutin
king of Servia.

Andronicus III.,
emperor 1328—1341;
m. 1. Agnes or Irene,
of Brunswick.
2. Anna of Savoy.

Manuel,
killed by his brother
Andronicus.

Anna,
m. 1. Thomas Angelus,
of Epeirus.
2. Thomas,
of Cephalonia.

Theodora,
married two Bulgarian
princes.

Joannes VI.,
emperor 1355—1391.
He did not immediately succeed his father, as his guardian Joannes Cantacuzenus usurped the throne.
m. 1. Helena Cantacuzena
2. Eudocia Comnena,
of Trapezus.

Manuel,
despotes.

Theodorus.

Three daughters.

Andronicus,
died a monk.

Manuel II.,
associated with his father
in the empire;
sole emperor 1391—1425;
married Irene,
daughter of Constantinus Dragases,
of Macedonia.

Theodorus
Porphyrogennetus.

Demetrius,

Irene,
m. Basilius II.
Comnenus, emperor of
Trapezus.

Joannes VII.
emperor 1425—1448;
m. 1. Anna of Russia.
2. Sophia Palaeologina,
dr. of John Palaeologus,
of Montferrat.

Theodorus,
despotes of
Selymbria,
died 1448.

Andronicus,
prince of Thessalonica,
died a monk.

Constantinus XIII.
emperor 1448—1453;
last emperor of Constantinople.

Demetrius,
prince of the
Morea.

Thomas,
prince of Achaia;
died at Rome 1465
m. Catharina,
daughter of a noble
of Genoa.

Andreas,
died at Rome,
1502.

Manuel,
went to Constantinople,
and became a
Mohammedan.

Helena,
m. Lazarus,
of Servia.

Zoe,
m. Ivan
of Russia.

PALAEMON (Παλαίμων), signifies the wrestler, as in the surname of Heracles in Lycophron (663); but it also occurs as a proper name of several mythical personages.

1. A son of Athamas and Ino, was originally called Melicertes. When his mother, who was driven mad by Hera, had thrown herself with her boy, who was either still alive or already killed, from the Molurian rock into the sea, both became marine divinities, viz. Ino became Leucothea, and Melicertes became Palaemon. (Apollod. iii. 4. § 3; Hygin. *Fab.* 2; Ov. *Met.* iv. 520, xiii. 919.) According to some, Melicertes after his apotheosis was called Glaucus (Athen. vii. p. 296), whereas, according to another version, Glaucus is said to have leaped into the sea from his love of Melicertes. (Athen. vii. p. 297.) The apotheosis was effected by the Nereides, who saved Melicertes, and also ordered the institution of the Nemean games. The body of Melicertes, according to the common tradition, was washed by the waves, or carried by dolphins into port Schoenus on the Corinthian isthmus, or to that spot on the coast where subsequently the altar of Palaemon stood. (Paus. i. 44. § 11, ii. 1. § 3; Plut. *Sympos.* v. 3.) There the body was found by his uncle Sisyphus, who ordered it to be carried by Donacinus and Amphimachus to Corinth, and on the command of the Nereides instituted the Isthmian games and sacrifices of black bulls in honour of the deified Palaemon. (Tzetz. *ad Lyc.* 107, 229; Philostr. *Her.* 19, *Icon.* ii. 16; Paus. ii. 1. § 3; Schol. *ad Eurip. Med.* 1274; Eurip. *Iph. Taur.* 251.) On the isthmus of Corinth there was a temple of Palaemon with statues of Palaemon, Leucothea, and Poseidon; and near the same place was a subterraneous sanctuary, which was believed to contain the remains of Palaemon. (Paus. ii. 2. § 1.) In the island of Tenedos, it is said that children were sacrificed to him, and the whole worship seems to have had something gloomy and orgiastic about it. (Philostr. *l. c.*; Hom. *Od.* iii. 6.) In works of art Palaemon is represented as a boy carried by marine deities or dolphins. (Philostr. *Icon.* ii. 16.) The Romans identified Palaemon with their own god Portunus, or Portumnus. [PORTUNUS.]

2. A son of Hephaestus, or Aetolus, or Lernus, was one of the Argonauts. (Apollod. i. 9. § 16; Apollon. Rhod. i. 202; Orph. *Argon.* 208.)

3. A son of Heracles by Autonoe, the daughter of Peireus, or by Iphinoe, the daughter of Antaeus. (Apollod. ii. 7. § 8; Tzetz. *ad Lyc.* 662.)

4. One of the sons of Priam. (Hygin. *Fab.* 90.) [L. S.]

PALAEMON, Q. RE'MMIUS, a celebrated grammarian in the reigns of Tiberius, Caligula, and Claudius, is placed by Jerome (*ad Euseb.*) in the eighth year of the reign of Claudius, A. D. 48. He was a native of Vicentia (*Vicenza*), in the north of Italy, and was originally a slave; but having been manumitted, he opened a school at Rome, where he became the most celebrated grammarian of his time, and obtained great numbers of pupils, though his moral character was so infamous that Tiberius and Claudius used to say that there was no one to whom the training of youths ought so little to be entrusted. Suetonius gives rather a long account of him (*de Illustr. Gram.* 23), and he is also mentioned by Juvenal on two occasions (vi. 451, vii. 251 — 219). From the scholiast on Juvenal (vi. 451) we learn that Palaemon was the master of Quintilian.

PALAE'PHATUS (Παλαίφατος), the name of four literary persons in Suidas, who, however, seems to have confounded different persons and writings.

1. Of Athens, an epic poet, to whom a mythical origin was assigned. According to some he was a son of Actaeus and Boeo, according to others of Iocles and Metaneira, and according to a third statement of Hermes. The time at which he lived is uncertain, but he appears to have been usually placed after Phemonoe [PHEMONOE], though some writers assigned him even an earlier date. He is represented by Christodorus (*Anth. Graec.* i. p. 27, ed. Tauchnitz) as an old bard crowned with laurel

δάφνῃ μὲν πλοκαμῖδα Παλαίφατος ἔπρεπε μάντις
στεψάμενος, δόκεεν δὲ χέειν μαντώδεα φωνήν.

Suidas has preserved the titles of the following poems of Palaephatus: Ἔγραψε δὲ (1) κοσμοποιΐαν, εἰς ἔπη ε΄, (2) Ἀπόλλωνος καὶ Ἀρτέμιδος γονὰς ἔπη γ΄, (3) Ἀφροδίτης καὶ Ἔρωτος φωνὰς καὶ λόγους ἔπη ε΄, (4) Ἀθηνᾶς ἔριν καὶ Ποσειδῶνος ἔπη α΄, (5) Λητοῦς πλόκαμον.

2. Of Paros, or Priene, lived in the time of Artaxerxes. Suidas attributes to him the five books of Ἄπιστα, but adds that many persons assigned this work to Palaephatus of Athens. This is the work which is still extant, and is spoken of below.

3. Of Abydus, an historian (ἱστορικός), lived in the time of Alexander the Great, and is stated to have been loved (παιδικά) by the philosopher Aristotle, for which Suidas quotes the authority of Philo, Περὶ παραδόξου ἱστορίας, and of Theodorus of Ilium, Ἐν δευτέρῳ Τρωϊκῶν. Suidas gives the titles of the following works of Palaephatus: Κυπριακά, Δηλιακά, Ἀττικά, Ἀραβικά. Some writers believe that this Palaephatus of Abydus is the author of the fragment on Assyrian history, which is preserved by Eusebius, and which is quoted by him as the work of Abydenus. There can, however, be little doubt that Abydenus is the name of the writer, and not an appellative taken from his native place. (Voss. *de Hist. Graec.* pp. 85, 375, ed. Westermann.) [ABYDENUS.]

4. An Egyptian or Athenian, and a grammarian, as he is described by Suidas, who assigns to him the following works: (1) Αἰγυπτιακὴ θεολογία. (2) Μυθικῶν βιβλίον α΄. (3) Λύσεις τῶν μυθικῶς εἰρημένων. (4) Ὑποθέσεις εἰς Σιμωνίδην. (5) Τρωϊκά, which some however attributed to the Athenian [No. 1], and others to the Parian [No. 2]. He also wrote (6) Ἱστορία ἰδία. It has been supposed that the Μυθικά and the Λύσεις are one and the same work; but we have no certain information on the point. Of these works the Τρωϊκά seems to have been the most celebrated, as we find it frequently referred to by the ancient grammarians. It contained apparently geographical and historical discussions respecting Asia Minor and more particularly its northern coasts, and must have been divided into several books. (Comp. Suidas, *s. v.* Μακροκέφαλοι; Steph. Byz. *s. v.* Χαριμάται; Harpocrat. *s. v.* Δυσαύλης.)

There is extant a small work entitled Παλαίφατος περὶ ἀπίστων, or "Concerning Incredible Tales," giving a brief account of some of the most celebrated Greek legends. That this is merely an abstract of a much larger work is evident from many considerations; first, because Suidas speaks of it as consisting of five books [see above, No. 2], secondly, because many of the ancient writers refer

to Palaephatus for statements which are not found in the treatise now extant; and thirdly, because the manuscripts exhibit it in various forms, the abridgement being sometimes briefer and sometimes longer. It was doubtless the original work to which Virgil refers (*Ciris*, 88):

"Docta Palaephatia testatur voce papyrus."

Respecting the author of the original work there is however much dispute, and we must be content to leave the matter in uncertainty. Some of the earliest modern writers on Greek literature assigned the work to the ancient epic poet [No. 1]; but this untenable supposition was soon abandoned, and the work was then ascribed to the Parian, as it is by Suidas. But if this Palaephatus was the contemporary of Artaxerxes as Suidas asserts, it is impossible to believe that the myths could have been treated at so early a period in the rationalizing way in which we find them discussed in the extant epitome. In addition to which we find the ancient writers calling the author sometimes a peripatetic and sometimes a stoic philosopher (Theon, *Progymn.* 6, 12; Tzetzes, *Chil.* ix. 273, x. 20), from which we must conclude, if these designations are correct, that he must have lived after the time of Alexander the Great, and could not therefore even have been the native of Abydus [No. 3], as others have maintained. It is thus impossible to identify the author of the work with any of the three persons just mentioned; but from his adopting the rationalistic interpretation of the myths, he must be looked upon as a disciple of Evemerus [EVEMERUS], and may thus have been an Alexandrine Greek, and the same person as the grammarian spoken of by Suidas, who calls him an *Egyptian* or Athenian. [No. 4.]

The work Περὶ ἀπίστων consists of 51 sections, of which only the first 46 contain explanations of the myths. The remaining five sections are written in an entirely different style, without any expression of distrust or disbelief as to the common form of the myth; and as they are wanting in all manuscripts at present extant, they are probably the work of another hand. In the first 46 sections Palaephatus generally relates in a few lines the common form of the myth, introducing it with some such words as φασὶν ὡς, λέγεται ὡς, &c.; he then expresses his disbelief, and finally proceeds to give what he considers a rational account of the matter. The nature of the work is well characterised by Mr. Grote (*Hist. of Greece*, vol. i. p. 553, &c.):—"Another author who seems to have conceived clearly, and applied consistently, the semi-historical theory of the Grecian myths, is Palaephatus. In the short preface of his treatise 'Concerning Incredible Tales,' he remarks, that some men, from want of instruction, believe all the current narratives; while others, more searching and cautious, disbelieve them altogether. Each of these extremes he is anxious to avoid: on the one hand, he thinks that no narrative could ever have acquired credence unless it had been founded in truth; on the other, it is impossible for him to accept so much of the existing narratives as conflicts with the analogies of present natural phaenomena. If such things ever had been, they would still continue to be—but they never have so occurred; and the extra-analogical features of the stories are to be ascribed to the licence of the poets. Palaephatus wishes to adopt a middle course, neither accepting all nor rejecting all; accordingly, he had taken great pains to separate the true from the false in many of the narratives; he had visited the localities wherein they had taken place, and made careful inquiries from old men and others. The results of his researches are presented in a new version of fifty legends, among the most celebrated and the most fabulous, comprising the Centaurs, Pasiphae, Actaeon, Cadmus and the Sparti, the Sphinx, Cycnus, Daedalus, the Trojan horse, Aeolus, Scylla, Geryon, Bellerophon, &c. It must be confessed that Palaephatus has performed his promise of transforming the 'Incredibilia' into narratives in themselves plausible and unobjectionable, and that in doing so he always follows some thread of analogy, real or verbal. The Centaurs (he tells us) were a body of young men from the village of Nephele in Thessaly, who first trained and mounted horses for the purpose of repelling a herd of bulls belonging to Ixion, king of the Lapithae, which had run wild and did great damage: they pursued these wild bulls on horseback, and pierced them with their spears, thus acquiring both the name of *Prickers* (κέντορες) and the imputed attribute of joint body with the horse. Actaeon was an Arcadian, who neglected the cultivation of his land for the pleasures of hunting, and was thus eaten up by the expense of his hounds. The dragon whom Cadmus killed at Thebes, was in reality Draco, king of Thebes; and the dragon's teeth, which he was said to have sown, and from whence sprung a crop of armed men, were in point of fact elephant's teeth, which Cadmus, as a rich Phoenician, had brought over with him: the sons of Draco sold these elephants' teeth, and employed the proceeds to levy troops against Cadmus. Daedalus, instead of flying across the sea on wings, had escaped from Crete in a swift-sailing boat under a violent storm. Cottus, Briareus, and Gyges were not persons with one hundred hands, but inhabitants of the village of Hecatoncheiria in Upper Macedonia, who warred with the inhabitants of Mount Olympus against the Titans. Scylla, whom Odysseus so narrowly escaped, was a fast-sailing piratical vessel, as was also Pegasus, the alleged winged horse of Bellerophon. By such ingenious conjectures, Palaephatus eliminates all the incredible circumstances, and leaves to us a string of tales perfectly credible and common-place, which we should readily believe, provided a very moderate amount of testimony could be produced in their favour. If his treatment not only disenchants the original myths, but even effaces their generic and essential character, we ought to remember that this is not more than what is done by Thucydides in his sketch of the Trojan war. Palaephatus handles the myths consistently, according to the semi-historical theory, and his results exhibit the maximum which that theory can ever present: by aid of conjecture we get out of the impossible and arrive at matters intrinsically plausible, but totally uncertified; beyond this point we cannot penetrate, without the light of extrinsic evidence, since there is no intrinsic mark to distinguish truth from plausible fiction."

It has been already remarked that the manuscripts of the Περὶ Ἀπίστων present the greatest discrepancies, in some the work being much longer and in others much shorter. The printed editions in like manner vary considerably. It was first printed by Aldus Manutius, together with Aesop, Phurnutus, and other writers, Venice, 1505, fol.,

and has since that time been frequently reprinted. The following is a list of the principal editions:— By Tollius, with a Latin translation and notes, Amsterdam, 1649; by Martin Brunner, Upsala, 1663, which edition was reprinted with improvements under the care of Paulus Pater, Frankfort, 1685, 1686, or 1687, for these three years appear on different title pages; by Thomas Gale in the *Opuscula Mythologica*, Cambridge, 1670, reprinted at Amsterdam, 1688; by Dresig, Leipzig, 1735, which edition was frequently reprinted under the care of J. F. Fischer, who improved it very much, and who published a sixth edition at Leipzig, 1789; by J. H. M. Ernesti, for the use of schools, Leipzig, 1816. The best edition of the text is by Westermann, in the "Μυθογράφοι: Scriptores Poëticae Historiae Graeci," Brunswick, 1843, pp. 268—310. (Fabric. *Bibl. Graec.* vol. i. p. 182, &c.; Voss. *de Hist. Graec.* p. 478, ed. Westermann; Westermann, *Praefatio ad Μυθογράφους*, p. xi. &c.; Eckstein, in Ersch and Gruber's *Encyklopädie*, art. *Paläphatus*.)

PALAESTI'NUS (Παλαιστῖνος), a son of Poseidon and father of Haliacmon. From grief at the death of his son, Palaestinus threw himself into the river, which was called after him Palaestinus, and subsequently Strymon. (Plut. *De Fluv.* 11.) [L. S.]

PA'LAMAS, GREGO'RIUS (Γρηγόριος ὁ Παλαμᾶς), an eminent Greek ecclesiastic of the fourteenth century. He was born in the Asiatic portion of the now reduced Byzantine empire, and was educated at the court of Constantinople, apparently during the reign of Andronicus Palaeologus the elder. Despising, however, all the prospects of worldly greatness, of which his parentage and wealth, and the imperial favour gave him the prospect, he, with his two brothers, while yet very young, became monks in one of the monasteries of Mount Athos. Here the youngest of the three died; and upon the death of the superior of the monastery in which the brothers were, which followed soon after the death of the youngest brother, the two survivors placed themselves under another superior, with whom they remained eight years, and on whose death Gregory Palamas withdrew to Scete, near Berrhoea, where he built himself a cell, and gave himself up entirely, for ten years, to divine contemplation and spiritual exercises. Here the severity of his regimen and the coldness of his cell, induced an illness which almost occasioned his death; and the urgent recommendation of the other monks of the place induced him then to leave Scete, and return to Mount Athos; but this change not sufficing for his recovery, he removed to Thessalonica (Cantacuzen. *Hist.* ii. 39).

It was apparently while at Thessalonica, that his controversy began with Barlaam, a Calabrian monk, who having visited Constantinople soon after the accession of the emperor Andronicus Palaeologus the younger in A. D. 1328 (ANDRONICUS III.), and professed himself an adherent of the Greek church, and a convert from and an opponent of the Latin church, against which he wrote several works, obtained the favour and patronage of the emperor. Barlaam appears to have been a conceited man, and to have sought opportunities of decrying the usages of the Byzantine Greeks. To this supercilious humour the wild fanaticism of the monks of Athos presented an admirable subject. Those of them who aimed at the highest spiritual attainments were accustomed to shut themselves up for days and nights together in a corner of their cell, and abstracting their thoughts from all worldly objects, and resting their beards on their chest, and fixing their eyes on their bellies, imagined that the seat of the soul, previously unknown, was revealed to them by a mystical light, at the discovery of which they were rapt into a state of extatic enjoyment. The existence of this light, well described by Gibbon as "the creature of an empty stomach and an empty brain," appears to have been kept secret by the monks, and was only revealed to Barlaam by an incautious monk, whom Cantacuzenus abuses for his communicativeness, as being scarcely above the level of the brutes. Barlaam eagerly laid hold of the opportunity afforded by the discovery to assail with bitter reproaches the fanaticism of these Hesychasts (ἡσυχάζοντες) or Quietists, calling them Ὀμφαλόψυχοι, *Omphalopsychi*, "men with souls in their navels," and identifying them with the Massalians or Euchites of the fourth century. The monks were roused by these attacks, and as Gregory Palamas was eminent among them for his intellectual powers and attainments, they put him forward as their champion, both with his tongue and pen, against the attacks of the sarcastic Calabrian. (Cantacuz. *l. c.*; Niceph. Greg. *Hist. Byz.* xi. 10; Mosheim, *Eccles. Hist.* by Murdoch and Soames, book iii. cent. xiv. pt. ii. ch. v. § 1, &c.; Gibbon, *Dec. and Fall*, c. 63.)

Palamas and his friends tried first of all to silence the reproaches of Barlaam by friendly remonstrance, and affirmed that as to the mystical light which beamed round the saints in their seasons of contemplation, there had been various similar instances in the history of the church of a divine lustre surrounding the saints in time of persecution; and that Sacred History recorded the appearance of a divine and uncreated light at the Saviour's transfiguration on mount Tabor. Barlaam caught at the mention of this light as uncreated, and affirmed that nothing was uncreated but God, and that inasmuch as God was invisible while the light of Mount Tabor was visible to the bodily eye, the monks must have two Gods, one the Creator of all things, confessedly invisible; the other, this visible yet uncreated light. This serious charge gave to the controversy a fresh impulse, until, after two or three years, Barlaam, fearing that his infuriated opponents, who flocked to the scene of conflict from all the monasteries about Thessalonica and Constantinople, would offer him personal violence, appealed to the Patriarch of Constantinople and the bishops there, and charged Palamas not only with sharing the fanaticism of the *Omphalopsychi*, and with the use of defective prayers, but also with holding blasphemous views of God, and with introducing new terms into the theology of the church. A council was consequently convened in the church of St. Sophia at Constantinople (A. D. 1341) in the presence of the emperor, the chief senators, the learned, and a vast multitude of the common people. As it was not thought advisable to discuss the mysteries of theology before a promiscuous multitude, the charge against Palamas and the monks of blasphemous notions respecting God was suppressed, and only the charge of holding the old Massalian heresy respecting prayer, and of using defective prayers, was proceeded with. Barlaam first addressed the council in support of his charge, then Palamas replied, retorting

upon Barlaam the charge of blasphemy and perverseness. In the end the council decided in favour of the monks, and Barlaam, according to Cantacuzenus, acknowledged his errors, and was reconciled to his adversaries. Mortified, however, at his public defeat, he returned to Italy, and reconciled himself to the Latin church. Nicephorus Gregoras states, that the decision of the council on the question of the Massalian heresy charged against the monks, was deferred, that Barlaam was convicted of malignity and arrogance, and that the heresy of Palamas and his party would probably have been condemned also, had not the completion of the business of the council been prevented by the emperor's death, A. D. 1341. (Cantacus. c. 40; Niceph. Gregor. c. 11.)

The cause which Barlaam had forsaken was taken up by another Gregory, surnamed Acindynus [ACINDYNUS, GREGORIUS]; but the party of the monks continued in the ascendant, and Palamas enjoyed the favour of John Cantacuzenus, who then exercised the chief influence at the court of the emperor, John Palaeologus, a minor [JOANNES V. CANTACUZENUS; JOANNES VI. PALAEOLOGUS], to such a degree that it was reported that Cantacuzenus intended to procure the deposition of the patriarch of Constantinople, Joannes or John Calecas or Aprenus [CALECAS, JOANNES], and to elevate Palamas to his seat (Cantacus. *Hist.* iii. 17). In the civil war which followed (A. D. 1342—1347), between Cantacuzenus and the court (where the Admiral Apocaucus had supplanted him), Palamas, as a friend of Cantacuzenus, was imprisoned (A. D. 1346), not however on any political charge, but on the ground of his religious opinions; for the patriarch now supported Gregory Acindynus and the Barlaamites against the monks of Athos, who were favourable to Cantacuzenus. The Barlaamites consequently gained the ascendancy, and in a council at Constantinople the Palamites, as their opponents were called, were condemned. The patriarch and the court were, however, especially anxious to clear themselves from the suspicion of acting from political feeling in the imprisonment of Palamas. When the entrance of Cantacuzenus into Constantinople, in January 1347, obliged the court to submit, Palamas was released, and sent to make terms with the conqueror. (Cantacuz. *Hist.* iii. 98; Niceph. Greg. *Hist. Byz.* xv. 7, 9.) The patriarch Calecas had been deposed by the influence of the empress mother, Anna, just before the triumph of Cantacuzenus, and Gregory Palamas persuaded Cantacuzenus to assemble a synod, by which the deposition was confirmed, and to banish Calecas to Didymotichum. Acindynus and the Barlaamites were now in turn condemned, and the Palamites became once more predominant. Isidore, one of their number, was chosen patriarch. (Cantac. *Hist.* iv. 3; Niceph. Greg. xv. 10, 11.) Palamas himself was soon after appointed archbishop of Thessalonica; though, as that city was in the hands of some of the nobility who were hostile to Cantacuzenus, he was refused admittance, and obliged to retire to the isle of Lemnos, but he obtained admittance after a time. This was in A. D. 1349. (Cantac. c. 15; Niceph. Greg. c. 12.) Meanwhile, the ecclesiastical troubles continued: the Barlaamites withdrew from the communion of the church; their ranks received continual increase, and Nicephorus Gregoras, the historian, adroitly drew over to their side the empress Irene, wife of Cantacuzenus, by persuading her that the recent death of her younger son, Andronicus (A. D. 1347), was a sign of the Divine displeasure at the favour shown by the emperor Cantacusenus to the Palamites. To restore peace, if possible, to the church, a synod was summoned, after various conferences had been held between the emperor, the patriarch Isidore, Palamas, and Nicephorus Gregoras. Isidore died A. D. 1349, before the meeting of the synod, over which Callistus, his successor, presided. When it met (A. D. 1351) Nicephorus Gregoras was the champion of the Barlaamites, who numbered among their supporters the archbishop of Ephesus and the bishop of Ganus or Gannus · the archbishop of Tyre, who was present, appears to have been on the same side. Palamas was the leader of the opposite party, who having a large majority and the support of the emperor, carried every thing their own way; the archbishop of Ephesus and the bishop of Ganus were deposed, Barlaam and Acindynus (neither of whom was present) were declared to be excommunicated, and their followers were forbidden to propagate their sentiments by speech or writing. (Cantacus. *Hist.* iv. 23; Niceph. Gregor. *Hist. Byz.* xvi. 5, xviii. 3—8, xix., xx.) The populace, however, favoured the vanquished party, and Palamas narrowly escaped their violence. Of his subsequent history and death nothing appears to be known.

The leading tenets of the Palamites were the existence of the mystical light discovered by the more eminent monks and recluses, in their long exercise of abstract contemplation and prayer, and the uncreated nature of the light of Mount Tabor, seen at the transfiguration of Christ. The first attracted the notice and animadversion of their opponents, but the second, with the consequences really or apparently deducible from it, was the great object of attack. The last seven books (xviii.—xxiv.) of the *Historia Byzantina* of Nicephorus Gregoras are taken up with the Palamite controversy: and in the bitterness of his polemic spirit he charges Palamas with polytheism (xviii. 2. § 4); with converting the attributes of the deity into so many distinct and independent deities (xxii. 4. § 9); with affirming that the Holy Spirit was not one alone, or even one of seven (an evident allusion to *Revel.* i. 4), but one of "seventy times seven" (xxiii. 3. § 4); with placing in an intermediate rank between God and angels a new and peculiar class of uncreated powers (*καινόν τι καὶ ἴδιον ἀκτίστων γένος ἐνεργειῶν*) which he (Palamas) called "the brightness (λαμπρότητα) of God and the ineffable light" (φῶς ἄῤῥητον); with holding that any man by partaking of the stream of this light flowing from its inexhaustible source, could at will become uncreated and without beginning (ἀκτίστῳ ἐθέλοντι γίνεσθαι καὶ ἀνάρχῳ (xxiii. 3); and with other errors which our limits do not allow us to enumerate (ibid.). It is plain, however, that these alleged errors were for the most part, if not altogether, the inferences deduced by Nicephorus Gregoras and other opponents from the Palamite dogma of the uncreated light, and not the acknowledged tenets of the Palamite party. The rise, continuance, and vehemence of the controversy is a singular manifestation of the subtilty and misdirection of the Greek intellect of the period. The dogma of the uncreated light of Mount Tabor has apparently continued to be the recognised orthodox doctrine of the Greek Church (Capperonnerius, *Not.* ad

Niceph. Gregor. vol. ii. p. 1321, ed. Bonn), though probably now neglected or forgotten.

Palamas was a copious writer; many of his works are extant in MS., and are enumerated by Wharton and Gery in the *Appendix* to Cave, and by Fabricius. Nicephorus Gregoras says (xxiii. 3. § 3) that he wrote more than sixty λόγοι, *orationes;* and Boivin, in a note on the passage (vol. ii. p. 1317, ed. Bonn), states that one MS. in the king's library at Paris contained more than seventy homilies or other short pieces. So that the statement of Gregoras must refer only to pieces written on occasion of Palamas' controversy with him, or must be very much below the mark. The following have been published. 1. *Prosopopoeia s. Prosopopoeiae, s. Orationes duae judiciales, Mentis Corpus accusantis, et Corporis sese defendentis, una cum Judicum Sententia;* published under the editorial care of Adr. Turnebus, 4to. Paris, 1553, and given in a Latin version in many editions of the *Bibliotheca Patrum*, e. g. in vol. xxvi. p. 199, &c., ed. Lyon, 1677. 2. Εἰς τὴν σεπτὴν μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ᾗ παράστασις ὅτι τὸ κατ' αὐτὴν φῶς ἄκτιστόν ἐστιν. λόγος α'. *In venerabilem Domini et Dei ac Salvatoris nostri Jesu Christi Transformationem, ubi probatur quod in ea est lumen increatum esse; Oratio Prima.* Ὁμιλία εἰς τὴν αὐτὴν τοῦ Κυρίου σεπτὴν μεταμόρφωσιν ἐν ᾗ παράστασις ὡς εἰ καὶ ἄκτιστόν ἐστι τὸ κατ' αὐτὴν θειότατον φῶς, ἀλλ' οὐκ ἔστιν οὐσία Θεοῦ. λόγος β'. *Tractatus in eandem venerandam Domini Transformationem; in quo probatur, quanquam increatum est illius divinissimum Lumen, haud tamen Dei Essentiam esse. Oratio Secunda.* These two orations were published with a Latin version by Combéfis in his *Auctarium Novissimum*, fol. Paris, 1672, pars ii. p. 106, &c. The Latin version was given in the Lyon edition of the *Bibliotheca Patrum*, fol. 1677, vol. xxvi. p. 209, &c. 3. Λόγοι β', ἀποδεικτικοὶ ὅτι οὐχὶ καὶ ἐκ τοῦ Υἱοῦ ἀλλ' ἐκ μόνου τοῦ Πατρὸς ἐκπορεύεται τὸ πνεῦμα τὸ ἅγιον, *Orationes duae demonstrativae quod non ex Filio, sed ex solo Patre procedat Spiritus Sanctus.* These were published, 4to. London, without date (but stated by some of our authorities to be 1624), together with a number of other pieces of Barlaam the Calabrian, Gabriel Severus of Philadelphia, Meleteus Pega of Alexandria, Maximus Margunius of Cerigo, Nilus, and Georgius Scholarius [GENNADIUS of Constantinople, No. 2], Greek writers of comparatively recent period. This volume was dedicated to the four patriarchs of the Greek Church, Cyrillus Lucaris of Constantinople, Gerasimus Spartaliotes of Alexandria, Athanasius III. of Antioch, and Theophanes IV. of Jerusalem. 4. Ἀντεπιγραφαί, *Refutatio Expositionum s. Epigrapharum Joannis Vecci*, published with a *Confutatio* by Cardinal Bessarion [JOANNES, No. 21] in the *Opuscula Aurea* of Petrus Arcudius, 4to. Rome, 1630, and again 1671. 5. *S. Petri Athonitae* (s. *de Monte Atho*) *Encomium*, published with a Latin version, introduction, and notes, by Conrad. Janningus, in the *Acta Sanctorum, Junii*, a. d. xii. vol. ii. p. 535, &c. 6. Ἐπὶ Λατίνων συντομία, *Adversus Latinos Confessio*, printed from a MS. in the royal library at Turin in the *Codices MSti Biblioth. Reg. Taurin.* pars i. p. 281-2. 7. Ἐπιστολὴ πρὸς τὴν θεοστεφῆ βασιλίδα κυρὰν Ἄνναν τὴν Παλαιολογίναν, *Epistola ad divinitus coronatam Augustam Annam Palaeologinam*, printed by Boivin in his notes to the *Hist. Byzant.* of Nicephorus Gregoras, fol. Paris, 1702, p. 787; vol. ii. p. 1282, ed. Bonn. Boivin has also given two extracts, one of some length, from a writing of Palamas, *Adversus Joannem Calecam* (p. 789, ed. Paris, p. 1285, ed. Bonn); the other, very brief, from an *Epistola ad Joannem Gabram* (p. 1275, ed. Bonn). Various citations from his works, but without further specification, are given by Nicephorus Gregoras (*Hist. Byzant.* xxiii. 3. § 2. p. 697, &c., ed. Paris, p. 1112, &c., ed. Bonn). It is probable that the *Tomus* or declaration issued by the synod of Constantinople, A. D. 1351, against the Barlaamites was drawn up by Palamas or under his inspection. It is given with a Latin version by Combéfis in his *Auctarium Novissimum*, fol. Paris, 1672, pars ii. p. 135, &c., and is entitled Τόμος ἐκτεθεὶς παρὰ τῆς θείας καὶ ἱερᾶς συνόδου τοῦ συγκροτηθείσης κατὰ τῶν φρονούντων τὰ Βαρλαάμ τε καὶ Ἀκινδύνου ἐπὶ τῆς βασιλείας τῶν εὐσεβῶν καὶ ὀρθοδόξων βασιλέων ἡμῶν Καντακουζηνοῦ καὶ Παλαιολόγου, *Tomus a divina sacraque Synodo adversus eos coacta qui Barlaam et Acindyni opinionis sunt, Cantacuzeno ac Palaeologo religiosis orthodoxisque Imperatoribus nostris, editus ac expositus.* The Greek writers belonging to the Romish Church, as Allatius, Nicolaus Comnenus Papadopoli, and others, heap on Palamas every term of reproach: on the other hand, the orthodox Greeks extol him highly, and ascribe miraculous efficacy to his relics. (Cave, *Hist. Litt.*, fol. Oxford, 1740—43, vol. ii. *Appendix*, by Wharton and Gery, pp. 54, 55; Fabric. *Biblioth. Graec.* vol. x. pp. 454—462, and 790, ed. vet.; vol. xi. p. 494, &c., ed. Harles; Oudin, *De Scriptorib. Eccles.* vol. iii. col. 843.) [J. C. M.]

PALAME'DES (Παλαμήδης), a son of Nauplius and Clymene, the daughter of Atreus (or Catreus, Tzetz. *ad Lyc.* 384), and brother of Oeax. He joined the Greeks in their expedition against Troy; but Agamemnon, Diomedes, and Odysseus, envious of his fame, caused a captive Phrygian to write to Palamedes a letter in the name of Priam, and then induced a servant of Palamedes by bribes to conceal the letter under his master's bed. Hereupon they accused Palamedes of treachery; they searched his tent, and as they found the letter which they themselves had dictated, they caused him to be stoned to death. When Palamedes was led to death, he exclaimed, "Truth, I lament thee, for thou hast died even before me." (Schol. *ad Eur. Orest.* 422; Philostr. *Her.* 10; Ov. *Met.* xiii. 56.) According to some traditions, it was Odysseus alone who hated and persecuted Palamedes. (Hygin. *Fab.* 105; Xenoph. *Memor.* iv. 2. § 23, *Apolog.* § 26.) The cause of this hatred too is not the same in all writers; for according to some, Odysseus hated him because he had been compelled by him to join the Greeks against Troy (Hygin. *Fab.* 95; Ov. *Met.* xiii. 58; comp. ODYSSEUS), or because he had been severely censured by Palamedes for returning from a foraging excursion into Thrace with empty hands. (Serv. *ad Aen.* ii. 81; comp. Philostr. *Her.* 10.) The manner of Palamedes' death is likewise related differently: some say that Odysseus and Diomedes induced him to descend into a well, where they pretended they had discovered a treasure, and as he was below they cast stones upon him, and killed him (Dict. Cret. ii. 15); others state that he was drowned by them whilst fishing (Paus. x. 31. § 1); and according to Dares Phrygius (28) he was killed by

Paris with an arrow. The place where he was killed is either Colonae in Troas, or in Tenedos, or at Geraestus. The story of Palamedes, which is not mentioned by Homer, seems to have been first related in the Cypria, and was afterwards developed by the tragic poets, especially Euripides, and lastly by the sophists, who liked to look upon Palamedes as their pattern. (Paus. x. 31. § 1; Philostr. *l. c.*) The tragic poets and sophists describe him as a sage among the Greeks, and as a poet; and he is said to have invented light-houses, measures, scales, discus, dice, the alphabet, and the art of regulating sentinels. (Philostr. *Her.* 10; Paus. ii. 20. § 3, x. 31. § 1; Schol. ad Eurip. *Orest.* 422.) A sanctuary and a statue of Palamedes existed on the Aeolian coast of Asia Minor, opposite to Methymna in Lesbos. (Philostr. *Vit. Apollon.* iv. 13; Tzetz. *ad Lycoph.* 384.) [L. S.]

PALAME'DES (Παλαμήδης), a Greek grammarian, was a contemporary of Athenaeus, who introduces him as one of the speakers in his work. Suidas says, that he wrote Κωμικὴν καὶ τραγικὴν λέξιν, ὀνοματολόγον, and a commentary on Pindar. Suidas gives him the epithet ἠλεάτης, and Athenaeus terms him ἠλεατικός. He was also called ὀνοματολόγος, that is, "a collector of words," probably because he gave in his writings an explanation of the difficult words in the tragic and comic poets. The passage in Suidas, in which he is said to have written a work called by his name, is probably corrupt. (Suidas, *s. v.* Παλαμήδης; Athen. ix. p. 397. a; Etym. M. *s. v.* Ἁρμάτειον μέλος, where for Παλαμήδης ἱστορικός we ought perhaps to read Παλαμήδης Ἐλεατικός; Schol. *ad Apoll. Rhod.* i. 704, iii. 107, iv. 1563; Schol. *ad. Arist. Vesp.* 708, 1103, 1117, *Pac.* 916; Hemster. *ad Arist. Plut.* p. 98.)

PALATI'NUS, a surname of Apollo at Rome, where Augustus, in commemoration of the battle of Actium, dedicated a temple to the god on the Palatine hill, in which subsequently a library was established. (Dion Cass. liii. 1; Horat. *Carm.* i. 31, *Epist.* i. 3. 17; Propert. iv. 6. 11; Ov. *Ars Am.* iii. 389.) [L. S.]

PALES, a Roman divinity of flocks and shepherds, is described by some as a male, and by others as a female divinity; whence some modern writers have inferred that Pales was a combination of both sexes; but such a monstrosity is altogether foreign to the religion of the Romans. (Virg. *Aen.* iii. 1, 297, *Georg.* iii. 1; Serv. *ad Virg. Eclog.* v. 35; Ov *Fast.* iv. 721, 746, 766; Dionys. i. 88; Athen. viii. p. 361.) Some of the rites performed at the festival of Pales, which was celebrated on the 21st of April, the birth-day of the city of Rome, would indeed seem to indicate, that the divinity was a female character; but besides the express statements to the contrary (Serv. *ad Virg. Georg.* iii. 1; Arnob. *adv. Gent.* iii. 23; Martian. cap. i. p. 27), there also are other reasons for believing that Pales was a male divinity. The name seems to be connected with Palatinus, the centre of all the earliest legends of Rome, and the god himself was with the Romans the embodiment of the same idea as Pan among the Greeks. Respecting the festival of the Palilia see *Dict. of Ant. s. v.* (Hartung, *Die Relig. der Röm.* vol. ii. p. 148, &c.) [L. S.]

PALFU'RIUS SURA, one of the delatores under Domitian, was the son of a man of consular rank. It is related of him that he wrestled with a Lacedaemonian virgin in a public contest in the reign of Nero, and having been expelled from the senate by Vespasian, applied himself to the study of the Stoic philosophy, and became distinguished for his eloquence. He was restored to the senate by Domitian, became one of his informers, and after the death of the tyrant was brought to trial, apparently in the reign of Trajan, and condemned. This account is given by the Scholiast on Juvenal (iv. 53) from the historian Marius Maximus. (Comp. Suet. *Dom.* 13.)

PALICA'NUS, M. LO'LLIUS, a Picentine of humble origin, was tribune of the plebs, B. C. 71, in which year he exerted himself most vigorously to obtain for the tribunes the restoration of those powers and privileges of which they had been deprived by a law of the dictator Sulla. On Pompey's return to Rome, towards the close of the year after his victory over Sertorius, Palicanus immediately held an assembly of the people outside the city-gates, in which Pompey promised the restoration of the tribunitian privileges, a promise which he fulfilled in his consulship in the following year. (Pseudo-Ascon. *in Cic. Divin. in Caecil.* p. 103, *in Verr.* p. 148, ed. Orelli.) Palicanus also supported the *lex judiciaria* of the praetor L. Aurelius Cotta, by which the senators were deprived of their exclusive right to act as judices, and the judicia were given to courts consisting of senators, equites, and tribuni aerarii. He further attempted to excite the indignation of the people against the aristocracy by recounting to them the tyrannical and cruel conduct of Verres; and to produce a still greater impression upon their minds he brought before them a Roman citizen whom Verres had scourged. (Cic. *in Verr.* i. 47, ii. 41; Schol. Gronov. *in Cic. Verr.* p. 386.) Such steady opposition, united with a humble origin, made him a special object of hatred to the aristocracy; and accordingly when he became a candidate for the consulship in B. C. 67, the consul Piso, who presided at the comitia, positively refused to announce his name if he should be elected (Val. Max. iii. 8. § 3). In B. C. 64, it was expected that he would again come forward as a candidate (Cic. *ad Att.* i. 1); but though he seems to have been very popular, he had not distinguished himself sufficiently to counterbalance his lowly birth, and to overcome the formidable opposition of the aristocracy. The last time he is mentioned is in B. C. 60, when he is said to have been abusing almost every day the consul Afranius (*ad Att.* i. 18). His powers as an orator are perhaps somewhat unduly depreciated through party-hatred: Cicero says of him (*Brut.* 62) *Palicanus aptissimus auribus imperitorum*, and Sallust describes him (*ap. Quintil.* iv. 2, init.) *loquax magis quam facundus.* The Lollia, who was the wife of A. Gabinius, and who was debauched by Caesar, is supposed to have been the daughter of Palicanus. [LOLLIA, No. 1.] (Comp. Drumann, *Geschichte Roms*, vol. iv. p. 386.)



COIN OF M. LOLLIUS PALICANUS.

The name of Palicanus, written with a *k*, PALI KANVS, occurs on several coins of the Lollia gens. The specimen, given on the preceding page, has on the obverse the head of Liberty, and on the reverse the Rostra in the forum. (Eckhel, vol. v. p. 236.)

PA'LICUS (Παλικός), commonly found in the plural Palici, Παλικοί, were Sicilian daemons, twin-sons of Zeus and the nymph Thaleia, the daughter of Hephaestus. Sometimes they are called sons of Hephaestus by Aetna, the daughter of Oceanus Thaleia, from fear of Hera, desired to be swallowed up by the earth; this was done, but in due time she sent forth from the earth twin boys, who were called Παλικοί, from τοῦ πάλιν ἱκέσθαι. They were worshipped in the neighbourhood of mount Aetna, near Palice; and in the earliest times human sacrifices were offered to them. Their sanctuary was an asylum for runaway slaves, and near it there gushed forth from the earth two sulphureous springs, called Deilloi, or brothers of the Palici; at which solemn oaths were taken, the oaths being written on tablets and thrown into one of the wells. If the tablet swam on the water, the oath was considered to be true, but if it sank down, the oath was regarded as perjury, which was believed to be punished instantaneously by blindness or death. (Steph. Byz. *s. v.* Παλική; Aristot. *Mirabil. Auscult.* 58; Diod. xi. 89; Strab. vi. p. 275; Cic. *De Nat. Deor.* iii. 22; Virg. *Aen.* ix. 585, with the note of Servius; Ov. *Met.* v. 406; Macrob. *Sat.* v. 19.) [L. S.]

PALINU'RUS (Παλινοῦρος), the son of Jasus, and helmsman of Aeneas. The god of Sleep in the disguise of Phorbas approached him, sent him to sleep at the helm, and then threw him down into the sea. (Virg. *Aen.* v. 833, &c.) In the lower world he saw Aeneas again, and related to him that on the fourth day after his fall, he was thrown by the waves on the coast of Italy and there murdered, and that his body was left unburied on the strand. The Sibyl prophesied to him, that by the command of an oracle his death should be atoned for, that a tomb should be erected to him, and that a cave (Palinurus, the modern Punta della Spartivento) should be called after him. (Virg. *Aen.* vi. 337, &c.; Strab. vi. p. 252.) [L. S.]

PA'LLADAS (Παλλάδας), the author of a large number of epigrams in the Greek Anthology, which some scholars consider the best in the collection, while others regard them as almost worthless: their real characteristic is a sort of elegant mediocrity. Almost all that we know of the poet is gathered from the epigrams themselves.

In the Vatican MS. he is called an Alexandrian. With regard to his time, he is mentioned by Tzetzes between Proclus and Agathias (*Proleg. ad Lycoph.* p. 285, Müller); but a more exact indication is furnished by one of his epigrams (No. 115), in which he speaks of Hypatia, the daughter of Theon, as still alive: now Hypatia was murdered in A. D. 415. [HYPATIA]. He was a grammarian; but at some period he renounced the profession, which he complains that his poverty had compelled him to follow: a quarrelsome wife afforded him another subject of bitter complaint in his verses (*Epig.* 41—46; comp. 9, 14). The question has been raised whether he was a Christian or a heathen; but his epigrams leave little doubt upon the subject. To say nothing of a caustic distich on the number of the monks, which a Christian might very well have written (*Ep.* 84), there is another epigram, the irony of which is manifest, in which he refers to statues of heathen deities being rescued from destruction by their conversion into the images of Christian saints, an important testimony, by the way, to the practice referred to (*Paralip. e Cod. Vat.* No. 67., vol. xiii. p. 661, Jacobs; it is worthy of remark that the title is Παλλάδα τοῦ μετεώρου). But the clearest proof that he was not a Christian is furnished by his bitter epigram on the edict of Theodosius for the destruction of the pagan temples and idols (No. 70), the tone of which, and the reference of the last three lines, especially the middle one, it is impossible to mistake:—

> Ἑλληνές ἐσμεν ἄνδρες ἐσποδωμένοι,
> νεκρῶν ἔχοντες ἐλπίδας τεθαμμένων.
> ἀνεστράφη γὰρ πάντα νῦν τὰ πράγματα.

Of the 147 epigrams in Brunck's *Analecta* (vol. ii. pp. 406—438), the 22nd is ascribed in the Vatican MS. to Lucian, and the 33rd to Rarus (but to Palladas in the Planudean Anthology): on the other hand, there are to be added to the number, on the authority of the Vatican MS., the one which stands under the name of Themistius (Brunck, *Anal.* vol. ii. p. 404), the 96th of Lucillius (*Ib.* p. 337), the 442nd of the anonymous epigrams (*Anal.* vol. iii. p. 245), and those numbered 67, 112—115, 132, and 206, in the *Paralipomena e Codice Vaticano.* (Jacobs, *Anth. Graec.* vol. iii. pp. 49, 112, 114—145, vol. iv. p. 212, vol. xiii. pp. 661, 687—689, 699, 741, 927, 928; Fabric. *Bibl. Graec.* vol. iv. pp. 485, 486.) [P. S.]

PALLA'DIUM (Παλλάδιον), is properly an image of Pallas Athena, but generally an ancient one, which was kept hidden and secret, and was revered as a pledge of the safety of the town or place where it existed. Among these ancient images of Pallas none is more celebrated than the Trojan Palladium, concerning which there was the following tradition. Athena was brought up by Triton; and his daughter, Pallas, and Athena once were wrestling together for the sake of exercise. Zeus interfered in the struggle, and suddenly held the aegis before the face of Pallas. Pallas, while looking up to Zeus, was wounded by Athena, and died. Athena in her sorrow caused an image of the maiden to be made, round which she hung the aegis, and which she placed by the side of the image of Zeus. Subsequently when Electra, after being dishonoured, fled to this image, Zeus threw it down from Olympus upon the earth. It came down at Troy, where Ilus, who had just been praying to the god for a favourable omen for the building of the city, took it up, and erected a sanctuary to it. According to some, the image was dedicated by Electra, and according to others it was given by Zeus to Dardanus. The image itself is said to have been three cubits in height, its legs close together, and holding in its right hand a spear, and in the left a spindle and a distaff. (Apollod. iii. 12. § 3; Schol. *ad Eurip. Orest.* 1129; Dionys. i. 69.) This Palladium remained at Troy until Odysseus and Diomedes contrived to carry it away, because the city could not be taken so long as it was in the possession of that sacred treasure. (Conon, *Narr.* 34; Virg. *Aen.* ii. 164, &c.) According to some accounts Troy contained two Palladia, one of which was carried off by Odysseus and Diomedes, and the other carried by Aeneas to Italy, or the one taken by the Greeks was a

mere imitation, while that which Aeneas brought to Italy was the genuine one. (Dionys. *l. c.*; Paus. ii. 23. § 5; Ov. *Fast.* vi. 421, &c.) But if we look away from this twofold Palladium, which was probably a mere invention to account for its existence in more than one place, several towns both in Greece and Italy claimed the honour of possessing the ancient Trojan Palladium; as for example, Argos (Paus. ii. 23. § 5), and Athens, where it was believed that Diomedes, on his return from Troy, landed on the Attic coast at night, without knowing what country it was. He accordingly began to plunder; but Demophon, who hastened to protect the country, took the Palladium from Diomedes. (Paus. i. 28. § 9.) This Palladium at Athens, however, was different from another image of Pallas there, which was also called Palladium, and stood on the acropolis. (Paus. *l. c.*) In Italy the cities of Rome, Lavinium, Luceria, and Siris likewise pretended to possess the Trojan Palladium. (Strab. vi. p. 264; Serv. *ad Aen.* ii. 166, &c.; Plut. *Camill.* 20; Tac. *Ann.* xv. 41; Dionys. ii. 66.) Figures reminding us of the description we have of the Trojan Palladium are frequently seen in ancient works of art. [L. S.]

PALLA'DIUS (Παλλάδιος), a Greek medical writer, some of whose works are still extant. Nothing is known of the events of his life, but, as he is commonly called Ἰατροσοφιστής, he is supposed to have gained that title by having been a professor of medicine at Alexandria. His date is also very uncertain; Choulant places him in the fourth century after Christ (*Handb. der Bücherkunde für die Aeltere Medicin*), but most other writers in the seventh or eighth. All that can be pronounced with certainty is that he quotes Galen, and is himself quoted by Rhazes, and must therefore have lived between the third and ninth centuries. We possess three works that are commonly attributed to him, viz. 1. Σχόλια εἰς τὸ περὶ Ἀγμῶν Ἱπποκράτους, "Scholia in Librum Hippocratis *De Fracturis*;" 2. Εἰς Ἕκτον τῶν Ἐπιδημιῶν Ὑπόμνημα, "In Sextum (Pseudo-Hippocratis) *Epidemiorum* Librum Commentarius;" and 3. Περὶ Πυρετῶν σύντομος Σύνοψις, "De Febribus concisa Synopsis." His Commentaries on Hippocrates are in a great measure abridged from Galen, and of no particular interest or value; they appear to have been known to the Arabian writers, as he is mentioned among the Commentators on Hippocrates by the unknown author of the "Philosophorum Bibliotheca," quoted by Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 237. They have both of them come down to us imperfect. That on the work "De Fracturis" was translated into Latin by Jac. Santalbinus, and first published by Foësius (Gr. and Lat.) in his edition of Hippocrates, Francof. 1595, fol. (sect. vi. p. 196, &c.); it is also to be found (Gr. and Lat.) in the twelfth volume of Chartier's Hippocrates and Galen, Paris, 1679, fol. The commentary on the sixth book of the Epidemics was translated into Latin by J. P. Crassus, and published after his death by his son in the collection entitled "Medici Antiqui Graeci," &c. Basil. 1581, 4to.; the Greek text was published for the first time by F. R. Dietz in the second volume of his "Scholia in Hippocratem et Galenum," Regim. Pruss. 1834, 8vo. The treatise on Fevers is a short work, consisting of thirty chapters, and treats of the causes, symptoms, and treatment of the different kinds of fever. It is taken chiefly from Galen, and does not require any more special notice here. In most MSS. this work is attributed to Stephanus Alexandrinus or Theophilus; but, as it is probably the treatise referred to in the Commentary on the Epidemics (vi. 6, p. 164, ed. Dietz), it is tolerably certain that Palladius was the author. It was first published in Greek and Latin by J. Chartier, Paris, 1646, 4to.; an improved edition, Gr. and Lat., with notes, was published by J. S. Bernard, Lugd. Bat. 1745, 8vo.; and the Greek text alone is inserted in the first volume of J. L. Ideler's "Physici et Medici Graeci Minores," Berol. 1841, 8vo. (Bernard's Preface; Freind's *Hist. of Physic*; Sprengel's *Hist. de la Méd.*; Haller's *Biblioth. Medic. Pract.*; Dietz's Preface; Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PALLA'DIUS (Παλλάδιος), literary. 1. Of ALEXANDRIA. Caspar Barthius (*Adversar.* lib. v. c. 3) has ascribed to Palladius of Alexandria the account of the discussion between Gregentius of Tephar and the Jew Herbanus, in the sixth century. [GREGENTIUS.] (Fabric. *Bibl. Graec.* vol. x. p. 115.)

2. Of ALEXANDRIA, called IATROSOPHISTA, a Greek physician. [See above.]

3. Of ASPONA. [No. 7.]

4. CHRYSOSTOMI VITAE SCRIPTOR. [No. 7.]

5. EPIGRAMMATICUS POETA [PALLADAS].

6. GALATA, the GALATIAN.

7. Of HELENOPOLIS. The name of Palladius occurs repeatedly in the ecclesiastical and literary history of the early part of the fifth century. The difficulty is in determining whether these notices refer to one individual or to more. We include in this one article a notice of the author of the biographies usually termed the *Lausiac History*, the author of the life of Chrysostom, and the bishop of Helenopolis, and subsequently of Aspona, noticing, as we proceed, what grounds there are for belief or disbelief as to their being one and the same person.

Palladius, who wrote the *Lausiac History*, states in the introduction, that he composed it in his fifty-third year; and as there is reason to fix the date of the composition in A. D. 419 or 420, his birth may be placed in or about 367. He adds also, that it was the thirty-third year of his monastic life, and the twentieth of his episcopate. It is this last date which furnishes the means of determining the others. The Latin versions of his history (c. 41, Meurs., 43. *Bibl. Pat.*) make him reply to a question of Joannes of Lycopolis, an eminent Egyptian solitary, that he was a Galatian, and a companion or disciple (ex sodalitate) of Evagrius of Pontus. But the passage is wanting in the Greek text, and that not, as Tillemont thinks, from an error or omission of the printer, for the omission is found both in the text of Meursius (c. 41) and that of the *Bibliotheca Patrum* (c. 43); so that the statement is not free from doubt. In two other places he refers to his being a long time in Galatia (c. 64, Meurs., c. 113, *Bibl. Patr.*), and being at Ancyra (c. 98. Meurs., c. 114, *Bibl. Patr.*), but these passages do not prove that he was born there, for he was in that province in the latter part of his life. He embraced a solitary life, as already observed, at the age of twenty, which, if his birth was in A. D. 367, would be in A. D. 387. The places of his residence, at successive periods, can only be conjectured from incidental notices in the

Lausiac History. Tillemont places at the commencement of his ascetic career his abode with Elpidius of Cappadocia, in some caverns of Mount Lucas, near the banks of the Jordan (c. 70, Meurs., 106, *Bibl. Patr.*), and his residence at Bethlehem, and other places in Palestine. He supposes that it was at this time that he saw several other saints who dwelt in that country, and among them, perhaps (for Palladius does not directly say that he knew him personally), St. Jerome, of whom his impressions, derived chiefly, if not wholly, from the representations of Posidonius, were by no means favourable (c. 42, 50, Meurs., 78, 124, *Bibl. Patr.*). Palladius first visited Alexandria in the second consulship of the emperor Theodosius the Great, i. e. in A. D. 388 (c. 3, Meurs., 1, *Bibl. Patr.*), and by the advice of Isidorus, a presbyter of that city, placed himself under the instruction of Dorotheus, a solitary, whose mode of life was so hard and austere that Palladius was obliged, by sickness, to leave him, without completing the three years which he had intended to stay (c. 4, Meurs., 2, *Bibl. Patr.*) He remained for a short time in the neighbourhood of Alexandria, and then resided for a year among the solitaries in the mountains of the desert of Nitria, who amounted to five thousand (c. 9, Meurs., 6, *Bibl. Patr.*), of whose place of abode and manner of life he gives a description (ibid.). From Nitria he proceeded further into the wilderness, to the district of the cells, where he arrived the year after the death of Macarius the Egyptian, which occurred in A. D. 390 or 391. [MACARIUS, No. 1.] Here he remained nine years, three of which he spent as the companion of Macarius the younger, the Alexandrian [MACARIUS, No. 2], and was for a time the companion and disciple of Evagrius of Pontus [EVAGRIUS, No. 4], who was charged with entertaining Origenistic opinions. [ORIGENES.] How long he remained with Evagrius is not known (c. 21, 22, 29, Meurs., c. 19, 20, 29, *Bibl. Patr.*). But he did not confine himself to one spot: he visited cities, or villages, or deserts, for the purpose of conversing with men of eminent holiness, and his history bears incidental testimony to the extent of his travels. The Thebaid or Upper Egypt, as far as Tabenna [PACHOMIUS], and Syene, Lybia, Syria, Palestine, Mesopotamia, and even Rome and Campania, and as he vaguely and boastfully states, the whole Roman empire, were visited by him, and that almost entirely on foot (c. 2, Meurs., *Prooem. in Bibl. Patr.* pp. 897, 898).

In consequence of severe illness, Palladius was sent by the other solitaries to Alexandria, and from that city, by the advice of his physicians, he went to Palestine, and from thence into Bithynia, where, as he somewhat mysteriously adds, either by human desire or the will of God, he was ordained bishop. He gives neither the date of his appointment nor the name of his bishopric, but intimates that it was the occasion of great trouble to him, so that, "while hidden for eleven months in a gloomy cell," he remembered a prophecy of the holy recluse, Joannes of Lycopolis, who, three years before Palladius was taken ill and sent to Alexandria, had foretold both his elevation to the episcopacy and his consequent troubles. As he was present with Evagrius of Pontus, about the time of his death (c. 86, *Bibl. Patr.*), which probably occurred in A. D. 399 [EVAGRIUS, No. 4], he could not have left Egypt till that year, nor can we well place his ordination as bishop before A. D. 400.

All the foregoing particulars relate to the author of the *Lausiac History*, from the pages of which the notices of them are gleaned. Now we learn from Photius (*Biblioth.* Cod. 57), that in the Synod "of the Oak," at which Joannes or John Chrysostom was condemned [CHRYSOSTOMUS], and which was held in A. D. 403, one of the charges against him related to the ordination of a Palladius, bishop of Helenopolis, in Bithynia, a follower of the opinions of Origen. The province in which the diocese was situated, the Origenist opinions (probably imbibed from or cherished by Evagrius of Pontus), and the intimation of something open to objection in his ordination, compared with the ambiguous manner in which the author of the *Lausiac History* speaks of his elevation, are, we think, conclusive as to the identity of the historian with Palladius of Helenopolis. He is doubtless the Palladius charged by Epiphanius (*Epistol. ad Joan. Jerosol.* apud Hieronymi *Opera*, vol. i. col. 252, ed. Vallars.), and by Jerome himself (*Prooem. in Dial. adv. Pelagianos*) with Origenism. Tillemont vainly attempts to show that Palladius the Origenist was a different person from the bishop of Helenopolis. Assuming this identity, we may place his elevation to the episcopacy in A. D. 400, in which year he was present in a synod held by Chrysostom at Constantinople, and was sent into Proconsular Asia to procure evidence on a charge against the bishop of Ephesus. (Pallad. *Dial. de Vita S. Joan. Chrys.* p. 131.) The deposition of Chrysostom involved Palladius also in troubles, to which, as we have seen, he refers in his *Lausiac History*. Chrysostom, in his exile, wrote to "Palladius the bishop" (*Epistol.* cxiii. *Opera*, vol. iii. p. 655, ed. Benedictin., p. 790, ed. Bened. secund. Paris, 1838, &c.), exhorting him to continue in prayer, for which his seclusion gave him opportunity; and from this notice we could derive, if needful, a farther proof of the identity of the two Palladii, since the historian, as we have seen, speaks of his concealment for "eleven months in a gloomy cell."

Fearful of the violence of his enemies, Palladius of Helenopolis fled to Rome (*Dialog. de Vita S. Chrysost.* c. 3. p. 26, and *Hist. Lausiac*, c. 121, *Bibl. Patr.*) in A. D. 405; and it was probably at Rome that he received the letter of encouragement addressed to him and the other fugitive bishops, Cyriacus of Synnada, Alysius, or Eulysius of the Bithynian Apameia, and Demetrius of Pessinus. (Chrys. *Epistol.* cxlviii. *Opera*, vol. iii. p. 686, ed. Benedictin., p. 827, ed. Benedict. secund.) It was probably at this time that Palladius became acquainted with the monks of Rome and Campania. When some bishops and presbyters of Italy were delegated by the Western emperor Honorius, the pope, Innocentius I. [INNOCENTIUS], and the bishops of the Western Church generally, to protest to the Eastern emperor Arcadius against the banishment of Chrysostom, and to demand the assembling of a new council in his case, Palladius and his fellow-exiles returned into the East, apparently as members of the delegation. But their return was ill-timed and unfortunate: they were arrested on approaching Constantinople, and both delegates and exiles were confined at Athyra in Thrace; and then the four returning fugitives were banished to separate and distant places, Palladius to the extremity of Upper Egypt, in the vicinity

of the Blemmyes. (*Dial. de Vita Chrysost.* c. 4, 19, pp. 30, &c., 192, &c.) Tillemont supposes that after the death of Theophilus of Alexandria, the great enemy of Chrysostom (A. D. 412), Palladius obtained some relaxation of his punishment, though he was not allowed to return to Helenopolis, or to resume his episcopal functions. He places in the interval between 412 and 420, when the *Lausiac History* was written, a residence of four years at Antinöe or Antinoopolis, in the Thebaid (c. 81, Meurs., 96, *Bibl. Patr.*), and of three years in the Mount of Olives, near Jerusalem (c. 63, Meurs., 103, *Bibl. Patr.*), as well as the visits which Palladius paid to many parts of the East. After a time he was restored to his bishopric of Helenopolis, from which he was translated to that of Aspona or Aspuna in Galatia (Socrat. vii. 36): but the dates both of his restoration and his translation cannot be fixed: they probably took place after the healing of the schism occasioned by Chrysostom's affair, in A. D. 417, and probably after the composition of the *Lausiac History*, in A. D. 419 or 420. Palladius was probably dead before A. D. 431, when, in the third General (first Ephesian) Council, the see of Aspona was held by another person. He appears to have held the bishopric of Aspona only a short time, as he is currently designated from Helenopolis.

The works ascribed to Palladius are the following: Ἡ πρὸς Λαύσωνα τὸν πραιπόσιτον ἱστορία περιέχουσα βίους ὁσίων πατέρων, *Ad Lausum Praepositum Historia, quae Sanctorum Patrum vitas complectitur*, usually cited as *Historia Lausiaca*, "*the Lausiac History*." This work contains biographical notices or characteristic anecdotes of a number of ascetics, with whom Palladius was personally acquainted, or concerning whom he received information from those who had known them personally. Though its value is diminished by the records of miracles and other marvels to which the author's credulity (the characteristic, however, of his age and class rather than of the individual) led him to give admission, it is curious and interesting as exhibiting the prevailing religious tendencies of the time, and valuable as recording various facts relating to eminent men. Sozomen has borrowed many anecdotes from this work, but without avowedly citing it. Socrates, who mentions the work (*H. E.* iv. 23), describes the author as a monk, a disciple of Evagrius of Pontus, and states that he flourished soon after the death of Valens. The date, and the absence of any reference to his episcopal dignity, might induce a suspicion that the author and the bishop were two different persons; but the coincidences are too many to allow the casual and inaccurate notice of Socrates to outweigh them. The Lausus or Lauson (the name is written both ways, Λαῦσος and Λαύσων), to whom the work is addressed, was chamberlain (πραιπόσιτος τοῦ κοιτῶνος, praepositus cubiculo), apparently to the Emperor Theodosius the Younger. The *Historia Lausiaca* was repeatedly translated into Latin at an early period. There are extant three ancient translations, one ascribed by Heribert Rosweyd, but improperly, to Rufinus, who died before the work was written; and two others, the authors of which are not known; beside a comparatively modern version by Gentianus Hervetus. The first printed edition of the work was in one of the ancient Latin versions, which appeared in the infancy of the typographic art in the *Vitae Patrum*, printed three times without mark of year or place, or printer's name. It was reprinted in the *Prototypus Veteris Ecclesiae* of Theodoricus Loher a Stratis, fol. Cologn. 1547. The version ascribed by Rosweyd to Rufinus had also been printed many times before it appeared in the first edition of the *Vitae Patrum* of that editor, fol. Antwerp, A. D. 1615. The remaining ancient Latin version, with several other pieces, was printed under the editorial care of Faber Stapulensis, fol. Paris, 1504, under the following title: *Paradysus Heraclidis* (Panzer, *Annal. Typ.* vol. vii. p. 510), or more fully *Heraclidis Eremitae Liber qui dicitur Paradisus, seu Palladii Galatae Historia Lausiaca.* (Fabric. *Bibl. Graec.* vol. x. p. 194.) The first edition of the Greek text, but a very imperfect one, was that of Meursius, who added notes, small 4to. Leyden, 1616. Another edition of the Greek text, fuller than that of Meursius, was contained in the *Auctarium* of Fronto Ducaeus, vol. ii. fol. Paris, 1624, with the version of Hervetus, which had been first published 4to. Paris, 1555, and had been repeatedly reprinted in the successive editions of the *Bibliotheca Patrum*, the *Vitae Patrum* of Rosweyd, and elsewhere. The Greek text and version were reprinted from the *Auctarium* of Ducaeus, in the editions of the *Bibliotheca Patrum*, fol. Paris, 1644 and 1654. Our references are to the edition of 1654. Some additional chapters are given in the *Ecclesiae Graecae Monumenta* of Cotelerius, vol. iii. 4to. Paris, 1686. It is probable that the printed text is still very defective, and that large additions might be made from MSS.

2. Διάλογος ἱστορικὸς Παλλαδίου Ἑλενουπόλεως γενόμενος πρὸς Θεόδωρον διάκονον Ῥώμης, περὶ βίου καὶ πολιτείας τοῦ μακαρίου Ἰωάννου ἐπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. *Dialogus Historicus Palladii episcopi Helenopolis cum Theodoro ecclesiae Romanae diacono, de vita et conversatione Beati Joannis Chrysostomi, episcopi Constantinopolis.* This inaccurate title of the work misled many into the belief that it was really by Palladius of Helenopolis, to whom indeed, not only on account of his name, but as having been an exile at Rome for his adherence to Chrysostom, it was naturally enough ascribed. Photius calls the writer a bishop (*Bibl.* cod. 96. sub init.), and Theodorus of Trimithus, a Greek writer of uncertain date, distinctly identifies him with the author of the *Historia Lausiaca*. A more attentive examination, however, has shown that the author of the *Dialogus* was a different person from the bishop, and several years older, though he was his companion and fellow-sufferer in the delegation from the Western emperor and church on behalf of Chrysostom, which occasioned the imprisonment and exile of the bishop. Bigotius thinks that the work was published anonymously; but that the author having intimated in the work that he was a bishop was mistakenly identified with Palladius, and the title of the work in the MS. given accordingly. The *Dialogus de Vita S. Chrysostomi* first appeared in a Latin version by Ambrosius Camaldulensis, or the Camaldolite, 8vo. Venice, 1532 (or 1533), and was reprinted at Paris and in the *Vitae Sanctorum* of Lipomannus, and in the Latin editions of Chrysostom's works. The Greek text was published by Emericus Bigotius, with a valuable preface and a new Latin version by the editor, with several other pieces, 4to. Paris, 1680, and was reprinted 4to. Paris, 1738. Tillemont, assuming that the

author of the Dialogue was called Palladius, thinks he may have been the person to whom Athanasius wrote in A. D. 371 or 372. 3. Περὶ τῶν τῆς Ἰνδίας ἐθνῶν καὶ τῶν Βραγμάνων, *De Gentibus Indiae et Bragmanibus*. This work is, in several MSS., ascribed to Palladius of Helenopolis, and in one MS. is subjoined to the *Historia Lausiaca*. It was first published with a Latin version, but without the author's name, in the *Liber Gnomologicus* of Joachimus Camerarius, 8vo. Leipsic, without date, according to Fabricius, but placed by Niceron (*Mémoires*, vol. xix. p. 112), in 1571. It was again printed, and this time under the name of Palladius, together with "S. Ambrosius *De Moribus Brachmanorum*," and "Anonymus, *De Bragmanibus*" by Sir Edward Bisse (Bissaeus), Clarenceux King of Arms, 4to., London, 1665. Some copies were printed on large paper in folio. The editor was evidently ignorant of the work having been published by Camerarius, and consequently gave a new Latin version, which is not considered equal to that of his predecessor. The authorship of Palladius is doubted by Cave, and denied by Oudin. Lambecius (*De Biblioth. Caesaraea*, vol. v. p. 181, ed. Kollar) ascribes the work to Palladius of Methone. [No. 9.] All that can be gathered from the work itself, is that the author was a Christian (passim), and lived while the Roman empire was yet in existence (p. 7, ed. Biss.), a mark of time, however, of little value, as the Byzantine empire retained to the last the name of Roman; and that he visited the nearest parts of India in company with Moses, bishop of Adula, a place on the borders of Egypt and Aethiopia. If this be the Moses mentioned by Socrates (*H. E.* iv. 36) and Sozomen (*H. E.* vi. 38), he lived rather too early for Palladius of Helenopolis to have been his companion, nor is there any reason to suppose that the latter ever visited India, so that the work *De Gentibus Indiae* is probably ascribed to him without reason. The supposed work of St. Ambrose, published by Bisse, is repudiated by the Benedictine editors of that father, and has been shown by Kollar to be a free translation of the work ascribed to Palladius. (Cave, *Hist. Litt.* ad ann. 401, vol. i. p. 376, fol. Oxford, 1740—43; Fabricius, *Bibl. Graec.* vol. i. p. 727, vol. viii. p. 456, vol. x. p. 98, &c.; Oudin, *Comment. de Scriptor. Eccles.* vol. i. col. 908, &c.; Tillemont, *Mémoires*, vol. xi. p. 500, &c.; Vossius, *De Historicis Graecis*, lib. ii. c. 19.)

8. IATROSOPHISTA, of Alexandria. [See above.]

9. Of METHONE, a sophist or rhetorician, was the son of Palladius, and lived in the reign of Constantine the Great. He wrote, (1) Περὶ τῶν παρὰ Ῥωμαίοις ἑορτῶν, *De Romanorum Festis*; (2.) Διαλέξεις, *Disputationes*; and (3.) Λόγοι διάφοροι, Ὀλυμπιακός, πανηγυρικός, δικανικός, *Orationes Diversae, Olympiaca, Panegyrica, Judicialis* (Suidas, s. v. Παλλάδιος; Eudocia Ἰωνιά, *Violetum*, s. v. Παλλάδιος ὁ Ῥήτωρ, apud Villoison, *Anecdot. Graec.* p. 352). It is probable that what Suidas and Eudocia describe as *Orationes Diversae* are the Μελέται διάφοροι, *Exercitationes Diversae*, which Photius (*Bibl.* codd. 132—135) had read, and which he describes as far superior in every respect to those of the rhetoricians Aphthonius [APHTHONIUS], Eusebius, and Maximus, of Alexandria. Lambecius ascribed, but without reason, to this Palladius the work *De Gentibus Indiae*, &c., published under the name of Palladius of Helenopolis [No. 7]. This Palladius of Methone must not be confounded with the Latin rhetorician Palladius, the friend of Symmachus, mentioned by Sidonius Apollinaris (Symmach. *Epistol.* passim; Sidon. *Epistol.* lib. v. ep. 10). (Fabric. *Bibl. Graec.* vol. vi. p. 135, vol. x. pp. 113, 716, &c.; Vossius, *De Historicis Graec.* lib. iv. c. 18.)

10. PORTA. In various collections of the minor Latin poets is a short Lyric poem, *Allegoria Orphei*, in the same measure as Horace's ode "Solvitur acris hiems," &c. Wernsdorf, who has given it in his *Poetae Latini Minores*, vol. iii. p. 396, distinguishes (ibid. p. 342, &c.) the author of it from Palladius Rutilius Taurus Aemilianus, the writer on Agriculture; and is disposed to identify him with the rhetorician Palladius who lived in the reign of Theodosius the Great, and to whom many of the letters of Symmachus are addressed. He thinks that he may perhaps be the Palladius to whom his father, Julius Nicephorus, erected a monument, with the inscription, given by Gruter and others —

> "Ut te, Palladi, raptum flevere Camoenae,
> Fleverunt populi, quos continet Ostia dia."

If these conjectures are well founded, it may be gathered that Palladius was the son of a rhetorician, or at least sprung from a family which had produced some rhetoricians of eminence; that he was originally himself a rhetorician, but had been called to engage in public life, and held the praefecture or some other office in the town and port of Ostia. He is perhaps also the Palladius mentioned by Sidonius Apollinaris (lib. v. *Epist.* 10). Wernsdorf also identifies him with the Palladius "Poeta Scholasticus," several of whose verses are given in the *Anthologia* of Burmann: viz. *Epitaphium Ciceronis*, lib. v. ii. 161, *Argumentum in Aeneidos* ii. 195, *Epitaphia Virgilii*, ii. 197, 198, *De Ratione Fabulae*, iii. 75, *De Ortu Solis*, v. 7, *De Iride*, v. 25, *De Signis Coelestibus*, v. 31, *De Quatuor Tempestatibus*, v. 58, *De Amne Glacie Concreto*, v. 97. (Burmann, *Antholog. Latina*, *ll. cc.*; Wernsdorf, *Poetae Latini Minores*, *ll. cc.*; Fabricius, *Bibl. Med. et Infim. Latinit.* vol. v. p. 191, ed. Mansi.)

11. RHETOR. [No. 9, 10.]

12. RUTILIUS TAURUS AEMILIANUS, a writer on agriculture. [See below.]

13. SCOTORUM EPISCOPUS. In the *Chronicon* of Prosper Aquitanus, under the consulship of Bassus and Antiochus (A. D. 431), this passage occurs, "Ad Scotos in Christum credentes ordinatur a papa Coelestino Palladius, et primus episcopus mittitur." In another work of the same writer (*Contra Collatorem*, c. 21, § 2), speaking of Coelestine's exertions to repress the doctrines of Pelagius, he says, "Ordinato Scotis episcopo, dum Romanam insulam studet servare Catholicam, fecit etiam barbaram Christianam." (*Opera*, col. 363, ed. Paris, 1711.) To these meagre notices, the only ones found in contemporary writers (unless, with some, we refer to the conversion of the Scoti the lines of Prosper *De Ingratis*, vss. 330—332), the chroniclers and historians of the middle ages have added a variety of contradictory particulars, so that it is difficult, indeed impossible, to extract the true facts of Palladius' history. It has been a matter of fierce dispute between the Irish and the Scots, to which of them Palladius was sent; but the usage of the word "Scoti," in Prosper's time, and the distinction drawn by him between "insulam Romanam" and "insulam barbaram," seem to determine the question in favour

of the Irish. This solution leads, however, to another difficulty. According to Prosper, Palladius converted the Irish, "fecit barbaram (sc. insulam) Christianam;" while the united testimony of ecclesiastical antiquity ascribes the conversion of Ireland to Patricius (St. Patrick), who was a little later than Palladius. But possibly the success of Palladius, though far from bearing out the statement of Prosper, may have been greater than subsequent writers, zealous for the honour of St. Patrick, and seeking to exaggerate his success by extenuating that of his predecessors, were willing to allow. There is another difficulty, arising from an apparent contradiction between the two passages in Prosper, one of which ascribes to Palladius the conversion of the island, while the other describes him as being sent "ad Scotos in Christo credentes;" but this seeming contradiction may be reconciled by the supposition that Palladius had visited the island and made some converts, before being consecrated and again sent out as their bishop. This supposition accounts for a circumstance recorded by Prosper, that "Florentio et Dionysio Coss." i.e. in A. D. 429, Palladius, while yet only a deacon, prevailed on Pope Coelestine to send out Germanus of Auxerre [GERMANUS, No. 6.] to stop the progress of Pelagianism in Britain: which indicates on the part of Palladius a knowledge of the state of the British islands, and an interest in them, such as a previous visit would be likely to impart. The various statements of the mediaeval writers have been collected by Usher in his *Britannicar. Ecclesiar. Antiq.* c. xvi p. 799, &c. See also J. B. Sollerius, *De S. Palladio* in the *Acta Sanctor. Jul.* vol. ii. p. 286, &c. Palladius is commemorated as a saint by the Irish Romanists on the 27th Jan.: by those of Scotland on July 6th. His shrine, or reputed shrine, at Fordun, in the Mearns, in Scotland, was regarded before the Reformation with the greatest reverence; and various localities in the neighbourhood are still pointed out as connected with his history. Jocelin, of Furness, a monkish writer of the twelfth century states, in his life of St. Patrick (*Acta Sanctor. Martii*, vol. ii. p. 545; *Julii*, vol. ii. p. 289), that Palladius, disheartened by his little success in Ireland, crossed over into Great Britain, and died in the territory of the Picts; a statement which, supported as it is by the local traditions of Fordun, may be received as containing a portion of truth. The mediaeval writers have, in some instances, strangely confounded Palladius, the apostle of the Scoti, with Palladius of Helenopolis; and Trithemius (*De Scriptor. Eccles.* c. 133), and even Baronius (*Annal. Eccles.* ad ann. 429. § 8), who is followed by Possevino, make the former to be the author of the *Dialogus de Vita Chrysostomi.* Baronius, also, ascribes to him (ibid.) *Liber contra Pelagianos*, *Homiliarum Liber unus*, and *Ad Coelestinum Epistolarum Liber unus*, and other works written in Greek. For these statements he cites the authority of Trithemius, who however mentions only the *Dialogus.* It is probable that the statement rests on the very untrustworthy authority of Bale (Bale, *Script. Illustr. Maj. Britann.* cent. xiv. 6; Usher, *l. c.*; Sollerius *l. c.*; Tillemont, *Mém.* vol. xiv. p. 154, &c. p. 737; Fabricius, *Bibl. Med. et Infim. Latinit.* vol. v. p. 191.)

14. Of SUEDRA, in Pamphylia. Prefixed to the *Ancoratus* of Epiphanius of Salamis or Constantia [EPIPHANIUS], is a Letter of Palladius to that father. It is headed Ἐπιστολὴ γραφεῖσα παρὰ Παλλαδίου τῆς αὐτῆς πόλεως Σουέδρων πολιτευομένου καὶ ἀποσταλεῖσα πρὸς τὸν αὐτὸν ἅγιον Ἐπιφάνιον αἰτήσαντος καὶ αὐτοῦ περὶ τῶν αὐτῶν, *Palladii ejusdem Suedrorum urbis civis ad Sanctum Epiphanium Epistola, qua idem ab eo postulat*, i. e. in which he seconds the request made by certain Presbyters of Suedra (whose letter precedes that of Palladius) that Epiphanius would answer certain questions respecting the Trinity of which the *Ancoratus* contains the solution. (Epiphanius, *Opera*, vol. ii. p. 3. ed. Petav. fol. Paris, 1622; Fabric. *Bibl. Graec.* vol. x. p. 114.) [J.C.M.]

PALLA'DIUS, RUTI'LIUS TAURUS AEMILIA'NUS, the author of a treatise *De Re Rustica*, in the form of a Farmer's Calendar, the various operations connected with agriculture and a rural life being arranged in regular order, according to the seasons in which they ought to be performed. It is comprised in fourteen books: the first is introductory, the twelve following contain the duties of the twelve months in succession, commencing with January; the last is a poem, in eighty-five elegiac couplets, upon the art of grafting (*De Insitione*); each of these books, with the exception of the fourteenth, is divided into short sections distinguished by the term *Tituli* instead of the more usual designation *Capita*, a circumstance which is by some critics regarded as a proof that the author belongs to a late period. What that period may have been scholars have toiled hard to discover. The first writer by whom Palladius is mentioned is Isidorus of Seville, who refers to him twice, simply as Aemilianus (*Orig.* xvii. 1. § 1, 10. § 8), the name under which he is spoken of by Cassiodorus also (*Divin. Lect.* c. 28). Barthius supposes him to be the eloquent Gaulish youth Palladius, to whose merits Rutilius pays so warm a compliment in his Itinerary (i. 207), while Wernsdorf, advancing one step farther into the realms of fancy (*Poët. Lat. Min.* vol. v. pars i. p. 551), imagines that he may have been adopted by Rutilius, an idea which, however, he afterwards abandoned (vol. vi. p. 20), and rested satisfied with assigning him to the age of Valentinian or Theodosius. The internal evidence is by no means so copious as to compensate for the want of information from without. The style, without being barbarous, is such as would justify us in bringing the writer down as low as the epoch fixed by Wernsdorf, although he might with equal propriety be placed two centuries earlier; but the controversy seems to have recently received a new light from the researches of Count Bartolommeo Borghesi, who, in a memoir published among the Transactions of the Turin Academy (vol. xxxviii. 1835), has pointed out that Pasiphilus, the person to whom in all probability Palladius dedicates his fourteenth book, was praefect of the city in A. D. 355. We gather from his own words (iv. 10. § 16), that he was possessed of property in Sardinia and in the *territorium Neapolitanum*, wherever that may have been, and that he had himself practised horticulture in Italy (iv. 10. § 24), but the expressions from which it has been inferred he was a native of Gaul (i. 13. § 1, vii. 2. § 2) by no means justify such a conclusion. Although evidently not devoid of a practical acquaintance with his subject, a considerable portion of the whole work is taken directly from Columella; in all that relates to gardening, and

especially to the management of fruit trees he was deeply indebted to Gargilius Martialis; various recipes are extracted from the Greeks consulted by the compilers of the "Geoponica," and the chapters connected with architectural details are mere compendiums of Vitruvius. Palladius seems to have been very popular in the middle ages, a fact established by the great variety of readings afforded by different MSS., since these discrepancies prove that the text must have been very frequently transcribed, and by the circumstance that nearly the whole of the treatise is to be found included in the well-known "Speculum" of Vincentius of Beauvais. The name, as given at the head of this article, appears at full length both at the beginning and at the end of the Vatican Codices?

Palladius was first printed by Jenson in the "Rei Rusticae Scriptores," fol. Venet. 1472, and from that time forward was included in nearly all the collections of writers upon agricultural topics. The best editions are those contained in the "Scriptores Rei Rusticae veteres Latini" of Gesner, 2 vols. 4to. Lips. 1735, reprinted with additions and corrections by Ernesti in 1773, and in the "Scriptores Rei Rusticae" of Schneider, 4 vols. 8vo. Lips. 1794, in which the text underwent a complete revision, and appears under a greatly amended form.

There are translations into English by Thomas Owen, 8vo. London 1803, into German along with Columella by Maius, fol. Magdeb. 1612, into French by Jean Darces, 8vo. Paris, 1553, into Italian by Marino, 4to. Sien. 1526, by Nicolo di Aristotile detto Zoppino, 4to. Vineg. 1528, by Sansovino, 4to. Vineg. 1560, and by Zanotti, 4to. Veron. 1810. [W. R.]

PALLA'NTIA, a daughter of Evander, was beloved by Heracles, and said to be buried on the Palatine hill at Rome, which derived its name from her. (Serv. *ad Aen.* viii. 51.) Evander himself, being a grandson of Pallas, is also called Pallantius. (Ov. *Fast.* v. 647.) [L. S.]

PALLA'NTIAS, a patronymic by which Aurora, the daughter of the giant Pallas, is sometimes designated. (Ov. *Met.* iv. 373, vi. 567, ix. 420.) Pallantias also occurs as a variation for Pallas, the surname of Athena. (*Anthol. Palat.* vi. 247.) [L. S.]

PALLAS (Πάλλας). 1. A son of Crius and Eurybia, was one of the Titans, and brother of Astraeus and Perses. He was married to Styx, by whom he became the father of Zelus, Cratos, Bia, and Nice. (Hes. *Theog.* 376, 383; Paus. vii. 26. § 5, viii. 18, § 1; Apollod. i. 2. §§ 2, 4.)

2. A son of Megamedes, and father of Selene. (Hom. *Hymn. in Merc.* 100.)

3. A giant, who, in the fight with the gods, was slain by Athena, and flayed by her. (Apollod. i. 6. § 2.)

4. A son of Lycaon, and grandfather of Evander, is said to have founded the town of Pallantium in Arcadia, where statues were erected both to Pallas and Evander. (Paus. viii. 3. § 1, 44. § 5.) Servius (*ad Aen.* viii. 54) calls him a son of Aegeus, and states that being expelled by his brother Theseus, he emigrated into Arcadia; and Dionysius of Halicarnassus (i. 33) confounds him with Pallas, the son of Crius.

5. According to some traditions, the father of Athena, who slew him as he was on the point of violating her. (Cic. *De Nat. Deor.* iii. 23; Tzetz. *ad Lyc.* 355.)

6. A son of Heracles by Dyna, the daughter of Evander; from her some derived the name of the Palatine hill at Rome. (Dionys. i. 32.)

7. A son of Evander, and an ally of Aeneas, was slain by the Rutulian Turnus. (Virg. *Aen.* viii. 104, 514, xi. 140, &c.)

8. A son of the Athenian king Pandion, and accordingly a brother of Aegeus, Nisus, and Lycus, was slain by Theseus. The celebrated family of the Pallantidae at Athens traced their origin up to this Pallas. (Apollod. iii. 15. § 5; Paus. i. 22. § 2, 28. § 10; Plut. *Thes.* 3; Eurip. *Hippol.* 35.) [L. S.]

PALLAS (Παλλάς), a surname of Athena. In Homer this name always appears united with the name Athena, as Παλλὰς Ἀθήνη or Παλλὰς Ἀθηναίη; but in later writers we also find Pallas alone instead of Athena. (Pind. *Ol.* v. 21.) Plato (*Cratyl.* p. 406) derives the surname from πάλλειν, to brandish, in reference to the goddess brandishing the spear or aegis, whereas Apollodorus (i. 6. § 2) derives it from the giant Pallas, who was slain by Athena. But it is more probable that Pallas is the same word as πάλλαξ, i. e. a virgin or maiden. (Comp. Tzetz. *ad Lyc.* 355.) Another female Pallas, described as a daughter of Triton, is mentioned under PALLADIUM. [L. S].

PALLAS, a freedman of the emperor Claudius, and one of his greatest favourites. He was originally the slave of Antonia, the mother of Claudius, and is first mentioned in A. D. 31, when Antonia entrusted to him the responsible commission of carrying a letter to the emperor Tiberius, in which she disclosed the ambitious projects of Sejanus, and in consequence of which the all-powerful minister was put to death. (Joseph. *Ant.* xviii. 7. § 6). The name of Pallas does not occur during the reign of Caligula, but on the accession of Claudius, whose property he had become by the death of Antonia, and who had meantime manumitted him, he played an important part in public affairs. Along with Narcissus and Callistus, two other freedmen, he administered the affairs of the empire, but Narcissus had more energy and resolution than the other two, and consequently took the leading part in the government during the early part of Claudius' reign. When they saw that the death of Messalina, the wife of the emperor, was necessary to their own security, Narcissus alone had the courage to carry it into execution [NARCISSUS]; Pallas was afraid to take any decisive step. The consequence was, that after the execution of the empress, the influence of Narcissus became superior to that of Callistus and Pallas, but the latter soon recovered his former power. The question now was, whom the weak-minded emperor should marry, and each of the three freedmen had a different person to propose. Pallas was fortunate enough to advocate the claims of Agrippina, who actually admitted the freedman to her embraces in order to purchase his support; and upon the marriage of Agrippina to the emperor in A. D. 50, Pallas shared in the good fortune of his candidate. He was now leagued with the empress in order to oppose Narcissus; and Pallas and Agrippina became the real rulers of the Roman world. It was Pallas who persuaded Claudius to adopt the young Domitius (afterwards the emperor Nero), the son of Agrippina, and he thus paved the way for his accession to the throne. This important service did not go unrewarded. In A. D.

52, Claudius proposed a law in the senate respecting the punishment of women who had intercourse with slaves, and mentioned the name of Pallas as the author of the law, in order that the senate might confer some mark of favour upon him. This was done at the instigation of Agrippina, and the servile body forthwith conferred upon Pallas the insignia of a praetor, and voted him a sum of fifteen millions of sesterces. They even went so far, on the proposition of Cornelius Scipio, as to return thanks to Pallas, because he was willing to be numbered among the servants of the emperor, although descended from the kings of Arcadia! But as Claudius said that Pallas, contented with the honours, would continue in his former state of poverty, they passed a decree, praising for his frugality a freedman who possessed a fortune of 300 millions of sesterces. This decree of the senate was engraved on a brazen tablet, and placed near the statue of Julius Caesar, in one of the most frequented parts of the city, where it was seen in the time of the younger Pliny, who speaks of it in terms of the greatest indignation. (Tac. *Ann.* xii. 53; Plin. *Ep.* vii. 29, viii. 6; comp. Plin. *H. N.* xxxv. 18. s. 58.)

As long as Claudius lived, Agrippina could not be certain of the succession of her son, and accordingly poisoned her husband, doubtless with the connivance and assistance of Pallas, in A. D. 54. Narcissus, who had remained true to the interests of Claudius and his son Britannicus, was also despatched immediately after the death of the emperor, and thus no one any longer stood in the way of Pallas. Agrippina had hoped to govern the Roman world in the name of her son, and Pallas expected to share in her power. But both were soon doomed to a cruel disappointment. Nero speedily became tired of his mother's control, and as one step towards emancipating himself from her authority, deprived her favourite Pallas of all his public offices, and dismissed him from the palace as early as the year 56. In the same year Pallas was accused, together with Burrus, by one Paetus, of a conspiracy to raise Cornelius Sulla to the throne, but being defended by Seneca, according to Dion Cassius (lxi. 10), he was acquitted. From this time he was suffered to live unmolested for some years, till at length his immense wealth excited the rapacity of Nero, who had him removed by poison, in A. D. 63. His enormous wealth, which was acquired during the reign of Claudius, had become proverbial, as we see from the line in Juvenal (i. 107), *ego possideo plus Pallante et Licinio;* and when the poverty of the imperial treasury was complained of on one occasion in the reign of Claudius, it was said that the emperor would possess an abundance, if he were taken into partnership by his two freedmen, Narcissus and Pallas. (Suet. *Claud.* 28; comp. Plin. *H. N.* xxxiii. 10. s. 47.) The arrogance and pride of Pallas are specially mentioned both by Tacitus and Dion Cassius, and it is related of him that he never gave any orders, even to his freedmen, by word of mouth; and that if a nod or a sign with his hand did not suffice, he signified in writing what he wished to be done. In this he seems to have adopted the imperial practice, which was first introduced by Augustus. (Comp. Suet. *Aug.* 84; Lipsius, *ad Tac. Ann.* iv. 39.) The brother of Pallas was Antonius or Claudius Felix, who was appointed by Claudius to the government of Judaea, where he committed such atrocities that he was accused by the Jews, and was saved only from condign punishment by the influence of Pallas. [FELIX, ANTONIUS.] (Tac. *Ann.* xi. 29—38, xii. 2, 25, 53, 65, xiii. 14, 23, xiv. 2, 65; Dion Cass. lxi. 3, lxii. 14; Suet. *Claud.* 28, *Vitell.* 2; Joseph. *Ant.* xx. 8. § 9.)

PALLAS (Πάλλας), the author of a work on the mysteries of the god Mithras (Porphyr. *de Abstin.* ii. 56, iv. 16).

PALLE'NE (Παλλήνη). 1. A daughter of Sithon, from whom the town of Pallene in the peninsula of the same name was said to have derived its name. (Steph. Byz. *s. v.*)

2. A daughter of the giant Alcyoneus, and one of the Alcyonides. (Eustath. *ad Hom.* p. 776; Suidas, s. v. Ἀλκυονίδες.) [L. S.]

PALLE'NIS (Παλληνίς), a surname of Athena, under which she had a temple between Athens and Marathon. (Herod. i. 62.) [L. S.]

PALLOR, i. e. paleness or pale fear, or a personification of it, was together with Pavor, i. e. Fear, a companion of Mars among the Romans. Their worship is said to have been vowed and instituted by the warlike king Tullus Hostilius, either on account of a plague, or at the moment when in battle he saw the Alban Mettus desert to the enemies. The Salii, Pallorii, and Pavorii were instituted at the same time. (Liv. i. 27; August. *De Civ. Dei*, iv. 23.) [L. S.]

PALMA, A. CORNE'LIUS, was consul in A. D. 99, and a second time in 109. Between his first and second consulships, he was governor of Syria and conquered the part of Arabia in the neighbourhood of Petra, about A.D. 105 (Dion Cass. lxviii. 14). Palma had always been one of Hadrian's enemies, and was therefore put to death by that emperor upon his accession to the throne in 117. (Dion Cass. lxix. 2; Spart. *Hadr.* 4.)

PA'MMENES (Παμμένης). 1. An Athenian, the son of Pammenes. He exercised the trade of a goldsmith, and was employed by Demosthenes to make for him a crown of gold, and a garment interwoven with gold, to wear at the Dionysia. When they were ready, Meidias entered by night into the workshop of Pammenes, and endeavoured to destroy the crown and garments, in which he was partially successful, but was interrupted by the appearance of Pammenes. (Dem. *c. Meid.* p. 521.)

2. A Theban general of considerable celebrity. He was connected with Epaminondas by political and friendly ties. When Philip, the future king of Macedonia, was sent as hostage to Thebes, he was placed under the care of Pammenes. (Plut. *Pelop.* c. 26.) In B. C. 371, when Megalopolis was founded, as it was apprehended that the Spartans would attack those engaged in that work, Epaminondas sent Pammenes at the head of 1000 picked troops to defend them. (Paus. viii. 27. § 2.) In B. C. 352, a party amongst the Megalopolitans were for dissolving the community, and returning to their own cantons, and called upon the Mantineans and other Peloponnesians, for aid. The Megalopolitans who opposed this dissolution of the state called in the aid of the Thebans, who sent Pammenes with 3000 foot soldiers and 300 cavalry to their assistance. With this force Pammenes overcame all resistance, and compelled those who had left Megalopolis to return. (Diod. xv. 94, where by a mistake the Athenians, and not

the Thebans, are represented as sending this assistance. See Thirlwall, *Hist. of Greece*, vol. v. p. 287, note.)

When Artabazus revolted against Ochus, Pammenes led a body of 5000 Thebans to the aid of the former, and overcame the forces of the king in two great battles. (Diod. xvi. 34). But Artabazus, suspecting that he was intriguing with his enemies, arrested him, and handed him over to his brothers, Oxythras and Dibictus. (Polyaen. vii. 33. § 2. Some of the stratagems of Pammenes are described by Polyaenus, v. 16.)

Pammenes is spoken of as being greatly addicted to that paederastia which was the disgrace of Greece. It is difficult to say what degree of credit should be attached to the story, that, while Philip was under the charge of Pammenes, the latter maintained an illicit connection with the young prince. (Plut. *Sympos.* p. 618, d, *Erotic.* c. 17 ; Liban. *Orat. in Aeschin.* p. 702, d.)

3. An Athenian rhetorician, a contemporary of Cicero, who calls him by far the most eloquent man in Greece. He was a great admirer of Demosthenes, whose speeches he commended to the attention of his pupils. M. Brutus studied under him. (Cic. *Brut.* 97, *Orat.* c. 30.) It is probably another Pammenes, of whom we know nothing, who is mentioned by Cic. *ad Att.* v. 20. § 10, vi. 2. § 10.)

4. A citharoedus, who flourished in the time of Caligula, and was distinguished enough to have statues erected in his honour. When Nero made his musical expedition into Greece, Pammenes, though an old man, was one of those with whom he contended, as it appears, simply that he might have the pleasure of insulting his statues. (Dion Cass. lxiii. 8.) [C. P. M.]

PA'MPHILA (Παμφίλη), a female historian of considerable reputation, who lived in the reign of Nero. According to Suidas she was an Epidaurian (*s. v.* Παμφίλη), but Photius (Cod. 175) describes her as an Egyptian by birth or descent: the two statements, however, may be reconciled by supposing that she was a native of Epidaurus, and that her family came from Egypt. She related in the preface to her work, for an account of which we are indebted to Photius (*l. c.*), that, during the thirteen years she had lived with her husband, from whom she was never absent for a single hour, she was constantly at work upon her book, and that she diligently wrote down whatever she heard from her husband and from the many other learned men who frequented their house, as well as whatsoever she herself read in books. Hence we can account for the statement of Suidas, that some authorities ascribed her work to her husband. The name of her husband is differently stated. In one passage Suidas (*s. v.* Παμφίλη), speaks of her as the daughter of Soteridas and the wife of Socratidas, but in another passage he describes her (*s. v.* Σωτηρίδας) as the wife of Soteridas. The passage in Photius (cod. 161, p. 103, a., 35, ed. Bekker), where we read ἐκ τῶν Σωτηρίδα Παμφίλης ἐπιτομῶν, leaves the question undecided, as Soteridas may there indicate either the father or the husband.

The principal work of Pamphila is cited by various names ; sometimes simply as ὑπομνήματα, and at other times as ὑπομνήματα ἱστορικά, but its full title seems to have been the one which is preserved by Photius, namely, συμμίκτων ἱστορικῶν ὑπομνημάτων λόγοι. The latter title gives a general idea of the nature of its contents, which are still further characterised by Photius. The work was not arranged according to subjects or according to any settled plan, but it was more like a commonplace book, in which each piece of information was set down as it fell under the notice of the writer, who stated that she believed this variety would give greater pleasure to the reader. Photius considers the work as one of great use, and supplying important information on many points in history and literature. The estimation in which it was held in antiquity is shown, not only by the judgment of Photius, but also by the references to it in the works of A. Gellius and Diogenes Laërtius, who appear to have availed themselves of it to a considerable extent. Modern scholars are best acquainted with the name of Pamphila, from a statement in her work, preserved by A. Gellius (xv. 23), by which is ascertained the year of the birth of Hellanicus, Herodotus, and Thucydides respectively. [HERODOTUS, p. 431, b.] But this account, though received by most scholars, is rejected by Krüger, in his life of Thucydides (p. 7), on account of the little confidence that can be placed in Pamphila's authority. The history of Pamphila was divided into many books. Photius speaks only of eight, but Suidas says that it consisted of thirty-three. The latter must be correct, since we find A. Gellius quoting the eleventh (xv. 23) and twenty-ninth (xv. 17), and Diogenes Laërtius the twenty-fifth (iii. 23) and thirty-second (v. 36). Perhaps no more than eight books were extant in the time of Photius. The work is likewise referred to by Diogenes Laërtius in other passages (i. 24, 68, 76, 90, 98, ii. 24). Comp. Vossius, *De Historicis Graecis*, p. 237, ed. Westermann.

Besides the history already mentioned, Pamphila wrote several other works, the titles of which are given by Suidas. 1. An Epitome of Ctesias, in three books. 2. Epitomes of histories and of other works, ἐπιτομαὶ ἱστοριῶν τε καὶ ἑτέρων βιβλίων, from which work Sopater appears to have drawn his materials (Phot. cod. 161, p. 103). It is, however, not impossible that this work is the same as the ὑπομνήματα, and that Suidas has confounded the two. 3. Περὶ ἀμφισβητήσεων. 4. Περὶ ἀφροδισίων.

PAMPHI'LIDAS (Παμφιλίδας), a Rhodian, who was appointed together with Eudamus to command the Rhodian fleet in the war against Antiochus, after the defeat and death of Pausistratus, B. C. 190. [PAUSISTRATUS.] He was a man of a prudent and cautious character, and in the conference held by the Roman general, L. Aemilius Regillus, at Elaea, inclined to the side of peace. Shortly after he was despatched, together with Eudamus, to watch for and encounter the fleet which Hannibal was about to bring from Phoenicia to the support of Antiochus. The two fleets met off Side in Pamphylia, and the Rhodians were victorious; but dissensions between Pamphilidas and his colleague in the command prevented the victory from being as decisive as it might otherwise have proved. After this action Pamphilidas was detached with a small squadron to carry on naval operations on the coast of Syria ; this is the last mention that occurs of his name. (Polyb. xxi. 5, 8 ; Liv. xxxvii. 22—24, 25.) [E. H. B.]

PA'MPHILUS (Πάμφιλος), literary. 1. A

disciple of Plato, who is only remembered by the circumstance that Epicurus, when a young man, heard him at Samos. Epicurus used to speak of him with great contempt, partly, according to Cicero, that he might not be thought to owe anything to his instruction; for it was the great boast of Epicurus, that he was the sole author of his own philosophy. (Diog. Laërt x. 14; Suid. *s. v.* Ἐπίκουρος; Cic. *de Nat. Deor.* i. 26.)

2. A rhetorician, and writer on the art of rhetoric, mentioned by Aristotle in conjunction with Callippus. (Rhet. ii. 23. § 21.) It is impossible to determine whether he is the same as the rhetorician of this name mentioned by Cicero (*De Orat.* iii. 21, where several commentators have fallen into the extraordinary blunder of supposing that Pamphilus the painter is referred to); or as the one mentioned by Quintilian (iii. 6. § 34); or whether all three were different persons.

3. A philosopher, of Amphipolis, or Sicyon, or Nicopolis, surnamed Φιλοπράγματος, wrote the following works: εἰκόνες κατὰ στοιχεῖον, τέχνη γραμματική, περὶ γραφικῆς καὶ ζωγράφων ἐνδόξων, γεωργικὰ βιβλία γ′. (Suid. *s. v.*, who confounds him with the teacher of Epicurus.) We have no other mention of any of these works, except the last, of which there are considerable fragments in the *Geoponica* of Bassus. As two out of the four works in the above list are upon art, and as Suidas calls Pamphilus an Amphipolitan or Sicyonian, it has been conjectured that this Pamphilus was the great painter, who was a native of Amphipolis and the head of the Sicyonian school. Several of the great artists, and especially about the time of Pamphilus, wrote works on art, as, for example, Apelles and Melanthius; and it seems especially probable that Pamphilus, who was famed for the scientific character of his teaching, would do the same. The argument is good so far as it goes, but the best conclusion to draw from it seems to be, not that the whole article in Suidas is to be referred to the painter, but that the lexicographer has here, as frequently elsewhere, confounded different persons; namely, the painter, to whom we may ascribe the "Likenesses in Alphabetical Order," and the work on "Painting and Celebrated Painters," and a philosopher, or rather grammarian of Nicopolis, author of the other two works.

The latter, again, is perhaps the same person who wrote a work on plants (περὶ βοτανῶν) in alphabetical order, and who is frequently mentioned and ridiculed by Galen. He is sometimes enumerated among the physicians, but Galen expressly says that he was a grammarian, and had never seen the plants about which he wrote. (Galen, περὶ τῆς τῶν ἁπλῶν φαρμάκων δυνάμεως, pp. 67, &c.) His book found a place in the work of the younger Dioscorides, and considerable fragments of it are found in the *Geoponica*. A work of Pamphilus Περὶ φυσικῶν is also cited in the *Geoponica* (xiii. 15). To this grammarian, who busied himself also with physical science, the epithet φιλοπράγματος, which Suidas tells us was given to Pamphilus of Nicopolis, might very well be applied, and the work on agriculture, which Suidas ascribes to the latter, may be, perhaps, the same as that on plants, which is cited by Galen. A further point of resemblance is, that the fragments of Pamphilus's work on agriculture in the *Geoponica* contain several examples of that superstition with which Galen charges the author of the work on plants. Whether they are to be identified or not, the latter writer must have lived about the first century of our era, since his work was copied by Dioscorides.

4. An Alexandrian grammarian, of the school of Aristarchus, and the author of a lexicon, which is supposed by some scholars to have formed the foundation of the lexicon of Hesychius. The list of his works, as given by Suidas, is rather obscure, but the following is probably the correct punctuation of the passage: ἔγραψε λειμῶνα (ἔστι δὲ ποικίλων περιοχὴ), περὶ γλωσσῶν ἤτοι λέξεων βιβλία ϟε′ . . . εἰς τὰ Νικάνδρου ἀνεξήγητα καὶ τὰ καλούμενα ὀφικά, τέχνην κριτικήν, καὶ ἄλλα πλεῖστα γραμματικά. The λείμων was no doubt one of those miscellaneous collections of facts and discussions to which the ancient grammarians were fond of giving such fanciful titles. The correctness of the title ἀνεξήγητα is questionable, as there is no other mention of such a work by Nicander. The next title is ὀπικά in most of the MSS., and has been variously corrected into ὀφικά, ὀφιακά, and ὀφιονικά; one critic, Reinesius, even conjectures Ὀρφικά, which is a groundless fancy. [NICANDER.] Of the τέχνη κριτική we have no other mention. With respect to Pamphilus's chief work, the lexicon, we learn from Suidas that it was in 95 books (other readings give 75, 205, and 405), and that it extended from ε to ω, the preceding part, from α to δ, having been compiled by Zopyrion. It is quoted under various titles, such as περὶ γλωσσῶν, περὶ ὀνομάτων, περὶ γλωσσῶν καὶ ὀνομάτων. It was arranged in alphabetical order, and particular attention was paid in it to words peculiar to the respective dialects. The controversy respecting its relation to the work of Hesychius is too extensive and doubtful to be entered on here; a full discussion of it, with further information respecting the lexicon of Pamphilus, will be found in the works of Ranke and Welcker, already quoted under HESYCHIUS, to which should be added the article *Pamphilus*, also by Ranke, in Ersch and Gruber's *Encyclopädie*. (See also Fabric. *Bibl. Graec.* vol. vi. pp. 374, 631.) He appears to have lived in the first century of our era. He may be presumed to be the Pamphilus quoted in the *Scholia* on Homer. (Fabric. *Bibl. Graec.* vol. i. p. 518.)

5. An epigrammatic poet, who had a place in the *Garland* of Meleager, and two of whose epigrams are contained in the Greek Anthology. (Brunck. *Anal.* vol. i. p. 258; Jacobs, *Anth. Graec.* vol. i. p. 190.) Whether or not he is identical with either of the preceding writers, we have no means of determining.

6 Of Sicily, a sophist or grammarian, or poet, who is mentioned by Athenaeus for his strange conceit of always speaking in verse at table. (Ath. i. p. 4, d.; Suid. *s. v.* Πάμφιλος οὗτος; Fabric. *Bibl. Graec.* vol. ii. p. 313.)

7. Presbyter of Caesareia, in Palestine, saint and martyr, and also celebrated for his friendship with Eusebius, who, as a memorial of this intimacy, assumed the surname of Παμφίλου. [EUSEBIUS.] He was probably born at Berytus, of an honourable and wealthy family. Having received his early education in his native city, he proceeded to Alexandria, where he attended the instructions of Pierius, the head of the catechetical school. Afterwards, but at what time we are not informed, he became a presbyter under Agapius,

the bishop of Caesareia in Palestine. In the fifth year of the persecution under Diocletian, towards the end of the year A. D. 307, he was thrown into prison by Urbanus, the governor of Palestine, for refusing to sacrifice to the heathen deities. Eusebius attended upon him most affectionately during his imprisonment, which lasted till the 16th of February, 309, when he suffered martyrdom by the command of Firmilianus, the successor of Urbanus.

The life of Pamphilus seems to have been entirely devoted to the cause of biblical literature, and of a free theology, but more especially the former: he was an ardent admirer and follower of Origen. Jerome tells us that he was always ready to show his friendship for studious men, and to supply their wants; and that he multiplied copies of the Holy Scriptures to such an extent that he was able not only to lend, but to give them away. He formed, at Caesareia, a most valuable public library, chiefly of ecclesiastical authors, a catalogue of which was contained in the lost work of Eusebius on the life of Pamphilus. Not only did the writings of Origen occupy an important place in this library, but the greater part of them were transcribed by Pamphilus with his own hand, as we learn from Jerome, who used these very copies. Perhaps the most valuable of the contents of this library were the *Tetrapla* and *Hexapla* of Origen, from which Pamphilus, in conjunction with Eusebius, formed a new recension of the Septuagint, numerous copies of which were put into circulation. Among the other treasures of this library was a copy of the so-called Hebrew text of the gospel of St. Matthew, as used by the Nazarenes. There is still extant one MS., if not two, which some suppose to have been transcribed by Pamphilus for his library (Montfaucon, *Bibl. Coisl.* p. 251; *Proleg. ad Orig. Hexapl.* pp. 14, 76.). The library is supposed to have been destroyed at the taking of Caesareia by the Arabs, in the seventh century. Another eminent service which Pamphilus rendered to the Christians of Caesareia, was the foundation of a theological school, in which the exposition of the Scriptures formed the chief study. The statement of Jerome that Pamphilus, though so ardent in the study and transcription of the old writers, composed nothing of his own, except a few letters, is certainly incorrect. Photius expressly states that the *Apology for Origen* was commenced by Pamphilus in prison, where he composed five books of it in conjunction with Eusebius, and that the sixth book was added by Eusebius after the martyrdom of Pamphilus. Of these six books the first only is extant, in the incorrect Latin version of Rufinus. It is printed in Delarue's edition of Origen, Gallandi's *Bibliotheca Patrum*, and Routh's *Reliquiae Sacrae*. The work was in the form of a letter to the Christian confessors condemned to the mines in Palestine. There is another work ascribed to Pamphilus by some writers, under the title of *Expositio capitum Actuum Apostolicorum*, but it is quite impossible to decide whether this was really written by Pamphilus or by Euthalius.

Eusebius wrote a life of Pamphilus in three books, but it is entirely lost, excepting a few fragments, and even these are doubtful. All that we now know of him is derived from scattered passages in the works of Eusebius, Jerome, Photius, and others. (Euseb. *H. E.* vi. 32, vii. 32, *de Mart. Palaest.* 11; Hieron. *de Vir. Illust.* 75, *adv. Rufin.* I. vol. iv. p. 357, II. vol. iv. p. 419; Phot. *Cod.* 118; *Acta S. Pamphili Martyris;* Fabric. *Bibl. Graec.* vol. x. p. 712; Lardner, Tillemont, Schröckh, and the other church historians.) [P. S.]

PAM'PHILUS (Πάμφιλος), artists. 1. Of Amphipolis (Suid. s. v. Ἀπελλῆς; *Macedo natione*, Plin.), one of the most distinguished of the Greek painters, flourished about Ol. 97—107, B.C. 390—350. He was the disciple of Eupompus, the founder of the Sicyonian school of painting [EUPOMPUS], for the establishment of which, however, Pamphilus seems to have done much more than even Eupompus himself. (Plin. *H.N.* xxxv. 10. s. 36. § 7, 11. s. 40; Plut. *Arat.* 13). Of his own works we have most scanty accounts; but as a teacher of his art he was surpassed by none of the ancient masters. According to Pliny, he was the first artist who possessed a thorough acquaintance with all branches of knowledge, especially arithmetic and geometry, without which he used to say that the art could not be perfected. All science, therefore, which could in any way contribute to form the perfect artist, was included in his course of instruction, which extended over ten years, and for which the fee was no less than a talent. Among those who paid this price for his tuition were Apelles and Melanthius. (Plin. *H. N.* xxxv. 10. s. 36. § 8). Not only was the school of Pamphilus remarkable for the importance which the master attached to general learning, but also for the minute attention which he paid to accuracy in drawing. On this subject Pliny says that this artist's influence established the rule, first at Sicyôn, and afterwards through all Greece, that free-born boys were taught before any thing else (in art, of course) the *graphic art* (*graphicen*, drawing with the *graphis*), that is, painting on box-wood, and this art was received into the first rank of the studies of the free-born (Plin. *l. c.*). Two things are clear from this passage. First, it proves the high and just view which Pamphilus took of the place which art ought to occupy in a liberal education: that, just as all learning is necessary to make an accomplished artist, so is some practical knowledge of art needful to form an accomplished man: and, secondly, the words *graphicen, hoc est, picturam in buxo*, while they are not to be restricted to mere *drawing*, are yet evidently intended to describe a kind of drawing or painting, in which the first requisites were accuracy and clearness of outline. (See *Dict. of Ant. s. v. Painting*, p. 692, note; Böttiger, *Ideen zur Archäologie der Malerei*, pp. 145, foll.; and Fuseli's *First Lecture*.)

Modern writers have taken great pains to ascertain how Pamphilus made arithmetic and geometry to contribute so essentially to the art of painting. Speaking generally, the words evidently describe the whole of the laws of proportion, as definitely determined by numbers and geometrical figures, which form the foundation of all correct drawing and composition. This subject is very fully illustrated in Flaxman's fourth Lecture, where he remarks that the laws given by Vitruvius (iii. 1) were taken from the writings of the Greek artists, perhaps from those of Pamphilus himself: and in another passage he observes, "Geometry enabled the artist scientifically to ascertain forms for the configuration of bodies; to determine the motion of the figure in leaping, running, striking, or falling, by curves and angles, whilst arithmetic gave

the multiplication of measures in proportions." (Lect. ix. p. 217, Westmacott's edition.)

These being the principles of the school of Pamphilus, we can easily understand the fact stated by Quintilian (xii. 10) that he and his pupil Melanthius excelled all other painters in what he calls *ratio*, by which we must understand proportion in its widest sense, including composition (Pliny uses the word *dispositio*. See MELANTHIUS).

Of his pictures Pliny only mentions four: a *Cognatio*, by which we must probably understand a family group; a battle at Phlius; a victory of the Athenians; and Ulysses on his raft. It is probable, though by no means certain, that we ought to add to the list a picture of the Heracleidae as suppliants at Athens, on the authority of the following passage in the *Plutus* of Aristophanes (382, 385):—

> Ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον,
> ἱκετηρίαν ἔχοντα μετὰ τῶν παιδίων
> καὶ τῆς γυναικὸς, κοὐ διοίσοντ' ἄντικρυς
> τῶν Ἡρακλειδῶν οὐδ' ὁτιοῦν τῶν Παμφίλου.

Some of the Scholiasts thought that the Pamphilus here mentioned was a tragic poet, and Callistratus and Euphronius are quoted as authorities for this statement: but, as a Scholiast remarks, there was no tragic poet of this name mentioned in the *Didascaliae*. Most of them, however, understand the allusion to be to a well-known picture of the celebrated Pamphilus; though one of them ascribes the picture to Apollodorus, observing that Pamphilus was younger than Aristophanes. Now, bearing in mind that these allusions of the comic poets are generally to the *novelties* of the day, we may fairly conjecture that Pamphilus, then a young artist, had just visited Athens for the first time, and had executed this picture of the Heracleidae for the Athenians. The date of the second edition of the Plutus was B. C. 388.

Taking, then, this date as about the commencement of the career of Pamphilus, we must, on the other hand, place him as low as B. C. 352, when his disciple Apelles began to flourish. And these dates agree with all the other indications of his time. Thus, he is mentioned by Quintilian (*l. c.*) among the artists who flourished in the period commencing with the reign of Philip II.; Pliny places him immediately before Echion and Therimachus, who flourished in the 107th Olympiad, B. C. 352; and the battle of Phlius, which he painted, must have been fought between Ol. 102 and 104, B. C. 372 and 364 (Müller, *Proleg. zu Mythol.* p. 400). What victory of the Athenians formed the subject of the other picture mentioned by Pliny, is not known: it may be the naval victory of Chabrias, at Naxos, in B. C. 376.

Among the pupils of Pamphilus, besides Apelles and Melanthius, was Pausias, whom he instructed in encaustic painting.

2. A sculptor, who was the pupil of Praxiteles, and who therefore flourished probably about Ol. 112, B. C. 332. Pliny mentions his *Jupiter hospitalis* in the collection of Asinius Pollio. (*H. N.* xxxvi. 5. s. 4. § 10.)

3. The engraver of a gem representing Achilles playing on the lyre (Bracci, Tab. 90; Stosch, *Pierres Gravées*, p. 157.) [P. S.]

PA'MPHILUS (Πάμφιλος), a physician and grammarian at Rome, where he acquired a large fortune, probably in the second or first century B. C. (Galen, *De Compos. Medicam. sec. Loc.* vi. 3, vol. xii. p. 839; Aëtius, ii. 4. § 16. p. 375.) He wrote a work on plants (St. Epiphan. *Adv. Haeres.* i. init.), in which they were arranged in alphabetical order, and which Galen criticizes very severely, saying that Pamphilus described plants which he had evidently never seen, and that he mixed up a quantity of absurd and superstitious matter. (*De Simplic. Medicam. Temper. ac Facult.* vi. praef., vii. 10. § 31, vol. xi. pp. 792, 793, 796, 797, 798, xii. 31.) Several of his medical formulae are quoted by Galen. (*De Compos. Medicam. sec. Loc.* vi. 3, vol. xii. p. 842, vii. 3, vol. xiii. p. 68.) He is probably the same person as the grammarian of Alexandria mentioned by Suidas. (See Lambec. *Biblioth. Vindobon.* vol. ii. p. 141, sq. ed. Kollar.) [W. A. G.]

PAMPHOS (Πάμφως), a mythical poet, who is placed by Pausanias later than Olen, and much earlier than Homer. His name is connected particularly with Attica. Many of the ancient hymns, which were preserved by the Lycomidae, were ascribed to him: among these are mentioned hymns to Demeter, to Artemis, to Poseidon, to Zeus, to Eros, and to the Graces, besides a Linus-song. (Paus. passim; Ulrici, *Gesch. d. Hell. Dichtkunst.* vol. i.; Bode, *Orpheus*, and *Gesch. d. Hell. Dichtk.* vol. i.; Bernhardy, *Grundriss d. Griech. Litt.* vol. i. p. 248; Preller, *Demeter und Persephone*). It should be observed that the name is often incorrectly written Pamphus (Πάμφος), even by good scholars; but the above is the true form. [P. S.]

PA'MPHYLUS (Πάμφυλος), a son of Aegimius and brother of Dymas, was king of the Dorians at the foot of mount Pindus, and along with the Heracleidae invaded Peloponnesus. (Apollod. ii. 8. § 3; Paus. ii. 28. § 3; Pind. *Pyth.* i. 62.) After him, a tribe of the Sicyonians was called Pamphyli. (Herod. v. 68.) [L. S.]

PAMPRE'PIUS (Παμπρέπιος), an Egyptian, eminent for his literary attainments and his political influence, in the latter half of the fifth century. Our knowledge of him is derived from Suidas (*s. v.* Παμπρέπιος), who has embodied in his article three or four distinct accounts of him, not, however, very consistent with each other. One of these fragments is transcribed in the Ἰωνιά, *Violetum*, of the empress Eudocia (apud Villoison, *Anecdota Graeca*, vol. i. p. 357). Suidas has also preserved (*s. v.* Σαλούστιος φιλόσοφος) an anecdote of Pamprepius, and some further notices are obtained from the abstracts of the *Historia* of Candidus and the *Vita Isidori* of Damascius, preserved in the *Bibliotheca* of Photius (codd. 79, 242). Of the accounts preserved in Suidas, one states that he was born at Panopolis, another at Thebes in Egypt. The former is more probably correct. The third account states generally that he was an Egyptian, of which there can be no doubt. The year of his birth is not known. He was remarkable for the swarthiness of his complexion and the ugliness of his features; but the endowments of his mind were of superior nature. Having devoted himself to literature, especially poetry, in which he acquired considerable reputation in his native country, he proceeded to Greece, where he spent a long time, chiefly, perhaps wholly, at Athens. Here he was chosen to a professorship, and appears to have studied philosophy at the same time, under the direction of Proclus. The expression used in one of the accounts preserved by Suidas, that his residence in Greece was the

result of a marriage connection (κατ' ἐπιγαμίαν), intimates that he was married; but we have no account of his wife, and the circumstances of his life make it probable that he lost her before leaving Athens. His departure from that city was occasioned by some insult or ill-usage which he received from Theagenes, a leading citizen, probably a magistrate of Athens, who had been prejudiced against him by some calumnies, propagated possibly by his brother philosophers, all of whom, except Proclus, he exceeded in reputation.

From Athens he removed to Constantinople, where he was introduced to Illus, at that time all-powerful with the Byzantine emperor Zeno [ILLUS], by one Marius or Marsus. Having attracted the admiration of Illus, either by a discourse on the soul, or by reading one of his poems, he received, through his instrumentality, an appointment as professor, with a salary, partly from the private liberality of Illus, partly from the public purse. But notwithstanding this powerful patronage, his open avowal of heathenism created many enemies; and the prejudice against him was increased by the belief that he practised magic. It is probable also that his intimacy with Illus, and his influence over him, led all who were jealous of that powerful person to be hostile to Pamprepius. The subsequent history and fate of Pamprepius are related elsewhere. [ILLUS.]

Suidas ascribes to Pamprepius two works:—1. Ἐτυμολογιῶν ἀπόδοσιν, *Etymologiarum Expositio*. 2. Ἰσαυρικά, *Isaurica*. Suidas states that the latter work was in prose. Its title leads to the conjecture that it was a history of Isauria, the native country both of Zeno and Illus. Both works are lost. (Photius, *ll. cc.*; Suidas, *l. c.*; Fabric. *Bibl. Graec.* vol. vi. pp. 375, 601.) [J. C. M.]

PAN (Πάν), the great god of flocks and shepherds among the Greeks; his name is probably connected with the verb πάω, Lat. *pasco*, so that his name and character are perfectly in accordance with each other. Later speculations, according to which Pan is the same as τὸ πᾶν, or the universe, and the god the symbol of the universe, cannot be taken into consideration here. He is described as a son of Hermes by the daughter of Dryops (Hom. *Hymn.* vii. 34), by Callisto (Schol. *ad Theocr.* i. 3), by Oeneis or Thymbris (Apollod. i. 4. § 1; Schol. *ad Theocrit. l. c.*), or as the son of Hermes by Penelope, whom the god visited in the shape of a ram (Herod. ii. 145; Schol. *ad Theocrit.* i. 123; Serv. *ad Aen.* ii. 43), or of Penelope by Odysseus, or by all her suitors in common. (Serv. *ad Virg. Georg.* i. 16; Schol. *ad Lycoph.* 766; Schol. *ad Theocrit.* i. 3.) Some again call him the son of Aether and Oeneis, or a Nereid, or a son of Uranus and Ge. (Schol. *ad Theocrit.* i. 123; Schol. *ad Lycoph. l. c.*) From his being a grandson or great grandson of Cronos, he is called Κρόνιος. (Eurip. *Rhes.* 36.) He was from his birth perfectly developed, and had the same appearance as afterwards, that is, he had his horns, beard, puck nose, tail, goats' feet, and was covered with hair, so that his mother ran away with fear when she saw him; but Hermes carried him into Olympus, where all (πάντες) the gods were delighted with him, and especially Dionysus. (Hom. *Hymn.* vii. 36, &c.; comp. Sil. Ital. xiii. 332; Lucian, *Dial. Deor.* 22.) He was brought up by nymphs. (Paus. viii. 30. § 2.)

The principal seat of his worship was Arcadia and from thence his name and his worship afterwards spread over other parts of Greece; and at Athens his worship was not introduced till the time of the battle of Marathon. (Paus. viii. 26. § 2; Virg. *Eclog.* x. 26; Pind. *Frag.* 63, ed. Boeckh.; Herod. ii. 145.) In Arcadia he was the god of forests, pastures, flocks, and shepherds, and dwelt in grottoes (Eurip. *Ion*, 501; Ov. *Met.* xiv. 515), wandered on the summits of mountains and rocks, and in valleys, either amusing himself with the chase, or leading the dances of the nymphs. (Aeschyl. *Pers.* 448; Hom. *Hymn.* vii. 6, 13, 20; Paus. viii. 42. § 2.) As the god of flocks, both of wild and tame animals, it was his province to increase them and guard them (Hom. *Hymn.* vii. 5; Paus. viii. 38. § 8; Ov. *Fast.* ii. 271, 277; Virg. *Eclog.* i. 33); but he was also a hunter, and hunters owed their success to him, who at the same time might prevent their being successful. (Hesych. *s. v.* Ἀγρεύς.) In Arcadia hunters used to scourge the statue, if they hunted in vain (Theocrit. vii. 107); during the heat of mid-day he used to slumber, and was very indignant when any one disturbed him. (Theocrit. i. 16.) As god of flocks, bees also were under his protection, as well as the coast where fishermen carried on their pursuit. (Theocrit. v. 15; *Anthol. Palat.* vi. 239, x. 10.) As the god of every thing connected with pastoral life, he was fond of music, and the inventor of the syrinx or shepherd's flute, which he himself played in a masterly manner, and in which he instructed others also, such as Daphnis. (Hom. *Hymn.* vii. 15; Theocrit. i. 3; *Anthol. Palat.* ix. 237, x. 11; Virg. *Eclog.* i. 32, iv. 58; Serv. *ad Virg. Eclog.* v. 20.) He is thus said to have loved the poet Pindar, and to have sung and danced his lyric songs, in return for which Pindar erected to him a sanctuary in front of his house. (Pind. *Pyth.* iii. 139, with the Schol.; Plut. *Num.* 4.) Pan, like other gods who dwelt in forests, was dreaded by travellers to whom he sometimes appeared, and whom he startled with a sudden awe or terror. (Eurip. *Rhes.* 36.) Thus when Pheidippides, the Athenian, was sent to Sparta to solicit its aid against the Persians, Pan accosted him, and promised to terrify the barbarians, if the Athenians would worship him. (Herod. vi. 105; Paus. viii. 54. § 5, i. 28. § 4.) He is said to have had a terrific voice (Val. Flacc. iii. 31), and by it to have frightened the Titans in their fight with the gods. (Eratosth. *Catast.* 27.) It seems that this feature, namely, his fondness of noise and riot, was the cause of his being considered as the minister and companion of Cybele and Dionysus. (Val. Flacc. iii. 47; Pind. *Fragm.* 63, ed. Boeckh; Lucian, *Dial. Deor.* 22.) He was at the same time believed to be possessed of prophetic powers, and to have even instructed Apollo in this art. (Apollod. i. 4. § 1.) While roaming in his forests he fell in love with Echo, by whom or by Peitho he became the father of Iynx. His love of Syrinx, after whom he named his flute, is well known from Ovid (*Met.* i. 691, &c.; comp. Serv. *ad Virg. Eclog.* ii. 31; and about his other amours see *Georg.* iii. 391; Macrob. *Sat.* v. 22). Fir-trees were sacred to him, as the nymph Pitys, whom he loved, had been metamorphosed into that tree (Propert. i. 18. 20), and the sacrifices offered to him consisted of cows, rams, lambs, milk, and honey. (Theocrit. v. 58; *Anthol. Palat.* ii. 630, 697, vi. 96, 239, vii. 59.) Sacrifices were also offered to him in common with Dionysus and the

nympha. (Paus. ii. 24. § 7; *Anthol. Palat.* vi. 154.) The various epithets which are given him by the poets refer either to his singular appearance, or are derived from the names of the places in which he was worshipped. Sanctuaries and temples of this god are frequently mentioned, especially in Arcadia, as at Heraea, on the Nomian hill near Lycosura, on mount Parthenius (Paus. viii. 26. § 2, 38. § 8, 54. § 5), at Megalopolis (viii. 30. § 2, iii. 31. § 1), near Acacesium, where a perpetual fire was burning in his temple, and where at the same time there was an ancient oracle, at which the nymph Erato had been his priestess (viii. 37. § 8, &c.), at Troezene (ii. 32. § 5), on the well of Eresinus, between Argos and Tegea (ii. 24. § 7), at Sicyon (ii. 10. § 2), at Oropus (i. 34. § 2), at Athens (i. 28. § 4; Herod. vi. 105), near Marathon (i. 32. in fin.), in the island of Psyttaleia (i. 36. § 2; Aeschyl. *Pers.* 448), in the Corycian grotto near mount Parnassus (x. 32. § 5), and at Homala in Thessaly. (Theocrit. vii. 103.)

The Romans identified with Pan their own god Inuus, and sometimes also Faunus. Respecting the plural (Panes) or beings with goat's feet, see SATYRI. In works of art Pan is represented as a voluptuous and sensual being, with horns, puck-nose, and goat's feet, sometimes in the act of dancing, and sometimes playing on the syrinx. (Hirt, *Mythol. Bilderb.* ii. p. 161, &c.) [L. S.]

PANACHAEA (Παναχαία), that is, the goddess of all the Achaeans, occurs as a surname of Demeter, at Aegae, in Achaia (Paus. vii. 24. § 2), and of Athena at Laphiria (Paus. vii. 20. § 2). [L. S.]

PANACEIA (Πανάκεια), i.e. "the all-healing," a daughter of Asclepius, who had a temple at Oropus. (Paus. i. 34. § 2; Aristoph. *Plut.* 702, with the Schol.) [L. S.]

PANAENUS (Πάναινος), a distinguished Athenian painter, who flourished, according to Pliny, in the 83rd Olympiad, B. C. 448 (*H. N.* xxxv. 8. s. 4). He was the nephew of Pheidias (ἀδελφιδοῦς, Strab. viii. p. 354; ἀδελφος, Paus. v. 11. § 2; *frater*, i. e. *frater patruelis*, Plin. *l. c.* and xxxvi. 23. s. 55), whom he assisted in decorating the temple of Zeus, at Olympia; and it is said to have been in answer to a question of his that Pheidias made his celebrated declaration that Homer's description of the nod of Zeus (*Il.* i. 528) gave him the idea of his statue of the god. With regard to the works of Panaenus in the temple at Olympia, Strabo (*l. c.*) tells us that he assisted Pheidias in the execution of his statue of Zeus, by ornamenting it with colours, and especially the drapery; and that many admirable paintings of his were shown around the temple (περὶ τὸ ἱερόν), by which, as Böttiger has pointed out (*Arch. d. Malerei*, p. 245), we must understand the paintings on the sides of the elevated base of the statue, which are described by Pausanias (v. 11). This author tells us that the sides of the front of this base were simply painted dark blue, but that the other sides were adorned with paintings of Panaenus, which represented the following subjects:—Atlas sustaining heaven and earth, with Heracles standing by, ready to relieve him of the burden; Theseus and Peirithoüs; Hellas and Salamis, the latter holding in her hand the ornamented prow of a ship; the contest of Heracles with the Nemean lion; Ajax insulting Cassandra; Hippodameia, the daughter of Oenomaus, with her mother; Prometheus, still bound, with Hercules about to release him; Penthesileia expiring, and Hercules sustaining her; and two of the Hesperides, carrying the apples which were entrusted to them to guard.

Another great work by Panaenus was his painting of the battle of Marathon, in the Poecile at Athens (Paus. *l. c.*); respecting which Pliny says that the use of colours had advanced so far, and the art had been brought to such perfection, that Panaenus was said to have introduced portraits of the generals (*iconicos duces*), namely, Miltiades, Callimachus, and Cynaegeirus, on the side of the Athenians, and Datis and Artaphernes, on that of the barbarians (*H. N.* xxxv. 8. s. 34). Pausanias gives a fuller description of this picture, but without mentioning the artist's name (i. 15). He says that the last of the paintings in the Poecile represented those who fought at Marathon: "the Athenians, assisted by the Plataeans, join battle with the barbarians; and in this part (of the picture) both parties maintain an equality in the conflict; but, further on in the battle, the barbarians are fleeing, and pushing one another into the marsh: but last in the painting are the Phoenicians' ships, and the Greeks slaying the barbarians as they rush on board of them. There also is painted the hero Marathon, from whom the plain is named, and Theseus, like one ascending out of the earth, and Athena and Heracles." He then mentions the polemarch Callimachus, Miltiades, and the hero Echetlus, as the most conspicuous persons in the battle.

Böttiger (*Arch. d. Malerei*, p. 249) infers from this description, compared with Himerius (*Orat.* x. p. 564, Wernsdorf), that the picture was in four compartments, representing separate periods of the battle: in the first, nearest the land, appear Marathon and Theseus, Heracles and Athena; in the next the battle is joined, Miltiades is conspicuous as the leader of the Athenians, and neither party has yet the advantage; in the third we have the rout of the Persians, with the polemarch Callimachus still fighting, but perhaps receiving his death-blow (πολεμοῦντι μᾶλλον ἐοικὼς ἢ τεθνεῶτι, Himer.; comp. Herod. vi. 14); and here, too, Böttiger places the hero Echetlus, slaying the flying enemies with his ploughshare: in the fourth the final contest at the ships; and here was undoubtedly the portrait of Cynaegeirus, laying hold of the prow of a ship (Herod. vi. 114). But it seems to us much better to view the whole as one picture, in which the three successive stages of the battle are represented by their positions, and not by any actual division, the necessary transition from one part to the other being left to the imagination of the spectator, as is not uncommon in modern battle pieces. Indeed Böttiger himself seems to have had this idea in his mind; and we can hardly understand how the writer, who sees so clearly that the scene of battle is marked by the land at one end, and the sea at the other, and who assigns so accurately to each of the three leaders their proper places in the picture, should at the same time think of cutting up the work into four *tableaux*, and imagine that "the same figures (i. e. of the chieftains) were probably exhibited in other divisions of the picture." Böttiger's notion of placing Marathon and Theseus, Heracles and Athena, in a separate *tableau*, seems to us also quite arbitrary. Pausanias says ἐνταῦθα καὶ, that is, *in the picture*. These deities and heroes no doubt occupied, like the

chieftains, their proper places in the picture, although we cannot easily assign those places: this Böttiger himself has seen in the case of Echetlus; and the apparition of Theseus rising out of the earth would no doubt be connected with the opening of the battle.

Another question arises, how the individual chieftains were identified. The expression of Pliny, *iconicos duces*, can hardly be accepted in the sense of actual likenesses of the chieftains; for, to say nothing of the difficulty of taking likenesses of the Persian chieftains, the time at which Panaenus lived excludes the supposition that he could have taken original portraits of Miltiades and the other leaders, nor have we any reason to believe that the art of portrait painting was so far advanced in their time, as that Panaenus could have had portraits of them to copy from. The true meaning seems to be that this was one of the earliest pictures in which an artist rejected the ancient plan (which we still see on vases, mirrors, &c.) of affixing to his figures the names of the persons they were intended to represent, and yet succeeded in indicating who they were by some other method, such as by an exact imitation of their arms and dresses (which may very probably have been preserved), or by the representation of their positions and their well-known exploits. This explanation is confirmed by the passages already cited respecting Callimachus and Cynaegeirus, and still more strikingly by a passage of Aeschines (*c. Ctes.* p. 437), who tells us that Miltiades requested the people that his name might be inscribed on this picture, but they refused his request, and, instead of inserting his name, only granted him the privilege of being painted standing first and exhorting the soldiers. (Comp. Nepos, *Milt.* 6.) We learn from an allusion in Persius (iii. 53) that the Medes were represented in their proper costume. Some writers ascribe parts of this picture to Micon and Polygnotus, but it was most probably the work of Panaenus alone. (Böttiger, *Arch. d. Malerei*, p. 251).

Pliny, moreover, states that Panaenus painted the roof of the temple of Athena at Elis with a mixture of milk and saffron, and also that he painted the shield of the statue of the goddess, made by Colotes, in the same temple. (Plin. *ll. cc.*; Böttiger, *Arch. d. Malerei*, p. 243.)

During the time of Panaenus, contests for prizes in painting were established at Corinth and Delphi, that is, in the Isthmian and Pythian games, and Panaenus himself was the first who engaged in one of these contests, his antagonist being Timagoras of Chalcis, who defeated Panaenus at the Pythian games, and celebrated his victory in a poem. (Plin. *H. N.* xxxv. 9. s. 35.)

Panaenus has been called the Cimabue of ancient painting (Böttiger, *l. c.* p. 242), but the title is very inappropriate, as he had already been preceded by Polygnotus, Micon, and Dionysius of Colophon, who, though his contemporaries, were considerably older than him.

His name is variously spelt in the MSS. Πάναιος, Πάναινος, and Πάνταινος, but Πάναινος is the true reading. (See Siebenkees, *ad Strab.* vol. iii. p. 129.) [P. S.]

PANAE'TIUS (Παναίτιος), historical. 1. Tyrant of Leontini. He was the first who raised himself to power in that way in Sicily. The government of Leontini up to that time had been oligarchical (Arist. *Polit.* v. 10.) The occasion which Panaetius seized for making himself tyrant arose out of a war with Megara, in which he was created general. The oligarchs had carefully prevented the commonalty from being on a par with themselves in point of military equipment. Panaetius, under the pretence of a review, found an opportunity for making an attack upon the oligarchs when they were unarmed: a considerable number were in this way cut to pieces. Panaetius then, with the aid of his partizans, seized the city, and made himself tyrant, B. C. 608. (Polyaen. *Strateg.* v. 47; Euseb. *Arm.* v. anno 1408; Clinton, *F. H.* vol. i. anno 608.)

2. A native of Tenos, the son of Sosimenes. He commanded a vessel of the Tenians which accompanied the armament of Xerxes in his invasion of Greece, but apparently by compulsion; for just before the battle of Salamis, Panaetius with his ship deserted and joined the Greeks, fortunately just in time to confirm the intelligence of the movements of the Persian fleet which had been brought by Aristides, but which the Greeks at first could hardly believe. On account of this service the Tenians were recorded on the tripod set up at Delphi amongst those who had aided in destroying the forces of the barbarians. (Herod. viii. 81; Plut. *Themist.* p. 118. e.).

3. The name Panaetius occurs in the list of those who were accused by Andromachus of having been concerned in the mutilation of the Hermes-busts at Athens. He, with the rest so charged, excepting Polystratus, escaped, and was condemned to death in his absence. There is also a person of the name of Panaetius, who, for aught that appears to the contrary, was the same person, and one of the four whose names were added by Andocides to the list of Teucer. (Andoc. *de Myst.* p. 7, 26, ed. Reiske). [C. P. M.]

PANAE'TIUS (Παναίτιος), son of Nicagoras, descended from a family of long-standing celebrity, was born in the island of Rhodes (Suid. *s. v.*; Strab. xiv. p. 968). He is said to have been a pupil of the grammarian Crates, who taught in Pergamum (Strab. xiv. p. 993, c.), and after that to have betaken himself to Athens, and there attached himself principally to the stoic Diogenes, of Babylon, and his disciple Antipater of Tarsus (Suid. *s. v.*; Cic. *de Divin.* i. 3). He also availed himself at Athens of the instruction of the learned Periegete Polemo, according to Van Lynden's very probable emendation of the words of Suidas (*s. h. v.* Comp. Van Lynden, *Disputatio Historico-critica de Panaetio Rhodio*, Lugd. Batav. 1802, p. 36, &c.). Probably through Laelius, who had attended the instructions, first of the Babylonian Diogenes, and then of Panaetius (Cic. *de Fin.* ii. 8), the latter was introduced to the great P. Scipio Aemilianus, and, like Polybius before him (Suid. *s. v.* Παναίτιος, comp. *s. v.* Πολύβιος, and Van Lynden, p. 40, &c.), gained his friendship (Cic. *de Fin.* iv. 9, *de Off.* i. 26, *de Amic.* 5. 27, comp. *Orat. pro Muren.* 31), and accompanied him on the embassy which he undertook, two years after the conquest of Carthage, to the kings of Egypt and Asia in alliance with Rome (Vell. Pat. i. 13. § 3; Cic. *Acad.* ii. 2; Plut. *Apophth.* p. 200, e.; comp. *Moral.* p. 777, a.). Panaetius appears to have spent the latter part of his life in Athens, after the death of Antipater, as head of the stoic school (Cic. *de Divin.* i. 3); at all events he died in Athens (Suid. *s. v.*).

and that before B. C. 111, in which year L. Crassus found there no longer Panaetius himself, but his disciple Mnesarchus (Cic. *de Orat.* i. 11). Neither the year when Panaetius was born, nor the age attained by him, is stated; all we know is, that he composed the books on Moral Obligations thirty years before his death (Cic. *de Off.* iii. 2, after Posidonius), and that in those books mention was made of Scipio, as it seems, as being already dead (Cic. *de Off.* i. 26, ii. 22). He could scarcely have been much older or younger than Scipio Aemilianus, who died B. C. 129, and was born B. C. 185 (see Van Lynden, *l. c.* p. 11, &c. comp. p. 46, &c.). Suidas (*s. v.*) is the only one who knows anything of an older Panaetius of Rhodes; though in the passage referred to he does not distinguish these two Rhodians of the same name, whom he sets down, from one another. He was probably led to that statement by the erroneous assumption of an ignorant sophist, that Panaetius had been the instructor of the elder Scipio Africanus (Gell. xvii. 21; comp. Van Lynden, p. 6, &c.).

The principal work of Panaetius was, without doubt, his treatise on the theory of moral obligation (περὶ τοῦ καθήκοντος), composed in three books. In this he proposed to investigate, first, what was moral or immoral; then, what was useful or not useful; and lastly, how the apparent conflict between the moral and the useful was to be decided; for, as a Stoic, he could only regard this conflict as apparent. The third investigation he had expressly promised at the end of the third book, but had not carried out (Cic. *ad Att.* xvi. 11, *de Off.* iii. 2, 3, comp. i. 3, iii. 7, ii. 25); and his disciple Posidonius seems to have only timidly (ib. iii. 2) and imperfectly supplied what was wanting; at least Cicero, who in his books on Moral Obligations intended, not indeed to translate, but to imitate in his own manner, our Rhodian (ib. ii. 17, iii. 2, i. 2, *ad Att. l. c.*), in the third section of the subject, which was not carried out by his guide, did not follow Posidonius, but declares that he had completed independently and without assistance what Panaetius had left untouched (*de Off.* iii. 7). To judge from the insignificant character of the deviations, to which Cicero himself calls attention, as for example, the endeavour to define moral obligation (ib. i. 2), the completion of the imperfect division into three parts (i. 3, comp. ii. 25), the rejection of unnecessary discussions (ii. 5), small supplementary additions (ii. 24, 25), in the first two books Cicero has borrowed the scientific contents of his work from Panaetius, without any essential alterations. The Roman philosopher seems to have been induced to follow Panaetius, passing by earlier attempts of the Stoa to investigate the philosophy of morals, not merely by the superiority of his work in other respects, but especially by the endeavour that prevailed throughout it, laying aside abstract investigations and paradoxical definitions, to exhibit in an impressive manner the philosophy of morals in its application to life (*de Off.* ii. 10). Generally speaking, Panaetius, following Aristotle, Xenocrates, Theophrastus, Dicaearchus, and especially Plato, had softened down the harsh severity of the older Stoics, and, without giving up their fundamental definitions, had modified them so as to be capable of being applied to the conduct of life, and clothed them in the garb of eloquence (Cic. *de Fin.* iv. 28, *Tuscul.* i. 32, *de Leg.* iii. 6; comp. Plut. *de Stoic. Repugnant.* p. 1033, b.; and Van Lynden, p. 60, &c. 83, &c.). With him begins the endeavour to supply eclectically the deficiencies in the stoic theory, and to mould it into a new shape; so that among the Neo-Platonists he passed for a Platonist (Proclus, *in Plat. Tim.* p. 50). For this reason also he assigned the first place in philosophy to physics, not to dialectics (Diog. Laërt. vii. 41), and appears not to have undertaken any original treatment of the latter. In physics he gave up the stoic doctrine of the conflagration of the world (Cic. *de Nat. Deor.* ii. 46, comp. 142; Stobaeus, *Ecl. Phys.* i. p. 414), endeavoured to simplify the division of the faculties of the soul (Nemes. *de Nat. Hom.* c. 15; Tertull. *de Anima*, c. 14), doubted the reality of divination (Cic. *de Divin.* i. 3, ii. 42, 47, *Acad.* ii. 33, comp. Epiphanius, *adv. Haeres.* ii. 9). In ethics he recognised only a two-fold direction of virtue, the theoretical and the practical, answering to the dianoietic and the ethical of Aristotle (Diog. Laërt. vii. 92); endeavoured to bring the ultimate object of life into nearer relation to natural impulses (ἐκ φύσεως ἀφορμαί; Clem. Alex. *Strom.* ii. p. 497), and to render manifest by similes the inseparability of the virtues (Stobaeus, *Ecl. Eth.* ii. p. 112); pointed out that the recognition of *the moral*, as something to be striven after for its own sake, was a leading fundamental idea in the speeches of Demosthenes (Plut. *Demosth.* p. 852, a.); would not admit the harsh doctrine of apathy (A. Gellius, xii. 5), and, on the contrary, vindicated the claim of certain pleasurable sensations to be regarded as in accordance with nature (Sext. Empir. *adv. Math.* xi. 73), while he also insisted that moral definitions should be laid down in such a way that they might be applied by the man who had not yet attained to wisdom (Seneca, *Epist.* 116). That Cicero has not reproduced the entire contents of the three books of Panaetius, we see from a fragment taken from them, which is not found in Cicero, but has been preserved by A. Gellius (xiii. 27), and which at the same time makes us acquainted with the Rhodian's treatment of his subject in its rhetorical aspects. A similar mode of setting forth his subject, directed to its concrete relations, and rendered intelligible by examples and similes, was to be found, if we may judge by the scanty quotations from it that we have, in his treatise on Equanimity (περὶ εὐθυμίας; Diog. Laërt. ix. 20, which Plutarch probably had before him in that composition of his which bears the same name), and in those on the Magistrates (Cic. *de Legg.* iii. 5, 6), on Providence (Cic. *ad Att.* xiii. 8), on Divination (see above), and the letter to Q. Aelius Tubero. His work on the philosophical sects (περὶ αἱρέσεων, Diog. Laërt. ii. 87) appears to have been rich in facts and critical remarks (Van Lynden, p. 62, &c.), and the notices which we have about Socrates, and on the books of Plato and others of the Socratic school, given on the authority of Panaetius, were probably taken from that work. [Ch. A. B.]

PANAETO'LUS (Παναίτωλος), an Aetolian in the service of Ptolemy Philopator, king of Egypt, who joined with his countryman Theodotus in betraying Coele-Syria into the hands of Antiochus III., and on the approach of the Syrian king surrendered into his hands the important city of Tyre. (Polyb. v. 61, 62.) From this time he held an important place in the service of Antiochus, and distinguished himself highly in the expedition of that monarch against Euthydemus, king of Bactria, about B. C. 211. (Id. x. 49.) [E. H. B.]

PANAEUS, the engraver of a gem in the royal collection at Paris. (Clarac, p. 421.) [P. S.]

PA'NARES (Πανάρης), a Cretan, who together with Lasthenes was one of the leaders of his countrymen in their resistance to the Roman arms. [LASTHENES, No. 3]. After the defeat of their united forces near Cydonia, Panares, who had taken refuge in that city, surrendered it to the Roman general, Q. Metellus, on condition that his life should be spared. (Diod. *Exc. Leg.* xl. p. 632; Appian. *Sic.* 6; Dion Cass. xxxvi. 2; Vell. Pat. ii. 34). [E. H. B.]

PANA'RETUS (Πανάρετος), a pupil of Arcesilaus, the founder of the new Academy. He was noted for the excessive slightness of his person. He was intimate with Ptolemy Energetes (about B. C. 230), from whom he is said to have received twelve talents yearly. (Fabric. *Bibl. Graec.* vol. iii. p. 181; Athen. xii. p. 552, c.; Aelian, *H. V.* x. 6.) [W. M. G.]

PANA'RETUS, MATTHAEUS. [MATTHAEUS, No. 1.]

PA'NCRATES and PANCRA'TIUS (Παγκράτης, Παγκράτιος); these names are so much mixed up together by the ancient writers, that it is best to place under one head the few notices which we have respecting them.

1. An epigrammatic poet, who had a place in the *Garland* of Meleager, and three of whose epigrams are preserved in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 259; Jacobs, *Anth. Graec.* vol. i. p. 191.) We have no other indication of his time than that afforded by his being in Meleager's collection, which shows that he lived in or before the first century of our era. Some writers identify him with the following poet:—

2. A poet or musician, who appears to have been eminent in his art, by the notice of him in Plutarch, who says that "he usually avoided the chromatic genus of music, not through ignorance of it, but from choice, and imitated, as he himself said, the style of Pindar and Simonides, and in a word that which is called the ancient by those of the present day." (*De Mus.* 20, p. 1137, e.) This notice seems to imply that Pancrates lived either at or just before the time of Plutarch, but whether he was simply a musician, or a lyric poet, or a tragedian, the context leaves us altogether in doubt.

3. Of Arcadia, the author of a poem on fishery (ἁλιευτικά or θαλάσσια ἔργα), a considerable fragment of which is preserved by Athenaeus. (Ath. i. p. 13, b., vii. pp. 283, a. c., 305, c., 321, f.) Several critics imagine him to be identical with one or both of the two preceding poets. (See Burette, in the *Mém. de l'Acad. des Inscr.* vol. xix. p. 441.) Athenaeus quotes two lines, in elegiac metre, from the first book of the Κογχορηΐς of Pancrates, whom the subject of the poem and the simple mention of the name in Athenaeus would lead us to identify with the author of the ἁλιευτικά, while the metre suggests the probability that he was also the same as the epigrammatist.

4. An Alexandrian poet in the time of Hadrian, who, in acknowledgment of a curious discovery with which Pancrates made him acquainted in such a manner as to involve a compliment to himself and Antinoüs, gave him his maintenance in the Museum of Alexandria. (Ath. xv. p. 677, d. e.)

5. Of Athens, a cynic philosopher in the time of Hadrian and the Antonines. Philostratus relates, that when Lollianus was in danger of being stoned by the Athenians in a tumult about bread, Pancrates quieted the mob by exclaiming that Lollianus was not an ἀρτοπώλης but a λογοπώλης (Philostr. *Vit. Sophist.* p. 526; LOLLIANUS). Alciphron also mentions a cynic philosopher of this name (iii. 55. p. 406).

6. A sophist and rhetorician, who wrote a commentary (ὑπόμνημα) on the τεχνὴ ῥητορικὴ of Minucianus. (Suid. *s. v.*; Eudoc. p. 353.) [P. S.]

PA'NCRATIS (Παγκράτις or Παγκρατώ), a daughter of Aloeus and Iphimedeia, in the Phthiotian Achaia. Once when Thracian pirates, under Butes, invaded that district, they carried off from Mount Drius the women who were solemnizing a festival of Dionysus. Among them was Iphimedeia and her daughter Pancratis. They were carried to Strongyle or Naxos, where king Agassamenus made Pancratis his wife, after the two chiefs of the pirates, Sicelus and Hecetorus (or Scellis and Cassamenus), who were likewise in love with her, had killed each other. Otus and Ephialtes, the brothers of Pancratis, in the meantime came to Strongyle to liberate their mother and sister. They gained the victory, but Pancratis died. (Diod. v. 50, &c.; Parthen. *Erot.* 19.) [L. S.]

PANCRA'TIUS. [PANCRATES.]

PANDA. [EMPANDA.]

PANDA'REOS (Πανδάρεως), a son of Merops of Miletus, is said to have stolen the golden dog which Hephaestus had made, from the temple of Zeus in Crete, and to have carried it to Tantalus. When Zeus sent Hermes to Tantalus to claim the dog back, Tantalus declared that it was not in his possession. The god, however, took the animal by force, and threw mount Sipylus upon Tantalus. Pandareos fled to Athens, and thence to Sicily, where he perished with his wife Harmothoe. (Eustath. *ad Hom.* p. 1875; comp. TANTALUS.) Antoninus Liberalis (11) calls him an Ephesian, and relates that Demeter conferred upon him the benefit of never suffering from indigestion, if he should take ever so much food. The whole scene of his story lies in Crete, and hence Pausanias (x. 30. § 1) thinks that the town of Ephesus is not the famous city in Asia Minor, but Ephesus in Crete. The story of Pandareos derives more interest from that of his three daughters. Aëdon, the eldest of them, was married to Zethus, the brother of Amphion, by whom she was the mother of Itylus. From envy of Amphion, who had many children, she determined to murder one of his sons, Amaleus, but in the night she mistook her own son for her nephew, and killed him. Some add, that she killed her own son after Amaleus, from fear of the vengeance of her sister-in-law, Niobe. (Eustath. *ad Hom.* p. 1875.) The two other daughters of Pandareos, Merope and Cleodora (according to Pausanias, Cameira and Clytia), were, according to Homer, deprived of their parents by the gods, and remained as helpless orphans in the palace. Aphrodite, however, fed them with milk, honey, and wine. Hera gave them beauty and understanding far above other women. Artemis gave them dignity, and Athena skill in the arts. When Aphrodite went up to Olympus to arrange the nuptials for her maidens, they were carried off by the Harpies. (Hom. *Od.* xx. 67, &c., xix. 518, &c.) Polygnotus painted them in the Lesche of Delphi in the act of playing at dice, and adorned with wreaths of flowers. [L. S.]

PA'NDARUS (Πάνδαρος.) 1. A son of Lycaon, a Lycian, commanded the inhabitants of Zeleia on mount Ida, in the Trojan war. He was distinguished in the Trojan army as an archer, and was said to have received his bow from Apollo. He was slain by Diomedes, or, according to others, by Sthenelus. He was afterwards honoured as a hero at Pinara in Lycia. (Hom. *Il.* ii. 824, &c., v. 290, &c.; Serv. *ad Aen.* v. 496; Strab. xiv. p. 665; Philostr. *Her.* iv. 2.)

2. A son of Alcanor, and twin-brother of Bitias, was one of the companions of Aeneas, and slain by Turnus. (Virg. *Aen.* ix. 672, 758.) [L. S.]

PANDE'MOS (Πάνδημος), i. e. "common to all the people," occurs as a surname of Aphrodite, and that in a twofold sense, first describing her as the goddess of low sensual pleasures as *Venus vulgivaga* or *popularis*, in opposition to Venus (Aphrodite) Urania, or the heavenly Aphrodite. (Plat. *Sympos.* p. 180; Lucret. iv. 1067.) She was represented at Elis by Scopas riding on a ram. (Paus. vi. 25. § 2.) The second sense is that of Aphrodite uniting all the inhabitants of a country into one social or political body. In this respect she was worshipped at Athens along with Peitho (persuasion), and her worship was said to have been instituted by Theseus at the time when he united the scattered townships into one great body of citizens. (Paus. i. 22. § 3.) According to some authorities, it was Solon who erected the sanctuary of Aphrodite Pandemos, either because her image stood in the agora, or because the hetaerae had to pay the costs of its erection. (Harpocrat. and Suid. *s. v.*; Athen. xiii. p. 569.) The worship of Aphrodite Pandemos also occurs at Megalopolis in Arcadia (Paus. viii. 32. § 1), and at Thebes (ix. 16. § 2). A festival in honour of her is mentioned by Athenaeus (xiv. p. 659). The sacrifices offered to her consisted of white goats. (Lucian, *Dial. Meret.* 7; comp. Xenoph. *Sympos.* 8. § 9; Schol. *ad Soph. Oed. Col.* 101; Theocrit. *Epigr.* 13.) Pandemos occurs also as a surname of Eros. (Plat. *Symp. l. c.*) [L. S.]

PANDI'ON (Πανδίων). 1. A son of Aegyptus and Hephaestine. (Apollod. ii. 1. § 5.)

2. A son of Phineus and Cleopatra. (Apollod. iii. 15. § 3; Schol. *ad Soph. Ant.* 980; comp. PHINEUS.)

3. One of the companions of Teucer. (Hom. *Il.* xii. 372.)

4. A son of Erichthonius, the king of Athens, by the Naiad Pasithea, was married to Zeuxippe, by whom he became the father of Procne and Philomela, and of the twins Erechtheus and Butes. In a war against Labdacus, king of Thebes, he called upon Tereus of Daulis in Phocis, for assistance, and afterwards rewarded him by giving him his daughter Procne in marriage. It was in his reign that Dionysus and Demeter were said to have come to Attica. (Apollod. iii. 14. § 6, &c.; Paus. i. 5. § 3; Thucyd. ii. 29.)

5. A son of Cecrops and Metiadusa, was likewise a king of Athens. Being expelled from Athens by the Metionidae, he fled to Megara, and there married Pylia, the daughter of king Pylas. When the latter, in consequence of a murder, emigrated into Peloponnesus, Pandion obtained the government of Megara. He became the father of Aegeus, Pallas, Nisus, Lycus, and a natural son, Oeneus, and also of a daughter, who was married to Sciron (Apollod. iii. 15. § 1, &c.; Paus. i. 5. § 2, 29. § 5; Eurip. *Med.* 660). His tomb was shown in the territory of Megara, near the rock of Athena Aethyia, on the sea-coast (Paus. i. 5. § 3), and at Megara he was honoured with an heroum (i. 41. § 6). A statue of him stood at Athens, on the acropolis, among those of the eponymic heroes (i. 5. § 3, &c.). [L. S.]

PANDIO'NIDAE (Πανδιονίδαι), a patronymic of Pandion, i. e. the sons of Pandion, who, after their father's death, returned from Megara to Athens, and expelled the Metionidae. Aegeus, the eldest among them, obtained the supremacy, Lycus the eastern coast of Attica, Nisus Megaris, and Pallas the southern coast. (Apollod. iii. 15. § 6; Paus. i. 5. § 4; Strab. ix. p. 392; Eustath. *ad Hom.* p. 285; Dionys. Perieg. 1024.) [L. S.]

PANDO'RA (Πανδώρα), i. e. the giver of all, or endowed with every thing, is the name of the first woman on earth. When Prometheus had stolen the fire from heaven, Zeus in revenge caused Hephaestus to make a woman out of earth, who by her charms and beauty should bring misery upon the human race (Hes. *Theog.* 571, &c.; Stob. *Serm.* 1). Aphrodite adorned her with beauty, Hermes gave her boldness and cunning, and the gods called her Pandora, as each of the Olympians had given her some power by which she was to work the ruin of man. Hermes took her to Epimetheus, who forgot the advice of his brother Prometheus, not to accept any gift from Zeus, and from that moment all miseries came down upon men (Hes. *Op. et Dies,* 50, &c.). According to some mythographers, Epimetheus became by her the father of Pyrrha and Deucalion (Hygin. *Fab.* 142; Apollod. i. 7. § 2; Procl. *ad Hes. Op.* p. 30, ed. Heinsius; Ov. *Met.* i. 350); others make Pandora a daughter of Pyrrha and Deucalion (Eustath. *ad Hom.* p. 23). Later writers speak of a vessel of Pandora, containing all the blessings of the gods, which would have been preserved for the human race, had not Pandora opened the vessel, so that the winged blessings escaped irrecoverably. The birth of Pandora was represented on the pedestal of the statue of Athena, in the Parthenon at Athens (Paus. i. 24. § 7). In the Orphic poems Pandora occurs as an infernal awful divinity, and is associated with Hecate and the Erinnyes (Orph. *Argon.* 974). Pandora also occurs as a surname of Gaea (Earth), as the giver of all. (Schol. *ad Aristoph. Av.* 970; Philostr. *Vit. Apoll.* vi. 39; Hesych. *s. v.*) [L. S.]

PANDO'RUS (Πάνδωρος). 1. A son of Erechtheus and Praxithea, and grandson of Pandion, founded a colony in Euboea. (Apollod. iii. 15. § 1; Eustath. *ad Hom.* p. 281.)

2. A surname of the Earth, in the same sense as Pandora, and of Aesa, or Fate. (Hom. *Epigr.* 7. 1; Stob. *Eclog.* i. p. 165, ed. Heeren.) [L. S.]

PA'NDROSOS (Πάνδροσος), i. e. "the all-bedewing," or "refreshing," was a daughter of Cecrops and Agraulos, and a sister of Erysichthon, Herse, and Aglauros. According to some accounts she was by Hermes the mother of Ceryx (Pollux, *Onom.* viii. 9). She was worshipped at Athens, along with Thallo, and had a sanctuary there near the temple of Athena Polias (Apollod. ii. 14. §§ 2, 6; Paus. i. 2. § 5, 27. § 3, ix. 35. § 1). Respecting her probable representation in one of the pediments of the Parthenon, see Welcker, in the *Class. Mus.* vol. iii. p. 380, &c. [L. S.]

PANDUS, LATI'NIUS, propraetor of Moesia in the reign of Tiberius, died in his province, A. D. 19. (Tac. *Ann.* ii. 66.)

PANHELLE'NIUS (Πανελλήνιος), i.e. the god common to, or worshipped by all the Hellenes or Greeks, occurs as a surname of the Dodonaean Zeus, whose worship had been transplanted by the Hellenes, in the emigration from Thessaly, to Aegina. Subsequently, when the name Hellenes was applied to all the Greeks, the meaning of the god's surname likewise became more extensive, and it was derived from the propitiatory sacrifice which Aeacus was said to have offered on behalf of all the Greeks, and by the command of the Delphic oracle, for the purpose of averting a famine (Paus. i. 44. § 13). On that occasion Aeacus designated Zeus as the national god of all the Greeks (Pind. *Nem.* v. 19; Herod. ix. 7; Aristoph. *Equit.* 1253; Plut. *Lycurg.* 6). In Aegina there was a sanctuary of Zeus Panhellenius, which was said to have been founded by Aeacus; and a festival, Panhellenia, was celebrated there. (Paus. i. 18. § 9; Müller, *Aeginet.* p. 18, &c. 155, &c.) [L. S.]

PANIDES (Πανίδης), a king of Chalcis on the Euripus, who is said to have given his opinion that Hesiod was superior as a poet to Homer, and hence became proverbial as a man of perverse taste and judgment. (Philostr. *Her.* xviii. 2.) [L. S.]

PANODO'RUS, an Egyptian monk in the reign of the emperor Arcadius, wrote a χρονογράφιον, in which he found great fault with Eusebius, from whom, however, he took many of his statements. He is frequently mentioned by Syncellus. (Voss. *de Hist. Graec.* p. 308, ed. Westermann; Fabric. *Bibl. Graec.* vol. vii. p. 444.)

PANOMPHAEUS (Πανομφαῖος), i.e. the author of all signs and omens, occurs as a surname of Helios (Quint. Smyrn. v. 624), and of Zeus, who had a sanctuary on the Hellespont between capes Rhoeteum and Sigeum. (Hom. *Il.* viii. 250; Orph. *Argon.* 660; Ov. *Met.* xi. 198.) [L. S.]

PA'NOPE (Πανόπη), the name of two mythical personages, one a daughter of Nereus and Doris (Hom. *Il.* xviii. 45; Hes. *Theog.* 250), and the other a daughter of Thespius. (Apollod. ii. 7. § 8.) [L. S.]

PANOPEUS (Πανοπεύς), a son of Phocus and Asteropaea, and brother of Crisus or Crissus, with whom he is said to have quarrelled even when yet in his mother's womb. He accompanied Amphitryon on his expedition against the Taphians or Teleboans, and took an oath by Athene and Ares not to embezzle any part of the booty. But he broke his oath, and as a punishment for it, his son Epeius became unwarlike. He is also mentioned among the Calydonian hunters. (Hom. *Il.* xxiii. 665; Lycophr. 935, &c.; Apollod. ii. 4. § 7; Paus. ii. 29. § 4, x. 4. § 1; Ov. *Met.* viii. 312; Schol. *ad Eur. Orest.* 33.) [L. S.]

PANO'PION, URBI'NIUS, was proscribed by the triumvirs in B.C. 43, but was preserved by the extraordinary fidelity of one of his slaves who exchanged dresses with his master, dismissed him by the back-door as the soldiers were entering the villa, then placed himself in the bed of Panopion, and allowed himself to be killed as if he were the latter. Panopion afterwards testified his gratitude by erecting a handsome monument over his slave (Val. Max. vi. 8. § 6; Macrob. *Saturn.* i. 11). Appian calls the master Appius (*B.C.* iv. 44); and Dion Cassius (xlvii. 10) and Seneca (*de Benef* iii. 25) relate the event, but without mentioning any name.

PANOPTES. [ARGUS.]

PANSA, a cognomen in many Roman gentes, indicated a person who had broad or splay feet. Pliny classes it with the cognomens *Plancus*, *Plautus*, *Scaurus* (Plin *H. N.* xi. 45. s. 105).

PANSA. Q. APPULEIUS, consul, B.C. 300, with M. Valerius Corvus V. He laid siege to Nequinum in Umbria, but was unable to take the place (Liv. x. 5, 6, 9).

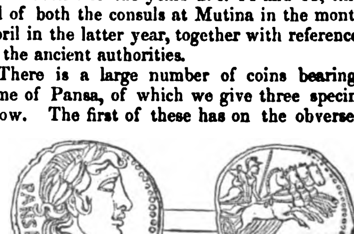
PANSA, C. CORE'LLIUS, consul, A.D. 122, with M'. Acilius Aviola (Fasti).

PANSA, L. SE'STIUS, whose demand was resisted by Q. Cicero in B.C. 54 (Cic. *ad Qu. Fr.* ii. 11).

PANSA, L. TITI'NIUS, with the agnomen SACCUS, one of the consular tribunes B.C. 400, and a second time in B.C. 396. (Liv. v. 12, 18; Fasti Capit.)

PANSA, C. VI'BIUS, consul B.C. 43 with A. Hirtius. His father and grandfather also bore the praenomen Caius, as we learn from coins in which the consul is designated C. F. C. N. (see below); but we know nothing of the history of his family, save that his father was proscribed by Sulla (Dion Cass. xlv. 17), which was probably one reason that led Pansa to espouse the side of Caesar, of whom he was always a faithful adherent, and to whom he was indebted for all the honours he obtained in the state. Pansa was tribune of the plebs B.C. 51, in which year he took an active part, in conjunction with M. Caelius, and some of his other colleagues, in opposing the measures which the consul M. Marcellus and others of the aristocratical party were directing against Caesar. (Cic. *ad Fam.* viii. 8. §§ 6, 7.) Pansa was not employed by Caesar in any important military command during the civil war, but he continued to enjoy his confidence and esteem, and received from him in B.C. 46 the government of Cisalpine Gaul as successor to M. Brutus. Cicero speaks of his departure from the city at the end of December in that year to take the command of the province, and says "that he was followed by extraordinary good wishes on the part of all good men, because he had relieved many from misery, and had shown great good feeling and kindliness in the recent calamities." (Cic. *ad Fam.* xv. 17.) Pansa returned to Rome in B.C. 45; and in B.C. 44 Caesar nominated him and Hirtius, his colleague in the augurate, consuls for B.C. 43. From that time the name of Pansa becomes so closely connected with that of Hirtius, that it is impossible to relate the history of the one without giving that of the other. The reader is therefore referred to the article HIRTIUS, where he will find an account of the events of the years B.C. 44 and 43, till the fall of both the consuls at Mutina in the month of April in the latter year, together with references to all the ancient authorities.

There is a large number of coins bearing the name of Pansa, of which we give three specimens below. The first of these has on the obverse the



COIN OF C. VIBIUS PANSA.

head of Apollo, and on the reverse Pallas in a chariot drawn by four horses; it is supposed by Eckhel more ancient than the time of the consul, and is therefore referred by him to the father or grandfather of the latter. The next two coins belong to the consul. The former bears on the obverse the head of Bacchus, and on the reverse Ceres in a chariot drawn by two dragons: the latter has on the obverse a youthful head, and on the reverse Ceres with a torch in each of her hands and with a pig by her side. (Eckhel, vol. v. p. 339.)



COINS OF C. VIBIUS PANSA, COS. B. C. 43.

PA'NTACLES (Παντακλῆς), an Athenian, immortalized by Aristophanes as a pre-eminently stupid man, who, preparing to conduct a procession, put on his helmet before he fixed the crest to it. He was ridiculed also for his stupidity by Eupolis in the Χρυσοῦν γένος. (Arist. *Ran.* 1034; Schol. *ad loc.*; comp. Meineke, *Fragm. Com. Graec.* vol. i. p. 145, ii. p. 544.) [E. E.]

PANTAENUS (Πάνταινος), the favourite preceptor of Clemens Alexandrinus. Of what country he was originally, is uncertain. Cave endeavours to reconcile the various accounts by conjecturing that he was of Sicilian parentage, but that he was born in Alexandria. In this city he was undoubtedly educated, and embraced the principles of the stoical school of philosophy. We do not find it mentioned who the parties were that instructed him in the truths of Christianity, but we learn from Photius (Cod. 118) that he was taught by those who had seen the Apostles, though his statement that he had heard some of the Apostles themselves justly appears to Cave chronologically impossible. About A. D. 181, he had acquired such eminence that he was appointed master of the catechetical school in Alexandria, an office which he discharged with great reputation for nine or ten years. At this time the learning and piety of Pantaenus suggested him as a proper person to conduct a missionary enterprise to India. Of his success there we know nothing. But we have a singular story regarding it told by St. Jerome. It is said that he found in India a copy of St. Matthew's Gospel, written in Hebrew, which had been left by St. Bartholomew, and that he brought it back with him to Alexandria. He probably resumed his place in the catechetical school, which had been filled during his absence by his pupil and friend Clemens. The persecution under Severus, A. D. 202, drove both Pantaenus and Clemens into Palestine; but that he resumed his labours before his death appears from an expression of Eusebius (*H. E.* v. 10), τελευτῶν ἡγεῖται. We do not know the exact date of his death, but it cannot have been prior to A. D. 211, as he lived to the time of Caracalla. His name has a place in the calendar of the Roman Church, on the seventh of July. He was succeeded by Clemens Alexandrinus. This, with some other points, has been disputed by Dodwell (*ad Irenaeum*, p. 501, &c.). who makes Pantaenus to be not the predecessor, but the successor of Clemens. He was a man of much eloquence, if we may trust the opinion of Clemens, who calls him *a Sicilian bee*.

Both Eusebius and Jerome speak of his writings, the latter mentioning his Commentaries on the Scriptures, but we have not even a fragment of them. Cave states that he is numbered by Anastasius of Sinai amongst the commentators who referred the six days' work of the Creation to Christ and the Church. (Fabric. *Bibl. Graec.* vol. iii. p. 569; Cave, *Apostolici*, p. 127, &c., *Hist. Lit.* vol. i. p. 81, &c.; Euseb. *H. E.* v. 10.) [W. M. G.]

PANTA'LEON (Πανταλέων), historical. 1. A son of Alyattes, king of Lydia, by an Ionian woman. His claim to the throne in preference to his brother Croesus was put forward by his partisans during the lifetime of Alyattes, but that monarch decided in favour of Croesus. (Herod. i. 92.)

2. Son of Omphalion, was king or tyrant of Pisa in Elis at the period of the 34th Olympiad (B. C. 644), assembled an army, with which he made himself master of Olympia, and assumed by force the sole presidency of the Olympic games on that occasion. The Eleans on this account would not reckon this as one of the regular Olympiads. (Paus. vi. 21. § 1, 22. § 2.) We learn also from Strabo that Pantaleon assisted the Messenians in the second Messenian war (Strab. viii. p. 362), which, according to the chronology of Pausanias, followed by Mr. Clinton, must have been as much as thirty years before; but C. O. Müller and Mr. Grote regard the intervention of Pantaleon as furnishing the best argument for the real date of the war in question. (Clinton, *F. H.* vol. i. p. 188; Müller's *Dorians*, vol. i. p. 171; Grote's *Greece*, vol. ii. p. 574.)

3. A Macedonian of Pydna, an officer in the service of Alexander, who was appointed by him governor of Memphis, B. C. 331. (Arr. *Anab.* iii. 5. § 4.)

4. An Aetolian, one of the chief citizens and political leaders of that people, who was the principal author of the peace and alliance concluded by the Aetolians with Aratus and the Achaeans, B. C. 239. (Plut. *Arat.* 33.) He was probably the same as the father of Archidamus, mentioned by Polybius (iv. 57).

5. An Aetolian, probably a grandson of the preceding, is first mentioned as one of the ambassadors charged to bear to the Roman general, M. Acilius Glabrio, the unqualified submission of the Aetolians, B. C. 191. (Polyb. xx. 9.) Again, in B. C. 169 he appears as one of the deputies at Thermus before C. Popillius, when he uttered a violent harangue against Lyciscus and Thoas. (Id. xxviii. 4.) He is also mentioned as present with Eumenes at Delphi, when the life of that monarch was attempted by the emissaries of Perseus. On this occasion he is termed by Livy "Aetoliae princeps." (Liv. xlii. 15.)

6. A king of Bactria, or rather perhaps of the

Indo-Caucasian provinces south of the Paropamisus, known only from his coins. From these it appears probable that he was the successor of Agathocles, and his reign is referred by Professor Wilson to about B.C. 120 (*Ariana*, p. 300); but Lassen would assign it to a much earlier period. (Lassen, *Zur Gesch. d. Griechischen Königen v. Baktrien*, pp. 192, 263.) The coins of these two kings, Agathocles and Pantaleon, are remarkable as bearing inscriptions both in the Greek and in Sanscrit characters. [E. H. B.]

PANTALEON (Πανταλέων), literary. 1. A writer on culinary subjects, mentioned by Pollux (vi. 70), where the old reading, Παντολέων, is undoubtedly inaccurate.

2. A Constantinopolitan deacon and chartophylax, who probably lived in the middle of the thirteenth century. Several works of his, principally sermons, have been published, both in the original Greek, and in Latin, for which consult Fabricius, *Bibl. Graec.* vol. x. pp. 199, 242, 247, 258, vol. xi. p. 455, and Cave, *Hist. Lit.* vol. ii. *Diss.* p. 15. [W. M. G.]

PANTALEON, ST. (Πανταλέων), or PANTOLEON (Παντολέων), or PANTELEEMON (Παντελεήμων), a physician of Nicomedia in Bithynia, in the third century after Christ, the son of Eustorgius, a person of wealth and consequence, but strongly devoted to paganism. His mother, whose name was Eubula, was a zealous Christian, and educated him in the Christian faith; she died, however, while he was yet young, and he was in danger of relapsing into paganism. After receiving a good preliminary education, he studied medicine under a physician named Euphrosynus, and by his engaging manners and good conduct attracted the notice of the Emperor Maximian, so that he was intended for the post of one of the royal physicians. About this time he became acquainted with an aged Christian priest, named Hermolaus, by whom he was confirmed in his attachment to the Christian faith, and shortly after baptized. He then endeavoured to convert his father from paganism, in which attempt he at last succeeded. He made himself an object of dislike and envy to the other physicians by the number of cures he effected, and was at last denounced to the emperor as a Christian. After being in vain tempted to embrace paganism, and suffering many tortures (from some of which he is said to have been miraculously delivered), he was at last beheaded, probably A. D. 303. The name of *Panteleëmon* was given him on account of his praying for his murderers. His memory is celebrated in the Romish church on July 27. A very interesting account of his life and martyrdom is given in the "Acta Sanctorum" (Jul. 27. vol. vi. p. 397), taken chiefly from Simeon Metaphrastes. (See Bzovius, *Nomenclator Sanctor. Professione Medicor.*; C. B. Carpsovius, *De Medicis ab Eccles. pro Sanctis habitis*, and the authors there referred to.) [W. A. G.]

PANTAUCHUS (Πάνταυχος). 1. A Macedonian of Alorus, son of Nicolaus, an officer in the service of Alexander, was one of those appointed to the command of a trireme on the descent of the Indus, B. C. 327. (Arr. *Ind.* 18.) Though this is the only occasion during the wars of that monarch on which his name is mentioned, yet we are told that he had earned a great reputation both for ability as a commander and for his personal strength and prowess. These qualities obtained for him a high place among the generals of Demetrius Poliorcetes, who in B. C. 289 left him with a large force to hold possession of Aetolia against Pyrrhus. On the approach of that monarch, Pantauchus hastened to meet him, and give him battle, when a single combat ensued between the young king and the veteran officer, in which the former was victorious. Pantauchus was carried off the field severely wounded, and his army was totally routed. Whether or not he died of his wounds we know not, but his name is not again mentioned. (Plut. *Pyrrh.* 7, *Demetr.* 41.)

2. Son of Balacrus, one of the chief friends and counsellors of Perseus, king of Macedonia, by whom we find him employed on various important confidential occasions. Thus in B. C. 171 he was one of the hostages given by the king during his conference with the Roman deputy Q. Marcius, and subsequently one of the ambassadors sent to P. Licinius Crassus with proposals for peace: and three years later (B. C. 168) he was despatched to Gentius, king of Illyria, to secure the adherence of that monarch, at whose court he remained for some time, stimulating him to acts of open hostility against Rome, and urging him to throw his whole power into the contest in favour of Perseus. (Polyb. xxvii. 8, xxix. 2, 3; Liv. xlii. 39, xliv. 23.) [E. H. B.]

PANTELEE'MON. [PANTALEON.]

PANTE'LEUS (Παντέλεος), the author of nine verses in the Greek Anthology, the first two of which stand in the Vatican MS. as an epigram on Callimachus and Cynageirus, the well-known leaders of the Athenians at the battle of Marathon (Brunck, *Anal.* vol. ii. p. 404, *Anth. Pal.* App. No. 58). There can be no doubt that the lines are a fragment of an heroic poem on the battle of Marathon, or the Persian war in general; but we have no indication of the author's age. (See Jacobs, *Comment. in Anth. Graec.* vol. ii. pt. 3, p. 193, vol. iii. pt. 3, p. 929; Vossius, *de Hist. Graec.* p. 480, ed. Westermann; Fabric. *Bibl. Graec.* vol. iv. p. 436.) [P. S.]

PANTHEIA. [ABRADATAS.]

PANTHOEDUS (Πανθοίδος), a dialectic philosopher about B. C. 270, who wrote a treatise, περὶ ἀμφιβολιῶν, which was attacked by Chrysippus. He was the preceptor of Lycon, the peripatetic philosopher. (Diog. Laërt. v. 68, vii. 193.) [W. M. G.]

PANTHOUS (Πάνθοος), one of the elders at Troy, was married to Phrontis, and the father of Euphorbus, Polydamas, and Hyperenor. (Hom. *Il.* iii. 146, xiv. 450, xvii. 24, 40, 81.) Virgil (*Aen.* ii. 319) makes him a son of Othrys, and a priest of Apollo, a dignity to which, according to Servius on this passage, he was raised by Priam; originally he was a Delphian, and had been carried to Troy by Antenor, on account of his beauty. (Comp. Lucian, *Gall.* 17.) [L. S.]

PA'NTIAS (Παντίας), of Chios, a statuary of the school of Sicyon, who is only mentioned as the maker of some statues of athletes. He was instructed in his art by his father, Sostratus, who was the seventh in the succession of disciples from Aristocles of Cydonia: Pantias, therefore, flourished probably about B. C. 420—388. (Paus. vi. 3. § 1, 9. § 1, 14. § 3; Thiersch, *Epochen*, pp. 143, 278, 282; ARISTOCLES.) [P. S.]

PANTO'LEON. [PANTALEON.]

PANTULEIUS, A., a sculptor, who lived in

Greece in the reign of Hadrian, whose statue he made for the Milesians. (Böckh, *Corp. Inscr.* vol. i. No. 339.) [P. S.]

PANURGUS, the name of the slave of Fannius Chaerea, whom the latter entrusted to Roscius, the actor, for instruction in his art. [CHAEREAS, p. 677, b.]

PANYASIS (Πανύασις).* 1. A Greek epic poet, lived in the fifth century before the Christian aera. His name is also written Πανύασσις and Παννύασις, but there can be no doubt that Πανύασις is the correct way. According to Suidas (*s. v.*) he was the son of Polyarchus and a native of Halicarnassus; and although the historian Duris stated that he was a Samian and the son of Diocles, yet the authority of Suidas is to be preferred, at least as far as respects his birth-place, since both Pausanias (x. 8. § 5) and Clemens Alexandrinus (vi. 2. § 52) likewise call him a native of Halicarnassus. Panyasis belonged to one of the noblest families at Halicarnassus, and was a relation of the historian Herodotus, though the exact relationship in which they stood to one another is uncertain. One account made the poet the first cousin of the historian, Panyasis being the son of Polyarchus, and Herodotus the son of Lyxes, the brother of Polyarchus. Another account made Panyasis the uncle of Herodotus, the latter being the son of Rhoeo or Dryo, who was the sister of the poet (Suidas, *s. v.*). These conflicting accounts have given rise to much dispute among modern writers, but the latter statement, according to which Panyasis was the uncle of Herodotus, has been usually preferred. Panyasis began to be known about B. C. 489, continued in reputation till B. C. 467, in which year he is placed by Suidas, and was put to death by Lygdamis, the tyrant of Halicarnassus, probably about the same time that Herodotus left his native town, that is about B. C. 457 (Clinton, *F. H.* sub annis 489, 457).

Ancient writers mention two poems by Panyasis. Of these the most celebrated was entitled *Heracleia* (Ἡράκλεια, Athen. xi. pp. 469, d. 498, c.) or *Heracleias* (Ἡρακλειάς, Suidas), which gave a detailed account of the exploits of Heracles. It consisted of fourteen books and nine thousand verses; and it appears, as far as we can judge from the references to it in ancient writers, to have passed over briefly the adventures of the hero which had been related by previous poets, and to have dwelt chiefly upon his exploits in Asia, Libya, the Hesperides, &c. An outline of the contents of the various books, as far as they can be restored, is given by Müller, in an appendix to his work on the Dorians (vol. i. p. 532, Engl. transl. 1st ed.). The other poem of Panyasis bore the name of *Ionica* (Ἰωνικά), and contained 7000 verses; it related the history of Neleus, Codrus, and the Ionic colonies, probably much in the same way as others had described in poetry the κτίσεις or ἀρχαιολογίαι of different states and countries. Suidas relates that this poem was written in pentameters, but it is improbable that at so early a period a poem of such a length was written simply in pentameters; still, as no fragments of it have come down to us, we have no certain information on the subject.

We do not know what impression the poems of Panyasis made upon his contemporaries and their immediate descendants, but it was probably not great, as he is not mentioned by any of the great Greek writers. But in later times his works were extensively read, and much admired; the Alexandrine grammarians ranked him with Homer, Hesiod, Peisander, and Antimachus, as one of the five principal epic poets, and some even went so far as to compare him with Homer (comp. Suidas, *s. v.*; Dionys. *de Vet. Script. Cens.* c. 2, p. 419, ed. Reiske; Quintil. x. 1. § 54). Panyasis occupied an intermediate position between the later cyclic poets and the studied efforts of Antimachus, who is stated to have been his pupil (*s. v.* Ἀντίμαχος). From two of the longest fragments which have come down to us (Athen. ii. p. 36; Stobaeus, xviii. 22), it appears that Panyasis kept close to the old Ionic form of epic poetry, and had imbibed no small portion of the Homeric spirit.

The fragments of the *Heracleia* are given in the collections of the Greek poets by Winterton, Brunck, Boissonade, and Gaisford; in Düntzer's Fragments of Greek epic poetry, and in the works of Tzschirner and Funcke, quoted below. (The histories of Greek literature by Bode, Ulrici, and Bernhardy; Tzschirner, *De Panyasidis Vita et Carminibus Dissertatio*, Vratisl. 1836, and *Fragmenta*, 1842; Funcke, *De Panyasidis Vita ac Poesi Dissert.* Bonn. 1837; Eckstein, in Ersch and Gruber's *Encyklopädie*, art. *Panyasis.*)

2. A philosopher, also a native of Halicarnassus, who wrote two books "On Dreams" (Περὶ ὀνείρων, Suidas, *s. v.*). This must be the Panyasis, whom Artemiodorus refers to in his *Oneirocritica* (i. 64, ii. 35), and whom he expressly calls a Halicarnassian. Tzschirner conjectures that the passage of Duris above referred to has reference to this Panyasis; that the poet had a son named Diocles, and that the philosopher was therefore a grandson of the poet, and was called a Samian by Duris from his residence in that island. That Suidas has confounded the two persons, as he frequently does, seems probable from his calling the poet τερατοσκόπος, an epithet which would be much more appropriate to the philosopher, who wrote upon dreams.

PAPAEUS or PAPAS (Παπαῖος or Πάπας), "father," a surname of Zeus among the Scythians (Herod. iv. 59), and of Attis. (Diod. iii. 58.) [L. S.]

PA'PHIA (Παφία), a surname of Aphrodite, derived from the celebrated temple of the goddess at Paphos in Cyprus. A statue of Aphrodite Paphia also stood in the sanctuary of Ino, between Oetylus and Thalamae in Laconia. (Paus. iii. 36; Tac. *Hist.* ii. 2; Hom. *Hymn. in Ven.* 59; Apollod. iii. 14. § 2; Strab. xiv. p. 683.) [L. S.]

PAPHUS (Πάφος), a son of Pygmalion and the statue into which life had been breathed by Aphrodite. From him the town of Paphus is said to have derived its name; and Pygmalion himself is called the Paphian hero. (Ov. *Met.* x. 290, &c.) The father of Cinyras, the founder of the temple of Aphrodite at Paphos, is likewise called Paphus. (Hygin. *Fab.* 242; Apollod. iii. 14. § 2.) [L. S.]

PA'PIA, the wife of Oppianicus. (Cic. *pro Cluent.* 9.)

PA'PIA GENS, plebeian, was originally a Samnite family. In the Samnite wars a Papius

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* The quantity of the name is doubtful. A late poet (Avien. *Arat. Phaen.* 175) makes the penultimate short:—

"Panyasi sed nota tamen, cui longior aetas,"

but it was probably long in earlier times.

Brutulus is mentioned, who endeavoured to persuade his countrymen to renew the struggle against the Romans, in B. C. 322 [BRUTULUS], and in the great Social War, B. C. 90, Papius Mutilus was the leader of the Samnites against Rome [MUTILUS]. Some of the Papii probably settled at Rome soon after this event, and one of them finally obtained the consulship in A. D. 9. The Roman Papii were divided into two families, the *Celsi* and *Mutili:* the former are given under CELSUS, the latter are spoken of under PAPIUS.

PA'PIAS, one of the principal officers of Sex. Pompey, was one of the commanders of his fleet in the battle with Agrippa, off Mylae, B. C. 36. (Appian, *B. C.* v. 104, 106, &c.) He appears to be the same person as the commander called Demochares by Dion Cassius (xlix. 2, 3) and Suetonius (*Aug.* 16).

PA'PIAS (Παπίας), an early Christian writer. He is described by Irenaeus (*adv. Haeres.* v. 33), whom Jerome calls a disciple of Papias, in a passage of which Eusebius (*H. E.* iii. 39) has preserved the original Greek, as "a hearer of John and a companion of Polycarp" [POLYCARPUS]. Irenaeus also speaks of him as "an ancient man" (ἀρχαῖος ἀνήρ), an expression which, though ambiguous, may be understood as implying that he was still living when Irenaeus wrote. It has been disputed whether the John referred to in the statement of Irenaeus was the Apostle John, or John the Elder, an eminent Christian of the Church at Ephesus, to whom some have ascribed the book of Revelation (Euseb. *l. c.*). Jerome repeatedly describes Papias as a hearer of the Evangelist John; probably following Irenaeus, whom he apparently understood as speaking of the Apostle. Eusebius also appears to have understood Irenaeus to speak of the Apostle John, but he proceeds immediately to cite a passage from Papias himself, which indicates that he was never personally acquainted with John or with any of the Apostles. But it may be observed that the words of Papias equally exclude the supposition of his having been personally acquainted with John the Elder; though Eusebius, either not properly considering them, or referring to some other passage of his works now lost, says that he called himself a hearer of the elder John, as well as of Aristion, whom Papias mentions in conjunction with him. Eusebius states also that Papias embodied in his writings many particulars related by Aristion and John the Elder (αὐτῶν παραδόσεις), but it does not follow that he received them directly from their lips. (Euseb. *l. c.*) That Papias was a companion of Polycarp, his contemporary and the bishop of a church in the same province, Proconsular Asia, is likely enough; and we think it probable that the statement of Irenaeus (which with Eusebius and Jerome we understand of John the Apostle) was only a hasty and (as Papias' own words show) an erroneous inference that, as Polycarp had been a hearer of the Apostle, therefore his companion Papias must have been one too. Papias was bishop of Hierapolis, on the border of Phrygia (Euseb. *H. E.* iii. 36, 39), where he was acquainted with the daughters of the Apostle Philip, who had fixed his residence there, but must have died, as the passage referred to above as cited by Eusebius shows, before Papias' time. Papias speaks of himself as devoted more to inquiries about the traditions respecting the Apostles and their teachings, than to books; but his declaration must be understood as referring to other books than the Scriptures, and even then, must not be too strictly interpreted, for, according to Eusebius, he was not only well versed in the Scriptures, but was a man of great general information (τὰ πάντα ὅτι μάλιστα λογιώτατος). Eusebius, indeed, has elsewhere spoken slightingly of his intellects, saying (c. 39) that he appears to have been "of small understanding," σμικρὸς ὢν τὸν νοῦν. We have observed that Papias may have been still living when Irenaeus wrote his book *Adversus Haereses;* but the Paschal or Alexandrian Chronicle states that Papias suffered martyrdom at Pergamus, with several other persons, in the same year (A. D. 163) in which Polycarp suffered at Smyrna (*Chron. Paschale*, vol. i. p. 258, ed. Paris, p. 206, ed. Venice, p. 481, ed. Bonn). He is called Martyr by Stephanus Gobarus the Tritheist (Phot. *Bibl.* Cod. 232). That he was bishop of the Church at Pergamus, and that he is rebuked in the epistle to that Church in the Apocalypse (c. ii.), is a mere conjecture, founded apparently on Papias' belief in the Millennium, and on the place of his martyrdom. Halloix (*Illustrium Oriental. Eccles. Scriptor. Vitae, S. Papias*, c. 3) has cited, as referring to Papias of Hierapolis, a passage in certain *Acta B. Onesimi*, which states that he was taken to Rome, imprisoned and tortured for some time, and then released. But there is reason to believe that the *Acta*, if indeed they have any foundation in truth (comp. Tillemont, *Mém.* vol. ii. p. 298), refer to another Papias of much later date (Henschenius, in *Acta Sanctorum, Februarii*, vol. iii. p. 287). He is called Saint by Jerome, and is commemorated by the Romish Church on the twenty-second of February. The ancient Martyrologies, however, in many cases, assign him to other days.

Papias was a millenarian. "He says (we quote the words of Eusebius, *H. E.* iii. 39) that there will be for a thousand years after the resurrection of the dead, a bodily reign of Christ on this earth." According to Stephanus Gobarus (apud Phot. *l. c.*) he held that there would be the enjoyment of sensible food in the Kingdom of Heaven, i. e. apparently during Christ's millennial reign. The millenarians were sometimes called, from Papias, Papianists, Παπιανισταί.

Papias wrote a work in five books, entitled Λογίων κυριακῶν ἐξηγήσεως βιβλία ε', *Explanationum Sermonum Domini Libri V.* The work is lost, except a few fragments which have been preserved by Irenaeus, Eusebius, Maximus Confessor, and other writers, down to Theophylact and Oecumenius. The fragments are valuable for the early traditions which they contain respecting the writings of the New Testament, and which, in great degree, were derived from John the Elder. According to these traditions the Gospel of Matthew was written in Hebrew, and each one interpreted (ἡρμήνευσε) it as he was able; an obscure declaration which has caused much perplexity. The evangelist Mark is described as the interpreter (ἑρμηνευτής) of Peter, and as writing from his dictation. Papias also cited or mentioned the first Epistle of Peter and the first of John; and refers to the history of the woman taken in adultery contained in the Gospel of John, ch. viii. vs. 2, &c.

Several fragments of Papias were published by Halloix (*Illustr. Orient. Eccles. Scriptor. Vitae*) Grabe (*Spicilegium SS. PP.* vol. i.), and Münter

Fragmenta Patrum Graecor. fascic. i. p. 13, &c.), and in the first volume of the *Bibliotheca Patrum* of Galland (fol. Venice, 1765), and of the *Reliquiae Sacrae* of Routh (8vo. Oxon. 1814). The last-named collection is the most complete. (Hieron. *De Viris Illustr.* c. 18; Fabric. *Biblioth. Graec.* vol. vii. p. 151; Cave, *Hist. Litt.* ad ann. 108, vol. i. p. 47, ed. Oxford, 1740—1743; Tillemont, *Mémoires*, vol. ii. p. 296, &c.) [J. C. M.]

PAPIAS, sculptor. [ARISTEAS.]

PAPINIA'NUS, AEMI'LIUS was a pupil of Q. Cervidius Scaevola. An inscription records his parents to be Papinianus Hostilis and Eugenia Gracilis, and that they survived their son Aemilius Paullus Papinianus, who died in his thirty-seventh year. Aemilius Papinianus succeeded Septimius Severus, afterwards emperor, as Advocatus Fisci (Spartian. *Caracall.* 8). Now Severus held this office under Marcus Antoninus, and he was employed in various high capacities by Marcus during his lifetime. Papinianus therefore was Advocatus Fisci during the reign of Marcus, who died A. D. 180. Severus became emperor A. D. 192, and died A. D. 211. There is therefore an interval of about thirty-two years between the death of Marcus and that of Severus, and consequently Papinianus, who held office under Marcus, and was put to death by Caracalla, the successor of Severus, must have been much more than thirty-six when he died.

Papinian is said to have been related to Julia Domna, the second wife of Severus. (Spart. *Caracall.* 8.) He was highly esteemed by Severus, under whom he was Libellorum magister (Dig. 20. tit. 5. s. 12), and afterwards praefectus praetorio. (Dion Cass. lxxvi. 10. 14.) Paulus (Dig. 12. tit. 1. s. 40) speaks of having delivered an opinion in the auditorium of Papinian. Paulus and Ulpian were both assessors to Papinian (Papiniano in consilio fuerunt, Spart. *Pescen. Niger*, 7). Lampridius (*Alex. Severus*, 68) enumerates the "juris professores," as he terms those who were pupils of Papinian: in the list are the names of Ulpian, Paulus, Pomponius, Africanus, Florentinus and Modestinus, the most distinguished among the great Roman jurists.

Severus came to Britain A. D. 208, in which year his sons M. Antoninus Caracalla and P. Septimius Geta were consuls, and he died at York A. D. 211. As Papinian was praefectus praetorio under Severus, and is mentioned as being summoned to the emperor's presence, when the design of Caracalla against his father's life was discovered, we may conclude that the illustrious jurist was in Britain during the residence of Severus; and he may have drawn up the rescript given by Severus in the last year but one of his reign, at York (A. D. 210), to one Caecilia. (Cod. 3. tit. 32. s. 1.) It is also said that the emperor commended his two sons to the care of Papinian, which seems to imply that he was at York when Severus died there.

On the death of his father, Caracalla, according to Dion, dismissed Papinian from his office, and in the second year of his reign he murdered his brother Geta, while he was clinging to his mother for protection. Papinian also was soon after put to death by the emperor's orders. The reasons given for his death were various, but it is easy to conceive that a tyrant like Caracalla would be satisfied with any excuse for getting rid of so stern a monitor and so honest a man. The pretext may have been that he was a partisan of Geta, or that he refused to comply with the emperor's order to make a defence before the senate and the people of his brother's assassination (Spart. *Caracalla*, 8); but Papinian's real crime was his abilities and his integrity. His biographer states (Spart. *Caracall.* 4) that Papinian was beheaded in the emperor's presence, and that his son, who was then quaestor, perished about the same time. The dying words of Papinian warned his successor in the office of what his own fate might be, and they were prophetic; for Macrinus, who did succeed him, rid the empire of its tyrannical master by assassination. (Spart. *Caracall.* 8, 6.) Spartianus apparently supposed that Papinian was praefectus praetorio at the time of his death. (Dion Cass. lxxvii. 1, and the note of Reimarus.)

There are 595 excerpts from Papinian's works in the Digest. These excerpts are from the thirty-seven books of *Quaestiones*, a work arranged according to the order of the Edict, the nineteen books of *Responsa*, the two books of *Definitiones*, the two books *De Adulteriis*, a single book *De Adulteriis*, and a Greek work or fragment, intitled ἐκ τοῦ ἀστυνομικοῦ μονοβίβλου τοῦ Παπινιανοῦ, a work which probably treated of the office of aedile both at Rome and in other towns. Papinian is chiefly cited by Paulus and Ulpian; and he is also cited by Marcian. All these three jurists wrote notes on the works of Papinian, and in some cases at least dissented from him. The following references contain instances of annotations on Papinian:— Dig. 22. tit. 1. s. 1. § 2; 18. tit. 1. s. 72; 1. tit. 21. s. 1. § 1; 3. tit. 5. s. 31. § 2.

No Roman jurist had a higher reputation than Papinian. Spartianus (*Severus*, 21) calls him "juris asylum et doctrinae legalis thesaurus." The epithets of "prudentissimus," "consultissimus," "disertissimus," and others to the like effect, are bestowed upon him by various emperors. (Cod. 5. tit. 71. s. 14; 7. tit. 32. s. 8; 6. tit. 25. s. 9.)

As a practical jurist and a writer, few of his countrymen can be compared with him. Indeed the great commentator, who has devoted a whole folio to his remarks upon Papinian, declares that he was the first of all lawyers who have been or are to be, that no one ever surpassed him in legal knowledge, and no one ever will equal him. (Cujacius, *Opera*, vol. iv., *In Prooem. ad Quaest. Papinian.*) Nor is the reputation of Papinian unmerited. It was not solely because of the high station that he filled, his penetration and his knowledge, that he left an imperishable name; his excellent understanding, guided by integrity of purpose, has made him the model of a true lawyer. The fragments of Papinian are sometimes obscure, and require the aid of a commentator; but they will amply repay the labour that is necessary to seize the fullness of the meaning of this great master of jurisprudence.

A constitution of Theodosius and Valentinian (*Cod. Theod.* 1. tit. 4, *De Responsis Prudentum*) declared all the writings of Papinian, Paulus, Caius, Ulpian and Modestinus to be authority for the judge; the opinions of those jurists also were to have authority, whose discussions and opinions (tractatus et opiniones) all the five mentioned jurists had inserted in their writings, as Scaevola, Sabinus, Julian and Marcellus: if the opinions of these jurists, as expressed in their writings, were not unanimous, the opinion of the majority was to prevail; if there was an equal number on each side,

the opinion of that side was to prevail on which Papinian was (si numerus (auctorum) aequalis sit, ejus partes praecedat auctoribus in qua excellentis ingenii vir Papinianus emineat, qui, ut singulos vincit, ita cedit duobus). It was one of the characteristics of Papinian not to consider himself infallible, and he did not hesitate to change his opinion, when he found a better reason, of which there is an instance in the passages here referred to. (Dig. 18. tit. 7. s. 6. § 1 ; and Cod. 6. tit. 2. s. 22. § 3.) His strong moral feeling is indicated in another passage (Dig. 28. tit. 7. s. 15), where he is speaking of conditions under which a heres may be instituted: conditions which are opposed to filial duty, to one's good name, to regard to decency, and generally, those which are against good morals (boni mores), must not be considered as conditions that a man can fulfil.

In the four years' course of study, as it existed before the time of Justinian, Papinian's *Responsa* formed part of the third year's course, but only eight books out of the nineteen were explained to the students ; and even this was done very imperfectly. In Justinian's course of studies, among other parts of the Digest, there were read in the third year, the twentieth, twenty-first and twenty-second books, which were intended to take the place of the exposition of Papinian formerly given in the third year's course ; and it is stated that the students will in this manner become much better acquainted with Papinian. To make this intelligible, it should be observed, that all the titles of the twentieth book begin with an excerpt from Papinian, as Blume observes (*Zeitschrift*, vol. iv. p. 294, *Ueber die ordnung der fragmente in den Pandecten*) ; but he appears not to have observed that one of the titles of this book neither begins with nor contains any excerpt from Papinian. The students were also to retain the old designation of Papinianistae, which denoted students of the third year ; and the festival which they used to celebrate on commencing their third year's course was still to be observed. (Const. *Omnem Reipublicae*, s. 4, &c. ; Grotius, *Vitae Jurisconsultorum* ; Zimmern, *Geschichte des Römischen Privatrechts*, vol. i. p. 361 ; Puchta, *Cursus*, &c. vol. i. p. 454 ; Cujacius, *Op.* tom. iv. ed. Neapol. 1758.) [G. L.]

PAPI'NIUS. 1. L. PAPINIUS, a wealthy Roman eques, plundered by Verres (Cic. *Verr.* iv. 21). In some manuscripts he is called Papirius.

2. PAPINIUS, the author of an epigram in four lines, upon Casca, which is preserved by Varro (*L. L.* vii. 28, ed. Müller). Priscian, in quoting this epigram from Varro, calls him Pomponius (p. 602, ed. Putschius).

3. SEX. PAPINIUS ALLIENUS, consul A. D. 36, with Q. Plautius (Tac. *Ann.* vi. 40 ; Dion Cass. lviii. 26 ; Plin. *H. N.* x. 2). Pliny relates (*H. N.* xv. 14) that this Papinius was the first person who introduced *tuberes* (a kind of apple) into Italy, and he likewise states that he saw him in his consulship. The Sex. Papinius of a consular family, who threw himself down headlong from a height (A. D. 37), in order to escape from the unhallowed lust of his mother, was probably a son of the consul. (Tac. *Ann.* vi. 49.)

PAPI'NIUS STATIUS. [STATIUS.]

PAPI'RIA GENS, patrician, and afterwards plebeian also. The history of this gens forms the subject of one of Cicero's letters to Papirius Paetus, who did not know that any of the Papirii had ever been patricians (*ad Fam.* ix. 21). Cicero states that the Papirii were originally called Papisii, and that the first person who adopted the former form of the name was L. Papirius Crassus, consul, B. C. 336. We learn from the same authority that the patrician Papirii belonged to the minores gentes, and that they were divided into the families of CRASSUS, CURSOR, MASO, and MUGILLANUS : and that the plebeian Papirii consisted of the families of CARBO, PAETUS, and TURDUS. The most ancient family was that of Mugillanus, and the first member of the gens who obtained the consulship was L. Papirius Mugillanus, in B. C. 444. The gens, however, was of still higher antiquity than this, and is referred by tradition to the kingly period. The Papirius who composed the collection of the Leges Regiae, is said to have lived in the reign of Tarquinius Superbus (see below) ; and one M'. Papirius was the first rex sacrificulus appointed on the expulsion of the kings (Dionys. v. 1).

PAPI'RIUS, C. or SEX., the author of a supposed collection of the Leges Regiae, which was called *Jus Papirianum*, or *Jus Civile Papirianum*. Dionysius (iii. 36) states that the Pontifex Maximus, C. Papirius, made a collection of the religious ordinances of Numa, after the expulsion of the last Tarquin: these ordinances, it is further said, had been cut on wooden tablets by the order of Ancus Marcius (Liv. i. 20, 32 ; Dionys. ii. 63). Pomponius (Dig. 2. tit. 2. s. 2. § 2. 36) states that Sex. or P. Papirius, in the time of Superbus, the son of Demeratus (but Superbus was not the son of Demeratus), made a compilation of all the Leges Regiae. Though much has been written in modern times about this compilation, nothing certain is known ; and all conjecture is fruitless. A work of Granius Flaccus, "Liber de Jure Papiriano," is quoted as a commentary on the *Jus Papirianum* (Dig. 50. tit. 16. s. 144). It appears that there were Leges enacted in the time of the kings, or there were laws which passed as such, for they are sometimes cited by writers of the imperial period. Thus Marcellus (Dig. 11. tit. 8. s. 2) quotes a Lex Regia, which provides that a pregnant woman who dies must not be buried before the child is taken out of her. The passage cited by Macrobius (*Sat.* iii. 11), from the *Jus Papirianum*, is manifestly not the language of a period so early as that of Papirius, and accordingly the critics suppose that Macrobius refers to the commentary of Granius, though Macrobius refers distinctly to the *Jus Papirianum*. The Lex Papiria of Servius (*ad Virg. Aen.* xii. 836) appears to refer to the *Jus Papirianum*. (Grotius, *Vitae Jurisconsult.* ; Zimmern, *Geschichte des Röm. Privatrechts*, vol. i. pp. 86, 88.) [G. L.]

L. PAPI'RIUS, of Fregellae, lived in the time of Tib. Gracchus, the father of the two tribunes, and was reckoned one of the most eloquent orators of his time. Cicero mentions the speech which Papirius delivered in the senate on behalf of the inhabitants of Fregellae and the Latin colonies (*Brut.* 46). If that speech was delivered when Fregellae revolted, B. C. 125, Papirius must then have been a very old man, since Tib. Gracchus, in whose time he is placed by Cicero, was consul a second time in B. C. 163. But the speech may perhaps have reference to some earlier event which is unknown. (Meyer, *Orat. Rom. Fragm.* p. 154, 2nd ed.)

PAPI'RIUS DIONY'SIUS. [DIONYSIUS.]

PAPI'RIUS FABIA'NUS. [FABIANUS.]

PAPI'RIUS FRONTO. [FRONTO.]

PAPI'RIUS JUSTUS. [JUSTUS.]

PAPI'RIUS PO'TAMO. [POTAMO.]

PAPI'RIUS, ST., physician. [PAPYLUS.]

PA'PIUS. 1. C. PAPIUS, a tribune of the plebs B. C. 65, was the author of a law by which all peregrini were banished from Rome. This was the renewal of a similar law which had been proposed by M. Junius Pennus, in B. C. 126. The Papia lex also contained provisions respecting the punishment of those persons who had assumed the Roman franchise without having any claim to it (Dion Cass. xxxvii. 9; Cic. *de Off.* iii. 11, *pro Balb.* 23, *pro Arch.* 5, *de Leg. Agr.* i. 4, *ad Att.* iv. 16). If we are to believe Valerius Maximus (iii. 4. § 5), this law must have been passed at a much earlier period, since he relates that the father of Perperna, who was consul B. C. 130, was accused under the Papia lex after the death of his son, because he had falsely assumed the rights of a Roman citizen. But since Dion Cassius (*l. c.*) expressly places the law in B. C. 65, and Cicero speaks of its proposer as a contemporary (*de Off.* iii. 11), we may conclude that there is some mistake in Valerius Maximus.

2. M. PAPIUS MUTILUS, consul suffectus in A. D. 9, with Q. Poppaeus Secundus. They gave their names to the well known Papia Poppaea lex, which was passed as a kind of supplement to the Lex Julia de Maritandis Ordinibus. Hence arose the title Lex Julia et Papia Poppaea, under which title its provisions are explained in the *Dict. of Ant.* The Papius Mutilus who is mentioned as a flatterer of Tiberius in the senate, A. D. 16, is probably the same as the consul of A. D. 9. (Tac. *Ann.* ii. 16.)

3. PAPIUS FAUSTUS, slain by the emperor Severus. (Spartian. *Sever.* 13.)

PA'PIUS MUTILUS, the commander in the Social War. [MUTILUS.]

PAPPUS (Πάππος), of Alexandria, the name of one of the later Greek geometers, of whom we know absolutely nothing, beside his works, except the fact that Suidas states him to have lived under Theodosius (A. D. 379—395). From an epigram of the second century, or a little later, in which one Pappus is lauded, Reiske thought that this must be the geometer, who ought, therefore, to be placed in the latter half of the second century. And Harless remarks, in confirmation, that of all the authors named by Pappus, no one is known to have flourished later than the second century. This is but poor evidence, and, on the other hand, the authority of Suidas is by no means of the first order on a point of chronology. We may, therefore, look to other sources of probability, and the only one we can find at all to the purpose is as follows.

Pappus has left a short comment upon a portion of the fifth book of Ptolemy's Syntaxis: or rather of the comment which Suidas states him to have written upon four* books, nothing is left except a small portion which Theon has preserved and commented on (Syntaxis, Basle, 1538, p. 235 of Theon's Commentary). Now Eutocius mentions Theon and Pappus in the same sentence, as commentators on Ptolemy; and puts them thus together in two different places. This is some presumption against Pappus having been nearly a contemporary of Ptolemy, and in favour of his standing in that relation to Theon. A commentator generally takes an established author, except when the subject of comment is itself a comment, and then he generally takes his own contemporaries. And moreover, those writers who are often named together are more likely than not to be near together in time. The point is of some importance; for Pappus is our chief source of information upon the later history of Greek geometry. It makes much difference as to the opinion we are to form on the decay of that branch of learning, whether the summary which he gives is to be referred to the second or the fourth century. If he lived in the fourth century, it is a very material fact that he could not find one geometer in the two preceding centuries whom he then considered as of note.

The writings mentioned as having come from the pen of Pappus are as follows:—1. Μαθηματικῶν συναγωγῶν βιβλία, the celebrated *Mathematical Collections*, of which we shall presently speak. It is not mentioned by Suidas, but is referred † to by Marinus at the end of his preface to Euclid's Data. 2. Χωρογραφία οἰκουμενική. 3. Εἰς τὰ τέσσαρα βιβλία τοῦ Πτολεμαίου μεγάλης Συντάξεως ὑπόμνημα. 4. Ποταμοὺς τοὺς ἐν Λιβύῃ. 5. Ὀνειροκριτικά. The last four are mentioned by Suidas, and just as here written down in continuous quotation, headed βιβλία δὲ αὐτοῦ.

The *Collections*, as we have them now in print, consist of the last six of eight books. Whether there were ever more than eight is not certain: from the description of his own plan given by Pappus, more might be suspected. No Greek text has been printed: an Oxford ‡ edition is long overdue. We cannot make out the negative entirely as to whether the existing Greek manuscripts contain the first and second books: most of them at least do not. Gerard Vossius thought these books lost. Accounts of the manuscripts will be found in Fabricius (Harless, vol. ix. p. 171), and, with interesting additions, in an appendix to Dr. Wm. Trail's Life of Robert Simson, Bath, 1812, 4to. In the portion which exists the text is as corrupt and mutilated as that of any Greek author who is said to have left more than fragments; and the emendations are sometimes rather inventional than conjectural, if properly named. Occasional portions of the Greek text have been published at various times, as follows:—1. Meibomius, *de Proportionibus*, Copenhagen, 1655, 4to, p. 155, has given three lemmas from the seventh book (Gr. Lat.). 2. Wallis found in a Savilian manuscript a part of the *second* book (prop. 16—27), and published it (Gr. Lat.) at the end of his edition of Aristarchus [Oxford, 1688, 8vo.], and again in the third volume of his

* This portion is on the fifth book: perhaps the *four books* were not the *first* four books.

† So it is customary to say; but the words of Marinus would admit a suspicion that he refers to a separate commentary on Euclid, written by Pappus.

‡ The duty which Savile and Bernard imposed upon that university in the seventeenth century, of printing a large collection of Greek geometry, has been performed hitherto precisely in the order laid down; and the editions of Euclid, Apollonius, and Archimedes, which are the consequence, are confessedly the best products of the press as to their subjects, and in the second case the only one. The next volume was intended to contain *Pappus* and Theon.

collected works, Oxford, 1699, folio. The subject of this fragment is the mode of multiplying large numbers; from which it has been suspected that the first two books treated of arithmetic only. 3. Part of the preface of the seventh book is given (Gr. Lat.) by Gregory in the introduction to the Oxford Euclid [EUCLEIDES]. 4. The complete preface of the seventh book, with the lemmas given by Pappus, as introductory to the subject of analysis of loci (τοῦ ἀναλυομένου τόπου), are given by Halley (Gr. Lat.), in the preface to his version of Apollonius, *de Lectione Rationis*, Oxford, 1706, 8vo. So far Fabricius, verified by ourselves in every case except the part in [ ]: we may add that Dr. Trail gave (*op. cit.*, p. 182) two passages (Gr. Lat.) on the classification of lines, which had been much alluded to by Robert Simson: and that Dr. Trail also states, that in the preface of an edition of Vieta's Apollonius Gallus, 1795, J. G. Camerer gave the Greek of the preface and lemmas relating to *Tactions* (περὶ ἐπαφῶν). Hoffman and Schweiger mention the second part of the fifth book as published (Gr.) by H. J. Eisenmann, Paris, 1824, folio.

There are two Latin editions of Pappus. The first, by Commandine, and published by his representatives, was made apparently from one manuscript only. Its description is "Pappi Alexandrini Mathematicae Collectiones a Federico Commandino ....commentariis illustratae," Pisauri, 1588 (folio size, quarto signatures). This edition shows, in various copies, three distinct title pages, the one above, another Venetiis, 1589, a third Pisauri, 1602. It is remarkably erroneous in the paging and the catch-words; but it does happen, we find, that one or the other is correct in every case. There is a cancel which is not found in some copies. The second edition, by Charles Manolessius, has the same title, augmented, Bononiae, 1660 (larger folio, quarto signatures). It professes to be cleared from innumerable errors. We cannot find any appearance of the use of any additional manuscripts, or any thing except what is usual, namely, correction of obvious misprints and commission of others. And we find that Dr. Trail formed the same judgment. The first edition is the more clearly printed. What Mersenne gives, sometimes called an edition, is a mere synopsis of enunciations. An intended edition by John Gallaesius, mentioned by Fabricius, never appeared.

The third book of Pappus treats on the duplication of the cube, geometrical constructions connected with the three kinds of means, the placing in a triangle two lines having a sum together greater than that of the two sides (which was regarded as a sort of wonder), and the inscription of the regular solids in a sphere. The fourth book treats of various subjects of pure geometry, as also of several extra-geometrical curves, as that called the quadratrix, &c. The fifth book treats of the properties of plane and solid figures, with reference to the greatest content under given boundaries, &c., at great length. The sixth book is on the geometry of the sphere. The seventh book is on geometrical analysis, and is preceded by the curious preface, which, mutilated as it is in parts, is the principal source of information we have on the history and progress of the Greek analysis. The eighth book is on mechanics, or rather on machines. A great deal might be written on Pappus, with reference to the effect his work has produced on modern geometry by the spirit of inquiry and conjecture which its appearance at once excited. But, unless a full account were given of the contents of the *Collections*, any such digression would be useless. (Suidas; Fabric. *Bibl. Gr.* vol. ix; Trail, *Life of Simson*, &c.) [A. De M.]

PAPUS, the name of a family of the patrician Aemilia Gens.

1. M. AEMILIUS PAPUS, was created dictator in B. C. 321, in which year the Romans received their memorable defeat from the Samnites near Caudium. (Liv. ix. 7.)

2. Q. AEMILIUS PAPUS, twice consul, first in B. C. 282, and again in 278, and censor in 275. In both his consulships and in his censorship he had as colleague C. Fabricius Luscinus. In his former consulship he was employed against the Etruscans and Boians, while Fabricius was engaged in Southern Italy. He completely defeated the allied forces, and the chastisement which the Boians received was so severe, that Cisalpine Gaul remained quiet for upwards of fifty years (Dionys. xviii. 5; comp. Polyb. ii. 20). The passage in Frontinus (i. 2. § 7) which speaks of the defeat of the Boii by Aemilius Paullus (an error for Papus), is rightly referred by Niebuhr (*Hist. of Rome*, vol. iii. p. 430) to the above-mentioned victory, though most modern writers make it relate to the conquest of the Gauls by the consul of B. C. 225 [see below, No. 3]. In B. C. 280 he accompanied Fabricius, as one of the three ambassadors who were sent to Pyrrhus. The history of this embassy, as well as of his second consulship and censorship, is given in the life of his colleague. [LUSCINUS, No. 1.]

3. L. AEMILIUS Q. F. CN. N. PAPUS, grandson apparently of No. 2, was consul B. C. 225, with C. Atilius Regulus. This was the year of the great war in Cisalpine Gaul. The Cisalpine Gauls, who had for the last few years shown symptoms of hostility, were now joined by their brethren from the other side of the Alps, and prepared to invade Italy. The conduct of this war was assigned to Aemilius, while his colleague Regulus was sent againt Sardinia, which had lately revolted. Aemilius stationed himself near Ariminum, on the road leading into Italy by Umbria, and another Roman army was posted in Etruria, under the command of a praetor. The Gauls skilfully marched between the two armies into the heart of Etruria, which they ravaged in every direction. They defeated the Roman praetor when he overtook them, and would have entirely destroyed his army, but for the timely arrival of Aemilius. The Gauls slowly retreated before the consul towards their own country; but, in the course of their march along the coast into Liguria, they fell in with the army of the other consul, who had just landed at Pisa, having been lately recalled from Sardinia. Thus placed between two consular armies, they were obliged to fight, and though they had every disadvantage on their side, the battle was long contested. One of the consuls, Regulus, fell in the engagement; but the Gauls were at length totally defeated with great slaughter. Forty thousand of the enemy are said to have perished and ten thousand to have been taken prisoners, among whom was one of their kings, Concolitanus. Aemilius followed up his victory by marching through Liguria and invading the country of the Boii, which he laid waste in every direction. After remaining there a few days he returned to Rome and triumphed. (Polyb. ii.

23—31; Oros. iv. 13; Eutrop. iii. 5; Zonar. viii. 20; Flor. ii. 4; Appian, *Celt.* 2.)

Aemilius Papus was censor B.C. 220, with C. Flaminius, two years before the breaking out of the second Punic War. In the census of that year there were 270,213 citizens. (Liv. *Epit.* 20, xxiii. 22.) In B.C. 216 Papus was one of the triumviri, who were appointed in that year on account of the dearth of money. (Liv. xxiii. 23).

4. M. AEMILIUS PAPUS, maximus curio, died B.C. 210. (Liv. xxvii. 6.)

5. L. AEMILIUS PAPUS, praetor B.C. 205, obtained Sicily as his province. It was under this Aemilius Papus that C. Octavius, the great-grandfather of the emperor Augustus, served in Sicily. (Liv. xxviii. 38; Suet. *Aug.* 2.) [OCTAVIUS, No. 12.] The L. Aemilius Papus, decemvir sacrorum, who died in B.C. 171, is probably the same person as the preceding. (Liv. xlii. 28.)

PA'PY'LUS, ST. (Πάπυλος), sometimes called *Papirius*, a physician, born at Thyatira in Lydia, of respectable parents, who was ordained deacon by St. Carpus, in the second century after Christ. He was put to death by the praefect Valerius, together with his sister Agathonice and many others, after being cruelly tortured, in or about the year 166. An interesting account of his martyrdom is given in the "Acta Sanctorum," taken chiefly from Simeon Metaphrastes. His memory is celebrated by the Romish church on the 13th of April. (See *Acta Sanctor.* April, vol. ii. p. 120, &c.; Bzovius, *Nomencl. Sanctor. Profess. Medicor.*; C. B. Carpzovius, *De Medicis ab Eccles. pro Sanctis habitis*, and the authors there referred to.) [W. A. G.]

PARA, king of Armenia. [ARSACIDAE, p. 361, a.]

PA'RALUS (Πάραλος). 1. The younger of the two legitimate sons of Pericles. He and his brother were educated by their father with the greatest care, but they both appear to have been of inferior capacity, which was anything but compensated by worth of character, though Paralus seems to have been a somewhat more hopeful youth than his brother. Both of them got the nickname of Βλιττομάμμας. Both Xanthippus and Paralus fell victims to the plague B.C. 429. (Plut. *Pericl.* 24, 36, *de Consolat.* p. 118, e.; Plat. *Alcib.* i. p. 118, e., with the scholiast on the passage, *Protag.* p. 319, e.; Athen. xi. p. 505, 506.)

2. A friend of Dion of Syracuse [DION], who was governor of Minoa under the Carthaginians at the time when Dion landed in Sicily and gained possession of Syracuse. See Vol. I. p. 1028. (Diod. xvi. 9.) [C. P. M.]

PARCAE. [MOIRA.]

PARDUS, GREGORIUS or GEORGIUS (Γρηγόριος s. Γεώργιος Πάρδος), archbishop of Corinth, on which account he is called in some MSS. GEORGIUS (or GREGORIUS) CORINTHUS (Κόρινθος), and, by an error of the copyist, CORITHUS (Κορίθου, in Gen.) and CORUTUS (Κορύτου, in Gen.), or CORYTUS, a Greek writer on grammar of uncertain date. The only clue that we have to the period in which he lived is a passage in an unpublished work of his, *De Constructione Orationis*, in which he describes Georgius Pisida [GEORGIUS, No. 44], Nicolaus Callicles, and Theodorus Prodromus as "more recent writers of Iambic verse." Nicolaus and Theodorus belong to the reign of Alexius I. Comnenus (A. D. 1081—1118), and therefore Pardus must belong to a still later period; but his vague use of the term "more recent," as applied to writers of such different periods as the seventh and eleventh or twelfth centuries, precludes us from determining how near to the reign of Alexius he is to be placed. It was long supposed that Corinthus was his name; but Allatius, in his *Diatriba de Georgiis*, pointed out that Pardus was his name and Corinthus that of his see; on his occupation of which he appears to have disused his name and designated himself by his bishopric.

His only published work is Περὶ διαλέκτων, *De Dialectis.* It was first published with the *Erotemata* of Demetrius Chalcondylas and of Moschopulus, in a small folio volume, without note of time, place, or printer's name, but supposed to have been printed at Milan, A. D. 1493 (Panzer, *Annal. Typogr.* vol. ii. p. 96). The full title of this edition is Περὶ διαλέκτων τῶν παρὰ Κορίνθου παρεκβληθεισῶν, *De Dialectis a Corintho decerptis.* It was afterwards frequently reprinted as an appendix to the earlier Greek dictionaries, or in the collections of grammatical treatises (e. g. in the *Thesaurus Cornucopiae* of Aldus, fol. Venice, 1496, with the works of Constantine Lascaris, 4to. Venice, 1512; in the dictionaries of Aldus and Asulanus, fol. Venice, 1524, and of De Sessa and Ravanis, fol. Venice, 1525), sometimes with a Latin version. Sometimes (as in the Greek Lexicons of Stephanus and Scapula) the version only was given. All these earlier editions were made from two or three MSS., and were very defective. But in the last century Gisbertus Koenius, Greek professor at Franeker, by the collation of fresh MSS., published the work in a more complete form, with a preface and notes, under the title of Γρηγορίου μητροπολίτου Κορίνθου περὶ διαλέκτων, *Gregorius Corinthi Metropolita de Dialectis*, 8vo. Leyden, 1766. The volume included two other treatises or abstracts on the dialects by the anonymous writers known as Grammaticus Leidensis and Grammaticus Meermannianus. An edition by G. H. Schaeffer, containing the treatises published by Koenius, and one or two additional, among which was the tract of Manuel Moschopulus, *De Vocum Passionibus* [MOSCHOPULUS], was subsequently published, 8vo. Leipzig, 1811, with copious notes and observations, by Koenius, Bastius, Boissonade, and Schaeffer; and a *Commentatio Palaeographica*, by Bastius. Several works of Pardus are extant in MSS.; they are on Grammar; the most important are apparently that Περὶ συντάξεως λόγου ἤτοι περὶ τοῦ μὴ σολοικίζειν καὶ περὶ βαρβαρισμοῦ, κ. τ. λ., *De Constructione Orationis, vel de Soloecismo et Barbarismo, &c.*; that Περὶ τρόπων ποιητικῶν, *De Tropis Poeticis*; and especially that entitled Ἐξηγήσεις εἰς τοὺς κανόνας τῶν δεσποτικῶν ἑορτῶν, κ. τ. λ., *Expositiones in Canones s. Hymnos Dominicos Festorumque totius Anni, et in Triodia Magnae Hebdomadis ac Festorum Deiparae*, a grammatical exposition of the hymns of Cosmas and Damascenus [COSMAS OF JERUSALEM; DAMASCENUS, JOANNES], used in the Greek Church; a work which has been, by the oversight of Possevino, Sixtus of Sena, and others, represented as a collection of *Homiliae et Sermones.* (Allatius *de Georgiis*, p. 416, ed. Paris, et apud Fabric. *Bibl. Graec.* vol. xii. p. 122, &c.; Koenius, *Praef. in Gregor. Corinth.*; Fabric. *Bibl. Graec.* vol. vi. pp. 195, &c. 320, 341, vol. ix. p. 742.) [J. C. M.]

PARE'GOROS (Παρήγορος), i. e., "the ad-

dressing," is the name of a goddess whose statue, along with that of Peitho, stood in the temple of Aphrodite at Megara. (Paus. i. 43. § 6.) [L. S.]

PAREIA (Πάρεια), a surname of Athena, under which she had a statue in Laconia, perhaps so called only from its being made of Parian marble. (Paus. iii. 20. § 8.) Pareia is also the name of a nymph by whom Minos became the father of Eurymedon, Nephalion, Chryses and Philolaus. (Apollod. iii. 1. § 2.) [L. S.]

PARIS (Πάρις), also called Alexander, was the second son of Priam and Hecabe. Previous to his birth Hecabe dreamed that she had given birth to a firebrand, the flames of which spread over the whole city. This dream was interpreted to her by Aesacus, or according to others by Cassandra (Eurip. *Androm.* 298), by Apollo (Cic. *De Divin.* i. 21), or by a Sibyl (Paus. x. 12. § 1), and was said to indicate that Hecabe should give birth to a son, who should bring about the ruin of his native city, and she was accordingly advised to expose the child. Some state that the soothsayers urged Hecabe to kill the child, but as she was unable to do so, Priam exposed him. (Schol. *ad Eurip. Androm.* 294, *Iphig. Aul.* 1285.) The boy accordingly was entrusted to a shepherd, Agelaus, who was to expose him on Mount Ida. But after the lapse of five days, the shepherd, on returning to mount Ida, found the child still alive, and fed by a she-bear. He accordingly took back the boy, and brought him up along with his own child, and called him Paris. (Eurip. *Troad.* 921.) When Paris had grown up, he distinguished himself as a valiant defender of the flocks and shepherds, and hence received the name of Alexander, i. e. the defender of men. He now also succeeded in discovering his real origin, and found out his parents. (Apollod. iii. 12. § 5.) This happened in the following manner: — "Priam, who was going to celebrate a funeral solemnity for Paris, whom he believed to be dead, ordered a bull to be fetched from the herd, which was to be given as a prize to the victor in the games. The king's servants took the favourite bull of Paris, who therefore followed the men, took part in the games, and conquered his brothers. One of them drew his sword against him, but Paris fled to the altar of Zeus Herceius, and there Cassandra declared him to be her brother, and Priam now received him as his son. (Hygin. *Fab.* 91; Serv. *ad Aen.* v. 370.) Paris then married Oenone, the daughter of the river god Cebren. As she possessed prophetic powers, she cautioned him not to sail to the country of Helen; but as he did not follow her advice (Hom. *Il.* v. 64), she promised to heal him if he should be wounded, as that was the only aid she could afford him. (Apollod. iii. 12. § 6; Parthen. *Erot.* 4.) According to some he became, by Oenone, the father of Corythus, who was afterwards sent off by his mother to serve the Greeks as guide on their voyage to Troy. (Tzetz. *ad Lyc.* 57.) Paris himself is further said to have killed his son from jealousy, as he found him with Helen. (Conon, *Narr.* 23; Parthen. *Erot.* 34.) It should, however, be mentioned that some writers call Corythus a son of Paris by Helen.

When Peleus and Thetis solemnized their nuptials, all the gods were invited, with the exception of Eris. But the latter appeared, nevertheless, but not being admitted, she threw a golden apple among the guests, with the inscription, "to the fairest." (Tzetz. *ad Lyc.* 93; Serv. *ad Aen.* i. 27.) Here, Aphrodite and Athena began to dispute as to which of them the apple should belong. Zeus ordered Hermes to take the goddesses to mount Gargarus, a portion of Ida, to the beautiful shepherd Paris, who was there tending his flocks, and who was to decide the dispute. (Eurip. *Iphig. Aul.* 1302, 1298; Paus. v. 19. § 1; Eustath. *ad Hom.* p. 986.) Hera promised him the sovereignty of Asia and great riches, Athena great glory and renown in war, and Aphrodite the fairest of women, Helen, in marriage. Hereupon Paris declared Aphrodite to be the fairest and deserving of the golden apple. This judgment called forth in Hera and Athena fierce hatred of Troy. (Hom. *Il.* xxiv. 25, 29; Schol. *ad Eurip. Hecub.* 637, *Troad.* 925, &c., *Helen.* 23, &c., *Androm.* 284; Hygin. *Fab.* 92; Lucian, *Dial. Deor.* 20.) Under the protection of Aphrodite, Paris now carried off Helen, the wife of Menelaus, from Sparta. (Hom. *Il.* iii. 46, &c.; Apollod. iii. 12. § 6.) The accounts of this rape are not the same in all writers, for according to some Helen followed her seducer willingly and without resistance, owing to the influence of Aphrodite (Hom. *Il.* iii. 174), while Menelaus was absent in Crete (Eurip. *Troad.* 939); some say that the goddess deceived Helen, by giving to Paris the appearance of Menelaus (Eustath. *ad Hom.* p. 1946); according to others Helen was carried off by Paris by force, either during a festival or during the chase. (Lycoph. 106; Serv. *ad Aen.* i. 526; Dict. Cret. i. 3; Ptolem. Hephaest. 4.) Respecting the voyage of Paris to Greece, there likewise are different accounts. Once, it is said, Sparta was visited by a famine, and the oracle declared that it should not cease, unless the sons of Prometheus, Lycus and Chimaereus, who were buried at Troy, were propitiated. Menelaus accordingly went to Troy, and Paris afterwards accompanied him from Troy to Delphi. (Lycoph. 132; Eustath. *ad Hom.* p. 521.) Others say that Paris involuntarily killed his beloved friend Antheus, and therefore fled with Menelaus to Sparta. (Lycoph. 134, &c.) The marriage between Paris and Helen was consummated in the island of Cranae, opposite to Gytheium, or at Salamis. (Hom. *Il.* iii. 445; Paus. iii. 22. § 2; Lycoph. 110.) On his return with his bride to Troy, Paris passed through Egypt and Phoenicia, and at length arrived in Troy with Helen and the treasures which he had treacherously taken from the hospitable house of Menelaus. (Hom. *Od.* iv. 228, *Il.* vi. 291; Herod. ii. 113; Dict. Cret. i. 5.) In regard to this journey the accounts again differ, for according to the Cypria Paris and Helen reached Troy three days after their departure (Herod. ii. 117), whereas, according to later traditions, Helen did not reach Troy at all, for Zeus and Hera allowed only a phantom resembling her to accompany Paris to Troy, while the real Helen was carried to Proteus in Egypt, and remained there until she was fetched by Menelaus. (Eurip. *Elect.* 1280, &c., *Helen.* 33, &c., 243, 584, 670; Herod. ii. 118, 120; Lycoph. 113; Philostr. *Her.* ii. 20, *Vit. Apoll.* iv. 16; Serv. *ad Aen.* i. 651, ii. 592.)

The carrying off of Helen from Sparta gave rise to the Trojan war. When the Greeks first appeared before Troy, Paris was bold and courageous

(*Il.* iii. 16, &c.); but when Menelaus advanced against him he took to flight. As Hector upbraided him for his cowardice, he offered to fight in single combat with Menelaus for the possession of Helen (iii. 70). Menelaus accepted the challenge, and Paris though conquered was removed from the field of battle by Aphrodite (iii. 380). The goddess then brought Helen back to him, and as she as well as Hector stirred him up, he afterwards returned to battle, and slew Menesthius (vi. 503, vii. 2, &c.). He steadily refused to give up Helen to the Greeks, though he was willing to restore the treasures he had stolen at Sparta (vii. 347, &c.). Homer describes Paris as a handsome man, as fond of the female sex and of music and as not ignorant of war, but as dilatory and cowardly, and detested by his own friends for having brought upon them the fatal war with the Greeks. He killed Achilles by a stratagem in the sanctuary of the Thymbraean Apollo (Hom. *Il.* xxii. 359; Dict. Cret. iv. 11; Serv. *ad Aen.* iii. 85, 322, vi. 57); and when Troy was taken, he himself was wounded by Philoctetes with an arrow of Heracles (Soph. *Philoct.* 1426), and then returned to his long abandoned first wife Oenone. But she, remembering the wrong she had suffered, or according to others being prevented by her father, refused to heal the wound, or could not heal it as it had been inflicted by a poisoned arrow. He then returned to Troy and died. Oenone soon after changed her mind, and hastened after him with remedies, but came too late, and in her grief hung herself. (Apollod. iii. 12. § 6; Dict. Cret. iv. 19.) According to others she threw herself from a tower, or rushed into the flames of the funeral pile on which the body of Paris was burning. (Lycoph. 65; Tzetz. *ad Lyc.* 61; Q. Smyrn. x. 467.) By Helena, Paris is said to have been the father of Bunicus (Bunomus or Bunochus), Corythus, Aganus, Idaeus, and of a daughter Helena. (Dict. Cret. v. 5; Tzetz. *ad Lyc.* 851; Parthen. *Erot.* 34; Ptolem. Hephaest. 4.) Paris was represented in works of art as a youthful man, without a beard and almost feminine beauty, with the Phrygian cap, and sometimes with an apple in his hand, which he presented to Aphrodite. (Comp. *Mus. Pio-Clément.* ii. 37.) [L. S.]

PARIS, the name of two celebrated pantomimes in the time of the early Roman emperors.

1. The elder Paris lived in the reign of the emperor Nero, with whom he was a great favourite. He was originally a slave of Domitia, the aunt of the emperor, and he purchased his freedom by paying her a large sum of money. Domitia availed herself of his influence with Nero to attempt the ruin of Agrippina, whom she hated. The plot, however, failed, and Agrippina demanded the punishment of her accusers; but Paris stood too high in the monarch's favour to experience the punishment which was inflicted on his accomplices. Shortly after this Paris was declared, by order of the emperor, to have been free-born (*ingenuus*), and Domitia was compelled to restore to him the large sum which she had received for his freedom (Tac. *Ann.* xiii. 19—22, 27; Dig. 12. tit. 4. s. 3. § 5). Paris, however, was not fortunate enough to retain the favour of the emperor. The silly man wished to become a pantomime himself; and as he was unable to profit by the lessons in dancing which Paris gave him, and looked upon the latter as a dangerous rival, he had him put to death towards the end of his reign. (Dion Cass. lxiii. 18; Suet. *Ner.* 54.)

2. The younger Paris, and the more celebrated of the two, lived in the reign of Domitian. He was originally a native of Egypt (hence called *sales Nili* by Martial, xi. 13), and repaired to Rome, where his wonderful skill in pantomimic dances gained him the favour of the public, the love of the profligate Roman matrons, and such influence at the imperial court that he was allowed to promote his creatures to places of high office and trust. It is stated by the Pseudo-Suetonius, in his life of Juvenal, and by the ancient commentators, that this poet was banished to Egypt on account of his attack upon Paris (vii. 86—91), but there seems good reason for rejecting this story, as we have shown in the life of Juvenal [JUVENALIS]. The popularity of Paris was at length his ruin. Domitia, the wife of the emperor, fell desperately in love with him; but when Domitian became acquainted with the intrigue, he divorced his wife, and had Paris murdered in the public street. So infuriated was he against the actor, that he even put to death a youth who was a pupil of Paris, merely because he bore a resemblance to his master in form and in skill. The people deeply deplored the death of their favourite; some strewed the spot where he fell with flowers and perfumes, for which act they were killed by the tyrant; and Martial only expressed the general feeling of the city, when he called him in the epithet (xi. 13) which he composed in his honour,

"Romani decus et dolor theatri."

(Dion Cass. lxvii. 3; Suet. *Dom.* 3, 10; Juv. vi. 82—87, and Schol.)

PARIS, JU'LIUS, the abbreviator of Valerius Maximus, is spoken of in the life of the latter. [Vol. II. p. 1002.]

PARISADES [PAERISADES.]

PARME'NIDES (Παρμενίδης), a distinguished Greek philosopher, the son of Pyrrhes. He was born in the Greek colony of Elea in Italy, which had probably been founded not long before (Ol. 61), and was descended from a wealthy and illustrious family (Diog. Laërt. ix. 21—25, with Sim. Karsten's emendation in *Parmenidis Eleatae carminis Reliquiae*, Amstelodami, 1835, p. 3, note). According to the statement of Plato, Parmenides, at the age of 65, came to Athens to the Panathenaea, accompanied by Zeno, then 40 years old, and became acquainted with Socrates, who at that time was quite young. This statement, which is designedly repeated by Plato (*Plat. Parm.* p. 127, b., *Soph.* p. 217, c. *Theaetet.* p. 183, e), may very well be reconciled with the apparently discrepant chronology in Diogenes Laërtius (ix. 23), and has without reason been assailed by Athenaeus (xi. 15, p. 505, f., comp. Macrobius, *Saturn.* i. 1). According to the chronology of Plato the journey of Parmenides would fall in the 80th or 81st Olympiad (Socrates was born in the 4th year of the 77th Olymp.), his birth in the 65th Olympiad, and the period when he flourished would only be set down by Diogenes Laërtius a few Olympiads too soon (Ol. 69). Eusebius gives the fourth year of the 80th Olympiad as the period when he flourished, connecting him very accurately with Empedocles, Zeno, and Heracleitus; whereas Theophrastus is stated to have set him down as a hearer of Anaximander (Diog. Laërt. ix. 21). The former statements, considering the indefiniteness of the expres-

sion *flourish*, may at any rate be referred to Parmenides' residence in Athens; the latter must be entirely rejected, whether it be that Theophrastus made a mistake, or, what is much more likely, that Diogenes copied the statement carelessly. The same Theophrastus had spoken of him as a disciple of Xenophanes, with whom Aristotle, with a cautious *it is said*, connects him (*Metaph.* i. 5, p. 986, b, l. 22. Theophrastus, according to Alexander: see Schol. on Aristotle, p. 536. 8; comp. Sext. Empir. *adv. Math.* vii. 111; Clemens Alex. *Strom.* i. 301; Diog. Laërt. ix. 21); and it is impossible not to see that the Colophonian did open that path of investigation which we see our Eleatic pursuing, whether the former influenced the latter through personal intercourse, or only by the written exposition of his doctrine. Considerably more doubt rests upon the relation in which Parmenides stood to the Pythagoreans, of whom two, entirely unknown to us, Ameinias and Diochaetes, are spoken of as his instructors (Sotion, in Diogenes Laërt. ix. 21). Others content themselves with reckoning Parmenides as well as Zeno as belonging to the Pythagorean school (Callimachus ap. Procl. *in Parmenid.* iv. p. 51, comp. Strab. vi. init.; Iambl. *Vit. Pythag.* § 166, &c. with others), or with speaking of a Parmenidean life, in the same way as a Pythagorean life is spoken of (*Cebet. Tabul.* c. 2); and even the censorious Timon (in Diog. Laërt. ix. 23) allows Parmenides to have been a high-minded man; while Plato speaks of him with veneration, and Aristotle and others give him an unqualified preference over the rest of the Eleatics (Plat. *Theaet.* p. 183, e.; *Soph.* p. 237, comp. Aristot. *Metaph.* A, 5. p. 986, b. l. 25; *Phys. Auscult.* i. 23; Clem. Alex. *Strom.* v. p. 603). His fellow-citizens, the inhabitants of Elea, must have been penetrated by similar feelings with regard to him, if they every year bound their magistrates to render obedience to the laws laid down by him (Speusippus in Diog. Laërt. ix. 23, comp. Strab. vi. p. 252; Plut. *adv. Colot.* p. 1126).

Like Xenophanes, Parmenides developed his philosophical convictions in a didactic poem, composed in hexameter verse, entitled *On Nature* (Plut. *de Pyth. Orac.* p. 402), the poetical power and form of which even his admirers do not rate very highly (Proclus, *in Parmen.* iv. 62; Plut. *de Audit.* p. 44, *de audiend. Poet.* p. 16, c.; comp. Cic. *Acad. Quaest.* iv. 23); and this judgment is confirmed by the tolerably copious fragments of it which are extant, for the preservation of which we are indebted chiefly to Sextus Empiricus and Simplicius, and the authenticity of which is established beyond all doubt by the entire accordance of their contents with the statements in Aristotle, Plato, and others, as well as by the language and style (the expressions of Diogenes Laërt. ix. 23, have reference to Pythagoras, not to Parmenides). Even the allegorical exordium is entirely wanting in the charm of inventive poetry, while the versification is all that distinguishes the argumentation from the baldest prose. That Parmenides also wrote in prose (Suid. *s. v.*) has probably been inferred only from a misunderstood passage in Plato (*Soph.* p. 237). In fact there was but one piece written by Parmenides (Diog. Laërt. i. 16, comp. Plat. *Parmen.* p. 128, a. c.; Theophrastus in Diog. Laërt. viii. 55; Simplicius on *Arist. Phys.* f. 31, a. and others); and the prose passage, which is found among the fragments (Simplic. *l. c.* f. 7), is without doubt of later origin, added by way of explanation (comp. Simon Karsten, *l. c.* p. 130).

In the allegorical introduction to his didactic poem, the Eleatic describes how Heliadic virgins conducted him on the road from Darkness to Light, to gates where the paths of Night and Day separate; and, after Dike had unbolted the gates, to the goddess Wisdom. She greets him kindly, with the promise of announcing to him not only the unchangeable heart of truth (ἀληθείης εὐπειθέος ἀτρεκὲς ἦτορ), but also the truthless fancy of men (*Parmenid. Reliqu.* in Simon Karsten, *l. c.* 32, after Sextus Empiricus, *adv. Math.* vii. 111), and indicates in this way whither each of these opposite roads leads, while she at the same time points to the division of the poem into two parts. The path of truth sets out from the assumption that existence *is*, and that non-existence is inconceivable (*Reliqu.* l. 33. &c.), but only leads to the desired end by the avoidance, not merely of assuming a non-existence, but also of regarding existence and non-existence as on a par with each other, which is the back-leading road of the blind and erring crowd (*ib.* l. 43, &c.). On the former, Reason (λόγος, νοῦς) is our guide; on the latter the eye that does not catch the object (ἄσκοπον ὄμμα), and re-echoing hearing (ἠχήεσσα ἀκουή, ib. l. 52. &c. comp. l. 89; Plat. *Parmen.* p. 135, d.). On the former path we convince ourselves that the existent neither has come into being, nor is perishable, and is entirely of one sort (οὖλον μουνογενές), without change and limit (καὶ ἀτρεμὲς ἠδ' ἀτέλεστον), neither past nor future, entirely included in the present (*ib.* l. 56). For it is as impossible that it can *become* and *grow* out of the existent, as that it could do so out of the non-existent; since the latter, non-existence, is absolutely inconceivable, and the former cannot precede itself; and every *coming into existence* presupposes a non-existence (l. 61, &c.). By similar arguments divisibility (l. 77, &c.), motion or change, as also infinity, are shut out from the absolutely existent (l. 81, &c.), and the latter is represented as shut up in itself, so that it may be compared to a well-rounded ball (l. 100, &c.); while Thought is appropriated to it as its only positive definition, Thought and that which is thought of (Object) coinciding (l. 93, &c.; the corresponding passages of Plato, Aristotle, Theophrastus, and others, which authenticate this view of his theory, see in *Commentatt. Eleat.* by the author of this article, i. p. 133, &c., and in S. Karsten, *l. c.*). Thus to Parmenides the idea of Being had presented itself in its complete purity, to the exclusion of all connection with space, time, and multiformity, and he was compelled to decide upon regarding as human fancy and illusion what appears to us connected with time and space, changeable and multiform (l. 97, &c. 176), though he nevertheless felt himself obliged at least to attempt an explanation of this illusion. In this attempt, which he designates as mere mortal opinion and deceptive putting together of words, he lays down two primordial forms (μορφαί), the fine, and light, and thoroughly uniform aetherial fire of flame (φλογὸς αἰθέριον πῦρ), and the cold, thick, and heavy body (δέμας) of dark night (l. 112, &c.),—represented by those who have preserved to us the information, as Warm and Cold, Fire and Earth (Arist. *Phys.* i. 3, *Metaph.* i. 5, *de Gener. et Corrupt.* i. 3; Theophrast. *in Alex. l. c.*); the former referred to the existent, the latter to the non-existent

(Arist. and Theophr. *ll. cc.*). Although the latter expressions are not found in Parmenides, he manifestly regarded the former, the primordial principle of fire, as the active and real, the other as the passive, in itself unreal, only attaining to reality when animated by the former (l. 113, 129). The whole universe is filled with light and darkness (l. 123), and out of their intermingling every thing in the world is formed by the Deity, who reigns in their midst (l. 127. ἐν δὲ μέσῳ τούτων δαίμων ἣ πάντα κυβερνᾷ), the primary source of the fateful procreation and intermingling (στυγεροῖο τόκου καὶ μίξιος ἀρχή, l. 127, &c.). As the first of the gods, this deity devised Eros, the principle of union between the mutually opposed primordial principles (Arist. *Metaph.* i. 4; Sext. Empir. *adv. Math.* ix. 1, 6; Plut. *de Primo Frigido*, p. 946, e.); and after him other gods, doubtless to represent powers and gradations of nature (Plato, *Symp.* p. 195, c.; Menand. *de Encom.* i. c. 5), amongst which Desire, War, and Strife may very well have been found (Cic. *de Nat. Deor.* i. 11; S. Karsten's Conjecture, *l. c.* p. 239, does not seem requisite). But the ultimate explanatory principle of the world of originated existence must, in his view, have been necessity, or destiny, and as such he may very well have designated at one time that deity that holds sway between the opposites (Stobaeus, *Eclog.* i. 23, p. 482; comp. Plato, *Symp.* p. 195, c.), at other times the opposed principles themselves (Plut. *de Anim. Procreat. c. Timaeo*, p. 1026, b.). Of the cosmogony of Parmenides, which was carried out very much in detail, we possess only a few fragments and notices, which are difficult to understand (l. 132, &c.; Stob. *Ecl. Phys.* i. 23, p. 482, &c.; Cic. *de Nat. Deor.* i. 11, &c.; comp. S. Karsten, *l. c.* p. 240, &c.), according to which, with an approach to the doctrines of the Pythagoreans, he conceived the spherical mundane system, surrounded by a circle of the pure light (Olympus, Uranus); in the centre of this mundane system the solid earth, and between the two the circle of the milky-way, of the morning or evening star, of the sun, the planets, and the moon; which circle he regarded as a mixture of the two primordial elements. As here, so in his anthropological attempts, he deduced the differences in point of perfection of organisation, from the different proportions in which the primordial principles were intermingled (S. Karsten, p. 257, &c.), and again deduced the differences in the mental capacities from the more or less perfect intermixture of the members (ὡς γὰρ ἑκάστῳ ἔχει κρᾶσις μελέων πολυπλάγκτων, τὼς νόος ἀνθρώποισι, l. 145, &c.; comp. S. Karsten, p. 266, &c.);—laying down in the first instance that the primordial principles are animated, and that all things, even those that have died, partake of feeling, not indeed for the warm, for light, for sound, but for the cold, for darkness, and for silence (Theophrastus, *de Sensu Princ.*). Accordingly, consciousness and thought also, in so far as, while conceived in a state of change, it is an object of appearance, is to be deduced from the primordial principles of the world of phaenomena, but must be abstracted from that Thought which is coincident with the absolutely existent. But, however marked the manner in which Parmenides separated the true, only, changeless Existence from the world of phaenomena, which passes off in the change of forms, and however little he may have endeavoured to trace back the latter to the former, the possibility of its being so traced back he could not give up, and appears for that very reason to have designated the primordial form of *the Warm* as that which was real in the world of phaenomena, probably not without reference to Heracleitus' doctrine of perpetual coming into existence, while he placed along with it the opposite primordial form of the *Rigid*, because it was only in this way that he could imagine it possible to arrive at coming into existence, and change. Thus, however, we find in him the germs of that dualism, by the more complete carrying out of which the later Ionians, Empedocles, Anaxagoras, and others, imagined that they could meet the Eleatic doctrine of the absolute. Empedocles seems more immediately, and to a greater extent than the rest, to have further developed these germs; and he also, just like Parmenides, set down necessity or predestination as the ultimate ground of originated existence and change, and in like manner agreed with his Eleatic predecessor in this, that like is recognised by like; a presupposition in which, as it occurs in Parmenides, we can scarcely fail to recognise a reference to his conviction that Thought and Existence coincide. But, little as he could deny that the really existent must in some way or other lie at the basis of change and the multiformity of phaenomena, he could not attempt to deduce the latter from the former so long as he maintained the idea of the existent as single, indivisible, and unchangeable; and this idea, again, he could not but maintain, so long as he conceived it in a purely abstract manner as pure *Position.** But, however insufficient this idea is, it was necessary to develope it with sharpness and precision before it would be possible to make any successful attempts to find the absolutely existent in place of the originated, and therefore as something multiform. The first endeavours to define the idea of the existent are found in Xenophanes, and with them begins that course of development peculiar to the Eleatics. But Parmenides was the first who succeeded in developing the idea of the existent purely by itself and out of itself, without carrying it back and making it rest upon a support, like the Deity in Xenophanes. It is only from inaccurate or indistinct statements that it has been concluded that Parmenides represented the absolutely existent as a deity (Ammonius, *in Arist. de Interpret.* f. 58; Arist. *de Xenoph. Gorg. et Melisso*, c. 4). So that he was the only philosopher who with distinctness and precision recognised that the existent, as such, is unconnected with all separation or juxtaposition, as well as with all succession, all relation to space or time, all coming into existence, and all change; from which arose the problem of all subsequent metaphysics, to reconcile the mutually opposed ideas of *Existence* and *Coming into Existence.*

After the scanty collection in H. Stephens' *Poesis Philosophica*, 1573, the fragments of Parmenides were collected and explained more fully by G. G. Fülleborn (*Beiträge zur Gesch. der Philos.* vi.; comp. C. Fr. Heinrich, *Spicilegium Observationum*, ib. viii.). A more complete collection was then made

* It may be necessary to suggest to the reader who is unaccustomed to the terminology of metaphysics, that in connection with this word *Position* he must dismiss all notion of locality, and look upon it as a noun whose meaning answers to that of the adjective *positive.*—Translator.

by the author of this article (*Comment. Eleat.* Altona, 1815); but the best and most careful collection is that of S. Karsten, who made use of the MS. apparatus of the great Jul. Scaliger, which is preserved in the library of Leyden. It forms the second part of the first volume of *Philosophorum Graecorum Veterum Oper. Reliquiae*, Amstelod. 1835. [CH. A. B.]

PARME'NION (Παρμενίων). 1. Son of Philotas, a distinguished Macedonian general in the service of Philip of Macedon and Alexander the Great. Notwithstanding the prominent place that he holds in history we know nothing either of his family and origin, or of the services by which he had attained the high reputation of which we find him possessed when his name first appears. As he was considerably older than Philip, having been born about B. C. 400 (see Curt. vii. 2. § 33) it is probable that he had already distinguished himself during the reign of Amyntas II., but the first mention of his name occurs in the year 356, when we find him entrusted with the chief command in the war against the Illyrians, whom he defeated in a great battle (Plut. *Alex.* 3). Throughout the reign of Philip he enjoyed the highest place in the confidence of that monarch, both as his friend and counsellor, and as a general: the king's estimation of his merits in the latter capacity may be gathered from his well known remark, that he had never been able to find more than one general, and that was Parmenion. (Plut. *Apophth.* p. 177, c.) Yet the occasions on which his name is specially mentioned during the reign of Philip are not numerous. In B. C. 346 we find him engaged in the siege of Halus in Thessaly (Dem. *de F. L.* p. 392), and shortly after he was sent by Philip, together with Antipater and Eurylochus, as ambassador to Athens, to obtain the ratification of the proposed peace from the Athenians and their allies. (Id. *ib.* p. 362; Arg. *ad Or. de. F. L.* p. 336.) In B. C. 342, while Philip was in Thrace, Parmenion carried on operations in Euboea, where he supported the Macedonian party at Eretria, and subsequently besieged and took the city of Oreus, and put to death Euphraeus, the leader of the opposite faction. (Dem. *Phil.* iii. p. 126; Athen. xi. p. 508.) When Philip at length began to turn his views seriously towards the conquest of Asia B. C. 336, he sent forward Parmenion and Attalus with an army, to carry on preliminary operations in that country, and secure a firm footing there by liberating some of the Greek cities. (Diod. xvi. 91, xvii. 2; Justin. ix. 5.) They had, however, little time to accomplish anything before the assassination of Philip himself entirely changed the aspect of affairs: Attalus was bitterly hostile to the young king, but Parmenion was favourably disposed towards him, and readily joined with Hecataeus, who was sent by Alexander to Asia, in effecting the removal of Attalus by assassination. By this means he secured the attachment of the army in Asia to the young king: he afterwards carried on some military operations of little importance in the Troad, but must have returned to Europe before the commencement of the year 334, as we find him taking part in the deliberations of Alexander previous to his setting out on the expedition into Asia. (Diod. xvii. 2, 5, 7, 16; Curt. vii. 1. § 3.)

Throughout the course of that expedition the services rendered by Parmenion to the young king were of the most important kind. His age and long established reputation as a military commander naturally gave great weight to his advice and opinion; and though his counsels, leaning generally to the side of caution, were frequently overruled by the impetuosity of the youthful monarch, they were always listened to with deference, and sometimes followed even in opposition to the opinion of Alexander himself. (Arrian. iii. 9.) His special post appears to have been that of commander-in-chief of the Macedonian infantry (Diod. xvii. 17), but it is evident that he acted, and was generally regarded as second in command to Alexander himself. Thus, at the three great battles of the Granicus, Issus and Arbela, while the king in person commanded the right wing of the army, Parmenion was placed at the head of the left, and contributed essentially to the victory on all those memorable occasions. (Arr. *Anab.* i. 14, ii. 8, iii. 11, 14, 15; Curt. iii. 9. § 8, iv. 13. § 35, 15. § 6, 16. § 1—7; Diod. xvii. 19, 60.) Again, whenever Alexander divided his forces, and either hastened forward in person with the light-armed troops, or on the contrary, despatched a part of his army in advance, to occupy some important post, it was always Parmenion that was selected to command the division where the king was not present in person. (Arr. *Anab.* i. 11, 17, 18, 24, ii. 4, 5, 11, iii. 18; Curt. iii. 7. § 6, v. 3. § 16; Diod. xvii. 32.) The confidence reposed in him by Alexander appears to have been unbounded, and he is continually spoken of as the most attached of the king's friends, and as holding, beyond all question, the second place in the state. Among other important employments we find him selected, after the battle of Issus, to take possession of the treasures deposited by Dareius at Damascus (Arr. ii. 11, 15; Curt. iii. 12, 13): and again at a later period when Alexander himself determined to push on into the wilds of Parthia and Hyrcania in pursuit of Dareius, he left Parmenion in Media with a large force, with instructions to see the royal treasures taken in Persia safely deposited in the citadel of Ecbatana, under the charge of Harpalus, and then to rejoin Alexander and the main army in Hyrcania. (Arr. iii. 19; Justin. xii. 1.)

But before the end of the year 330, while Parmenion still remained in Media in pursuance of these orders, the discovery took place in Drangiana of the plot against the king's life, in which Philotas, the only surviving son of Parmenion, was supposed to be implicated [PHILOTAS]: and the confession wrung from the latter by the torture not only admitted his own guilt, but involved his father also in the charge of treasonable designs against the life of Alexander. (Curt. vi. 11. § 21—30.) Whether the king really believed in the guilt of Parmenion, or deemed his life a necessary sacrifice to policy after the execution of his son, it is impossible for us to decide, but the sentence of the aged general was pronounced by the assembled Macedonian troops, and Polydamas was despatched in all haste into Media with orders to the officers next in command under Parmenion to carry it into execution before he could receive the tidings of his son's death. The mandate was quickly obeyed, and Parmenion was assassinated by Cleander with his own hand. (Arr. *Anab.* iii 26; Curt. vii. 2. § 11—33; Diod. xvii. 80; Plut. *Alex.* 49; Justin. xii. 5; Strab. xv. p. 724.)

The death of Parmenion, at the age of seventy years, almost the whole of which period had been spent in the service of the king himself or of his father, will ever remain one of the darkest stains upon the character of Alexander. Nothing can be less probable than that the veteran general who, on two occasions, had been the first to warn the king against the real or supposed designs of his enemies (Arr. *Anab.* i. 25, ii. 4; Curt. iii. 6. § 4, vi. 10. § 33; Plut. *Alex.* 19), should have now himself engaged in a plot against the life of his sovereign. Indeed it is certain even if we admit the very questionable evidence that Philotas was really concerned in the conspiracy of Dimnus, that with that plot at least Parmenion had no connection. (Curt. vi. 11. § 33.) The confessions extorted from Philotas on the rack amounted only to some vague and indefinite projects said to have been entertained by his father at the suggestion of Hegelochus, and which, if they were not altogether a fiction, had probably been no more than a temporary ebullition of discontent. (Id. *ib.* § 22—29.) Yet on this evidence not only was Parmenion condemned unheard, but the mode of his execution, or rather assassination, was marked by the basest treachery.

But however unjust was the condemnation of Parmenion, and great as were the services really rendered by him to Alexander, it is certain that his merits are unduly extolled by Quintus Curtius, as well as by some modern writers; and the assertion of that author that the king had done nothing great without his assistance (*multa sine rege prospere, rex sine illo nihil magnae rei gesserat*, vii. 2. § 33) is altogether false. On the contrary, many of the king's greatest successes were achieved in direct opposition to the advice of Parmenion; and it is evident that the prudent and cautious character of the old general rendered him incapable of appreciating the daring genius of his young leader, which carried with it the assurance of its own success. Had Alexander uniformly followed the advice of Parmenion, it is clear that he would never have conquered Asia. (See Arrian. *Anab.* i. 13, ii. 25; Plut. *Alex.* 16, 29, *Apophth.* p. 180, b.; Diod. xvii. 16, 54.)

Three sons of Parmenion had accompanied their father to Asia; of these the youngest, Hector, was accidentally drowned in the Nile, B. C. 331. (Curt. iv. 8. § 7.) Nicanor was carried off by a sudden illness on the march into Hyrcania, and Philotas was put to death just before his father. We find also two of his daughters mentioned as married, the one to Attalus, the uncle of Cleopatra, the other to the Macedonian officer, Coenus. (Curt. vi. 9. §§ 17, 30.)

2. One of the deputies from Lampsacus, who appeared before the Roman legates at Lysimachia to complain against Antiochus, B. C. 196. (Polyb. xviii. 35.)

3. One of the ambassadors sent by Gentius, king of Illyria, to receive the oath and hostages of Perseus, B. C. 168. He afterwards accompanied the Macedonian ambassadors to Rhodes. (Polyb. xxix. 2, 5.) [E. H. B.]

PARME'NION (Παρμενίων), literary. 1. Of Macedonia, an epigrammatic poet, whose verses were included in the collection of Philip of Thessalonica; whence it is probable that he flourished in, or shortly before, the time of Augustus. Brunck gives fourteen of his epigrams in the *Analecta* (vol. ii. pp. 201—203), and one more in the *Lectiones* (p. 177; Jacobs, *Anth. Graec.* vol. ii. pp. 184—187). Reiske refers to him one of the anonymous epigrams (No. cxxi.), on the ground of the superscription Παρμένοντος in the Vatican MS., but that is the name, not of the author of the epigram, but of the victor who dedicated the statue to which it forms the inscription, as is clear from the epigram itself (comp. Brunck, *Lect.* p. 265; Jacobs, *Animadv. in Anth. Graec.* vol. iii. pt. i. p. 356). The epigrams of Parmenion are characterized by brevity, which he himself declares (*Ep.* 1) that he aimed at; unfortunately, they want the body, of which brevity is said to be the soul,—wit.

2. A grammarian and glossographer (γλωσσογράφος), who is quoted in the Venetian Scholia on Homer. (*Il.* i. 591.) [P. S.]

PARME'NION. (Παρμενίων), an architect, who was employed by Alexander the Great in the building of Alexandria. He was entrusted with the superintendence of the works of sculpture, especially in the temple of Serapis, which came to be called by his name *Parmenionis.* (Jul. Valer. i. 35.) Clemens Alexandrinus, however, ascribes the great statue of Serapis to Bryaxis (*Protrep.* p. 14, Sylburg). [P. S.]

PARMENISCUS (Παρμενίσκος). 1. A partner of Dionysodorus, against whom Demosthenes pleaded in the speech Κατὰ Διονυσοδώρου. (Dem. pp. 1282—1298, ed. Reisk.)

2. Of Metapontum, who probably lived about the middle of the fifth century B. C. Iamblichus (*Vit. Pythagor.* c. 36) calls him (according to the common reading) Παρμίσκος, and ranks him among the celebrated Pythagorean philosophers. Athenaeus, (who, iv. 156, c. &c., gives a quotation from a letter of a man of this name, containing an account of a Cynic banquet,) narrates (xiv. p. 614, a. b.) an incident in his life, connected with a descent into the cave of Trophonius, and calls him rich and high born. He is also mentioned by Diogenes Laërtius, ix. 20.

3. A grammarian and commentator, of whom we have fragments and notices in the Schol. Hom. *Od.* δ'. 242, *Il.* θ'. 513, λ'. 424; Eustath. *ad Il.* ii. p. 854; Schol. Eurip. *Med.* 10, 276, *Troad.* 222, 230, *Rhes.* 524; *Et. Mag. s. v.* Ἄρεω; Steph. Byz. *s. vv.* Ἄλος, Ἔφυρα, Φθία. Hyginus, when speaking (*Poet. Astron.* ii. 2, 13) of his history of the stars, probably refers to a lost commentary on Aratus. Varro (*de L. L.* x. 10) refers to him as making the distinctive characteristics of words to be eight in number. (Fabric. *Bibl. Graec.* vol. i. p. 518, vol. vi. p. 375; Vossius, *De Hist. Graec.* p. 481, ed. Westermann.) [W. M. G.]

PA'RMENON (Παρμένων). 1. Of Byzantium, a choliambic poet, a few of whose verses are cited by Athenaeus (iii. p. 75, f.; v. pp. 203, c. 221, a.), by the scholiasts on Pindar (*Pyth.* iv. 97,) and Nicander (*Ther.* 806), and by Stephanus of Byzantium (*s. vv.* Βουδῖνοι, Φρίκιον, Χιτώνη, reading the last passage Παρμένων for Μενίππῳ). These few fragments are collected by Meineke (*Choliambica Poesis Graecorum*, Berol. 1845).

2. Of Rhodes, the author of a work on cookery (μαγειρικὴ διδασκαλία) quoted by Athenaeus (vii. p. 308, f.)

3. A grammarian, the author of a work περὶ διαλέκτων (Ath. xi. p. 500, b.) who is not improbably the same person as the glossographer PARMENION. [P.S.]

PARMENSIS, CA'SSIUS. [CASSIUS PARMENSIS.]

PARMYS (Πάρμυς), daughter of Smerdis, the son of Cyrus. She became the wife of Dareius Hystaspis, and was the mother of Ariomardos. (Herod. iii. 88, vii. 78.) [C. P. M.]

PARNASSUS (Παρνασσός), a son of Cleopompus or Poseidon and the nymph Cleodora, is said to have been the founder of Delphi, the inventor of the art of foretelling the future from the flight of birds, and to have given his name to Mount Parnassus. (Paus. x. 6. § 1.) [L. S.]

PARNE'THIUS (Παρνήθιος), a surname of Zeus, derived from Mount Parnes in Attica, on which there was a bronze statue of the god. (Paus. i. 32. § 2.) [L. S.]

PARNO'PIUS (Παρνόπιος), i. e. the expeller of locusts (πάρνοψ), a surname of Apollo, under which he had a statue on the acropolis at Athens. (Paus. i. 24. § 8.) [L. S.]

PAROREUS (Παρωρεύς), a son of Tricolonus, and the reputed founder of the town of Paroria in Arcadia. (Paus. viii. 35. § 6.) [L. S.]

PARRHA'SIUS (Παῤῥάσιος). 1. A surname of Apollo, who had a sanctuary on Mount Lyceius, where an annual festival was celebrated to him as the epicurius, that is, the helper. (Paus. viii. 38. §§ 2, 6.)

2. A son of Lycaon, from whom Parrhasia in Arcadia was believed to have derived its name. (Steph. Byz. *s. v.*) Some call him a son of Zeus, and father of Arcas and Parus, from whom the island of Paros derived its name. (Serv. *ad Aen.* xi. 31; Steph. Byz. *s. v.* Πάρος.) [L. S.]

PARRHA'SIUS (Παῤῥάσιος), one of the most celebrated Greek painters, was a native of Ephesus, the son and pupil of Evenor (Paus. i. 28. § 2; Strab. xiv. p. 642; Harpocr. *s. v.*) He belonged, therefore, to the Ionic school; but he practised his art chiefly at Athens: and by some writers he is called an Athenian, probably because the Athenians, who, as Plutarch informs him, held him in high honour, had bestowed upon him the right of citizenship (Senec. *Controv.* v. 10; Acro, *Schol. ad Horat. Carm.* iv. 8; Plut. *Thes.* 4; Junius, *Catal. Artif. s. v.*). With respect to the time at which he flourished, there has been some doubt, arising from a story told by Seneca (*l. c.*), which, if true, would bring down his time as late as the taking of Olynthus by Philip, in Ol. 108, 2, or B. C. 347. But this tale has quite the air of a fiction; and it is rejected, as unworthy of attention, by all the authorities except Sillig and Meyer, the latter of whom makes the extraordinary mistake of bringing down the life of Parrhasius as late as the time of Alexander the Great. On the other hand, the statement of Pausanias (i. 28. § 2), that he drew the outlines of the chasing on the shield of Pheidias's statue of Athena Promachus, would place him as early as Ol. 84, or B. C. 444, unless we accept the somewhat improbable conjecture of Müller, that the chasing on the shield was executed several years later than the statue. (Comp. MYS, and Sillig, *Catal. Artif. s. v. Mys.*) Now this date is probably too early, for Pliny places Parrhasius's father, Evenor, at the 90th Olympiad, B. C. 420 (*H. N.* xxxv. 9. s. 36. § 1). According to this date Parrhasius himself must have flourished about the 95th Olympiad, B. C. 400, which agrees with all the certain indications which we have of his time, such as his conversation with Socrates (Xen. *Mem.* iii. 10), and his being a younger contemporary of Zeuxis: the date just given must, however, be taken as referring rather to a late than to an early period of his artistic career; for he had evidently obtained a high reputation before the death of Socrates in B. C. 399.

Parrhasius belongs to that period of the history of Greek painting, in which the art may be said to have reached perfection in all its essential elements, though there was still room left for the display of higher excellence than any individual painter had yet attained, by the genius of an Apelles. The peculiar merits of Parrhasius consisted, according to Pliny, in accuracy of drawing, truth of proportion, and power of expression. "He first (or above all) gave to painting true proportion (*symmetriam*), the minute details of the countenance, the elegance of the hair, the beauty of the face, and by the confession of artists themselves obtained the palm in his drawing of the extremities." (Plin. *H. N.* xxxv. 9. s. 36. § 5.) His outlines, according to the same writer, were so perfect, as to indicate those parts of the figure which they did not express. The intermediate parts of his figures seemed inferior, but only when compared with his own perfect execution of the extremities.

Parrhasius did for painting, at least in pictures of gods and heroes, what had been done for sculpture by Pheidias in divine subjects, and by Polycleitus in the human figure: he established a canon of proportion, which was followed by all the artists that came after him. Hence Quintilian (xii. 10) calls him the legislator of his art; and it is no doubt to this that Pliny refers in the words of the above quotation (*primus symmetriam picturae dedit*). Several interesting observations on the principles of art which he followed are made in the dialogue in the *Memorabilia*, already referred to.

The character of Parrhasius was marked in the highest degree by that arrogance which often accompanies the consciousness of pre-eminent ability: "*Quo nemo insolentius sit usus gloria artis*," says Pliny. In epigrams inscribed on his works he not only made a boast of his luxurious habits, calling himself Ἁβροδίαιτος, but he also claimed the honour of having assigned with his own hand the precise limits of the art, and fixed a boundary which was never to be transgressed. (See the Epigrams in Ath. xii. p. 543, d.) He claimed a divine origin and divine communications, calling himself the descendant of Apollo, and professing to have painted his Hercules, which was preserved at Lindus, from the form of the god, as often seen by him in sleep. When conquered by Timanthes in a trial of skill, in which the subject was the contest for the arms of Achilles, he observed that for himself he thought little of it, but that he sympathised with Ajax, who was a second time overcome by the less worthy. (Plin. *l. c.*; Ath. *l. c.*; Aelian. *V. H.* ix. 11; Eustath. *ad Hom. Od.* xi. 545.) Further details of his arrogance and luxury will be found in the above passages and in Ath. xv. p. 687, b. c. Respecting the story of his contest with Zeuxis, see ZEUXIS. The numerous encomiums upon his works in the writings of the ancients are collected by Junius and Sillig.

Of the works of Parrhasius mentioned by Pliny, the most celebrated seems to have been his picture of the Athenian People, respecting which the commentators have been sorely puzzled to imagine how he could have exhibited all the qualities enu-

merated by Pliny as belonging to his subject—"debebat namque varium, iracundum, injustum, inconstantem, eundem exorabilem, clementem, misericordem, gloriosum, excelsum, humilem, ferocem, fugacemque, et omnia pariter ostendere:" as to how all these qualities were expressed Pliny gives us no more information than is contained in the words *argumento ingenioso*. Some writers suppose that the picture was a group, or that it consisted of several groups; others that it was a single figure; and Quatremère de Quincy has put forth the ingeniously absurd hypothesis, that the picture was merely that of an owl, as the symbol of Athens, with many heads of different animals, as the symbols of the qualities enumerated by Pliny! The truth seems to be that Pliny's words do not describe the *picture*, but its *subject*; the word *debebat* indicates as much: the picture he does not appear to have seen; but the character of the personified Demos was to be found in the *Knights* of Aristophanes, and in the writings of many other authors; and Pliny's words seem to express his admiration of the art which could have given anything like a pictorial representation of *such* a character. Possibly, too, the passage is merely copied from the unmeaning exaggeration of some sophist.

Another famous picture was his Theseus, which was preserved in the Capitol, and which appears to have been the picture which embodied the *canon* of painting referred to above, as the Doryphorus of Polycleitus embodied that of sculpture. This work, however, which was the masterpiece of *Ionian* art, did not fully satisfy the severer taste of the Helladic school, as we learn from the criticism of Euphranor, who said that the Theseus of Parrhasius had fed upon roses, but his own upon beef. (Plut. *de Glor. Ath.* 2).

The works of Parrhasius were not all, however, of this elevated character. He painted libidinous pictures, such as the Archigallus, and Meleager and Atalanta, which afterwards gratified the prurient taste of Tiberius (Plin. *l. c.*; Suet. *Tib.* 44). A few others of his pictures, chiefly mythological, are enumerated by Pliny, from whom we also learn that tablets and parchments were preserved, on which were the valuable outline drawings of the great artist. He is enumerated among the great painters who wrote upon their art. [P. S.]

PARTHAMASIRIS, king of Armenia. [ARSACIDAE, p. 363, a.]

PARTHAMASPATES, king of Parthia [ARSACES, p. 359, a.], and subsequently king of Armenia. [ARSACIDAE, p. 363, a.]

PARTHAON. [PORTHAON.]

PARTHE'NIA (Παρθενία). 1. That is, "the maiden," a surname of Artemis and Hera, who, however, is said to have derived it from the river Parthenius. (Callim. *Hymn. in Dian.* 110; Schol. *ad Apollon. Rhod.* i. 187.)

2. The wife of Samus, from whom the island of Samos was anciently called Parthenia. (Schol. *ad Apollon. Rhod. l. c.*) [L. S.]

PARTHENIA'NUS, AEMI'LIUS, the author of an historical work, which gave an account of the various persons who aspired to the tyranny (Vulcat. Gallic. *Avid. Cass.* 5).

PA'RTHENIS (Παρθενίς), a female epigrammatist, who had a place in the *Garland* of Meleager (v. 31). None of her epigrams are extant, and there is no other mention of her, unless she be the same as the poetess whom Martial compares with Sappho (vii. 69. 7), where, however, the true reading of the name is doubtful: the best editions have *Pantaenis*. [P. S.]

PARTHE'NIUS, occurs in Juvenal (xii. 44) as the name of a silver-chaser, evidently of high reputation at that time (comp. Schol.). Sillig (*Append. ad Catal. Artif.*) and the commentators on Juvenal, take the name either as entirely fictitious, or as meaning only a Samian artist, from Parthenia, the old name of Samos: but the same name occurs, in a slightly different form, C. Octavius Parthenio, with the epithet, *Argentarius*, in an inscription (Gruter, p. dcxxxix. 5; R. Rochette, *Lettre à M. Schorn*, pp. 376, 377, 2nd ed. Paris, 1845). [P. S.]

PARTHE'NIUS (Παρθένιος), the chief chamberlain (*cubiculo praepositus*) of Domitian, took an active part in the conspiracy by which that emperor perished, A. D. 96. After the death of the tyrant he persuaded Nerva to accept the crown, but was himself killed shortly afterwards by the soldiers, together with the other conspirators against Domitian, whom Nerva had not the courage to protect. The soldiers cut off the genitalia of Parthenius, threw them in his face, and then strangled him. (Dion Cass. lxvii. 15, 17; Suet. *Dom.* 16; Aurel. Vict. *Epit.* 11, 12; Entrop. viii. 1; Mart. iv. 78, xi. 1.)

PARTHE'NIUS (Παρθένιος), literary. 1. Of NICAEA, or according to others, of MYRLEA, but more probably of the former, since both Suidas (*s. v.* Νέστωρ) and Stephanus Byzantinus (*s. v.* Νίκαια) make him a native of that town, and the ancient grammarians generally speak of him as the Nicaean. He was the son of Heracleides and Eudora, or, as Hermippus stated, of Tetha; and Suidas further relates that he was taken prisoner by Cinna, in the Mithridatic war, was afterwards manumitted on account of his learning, and lived to the reign of Tiberius. The accuracy of this statement has been called in question, since there were seventy-seven years from the death of Mithridates to the accession of Tiberius; but if Parthenius was taken prisoner in his childhood, he might have been about eighty at the death of Augustus. His literary activity must at all events be placed in the reign of Augustus. He dedicated his extant work to Cornelius Gallus, which must, therefore, have been written before B. C. 26, when Gallus died. We know, moreover, that Parthenius taught Virgil Greek (Macrob. v. 17), and a line in the Georgics (i. 437) is expressly stated both by Macrobius (*l. c.*) and A. Gellius (xiii. 26), to have been borrowed from Parthenius. He seems to have been very popular among the distinguished Romans of his time; we are told that the emperor Tiberius also imitated his poems, and placed his works and statues in the public libraries, along with the most celebrated ancient writers (Suet. *Tib.* 70).

Suidas calls Parthenius an elegiac poet, and the author of verses in various kinds of measures (ἐλεγειοποιὸς καὶ μέτρων διαφόρων ποιητής); and although his only extant work is in prose, it was as a poet that he was best known in antiquity. The following are the titles of his principal works:—1. Ἐλεγεῖα εἰς Ἀφροδίτην (Suid.) for which we ought probably to read ἐλεγεῖαι, Ἀφροδίτη, as two separate works, and this conjecture is supported by the way in which these works are quoted by the ancient writers (comp. Steph. Byz. *s. v.* Ἀκαμάντιον;

Artemid. iv. 63). 2. Ἀρήτης ἐπικήδειον, a dirge on his wife Arete (Suid.). 3. Ἀρήτης ἐγκώμιον, in three books (Suid.). Either to this work or the former may be referred the quotation in the Scholiast on Pindar (ἐν τῇ Ἀρήτῃ, *Isthm.* ii. 63). 4. Ἀνθίππη (Steph. Byz. *s. vv.* Κραντῖδες, Λάμπεια). 5. Εἰς Ἀρχελαΐδα ἐπικήδειον (Hephaest. p. 9). 6. Εἰς Αὐξίθεμιν ἐπικήδειον (Steph. Byz. *s. v.* Γαλλήσιον). 7. Βίας (Schol. *ad Il.* ix. 446). 8. Δῆλος (Steph. *s. vv.* Βεληδόνιοι, Γρύνοι). 9. Ἡρακλῆς (Steph. *s. vv.* Ἴσσα, Οἰνώνη ; Etymol. *s. v.* αὐρόσχας). 10. Ἴφικλος (Steph. *s. v.* Ἀράφεια). 11. Κριναγόρας (Etym. *s. v.* ἅρπυς). 12. Λευκαδίαι (Steph. *s. v.* Ἰβηρίαι). 13. Προπεμπτικόν (Steph. *s. v.* Κώρυκος). 14. *Moretum.* It is stated in the Ambrosian manuscript of Virgil that Parthenius wrote a work in Greek under this title, which was imitated by Virgil. 15. Μεταμορφώσεις. Whether Parthenius was the author of this work or not is doubtful. Suidas (*s. v.* Νέστωρ), in one passage, ascribes it to Parthenius of Nicaea ; but in another (*s. v.* Παρθένιος Χῖος), he attributes it to Parthenius of Chios [No. 2]. Since, however, the words in the latter passage are wanting in the old editions and in most manuscripts of Suidas, it is probable that they were not written by him, but were made up by some one from the passage on Nestor, and then inserted under Parthenius in their wrong place. This work is likewise referred to by Eustathius (*ad Dionys.* 420) ; and it must be admitted, as Clinton has remarked, that the expression of Eustathius seems to imply that another Parthenius was intended. It is not improbable that Ovid may have borrowed from this work in his *Metamorphoses.* 16. Περὶ ἐρωτικῶν παθημάτων.

The work last mentioned, Περὶ ἐρωτικῶν παθημάτων, is the only one of the writings of Parthenius that has come down to us. It is written in prose, and contains thirty-six brief love-stories, which ended in an unfortunate manner. It is dedicated, as has been already remarked, to Cornelius Gallus, and was compiled for his use, that he might avail himself of the materials in the composition of epic and elegiac poems. The work is of some interest to us, as Parthenius gives in most cases the names of the writers from whom he derived his narratives, and thus extends our acquaintance with some Greek writers of whom we have very few fragments extant. Of this work we have only one manuscript, written in the tenth century, and preserved at present at Heidelberg. It was first printed at Basel, 1531, edited by Comarius. The principal editions are :—by Gale, in *Historiae Poëticae Scriptores Antiqui*, Paris, 1675 ; by Heyne, appended to his edition of Conon, Göttingen, 1798 ; by Passow, Leipzig, 1824 ; and by Westermann, in Μυθογράφοι : *Scriptores Poëticae Historiae Graeci*, Brunswick, 1843. (Fabric. *Bibl. Graec.* vol iv. p. 305, &c.; Voss. *De Hist. Graec.* p. 208, &c. ed Westermann ; Clinton, *F. H.* vol. iii. p. 548, &c.; Lebeau, *Sur les Auteurs dont Parthenius a tiré ses Narrations*, in *Mém. de l'Acad. d. Inscrip.* vol. xxxiv. p. 63, &c. ; Eckstein, in Ersch and Gruber's *Encyclopädie*, art. *Parthenius.*)

2. Of CHIOS, the son of Thestor, surnamed Chaos, was said to be a descendant of Homer, and wrote a poem on his father, Thestor (Suid.). Suidas also ascribes to him the composition of the *Metamorphoses* ; but we have shown above that this sentence is probably misplaced in Suidas.

3. The GRAMMARIAN, was a pupil of the Alexandrine grammarian, Dionysius, who lived in the first century before Christ (Suidas, *s. v.* Διονύσιος). This Parthenius is mentioned by Athenaeus, who quotes a work of his, entitled Περὶ τῶν παρὰ τοῖς Ἱστορικοῖς Λέξεων ζητουμένων (Athen. xi. p. 467, c. p. 501, a. xv. p. 680, d. e.), and also by Eustathius (*ad Il.* xxiii. p. 1412, *ad Od.* xv. p. 567).

4. The PHOCAEAN, frequently quoted by Stephanus Byzantinus (*s. vv.* Γότθοι, Δεκέντιοι, Μοῦρσα). In the Greek Anthology there is an epigram of Erycius (*Anal.* vol. ii. p. 297), addressed εἰς Παρθένιον Φωκαέα τὸν εἰς Ὅμηρον παροινήσαντα. Brunck understands this to be the Parthenius who was taken in the Mithridatic war [No. 1], and Jacobs supposes him to be the same as the disciple of Dionysius [No. 3] ; but neither of these opinions can be correct, as Clinton has observed (*F. H.* vol. iii. p. 549), since it appears from the authority of Stephanus Byz. (*s. v.* Δεκέντιοι) that the Phocaean Parthenius lived after Magnentius, who slew Constans in A. D. 350.

PARTHENOPAEUS (Παρθενοπαῖος), one of the seven heroes that undertook the expedition against Thebes. He is sometimes called a son of Ares or Meilanion and Atalante (Apollod. iii. 9. § 2, 6. § 3, &c. ; Paus. iii. 12. § 7 ; Eurip. *Suppl.* 888 ; Serv. *ad Aen.* vi. 480), sometimes of Meleager and Atalante (Hygin. *Fab.* 70, 79), and sometimes of Talaus and Lysimache (Apollod. i. 9. § 13 ; Paus. ii. 20. § 4, ix. 18. § 4 ; Schol. *ad Oed. Col.* 1385). His son, by the nymph Clymene, who marched against Thebes as one of the Epigoni, is called Promachus, Stratolaus, Thesimenes, or Tlesimenes. (Apollod. i. 9. § 13, iii. 7. § 2 ; Eustath. *ad Hom.* p. 489 ; Hygin. *Fab.* 71 ; Paus. iii. 12. § 7.) Parthenopaeus was killed at Thebes by Asphodicus, Amphidicus or Periclymenus. (Apollod. iii. 6. § 8 ; Paus. ix. 18, in fin. ; Aeschyl. *Sept. c. Theb.*) [L. S.]

PARTHE'NOPE (Παρθενόπη). 1. A daughter of Stymphalus, and by Heracles the mother of Eueres. (Apollod. ii. 7. § 8.)

2. A daughter of Ancaeus and Samia, became by Apollo the mother of Lycomedes. (Paus. vii. 4. § 2.)

3. One of the Seirens (Schol. *ad Hom. Od.* xii. 39 ; Aristot. *Mir. Ausc.* 103.) At Naples her tomb was shown, and a torch race was held every year in her honour. (Strab. v. p. 246 ; Tzetz. *ad Lyc.* 732.)

4. The wife of Oceanus, by whom she became the mother of Europa and Thrace. (Tzetz. *ad Lyc.* 894 ; comp. Schol. *ad Aeschyl. Pers.* 183.) [L. S.]

PA'RTHENOS (Παρθένος), i. e. the virgin, a surname of Athena at Athens, where the famous temple Parthenon was dedicated to her. (Paus. i. 24, v. ii. § 5, viii. 41. § 5, x. 34, in fin.) Parthenos also occurs as the proper name of the daughter of Apollo and Chrysothemis, who after her premature death was placed by her father among the stars. (Hygin. *Poet. Astr.* 25. in fin.) [L. S.]

PARYSATIS (Παρύσατις or Παρυσάτις, see Baehr ad Ctes. p. 186.) According to Strabo (xvi. p. 785), the Persian form of the name was Pharziris.

1. Daughter of Artaxerxes I. Longimanus, king of Persia, was given by her father in marriage to her own brother Dareius, surnamed Ochus, who in B. C. 424 succeeded Xerxes II. on the throne of Persia. (Ctes. *Pers.* 44, ed. Baehr.) The feeble

character of Dareius threw the chief power into the hands of Parysatis; whose administration was little else than a series of murders. It was at her express instigation that Dareius put to death his two brothers Sogdianus and Arsites, as well as Artuphius and Artoxares, the chief eunuch. All the family of Stateira, who was married to her son Artaxerxes, were in like manner sacrificed to her jealousy, and she was with difficulty induced to spare the life of Stateira herself. (Id. *ib.* 48—56.) She had been the mother of no less than thirteen children, of whom four only grew up to manhood. The eldest of these, Arsaces, who afterwards assumed the name of Artaxerxes, was born before Dareius had obtained the sovereign power, and on this pretext Parysatis sought to set aside his claims to the throne in favour of her second son Cyrus. Failing in this attempt, she nevertheless interposed after the death of Dareius B. C. 405, to prevent Artaxerxes from putting Cyrus to death; and prevailed with the king to allow him to return to his satrapy in Asia Minor. (Ctes. *Pers.* 57; Plut. *Art.* 1—3; Xen. *Anab.* i. 1. §§ 1—3.) During the absence of Cyrus, she continued to favour his projects by her influence with Artaxerxes, whom she prevented from listening to those who would have warned him of the designs of his brother; on which account she was loudly blamed by the opposite party at court as the real author of the war that ensued. Even after the battle of Cunaxa (B. C. 401), Parysatis did not hesitate to display her grief for the death of her favourite son, by bestowing funeral honours on his mutilated remains, as well as by acts of kindness to Clearchus, the leader of his Greek mercenaries, whose life she in vain attempted to save. It was not long before the weakness and vanity of Artaxerxes, who was ambitious of being thought to have slain his brother with his own hand, enabled Parysatis to avenge herself upon all the real authors of the death of Cyrus, every one of whom successively fell into her power, and were put to death by the most cruel tortures. Meanwhile, the dissensions between her and Stateira, the wife of Artaxerxes, had been continually increasing, until at length Parysatis found an opportunity to elude the vigilance of her rival, and effect her destruction by poison. (Ctes. 59—62; Plut. *Art.* 4, 6, 14—17, 19.)

The feeble and indolent Artaxerxes, though he was apparently fully convinced of his mother's guilt, was content to banish her to Babylon; and it was not long before he entirely forgot the past, and recalled her to his court, where she soon recovered all her former influence. Of this she soon availed herself to turn his suspicions against Tissaphernes, whom she had long hated as having been the first to discover the designs of Cyrus to his brother, and who was now put to death by Artaxerxes at her instigation, B. C. 396. (Plut. *Art.* 19—23; Diod. xiv. 80; Polyaen. vii. 16. § 1.) This appears to have been the last in the long catalogue of the crimes of Parysatis; at least it is the last mention that we find of her name. The period of her death is wholly unknown. The history of her intrigues and cruelties, the outline of which is above given, is very fully related by Plutarch (*Artaxerxes*), who has followed the authority of Ctesias, a resident at the court of Persia throughout the period in question, and bears every mark of authenticity. The abstract of Ctesias himself, preserved to us by Photius, records the same events more briefly.

2. The youngest daughter of Ochus (Artaxerxes III.), king of Persia, whom according to Arrian (*Anab.* vii. 4. § 5) Alexander the Great married at Susa, B. C. 325, at the same time with Barsinë or Stateira, the daughter of Dareius. Arrian cites Aristobulus as his authority; but this second marriage is not mentioned by any other author. [E. H. B.]

PASCHASINUS, together with Lucentius, bishop of Asculum, and Bonifacius, a presbyter, was despatched by Leo I. to represent him in the Council of Chalcedon, held A. D. 451. Paschasinus, of whose previous history and position in life we know nothing, seems to have held the chief place among the three legates since he subscribed the acts of the council in the name of the pope before the two others.

An epistle of Paschasinus, *De Quaestione Paschali*, is still extant, addressed to Leo in reply to some inquiries from the pontiff with regard to the calculations for determining the festival of Easter. It will be found under its best form in the editions of the works of Leo, published by Quesnel and by the brothers Ballerini. [LEO.] (Schönemann, *Biblioth. Patrum Lat.* vol. ii. § 49; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band. 2te Abtheil. § 166.) [W. R.]

PA'SEAS. [ABANTIDAS.]

PA'SIAS, an eminent Greek painter, brother of the modeller Aegineta, and disciple of Erigonus, who had been originally colour-grinder to the painter Nealces (Plin. *H. N.* xxxv. 11. s. 40. § 41). He belonged to the Sicyonian school, and flourished about B. C. 220. [AEGINETA; ERIGONUS; NEALCES.] [P. S.]

PASI'CRATES (Πασικράτης), prince of Soli in Cyprus, was one of those who submitted to Alexander, and repaired in person to meet the conqueror at Tyre, in B. C. 331, on which occasion he took a prominent part in the festivities and theatrical entertainments then celebrated on a scale of unparalleled magnificence. (Plut. *Alex.* 29.) His son Nicocles accompanied the king throughout his campaigns in Asia. (Arr. *Ind.* 18.) He was succeeded by Eunostus, probably before B. C. 315. (See Athen. xiii. p. 576, e.; Droysen, *Hellenism.* vol. i. p. 339, n.) [E. H. B.]

PASI'CRATES (Πασικράτης), literary. 1. Of Rhodes, who wrote a lost Commentary on the Categories of Aristotle. For the opinion that he wrote the second book of the Metaphysics of Aristotle, see EUDEMUS. (Fabric. *Bibl. Graec.* vol. iii. pp. 211, 501.)

2. A servant of St. George of Cappadocia, to whom is attributed an account of his master's life, edited in Greek by Lipomann (in the *Acta Sanctorum*, vol. iii.), and in Latin by Linus (*ubi supra*, p. 117) and by Surius (vol. ii. ad 23 April). This life, as well as the others of St. George, are universally admitted to be unworthy of credit. (Fabric. *Bibl. Graec.* vol. x. p. 229; Vossius, *de Hist. Graec.* p. 294, ed. Westermann.) [GEORGIUS, No. 7, p. 248.] [W. M. G.]

PASI'CRATES (Πασικράτης), a Greek physician who appears to have given much attention to the preparation of surgical apparatus, as his name is several times mentioned by Oribasius in his book on that subject (*De Machin.* cc. 26, 29, 31, pp. 182, 183, 190, 192). He was the father of

Aristion* (ibid. cc. 24. 26, pp. 180, 183), and as he lived probably after Nymphodorus (ibid. p. 180) and before Heliodorus (p. 160), he may be conjectured to have lived in the second or first century B.C. He is probably the physician quoted by Asclepiades Pharmacion ap. Gal. *De Compos. Medicam. sec. Locos*, viii. 8, vol. xiii. p. 213. If, with Mead (*De Numis quibusdam a Smyrnaeis in Honorem Medicorum percusis*, p. 51) and Fabricius (*Bibl. Graec.* vol. xiii. p. 357, ed. vet.), we suppose that certain coins with the name of Pasicrates upon them, were struck in honour of this physician, we may add to the above particulars, that he was a native of Smyrna, and a follower of Erasistratus; that his grandfather's name was Pasicrates, and his father's Capito; and that he was brother of Menodorus, and father of Metrodorus. [W. A. G.]

PA'SIDAS or PASIADAS (Πασίδας or Πασιάδας), an Achaean, was one of the deputies sent by the Achaeans to Ptolemy Philometor, to congratulate him on his attaining to manhood, B.C. 170. During their stay in Egypt, they interposed their good offices to prevent the further advance of Antiochus Epiphanes, who had invaded the country, and even threatened Alexandria itself, but without effect. (Polyb. xxviii. 10, 16.) [E. H. B.]

PASIME'LUS (Πασίμηλος), a Corinthian, of the oligarchical party. When, in B.C. 393, the democrats in Corinth massacred many of their adversaries, who, they had reason to think, were contemplating the restoration of peace with Sparta, Pasimelus, having had some suspicion of the design, was in a gymnasium outside the city walls, with a body of young men assembled around him. With these he seized, during the tumult, the Acrocorinthus; but the fall of the capital of one of the columns, and the adverse signs of the sacrifices, were omens which warned them to abandon their position. They were persuaded to remain in Corinth under assurances of personal safety; but they were dissatisfied with the state of public affairs, especially with the measure which had united Argos and Corinth, or rather had merged Corinth in Argos; and Pasimelus therefore and Alcimenes sought a secret interview with Praxitas, the Lacedaemonian commander at Sicyon, and arranged to admit him with his forces within the long walls that connected Corinth with its port Lechaeum. This was effected, and a battle ensued, in which Praxitas defeated the Corinthian, Boeotian, Argive, and Athenian troops (Xen. *Hell.* iv. 4. §§ 4, &c; Diod. xiv. 86, 91; Andoc. *de Pace*, p. 25; Plat. *Menex.* p. 245). Pasimelus, no doubt, was one of the Corinthian exiles who returned to their city when the oligarchical party regained its ascendancy there immediately after the peace of Antalcidas, B.C. 387, and in consequence of it (Xen. *Hell.* v. 1. § 34); and he seems to have been the person through whom Euphron, having sent to Corinth for him, delivered up to the Lacedaemonians the harbour of Sicyon, in B.C. 367 (Xen. *Hell.* vii. 3. § 2). The language of Xenophon in this last passage is adverse to the statement made above in the article EUPHRON, and also in Thirlwall's *Greece*, vol. v. p. 128, that Pasimelus was a Spartan officer commanding at Corinth. [E. E.]

PASINI'CUS (Πασίνικος), a physician in the fourth century after Christ, to whom one of St. Basil's letters is addressed. (*Ep.* 324, vol. iii. p. 449, ed. Bened.) [W. A. G.]

PA'SION (Πασίων). 1. A Megarian, was one of those who were employed by Cyrus the younger in the siege of Miletus, which had continued to adhere to Tissaphernes; and, when Cyrus commenced his expedition against his brother, in B.C. 401, Pasion joined him at Sardis with 700 men. At Tarsus a number of his soldiers and of those of Xenias, the Arcadian, left their standards for that of Clearchus, on the declaration of the latter, framed to induce the Greeks not to abandon the enterprise, that he would stand by them and share their fortunes in spite of the obligations he was under to Cyrus. The prince afterwards permitted Clearchus to retain the troops in question, and it was from offence at this, as usually supposed, that Pasion and Xenias deserted the army at the Phoenician sea-port of Myriandrus, and sailed away for Greece with the most valuable of their effects. Cyrus displayed a politic forbearance on the occasion, and excited the Greeks to greater alacrity in his cause, by declining to pursue the fugitives, or to detain their wives and children, who were in safe keeping in his garrison at Tralles. (Xen. *Anab.* i. 1. § 6, 2. § 3, 3. § 7, 4. §§ 7—9.)

2. A wealthy banker at Athens, was originally a slave of Antisthenes and Archestratus, who were also bankers. In their service he displayed great fidelity as well as aptitude for business, and was manumitted as a reward. (Dem. *pro Phorm.* pp. 957, 958.) Hereupon he appears to have set up a banking concern on his own account, by which, together with a shield manufactory, he greatly enriched himself, while he continued all along to preserve his old character for integrity, and his credit stood high throughout Greece. (Dem. *pro Phorm. l. c.*, *c. Tim.* p. 1198, *c. Polycl.* p. 1224, *c. Callipp.* p. 1243.) He did not however escape an accusation of fraudulently keeping back some money which had been entrusted to him by a foreigner from the Euxine. The plaintiff's case is stated in an oration of Isocrates (τραπεζιτικός), still extant. Pasion did good service to Athens with his money on several occasions. Thus we hear of his furnishing the state gratuitously with 1000 shields, together with five gallies, which he manned at his own expense. He was rewarded with the freedom of the city, and was enrolled in the demus of Acharnae. (Dem. *pro Phorm.* pp. 953, 954, 957, *c. Steph.* i. pp. 1110, 1127, ii. p. 1133, *c. Callipp.* p. 1243, *c. Neaer.* p. 1345.) He died at Athens in the archonship of Dyscinetus, B.C. 370, after a lingering illness, accompanied with failure of sight. (Dem. *pro Phorm.* p. 946, *c. Steph.* i. p. 1106, ii. p. 1132, *c. Tim.* p. 1196, *c. Callipp.* p. 1239.) Towards the end of his life his affairs were administered to a great extent by his freedman Phormion, to whom he let his banking shop and shield manufactory, and settled in his will that he should marry his widow Archippe, with a handsome dowry, and undertake the guardianship of his younger son Pasicles. (Dem. *pro Phorm.* passim, *c. Steph.* i. p. 1110, ii. pp. 1135—1137, *c. Tim.* p. 1186, *c. Callipp.* p. 1237.) [APOLLODORUS, No. 1.] From the several notices of the subject in Demosthenes, we are able to form a tolerably close estimate of

* In the extract from Oribasius, given by Ang. Mai, in the fourth vol. of his "Classici Auctores e Vaticanis Codicibus editi" (Rom. 8vo. 1831), we should read υἱόν instead of πατέρα, in p. 152, l. 23, and Ἀριστίων instead of Ἀρτίων, in p. 158, l. 10

the wealth of Pasion. His landed property amounted, we are told, to about 20 talents, or 4375*l.*; besides this he had out at interest more than 50 talents of his own (12,187*l.* 10*s.*), together with 11 talents, or 2681*l.* 5*s.*, of borrowed money. His annual income from his banking business was 100 minae, or 406*l.* 5*s.*, and from his shield manufactory 1 talent, or 243*l.* 15*s.* (Dem. *pro Phorm.* pp. 945, &c., *c. Steph.* i. p. 1110, &c.) His elder son, Apollodorus, grievously diminished his patrimony by extravagance and law-suits. (Dem. *pro Phorm.* p. 958.) On Pasion, see further, Dem. *c. Aphob.* i. p. 816, *c. Nicostr.* p. 1249; Böckh, *Publ. Econ. of Athens*, Book i. chap. 12, 22, 24, iv. 3, 17; Rehdantz, *Vit. Iph. Chabr. Tim.* vi. § 8. [E. E.]

PASI'PHAE (Πασιφάη). 1. A daughter of Helios and Perseis, and a sister of Circe and Aeetes, was the wife of Minos, by whom she was the mother of Androgeos, Catreus, Deucalion, Glaucus, Minotaurus, Acalle, Xenodice, Ariadne, and Phaedra. (Apollon. Rhod. iii. 999, &c.; Apollod. i. 9. § 1, iii. 1. § 2; Ov. *Met.* xv. 501; Cic. *De Nat. Deor.* iii. 19; Paus. v. 25. § 9.)

2. An oracular goddess at Thalamae in Laconia, was believed to be a daughter of Atlas, or to be the same as Cassandra or Daphne, the daughter of Amyclas. People used to sleep in her temple for the purpose of receiving revelations in dreams. (Plut. *Agis*, 9; Cic. *De Div.* i. 43.) [L. S.]

PASI'PHILUS (Πασίφιλος), a general of Agathocles, the tyrant of Syracuse, who was despatched by him with an army against Messana, where the Syracusan exiles had taken refuge. Pasiphilus defeated the Messanians, and compelled them to expel the exiles. (Diod. xix. 102.) He was shortly after sent a second time (together with Demophilus) to oppose the exiles, who had assembled a large force under Deinocrates and Philonides, and attacked and totally defeated them near Galaria. (Id. *ib.* 104.) At a subsequent period (B. C. 306), the disasters sustained by Agathocles in Africa induced Pasiphilus to despair of his cause, and he went over to Deinocrates, with the whole force under his command. But his treachery was justly punished, for the following year Deinocrates, having, in his turn, betrayed his associates, and made a separate peace with Agathocles, caused Pasiphilus to be arrested and put to death at Gela, B. C. 305. (Id. xx. 77, 90.) [E. H. B.]

PASI'PPIDAS (Πασιππίδας), a Lacedaemonian, was employed, in B. C. 410, after the battle of Cyzicus, in collecting ships from the allies, and appears to have been at Thasos when that island revolted from Sparta in the same year, for he was banished on an accusation of having joined with Tissaphernes in effecting the revolution. He did not, however, remain long in exile, since he is mentioned as the head of some ambassadors sent from Sparta to the Persian court, in B. C. 408, to counteract a rival embassy from Athens, which was also proceeding thither. The envoys, however, did not advance further than Gordium in Phrygia; for early in the next spring, B. C. 407, as they were resuming their journey, they met another Lacedaemonian embassy returning from the king, with the intelligence that they had already obtained from him all they wanted. (Xen. *Hell.* i. 1. § 32, 3. § 13, 4. § 1.) [E. E.]

PASI'TELES (Πασιτέλης). 1. A statuary, who flourished about Ol. 78, B. C. 468, and was the teacher of Colotes (Paus. i. 20. § 2). We know nothing further of him; and, in fact, we should be unable to distinguish him from the younger Pasiteles, were it not for the almost decisive evidence that the Colotes here referred to was the same as the Colotes who was contemporary with Pheidias (see COLOTES, and Sillig, *Catal. Artif. s. v. Colotes*). Some writers, as Heyne, Hirt, and Müller, imagine only one Pasiteles, and two artists named Colotes, but Thiersch (*Epochen*, p. 295) attempts to get over the difficulty by reading Πραξιτέλου and -η for Πασιτέλου, &c., in the passage of Pausanias. It is true that the names are often confounded; but the emendation does not remove the difficulty, which lies in the fact that Colotes was contemporary with Pheidias; besides, it is opposed to the critical canon, *Lectio insolentior*, &c.

2. A statuary, sculptor, and silver-chaser, of the highest distinction (*in omnibus his summus*, Plin. *H. N.* xxxv. 12. s. 45), flourished at Rome, in the last years of the republic. He was a native of Magna Graecia, and obtained the Roman franchise, with his countrymen, in B. C. 90, when he must have been very young, since he made statues for the temple of Juno, in the portico of Octavia, which was built out of the Dalmatic spoils, in B. C. 33; so that he must have flourished from about B. C. 60 to about B. C. 30 (Plin. *H. N.* xxxvi. 5. s. 4. §§ 10, 12). This agrees very well with Pliny's statement, in another place, that he flourished about the time of Pompey the Great (*H. N.* xxxiii. 12. s. 55).

Pasiteles was evidently one of the most distinguished of the Greek artists who flourished at Rome during the period of the revival of art. It is recorded of him, by his contemporary Varro, that he never executed any work of which he had not previously made a complete model, and that he called the plastic art the mother of statuary in all its branches (*Laudat* [*M. Varro*] *et Pasitelem, qui plasticem matrem caelaturae et statuariae sculpturaeque esse dixit, et cum esset in omnibus his summus, nihil unquam fecit antequam finxit:* Pliny, *H. N.* xxxv. 12. s. 45). Pliny tells us of an incident which proves the care with which Pasiteles studied from nature: as he was sitting in front of the cage of a lion, which he was copying on silver, he was nearly killed by a panther, which broke loose from a neighbouring cage (*H. N.* xxxvi. 5. s. 4. § 12). He is mentioned with distinction, in the lists of the silver-chasers and sculptors, by Pliny, who says that he executed very many works, but that the names of them were not recorded. The only work of his which Pliny mentions by name is the ivory statue of Jupiter, in the temple of Marcellus (*l. c.* § 10).

Pasiteles occupies also an important place among the writers on art. He was the author of five books upon the celebrated works of sculpture and chasing in the whole world (*quinque volumina nobilium operum in toto orbe*; Plin. *l. c.* § 12), which Pliny calls *mirabilia opera*, and which he used as one of his chief authorities (*Elench.* lib. xxxiii. xxxvi.). He stood also at the head of a school of artists, as we find from extant inscriptions, which mention Stephanus, the disciple of Pasiteles, and Menelaus, the disciple of Stephanus. [STEPHANUS.]

The MSS. of Pliny vary between the readings *Pasiteles* and *Praxiteles* in the passages quoted, in consequence of the well-known habit of writing *x* for *s*. (See Oberlin, *Praef. ad Tac.* vol. i. p. xv.) Sillig has shown that *Pasiteles* is the true reading,

in some excellent remarks upon this artist, in the *Amalthea*, vol. iii. pp. 293—297. This correction being made also in a passage of Cicero (*de Divin.* i. 36), we obtain another important testimony respecting our artist; and we learn that in one of his silver-chasings he represented the prodigy which indicated the future renown of the infant Roscius as an actor. The true reading of this passage was first pointed out by Winckelmann (*Gesch. d. Kunst*, B. ix. c. 3. § 18). [P. S.]

PASI'THEA (Πασιθέα). 1. One of the Charites. (Hom. *Il.* xiv. 268, 276; Paus. ix. 35. § 1.)

2. A daughter of Nereus and Doris. (Hes. *Theog.* 247.)

3. A Naiad, the wife of Erichthonius and mother of Pandion. (Apollod. iii. 14. § 6; comp. iii. 15. § 1, where she is called Praxithea.) [L. S.]

PASSIE'NUS CRISPUS. [CRISPUS, p. 892, b.]

PASSIE'NUS PAULUS. [PAULUS.]

PASSIE'NUS RUFUS. [RUFUS.]

PASSIE'NUS, VIBIUS, proconsul of Africa, under Gallienus, assisted Celsus in aspiring to the throne. (Trebell. Pollio, *Trig. Tyr.* 29.)

PASTOR. 1. A distinguished Roman eques, whose son Caligula put to death, and invited his father on the same day to a banquet (Senec. *de Ira*, iii. 33; comp. Suet. *Cal.* 27). Seneca does not mention his gentile name, but he was probably the father of No. 2, more especially as it is stated by Seneca that he had another son.

2. JULIUS PASTOR, was defended by the younger Pliny in the court of the Centumviri, in the reign of Domitian (Plin. *Ep.* i. 18, comp. iv. 24. § 1). This is the same Pastor of whom Martial begs a present (ix. 23).

3. AIETIUS PASTOR, a rhetorician mentioned by the elder Seneca (*Controv.* 3), probably belonged to the same family.

4. PASTOR, consul in A. D. 163, with Q. Mustius Priscus, may have been a descendant of one of the preceding persons.

PATAECI (Πάταικοι), Phoenician divinities whose dwarfish figures were attached to Phoenician ships. (Herod. iii. 37; Suid. and Hesych. *s. v.*) [L. S.]

PATAECUS (Πάταικος), a Greek writer, who said that he possessed the soul of Aesop, and from whom there is a long tale quoted by Plutarch, on the authority of Hermippus, respecting an interview between Thales and Solon. (Plut. *Sol.* 6).

PATAREUS (Παταρεύς), a surname of Apollo, derived from the Lycian town of Patara, where he had an oracle, and where, according to Servius (*ad Aen.* iv. 143), the god used to spend the six winter months in every year. (Hor. *Carm.* iii. 4. 64; Lycoph. 920; Herod. i. 162; Strab. xiv. p. 665, &c.; Paus. ix. 41. § 1.) [L. S.]

PATELLA or PATELLA'NA, a Roman divinity, or perhaps, only a surname of Ops, by which she was described as unfolding or opening the stem of the corn plant, so that the ears might be able to shoot forth. (August. *De Civ. Dei*, iv. 8; Arnob. *Adv. Gent.* iv. 1.) [L. S.]

PATELLA'RII DII, divinities to whom sacrifices were offered in dishes (*patellae*), were perhaps no others than the Lares. (Plaut. *Cistell.* ii. 1. 45; Ov. *Fast.* ii. 634.) [L. S.]

PATE'RCULUS, ALBI'NIUS. [ALBINIUS, No. 1.]

PATE'RCULUS, C. SULPI'CIUS, consul B. C. 258 with A. Atilius Calatinus in the first Punic war. (Pol. i. 24.) He obtained Sicily as his province, together with his colleague Atilius, but the latter took the chief management of the war, and is therefore spoken of by some writers as the sole commander in Sicily. Paterculus nevertheless obtained a triumph on his return to Rome, as we learn from the triumphal Fasti. The history of the consulship of Paterculus and his colleague is given under CALATINUS.

PATE'RCULUS, C. VELLEIUS, a Roman historian, contemporary with Augustus and Tiberius. He is not mentioned by any ancient writer, with the exception of a solitary passage of Priscian, but his own work supplies us with the leading events of his life. He was descended from one of the most distinguished Campanian families. Decius Magius, the leader of the Roman party at Capua in the second Punic war, was one of his ancestors; and Minatius Magius, who did such good service to the Romans in the Social war (B. C. 90), and who was rewarded in consequence with the Roman franchise and the election of two of his sons to the praetorship, was the atavus of the historian. The grandfather of Paterculus put an end to his life at Naples, since he was unable, through age and infirmities, to accompany Claudius Nero, the father of the emperor Tiberius, in his flight from Italy in B. C. 40. His father held a high command in the army, in which he was succeeded by his son, as is mentioned below, and his uncle Capito was a member of the senate, and is mentioned as a supporter of the accusation against C. Cassius Longinus under the Lex Pedia, on account of the latter being one of Caesar's murderers. The family of Paterculus, therefore, seems to have been one of wealth, respectability, and influence.

Velleius Paterculus was probably born about B. C. 19, the year in which Virgil died. He adopted the profession of arms; and, soon after he had entered the army, he accompanied C. Caesar in his expedition to the East, and was present with the latter at his interview with the Parthian king, in A. D. 2. Two years afterwards, A. D. 4, he served under Tiberius in Germany, succeeding his father in the rank of Praefectus Equitum, having previously filled in succession the offices of tribune of the soldiers and tribune of the camp. For the next eight years Paterculus served under Tiberius, either as praefectus or legatus, in the various campaigns of the latter in Germany, Pannonia, and Dalmatia, and, by his activity and ability, gained the favour of the future emperor. He was accordingly promoted to the quaestorship, and in A. D. 6, when he was quaestor elect, he conducted to Tiberius the forces which had been lately levied in the city. In his quaestorship in the following year, A. D. 7, he was excused from drawing lots for a province, and continued to serve as legatus under Tiberius. He accompanied his commander on his return to Rome in A. D. 12, and mentions with pride that he and his brother Magius Celer took a prominent part in the triumphal procession of Tiberius, and were decorated with military honours. Two years afterwards, A. D. 14, the names of Velleius and his brother were put down by Augustus for the praetorship; but as that emperor died before the comitia were held, they were elected to this dignity at the commencement of the reign of Tiberius. We have no further particulars of the

life of Paterculus, for there is no reason to believe that the P. Velleius or Vellaeus mentioned by Tacitus under A. D. 21 (*Ann.* iii. 39) is the same as the historian. Paterculus was alive in A. D. 30, as he drew up his history in that year for the use of M. Vinicius, who was then consul; and it is conjectured by Dodwell, not without probability, that he perished in the following year (A. D. 31), along with the other friends of Sejanus. The favourable manner in which he had so recently spoken in his history of this powerful minister would be sufficient to ensure his condemnation on the fall of the latter.

The work of Velleius Paterculus which is come down to us, and which is apparently the only one that he ever wrote, is a brief historical compendium in two books, and bears the title *C. Velleii Paterculi Historiae Romanae ad M. Vinicium Cos. Libri II.*, which was probably prefixed by some grammarian. The work was not only dedicated to M. Vinicius, who was consul in A. D. 30, but it appears also to have been written in the same year, as has been already remarked. The beginning of the work is wanting, and there is also a portion lost after the eighth chapter of the first book. The object of this compendium was to give a brief view of universal history, but more especially of the events connected with Rome, the history of which occupies the main portion of the book. It commenced apparently with the destruction of Troy, and ended with the year A. D. 30. In the execution of his work, Velleius has shown great skill and judgment, and has adopted the only plan by which an historical abridgement can be rendered either interesting or instructive. He does not attempt to give a consecutive account of all the events of history; he omits entirely a vast number of facts, and seizes only upon a few of the more prominent occurrences, which he describes at sufficient length to leave them impressed upon the recollection of his hearers. He also exhibits great tact in the manner in which he passes from one subject to another; his reflections are striking and apposite; and his style, which is a close imitation of Sallust's, is characterised by clearness, conciseness, and energy, but at the same time exhibits some of the faults of the writers of his age in a fondness for strange and out-of-the-way expressions. As an historian Velleius is entitled to no mean rank; in his narrative he displays impartiality and love of truth, and in his estimate of the characters of the leading actors in Roman history he generally exhibits both discrimination and judgment. But the case is different when he comes to speak of Augustus and Tiberius. Upon them, and especially upon the latter, he lavishes the most indiscriminate praises and fulsome flattery. There is, however, some extenuation for his conduct in the fact that Tiberius had been his patron, and had advanced him to the honours he had enjoyed, and also from the circumstance that it would have been dangerous for a writer at that time to have expressed himself with frankness and sincerity.

The editio princeps of the history of Paterculus was printed at Basel, in 1520, under the editorship of Beatus Rhenanus, from a manuscript which he discovered in the monastery of Murbach. This is the only manuscript of Paterculus which has come down to us; and as this manuscript itself afterwards disappeared, all subsequent editions were necessarily taken from that of Rhenanus, till Orelli obtained the use of a copy of the original manuscript as is mentioned below. The edition of Rhenanus was reprinted at Basel in 1546, and the most important subsequent editions are those of Lipsius, Lugd. Bat. 1591, reprinted 1607; of Gruter, Francf. 1607; of Ger. Vossius, Lugd. Bat. 1639; of Boeclerus, Argent. 1642; of Thysius, Lugd. Bat. 1653; of Heinsius, Amstel. 1678; of Hudson, Oxon. 1693; of P. Burmann, Lugd. Bat. 1719; and of Ruhnken, Lugd. Bat. 1789, which is the most valuable edition on account of the excellent notes of the editor. This edition was reprinted by Frotscher, Lips. 1830—1839. Of the editions after Ruhnken's we may mention Jani and Krause's, Lips. 1800; Cludius's, Hannov. 1815; Lemaire's, Paris, 1822; Orelli's, Lips. 1835; Kreyssig's, 1836; and Bothe's, Turici, 1837. Orelli collated for his edition a manuscript of Velleius, preserved in the public library of Basel, which was copied by Amerbachius, a pupil of Rhenanus, from the manuscript belonging to the monastery of Murbach. By means of this codex Orelli was able to introduce a few improvements into the text; but the text is still very corrupt, as the original manuscript abounded with errors, and was so faulty that Rhenanus tells us that he could take his oath that the copyist did not understand a word of the language. In illustration, see Dodwell, *Annales Velleiani*, Oxon. 1698, prefixed to most of the editions of the historian; Morgenstern, *de Fide Hist. Velleii Pat.* Gedani, 1798.

PATERNUS. 1. An orator mentioned by the elder Seneca. (*Controv.* v. Praef.)

2. A friend of the younger Pliny, who has addressed three letters to him. (*Ep.* i. 21, iv. 14, viii. 16.) He may perhaps be the Paternus, whom Martial (xii. 53) satirizes as a miser.

3. Paternus also occurs in the Fasti as the name of several consuls, namely, in A. D. 233, 267, 268, 269, 279, and 443.

PATERNUS, TARRUNTE'NUS, a jurist, is probably the same person who was praefectus praetorio under Commodus (Lamprid. *Commod.* 4; Dion Cass. lxxii. 5), and was put to death by the emperor on a charge of treason. He was the author of a work in four books, entitled *De Re Militari* or *Militarium*, from which there are two excerpts in the Digest. He is also mentioned by Vegetius (*De Re Militari*, i. 8), who calls him "Diligentissimus assertor juris militaris." Paternus is cited by Macer (Dig. 49. tit. 16. s. 7), who wrote under Alexander Severus. [G. L.]

PATISCUS, is first mentioned during Cicero's government of Cilicia (B. C. 51—50), where he exerted himself in procuring panthers for the shows of the aediles at Rome (Cic. *ad Fam.* ii. 11, viii. 9, § 3). His name next occurs as one of those persons who joined the murderers of Caesar after the assassination, wishing to share in the glory of the deed; and in the following year, B. C. 43, he served as proquaestor in Asia in the republican army. (Appian, *B. C.* ii. 119; Cic. *ad Fam.* xii. 13, 15.)

Q. PATI'SIUS, was sent by Cn. Domitius Calvinus into Cilicia in B. C. 48, in order to fetch auxiliary troops (Hirt. *B. Alex.* 34). It is not impossible that he may be the same person as the Patiscus mentioned above.

PATIZEITHES. [SMERDIS.]

PATRI'CIUS (Πατρίκιος), the second son of the patrician Aspar, so powerful in the reign of the emperor Leo I. [LEO I.], who owed his eleva-

tion to Aspar's influence. Leo and Aspar had been estranged from each other; but a reconciliation having been effected between them, it was agreed that Patricius should receive the hand of one of Leo's daughters. Nicephorus Callisti says he was to marry Ariadne, the elder of the two; but it was more probably Leontia, the younger, as Ariadne appears to have been already married to Zeno, afterwards emperor [ZENO]. It was also stipulated that Patricius should be raised to the rank of Caesar. As this would have been equivalent to pointing him out as Leo's successor on the throne, and as Patricius held the Arian principles of his father and family, the arrangement was vehemently opposed by the orthodox clergy, monks, and populace of Constantinople, who required that the arrangement should be set aside, or, at least, that Patricius should make profession of orthodoxy as the price of his elevation. Leo appeased the malcontents by promising that their request should be complied with. Whether Patricius renounced Arianism is not stated; but he received the title of Caesar, and was either married, or, as Tillemont thinks, only affianced to the emperor's daughter. He soon after set out in great state for Alexandria; but he must soon have returned, as he was at Constantinople when Leo determined on the removal of Aspar and his sons by assassination. Aspar, and Ardaburius, his eldest son, fell, and most writers state that Patricius was murdered also; but according to the more ancient, circumstantial, and, on the whole, more trustworthy narrative of Candidus, Patricius escaped, though not without many wounds. According to Nicephorus Callisti he was banished, and deprived of his affianced bride, who was given to Zeno; the statement that he was banished, and that his wife was taken from him, or that the marriage was not completed, is not improbable; but that she was given to Zeno is probably an error, arising from Nicephorus's confounding Leontia and Ariadne. Valesius says that Patricius was father of Vitalian, who played so conspicuous a part under the emperors Anastasius and Justin I. He does not cite his authority, but he probably followed the statement of Theophanes, that Vitalian was the son of Patriciolus, by which name Marcellinus calls our Patricius; but Theophanes never gives the name Patriciolus to the son of Aspar, nor does there seem sufficient reason for identifying them. It is difficult to ascertain the dates of these transactions; the elevation of Patricius is fixed by Cedrenus in the twelfth year of Leo, i.e. A.D. 469; the assassination of Aspar is placed by the Alexandrian Chronicle in the consulship of Pusaeus and Joannes, A.D. 467; by Theophanes in A.M. 5964; Alex. era, A.D. 472; and by the Latin chroniclers, Marcellinus, Cassiodorus, and Victor of Tunes, whose date is adopted by Tillemont, in A.D. 471; we do not attempt to reconcile these discrepancies. This Patricius, the son of Aspar, is to be distinguished from Patricius, magister officiorum, whom the intriguing empress Verina [VERINA], Leo's widow, after driving her son-in-law Zeno [ZENO] from his throne and capital, hoped to marry, but who was put to death by Basiliscus, Verina's brother [BASILISCUS]; from Pelagius Patricius, the supposed author of the *Homero-Centra* [PATRICIUS, Literary, No. 5]; and from Patricius, a distinguished general in the war carried on by Anastasius, Zeno's successor, against the Persian king Cabades. (*Chron. Paschal.* vol. i. p. 323, ed. Paris, p. 596, ed. Bonn; Theophanes, *Chronog.* p. 101, ed. Paris, pp. 181, 182, ed. Bonn; Marcellin. Cassiodor. Victor Tunet. *Chronica*; Zonaras, *Annal.* xiv. 1; Cedrenus, *Compend.* p. 350, ed. Paris, vol. i. p. 613, ed. Bonn; Candidus, apud Phot. *Bibl.* Cod. 79; Niceph. Callist. *Hist. Eccles.* xv. 27; Valesius, *Rerum Francic.* lib. v. vol. i. p. 213, ed. Paris, 1646, &c.; Tillemont, *Hist. des Emp.* vol. vi. p. 413, &c.) [J. C. M.]

PATRI'CIUS (Πατρίκιος), literary. 1. ARARSIUS. [ARARSIUS.]

2. CHRISTOPHORUS. [CHRISTOPHORUS.]

3. Of MYTILENE. [CHRISTOPHORUS.]

4. MONACHUS. [No. 8.]

5. PELAGIUS. According to Zonaras (*Annales*, lib. xiii. c. 23, vol. ii. p. 44, ed. Paris, p. 35, ed. Venice) the *Homero-Centra*, or *Homero-Centrones*, Ὁμηρόκεντρα ἃ καὶ Κέντρωνες, composed by the Empress Eudocia, wife of the younger Theodosius [EUDOCIA, No. 1], had been begun but left unfinished by a certain Patricius, or, for the expression (Πατρικίου τινος) is ambiguous, by a certain Patrician. If a MS. noticed below is right in terming him Sacerdos, Patricius must be understood as a name, not as a title. Cedrenus (p. 354, ed. Paris, 621, ed. Bonn) ascribes the *Homero-Centra* to a certain Pelagius Patricius, or (for there is the same ambiguity as in Zonaras), "Pelagius the Patrician" (Πελάγιον τὸν Πατρίκιον), who was put to death by the Emperor Zeno. If we understand Zonaras to say that Patricius left the *Homero-Centra* unfinished at his death, and that they were afterwards finished by Eudocia, who herself died in A.D. 460 or 461, he must have been a different person from the Pelagius Patricius slain by Zeno, who did not become emperor till A.D. 474. But it is not necessary so to understand Zonaras. A MS. in the king's library at Paris (formerly No. 2891) is supposed to contain the *Homero-Centra* as written by Patricius, consisting of only two hundred and three lines, yet noticing all those events in the Saviour's History which are recapitulated in the Apostles' and Nicene Creeds. Two other MSS. in the same library (formerly Nos. 2977 and 3260) are thought to contain the poem as completed by Eudocia, consisting of six hundred and fifteen verses, and comprehending not only the work of Patricius, but also narratives of many of the miracles of Christ inserted in the appropriate places, and a description of the last judgment. In the account of a MS. in the Escurial, the poem is described (Fabric. *Bibl. Gr.* vol. xi. p. 706) as composed by "Patricius Sacerdos," but arranged and corrected by Eudocia. It is not unlikely therefore that the poem of Patricius was not properly left unfinished, as Zonaras states, but composed on a less comprehensive plan, and that Eudocia enlarged the plan, and re-arranged the poem, inserting her own additions in suitable places. There is then little difficulty in believing that Patricius was contemporary with Eudocia, but survived to the reign of Zeno, and was put to death by him as related by Cedrenus. The difficulty would be removed by supposing the correctness of the title of one of the above MSS. in the king's library at Paris (formerly No. 2977), which ascribes the poem in its complete state to the later Empress Eudocia of Macrembolis [EUDOCIA, No. 8]; but the supposition is contrary to all other

evidence. The *Homero-Centra*, as they appear in the printed editions, are still further enlarged by the addition of prefixed narratives of the creation and the fall of man, and by the insertions of various episodes and descriptions. These *Homero-Centra* were first published with the Latin version of Petrus Candidus, 4to. Venice, 1502, in the second volume of the Collection of the ancient Christian Poets, printed by Aldus. It was reprinted 8vo. Frankfort, 1541 and 1554, by Henry Stephens, 12mo. Paris, 1578, and by Claudius Chapelet, 8vo. Paris, 1609, with various other pieces. In all these editions they were given anonymously. They were afterwards inserted in the Appendix to the *Bibliotheca Patrum*, ed. fol. Paris, 1624, and in vol. xi. of the edition of the *Bibliotheca Patrum*, fol. Paris, 1644, and vol. xiv. of the edition of 1654. The Latin version had appeared in the *Bibliotheca* as compiled by De la Bigne, A. D. 1575. In all the editions of the *Bibliotheca* the *Homero-Centra* are ascribed to Eudocia or to Patricius Pelagius and Eudocia conjointly. They were reprinted, 12mo. Leipsic, 1793, by L. H. Teucher, who professed to have revised the text. In this edition the poem consists of two thousand three hundred and forty-three lines. (Fabric. *Biblioth. Graec.* vol. i. p. 552, &c., vol. xi. p. 706; Cave, *Hist. Litt.* vol. i. p. 403, ed. Oxford, 1740—43; Olearius, *De Poetriis Graecis*, c. 32, apud Wolfium, *Poetriarum Octo Fragmenta*, 4to. Hamb. 1734, with Wolfius' notes.)

6. Of Prusa. In the *Acta Sanctorum* of the Bollandists (*Aprilis*, vol. iii. *Appendix*, p. lxv.) is given from a MS. in the Medicean Library at Florence, a narrative entitled *Μαρτύριον τοῦ ἁγίου ἱερομάρτυρος Πατρικίου Προύσης*. A Latin version is given in the body of the volume (ad diem xxviii. p. 576). Patricius was arraigned before Julius, proconsul, it may be supposed of Bithynia, who, having experienced great benefit from certain warm springs sacred to Asclepias and Hygeia, sent for him to urge upon him the proof which this circumstance afforded of the power of the gods. Patricius replied to the proconsul's argument by an exposition of the cause of warm springs, which he ascribed to subterranean fires destined to be hereafter the place of torment to the souls of the wicked; and appealed to the flames of Aetna as evidence of the existence of this fire. Patricius was beheaded by the proconsul's order, on the 19th of May, but in what year or reign the record does not state. All that can be conjectured is that it was in one of the persecutions of the heathen emperors of Rome, and apparently before Diocletian fixed the seat of government at Nicomedeia. The defence of Patricius of Prusa is cited by Glycas (*Annal.* pars i. p. 17, ed. Paris, p. 13, ed. Venice, p. 34, ed. Bonn), and at greater length by Cedrenus (*Compend.* p. 242, ed. Paris, vol. i. p. 425, ed. Bonn); but there are many discrepancies between the citation of Cedrenus and the text (c. 4, 5) given in the *Acta Sanctorum*. The Latin version from the *Acta Sanctorum* is given in Ruinart's *Acta Prim. Martyr.* p. 554, &c. (Fabric. *Bibl. Graec.* vol. x. p. 305; Cave, *Hist. Litt.* ad Ann. 858 (sub nom. *Patricius Ararsius*), vol. ii. p. 51.)

7. Petrus, the Patrician. [Petrus.]

8. Of St. Saba. In the imperial library at Vienna is a Greek version of the works or part of the works of Isaac the Syrian, bishop of Nineveh, who lived, according to Assemani (*Biblioth. Orient.* vol. iii. pars i. p. 104, note 3), about the close of the sixth century, but according to Nicephorus the editor of Isaac's *Ascetica* (Praef. p. vi.) in the first half of that century. The Vienna MS. bears this title: *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἀββᾶ Ἰσαὰκ Σύρου καὶ ἀναχωρητοῦ τοῦ γενομένου ἐπισκόπου τῆς φιλοχρίστου πόλεως Νινευὶ λόγοι ἀσκητικοί, εὑρεθέντες ὑπὸ τῶν ὁσίων πατέρων ἡμῶν τοῦ Ἀββᾶ Πατρικίου καὶ τοῦ Ἀββᾶ Ἀβραμίου τῶν φιλοσόφων καὶ ἡσυχαστῶν ἐν τῇ λαύρᾳ τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Σάββα*, *Sancti Patris nostri Abbatis Isaaci Syri et Anachoretae, qui fuit Episcopus urbis Christi-amantis Nineve, Sermones ascetici, reperti a sanctis patribus nostris Abbate Patricio et Abbate Abramio sapientiae Christianae et quieti monasticae deditis in Laura* (sive *Monasterio*) *Sancti Patris nostri Sabbae*. (Lambec. *Commentar. de Biblioth. Caesar.* vol. v. col. 158, ed. Kollar.) The MS. contains eighty-seven *Sermones Ascetici*, apparently translated from the Syriac text of Isaac by Patricius and Abramius; though the title of the MS. only ascribes to them the finding of the work. In other MSS. however (e. g. in several Vatican, Assemani, *Bibl. Orient.* vol. i. p. 446, and one, perhaps two, Bodleian, Nos. 256 and 295, vid. *Catalog. MStorum Angliae et Hiberniae*, pp. 35, 44, fol. Oxford, 1697), they are described as translators. Assemani, however, observes that they translated not the whole works of Isaac, which, according to Ebed-jesu (apud Assemani, *l. c.*), who has perhaps ascribed to Isaac of Nineveh the works of other Isaacs, extended to seven *tomi* or volumes, and treated *De Regimine Spiritus, de Divinis Mysteriis* (comp. Gennad. *De Viris Illustr.* c. 26), *de Judiciis et de Politia*, but only ninety-eight of his *Sermones*. This is the number in the Vatican MSS.; in one of the Bodleian (No. 295, *Catal. MStor. Angliae*, p. 44) there are ninety-nine, but it is to be observed that the division, as well as the number of these *Sermones*, which are also termed *λόγοι*, *Orationes*, differs in different MSS (Nicephorus, *l. c.*). The first fifty-three, according to the arrangement of the Vienna MS., are extant in a Latin version, as one work, under the title of *Isaaci Syri de Contemptu Mundi Liber*; and this work, which appears in several collections of the works of the fathers, has been improperly ascribed by the respective editors of the *Bibliotheca Patrum*, except Galland, to Isaac of Antioch [Isaacus, No. 5], instead of their true author Isaac of Nineveh [Isaacus, No. 6]. It is to be observed, that Isaac of Nineveh was not the Isaac mentioned by Pope Gregory the Great as visiting Italy and dying near Spoletum [Isaacus, No. 6]. The Greek version of Isaac's ascetic works by Patricius and Abramius, as far as it is extant, was published by Nicephorus Theotocius, a Greek monk, by direction of Ephraim, patriarch of Jerusalem, 4to., Leipzig, 1770. The edition contains eighty-six *Λόγοι*, *Orationes*, and four *Ἐπιστολαί*, *Epistolae*, which, in the two MSS. employed by Nicephorus, were reckoned as *λόγοι*, making ninety altogether. These were differently divided and arranged in his MSS. He followed the division (with one exception) and the text of one MS., giving the different readings of the other, but formed an arrangement of his own, differing from both the MSS. What portion of the seven *tomi* mentioned by Ebed-jesu is contained in this work cannot, from the various divisions and titles of the divisions in the MSS., be ascertained. Of the time when Patricius and

his coadjutor Abramius lived, nothing can be determined, except that they were of later date than Isaac himself, whose period has been mentioned. If we adopt the reading of the Vienna MS. εὑρηθέντες, which, however, is most likely a transcriber's error for ἑρμηνευθέντες, we must place them late enough for the works of Isaac, in the Greek version at least (of which, in such case, they would be not the authors, but only the discoverers), to have been previously lost. (Assemani, *l.c.*; Lambecius, *l. c.*; Nicephorus, *l. c.*; Cave, *Hist. Litt.* ad ann. 430, 440, 540, vol. i. pp. 415, 434, 519, ed. Oxford, 1740—1743; Fabric. *Bibl. Graec.* vol. xi. pp. 119, &c. and p. 706.) [J. C. M.]

PATRI'CIUS, the apostle and patron saint of Ireland. The legends and traditions respecting this celebrated personage, preserved in the Acta Sanctorum, in his life by Jocelin, a monk of Furness abbey, in Lancashire, who flourished during the twelfth century, and in the Irish annals and ecclesiastical records, present such a mass of contradictions and improbabilities, that many critics have been induced to deny his very existence, while others have sought to remove a portion of the difficulties which embarrass the inquiry, by supposing that there were two, three, four, or even five individuals who flourished at periods not very remote from each other, who all bore the name Patricius, and who were all more or less concerned in the conversion of Ireland from paganism. The only document in which we can repose any confidence is an ancient tract entitled *Confessio S. Patricii*, a sort of autobiography, in which he gives an outline of his life and conversation. If we admit that this curious piece is genuine, we may perhaps learn from it that the author was a native of Scotland, born in the village of *Benaven* or *Bonavem Taberniae*, which is generally believed to have occupied the site of the modern Kilpatrick, situated on the right bank of the river Clyde, a few miles above Dumbarton, very near the point which marked the termination of the Roman wall. He was the son of Calpornius, a deacon, the grandson of Potitus, a presbyter. At the age of sixteen he was taken prisoner by pirates, and conveyed along with a number of his countrymen to Ireland, where he was employed as a shepherd. Having made his escape, he reached home in safety; but in the course of a few years was again carried off, and in two months again obtained his freedom. During his first captivity he was led to meditate upon his own depraved and lost condition, was gradually awakened to a sense of the truth, and became filled with an earnest desire to proclaim the promises of the Gospel to the heathen by whom he was surrounded. Visions were vouchsafed to him from on high, on several occasions he was empowered to work miracles, and at length, under the conviction that he was directly summoned by Heaven, determined to devote his life to the task thus imposed upon him by God. No allusion whatsoever is made to his visit to France and Italy or to his ordination by Pope Coelestinus, upon which so much stress is laid in the later and more formal monkish compilations.

It must not be concealed, however, that although a lively local tradition supports the opinion that Kilpatrick in Dumbartonshire was the birth-place of the saint, and although the inhabitants of that district still point out a miraculous fountain and a rock bearing his name, many of the most learned Irish historians maintain that the epithet *Brito*, upon which so much has been founded, refers not to Britain but to Armorica, and bring forward strong evidence to prove that *Bonavem Taberniae* is Boulogne-sur-mer on the coast of Picardy. The arguments are stated very fully in Lanigan's Ecclesiastical History of Ireland, chapter iii.

According to several of the most ancient national authorities the mission of St. Patrick commenced during the reign of Laoghaire, son of Niall of the Nine Hostages (A. D. 429—458); but the book of Lecan places him under Lughaidh, a son of the former (A. D. 484—508), while the Annals of Connaught assign his birth to A. D. 336, and his captivity to A.D. 352. Mr. Petrie, in his learned dissertation on the History and Antiquities of Tara Hill, enters deeply into the investigation, and arrives at the conclusion that if we assume that there was a second Patrick in Ireland during the fifth century, and that many of the acts of the first or great St. Patrick have been falsely ascribed to his namesake and successor, then Irish as well as foreign testimonies nearly concur in the following facts: — 1. That he was born in the year 372. 2. That he was brought captive into Ireland in the sixteenth year of his age, in 388, and that after four or seven years' slavery he was liberated in 392 or 395. 3. That on the death of Palladius, in 432, he was sent to Ireland as archbishop, having been first, according to some authorities, consecrated by Pope Coelestinus, or, as others state, in Gaul, by the archbishop Amatorex, or Amator. 4. That he arrived in Ireland in 432, and after preaching there for sixty years, died in the year 492 or 493, at the age of about one hundred and twenty years. 5. That he was interred either at Saul or Down.

Several works still extant bear the name of Patricius.

I. *Confessio S. Patricii de Vita et Conversatione sua.* This, as may be gathered from what has been said above, is not, like many ecclesiastical *Confessiones*, to be regarded as an exposition of the views of the author upon difficult points of doctrine and discipline, but as a sketch of his own religious life, and especially as an account of the mental process by which he was first roused to spiritual exertion, the narrative being addressed to the people among whom he preached the Word. It was first published by Ware, in his edition of the Opuscula attributed to St. Patrick, from several MSS. preserved in different parts of England and Ireland; among which is the renowned Book of Armagh, long believed to have been traced by the hand of the saint himself. To inquire into the authenticity of the Confession when so little can be ascertained with regard to the supposed author would be a mere waste of time; but it ought to be remarked that it is composed in a very rude style, and although evidently interpolated here and there, is to a considerable extent free from the extravagance which characterises the collections of the Bollandists and the memoir of Jocelin. The writer, whoever he may have been, alludes repeatedly to his own want of education and to his literary deficiencies.

II. *Epistola ad Coroticum*, or rather *Epistola ad Christianos Corotici tyranni subditos.* On the wickedness of a Welsh prince, Coroticus, who, in a descent upon Ireland, had taken many Christian prisoners, and was keeping them in cruel slavery. This letter is expressly mentioned by Jocelin, and

was first published in the Acta Sanctorum under the 17th of March from a very ancient MS., in which it was subjoined without a break to the *Confessio.* III. *Proverbia.* First published by Ware. IV. *Synodus S. Patricii;* containing thirty-one canons. V. *Novem Canones S. Patricio adscripti.* VI. *Synodus Patricii, Auxilii et Isernini episcoporum XXXIV. Canonibus constans.*

The whole of the above canons, together with three others, are contained in Spelman's *Concilia, Decreta, &c. in Re Ecclesiastica Orbis Britannici,* fol. Lond. 1639, vol. i. p. 51, &c.; also in Wilkins, *Concilia Magnae Brittanniae et Hiberniae,* fol. Lond. 1736-7, vol. i. p. 2, &c.; and in Mansi, *Collectio Amplissima Conciliorum,* fol. Florent. 1761, vol. vi. p. 514, &c.

Doubtful as every one of the pieces now enumerated must be considered, they possess more claims upon our attention than the following, which also are ascribed to St. Patrick, but are now generally admitted to be unquestionably spurious.

1. *Charta s. Epistola de Antiquitate Avalonica,* a fragment of which was made known by Gerard Vossius in his *Miscellanea sanctorum aliquot Patrum Gr. et Latt.,* 4to. Mogunt. 1604, under the title *S. Patricii Legatio a Coelestino primo Papa ad Conversionem Hiberniae directi s. Epistola S. Patricii Apostoli Hiberniae ex Bibl. Monasterii Glastoniae in quo ipse Abbas fuit antequam esset Episcopus Hiberniae.* It was first published entire by Ware. 2. *De tribus Habitaculis s. De Gaudiis Electorum et Poenis Damnatorum Liber.* Ascribed by some to Augustin. 3. *De Abusionibus Saeculi.* Ascribed by some to Cyprian, by others to Augustin.

The first complete edition of the tracts attributed to St. Patrick is that by Sir James Ware (Jacobus Waraeus), 8vo. Lond. 1656. This was reprinted by Galland in his *Bibliotheca Patrum,* vol. x. p. 159—182, fol. Venet. 1774, together with some remarks taken from the Bollandists. See also his *Prolegg.* cap. iv. The most recent and useful edition is that of Joachimus Laurentius Villanueva, 8vo. Dublin, 1835, which contains a number of very serviceable annotations. For an account of the statements contained in the Irish records, consult the essay by Mr. Petrie quoted above, which is to be found in the 18th volume of the Transactions of the Royal Irish Academy. See also Schönemann, *Biblioth. Patrum Lat.* vol. ii. § 40. [W. R.]

PATRO'BIUS, surnamed *Neronianus,* one of Nero's favourite freedmen, presided at the games which this emperor exhibited to Teridates at Puteoli. He was put to death by Galba on his accession to the throne in A. D. 68, after being previously led in chains through the city along with the other instruments of Nero's cruelty. On the murder of Galba shortly afterwards, a freedman of Patrobius purchased the head of this emperor for a hundred aurei, and threw it away on the spot where his master had been put to death. (Dion Cass. lxiii. 3, lxiv. 3; Suet. *Galb.* 20; Tac. *Hist.* i. 49, ii. 95.) Pliny speaks (*H. N.* xxxv. 13. s. 47) of Patrobius introducing into Italy the fine sand of the Nile for the use of the palaestra, a circumstance to which Suetonius refers in his life of Nero (c. 45).

PATROCLES (Πατροκλῆς). 1. A Macedonian general in the service of Seleucus I., king of Syria, by whom he was appointed to command at Babylon, soon after he had recovered possession of that city, B. C. 312. On the advance of Demetrius, Patrocles being unable to face that monarch in the field, withdrew beyond the Tigris, whither Demetrius did not think fit to follow him. (Diod. xix. 100.) Of his subsequent operations in that quarter we know nothing. His name next appears as one of the friends and counsellors of Seleucus in the war against Demetrius, B. C. 286 (Plut. *Demetr.* 47): and again in 280, after the death of Seleucus, we find him entrusted by Antiochus I. with the chief command of his army, and the conduct of the war in Asia. (Memnon. c. 15, ed. Orell.) We are also told that Patrocles held, both under Seleucus and Antiochus, an important government over some of the eastern provinces of the Syrian empire, including apparently those bordering on the Caspian Sea, and extending from thence towards the frontiers of India. (Strab. ii. pp. 69, 74.) During the period of his holding this position, he seems to have been at much pains to collect accurate geographical information, which he afterwards published to the world; but though his authority is frequently cited by Strabo, who as well as Eratosthenes placed the utmost reliance on his accuracy, neither the title nor exact subject of his work is ever mentioned. It seems clear, however, that it included a general account of India, as well as of the countries on the banks of the Oxus and the Caspian Sea. Strabo expressly calls him the most veracious (ἥκιστα ψευδόλογος) of all writers concerning India (ii. p. 70); and it appears that in addition to the advantages of his official situation, he had made use of a regular description of the eastern provinces of the empire, drawn up by command of Alexander himself. (*Ib.* p. 69.) In this work Patrocles regarded the Caspian Sea as a gulf or inlet of the ocean, and maintained the possibility of sailing thither by sea from the Indian Ocean; a statement strangely misinterpreted by Pliny, who asserts (*H. N.* vi. 17 (21)), that Patrocles had himself performed the circumnavigation. (Concerning the authority of Patrocles as a geographical writer, see Strabo ii. pp. 68, 69, 70, 74, xi. pp. 508, 509, 518, xv. p. 689; Voss. *de Histor. Graecis,* p. 113; Ukert, *Geogr.* vol. i. p. 122.)

2. Of Antigoneia, an officer of Perseus, king of Macedonia. (Liv. xlii. 58.) [E. H. B.]

PATRO'CLES (Πατροκλῆς). 1. Of Thurii, a tragic poet, was perhaps contemporary with the younger Sophocles, about the end of the fifth and the beginning of the fourth centuries B. C. (Clem. Alex. *Protrep.* ii. 30, p. 9, Sylb.) Besides the mention of his *Dioscuri* in the above passage, and seven lines of his, preserved by Stobaeus (cxi. 3), we have no information concerning him.

2. A teacher of rhetoric, mentioned by Quintilian (ii. 15, 16, iii. 6, 44). [P. S.]

PATROCLES (Πατροκλῆς), artists. 1. A statuary, who is placed by Pliny (*H. N.* xxxiv. 8. s. 19), with Naucydes, Deinomenes, and Canachus II., at the 95th Olympiad, B. C. 400, which exactly agrees with the statement of Pausanias, that he made some of the statues in the great group dedicated by the Lacedaemonians at Delphi, in memory of the victory of Aegospotami (Paus. x. 9. § 4). Pliny mentions him among the artists who made *athletas et armatos et venatores sacrificantesque* (*l. c.* § 34). Pausanias mentions a son and disciple of Patrocles, named Daedalus, who flourished at the very same time as his father [DAEDALUS, No. 2]. Since Daedalus is called by Pausanias a Sicyonian, Sillig supposes that Patrocles

was of the same state. Thiersch (*Epochen*, p. 125) suggests the ingenious, but unfounded idea, that he was the same person as Patrocles, the half-brother of Socrates on the mother's side: surely, if so, he would not have employed his art in celebrating the ruin of his own city! It is more probable that he was one and the same person with the following artist:—

2. Of Croton, a statuary, son of Catillus, made the statue of Apollo of box-wood, with a gilded head, which the Epizephyrian Locrians dedicated at Olympia (Paus. vi. 19. § 3). [P. S.]

PATROCLUS (Πάτροκλος or Πατροκλῆς). 1. A son of Heracles by Pyrippe. (Apollod. ii. 7. § 8.)

2. The celebrated friend of Achilles, was a son of Menoetius of Opus (Hom. *Il.* xi. 608; Ov. *Her.* i. 17), and a grandson of Actor and Aegina, whence he is called Actorides. (Ov. *Met.* xiii. 273.) His mother is commonly called Sthenele, but some mention her under the name of Periapis or Polymele. (Hygin. *Fab.* 91; Eustath. *ad Hom.* p. 1498.) Aeacus, the grandfather of Achilles, was a brother of Menoetius (Hom. *Il.* xvi. 14), and, according to Hesiod (*ap. Eustath. ad Hom.* p. 112), Menoetius was a brother of Peleus, so that the friendship between Achilles and Patroclus arose from their being kinsmen.

When yet a boy Patroclus, during a game of dice, involuntarily slew Clysonymus, a son of Amphidamas, and in consequence of this accident Patroclus was taken by his father to Peleus at Phthia, where he was educated together with Achilles. (Hom. *Il.* xxiii. 85, &c.; Apollod. iii. 13. § 8; Ov. *Ep. ex Pont.* i. 3. 73.) He is also mentioned among the suitors of Helen. (Apollod. iii. 10. § 8.) He is said to have taken part in the expedition against Troy on account of his attachment to Achilles. (Hygin. *Fab.* 257; Philostr. *Her.* 19. 9.) On their voyage thither, the Greeks plundered in Mysia the territory of Telephus, but were repelled, and on their flight to their ships they were protected by Patroclus and Achilles. (Pind. *Ol.* ix. 105, &c.) During the war against Troy he took an active part in the struggle, until his friend withdrew from the scene of action, when Patroclus followed his example. (Hom. *Il.* ix. 190.) But when the Greeks were hard pressed, and many of their heroes were wounded, he begged Achilles to allow him to put on his (Achilles') armour, and with his men to hasten to the assistance of the Greeks (xvi. 20, &c.). Achilles granted the request, and Patroclus succeeded in driving back the Trojans and extinguishing the fire which was raging among the ships (xvi. 293). He slew many enemies, and thrice made an assault upon the walls of Troy (xvi. 293, &c., 702, 785); but on a sudden he was struck by Apollo, and became senseless. In this state Euphorbus ran him through with his lance from behind, and Hector gave him the last and fatal blow (xvi. 791, &c.). Hector also took possession of his armour (xvii. 122). A long struggle now ensued between the Greeks and Trojans about the body of Patroclus; but the former obtained possession of it, and when it was brought to Achilles, he was deeply grieved, and vowed to avenge the death of his friend (xvii. 735, xviii. 22). Thetis protected the body with ambrosia against decomposition, until Achilles had leisure solemnly to burn it with funeral sacrifices (xix. 38). His ashes were collected in a golden urn which Dionysus had once given to Thetis, and were deposited under a mound, where subsequently the remains of Achilles also were buried (xxiii. 83, 92, 126, 240, &c., *Od.* xxiv. 74, &c.; Tzetz. *ad Lyc.* 273). Funeral games were celebrated in his honour. (*Il.* xxiii. 262, &c.) Achilles and Patroclus met again in the lower world (*Od.* xxiv. 15), or, according to others, they continued after their death to live together in the island of Leuce. (Paus. iii. 19. § 11.) Patroclus was represented by Polygnotus in the Lesche at Delphi (Paus. x. 26. § 2, 30. § 1); and on Cape Sigeum in Troas, where his tomb was shown, he was worshipped as a hero. (Hom. *Od.* xxiv. 82; Strab. xiii. p. 596.) [L. S.]

PATROCLUS (Πάτροκλος), an officer in the service of Ptolemy Philadelphus, who commanded the fleet sent by that monarch to the assistance of the Athenians against Antigonus Gonatas (B. C. 266). He appears to have been unable to make himself master of any of the ports of Athens, and established his naval station at a small island near the promontory of Sunium, which ever after bore his name. (Paus. i. 1. § 1, 35. § 1; Strab. ix. p. 398.) He urged Areus, king of Sparta, to make a diversion by attacking Antigonus on the land side, and it was probably on the failure of this attempt that he withdrew from the coast of Attica. We subsequently find him commanding the fleet of Ptolemy on the coast of Caria. (Paus. iii. 6. § 4—6; Athen. xiv. p. 621 a.; Droysen, *Hellenism.* vol. ii. pp. 211, 219, 245.) [E. H. B.]

PATRON (Πάτρων), historical. 1. A native of Phocis (Arrian, iii. 16. § 2, where he is called Paron), commander of the Greek mercenaries, who accompanied Dareius on his flight after the battle of Gaugamela. When Bessus and his accomplices were conspiring against Dareius, Patron and the other Greeks remained faithful to him; and Patron having discovered the designs of the conspirators, disclosed to the king the danger he was in, and besought him to take refuge in the camp of the Greek soldiers, but Dareius declined his offer. (Q. Curt. v. 9. § 14, 11. § 1, 8, 12. § 4.)

2. A native of Lilaea in Phocis. The town having been captured by Philippus, the son of Demetrius, Patron induced the youth of the city to join him in an attack upon the Macedonian garrison, which was successful. The inhabitants of the town, in gratitude for this service, set up a statue of Patron at Delphi. (Paus. x. 33. § 3; Fabric. *Bibl. Graec.* vol. iii. p. 608.) [C. P. M.]

PATRON, a philosopher of the Epicurean school. He lived for some time in Rome, where he became acquainted, amongst others, with Cicero, and with the family of C. Memmius. Either now, or subsequently, he also gained the friendship of Atticus. From Rome he either removed or returned to Athens, and there succeeded Phaedrus as president of the Epicurean school, B. C. 52. C. Memmius had, while in Athens, procured permission from the court of Areiopagus to pull down an old wall belonging to the property left by Epicurus for the use of his school. This was regarded by Patron as a sort of desecration, and he accordingly addressed himself to Atticus and Cicero, to induce them to use their influence with the Areiopagus to get the decree rescinded. Atticus also wrote to Cicero on the subject, which he took up very warmly. Cicero arrived at Athens the day

after Memmius had departed for Mytilene. Finding that Memmius had abandoned his design of erecting the edifice with which the wall in question would have interfered, he consented to bestir himself in the matter; but thinking that the Areiopagus would not retract their decree without the consent of Memmius, he wrote to the latter, urging his request in an elegant epistle, which is still extant (*ad Fam.* xiii. 1. Comp. *ad Att.* v. 11, 19). [C. P. M.]

PATRO'PHILUS (Πατρόφιλος), bishop of Scythopolis, and one of the leaders of the Eusebian or semi-Arian party in the fourth century. He was deposed at the council of Seleuceia (A. D. 359) for contumacy, having refused to appear before the council to answer the charges of the presbyter Dorotheus. (Socrat. *H. E.* ii. 40; Sozom. iv. 22.) He must have died soon after, for his remains were disinterred and insultingly treated (Theophanes, *Chronographia*) during the re-action which followed the temporary triumph of paganism (A. D. 361—363) under Julian the apostate [JULIANUS]. Patrophilus appears to have been eminent for scriptural knowledge. Eusebius of Emesa is said to have derived his expositions of Scripture from the instructions of Patrophilus and Eusebius of Caesareia (Socrat. *H. E.* ii. 9); but Sixtus Senensis is mistaken in ascribing to Patrophilus a translation of the Old Testament from Hebrew into Greek. (Sixtus Senens. *Biblioth. Sancta*, lib. iv.; Le Long, *Biblioth. Sacra*, recensita ab A. G. Masch. Pars ii. vol. ii. sect. i. § 23; Fabric. *Biblioth. Graec.* vol. iii. p. 716. The scanty notices of the life of Patrophilus have been collected by Tillemont, *Mémoires*, vols. vi. vii.) [J. C. M.]

PATROUS, PATROA (Πατρῷος, ῷα), and in Latin, *Patrii Dii*, are, properly speaking, all the gods whose worship has been handed down in a nation or a family from the time of their fathers, whence in some instances they are the spirits of departed ancestors themselves. (Lucian, *De Mort. Pereg.* 36.) Zeus was thus a θεὸς πατρῷος at Athens (Paus. i. 3. § 3, 43. § 5), and among the Heracleidae, since the heroes of that race traced their origin to Zeus. (Apollod. ii. 8. § 4.) Among the Romans we find the divinities avenging the death of parents, that is, the Furiae or Erinnyes, designated as *Patrii Dii*. (Cic. *in Verr.* ii. 1, 3; comp. Liv. xl. 10.) But the name was also applied to the gods or heroes from whom the gentes derived their origin. (Serv. *ad Aen.* iii. 332; Stat. *Theb.* iv. 111.) [L. S.]

Q. PATU'LCIUS, one of the accusers of Milo *de Vi* in B. C. 52 (Ascon. *in Milon.* p. 54, ed. Orelli). It may have been this same Patulcius who owed Cicero some money, which Atticus exerted himself in obtaining for his friend in B. C. 44 (*Patulcianum nomen*, Cic. *ad. Att.* iv. 18).

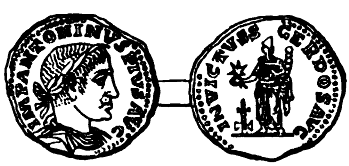
PATULEIUS, a rich Roman eques in the reign of Tiberius (Tac. *Ann.* ii. 48).

PATZO, GREGO'RIUS. [GREGORIUS, No. 30, p. 310.]

PAULA, JU'LIA CORNE'LIA, the first wife of Elagabalus, a lady, according to Herodian, of very noble descent. The marriage, which was celebrated with great pomp at Rome, took place, it would appear A. D. 219, soon after the arrival of the youthful emperor from Asia. Paula was divorced in the course of the following year, deprived of the title of Augusta, and reduced to a private station. Her subsequent history is unknown. (Herodian v. 6. § 1; Dion Cass. lxxix. 9; Eckhel, vol. vii. p. 259.) [W. R.]



COIN OF PAULA, WIFE OF ELAGABALUS.



COIN OF THE EMPEROR ELAGABALUS.

The latter coin was accidentally omitted in the article ELAGABALUS, and is therefore given here.

PAULI'NA or PAULLI'NA. 1. DOMITIA PAULINA, the sister of the emperor Hadrian (Dion Cass. lxix. 11; Gruter, *Inscr.* p. cclii. n. 4).

2. LOLLIA PAULINA. [LOLLIA, No. 2.]

3. POMPEIA PAULINA, the wife of Annaeus Seneca the philosopher, whom he married rather late in life. She was probably the daughter of Pompeius Paulinus, who commanded in Germany in the reign of Nero. She seems to have been attached to her husband, who speaks of her with affection, and mentions in particular the care which she took of his health (Senec. *Ep.* 104). She was with her husband at dinner when the centurion came from Nero to tell Seneca that he must die. The philosopher received the intelligence with calmness, embraced his wife, and bade her bear their separation with firmness; but as she begged that she might die with him, he yielded to her entreaties, and they opened their veins together. Nero, however, unwilling to incur a reputation for unnecessary cruelty, commanded her veins to be bound up. Her life was thus spared; and she lived a few years longer, but with a paleness which testified how near she had been to death. This is the account of Tacitus (*Ann.* xv. 60—64), which differs somewhat from that in Dion Cassius (lxi. 10, lxii. 25), who relates the event to the disparagement of Seneca.

PAULI'NA. We learn from Ammianus Marcellinus that the wife of Maximinus I. was of amiable disposition, seeking to mitigate by gentle counsels the savage temper of her husband, by whom, if we can trust the statements of Syncellus and Zonaras, she was eventually put to death. No ancient historian, however, has mentioned her name, but numismatologists have conjectured that certain coins bearing on the obverse the words DIVA PAULINA, and on the reverse CONSECRATIO, a legend which proves that they were struck after the decease of the personage whose effigy they bear, ought to be considered as belonging to this princess. (Amm. Marc. xiv. 1. § 8; Zonar. xii. 16; Syncell. *Chron.* s. A. M. 5728; Eckhel, vii. p. 296). [W. R.]



COIN OF PAULINA, WIFE OF MAXIMINUS I.

PAULLI'NUS or PAULI'NUS, a lengthened form of Paullus or Paulus, like Albinus of Albus. [ALBINUS, p. 90.] This cognomen only occurs under the empire. For the sake of uniformity we adopt the form Paulinus, but respecting the orthography, see PAULLUS.

PAULI'NUS (Παυλῖνος), literary. 1. Of ANTIOCH (1), better known as Paulinus of Tyre [No. 9.]

2. Of ANTIOCH (2). Paulinus was ordained presbyter by Eustathius, bishop of Antioch [EUSTATHIUS], and was a leader among the Eustathian party in that city. When Athanasius, after his return from exile on the death of the emperor Constantius II. and the murder of George of Cappadocia, the Arian patriarch [GEORGIUS, No. 7], assembled a council at Alexandria, Paulinus sent two deacons, Maximus and Calimerus, to take part in its deliberation. He was shortly after ordained by the hasty and impetuous Lucifer of Cagliari [LUCIFER] bishop of the Eustathians at Antioch; a step unwarrantable and mischievous, as it prolonged the schism in the orthodox party, which would otherwise probably have been soon healed. His ordination took place in A. D. 362. He was held, according to Socrates (*H. E.* iv. 2) and Sozomen (*H. E.* vi. 7), in such respect by the Arian emperor Valens as to be allowed to remain when his competitor Meletius [MELETIUS] was banished. Possibly, however, the smallness of his party, which seems to have occupied only one small church (Socrat. *H. E.* iii. 99; Sozom. v. 18), rendered him less obnoxious to the Arians, and they may have wished to perpetuate the division of the orthodox by exciting jealousy. Paulinus's refusal of the proposal of Meletius to put an end to the schism is mentioned elsewhere [MELETIUS, No. 1]; but he at length consented that whichever of them died first, the survivor should be recognized by both parties. On the death of Meletius, however (A. D. 381), this agreement was not observed by his party, and the election of Flavian [FLAVIANUS, No. 1] disappointed the hopes of Paulinus, and embittered the schism still more. In A. D. 382 Paulinus was present at a council of the Western Church, which had all along recognised his title, and now ardently supported his cause; but the Oriental churches generally recognised Flavian, who was *de facto* bishop of Antioch. Paulinus died A. D. 388 or 389. His partizans chose Evagrius to succeed him [EVAGRIUS, No. 1]. A confession of faith by Paulinus is preserved by Athanasius and Epiphanius in the works cited below. (Epiphanius, *Haeres.* lxxvii. 21, ed. Petavii; Socrates, *H. E.* iii. 6, 9, iv. 2, v. 5, 9, 15; Sozomen, *H. E.* v. 12, 13, vi. 7, vii. 3, 10, 11, 15; Theodoret, *H. E.* iii. 5, v. 3, 23; Athanasius, *Concil. Alexandrin. Epistol.* seu *Tomus ad Antiochenses*, c. 9; Hieron. *Epistol. ad Eustoch.* No. 27, edit. vett., 86, ed. Benedict., 108, § 6, ed. Vallars.; *In Rufin.* lib. iii. 22; *Chronicon*, ed. Vallars.; Theophan. *Chronog.* pp. 47, 57, 59, ed. Paris, pp. 37, 45, 47, ed. Venice, pp. 85, 104, 109, ed. Bonn; Le Quien, *Oriens Christian.* vol. ii. col. 715; Tillemont, *Mémoires*, vol. viii.; Fabric. *Bibl. Gr.* vol. ix. p. 314.)

3. Of BITERRAE or BAETERRAE (the modern Béziers), in Gaul, of which city he was bishop about A. D. 420. Some have thought that the *Acta S. Genesii notarii Arelatensis* are to be ascribed to this Paulinus rather than to Paulinus of Nola, under whose name they have been commonly published. Paulinus of Biterrae wrote an encyclical letter, giving an account of several alarming portents which had occurred at Biterrae. This letter is lost. Oudin has mistakenly said that it is cited in the *Annales* of Baronius. Possibly Paulinus of Biterrae is the Paulinus to whom Gennadius (*De Viris Illustribus*, c. 68) ascribes several *Tractatus de Initio Quadragesimae*, &c. (Idatius, *Chron.* ad ann. xxv. Arcad. et Honor.; Miraeus, *Auctar. de Scriptorib. Eccles.* c. 63; Tillemont, *Mémoires*, vol. v. p. 569; Cave, *Hist. Litt.* ad ann. 410, vol. i. p. 389; Oudin, *De Scriptorib. Eccles.* vol. i. col. 923; Fabric. *Bibl. Graec.* vol. ix. p. 315, *Biblioth. Med. et Infim. Latinit.* vol. v. p. 205, ed. Mansi; *Acta Sanctor. Aug.* vol. v. p. 123, &c.; *Gallia Christiana*, vol. vi. col. 295, ed. Paris, 1739; *Histoire Litt. de la France*, vol. ii. p. 131.)

4. MEROPIUS PONTIUS ANICIUS PAULINUS. [See below].

5. Of MEDIOLANUM or MILAN. [See below.]

6. Of NOLA. [See below.]

7. Of PELLA or POENITENS, the PENITENT. A poem entitled *Eucharisticon de Vita Sua*, by a writer of the name of Paulinus, has been twice published. It appeared among the poems of Paulinus of Nola [see below] in the *Appendix* to the first edition of De la Bigne's *Bibliotheca Patrum*, which *Appendix* was published, fol. Paris, 1579, but was omitted in the following editions of the Bibliotheca, whether published at Paris, Cologne, or Lyon, and also in the *Bibliotheca* of Galland. It was again printed by Christianus Daumius, with the works of Paulinus Petrocorius [PETROCORIUS], 8vo, Leipzig, 1686. A full account of the author may be gathered from the poem, which is in hexameters, not, as has been incorrectly stated, in elegiac verse. He was the son of Hesperius, proconsul of Africa, who was the son of the poet Ausonius. [AUSONIUS; HESPERIUS.] He was born in A. D. 376, at Pella in Macedonia; and after being at Carthage, where he remained a year and a half during his father's proconsulship, he was taken at three years of age to Bourdeaux, where he appears to have been educated. An illness at the age of fifteen interrupted his studies, and the indulgence of his parents allowed him to pursue a life of ease and pleasure, in the midst of which, however, he kept up a regard to appearances. At the age of twenty he married a lady of ancient family, and of some property. At thirty he lost his father, whose death was followed by a dispute between Paulinus and his brother, who wished to invalidate his father's will to deprive his mother of her dowry. In A. D. 414 he joined Attalus, who attempted to resume the purple in Gaul under the patronage of the Gothic prince Ataulphus [ATAULPHUS; ATTALUS], and

from whom he accepted the title of Comes Rerum Privatarum, thinking thus to be secure from the hostility of the Goths. He was, however, disappointed. The city where he resided (apparently Bourdeaux) was taken, and his house plundered; and he was again in danger when Vasates (Bazas), to which he had retired, was besieged by the Goths and Alans. He proposed now to retire to Greece, where his mother had good estates, but his wife could not make up her mind to go. He then thought of becoming a monk, but his friends diverted him from this plan. Misfortunes now thickened about him; he lost his mother, his mother-in-law, and his wife; his very children forsook him, with the exception of one, who was a priest, and who died soon after suddenly. His estates in Greece yielded him no revenue; and he retired to Massilia (Marseille), where he hired and farmed some land, but this resource failed him, and alone, destitute and in debt, he was reduced to live on the charity of others. During his residence at Massilia, he became acquainted with many religious persons, and their conversation combined with his sorrows and disappointments to impress his mind deeply with religious sentiments. He was baptized in A. D. 422, in his forty-sixth year, and lived at least till his eighty-fourth year (A. D. 460), when he wrote his poem. Some have supposed, but without good reason, that he is the Benedictus Paulinus to whose questions of various points of theology and ethics Faustus Reiensis wrote an answer. [FAUSTUS REIENSIS.] (Our authority for this article is the *Histoire Littéraire de la France*, vol. ii. p. 343, &c, 461, &c., not having been able to get sight of the poem itself, which is very rare. See also Fabric. *Biblioth. Med. et Infim. Latinit.* vol. v. p. 206, ed. Mansi; and Cave, *Hist. Litt.* vol. i. p. 290, in his article on Paulinus Nolanus.)

8. PETROCORIUS. [PETROCORIUS.]

9. Of TYRE. Paulinus, bishop of Tyre, was the contemporary and friend of Eusebius of Caesareia, who addressed to him the tenth book of his *Historia Ecclesiastica*. Paulinus is conjectured, from an obscure intimation in Eusebius, to have been a native of Antioch (Euseb. *Contra Marcel. Ancyr.* i. 4). He was bishop of Tyre, and the restorer of the church there after it had been destroyed by the heathens in the persecution under Diocletian and his successors. This restoration took place after the death of Maximin Daza [MAXIMINUS II.] in A. D. 313, consequently Paulinus must have obtained his bishopric before that time. On the dedication of the new building, an oration, Πανηγυρικός, *Oratio Panegyrica*, was addressed to Paulinus, apparently by Eusebius himself, who has preserved the prolix composition (Euseb. *H. E.* x. i. 4). On the outbreak of the Arian controversy, Paulinus is represented as one of the chief supporters of Arianism. But it is not clear that he took a decided part in the controversy; he appears to have been, like Eusebius, a moderate man, averse to extreme measures, and to the introduction of unscriptural terms and needless theological definitions. Arius distinctly names him among those who agreed with him; but then Arius gave to the confession to which this statement refers the most orthodox complexion in his power. (Theodoret. *H. E.* i. 5). Eusebius of Nicomedeia (ibid. 6) wrote to Paulinus, rebuking him for his silence and concealment of his sentiments; but it is not clear whether he was correctly informed what those sentiments were. Athanasius (*De Synodis*, c. 17) charges Paulinus with having given utterance to Arian sentiments, but gives no citation from him. He certainly agreed with the bishops of Palestine in granting to Arius the power of holding assemblies of his partizans; but at the same time these prelates recommended the heresiarch to submit to his diocesan Alexander of Alexandria, and to endeavour to be re-admitted to the communion of the Church. Paulinus's concurrence in these steps shows that if not a supporter of Arianism, he was at any rate not a bigoted opponent. (Sozomen, *H. E.* c. 15.) Paulinus was shortly before his death translated to the bishopric of Antioch (Euseb. *Contra Marcel.* i. 4; Philostorg. *H. E.* iii. 15); but it is disputed whether this was before or after the council of Nice; some place his translation in A. D. 323, others in A. D. 331. Whether he was present at the council of Nice, or even lived to see it, is not determined. The question is argued at considerable length by Valesius (not. ad Euseb. *H. E.* x. 1), Hanckius (*De Rerum Byzant. Scriptor.* Pars i. cap. i. § 235, &c.), and by Tillemont (*Mém.* vol. vii. p. 646, &c). We are disposed to acquiesce in the judgment of Le Quien, who places the accession of Paulinus to the see of Antioch in A. D. 323 or 324, and his death in the latter year. (Euseb. *ll. cc.*; Hieron. *Chronicon*, sub init.; Sozomen. Theodoret. Philostorg. *ll. cc.*; Tillemont, vol. vi. vii; Le Quien, *Oriens Christianus*, vol. ii. col. 708, 803). [J. C. M.]

PAULI'NUS, Latin fathers. 1. Of MILAN (*Mediolanensis*), was the secretary of St. Ambrose, after whose death he became a deacon, and repaired to Africa, where, at the request of Saint Augustine, he composed a biography of his former patron. While residing at Carthage he encountered Coelestius, detected the dangerous tendency of the doctrines disseminated by that active disciple of Pelagius, and, having preferred an impeachment of heresy, procured his condemnation by the council which assembled in A. D. 212 under Aurelius. The accusation was divided into seven heads, of which six will be found in that portion of the Acts of the Synod, preserved by Marius Mercator. At a subsequent period (217—218) we find Paulinus appearing before Zosimus for the purpose of resisting the appeal against this decision, and refusing obedience to the adverse decree of the pope. Nothing further is known with regard to his history, except that we learn from Isidorus that he was eventually ordained a presbyter.

We possess the following works of this author:

1. *Vita Ambrosii*, which, although commenced soon after A. D. 400, could not, from the historical allusions which it contains, have been finished until 412. This piece will be found in almost all the editions of St. Ambrose. In many it is ascribed to *Paulinus Nolanus*, and in others to *Paulinus Episcopus*.

2. *Libellus adversus Coelestium Zosimo Papae oblatus*, drawn up and presented towards the close of A. D. 417. It was printed from a Vatican MS. by Baronius, in his Annales, under A. D. 218, afterwards by Labbe, in his Collection of Councils, fol. Par. 1671, vol. ii. p. 1578, in the Benedictine edition of St. Augustine, vol. x. app. pt. 2, and by Coustant, in his *Epistolae Pontificum Romanorum*, fol. Par. 1721, vol. i. p. 963.

3. *De Benedictionibus Patriarcharum*, is men-

tioned by Isidorus (*De Viris Illustr.* c. 4), but was not known to exist in an entire form until it was discovered by Mingarelli in a very ancient MS. belonging to the library of St. Salvator at Bologna, and inserted by him in the *Anecdota* published at Bologna, 4to. 1751, vol. ii. pt. 1, p. 199. A corrupt fragment of this tract will be found in the fifth volume of the Benedictine edition of St. Jerome, where it is ascribed to Rufinus.

The three productions enumerated above are placed together in the *Bibliotheca Patrum* of Galland, fol. Venet. 1773, vol. ix. p. 23. (Cassianus, *de Incarn.* c. 7; Isidorus, *de Viris Illustr.* 4; Galland, *Bibl. Patr.* vol. ix. Proleg. c. ii.; Schönemann, *Bibl. Patrum Lat.* vol. ii. § 21.)

2. Meropius Pontius Anicius Paulinus, bishop of Nola in the early part of the fifth century, and hence generally designated *Paulinus Nolanus*, was born at Bourdeaux, or at a neighbouring town, which he calls *Embromagum*, about the year A. D. 353. Descended from illustrious parents, the inheritor of ample possessions, gifted by nature with good abilities, which were cultivated with affectionate assiduity by his preceptor, the poet Ausonius [Ausonius], he entered life under the fairest auspices, was raised to the rank of consul suffectus, before he had attained to the age of twenty-six, and married a wealthy lady named Therasia, whose disposition and tastes seem to have been in perfect harmony with his own. After many years spent in the enjoyment of worldly honours, Paulinus became convinced of the truth of Christianity, was baptized by Delphinus, bishop of Bourdeaux, in A. D. 389, distributed large sums to the poor, and passed over with his wife to Spain. The death of an only child, which survived its birth eight days, with perhaps other domestic afflictions concerning which we are imperfectly informed, seem to have confirmed the dislike with which he now regarded the business of the world. After four years passed in retirement he resolved to withdraw himself entirely from the society of his friends, to apply his wealth to religious purposes, and to dedicate the remainder of his life to works of piety. This determination, while it called forth the earnest remonstrances of his kindred, excited the most lively admiration among all classes of the devout, and the dignity of Presbyter was almost forced upon his acceptance by the enthusiasm of the populace at Barcelona (A. D. 393). He did not, however, remain to exercise his clerical functions in this province, but crossed the Alps into Italy. Passing through Florence, where he was greeted with much cordiality by Ambrose, he proceeded to Rome, and, after meeting with a cold reception from Pope Siricius, who probably looked with suspicion on the hasty irregularity of his ordination, reached Nola, in Campania, where he possessed some property, soon after Easter A. D. 394. In the immediate vicinity of this city were the tomb and miracle-working relics of Felix, a confessor and martyr, over which a church had been erected with a few cells for the accommodation of pilgrims. In these Paulinus, with a small number of followers, took up his abode, conforming in all points to the observances of monastic establishments, except that his wife appears to have been his companion. After nearly fifteen years passed in holy meditations and acts of charity, he was chosen bishop of Nola in A. D. 409 (or according to Pagi, A. D. 403), and when the stormy inroad of the Goths had passed away, discharged the duties of the office in peace until his death, which took place in A. D. 431.

The above sketch contains a narrative of all the facts which can be ascertained with regard to this father, but to what extent these may be eked out by laborious conjecture will be seen upon referring to biography compiled by Le Brun. The story told in the dialogues of St. Gregory, that Paulinus having given away all his possessions, made a journey into Africa, and sold himself into slavery, in order to ransom the son of a poor widow, has, upon chronological and other considerations, been generally rejected as a fable, as well as numerous legends contained in the histories of the Saints.

The following works of Paulinus, all composed after he had quitted public life, are still extant, consisting of *Epistolae*, *Carmina*, and a very short tract entitled *Passio S. Genesii Arelatensis*.

1. *Epistolae.* Fifty, or, as divided in some editions, fifty-one letters, addressed to Sulpicius Severus, to Delphinus bishop of Bordeaux, to Augustine, to Rufinus, to Eucherius, and to many other friends upon different topics, some being complimentary, others relating entirely to domestic affairs, while the greater number are of a serious cast, being designed to explain some doctrine, to inculcate some precept, or to convey information upon some point connected with religion. Neither in style nor in substance can they be regarded as of much importance or interest, except in so far as they afford a fair specimen of the familiar correspondence of churchmen at that epoch, and convey a very pleasing impression of the writer. The most elaborate are the twelfth (to Amandus), which treats of the Fall and the Atonement, the thirtieth (to Sulpicius Severus) on the Inward and Outward Man, and the forty-second (to Florentius, bishop of Cahors) on the Dignity and Merits of Christ; the most curious is the thirty-first (to Severus) on the Invention of the True Cross; the most lively is the forty-ninth (to Macarius) on a famous miracle performed by St. Felix. A summary of each epistle is to be found in Funccius, and longer abstracts in Dupin.

2. *Carmina.* Thirty-two in number, composed in a great variety of metres. Of these, the most worthy of notice are the birthday addresses to St. Felix in heroic hexameters, composed regularly on the festival of the saint, and forming a series which embraces so complete an account of the career and achievements of that holy personage, that Bede was enabled from these documents alone to compile a prose narrative of his life. We have besides paraphrases of three psalms, the 1st, 2d, and 136th; Epistles to Ausonius and to Gestidius, two *Precationes Matutinae*, *De S. Joanne Baptista Christi Praecone et Legato*, in 330 hexameters; an elegy on the death of a boy named Celsus; an epithalamium on the nuptials of Julianus and Ia [Julianus Eclanensis], *Ad Nicetam redeuntem in Daciam*, *Ad Jovium de Nolana Ecclesia*, *Ad Antonium contra Paganos*, while the list has been recently swelled by Mai from the MSS. of the Vatican, by the addition of two poems, which may however be regarded with some suspicion; the one inscribed *Ad Deum post Conversionem et Baptismum suum*, the other *De suis Domesticis Calamitatibus*. As in the case of the *Epistolae*, the above are differently arranged in different editions. Thus the *Natalitia* are sometimes condensed into thirteen, sometimes expanded into fifteen; and in like

manner the letters to Ausonius are distributed into two, three, or four, according to the conflicting views of critics.

3. The authenticity of the *Passio S. Genesii* has been called in question by Rosweyd, but is vindicated by the concurring testimony of many MSS.

Among the lost works we may notice the following: — 1. *Ad Theodosium Panegyricus*, a congratulatory address composed in honour of the victory gained over Eugenius and Arbogastes. Although this piece is distinctly described by Honorius of Autun (*De Script. Eccles.* ii. 47; comp. Rufin. *Hist.* i. 27), Funccius maintains that an error has been committed as to the subject, and argues from the expressions of Paulinus himself (*Ep.* 9, and 28), that it was a funeral oration delivered after the death of the emperor. (See also Hieronym. *Ep.* 13; Cassiodor. *L. S.* c. 21; Gennadius, 48; Trithem. 117.) 2. *De Poenitentia et de Laude generali omnium Martyrum*, affirmed by Gennadius to be the most important of all his productions. Here again we might conjecture that there was some confusion, and that the titles of two treatises, one *De Poenitentia*, the other *De Laude Martyrum*, have been mixed up together. 3. *Epistolae ad Sororem*, on contempt of the world. 4. *Epistolae ad Amicos*. 5. *Suetonii Libri III. de Regibus in epitomen versibus redacti*, loudly commended by Ausonius, who has preserved nine lines. 6. A translation of *Recognitiones*, attributed to Clemens [CLEMENS ROMANUS]. We hear also of a *Sacramentarium* and a *Hymnarium*.

The Epistles *Ad Marcellam* and *Ad Celantiam*, together with the poems, *Exhortatio ad Conjugem*, *De Nomine Jesu*, and a *Vita S. Martini* in six books, do not belong to this father.

The enthusiastic commendations bestowed upon the learning and genius of Paulinus by his contemporaries, and repeated by successive generations of ecclesiastical critics, if not altogether unmerited, have at least been too freely lavished. Although well versed in the works of the Latin writers, his knowledge of Greek was very imperfect, and he occasionally betrays much ignorance regarding the common facts of history. The quotations from Scripture so frequently adduced in support or illustration of his arguments, will be found in many instances to be strangely twisted from their true signification, while his allegorical interpretations are in the highest degree far-fetched and fantastic. His poetry, although offending grievously against the laws of prosody and metre, is in every respect far superior to his prose. The purity of the language proves how deeply he had studied the best ancient models; the descriptions are lively, the pictures vivid, but there is no creative power, no refined taste, no sublimity of thought, no grandeur of expression.

The early impressions of Paulinus, commencing with that printed at Paris by Badius Ascensius, 8vo. 1516, present the text in a most mutilated, corrupt, and disordered condition. Considerable improvements were introduced by the jesuit Herbert Rosweyd (8vo. Antv. 1622), who compiled some useful annotations and prefixed a biographical sketch by his friend Sacchini; but the first really valuable materials were furnished by another jesuit, Peter Francis Chifflet, whose *Paulinus Illustratus* was published at Dijon, 4to. 1662. This was followed after a lapse of more than twenty years by the very elaborate and complete edition of Jean Baptiste Le Brun, 4to. Paris, 1685, which may still be regarded as the standard. It contains the text corrected by a collation of all the best MSS., voluminous commentaries, dissertations, indices, a new life of Paulinus, and a variety of documents requisite for the illustration of his works. The first volume of Muratori's *Anecdota* (4to. Mediolan. 1697) exhibited in a complete form, from a MS. in the Ambrosian library, three of the *Carmina Natalitia* (xi. xii. xiii.), which had previously appeared as disjointed fragments, and they are accompanied by twenty-two dissertations on all the leading events in the history of Paulinus and all the persons with whom he was in any way connected. These poems were afterwards republished, with emendations, by Mingarelli in his *Anecdotorum Fasciculus* (4to. Rom. 1756), and by Galland in his *Bibliotheca Patrum*, vol. viii. (fol. Ven. 1772) p. 211. There is a reprint of Le Brun with the additional matter from Muratori, fol. Veron. 1736. The two elegies contributed by Mai are to be found in "Episcoporum Nicetae et Paulini Scripta ex Vaticanis Codicibus edita," fol. Rom. 1827. (Auson. *Ep.* 19, 23, 24; Paulin. *Ep. ad Auson.* i. 75; Ambros. *Ep.* 36; Augustin. *De Civ. Dei*, i. 10; Hieronym. *Ep.* xiii. lviii. ed. Vallarsi; Cassiodor. *I. D.* ii.; Gennad. *De Script. Eccles.* 48; Honor. August. ii. 47; Trithem. 117; Idat. *Chron.*; Gregor. *Dialog.* iii. 1; Surius, *de probatis SS. Historiis*, vol. xxii.; Pagi, *Ann.* 431, n. 53; Schönemann, *Bibl. Patrum Lat.* vol. i. cap. 4. § 30; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band, 1te Abtheil. § 23—25, 2te Abtheil. § 100.) [W. R.]

PAULI'NUS, ANI'CIUS, consul in A. D. 498 with Joannes Scytha (Chron. Pasch.; Cod. Just. 5. tit. 30. s. 4.

PAULI'NUS, M. AURE'LIUS, consul A. D. 277 with the emperor M. Aurelius Probus. (Cod. Just. 8. tit. 56. s. 2.)

PAULI'NUS, LO'LLIUS. [LOLLIUS, No. 5.]

PAULI'NUS, POMPEIUS, commanded in Germany along with L. Antistius Vetus in A. D. 58, and completed the dam to restrain the inundations of the Rhine, which Drusus had commenced sixty-three years before. In A. D. 62 he was appointed, along with L. Piso and Ducennius Geminus, to the superintendence of the public revenues. On this occasion Tacitus calls him *consularis*; but his name does not occur in the consular fasti (Tac. *Ann.* xiii. 53, xv. 18; Senec. *de Brev. Vitae*, 18). Seneca dedicated to him his treatise *De Brevitate Vitae*; and the Pompeia Paulina, whom the philosopher married, was probably the daughter of this Paulinus. It is uncertain, however, whether the subject of this notice is the same as the Pompeius Paulinus, the son of a Roman eques of Arelate of whom Pliny speaks (*H. N.* xxxiii. 11. s. 50).

PAULI'NUS, C. SUETO'NIUS, is first mentioned in the reign of the emperor Claudius, A. D. 42, in which year he was propraetor in Mauritania; he conquered the Moors who had revolted, and advanced as far as Mount Atlas (Dion Cass. lx. 9; Plin. *H. N.* v. 1.) In the reign of Nero, A. D. 59, Paulinus was appointed to the command of Britain. For the first two years all his undertakings were successful; he subdued several nations, and erected forts in various parts of the country; but when at length in A. D. 61 he crossed over to Mona (Anglesey), which was the great strong-hold of the Britons who still resisted

the Roman arms, the other Britons took advantage of his absence to rise in open rebellion, and led on by Boadicea, the heroic queen of the Iceni, they captured the Roman colony of Camalodunum and defeated Petilius Cerealis, the legate of the ninth legion. The return of Paulinus, however, soon changed matters; and he at length finally defeated Boadicea with great slaughter, though not till Londinium and Verulamium had also fallen into the hands of the Britons. For further details see BOADICEA. He returned to Rome in the following year, and was succeeded by Petronius Turpilianus. (Tac. *Ann.* xiv. 29—37, *Agric.* 5, 14—16; Dion Cass. lxii. 1—12; Suet. *Ner.* 39.)

In A. D. 66 Suetonius Paulinus was consul with C. Lucius Telesinus (Tac. *Ann.* xvi. 14; Dion Cass. lxiii. 1.) Paulinus was now looked upon as one of the first generals of the time, and while in Britain he was regarded by the people as the rival of Corbulo in military glory. His services were accordingly called into exercise in the civil wars which followed Nero's death. He was one of Otho's generals and chief military advisers, although he was not able to overcome the intrigues and influence of Licinius Proculus, in whom Otho placed most reliance. The German legions, who had proclaimed Vitellius, were advancing into Italy, and Otho set out to meet them in the spring of A. D. 69, taking with him Paulinus and other generals of experience. The plain of the Po was the field of operation; an account of which is given under OTHO, p. 67. As far as respects Paulinus, it is only necessary to mention here, that he and Marius Celsus defeated Caecina, one of the Vitellian generals, near Cremona; but as Paulinus would not allow his men to follow up their advantage, he was accused of treachery by his troops, though his conduct was probably the result of prudence. When Valens, the other general of Vitellius, had joined his forces to those of Caecina, Paulinus strongly recommended Otho not to risk a battle; but his advice was overruled, and the result was the defeat at Bedriacum, and the ruin of Otho's cause. After the battle Paulinus did not venture to return to his own camp. He fell into the hands of Vitellius, and obtained his pardon by pleading, says Tacitus, "the necessary but not honourable excuse," that the defeat of Otho's army was owing to his treachery; for which self-accusation, however, there was certainly no foundation. This is the last time that the name of Suetonius Paulinus occurs. (Tac. *Hist.* i. 87, 90, 23—26, 31—41, 44, 60).

PAULI'NUS, M. VALE'RIUS, was a native of Forum Julii, where he possessed considerable estates. He was a friend of Vespasian's before his accession; and having previously served as tribune of the praetorian tribunes, he was able to collect for Vespasian many of the Vitellian troops in Narbonnese Gaul, of which province he was appointed procurator, A. D. 69. He also served in the Jewish war, and was eventually raised to the consulship in the reign of Trajan, A.D. 101. He was a friend and correspondent of the younger Pliny, who has addressed five of his letters to him (Tac. *Hist.* iii. 42, 43; Joseph. *B. J.* iii. (14), 7. § 1; Plin. *Ep.* ii. 2, iv. 16, v. 19, ix. 3, 37.)

PAU'LLULUS or PAU'LULUS, an agnomen of Sp. Postumius Albinus, consul B. C. 174. [ALBINUS, No. 14.]

PAULLUS or PAULUS, a Roman cognomen in many gentes, but best known as the name of a family of the Aemilia gens. [See below.] This surname was no doubt originally given to a member of the Aemilia gens on account of the smallness of his stature. The name seems to have been originally written with a double *l*, which is the form found on the republican denarii and in earlier inscriptions; but on the imperial coins, as in that of Paula [see above], and in later inscriptions, the word occurs with only one *l*. Paulus is also the form used by the Greek writers. As the name of many persons mentioned below is always written *Paulus*, and not *Paullus*, it is thought better for the sake of uniformity to adopt in all cases the former orthography, though in some instances the latter would be the preferable form.

PAULUS (Παῦλος), literary and ecclesiastical.

1. AEGINETA, a physician. [See below.]

2. Of ALEXANDRIA, a Greek writer on astrology, who lived in the latter part of the fourth century. He wrote, according to Suidas (*s. v.* Παῦλος φιλόσοφος), two works, *Εἰσαγωγὴ ἀστρολογίας*, *Introductio Astrologiae*, and Ἀποτελεσματικά, *Apotelesmatica*. Fabricius suggests the reading *ἢ ἀποτελεσματικά* instead of *καὶ ἀποτελεσματικά*, and understands the passage not of two works, but of two titles of one work; and his correction is rendered probable by the title of the only published work of Paulus, which is entitled *Εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν*, *Rudimenta in Doctrinam de praedictis Natalitiis*, 4to. Wittenberg, 1586. It was edited by Andreas Schatus or Schato, from a MS. in the library of Count Rantzau. The work appears to have gone through two editions in the author's life-time: for in the printed text, which probably represents the second edition, it is preceded by a short preface addressed to the author's son Cronamon (Κρονάμων), who had noticed some errors in the former edition. The time when the author lived is inferred with probability from a passage in the work. In exemplifying a rule given for finding the days of the week, he chooses the year 94 of the era of Diocletian (= A. D. 378), which is therefore supposed to be the year in which the work was written. If this inference is correct, Paulus must be distinguished from another astrologer of the same name mentioned by Suidas (*s. v.* Ἰουστινιανὸς ὁ Ῥινότμητος), as having predicted the accession of the emperor Leontius [LEONTIUS II.], and from a third Paulus, an astrologer, whom Ricciolus (apud Fabric. *Bibl. Graec.* vol. iv. p. 140, note *z*) states to have written an introduction to Astrology in the ninth century after Christ. The work of Paulus of Alexandria is accompanied by Greek *Scholia*, written by a Christian in the year 867 of the era of Diocletian, = A. D. 1151. Fabricius conjectured that they were by Stephanus of Athens (Fabric. *Bibl. Graec.* vol. xii. p. 693, ed. vet.), or by the Apomasar (Ahmed Ben Seirim) whose *Oneirocritica* was published by Rigaltus: but the date assigned to the *Scholia* is too late for these writers (see *Biog. Dict.* of U. K. Soc. *s. v. Ahmed*). If, on the authority of the text of Suidas, two works are ascribed to Paulus, the one published by Schatus will be the former of the two, the *Introductio Astrologiae*. (Suidas, *ll. cc.*; Fabric. *Bibl. Graec. ll. cc.*)

3. ANTIOCHENUS. [No. 17.]

4. APOSTOLUS. The life of the Apostle and his genuine works do not come within our plan, but the following indisputably spurious works require notice. 1. Αἱ Παύλου πράξεις, *Acta Pauli*, of which cita-

tions or notices are found in Origen (*Tom. XXI. in Joan.*, *De Principiis*, i. 2), Eusebius (*H. E.* iii. 3, 25), and Philastrius (*Haeres.* lxxxvii.). This work, which is lost, must not be confounded with No. 2. 2. Ἡ περίοδος Παύλου καὶ Θέκλας, *Periodus Pauli et Theclae*. This work is mentioned by Tertullian (*De Baptismo*, c. 17), and by Jerome (*De Viris Illustr.* c. 7). It was written, according to the former (*l. c.*), by a certain presbyter of Asia, who, when convicted of the forgery, acknowledged the act, and said that he had done it out of love to the Apostle. He was deposed from his office. Jerome (*l. c.*), citing this passage from Tertullian, adds, as if upon his authority, that the presbyter was convicted of the forgery before John (whether the Evangelist or the Elder, is not clear), which carries back the forgery almost, if not quite, to the Apostolic age. The work has perished. Whether there was such a person as Thecla, and whether she was connected with the Apostle Paul, has been disputed. Baronius and Grabe contend that there was; Stilling, in the *Acta Sanctorum*, *Sept.* vol. vi. p. 550, thinks that there is some truth in what is said of her; but Ittigius (*De Biblioth. Patrum*, p. 702) regards the whole story as a fable. She is mentioned by several of the principal fathers of the fourth century, Epiphanius, Gregory Nazianzen, Gregory Nyssen, Chrysostom, Isidore of Pelusium, &c. In the fifth century, Basil of Seleuceia [Basilius, No. 4] wrote a metrical history of Thecla (Phot. *Bibl.* Cod. 168), and Symeon Metaphrastes, at a later period, wrote her life. This latter biography, with another to which the name of Basil of Seleuceia was prefixed, (but with very doubtful propriety, for it was not written in metre, like the one mentioned by Photius), were published in the original Greek, with a Latin version by Petrus Pantinus, 4to. Antwerp, 1608. Grabe inserted in the first volume of his *Spicilegium SS. Patrum*, pp. 95, &c., a history of Thecla, entitled Μαρτύριον τῆς ἁγίας καὶ ἐνδόξου πρωτομάρτυρος καὶ ἀποστόλου Θέκλας, *Martyrium sanctae et gloriosae Proto-Martyris et Apostolatu defunctae Virginis Theclae*, and which he regarded as the very work to which the presbyter of Asia had prefixed the name of Paul. Grabe, however, was probably mistaken: the narrative makes no profession of being written by Paul, and there is no trace of an absurd story of the baptism of a lion ("baptismi leonis fabulam"), which Jerome expressly mentions as contained in the presbyter's narrative. The work is, however, of considerable antiquity, and probably furnished materials for the two biographies published by Pantinus. The *Martyrium*, as published by Grabe, was incomplete, having been taken from a mutilated MS., and a considerable supplementary passage was published by Hearne, in his appendix to Leland's *Collectanea*. The *Martyrium*, thus completed, was reprinted by Galland, in the first volume of his *Bibliotheca Patrum*, p. 167, &c. (Grabe, *Spicilegium*, vol. i. p. 81, &c. *Acta Sanctor.* *l. c.*) 3. *S. Pauli Praedicatio*, perhaps referred to by Clement of Alexandria (*Strom.* lib. vi.), certainly mentioned by the anonymous author of an ancient tract, *De non iterando Baptismo Haereticorum* (Fabric. *Cod. Apocryph. N. T.* vol. ii. p. 799). It is not extant. 3. Πρὸς Λαοδικέας ἐπιστολή, *Ad Laodicenses Epistola*. This epistle, the forgery of which is ascribed by some ancient writers to the Manichaeans, has been printed several times: in the Polyglot Bible of Elias Hutter, fol. Nuremberg, 1599; in the *Philologus Hebraeo-Graecus* of Leusden, 4to. Utrecht, 1670; in the *Codex Apocryphus Novi Testamenti* of Fabricius, and elsewhere. 4. *Epistolae Pauli ad Senecam et Senecae ad Paulum*, mentioned by Jerome (*De Viris Illustr.* c. 12) and Augustin (*Epistol. ad Macedonium*, 54, editt. vett., 153, edit. Benedictin.). These letters (five from Paul and eight from Seneca) are given in various editions of the works of Seneca; also by Sixtus Senensis, in his *Bibliotheca Sancta*, and by Fabricius, in his *Codex Apocryphus N. T.* 5. Ἀναβατικὸν Παύλου, *Anabaticum Pauli*, forged by the heretics whom Epiphanius calls Caiani, but used also by the Gnostics (Epiphan. *Haeres.* xviii. c. 38). The book was founded on a passage in the genuine writings of the Apostle (2 *Cor.* xii. 4), in which he speaks of being caught up into the third heaven. It is now lost. 6. *Apocalypsis Pauli*, apparently different from No. 5; mentioned by Augustin (*Tractat. XCVIII. in Joan.*), Sozomen (*H. E.* vii. 19), Theophylact, and Oecumenius (*Not. ad* 2 *Cor.* xii. 4). It was said to have been found in Paul's house in Tarsus: but Sozomen found, on inquiry, that this story was untrue. 7. An *Epistola Pauli ad Corinthios*, different from the genuine epistles, and an *Epistola Corinthiorum ad Paulum*, are said to be extant in the Armenian language; and other epistles ascribed to the same Apostle are said to be extant in the Arabic. The Marcionites are said to have ascribed to Paul the gospel (formed from that of Luke) which was received among them. (Cave, *Hist. Litt.* vol. i. p. 12, ed. Oxford, 1740—43; Fabric. *Cod. Apocryphus N. T.*; Vossius, *De Historicis Graecis*, lib. ii. c. 9.)

5. Of Constantinople (1). On the death of Alexander, patriarch of Constantinople (A. D. 336), Paul, one of the presbyters of that church, and comparatively a young man, was chosen to succeed him by the Homoousian or orthodox party, while the Arians were anxious for the election of the deacon Macedonius, who sought to prevent the election of Paul by some charge of misconduct, which, however, he did not persist in. Both men appear to have been previously marked out for the succession by their respective partizans; and Alexander had, before his death, passed a judgment on their respective characters, which is given elsewhere [Macedonius, No. 3]. The Homoousians had carried their point; but the election was annulled by a council summoned by the emperor, either Constantine the Great, or his son Constantius II., and Paul being ejected, was banished into Pontus (Athanas. *Histor. Arianor. ad Monachos*, c. 7), and Eusebius, bishop of Nicomedeia, was appointed by the council in his room. On the death of Eusebius, who died A. D. 342, the orthodox populace of Constantinople restored Paul, who appears to have been previously released from banishment, or to have escaped to Rome; while the bishops of the Arian party elected Macedonius. The emperor Constantius II. being absent, the contest led to many disturbances, in which a number of people were killed; and an attempt by Hermogenes, magister militum, to quell the riot and expel Paul, led to the murder of that officer by the mob. The emperor immediately returned to Constantinople, and expelled Paul, without, however, as yet confirming the election of Macedonius. Paul hastened back to Rome and sought the support of Julius I., bishop of that city, who, glad to exercise the superiority implied in this appeal to him, sent him back with a letter to the bishops of the Eastern Churches, directing that

he and some other expelled prelates should be restored to their respective sees, and bitterly accusing those who had deposed him. Paul regained possession of the church of Constantinople, but the Eastern bishops, in a council at Antioch, A. D. 343, returned a spirited answer to the arrogant pretensions of Julius; and the emperor, who was also at Antioch, wrote to Philippus, praefectus praetorio, to expel Paul again. Philippus, to avoid a commotion, sent the prelate away privately; but when he attempted to establish Macedonius in possession of the church, a riot occurred, in which above three thousand lives were lost. Paul was banished, according to Socrates, to Thessalonica, of which place Paul was a native, and then into the Western Empire, being forbidden to return into the East. But the account of Socrates is disputed, and Tillemont's opinion is probably correct, that it was at this time that Paul was loaded with chains and exiled to Singara in Mesopotamia, and afterward to Emesa in Syria, as mentioned by Athanasius (*l. c.*). If Tillemont is correct, the banishment into the Western Empire may probably be referred to the former expulsion of Paul, when he appealed to Pope Julius I., or possibly Paul may have been released from banishment and allowed to retire to Rome, which, according to Photius, he did three several times. The cause of Paul and of Athanasius, who was also in banishment, was still supported by the Western church, and was taken up by the Western emperor Constans, brother of Constantius, and the Council of Sardica (A. D. 347) decreed their restoration. Constantius, however, refused to restore them until compelled by the threats of his brother; upon whose death, shortly after, Paul was again expelled by Constantius, and exiled to Cucusus, in Cappadocia, amid the defiles of the Taurus, where it is said he was privately strangled by his keepers, A. D. 351, and buried at Ancyra. It was reported that his keepers, before strangling him, attempted to starve him to death. Great obscurity hangs over his death, and it is not clear whether he died by violence or by disease. But he was regarded by his party as a martyr, and when orthodoxy triumphed under the emperor Theodosius the Great, that prince brought his remains in great state to Constantinople, and deposited them in a church which was subsequently called by his name. (Athanas. *l. c.*; Socrat. *H. E.* ii. 6, 7, 12, 13, 15, 16, 20, 22, 23, 26, v. 9; Sozomen, *H. E.* iii. 3, 4, 7, 8, 9, 10, 20, iv. 2; Theodoret, *H. E.* i. 19, ii. 5, 6; Photius, *Bibl.* Cod. 257; Theophanes, *Chronog.* pp. 31, 32, 35, 36, 37, 59, ed. Paris, pp. 56, 57, 58, 64, 65, 66, 67, 109, ed. Bonn; Tillemont, *Mémoires*, vol. vii. p. 251, &c.)

6. Of CONSTANTINOPLE (2). When, on the accession of Constans II. as sole emperor, and the banishment of his colleague Heracleonas [CONSTANS II.; HERACLEONAS], the patriarch Pyrrhus was deposed, Paulus or Paul II. succeeded to the patriarchate of Constantinople, of the church of which he had previously been a presbyter, and also oeconomus. He was consecrated patriarch in October. 642. He is charged with being a monothelite; and with having induced the emperor (A. D. 648) to issue an edict prohibiting all discussion of the question whether there were in Christ one will or operation, or two. On account of his heretical opinions he was declared by the pope Theodore I., in a council held at Rome (A. D. 648), to be deposed; but as the pope had no power to enforce the sentence, though confirmed by the Lateran Council (A. D. 649), held under the papacy of Martin I., successor of Theodore, Paulus retained his patriarchate till his own death, A. D. 652. He even retaliated the attempts of the popes by urging the emperor to depose Martin, and exile him to Chersonae, where he died. Paul died not long after the banishment of Martin, and is said to have repented of the evil which he had brought upon his antagonist. There are extant of the writings of Paul:—1. Ἐπιστολὴ Θεοδώρῳ, *Epistola Theodoro*, i. e. Pope Theodore, the predecessor of Martin. 2. Part of an Ἐπιστολὴ Θεοδώρῳ, *Epistola ad Theodorum*, i. e. Theodore of Pharan, and 3. Part of an Ἐπιστολὴ πρὸς Ἰάκωβον, *Epistola ad Jacobum*; all printed in the *Concilia* (*Concil. Lateran.* secret. iv., *Concil. Constantin. III.* act. x. vol. vi. ed. Labbe, col. 221, 837, 839, and vol. iii. ed. Hardouin, col. 815, 1246, 1247; Anastasius Bibliothecarius, *Collectanea* (*Commemoratio eorum quae acta sunt in Martinum Papam, &c.*), apud Galland. *Biblioth. Patrum*, vol. xiii. p. 47; idem, *De Vitis Roman. Pontif.* (*Theodori et Martini*), apud Muratori, *Rerum Italic. Scriptores*, vol. iii.; Baronius, *Annales*, ad ann. 642, i. 648. i. &c.; Cave, *Hist. Litt.* ad ann. 642, vol. i. p. 585; Le Quien, *Oriens Christianus*, vol. i. col. 229).

There were two other Pauli, patriarchs of Constantinople, viz. Paulus III., A. D. 686—692; and Paulus IV. A. D. 780—784.

7. CYRUS FLORUS. [No. 18.]

8. Of EMESA. Among the prelates who, at the General Council of Ephesus, A. D. 431, united with Joannes or John, patriarch of Antioch, in supporting the cause of Nestorius, was Paulus or Paul, bishop of Emesa. When negotiations were in progress for a reconciliation between John and the Oriental bishops [JOANNES, No. 9] with Cyril of Alexandria [CYRILLUS, ST. of ALEXANDRIA], Paulus was sent by John to Cyril, but the latter would by no means comply with the solicitations of John, until his messenger Paul had delivered some homilies before him and presented to him a confession of faith, in which the term θεοτόκος was applied to the Virgin Mary, and had joined in anathematizing Nestorius. Having satisfied Cyril in these points, Paul concluded the negotiations successfully. The few facts known of the life of Paulus are given by Tillemont (*Mémoires*, vol. xiv.), and by Christianus Lupus, in his *Scholia et Notae ad varior. PP. Epistolas*, forming the second volume of the work cited below.

Paulus wrote:—1. Λίβελλος ἐπιδοθεὶς (s. Λίβελλοι ἐπιδοθέντες) τῷ ἀρχιεπισκόπῳ Κυρίλλῳ παρὰ Παύλου ἐπισκόπου Ἐμέσης τοῦ ἀποσταλέντος παρὰ Ἰωάννου Ἀντιοχείας ἐπισκόπου, *Libellus quem* (s. *Libelli quos*) *Paulus Episcopus Emesenus Cyrillo Archiepiscopo Alexandriae obtulit, a Joanne Antiocheno Episcopo missus.* 2. Ὁμιλία Παύλου ἐπισκόπου Ἐμίσης ... εἰς τὴν γέννησιν τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ὅτι θεοτόκος ἡ ἁγία παρθένος Μαρία, καὶ ὅτι οὐ δύο υἱοὺς λέγομεν ἀλλ' ἕνα υἱὸν καὶ Κύριον τὸν Χριστόν, κ. τ. λ., *Homilia Pauli Episcopi Emiseni.....de Nativitate Domini et Salvatoris nostri Jesu Christi, et quod beata Virgo Maria sit Dei Genitrix, et quod non duos, sed unum Filium et Dominum Christum dicamus, etc.* 3. Τοῦ αὐτοῦ ὁμιλία....εἰς τὴν ἐπανθρώπησιν τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν, κ. τ. λ., *Ejusdem Pauli Homilia ....in Christi Domini et Salvatoris nostri Nativitatem.* These pieces are given in the *Concilia*, vol. iii. col. 1090, 1095, 1098, ed. Labbe. 4. *Epistola Pauli Emeseni Episcopi ad Anatholium Magistrum Mi-*

Etiae, given in a Latin version in the *Ad Ephesinum Concilium variorum Patrum Epistolae* of Christianus Lupus, 4to. Louvain, 1682, Ep. 107. This Paulus of Emesa is to be distinguished from a predecessor of the same name, who was present at the Council of Seleuceia, A. D. 359, and adhered to the party of Acacius (Le Quien, *Oriens Christianus*, vol. ii. col. 839, but he does not give his authority): but who seems afterwards, under the emperor Jovian, to have united himself with the orthodox (Socrates, *H. E.* iii. 25, iv. 12; Sozomen, *H. E.* vi. 4, 12), and to have acted with them possibly at the synod of Antioch (A. D. 363), certainly at that of Tyana (A. D. 367 or 368).

9. EPISCOPUS. Gennadius (*De Viris Illustribus*, c. 31) mentions "Paulus Episcopus," he does not say of what see, as having written a little book on repentance, *De Poenitentia Libellus*, in which he cautions the penitent against such an excess of sorrow as might lead to despair. We have no means of identifying this Paulus. The period occupied by the writers enumerated by Gennadius includes that in which Paul of Emesa [No. 8] flourished; and as he was the most eminent prelate of the time of his name, he may possibly be the writer mentioned by Gennadius.

10. GERMINUS. [GERMINUS.]

11. JURISCONSULTUS. [See below.]

12. MONACHUS. [No. 19.]

13. The NESTORIAN. [No. 15.]

14. Of PANNONIA. Gennadius (*De Viris Illustribus*, c. 75) calls him PAULUS PRESBYTER, and states that he knew from his own testimony (ex dictis ejus), that he was a Pannonian; but does not say to what church he belonged. He lived probably in the fifth century—Trithemius and Cave say in A. D. 430,—and wrote *De Virginitate servanda et contemtu Mundi ac Vitae Institutione Libri duo*, addressed to a holy virgin Constantia. He took the opportunity of abusing "the heretic Jovinian," the great opponent of monasticism [HIERONYMUS], as a luxurious glutton. The work is lost. In some MSS. of Gennadius, and by Honorius of Autun (*De Scriptor. Eccles.* ii. 74), he is called, not Paulus, but Petrus. (Cave, *Hist. Litt.* vol. i. p. 414; Trithemius, *De Scriptor. Eccles.* c. 146; Fabricius, *Biblioth. Med. et Infim. Latinitat.* vol. v. p. 217, ed. Mansi.)

15. The PERSIAN. Paulus, a native of Persia, but said to have been a disciple of the heresiarch Nestorius, and a deacon of the church of Constantinople, was one of the most ardent supporters of Nestorianism at the time of the outbreak of the controversy respecting it. He wrote (1) a work, Περὶ κρίσεως, *De Judicio*, and apparently (2) another work, Περὶ τοῦ ὄντος ἀγαθοῦ, *De vero Bono*. A fragment of the former is quoted in the proceedings of the Lateran Council, held under Pope Martin I., A. D. 649 (Actio s. Secretarius v. apud *Concilia*, vol. vi. col. 320, ed. Labbe), and by the confessor St. Maximus [MAXIMUS CONFESSOR], in his *Tomus Dogmaticus adversus Heraclii Ecthesin* (*Opera*, vol. ii. p. 91, ed. Combéfis). An extract on the subject indicated by the title of the second work, and from which the existence of the work itself is inferred, is among the *Excerpta Miscellanea*, extant in MS. in the Imperial Library at Vienna. It may be that the title is appropriate only to the extract, and that this may be taken from the work *De Judicio*. (Cave, *Hist. Litt.* ad ann. 436, vol. i. p. 426.)

16. PRESBYTER. [No. 14.]

17. Of SAMOSATA, a celebrated heresiarch of the third century. Of the early life of this celebrated man we know nothing more than that he was a native of Samosata, and that he neither inherited any property from his parents, nor followed any art or profession by which he could acquire wealth, before his exaltation to the bishopric of Antioch, apparently in A. D. 260. Cave ascribes his elevation to the influence of Zenobia [ZENOBIA], whose husband Odenathus [ODENATHUS] was all-powerful in the East. But although Athanasius states that Paul was in favour with Zenobia (Athanas. *Historia Arianor. ad Monachos*, c. 71), he does not say that she procured his election to the bishopric, and in fact the context rather intimates that she did not procure or aid his elevation; and beside, it does not appear that either Odenathus or Zenobia had any power at Antioch till after A. D. 260. There is no reason, therefore, to doubt that the election of Paul was free and spontaneous on the part of the church at Antioch; and this circumstance, combined with the silence of the ecclesiastical writers, who would gladly have laid hold of any thing to his disadvantage, leads to the conclusion that his character before his elevation was not only free from any serious blemish, but so commendable as to lead to his being raised from an originally humble condition to the highest dignity in the church.

But this elevation was apparently the cause of his undoing. He manifested in his subsequent conduct great rapacity, arrogance, and vanity. To this his connection with Zenobia probably conduced, bringing him into contact with the corrupting influences of an Oriental court, and either awakening his ambition and avarice, or bringing them out more prominently. It is true that our knowledge of him is derived from the statements of his enemies; but, after making all reasonable abatement on this account, enough remains to show his general character, especially as the charges which are contained in the encyclical letter published by the council which deposed him, the greater part of which is given by Eusebius (*H. E.* vii. 30), were published at the time, and therefore had they been altogether groundless, would have been open to denial or refutation. He obtained, while holding his bishopric, the secular office of procurator ducenarius, so called from the holder of it receiving a yearly salary of two hundred sestertia; and is said to have loved the pomp and state of this secular calling better than the humbler and more staid deportment which became his ecclesiastical office; and it was probably by the exercise, perhaps the abuse of his procuratorship, that he amassed the immense wealth, which, contrasted with his original poverty, so scandalized his opponents. He was led also, by his habits of secular grandeur and the pride they inspired, to introduce into the church a greater degree of pomp than had as yet been allowed, erecting for himself an episcopal tribunal (βῆμα) and a lofty seat (θρόνον ὑψηλόν), and having this seat placed in a recess, screened from public observation (see Valesius on the word σήκρητον, *not. ad Euseb. H. E.* vii. 30), in imitation of the higher judges and magistrates. When abroad he assumed all the airs of greatness; being attended by a numerous retinue, and affecting to read letters and to dictate as he went, in order to inspire the spectators with an idea of the extent and pressing character of his engagements. But if he expected to make by these proceedings a favour-

able impression, he was signally disappointed. The heathen and Jewish part of the population, hostile to Christianity, were excited to jealousy and indignation; and among the Christians themselves, the really humble were disgusted; and those who were most desirous of the elevation of the Church and its dignitaries, were scandalized at such vain ostentation. Only the weakest and most worldly were induced to admire. The decencies of public worship were violated; for Paul encouraged his admirers of both sexes to manifest their approval by waving their handkerchiefs, rising up and shouting, as in the theatres; and rebuked and insulted those whom a sense of propriety restrained from joining in these applauses. His style of preaching tended to aggravate the disaffection which his general deportment inspired. He was equally unsparing in his strictures on those former teachers of the church whose memory was held in reverence, and in his praises of himself, "after the manner rather of a rhetorician or a mountebank, than of a bishop" (Euseb. *ibid.*). He allowed and excited women to sing his praises publicly in the church, amid the solemnities of Easter; and encouraged his flatterers among the neighbouring bishops to praise him in their discourses to the people, and extol him "as an angel from heaven." To these charges of open and ascertainable character, his accusers add others of more secret, and therefore more dubious nature, resting in fact on suspicion. The intimacy which he cherished with a succession of young and beautiful women, and his encouragement of similar intimacy in his presbyters and deacons, gave rise to the most unfavourable surmises; and he was further charged with securing himself from being accused by the partners of his secret guilt, by loading them with wealth, or by leading them so to commit themselves, that apprehension on their own account might make them silent as to him.

Probably, however, these offensive traits of his character would have excited less animadversion, had they not been connected with theological opinions, which excited great horror by their heterodoxy. In fact his accusers admit that, though "all groaned and lamented his wickedness in secret," they feared his power too much to provoke him by attempting to accuse him; but the horror excited by his heresy inspired a courage which indignation at his immorality had failed to excite; and they declare that when he set himself in opposition to God, they were compelled to depose him, and elect another bishop in his room (Euseb. *ibid.*).

The heresy of Paul is described by his opponents (Euseb. vii. 30; Epiph. *Haeres.* lxv. 1, ed. Petavii) as identical with that of Artemas or Artemon [Artemon, No. 3]. It is evident, from the portion of the letter of his accusers which is given by Eusebius, that he denied the divinity of Christ and his coming from heaven, and affirmed that he was "from beneath" (λέγει Ἰησοῦν Χριστὸν κατώθεν), apparently meaning thereby, that he was in his nature simply a man. Epiphanius has given a fuller account of his opinions, but less trustworthy. The following passage (*Haeres.* lxv. 1) is, however, apparently correct. "He (Paul) affirms that God the Father and the Son and the Holy Spirit are one God; and that his word (λόγος) and the Spirit (πνεῦμα) exist continually (ἀεὶ ὄντα) in God, as the word, or rather reason (λόγος) of man exists continually in his heart: that the Son of God has no distinct personality (μὴ εἶναι δὲ τὸν Υἱὸν τοῦ Θεοῦ ἐνυπόστατον), but exists in God himself; as also Sabellius, Novatus and Noëtus, and others think, though he (Paul) does not (i. e. in other respects) agree with, but thinks differently from them; and affirms that the Word came and dwelt in the man Jesus. And thus he says God is one; not that the Father is the Father, and the Son is the Son, and the Holy Spirit is the Holy Spirit (i. e. not that the Father, Son, and Spirit are respectively distinct persons); but that the Father and his Son in him, like the word (or reason λόγος) of man in him, are one God: deriving his heresy from these words, from the declaration of Moses (*Deut.* vi. 4), 'the Lord thy God is one Lord.' And he does not say with Noëtus that the Father suffered, but he says that the Word came and alone did the work, and returned to the Father. And there is much that is absurd beside this. The charge which Philastrius makes against Paul, of teaching circumcision, is unsupported by older and better testimony, and no doubt untrue: it arose probably from the supposed Judaical character of Paul's opinions.

The heresy of Paul having stirred up his opponents to take measures which his moral delinquency had failed to stimulate them to, it was determined to hold a council. Dionysius of Alexandria was invited to attend, but excused himself on the ground of age and infirmity. He showed his opinion on the questions in dispute by a letter, not addressed to Paul, as bishop, and not even including a salutation to him, but addressed to the church of Antioch (Euseb. *H. E.* vii. 27, and *Epistol. Synod. Antioch.* apud Euseb. *H. E.* vii. 30). This treatment from a man usually so moderate as Dionysius, shows that Paul had to anticipate anything but fairness and equity at the hands of his judges. It may be observed here that the letter given in the *Concilia* (vol. i. col. 849, &c. ed. Labbe, vol. i. p. 1040, ed. Mansi), as from Dionysius to Paul, cannot, consistently with the above statement, be admitted as genuine. It is doubtful whether it is a forgery, or an actual letter of some other contemporary bishop to Paul, to which the name of Dionysius has been mistakenly prefixed. The ten questions or propositions professedly addressed by Paul to the writer of this letter (Παύλου Σαμοσάτεως αἱρετικοῦ προτάσεις δέκα, ἃς προέτεινε τῷ Πάπᾳ Διονυσίῳ, *Pauli Samosatensis Haeretici decem Quaestiones, quas Dionysio Alexandrino proposuit*), subjoined, together with the answer to them, to the letter of Dionysius, cannot have been addressed to him. Whether they can be regarded as really addressed by Paul to any one else will depend on the decision as to the origin of the letter itself. Notwithstanding the refusal of Dionysius to attend, a council assembled (A. D. 264 or 265), over which Firmilian, bishop of the Cappadocian Caesareia, and one of the most eminent prelates of his day, presided. Gregory Thaumaturgus and his brother Athenodorus [Gregorius Thaumaturgus] were present. Firmilian condemned the opinions held by or imputed to Paul (between whom and his opponents much dialectic fencing took place), but accepted the explanation or promise of retractation offered by Paul, and prevailed on the council to defer giving its judgment (Euseb. *H. E.* vii. 28, 30). As, however, Paul, after the council had broken up, continued to inculcate his obnoxious opinions, a second council was summoned, to give an effective decision. Firmilian died at Tarsus on his way to attend it; and Helenus of Tarsus

appears to have presided. Eusebius expressly states that this second council was held after the accession of Aurelian, who came to the throne in A. D. 270 [AURELIANUS], but Tillemont places it in A. D. 269 (see Vales. *Annot. in Euseb. H. E.* vii. 29). Whether a council was held between the two of which Eusebius speaks is not clear; some expressions of Rufinus, and the circumstance that Firmilian visited Antioch twice on this affair (*Epist. Synod. apud Euseb.* vii. 30), lead Tillemont to conclude positively that three councils were held, but we think the proof insufficient. At the last council Paul attempted to conceal his opinions, but they were detected by the skill of the presbyter Malchion, who was, or had been, the master of one of the schools of secular literature at Antioch. The decision of the council appears to have been unanimous: Paul was deposed, and Domnus, the son of Demetrianus, one of the former bishops of Antioch, was appointed in his room. Paul appears to have denied the jurisdiction or disputed the sentence of the council; and, probably encouraged by the patronage of Zenobia, refused to give up possession of the church. The council, therefore, found it needful to address a letter to the universal Christian world, informing them of their proceedings, and inviting them to recognise Domnus; adding, with a sneer little becoming their dignity, "that Paul might, if he chose, write to Artemas (or Artemon), and that the followers of Artemon might hold communion with Paul." It is from this synodal letter, of which Eusebius has preserved (*H. E.* vii. 30) a considerable part, that our chief knowledge of Paul's character is derived. A letter of the council to Paul, before his deposition, is given in the *Concilia* of Labbe (vol. i. col. 844) and Mansi (vol. i. col. 1033).

When the power of Zenobia was overthrown, and the East subdued by Aurelian [AURELIANUS], the council, or rather those with whom it rested to carry out their sentence, appealed to the emperor. Aurelian referred the matter to the bishops of Italy, and, upon receiving their decision against Paul, ordered him to be expelled (Euseb. *H. E.* vii. 30): after which event nothing more is known of him. A sect holding his opinions, and called from him Pauliani or Paulianistae (Παυλιανισταί), existed for a time, but they appear never to have become important; and in the fifth century were either entirely extinct, or were so few as to have escaped notice.

Paul does not appear to have written much. The ten questions or propositions extant under his name, and addressed, according to the existing title, to Dionysius of Alexandria, have been noticed. A Greek MS. work, ascribed by some to Joannes Damascenus, contains a fragment of a work of Paul, entitled *οἱ πρὸς Σαβειανὸν λόγοι*, *Ad Sabianum Libri*, and some fragments of his are cited in the *Concilia* (vol. iii. p. 338, ed. Labbe). Vincentius Lirinensis, in his *Commonitorium*, states that the writings of Paul abounded in quotations from the Scriptures both of the O. T. and N. T. (Euseb. *ll. cc.*; Athanas. *l. c.* and *Ad Episcopos Aegypt. et Lybiae*, c. 4, *De Synodis*, c. 4. § 43, *Contra Apollinar.* lib. ii. c. 3; Epiphan. *Haeres.* lxv.; Augustin. *De Haeresibus*, c. 44; Theodoret. *Haeret. Fabul. Compend.* lib. ii. c. 8, 11; Philastrius, *Haeresis*, lxv.; Suidas, *s. v.* Παῦλος; *Concilia*, vol. i. p. 843, &c. ed. Labbe, p. 1031, &c. ed. Mansi; Cave, *Hist. Litt.* ad ann. 260, vol. i. p. 135; Le Quien, *Oriens Christianus*, vol. ii. col. 705; Tillemont, *Mémoires*, vol. iv. p. 289, &c.; Semler, *Hist. Eccles. Selecta Cap.* Saecul. iii. c. iv. § ii. 2; Neander, *Church History* (by Rose), vol. ii. p. 269, &c.; Priestley, *Hist. of the Christian Church*, vol. i. p. 396, &c.)

18. SILENTIARIUS (Σιλεντιάριος). Vossius (*De Historicis Graecis*, iv. 20) and some other writers incorrectly call him Paulus Cyrus Florus. Agathias, from whom what little we know of his personal history is derived, calls him (*Hist.* v. 9, p. 153, ed. Paris, p. 106, ed. Venice, p. 296, ed. Bonn), Παῦλος Κύροι τοῦ Φλώρου or τοῦ Κύρου τοῦ Φλώρου, which may be interpreted "Paul, the son of Cyrus Florus," or more probably, "Paul, the son of Cyrus, the son of Florus." It is supposed by Ducange that Cyrus, the father of Paul, was the *ἀπὸ ὑπάτων*, "consul codicillaris," who wrote several of the *Epigrammata* in the *Anthologia Graeca* (vol, ii. p. 454, ed. Brunck, vol. iii. p. 159, ed. Jacobs). But if Jacobs is right in identifying the Cyrus of the *Anthologia* with the Cyrus of Panopolis, in Egypt, whose poetical talents are celebrated by Evagrius and Suidas [CYRUS, Christians, No. 1], and who lived in the time of the emperors Theodosius II. and Leo I., he can hardly have been the father of Paulus, who belongs to the time of Justinian I. Ducange seems disposed to identify Florus, the grandfather of Paulus, with Florus, *ἀπὸ ὑπάτων*, "consul codicillaris," mentioned in several of the *Novellae*, and in the *Codex* of Justinian; but Fabricius thinks this Florus is of too late a date to be the grandfather of Paul. That the ancestors of Paul were illustrious, and that he inherited great wealth, are facts mentioned by Agathias (ibid.), who also tells that he was chief of the silentiarii, or secretaries of the emperor Justinian (*ὃς δὴ ταπρῶτα τελῶν ἐν τοῖς ἀμφὶ τὸν βασιλέα σιγῆς ἐπιστάταις*). He wrote various poems, of which the following are extant:—1. *Ἔκφρασις τοῦ ναοῦ τῆς ἁγίας Σοφίας*, *Descriptio Magnae Ecclesiae s. Sanctae Sophiae.* This poem, consisting of 1029 verses, of which the first 134 are iambic, the rest hexameter, gives a clear and graphic description of the superb structure which forms its subject, and at the second dedication of which (A. D. 562), after the restoration of the dome, which had fallen in, it was recited by its author. Agathias has attested (*l. c.*) the accuracy and completeness of the description. He says, "If any one who happens to reside in some place distant from the city wishes to obtain a distinct notion of every part, as though he were there and looking at it, let him read what Paul the son of Cyrus, the son of Florus, has composed in hexameter verse." Ducange adds his testimony also to the accuracy and clearness of the description, as well as to the elegance of the versification. The poem was first published by Ducange, from a transcript belonging to Salmasius, from a MS. in the Palatine Library. Ducange corrected the text of the MS., supplied the smaller lacunae, and added a valuable preface and Latin version, and a *Descriptio Ecclesiae S. Sophiae*, by way of commentary. With this illustrative apparatus, the work was published in the Paris edition of the *Corpus Historiae Byzantinae*, subjoined to the *Historia* of Cinnamus, fol. Paris, 1670; and was reprinted in the Venetian edition of the *Corpus Historiae Byzantinae*, with the works of Anna Comnena and Cinnamus, fol. 1729. It was again published, with the text revised by Bekker, in the Bonn edition of the Byzantine historians,

8vo. 1837. In this last edition, beside the *Descriptio* of Ducange, there is given a *De Aede Sophiana Commentarius* of Bandurius, written by him as a commentary on the fourth book of an anonymous work, *De Antiquitatibus CPolitanis*, with plans and elevations of the building. The work of Paulus was also published by Graefe, 8vo. Leipzig, 1822. 2. Ἐκφρασις τοῦ ἄμβωνος, *Descriptio Ambonis*, consisting of 304 verses, of which the first twenty-nine are iambic, the rest hexameter. This poem is in fact a second part of the former, and, as the title informs us, was read after the first. It was not given by Ducange, or in the Venetian reprint. It was published by Graefe, and in the Bonn edition of the Byzantine writers, subjoined to the former work, with some various readings, but without any preface, version, or notes. 3. A number of *Epigrammata*, eighty-three in all, given in the *Anthologia* (vol. iii. p. 71, &c. ed. Brunck, vol. iv. p. 41, &c. ed. Jacobs). Among these is a poem, Εἰς τὰ ἐν Πυθίοις θέρμα, *De Thermis Pythiis*, improperly inserted by the first editors of the *Anthologia*, and was entitled in their edition, Ἡμίαμβα δίμετρα πρὸς τὸν βασιλέα τὸν Κωνσταντῖνον τὸν Πορφυρογέννητον, *Semiiambi ad Imperatorem Constantinum Porphyrogenitum*. This title led Fabricius and others to the conclusion that it was written by a younger Paul. But the title is omitted in some MSS., and there is reason to believe that it is erroneous, and that the poem is the production of the Paul of Justinian's time. (Ducange, *Praef. in Paul. Silentiar.*; Jacobs, *Catalogus Poetarum Epigrammaticorum*, subjoined to the *Anthologia*; Vossius, *De Historicis Graecis*, *l. c.*; Oudin, *Commentar. de Scriptoribus Eccles.* vol. i. col. 1439; Fabric. *Biblioth. Graec.* vol. iv. p. 487, vol. vii. p. 581.)

19. Simplex, the Simple (ὁ ἁπλοῦς), so called on account of the child-like simplicity of his character. He was a countryman, with a wife and family, who, at sixty years of age, embraced a life of religious solitude, in which he attained great eminence. His native country appears to have been Egypt, but the place of his residence is not described. His retirement into the desert was occasioned by his surprising his wife, who was exceedingly beautiful, and must have been much younger than himself, in the act of adultery with a paramour with whom she appears to have long carried on a criminal intercourse. Abandoning to the care of the adulterer, not only his guilty wife, but also his innocent children, according to Palladius and Socrates, he took his departure, after having, "with a placid smile" (ἠρέμα ἐπιγελάσαι), or "a decorous smile" (γελάσας σεμνόν), said to the adulterer, "Well, well; truly it matters not to me. By Jesus! I will not take her again. Go; you have her and her children; for I am going away, and shall become a monk." The incident affords a curious illustration of the apathy which was cherished as a prime monastic virtue; and offers an instance of what was probably in that day still rarer, monastic swearing. A journey of eight days brought him to the cell of St. Antony [Antonius, No. 4], then in the zenith of his reputation. "What do you want?" said the saint. "To be made a monk," was Paul's answer. "Monks are not made of old men of sixty," was the caustic rejoinder. But the pertinacity of Paul overcame the opposition of Antony, and sustained him through the ordeal of the stern discipline by which Antony hoped to weary him. The assiduity of Paul in the exercises of an ascetic life was rewarded, according to his credulous biographer Palladius, with miraculous gifts, and "he surpassed even his master in vexing the daemons, and putting them to flight" (Sozomen). The date of Paul's retirement, and the time of his death, are not known; but an anecdote recorded in the *Eccles. Graec. Monumenta* of Cotelerius (vol. i. p. 351) shows that he was living at the accession of the emperor Constantius II., A. D. 337. (Palladius, *Hist. Lausiac.* c. 28, in the *Biblioth. Patrum*, fol. Paris, 1654, vol. xiii. p. 941; Sozomen, *H. E.* i. 13; Tillemont, *Mémoires*, vol. vii. p. 144, &c.)

20. Sophista. [No. 22.]

21. Sophista, the Sophist, of Lycopolis in Egypt, son of Besarion or Didymus, lived in the reign of the emperor Constantine, and wrote a work now lost, described by Suidas as Ὑπόμνημα, *Commentarius*. (Suidas, *s. v.* Παῦλος Αἰγύπτιος.)

22. Of Tyre, a sophist or rhetorician of the time of Hadrian. He was deputed, apparently by his countrymen, as their delegate to the emperor, and succeeded in obtaining for Tyre the rank of a metropolis. He wrote the following works enumerated by Suidas, but all now lost. 1. Τέχνη ῥητορική, *Ars Rhetorica*. 2. Προγυμνάσματα, *Progymnasmata*. 3. Μελέται, *Declamationes*. (Suidas, *s. v.*; Eudocia, Ἰωνιά, *s. v.*; Fabric. *Bibl. Graec.* vol. vi. p. 135; Tillemont, *Hist. des Empereurs*, vol. ii. p. 278.) [J. C. M.]

PAULUS AEGINE'TA (Παῦλος Αἰγινήτης), a celebrated Greek medical writer, of whose personal history nothing is known except that he was born in the island of Aegina, and that he travelled a good deal, visiting, among other places, Alexandria (iv. 49, p. 526). He is sometimes called Ἰατροσοφιστής (see *Dict. of Ant.* *s. v.*) and Περιοδευτής, a word which probably means a physician who travelled from place to place in the exercise of his profession. The exact time when he lived is not known; but, as he quotes Alexander Trallianus (iii. 28, 78, pp. 447, 495, vii. 5, 11, 19, pp. 650, 660, 687), and is himself quoted by Yahya Ibn Serábí or *Serapion* (*Pract.* vii. 9, pp. 73, 74, ed. Lugd. 1525), it is probable that Abú-l-Faraj is correct in placing him in the latter half of the seventh century after Christ. (*Hist. Dynast.* p. 114.) Suidas says he wrote several medical works, of which the principal one is still extant, with no exact title, but commonly called "De Re Medica Libri Septem." This work is chiefly a compilation from former writers; and the preface contains the following summary of the contents of each book: — "In the first book you will find every thing that relates to hygiene, and to the preservation from, and correction of, distempers peculiar to the various ages, seasons, temperaments, and so forth; also the powers and uses of the different articles of food, as is set forth in the chapter of contents. In the second is explained the whole doctrine of fevers, an account of certain matters relating to them being premised, such as excrementitious discharges, critical days, and other appearances, and concluding with certain symptoms which are the concomitants of fever. The third book relates to topical affections, beginning from the crown of the head, and descending down to the nails of the feet. The fourth book treats of those complaints which are external and exposed to view, and are not limited to one part of the body, but affect various parts. Also, of intestinal

worms and dracunculi. The fifth treats of the wounds and bites of venomous animals; also of the distemper called hydrophobia, and of persons bitten by dogs which are mad, and by those which are not mad; and also of persons bitten by men. Afterwards it treats of deleterious substances, and of the preservatives from them. In the sixth book is contained every thing relating to surgery, both what relates to the fleshy parts, such as the extraction of weapons, and to the bones, which comprehends fractures and dislocations. In the seventh is contained an account of the properties of all medicines, first of the simple, then of the compound, particularly of those which I had mentioned in the preceding six books, and more especially the greater, and, as it were, celebrated preparations; for I did not think it proper to treat of all these articles promiscuously, lest it should occasion confusion, but so that any person looking for one or more of the distinguished preparations might easily find it. Towards the end are certain things connected with the composition of medicines, and of those articles which may be substituted for one another, the whole concluding with an account of weights and measures." (Adams's Translation.) Of these books the sixth is the most valuable and interesting, and contains at the same time the most original matter. His reputation among the Arabians seems to have been very great, and it is said that he was especially consulted by midwives, whence he received the name of القوابلي *Al-kawâbeli*, or "the Accoucheur." (Abû-l-Faraj, *l. c.*) He is said by the Arabic authorities to have written a work, "De Mulierum Morbis," and another, "De Puerulorum Vivendi Ratione atque Curatione." His great work * was translated into Arabic by Honain Ibn Ishak, commonly called Joannitius. (See J. G. Wenrich, *De Auctor. Graecor. Version. et Comment. Syriac. Arab. Armen. et Pers.*, Lips. 8vo. 1842.) An account of the medical opinions of Paulus Aegineta may be found in Haller's *Biblioth. Chirurg.* vol. i., and *Biblioth. Medic. Pract.* vol. i.; in Sprengel's *Hist. de la Méd.* vol. ii.; and especially in Freind's *Hist. of Physic*, vol. i. The Greek text has been twice published, Venet. 1528, fol. and Basil. 1538, fol. There are three Latin translations, which were published altogether nearly twenty times in the sixteenth century: 1. that by Albanus Torinus, Basil. 1532, fol.; 2. that by J. Guinterius Andernacus, Paris. 1532, fol.; and 3. that by Janus Cornarius, Basil. 1556, fol., which last translation is inserted by H. Stephens in his "Medicae Artis Principes," Paris, 1567, fol. Separate editions have appeared in Latin of the first, second, sixth, and seventh books; and the sixth book has also been translated into French by Pierre Tolet, Lyons, 1539, 12mo. The whole work has been translated into English by Francis Adams, of Banchory Ternan, near Aberdeen, with a very copious and learned commentary, intended to furnish "a complete manual of the Surgery and Medicine of the Ancients, with a brief but comprehensive outline of the sciences intimately connected with them, especially Physiology, the Materia Medica, and Pharmacy." The first volume was published at London, 8vo, 1834, but this edition was never finished; of the second and improved edition, the first volume appeared in 1844, the second in 1846, and the third and last is expected to appear in the course of the present year, 1847, London, 8vo, "printed for the Sydenham Society." (Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

* This work is said by Abû-l-Faraj (*l. c.*) to have consisted of *nine* books, a statement which is explained by Fabricius and others, by supposing that the seventh book, and either the third or sixth, which are longer than the others, were divided by the Arabians into two; but perhaps a more natural way of accounting for the statement is to consider تسع "*nine*" a mere clerical error for سبع "*seven*," the two words being (with the exception of the diacritical points) almost exactly alike.

PAULUS, AEMI'LIUS. The annexed stemma exhibits all the persons of this name descended from the consul of B. C. 302. The only two sons that Paulus Macedonicus left were adopted into other gentes, and the family-name in consequence perished with him. It was, however, revived at a later period in the family of the Lepidi, who belonged to the same gens, and was first borne by L. Aemilius Paulus, the brother of the triumvir; but as this Aemilius and his descendants belonged to the family of the Lepidi, and not to that of the Pauli, they are inserted under the former head. [LEPIDUS, Nos. 16, 19, 22.]

1. M. AEMILIUS L. F. PAULUS, consul B. C. 302 with M. Livius Denter, defeated near Thuriae the Lacedemonian Cleonymus, who was ravaging the coast of Italy with a Greek fleet. In the following year, B. C. 301, in which year there were no consuls, Paulus was magister equitum to the dictator Q. Fabius Maximus Rullianus. While the dictator went to Rome for the purpose of renewing the auspices, Aemilius was defeated in battle by the Etruscans. (Liv. x. 1—3.)

2. M. AEMILIUS M. F. L. N. PAULUS, son of the preceding, was consul B. C. 255 with Ser. Fulvius Paetinus Nobilior, about the middle of the first Punic war. The history of the expedition of these consuls to Africa, and of their shipwreck on their return, is given under NOBILIOR, No. 1.

3. L. AEMILIUS M. F. M. N. PAULUS, son of No. 2, was consul the first time, B. C. 219, with M. Livius Salinator. He was sent against the Illyrians, who had risen again in arms under Demetrius of the island of Pharos in the Adriatic. Paulus conquered him without any difficulty: he took Pharos, reduced the strong-holds of Demetrius, and compelled the latter to fly for refuge to Philip, king of Macedonia. For these services Paulus obtained a triumph on his return to Rome; but he was notwithstanding brought to trial along with his colleague M. Livius Salinator, on the plea that they had not fairly divided the booty among the soldiers. Salinator was condemned, and Paulus escaped with difficulty. (Polyb. iii. 16—19, iv. 37; Appian, *Illyr.* 8; Zonar. viii. 20; Liv. xxii. 35.) [DEMETRIUS, pp. 965, b., 966, a.]

In B. C. 216 Aemilius Paulus was consul a second time with C. Terentius Varro. This was the year of the memorable defeat at Cannae. [HANNIBAL, p. 336.] The battle was fought against the advice of Paulus; and he was one of the many distinguished Romans who perished in the engagement, refusing to fly from the field, when a tribune

STEMMA AEMILIORUM PAULORUM.

1. M. Aemilius Paulus, cos. B. C. 302.

2. M. Aemilius Paulus, cos. B. C. 255.

3. L. Aemilius Paulus, cos. B.C. 219, 216. Fell at Cannae.

4. L. Aemilius Paulus Macedonicus, cos. B. C. 182, 168. Died B. C. 160. Married Papiria, daughter of C. Papirius Maso, cos. B. C. 231.

Aemilia, married P. Cornelius Scipio Africanus major. [See AEMILIA, No. 2.]

Elder son, adopted by Q. Fabius Maximus, became Q. Fabius Maximus Aemilianus. [See MAXIMUS, FABIUS, No. 8.]

Younger son, adopted by P. Cornelius Scipio, the son of Scipio Africanus major, became P. Cornelius Scipio Africanus minor. [SCIPIO.]

Aemilia Prima, married Q. Aelius Tubero.

Aemilia Secunda, married M. Porcius Cato, the son of M. Porcius Cato, the Censor.

of the soldiers offered him his horse. The heroism of his death is sung by Horace (*Carm.* i. 12):—

> "animaeque magnae
> Prodigum Paulum superante Poeno
> Gratus insigni referam Camena."

(Comp. Liv. xxii. 35—49; Polyb. iii. 107—116.) Paulus was one of the Pontifices (Liv. xxiii. 21). He was throughout his life a staunch adherent of the aristocracy, and was raised to his second consulship by the latter party to counterbalance the influence of the plebeian Terentius Varro. He maintained all the hereditary principles of his party, of which we have an instance in the circumstance related by Valerius Maximus. The senate always looked with suspicion upon the introduction of any new religious rites into the city, and accordingly gave orders in the (first) consulship of Paulus for the destruction of the shrines of Isis and Serapis, which had been erected at Rome. But when no workman dared touch the sacred buildings the consul threw aside his praetexta, or robe of office, seized a hatchet, and broke the doors of one of the temples. (Val. Max. i. 3. § 3).

4. L. AEMILIUS L. F. M. N. PAULUS, afterwards surnamed MACEDONICUS, was the son of No. 3, and the most distinguished member of his family. He was born about B. C. 230 or 229, since at the time of his second consulship, B. C. 168, he was upwards of sixty years of age. He was one of the best specimens of the high Roman nobles. He inherited all the aristocratical prejudices of his father, would not condescend to court and flatter the people for the offices of the state, maintained with strictness severe discipline in the army, was deeply skilled in the lore of the augurs, to whose college he belonged, and maintained throughout life a pure and unspotted character, notwithstanding the temptations to which his integrity was exposed on his conquest of Macedonia. His name is first mentioned in B. C. 194, when he was appointed one of the three commissioners for founding a colony at Croton. Two years afterwards, B. C. 192, he was elected curule aedile with M. Aemilius Lepidus, and possessed already so high a reputation that he carried his election against twelve competitors, all of whom are said to have obtained the consulship afterwards. His aedileship was distinguished for the zeal with which he prosecuted the *pecuarii*. In the following year, B. C. 191, he was praetor, and obtained Further Spain as his province, whither he went with the title of proconsul. Here he had to carry on war with the Lusitani. At first he was unsuccessful, being defeated near Lyco, a town of the Bastetani, with a loss of 6000 of his men; but he subsequently retrieved this misfortune by gaining a great victory over the enemy, by which Spain was for a time rendered more tranquil. He returned to Rome in B. C. 189, and shortly afterwards became a candidate for the consulship. Several times, however, did he sue in vain for this honour (comp. Liv. xxxix. 32; Aur. Vict. *de Vir. Ill.* 56); and it was not till B. C. 182 that he obtained the consulship along with Cn. Baebius Tamphilus. In the following year, B. C. 181, Paulus was sent against the Ingauni, a Ligurian people, who possessed a considerable naval power, with which they were in the habit of plundering the merchant-vessels as far as the Atlantic. These people he entirely subdued, razed their fortifications, and carried off their shipping; and in consequence of his success he obtained a triumph on his return to Rome.

For the next thirteen years Aemilius Paulus lived quietly at Rome, devoting most of his time to the education of his children. During the latter part of this time Rome was at war with Perseus,

king of Macedonia; but as the Roman commanders had hitherto failed to bring the contest to a conclusion, the people demanded a general of greater experience and abilities, and unanimously pressed Paulus to undertake the conduct of the war. At first he was not disposed to comply with their request, as he was upwards of sixty, and still remembered with bitterness their former rejection of him at the consular comitia. But he yielded at length to the general solicitation, and was accordingly elected consul a second time, B. C. 168, with C. Licinius Crassus. Age had not in the least impaired his vigour or his faculties. He arrived at Macedonia early in the summer of this year, and on the 22nd of June completely defeated the Macedonian monarch near Pydna. This battle decided the war, and Perseus shortly afterwards surrendered himself and was brought to Paulus, who treated him with great kindness and courtesy. A detailed account of this campaign is given under PERSEUS. Paulus remained in Macedonia during the greater part of the following year as proconsul, and in the course of B. C. 167 he made a journey through Greece, in which he redressed many grievances of which the states complained, and made them various presents from the royal treasury. On his return to Macedonia he held a court at Amphipolis, where he arranged the affairs of Macedonia, in conjunction with ten Roman commissioners, whom the senate had despatched for the purpose, and passed sentence upon the various parties that had espoused the cause of Perseus. He concluded the business by the celebration of most splendid games, for which preparations had been making a long time previously. But before leaving Greece, Paulus marched into Epeirus, where, in accordance with a cruel command of the senate, he gave to his soldiers seventy towns to be pillaged, because they had been in alliance with Perseus. He then straightway proceeded to Oricum, where he embarked his troops, and crossed over to Italy.

Aemilius Paulus arrived in Italy towards the close of B. C. 167. The booty which he brought with him from Macedonia, and which he paid into the Roman treasury, was of enormous value; but the soldiers were indignant that they had obtained so small a share in the plunder; and it was therefore not without considerable opposition that he obtained his triumph. This triumph, which was celebrated at the end of November, B. C. 167, was the most splendid that Rome had yet seen; it lasted three days, and is described at length by Plutarch. Before the triumphal car of Aemilius walked the captive monarch of Macedonia and his children, and behind it were his two illustrious sons, Q. Fabius Maximus and P. Scipio Africanus the younger, both of whom had been adopted into other families. But the glory of the conqueror was clouded by family misfortune. At this very time he lost his two younger sons; one, twelve years of age, died only five days before his triumph, and the other, fourteen years of age, three days only after his triumph. The loss was all the severer, since he had no other son left to carry his name down to posterity.

In B. C. 164 Paulus was censor with Q. Marcius Philippus, and died in B. C. 160, after a long and tedious illness. The fortune he left behind him was so small as scarcely to be sufficient to pay his wife's dowry. The "Adelphi" of Terence was brought out at the funeral games exhibited in honour of Aemilius Paulus.

Aemilius Paulus was married twice. By his first wife, Papiria, the daughter of C. Papirius Maso, consul B. C. 231, he had four children, who are given in the preceding stemma. He afterwards divorced Papiria; and by his second wife, whose name is not mentioned, he had two sons, whose death has been mentioned above, and a daughter, who was a child at the time that her father was elected to his second consulship. [AEMILIA, No. 3.] (Plutarch, *Life of Aemilius Paulus*; Liv. xxxiv. 45, xxxv. 10, 24, xxxvi. 2, xxxvii. 46, 57, xxxix. 56, xl. 25—28, 34, xliv. 17—xlv. 41, *Epit.* 46; Polyb. xxix.—xxxii.; Aur. Vict. *de Vir. Ill.* 56; Val. Max. v. 10. § 2; Vell. Pat. i. 9, 10; Orelli, *Onom. Tull.* vol. ii. p. 16).

PAULUS, AVIDIE'NUS, a rhetorician mentioned by the elder Seneca (*Controv.* 17).

PAULUS CATE'NA, one of the ministers of the tyranny of the court under the emperor Constantius II. He was a native either of Hispania or Dacia (comp. Amm. Marc. xiv. 5, xv. 3), and held the office of notary. Ammianus describes him as a "smooth-faced" sycophant, who being sent into Britain, after the overthrow of Magnentius, treated the officers of the province with great cruelty, and enriched himself with their spoils. His cruelty provoked Martinus, pro-praefect of the province, whom he had accused and thrown into fetters, to attempt his life; but the blow did not take effect. Paulus acquired his cognomen Catena, "the fetter," from the skill with which he wound the chains of falsehood and calumny round his victims. After the death of Constantius, A. D. 361, Paul and some other of the ministers of his cruelty were burnt alive by order of Julian the Apostate. (Amm. Marc. *ll. cc.* and xxii. 3.) [J. C. M.]

PAULUS, JU'LIUS, the brother of Claudius Civilis, who was the leader of the Batavi in their revolt from Rome, A. D. 69—70. On a false charge of treason Julius Paulus had been previously put to death by Nero's legate, Fonteius Capito, in A. D. 67 or 68. (Tac. *Hist.* iv. 13, 32.) [CIVILIS.]

PAULUS, JU'LIUS, one of the most distinguished of the Roman jurists, has been supposed, without any good reason, to be of Greek origin, and from a Phoenician town. Others conjecture that he was a native of Patavium (Padua), because there is a statue there, with an inscription, Paulus; but the statue and inscription may refer to another Paulus (Gellius, v. 4, xix. 7). Paulus was in the auditorium of Papinian (Dig. 29. tit. 2. s. 97; 49. tit. 14. s. 50), and consequently was acting as a jurist in the joint reigns of Septimius Severus and Antoninus Caracalla, and also during the reign of Caracalla. Paulus was exiled by Elagabalus, but he was recalled by Alexander Severus when he became emperor, and was made a member of his consilium (Aurel. Vict. *De Caes.* xxiv.; Lamprid. *Alex.* 25). Paulus also held the office of praefectus praetorio: he survived his contemporary Ulpian. In two passages of the Digest which have been already referred to, Paulus (Libro tertio Decretorum) speaks of two cases in which he gave an opinion contrary to Papinian, but the emperor decided according to Papinian's opinion.

Paulus was perhaps the most fertile of all the Roman law writers, and there is more excerpted from him in the Digest than from any other jurist,

except Ulpian. It is said that there are 2462 excerpts from Ulpian, in the Digest, and 2083 from Paulus, or 2080, according to Puchta (*Cursus*, &c. vol. i. p. 458), which make about one sixth of the whole Digest. The excerpts from Paulus and Ulpian together make about one half of the Digest. Cervidius Scaevola, Paulus, and Ulpian, are named by Modestinus (Dig. 27. tit. 2. s. 13. § 2), who was the last of the great jurists, τῶν νομικῶν κορυφαίους: Paulus is honoured by Gordian with the title "prudentissimus" (Cod. 5. tit. 4. s. 6). It has been objected to him that his style is too condensed, and that he is sometimes obscure; but his style is as good as that of other writers of the period, though not so easy as that of Ulpian. Some writers have discovered something of Grecism in him, which is made an argument in favour of his Greek origin. The writings, like those of all the Roman jurists who are known to us only by excerpts, require a careful study, as we have the fragments detached from their context.

Paulus commented on Javolenus, Labeo, Salvius Julianus, C. Scaevola, and Papinian. He is cited by Macer and Modestinus.

The writings of Paulus mentioned in the Florentine Index are the following; from some of which there is only a single excerpt or a few, and from some not one in the Digest. 1. His great work, *Ad Edictum*, in 80 books. 2. *Quaestiones*, in 26 books; both these works are commented on by Cujacius (Op. tom. v.). 3. *Responsa*, in 23 books. 4. *Brevia*, in 23 books. 5. *Ad Plautium*, in 18 books. 6. *Libri ad Sabinum*, in 16 books. 7. *Ad Leges Jul. et Pap.*, in 10 books. 8. *Regularia*, in 7 books, and 9. *Liber Singularis Regularium*, both of which are excerpted in the Digest: the Index also mentions *Regularium* βιβλίον ἕν. 10. *Sententiae sive Facta*, in 6 books, but there is no excerpt in the Digest; and this work is conjectured to be the same as the *Sex Libri Imperialium Sententiarum*, which are mentioned afterwards in this article. 11. *Sententiar. Libri quinque*, dedicated to his son: this work was used in the Visigoth collection called the Breviarium, where it is divided into titles, and called *Sententiae Receptae*, a name which may have been given to it on account of its importance, and in consequence of the sanction of Constantine and Valentinian. 12. *Ad Vitellium*, in 4 books. 13. *Ad Neratium*, in 4 books. 14. *Fideicommissa*, in 3 books. 15. *Decretorum Libri III.*, of which it is conjectured that the *Decretorum Libri sex*, or *Imperialium Sententiarum in Cognitionibus prolatarum Libri sex*, or *Sententiae sive Decreta*, may be a second edition. 16. *De Adulteriis*, in 3 books. 17. *Libri tres Manualium*. 18. *Institutiones*, in 2 books, from which there is a fragment in Boëthius, *Ad Ciceronis Topica*, lib. 2 (ad c. 4). 19. *De Officio Proconsulis*, in 2 books. 20. *Ad Legem Aeliam Sentiam*, in 3 books. 21. *Ad Legem Juliam*, in two books: there is only a single excerpt in the Digest (48. tit. 9. s. 15). 22. *De Jure Fisci*, in 2 books: there is only one excerpt from this work (Dig. 34. tit. 9. s. 5). 23. *Regularium Liber Singularis*, which has been already referred to. 24. *De Censibus*, in 2 books, written in the time of Elagabalus (Dig. 50. tit. 15. s. 8).

All the following treatises were in single books: —1. *De Poenis Paganorum*. 2. *De Poenis Militum*. 3. *De Poenis omnium Legum*. 4. *De Usuris*. 5. *De Gradibus et Affinibus*: Cujacius (*Op.* tom. iii. *Observ.* vi. c. 40) says that "a person worthy of credit, into whose hands this book had come entire, had affirmed that this work was almost entirely given in the 10th fragment *De Gradibus*" (Dig. 38. tit. 10); which fact, if true, shows that many of these single treatises were no more than chapters. 6. *De Jure Codicillorum*. 7. *De Excusationibus Tutelarum* (*Vat. Frag.* § 246). 8. *Ad Regulam Catonianam*. 9. *Ad Sct. Orfitianum*. 10. *Ad Sct. Tertullianum*. 11. *Ad Sct. Silanianum*. 12. *Ad Sct. Velleianum*. 13. *Ad Sct. Libonianum, seu Claudianum*; thus it stands in the Index. 14. *De Officio Praefecti Vigilum*. 15. *De Officio Praefecti Urbi*. 16. *De Officio Praetoris Tutelaris*: there is no excerpt from this work in the Digest, but there are two excerpts in the *Fragmenta Vaticana*, §§ 244, 245. 17. *De extraordinariis Criminibus*: there is no excerpt in the Digest. 18. *Hypothecaria*, which should be *Ad Hypothecariam Formulam*: there is no excerpt in the Digest. 19. *Ad Municipalem*: there is no excerpt in the Digest, but there is an excerpt in the *Fragmenta Vaticana*, § 237, the commencement of which is also in the Digest (27. tit. 1. s. 46. § 1), but it is cited from the *Liber de Cognitionibus*; there is also another excerpt in the *Fragmenta Vaticana*, § 243. 20. *De Publicis Judiciis*. 21. *De Inofficioso Testamento*. 22. *De Septemviralibus Judiciis*, which, as has been suggested by Gronovius, should doubtless be *De Centumviralibus Judiciis*. 23. *De Jure Singulari*. 24. *De Secundis Tabulis*. 25. *Ad Orationem D. Severi*. 26. *Ad Orationem D. Marci*. 27. *Ad Legem Velleiam*: there is no excerpt in the Digest. 28. *Ad Legem Cinciam*. 29. *Ad Legem Falcidiam*. 30. *De tacito Fideicommisso*. 31. *De Portionibus quas Liberis Damnatorum conceduntur*. 32. *De Juris et Facti Ignorantia*. 33. *De Adulteriis* (Dig. 48. tit. 16. s. 16); yet there are excerpts from the *Tres Libri de Adulteriis*, which lead to the inference that there may be some error as to the *Liber Singularis de Adulteriis*. 34. *De Instructo et Instrumento*. 35. *De Appellationibus*: there is no excerpt from this work in the Digest. 36. *De Jure Libellorum*. 37. *De Testamentis*, by which is intended the *Liber de Forma Testamenti* (Dig. 32. s. 98). 38. *De Jure Patronatus*. 39. *De Jure Patronatus quod ex Lege Julia et Papia venit*. 40. *De Actionibus*. 41. *De Concurrentibus Actionibus*. 42. *De Intercessionibus Feminarum*; which is conjectured by Zimmern to be the same as the *Ad Sct. Velleianum*. 43. *De Donationibus inter Virum et Uxorem*. 44. *De Legibus*. 45. *De Legitimis Hereditatibus*: there are no excerpts from the three last works in the Digest. 46. *De Libertatibus dandis*. 47. *De Senatus Consultis*.

The Index does not contain the following works, unless, as Zimmern remarks, they ought to stand in place of some of the works which are named in the Index, and from which there are no excerpts;— 1. *Libri ad Edictum Aedil. Curul.* 2. The excerpts from Alfenus and Labeo. 3. *Libri de Officio Consulis*. 4. And the following *Libri Singulares*: *De Liberali Causa*, *De Articulis Liberalis Causae* (which seems to be the same work), *De Assignatione Libertorum*, *De Conceptione Formularum*, *De Dotis Repetitione*, *Ad Legem Fusiam Caniniam*, *De Officiis Assessorum*, *Ad Sct. Turpillianum*, *De Variis Lectionibus*, and *De Cognitionibus*; and the notes to Julian, Papinian, and Scaevola, which last, however, are merely cited. There is also a passage in the

Fragmenta Vaticana, § 247, from the *Lib. I. Editionis secundae de Jurisdictione singulari*.

The enumeration of the works of Paulus is not made merely for the sake of completeness. To those who are conversant with the matter of jurisprudence it shows his wonderful fertility and the great variety of subjects on which he was employed. Cujacius has devoted to the *Libri ad Edictum* and the *Quaestiones* of Paulus the whole of the fifth volume of his works (ed. Neap. 1758), except a few pages, which are upon the *Differentiae* of Modestinus. The sixth volume of the same edition contains the *Recitationes Solemnes* of Cujacius (A. D. 1588) on the *Responsa* of Paulus. The first volume of Cujacius contains the *Interpretationes in Julii Pauli Receptarum Sententiarum Libros quinque*. The industry of Paulus must have been unremitting, and the extent of his legal learning is proved by the variety of his labours. Perhaps no legal writer, ancient or modern, has handled so many subjects, if we except his great commentator. (Grotius, *Vitae Jurisconsultorum*; Cujacius, *Op.* ed. Neapol. 1758; Zimmern, *Geschichte des Römischen Privatrechts*, 367, &c.; Paulus, *Receptae Sententiae cum Interpretatione Visigothorum*, ed. L. Arndts, Bonn, 1833.) [G. L.]

PAULUS, PASSIE'NUS, a contemporary and friend of the younger Pliny, was a distinguished Roman eques, and was celebrated for his elegiac and lyric poems. He belonged to the same municipium (Mevania in Umbria) as Propertius, whom he numbered among his ancestors. Pliny bestows the most unbounded praises upon the character, life, and poems of Passienus. An anecdote which Pliny relates respecting the jurist Javolenus Priscus and Passienus Paulus has given rise to much discussion, of which some account will be found under JAVOLENUS. (Plin. *Ep.* vi. 15, vii. 6, ix. 22.)

PAULUS, SE'RGIUS. 1. SERGIUS PAULUS, proconsul (ἀνθύπατος) of Cyprus, whom the Apostle Paul converted to Christianity (*Acts*, xiii. 7). He is not mentioned by any other writer; but he may have been the father of the Sergius next mentioned.

2. L. SERGIUS PAULUS, one of the consuls suffecti in A. D. 94 (*Fasti*).

3. L. SERGIUS PAULUS, consul A. D. 168 with L. Venuleius Apronianus, in the reign of M. Aurelius (*Fasti*).

PAULUS, L. VE'TTIUS, consul suffectus A. D. 81 with T. Junius Montanus (*Fasti*).

PAVOR, that is, Fear or Terror, was, together with Pallor or Paleness, a companion of Mars among the Romans. Their worship was believed to have been instituted by Tullus Hostilius during a plague, or at a critical moment in a battle. Their worship was attended to by Salii, called *Pallorii* and *Pavorii*. (Liv. i. 27; Aug. *De Civ. Dei*, iv. 15. 23; Stat. *Theb.* iii. 425; Val. Flacc. iii. 89; Claudian. *in Rufin.* i. 344.) [L. S.]

PAUSA'NIAS, historical. 1. A Spartan of the Agid branch of the royal family, the son of Cleombrotus and nephew of Leonidas (Thuc. i. 94; Herod. ix. 10). His mother's name was Alcathea or Alcithea (Schol. *ad Thuc.* i. 134; Schol. *ad Aristoph. Equit.* l. 84; Suidas calls her 'Αγχιθέα; Polyaen. viii. 51, Theano). Several writers (Arist. *Polit.* v. 1. § 5, vii. 13. § 13; Plut. *Consol. ad Apollon.* p. 182; Dem. *in Neaer.* § 97, p. 1378, ed. Reiske; Suidas, *s. v.* Παυσανίας, &c.) incorrectly call him king (Paus. iii. 4. § 9); he only succeeded his father Cleombrotus in the guardianship of his cousin Pleistarchus, the son of Leonidas, for whom he exercised the functions of royalty from B. C. 479 to the period of his death (Thuc. i. 94, 132; Herod. ix. 10). In B. C. 479, when the Athenians called upon the Lacedaemonians for aid against the Persians, the Spartans, after some delay (on the motives for which Bishop Thirlwall, *Hist. of Greece*, vol. ii. p. 327, &c., has thrown considerable light), sent a body of five thousand Spartans, each attended by seven Helots, under the command of Pausanias. From Herodotus (ix. 53) it appears that Euryanax, the son of Dorieus, was associated with him as commander. At the Isthmus Pausanias was joined by the other Peloponnesian allies, and at Eleusis by the Athenians, and forthwith took the command of the combined forces (Thuc. i. 130; Herod. viii. 3; Paus. iii. 14. § 1; the words ἡγεμονία and ἡγεῖσθαι imply this), the other Greek generals forming a sort of council of war (Herod. ix. 50). The allied forces then crossed Cithaeron, and at Erythrae Pausanias halted and formed his line on the skirts of the mountain, his forces amounting to nearly 110,000 men. Here they were assailed by the Persian cavalry under Masistius, who were repulsed after the Athenians had reinforced the Megareans, who were being hard pressed [OLYMPIODORUS], and Masistius had fallen. For the purpose of being better supplied with water, Pausanias now descended into the territory of Plataeae, and posted his army on the banks of a small stream, which Herodotus calls the Asopus, and which was probably one of its tributaries. Mardonius drew up his forces on the opposite bank of the stream. After a delay of ten days, during which the armies were kept inactive by the unfavourable reports of the soothsayers, Mardonius resolved to attack the Greeks. Information of his intention was conveyed by night to the Greeks by Alexander of Macedon. Accordingly, the next day the Persian cavalry made a vigorous attack upon the Greeks, and gained possession of the Gargaphian spring, on which the Greeks depended for their supply of water; and as there seemed no likelihood of a general engagement that day, Pausanias, with the concurrence of the allied generals, resolved to remove nearer to Plataeae. This was done in the course of the ensuing night. On the following day the great battle of Plataeae took place. The Persian forces were speedily routed and their camp stormed, where a terrible carnage ensued. The Spartans were judged to have fought most bravely in the battle, and among them, according to Diodorus (xi. 33), Pausanias was selected as having acquitted himself most valiantly. But Herodotus makes no mention of his name in this connection. An Aeginetan urged Pausanias to revenge the mutilation of Leonidas, by impaling the corpse of Mardonius; an advice which Pausanias rejected with abhorrence. Pausanias gave directions that all the spoil should be left to be collected by the Helots. Ten samples of all that was most valuable in this booty were presented to Pausanias. Herodotus has preserved a story, that, to exhibit the contrast between their modes of living, Pausanias ordered the Persian slaves to prepare a banquet similar to what they commonly prepared for Mardonius, and then directed his Helots to place by the side of it a Laconian dinner; and, laughing, bade the Greek generals observe the folly of the leader of the Medes, who, while able to live in such

style, had come to rob the Greeks of their scanty stores. (Herod. ix. 10—85; Diod. xi. 29—33.)

As to the generalship of Pausanias in this action, Bishop Thirlwall remarks (*Hist. of Greece*, vol. ii. p. 352): "Whether Pausanias committed any considerable faults as a general, is a question still more open to controversy than similar cases in modern warfare. But at least it seems clear that he followed, and did not direct or control events, and that he was for a time on the brink of ruin, from which he was delivered more by the rashness of the enemy than by his own prudence. In the critical moment, however, he displayed the firmness, and if, as appears manifest, the soothsayer was his instrument, the ability of a commander equal to the juncture."

Immediately after the battle a formal confederacy was entered into, on the proposition of Aristeides (Plut. *Arist.* 21). The contingents which the allies were to maintain for carrying on the war against the barbarians, were fixed; deputies were to be sent from all the states of Greece every year to Plataeae, to deliberate on their common interests, and celebrate the anniversary of the battle; and every fifth year a festival, to be called the Feast of Liberty, was to be celebrated at Plataeae, the inhabitants of which place were declared inviolable and independent. It is this treaty which Thucydides calls *τὰς παλαιὰς Παυσανίου μετὰ τὸν Μῆδον σπονδάς* (Thuc. iii. 68, comp. ii. 71). Before the Greek forces withdrew, Pausanias led them to attack Thebes, and demanded the surrender of those who had been traitors to the cause of Greece. After a siege of twenty days, Timagenidas and Attaginus, who had been the leaders of the Median party, consented to be delivered up. The latter, however, made his escape. Pausanias dismissed his family unharmed; but the rest who were delivered up he had conveyed to Corinth and put to death there without any form of trial—"the first indication that appears of his imperious character" (Herod. ix. 88; Diod. xi. 33). It was speedily followed by another. On the tripod dedicated by the Greeks at Delphi from the spoil taken from the Medes he had the following inscription engraved:

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,
Παυσανίας Φοίβῳ μνῆμ' ἀνέθηκε τόδε.

The inscription was afterwards obliterated by the Lacedaemonians, and the names of the states which joined in effecting the overthrow of the barbarian substituted (Thuc. i. 132; Dem. *in Neaeram*, p. 1378, ed. Reiske; Corn. Nepos, *Paus.* 1; Herod. viii. 82). Simonides, with whom Pausanias seems to have been on terms of intimacy (Aelian, *Var. Hist.* ix. 41), was the composer of the elegy. (Paus. iii. 8. § 2.)

In B. C. 477 (see the discussion by Clinton *On the Athenian Empire*, Fasti Hellen. vol. ii. p. 248, &c.) the confederate Greeks sent out a fleet under the command of Pausanias, to follow up their success by driving the Persians completely out of Europe and the islands. Cyprus was first attacked, and the greater part of it subdued. From Cyprus Pausanias sailed to Byzantium, and captured the city (Thuc. i. 94). It was probably as a memorial of this conquest that he dedicated to Poseidon in a temple on the Thracian Bosporus, at a place called Exampaeus, the bowl mentioned by Herodotus (iv. 81), the inscription on which is preserved by Athenaeus (xii. 9, p. 536, a. b.). It does not distinctly appear what could have induced Justin (ix. 1) to call Pausanias the founder of Byzantium (a statement which is repeated by Isidorus, *Origines*, xv. 1. § 42); though if, as Justin says, Pausanias held possession of the city for seven years, he may have had opportunities for effecting such alterations in the city and the government as nearly to have remodelled both, and the honours usually accorded to founders may have been conferred on him by the Byzantines.

The capture of Byzantium afforded Pausanias an opportunity for commencing the execution of the design which he had apparently formed even before leaving Greece. Dazzled by his success and reputation, his station as a Spartan citizen had become too restricted for his ambition. His position as regent was one which must terminate when the king became of age. As a tyrant over, not Sparta merely, but the whole of Greece (*ἐφιέμενος Ἑλληνικῆς ἀρχῆς*, Thuc. i. 128), supported by the power of the Persian king, he hoped that the reward of his treachery to Greece would be ample enough to satisfy his overweening pride and arrogance.

Among the prisoners taken at Byzantium were some Persians connected with the royal family. These Pausanias, by the aid of Gongylus, whom he had made governor of Byzantium, sent to the king without the knowledge of the other allies, giving out that they had made their escape. Gongylus escorted them, and was the bearer of a letter from Pausanias to the king, in which the former offered to bring Sparta and the rest of Greece under his power, and proposed to marry his daughter (Herodotus, v. 32. mentions that he had proposed to marry the daughter of Megabates). He at the same time requested Xerxes to send some trusty person to the coast to treat with him. Xerxes sent Artabazus with a letter thanking Pausanias for the release of the prisoners, and offering him whatever amount of troops and money he required for accomplishing his designs. (According to Plutarch, *Parall.* 10, he actually received 500 talents of gold from the king.) Pausanias now set no bounds to his arrogant and domineering temper. He treated the allies with harshness and injustice, made himself difficult of access, and conducted himself so angrily and violently towards all alike, that no one could come near him; and with a rashness that even exceeded his arrogance assumed the dress and state of a Persian satrap, and even journeyed through Thrace with a guard of Persians and Egyptians. The allies were so disgusted by this conduct, especially as contrasted with that of Cimon and Aristeides, that they all, except the Peloponnesians and Aeginetans, voluntarily offered to transfer to the Athenians that preeminence of rank which Sparta had hitherto enjoyed. In this way the Athenian confederacy first took its rise. Reports of the conduct and designs of Pausanias reached Sparta, and he was recalled; and as the allies refused to obey Dorcis, who was sent in his place, the Spartans declined to take any farther share in the operations against the Persians. Pausanias, on reaching Sparta, was put upon his trial, and convicted of various offences against individuals; but the evidence respecting his meditated treachery and Medism was not yet thought sufficiently strong. He however, without the orders of the ephors, sailed in a vessel of Her-

mione, as though with the intention of taking part in the war, and, returning to Byzantium, which was still in the hands of Gongylus, renewed his treasonable intrigues. According to Plutarch (*Cimon*, c. 6; comp. *Moral.* p. 555, b.), the immediate occasion of his expulsion from the city was an atrocious injury offered to a family of distinction in Byzantium, which ended in the tragical death of the victim of his lust and cruelty, at which the allies were so incensed, that they called upon the Athenians to expel him. He did not return to Sparta, but went to Colonae in the Troas, where he again entered into communication with the Persians. Having received an imperative recal to Sparta, and not thinking his plans sufficiently matured to enable him to bid defiance to the ephors, he returned at their command, and on his arrival was thrown into prison. He was, however, soon set at liberty; and, trusting to the influence of money, offered himself for trial. Still all the suspicious circumstances which were collected and compared with respect to his present and previous breaches of established customs did not seem sufficient to warrant the ephors in proceeding to extremities with a man of his rank. But even after this second escape Pausanias could not rest. He opened an intrigue with the Helots (comp. Arist. *Polit.* v. 1, 7), promising them freedom and the rights of citizenship, if they would rise and overthrow the government. But even when these designs were betrayed by some of the Helots, the ephors were still reluctant to act upon this information. Accident, however, soon furnished them with decisive evidence. Pausanias was still carrying on his intrigues with Persia. A man named Argilius, who was charged with a letter to Artabazus, having his suspicions awakened by noticing that none of those sent previously on similar errands had returned, counterfeited the seal of Pausanias and opened the letter, in which he found directions for his own death. He carried the letter to the ephors, and, in accordance with a plan suggested by himself, took refuge in the temple of Poseidon at Taenarus, in a hut which he divided by a partition, behind which he placed some of the ephors. Pausanias, as he expected, came to inquire the reason of his placing himself here as a suppliant. Argilius reproached him with his ungrateful disregard of his past services, and contrived that the ephors should hear from the lips of Pausanias himself the admission of his various intrigues with the barbarian. Upon this the ephors prepared to arrest him in the street as he returned to Sparta. But, warned by a friendly signal from one of the ephors, and guessing from the looks of another the purpose for which they were coming, he fled and took refuge in the temple of Athene Chalcioecus, establishing himself for shelter in a building attached to the temple. The ephors, having watched for a time when he was inside, intercepted him, stripped off the roof, and proceeded to build up the door; the aged mother of Pausanias being said to have been among the first who laid a stone for this purpose. When he was on the point of expiring, the ephors took him out lest his death should pollute the sanctuary. He died as soon as he got outside. It was at first proposed to cast his body into the Caeadas; but that proposal was overruled, and he was buried in the neighbourhood of the temple. Subsequently, by the direction of the Delphic oracle, his body was removed and buried at the spot where he died; and to atone to the goddess for the loss of her suppliant, two brazen statues were dedicated in her temple. (Thuc. i. 94, 95, 128—134; Diod. xi. 44, 45; Nepos, *Paus.* 5; Suidas, *s. v.* Παυσ.; Polyaen. viii. 51.) According to Plutarch (*de sera numinum Vindicta*, p. 560), an oracle directed the Spartans to propitiate the soul of Pausanias, for which purpose they brought necromancers from Italy. As to the date of the death of Pausanias, we only know that it must have been later than B. C. 471, when Themistocles was banished, for Themistocles was living in Argos at the time when Pausanias communicated to him his plans (Plut. *Themist.* p. 123), and before B. C. 466, when Themistocles took refuge in Asia. The accounts of the death of Pausanias given by Nepos, Aelian, and others, differ, and are doubtless erroneous, in some particulars.

Pausanias left three sons behind him, Pleistoanax (afterwards king; Thuc. i. 107, 114), Cleomenes (Thuc. iii. 26), and Aristocles (Thuc. v. 16). From a notice in Plutarch (*Apophth.* p. 230, c.) it has been concluded that on one occasion Pausanias was a victor at the Olympic games. But the passage may refer merely to his success at Plataeae, having been publicly announced by way of honour at the games.

The character and history of Pausanias furnish a remarkable exemplification of some of the leading features and faults of the Spartan character and constitution. His pride and arrogance were not very different either in kind or in degree from that commonly exhibited by his countrymen. The selfish ambition which appears in him as an individual Spartan appears as characteristic of the national policy of Sparta throughout her whole history; nor did Sparta usually show herself more scrupulous in the choice of means for attaining her ends than Pausanias. Sparta never exhibited any remarkable fidelity to the cause of Greece, except when identical with her own immediate interests; and at a subsequent period of her history appears with the aid of Persia in a position that bears considerable analogy to that which Pausanias designed to occupy. If these characteristics appear in Pausanias in greater degree, their exaggeration was but a natural result of the influence of that position in which he was placed, so calculated to foster and stimulate ambition, and so little likely ultimately to supply it with a fair field for legitimate exertion.

2. Son of Pleistoanax, and grandson of the preceding. He succeeded to the throne on the banishment of his father (B. C. 444), being placed under the guardianship of his uncle Cleomenes. He accompanied the latter, at the head of the Lacedaemonian army, in the invasion of Attica, B. C. 427. (Thuc. iii. 26.) We next hear of him in B. C. 403, when Lysander, with a large body of troops, was blockading Thrasybulus and his partisans in Peiraeus. The king, the ephors, and many of the leading men in Sparta, being jealous of the increasing influence of Lysander, a plan was concerted for baffling his designs. Pausanias was sent at the head of an army into Attica, professedly to assist Lysander, but in reality to counteract his plans. He accordingly encamped near Peiraeeus. The besieged, not knowing his intentions, attacked him as he was ostensibly reconnoitring the ground to make preparations for a

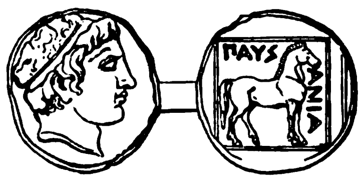
circumvallation. He defeated the assailants with some slaughter, but did not follow up his victory, and secretly sent a message to the besieged. At his suggestion a deputation was sent by them to himself and the ephors, an armistice was concluded with the exiles, and their deputies were sent to Sparta to plead their cause. The result was, that fifteen commissioners were appointed, in conjunction with Pausanias, to settle the differences of the two Athenian parties. An amnesty was published, including all but the thirty tyrants, the Eleven, and the Ten who had been governors of Peiraeeus. Pausanias then disbanded his forces (Xen. *Hellen.* ii. 4. § 28—39; Paus. iii. 5. § 1; Plut. *Lysand.* c. 21). On his return to Sparta, however, the opposite party brought him to trial before a court consisting of the gerontes, the ephors, and the other king Agis. Fourteen of the gerontes, with king Agis, voted for his condemnation; the rest acquitted him. (Paus. iii. 5. § 2.)

In B. C. 395, when hostilities broke out between Phocis and Thebes, and the former applied to Sparta, war was decreed against Thebes, and Lysander was sent into Phocis, to raise all the forces he could in that quarter. Pausanias was to join him on an appointed day with the Peloponnesian troops. These collected so slowly, that when Lysander with the troops which he had raised reached Haliartus, Pausanias had not arrived. A battle ensued under the walls of Haliartus, in which Lysander was slain. Next day Pausanias reached the spot, but the arrival of an Athenian army rendered him unwilling to engage. A council of war was held, in which it was decided that application should be made for permission to carry away the dead bodies of those who had been slain in the late engagement. This was only granted on condition that Pausanias should withdraw his forces from Boeotia; and these terms were accepted. On his return to Sparta, Pausanias was impeached, and, besides his conduct on this last occasion, his leniency to Thrasybulus and his party at Peiraeeus was again brought up against him; and Pausanias, seeing that a fair trial was not to be hoped for, went into voluntary exile, and was condemned to death. He sought shelter in the sanctuary of Athene Alea at Tegea, and was still living here in B. C. 385, when Mantinea was besieged by his son Agesipolis, who succeeded him on the throne. Pausanias, who had friendly relations with the leading men of Mantinea, interceded with his son on behalf of the city. (Xen. *Hellen.* iii. 5. § 17—25, v. 2. § 3—6; Paus. iii. 5. § 3—7; Plut. *Lysand.* c. 31.) Diodorus (xiv. 17) erroneously substitutes Pausanias for Agis in connection with the quarrel between the Lacedaemonians and Eleans.

3. An Athenian of the Deme Cerameis, celebrated for his amorous propensities towards those of his own sex, and for his attachment to the poet Agathon. Both Plato (*Convivium*, p. 176, a., 180, c.; comp. *Protag.* p. 315, d.) and Xenophon (*Convivium*, 8. § 32) introduce him. It has been supposed that Pausanias was the author of a separate erotic treatise; but Athenaeus (v. p. 216) affirms that no treatise of the kind existed.

4. A son or brother of Derdas. (*Schol. ad Thuc.* i. 61.) He appears among the antagonists of king Perdiccas.

5. King of Macedonia, the son and successor of Aeropus. He was assassinated in the year of his accession by Amyntas II., B. C. 394. (Diod. xiv. 82, 84.)



COIN OF PAUSANIAS, KING OF MACEDONIA.

6. A pretender to the throne of Macedonia. According to the scholiast on Aeschines (p. 754, ed. Reiske), he belonged to the royal family. He made his appearance in B. C. 368, after Alexander II., the son of Amyntas II., had been assassinated by Ptolemaeus; and, being supported by numerous adherents, gained possession of several towns. Eurydice, the widow of Amyntas, sent to request the aid of the Athenian general, Iphicrates, who expelled Pausanias from the kingdom. (Aeschines, *de falsa Leg.* c. 23, p. 31, ed. Steph.; Corn. Nepos, *Iphicr.* c. 3.)

7. A Macedonian youth of distinguished family, from the province of Orestis. He was one of the body-guard of king Philip, who, on account of his beauty, was much attached to him. Perceiving himself in danger of being supplanted in the affection of Philip by a rival also called Pausanias, he, in the most opprobrious manner, assailed the latter, who complained to his friend Attalus, and soon after perished in battle with the Illyrians. Attalus contrived to take the most odious revenge on Pausanias, who complained of the outrage to Philip. But, apparently on account of his relationship to Attalus, and because he needed his services, Philip declined to inflict any punishment on Attalus. Pausanias accordingly directed his vengeance against Philip himself. An opportunity presented itself at the festival held by Philip at Aegae, as, in a magnificent procession, Philip approached, having directed his guards to keep at a distance, as though on such an occasion he had no need of them. Pausanias rushed forwards from the crowd, and, drawing a large Celtic sword from beneath his dress, plunged it into the king's side. The murderer forthwith rushed towards the gates of the town, where horses were ready for him. He was, however, closely pursued by some officers of the king's guard, and, having stumbled and fallen, was despatched by them on the spot. Suspicion rested on Olympias and Alexander of having been privy to the deed. According to Justin, it was Olympias who provided the horses for the flight of Pausanias; and when his corpse was crucified she placed a crown of gold upon the head, caused the body to be burnt over the remains of her husband, and erected a monument to him in the same place, and even instituted yearly rites in memory of him. The sword with which he had assassinated the king she dedicated to Apollo. The suspicion with regard to Alexander is probably totally unfounded. There was likewise a story that Pausanias, while meditating revenge, having asked the sophist Hermocrates which was the shortest way to fame, the latter replied, that it was by killing the man who had performed the greatest achievements. These

occurrences took place in B. C. 336. (Diod. xvi. 93, 94; Justin. ix. 6, 7; Plut. *Alex.* c. 9, 10.)

8. An officer in the service of Alexander. On the capture of Sardes he was appointed to the command of the citadel. (Arrian, i. 17. § 8.)

9. A native of Thessaly, with whom the celebrated Laïs fell in love. [LAIS.]

10. According to some accounts (Paus. ii. 33. § 4), the assassinator of Harpalus [HARPALUS], was a man named Pausanias. [C. P. M.]

PAUSA'NIAS (Παυσανίας), the author of the Ἑλλάδος Περιήγησις, has been supposed to be a native of Lydia. The passage in which this opinion is founded is in his own work (v. 13. § 7). The time when he travelled and lived is fixed approximately by various passages. The latest Roman emperors whom he mentions are Antoninus Pius, whom he calls the former Antoninus (viii. 43. § 1), and his successor Marcus Antoninus, whom he calls the second Antoninus (viii. 43. § 6). He alludes to Antoninus leaving Marcus for his successor, and to the defeat of the Germans and Sarmatians by Marcus. The great battle with the Quadi took place A. D. 174. (Dion Cass. lxxi. 8.) Aurelius was again engaged in hostilities with the Sarmatians, Quadi, and other barbarians, in A. D. 179, but as he died in A. D. 180, and Pausanias does not mention his death, probably he refers to his earlier campaigns. He was therefore writing his eighth book after A. D. 174. In a passage in the seventh book (20. § 6) he says that he had not described the Odeion of Herodes in his account of Attica (lib. i.), because it was not then built. Herodes was a contemporary of Pius and Marcus, and died in the latter part of the reign of Marcus.

The Itinerary of Pausanias, which is in ten books, contains a description of Attica and Megaris (i.), Corinthia, Sicyonia, Phliasia, and Argolis (ii.), Laconica (iii.), Messenia (iv.), Elis (v. vi.), Achaea (vii.), Arcadia (viii.), Boeotia (ix), Phocis (x.). His work shows that he visited most of the places in these divisions of Greece, a fact which is clearly demonstrated by the minuteness and particularity of his description. But he also travelled much in other countries. A passage in the eighth book (46. § 4, 5) appears to prove that he had been at Rome, and another passage (x. 21. § 1) is still more to the purpose. He speaks of seeing a hymn of Pindarus on a triangular stele in the temple of the Libyan Ammon, near the altar which Ptolemaeus, the son of Lagus, dedicated to Ammon (ix. 16. § 1). He also visited Delos (ix. 40. § 5), as we infer from his mode of description, which is exactly like that of Herodotus in similar cases: "the Delians have a wooden statue (ξόανον) of Aphrodite, of no great size, which has lost the left hand by reason of age, and it terminates in a quadrangular form instead of feet." It is probable that he also visited Syria and Palestine, for he contrasts the byssus that grew in Eleia with the byssus of the Hebrews (v. 5. § 2). He must of course have visited a great number of places which lay between the extreme points which have been mentioned. Nothing is known of Pausanias except what we learn from his own book.

The Periegesis is merely an Itinerary. Pausanias gives no general description of a country or even of a place, but he describes the things as he comes to them. His account is minute; but it mainly refers to objects of antiquity, and works of art, such as buildings, temples, statues, and pictures. He also mentions mountains, rivers, and fountains, and the mythological stories connected with them, which indeed are his chief inducements to speak of them. His religious feeling was strong, and his belief sure, for he tells many old legends in true good faith and seriousness. His style has been much condemned by modern critics, some of whom consider it a sample of what has been called the Asiatic style. Some even go so far as to say that his words are wrongly placed, and that it seems as if he tried to make his meaning difficult to discover. But if we except some corrupt passages, and if we allow that his order of words is not that of the best Greek writers, there is hardly much obscurity to a person who is competently acquainted with Greek, except that obscurity which sometimes is owing to the matter. He makes no attempt at ornament; when he speaks of the noble works of art that he saw, the very brevity and simplicity with which he describes many beautiful things, present them to us in a more lively manner than the description of a connoisseur, who often thinks more about rounding a phrase than about the thing which he affects to describe. With the exception of Herodotus, there is no writer of antiquity, and perhaps none of modern times, who has comprehended so many valuable facts in a small volume. The work of Pausanias is full of matter mythological, historical, and artistic; nor does he neglect matters physical and economical. His remarks on earthquakes (vii. 24), on the soft stone full of sea shells (λίθος κογχίτης) used in the buildings of Megara, on the byssus above referred to, and on a kind of silk worm (vi. 26), show the minuteness of his observation. At Patrae he was struck with the fact (vii. 21. § 14) that the females were double the number of the males; which is explained by the circumstance that the greater part of them got their living by making head-gear, and weaving cloth from the byssus of Elis. He has thus preserved a valuable record of the growth and establishment of manufacturing industry in a small Greek town in the second century of our aera.

When Pausanias visited Greece, it was not yet despoiled of all the great works of art. The country was still rich in the memorials of the unrivalled genius of the Greeks. Pausanias is not a critic or connoisseur in art, and what is better, he does not pretend to be one; he speaks of a thing just as he saw it, and in detail. His description of the works of Polygnotus at Delphi (x. 25—31), the paintings in the Poecile at Athens (i. 15), the treasures of art collected in Elis (v. vi.), among which was the Jupiter of Pheidias (v. 10), are valuable records, simply because they are plain facts. Greece was still richer in sculpture at the time of his visit than in painting, and he describes works of all the great Greek sculptors, both in marble and in bronze; nor does he omit to mention the memorials of the archaic style which were still religiously preserved in the temples of Greece.

The first edition of Pausanias was printed at Venice, 1516, fol., by Aldus, but it is very incorrect. Xylander (Holzmann) commenced an edition, which was finished by Sylburg, and appeared with the Latin version of Romolo Amaseo, at Frankfort on the Main, 1583, fol., and at Hanau, 1613. The edition of Kühn, Leipzig, 1696. fol., also contains the Latin version of Romolo Amaseo, which was first published at Rome in 1547, 4to.

The edition of C. G. Siebelis, Leipzig, 1822—1828, 5 vols. 8vo, has an improved text, and the corrected version of Amaseo, with a copious commentary and index. The edition of Imm. Bekker, Berlin, 1826—7, 2 vols. 8vo, is founded solely on the Paris MS. 1410, and the few deviations from the text are noted by the editor; there is a very good index to this edition. The latest edition is by J. H. C. Schubart and C. Walz, Leipzig, 1838—40, 3 vols. 8vo. There is a French translation by Clavier, with the Greek text collated after the Paris MSS. Paris, 1814, &c, 6 vols. 8vo. The latest German translation is by E. Wiedasch, Munich, 1826—29, 4 vols. 8vo. There is an English translation by Thomas Taylor, the translator of Plato and Aristotle, which in some passages is very incorrect. [G. L.]

PAUSA'NIAS (Παυσανίας). 1. A commentator on Heracleitus, hence surnamed Ἡρακλειτιστής. (Diog. Laërt. ix. 15.)

2. A Lacedaemonian historian, who, according to Suidas (*s. v.*), wrote, Περὶ Ἑλλησπόντου, Λακωνικά, χρονικά, περὶ Ἀμφικτυόνων, περὶ τῶν ἐν Λάκωσιν ἑορτῶν. He is probably the author referred to by Aelian and Arrian (*Tactic.* c. 1) as having written on the subject of Tactics. [W. M. G.]

PAUSA'NIAS (Παυσανίας), the name of two Greek physicians.

1. A native of Sicily in the fifth century B. C., who belonged to the family of the Asclepiadae, and whose father's name was Anchitus. He was an intimate friend of Empedocles, who dedicated to him his poem on Nature. (Diog. Laërt. viii. 2. § 60; Suidas, *s. v.* Ἄπνους; Galen, *De Meth. Med.* i. 1. vol. x. p. 6.) There is extant a Greek epigram on this Pausanias, which is attributed in the Greek Anthology to Simonides (vii. 508), but by Diogenes Laërtius (*l. c.*) to Empedocles. The latter opinion appears to be more probable, as he could hardly be known to Simonides, who died B. C. 467. It is also doubtful whether he was *born*, or *buried*, at Gela in Sicily, as in this same epigram Diogenes Laërtius reads ἔθρεψε Γέλα, and the Greek Anthology ἔθαψε Γέλα. Perhaps the former reading is the more correct, as it seems to be implied by Diogenes Laërtius that Pausanias was younger than Empedocles, and we have no notice of his dying young, or being outlived by him.

2. A physician who attended Craterus, one of the generals of Alexander the Great, and to whom the king addressed a letter when he heard he was going to give his patient hellebore, enjoining him to be cautious in the use of so powerful a medicine, probably about B. C. 324. (Plut. *Alex.* c. 41.) [W. A. G.]

PAUSA'NIAS (Παυσανίας), artists. 1. A statuary, of Apollonia, made the statues of Apollo and Callisto, which formed a part of the great votive offering of the Tegeans at Olympia. He flourished, therefore, about B. C. 400. (Paus. x. 9. § 3; DAEDALUS II.)

2. A painter, mentioned by Athenaeus as a πορνόγραφος, but otherwise unknown. (Ath. xiii. p. 567, b.) [P. S.]

PAU'SIAS (Παυσίας), one of the most distinguished painters of the best school and the best period of Greek art, was a contemporary of Aristeides, Melanthius, and Apelles (about B. C. 360—330), and a disciple of Pamphilus. He had previously been instructed by his father Brietes, who lived at Sicyon, where also Pausias passed his life. He was thus perpetually familiar with those high principles of art which the authority of Pamphilus had established at Sicyon, and with those great artists who resort to that city, of which Pliny says, *diu fuit illa patria picturae.*

The department of the art which Pausias most practised, and in which he received the instruction of Pamphilus, was painting in encaustic with the *cestrum*, and Pliny calls him *primum in hoc genere nobilem.* Indeed, according to the same writer, his restoration of the paintings of Polygnotus, on the walls of the temple at Thespiae, exhibited a striking inferiority, because the effort was made in a department not his own, namely, with the *pencil.*

Pausias was the first who applied encaustic painting to the decoration of the ceilings and walls of houses. Nothing of this kind had been practised before his time, except the painting of the ceilings of temples with stars.

The favourite subjects of Pausias were small panel-pictures, chiefly of boys. His rivals imputed his taste for such small pictures to his want of ability to paint fast: whereupon he executed a picture of a boy in a single day, and this picture became famous under the name of *hemeresios* (a day's work).

Another celebrated picture, no doubt in the same style, was the portrait of Glycera, a flower-girl of his native city, of whom he was enamoured when a young man. The combined force of his affection for his mistress and for his art led him to strive to imitate the flowers, of which she made the garlands that she sold; and he thus acquired the greatest skill in flower-painting. The fruit of these studies was a picture of Glycera with a garland, which was known in Pliny's time as the *Stephaneplocos* (garland-weaver) or *Stephanepolis* (garland-seller). A copy of this picture (*apographon*) was bought by L. Lucullus at the Dionysia at Athens for the great sum of two talents.

Another painting is mentioned by Pliny as the finest specimen of Pausias's larger pictures: it was preserved in the portico of Pompey at Rome. This picture was remarkable for striking effects of foreshortening, and of light and shade. It representing a sacrifice: the ox was shown in its whole length in a front and not a side view (that is, powerfully foreshortened): this figure was painted black, while the people in attendance were placed in a strong white light, and the shadow of the ox was made to fall upon them: the effect was that all the figures seemed to stand out boldly from the picture. Pliny says that this style of painting was first invented by Pausias; and that many had tried to imitate it, but none with equal success. (Plin. *H. N.* xxxv. 11. s. 40.)

Pausanias (ii. 27. § 3) mentions two other paintings of Pausias, which adorned the Tholus at Epidaurus. The one represented Love, having laid aside his bow and arrows, and holding a lyre, which he has taken up in their stead: the other Drunkenness (Μέθη), drinking out of a glass goblet, through which her face was visible.

Most of the paintings of Pausias were probably transported to Rome, with the other treasures of Sicyonian art, in the aedileship of Scaurus, when the state of Sicyon was compelled to sell all the pictures which were public property, in order to pay its debts. (Plin. *l. c.*)

Pliny (*l. c.* § 31) mentions Aristolaus, the son

and disciple of Pausias, and Mechopanes, another of his disciples. [P. S.]

PAUSIRAS (Παυσίρας), or PAUSIRIS (Παυσίρις). 1. Son of Amyrtaeus, the rebel satrap of Egypt. [AMYRTAEUS.] Notwithstanding his father's revolt, he was appointed by the Persian king to tne satrapy of Egypt. (Herod. iii. 15.)

2. One of the leaders of the Egyptians in their revolt against Ptolemy Epiphanes. The rebel chiefs had made themselves masters of Lycopolis, but were unable to hold out against Polycrates, the general of Ptolemy, and they surrendered themselves to the mercy of the king, who caused them all to be put to death, B. C. 184. (Polyb. xxiii. 16.) Concerning the circumstances and period of this revolt, see Letronne (*Comm. sur l'Inscription de Rosette*, p. 23. Paris, 1841). [E. H. B.]

PAUSI'STRATUS (Παυσίστρατος), a Rhodian, who was appointed to command the forces of that republic in B. C. 197; he landed in the district of Asia Minor called Peraea with a considerable army, defeated the Macedonian general Deinocrates, and reduced the whole of Peraea, but failed in taking Stratoniceia. (Liv. xxxiii. 18). During the war with Antiochus he was appointed to command the Rhodian fleet (B. C. 191), but joined the Romans too late to take part in the victory over Polyxenidas. (Id. xxxvi. 45.) The following spring (B. C. 190) he put to sea early with a fleet of thirty-six ships, but suffered himself to be deceived by Polyxenidas, who pretended to enter into negotiations with him, and having thus lulled him into security suddenly attacked and totally defeated him. Almost all his ships were taken or sunk, and Pausistratus himself slain while vainly attempting to force his way through the enemy's fleet. (Liv. xxxvii. 9, 10—11; Appian. *Syr.* 23, 24; Polyb. xxi. 5; Polyaen. v. 27.) Appian calls him Pausimachus. [E. H. B.]

PAUSON (Παύσων), a Greek painter, of whom very little is known, but who is of some importance on account of the manner in which he is mentioned by Aristotle in the following passage (*Poet.* 2. § 2), ὥσπερ οἱ γραφεῖς, Πολύγνωτος μὲν κρείττους, Παύσων δὲ χείρους, Διονύσιος δὲ ὁμοίους εἴκαζεν, which undoubtedly means that while, in painting men, Dionysius represented them just as they are, neither more nor less beautiful than the average of human kind, Polygnotus on the one hand invested them with an expression of ideal excellence, while Pauson delighted in imitating what was defective or repulsive, and was in fact a painter of caricatures. In another passage, Aristotle says that the young ought not to look upon the pictures of Pauson, but those of Polygnotus and of any other artist who is ἠθικός. (*Polit.* viii. 5. § 7.)

From these allusions it may safely be inferred that Pauson lived somewhat earlier than the time of Aristotle. A more exact determination of his date is gained from two allusions in Aristophanes to a certain Pauson, if this person is, as the Scholiasts and Suidas supposed, the same as the painter (Aristoph. *Acharn.* 854; *Plut.* 602; *Schol. ll. cc.*; Suid. *s. v.* Παύσωνος πτωχότερος); but this is very doubtful, and the passages seem rather to refer to some wretched parasite or mendicant. (Comp. Suid. *s. v.* Ἀσκληπίειον Φάρμακον.) A curious anecdote is told of Pauson by Plutarch (*de Pyth. Orac.* 5, p. 396, d), Aelian (*V. H.* xiv. 15), and Lucian (*Demosth. Encom.* 24). In the MSS. of Aristotle and Lucian the name is frequently written Πάσων and Πάσσων. [P. S.]

PAX, the personification of peace, was worshipped at Rome, where a festival was celebrated in her honour and that of Salus, on the 30th of April. (Ov. *Fast.* i. 711; Juv. i. 115; Plin. *H. N.* xxxvi. 5; Gell. xvi. 8.) [L. S.]

PAXAEA, the wife of Pomponius Labeo. [LABEO, POMPONIUS.]

PA'XAMUS (Πάξαμος), a writer on various subjects. Suidas (*s. v.*) mentions that he wrote a work called Βοιωτικά, in two books; also two books on the art of dyeing (Βαφικά), two on husbandry, and a work entitled δωδεκάτεχνον, which Suidas explains (according to the emendation of Kuster, who gives ἔστι for the old reading ἔτι), to be an erotic work, περὶ αἰσχρῶν σχημάτων. Some fragments from the treatise on husbandry are preserved in the Geoponica. Paxamus also wrote a culinary work, entitled ὀψαρτυτικά, which, Suidas states, was arranged in alphabetical order. To this work an allusion is probably made by Athenaeus (ix. p. 376, d). [W. M. G.]

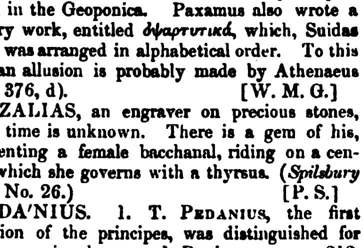
PAZALIAS, an engraver on precious stones, whose time is unknown. There is a gem of his, representing a female bacchanal, riding on a centaur, which she governs with a thyrsus. (*Spilsbury Gems*, No. 26.) [P. S.]

PEDA'NIUS. 1. T. PEDANIUS, the first centurion of the principes, was distinguished for his bravery in the second Punic war, B. C. 212. (Liv. xxv. 14; Val. Max. iii. 2. § 20.)

2. PEDANIUS, one of the legates of Augustus, who presided in the court, when Herod accused his own sons. (Joseph. *B. J.* i. 27. § 3.)

3. PEDANIUS SECUNDUS, praefectus urbi in the reign of Nero, was killed by one of his own slaves. (Tac. *Ann.* xiv. 42.)

4. PEDANIUS COSTA, known only from coins, from which we learn that he was legatus to Brutus in the civil wars.



COIN OF PEDANIUS COSTA.

5. PEDANIUS COSTA, was passed over by Vitellius in his disposal of the consulship in A. D. 69, because Pedanius had been an enemy of Nero. (Tac. *Hist.* ii. 71.)

6. PEDANIUS, a Roman horse-soldier, whose bravery at the capture of Jerusalem by Titus, is recorded by Josephus (*B. J.* vi. 2. § 8).

PEDA'RITUS or PAEDA'RETUS (Πεδάριτος, Παιδάρετος), a Lacedaemonian, the son of Leon, was sent out to serve in conjunction with Astyochus, and after the capture of Iasus was appointed to station himself at Chios, late in the summer of B. C. 412. (Thuc. viii. 28.) Having marched by land from Miletus, he reached Erythrae, and then crossed over to Chios just at the time when application was made by the Lesbians to Astyochus for aid in a revolution which they meditated. But, through the reluctance of the Chians, and the refusal of Pedaritus, Astyochus was compelled to

abandon the project (c. 32, 33). Irritated by his disappointment, Astyochus turned a deaf ear to the application which the Chians made for assistance when the Athenians fortified Delphinium, and Pedaritus in his despatches to Sparta complained of the admiral's conduct, in consequence of which a commission was sent out to inquire into it. (Thuc. viii. 38, 40.) Pedaritus himself seems to have acted with great harshness at Chios, in consequence of which some Chian exiles laid complaints against him at Sparta, and his mother Teleutia administered a rebuke to him in a letter. (Plut. *Apophth. Lac.* p. 241, d). Meantime the Athenians continued their operations at Chios, and had completed their works. Pedaritus sent to Rhodes, where the Peloponnesian fleet was lying, saying that Chios would fall into the hands of the Athenians unless the whole Peloponnesian armament came to its succour. He himself meantime made a sudden attack on the naval camp of the Athenians, and stormed it; but the main body of the Athenians coming up he was defeated and slain, in the beginning of B. C. 411. (Thuc. viii. 55.) [C. P. M.]

PEDA'RIUS, L. COMI'NIUS. [COMINIUS, No. 8.]

PEDIA'NUS, ASCO'NIUS. [ASCONIUS.]

PE'DIAS (Πεδιάς), a daughter of Menys of Lacedaemon, and the wife of Caranus, king of Attica, from whom an Attic phyle and demos derived their name. (Apollod. iii. 14. § 5; Plut. *Themist.* 14; Steph. Byz. *s. v.*) [L. S.]

PEDIA'SIMUS, JOANNES. [JOANNES, No. 61.]

PE'DIUS. 1. Q. PEDIUS, the great-nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister. This is the statement of Suetonius (*Caesar*, 83), but Glandorp has conjectured (*Onom.* p. 432), not without reason, that Pedius may have been the son of the dictator's sister, since we find him grown up and discharging important duties in Caesar's lifetime. The name of Pedius first occurs in B. C. 57, when he was serving as legatus to his uncle in Gaul. (Caes. *B. G.* ii. 1.) In B. C. 55, Pedius became a candidate for the curule aedileship with Cn. Plancius and others, but he lost his election. (Cic. *pro Planc.* 7, 22: respecting the interpretation of these passages, see Wunder, *Prolegomena*, p. lxxxiii, &c. to his edition of Cicero's oration *pro Plancio.*) On the breaking out of the civil war in B. C. 49, Pedius naturally joined Caesar. During Caesar's campaign in Greece against Pompey, B. C. 48, Pedius remained in Italy, having been raised to the praetorship, and in the course of that year he defeated and slew Milo in the neighbourhood of Thurii. At the beginning of B. C. 45, we find Pedius serving as legatus against the Pompeian party in Spain, and on his return to Rome with Caesar in the autumn of the year, he was allowed the honour of a triumph with the title of proconsul. (Fasti Capit.) In Caesar's will Pedius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property, and the remaining fourth being divided between Pinarius and Pedius, who resigned his share of the inheritance to Octavius. After the fall of the consuls, Hirtius and Pansa, at the battle of Mutina in the month of April, B. C. 43, Octavius marched to Rome at the head of an army [AUGUSTUS, p. 425, b.), and in the month of August he was elected consul along with Pedius. The latter forthwith, at the instigation of his colleague, proposed a law, known by the name of the *Lex Pedia*, by which all the murderers of Julius Caesar were punished with *aquae et ignis interdictio.* Pedius was left in charge of the city, while Octavius marched into the north of Italy, and as the latter had now determined to join Antonius and Lepidus, Pedius proposed in the senate the repeal of the sentence of outlawry which had been pronounced against them. To this the senate was obliged to give an unwilling consent; and soon afterwards towards the close of the year there was formed at Bononia the celebrated triumvirate between Octavius, Antonius and Lepidus. As soon as the news reached Rome that the triumvirs had made out a list of persons to be put to death, the utmost consternation prevailed, more especially as the names of those who were doomed had not transpired. During the whole of the night on which the news arrived, Pedius was with difficulty able to prevent an open insurrection; and on the following morning, being ignorant of the decision of the triumvirs, he declared that only seventeen persons should be put to death, and pledged the public word for the safety of all others. But the fatigue to which he had been exposed was so great that it occasioned his death on the succeeding night. (Cic. *ad Att.* ix. 14; Caesar, *B. C.* iii. 22; Auctor, *B. Hisp.* 2; Suet. *Caes.* 83; Dion Cass. xliii. 31, 42, xlvi. 46, 52; Appian, *B. C.* iii. 22, 94, 96, iv. 6; Plin. *H. N.* xxxv. 4. s. 7; Vell. Pat. ii. 69; Suet. *Ner.* 3, *Galb.* 3.)

2. Q. PEDIUS, the grandson of No. 1, was a painter. [See below.]

3. PEDIUS POPLICOLA, a celebrated orator mentioned by Horace (*Serm.* i. 10. 28), may have been a son of No. 1.

4. PEDIUS BLAESUS. [BLAESUS, p. 492, a.]

5. CN. PEDIUS CASTUS, consul suffectus at the beginning of the reign of Vespasian, A. D. 71.

PE'DIUS, Q., a Roman painter in the latter part of the first century B. C. He was the grandson of that Q. Pedius who was the nephew of Julius Caesar, and his co-heir with Augustus (see above, No. 1): but, as he was dumb from his birth, his kinsman, the orator Messala, had him taught painting: this arrangement was approved of by Augustus, and Pedius attained to considerable excellence in the art, but he died while still a youth (Plin. *H. N.* xxxv. 4. s. 7). Müller places him at B. C. 34, but this is too early a date. [P. S.]

PE'DIUS, SEXTUS, a Roman jurist, whose writings were apparently known to Pomponius (Dig. 4. tit. 3. s. 1. § 4). His name Sextus appears in a passage of Paulus (Dig. 4. tit. 8. s. 32. § 20), and in other passages. Pedius was younger than Ofilius [OFILIUS], or at least a contemporary (Dig. 14. tit. 1. s. 1. § 9): and the same remark applies to Sabinus (Dig. 50. tit. 6. s. 13. § 1), where Massurius Sabinus is meant. He is most frequently cited by Paulus and Ulpian. He is also cited by Julian (Dig. 3. tit. 5. s. 6. § 9). We may, therefore, conclude that he lived before the time of Hadrian. He wrote *Libri ad Edictum*, of which the twenty-fifth is quoted by Paulus (Dig. 37. tit. 1. s. 6. § 2). He also wrote *Libri de Stipulationibus* (12. tit. 1. s. 6). The passages which are cited from him show that he had a true perception of the right method of legal interpretation; for instance, he says, in a passage quoted by Paulus, "it is best

not to scrutinize the proper signification of words, but mainly what the testator has intended to declare; in the next place, what is the opinion of those who live in each district" (*De Instructo vel Instrumento Legato*, Dig. 33. tit. 7. s. 18. § 3). In another passage quoted by Ulpian (Dig. 1. tit. 3. s. 13), Pedius observes "that when one or two things are introduced by a lex, it is a good ground for supplying the rest which tends to the same useful purpose, by interpretation, or at least by jurisdictio." (Grotius, *Vitae Jurisconsultorum*; Zimmern, *Geschichte des Röm. Privatrechts*, p. 333; the passages of the Digest in which Sextus Pedius is cited are collected by Wieling, *Jurisprudentia Restituta*, p. 335.) [G. L.]

PEDO ALBINOVA'NUS. [ALBINOVANUS.]

PEDO, M. JUVE'NTIUS, a judex spoken of with praise by Cicero in his oration for Cluentius (c. 38).

PEDO, M. VERGILIA'NUS, consul A. D. 115 with L. Vipstanus Messalla.

PEDUCAEA'NUS, C. CU'RTIUS, praetor B. C. 50, to whom one of Cicero's letters is addressed (*ad Fam.* xiii. 59). He was probably a son of Sex. Peducaeus, who was propraetor in Sicily B. C. 76—75 [PEDUCAEUS, No. 2], and was adopted by C. Curtius. In one of Cicero's speeches after his return from banishment, he speaks of M'. Curtius or Curius, as some editions have the name, to whose father he had been quaestor (*post Red. in Senat.* 8). The latter person would seem to be the same as the praetor, and the praenomen is probably wrong in one of the passages quoted above.

PEDUCAEUS, a Roman name, which first occurs in the last century of the republic, is also written *Paeduceus*; but it appears from inscriptions that *Peducaeus* is the correct form.

1. SEX. PEDUCAEUS, tribune of the plebs, B. C. 113, brought forward a bill appointing L. Cassius Longinus as a special commissioner to investigate the charge of incest against the Vestal virgins Licinia and Marcia, whom the college of pontiffs had acquitted. (Cic. *de Nat. Deor.* iii. 30; Ascon. *in Milon.* p. 76, ed. Orelli.) For a full account of this transaction, see LICINIA, No. 2.

2. SEX. PEDUCAEUS, was propraetor in Sicily during B. C. 76 and 75, in the latter of which years Cicero served under him as quaestor. His government of Sicily gained him the love of the provincials, and Cicero in his orations against Verres constantly speaks of his justice and integrity, calling him *Vir optimus et innocentissimus*. During his administration he took a census of the island, to which Cicero frequently refers. But in consequence of his being an intimate friend of Verres, he was rejected as judex by Cicero at the trial of the latter. At a later time Cicero also spoke of Peducaeus in terms of the greatest respect and esteem. (Cic. *Verr.* i. 7, ii. 56, iii. 93, iv. 64, *de Fin.* ii. 18, *ad Att.* x. 1.) There is some difficulty in determining in the letters of Cicero, whether this Peducaeus is meant or his son [No. 3]; but the two following passages, from the time at which the letters were written, would seem to refer to the father (*ad Att.* i. 4, 5). Besides the son Sextus mentioned below, Peducaeus appears to have had another son, who was adopted into the Curtia gens. [PEDUCAEANUS.]

3. SEX. PEDUCAEUS, was an intimate friend both of Atticus and Cicero, the latter of whom frequently mentions him in his correspondence in terms of the greatest affection. During Cicero's absence in Cilicia Peducaeus was accused and acquitted, but of the nature of the accusation we are not informed. (Caelius, *ad Fam.* viii. 14.) On the breaking out of the civil war between Caesar and Pompey, Peducaeus sided with the former, by whom he was appointed in B. C. 48 to the government of Sardinia. In B. C. 39, Peducaeus was propraetor in Spain, and this is the last time that his name is mentioned. (Cic. *ad Att.* vii. 13, a., 14, 17, ix. 7, 10, x. 1, xiii. 1, xv. 13, xvi. 11, 15; Appian, *B. C.* ii. 48, v. 54.)

4. L. PEDUCAEUS, a Roman eques, was one of the judices at the trial of L. Flaccus, whom Cicero defended B. C. 59. (Cic. *pro Flacc.* 28.)

5. T. PEDUCAEUS, interceded with the judices on behalf of M. Scaurus, B. C. 54. (Ascon. *in Scaur.* p. 29, ed. Orelli.)

6. C. PEDUCAEUS, was a legate of the consul, C. Vibius Pansa, and was killed at the battle of Mutina, B. C. 43. (Cic. *ad Fam.* x. 33.)

7. M. PEDUCAEUS PRISCINUS, consul A. D. 110 with Ser. Salvidienus Orfitus.

8. M. PEDUCAEUS STOLGA PRISCINUS, consul A. D. 141, with T. Hoenius Severus.

PEGANES, GEORGIUS. [GEORGIUS, No. 18, p. 247, a.]

PE'GASIS (Πηγασίς), i. e. descended from Pegasus or originating by him; hence it is applied to the well Hippocrene, which was called forth by the hoof of Pegasus (Mosch. iii. 78; Ov. *Trist.* iii. 7. 15). The Muses themselves also are sometimes called Pegasides, as well as other nymphs of wells and brooks. (Virg. *Catal.* 71. 2; Ov. *Heroid.* xv. 27; Propert. iii. 1. 19; Quint. Smyrn. iii. 301; comp. Heyne, *ad Apollod.* p. 301.) [L. S.]

PE'GASUS (Πήγασος). 1. A priest of Eleutherae, who was believed to have introduced the worship of Dionysus at Athens. (Paus. i. 2. § 4.)

2. The famous winged horse, whose origin is thus related. When Perseus struck off the head of Medusa, with whom Poseidon had had intercourse in the form of a horse or a bird, there sprang forth from her Chrysaor and the horse Pegasus. The latter obtained the name Pegasus because he was believed to have made his appearance near the sources (πηγαί) of Oceanus. Pegasus rose up to the seats of the immortals, and afterwards lived in the palace of Zeus, for whom he carried thunder and lightning (Hes. *Theog.* 281, &c.; Apollod. ii. 3. § 2, 4. § 2; Schol. *ad Aristoph. Pac.* 722; comp. Ov. *Met.* iv. 781, &c. vi. 119). According to this view, which is apparently the most ancient, Pegasus was the thundering horse of Zeus; but later writers describe him as the horse of Eos (Schol. *ad Hom. Il.* vi. 155; Tzetz. *ad Lyc.* 17), and place him among the stars as the heavenly horse (Arat. *Phaen.* 205, &c.; Hygin. *Poet. Astr.* ii. 18; Ov. *Fast.* iii. 457, &c.).

Pegasus also acts a prominent part in the fight of Bellerophon against the Chimaera (Hes. *Theog.* 325; Apollod. ii. 3. § 2). After Bellerophon had tried and suffered much to obtain possession of Pegasus for his fight against the Chimaera, he consulted the soothsayer Polyidus at Corinth. The latter advised him to spend a night in the temple of Athena, and, as Bellerophon was sleeping, the goddess appeared to him in a dream, commanding him to sacrifice to Poseidon, and gave him a golden bridle. When he awoke he found the bridle,

offered the sacrifice, and caught Pegasus, who was drinking at the well Peirene (Pind. *Ol.* xiii. 90, &c. with the Schol.; Strab. viii. p. 379). According to some Athena herself tamed and bridled Pegasus, and surrendered him to Bellerophon (Paus. ii. 4. § 1), or Bellerophon received Pegasus from his own father Poseidon (Schol. *ad Hom. Il.* vi. 155). After he had conquered the Chimaera (Pindar says that he also conquered the Amazons and the Solymi, *Ol.* xiii. 125), he endeavoured to rise up to heaven with his winged horse, but fell down upon the earth, either from fear or from giddiness, or being thrown off by Pegasus, who was rendered furious by a gad-fly which Zeus had sent. But Pegasus continued his flight (Hygin. *Poet. Astr.* ii. 18; Pind. *Isthm.* vii. 6; Tzetz. *ad Lyc.* 17; Eustath. *ad Hom.* p. 636). Whether Hesiod considered Pegasus as a winged horse, cannot be inferred with certainty from the word ἀποπτάμενος; but Pindar, Euripides, and the other later writers, expressly mention his wings.

Pegasus lastly was also regarded as the horse of the Muses, and in this capacity he is more celebrated in modern times than he ever was in antiquity; for with the ancients he had no connection with the Muses, except that by his hoof he called forth the inspiring well Hippocrene. The story about this well runs as follows. When the nine Muses engaged in a contest with the nine daughters of Pierus on Mount Helicon, all became darkness when the daughters of Pierus began to sing; whereas during the song of the Muses, heaven, the sea, and all the rivers stood still to listen, and Helicon rose heavenward with delight, until Pegasus, on the advice of Poseidon, stopped its rising by kicking it with his hoof (Anton. Lib. 9); and from this kick there arose Hippocrene, the inspiring well of the Muses, on Mount Helicon, which, for this reason, Persius (*Prol.* 1) calls *fons caballinus* (Ov. *Met.* v. 256). Others again relate that Pegasus caused the well to gush forth because he was thirsty; and in other parts of Greece also similar wells were believed to have been called forth by Pegasus, such as Hippocrene, at Troezene, and Peirene, near Corinth (Paus. ii. 31. § 12; Stat. *Theb* iv. 60). Pegasus is often seen represented in ancient works of art and on coins along with Athena and Bellerophon. [L. S.]

PE'GASUS, a Roman jurist, one of the followers or pupils of Proculus, and praefectus urbi under Domitian (Juv. iv. 76), though Pomponius says that he was praefectus under Vespasian (Dig. 1. tit. 2. s. 2. § 47). Nothing is known of any writings of Pegasus, though he probably did write something; and certainly he must have given *Responsa*, for he is cited by Valens, Pomponius, Gaius (iii. 64), Papinian, Paulus, and frequently by Ulpian. The Senatusconsultum Pegasianum, which was passed in the time of Vespasian, when Pegasus was consul suffectus with Pusio, probably took its name from him. (Gaius, i. 31, ii. 254; Inst. 2. tit. 23. § 5, 6, 7.)

The *Scholia Vetera* of Juvenal (iv. 77) has the following comment: "Hinc est Pegasianum, scilicet jus, quod juris peritus fuerat;" and in v. 79, "juris peritus fuit ut praefectus; unde jus Pegasianum," which Schopen proposes to emend: "juris peritus, fuit urbis praefectus; unde et S. C. Pegasianum;" which is a probable emendation. The expression "jus Pegasianum" has been compared with "jus Aelianum," but we know of no writings of Pegasus which were so called. (Juvenal, ed. Heinrich; Grotius, *Vitae Jurisconsult.*; Zimmern, *Geschichte des Röm. Privatrechts*, p. 322; Wieling, *Jurisprudentia Restituta*, p. 337, gives the citations from Pegasus in the Digest). [G. L.]

PEIRAEUS (Πείραιος), a son of Clytius of Ithaca, and a friend of Telemachus. (Hom. *Od.* xv. 539, &c. xvii. 55, 71.) [L. S.]

PEIRANTHUS (Πείρανθος), a son of Argus and Evadne, and the father of Callirrhoe, Argus, Arestorides, and Triopas. (Apollod. ii. 1. § 2; Hygin. *Fab.* 145; Schol. *ad Eurip. Or.* 932, where he is called Peirasus, which name also occurs in Pausanias, ii. 16. § 1, 17. § 5.) [L. S.]

PEI'RASUS (Πείρασος), or PEIRAS, the son of Argus, a name belonging to the mythical period of Greek art. Of the statues of Hera, which Pausanias saw in the Heraeum near Mycenae, the most ancient was one made of the wild pear-tree, which Peirasus, the son of Argus, was said to have dedicated at Tiryns, and which the Argives, when they took that city, transferred to the Heraeum (Paus. ii. 17. § 5). The account of Pausanias and the mythographers, however, does not represent Peirasus as the artist of this image, as some modern writers suppose, but as the king who dedicated it. (Comp. Paus. ii. 16. § 1; Schol. *ad Eurip. Orest.* 920; Apollod. ii. 1. § 2; Euseb. *Praep. Evan.* iii. 8; Thiersch, *Epochen*, 20.) [P. S.]

PEIREN (Πειρήν), the name of two mythical personages, one the father of Io, commonly called Inachus (Apollod. ii. 1. § 2), and the other a son of Glaucus, and brother of Bellerophon. (Apollod. ii. 3. § 1.) [L. S.]

PEIRE'NE (Πειρήνη), a daughter of Achelous, Oebalus, or Asopus and Methone, became by Poseidon the mother of Leches and Cenchrias (Paus. ii. 2. § 3; Diod. iv. 74). She was regarded as the nymph of the well Peirene near Corinth, which was believed by some to have arisen out of the tears which she shed in her grief at the death of her son Cenchrias. (Paus. ii. 3. § 5.) [L. S.]

PEIRITHOUS (Πειρίθοος), a son of Ixion or Zeus by Dia, of Larissa in Thessaly (Hom. *Il.* ii. 741, xiv. 317; Apollod. i. 8. § 2; Eustath. *ad Hom.* p. 101). He was one of the Lapithae, and married to Hippodameia, by whom he became the father of Polypoetes (Hom. *Il.* ii. 740, &c. xii. 129). When Peirithous was celebrating his marriage with Hippodameia, the intoxicated centaur Eurytion or Eurytus carried her off, and this act occasioned the celebrated fight between the centaurs and Lapithae (Hom. *Od.* xi. 630, xxi. 296, *Il.* i. 263, &c.; Ov. *Met.* xii. 224). He was worshipped at Athens, along with Theseus, as a hero. (Paus. i. 30. § 4; comp. Apollod. i. 8. § 2; Paus. x. 29. § 2; Ov. *Met.* viii. 566; Plin. *H. N.* xxxvi. 4, and the articles HERACLES and CENTAURI.) [L. S.]

PEIROOS (Πείροος or Πείρως), a son of Imbrasus of Aenus, and the commander of the Thracians who were allied with Priam in the Trojan war. (Hom. *Il.* ii. 844, xx. 484.) [L. S.]

PEISANDER (Πείσανδρος). 1. A son of Maemalus, a Myrmidon, and one of the warriors of Achilles. (Hom. *Il.* xvi. 193.)

2. A son of Antimachus, and brother of Hippolochus, a Trojan, was slain by Agamemnon. (Hom. *Il.* xi. 122, &c, xiii. 601, &c; Paus. iii. 3. § 6.)

3. A son of Polyctor, and one of the suitors of Penelope. (Hom. *Od.* xviii. 298, &c, xxii. 268; Ov. *Her.* i. 91.) [L. S.]

PEISANDER (Πείσανδρος), historical. 1. An Athenian, of the demus of Acharnae. From a fragment of the *Babylonians* of Aristophanes (*ap. Schol. ad Arist. Av.* 1556) it would seem that he was satirised in that play as having been bribed to join in bringing about the Peloponnesian war (comp. Arist. *Lysistr.* 490; Schol. *ad Arist. Pac.* 389). Rapacity, however, was far from being the only point in his character which exposed him to the attacks of the comic poets. In the fragment of the Ἀστράτευτοι or Ἀνδρογύναι of Eupolis, which thus speaks of him, —

Πείσανδρος εἰς Πακτωλὸν ἐστρατεύετο,
Κἀνταῦθα τῆς στρατιᾶς κάκιστος ἦν ἀνήρ, —

his expedition to the *Pactolus* has indeed been explained as an allusion to his peculating propensities; but others, by an ingenious conjecture, would substitute Σπάρτωλον for Πακτωλὸν, and would understand the passage as an attack on him for cowardice in the unsuccessful campaign of the Athenians against the revolted Chalcidians, in B. C. 429 (Thuc. ii. 79; comp. Meineke, *Fragm. Com. Graec.* vol. i. p. 177, ii. pp. 435, 436). It further appears, from a notice of him in the *Symposium* of Xenophon (ii. 14), that in B. C. 422 he shrunk pusillanimously from serving in the expedition to Macedonia under Cleon (Thuc. v. 2). If for this he was brought to trial on an ἀστρατείας γραφή, of which, however, we have no evidence, it is *possible*, as Meineke suggests (*Fragm. Com. Graec.* vol. i. p. 178; comp. vol. ii. pp. 501, 502), that the circumstance may be alluded to in the following line of the *Maricas* of Eupolis, —

Ἄκουε νῦν Πείσανδρος ὡς ἀπόλλυται.

To about this period, too, Meineke would refer the play of the comic poet, Plato, which bears Peisander's name, and of which he formed the main subject. Aristophanes ridicules him also for the attempt to cloak his cowardice under a gasconading demeanour; and he gave further occasion for satire to Aristophanes, Eupolis, Hermippus, and Plato, by his gluttony and his unwieldy bulk, the latter of which procured for him the nicknames of ὀνοκίνδιος and ὄνος κανθήλιος (donkey-driver and donkey), names the more appropriate, as the donkeys of Acharnae, his native demus, were noted for their size (Arist. *Pax*, 389, *Av.* 1556; Meineke, *Fragm. Com. Graec. ll. cc.*, vol. ii. pp. 384, 385, 648, 685; Ath. x. p. 415, e; Ael. *V. H.* i. 27, *H. A.* iv. 1; Suid. *s. vv.* Δειλότερος τοῦ παρακύπτοντος, Εἴ τι Πεισάνδρου, Πεισάνδρου δειλότερος, Ἀρκάδας μιμούμενοι; Hesych. *s. v.* Ἀχαρνικοὶ ὄνοι). With this disreputable character he possessed the arts of a demagogue (see Xen. *l. c.*), for we find him in B. C. 415 appointed one of the commissioners (ζητηταί) for investigating the mystery of the mutilation of the Hermae, on which occasion he joined with Charicles in representing the outrage as connected with a conspiracy against the people, and thus inflaming the popular fury (Thuc. vi. 27—29, 53, 60, &c.; Andoc. *de Myst.* pp. 5, 6). In B. C. 414 he was archon eponymus (Diod. xiii. 7); and towards the end of 412 he comes before us as the chief ostensible agent in effecting the revolution of the Four Hundred, having been sent about that time to Athens from the army at Samos to bring about the recall of Alcibiades and the overthrow of the democracy, or rather, according to his own professions, a modification of it. On his arrival, he urged these measures on his countrymen as the only means of obtaining the help of Persia, without which they could not hope to make head against the Lacedaemonians; and at the same time he craftily suggested that it would be at their own option to recur to their old form of government after the temporary revolution had served its purpose. The people, pressed by the emergency, gave a reluctant consent, and entrusted Peisander and ten others with discretionary power to treat with Tissaphernes and Alcibiades. At his instigation also they took away the command of the fleet from Phrynichus and Scironides, who were opposed to the new movement, and the former of whom he accused of having betrayed Amorges and caused the capture of Iasus (comp. Thuc. viii. 28). Before he left Athens, Peisander organised a conspiracy among the several political clubs (ἑταιρίαι) for the overthrow of the democracy, and then proceeded on his mission. The negotiation, however, with Tissaphernes failed, and he returned with his colleagues to Samos. Here he strengthened his faction in the army, and formed an oligarchical party among the Samians themselves. He then sailed again to Athens, to complete his work there, establishing oligarchy in all the cities at which he touched in his course. Five of his fellow envoys accompanied him, while the remainder were employed in the same way in other quarters. On his arrival at Athens with a body of heavy-armed troops, drawn from some of the states which he had revolutionised, he found that the clubs had almost effected his object already, principally by means of assassination and the general terror thus produced. When matters were fully ripe for the final step, Peisander made the proposal in the assembly for the establishment of the Four Hundred. In all the measures of this new government, of which he was a member, he took an active part; and when Theramenes, Aristocrates, and others withdrew from it, he sided with the more violent aristocrats, and was one of those who, on the counter-revolution, took refuge with Agis at Deceleia. His property was confiscated, and it does not appear that he ever returned to Athens (Thuc. viii. 49, 53, 54, 56, 63—77, 89—98; Diod. xiii. 34; Plut. *Alc.* 26; Aristot. *Rhet.* iii. 18. § 6, *Polit.* v. 4, 6, ed. Bekk.; Schol. *ad Aesch. de Fals. Leg.* p. 34; Lys. περὶ σηκοῦ, p. 108, *c. Erat.* p. 126; Isocr. *Areop.* p. 151, c, d).

2. An Athenian, nick-named "squinter" (στρεβλός). He was attacked by Plato, the comic poet, in his play called "Peisander," which, however, chiefly dealt with his more famous name-sake [No. 1], with whom he seems to have been contemporary. In the "Maricas" of Eupolis the two are thus distinguished, —

ὁ στρεβλός; οὐκ· ἀλλ' ὁ μέγας, ὀνοκίνδιος.

(Meineke, vol. i. pp. 178, 179, ii. pp. 501, 502; Schol. *ad Arist. Av.* 1556, *ad Lysistr.* 490).

3. A Spartan, brother-in-law of Agesilaus II., who made him admiral of the fleet in B. C. 395, permission having been sent him from the government at home to appoint whomsoever he pleased to the office. This is an instance of the characteristic nepotism of Agesilaus: for Peisander, though brave and eager for distinction, was deficient in the experience requisite for the command in question. In the following year, B. C. 394, he was defeated and slain in a sea-fight off Cnidus, against Conon and Pharnabazus (Xen. *Hell.* iii. 4. § 29, iv. 3,

§§ 10, &c; Plut. *Ages.* 10; Paus. iii. 9; Diod. xiv. 83; Corn. Nep. *Con.* 4; Just. vi. 3). Diodorus improperly calls him Periarchus. [E. E.]

PEISANDER (Πείσανδρος), literary. 1. A poet of Cameirus, in Rhodes. The names of his parents were Peison and Aristaechma, and he had a sister called Diocleia; but beyond these barren facts we know nothing of his life or circumstances. He appears to have flourished about the 33d Olympiad (B. C. 648—645), though, according to some, he was earlier than Hesiod, and was a contemporary and friend of EUMOLPUS. This latter statement, however, is only an instance of the way in which the connection between the great early masters of poetry and their followers in the same line was often represented as an actual personal relation. Peisander was the author of a poem in two books on the exploits of Hercules. It was called Ἡράκλεια, and Clement of Alexandria (*Strom.* vi. p. 266, ed. Sylb.) accuses him of having taken it entirely from one Pisinus of Lindus. In this poem Hercules was for the first time represented as armed with a club, and covered with the lion's skin, instead of the usual armour of the heroic period; and it is not improbable, as Müller suggests, that Peisander was also the first who fixed the number of the hero's labours at twelve (Strab. xv. p. 688; Suid. *s. v.* Πείσανδρος; Eratosth. *Catast.* 12; Ath. xii. p. 512, f; Schol. *ad Apoll. Rhod.* i. 1196; Theocr. *Epigr.* xx.; Müller, *Hist. of Gk. Lit.* ix. § 3, *Dor.* ii. 12. § 1). The Alexandrian grammarians thought so highly of the poem that they received Peisander, as well as Antimachus and Panyasis, into the epic canon together with Homer and Hesiod. Only a few lines of it have been preserved; two are given us by the Scholiast on Aristophanes (*Nub.* 1034), and another by Stobaeus (*Flor.* xii. 6). Other poems which were ascribed to Peisander were, as we learn from Suidas, spurious, having been composed chiefly by Aristeas. In the Greek Anthology (vol. i. p. 49, ed. Jacobs) we find an epigram attributed to Peisander of Rhodes, perhaps the poet of Cameirus; it is an epitaph on one Hippaemon, together with his horse, dog, and attendant. By some, moreover, it has been thought, but on no sufficient grounds, that the fragments which pass as the 24th and 25th Idyllia of Theocritus, as well as the 4th of Moschus, are portions of the Ἡράκλεια of Peisander (Paus. ii. 37, viii. 22; Phot. *Bibl.* 239; Ath. xi. p. 469, d; Strab. xiv. p. 655; Quint. x. 1; Apollod. *Bibl.* i. 8; Hygin. *Poët. Astr.* ii. 24; Schol. *ad Pind. Pyth.* ix. 185; Schol. *ad Apoll. Rhod.* iv. 1396; Steph. Byz. *s. v.* Κάμιρος; Heyne, *Exc.* i. *ad Virg. Aen.* ii.; Fabric. *Bibl. Graec.* vol. i. pp. 215, 590; Voss. *de Poët. Graec.* 3; Bode, *Gesch. der Epischen Dichtkunst*, pp. 499, &c). From Theocritus (*Epigr.* xx.) it appears that a statue was erected by the citizens of Cameirus in honour of Peisander.

2. A poet of Laranda, in Lycia or Lycaonia, was a son of NESTOR [No. 1. See above, Vol. II. p. 1170, a], and flourished in the reign of Alexander Severus (A. D. 222—235). He wrote a poem, which, according to Zosimus (v. 29), was called Ἡρωικαὶ θεογαμίαι. In most copies of Suidas (*s. v.* Πείσανδρος) we find the title given as Ἡρᾶικαὶ θεογαμίαι, which, some have thought, derives confirmation from the statement in Macrobius (*Sat.* v. 2), that Peisander wrote a sort of universal history, commencing with the nuptials of Jupiter and *Juno*. But it seems clear that Ἡρωικαὶ is the right reading, and the work probably treated of the marriages of gods and goddesses with mortals, and of the heroic progeny thus produced. It would seem to have been a very voluminous performance, if we adopt the extremely probable alteration of ξ' for ἓξ in Suidas, and so consider it as consisting of sixty books (Suid. *s. v.* Ἀγάθυρσοι; Steph. Byz. *s. vv.* Ἀγάθυρσοι, Ἀπέννιον, Ἄστακος, Βοαύλεια, Κυβέλεια, Λυκόζεια, Οἰνωτρία, Νιφάτης). There are several passages making mention of Peisander, in which we have no means of ascertaining whether the poet of Cameirus or of Laranda is the person alluded to; such are Schol. *ad Apoll. Rhod.* i. 471, ii. 98, 1090, iv. 57; Schol. *ad Eur. Phoen.* 1748. Macrobius, in the passage above referred to, says that Virgil drew the whole matter of the second book of the Aeneid from Peisander. But chronology, of course, forbids us to understand this of Peisander of Laranda; and we hear of no such work as that to which Macrobius alludes by any older poet of the same name, for the notion of Valckenaer seems quite untenable, viz. that the Ἡρωικαὶ θεογαμίαι was written, in spite of the testimony of Suidas, by Peisander of Cameirus, and was in fact one and the same poem with the Ἡράκλεια (Valcken. *Diatrib. ad Eur. Hipp.* p. 24; Heyne, Exc. i. iii. *ad Virg. Aen.* ii.; Fabric. *Bibl. Graec.* vol. i. pp. 215, 590, iv. p. 265; Voss. *de Poët. Graec.* 9; Bode, *Gesch. der Episch. Dichtk.* p. 500, note 1). [E. E.]

PEISE'NOR (Πεισήνωρ). 1. The father of Ops, and grandfather of Eurycleia, the nurse of Odysseus. (Hom. *Od.* i. 429.)

2. A herald of Telemachus in Ithaca. (Hom. *Od.* ii. 38.)

3. A distinguished Trojan, the father of Cleitus. (Hom. *Il.* xv. 445.)

4. A centaur, mentioned only by Ovid. (*Met.* xii. 303.) [L. S.]

PEI'SIAS (Πεισίας). 1. An Argive general. In B. C. 366, when Epaminondas was preparing to invade Achaia, Peisias, at his instigation, occupied a commanding height of Mount Oneium, near Cenchreae, and thus enabled the Thebans to make their way through the isthmus, guarded though it was by Lacedaemonian and Athenian troops. (Xen. *Hell.* vii. 1. § 41; Diod. xv. 75.)

2. A statuary, is mentioned by Pausanias (i. 3.) as having made a statue of Apollo, which stood in the inner Cerameicus at Athens. [E. E.]

PEISI'DICE (Πεισιδίκη). 1. A daughter of Aeolus and Enarete, was married to Myrmidon, by whom she became the mother of Antiphus and Actor. (Apollod. i. 7. § 3.)

2. A daughter of Pelias and Anaxibia or Philomache. (Apollod. i. 9. § 10.)

3. A daughter of Nestor and Anaxibia. (Apollod. i. 9. § 9.)

4. The daughter of a king of Methymna in Lesbos, who, out of love for Achilles, opened to him the gates of her native city, but was stoned to death, at the command of Achilles, by his soldiers. (Parthen. *Erot.* 21.) [L. S.]

PEISISTRA'TIDAE (Πεισιστρατίδαι), the legitimate sons of Peisistratus. [See PEISISTRATUS.] The name is used sometimes to indicate only Hippias and Hipparchus, sometimes in a wider application, embracing the grandchildren and near connections of Peisistratus (as by Herodotus, viii.

62. referring to a time when both Hippias and Hipparchus were dead). [C. P. M.]

PEISI'STRATUS (Πεισίστρατος), the youngest son of Nestor and Anaxibia, was a friend of Telemachus, and accompanied him on his journey from Pylos to Menelaus at Sparta. (Hom. *Od.* iii. 36, 48, xv. 46, &c.; Herod. v. 65; Apollod. i. 9. § 9; Paus. iv. 1. § 3.) [L. S.]

PEISI'STRATUS (Πεισίστρατος), the son of Hippocrates, was so named after Peisistratus, the youngest son of Nestor, the family of Hippocrates being of Pylian origin, and tracing their descent to Neleus, the father of Nestor (Herod. v. 65). It was generally believed that the future tyrant Peisistratus was descended from the Homeric Peisistratus, although Pausanias (ii. 18. § 8, 9), when speaking of the expulsion of the Neleidae by the Heracleids, says that he does not know what became of Peisistratus, the grandson of Nestor. The fact that Hippocrates named his son after the son of Nestor shows the belief of the family, and he appears not to have belonged to the other branches of the Neleidae settled in Attica: but the real descent of an historical personage from any of these heroic families must always be very problematical. The separate mention of Melanthus and Codrus (Herod. *l. c.*) implies that he did not belong to that branch; that he did not belong to the Alcmaeonidae is clear from the historical relations between that family and Peisistratus; and we nowhere hear that the latter was connected with the Paeonidae, the only other branch of the Neleidae who came to Attica. Hippocrates (probably through some intermarriage or other) belonged to the house of the Philaïdae (Plut. *Sol.* 10; Pseudo-Plat. *Hipparch.* p. 288. b. It is through an oversight that Plutarch speaks of the *deme* of the Philaïdae, which did not then exist). Intermarriages with the descendants of Melanthus would be sufficient to account for the claim which Peisistratus is represented as making (in the spurious letter in Diogenes Laërtius, i. 53), to be considered as a member of the family of Codrus, even if the statement that he did so deserves any credit. The mother of Peisistratus (whose name we do not know) was cousin german to the mother of Solon (Heracleides Ponticus ap. Plut. *Sol.* 1). There are no data for determining accurately the time when Peisistratus was born; but the part which he is represented as taking in the military operations and measures of Solon would not admit of its being later than B. C. 612, a date which is not inconsistent with the story of Chilon and Hippocrates [HIPPOCRATES], for the former, who was ephor in B. C. 560, was already an old man in B. C. 572 (Diog. Laërt. i. 68, 72).

Peisistratus grew up equally distinguished for personal beauty and for mental endowments. The relationship between him and Solon naturally drew them together, and a close friendship sprang up between them, which, as was to be expected under such circumstances between Greeks, soon assumed an erotic character (Plut. *Sol.* 1.). On the occasion of the successful attempt made by Solon to induce the Athenians to renew their struggle with the Megarians for the possession of Salamis, Peisistratus greatly aided his kinsman by his eloquence. The decree prohibiting further attempts upon the island was repealed, and an expedition led against it by Solon, again assisted by his young relative, who distinguished himself by his military ability, and captured Nisaea (Herod. i. 59; Plut. *Solon.* 8, 12. Justin. ii. 8).

After the legislation of Solon, the position of parties at Athens was well calculated to favour the ambitious designs of Peisistratus. The old contests of the rival parties of the Plain, the Highlands, and the Coast, had been checked for a time by the measures of Solon, but their rivalry had not been removed; and when Solon, after the establishment of his constitution, retired for a time from Athens, this rivalry broke out into open feud. The party of the Plain, comprising chiefly the landed proprietors, was headed by Lycurgus; that of the Coast, consisting of the wealthier classes not belonging to the nobles, by Megacles, the son of Alcmaeon; the party of the Highlands, which aimed at more of political freedom and equality than either of the two others, was that at the head of which Peisistratus placed himself, not because their wishes and feelings corresponded with his own, but because they seemed the most likely to be useful in the furtherance of his designs; and indeed his lead of this faction seems to have been a mere pretext, to render it less obvious that he had in reality attached to himself a large party among the poorer class of citizens (Herod. i. 59. *ἤγειρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ τῶν ὑπερακρίων πρόστας*). These he secured by putting himself forward as the patron and benefactor of the poor. With a species of munificence, afterwards imitated by Cimon, he threw open his gardens to the use of the citizens indiscriminately (Theopompus ap. Athen. xii. p. 532. e. &c.), and, according to some accounts (Eustath. *ad Il.* xxiv. extr.), was always accompanied by two or three youths, with a purse of money to supply forthwith the wants of any needy citizen whom they fell in with. His military and oratorical (Cic. *de Orat.* iii. 34, *Brut.* 7. § 27, 10. § 41; Val. Max. viii. 9. ext. 1) abilities, and the undeniably good qualities which he possessed (Solon, according to Plut. *Solon.* 29, declared of him that, had it not been for his ambition, Athens had not a more excellent citizen to show), backed by considerable powers of simulation, had led many of the better class of citizens, if not openly to become his partisans, at least to look upon him with no unfavourable eye, and to regard his domination as a less evil than the state of faction and disturbance under which the constitution was then suffering. Solon, on his return, quickly saw through the designs of Peisistratus, who listened with respect to his advice, though he prosecuted his schemes none the less diligently. (According to Isocrates, *Panath.* p. 263, ed. Steph. one part of his procedure was to procure the banishment of a considerable number of influential citizens who were likely to oppose his plans.) Solon next endeavoured to arouse the people, by speeches and poetical compositions (Plut. *Solon.* 30; Diog. Laërt. i. 49, 50), to a sense of the danger to which they were exposed, but in vain. Some refused to share his suspicions, others favoured the designs of Peisistratus, others feared his power, or were indifferent. Even the senate, according to Diogenes Laërtius (i. 49), were disposed to favour Peisistratus, and declared Solon to be mad. When Peisistratus found his plans sufficiently ripe for execution, he one day made his appearance in the agora with his mules and his own person exhibiting recent wounds, pretending that he had been nearly assassinated by his enemies as he was riding

into the country. The indignation of his friends was excited; an assembly was forthwith called, in which Ariston, one of his partisans, proposed that a body-guard of fifty citizens, armed with clubs, should be granted to Peisistratus. It was in vain that Solon opposed this; the guard was granted. Through the neglect or connivance of the people Peisistratus took this opportunity of raising a much larger force, with which he seized the citadel B. C. 560. (Plut. *Sol.* 30; Herod. i. 59; Aristot. *Pol.* v. 10; Diog. Laërt. i. 66; Polyaen. i. 21. § 3.) A similar stratagem had been practised by Theagenes of Megara, and was afterwards imitated by Dionysius (Diod. xiii. 97). Megacles and the Alcmaeonidae took to flight. Solon, after another ineffectual attempt to rouse the citizens against the usurper, placed his arms in the street before his door, saying that he had done his utmost to defend his country and its laws. Peisistratus, having secured to himself the substance of power, made no further change in the constitution, or in the laws, which he administered ably and well.

The first usurpation of Peisistratus lasted but a short time (Herod. i. 60. μετὰ οὐ πολλὸν χρόνον — ἐξελαύνουσί μιν). Before his power was firmly rooted, the factions headed by Megacles and Lycurgus combined, and Peisistratus was compelled to evacuate Athens. As, on his second expulsion, we are distinctly told (Herod. i. 61) that he quitted Attica, the presumption is, that on the first occasion he did not. His property was confiscated and sold by auction, when the only man who ventured to purchase it was Callias, the son of Hipponicus (Herod. vi. 121). How Peisistratus employed himself during his banishment, which lasted about six years, we do not know. Meantime, the factions of Megacles and Lycurgus, having accomplished their immediate object, revived their old feuds, and Megacles, finding himself the weaker of the two, made overtures to Peisistratus, offering to reinstate him in the tyranny, if he would connect himself with him by receiving his daughter Coesyra (Suidas *s. v.* ἐγκεκοισυρωμένην) in marriage. The proposal was accepted by Peisistratus, and the following stratagem was devised for accomplishing (as Herodotus supposes) his restoration. In what was afterwards the deme Paeonia, they found a damsel named Phya, of remarkable stature and beauty (according to Athenaeus xiii. p. 609, a garland seller, the daughter of a man named Socrates). This woman they dressed up as Athene in a full suit of armour, and placed in a chariot, with Peisistratus by her side, instructing her how she was to maintain a suitable carriage. The chariot was then driven towards the city, heralds being sent on before to announce that Athene in person was bringing back Peisistratus to her Acropolis. The report spread rapidly, and those in the city believing that the woman was really their tutelary goddess, worshipped her, and admitted Peisistratus. (Herod. i. 60; Polyaen. *Strateg.* i. 21. § 1, where there is a good deal of blundering). "This story," remarks Bishop Thirlwall (*Hist. of Greece*, vol. ii. p. 60), "would indeed be singular, if we consider the expedient in the light of a stratagem, on which the confederates relied for overcoming the resistance which they might otherwise have expected from their adversaries. But it seems quite as likely that the pageant was only designed to add extraordinary solemnity to the entrance of Peisistratus, and to suggest the reflection, that it was by the especial favour of heaven that he had been so unexpectedly restored." It is said that Phya was given in marriage to Hipparchus (Athen. *l. c.*). Peisistratus nominally performed his part of the contract with Megacles; but not choosing to have children by one of a family which was accounted accursed, treated his wife in the most odious manner. She complained to her mother of the indignity to which she was exposed; and Megacles and the Alcmaeonidae, incensed at the affront, again made common cause with Lycurgus, and Peisistratus was a second time compelled to evacuate Athens (Herod. i. 61). This time he left Attica, and retired to Eretria in Euboea. (The very extraordinary statement in Eusebius, *Chron.* Olymp. 54. 3, and Hieronymus, that Peisistratus went into Italy, is doubtless a blunder. Vater conjectures that the name Italy has been substituted by mistake for that of some place in Attica, perhaps Icaria, and that the statement refers to the first exile of Peisistratus.) His property was again offered for sale (ὅκως ἐκπέσοι, Herod. vi. 121), and again Callias, who had been one of his most active opponents, was the only purchaser.

On reaching Eretria Peisistratus deliberated with his sons as to the course he should pursue. The advice of Hippias, that he should make a fresh attempt to regain his power, was adopted. Contributions were solicited from the cities which were in his interest. Several furnished him with large sums. Thebes especially surpassed all the rest in the amount of money which she placed at his disposal. With the funds thus raised he procured mercenaries from Argos. Ten years elapsed before his preparations were complete. At last, however, with the forces which he had raised, a Naxian named Lygdamis having also of his own accord brought him both money and a body of troops, he crossed into Attica, and landed at Marathon. Here his friends and partisans flocked to his standard. His antagonists, who had viewed his proceedings with great indifference, when they heard that he was advancing upon Athens hastily marched out to meet him. The two armies encamped not far from each other, near the temple of Athene at Pallene, and Peisistratus, seizing the opportunity with which the remissness of his antagonists furnished him, and encouraged by the soothsayer Amphilytus of Acharnae, fell suddenly upon their forces at noon, when, not expecting any thing of the kind, the men had betaken themselves after their meal to sleep or play, and speedily put them to flight. He then, with equal wisdom and moderation, refrained from pursuing the fugitives with his troops, but sent forward his sons on horseback, who, having overtaken the flying Athenians, told them they had nothing to fear if they would disperse quietly to their homes. The majority obeyed these directions, and Peisistratus entered Athens without opposition (Herod. i. 61—63; Polyaen. *Strat.* i. 21. § 1. The account of the latter, however, is full of blunders). Lygdamis was rewarded for his zealous co-operation by being established as tyrant of Naxos, which island Peisistratus conquered. [LYGDAMIS.]

Having now become tyrant of Athens for the third time *, Peisistratus adopted measures to secure

* There is a good deal of difficulty with regard to the chronology of Peisistratus. The dates of his usurpation and death may be fixed with tole-

the undisturbed possession of his supremacy. He took a body of foreign mercenaries into his pay, and seized as hostages the children of several of the principal citizens, placing them in the custody of Lygdamis, in Naxos. Others of the Athenians either fled or were exiled. Among the latter was Cimon, the father of Miltiades, who, however, was afterwards permitted to return [CIMON]. The revenues which Peisistratus needed for the pay of his troops, were derived partly from Attica (the produce, very likely, in part at least, of the mines at Laureion), partly from some gold mines on the Strymon. How he became possessed of these we do not know. It is most likely that they were private property, and came into his hands during his second exile, somehow or other through his connection with the royal family of Macedonia, a connection of which we subsequently see a proof in the offer of the town of Anthemus made by Amyntas to Hippias. (Herod. v. 94.) It appears to have been shortly after his restoration, that Peisistratus purified the island of Delos, in accordance with the directions of an oracle, by removing all the dead bodies which had been buried within sight of the temple to another part of the island. (Herod. i. 64; Thucyd. iii. 104.) Besides the subjugation of Naxos, the only other foreign military expedition which we hear of his undertaking in this third period of his tyranny was the conquest of Sigeum, then in the hands of the Mytilenaeans. The Athenians had long before laid claim to the island, and had waged war with the Mytilenaeans for the possession of it, and it was awarded to them through the arbitration of Periander. Peisistratus established his bastard son Hegesistratus as tyrant in the town. (Herod. v. 94, 95.) Polyaenus (*Strat.* v. 14) mentions some operations conducted by his son Hippias, for the suppression of piracy.

Having now firmly established himself in the government, Peisistratus maintained the form of Solon's institutions, only taking care, as his sons did after him (Thucyd. vi. 54), that the highest offices should always be held by some member of the family. He not only exacted obedience to the laws from his subjects and friends, but himself set the example of submitting to them. On one occasion he even appeared before the Areiopagus to answer a charge of murder, which however was not prosecuted. (Arist. *Pol.* v. 12, p. 1315, ed. Bekker; Plut. *Solon.* 31). His government seems to have been a wise admixture of stringency as regards the enforcement of the laws and the prevention of disorders, and leniency towards individuals who offended him personally. (For anecdotes illustrating this see Plutarch, *Apophth.* Πεισιστ. p. 189, b. c.; Polyaen. *Strat.* v. 14; Val. Max. v. 1. ext. 2.) He enforced the law which had been enacted by Solon, or, according to Theophrastus (ap. Plut. *Solon.* 31) by himself, against idleness, and compelled a large number of the poorer class to leave Athens, and devote themselves to agricultural pursuits. (Aelian. *V. H.* ix. 25; Dion Chrysost. vii. p. 258, ed. Reiske. xxv. p. 520.) The stories of his compelling the people to wear the Catonace (Hesychius and Suidas *s. v.* κατωνάκη; Aristoph. *Lysist.* 1150, &c., *Eccles.* 724; Schol. ad l. 755; Schol. *ad Lysist.* 619), probably have reference to this. Those who had no resources of their own he is said to have supplied with cattle and seed. His policy and taste combined also led him to employ the poorer Athenians in building. Athens was indebted to him for many stately and useful buildings. Among these may be mentioned a temple to the Pythian Apollo (Suidas *s. v.* Πύθιον; Hesych. *s. v.* ἐν Πυθίῳ χέσαι. Vater has

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rable accuracy, as also the relative lengths of the periods during which he was in possession of the tyranny and in exile. Aristotle (*Pol.* v. 12, p. 1315, ed. Bekk.) says, that in the space of thirty-three years he was in possession of the tyranny during 17 years; his sons holding the tyranny after him for eighteen years, making thirty-five years in all. His tyranny commenced in B. C. 560; his death happened in B. C. 527. He had three distinct periods of government, with two periods of exile, the latter amounting together to fifteen years. The second period of exile lasted ten years complete (Herod. i. 62). That would leave about five years for the first exile. Clinton (*Fasti Hellen.* vol. ii. p. 203) assigns six years for the first period of government, one for the second, and ten for the third. In doing this he assumes that Hippias was born in the first year of the tyranny of Peisistratus, and that it was in the first period of his rule that Croesus sent to Greece to form alliances against Cyrus. To this scheme it is objected by Vater (in Ersch and Gruber's *Encyclop.* art. *Peisistratus*) that it is clear from the narrative of Herodotus (i. 59; comp. i. 65, init.), that it was in the third period of the government of Peisistratus that Croesus sent to Greece; that Peisistratus was expelled shortly after he seized the citadel, before his power was firmly rooted (a strange mode of describing a period of six years); and that on the occasion of his marriage with the daughter of Megacles, Hippias (according to Clinton) would be only thirteen years old, his brother Hipparchus still younger; and yet they are called νεάνιαι by Herodotus, and Hipparchus is stated to have married Phya; and when Peisistratus shortly after retired to Eretria they were both old enough to assist him with their advice (Herod. i. 61). The mention of Hippias in connection with the battle of Marathon is not in the least inconsistent with his being eighty or eighty-five years old (his teeth were then so loose from age that one of them dropped out when he sneezed). That Hippias was born before the year B. C. 560 is also shown by the fragments of the poetry of Solon, in which, immediately after the capture of the citadel by Peisistratus, he reproaches the Athenians with having themselves aggrandized their tyrants (Plut. *Sol.* 30). The plural would indicate that Peisistratus had sons at that time. Vater places the commencement of the tyranny of Peisistratus in the latter part of B. C. 561; assigns half a year for the first period of government; five years and a half for the first exile; half a year for the second tyranny; ten years and a quarter for the second exile; and sixteen years for the third tyranny. The embassy of Croesus is the only point that can occasion any difficulty; but the same writer has shown that it is probable that the capture of Sardes is placed a few years too early by Clinton. That a much shorter interval than Clinton supposes elapsed between the embassy of Croesus to Greece and the capture of Sardes, is shown by the circumstance that the presents sent by the Lacedaemonians to Croesus did not reach him before he was taken prisoner. (Herod. i. 70; comp. Clinton, *Fasti Hellen.* ann. B. C. 560, 546, 527, and appendix c. 2, p. 201, &c.)

made a great mistake in supposing that Thucydides (vi. 54) states that this temple was built by Peisistratus, the son of Hippias: Thucydides only says that the latter set up an altar in it), and a magnificent temple to the Olympian Zeus (Arist. *Pol.* v. 11), for which he employed the architects Antistates, Callaeschrus, Antimachides, and Porinus (Vitruvius, *Praef.* vii. § 15). This temple remained unfinished for several centuries, and was at length completed by the emperor Hadrian (Paus. i. 18. § 6; Strab. ix. p. 396). Besides these, the Lyceum, a garden with stately buildings a short distance from the city, was the work of Peisistratus (Suidas, *s. v.* Λύκειον), as also the fountain of the Nine Springs (Ἐννεάκρουνος, Thucyd. ii. 15; Paus. i. 14. § 1). The employment of the sons of Peisistratus in superintending works of this kind, or completing them after their father's death, will probably account for slight variations in the authorities as to whether some of these were built by Peisistratus himself or by his sons. According to most authorities (the author of the letter in Diog. Laërt. i. 53; Suidas, *s. v.* καὶ σφάκελοι ποιοῦσιν ἀτέλειαν; Diodor. *Vatic.* vii.—x. 33, not. Dind. p. 31) Peisistratus, to defray these and other expenses, exacted a tithe of the produce of the land, an impost which, so employed, answered pretty nearly the purpose of a poor's rate. He was also (Plut. *Sol.* c. 31) the author of a measure, the idea of which he had derived from Solon, according to which those disabled in war were maintained at the public expense.

Peisistratus likewise bestowed considerable attention upon the due performance of public religious rites, and the celebration of festivals and processions (Epist. ap. Diog. Laërt. i. 53), an example which was followed by his sons, who are even said to have invented θαλίας καὶ κώμους (Athen. xii. 44, p. 532). The institution of the greater Panathenaea is expressly ascribed to Peisistratus by the scholiast on Aristeides (p. 323, ed. Dind.); and before the time of Peisistratus we do not hear of the distinction between the greater and the lesser Panathenaea (*Dictionary of Antiquities*, art. *Panathenaea*). He at least made considerable changes in the festival, and in particular introduced the contests of rhapsodists. Peisistratus in various ways encouraged literature. It was apparently under his auspices that Thespis introduced at Athens his rude form of tragedy (B. C. 535, Clinton, *F. H.* sub anno), and that dramatic contests were made a regular part of the Attic Dionysia (Bode, *Gesch. der Hellen. Dichtkunst*, vol. iii. part i. p. 53; *Dict. of Ant.* art. *Tragoedia*). "It is to Peisistratus that we owe the first written text of the whole of the poems of Homer, which, without his care, would most likely now exist only in a few disjointed fragments." (Respecting the services of Peisistratus in relation to the text of Homer, and the poets who assisted him in the work, see the article HOMERUS, Vol. II. p. 507, and the authorities there referred to). Peisistratus is also said to have been the first person in Greece who collected a library, to which he generously allowed the public access (A. Gellius, *N. A.* vi. 17; Athen. i. p. 3, a.). The story that this collection of books was carried away by Xerxes, and subsequently restored by Seleucus (A. Gellius, *l. c.*), hardly rests on sufficient authority to deserve much notice. It was probably from his regard to religion and literature that many were disposed to class Peisistratus with the Seven Sages (Diog. Laërt. i. 122) Either from his patronage of diviners, or from his being, like his son Hipparchus, a collector of oracles, he received the surname of Βάκις (Suid. *s. v.* Βάκις; Schol. *ad Aristoph. Pax*, 1036 or 1071).

"On the whole, though we cannot approve of the steps by which he mounted to power, we must own that he made a princely use of it, and may believe that, though under his dynasty, Athens could never have risen to the greatness she afterwards attained, she was indebted to his rule for a season of repose, during which she gained much of that strength which she finally unfolded." (Thirlwall, *Hist. of Greece*, vol. ii. p. 65.)

Peisistratus was thrice married (including his connection with the daughter of Megacles). The name of his first wife, the mother of Hippias and Hipparchus, we do not know. The statement of the Scholiast on Aristophanes (*Equit.* 447) that her name was Myrrhine, arises probably from a confusion with the wife of Hippias. From Plutarch (*Cato Major*, c. 24) we learn that when Hippias and Hipparchus were grown up, Peisistratus married Timonassa, a lady of Argolis, and had by her two sons, Iophon and Thessalus. It is a conjecture of Vater's that Timonassa was connected with the royal house of Macedonia. Nothing more is known of Iophon; he probably died young. Hegesistratus, a bastard son of Peisistratus, has been already mentioned. Mention is also made of a daughter of Peisistratus, who was forcibly carried off by a youth named Thrasybulus, or Thrasymedes, and was afterwards married to him with the consent of her father, when, having put to sea, and fallen into the hands of Hippias, he was brought back. (Plut. *Apophth.* Πεισιστ. vol. ii. p. 189.) Thucydides (i. 20, vi. 54, &c.) expressly states, on what he declares to be good authority, that Hippias was the eldest son of Peisistratus (a statement which he defends by several arguments, not all very decisive, though they at least confirm it), contrary to the general opinion in his day, which assigned the priority of birth to Hipparchus. The authority of Thucydides is fully supported by Herodotus (v. 55) and Cleidemus (in Athen. xiii. p. 609, d.). Peisistratus died at an advanced age (Thuc. vi. 54) in B. C. 527 (Clinton, *Fasti Hellen.* vol. ii. App. c. 2), and was succeeded in the tyranny by his son Hippias (Herod. *l. c.*; Cleid. *l. c.*), though the brothers appear to have administered the affairs of the state with so little outward distinction, that they are frequently spoken of as though they had been joint tyrants. (Thucyd. *l. c.*; Schol. ad Aristoph. *Vesp.* 502, ὁ δὲ Ἱππίας ἐτυράννησεν, οὐχ ὁ Ἵππαρχος· κοινῶς δὲ πάντες οἱ Πεισιστρατίδαι τύραννοι ἐλέγοντο). They continued the government on the same principles as their father. Thucydides (vi. 54) speaks in terms of high commendation of the virtue and intelligence with which their rule was exercised till the death of Hipparchus; and the author of the dialogue *Hipparchus* (p. 229, b.) speaks of their government as a kind of golden age. There seems no reason to question the general truth of this description, though particular exceptions may be adduced, such as the assassination of Cimon, the father of Miltiades (Herod. vi. 39, 103. See CIMON). They exacted only one-twentieth of the produce of the land to defray their expenses in finishing the build-

ings left incomplete by Peisistratus, or erecting new ones (though according to Suidas, *s. v.* τὸ Ἱππάρχου τειχίον, Hipparchus exacted a good deal of money from the Athenians for building a wall round the Academy) for maintaining their mercenary troops, who bore the appellation Λυκόποδες (Suid. *s. v.*; Schol. ad Aristoph. *Lys.* 664), and providing for the religious solemnities. Hipparchus inherited his father's literary tastes. It was he who erected on the roads leading to the country towns of Attica busts of Hermes, inscribed on one side with the distances from the city (which distances were measured from the altar of the twelve gods set up in the agora by Peisistratus, the son of Hippias, Thuc. vi. 54; Herod. ii. 7), and on the other side with some moral maxim in verse. (Pseudo-Plat. *Hipparch.* p. 228, d.) He also arranged the manner in which the rhapsodes were to recite the Homeric poems at the Panathenaic festival (*ibid.* p. 228, b). Several distinguished contemporary poets appear to have lived at the court of the Peisistratidae under the patronage of Hipparchus, as, for example, Simonides of Ceos (Pseudo-Plat. *Hipparch.* p. 228, c.; Aelian. *V. H.* viii. 2), Anacreon of Teos (*ibid.*), Lasus of Hermione, and Onomacritus (Herod. vii. 6). The latter was employed in making a collection of oracles of Musaeus, and was banished on being detected in an attempt to interpolate them. [ONOMACRITUS]. This collection of oracles afterwards fell into the hands of Cleomenes. (Herod. v. 90.) The superstitious reverence for oracles and divination which appears to have led Hipparchus to banish Onomacritus again manifests itself in the story of the vision (Herod. v. 56). That he was also addicted to erotic gratification appears from the story of Harmodius, and the authority of Heracleides Ponticus, who terms him ἐρωτικός.

Of the particular events of the first fourteen years of the government of Hippias we know scarcely anything. Thucydides (vi. 54) speaks of their carrying on wars, but what these were we do not know. It was during the tyranny of Hippias that Miltiades was sent to take possession of the Chersonesus. [MILTIADES] But a great change in the character of his government ensued upon the murder of Hipparchus (B.C. 514), for the circumstances connected with which the reader is referred to the articles HARMODIUS and LEAENA. Hippias displayed on the occasion great presence of mind. As soon as he heard of the assassination of his brother, instead of rushing to the scene of it, he went quietly up to the armed citizens who were forming the procession, and, as though he intended to harangue them, directed them to go without their arms to a spot which he pointed out. He then ordered his guards to seize their arms, and to apprehend those whom he suspected of being concerned in the plot, and all who had daggers concealed about them. (What Polyaenus, i. 21. § 2, relates of Peisistratus has probably arisen out of a confusion with these events.) Under the influence of revengeful feelings and fears for his own safety Hippias now became a morose and suspicious tyrant. His rule became harsh, arbitrary, and exacting. (Thucyd. vi. 57—60.) He put to death great numbers of the citizens, and raised money by extraordinary imposts. It is probably to this period that we should refer the measures described by Aristotle (*Oeconom.* ii. p. 1347, ed. Bekker), such as having houses that were built so as to interfere with the public convenience put up for sale; and, under pretence of issuing a new coinage, getting the old coinage brought in at a low valuation, and then issuing it again without alteration. Feeling himself unsafe at Athens he began to look abroad for some place of retreat for himself and his family, in case he should be expelled from Athens. With this view he gave his daughter Archedice [ARCHEDICE] in marriage to Aeantides, the son of Hippoclus, tyrant of Lampsacus, an alliance which he would doubtless have thought beneath him, had he not observed that Hippoclus was in great favour with Dareius.

The expulsion of the Peisistratidae was finally brought about by the Alcmaeonidae and Lacedaemonians. The former, since their last quarrel with Peisistratus, had shown unceasing hostility and hatred towards him and his successors, which the latter met by tokens of similar feelings, insomuch that they not only demolished their houses, but dug up their tombs. (Isocrates, *de Big.* 26, p. 351, ed. Steph.) The Alcmaeonidae were joined by other Athenian exiles, and had fortified a stronghold on the frontier of Attica, named Leipsydrion, on the heights of Parnes, above Paeonia (Aristot. *ap. Schol. ad Aristoph. Lysist.* 665; Suidas, *s. v.* ἐπὶ Λειψυδρίῳ μάχη and Λυκόποδες. Thirlwall, vol. ii. p. 70, note, remarks that the description seems to relate to some family seat of the Paeonidae, who were kinsmen of the Alcmaeonidae). They were, however, repulsed with loss in an attempt to force their way back to Athens, and compelled to evacuate the fortress (Suidas, *l. c.*). Still they none the more remitted their machinations against the tyrants (Herod. v. 62). By well-timed liberality they had secured the favour of the Amphictyons and that of the Delphic oracle [ALCMAEONIDAE], which they still further secured by bribing the Pythia (Herod. v. 63). The repeated injunctions of the oracle to the Lacedaemonians to free Athens roused them at length to send an army under Anchimolius for the purpose of driving out the Peisistratidae (though hitherto the family had been closely connected with them by the ties of hospitality). Anchimolius landed at Phalerus, but was defeated and slain by Hippias, who was assisted by a body of Thessalian cavalry under Cineas. The Lacedaemonians now sent a larger force under Cleomenes. The Thessalian cavalry were defeated on the borders, apparently at a place called Pallenion (Andoc. *de Myst.* 106), and returned home; and Hippias, unable to withstand his enemies in the field, retreated into the Acropolis. This being well supplied with stores, the Lacedaemonians, who were unprepared for a siege, would, in the judgment of Herodotus, have been quite unable to force Hippias to surrender, had it not been that his children fell into their hands, while being conveyed out of Attica for greater security, and were only restored on condition that Hippias and his connections should evacuate Attica within five days. They retired to Sigeum, B. C. 510. (Herod. v. 64, &c.; Paus. iii. 4. § 2, 7. § 8; Aristoph. *Lysist.* 1150, &c.). The family of the tyrants was condemned to perpetual banishment, a sentence which was maintained even in after times, when decrees of amnesty were passed (Andoc. *de Myst.* § 78). A monument recording the offences of the tyrants was set up in the Acropolis. (Thuc. vi. 55.)

The Spartans before long discovered the trick that had been played upon them by the Alcmaeonidae and the Delphic oracle; and their jealousy of the Athenians being stimulated by the oracles, collected by Hipparchus, which Cleomenes found in the Acropolis, in which manifold evils were portended to them from the Athenians, they began to repent of having driven out their old friends the Peisistratidae, and accordingly sent for Hippias, who came to Sparta. Having summoned a congress of their allies, they laid the matter before them, and proposed that they should unite their forces and restore Hippias. But the vehement remonstrances of the Corinthian deputy Sosicles induced the allies to reject the proposal. Hippias, declining the offers that were made him of the town of Anthemus by Amyntas, and of Iolcos by the Thessalians, returned to Sigeum (Herod. v. 90—94), and addressed himself to Artaphernes. (Respecting the embassy of the Athenians to counteract his intrigues, see ARTAPHERNES.) He appears then with his family to have gone to the court of Dareius (Herod. *l. c.*): while here they urged Dareius to inflict vengeance on Athens and Eretria, and Hippias himself accompanied the expedition sent under Datis and Artaphernes. From Eretria he led them to the plain of Marathon, as the most suitable for their landing, and arranged the troops when they had disembarked. While he was thus engaged, we are told, he happened to sneeze and cough violently, and, most of his teeth being loose from his great age, one of them fell out, and was lost in the sand; an incident from which Hippias augured that the expedition would miscarry, and that the hopes which he had been led by a dream to entertain of being restored to his native land before his death were buried with his tooth (Herod. vi. 102, 107). Where and when he died cannot be ascertained with certainty. According to Suidas (*s. v.* Ἱππίας) he died at Lemnos on his return. According to Cicero (*ad Att.* ix. 10) and Justin (ii. 9) he fell in the battle of Marathon; though from his advanced age it seems rather unlikely that he should have been engaged in the battle. The family of the tyrant are once more mentioned (Herod. vii. 6) as at the court of Persia, urging Xerxes to invade Greece.

Hippias was in his youth the object of the affection of a man named Charmus (who had previously stood in a similar relation to Peisistratus; Plut. *Solon.* 1), and subsequently married his daughter (Athen. xiv. p. 609, d). His first wife was Myrrhine, the daughter of Callias, by whom he had five children (Thucyd. vi. 55). One of his sons, named Peisistratus, was Archon Eponymus during the tyranny of his father. Of Archedice, daughter of Hippias, mention has already been made. According to Thucydides (*l. c.*) Hippias was the only one of the legitimate sons of Peisistratus who had children.

What became of Thessalus we do not know. He is spoken of as a high-spirited youth (Heraclid. Pont. 1), and there is a story in Diodorus (*Fragm.* lib. x. Olymp. lxvi.) that he refused to have any share in the tyranny of his brothers, and was held in great esteem by the citizens. [C. P. M.]

PEISI'STRATUS. 1. A Lacedaemonian, who founded Noricus, in Phrygia (Eustath. *ad Dionys.* 321).

2. A king of Orchomenus, in the time of the Peloponnesian war, who became the object of the hatred of the oligarchical party, and was murdered in an assembly of the senate. To avoid detection his body was cut to pieces, and the parts of it carried away by the senators under their robes. Tlesimachus, the son of Peisistratus, who was privy to the conspiracy, quieted the populace, who were incensed at the disappearance of their king, by a story of his having appeared to him in a superhuman form after he had left the earth. (Plut. *Parall.* vol. ii. p. 313, b.)

3. A Boeotian statesman, who took the side of the Romans in the war between them and Philip, king of Macedonia. In conjunction with Zeuxippus, he was instrumental in inducing the Boeotians to attach themselves to Flamininus. After the battle of Cynoscephalae, when the faction of Brachyllas gained the upper hand, Peisistratus and Zeuxippus had Brachyllas assassinated, a crime for which Peisistratus was condemned to death (Liv. xxxiii. 27, 28; Polybius, *Legat.* viii).

4. A native of Cyzicus. In the war between the Romans and Mithridates, when Cyzicus was besieged by Mithridates (B. C. 74), Peisistratus was general of the Cyzicenes, and successfully defended the city against Mithridates (Appian, *de Bell. Mith.* 73). [C. P. M.]

PEISON (Πείσων), one of the thirty tyrants established at Athens in B. C. 404. He was one of the authors of the proposal that, as several of the resident foreigners were discontented with the new government, and thus afforded a specious pretext for plundering them, each of the Thirty should select for himself one of the wealthy aliens, and, having put him to death, should appropriate his property. The proposal was adopted in spite of the opposition of Theramenes, and Peison went with Melobius and Mnesitheides to apprehend Lysias and his brother Polemarchus. Lysias, being left alone with Peison, bribed him with the offer of a talent to allow him to escape; but Peison, after the most solemn oaths, seized all the money he could lay his hands upon, refusing to leave Lysias even as much as would serve for the expenses of his journey, and then delivered him up to Melobius and Mnesitheides. (Xen. *Hell.* ii. 3. §§ 2, 21, &c; Lysias, *c. Eratosth.* pp. 120, 121.) [E. E.]

PEITHA'GORAS, or PEITHA'GORES (Πειθαγόρας, Πειθαγόρης). 1. A tyrant of Selinus in Sicily, from whom the Selinuntians freed themselves (B. C. 519) by the help of Euryleon of Sparta (Herod. v. 46; Plut. *Lyc.* 20). [DORIEUS; EURYLEON.]

2. A soothsayer, brother of Apollodorus of Amphipolis, who was one of the generals of Alexander the Great. According to Aristobulus (*ap. Arr. Anab.* vii. 18), Apollodorus, having joined the king on his return from his Indian expedition and accompanied him to Ecbatana, imagined that he had grounds for dreading his displeasure, and wrote therefore to Peithagoras at Babylon, to inquire whether any danger threatened him from Alexander or Hephaestion. The answer was that he had nothing to fear from Hephaestion, who (so the victims portended) would soon be removed out of his way. The next day Hephaestion's death took place (B. C. 324,) and not long after Apollodorus received the same message from Peithagoras with respect to Alexander. Here again the event justified the prediction (Plut. *Alex.* 73). [E. E.]

PEITHO (Πειθώ). 1. The personification of Persuasion (*Suada* or *Suadela* among the Romans), was worshipped as a divinity at Sicyon, where she was honoured with a temple in the agora. (Herod. viii. 111 ; Paus. ii. 7. § 7.) Peitho also occurs as a surname of other divinities, such as Aphrodite, whose worship was said to have been introduced at Athens by Theseus, when he united the country communities into towns (Paus. i. 22. § 3), and of Artemis (ii. 21. § 1). At Athens the statues of Peitho and Aphrodite Pandemos stood closely together, and at Megara, too, the statue of Peitho stood in the temple of Aphrodite (Paus. i. 43. § 6), so that the two divinities must be conceived as closely connected, or the one, perhaps, merely as an attribute of the other.

2. One of the Charites. (Paus. ix. 35. § 1 ; Suid. *s. v.* Χαρίτες ; comp. CHARITES.)

3. One of the daughters of Oceanus and Thetis. (Hes. *Theog.* 349.)

4. The wife of Phoroneus, and the mother of Aegialeus and Apia. (Schol. *ad Eurip. Orest.* 920.) [L. S.]

PEITHON (Πείθων). 1. Son of Sosicles, was placed in command at Zariaspa, where there were left several invalids of the horseguard, with a small body of mercenary cavalry. Arrian styles him the governor of the royal household at Zariaspa. When Spitamenes made an irruption into Bactria, and advanced to the neighbourhood of Zariaspa, Peithon, collecting all the soldiers he could muster, made a sally against the enemy, and having surprised them, recovered all the booty that they had taken. He was, however, himself surprised by Spitamenes as he was returning ; most of his men were cut to pieces, and he himself, badly wounded, fell into the hands of the enemy. (Arrian, iv. 16.)

2. Son of Agenor. [See PYTHON.] [C. P. M.]

PELA'GIUS. Of the origin and early life of this remarkable man we are almost entirely ignorant. We know not the period of his birth, nor the precise date of his death, nor the place of his nativity, although the epithet *Brito* applied by his contemporaries has led to the belief that he was an Englishman, nor do we even know his real designation of which Pelagius (Πελαγίος) is supposed to be a translation, since the tradition that it was *Morgan* seems to be altogether uncertain. He first appears in history about the beginning of the fifth century, when we find him residing at Rome, not attached to any coenobitical fraternity, but adhering strictly to the most stringent rules of monkish self-restraint. By the purity of his life and by the fervour with which he sought to improve the morals of both clergy and laity, at that epoch sunk in the foulest corruption, he attracted the attention and gained the respect of all who desired that religion should exhibit some better fruits than mere empty professions and lifeless ceremonies, while he dauntlessly disturbed the repose of the supine, and provoked the hostility of the profligate by the energy with which he strove to awaken them to a sense of their danger, and to convince them of their guilt. In the year 409 or 410, when Alaric was threatening the metropolis, Pelagius accompanied by his disciple, friend, and ardent admirer Coelestius [COELESTIUS] passed over along with many other fugitives to Sicily, from thence proceeded to Africa, where he held personal friendly communication with Augustine, and leaving Coelestius at Carthage, sailed for Palestine. The fame of his sanctity had preceded him, for upon his arrival he was received with great warmth by Jerome, and many other distinguished fathers of the church. Although it must have been evident to every close observer that the speculative views of Pelagius differed widely from those advocated with so much applause by the bishop of Hippo, no one had as yet ventured openly to impugn the orthodoxy of the former. But when Orosius, upon his arrival in the East [OROSIUS], brought intelligence that the opinions of Coelestius had been formally reprobated by Aurelius and the African Church (A. D. 412), whose condemnation extended to the master from whose instructions these opinions were derived, a great commotion arose throughout Syria, in which Jerome, instigated probably by Augustine, assumed an attitude of most active, not to say virulent, hostility towards Pelagius, who was formally impeached first before John of Jerusalem, secondly before the Synod of Diospolis (A. D. 415), summoned specially to judge this cause, and fully acquitted by both tribunals. Soon afterwards, however, the Synods of Carthage and of Mileum, while they abstained from denouncing any individual, condemned unequivocally those principles which the followers of Pelagius and Coelestius were supposed to maintain, and at length, after much negotiation, Pope Innocentius was induced to anathematize the two leaders of what was now termed a deadly heresy, by a decree issued on the 27th of January, A. D. 417, about six weeks before his death ; and this sentence, although at first reversed, was eventually confirmed by Zosimus [ZOSIMUS]. Of the subsequent career of Pelagius nothing has been recorded. Mercator indeed declares that he was brought to trial before a council in Palestine, found guilty, and sentenced to banishment ; but this narrative is confirmed by no collateral evidence. So great however was the alarm excited by the progress of the new sect, that an appeal was made to the secular power, in consequence of which an imperial edict was promulgated at Constantinople in 418, threatening all who professed attachment to such errors with exile and confiscation, and the impression thus made was strengthened by the resolutions of a very numerous council, which met at Carthage in the course of the same year.

We need feel no surprise at the profound sensation created by the doctrines usually identified with the name of Pelagius, since unlike many of the frivolous subtleties which from time to time caused agitation and dissension in the Church, they in reality affect the very foundation of all religion, whether natural or revealed. He is represented as denying predestination, original sin, and the necessity of internal Divine Grace, and as asserting the absolute freedom of the will and the perfectibility of human nature by the unaided efforts of man himself ; in other words as refusing to acknowledge the transmission of corruption from our first parents, the efficacy of baptism as the seal of regeneration, the operation of the Holy Spirit as indispensable in our progress towards holiness, and the insufficiency of our natural powers to work out salvation. But although the eager and probably ignorant Coelestius may have been hurried headlong forward in the heat of discussion into these or similar extravagant propositions, it is difficult to determine whether Pelagius ever really entertained or intended to inculcate such extreme views. Jerome and Augustine boldly charge him with co-

vertly instilling this poison, but at the same time they both complain of the snake-like lubricity with which he uniformly evaded the grasp of his opponents when they sought to fix him down to any substantial proposition, and of the haze of subtle dialectics with which he enveloped every point in debate, obscuring and confounding the vision of his judges. There can be no doubt, however, that although his speculations were of a most abstruse and refined character, their tendency was eminently practical; that he desired to banish all mysticism, to render religious truth an active power in the amelioration of the heart, and sought upon all occasions to demonstrate the inefficacy of mere nominal faith unaccompanied by works, to warn his hearers of the hazard they incurred by waiting passively for some manifestation of Divine favour, without making one effort to obtain it, and above all, to convince them that their justification depended in some degree upon themselves.

In forming an estimate of the real character of Pelagius, it must be remembered that his most bitter enemies freely admit the spotless purity of his life, and that he labours under this signal disadvantage, that his chief works are known to us only from the quotations of his adversaries. But even from those which are extant we may without want of charity infer that the charge of duplicity, or at least reserve, was not altogether unfounded. He does not appear to have possessed that straightforward courage which prompts a truly great mind boldly to proclaim what it deems a vital truth in defiance of obloquy and persecution. We are constantly struck with an indistinctness and ambiguity of phrase, which, after making very full allowance for the abstruse nature of the themes, cannot be altogether accidental, while his complex definitions and divisions, his six kinds of grace to take a single example, tend rather to perplex than to simplify his positions and his arguments. Hence he may have endeavoured to convey the essence of his system, while he abstained from spreading alarm by the open enunciation of what might appear at once strange and perilous, hoping in this manner to avoid those angry controversies from which a refined and contemplative mind would shrink with disgust. In this project he might have succeeded had not his plans been frustrated by the impetuous sincerity of the more practical Coelestius, whose undisguised avowals first kindled against himself that flame of persecution which eventually involved his teacher also.

A very few only of the numerous and voluminous treatises of Pelagius have descended to us, and for a long period every one of these was supposed to be the work of his most bitter enemy.

1. *Expositionum in Epistolas Pauli Libri XIV.*, written at Rome, and therefore not later than A. D. 310. These commentaries, which consist of short simple explanatory notes on all the Epistles of Paul, with the exception of that to the Hebrews, were at one period attributed to Gelasius, who was Bishop of Rome towards the end of the fifth century; they afterwards found their way into the MSS. of Jerome; and the admirers of that divine, considering it their duty to expunge every passage which seemed tinged with heresy, they have been transmitted to modern times in a state very different from that in which they issued from the hands of their composer, although his doubts with regard to original sin may still be very clearly traced, especially in the notes on the Epistle to the Romans. No doubt can exist with regard to their authenticity, which is established beyond dispute by the quotations of Augustine, Marius Mercator, and others. They will be found in the Benedictine edition of Jerome, and in that by Vallarsi. See Garnier's edition of Mercator, Append. ad Diss. vi. p. 367.

II. *Epistola ad Demetriadem*, written in the East about 412, and addressed to a Roman lady of distinction, who had been induced by Augustine to abandon the pleasures of the world for a life of devout austerity. This piece, which is of considerable importance, inasmuch as it contains clear indications of the sentiments of Pelagius with regard to the excellence of human nature, was, as well as the last-mentioned, assigned to Jerome, but the real author was ascertained from the quotations by Augustine in his *De Gratia Christi* (capp. 22, 37, 38), and in the epistle to Juliana, the mother of Demetrias. It will be found in the best editions of Jerome, and was published separately by Semler, 8vo. Hal. Magd. 1775.

III. *Libellus Fidei ad Innocentium Papam*; a formal confession of faith, forwarded to Rome in 417, which, along with the preceding, was included among the tracts of Jerome under the title *Hieronymi Explanatio Symboli ad Damasum*; and here likewise the mistake was corrected by the quotations in the *De Gratia Christi*. It is to be found in all the best editions of Jerome. See also Garnier's edition of Mercator, P. I. Diss. v. p. 307.

Another letter inscribed *Epistola ad Celantiam Matronam de Ratione pie vivendi*, among the correspondence of Jerome, was supposed by Erasmus to belong to Paulinus of Nola, by Vallarsi to Sulpicius Severus, while Semler argues from the general tone and spirit with which it is imbued, as well as from the style, that it ought to be made over to Pelagius. It is numbered CXLVIII. in the edition of Jerome by Vallarsi.

The following works are known to us only from fragmentary citations: —

1. Εὐλογιῶν *Liber*, designated by Gennadius as *Eulogiarum pro actuali Conversatione ex Divinis Scripturis Liber*; by Honorius as *Pro actuali Vita Liber*; by Orosius as *Testimoniorum Liber*. A collection of remarkable texts from Scripture in reference to practical morality, arranged and illustrated after the manner of the *Testimonia* of Cyprian [CYPRIANUS, p. 914]. (Hieronym. *Dialog. advers. Pelag.* lib. i.; Augustin. *c. duas Pelagianorum epp.* iv. 8; *De Gestis Pelagii*, c. 1, 6. Comp. Garnier, *ad M. Mercat. Append. ad Diss.* vi.)

2. *De Natura Liber*, to which Augustine replied in his *De Natura et Gratia*. The fragments have been collected by Garnier, *l. c.*

3. *Liber ad Viduam Consolatorius atque Exhortatorius.* See Hieronym. *Dialog. adv. Pelag.* lib. iii.; Augustin. *de Gest. Pelag.* c. 6; Garnier, ed. Mercator. *l. c.*

4. *Epistola ad Augustinum*; written after the Synod held in Palestine. (Augustin. *de Gest. Pelag.* c. 26; Garnier, ed. Mercat. *l. c.*)

5. *Epistola ad Augustinum Secunda*; written after the Synod of Diospolis, and transmitted by the deacon Carus. (Augustin. *de Gest. Pelag.* c. 30; Garnier, ed. Mercat. *l. c.*; G. J. Voss. *Histor. Controversiarum Pelagianarum*, 4to. Lug. Bat. 1618; H. Noris. *Histor. Pelag.* fol. Lovan. 1702; Tillemont, *Mémoires*, &c.; Schröck, *Kir-*

chengeschichte, vol. xiv. ; Neander, *Kirchengeschichte*, vol. ii. ; Schönemann. *Bibl. Patrum Latinorum*, vol. ii. § 7 ; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band. 2te Abtheil. §§ 136—138. See also the Dissertations of Wiggers and Geffken, &c., referred to at the end of the article CASSIANUS. A translation of the work by Wiggers, "Versuch einer Pragmatischen Darstellung des Augustinismus und Pelagianismus, &c." by Professor Emerson, was published at New York, 8vo. 1840.) [W. R.]

PELA'GIUS PATRI'CIUS. [PATRICIUS, No. 5.]

PE'LAGON (Πελάγων). 1. A son of Asopus and Metope (iii. 12. § 6 ; Diod. iv. 72, who, however, calls him Pelasgus).

2. A son of Amphidamas of Phocis. (Apollod. iii. 4. § 1 ; Paus. ix. 12. § 1 ; Schol. *ad Eurip. Phoen.* 938.)

3. A Lycian and companion of Sarpedon, is mentioned among the Calydonian hunters. (Hom. *Il.* v. 695 ; Ov. *Met.* viii. 300, &c.)

4. One of the suitors of Hippodameia. (Paus. vi. 21. § 7 ; Eustath. *ad Hom.* p. 1228.)

5. A Pylian. (Hom. *Il.* iv. 295.) [L. S.]

PELAGO'NIUS (Πελαγώνιος), a writer on veterinary surgery, of whose works a few fragments only remain, which are to be found in the collection of writers on that subject, first published in Latin by J. Ruellius, Paris, 1530, fol., and afterwards in Greek, by S. Grynaeus, Basil. 1537, 4to. [W. A. G.]

PELARGE (Πελαργή), the daughter of Potneus, and wife of Isthmiades, was said to have instituted the orgies of the Boeotian Cabeiri. (Paus. ix. 25. § 6 ; comp. CABEIRI.) [L. S.]

PELASGA or PELASGIS (Πελασγίς), i. e. the Pelasgian (woman or goddess), occurs as a surname of the Thessalian Hera (Apollon. Rhod. i. 14, with the Schol. ; Propert. ii. 28. 11), and of Demeter, who, under this name, had a temple at Argos, and was believed to have derived the surname from Pelasgus, the son of Triopas, who had founded her sanctuary. (Paus. ii. 22. § 2.) [L. S.]

PELASGUS (Πελασγός), the mythical ancestor of the Pelasgians, the earliest inhabitants of Greece who established the worship of the Dodonaean Zeus, Hephaestus, the Cabeiri, and other divinities that belong to the earliest inhabitants of the country. In the different parts of the country once occupied by Pelasgians, there existed different traditions as to the origin and connection of Pelasgus. 1. According to the Arcadian tradition, he was either an Autochthon (Paus. ii. 14. § 3, viii. 1. § 2 ; Hes. *ap. Apollod.* ii. 1. § 1), or a son of Zeus by Niobe ; and the Oceanide Meliboea, the nymph Cyllene, or Deianeira, became by him the mother of Lycaon. (Apollod. *l. c.*, iii. 8. § 1 ; Hygin. *Fab.* 225 ; Dionys. Hal. i. 11, 13.) According to others, again, Pelasgus was a son of Arestor, and grandson of Iasus, and immigrated into Arcadia, where he founded the town of Parrhasia. (Schol. *ad Eurip. Orest.* 1642 ; Steph. Byz. *s. v.* Παῤῥασία.)

2. In Argos, Pelasgus was believed to have been a son of Triopas and Sois, and a brother of Iasus, Agenor, and Xanthus, or a son of Phoroneus, and to have founded the city of Argos in Peloponnesus, to have taught the people agriculture, and to have received Demeter, on her wanderings, at Argos, where his tomb was shown in later times. (Paus. i. 14. § 2, ii. 22. § 2 ; Schol. *ad Eurip. Orest.* 920 ; Eustath. *ad Hom.* p. 385 ; comp. PELASGA.)

3. In Thessaly, Pelasgus was described as the father of Chlorus, and as the grandfather of Haemon, or as the father of Haemon, and as the grandfather of Thessalus (Steph. Byz. *s. v.* Αἱμονία ; Schol. *ad Apollon. Rhod.* iii. 1089 ; Dionys. Hal. i. 17), or again as a son of Poseidon and Larissa, and as the founder of the Thessalian Argos (Dionys. *l. c.*; Eustath. *ad Hom.* p. 321 ; comp. Clinton, *Fast. Hell.* vol. i. p. 9, &c.) [L. S.]

PELEIDES, PELIDES (Πηλείδης, Πηλείων), a patronymic from Peleus, by which his son Achilles is frequently designated. (Hom. *Il.* i. 146, 188, 197, 277 ; Ov. *Met.* xii. 605.) [L. S.]

PELETHRO'NIUS, the reputed inventor of the bridle and saddle for horses. (Plin. *Hist. Nat.* vii. 56 ; Hygin. *Fab.* 274.) [L. S.]

PELEUS (Πηλεύς), a son of Aeacus and Endeis, was king of the Myrmidons at Phthia in Thessaly. (Hom. *Il.* xxiv. 535.) He was a brother of Telamon, and step-brother of Phocus, the son of Aeacus, by the Nereid Psamathe. (Comp. Hom. *Il.* xvi. 15, xxi. 189 ; Ov. *Met.* vii. 477, xii. 365 ; Apollon. Rhod. ii. 869, iv. 853 ; Orph. *Argon.* 130.) According to some, Telamon was not a brother, but only a friend of Peleus. (Apollod. iii. 12. § 6.) Peleus and Telamon resolved to get rid of their step-brother Phocus, because he excelled them in their military games, and Telamon killed him with a disk which he threw at him. The two brothers concealed their crime by removing the body of Phocus, but were nevertheless found out, and expelled by Aeacus from Aegina. (Apollod. iii. 12. § 6 ; comp. Horat. *ad Pison.* 96.) According to some, Peleus murdered Phocus (Diod. iv. 72 ; comp. Paus. ii. 29. § 7, x. 30. § 2), while others combine the two statements by saying that Peleus threw down Phocus with a disk, while Telamon despatched him with his sword. (Tzetz. *ad Lyc.* 175.) After being exiled from Aegina, Peleus went to Phthia in Thessaly, where he was purified from the murder by Eurytion, the son of Actor, married his daughter Antigone, and received with her a third of Eurytion's kingdom. (Hom. *Il.* xvi. 175 ; Apollod. iii. 13. § 1.) Others relate that he went to Ceyx at Trachis (Ov. *Met.* xi. 266, &c) ; and as he had come to Thessaly without companions, he prayed to Zeus for an army, and the god, to please Peleus, metamorphosed the ants (μύρμηκες) into men, who were accordingly called Myrmidons. (Tzetz. *ad Lyc.* 175.) By Antigone, Peleus is said to have become the father of Polydora and Achilles. (Eustath. *ad Hom.* p. 321.) Peleus accompanied Eurytion to the Calydonian hunt, and involuntarily killed him with his spear, in consequence of which he fled from Phthia to Iolcus, where he was again purified by Acastus. (Apollod. iii. 12. § 2 ; comp. Ov. *Fast.* ii. 39, &c.) According to others (Tzet. *ad Lyc.* 175, 901), Peleus slew Actor, the son of Acastus. At the funeral games of Pelias, Peleus contended with Atalante, but was conquered (Apollod. iii. 9. § 2), whereas, according to Hyginus (*Fab.* 273) he gained the prize in wrestling. During his stay at Iolcus, Astydameia, the wife of Acastus, fell in love with him, and made proposals to him, which he rejected. In order to take vengeance on him, she sent a message to his wife at Phthia, that he was on the point of marrying Sterope, the daughter of Acastus. On receiving this information, the wife of Peleus hung herself. Astydameia further

charged Peleus before her husband with having made improper proposals to her, and Acastus, unwilling to stain his hand with the blood of the man whom he had hospitably received, and whom he had purified from his guilt, took him to mount Pelion, where they hunted wild beasts; and when Peleus, overcome with fatigue, had fallen asleep, Acastus left him alone, and concealed his sword, that he might be destroyed by the wild beasts. When Peleus awoke and sought his sword, he was attacked by Centaurs, but was saved by Cheiron, who also restored to him his sword. (Apollod. iii. 13. § 3.) To this account there are some modifications, for instead of Astydameia, Pindar (*Nem.* iv. 92, v. 46; comp. Schol. *ad Apollon. Rhod.* i. 224, *ad Aristoph. Nub.* 1059; Horat. *Carm.* iii. 7. 18) mentions Hippolyte, the daughter of Cretheus, and others relate that after Acastus had concealed the sword of Peleus, Cheiron or Hermes brought him another one, which had been made by Hephaestus. (Apollon. Rhod. i. 204; Aristoph. *Nub.* 1055.)

While on mount Pelion, Peleus married the Nereid Thetis, by whom he became the father of Achilles, though some regarded this Thetis as different from the marine divinity, and called her a daughter of Cheiron. (Apollon. Rhod. i. 558; comp. THETIS.) The gods took part in the marriage solemnity, and Cheiron presented Peleus with a lance (Hom. *Il.* xvi. 143, xxiv. 61, &c., which, however, according to Pindar, *Nem.* iii. 56, Peleus made for himself), Poseidon with the immortal horses, Balius and Xanthus, and the other gods with arms. (Apollod. iii. 13. § 5; Hom. *Il.* xvi. 381, xvii. 443, xviii. 84.) According to some, his immortal wife soon left him, though Homer knows nothing of it (*Il.* xviii. 86, 332, 441), for once, as he observed her at night while she held the infant Achilles over a fire or in a cauldron of boiling water, in order to destroy in him those parts which he had inherited from his father, and which were mortal, Peleus was terror-struck, and screamed so loud that she was prevented from completing her work. She therefore quitted his house, and returned to her sisters, the Nereides; but Peleus, or, according to others, Thetis herself (Orph. *Argon.* 385), took the boy Achilles to Cheiron, who brought him up. (Apollod. iii. 13. § 6.) Homer mentions only Achilles as the son of Peleus and Thetis, but later writers state that she had already destroyed by fire six children, of whom she was the mother by Peleus, and that as she attempted the same with Achilles, her seventh child, she was prevented by Peleus. (Apollon. Rhod. iv. 816; Lycoph. 178; Ptolem. Hephaest. 6.) After this Peleus, who is also mentioned among the Argonauts, in conjunction with Jason and the Dioscuri, besieged Acastus at Iolcus, slew Astydameia, and over the scattered limbs of her body led his warriors into the city. (Apollod. iii. 13. § 7; comp. i. 9. § 16; Apollon. Rhod. i. 91; Orph. *Argon.* 130; Hygin. *Fab.* 14.) Some state that from mount Pelion Peleus, without an army, immediately returned to Iolcus, slew Acastus and his wife (Schol. *ad Apollon. Rhod.* i. 224; Pind. *Nem.* iii. 59), and annexed Iolcus to Haemonia. (Thessaly; Pind. *Nem.* iv. 91.) Respecting the feud between Peleus and Acastus, the legends present great differences. Thus we are told, for example, that Acastus, or his sons, Archander and Architeles, expelled Peleus from his kingdom of Phthia (Eurip. *Troad.* 1127, with the Schol.), or that the flocks which had been given by Peleus to Acastus, as an indemnification for the murder of his son Actor, were destroyed by a wolf, who was forthwith changed by Thetis into a stone (Tzetz. *ad Lyc.* 175, 901), or that Peleus, being abandoned during the chase by Acastus, was kindly received by Cheiron, and having acquired the possession of flocks, he took them to Irus, as an atonement for his son Eurytion, whom he had killed. But Irus refusing to accept them, Peleus allowed them to wander about without superintending shepherds, until they were attacked by a wolf. (Anton. Lib. 38.) This wolf was sent by Psamathe, to avenge the murder of Phocus, but she herself afterwards, on the request of Thetis, changed him into stone. (Tzetz. *ad Lyc.* 175; Ov. *Met.* xi. 351, &c., 400.) Phoenix, who had been blinded by his own father Amyntor, and who afterwards became the companion of Achilles, had his sight restored to him by Cheiron, at the request of Peleus, who also made him king of the Dolopes. (Lycoph. 421; Hom. *Il.* ix. 438, 480.) Peleus also received in his dominion Epeigeus, son of Agacles, and Patroclus who had fled from his home, and some even relate that Patroclus was the son of Polymele, a daughter of Peleus. (Hom. *Il.* xvi. 571, xxiii. 89; Apollod. iii. 13. § 8.) Peleus, who had once joined Heracles in his expedition against Troy (Pind. *Ol.* viii. 60), was too old to accompany his son Achilles against that city: he remained at home and survived the death of his son. (Hom. *Il.* xviii. 434, *Od.* xi. 495.) [L. S.]

PELIADES (Πελιάδες), the daughters of Pelias. (Eurip. *Med.* 9; Hygin. *Fab.* 24; comp. PELIAS.) [L. S.]

PE'LIAS (Πελίας). 1. A son of Poseidon (or Cretheus, Hygin. *Fab.* 12; Schol. *ad Theocrit.* iii. 45) and Tyro. The latter, a daughter of Salmoneus, was in love, in her youth, with the river-god Enipeus, and Poseidon assuming the appearance of Enipeus, visited her, and became by her the father of Pelias and Neleus. Afterwards she was married to Cretheus, her father's brother; she became by him the mother of Aeson, Pheres, and Amythaon. (Hom. *Od.* xi. 234, &c.; Apollod. i. 9. § 8; Hygin. *Fab.* 157.) Pelias and Neleus were exposed by their mother, and one of them was struck by a mare which passed by, so that his face became black, and a shepherd who found the child called him Pelias (from πελιόω, Eustath. *ad Hom.* p. 1682); and the other child which was suckled by a she-dog, was called Neleus, and both were brought up by the shepherd. When they had grown up to manhood, they discovered who their mother was, and Pelias killed Sidero, the wife of Salmoneus and step-mother of Tyro, at the altar of Hera, because she had ill used her step-daughter Tyro. After the death of Cretheus, Pelias did not allow his step-brother Aeson to undertake the government of the kingdom, and after expelling even his own brother Neleus he ruled at Iolcus (Schol. *ad Eurip. Alcest.* 255; comp. Paus. iv. 2. § 3), whereas according to others, he did not reign at Iolcus till after Aeson's death, and even then only as the guardian of Jason, the son of Aeson. (Schol. *ad Hom. Od.* xii. 70.) It is probably in allusion to his conduct towards his own brothers that Hesiod (*Theog.* 996) calls him ὑβριστής. He married, according to some (Hygin. *Fab.* 14), Anaxibia, the daughter of Bias, and according to

others, Philomache, the daughter of Amphion, by whom he became the father of Acastus, Peisidice, Pelopeia, Hippothoe and Alcestis. (Apollod. i. 9. § 8. &c.) Besides these daughters of Pelias (Peliades), several others are mentioned, such as Medusa (Hygin. *Fab.* 24), Amphinome, Evadne (Diod. iv. 53), Asteropaea and Antinoe. (Paus. viii. 11. § 2.) The Peliades were represented on the chest of Cypselus, where however the name of Alcestis alone was written. (Paus. v. 17. § 4; comp. Hom. *Il.* ii. 715; Ov. *Trist.* v. 5. 55.) After the murder of their father, they are said to have fled from Iolcus to Mantineia in Arcadia, where their tombs also were shown. (Paus. viii. 11. § 2.) Jason, after his return from Colchis, gave Alcestis in marriage to Admetus, Amphinome to Andraemon, and Evadne to Canes (Diod. iv. 53), though according to the common story, Pelias himself gave Alcestis to Admetus. [ALCESTIS.] After Pelias had taken possession of the kingdom of Iolcus, he sent Jason, the son of his step-brother Aeson, to Colchis to fetch the golden fleece, and as he did not anticipate his return, he despatched Aeson and his son Promachus. After the return of Jason, Pelias was cut to pieces and boiled by his own daughters, who had been told by Medeia that in this manner they might restore their father to vigour and youth. His son, Acastus, held solemn funeral games in his honour at Iolcus, and expelled Jason and Medeia from the country. (Apollod. i. 9. § 27, &c.; Tzetz. *ad Lyc.* 175; Ov. *Met.* vii. 297, &c.; comp. JASON, MEDEIA, ARGONAUTAE.) Pelias is further mentioned as one of the first who celebrated the Olympian games. (Paus. v. 8. § 1.)

2. A son of Aeginetes and a descendant of Lacedaemonius, is mentioned by Pausanias (vii. 18. § 4). [L. S.]

PELIGNUS, JU'LIUS, procurator of Cappadocia in the reign of Claudius, A. D. 52. (Tac. *Ann.* xii. 49.)

PELLEN (Πέλλην), a son of Phorbas and grandson of Triopas, of Argos, was believed by the Argives to have founded the town of Pellene in Achaia. (Paus. vii. 26. § 5.) [L. S.]

PELLO'NIA, a Roman divinity, who was believed to assist mortals in warding off their enemies. (August. *De Civ. Dei*, iv. 21; Arnob. *Adv. Gent.* iv. 4.) [L. S.]

PELOPEIA (Πελόπεια.) 1. A daughter of Pelias. (Apollod. i. 9. § 10; Apollon. Rhod. i. 326.)

2. A daughter of Amphion and Niobe. (Apollod. iii. 5. § 6.; Schol. *ad Eurip. Phoen.* 159.)

3. A daughter of Thyestes. (Schol. *ad Eurip. Orest.* 14; Hygin. *Fab.* 88; Aelian, *V. H.* xii. 42.)

4. The mother of Cycnus and Ares. (Apollod. ii. 7. § 7; comp. CYCNUS.) [L. S.]

PELO'PIDAS (Πελοπίδας), the Theban general and statesman, son of Hippoclus, was descended from a noble family and inherited a large estate, of which, according to Plutarch, he made a liberal use, applying his money to the relief of such as were at once indigent and deserving. He lived always in the closest friendship with Epaminondas, to whose simple frugality, as he could not persuade him to share his riches, he is said to have assimilated his own mode of life. The disinterested ardour which marked his friendship was conspicuous also in his zealous attention to public affairs. This he even carried so far as to neglect and impair his property, remarking, in answer to the remonstrances of some of his friends, that money was certainly useful to such as were lame and blind. Hence, of course, he could not fail to be a marked man in any political commotion, and, accordingly, on the seizure of the Cadmeia by Phoebidas, in B. C. 382, he was obliged to flee from Thebes, and took refuge, with his fellow-exiles, at Athens. Here he was the chief instigator and counsellor of the enterprise by which democracy was restored to Thebes, and which Plutarch tells us the Greeks called "sister to that of Thrasybulus." In the execution of it also he bore a prominent part: it was by his hand that LEONTIADES fell; and, being made Boeotarch with Mellon and Charon, he succeeded in gaining possession of the Cadmeia before the arrival of succours from Sparta (B. C. 379). From this period until his death there was not a year in which he was not entrusted with some important command. In B. C. 378, he and Gorgidas, his fellow-Boeotarch, induced Sphodrias, the Spartan harmost at Thespiae, to invade Attica, and thus succeeded in embroiling Athens with Lacedaemon [GORGIDAS]; and in the campaigns against the Lacedaemonians in that and the two following years he was actively occupied, gradually teaching his countrymen to cope fearlessly with the forces of Sparta, which had ever been deemed so formidable. The successes occasionally gained by the Thebans during this period (slight in themselves, but not unimportant in the spirit which they engendered) Pelopidas shared with others; but the glory of the battle of Tegyra, in B. C. 375, was all his own. The town of Orchomenus in Boeotia, hostile to Thebes, had admitted a Spartan garrison of two moras, and during the absence of this force on an expedition into Locris, Pelopidas formed the design of surprising the place, taking with him for the purpose only the Sacred Band and a small body of cavalry. When he arrived, however, he found that the absent garrison had been replaced by fresh troops from Sparta, and he saw, therefore, the necessity of retreating. On his march back, he fell in, near Tegyra, with the two moras which formed the garrison at Orchomenus, returning from Locris under the polemarchs Gorgoleon and Theopompus. In spite of the inferiority of his numbers, Pelopidas exhibited great coolness and presence of mind; and when one, running up to him, exclaimed, "We have fallen into the midst of the enemy," his answer was, "Why so, more than they into the midst of us?" In the battle which ensued, the two Spartan commanders fell at the first charge, and the Thebans gained a complete victory. Plutarch might well call this the prelude of Leuctra, proving as it did that Sparta was not invincible, even in a pitched battle and with the advantage of numbers on her side. At Leuctra (B. C. 371) Pelopidas joined Epaminondas in urging the expediency of immediate action; he raised the courage of his countrymen by the dream with which he professed to have been favoured, and by the propitiatory sacrifice which he offered in obedience to it [SCEDASUS], and the success of the day was due in a great measure to him and to the Sacred Band, which he commanded. In B. C. 369, he was one of the generals of the Theban force which invaded the Peloponnesus, and he united with Epaminondas in persuading their colleagues not to return home till they had carried their arms into the territory of Sparta itself, though they would thus be exceeding their legal term of office.

charged his, Epaminondas and Pelopidas were impeached afterwards by their enemies at Thebes, but were honourably acquitted. [EPAMINONDAS; MENECLEIDAS.] Early in B.C. 368, the Thessalians who were suffering under the oppression of Alexander of Pherae, applied for aid to Thebes. The appeal was responded to, and Pelopidas, being entrusted with the command of the expedition, occupied Larissa, and received the submission of the tyrant, who had come thither for the purpose, but who soon after sought safety in flight, alarmed at the indignation shown by Pelopidas at the tales he heard of his cruelty and profligacy. From Thessaly Pelopidas advanced into Macedonia, to arbitrate between ALEXANDER II. and Ptolemy of Alorus. Having accommodated their differences, he took away with him, as hostages for the continuance of tranquillity, thirty boys of the noblest families, among whom, according to Plutarch and Diodorus, was the famous Philip, the father of Alexander the Great. [PHILIPPUS II.] In the course of the same year Pelopidas was sent again into Thessaly, in consequence of fresh complaints against Alexander of Pherae; but he went simply as an ambassador, not expecting any opposition, and unprovided with a military force. Meanwhile Alexander, the Macedonian king, had been murdered by Ptolemy of Alorus; and Pelopidas, being applied to by the loyalists to aid them against the usurper, hired some mercenaries and marched into Macedonia. If we may believe Plutarch, Ptolemy seduced his soldiers from him by bribes, and yet, alarmed by his name and reputation, met him submissively, and promised to be a faithful ally of Thebes, and to keep the throne for Perdiccas and Philip, the brothers of the late king, placing in his hands at the same time his son Philoxenus and fifty of his friends, as hostages for the fulfilment of his engagement. After this, Pelopidas, offended at the desertion of his mercenaries, marched with a body of Thessalians, whom he had collected, against Pharsalus, where he heard that most of the property of the delinquents was placed, as well as their wives and children. While he was before the town, Alexander of Pherae presented himself, and Pelopidas, thinking that he had come to give an account of his conduct, went to meet him, accompanied by a few friends and unarmed. The tyrant seized him, and confined him closely at Pherae, where he remained till his liberation, in B.C. 367, by a Theban force under Epaminondas. During his imprisonment he is said to have treated Alexander with defiance, and to have exasperated his wife Thebe against him. In the same year in which he was released he was sent as ambassador to Susa, to counteract the Lacedaemonian and Athenian negotiations at the Persian court. His fame had preceded him, and he was received with marked distinction by the king, and obtained, as far as Persia could grant it, all that he asked for, viz. that Messenia should be independent, that the Athenians should lay up their ships, and that the Thebans should be regarded as hereditary friends of the king. For himself, Pelopidas refused all the presents which Artaxerxes offered him, and, according to Plutarch (*Artax.* 22), avoided during his mission all that to a Greek mind would appear to be unmanly marks of homage.

In B.C. 364, the Thessalian towns, those especially of Magnesia and Phthiotis, again applied to Thebes for protection against Alexander, and Pelopidas was appointed to aid them. His forces, however, were dismayed by an eclipse of the sun (June 13), and, therefore, leaving them behind, he took with him into Thessaly only 300 horse, having set out amidst the warnings of the soothsayers. On his arrival at Pharsalus he collected a force which he deemed sufficient, and marched against Alexander, treating lightly the great disparity of numbers, and remarking that it was better as it was, since there would be more for him to conquer. According to Diodorus, he found the tyrant occupying a commanding position on the heights of Cynoscephalae. Here a battle ensued, in which Pelopidas drove the enemy from their ground, but he himself was slain as, burning with resentment, he pressed rashly forward to attack Alexander in person. The Thebans and Thessalians made great lamentations for his death, and the latter, having earnestly requested leave to bury him, celebrated his funeral with extraordinary splendour. They honoured his memory also with statues and golden crowns, and gave more substantial proofs of their gratitude by presents of large estates to his children.

Pelopidas has been censured, obviously with justice, for the rashness, unbecoming a general, which he exhibited in his last battle; and we may well believe that, on more occasions than this, his fiery temperament betrayed him into acts characteristic rather of the gallant soldier than of the prudent commander. His success at the court of Artaxerxes would lead us to ascribe to him considerable skill in diplomacy; but some deduction must be made from this in consideration of the very favourable circumstances under which his mission was undertaken, and the prestige which accompanied him in consequence of the high position of his country at that period, and the recent humiliation of Sparta. Certainly, however, this very power of Thebes, unprecedented and short-lived as it was, was owing mainly to himself and to Epaminondas. But these are minor points. Viewing him as a man, and taking him all in all, Pelopidas was truly one of nature's noblemen; and, if he was inferior to Epaminondas in powers of mind and in commanding strength of character, he was raised above ordinary men by his disinterested patriotism, his uncalculating generosity, and, not least, by his cordial, affectionate, unenvying admiration of his greater friend. (Plut. *Pelopidas*, *Reg. et Imp. Apoph.* p. 61, ed. Tauchn.; Diod. xv. 62, &c., 67, 71, 75, 80, 81; Wess. *ad loc.*; Xen. *Hell.* vii. 1. §§ 33, &c.; Ael. *V. H.* xi. 9, xiv. 38; Paus. ix. 15; Polyb. vi. 43, *Fragm. Hist.* xv.; Corn. Nep. *Pelopidas.*) [ALEXANDER of Pherae; EPAMINONDAS.] [E. E.]

PELOPS. (Πέλοψ.) 1. A grandson of Zeus and son of Tantalus and Dione, the daughter of Atlas. (Hygin. *Fab.* 83; Eurip. *Orest.* init.) As he was thus a great-grandson of Cronos, he is called by Pindar Κρόνιος (*Ol.* iii. 41), though it may also contain an allusion to Pluto, the mother of Tantalus, who was a daughter of Cronos. [PLUTO.] Some writers call the mother of Pelops Euryanassa or Clytia. (Schol. *ad Eurip. Orest.* 5, 11; Tzets *ad Lyc.* 52; comp. Apostol. *Centur.* xviii. 7.) He was married to Hippodameia, by whom he became the father of Atreus (Letreus, Paus. vi. 22. § 5), Thyestes, Dias, Cynosurus, Corinthius, Hippalmus (Hippalcmus or Hippal-

etmus), Hippasus, Cleon, Argeius, Alcathus, Aelius, Pittheus, Troezen, Nicippe and Lysidice. (Apollod. ii. 4. § 5; Schol. ad Eurip. Orest. 5.) By Axioche or the nymph Danais he is said to have been the father of Chrysippus (Schol. ad Eurip. l. c.; Plut. Parall. min. 33), and according to Pindar (i. 89) he had only six sons by Hippodameia, whereas the Scholiast (ad Ol. i. 144) mentions Pleisthenes and Chrysippus as sons of Pelops by Hippodameia. Further, while the common accounts mention only the two daughters above named, Plutarch (Thes. 3) speaks of many daughters of Pelops.

Pelops was king of Pisa in Elis, and from him the great southern peninsula of Greece was believed to have derived its name Peloponneus; the nine small islands, moreover, which were situated off the Troezenian coast, opposite Methana, are said to have been called after him the Pelopian islands. (Paus. ii. 34. § 4.) According to a tradition which became very general in later times, Pelops was a Phrygian, who was expelled from Sipylus by Ilus (Paus. ii. 22. § 4, v. 13. § 4), whereupon the exile then came with his great wealth to Pisa (v. 1. § 5; Thucyd. i. 9; comp. Soph. Ajax, 1292; Pind. Ol. i. 36, ix. 15); others describe him as a Paphlagonian, and call him an Eneteian, from the Paphlagonian town of Enete, and the Paphlagonians themselves Πελοπήϊοι (Apollon. Rhod. ii. 358, with the Schol., and 790; Schol. ad Pind. Ol. i. 37; Diod. iv. 74), while others again represent him as a native of Greece, who came from Olenos in Achaia. (Schol. ad Pind. l. c.) Some, further, call him an Arcadian, and state that by a stratagem he slew the Arcadian king Stymphalus, and scattered about the limbs of his body which he had cut to pieces. (Apollod. iii. 12. § 6.) There can be little doubt that in the earliest and most genuine traditions, Pelops was described as a native of Greece and not as a foreign immigrant; and in them he is called the tamer of horses and the favourite of Poseidon. (Hom. Il. ii. 104; Paus. v. 1. § 5, 8. § 1; Pind. Ol. i. 38.)

The legends about Pelops consist mainly of the story of his being cut to pieces and boiled, and of the tale concerning his contest with Oenomaus and Hippodameia, to which may be added the legends about his relation to his sons and about his remains.

1. *Pelops cut to pieces and boiled.* (Κρεουργία Πέλοπος.) Tantalus, the favourite of the gods, it is said, once invited them to a repast, and on that occasion he slaughtered his own son, and having boiled him set the flesh before them that they might eat it. But the immortal gods, knowing what it was, did not touch it; Demeter alone being absorbed by her grief about her lost daughter (others mentioned Thetis, Schol. ad Pind. Ol. i. 37), consumed the shoulder of Pelops. Hereupon the gods ordered Hermes to put the limbs of Pelops into a cauldron, and thereby restore to him his life and former appearance. When the process was over, Clotho took him out of the cauldron, and as the shoulder consumed by Demeter was wanting, Demeter supplied its place by one made of ivory; his descendants (the Pelopidae), as a mark of their origin, were believed to have one shoulder as white as ivory. (Pind. Ol. i. 37, &c. with the Schol.; Tzetz. ad Lyc. 152; Hygin. Fab. 83; Virg. Georg. iii. 7; Ov. Met. vi. 404.) This story is not related by all authors in the same manner, for according to some, Rhea restored Pelops, and Pan, the companion of Rhea, danced on the occasion. (Schol. ad Aristid. p. 216, ed. Frommel; Lucian, De Saltat. 54; Paus. v. 13. § 4.) Pindar, again, denies the story of the κρεουργία, and states that Poseidon, being in love with the beautiful boy Pelops, carried him off, whereupon Pelops, like Ganymedes, for a time stayed with the gods. (Ol. i. 46, &c.; comp. Schol. ad Ol. i. 69; Eurip. Iph. Taur. 387; Philost. Imag. i. 17; Lucian, Charid. 7; Tibull. i. 4, 57.)

2. *Contest with Oenomaus and Hippodameia.* As an oracle had declared to Oenomaus that he should be killed by his son-in-law, he refused giving his fair daughter Hippodameia in marriage to any one. (Some said that he himself was in love with his daughter, and for this reason refused to give her to any one; Tzetz. ad Lyc. 156; Lucian, Charid. 19; Hygin. Fab. 253.) Many suitors however, appearing, Oenomaus declared that he would give her to him, who should conquer him in the chariot-race, but that he should kill those that should be conquered by him. [OENOMAUS.] Among other suitors Pelops also presented himself, but when he saw the heads of his conquered predecessors stuck up above the door of Oenomaus, he was seized with fear, and endeavoured to gain the favour of Myrtilus, the charioteer of Oenomaus, promising him half the kingdom if he would assist him in gaining Hippodameia. Myrtilus agreed, and did not properly fasten the wheels to the chariot of Oenomaus, so that he might be upset during the race. The plan succeeded, and Oenomaus dying pronounced a curse upon Myrtilus. When Pelops returned home with Hippodameia and Myrtilus, he resolved to throw the latter into the sea. As Myrtilus sank, he cursed Pelops and his whole race. (Hygin. Fab. 84; Schol. ad Pind. Ol. i. 114; Diod. iv. 73; Eustath. ad Hom. p. 183.) This story too is related with various modifications. According to Pindar, Pelops did not gain the victory by any stratagem, but called for assistance upon Poseidon, who gave him a chariot and horses by which he overcame Oenomaus. (Ol. i. 109, &c.) On the chest of Cypselus where the race was represented, the horses had wings. (Paus. v. 17. § 4; comp. Apollon. Rhod. i. 752, &c.; HIPPODAMEIA and MYRTILUS.) In order to atone for the murder of Myrtilus, Pelops founded the first temple of Hermes in Peloponnesus (Paus. v. 15. § 5), and he also erected a monument to the unsuccessful suitors of Hippodameia, at which an annual sacrifice was offered to them (vi. 21. § 7). When Pelops had gained possession of Hippodameia, he went with her to Pisa in Elis, and soon also made himself master of Olympia, where he restored the Olympian games with greater splendour than they had ever had before. (Pind. Ol. ix. 16; Paus. v. 1. § 5, 8. § 1.) He received his sceptre from Hermes and bequeathed it to Atreus. (Hom. Il. ii. 104.)

3. *The sons of Pelops.* Chrysippus who was the favourite of his father, roused the envy of his brothers, who in concert with Hippodameia, prevailed upon the two eldest among them, Atreus and Thyestes, to kill Chrysippus. They accomplished their crime, and threw the body of their murdered brother into a well. According to some Atreus alone was the murderer (Schol. ad Eurip. Orest 800), or Pelops himself killed him (Schol. ad Thucyd. i. 9), or Chrysippus made away with himself (Schol. ad Eurip. Phoen. 1760), or Hippo-

dameia slew him, because her own sons refused to do it. (Plut. *Parall. Min.* 33.) According to the common tradition, however, Pelops, who suspected his sons of the murder, expelled them from the country, and they dispersed all over Peloponnesus. (Schol. *ad Eurip. Or.* 5; Paus. v. 8. § 1.) Hippodameia, dreading the anger of her husband, fled to Midea in Argolis, from whence her remains were afterwards conveyed by Pelops, at the command of an oracle, to Olympia. (Paus. vi. 20. § 4.) Some state that Hippodameia made away with herself. (Hygin. *Fab.* 85, 243.) She had a sanctuary at Olympia in the grove Altis, to which women alone had access, and in the race course at Olympia there was a bronze statue of her. (Paus. vi. 20. § 10.)

4. *The remains of Pelops.* While the Greeks were engaged in the siege of Troy, they were informed by an oracle, that the city could not be taken, unless one of the bones of Pelops were brought from Elis to Troas. The shoulder bone accordingly was fetched from Letrina or Pisa, but was lost together with the ship in which it was carried, off the coast of Euboea. Many years afterwards it was dragged up from the bottom of the sea by a fisherman, Demarmenus of Eretria, who concealed it in the sand, and then consulted the Delphic oracle about it. At Delphi he met ambassadors of the Eleians, who had come to consult the oracle respecting a plague, which was raging in their country. The Pythia requested Demarmenus to give the shoulder bone of Pelops to the Eleians. This was done accordingly, and the Eleians appointed Demarmenus to guard the venerable relic. (Paus. v. 13. § 3; Tzetz. *ad Lyc.* 52, 54.) According to some the Palladium was made of the bones of Pelops. (Clem. Alex. *ad Gent.* p. 30, d; comp. Plin. *H. N.* xxviii. 4.) Pelops was honoured at Olympia above all other heroes. (Paus. v. 13. § 1.) His tomb with an iron sarcophagus existed on the banks of the Alpheius, not far from the temple of Artemis near Pisa; and every year the ephebi there scourged themselves, shedding their blood as a funeral sacrifice to the hero. (Schol. *ad Pind. Ol.* i. 146.) The spot on which his sanctuary (Πελόπιον) stood in the grove Altis, was said to have been dedicated by Heracles, who also offered to him the first sacrifices. (Paus. *l. c.*; v. 26, in fin.; Apollod. ii. 7. § 2.) The magistrates of the Eleians likewise offered to him there an annual sacrifice, consisting of a black ram, with special ceremonies. (Paus. v. 13. § 2.) His chariot was shown in the temple of Demeter at Phlius, and his sword in the treasury of the Sicyonians at Olympia. (Paus. ii. 14. § 3, vi. 19. § 3.)

2. Of Opus, one of the suitors of Hippodameia who was unsuccessful, and was killed. (Schol. *ad Pind. Ol.* i. 127.)

3. A son of Agamemnon by Cassandra. (Paus. ii. 16. § 5.) [L. S.]

PELOPS (Πέλοψ), a physician of Smyrna, in Lydia, in the second century after Christ, celebrated for his anatomical knowledge. He was a pupil of Numisianus (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6. vol. xv. p. 136), and one of Galen's earliest tutors, who went to Smyrna, and resided in his house for some time, on purpose to attend his lectures and those of the Platonic philosopher Albinus, about A. D. 150. (*De Anat. Admin.* i. 1, vol. ii. p. 217, *De Atra Bile*, c. 3, vol. v. p. 112, *De Locis Affect.* iii. 11, vol. viii. p. 194, *De Libris Propriis*, c. 2, and *De Ord. Libror. suor.* vol. xix. pp. 16, 17, 57.) He wrote a work entitled Ἱπποκράτειαι Εἰσαγωγαί, *Introductiones Hippocraticae*, consisting of at least three books (Galen, *De Muscul. Dissect.* init. vol. xviii. pt. ii. p. 926), in the second of which he maintained that the brain was the origin not only of the nerves, but also of the veins and arteries, though in another of his works he considered the veins to arise from the liver, like most of the ancient anatomists (Galen, *De Hippocr. et Plat. Decr.* vi. 3, 5. vol. v. pp. 527, 544). He is several times mentioned in other parts of Galen's writings, and is said by the author of the spurious commentary on the Aphorisms of Hippocrates, that goes under the name of Oribasius (p. 8. ed. Basil. 1535), to have translated the Aphorisms into Latin, word for word. He is quoted also by Paulus Aegineta (iii. 20, p. 430), with reference to the treatment of tetanus.

2. The medical writer quoted by Pliny (*H. N.* xxxii. 16), must be a different person, who lived about a century earlier than Galen's tutor, though Fabricius, by an oversight, speaks of him as the same person (*Bibl. Gr.* vol. xiii. p. 360, ed vet.): and this is probably the physician quoted by Asclepiades Pharmacion (ap. Galen, *De Antid.* ii. 11, vol. xiv. p. 172). [W. A. G.]

PELOR (Πέλωρ), one of the Spartae or men that grew forth from the dragons' teeth which Cadmus sowed at Thebes. (Apollod. iii. 4. § 1; Paus. ix. 5. § 1; Schol. *ad Eurip. Phoen.* 670; comp. CADMUS.) [L. S.]

PENATES, the household gods of the Romans, both in regard to a private family and to the state, as the great family of citizens: hence we shall have to distinguish between private and public Penates. The name is unquestionably connected with *penus*, they being the gods who were worshipped, and whose images were kept in the central part of the house, or the *penetralia*, and who thus protected the whole household. (Isidor. *Orig.* viii. 11; Fest. *s. vv. Penetralia, Penus.*) The Greeks, when speaking of the Roman Penates, called them θεοὶ πατρῷοι, γενέθλιοι, κτήσιοι, μύχιοι, ἑρκιοι. (Dionys. i. 67.) The Lares therefore were included among the Penates; both names, in fact, are often used synonymously (Schol. *ad Horat. Epod.* ii. 43; Plaut. *Merc.* v. 1. 5; *Aulul.* ii. 8. 16; Plin. *H. N.* xxviii. 20), and the figures of two youths whom Dionysius (i. 68) saw in the temple of the Penates, were no doubt the same as the Lares praestites, that is, the twin founders of the city of Rome. The Lares, however, though they may be regarded as identical with the Penates, were yet not the only Penates, for each family had usually no more than one Lar, whereas the Penates are always spoken of in the plural. (Plaut. *Merc.* v. 1. 5.) Now considering that Jupiter and Juno were regarded as the protectors and the promoters of happiness, peace, and concord in the family, and that Jupiter is not only called a *deus penetralis* (Fest. *s. v.* Herceus), but that sacrifices were offered to him on the hearth along with the Lares, there can be little doubt but that Jupiter and Juno too were worshipped as Penates. Vesta also is reckoned among the Penates (Serv. *ad Aen.* ii. 297; Macrob. *Sat.* iii. 4; Ov. *Met.* xv. 864), for each hearth, being the symbol of domestic union, had its Vesta. All other Penates, both public and private, seem to have consisted of certain sacred relics connected with indefinite divinities, and

hence the expression of Varro, that the number and names of the Penates were indefinite (*ap. Arnob.* iii. 40; Macrob. *l. c.*; Isid. *Orig.* viii. 11). This statement of a great antiquarian might have deterred any one from entering upon any further investigation; but some have nevertheless ventured upon the wide field of speculation, and conjectured that the Penates were Neptune and Apollo, because these divinities had surrounded Troy with walls. According to this view the Penates were the sacred relics that were believed to have been brought from Troy to Italy (Arnob. iii. 40; Macrob. *l. c.*) According to an Etruscan opinion the Penates were four in number, or divided into four classes, viz. Jupiter and his suite, Neptune and his train, and the gods of the upper and lower worlds; but this opinion is certainly based upon a view of the Penates which is different from that entertained by the Romans. Others again believed that the Penates were those divinities who were the representatives of the vital principle in man and nature, that is, Jupiter, Juno, and Minerva, to whom Tarquinius built a common temple on the Capitol; and as Tarquinius was believed to have been initiated in the Samothracian mysteries, the Penates were identified with the great gods of Samothrace. This was accounted for by the supposition that the Trojan Penates who had been brought to Italy, had been introduced at Troy from Samothrace. (Dionys. i. 68.; Serv. *ad Aen.* ii. 325, iii. 148; Macrob. *l. c.*) But all these opinions and conjectures are of little value. The public Penates of the city of Rome had a chapel somewhere about the centre of the city, in a place called *sub Velia.* They were represented as two youths with lances in their hands, and similar images of them existed in many other sanctuaries. (Dionys. i. 68; Liv. xlv. 16.) Lavinium, the central point of Latium, too, had the Penates, who had been brought by Aeneas from Troy (Varr. *De L. L.* v. 144; Dionys. i. 67), and every Roman consul, dictator, and praetor, immediately after entering upon his office, was bound to offer up a sacrifice to the Penates and Vesta at Lanuvium. (Macrob. *Sat.* iii. 4.)

As the public Lares were worshipped in the central part of the city or country, and at the public hearth, so the private Penates had their place at the hearth of every house; but not only the hearth was sacred to them, but the table also. On the hearth a perpetual fire was kept up in their honour, and the table always contained the salt-cellar and the firstlings of fruit for these divinities. (Plut. *Sympos.* vii. 4; Arnob. ii. 67; Liv. xxvi. 36; Val. Max. iv. 4. § 3; Cic. *De Fin.* ii. 7.) Every meal that was taken in the house thus resembled a sacrifice offered to the Penates, beginning with a purification and ending with a libation which was poured either on the table or upon the hearth. After every absence from the hearth, the Penates were saluted like the living inhabitants of the house; and whoever went abroad prayed to the Penates and Lares for a happy return, and when he came back to his house, he hung up his armour, staff, and the like by the side of their images (Terent. *Phorm.* ii. 1. 81; Plaut. *Stich.* iv. 1. 29; Ov. *Trist.* i. 3. 41, iv. 8. 21), and on the whole, there was no event occurring in a family, whether sad or joyful, in which people did not pray to the Lares and Penates. (Comp. Hartung, *Die Relig. der Röm.* vol. i. p. 71, &c.; Klausen, *Aeneas und die Penaten*, p. 620, &c.) [L. S.]

PENEIUS (Πηνειός), also called Peneus, a Thessalian river god, and a son of Oceanus and Tethys. (Hes. *Theog.* 343; Hom. *Il.* ii. 757; Ov. *Met.* i. 568, &c.) By the Naiad Creusa he became the father of Hypseus, Stilbe, and Daphne. (Diod. i. 69; Ov. *Am.* iii. 6. 31; Hygin. *Fab.* 203; Serv. *ad Aen.* i. 93; Ov. *Met.* iv. 452; Pind. *Pyth.* ix. 26, where the Scholiast, instead of Creusa, mentions Phillyra, the daughter of Asopus.) Cyrene also is called by some his wife, and by others his daughter, and hence Peneius is called the genitor of Aristaeus. (Hygin. *Fab.* 161; Virg. *Georg.* iv. 355.) [L. S.]

PENE'LEOS (Πηνέλεως), son of Hippalcmus and Asterope, and one of the Argonauts. He was the father of Opheltes, and is also mentioned among the suitors of Helen. (Apollod. i. 9. § 16, iii. 10. § 8, where he is erroneously called a son of Leïtus; Diod. iv. 67; Paus. ix. 5. § 8; Hygin. *Fab.* 97; Plut. *Quaest. Gr.* 37.) He was one of the leaders of the Boeotians in the war against Troy, where he slew Ilioneus and Lycon, and was wounded by Polydamas. (Hom. *Il.* ii. 494, xiv. 487, &c. xvi. 341, xvii. 597, &c.; comp. Virg. *Aen.* ii. 425.) He is said to have been slain by Eurypylus, the son of Telephus. (Paus. ix. 5. § 8; Dict. Cret. iv. 17.) [L. S.]

PENE'LOPE (Πηνελόπη, Πενελόπη, Πηνελόπεια), a daughter of Icarius and Periboea of Sparta (Hom. *Od.* i. 329; Apollod. iii. 10. § 6; comp. ICARIUS.) According to Didymus, Penelope was originally called Ameirace, Arnacia, or Arnaea, and Nauplius or her own parents are said to have cast her into the sea (Tzetz. *ad Lyc.* 792), where she was fed by sea-birds (πηνέλοπες) from which she derived her name. (Eustath. *ad Hom.* p. 1422.) She was married to Odysseus, king of Ithaca, by whom she had an only child, Telemachus, who was yet an infant at the time when her husband went with the Greeks to Troy. (*Od.* xi. 447, xxi. 158.) During the long absence of Odysseus, she was beleaguered by numerous and importunate suitors, whom she deceived by declaring that she must finish a large shroud which she was making for Laërtes, her aged father-in-law, before she should make up her mind. During the day time she accordingly worked at the shroud, and in the night she undid the work of the day. (*Od.* xix. 149, &c., comp. ii. 121; Propert. ii. 9. 5.) By this means she succeeded in putting off the suitors. But at length her stratagem was betrayed by her servants; and when, in consequence, the faithful Penelope, who was pining and longing for her husband's return, was pressed more and more by the impatient suitors, Odysseus at length arrived in Ithaca, and as she recognised him by several signs, she heartily welcomed him, and the days of her grief and sorrow were at an end. (*Od.* xvii. 103, xxiii. 205, xxiv. 192; Eurip. *Orest.* 588, &c.; Ov. *Heroid.* i. 83; *Trist.* v. 14; Propert. iii. 12. 23, &c.; comp. ICARIUS and ODYSSEUS.) While the Homeric tradition describes Penelope as a most chaste and faithful wife, later writers charge her with the very opposite vices, and relate that by Hermes or by all the suitors together she became the mother of Pan. (Lycoph. 772; Schol. *ad Herod.* ii. 145; Cic. *De Nat. Deor.* iii. 22; comp. PAN.) Odysseus on his return for this reason repudiated her, whereupon she went to

Sparta, and thence to Mantineia, where her tomb was shown in after times. (Paus. viii. 12. § 3.) According to another tradition, Penelope, with Telemachus and Telegonus, who had killed his father Odysseus, went to Aeaea, and there married Telegonus; whereas, according to others again, she married Telegonus in the islands of the Blessed. (Hygin. Fab. 127; Tzetz. *ad Lycophr.* 805.) [L. S.]

PENETRA'LIS, a surname or epithet given to the several divinities at Rome, that were worshipped in the Penetrale, or the central part of the house, such as Jupiter, Vesta, the Penates, &c. (Senec. *Oed.* 265; Fest. *s. v.* Herceus; comp. PENATES.) [L. S.]

PENNUS, i. e. "sharp" (*pennum antiqui acutum dicebant*, Isid. *Orig.* xix. 19), was a family-name in the Junia and Quinctia gentes. In the latter gens it always occurs with other surnames, under which the Quinctii with this cognomen are given [CAPITOLINUS, QUINCTIUS, Nos. 7, 8, 9; CINCINNATUS, No. 3]: the Penni of the Junia gens are given below.

1. M. JUNIUS PENNUS, curule aedile, B. C. 205, and praetor urbanus, B. C. 201. (Liv. xxix. 11, xxx. 40, xxxi. 4.)

2. M. JUNIUS M. F. M. N. PENNUS, son of No. 1, was praetor B. C. 172, and obtained Nearer Spain for his province. The reinforcements for his army, which he urgently demanded from the senate, did not arrive till he had to give up the province to his successor. He was consul B. C. 167, with Q. Aelius Paetus, and obtained Pisae as his province. (Liv. xlii. 9, 10, 18, xlv. 16, 17; Cic. *Brut.* 28; Fasti Capit.)

3. M. JUNIUS PENNUS, son of No. 2, was tribune of the plebs, B. C. 126, in which year he brought forward a law for expelling all strangers or foreigners (*peregrini*) from Rome. This law was opposed by C. Gracchus, because the peregrini were of assistance to him in his struggle with the aristocracy, but it was carried notwithstanding. Pennus was afterwards elected to the aedileship, but died before obtaining any higher honour in the state. (Cic. *Brut.* 28, *de Off.* iii. 11; Fest. *s. v.* *Respublica.*)

PENTA'DIUS, the name prefixed in MSS. to ten short elegies or epigrams, extending in all to ninety-eight lines, which are severally entitled:—1. *De Fortuna*, 18 couplets. 2. *De Adventu Veris*, 11 couplets. 3, 4, 5, 6. *De Narcisso*, respectively 5, 1, 2, 1, couplets. 7. *Tumulus Acidis*, 4 couplets. 8. *Tumulus Hectoris*, 5 couplets. 9. *De Chrysocome*, 1 couplet. 10. *In Virgilium*, 1 couplet.

The first three, which it will be observed are much longer than the rest, are all constructed in such a manner that the words which form the first penthemimer of the Hexameter recur as the second penthemimer of the pentameter, thus;—

> *Res eadem assidue* momento volvitur horae
> Atque redit dispar *res eadem assidue:*

and

> *Vindice facta manu* Progne pia dicta sorori
> Impia sed nato *vindice facta manu:*

On this species of trifling critics have bestowed the name of *Ophites* or *Carmen Serpentinum*, because, like the ancient symbol of the snake with its tail in its mouth, the beginning and the end meet after a circular revolution (Scalig. *Poet.* ii. 30). Poets of a higher stamp have occasionally had recourse to a similar artifice, but merely for the sake of making a passing impression, as when we read in Ovid (*Amor.* i. 9),

> *Militat omnis amans* et habet sua castra Cupido,
> Attice, crede mihi, *militat omnis amans.*

(Compare *Fast.* iv. 365; Martial. ix. 98.) But we have no example among the purer writers of a serious composition in which such a conceit is prolonged through a series of couplets.

We know nothing with regard to the personal history of the author of these pieces nor of the period when he may have flourished, although from the tone in which they are conceived we may safely assign him to the later empire, and one expression (i. 33) might lead us to believe that he was a Christian. He is generally supposed to be the person to whom Lactantius dedicates the Epitome of his Divine Institutions, and whom he styles "brother," but beyond the identity of name we are not aware that any evidence can be adduced in support of this position.

Certain short poems included in the *Catalecta Petroniana* are in some MSS. given to Pentadius, particularly two elegiac couplets on the faithlessness of woman (Burmann, *Anthol. Lat.* iii. 88, or No. 245, ed. Meyer), and fourteen hendecasyllabics, *De Vita Beata*, which certainly bear the impress of a better age than the verses discussed above (Burmann, *Anthol. Lat.* iii. 93, or No. 250, ed. Meyer; Wernsdorf, *Poët. Lat. Min.* vol. iii. p. 405). There is also an *Epitaphium Achilli* (Burm. *Anthol.* i. 98, Meyer, append. 1614), which has a strong resemblance to the *Tumulus Hectoris* generally given to an Eusebius or an Eusthenius, but by Scaliger and Wernsdorf to Pentadius. Wernsdorf, in one portion of his work, endeavoured to prove that the *Epitome Iliados Homeri*, which bears the name of *Pindarus*, ought in reality to be assigned to Pentadius, but this idea he afterwards abandoned. (Wernsdorf, *Poet. Lat. Min.* vol. iii. p. 256, iv. p. 546; Burmann, *Anthol. Lat.* iii. 105, Meyer, vol. i. p. xxvii. and *Epp.* No. 241—252, and append. *Ep.* No. 1614; see also Burmann, i. 98, 102, 139, 140, 141, 142, 148, 165, ii. 203, iii. 88, 93, 105, v. 69.) [W. R.]

PENTHESILEIA (Πενθεσίλεια), a daughter of Ares and Otrera, and queen of the Amazons. (Hygin. *Fab.* 112; Serv. *ad Aen.* i. 491; comp. Hygin. *Fab.* 225; Justin. ii. 4; Lycoph. 997.) In the Trojan war she assisted the Trojans, and offered gallant resistance to the Greeks. (Dict. Cret. iii. 15; Ov. *Heroid.* xxi. 118.) After the fall of Hector she fought a battle against the Greeks, but was defeated: she herself fell by the hand of Achilles, who mourned over the dying queen on account of her beauty, youth, and valour. (Dict. Cret. iv. 2; Schol. *ad Hom. Il.* ii. 219; Paus. v. 11. § 2, x. 31; Quint. Smyrn. i. 40, &c.) She was frequently represented by ancient artists, and among others by Polygnotus, in the Lesche at Delphi. (Paus. x. 31.) When Achilles slew Penthesileia he is said to have also killed Thersites because he treated her body with contempt, and reproached Achilles for his love towards her. (Schol. *ad Hom. l. c.*, *ad Soph. Philoct.* 445.) Diomedes, a relative of Thersites, is said then to have thrown the body of Penthesileia into the river Scamander, whereas, according to others,

Achilles himself buried it on the banks of the Xanthus. (Tzetz. *ad Lyc. l. c.;* Dict. Cret. iv. 3.; Tryphiod. 37.) Some, further, state that she was not killed by Achilles, but by his son Pyrrhus (Dar. Phryg. 36), or that she first slew Achilles, and Zeus on the request of Thetis having recalled Achilles to life, she was then killed by him. (Eustath. *ad Hom.* p. 1696.) [L. S.]

PENTHEUS (Πενθεύς), a son of Echion and Agave, the daughter of Cadmus. (Eurip. *Phoen.* iv. 942; Paus. ix. 5. § 2.) He was the successor of Cadmus as king of Thebes, and being opposed to the introduction of the worship of Dionysus in his kingdom, he was torn to pieces by his own mother and two other Mainades, Ino and Autonoe, who in their Bacchic frenzy believed him to be a wild beast. (Ov. *Met.* iii. 513, &c.; Eurip. *Bacch.* 1215; Philost. *Imag.* i. 1; Apollod. iii. 5. § 2; Hygin. *Fab.* 184; Serv. *ad Aen.* iv. 469; Nonnus, *Dionys.* xlv. 46; Oppian, *Cyneg.* iv. 289.) The place where Pentheus suffered death, is said to have been Mount Cithaeron, but according to some it was Mount Parnassus. Pentheus is said to have got upon a tree, for the purpose of witnessing in secret the revelry of the Bacchic women, but on being discovered by them, he was torn to pieces. (Eurip. *Bacch.* 816, 954, 1061, &c.; Theocrit. xxvi. 10.) According to a Corinthian tradition, the women were afterwards commanded by an oracle to find out that tree, and to worship it like the god Dionysus himself; and out of the tree two carved images of the god were made accordingly. (Paus. ii. 2. § 6.) [L. S.]

PE'NTHILUS (Πένθιλος), a son of Orestes and Erigone, is said to have led a colony of Aeolians to Thrace. He was the father of Echelatus and Damasias. (Paus. ii. 18. § 5, iii. 2. § 1, v. 4, § 2, vii. 6. § 2; Tzetz. *ad Lyc.* 1374; Strab. xiii. p. 582; Aristot. *Polit.* v. 8, 13.)

There was also a son of Periclymenus of this name. (Paus. ii. 18. § 7.) [L. S.]

PE'NULA, M. CENTE'NIUS. [CENTENIUS.]

PEPAEPIRIS (Πηπαιπιρις), a queen of Bosporus, known only from her coins, from which it appears that she was the wife of Sauromates I. (Eckhel, *Doctr. Numor.* vol. ii. p. 375.) [SAUROMATES.] [E. H. B.]

PEPAGO'MENUS, DEME'TRIUS (Δημήτριος Πεπαγόμενος), a Greek medical writer, who is supposed to have lived towards the end of the thirteenth century after Christ, and to have dedicated one of his works to the emperor Michael Palaeologus, A. D. 1260—1282. He is the author of a treatise, Περὶ Ποδάγρας, *De Podagra*, which has been attributed by some persons to Michael Psellus (Leo Allatius, *De Psellis*, § 52, ap. Fabric. *Bibl. Graec.* vol. v. ed. vet.). It consists of forty-five short chapters, besides the preface and conclusion, and, though principally compiled from former writers, is curious and interesting. A good analysis of its contents is given by Mr. Adams, in his commentary on Paulus Aegineta (iii. 78). It was first published without the author's name, in a Latin translation by Marcus Masurus, Rom. 1517, 8vo.; and afterwards in Greek and Latin, Paris, 1558, 8vo. The last and best edition is by J. S. Bernard, Greek and Latin, Ludg. Bat. 1743, 8vo., sometimes found with a new title page, Arnhem. 1753. The Latin translation by Masurus is inserted in H. Stephani *Medicae Artis Principes*, Paris, 1567, fol.; and the Greek and Latin text in the tenth volume of Chartier's Hippocrates and Galen.

Fabricius (*Bibl. Graec.* vol. iii. p. 531, ed. vet.) conjectures that Demetrius Pepagomenus may be the author of the little treatise, Περὶ τῆς τῶν ἐν Νεφροῖς Παθῶν Διαγνώσεως καὶ Θεραπείας, *De Renum Affectuum Dignotione et Curatione*, which is wrongly attributed to Galen [GALEN, p. 215. § 97], but there seems to be no sufficient ground for this opinion. Demetrius Pepagomenus is perhaps the author of two other short Greek works, the one entitled Ἱερακοσόφιον, ἢ περὶ τῆς τῶν Ἱεράκων Ἀνατροφῆς τε καὶ Ἐπιμελείας, *Hieracosophium, sive de Accipitrum Educatione et Curatione*, the other Κυνοσόφιον, ἢ περὶ Κυνῶν Ἐπιμελείας, *Cynosophium, sive de Canum Curatione*; which are to be found in the collection of "Rei Accipitrariae Scriptores," published by Nic. Rigaltius, Greek and Latin, Paris, 1612, 4to. and elsewhere. The treatise *De Canum Curatione* is sometimes attributed to Phaemon. (Choulant, *Handb. der Bücherkunde für die Aeltere Medicin;* Haller, *Bibl. Medic. Pract.* vol. i.; Fabric. *Bibl. Graec.*) [W. A. G.]

PEPAGO'MENUS, NICOLA'US (Νικόλαος Πεπαγομένος), wrote a eulogium on the martyr Isidorus, of which a part is given by Allatius, *ad Eustathium Antiochen.* p. 69. It is said that other writings of his are to be found in the public libraries of Paris. As he was a correspondent of Nicephorus Gregoras, he must have lived about A. D. 1340. (Fabric. *Bibl. Graec.* vol. vii. p. 649, vol. x. p. 265, vol. xi. p. 293). [W. M. G.]

PEPHRE'DO or PEMPHRAEDO (Πεφρηδὼ or Πεμφρηδώ), a daughter of Phorcys, and one of the Graeae. (Hes. *Theog.* 273; Apollod. ii. 4. § 2; Tzetz. *ad Lyc.* 838; Schol. *ad Apollon. Rhod.* iv. 1515; Zenob. i. 41.) [L. S.]

PEPONILA. [SABINUS, JULIUS.]

PEPRO'MENE (Πεπρωμένη), namely μοῖρα, that is, the share destined by fate, occurs also as a proper name in the same sense as Moira or Fate. (Paus. viii. 21. § 2; Hom. *Il.* iii. 309.) [L. S.]

PERA, the name of a family of the Junia gens.

1. D. JUNIUS D. F. D. N. PERA, was consul B. C. 266, with N. Fabius Pictor, and triumphed twice in this year, the first time over the Sassinates, and the second time over the Sallentini and Messapii. He was censor in B. C. 253, with L. Postumius Megellus. (Fasti Capit.)

2. M. JUNIUS D. F. D. N. PERA, son of the preceding, was consul B. C. 230 with M. Aemilius Barbula, censor B. C. 225 with C. Claudius Centho, and dictator B. C. 216 after the fatal battle of Cannae. In order to raise soldiers he armed not only slaves, but even criminals. (Fasti Capit.; Liv. xxii. 57, 59, xxiii. 14.)

PERAETHUS (Πέραιθος), a son of Lycaon, from whom the town of Peraetheis in Arcadia was believed to have derived its name. (Paus. viii. 3. § 1, 27. § 3.) [L. S.]

PERCE'NNIUS, a common soldier, and previously employed in the theatres to hiss or applaud, as the case might be, was the ringleader in the formidable mutiny of the Pannonian legions, which broke out at the beginning of the reign of Tiberius, A. D. 14. He was killed by order of Drusus shortly after his arrival in the camp. (Tac. *Ann.* i. 16, 17, 28, 29.)

PERDICCAS (Περδίκκας). 1. Son of Orontes, a Macedonian of the province of Orestis, was

one of the most distinguished of the generals of Alexander the Great. We are told that he was descended from a royal house (Curt. x. 7. § 8) probably that of the independent princes of Orestis, and it appears that in consequence of his noble birth he early held a distinguished place at the court of Philip of Macedon. We find him mentioned as one of the select officers who, under the title of σωματοφύλακες, were immediately about the king's person at the time of his death; and he was one of the first to avenge that crime upon the assassin Pausanias. (Diod. xvi. 94.) It is probable that he continued to hold the same honourable post under the youthful Alexander, though he is not distinctly mentioned as doing so until a later period (see Arr. *Anab.* iv. 21. § 7, v. 13. § 1, vi. 11. § 3, 28. § 6); but besides this he had the separate command of one of the divisions of the phalanx, at the head of which we find him accompanying the young king in the campaign against the Illyrians, and again at the siege of Thebes. On this last occasion he greatly distinguished himself, but was severely wounded, and narrowly escaped with his life. (Arr. *ib.* i. 6, 8; Diod. xvii. 12.) During the earlier campaigns in Asia we likewise find him commanding one of the divisions of the phalanx, which was composed of his own countrymen the Orestians, together with the neighbouring tribe of the Lyncestians. This post he held in all the three great battles of the Granicus, Issus, and Arbela; in the last of which he was again severely wounded: and his name is also mentioned with distinction at the sieges of Halicarnassus and of Tyre. (Arr. *Anab.* i. 14, 20, 21, ii. 8, iii. 11; Curt. iii. 9. § 7, iv. 3. § 1, 16. § 32; Diod. xvii. 57, 61.) In the subsequent operations in Persia, Sogdiana, and India, his name occurs still more frequently; and he appears to have borne a continually increasing share in the confidence and favour of Alexander. At this time he was transferred from the infantry to the cavalry, where he commanded one of the hipparchies, or divisions of the horseguards (ἑταῖροι); but in addition to this we find him repeatedly charged with separate commands of importance, sometimes in conjunction with Ptolemy, Craterus, or Hephaestion, sometimes as sole general. He appears to have especially distinguished himself in the battle against Porus, and shortly after we find him commanding the whole left wing of the army in the action with the Cathaeans. Again, in the attack of the chief city of the Malli it was Perdiccas who was appointed to conduct the assault on one side of the fortress, while Alexander himself led that on the other. (Arr. *Anab.* iii. 18, iv. 16, 21, 22, 28, 30, v. 12, 13, 22, vi. 6, 9, 15, *Ind.* 18; Curt. vii. 6. § 19, viii. 10. § 2, 14. §§ 5, 15, ix. 1. § 19.) Nor was he forgotten in the distribution of honours at Susa, where he received a crown of gold for his services in common with the other Somatophylaces, and the daughter of Atropates, the satrap of Media, in marriage. (Arr. vii. 4. § 7, 5. § 9.) In virtue of his office as Somatophylax, he was one of those in constant attendance upon the king's person when not employed on other military services (see Curt. vi. 8. § 17, viii. 1. §§ 45, 48), and thus was naturally one of the officers who were gathered round the bed of the dying Alexander, who is said in his last moments to have taken the royal signet ring from his finger and given it to Perdiccas. (Diod. xvii. 117, xviii 2; Curt. x. 5. § 4; Justin. xii. 15; it is remarkable that Arrian does not even allude to this circumstance.)

In the deliberations which followed the death of the king (B. C. 323), Perdiccas assumed a leading part. In the general council of the officers he was the first to propose that the crown should be reserved for the child of which Roxana was then pregnant, supposing it to prove a male: and it was immediately suggested by Aristonous that the regency in the mean time should be confined to Perdiccas. This proposal—with the modification put forward by Pithon, that Leonnatus should be associated with him in the supreme authority,—obtained the concurrence of almost all the chief officers, supported by the whole body of the Macedonian cavalry. But the infantry, at the head of whom Meleager had placed himself [MELEAGER], refused to acquiesce in this decision, and clamorously demanded that Arrhidaeus, the bastard brother of Alexander, should be at once proclaimed king. Matters soon came to an open rupture between the two parties, and the cavalry, with most of the leading men in the army, withdrew from Babylon, and encamped without the city. Perdiccas at first remained behind, but an attempt made upon his life by his rival, which was frustrated only by his own intrepidity, soon compelled him to follow the example of the seceders. The cavalry now threatened to cut off the supplies, and reduce Babylon to a state of famine; but after repeated embassies a compromise was at length effected, by which it was agreed that Arrhidaeus should be declared king, reserving however to the son of Roxana a share of the sovereignty, as soon as he should be born, while Perdiccas, under the honorary title of chiliarch of the ἑταῖροι, should hold the chief command under the new monarch, Meleager taking rank immediately under him. (Curt. x. 6—8; Justin. xiii. 2—4; Arrian. *ap. Phot.* p. 69, a; Dexipp. *ibid.* p. 64, b.; Diod. xviii. 2.)

But this arrangement, though sanctioned by a solemn treaty, was not destined to be of long duration. Perdiccas took advantage of his new position to establish his influence over the feeble mind of the nominal king Arrhidaeus, while he lulled his rival Meleager into security by the profoundest dissimulation, until his schemes were ripe for execution, and he was able to crush at one blow Meleager himself with all his leading partisans. [MELEAGER]. By this decisive stroke he freed himself from one of his most formidable adversaries, but at the same time he necessarily aroused the fears of all others who felt themselves to be either his rivals or his enemies. For a time, however, he thought himself secure in the possession of the supreme power; the king was a mere puppet in his hands, and the birth of Alexander, the expected son of Roxana, appeared greatly to strengthen his authority, while the partition of the several satrapies or governments of Asia and Europe among the generals of Alexander, removed to a distance and separated from one another all his more formidable competitors. An alarming revolt of the Greek soldiers who had been settled in the provinces of Upper Asia, was successfully put down through the agency of Pithon, and the whole of those who had submitted were barbarously massacred by the express orders of the regent. (Diod. xviii. 7.)

Perdiccas now deemed himself at leisure (B. C. 322) to undertake the reduction of Cappadocia, which

had been neglected by Alexander, and continued in virtual independence under its satrap, Ariarathes. The campaign was quickly decided; Ariarathes was defeated in two successive battles, taken prisoner, and put to death by order of the regent, who handed over the government of Cappadocia to his friend and partisan Eumenes. From thence he marched into Pisidia, where he reduced the important cities of Laranda and Isaura. Meanwhile the jealousies and apprehensions of his principal adversaries had been long secretly at work, to combine them into a league against his power. Ptolemy appears to have been from the first regarded by the regent with especial suspicion and distrust, and Perdiccas was only waiting for a plausible pretext to dispossess him of his important government of Egypt. But the regent knew that Antipater also was scarcely less hostile to him, and had already entered into secret engagements with Ptolemy, from which he now sought to detach him by requesting his daughter Nicaea in marriage. Antipater could not refuse so splendid an offer, and immediately sent Nicaea to Perdiccas in Asia, But just about the same time the regent received overtures from Olympias, who offered him the hand of her daughter Cleopatra in return for his support against Antipater. He did not, however, deem the moment yet come for an open rupture with the latter, and consequently married Nicaea, but with the secret purpose of divorcing her and espousing Cleopatra in her stead at a subsequent period. From this time, if not before, it appears certain that he began to look forward to establishing himself eventually on the throne of Macedonia, and regarded the proposed alliance with Cleopatra merely as a stepping-stone to that object. (Arrian, *ap. Phot.* p. 69, b. 70, a.; Diod. xviii. 14, 16, 22, 23; Justin. xiii. 6.)

It was at this juncture that the daring enterprise of Cynane [CYNANE] threatened to disconcert all the plans of Perdiccas; and though he succeeded in frustrating her ambitious schemes, his cruelty in putting her to death excited such general dissatisfaction, that he found himself compelled, in order to appease the murmurs of the soldiery, to give her daughter Eurydice in marriage to the king Arrhidaeus. (Arr. *ap. Phot.* p. 70, a. b.) Shortly after, his attempt to bring Antigonus to trial for some alleged offences in the government of his satrapy, brought on the crisis which had been so long impending. That general made his escape to Macedonia, where he revealed to Antipater the full extent of the ambitious schemes of Perdiccas, and thus at once induced Antipater and Craterus to unite in a league with Ptolemy, and openly declare war against the regent. Thus assailed on all sides, Perdiccas determined to leave Eumenes in Asia Minor, to make head against their common enemies in that quarter, while he himself directed his efforts in the first instance against Ptolemy. In the spring of B.C. 321 accordingly, he set out on his march against Egypt, at the head of a formidable army, and accompanied by the king Arrhidaeus, with his bride Eurydice, as well as by Roxana and her infant son. He advanced without opposition as far as Pelusium, but found the banks of the Nile strongly fortified and guarded by Ptolemy, and was repulsed in repeated attempts to force the passage of the river; in the last of which, near Memphis, he lost great numbers of men, by the depth and rapidity of the current. This disaster caused the discontent among his troops which had been long gathering in secret, and had been exasperated rather than repressed by the severity with which he had punished the first symptoms of disaffection, to break out into open mutiny; the infantry of the phalanx were the first to declare themselves, but their example was soon followed by the cavalry, and a band of officers headed by Seleucus and Antigenes hastened to the tent of Perdiccas, and despatched him with many wounds. (Diod. xviii. 23, 25, 29, 33—36; Arrian, *ap. Phot.* p. 70, b. 71, a; Justin. xiii. 6, 8; Plut. *Eum.* 5, 8; Corn. Nep. *Eum.* 3, 5; Strab. xvii. p. 794.)

We know little or nothing of the character of Perdiccas beyond what may be gathered from the part he took in the events above related, but in these he certainly appears in the darkest colours. His only redeeming qualities were his great personal courage (see on this point an anecdote related by Ael. *V. H.* xii. 39), and his talents as a general. His selfish and grasping ambition was wholly unrelieved by any of the generosity and magnanimous spirit which had adorned that of Alexander. At once crafty and cruel, he arrayed against himself, by his dark and designing policy, all the other leaders in the Macedonian empire, while he alienated the minds of his soldiers and followers by the arrogance of his demeanour, as well as by unsparing and needless severity, and he ultimately fell a victim not to the arms of his adversaries, but to the general discontent which he had himself excited.

2. One of the generals who held a subordinate command under Eumenes in the war against Antigonus, B.C. 321. He was preparing to desert to the enemy, when Eumenes became apprised of his project, and sent Phoenix against him, who surprised his camp in the night, took him prisoner, and brought him before Eumenes, who caused him to be put to death. (Diod. xviii. 40.) [E. H. B.]

PERDICCAS I. (Περδίκκας), was, according to Herodotus, the founder of the Macedonian monarchy, though Justin, Diodorus, and the later chronographers, Dexippus and Eusebius, represent Caranus as the first king of Macedonia, and make Perdiccas only the fourth. [CARANUS.] Thucydides, however, seems to follow the same version of the history with Herodotus, since he reckons only eight kings before Archelaus. (Thuc. ii. 100. See also Clinton, *F. H.* vol. ii. p. 221; Müller's *Dorians*, App. i. § 15.) According to Herodotus, Perdiccas and his two brothers, Gauanes and Aëropus, were Argives of the race of Temenus, who fled from their native country to Illyria, and from thence into the upper part of Macedonia, where they at first served the king of the country as herdsmen, but were afterwards dismissed from his service, and settled near Mount Bermius, from whence, he adds, they subdued the rest of Macedonia (Herod. viii. 137, 138). It is clear, however, that the dominions of Perdiccas and his immediate successors, comprised but a very small part of the country subsequently known under that name. (See Thuc. ii. 99.) According to Eusebius (*ed. Arm.* p. 152, 153), Perdiccas reigned forty-eight years, but this period is, doubtless, a purely fictitious one. He was succeeded by his son Argaeus. (Herod. viii. 139.) From a fragment of Diodorus (*Exc. Vat.* p. 4), it would appear that Perdiccas was regarded as the founder of Aegae

or Edessa, the capital of the early Macedonian monarchs. [E. H. B.]

PERDICCAS II. (Περδίκκας), king of Macedonia, was the son and successor of Alexander I. It is impossible to fix the date of his accession with any degree of precision, on account of the great discrepancy in the statements of ancient authors concerning the length of his reign, to which Dexippus and Eusebius allot only twenty-two or twenty-three years, while Theopompus extended it to thirty-five, and the Parian Chronicle, apparently following Nicomedes of Acanthus, to as much as forty-one years. (See Athen. v. p. 217; Clinton, *F. H.* vol. ii. p. 222; Dexipp. *ap. Syncell.* p. 262, d; Marm. Par.) It is certain, however, that he had been on the throne of Macedonia for some time when his name first appears in history, shortly before the outbreak of the Peloponnesian war. During the early years of his reign he had entertained friendly relations with the Athenians, who, as it appears, had even bestowed on him the rights of a citizen as a reward for the services of his father Alexander during the Persian war. (Thuc. i. 57; Demosth. *de Syntax.* p. 173, *c. Aristocr.* p. 687, who erroneously calls Perdiccas king at the time of the Persian invasion.) But the countenance furnished by the Athenians to the pretensions of his brother Philip, as well as to Derdas, a Macedonian chieftain, at this time in hostility to Perdiccas, completely estranged the mind of the latter, and led to an open rupture between him and Athens. In B. C. 432, the Athenians sent a fleet and army to Macedonia to support Philip and Derdas against Perdiccas, while the latter openly espoused the cause of Potidaea, which had shaken off the Athenian yoke, at the same time that he sent ambassadors to Lacedaemon and Corinth, to induce those powerful states to declare war against Athens. His negotiations, for a time, produced no effect. But the Athenian generals also accomplished but little: they took Therma, but laid siege, without effect, to Pydna, and concluded a hasty treaty with Perdiccas, in order to be more at liberty to pursue operations against Potidaea. This peace, however, was broken almost immediately afterwards, and Perdiccas sent a body of horse to the assistance of the Potidaeans, but these troops failed in operating a diversion in favour of their allies. (Thuc. i. 57—59, 61—63; Diod. xii. 34.) Perdiccas, however, continued on hostile terms with Athens, until the following year (B. C. 431), when Nymphodorus brought about a peace between them by which the Macedonian king obtained the restoration of Therma. He now supported the Athenian general Phormion against the Chalcidians, but his disposition seems to have been still unfriendly, and we find him soon after sending secret assistance to the expedition of the Ambraciots and their allies against Acarnania. (Id. ii. 29, 80.)

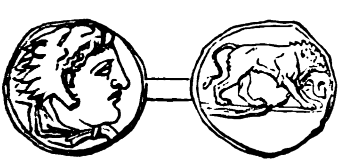
He was soon threatened by a more formidable danger. In B. C. 429, Sitalces, king of the powerful Thracian tribe of the Odrysians, invaded Macedonia with an army of 150,000 men, with the declared object of establishing Amyntas, the son of Philip, upon the throne of that country. Perdiccas was wholly unable to oppose this mighty host, and contented himself with observing their movements, harassing them with his light cavalry, and cutting off their supplies. The very magnitude of the barbarian army proved the cause of its failure. Sitalces, indeed, ravaged the open country without opposition, and took some small towns, but was disappointed of the promised co-operation of the Athenian fleet, and after a short stay in Chalcidice, was compelled, by want of provisions, to return home. Seuthes, the nephew of the Thracian king, who had been secretly gained over by Perdiccas, was mainly instrumental in bringing about this resolution, in reward for which service Perdiccas gave him his sister Stratonice in marriage. (Thuc. ii. 95—101; Diod. xii. 50, 51.)

From this time we hear no more of the proceedings of Perdiccas for some years, but he appears to have continued always on hostile terms with Athens, and it was in great part at his instigation that Brasidas in B. C. 424 set out on his celebrated expedition to Macedonia and Thrace. (Thuc. iv. 79.) Immediately on the arrival of the Spartan general, Perdiccas made use of his new auxiliary to prosecute a private quarrel of his own with Arrhibaeus, prince of Lyncestis. But Brasidas, though he at first joined his forces with those of the Macedonian king, interposed rather as a mediator than an auxiliary, and soon concluded a treaty with Arrhibaeus, by which proceeding he so much offended Perdiccas, that the latter withdrew a part of the supplies which he had engaged to furnish to the Lacedaemonian army, and took little part in the operations of Brasidas in Chalcidice and Thrace. But the following spring (B. C. 423) the conclusion of a truce for a year between the Athenians and Lacedaemonians having suspended the operations of Brasidas, Perdiccas induced him once more to join in a campaign against Arrhibaeus. The king had also reckoned on the co-operation of a body of Illyrians, but these expected allies suddenly joined the enemy, and the Macedonian troops, alarmed at their defection, were seized with a panic, and compelled Perdiccas to make a hasty retreat, leaving his Spartan auxiliaries at the mercy of the enemy. Brasidas, indeed, saved his army by a masterly retreat, but the minds of the Spartans were irritated against the Macedonian king, and it was not long before matters came to an open rupture. Before the close of the year Perdiccas abandoned the Spartan alliance, and concluded peace with Athens. (Thuc. iv. 82, 83, 103, 107, 124—128, 132.)

But he was little disposed to enter heartily into the cause of his new allies, whom he supported so feebly as to lead to the failure of their arms in Chalcidice, and in B. C. 418 he secretly joined the new league concluded between Sparta and Argos. This led to a renewal of hostilities between him and the Athenians, but apparently without any important result. At a subsequent period we find him again in alliance with Athens, without any account of the circumstances that led to this change; but it is evident that he joined one or other of the belligerent parties according to the dictates of his own interest at the moment. (Thuc. v. 80, 83, vi. 7, vii. 9.) The exact date of the death of Perdiccas cannot be determined, but it is clear from Thucydides that it could not have occurred before the end of B. C. 414, or the beginning of 413. The Parian Chronicle, by a strange error, assigns it to the archonship of Astyphilus, B. C. 420. (Thuc. vii. 9; Marm. Par.; Clinton, *F. H.* vol. ii. pp. 74, 223.) [E. H. B.]

PERDICCAS III. (Περδίκκας), king of Macedonia, was the second son of Amyntas II., by his

wife Eurydice. He was still very young when the assassination of his brother Alexander II., by Ptolemy of Alorus, caused the crown of Macedonia to devolve by hereditary right upon him. Ptolemy, however, assumed the government as regent during the minority of Perdiccas, with the concurrence of Eurydice. But the appearance of a new competitor for the throne, Pausanias, soon compelled both Eurydice and her two sons, Perdiccas and Philip, to have recourse to the assistance of the Athenian general Iphicrates, who drove out the usurper, and re-established Perdiccas upon the throne. Ptolemy seems to have been reinstated in his office of regent or guardian of the young king, under which name he virtually enjoyed the sovereign power, until at length Perdiccas caused him to be put to death, and took the government into his own hands, B. C. 364. (Justin. vii. 4, 5; Aesch. *de Fals. Leg.* §§ 28—31, ed. Bekk.; Diod. xv. 77, xvi. 2; Syncell. p. 263; Flathe, *Gesch. Macedon.* vol. i. p. 39—40; Thirlwall's *Greece*, vol. v. p. 162—164.) Of the subsequent reign of Perdiccas we have very little information. We learn only that he was at one time engaged in hostilities with Athens on account of Amphipolis (Aesch. *l. c.* §§ 32—33), and that he was distinguished for his patronage of men of letters. Among these we are told that Euphraeus, a disciple of Plato, rose to so high a place in his favour, as completely to govern the young king, and exclude from his society all but philosophers and geometers. (Carystius, *ap. Athen.* xi. pp. 506, e. 508, d.) Perdiccas fell in battle against the Illyrians after a reign of five years, B. C. 359. (Diod. xvi. 2. The statement of Justin. vii. 5, that he was killed by Ptolemy of Alorus is clearly erroneous. See, however, Curt. vi. 11. § 26.) He left an infant son, Amyntas, who was, however, excluded from the throne by his uncle Philip. [AMYNTAS, No. 3.] [E.H.B.]



COIN OF PERDICCAS III.

PERDICCAS (Περδίκκας), was protonotary of Ephesus. A poem written by him was inserted in a compilation of Allatius entitled Συμμικτά, published at Amsterdam, in 1653, vol. i. pp. 65—78. The subject is the miraculous events connected with our Lord's history, principally those of which Jerusalem was the theatre. But besides Jerusalem, he visits Bethany, Bethpage, and Bethlehem. In this poem —which consists of 260 verses of that kind termed *politici*—he writes as if from personal inspection, but, if this was really the case, he is wanting in clearness and distinctness of delineation. While some of the details are curious, his geography is singularly inaccurate. Thus, he places Galilee on the northern skirts of the Mount of Olives. If we may trust a conjecture mentioned by Fabricius, he attended a synod held at Constantinople, A. D. 1347, at which were present two of the same name, Theodorus and Georgius Perdiccas. (Allatius, *l. c.*; Fabric. *Bibl. Graec.* vol. iv. p. 663, vol. viii. p. 99.) [W.M.G.]

PERDIX (Πέρδιξ), the sister of Daedalus, and mother of Talos, or according to others, the sister's son of Daedalus, figures in the mythological period of Greek art, as the inventor of various implements, chiefly for working in wood. Perdix is sometimes confounded with Talos or Calos, and it is best to regard the various legends respecting Perdix, Talos, and Calos, as referring to one and the same person, namely, according to the mythographers, a nephew of Daedalus. The inventions ascribed to him are: the saw, the idea of which is said to have been suggested to him by the back-bone of a fish, or the teeth of a serpent; the chisel; the compasses; the potter's wheel. His skill excited the jealousy of Daedalus, who threw him headlong from the temple of Athena on the Acropolis, but the goddess caught him in his fall, and changed him into the bird which was named after him, *perdix*, the partridge. (Paus. i. 21. § 6, 26. § 5; Diod. iv. 76, and Wesseling's note; Apollod. iii. 15. § 9; Ovid. *Met.* viii. 241; Senec. *Epist.* 90; Hygin. *Fab.* 39, 244; Serv. *ad Virg. Aen.* vi. 14, *Georg.* i. 143; Suid. *s. v.* Πέρδικος ἱερόν; DAEDALUS.) [P. S.]

PEREGRI'NUS PRO'TEUS, a cynic philosopher, born at Parium, on the Hellespont, flourished in the reign of the Antonines. After a youth spent in debauchery and crimes, among which he is even charged with parricide, he visited Palestine, where he turned Christian, and by dint of hypocrisy attained to some authority in the Church. Here, in order to gratify his morbid appetite for notoriety, he contrived to get thrown into prison; but the Roman governor, perceiving his aim, disappointed him by setting him free. He now assumed the cynic garb, and returned to his native town, where, to obliterate the memory of his crimes, he divided his inheritance among the populace. He again set out on his travels, relying on the Christians for support; but being discovered profaning the ceremony of the Lord's Supper, he was excommunicated. He then went to Egypt, where he made himself notorious by the open perpetration of the most disgusting obscenity. Thence he proceeded to Rome and endeavoured to attract attention by his ribaldry and abuse, for which he was expelled by the praefectus urbis. His next visit was to Elis, where he tried to incite the people against the Romans. Having exhausted all the methods of making himself conspicuous, he at length resolved on publicly burning himself at the Olympic games; and carried his resolution into effect in the 236th Olympiad, A. D. 165. The Parians raised a statue to his memory, which was reputed to be oracular. (Anaxagoras, quoted by Valois. *Ad Amm. Marcell.*) Lucian, who knew Peregrinus in his youth, and who was present at his strange self-immolation, has perhaps overcharged the narrative of his life. Wieland was so strongly of this opinion that, being unable to refute Lucian from ancient authors, he wrote his romance of Peregrinus Proteus, as a sort of vindication of the philosopher. A. Gellius gives a much more favourable account of him. (Lucian, *de Morte Peregrini*; Amm. Marc. xxix. 1; Philostrat. *Vit. Sophist.* ii. 13; A. Gell. xii. 11.) [T. D.]

PEREGRI'NUS, L. ARME'NIUS, consul A. D. 244 with A. Fulvius Aemilianus, the year in which Philippus ascended the throne.

PERENNIS, after the death of Paternus [PATERNUS] in A. D. 183, became sole praefect of the praetorians, and Commodus being completely sunk

in debauchery and sloth, virtually ruled the empire. Having, however, rendered himself obnoxious to the soldiery, he was delivered up to them, and put to death, together with his wife and children, in A. D. 186 or 187. The narrative of Dion Cassius, who states that his death was demanded by a deputation of fifteen hundred dartmen, despatched for this special purpose from the turbulent army in Britain, and that these men, after having marched unmolested through France and Italy, on their approach to Rome, overawed the prince, although his own guards were far more numerous, is so improbable that we can scarcely give it credit. Moreover, Dion represents the character of Perennis in a very different light from that in which it is exhibited by other historians. Although he admits that Perennis procured the death of his colleague Paternus, in order that he might rule with undivided sway, he would yet depict him as a man of pure and upright life, seeking nought but the prosperity and safety of his country, which were utterly neglected by Commodus, while Herodian and Lampridius charge him with having encouraged the emperor in all his excesses, and urged him on in his career of profligacy. (Dion Cass. lxxii. 9, 10; Herodian. i. 8, 9; Lamprid. *Commod.* 5, 6.) [W. R.]

PEREUS (Περεύς), a son of Elatus and Laodice, and brother of Stymphalus, was the father of Neaera. (Apollod. iii. 9. § 1; Paus. viii. 4. § 3; comp. ELATUS and NEAERA.) [L. S.]

PE'RGAMOS (Πέργαμος), an engraver on precious stones, whose name occurs on a stone in the collection of Prince Poniatowski, engraved with the portrait of Nicomedes IV. king of Bithynia; whence it may be inferred that the artist lived about the time of Augustus. There is another gem ascribed to him by Bracci and Stosch, but in this case the true reading of the name is doubtful. (Visconti, *Oper. Var.* vol. ii. p. 360; R. Rochette, *Lettre à M. Schorn*, p. 147, 2nd ed.; comp. PYGMON.) [P. S.]

PE'RGAMUS (Πέργαμος), a son of Pyrrhus and Andromache. In a contest for the kingdom of Teuthrania, he slew its king Areius, and then named the town after himself Pergamus, and in it he erected a sanctuary of his mother. (Paus. i. 11. § 1, &c.) [L. S.]

PERIANDER (Περίανδρος). 1. A son of Cypselus, whom he succeeded as tyrant of Corinth, probably about B. C. 625. By his bitterest opponents his rule was admitted to have been mild and beneficent at first; and, though it is equally certain that it afterwards became oppressive, we must remember that his history has come down to us through the hands of the oligarchical party, which succeeded to power on the overthrow of the Cypselidae, and that suspicion therefore attaches to much of what is recorded of him. In the speech which Herodotus (v. 92) puts into the mouth of Sosicles, the Corinthian delegate at Sparta, and which is couched in the language of a strong partisan, the change in question is absurdly ascribed to the advice of Thrasybulus, tyrant of Miletus, whom Periander had consulted on the best mode of maintaining his power, and who is said to have taken the messenger through a corn-field, cutting off, as he went, the tallest ears, and then to have dismissed him without committing himself to a verbal answer. According to the story, however, the action was rightly interpreted by Periander, who proceeded to rid himself of the most powerful nobles in the state. If we may believe another statement, which we find in Diogenes Laërtius (i. 96; comp. Parthen. *Am. Aff.* 17), the horrible consciousness of incest with his mother (which some versions of the story represented as involuntary on his part) altered his kindly nature to misanthropic cruelty. Aristotle, without mentioning any change in the character and conduct of Periander, merely speaks of him as having been the first in Greece who reduced to a system the common and coarser arts of tyrant-craft; and, accordingly, in two passages of the *Politics* (iii. 13, v. 10, ed. Bekk.), he alludes to the above-mentioned suggestion of cutting off the nobles, as having been made by Periander to Thrasybulus. If we may depend at all on the statements in Diogenes Laërtius, we may believe that, while Periander would gladly have trusted for his security rather to the affection than the fears of his subjects, he was driven to tyrannical expedients by what he considered a constraining political necessity; and it is far from improbable that, while the arts which win the favour of the people were less carefully cultivated by him than by his father Cypselus, who had risen to power by popular aid, so the commons, on their side, not having now so lively a sense of the evils of oligarchy, would begin to look with dislike on the rule of an individual. But, whatever might have been their dispositions towards him, he contrived with great ability to keep rebellion in check, protecting his person by a body-guard of mercenaries, and directing, apparently, his whole policy, domestic as well as foreign, to the maintenance of his power. The citizens of noblest rank or feeling were kept down or put out of the way, and common tables, clubs, and public education were suppressed,—actions prompted, not, as Müller supposes (*Dor.* i. 8. § 3), by the wish of utterly eradicating the peculiarities of the Doric race, but rather by that of crushing high spirit and mutual confidence among his subjects. To the same end we may refer also his expulsion of many of the people from the city, as we are told by Diogenes Laërtius, on the authority of Ephorus and Aristotle, by the latter of whom such a measure is indeed mentioned in the *Politics* (v. 10. ed. Bekk.), but not expressly as one of the devices of Periander. Again, while he made it part of his system to prevent the accumulation of wealth to any dangerous extent by individuals, he placed checks at the same time on habits of wasteful extravagance, and instituted a court for the punishment of those who squandered their patrimony, probably because he knew that such persons are often the readiest for innovation (Arist. *Pol.* v. 6). The story of his stripping the Corinthian women of their ornaments is variously given in Herodotus and in Diogenes Laërtius from Ephorus; and it seems doubtful whether we should regard it as one of his measures for diminishing the resources of powerful families, or as a perverted account of a sumptuary law. It may also have been as part of his policy for repressing the excess of luxury and extravagance that he commanded the procuresses of Corinth to be thrown into the sea. Being possessed, as Aristotle tells us, of considerable military skill, he made his government respected abroad, and so provided more effectually for its security at home. Yet very little is recorded of his expeditions. Besides his conquest of Epidaurus, mentioned below, we know that he kept Corcyra in

subjection, and we are told, on the authority of Timaeus, that he took part with Pittacus and the Mytilenaeans in their war against Athens (B. C. 606) for the possession of Sigeium and the surrounding coast. If, however, he was at first a party to the contest, he seems to have acted subsequently as a mediator. (Strab. xiii. p. 600; Herod. v. 94, 95; comp. Müll. *ad Aesch. Eum.* § 42; Clint. *F. H.* sub anno 606.) Another mode by which he strengthened himself was his alliance with tyrants in other cities of Greece (Miletus, e. g. and Epidaurus), and even with barbarian kings, as with Alyattes of Lydia. On the west of Greece, as Müller remarks (*Dor.* i. 8. § 3), the policy of the Cypselidae led them to attempt the occupation of the coast of the Ionian sea as far as Illyria, and to establish a connection with the barbarous nations of the interior. In accordance with this policy, Periander kept up a considerable navy, and is said to have formed the design of cutting through the Isthmus of Corinth and thus opening a readier communication between the eastern and western seas; and we find, too, that Apollonia on the Macedonian coast was founded by the Corinthians in his reign. (Strab. vii. p. 316; Thuc. i. 26; Plin. *H. N.* iii. 23.) Such a policy, combined with the natural advantages of its situation, stimulated greatly the commerce of Corinth, and we hear accordingly that the harbour and market-dues were so considerable, that Periander required no other source of revenue. The construction of splendid works dedicated to the gods (Κυψελιδῶν ἀναθήματα, Arist. *Pol.* v. 11), would be recommended to him as much by his own taste and love of art as by the wish to drain the stores of the wealthy. Generally, indeed, we find him, like so many of the other tyrants, a liberal and discriminating patron of literature and philosophy; and Arion and Anacharsis were in favour at his court. Diogenes Laërtius tells us that he wrote a didactic poem (ὑποθῆκαι), which ran to the length of 2000 verses, and consisted in all probability of moral and political precepts; and he was very commonly reckoned among the Seven Sages, though by some he was excluded from their number, and Myson of Chenae in Laconia was substituted in his room. The letters, which we find in Diogenes Laërtius, from Periander to his brother sages, inviting them to Corinth, and from Thrasybulus to Periander, *explaining* the act of cutting off the tops of the corn, are obvious and clumsy fabrications. (Herod. i. 20, 23, 24; Ael. *V. H.* ii. 41; Gell. xvi. 19; Plut. *Sol.* 4, *Conv. VII. Sap*; Diod. *Fragm.* b. ix; Plat. *Protag.* p. 343; Clem. Alex. *Strom.* p. 351; Heracl. Pont. 5.)

The private life of Periander is marked by great misfortune, if not by the dreadful criminality which his enemies ascribed to him. He married MELISSA, daughter of Procles, tyrant of Epidaurus, having fallen in love with her, according to one account, from seeing her in a light dress, after the Peloponnesian fashion, giving out wine to her father's labourers. (Pythaen. *ap. Ath.* xiii. p. 589, f.) She bore him two sons, Cypselus and Lycophron, and was passionately beloved by him; but he is said to have killed her by a blow during her pregnancy, having been roused to a fit of anger by the calumnies of some courtesans, whom, on the detection of their falsehood, he afterwards caused to be burnt alive. His wife's death embittered the remainder of his days, partly through the remorse which he felt for the deed, and which he seems to have tried to quiet by superstitious rites, partly through the alienation of his younger son LYCOPHRON, inexorably exasperated by his mother's fate. The young man's anger had been chiefly excited by Procles, and Periander in revenge attacked Epidaurus, and, having reduced it, took his father-in-law prisoner. His vengeance was roused also against the Corcyraeans by their murder of Lycophron, and he sent 300 Corcyraean boys to Alyattes, king of Lydia, to be made eunuchs of; but they were rescued on their way by the Samians, and Periander is said to have died of despondency, at the age of 80, and after a reign of 40 years, according to Diogenes Laërtius. He was succeeded by a relative, Psammetichus, son of Gordias,—names which have been thought to intimate the maintenance by the Cypselidae of hospitable relations with the princes of Egypt and Phrygia. For Gordias, however, some would substitute Gorgus (the son or brother of Cypselus), whom Plutarch calls Gorgias; but this conjecture we need not hesitate to reject. Aristotle, if we follow the received text, assigns to the tyranny of Periander a duration of 44 years; but the amount of the whole period of the dynasty, as given by him, does not accord with his statement of the length of the several reigns (*Pol.* v. 12, ed. Bekk. v. 9, ed. Göttling). To make Aristotle, therefore, agree with himself and with Diogenes Laërtius, Sylburg and Clinton would, in different ways, alter the reading, while Göttling supposes Psammetichus, on the ground of his name, to have been not of the blood of the Cypselidae, but a barbarian, to whom Periander entrusted the command of his mercenaries, and who seized the government and held it for three years; and these years he considers Aristotle to have omitted in stating the entire period of the dynasty. But this is a most far-fetched and improbable conjecture. In Diogenes Laërtius there is a very childish story, not worth repeating here, which relates that Periander met his end by violence and voluntarily. (Herod. iii. 48—53, v. 92; Suid. *s. v.* Περίανδρος; Clint. *F. H.* sub annis 625, 585; Plut. *de Herod. Mal.* 22.)

2. A tyrant of Ambracia, was contemporary with his more famous namesake of Corinth, to whom he was also related, being the son of Gorgus, who was son or brother to Cypselus. The establishment of a branch of the family in Ambracia will be seen to have been quite in accordance with the ambitious policy of the Cypselidae in the west of Greece, as mentioned above. Periander was deposed by the people, probably after the death of the Corinthian tyrant (B. C. 585). The immediate occasion of the insurrection, according to Aristotle, was a gross insult offered by him to one of his favourites. (Arist. *Pol.* v. 4, 10, ed. Bekk.; Ael. *V. H.* xii. 35; Perizon. *ad loc.*; Diog. Laërt. i. 98; Menag. *ad loc.*; Clinton, *F. H.* sub anno 612; Müller, *Dor.* i. 6. § 8, 8. § 3, iii. 9. § 6.) [E. E.]

PERIANDER (Περίανδρος), a Greek physician in the fourth century B. C. He enjoyed some reputation in his profession, but was also fond of writing poor verses, which made Archidamus, the son of Agesilaus, ask him how he could possibly wish to be called a bad poet rather than an accomplished physician. (Plut. *Apophthegm. Lacon.* vol. ii. p. 125, ed Tauchn.) [W. A. G.]

PERIBOEA (Περίβοια). 1. The wife of Icarius, and mother of Penelope. [ICARIUS.]

2. A daughter of Eurymedon, and by Poseidon the mother of Nausithous. (Hom. *Od.* vii. 56, &c.)

3. A daughter of Acessamenus, and the mother of Pelagon by the river god Axius. (Hom. *Il.* xxi. 142.)

4. A daughter of Alcathous, and the wife of Telamon, by whom she became the mother of Ajax and Teucer. (Apollod. iii. 12. § 7; Paus. i. 42. § 1, 17. § 3.) Some writers call her Eriboea. (Pind. *Isthm.* vi. 65; Soph. *Aj.* 566.)

5. A daughter of Hipponous, and the wife of Oeneus, by whom she became the mother of Tydeus. (Apollod. i. 8. § 4; comp. OENEUS.)

6. The wife of king Polybus of Corinth. (Apollod. iii. 5. § 7; comp. OEDIPUS.) [L. S.]

PERICLEITUS (Περίκλειτος), a Lesbian lyric musician of the school of Terpander, flourished shortly before Hipponax, that is, a little earlier than B. C. 550. At the Lacedaemonian festival of the Carneia, there were musical contests with the cithara, in which the Lesbian musicians of Terpander's school had obtained the prize from the time of Terpander himself to that of Pericleitus, with whom the glory of the school ceased. (Plut. *de Mus.* 6. p. 1133, d.) [P. S.]

PERICLEITUS, artist. [PERICLYTUS.]

PERICLES (Περικλῆς). 1. The greatest of Athenian statesmen, was the son of Xanthippus, under whose command the victory of Mycale was gained, and of Agariste, the great grand-daughter of Cleisthenes, tyrant of Sicyon, and niece of Cleisthenes, the founder of the later Athenian constitution. (Herod. vi. 131; comp. CLEISTHENES.) Both Herodotus (*l. c.*) and Plutarch have thought the story, that before his birth his mother dreamed that she gave birth to a lion, of sufficient interest to deserve recording. Pericles belonged to the deme Cholargos in the tribe Acamantis. The date of his birth is not known. The early period of his life was spent in retirement, in the prosecution of a course of study in which his noble genius found the most appropriate means for its cultivation and expansion; till, on emerging from his obscurity, his unequalled capabilities rapidly raised him to that exalted position which thenceforwards he maintained throughout the whole of his long and brilliant career till his death. His rank and fortune enabled him to avail himself of the instructions of all those who were most eminent in their several sciences and professions. Music, which formed so essential an element in the education of a Greek, he studied under Pythocleides (Aristot. ap. Plut. *Per.* 3; Plat. *Alcib.* p. 118. c.) The musical instructions of Damon were, it is said, but a pretext; his real lessons having for their subject political science. Pericles was the first statesman who recognised the importance of philosophical studies as a training for his future career; he devoted his attention to the subtleties of the Eleatic school, under the guidance of Zeno of Elea. But the philosopher who exercised the most important and lasting influence on his mind, and to a very large extent formed his habits and character, was Anaxagoras. [ANAXAGORAS.] With this great and original thinker, the propounder of the sublimest doctrine which Greek philosophy had yet developed, that the arrangements of the universe are the dispositions of an ordering intelligence, Pericles lived on terms of the most intimate friendship, till the philosopher was compelled to retire from Athens. From him Pericles was believed to have derived not only the cast of his mind, but the character of his eloquence, which, in the elevation of its sentiments, and the purity and loftiness of its style, was the fitting expression of the force and dignity of his character and the grandeur of his conceptions. Of the oratory of Pericles no specimens remain to us, but it appears to have been characterised by singular force and energy. He was described as thundering and lightening when he spoke, and as carrying the weapons of Zeus upon his tongue (Plut. *Moral.* p. 118, d.; Diod. xii. 40; Aristoph. *Acharn.* 503; Cic. *de Orat.* iii. 34; Quintil. x. 1. § 82.) The epithet Olympius which was given to him was generally understood as referring to his eloquence. By the unanimous testimony of ancient authors his oratory was of the highest kind. (Plat. *Phaedr.* p. 269, e.) His orations were the result of elaborate preparation; he used himself to say that he never ascended the bema without praying that no inappropriate word might drop from his lips. (Quintil. xii. 9. § 13.) According to Suidas (*s. v.* Περικλ.), Pericles was the first who committed a speech to writing before delivery. The influence of Anaxagoras was also traced in the deportment of Pericles, the lofty bearing and calm and easy dignity of which were sustained by an almost unrivalled power of self-command. The most annoying provocation never made him forsake his dignified composure. His voice was sweet, and his utterance rapid and distinct; in which respect, as well as in his personal appearance, he resembled Peisistratus. His figure was graceful and majestic, though a slight deformity in the disproportionate length of his head furnished the comic poets of the day with an unfailing theme for their pleasantry, and procured him the nicknames of σχινοκέφαλος and κεφαληγερέτης.

In his youth he stood in some fear of the people, and, aware of the resemblance which was discovered in him to Peisistratus, he was fearful of exciting jealousy and alarm; but as a soldier he conducted himself with great intrepidity. However, when Aristeides was dead, Themistocles ostracised, and Cimon much engaged in military expeditions at a distance from Greece, he began to take a more active part in the political movements of the time. In putting himself at the head of the more democratical party in the state, there can be no question that he was actuated by a sincere predilection. The whole course of his political career proves such to have been the case. There is not the slightest foundation for the contrary supposition, except that his personal character seemed to have greater affinities with the aristocratical portion of the community. If he ever entertained the slightest hesitation, his hereditary prepossessions as the grand-nephew of Cleisthenes would have been quite sufficient to decide his choice. That that choice was determined by selfish motives, or political rivalry, are suppositions which, as they have nothing to rest upon, and are contradicted by the whole tenor of his public life, are worth absolutely nothing.

As his political career is stated to have lasted above forty years (Plut. Cic. *l. c.*), it must have been somewhat before B. C. 469 when he first came forward. He then devoted himself with the greatest assiduity to public affairs; was never to be seen in the streets except on his way to the place of assembly or the senate; and withdrew

entirely from the convivial meetings of his acquaintance, once only breaking through this rule to honour the marriage of his nephew Euryptolemus, and admitting to his society and confidence only a few intimate friends. He took care, however, not to make himself too cheap, reserving himself for great occasions, and putting forward many of his propositions through his partisans. Among the foremost and most able of these was Ephialtes. [EPHIALTES.]

The fortune of Pericles, which, that his integrity might be kept free even from suspicion, was husbanded with the strictest economy under the careful administration of his steward Euangelus, insomuch as even to excite the discontent of the women of his household, was not sufficient to enable Pericles out of his private resources to vie with the profuse liberality of Cimon. Accordingly, to ingratiate himself with the people, he followed the suggestion of his friend Demonides, to make the public treasury available for similar objects, and proposed a series of measures having for their object to provide the poorer citizens not only with amusement, but with the means of subsistence. To enable them to enjoy the theatrical amusements, he got a law passed that they should receive from the public treasury the price of their admittance, amounting to two oboluses apiece. The measure was unwise as a precedent, and being at a later period carried to a much greater extent in connection with various other festivals led to the establishment of the Theoric fund. (*Dict. of Antiquities*, art. *Theorica*.) Another measure, in itself unobjectionable and equitable, was one which ordained that the citizens who served in the courts of the Heliaea should be paid for their attendance (μίσθος δικαστικός—τὸ ἡλιαστικόν). It was of course not in the power of Pericles to foresee the mischievous increase of litigation which characterised Athens at a later time, or to anticipate the propositions of later demagogues by whom the pay was tripled, and the principle of payment extended to attendance at the public assembly; a measure which has been erroneously attributed to Pericles himself. (Böckh, *Public Econ. of Athens*, ii. § 14.) According to Ulpian (ad Demosth. περὶ συντάξ. p. 50, a.) the practice of paying the citizens who served as soldiers was first introduced by Pericles. To affirm that in proposing these measures Pericles did violence to his better judgment in order to secure popularity, would be to do him a great injustice. The whole course of his administration, at a time when he had no rival to dispute his pre-eminence, shows that these measures were the results of a settled principle of policy, that the people had a right to all the advantages and enjoyments that could be procured for them by the proper expenditure of the treasures of which they were masters. That in proposing them he was not insensible to the popularity which would accrue to their author, may be admitted without fixing any very deep stain upon his character. The lessons of other periods of history will show that the practice of wholesale largess, of which Cimon was beginning to set the example, is attended with influences even more corrupting and dangerous. If Pericles thought so, his measures, though perverted to mischief through consequences beyond his foresight or control, must be admitted to have been wise and statesmanlike, and not the less so because they were dexterously timed for the advancement of his personal influence.

The first occasion on which we find the two rival parties assuming anything like a hostile attitude towards each other, was when Cimon, on his return from Thasos, was brought to trial [CIMON, Vol. I. p. 750]. Pericles was one of those appointed to conduct the impeachment. But whether the prosecution was not according to his wishes, or he had yielded to the intercession of Elpinice, he only rose once, for form's sake, and put forth none of his eloquence. The result, according to Plutarch, was, that Cimon was acquitted. It was shortly after this, that Pericles, secure in the popularity which he had acquired, assailed the aristocracy in its strong-hold, the Areiopagus. Here, again, the prominent part in the proceedings was taken by Ephialtes, who in the assembly moved the psephisma by which the Areiopagus was deprived of those functions which rendered it formidable as an antagonist to the democratical party. The opposition which Cimon and his party might have offered was crippled by the events connected with the siege of Ithome; and in B. C. 461 the measure was passed. That Pericles was influenced by jealousy because, owing to his not having been archon, he had no seat in the council, or that Ephialtes seconded his views out of revenge for an offence that had been given him in the council, are notions which, though indeed they have no claims to attention, have been satisfactorily refuted (comp. Müller, *Eumenides*, 2d Dissert. I. A.) Respecting the nature of the change effected in the jurisdiction of the Areiopagus, the reader is referred to the *Dictionary of Antiquities*, art. *Areiopagus*. This success was soon followed by the ostracism of Cimon, who was charged with Laconism.

In B. C. 457 the unfortunate battle of Tanagra took place. The request made by Cimon to be allowed to take part in the engagement was rejected through the influence of the friends of Pericles; and Cimon having left his panoply for his friends to fight round, Pericles, as if in emulation of them, performed prodigies of valour. We do not learn distinctly what part he took in the movements which ensued. The expedition to Egypt he disapproved of; and through his whole career he showed himself averse to those ambitious schemes of foreign conquest which the Athenians were fond of cherishing; and at a later period effectually withstood the dreams of conquest in Sicily, Etruria, and Carthage, which, in consequence of the progress of Greek settlements in the West, some of the more enterprising Athenians had begun to cherish. In B. C. 454, after the failure of the expedition to Thessaly, Pericles led an armament which embarked at Pegae, and invaded the territory of Sicyon, routing those of the Sicyonians who opposed him. Then, taking with him some Achaean troops, he proceeded to Acarnania, and besieged Oeniadae, though without success (Thucyd. i. 111). It was probably after these events (Thirlwall, *Hist. of Greece*, vol. iii. p. 34), that the recal of Cimon took place. If there was some want of generosity in his ostracism, Pericles at least atoned for it by himself proposing the decree for his recal. The story of the private compact entered into between Pericles and Cimon through the intervention of Elpinice, that Cimon should have the command abroad, while Pericles

took the lead at home, is one which might safely have been questioned had it even rested on better authority than that of the gossip-mongers through whom Plutarch became acquainted with it.

It was not improbably about this time that Pericles took some steps towards the realisation of a noble idea which he had formed, of uniting all the Grecian states in one general confederation. He got a decree passed for inviting all the Hellenic states in Europe and Asia to send deputies to a congress, to be held at Athens, to deliberate in the first place about rebuilding the temples burnt by the Persians, and providing the sacrifices vowed in the time of danger; but also, and this was the most important part of the scheme, about the means of securing freedom and safety of navigation in every direction, and of establishing a general peace between the different Hellenic states. To bear these proposals to the different states, twenty men were selected of above fifty years of age, who were sent in detachments of five in different directions. But through the jealousy and counter machinations of Sparta, the project came to nothing.

In B.C. 448 the Phocians deprived the Delphians of the oversight of the temple and the guardianship of the treasures in it. In this they seem at least to have relied on the assistance of the Athenians, if the proceeding had not been suggested by them. A Lacedaemonian force proceeded to Phocis, and restored the temple to the Delphians, who granted to Sparta the right of precedence in consulting the oracle. But as soon as the Lacedaemonians had retired, Pericles appeared before the city with an Athenian army, replaced the Phocians in possession of the temple, and had the honour which had been granted to the Lacedaemonians transferred to the Athenians (Thucyd. i. 112). Next year (B.C. 447), when preparations were being made by Tolmides, to aid the democratical party in the towns of Boeotia in repelling the efforts and machinations of the oligarchical exiles, Pericles opposed the measure as rash and unseasonable. His advice was disregarded at the time; but when, a few days after, the news arrived of the disaster at Coroneia, he gained great credit for his wise caution and foresight. The ill success which had attended the Athenians on this occasion seems to have aroused the hopes of their enemies; and when the five years' truce had expired (B.C. 445), a general and concerted attack was made on them. Euboea revolted; and before Pericles, who had crossed over with an army to reduce it, could effect anything decisive, news arrived of a revolution in Megara and of the massacre of the greater part of the Athenian garrison, the rest of whom had fled to Nisaea; and intelligence was also brought of the approach of a Lacedaemonian army under the command of Pleistoanax, acting under the guidance of Cleandridas. Pericles, abandoning Euboea for the present, at once marched back to Athens. The Peloponnesians had already begun to ravage the country; Pericles, with his usual prudence, declined the risk of a battle; he found a bribe * a simpler and safer way of getting rid of the enemy [CLEANDRIDAS, PLEISTOANAX]. When this more important enemy had been disposed of, Pericles returned to Euboea with an armament of 50 galleys and 5000 heavy-armed soldiers, by which all resistance was overpowered. The land-owners of Chalcis (or at least some of them,—see Thirlwall, vol. iii. p. 57) were stripped of their estates. On the Histiaeans, who had given deeper provocation by murdering the whole crew of an Athenian galley which fell into their hands, a severer vengeance was inflicted. They were expelled from their territory, on which was settled a colony of 2000 Athenians, in a new town, Oreus, which took the place of Histiaea. These events were followed by the thirty years' truce, the Athenians consenting to evacuate Troezen, Pegae, Nisaea, and Achaea. The influence of the moderate counsels of Pericles may probably be traced in their consenting to submit to such terms. The conjecture hazarded by Bishop Thirlwall (vol. iii. p. 44), that the treaty was the work of the party opposed to Pericles, seems improbable. It may at least be assumed that the terms were not opposed by Pericles. The moment when his deeply-rooted and increasing influence had just been strengthened by the brilliant success which had crowned his exertions to rescue Athens from a most perilous position, would hardly have been chosen by his political opponents as one at which to set their policy in opposition to his.

After the death of Cimon the aristocratical party was headed by Thucydides, the son of Melesias. He formed it into a more regular organization, producing a more marked separation between it and the democratical party. Though a better political tactician than Cimon, Thucydides was no match for Pericles, either as a politician or as an orator, which, indeed, he acknowledged, when once, being asked by Archidamus whether he or Pericles was the better wrestler, he replied that when he threw Pericles the latter always managed to persuade the spectators that he had never been down. The contest between the two parties was brought to an issue in B.C. 444. Thucydides and his party opposed the lavish expenditure of the public treasure on the magnificent and expensive buildings with which Pericles was adorning the city, and on the festivals and other amusements which he instituted for the amusement of the citizens. In reply to the clamour which was raised against him in the assembly, Pericles offered to discharge the expense of the works, on condition that the edifices should be inscribed with his name, not with that of the people of Athens. The assembly with acclamation empowered him to spend as much as he pleased. The contest was soon after decided by ostracism, and Pericles was left without a rival; nor did any one throughout the remainder of his political course

* When, some time after, in a transient outbreak of ill-feeling, Pericles was called upon to submit his accounts for inspection, there appeared an item of ten talents spent for a necessary purpose. As the purpose to which the sum had been applied was tolerably well understood, the statement was allowed to pass without question (Aristoph. *Nub.* 832, with the Scholiast; Thucyd. ii. 21). It was probably this incident which gave rise to the story which Plutarch found in several writers, that Pericles, for the purpose of postponing the Peloponnesian war, which he perceived to be inevitable, sent ten talents yearly to Sparta, with which he bribed the most influential persons, and so kept the Spartans quiet; a statement which, though probably incorrect, is worth noting, as indicating a belief that the war was at any rate not hurried on by Pericles out of private motives.

appear to contest his supremacy. Nothing could be more dignified or noble than the attitude which under these circumstances he assumed towards the people. The boundless influence which he possessed was never perverted by him to sinister or unworthy purposes. So far from being a mere selfish demagogue, he neither indulged nor courted the multitude. "As long as he was at the head of the state in peace he administered its affairs with moderation, and kept a safe guard over it, and it became in his time very great. Being powerful on the ground both of his reputation and of his judgment, and having clearly shown himself thoroughly incorruptible, he restrained the multitude with freedom, and was not so much led by it as himself led it, because he did not seek to acquire power by unworthy means, bringing forward propositions which would gratify the people, but on the ground of his high character being able to speak in opposition even to its angry feelings. And so, whenever he saw them insolently confident beyond what the occasion justified, by his speeches he reduced them to a more wary temper, and when on the other hand they were unreasonably alarmed, he restored them again to confidence. And there was in name a democracy, but in reality a government in the hands of the first man" (Thucyd. ii. 65). After the ostracism of Thucydides the organized opposition of the aristocratical party was broken up, though, as we shall see, the malevolence of the enemies of Pericles exposed him subsequently to some troublesome contests.

A few years after the commencement of the 30 years' truce a war broke out between Samos and Miletus about the towns of Priene and Anaea. The Milesians, being vanquished, applied for help to Athens, and were backed by the democratical party in Samos itself. So favourable an opportunity for carrying out the policy which Athens pursued towards her allies was quite sufficient to render the intervention of Aspasia unnecessary for the purpose of inducing Pericles to support the cause of the Milesians. The Samians were commanded to desist from hostilities, and submit their dispute to the decision of an Athenian tribunal. This they showed themselves slow to do, and Pericles was sent with a fleet of 40 galleys to enforce the commands of the Athenians. He established a democratical constitution in Samos, and took 100 hostages from the oligarchical party, which he lodged in Lemnos. He also levied a contribution of 80 talents. The bribe of a talent from each of the hostages, with a large sum besides from the oligarchical party and from Pissuthnes, the satrap of Sardes, is said to have been offered to Pericles to induce him to relinquish his intention, and of course refused. He then returned, leaving a small garrison of Athenians in Samos. When he had left, a body of Samians, who had left the island as he approached, having concerted measures with Pissuthnes, recovered the hostages, overpowered the Athenian garrison and their political opponents, and renounced the Athenian alliance. A Phoenician fleet was promised to assist them; the enemies of Athens in Greece were urged, though without success, to take up the cause of the Samians; and Byzantium was induced to join in the revolt. Pericles, with nine colleagues and a fleet of 60 vessels, returned to put down the revolt. Detachments were sent to get reinforcements from the other allies, and to look out for the Phoenician fleet. With the remaining ships amounting to 44 in number, Pericles attacked a Samian fleet of 70, as it was returning from Miletus, and gained the victory. Having received reinforcements, he landed a body of troops, drove the Samians within the walls, and proceeded to invest the town. A victory, though probably a slight one, was gained by the Samians under the command of Melissus [MELISSUS], and Pericles, with 60 ships, sailed to meet the Phoenician fleet. In his absence, the force which he had left behind was defeated, and the Samians exerted themselves actively in introducing supplies into the town. On the return of Pericles they were again closely besieged. An additional squadron of 40 ships was sent from Athens under the command of Hagnon, Phormion, and Thucydides. The Samians, being again decisively defeated in a sea-fight, were closely blockaded. Though Pericles is said to have made use of some new kinds of battering engines, the Samians held out resolutely, and murmurs were heard among the Athenian soldiers, whose dissolute habits (comp. Athen. xiii. p. 572, e.) soon rendered them weary of the tedious process of blockade. There is a story that, in order to pacify them, Pericles divided his army into eight parts, and directed them to cast lots, the division which drew a white bean being allowed to feast and enjoy themselves, while the others carried on the military operations. At the end of nine months the Samians capitulated, on condition that they should give up their ships, dismantle their fortifications, and pay the cost of the siege by instalments. Their submission was speedily followed by that of the Byzantines. On his return to Athens, Pericles celebrated with great magnificence the obsequies of those who had fallen in the war. He was chosen to deliver the customary oration. At its close the women who were present showered upon him their chaplets and garlands. Elpinice alone is said to have contrasted his hard-won triumph with the brilliant victories of her brother Cimon. Pericles had indeed good reason to be proud of his success; for Thucydides (viii. 76) does not scruple to say that the Samians were within a very little of wresting from the Athenians their maritime supremacy. But the comparison with the Trojan War, if ever really made, was more likely to have come from some sycophantic partisan, than from Pericles himself. (Plut. *l. c.*; Thucyd. i. 115—117; Diod. xii. 27, 28; Suidas, *s. v.* Σαμίων ὁ δῆμος; Aelian, *V. H.* ii. 9; Aristoph. *Acharn.* 850.)

Between the Samian war, which terminated in B. C. 440, and the Peloponnesian war, which began in B. C. 431, the Athenians were not engaged in any considerable military operations. On one occasion, though the date is uncertain, Pericles conducted a great armament to the Euxine, apparently with very little object beyond that of displaying the power and maritime supremacy of the Athenians, overawing the barbarians, and strengthening the Athenian influence in the cities in that quarter. Sinope was at the time under the power of the tyrant Timesilaus. Application was made to Pericles for assistance to expel the tyrant. A body of troops, which was left under the command of Lamachus, succeeded in effecting this object, and a body of 600 Athenians was afterwards sent to take possession of the confiscated property of the tyrant and his partisans.

While the Samian war was a consequence of

the policy which Athens exercised towards her allies, the issue of it tended greatly to confirm that direct authority which she exercised over them. This policy did not originate with Pericles, but it was quite in accordance with his views, and was carried out by him in the most complete manner. By the commutation of military service for tribute, many of the allied states had been stripped of their means of defence in the time of Cimon. It appears, however, to have been on the proposition of Pericles that the treasure of the confederacy was removed from Delos to Athens (about B. C. 461; see Böckh, *Public Econ. of Ath.* bk. iii. c. 15), and openly appropriated to objects which had no immediate connection with the purpose for which the confederacy was first formed, and the contributions levied. In justification of this procedure, Pericles urged that so long as the Athenians fulfilled their part of the compact, by securing the safety of their allies against the attacks of the Persian power, they were not obliged to render any account of the mode in which the money was expended; and if they accomplished the object for which the alliance was formed with so much vigour and skill as to have a surplus treasure remaining out of the funds contributed by the allies, they had a right to expend that surplus in any way they pleased. Under the administration of Pericles the contributions were raised from 460 to 600 talents. The greater part of this increase may have arisen from the commutation of service for money. There is nothing to show that any of the states were more heavily burdened than before (see Böckh, *Public Econ.* bk. iii. c. 15, p. 400, 2nd ed.). The direct sovereignty which the Athenians claimed over their allies was also exercised in most instances in establishing or supporting democratical government, and in compelling all those who were reduced to the condition of subject allies to refer, at all events, the more important of their judicial causes to the Athenian courts for trial (Böckh, iii. c. 16). Pericles was not insensible to the real nature of the supremacy which Athens thus exercised. He admitted that it was of the nature of a tyranny (Thucyd. ii. 63). In defence of the assumption of it he would doubtless have urged, as the Athenian ambassadors did at Sparta, that the Athenians deserved their high position on account of their noble sacrifices in the cause of Greece, since any liberty which the Greek states enjoyed was the result of that self-devotion; that the supremacy was offered to them, not seized by force; and that it was the jealousy and hostility of Sparta which rendered it necessary for the Athenians in self-defence to convert their hegemony into a dominion, which every motive of national honour and interest urged them to maintain; that the Athenians had been more moderate in the exercise of their dominion than could have been expected, or than any other state would have been under similar circumstances; and that the right of the Athenians had been tacitly acquiesced in by the Lacedaemonians themselves until actual causes of quarrel had arisen between them. (Thucyd. i. 73, &c., especially 75, 76.) In point of fact, we find the Corinthians at an earlier period, in the congress held to deliberate respecting the application of the Samians, openly laying down the maxim that each state had a right to punish its own allies. (Thucyd. i. 40.) If Pericles did not rise above the maxims of his times and country, his political morality was certainly not below that of the age; nor would it be easy even in more modern times to point out a nation or statesman whose procedure in similar circumstances would have been widely different.

The empire which arose out of this consolidation of the Athenian confederacy, was still further strengthened by planting colonies, which commonly stood to the parent state in that peculiar relation which was understood by the term κληροῦχοι. (*Dict. of Ant.* art. *Colonia*.) Colonies of this kind were planted at Oreus in Euboea, at Chalcis, in Naxos, Andros, among the Thracians, and in the Thracian Chersonesus. The settlement at Sinope has been already spoken of. The important colony of Thurii was founded in B. C. 444. Amphipolis was founded by Hagnon in B. C. 437. These colonies also served the very important purpose of drawing off from Athens a large part of the more troublesome and needy citizens, whom it might have been found difficult to keep employed at a time when no military operations of any great magnitude were being carried on. Pericles, however, was anxious rather for a well consolidated empire than for an extensive dominion, and therefore refused to sanction those plans of extensive conquest which many of his contemporaries had begun to cherish. Such attempts, surrounded as Athens was by jealous rivals and active enemies, he knew would be too vast to be attended with success.

Pericles thoroughly understood that the supremacy which it was his object to secure for Athens rested on her maritime superiority. The Athenian navy was one of the objects of his especial care. A fleet of 60 galleys was sent out every year and kept at sea for eight months, mainly, of course, for the purpose of training the crews, though the subsistence thus provided for the citizens who served in the fleet was doubtless an item in his calculations. To render the communication between Athens and Peiraeeus still more secure, Pericles built a third wall between the two first built, parallel to the Peiraic wall.

The internal administration of Pericles is characterised chiefly by the mode in which the public treasures were expended. The funds derived from the tribute of the allies and other sources were devoted to a large extent to the erection of those magnificent temples and public buildings which rendered Athens the wonder and admiration of Greece. A detailed description of the splendid structures which crowned the Acropolis, belongs rather to an account of Athens. The Propylaea, and the Parthenon, with its sculptured pediments and statue of Athene, exhibited a perfection of art never before seen, and never since surpassed. Besides these, the Odeum, a theatre designed for the musical entertainments which Pericles appended to the festivities of the Panathenaea, was constructed under his direction; and the temples at Eleusis and other places in Attica, which had been destroyed by the Persians, were rebuilt. The rapidity with which these works were finished excited astonishment. The Propylaea, the most expensive of them, was finished in five years. Under the stimulus afforded by these works architecture and sculpture reached their highest perfection, and some of the greatest artists of antiquity were employed in erecting or adorning the buildings. The chief direction and oversight of the

public edifices was entrusted to Pheidias, under whose superintendence were employed his two pupils Alcamenes and Agoracritus, Ictinus and Callicrates the architects of the Parthenon, Mnesicles the architect of the Propylaea, Coroebus the architect who began the temple at Eleusis, Callimachus, Metagenes, Xenocles and others. These works calling into activity, as they did in various ways, almost every branch of industry and commerce at Athens, diffused universal prosperity while they proceeded. Such a variety of instruments and materials were now needed, that there could hardly be an artisan in the city who would not find scope for his industry and skill; and as every art required the services of a number of subordinate labourers, every class of the labouring citizens found employment and support. This, however, though a most important object, and one which Pericles had distinctly in view, was not the only one which he set before himself in this expenditure. Independently of the gratification of his personal taste, which in this respect accorded with that of the people, his internal and external policy formed parts of one whole. While he raised Athens to that supremacy which in his judgment she deserved to possess, on account both of the natural capabilities of the people and the glorious sacrifices which they had made for the safety and freedom not of themselves only but of Greece, the magnificent aspect which the city assumed under his directions was designed to keep alive among the people a present consciousness of their greatness and power. (Comp. Demosth. *Aristocr.* p. 689, *Mid.* p. 565.) This feature of his policy is distinctly expressed in the speech delivered by him over the slain in the first winter of the Peloponnesian war, a speech equally valuable as an embodiment of his views, whether the sentiments contained in it be, as is most probable, such as he actually delivered, or such as his contemporary Thucydides knew him to entertain (Thucyd. ii. 35—46). He calls upon the survivors to resolve that the spirit they cherish towards their enemies shall be no less daring than that of those who had fallen; considering not alone the immediate benefit resulting from repelling their enemies, but rather the power of the city, contemplating it in reality daily, and becoming lovers (ἐραστάς) of it; and whenever it seems to them to be great, considering that men acquired this magnificence by daring, and judging what was necessary, and maintaining a sense of honour in action (c. 43). The design of his policy was that Athens should be thoroughly prepared for war, while it contained within itself every thing that could render the citizens satisfied with peace; to make them conscious of their greatness, and inspire them with that self-reliance and elastic vigour, which was a surer safeguard than all the jealous measures resorted to by the Spartans (c. 36—39). Nothing could well be further from the truth than the estimate Plato formed of the policy of Pericles, if he makes Socrates express his own views, in saying that Pericles made the Athenians idle, and cowardly, and talkative, and money-loving, by first accustoming them to receive pay (*Gorg.* p. 515, e.). The great object of Pericles was to get the Athenians to set before themselves a great ideal of what Athens and an Athenian ought to be. His commendations of the national characteristics partook quite as much of the nature of exhortation as of that of praise. This object, of leading the Athenians to value highly their station and privileges as Athenian citizens, may doubtless be traced in the law which he got passed at an early period, that the privileges of citizenship should be confined to those whose parents were both Athenians; a law which was called into exercise in B. C. 444, on the occasion of a present of corn being sent by Psammetichus from Egypt, to be distributed among the Athenian citizens. At the scrutiny which was set on foot only about 14,000 were found to be genuine Athenians, nearly 5000 being discovered to be aliens. That he had not miscalculated the effect likely to be produced on the minds of his fellow-citizens, is shown by the interest and pride which they took in the progress and beauty of the public works. When it was a matter of discussion in the assembly whether marble or ivory should be used in the construction of the great statue of Athene, the latter was selected, apparently for scarcely any other reason than that it was the more costly. We have already seen that the bare idea of having their name disconnected with the works that adorned their city, was sufficient to induce them to sanction Pericles in his lavish application of the public treasures. Pity, that an expenditure so wise in its ends, and so magnificent in its kind, should have been founded on an act of appropriation, which a strict impartiality cannot justify, though a fair consideration of all the circumstances of the age and people will find much to palliate it. The honesty of the objections raised against it by the enemies of Pericles on the score of its injustice is very questionable. The issue of the opposition of Thucydides and his party has already been noticed.

It was not the mere device of a demagogue anxious to secure popularity, but a part of a settled policy, which led Pericles to provide amusement for the people in the shape of religious festivals and musical and dramatic entertainments. These were at the same time intended to prepare the citizens by cheerful relaxation and intellectual stimulus for enduring the exertions necessary for the greatness and well-being of the state, and to lead them, as they became conscious of the enjoyment as well as dignity of their condition, as Athenian citizens, to be ready to put forth their most strenuous exertions in defending a position which secured to them so many advantages. (Thucyd. ii. 38, 40.) The impulse that would be given to trade and commerce by the increase of requirements on the part of the Athenians was also an element in his calculations (Thucyd. ii. 38). The drama especially characterised the age of Pericles [Aeschylus, Sophocles; *Dict. of Ant.* art. *Comoedia*, *Tragoedia*]. From the comic poets Pericles had to sustain numerous attacks. Their ridicule of his personal peculiarity could excite nothing more than a passing laugh. More serious attempts were made by them to render his position suspicious in the eyes of the people. They exaggerated his power, spoke of his party as Peisistratids, and called upon him to swear that he was not about to assume the tyranny. Cratinus threw out insinuations as to the tardiness with which the building of the third long wall to Peiraeeus proceeded. His connection with Aspasia was made the ground of frequent sallies (Schol. *ad Plat.* p. 391, ed. Bekker; Plut. *Per.* 24). His high character and strict probity, however, rendered all

these attacks harmless. But that Pericles was the author of a law passed B. C. 440, restraining the exhibition of comedy, is not probable. (Thirlwall, vol. iii. p. 83; Cic. *de Rep.* iv. 10, 11.) The enemies of Pericles, unable to ruin his reputation by these means, attacked him through his friends. A charge was brought against Pheidias of appropriating part of the gold destined to adorn the statue of the goddess on the Acropolis; and Menon, a workman who had been employed by Pheidias, was suborned to support the charge [MENON]. By the direction of Pericles, however, the golden ornaments had been so fixed as to admit of being taken off. Pericles challenged the accusers to weigh them. They shrank from the test, but the probity of Pheidias was established. This charge having been fruitless, a second attack was made on him for having in the sculpture on the shield of the goddess, representing the battle with the Amazons, introduced portraits of himself and Pericles. To support this charge, again Menon was brought forward, and Pheidias was cast into prison as having shown dishonour to the national religion. According to Plutarch he died there, either by poison, or by a natural death.

The next attack was intended to wound Pericles on a still more sensitive side. The connection between Pericles and Aspasia, and the great ascendancy which she had over him, has already been spoken of in the article ASPASIA. (Respecting the benefit which the oratory of Pericles was supposed to have derived from her instructions, see Plat. *Menex.* p. 235, e. 236, a.) The comic poet Hermippus instituted a prosecution against her, on the ground of impiety, and of pandering to the vices of Pericles by corrupting the Athenian women; a charge beyond all doubt as slanderous as that made against Pheidias of doing the same under pretence of admitting Athenian ladies to view the progress of his works (Thirlwall, iii. pp. 87, 89). Apparently, while this trial was pending, Diopeithes got a decree passed that those who denied the existence of the gods, or introduced new opinions about celestial phaenomena, should be informed against and impeached according to the process termed εἰσαγγελία (*Dict. of Ant.* art. *Eisangelia*). This decree was aimed at Anaxagoras, and through him at Pericles. Another decree was proposed by Dracontides, that Pericles should give in an account of his expenditure of the public money before the Prytanes, who were to conduct the trial with peculiar solemnity. On the amendment of Agnon it was decreed that the trial should take place before 1500 dicasts. Aspasia was acquitted, though Pericles was obliged to descend to entreaties and tears to save her. The fate of Anaxagoras is uncertain [ANAXAGORAS]. Of the proceedings against Pericles himself we hear nothing further. (Plut. *l. c.*; Athen. xiii. p. 589, where several of the gossiping stories about Pericles will be found; Diod. xii. 39; Diog. Laërt. ii. 12.) It was the opinion entertained by many ancient writers that the dread of the impending prosecution was at least one of the motives which induced Pericles to hurry on the outbreak of the war with Sparta. That this unworthy charge was a false one is abundantly evident from the impartial and emphatic statements of Thucydides. The honesty of Pericles was unimpeachable, and the outbreak of hostilities inevitable.

When the Corcyraeans applied to Athens for assistance against Corinth, one of their main arguments was that hostilities between the rival confederacies could not be postponed much longer. Pericles doubtless foresaw this when by his advice a defensive alliance was contracted with the Corcyraeans, and ten galleys sent to assist them, under Lacedaemonius the son of Cimon, which were only to be brought into action in case a descent upon the territories of the Corcyraeans were threatened. Plutarch represents Pericles as sending so small a force through jealousy of the family of Cimon. Pericles might safely have defied the rivalry of a much more formidable person than Lacedaemonius. A larger squadron of 20 ships was sent out not long after, in case the force first sent should prove too small. (Thucyd. i. 31—54.) The measures taken by the Athenians with respect to Potidaea doubtless had the sanction of Pericles, if they were not suggested by him. (Thucyd. i. 56, &c.) After war had been declared by the congress of the Peloponnesian alliance, as the members of it were not in a condition to commence hostilities immediately, various embassies were sent to Athens, manifestly rather with the intention of multiplying causes of hostility, than with a sincere intention to prevent the outbreak of war. The first demand made was, that the Athenians should banish all that remained of the accursed family of the Alcmaeonids. This was clearly aimed at Pericles, who by his mother's side was connected with that house. The design of the Lacedaemonians was to render Pericles an object of odium when the difficulties of the war came to be felt by the Athenians, by making it appear that he was the obstacle in the way of peace. (Thucyd. i. 127.) The demand was disregarded, and the Lacedaemonians in their turn directed to free themselves from the pollution contracted by the death of Pausanias. Subsequent demands were made that the Athenians should raise the siege of Potidaea, restore Aegina to independence, and especially repeal the decree against the Megarians, by which the latter were excluded, on pain of death, from the agora of Athens, and from all ports in the Athenian dominions. One of the scandalous stories of the time represented this decree as having been procured by Pericles from private motives, some Megarians having carried off two girls belonging to the train of Aspasia. (Aristoph. *Acharn.* 500.) There was quite sufficient ground for the decree in the long-standing enmity between the Athenians and Megarians, which, just before the decree was passed on the motion of Charinus, had been inflamed by the murder of an Athenian herald, who had been sent to obtain satisfaction from the Megarians for their having encroached upon the consecrated land that lay between the territories of the two states. This demand of the Lacedaemonians was succeeded by one that the Athenians should leave all Greek states independent, that is, that Athens should relinquish her empire, intimations being given that peace might be expected if these conditions were complied with. An assembly was held to deliberate on the answer to be given to the Lacedaemonians. The true motives which actuated Pericles in resisting these demands are given by Thucydides in the speech which he puts into his mouth on the occasion (i. 140—144). Pericles judged rightly in telling the Athenians that the demands made of them, especially that about Me-

gara, which was most insisted on, were mere pretexts by which the Lacedaemonians were trying the spirit and resolution of the Athenians; and that in that point of view, involving the whole principle of submission to Sparta, it became of the utmost importance not to yield. He pointed out the advantages which Athens, as the head of a compact dominion, possessed over a disjointed league like that of the Peloponnesians, which, moreover, had not at its immediate command the resources necessary for carrying on the war, and would find the greatest difficulty in raising them; showed how impossible it was that the Peloponnesians should be able to cope with the Athenians by sea, and how utterly fruitless their attack would be while Athens remained mistress of the sea. The course which he recommended therefore was, that the Athenians should not attempt to defend their territory when invaded, but retire within the city, and devote all their attention to securing the strength and efficiency of their navy, with which they could make severe retaliations on the territories of their enemies; since a victory by land would be of no service, and defeat would immediately be followed by the revolt of their subject allies. He warned them, however, that they must be content with defending what they already possessed, and must not attempt to extend their dominion. War, he bade them observe, could not be avoided; and they would the less feel the ill effects of it, if they met their antagonists with alacrity. At his suggestion the Athenians gave for answer to the Lacedaemonian ambassadors, that they would rescind the decree against Megara if the Lacedaemonians would cease to exclude strangers from intercourse with their citizens; that they would leave their allies independent if they were so at the conclusion of the treaty, and if Sparta would grant real independence to her allies; and that they were still willing to submit their differences to arbitration.

In one sense, indeed, Pericles may be looked upon as the author of the Peloponnesian war, inasmuch as it was mainly his enlightened policy which had raised Athens to that degree of power which produced in the Lacedaemonians the jealousy and alarm which Thucydides (i. 23) distinctly affirms to have been the real cause of the Peloponnesian war. How accurately Pericles had calculated the resources of Athens, and how wisely he had discerned her true policy in the war, was rendered manifest by the spirited struggle which she maintained even when the Peloponnesians were supplied with Persian gold, and by the irreparable disasters into which she was plunged by her departure from the policy enjoined by Pericles.

In the spring of B.C. 431 Plataea was seized. Both sides prepared with vigour for hostilities; and a Peloponnesian army having assembled at the isthmus, another embassy was sent to the Athenians by Archidamus to see if they were disposed to yield. In accordance with a decree which Pericles had had passed, that no herald or embassy should be received after the Lacedaemonians had taken the field, the ambassador, Melesippus, was not suffered to enter the city. Pericles, suspecting that Archidamus in his invasion might leave his property untouched, either out of private friendship, or by the direction of the Peloponnesians, in order to excite odium against him, declared in an assembly of the people that if his lands were left unravaged, he would give them up to be the property of the state (Thucyd. ii. 13). He took the opportunity at the same time of giving the Athenians an account of the resources they had at their command. Acting upon his advice they conveyed their moveable property into the city, transporting their cattle and beasts of burden to Euboea. When the Peloponnesian army advanced desolating Attica, the Athenians were clamorous to be led out against the enemy, and were angry with Pericles because he steadily adhered to the policy he had recommended. He would hold no assembly or meeting of any kind. He, however, kept close guard on the walls, and sent out cavalry to protect the lands near the city. While the Peloponnesian army was in Attica, a fleet of 100 ships was sent round Peloponnesus. (Thucyd. ii. 18, &c.) The foresight of Pericles may probably be traced in the setting apart 1000 talents, and 100 of the best sailing galleys of the year, to be employed only in case of an attack being made on Athens by sea. Any one proposing to appropriate them to any other purpose was to suffer death. Another fleet of thirty ships was sent along the coasts of Locris and Euboea: and in this same summer the population of Aegina was expelled, and Athenian colonists sent to take possession of the island. An alliance was also entered into with Sitalces, king of Thrace. In the autumn Pericles in person led an army into Megaris, and ravaged most of the country. The decree against Megara before spoken of enacted that the Athenian generals on entering office should swear to invade Megaris twice a year (Plut. *l. c.*; Thucyd. iv. 66). In the winter (B.C. 431—430), on the occasion of paying funeral honours to those who had fallen in the course of the hostilities, Pericles was chosen to deliver the oration. (Thucyd. ii. 35—46.) In the summer of the next year, when the Peloponnesians invaded Attica, Pericles pursued the same policy as before. In this summer the plague made its appearance in Athens (Thucyd. ii. 48, &c.). An armament of 100 ships (Thucyd. ii. 56) was conducted by Pericles in person to the coast of Peloponnesus. An eclipse of the sun which happened just before the fleet set sail afforded Pericles an opportunity of applying the astronomical knowledge which he had derived from Anaxagoras in quieting the alarm which it occasioned. (Plut. *Per.* 35.)

The Athenians, being exposed to the devastation of the war and the plague at the same time, not unnaturally began to turn their thoughts to peace, and looked upon Pericles as the author of all their distresses, inasmuch as he had persuaded them to go to war. Pericles was unable to prevent the sending of an embassy to Sparta, with proposals for peace. It was however fruitless. Pericles then called an assembly, and endeavoured to bring the people to a better mind; set forth the grounds they had for hoping for success; pointed out the unreasonableness of being cast down and diverted from a course of action deliberately taken up by an unforeseen accident like that of the plague, and especially the injustice of holding him in any way responsible for the hardships they were suffering on account of it. It was impossible now to retreat; their empire must be defended at any sacrifice, for it was perilous to abandon it (Thucyd. ii. 60—64). Though his speech to some extent allayed the public ferment, it did not remove from their minds the irritation they felt. Cleon appears among his

foremost enemies. According to Plutarch a decree was passed that Pericles should be deprived of his command and pay a fine, the amount of which was variously stated. Thucydides merely says that he was fined. The ill feeling of the people having found this vent, Pericles soon resumed his accustomed sway, and was again elected one of the generals for the ensuing year.

The military operations of B.C. 429 were doubtless conducted under the general superintendence of Pericles, though he does not appear to have conducted any in person. The plague carried off most of his near connections. His son Xanthippus, a profligate and undutiful youth, his sister, and most of his intimate friends died of it. Still Pericles maintained unmoved his calm bearing and philosophic composure, and did not even attend the funeral rites of those who were carried off. At last his only surviving legitimate son, Paralus, a youth of greater promise than his brother, fell a victim. The firmness of Pericles then at last gave way; as he placed the funeral garland on the head of the lifeless youth he burst into tears and sobbed aloud. He had one son remaining, his child by Aspasia. Either by a repeal of the law respecting legitimacy which he himself had before got passed, or by a special vote, he was allowed to enrol this son in his own tribe and give him his own name. In the autumn of B.C. 429 Pericles himself died of a lingering sickness, which, if a variety of the plague, was not attended by its usual violent symptoms, but was of such a nature that he wasted away by slow degrees. Theophrastus preserved a story, that he allowed the women who attended him to hang an amulet round his neck, which he showed to a friend to indicate the extremity to which sickness had reduced him, when he could submit to such a piece of superstition. When at the point of death, as his friends were gathered round his bed, recalling his virtues and successes and enumerating his triumphs (in the course of his military career, in which he was equally remarkable for his prudence* and his courage, he had erected as many as nine trophies), overhearing their remarks, he said that they had forgotten his greatest praise: that no Athenian through his means had been made to put on mourning. He survived the commencement of the war two years and six months (Thuc. ii. 65). His death was an irreparable loss to Athens. The policy he had laid down for the guidance of his fellow-citizens was soon departed from; and those who came after him being far inferior to him in personal abilities and merit and more on a level with each other, in their eagerness to assume the reins of the state, betook themselves to unworthy modes of securing popular favour, and, so far from checking the wrong inclinations of the people, fostered and encouraged them, while the operations of the forces abroad and the counsels of the people at home were weakened by division and strife (Thuc. ii. 65).

The name of the wife of Pericles is not mentioned. She had been the wife of Hipponicus, by whom she was the mother of Callias. [CALLIAS, Vol. I. p. 567.] She bore two sons to Pericles, Xanthippus and Paralus. She lived unhappily with Pericles, and a divorce took place by mutual consent, when Pericles connected himself with Aspasia by a tie as close as the law allowed. His union with her continued in uninterrupted harmony till his death. It is possible enough that Aspasia occasioned the alienation of Pericles from his wife; but at the same time it appears that she had been divorced by her former husband likewise. By Aspasia Pericles had one son, who bore his name. Of his strict probity he left the decisive proof in the fact that at his death he was found not to have added a single drachma to his hereditary property. Cicero (*Brut.* 7. § 27, *de Orat.* ii. 22. § 93) speaks of written orations by Pericles as extant. It is not unlikely that he was deceived by some spurious productions bearing his name. (Quint. *I. O.* iii. 1.) He mentions the tomb of Pericles at Athens (*de Fin.* v. 2). It was on the way to the Academy (Paus. i. 29. § 3). There was also a statue of him at Athens (Paus. i. 28. § 2). (Plut. *Pericles*; Thirlwall, *Hist. of Greece*, vol. iii. cc. 17—20).

2. Son of the preceding, by Aspasia [PERICLES, No. 1]. He was one of the generals at the battle of Arginusae, and was put to death in consequence of the unsuccessful issue of that battle. (Xen. *Hellen.* i. 5. § 16.) [C. P. M.]

PERICLY'MENUS (Περικλύμενος). 1. One of the Argonauts, was a son of Neleus and Chloris, and a brother of Nestor. (Hom. *Od.* xi. 285; Apollod. i. 9. § 15; Orph. *Argon.* 155.) Poseidon gave him the power of changing himself into different forms, and conferred upon him great strength, but he was nevertheless slain by Heracles at the taking of Pylos. (Apollod. i. 9. § 9, ii. 7. § 3; Apollon. Rhod. i. 156 with the Schol.; Ov. *Met.* xiii. 556, &c.; Eustath. *ad Hom.* p. 1685.) According to Hyginus (*Fab.* 10) Periclymenus escaped Heracles in the shape of an eagle.

2. A son of Poseidon and Chloris, the daughter of Teiresias, of Thebes. In the war of the Seven against Thebes he was believed to have killed Parthenopaeus (Apollod. iii. 6. § 8; Paus. viii. 18, in fin.; Eurip. *Phoen.* 1157), and when he pursued Amphiaraus, the latter by the command of Zeus was swallowed up by the earth. (Pind. *Nem.* ix. 57, &c. with the Schol.) [L. S.]

PERICLY'MENUS (Περικλύμενος), a statuary of unknown age and country, is enumerated by Pliny among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). One of his works, a female statue, is mentioned by Tatian (*adv. Graec.* 55. p. 118, ed. Worth.). [P. S.]

PERI'CLYTUS (Περίκλυτος), a sculptor, who belonged to the best period and to one of the best schools of Grecian art, but of whom scarcely anything is known. He is only mentioned in a single passage of Pausanias (v. 17. § 4), from which we learn that he was the disciple of Polycleitus of Argos, and the teacher of Antiphanes, who was the teacher of Cleon of Sicyon. Since Polycleitus flourished about B. C. 440, and Antiphanes about B. C. 400, the date of Periclytus may be fixed at about B. C. 420. In some editions of Pausanias his name occurs in another passage (ii. 22. § 8), but the true reading is Πολυκλείτου, not Περικλείτου or Περικλύτου. [Comp. NAUCYDES.] [P. S.]

PERICTIONE and PERICTYONE (Περικτιόνη, Περικτυόνη, the former being the more common form), is said to have been the mother

* He used to say that as far as their fate depended upon him, the Athenians should be immortal.

of Plato, who was born B. C. 429. Diogenes Laërtius (vii. 1) and Suidas (*s. v.* Πλάτων) call her also Potone, which was the name of Plato's sister. (Suid. *s. v.* Ποτώνη.) Through Perictione, Plato was descended from Solon, (see pedigree of GLAUCON,) though Olympiodorus in his life of Plato traces his descent from Solon through his father, and from Codrus through his mother, reversing the statements of Diogenes Laërtius (*l. c.*) and Apuleius (*de Dogm. Plat.*). It is a shrewd conjecture of Bentley's (*Diss. on Phalaris*, vol. i. p. 421, ed. 1836), that, as it was thought "a point of decorum to make even the female kindred of philosophers copy after the men," certain passages bearing the name of Perictione, and quoted by Stobaeus (*Florileg.* i. 62, 63, lxxix. 50, lxxxv. 19), are spurious, and, for the reason above given, received the name of Plato's mother. This is strengthened by the fact, stated by Bentley, that Iamblichus mentions no such name in his copious list of Pythagorean women. Besides, the first two extracts are in the Doric, and the last two (not one, as Bentley, through oversight, says) are in the Ionic dialect. "And why should she write philosophy in two dialects?" We have no other trace of this last Perictione, if indeed there was such a woman, save in the extracts given by Stobaeus; and the two last fragments are undoubtedly spurious, whatever be determined regarding those in the Doric dialect. [W. M. G.]

PERIE'RES (Περιήρης). 1. A son of Aeolus and Enarete, king of Messene, was the father of Aphareus and Leucippus by Gorgophone. (Apollod. i. 7. § 3; Paus. iv. 2. § 2, 3. § 3, &c.) In some traditions Perieres was called a son of Cynortas, and besides the sons above mentioned he is said to have been, by Gorgophone, the father of Tyndareos and Icarius. (Tzetz. *ad Lyc.* 511; Apollod. i. 9. § 5, iii. 10. § 3.) Oebalus also is called a son of Perieres. (Schol. *ad Eurip. Orest.* 447.) After the death of Perieres, Gorgophone is said to have married Oebalus, and to have been the first widow in Greece that married a second husband. (Paus. ii. 21. § 8, comp. iii. i. § 4.)

2. The charioteer of king Menoeceus in Thebes. (Apollod. ii. 4. § 11.)

3. The father of Borus, who was the husband of Polydora. (Hom. *Il.* xvi. 177.) [L. S.]

PERI'GENES (Περιγένης), commander of the fleet of Ptolemy IV. (Philopator) in the war against Antiochus III., king of Syria, B. C. 218. He engaged Diognetus, the admiral of Antiochus, without any decisive result, but the defeat of the land forces of Ptolemy under Nicolaus compelled Perigenes to retreat. (Polyb. v. 68, 69.) [E. H. B.]

PERILA'US (Περίλαος), a son of Icarius and Periboea, and a brother of Penelope. (Apollod. iii. 10. § 6; Paus. viii. 34. § 2.) There are three other mythical personages of the same name. (Paus. ii. 20. § 6, vii. 4. § 1; Quint. Smyrn. viii. 294.) [L. S.]

PERILA'US (Περίλαος). 1. A citizen of Megara, who espoused the party of Philip of Macedon, and according to Demosthenes, betrayed his country to that monarch, but was afterwards treated by him with neglect and contempt. (Dem. *de Cor.* pp. 242, 324, *de F. L.* p. 435.)

2. A Macedonian officer, who was one of the three deputies sent by Meleager and Arrhidaeus to treat with the party of Perdiccas and Leonnatus, during the dissensions at Babylon immediately after the death of Alexander (Curt. x. 8. § 15). He afterwards attached himself to Antigonus, by whom he was appointed, in B. C. 315, to command an army in the southern provinces of Asia Minor; but was defeated and taken prisoner by Polycleitus, the general of Seleucus. (Diod. xix. 64.)

3. A son of Antipater, and younger brother of Cassander, king of Macedonia, under whom he held various subordinate employments. (Plut. *de Frat. Amor.* 15, p. 486, a.) [E. H. B.]

PERILLUS (Πέριλλος; the form Περίλαος in Lucian, *Phal.* 1, and the Scholiast to Pindar, *Pyth.* i. 185, probably arises from a confusion of Λ with Α), a statuary, was the maker of the bronze bull of the tyrant Phalaris, respecting which see further under PHALARIS. Of the modern disquisitions on this instrument of torture, the most important are those of Göller (*De Situ et Orig. Syracus.* pp. 272, &c.) and Böttiger (*Kunstmythologie*, vol. i. p. 380). Müller places the artist at Ol. 55, B. C. 560. Like the makers of other instruments of death, Perillus is said to have become one of the victims of his own handiwork. [P. S.]

PERIME'DE (Περιμήδη). 1. A daughter of Aeolus and Enarete, and the mother of Hippodamas and Orestes. (Apollod. i. 7. § 1; comp. ACHELOUS.)

2. A daughter of Oeneus, by whom Phoenix became the father of Europa and Astypalaea. (Paus. vii. 4. § 2.)

3. A daughter of Eurystheus. (Apollod. ii. 8. § 1.)

4. A sister of Amphitryon, and wife of Licymnius. (Apollod. ii. 4. § 6.) [L. S.]

PERIME'DES (Περιμήδης). 1. One of the companions of Odysseus during his wanderings. (Hom. *Od.* xi. 23; Paus x. 29. § 1.)

2. One of the centaurs. (Hes. *Scut. Herc.* 187; Athen. iv. p. 148.)

3. A son of Eurystheus and Antimache. (Apollod. ii. 8. § 1.) [L. S.]

PERIME'LE (Περιμήλη), the name of three mythical personages, the first a daughter of Hippodamas (Ov. *Met.* viii. 590, &c.; comp. ACHELOUS); the second a daughter of Admetus (Anton. Lib. 23); and the third a daughter of Amythaon. (Diod. iv. 69; comp. IXION.) [L. S.]

PE'RIPHAS (Περίφας). 1. One of the sons of Aegyptus. (Apollod. ii. 1. § 5.)

2. A son of Oeneus. (Anton. Lib. 2; comp. OENEUS.)

3. A son of Lapithes in Thessaly. (Diod. iv. 69, v. 61; comp. LAPITHES.)

4. One of the Lapithae. (Ov. *Met.* xii. 449.)

5. An Attic autochthon, previous to the time of Cecrops, was a priest of Apollo, and on account of his virtues he was made king; but as he was honoured to the same extent as Zeus, the latter wished to destroy him. At the request of Apollo, however, Zeus metamorphosed him into an eagle, and his wife likewise into a bird. (Anton. Lib. 6; Ov. *Met.* vii. 400.)

6. A son of the Aetolian Ochesius, fell by the hand of Ares in the Trojan war. (Hom. *Il.* v. 842.)

7. A son of Epytus, and a herald of Aeneias. (Hom. *Il.* xvii. 323.)

8. A Greek who took part in the destruction of Troy. (Virg. *Aen.* ii. 476.) [L. S.]

PERIPHE'TES (Περιφήτης). 1. A son of Hephaestus and Anticleia, was surnamed Cory-

netes, that is, Club-bearer, and was a robber at Epidaurus, who slew the travellers he met with an iron club. Theseus at last slew him and took his club for his own use. (Apollod. iii. 16. § 1; Plut. *Thes.* 8; Paus ii. 1. § 4; Ov. *Met.* vii. 437.)

2. A son of Copreus of Mycenae, was slain at Troy by Hector. (Hom. *Il.* xv. 638.)

3. A Trojan, who was slain by Teucer. (Hom. *Il.* xiv. 515.) [L. S.]

PERO (Πηρώ). 1. The mother of the river-god Asopus by Poseidon. (Apollod. iii. 12. § 6.)

2. A daughter of Neleus and Chloris, was married to Bias, and celebrated for her beauty. (Hom. *Od.* xi. 286; Apollod. i. 9. § 9; Paus. x. 31. § 2.) [L. S.]

PEROLLA. [CALAVIUS.]

PERPERNA, or PERPENNA, the name of a Roman gens. We may infer from the termination of the word, that the Perpernae were of Etruscan origin, like the CAECINAE and SPURINNAE. The Perpernae are first mentioned in the latter half of the second century B. C., and the first member of the gens, who obtained the consulship, was M. Perperna in B. C. 130. There is considerable doubt as to the orthography of the name, since both *Perperna* and *Perpenna* occur in the best manuscripts; but as we find *Perperna* in the Fasti Capitolini, this appears to be the preferable form. (Comp. Graevius and Garaton. *ad Cic. pro Rosc. Com.* 1; Duker, *ad Flor.* ii. 20; Drakenborch, *ad Liv.* xliv. 27.) There are no coins now extant to determine the question of the orthography, although in the time of Fronto there were coins bearing this name. (Fronto, p. 249, ed. Rom.)

1. M. PERPERNA, was sent as an ambassador in B. C. 168 with L. Petillius to the Illyrian king Gentius, who threw them into prison, where they remained till the conquest of Gentius shortly after by the praetor Anicius. Perperna was thereupon sent to Rome by Anicius to convey the news of the victory. (Liv. xliv. 27, 32; Appian, *Mac.* xvi. 1.)

2. M. PERPERNA, consul in B. C. 130, is said to have been a consul before he was a citizen; for Valerius Maximus relates (iii. 3. § 5), that the father of this Perperna was condemned under the Papia lex after the death of his son, because he had falsely usurped the rights of a Roman citizen.*

M. Perperna was praetor in B. C. 135, in which year he had the conduct of the war against the slaves in Sicily, and in consequence of the advantages which he obtained over them received the honour of an ovation on his return to Rome. (Flor. iii. 19; Fasti Capit.) He was consul in B. C. 130 with C. Claudius Pulcher Lentulus, and was sent into Asia against Aristonicus, who had defeated one of the consuls of the previous year, P. Licinius Crassus. Perperna, however, soon brought the war to a close. He defeated Aristonicus in the first engagement, and followed up his victory by laying siege to Stratoniceia, whither Aristonicus had fled. The town was compelled by famine to surrender, and the king accordingly fell into the consul's hands. Perperna did not however live to enjoy the triumph, which he would undoubtedly have obtained, but died in the neighbourhoood of Pergamum on his return to Rome in B. C. 129. (Liv. *Epit.* 59; Justin. xxxvi. 4; Vell. Pat. ii. 4; Flor ii. 20; Oros. v. 10.) [ARISTONICUS, No. 2.] It was the above-mentioned Perperna who granted the right of asylum to the temple of Diana in the town of Hierocaesareia in Lydia. (Tac. *Ann.* iii. 62.)

3. M. PERPERNA, son of No. 2, consul B. C. 92 with C. Claudius Pulcher, and censor B. C. 86 with L. Marcius Philippus. Perperna is mentioned by the ancient writers as an extraordinary instance of longevity. He attained the great age of ninety-eight years, and died in B. C. 49, the year in which the civil war broke out between Caesar and Pompey. He outlived all the senators who belonged to that body in his consulship, and at the time of his death there were only seven persons surviving, whom he had enrolled in the senate during his censorship. (Plin. *H. N.* vii. 48; Val. Max. viii. 13. § 4; Dion Cass. xli. 14; the last writer gives the details a little differently.) Perperna took no prominent part in the agitated times in which he lived. In the Social or Marsic war, B. C. 90, he was one of the legates, who served under the consul P. Rutilius Lupus. (Appian, *B. C.* i. 40.) It was probably the same M. Perperna who was judex in the case of C. Aculeo (Cic. *de Orat.* ii. 65), and also in that of Q. Roscius, for whom Cicero pleaded (*pro Rosc. Com.* 1, 8). In B. C. 54, M. Perperna is mentioned as one of the consulars who bore testimony on behalf of M. Scaurus at the trial of the latter. (Ascon. *in Scaur.* p. 28, ed. Orelli.) The censorship of Perperna is mentioned by Cicero (*Verr.* i. 55), and Cornelius Nepos speaks of him (*Cat.* 1) as *censorius*.

4. M. PERPERNA VENTO, son of No. 3, joined the Marian party in the civil war, and was raised to the praetorship (Perperna *praetorius*, Vell. Pat. ii. 30), though in what year is uncertain. After Sulla had completely conquered the Marian party in Italy in B. C. 82, Perperna fled to Sicily with some troops; but upon the arrival of Pompey shortly afterwards, who had been sent thither by Sulla, Perperna evacuated the island. On the death of Sulla in B. C. 78, Perperna joined the consul M. Aemilius Lepidus in his attempt to overthrow the new aristocratical constitution, and retired with him to Sardinia on the failure of this attempt. Lepidus died in Sardinia in the following year, B. C. 77, and Perperna with the remains of his army crossed over to Spain, where the amiable disposition and brilliant genius of Sertorius had gained the love of the inhabitants of the country, and had for some time defied all the efforts of Q. Metellus Pius, who had been sent against him with a large army by the ruling party at Rome. Perperna, however, was not disposed to place himself under the command of Sertorius. He had brought with him considerable forces and large treasures; he was proud of his noble family, being both the son and grandson of a consul; and although his abilities were mean, he thought that the chief command ought to devolve upon him, and therefore resolved to carry on the war on his own account against Metellus. But his troops, who well knew on which commander they could place most reliance, compelled him to join Sertorius, as soon as they heard that Pompey was crossing the Alps in order to prosecute the war in conjunction with Metellus. For the next five years Perperna served under Sertorius, and was more than once defeated. [For details, see SERTORIUS.] But although

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* As to this Papia lex, the date of which has given rise to some dispute, see PAPIUS.

Perperna acted apparently in concert with Sertorius, he and the other Roman nobles who accompanied him were jealous of the ascendency of the latter, and at last were mad enough to allow their jealousy and pride to destroy the only man who could have restored them to political power. In B. C. 72, Perperna and his friends assassinated Sertorius at a banquet. His death soon brought the war to a close. Perperna was completely defeated in the first battle which he fought with Pompey after the death of Sertorius, and was taken prisoner. Anxious to save his life, he offered to deliver up to Pompey the papers of Sertorius, which contained letters from many of the leading men at Rome, inviting Sertorius to Italy, and expressing a desire to change the constitution which Sulla had established. But Pompey refused to see him, and commanded him to be put to death and the letters to be burnt. (Appian, *B.C.* i. 107, 110, 113—115; Plut. *Pomp.* 10, 20, *Sert.* 15, 25—27; Liv. *Epit.* 96; Eutrop. vi. 1; Flor. iii. 22; Oros. v. 23; Vell. Pat. ii. 30; Sall. *Hist.* lib. ii. iii.; Cic. *Verr.* v. 58.)

PERPE'TUUS, P. TI'TIUS, consul A. D. 237 with L. Ovinius Rusticus Cornelianus.

PERSAEUS (Περσαῖος), surnamed Cittieus (Κιττιεύς), from his native town Cittium, in the south of Crete, was a favourite disciple of Zeno, the stoic, who was also of Cittium. Suidas (*s. v.*) states that he was also named Dorotheüs, and that his father's name was Demetrius. Diogenes Laërtius mentions that it was doubtful whether he was merely an intimate friend of Zeno's, or whether, after having been the slave of Antigonus Gonatas, and tutor to his son Alcyoneus, and then presented by that monarch to Zeno as a copyist, he had been freed by the philosopher. The opinion that he had been Zeno's slave prevails extensively in later writers, as in A. Gellius (ii. 18). But the notion is contradicted by the general current of his life, and seems to have originated in a remark of Bion Borysthenites. Bion having seen a bronze statue of Persaeus, bearing the inscription, Περσαῖον Ζήνωνος Κιττιέα, remarked that this was a mistake, for Περσαῖον Ζήνωνος οἰκιτιέα. (Athen. iv. p. 162, d.) But from the *sal nigrum* which characterises Bion's sayings, this seems nothing more than a sneer at the servility which he thus insinuated that Persaeus, with whom he had come into rivalry at the court of Antigonus, manifested in his demeanour to Zeno. Indeed, if Persaeus had actually been Zeno's slave, the sarcasm would have been pointless. We learn from Diogenes Laërtius, that Zeno lived in the same house with Persaeus, and he narrates an incident, which certainly supports the insinuation of Bion. The same story is told by Athenaeus (xiii. p. 607, a. b.), on the authority of Antigonus the Carystian, somewhat differently, and not so much to Zeno's credit. Persaeus was in the prime of life in the 130th Olympiad, B. C. 260. Antigonus Gonatas had sent for Zeno, between B. C. 277 and 271 (Clinton, *F. H.* vol. ii. p. 368, note i), when the philosopher was in his eighty-first year. Zeno excused himself, but sent Persaeus and Philonides, with whom went also the poet Aratus, who had received instructions from Persaeus at Athens. Persaeus seems to have been in high favour with Antigonus, and to have guided the monarch in his choice of literary associates, as we learn from a sneer of Bion's, recorded by Laërtius. At last, unhappily for himself, he was appointed to a chief command in Corinth, and hence he is classed by Aelian (*V. H.* iii. 17), among those philosophers who have taken an active part in public affairs. According to Athenaeus (iv. p. 162, c), who has no high opinion of his morality, his dissipation led to the loss of Corinth, which was taken by Aratus the Sicyonian, B. C. 243. Pausanias (ii. 8, vii. 8) states that he was then slain. Plutarch doubtfully represents him as escaping to Cenchreae. But this may have been to put into his mouth when alive, what Athenaeus says of him when dead, that he who had been taught by Zeno to consider philosophers as the only men fit to be generals, had been forced to alter his opinion, being corrected by a Sicyonian youth.

We find a list of his writings in Laërtius, in which we are startled to find Θυέστης. Athenaeus (iv. 140, p. 6, e) agrees with Laërtius, in attributing to him a work, entitled Πολιτεία Λακωνική. He also gives a general view of the contents of a work bearing his name, entitled Συμποτικοὶ Διάλογοι (iv. p. 162, e.). But that the favourite pupil of Zeno, and the trusted friend of Antigonus for many years, could have written such a work as he describes, seems incredible. He very probably did write a book bearing the title Ὑπομνήματα Συμποτικά (as stated by Laërtius), on the model of the Συμπόσιον of Plato; hence the Περὶ Γάμου and Περὶ Ἐρώτων, mentioned by Laërtius as separate treatises of Persaeus. But, being the friend of Antigonus, he was deemed to be an enemy to Greek freedom; hence the inveterate enmity of Menedemus (Diog. Laërt. ii. 143), and hence spurious productions of a contemptible character were probably assigned to him. Lipsius, however (*Manuduct. ad Stoic. Philosoph.* xii. 1), seems to be of an opinion quite the reverse. Suidas and Eudocia (p. 362) state that he wrote a history, which may refer to his political writings. He also wrote, according te Laërtius, against the laws of Plato. Of his philosophical opinions, we know hardly anything. It is reasonable to conjecture that he adhered closely to the tenets of Zeno. Accordingly, we find him, on one occasion, convicting Ariston of inconsistency in not adhering in practice to his dogma, that the wise man was opinionless (ἀδόξαστος). We find him, however, if we can trust Laërtius, agreeing with Ariston in his doctrine of *indifference* (ἀδιαφορία), and himself convicted of inconsistency by Antigonus — an incident which has been ingeniously expanded by Themistius. (Orat. xxxii. p. 358.) Cicero (*de Nat. Deor.* i. 15, where the old reading was *Perseus*) censures an opinion of his that divinity was ascribed not only to men who had improved the arts of life, but even to those material substances which are of use to mankind. Meursius (*de Cypro*, ii. p. 167) thinks that this is taken from a work of his entitled Ἠθικαὶ Σχολαὶ mentioned by Laërtius. Minucius Felix (*Octav.* p. 22, ed. Lugd. Bat. 1652). alludes also to this opinion, but he seems to have derived his knowledge from Cicero, as the illustrations are Roman, and not Greek, as we might have expected. Dio Chrysostom (Orat. liii.) states that following the example of Zeno, Persaeus, while commenting on Homer, did not discuss his general merits, but attempted to prove that he had written κατὰ δόξαν, and not κατὰ ἀλήθειαν. (Comp. Diog. Laërt. vii., with Lipsius, Meursius, *ll. cc.*, and Fabric. *Bibl. Graec.* vol. iii. p. 570.) [W. M. G.]

PERSE (Πέρση), a daughter of Oceanus, and wife of Helios, by whom she became the mother of Aeetes and Circe. (Hom. *Od.* x. 139; Hes. *Theog.* 356, 956.) She is further called the mother of Pasiphae (Apollod. i. 9. § 1, iii. 1. § 2; Hygin. *Praef.*), Perses (Apollod. i. 9, in fin.), and Aloeus (Tzetz. *ad Lyc.* 174). Homer and Apollonius Rhodius (iv. 591) call her Perse, while others call her Perseis (comp. Tzetz. *ad Lyc.* 798) or Persea. (Virg. *Cir.* 66.) [L. S.]

PERSEIDES or PERSEIUS (Περσείδης, Περσηϊάδης, Περσεῖος, or Περσήϊος), a patronymic of Perseus, used to designate his descendants. (Hom. *Il.* xix. 123; Thucyd. i. 9.) But it is also used to designate the descendants of Perse, viz. Aeetes and Hecate. (Val. Flacc. v. 582, vi. 495.) [L. S.]

PERSE'PHONE (Περσεφόνη), in Latin *Proserpina*, the daughter of Zeus and Demeter. (Hom. *Il.* xiv. 326, *Od.* xi. 216; Hes. *Theog.* 912, &c.; Apollod. i. 5. § 1.) Her name is commonly derived from φέρειν φόνον, "to bring" or "cause death," and the form Persephone occurs first in Hesiod (*Theog.* 913; comp. Hom. *Hymn. in Cer.* 56), the Homeric form being Persephoneia. But besides these forms of the name, we also find Persephassa, Phersephassa, Persephatta, Phersephatta, Pherrephassa, Pherephatta, and Phersephoneia, for which various etymologies have been proposed. The Latin Proserpina, which is probably only a corruption of the Greek, was erroneously derived by the Romans from *proserpere*, "to shoot forth." (Cic. *de Nat. Deor.* ii. 26.) Being the infernal goddess of death, she is also called a daughter of Zeus and Styx (Apollod. i. 3. § 1); in Arcadia she was worshipped under the name of Despoena, and was called a daughter of Poseidon, Hippius, and Demeter, and said to have been brought up by the Titan Anytus. (Paus. viii. 37. §§ 3, 6, 25. § 5.) Homer describes her as the wife of Hades, and the formidable, venerable, and majestic queen of the Shades, who exercises her power, and carries into effect the curses of men upon the souls of the dead, along with her husband. (Hom. *Od.* x. 494, xi. 226, 385, 634, *Il.* ix. 457, 569; comp. Apollod. i. 9. § 15.) Hence she is called by later writers *Juno Inferna*, *Averna*, and *Stygia* (Virg. *Aen.* vi. 138; Ov. *Met.* xiv. 114), and the Erinnyes are said to have been daughters of her by Pluto. (Orph. *Hymn.* 29. 6, 70. 3.) Groves sacred to her are said by Homer to be in the western extremity of the earth, on the frontiers of the lower world, which is itself called the house of Persephone. (*Od.* x. 491, 509.)

The story of her being carried off by Pluto, against her will, is not mentioned by Homer, who simply describes her as his wife and queen; and her abduction is first mentioned by Hesiod (*Theog.* 914). Zeus, it is said, advised Pluto, who was in love with the beautiful Persephone, to carry her off, as her mother, Demeter, was not likely to allow her daughter to go down to Hades. (Comp. Hygin. *Fab.* 146.) Pluto accordingly carried her off while she was gathering flowers with Artemis and Athena. (Comp. Diod. v. 3.) Demeter, when she found her daughter had disappeared, searched for her all over the earth with torches, until at length she discovered the place of her abode. Her anger at the abduction obliged Zeus to request Pluto to send Persephone (or Cora, i. e. the maiden or daughter) back. Pluto indeed complied with the request, but first gave her a kernel of a pomegranate to eat, whereby she became doomed to the lower world, and an agreement was made that Persephone should spend one third (later writers say *one half*) of every year in Hades with Pluto, and the remaining two thirds with the gods above. (Apollod. i. 5. § 1, &c.; Ov. *Met.* v. 565; comp. DEMETER.) The place where Persephone was said to have been carried off, is different in the various local traditions. The Sicilians, among whom her worship was probably introduced by the Corinthian and Megarian colonists, believed that Pluto found her in the meadows near Enna, and that the well Cyane arose on the spot where he descended with her into the lower world. (Diod. v. 3, &c.; comp. Lydus, *De Mens.* p. 286; Ov. *Fast.* iv. 422.) The Cretans thought that their own island had been the scene of the rape (Schol. *ad Hes. Theog.* 913), and the Eleusinians mentioned the Nysaean plain in Boeotia, and said that Persephone had descended with Pluto into the lower world at the entrance of the western Oceanus. Later accounts place the rape in Attica, near Athens (Schol. *ad Soph. Oed. Col.* 1590) or at Erineos near Eleusis (Paus. i. 38. § 5), or in the neighbourhood of Lerna (ii. 36. § 7; respecting other localities see Conon, *Narr.* 15; Orph. *Argon.* 1192; Spanheim, *ad Callim. Hymn. in Cer.* 9).

The story according to which Persephone spent one part of the year in the lower world, and another with the gods above, made her, even with the ancients, the symbol of vegetation which shoots forth in spring, and the power of which withdraws into the earth at other seasons of the year. (Schol. *ad Theocrit.* iii. 48.) Hence Plutarch identifies her with spring, and Cicero (*De Nat. Deor.* ii. 26) calls her the seed of the fruits of the field. (Comp. Lydus, *De Mens.* pp. 90, 284; Porphyr. *De Ant. Nymph.* p. 118, ed. Barnes.) In the mysteries of Eleusis, the return of Cora from the lower world was regarded as the symbol of immortality, and hence she was frequently represented on sarcophagi. In the mystical theories of the Orphics, and what are called the Platonists, Cora is described as the all-pervading goddess of nature, who both produces and destroys every thing (Orph. *Hymn.* 29. 16), and she is therefore mentioned along, or identified with, other mystic divinities, such as Isis, Rhea, Ge, Hestia, Pandora, Artemis, Hecate. (Tzetz. *ad Lyc.* 708, 1176; Schol. *ad Apollon. Rhod.* iii. 467; Schol. *ad Theocrit.* ii. 12; Serv. *ad Aen.* iv. 609.) This mystic Persephone is further said to have become by Zeus the mother of Dionysus, Iacchus, Zagreus or Sabazius. (Hesych. *s. v.* Ζαγρεύς; Schol. *ad Eurip. Or.* 952; Aristoph. *Ran.* 326; Diod. iv. 4; Arrian. *Exped. Al.* ii. 16; Lydus *De Mens.* p. 198; Cic. *de Nat. Deor.* iii. 23.) The surnames which are given to her by the poets, refer to her character as queen of the lower world and of the dead, or to her symbolic meaning which we have pointed out above. She was commonly worshipped along with Demeter, and with the same mysteries, as for example, with Demeter Cabeiria in Boeotia. (Paus. ix. 25. § 5.) Her worship further is mentioned at Thebes, which Zeus is said to have given to her as an acknowledgment for a favour she had bestowed on him (Schol. *ad Eurip. Phoen.* 687): in like manner Sicily was said to have been given to her at her wedding (Pind. *Nem.* i. 17; Diod. v. 2; Schol. *ad Theocrit.* xv. 14), and two festivals were celebrated in her honour in the island, the one at the time of

sowing, and the other at the time of harvest. (Diod. v. 4; Athen. iv. p. 647.) The Eleusinian mysteries belonged to Demeter and Cora in common, and to her alone were dedicated the mysteries celebrated at Athens in the month of Anthesterion. (Comp. Paus. i. 31. § 1, &c.) Temples of Persephone are mentioned at Corinth, Megara, Sparta, and at Locri in the south of Italy. (Paus. iii. 13. § 2; Liv. xxix. 8, 18; Appian, iii. 12.) In works of art Persephone is seen very frequently: she bears the grave and severe character of an infernal Juno, or she appears as a mystical divinity with a sceptre and a little box, but she was mostly represented in the act of being carried off by Pluto. (Paus. viii. 37. § 2; comp. Hirt. *Mythol. Bilderb.* i. p. 72, &c.; Welcker, *Zeitschrift für die alte Kunst*, p. 20, &c.)

Another mythical personage of the name of Persephone, is called a daughter of Minyas, and the mother of Chloris by Amphion. (Schol. *ad Hom. Od.* xi. 281.) [L. S.]

PERSES (Πέρσης). 1. A son of the Titan Crius and Eurybia, and husband of Asteria, by whom he became the father of Hecate. (Hes. *Theog.* 377, 409, &c.; Apollod. i. 2. §§ 2, 4.)

2. A son of Perseus and Andromeda, is described as the founder of the Persian nation. (Herod. vii. 61; Apollod. ii. 4. § 5.)

3. A son of Helios and Perse, and brother of Aeetes and Circe. (Apollod. i. 9. § 28; Hygin. *Fab.* 244.) The Scholiast on Apollonius Rhodius (iii. 200) calls him as well as Perses No. 1., Perseus, and king of Tauris. (Comp. Tzetz. *ad Lyc.* 1175.) [L. S.]

PERSES (Πέρσης), an epigrammatic poet, who was included in the *Garland* of Meleager, but of whose time we have no further indication, is called a Theban in the title of one of his epigrams, but a Macedonian in that of another. There are nine epigrams by him in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 4; Jacobs, *Anth. Graec.* vol. ii. p. 3, vol. xiii. p. 932.) [P. S.]

PERSEUS (Περσεύς). 1. The famous Argive hero, was a son of Zeus and Danaë, and a grandson of Acrisius (Hom. *Il.* xiv. 310; Hes. *Scut. Herc.* 229). Acrisius, who had no male issue, consulted the Pythian oracle, and received the answer, that if Danaë should give birth to a son, he would kill his father. Acrisius, accordingly, shut up his daughter in a subterraneous apartment, made of brass or stone (Soph. *Ant.* 947; Lycoph. 858; Horat. *Carm.* iii. 16). But Zeus having metamorphosed himself into a shower of gold, came down upon her through the roof of the apartment, and became by her the father of Perseus. From this circumstance Perseus is sometimes called χρυσόπατρος or *aurigena* (Lycoph. 838; Ov. *Met.* v. 250). When Acrisius discovered that Danaë had given birth to a son, he threw both mother and son into a chest, and put them out to sea; but Zeus caused the chest to land in the island of Seriphos, one of the Cyclades, where Dictys, a fisherman, found them, and carried them to his brother, king Polydectes. According to a later or Italian tradition, the chest was carried to the coast of Italy, where king Pilumnus married Danaë, and founded Ardea (Virg. *Aen.* vii. 410; Serv. *ad Aen.* vii. 372); or Danaë is said to have come to Italy with two sons, Argus and Argeus, whom she had by Phineus, and took up her abode on the spot where Rome was afterwards built (Serv. *ad Aen.* viii. 345). But, according to the common story, Polydectes, king of Seriphos, made Danaë his slave, and courted her favour, but in vain; and in order to obtain the undisturbed possession of her, he sent off Perseus, who had in the meantime grown up to manhood, to the Gorgons, to fetch the head of Medusa, which he said he would give to Hippodameia as a wedding present (Tzetz. *ad Lyc.* 838). Another account again states that Polydectes married Danaë, and caused Perseus to be brought up in the temple of Athena. When Acrisius learnt this, he went to Polydectes, who, however, interfered on behalf of the boy, and the latter promised not to kill his grandfather. Acrisius, however, was detained in Seriphos by storms, and during that time Polydectes died. During the funeral games the wind carried a disk thrown by Perseus against the head of Acrisius, and killed him, whereupon Perseus proceeded to Argos and took possession of the kingdom of his grandfather (Hygin. *Fab.* 63). But to return to the common tradition Athena, with whom Medusa had ventured to contend for the prize of beauty, first showed to Perseus the head of Gorgo in images, near the town of Diecterion in Samos, and advised him to be unconcerned about the two immortal Gorgons, Stheno and Euryale. Perseus then went first to the Graeae, the sisters of the Gorgons, took from them their one tooth and their one eye, and did not restore them to the Graeae until they showed him the way to the nymphs; or he cast the tooth and the eye into lake Triton, so that the Graeae were no longer able to guard the Gorgons (Hygin. *Poet. Astr.* ii. 12). The nymphs provided Perseus with winged sandals, a bag, and the helmet of Hades, which rendered him invisible, Hermes with a sickle, and Athena with a mirror (Hes. *Scut. Herc.* 220, 222; Eurip. *Elect.* 460; Anthol. Palat. ix. 557; comp. Hygin. *Poet. Astr.* ii. 12; Theon, *ad Arat.* p. 29). Being thus armed, he went to the Gorgons, who dwelt near Tartessus on the coast of the Ocean, whose heads were covered, like those of serpents, with scales, and who had large tusks like boars, brazen hands, and golden wings. He found them asleep, and cut off the head of Medusa, looking at her figure through the mirror, for a look at the monster herself would have changed him into stone. Perseus put her head into the bag which he carried on his back, and as he went away, he was pursued by the winged Gorgons (Hes. *Scut. Herc.* 230; Paus. v. 18. § 1). On his return he visited Aethiopia, where he saved and married Andromeda, by whom he became the father of Perses, whom he left with Cepheus. During this journey Perseus is also said to have come to the Hyperboreans, by whom he was hospitably received (Pind. *Pyth.* x. 50), and to Atlas, whom, by the head of Gorgo, he changed into the mountain of the same name (Ov. *Met.* iv. 655; Serv. *ad Aen.* iv. 246). Phineus, the brother of Cepheus, was likewise changed into stone, and when Perseus returned to Seriphos he found his mother with Dictys in the temple, whither she had fled from the embraces of Polydectes. Perseus found the latter at a repast, and metamorphosed him and all his guests, and, some say, the whole island, into stone (Pind. *Pyth.* xii. 21; Strab. x. p. 487), and presented the kingdom to Dictys. Perseus then gave the winged sandals and the helmet to Hermes, who restored them to the nymphs and to Hades, and Athena received the head of Gorgo, which was put on the shield or breast-plate of the

goddess. Hereupon Perseus went to Argos, accompanied by Cyclopes, skilled in building (Schol. *ad Eurip. Or.* 953), by Danaë, and Andromeda. Acrisius, remembering the oracle, escaped to Larissa, in the country of the Pelasgians; but Perseus followed him, in order to persuade him to return (Paus. ii. 16. § 6). Some writers state that Perseus, on his return to Argos, found Proetus who had expelled his brother Acrisius, in possession of the kingdom (Ov. *Met.* v. 236, &c.); Perseus slew Proetus, and was afterwards killed by Megapenthes, the son of Proetus, who avenged the death of his father. (Hygin. *Fab.* 244.) Some again relate that Proetus was expelled, and went to Thebes. (Schol. *ad Eurip. Phoen.* 1109.) But the common tradition goes on thus: when Teutamidas, king of Larissa, celebrated games in honour of his guest Acrisius, Perseus, who took part in them, accidentally hit the foot of Acrisius, and thus killed him. Acrisius was buried outside the city of Larissa, and Perseus, leaving the kingdom of Argos to Megapenthes, the son of Proetus, received from him in exchange the government of Tiryns. According to others, Perseus remained in Argos, and successfully opposed the introduction of the Bacchic orgies. (Paus. ii. 20. § 3, 22. § 1; comp. Nonn. *Dionys.* xxxi. 25.) Perseus is said to have founded the towns of Mideia and Mycenae. (Paus. ii. 15. § 4.) By Andromeda he became the father of Alcaeus, Sthenelus, Heleius, Mestor, Electryon, Gorgophone, and Autochthe. (Apollod. ii. 4. §§ 1—5; Tzetz. *ad Lyc.* 494, 838; Ov. *Met.* iv. 606, &c.; Schol. *ad Apollon. Rhod.* iv. 1091.) Perseus was worshipped as a hero in several places, e. g. between Argos and Mycenae, in Seriphos, and at Athens, where he had an altar in common with Dictys and Clymene. (Paus. ii. 18. § 1.) Herodotus (ii. 91) relates that a temple and a statue of Perseus existed at Chemmis in Egypt, and that the country was blessed whenever he appeared.

2. A son of Nestor and Anaxibia. (Hom. *Od.* iii. 414; Apollod. i. 9. § 9.)

3. A ruler of Dardanus, who, with his wife Philobia, assisted Laodice in forming a reconciliation with Acamas. (Parthen. *Erot.* 16; comp. ACAMAS and LAODICE.) [L. S.]

PERSEUS or PERSES* (Περσεύς), the last king of Macedonia, was the eldest son of Philip V. According to some of the Roman writers he was the offspring of a concubine, and consequently not of legitimate birth. (Liv. xxxix. 53, xl. 9, &c.) Plutarch, on the contrary (*Aemil.* 8), represents him as a supposititious child, and not the son of Philip at all: but it is probable that both these tales were mere inventions of his enemies: at least it is clear that he was from the first regarded both by his father and the whole Macedonian nation as the undoubted heir to the throne. He was early trained to arms, and was still a mere boy when he was appointed by his father to command the army destined to guard the passes of Pelagonia against the Illyrians, B. C. 200 (Liv. xxxi. 28). In B. C. 189 we again find him leading an army into Epeirus, where he besieged Amphilochia, but was compelled by the Aetolians to retire. (Id. xxxviii. 5. 7.) The favour shown by the Romans to his younger brother Demetrius had the effect of exciting the jealousy of Perseus, who suspected that the Roman senate intended to set up Demetrius as a competitor for the throne on the death of Philip: and the popularity of the young prince among the Macedonians themselves was ill calculated to allay these apprehensions. Perseus in consequence set to work to effect the ruin of his brother, and at length by a long train of machinations and intrigues [DEMETRIUS] succeeded in convincing Philip that Demetrius entertained a treasonable correspondence with the Romans, and thus prevailed on him to order the execution of the unhappy prince. (Liv. xxxix. 53, xl. 5—15, 20—24; Polyb. xxiv. 3, 7, 8; Diod. xxix. *Exc. Vales.* p. 576; Justin. xxxii. 2; Zonar. ix. 22; Plut. *Aemil.* 8.) It is said that Philip subsequently detected the treachery of Perseus, and had even determined to exclude him from the throne, but his own death, which was brought on by the grief and remorse caused by this discovery, prevented the execution of his designs, B. C. 179. Perseus instantly assumed the sovereign power, and his first act was to put to death Antigonus, to whose counsels he ascribed the hostile intentions of his father. (Liv. xl. 54—56, 57; Justin. xxxii. 3; Zonar. ix. 22.)

The latter years of the reign of Philip had been spent in preparations for a renewal of the war with Rome, which he foresaw to be inevitable: and when Perseus ascended the throne, he found himself amply provided both with men and money for the impending contest. But, whether from a sincere desire of peace, or from irresolution of character, he sought to avert an open rupture as long as possible; and one of the first acts of his reign was to send an embassy to Rome to obtain the recognition of his own title to the throne, and a renewal of the treaty concluded with his father. This embassy was the more necessary as he had already by his hostilities with a Thracian chief, named Abrupolis, who was nominally in alliance with Rome, afforded a pretext to the jealousy of that power; but for the moment this cause of offence was overlooked, Perseus was acknowledged as king, and the treaty renewed on the same terms as before. (Diod. xxix. *Exc. Vatic.* p. 71; Appian. *Mac.* ix. 3; Polyb. xxii. *Exc. Vat.* p. 413; Liv. xli. 24, xlii. 13, 40, 41.) It is probable that neither party was sincere in the conclusion of this peace; at least neither could entertain any hope of its duration; yet a period of seven years elapsed before the mutual enmity of the two powers broke out into actual hostilities. Meanwhile Perseus was not idle: and his first measures were of a liberal and judicious character. He secured the attachment of his own subjects by rescinding the unpopular acts of his father's reign, by recalling all exiles and publishing a general act of amnesty. (Polyb. xxvi. 5.) At the same time he sought to conciliate the favour of the Greeks, many of whom were inclined to his cause in preference to that of Rome; and entered into extensive relations with the Thracian, Illyrian, and Celtic tribes, by which his kingdom was surrounded. Nor did he neglect to cultivate the friendship of the Asiatic princes, who on their part (with the exception of Eumenes) seem to have eagerly sought his alliance. Seleucus IV Philopator gave him his daughter Laodice in marriage, while Prusias king of Bithynia gladly accepted the hand of his sister. (Liv. xlii. 12; Po

* Concerning this latter form see Niebuhr. *Lect. on Rom. Hist.* vol. i. p. 272, ed Schmitz.

lyb. xxvi. 7; Inscr. Del. *op. Marm. Oxon.*; Appian. *Mac.* ix. 1.) But every attempt to strengthen himself by foreign alliances was resented by the Romans as an infraction of the treaty with them. The Dardanians complained to the senate at Rome of the aggressions of the Bastarnae, and accused Perseus, apparently not without reason, of supporting the invaders. News was also brought to Rome that Macedonian envoys had been secretly received at Carthage; and the king soon after gave fresh cause of offence by an expedition against the Dolopians, in which, after reducing that tribe, he repaired at the head of an army, though in the most peaceful manner, to Delphi, under pretence of a vow, but in reality to make a show of his power and force in the eyes of the Greeks. Numerous embassies were sent by the Romans to complain of these proceedings, as well as to spy into the real state of affairs in Macedonia, while Perseus in return was not sparing of apologies and excuses. At length, in B. C. 172, Eumenes, king of Pergamus, repaired in person to Rome and laid before the senate an elaborate statement of the power, the resources, and the hostile designs of the Macedonian king. On his return through Greece he was attacked near Delphi by a band of assassins, who are said to have been employed by Perseus, a suspicion to which the latter certainly afforded some countenance, by taking the leader of them—a Cretan named Evander—into his immediate service. Another plot which the Romans pretended to have discovered at the same time, for poisoning some of their chief officers [RAMMIUS], was probably a mere fiction to inflame the minds of the populace against Perseus. War was now determined by the senate, but it was not declared till the following spring (B. C. 171), and even then the Romans were not fully prepared to commence hostilities. Perseus, on the other hand, found himself at the head of a splendid army, fully equipped and ready for immediate action: but instead of making use of this advantage, he still clung to the delusive hopes of peace, and was persuaded by Q. Marcius Philippus, with whom he held a personal conference in Thessaly, to send ambassadors once more to Rome. These soon returned, as was to be expected, without having even obtained an answer; but in the mean while the Romans had completed their levies, transported their army into Epeirus, and the consul P. Licinius Crassus was ready to take the field. (Liv. xli. 19, 22—24, xlii. 2, 5, 11, 12, 14—19, 25, 29—31, 36—43, 48; Polyb. xxvi. 9, xxvii. 7, *Exc. Vat.* p. 413; Diod. xxx. *Exc. Leg.* pp. 623, 624; Appian, *Mac.* Exc. ix. 1—5.)

Perseus was now at length convinced that he had no hope of any longer delaying the contest; and at a council of war held at Pella, it was determined to have immediate recourse to arms. Though supported by no allies, except Cotys king of the Odrysians, he found himself at the head of an army of 39,000 foot and 4,000 horse, with which he invaded Thessaly, and after taking some small towns, encamped near Sycurium in the valley of the Peneius. The consul Licinius soon arrived in the same neighbourhood, and an action ensued between the cavalry of the two armies, in which the Macedonians were victorious; and if Perseus had chosen to follow up his advantage with vigour, might probably have led to the total defeat of the Romans. But the king wavered, drew off his forces, and even sent to the consul to renew his offers of peace, which were haughtily rejected by Licinius. The rest of the campaign passed over without any decisive result. The Romans in their turn obtained a slight advantage, and Perseus at the close of the summer withdrew into Macedonia, whither Licinius made no attempt to follow him. (Liv. xlii. 50—67; Polyb. xxvii. 8; Appian *Mac.* Exc. 10; Plut. *Aemil.* 9; Zonar. ix. 22; Eutrop. iv. 6; Oros. iv. 20.)

The second year of the war (B. C. 170) passed over without any striking action, but was on the whole favourable to Perseus. The Macedonian fleet defeated that of the Romans at Oreus; and the consul, A. Hostilius Mancinus, after an unsuccessful attempt to penetrate into Macedonia, through the passes of Elymiotis, remained inactive in Thessaly. Meanwhile, the Epeirots declared in favour of Perseus, by which his frontier became secured on that side; and so little cause did there appear to dread the advance of the Romans, that the king found leisure for an expedition against the Dardanians, by which he obtained a large booty. (Plut. *Aemil.* 9; Liv. xliii. 18.) During the heart of the following winter he crossed the mountains into Illyria with an army, but not so much with a view to conquest, as in order to gain over Gentius, king of the Illyrians, to his alliance. That monarch was favourably disposed towards the Macedonian cause, but was unable to act without money, and this Perseus was unwilling to give. A second expedition into Acarnania was also productive of little result. (Liv. xliii. 18—23.)

The arrival of the new consul Q. Marcius Philippus, in the spring of 169, for a moment gave fresh vigour to the Roman arms. By a bold but hazardous march he crossed the mountain ridge of Olympus, and thus descended into Macedonia near Heracleium. Had Perseus attacked him before he reached the plains he might probably have destroyed the whole Roman army: but instead of this he was seized with a panic terror, abandoned the strong position of Dium, and hastily retreated to Pydna. Marcius at first followed him, but was soon compelled by want of provisions to fall back to Phila, and Perseus again occupied the line of the Enipeus. (Liv. xliv. 1—10; Polyb. xxix. 6; Diod. xxx. *Exc. Vales.* pp. 578, 579; *Exc. Vat.* pp. 74, 75; Zonar. ix. 22.)

The length to which the war had been unexpectedly protracted, and the ill success of the Roman arms, had by this time excited a general feeling in favour of the Macedonian monarch; Prusias, king of Bithynia, and the Rhodians, both interposed their good offices at Rome to obtain for him a peace upon moderate terms; and even his bitter enemy Eumenes began to waver, and entered into secret negotiations with the same view. [EUMENES.] These were, however, rendered abortive by the refusal of Perseus to advance the sum of money demanded by the king of Pergamus as the price of his interposition; and the same unseasonable niggardliness deprived the king of the services of 20,000 Gaulish mercenaries, who had actually advanced into Macedonia to his support, but retired on failing to obtain their stipulated pay. Many of the Greek states, also, which had been from the commencement of the war favourably disposed towards Perseus, might undoubtedly have been induced at this juncture openly to espouse his cause, had he been more liberal of his treasures: but his

blind avarice led him to sacrifice all these advantages. Even when he was compelled to advance 300 talents to Gentius, in order to secure his cooperation, he contrived basely to defraud his ally of the greater part of the money. [GENTIUS]. (Liv. xliv. 14, 23—27; Plut. *Aemil.* 12, 13; Polyb. xxviii. 8, 9, xxix. 2, 3, *Exc. Vat.* p. 427—431; Diod. xxx. *Exc. Vales.* p. 580, *Exc. Vat.* p. 73, 74; Dion Cass. *Fr.* 73; Appian. *Mac.* Exc. 16.)

While Perseus was thus compelled by his own ill-timed avarice to carry on the contest against Rome single-handed, the arrival of the new consul, L. Aemilius Paulus, who took the command of the Roman army early in the summer of 168, speedily changed the face of affairs. Finding the position of Perseus on the bank of the Enipeus so strong as to be unassailable in front, he dexterously turned its flank by sending Scipio Nasica with 8000 men across the mountain pass of Pythium, and thus compelled the Macedonian king to fall back upon Pydna. Here the latter was at length induced to await the approach of the enemy, and it was in the plain near that town that the battle was fought which decided the fate of the Macedonian monarchy (June 22, B.C. 168*). For a time the serried ranks of the phalanx seemed likely to carry every thing before them, but its order was soon broken by the inequalities of the ground; and the Romans rushing in, made a fearful carnage of the Macedonian infantry, of whom not less than 20,000 were slain, while the cavalry fled from the field almost without striking a blow. Perseus himself was among the foremost of the fugitives: he at first directed his flight to Pella, but finding himself abandoned by his friends, he hastened from thence to Amphipolis, accompanied only by three foreign officers and 500 Cretan mercenaries. With these few followers, and the treasures which had been collected at Amphipolis, he threw himself for safety into the sacred island of Samothrace. (Liv. xliv. 32—46; Plut. *Aemil.* 13—23; Polyb. xxix. 6; Zonar. ix. 23; Eutrop. iv. 7; Oros. iv. 20; Vell. Pat. i. 9.)

Here he was quickly blockaded by the praetor Cn. Octavius with the Roman fleet, and though the latter did not venture to violate the sanctuary in which the king had taken refuge, Perseus found himself abandoned, in succession, by his few remaining followers; and after an ineffectual attempt to escape by sea to Thrace, was at length compelled to surrender himself and his children into the hands of the Roman praetor. When brought before Aemilius, he is said to have degraded himself by the most abject supplications: but he was treated with kindness and courtesy by the Roman general, who allowed him every degree of liberty compatible with his position. The following year he was carried to Italy, where he was compelled to adorn the splendid triumph of his conqueror (Nov. 30. B.C. 167), and afterwards cast into a dungeon, from whence, however, the intercession of Aemilius procured his release, and he was permitted to end his days in an honourable captivity at Alba. He survived his removal thither during a period which is variously stated at from two to five years (Diod. *Exc. Phot.* p. 516; Vell. Pat. i. 11; Porphyr. *ap. Euseb. Arm.* p. 158); and died, according to some accounts, by voluntary starvation, while others—fortunately with less probability—represent him as falling a victim to the cruelty of his guards, who deprived him of sleep. (Liv. xlv. 4—9, 28, 35, 42; Plut. *Aemil.* 26, 27, 34, 37; Diod. xxx. *Exc. Vat.* p. 78; *Exc. Vales.* p. 581, *Exc. Phot.* p. 516; Dion Cass. *Fr.* 74, 75; Zonar. ix. 23, 24; Eutrop. iv. 7, 8; Oros. *l. c.*; Val. Max. v. 1. § 1; Justin. xxxiii. 2.)

The character of Perseus has been represented in the most unfavourable light by the Roman historians, who have sought, by blackening his name, to palliate the gross injustice by which the republic forced him into the war that ended in his ruin. But with every allowance for this partiality, it is impossible not to regard him as at once odious and despicable. Polybius, indeed, tells us (xxvi. 5), that at the beginning of his reign he conciliated the minds of his subjects by the mildness of his rule, and that the temperance of his private life presented a strong contrast to that of his father. But it is clear, from the words of the historian, that these fair appearances did not last long. Avarice appears to have been his ruling passion; and to this, as we have seen, he sacrificed eventually his kingdom and his life. But there are many other yet darker stains upon his character: his perfidy to his friends, and the mean jealousy with which he sought to avenge upon others the consequences of his own misconduct, are enough to condemn his name to infamy. The weakness of his character is glaringly conspicuous throughout the whole history of his life: and his conduct of the war displays the same vacillating uncertainty of purpose which he had evinced during the transactions that had preceded it. Even if the cowardice of which he is accused at Pydna be exaggerated by his enemies (see Plut. *Aemil.* 19), the panic terror with which he had abandoned his strong position in the preceding campaign, and the abject meanness of his conduct before Paullus, are sufficient evidences of his pusillanimity.

A history of the reign and life of Perseus was written by a Greek author of the name of Posidonius, who is repeatedly cited by Plutarch (*Aemil.* 19, 21), as a contemporary and eye-witness of the events which he related. Among modern writers Flathe (*Geschichte Macedoniens*, vol. ii. p. 533—566) has entered into a laborious vindication of the Macedonian king.



COIN OF PERSEUS.

Perseus had been twice married; the name of his first wife, whom he is said to have killed with his own hand in a fit of passion (Liv. xlii. 5) is not recorded; his second, Laodice, has been already mentioned. He left two children; a son, ALEXANDER, and a daughter, both apparently by his second marriage, as they were mere children when carried to Rome. Besides these, he had adopted his younger brother Philip, who appears

* Concerning this date, see Clinton, *F. H.* vol. iii. p. 82.

to have been regarded by him as the heir to his throne, and became the partner of his captivity. (Liv. xlii. 52, xlv. 6, 39; Plut. *Aemil.* 33, 37; Zonar. ix. 24.) [E. H. B.]

PERSEUS, a painter, the disciple of Apelles, who addressed to him a work upon painting. At least so we understand the somewhat ambiguous passage of Pliny (*H. N.* xxxv. 10. s. 36. § 23), "*Apellis discipulus Perseus, ad quem de hac arte scripsit,*" which is generally understood to mean the converse, namely, that Perseus wrote upon painting to Apelles. The former interpretation is, we think, more strictly grammatical; also, it was more natural and usual for a great master to write a work for the instruction of a favourite pupil, than for a pupil to inscribe a work to his master; and, above all, the name of Perseus does not occur as a writer on painting, either in Pliny's lists of his authorities, or elsewhere, whereas it is well known that Apelles wrote upon his art. Perseus must have flourished about Ol. 118, B. C. 308. [P. S.]

PE'RSICUS, PAULUS FA'BIUS, consul A. D. 34 with L. Vitellius. (Dion Cass. lviii. 24; Tac. *Ann.* vi. 28; Frontin. *Aquaed.* 102.) This Fabius Persicus was notorious for his licentiousness. (Senec. *de Benef.* iv. 31.)

PE'RSIUS. 1. C. PERSIUS, an officer in the Roman army in the second Punic war, distinguished himself in a sally from the citadel of Tarentum, B. C. 210. (Liv. xxvi. 39.)

2. C. PERSIUS, a contemporary of the Gracchi, had the reputation of being one of the most learned men of his time; and Lucilius therefore said that he did not wish Persius to read his works. The speech, which the consul C. Fannius Strabo delivered against Gracchus in B. C. 122, and which was much admired by Cicero, was said by some to have been written by Persius. (Cic. *de Fin.* i. 3, *de Orat.* ii. 6, *Brut.* 26.)

3. PERSIUS, of Clazomenae, whose lawsuit with Rupilius Rex is described by Horace in one of his Satires (i. 7).

PE'RSIUS, is the third in order of the four great Roman satirists, being younger than Lucilius and Horace, older than Juvenal. The Eusebian chronicle supplies the date of his birth and of his death, but, with this exception, the whole of the knowledge we possess regarding his origin and personal history is derived exclusively from an ancient biography which in the greater number of the codices now extant is prefixed to his works. By several modern scholars it has been ascribed, without a shadow of evidence or probability, to Suetonius, merely, it would seem, because he is the reputed author of the lives of Terence, Horace, Lucan, and Juvenal; in MSS. of a recent date it frequently bears the name of Annaeus Cornutus, but in the oldest and most valuable it is uniformly entitled *Vita Auli Persii Flacci de Commentario Probi Valerii sublata.* Who this Probus may have been, whether M. Valerius Probus of Berytus, who flourished under Nero, or some other individual among the various Latin grammarians who bore that appellation [PROBUS], it is impossible to determine; but the information contained in the memoir is of such a minute and precise description, that we can scarcely doubt that the materials were derived from some pure source, and collected at a period not very remote from that to which they refer. The words *de Commentario Probi Valerii sublata* indicate, apparently, that it must be regarded as an extract from some longer piece, but what that piece may have been, and how or by whom the extract was made, are questions which do not now admit of solution. A slight degree of confusion is perceptible in the arrangement of some of the details, which must, doubtless, be ascribed to the carelessness or interpolations of transcribers, and the concluding portion especially, from the words "Sed mox a schola" to the end, is evidently out of its proper place, or, rather, ought to be regarded as an addition by a later hand. Following, therefore, this sketch as our guide, we learn that

AULUS PERSIUS FLACCUS, a Roman knight connected by blood and marriage with persons of the highest rank, was born at Volaterrae in Etruria on the 4th of December, during the consulship of L. Vitellius and Fabius Persicus, A. D. 34 (comp. Hieron. *Chron. Euseb.* an. 2050). His father Flaccus died six years afterwards; his mother, Fulvia Sisennia married as her second husband a certain Fusius belonging to the equestrian order, and within a few years again became a widow. Young Persius received the first rudiments of education in his native town, remaining there until the age of twelve, and then removed to Rome, where he studied grammar under the celebrated Remmius Palaemon, rhetoric under Verginius Flavus. When approaching the verge of manhood he became the pupil of Cornutus the Stoic, who opened up to him the first principles of mental science, and speedily impressed upon his plastic mind a stamp which gave a character to his whole subsequent career. To this master, who proved in very truth the guide, philosopher, and friend of his future life, he attached himself so closely that he never quitted his side, and the warmest reciprocal attachment was cherished to the last by the instructor and his disciple. While yet a youth he was on familiar terms with Lucan, with Caesius Bassus the lyric poet, and with several other persons of literary eminence; in process of time he became acquainted with Seneca also, but never entertained a very warm admiration for his talents. By the high-minded and virtuous Paetus Thrasea (Tac. *Ann.* xvi. 21, 34), the husband of his kinswoman the younger Arria, Persius was tenderly beloved, and seems to have been well worthy of such affection, for he is described as a youth of pleasing aspect, of most gentle manners, of maiden modesty, pure and upright, exemplary in his conduct as a son, a brother, and a nephew. He died of a disease of the stomach, at an estate near the eighth milestone on the Appian way, on the 24th of November in the consulship of P. Marius and L. Asinius Gallus, A. D. 62, before he had completed his twenty-eighth year.

The extant works of Persius, who, we are told, wrote seldom and slowly, consist of six short satires, extending in all to 650 hexameter lines, and were left in an unfinished state. They were slightly corrected after his death by Cornutus, while Caesius Bassus was permitted, at his own earnest request, to be the editor. In boyhood he composed a comedy, a book of ὁδοιπορικά (the subject is a matter of conjecture), and a few verses upon Arria, the mother-in-law of Thrasea, that Arria whose death has been rendered so celebrated by the narratives of Pliny and Dion Cassius (Plin. *Ep.* iii. 16; Dion Cass. lx. 16; comp. Martial. i.

14). The whole of these juvenile effusions were by the advice of Cornutus destroyed.

Few productions have ever enjoyed more widely diffused and more enduring popularity than the Satires. When read over to Lucan he could scarcely refrain from shouting with delight; when first given to the world they were devoured with eager admiration (*editum librum continuo mirari homines et diripere*); and a long unbroken chain of testimonies, direct or implied, to their merits, might be linked together, reaching from the period of their publication through the darkest portion of the middle ages down to the revival of literature, including the names of Quintilian, Martial, the emperors Septimius and Alexander Severus, Ausonius, Prudentius, Sedulius, Sidonius, Liudprandus, Adam of Bremen, Bernard of Clugny, Peter of Blois, and John of Salisbury, to say nothing of the scholiasts and grammarians by whom they are perpetually cited. Nor ought we to omit the great fathers of the church, Lactantius, Augustin, and Jerome, of whom the two former frequently quote whole lines from Persius, while the latter seems to have been so thoroughly imbued with his phraseology that we encounter all the most striking expressions of the heathen moralist reproduced in the epistles, controversial tracts and commentaries of the Christian ecclesiastic. How far this reputation has been fairly earned, may admit of question. It would seem that Persius, strangely enough, owes not a little of his fame and popularity to a cause which naturally might and, perhaps, ought to have produced an effect directly the reverse, we mean the multitude of strange terms, many of them derived, as in the case of Petronius, from the familiar language of ordinary life, proverbial phrases, far-fetched harsh metaphors, and abrupt transitions which every where embarrass our progress. The difficulty experienced in removing these impediments, and the close attention required to follow the train of thought and the numerous rapid changes of person, necessarily impress deeply both the words and the ideas upon every one who has carefully studied his pages, and hence no author clings more closely to our memory, or rises more frequently to our lips in a quotation. His delineations of men and manners are immeasurably inferior to those of Horace and Juvenal, nor can his cold formalism and rough ungainly style stand for a moment in competition with the lively practical good sense and easy grace of the one, or with the fiery indignation and sonorous rhetoric of the other. His pictures, although skilfully drawn, grouped with dexterity and often finished with patient minuteness, are deficient in reality; they are not sketched from human beings actually living and moving in the business of the world, but are highly coloured fancy pieces imagined by the student in his seclusion, created for the purpose of illustrating some abstract general principle or subtle philosophic paradox. In fact, the five last satires may be regarded as so many scholastic exercises, each being devoted to the exposition of a doctrine propounded by the stoics, stated and developed according to their discipline. We must not, at the same time, withhold from him the praise of great ingenuity in moulding to his purpose the most refractory materials, of calling up a crowd of images by a few skilful touches, and concentrating a multitude of thoughts within the compass of a few pregnant words. He is, unquestionably, the most dramatic of the ancient satirists, his dialogues are in the highest degree spirited and effective, conveying a very distinct notion of the element which formed the staple of the original Satura, and which was revived in the Mimes of the Augustan age. The first Satire—which is devoted to strictures on the false taste which prevailed in reference to poetry, and to an exposure of the follies and fopperies of fashionable bards, interspersed with numerous parodies on the most popular pieces of the day—is superior both in plan and execution to the rest; but we may remark, in passing, that there are no good grounds for the belief, which has prevailed from a very early epoch, that both here and elsewhere Nero is the mark against whom the most piercing sarcasms are aimed; a belief which has beyond measure perplexed and tortured commentators, and has given rise to inconceivable absurdity in the interpretation of obscure allusions. Those passages in the fifth, where Persius describes the process by which his own moral and intellectual faculties were first excited and gradually expanded, are remarkable for their grace and beauty.

Several MSS. of Persius contain a collection of scholia ascribed to Cornutus, which by many of the earlier critics were received without hesitation as authentic. But these annotations, as they now exist, are so full of mistakes, and display such palpable ignorance on common topics, that, although it is not impossible that they may contain observations which actually proceeded from the stoic, they must have assumed their present form in the hands of some obscure and illiterate grammarian. The ancient glosses published originally by Pithou (8vo. Heidelb. 1590) are merely extracts containing what is most valuable in the scholia of the Pseudo-Cornutus.

The *Editio Princeps* of Persius is a 4to. volume without date, but known to have been printed at Rome by Ulrich Hahn, about 1470; and in addition to this, bibliographers have described upwards of twenty impressions, all published before the year 1500. The notes of Fontius appeared first in the Venice edition, fol. 1480; the commentary of Britannicus in that of Brescia, fol. 1481; and the scholia of the Pseudo-Cornutus in that of Venice, fol. 1499. A multitude of editions, many of them illustrated by very voluminous annotations, issued from almost every classical press in Europe during the course of the sixteenth and seventeenth centuries, and of these by far the most valuable is that of Isaac Casaubon (8vo. Paris, 1605), which has been very often reprinted, the commentary being not only superior to all which preceded it, but having served as the groundwork of all subsequent elucidations of the satirist.

Of the editions belonging to a more recent period, we may notice specially those of Koenig, 8vo. Gotting. 1803; of Passow 8vo. Lips. 1809, accompanied by a translation and valuable remarks on the first satire; of Achaintre, 8vo. Paris, 1812; of Orelli, in his Eclogae Poet. Lat. 8vo. Turic. 1822, and much improved in 1833; of Plum, 8vo. Havn. 1827, with a most voluminous commentary; of Otto Jahn, 8vo. Lips. 1843, with elaborate prolegomena and judicious notes; and of Heinrich, 8vo. Lips. 1844, with excellent notes in German. The student who possesses the editions of Jahn, Heinrich, and the reprint of Casaubon, published

with some additional matter by Duebner, 8vo. Lips. 1839, will be able without further aid to master the difficulties he may encounter.

The translations into different languages are, as might have been expected, very numerous. There are at least fourteen into English, upwards of twenty into French, a still greater number into German, and also several into Italian and various other European languages. Of those into English, that of Barten Holiday is the most quaint, that of Gifford is the most accurate, and affords the best representation of the manner of the original; that of Dryden is incomparably the most spirited and poetical, but is often diffuse, and often far from being correct; those of Brewster and Howes are very praiseworthy performances. Of the German versions, those of Passow (8vo. Lips. 1809) and Donner (8vo. Stuttgard, 1822) enjoy considerable reputation. [W. R.]

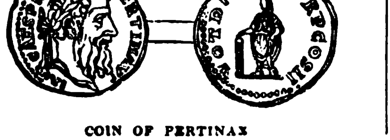
PERSO (Περσώ), one of the Graeae. (Hygin. *Fab.* Praef. p. 9; Burmann. *ad Ov. Met.* iv. 773; comp. GRAEAE.) [L. S.]

PE'RTINAX, HE'LVIUS, was born, according to Dion Cassius, at Alba Pompeia, a Roman colony in Liguria on the west bank of the Tanaro, according to Capitolinus at a place called Villa Martis among the Apennines, on the first of August, A. D. 126. His father Helvius Successus was a libertinus of humble fortune, who followed the trade of a wood merchant and charcoal burner, and brought up his son to the same calling. The youth, however, appears to have soon abandoned this career; and the various steps by which he gradually ascended to the highest offices of state, until at last he mounted the throne itself, "deserve well," as Gibbon has observed, "to be set down as expressive of the form of government and manners of the age." 1. Having received a good elementary education he became a teacher of grammar, but finding this occupation little profitable, 2. he sought and obtained the post of a centurion through the interest of his father's patron, Lollius Avitus. 3. He was next a praefectus cohortis, served in this capacity in Syria, gained great renown in the Parthian war, and was then transferred to Britain. 4. He commanded an ala of cavalry in Moesia. 5. He was at the head of the commissariat on the line of the Aemilian Way. 6. He was admiral of the German fleet. 7. He was collector of the imperial revenues in Dacia, but was dismissed from this employment in consequence of incurring the suspicions of M. Aurelius, who had listened to the misrepresentations of his enemies. 8. Having found a protector in Claudius Pompeianus, the husband of Lucilla, he became commander of a vexillum attached to a legion. 9. Having discharged this duty with credit he was admitted into the senate. 10. M. Aurelius now discovered the falseness of the charges which had been preferred against him, and in order to make amends for the injury inflicted, raised him to the rank of praetor, and gave him the command of the first legion, at the head of which he drove out of Rhaetia and Noricum the barbarians who were threatening to overrun Italy. This inroad, which is called by Dion (lxxi. 3) the invasion of the Kelts from beyond the Rhine, took place some time after A. D. 172. The imperial legates were Pompeianus and Pertinax. 11. As a reward for his achievements he was declared consul elect, and is marked in the Fasti as having held that office, although absent from Rome, along with M. Didius Julianus in A. D. 179. The accuracy of this date has, however, been called in question. (See notes on Dion Cass. lxxi. 19.) 12. Being now held in high esteem by the emperor, who on many occasions commended him publicly in the presence of the soldiers and in the senate, after the revolt of Cassius had been suppressed, he proceeded from Syria to guard the frontiers of the Danube, and was appointed to the command of both the Moesias and of Dacia in succession. 13. He was made governor of Syria where he remained, performing the functions of his office with great uprightness until the death of Aurelius. 14. He took his seat in the senate for the first time soon after the accession of Commodus, being one of the guardians or counsellors to whose care the new prince had been consigned by his father, and is one of those enumerated by Dion (lxxii. 4; comp. Herod. ii. 1, 10) as having escaped the destruction entailed by this dangerous distinction; but in consequence of exciting the jealousy of Perennis [PERENNIS] was ordered to retire to his native province. 15. After the death of Perennis, Commodus earnestly requested him by letter to assume the command in Britain, where he suppressed a mutiny among the legionaries at the peril of his life. 16. Recalled from Britain at his own desire in consequence of the bad feeling entertained towards him by the soldiers, by whom he had been wounded and left for dead in the tumult; he was appointed chief of the commissariat at Rome. 17. He was proconsul of Africa. 18. Lastly, he was praefectus urbi and was consul for the second time in A. D. 192, on the last day of which Commodus was slain; Pertinax, according to Capitolinus and Julian, who upon this point are contradicted by Herodian, being privy to the plot.

As soon as the tyrant was dead, before the news had been spread abroad, Laetus the praefect of the praetorium, and Eclectus the imperial chamberlain, hastened to offer the throne to Pertinax, and having with difficulty (Aurel. Vict. *Epit.* xviii. 1) succeeded in vanquishing his scruples, immediately hurried him in secret to the camp. An announcement was made to the soldiers that Commodus had died of apoplexy, upon which Pertinax delivered an oration, declaring that the supreme power had been forced upon his acceptance, and concluded by promising a liberal donative. Upon this he was slowly and reluctantly hailed as imperator by a few, the rest maintaining a sullen silence. While it was yet night he appeared before the senate, who greeted him with hearty good will; the following morning, being the 1st of January, A. D. 193, he was received with equal cordiality by the magistrates and the populace, took up his abode in the Palatium, and was invested with all the honours and titles appertaining to his station, in addition to which, in order to conciliate the citizens, he assumed the ancient constitutional designation of princeps senatus. From the very commencement of his reign he manifested a determination to introduce extensive reforms, not only in the expenditure and internal arrangements of the palace, but in all departments of the government, more especially in all matters connected with the army, and to restore, if possible, that strictness of discipline by which the glory and dominion of Rome had been won. But with rash enthusiasm he resolved to do that at once which could only be accomplished effectually by slow degrees, and raised

up a host of enemies by openly announcing his designs before his power was firmly consolidated, thus exciting the bitter hatred of the retainers of the court and of the praetorians. So early as the 5th of January, the troops looking back with regret on the ease and licence they had enjoyed under Commodus, and looking forward with disgust and apprehension to the threatened rigour of their new ruler, endeavoured, with the connivance, says Dion (lxxiii. 8), of Laetus to force the supreme power upon a senator of high birth, Triarius Maternus Lascivius by name. Escaping with difficulty from their hands, he hastened to apprise Pertinax of his danger, who, influenced by fear, promised to confirm all the promises made to the army by his predecessor, and thus for a time appeased their wrath. Soon after, during his temporary absence from Rome, another conspiracy was organised in favour of Falco [FALCO], perhaps without the consent of the latter, but this also was suppressed, and many soldiers were put to death upon the testimony of a slave. At length Laetus, by whose instrumentality Pertinax had been chosen emperor, resenting some rebuke, openly joined the ranks of the disaffected. By his contrivance two hundred of the praetorians marched in a body to the palace and forced their way into the interior. Pertinax, instead of endeavouring to resist or to escape, which would have been easy, thought to overawe the rebels by appearing in person, and imagined that he could persuade them by argument to forego their purpose. He therefore came forth and commenced a solemn address in justification of his policy. At first the men shrunk back with shame, cast down their eyes and sheathed their swords, but one ferocious barbarian, a Tungrian, rushing forwards transfixed the royal orator with his weapon, upon which the rest, animated with like fury, despatched him with many wounds, and cutting off his head stuck it in triumph upon a spear. Eclectus the chamberlain alone stood manfully by his master to the last, wounded many of the assailants, and was himself murdered upon the spot. The rest of the attendants took to flight at the beginning of the affray and escaped in all directions.

Such was the end of Pertinax on the 28th of March, A. D. 193, in the 67th year of his age, after a reign of two months and twenty-seven days. He was a man of venerable aspect, with long beard and curling locks, of commanding figure, although somewhat corpulent and troubled with lameness. He expressed himself without difficulty, and was mild and winning in his address, but was believed to be deficient in sincerity and genuine warmth of heart. (Dion Cass. lxxi. 3—19, lxxii. 4—9, lxxiii. 1—10; Herodian. ii. 1. § 6—12, ii. 2. § 17, 9. § 12; Aur. Vict. *Epit.* xviii. Dion Cassius says nothing of the attempt to place Maternus upon the throne. He speaks of the conspiracy of Falco as the first; states that upon this occasion



COIN OF PERTINAX

Pertinax made his apologetic harangue, that Laetus took advantage of this commotion to put to death a great multitude of the soldiers as if by the orders of Pertinax; that this circumstance filled the praetorians with rage and terror, and led to the catastrophe.) [W. R.]

PESCE'NNIUS, a friend of Cicero's in his exile. (Cic. *ad Fam.* xiv. 4.)

PESCE'NNIUS FESTUS. [FESTUS.]

PESCE'NNIUS NIGER. [NIGER.]

PESSINU'NTIA (Πεσσινουντία or Πεσσινουντίς), a surname of Cybele, which she derived from the town of Pessinus, in Galatia. (Cic. *De Harusp. Resp.* 13; Liv. xxix. 10; Strab. xii. p. 567; Herodian, i. 11.) [L. S.]

PE'TEOS (Πετεώς), a son of Orneus, and father of Menestheus, was expelled from Athens by Aegeus, and is said to have gone to Phocis, where he founded the town of Stiris. (Hom. *Il.* ii. 552, iv. 338; Apollod. iii. 10. § 8; Paus. ii. 25. § 5, x. 35. § 5; Plut. *Thes.* 32.) [L. S.]

PE'TICUS, C. SULPI'CIUS, a distinguished patrician in the times immediately following the enactment of the Licinian laws. He was censor B. C. 366, the year in which a plebeian consul was first elected; and two years afterwards, B. C. 364, he was consul with C. Licinius Calvus Stolo, the proposer of the celebrated Licinian laws. In this year a fearful pestilence visited the city, which occasioned the establishment of ludi scenici for the first time. In B. C. 362 he served as legate in the army of the plebeian consul, L. Genucius, and after the fall of the latter in battle, he repulsed the Hernici in an attack which they made upon the Roman camp. In the following year, B. C. 361, Peticus was consul a second time with his former colleague Licinius: both consuls marched against the Hernici and took the city of Ferentinum, and Peticus obtained the honour of a triumph on his return to Rome. In B. C. 358, Peticus was appointed dictator in consequence of the Gauls having penetrated through the Praenestine territory as far as Pedum. The dictator established himself in a fortified camp, but in consequence of the murmurs of the soldiers, who were impatient at this inactivity, he at length led them to battle against the Gauls, whom he eventually conquered, but not without difficulty. He obtained a triumph in consequence of this victory, and dedicated in the Capitol a considerable quantity of gold, which was part of the spoils. In B. C. 355 he was one of the interreges for holding the elections, and in the same year was elected consul a third time with a patrician colleague, M. Valerius Poplicola, in violation of the Licinian law. In B. C 353 he was consul a fourth time with the same colleague as in his last consulship. In B. C. 351 he was interrex, and in the same year obtained the consulship for the fifth time with T. Quinctius Pennus Capitolinus. (Liv. vii. 2, 7, 9, 12—15, 17—19, 22.)

PETI'LLIA or PETI'LIA GENS, plebeian. This name is frequently confounded with that of Poetelius, as for instance by Glandorp in his *Onomasticon.* The Petillii are first mentioned at the beginning of the second century B. C., and the first member of the gens, who obtained the consulship, was Q. Petillius Spurinus, B. C. 176. Under the republic the only cognomens of the Petillii are those of CAPITOLINUS and SPURINUS: a few persons, who are mentioned without a surname, are given below. On coins *Capitolinus* is the only

cognomen that occurs. The following coin of the Petillia gens must have been struck by a Petillius Capitolinus, as the reverse is nearly the same as the obverse of the coin figured in Vol. I. p. 605, and seems to have reference to the temple of Jupiter Capitolinus.



COIN OF PETILLIA GENS.

PETI'LLIUS. 1, 2. Q. PETILLII, two tribunes of the plebs, B. C. 185, are said to have been instigated by Cato the Censor, to accuse Scipio Africanus the elder, of having been bribed by Antiochus to allow that monarch to come off too leniently; but according to other authorities it was M. Naevius and not the Petillii who brought the charge. On the death of Africanus in this year, the Petillii brought forward a bill for making an inquiry respecting the persons who had received money from Antiochus without paying it into the treasury. (Liv. xxxviii. 50, 54, 56; comp. Gell. iv. 18; Aur. Vict. *de Vir. Ill.* 49.) [NAEVIUS, No. 4.]

3. L. PETILLIUS, a scriba, in whose land at the foot of the Janiculus, the books of Numa were said to have been found in B. C. 181. The books were subsequently taken to the city-praetor Petillius Spurinus. (Liv. xl. 29.) [NUMA, p. 1213, a.]

4. L. PETILLIUS, was sent as ambassador in B. C. 168 with M. Perperna to the Illyrian king Gentius, and was with his colleague thrown into prison by that king, but was liberated shortly afterwards on the conquest of Gentius by the praetor Anicius. (Liv. xliv. 27, 32; Appian, *Mac.* xvi. 1.)

5. M. PETILIUS, a Roman eques, who carried on business at Syracuse, while Verres was governor of Sicily. (Cic. *Verr.* ii. 29.)

6. Q. PETILIUS, a judex at the trial of Milo. (Cic. *pro Mil.* 16.)

PETI'LLIUS CEREA'LIS. [CEREALIS.]

PETI'LLIUS RUFUS. [RUFUS.]

PETINES (Πετίνης), one of the generals who commanded the Persian army at the passage of the Granicus, B. C. 334. He was killed in the battle. (Arr. *Anab.* i. 12. 16.) [E. H. B.]

PETOSI'RIS (Πετόσιρις), an Egyptian priest and astrologer, who is generally named along with Nechepsos, an Egyptian king. The two are said to be the founders of astrology, and of the art of casting nativities. Suidas (*s. v.*) states that Petosiris wrote on the right mode of worshipping the gods, astrological maxims ἐκ τῶν ἱερῶν βιβλίων (which are often referred to in connection with astrology), and a work on the Egyptian mysteries. But we may infer from a statement made by Vettius Valens, of which the substance is given by Marsham (*Canon Chronicus*, p. 479, ed. Lips. 1676), that Suidas assigns to Petosiris, what others attribute partly to him, and partly to Nechepsos. For his Ὄργανον Ἀστρονομικὸν, or, Ψῆφος σεληνιακή, containing astrological principles for predicting the event of diseases, and for his other writings, Fabricius (*Bibl. Graec.* vol. iv. p. 160) may be consulted. And to the list given by him may be added a translation into Latin by Bede, of the astrological letter of Petosiris to Nechepsos, entitled, *De Divinatione Mortis et Vitae.* (Bed. *Opera*, vol. ii. pp. 233, 234, ed. Col. Agripp. 1612.) His name, as connected with astrology, was in high repute early in Greece, and in Rome, in her degenerate days. This we learn from the praises bestowed on him by Manethon (v. 10), who, indeed, in the prologue to the first and fifth books of his *Apotelesmatica*, professes only to expand in Greek verse the prose rules of Petosiris; from Julius Firmicus (*Mathes.* iv. in praefat. &c.), who calls Petosiris and Nechepsos, *divini illi viri atque omni admiratione digni;* and, from the references of Pliny. (*H. N.* i. 23, vii. 49.) But the best proof is the fact, that, like our own Lilly, Petosiris became the common name for an astrologer, as we find in Aristophanes, quoted by Athenaeus (iii. p. 114, c.), in the 46th epigram of Lucillius (Jacobs, *Anthol. Graec.* vol. iii. p. 38), whence we learn the quantity, and in Juvenal, vi. 580. Marsham has a full dissertation on Nechepsos and Petosiris, in the work above quoted (pp. 474—481). [W. M. G.]

PETRAEA (Πετραία), is the name of one of the Oceanides, and also occurs as a surname of Scylla, who dwelt in or on a rock. (Hes. *Theog.* 357; Hom. *Od.* xii. 231.) [L. S.]

PETRAEUS (Πετραῖος). 1. One of the centaurs who figures at the wedding of Peirithous. (Hes. *Scut. Herc.* 185; Ov. *Met.* xii. 330.)

2. A surname of Poseidon among the Thessalians, because he was believed to have separated the rocks, between which the river Peneius flows into the sea. (Pind. *Pyth.* iv. 246, with the Schol.) [L. S.]

PETRAEUS (Πετραῖος), a friend of Philip V., king of Macedonia, who was sent by that monarch to Sparta in B. C. 220, to receive the submission of the Lacedaemonians, and confirm them in their allegiance to Macedonia. We subsequently find him commanding a military force in Thessaly, where he successfully opposed the invasion of that country by the Aetolian general Dorimachus, B. C. 218. (Polyb. iv. 24, v. 17.) [E. H. B.]

PETREIUS. 1. CN. PETREIUS, of Atina, was a centurion primi pili in the army of Q. Catulus, B. C. 102, in the Cimbrian war, and received a crown on account of his preserving a legion. (Plin. *H. N.* xxii. 6.)

2. M. PETREIUS, is first mentioned in B. C. 62, when he served as legatus to the proconsul C. Antonius, in his campaign against Catiline. Both Cicero and Sallust speak of Petreius as a man of great military experience, and one who possessed considerable influence with the troops. He had previously served in the army more than thirty years, either as tribune, praefectus, legatus, or praetor; but we know nothing of his former history, nor in what year he was praetor. In consequence of the illness of Antonius, according to one statement, or his dislike to fight against his former friend, as others relate, the supreme command of the army devolved upon Petreius on the day of the battle, in which Catiline perished. (Sall. *Cat.* 59, 60; Dion Cass. xxxvii. 39, 40; Cic. *pro Sest.* 5.) The name of Petreius next occurs in B. C. 59, in which year he offered to go to prison with Cato, when Caesar, the consul, threatened the latter with this punishment. (Dion Cass. xxxviii. 3.) In B. C. 55 Petreius was sent into Spain along with L. Afranius

as legatus of Pompey, to whom the provinces of the two Spains had been granted. On the breaking out of the civil war in B. C. 49, Afranius and Petreius were in Nearer Spain at the head of so powerful an army, that Caesar, after obtaining possession of Italy, hastened to Spain to reduce those provinces. Afranius and Petreius, on the approach of Caesar, united their forces, and took up a strong position near the town of Ilerda (Lerida in Catalonia), on the right bank of the Sicoris (Segre). At first they were very successful, and Caesar was placed in great difficulties; but these he quickly surmounted, and soon reduced the enemy to such straits, that Afranius and Petreius were obliged to surrender. They were dismissed uninjured by Caesar, part of their troops disbanded, and the remainder incorporated in the conqueror's army. Petreius joined Pompey in Greece, and after the loss of the battle of Pharsalia in B. C. 48, he first fled to Patrae in Achaia, and subsequently passed over to Africa. He took an active part in the campaign in Africa in B. C. 46. At the battle of Ruspina, fought at the beginning of January in this year, he was severely wounded; and he was also present at the battle of Thapsus in the month of April, by which Caesar completely destroyed all the hopes of the Pompeian party in Africa. After the loss of the battle Petreius fled with Juba to Zama, and as the inhabitants of that town would not admit them within its walls, they retired to a country house of Juba's, where despairing of safety they fell by each other's hands. The exact manner of their death is somewhat differently related by different writers. According to some accounts Juba despatched Petreius first and then killed himself, while the contrary is stated by others. (Cic. *ad Att.* viii. 2; Caes. *B. C.* i. 38, 63—86; Hirt. *B. Afr.* 18, 19, 91, 94; Dion Cass. xli. 20, xlii. 13, xliii. 2, 8; Appian, *B. C.* ii. 42, 43, 95, 100; Lucan, iv. 4, &c.; Vell. Pat. ii. 48, 50; Suet. *Caes.* 34, 75; Liv. *Epit.* 110, 114.)

3. M. PETREIUS, a centurion in Caesar's army in the Gallic war, who died fighting bravely at Gergovia, B. C. 52. (Caes. *B. G.* vii. 50.)

PE'TRICHUS (Πέτριχος), the author of a Greek poem on venomous serpents, Ὀφιακά, who lived in or before the first century after Christ. His poem, which is no longer extant, is quoted by Pliny (*H. N.* xx. 96, xxii. 40) and the scholiast on Nicander's *Theriaca* (pp. 47, 50, ed. Ald.). [W. A. G.]

PETRO, T. FLA'VIUS, the ancestor of the emperor Vespasian, was a native of the municipium of Reate, and served as a centurion in Pompey's army at the battle of Pharsalia, B. C. 48. (Suet. *Vesp.* 1.) [VESPASIANUS.]

PETROCO'RIUS or PETRICO'RDIUS (PAULINUS). Among the various Paulini who flourished in the Western Empire in the fifth century, was Paulinus, called in the MSS. Petricordius, which modern critics correct to Petrocorius, and suppose to be given him from the place of his birth, inferred to be Petrocorii, the modern Perigueux. Some moderns have erroneously given to him the praenomen Benedictus; an error which has arisen from their having regarded as a name the epithet "benedictus," "blessed," given to him by some who have confounded him with his more celebrated namesake, Paulinus of Nola [PAULINUS, p. 144]. Sidonius Apollinaris (*Epistol.* viii. 11) mentions a Paulinus, an eminent rhetorician of Perigueux, whom Sirmond supposed to be the subject of the present article, but whom the authors of the *Histoire Littéraire de la France* consider, but with little reason, to be his father. Our Paulinus was intimate with Perpetuus, who was bishop of Tours from A. D. 461 to 491, and whom he calls his patron. It was at the desire of Perpetuus that he put into verse the life of St. Martin of Tours; and in an epistle addressed to that prelate, he humbly tells him, with an amusing reference to the history of Balaam, that, in giving him confidence to speak, he had repeated the miracle of opening the mouth of the ass. He afterwards supplied, at the desire of the bishop, some verses to be inscribed on the walls of the new church which Perpetuus finished about A. D. 473 (or according to Oudin, A. D. 482), and to which the body of St. Martin was transferred. He sent with them some verses *De Visitatione Nepotuli sui*, on occasion of the cure, supposed to be miraculous, which his grandson and the young lady to whom he was married or betrothed, had experienced through the efficacy of a document, apparently the account of the miracles of St. Martin, written by the hand of the bishop. We gather that this poem was written when the author was old, from the circumstance of his having a grandson of marriageable age. Of the death of Paulinus we have no account.

The works of Paulinus Petrocorius are:—1. *De Vita S. Martini*, a poem in hexameter verse, divided into six books. It has little poetical or other merit. The first three books are little else than a versified abridgement of the *De Beati Martini Vita Liber* of Sulpicius Severus; and the fourth and fifth comprehend the incidents mentioned in the *Dialogi II. et III. de Virtutibus Beati Martini* of the same author. The sixth book comprises a description of the miracles which had been wrought at the tomb of St. Martin, under the eyes of Perpetuus, who had sent an account of them to Paulinus. 2. *De Visitatione Nepotuli sui*, a description of the miraculous cure of his grandson already mentioned; also written in hexameter verse. 3. *De Orantibus* (an inappropriate title, which should rather be *Orantibus* simply, or *Ad Orantes*), apparently a portion of the hexameter verses designed to be inscribed on the walls of the new church built by Perpetuus. 4. *Perpetuo Episcopo Epistola.* This letter was sent to Perpetuus, with the verses *De Visitatione* and *De Orantibus.* The works of Paulinus Petrocorius were first printed by Franciscus Juretus, Paris, 1585. Some writers have spoken, but without foundation, of an earlier edition printed at Dijon: Juretus ascribed the works to Paulinus of Nola, an error which is as ancient as the time of Gregory of Tours and Fortunatus of Poictiers, by whom it was shared. After the first publication of the works they were inserted in several collections of the Christian poets, and in some editions (e. g. Paris, 1575, 1589, and Cologne, 1618) of the *Bibliotheca Patrum*, generally, however, under the name of Paulinus of Nola. In the Lyon edition of the *Bibliotheca Patrum*, fol. 1677, vol. vi. p. 297, &c., they are ascribed to their right author. They were again published by Christianus Daumius, 8vo. Leipzig, 1686, with ample notes of Juretus, Barthius, Gronovius, and Daumius. To the works of our Paulinus were subjoined in this edition, the *Eucharisticon* of Paulinus the Penitent, or Paulinus of Pella [PAULINUS], and the poem on Jonah and the Ninevites, ascribed to Ter-

tullian. (*Histoire Littéraire de la France*, vol. ii. p. 469, &c.; Cave, *Hist. Litt.* ad ann. 461, vol. i. p. 449, fol. Oxon. 1740—1743; Fabric. *Biblioth. Mediae et Infimae Latinitat.* vol. v. p. 206, ed. Mansi; Tillemont, *Mémoires*, vol. xvi. p. 404; Oudin, *De Scriptoribus et Scriptis Eccles.* vol. i. col. 1288—1289.) [J. C. M.]

PETRON (Πετρων), called also *Petronas* [PETRONAS], a Greek physician, born in the island of Aegina (*Schol. in Hom. Il.* xi. 624, ed. Bekker), who lived later than Hippocrates, and before Herophilus and Erasistratus (Cels. *De Med.* iii. 9, p. 49), and therefore probably about the middle of the fourth century B. C. He appears to have written a work on pharmacy (Galen, *De Compos. Medicam. sec. Gen.* iii. 9, vol. xiii. p. 642); but he was most notorious for his treatment of patients suffering under acute fever. In these cases he seems to have been commonly supposed to have given his patients plenty of wine and meat during the continuance of the fever (Galen, *De Opt. Sect.* c. 14. vol. i. p. 144, *Comment. in Hippocr.* "*De Vict. Rat. in Morb. Acut.*" i. 12, 16, vol. xv. pp. 436, 437, 451), but perhaps this accusation was hardly correct, as Celsus (*l. c.*) says he did not adopt this diet till after the violence of the fever had subsided. [W. A. G.]

PETRO'NAS (Πετρωνᾶς), the Alexandrian form of the name Πέτρων. (See W. Dindorf, in H. Steph. *Thes. Gr.* ed. Paris.) [PETRON.] [W. A. G.]

PETRO'NIA, the daughter of a man of consular rank, was first the wife of Vitellius, and subsequently of Dolabella. On the accession of Vitellius to the empire, A. D. 69, her husband Dolabella was put to death by his orders. She had a son by Vitellius named Petronianus, who was blind of one eye, and whom his father put to death. (Tac. *Hist.* ii. 64; Suet. *Vitell.* 6.) The Ser. Cornelius Dolabella Petronianus, who was consul A. D. 86, in the reign of Domitian, may likewise have been a son of Petronia by her second husband.

PETRO'NIA GENS, plebeian, laid claim to high antiquity, since a Petronius Sabinus is said to have lived in the reign of Tarquinius Superbus. [PETRONIUS, No. 1.] The coins struck by Petronius Turpilianus, who was one of the triumvirs of the mint in the reign of Augustus, likewise contain reference to the real or supposed Sabine origin of the gens. [TURPILIANUS.] But during the time of the republic scarcely any one of this name is mentioned. Under the empire, however, the name frequently occurs both in writers and in inscriptions with various cognomens; many of the Petronii obtained the consular dignity, and one of them, Petronius Maximus, was eventually raised to the imperial purple in A. D. 455. The name, however, is best known from the celebrated writer spoken of below.

PETRONIA'NUS. [PETRONIA.]

PETRO'NIUS. 1. PETRONIUS SABINUS, is said to have lived in the reign of Tarquinius Superbus, and to have obtained from M. Tullius or M. Atilius, as Dionysius calls him, the Sibylline books in order to take a copy of them. (Val. Max. i. 1. § 13; Dionys. iv. 62.)

2. C. PETRONIUS, sent as legate with L. Appuleius, in B. C. 156, to examine into the state of affairs between Attalus and Prusias. (Polyb. xxxii. 26.)

3. M. PETRONIUS PASSER, mentioned by Varro. (*R. R.* iii. 2. § 2).

4. PETRONIUS, a tribune of the soldiers, served in the army of Crassus, in his expedition against the Parthians, B. C. 55, and was with Crassus when the latter was killed. (Plut. *Crass.* 30, 31.)

5. PETRONIUS, had taken part in the conspiracy against Caesar's life, and was subsequently put to death by Antony in Asia. (Appian, *B. C.* v. 4.)

6. C. PETRONIUS, succeeded Aelius Gallus in the government of Egypt, carried on war in B. C. 22 against the Aethiopians, who had invaded Egypt under their queen Candace. Petronius not only drove back the Aethiopians, but took many of their principal towns. The details of the war are given under CANDACE (Dion Cass. liv. 5; Strab. xvii. p. 820). Petronius was a friend of Herod, and sent corn to Judaea when the latter country was visited by a famine. (Joseph. *Ant.* xv. 9. § 2.)

7. P. PETRONIUS, is twice mentioned by Tacitus as a distinguished person in the reign of Tiberius (Tac. *Ann.* iii. 49, vi. 45). He may have been the same as the following Petronius, or perhaps his father.

8. P. PETRONIUS, was sent by Caligula to Syria, as the successor of Vitellius, with orders to erect the statue of that emperor in the temple at Jerusalem (Joseph. *Ant.* xviii. 9. § 2, *B. J.* ii. 10). This Petronius is also mentioned as having been the legate of Claudius. (Senec. *de Morte Claudii.*)

9. C. PETRONIUS, who put an end to his own life in the reign of Nero, is supposed by many to have been the author of the *Satyricon*, and is spoken of below.

10. PETRONIUS TURPILIANUS. [TURPILIANUS.]

11. PETRONIUS PRISCUS. [PRISCUS.]

12. PETRONIUS SECUNDUS. [SECUNDUS.]

13. PETRONIUS MAXIMUS, the emperor. [MAXIMUS.]

C. PETRO'NIUS, is described by Tacitus (*Ann.* xvi. 18, 19) as the most accomplished voluptuary at the court of Nero. His days were passed in slumber, his nights in visiting and revelry. But he was no vulgar spendthrift, no dull besotted debauchee. An air of refinement pervaded all his extravagancies; with him luxury was a serious study, and he became a proficient in the science. The careless, graceful ease, assuming almost the guise of simplicity, which distinguished all his words and actions, was the delight of the fashionable world; he gained, by polished and ingenious folly, an amount of fame which others often fail to achieve by a long career of laborious virtue. At one time he proved himself capable of better things. Having been appointed governor (proconsul) of Bithynia, and subsequently elevated to the consulship, his official duties were discharged with energy and discretion. Relapsing, however, into his ancient habits, he was admitted among the few chosen companions of the prince, and was regarded as director-in-chief of the imperial pleasures, the judge whose decision upon the merits of any proposed scheme of enjoyment was held as final (*Neroni assumtus est* ELEGANTIAE ARBITER, *dum nihil amoenum et molle affluentia putat, nisi quod ei Petronius approbavisset*). The influence thus acquired excited the jealous suspicions of Tigellinus: Petronius was accused of having been privy to the treason of Scaevinus; a slave was suborned to lodge an information, and

the whole of his household was arrested. Believing that destruction was inevitable, and impatient of delay or suspense, he resolved to die as he had lived, and to excite admiration by the frivolous eccentricity of his end. Having caused his veins to be opened, he from time to time arrested the flow of blood by the application of bandages. During the intervals he conversed with his friends, not upon the solemn themes which the occasion might have suggested, but upon the news and light gossip of the day; he bestowed rewards upon some of his slaves, and ordered others to be scourged: he lay down to sleep, and even showed himself in the public streets of Cumae, where these events took place; so that at last, when he sunk from exhaustion, his death (A. D. 66), although compulsory, appeared to be the result of natural and gradual decay. He is said to have despatched in his last moments a sealed document to the prince, taunting him with his brutal excesses (*flagitia Principis* * * * * * * *perscripsit atque obsignata misit Neroni*), and to have broken in pieces a murrhine vessel of vast price, in order that it might not fall into the hands of the tyrant. This last anecdote has been recorded by Pliny (*H. N.* xxxvii. 2), who, as well as Plutarch (*De Adulat. et Amicit. Discrim.* p. 60), give to the person in question the name of *Titus* Petronius. We find it generally assumed that he belonged to the equestrian order, but the words of Tacitus (*Ann.* xvi. 17) would lead to an opposite inference. "Paucos quippe intra dies eodem agmine Annaeus Mella, Cerealis Anicius, Rufius Crispinus ac C. Petronius cecidere. Mella et Crispinus Equites Romani dignitate senatoria." Now, since Petronius, in virtue of having been consul, must have enjoyed the *dignitas senatoria*, the above sentence seems to imply that Mella and Crispinus alone of the individuals mentioned were *Equites Romani.*

A very singular production consisting of a prose narrative interspersed with numerous pieces of poetry, and thus resembling in form the Varronian Satire, has come down to us in a sadly mutilated state. In the oldest MSS. and the earliest editions it bears the title *Petronii Arbitri Satyricon*, and, as it now exists, is composed of a series of fragments, the continuity of the piece being frequently interrupted by blanks, and the whole forming but a very small portion of the original, which, when entire, contained at least sixteen books, and probably many more. It is a sort of comic romance, in which the adventures of a certain Encolpius and his companions in the south of Italy, chiefly in Naples or its environs, are made a vehicle for exposing the false taste which prevailed upon all matters connected with literature and the fine arts, and for holding up to ridicule and detestation the folly, luxury, impurity, and dishonesty of all classes of the community in the age and country in which the scene is laid. A great variety of characters connected for the most part with the lower ranks of life are brought upon the stage, and support their parts with the greatest liveliness and dramatic propriety, while every page overflows with ironical wit and broad humour. Unfortunately the vices of the personages introduced are depicted with such minute fidelity that we are perpetually disgusted by the coarseness and obscenity of the descriptions. Indeed, if we can believe that such a book was ever widely circulated and generally admired, that fact alone would afford the most convincing proof of the pollution of the epoch to which it belongs. Without feeling any inclination to pass too severe a sentence on the collector of so much garbage, the most expansive charity will not permit us to join with Burmann in regarding him as a very holy man (*virum sanctissimum*), a model of all the austere virtues of the olden time, who filled with pious horror on beholding the monstrous corruption of his contemporaries, was irresistibly impelled to arrest, if possible, the rapid progress of their degradation by holding up the crimes which they practised to view in all the loathsomeness of their native deformity.

The longest and most important section is generally known as the *Supper of Trimalchio*, presenting us with a detailed and very amusing account of a fantastic banquet, such as the most luxurious and extravagant gourmands of the empire were wont to exhibit on their tables. Next in interest is the well-known tale of the Ephesian Matron, which here appears for the first time among the popular fictions of the Western world, although current from a very early period in the remote regions of the East. In the middle ages it was circulated in the "Seven Wise Masters," the oldest collection of Oriental stories, and has been introduced by Jeremy Taylor into his "Holy Dying," in the chapter "On the Contingencies of Death, &c." The longest of the effusions in verse is a descriptive poem on the Civil Wars, extending to 295 hexameter lines, affording a good example of that declamatory tone of which the Pharsalia is the type. We have also sixty-five iambic trimeters, depicting the capture of Troy (*Troiae Halosis*), and besides these several shorter morsels are interspersed replete with grace and beauty.

A great number of conflicting opinions have been formed by scholars with regard to the author of the *Satyricon*. Many have confidently maintained that he must be identified with the Caius (or Titus) Petronius, of whose career we have given a sketch above, and this view of the question, after having been to a certain extent abandoned, has been revived and supported with great earnestness and learning by Studer in the *Rheinisches Museum*. By Ignarra he is supposed to be the Petronius Turpilianus who was consul A. D. 61. [TURPILIANUS.] Hadrianus Valesius places him under the Antonines; his brother Henricus Valesius and Sambucus under Gallienus. Niebuhr, led away by ingenious but most fanciful inferences derived from a metrical epitaph, discovered in the vicinity of Naples, imagines that he lived under Alexander Severus; Statilius would bring him down as low as the age of Constantine the Great; while Burmann holds that he flourished under Tiberius, Caius, and Claudius, and thinks it probable that he may have seen the last days of Augustus. The greater number of these hypotheses are mere flimsy conjectures, unsupported by any thing that deserves to be called evidence, and altogether unworthy of serious examination or discussion; but the first, although too often ignorantly assumed as a self-evident and unquestionable fact, is deserving of some attention, both because it has been more widely adopted than any of the others, and because it appeals with confidence to an array of proofs both external and internal, which may be reduced to the following propositions:—

1. We can trace the origin of the name *Arbiter* to the expression "elegantiae arbiter" in Tacitus.

2. When the historian states that Petronius in his dying moments despatched a writing to Nero exposing the infamy of the emperor's life, he evidently refers to the work of which we now possess the fragments. 3. Nero and his minions are held up to scorn under the guise of Trimalchio and his retainers. 4. The language bears the stamp of the best age of Latinity, and cannot have proceeded from any writer of the second or third century. Upon these we may observe :—

1. Tacitus certainly does not use *Arbiter* as a proper name, but merely as the term best suited to express the meaning he wished to convey, while Pliny and Plutarch who speak of the same Petronius, give no hint that he was distinguished by any such designation. On the other hand, it may be urged that although the name of Petronius is by no means uncommon in the annals of the empire, the cognomen of Arbiter is never found attached to it in inscriptions or in documents of any description, which renders it probable that the word may be regarded as a title or epithet introduced by some grammarian or copyist for the purpose of marking out the individual described by Tacitus, and separating the author of the *Satyricon* from all other Petronii. 2 Tacitus, to whom alone we are indebted for precise information regarding the Petronius put to death by Nero, says not one word of his having possessed any talent for literature ; and with respect to the sentence quoted above, upon which so much stress has been laid, no one who reads it with care, and without being wedded to a preconceived opinion, can for a moment believe that the words denote any thing except a short epistle filled with direct reproaches, composed almost in the agonies of death to satisfy a craving for revenge. Indeed it is difficult to understand how expressions so little ambiguous could have been interpreted by any scholar to signify an elaborate and a voluminous work of fiction. 3. The idea that Nero is shadowed forth under the form of Trimalchio is absolutely preposterous. Trimalchio is in reality the representative of a class of persons who existed in considerable numbers after the downfal of the republic. He is depicted as a freedman of overgrown wealth, far advanced in years, inflated with vulgar purse-pride and ostentation, coarse in manners and conversation, uneducated and ignorant, but eager to display an imperfect smattering of ill-digested learning, and thus constantly rendering himself ridiculous by innumerable blunders, ruled by a clever bustling wife, who had acquired complete dominion over him by studying his weaknesses, greedy of flattery, inclined to be overbearing and tyrannical, but not devoid of a sort of rough good-nature—a series of characteristics in which it is certainly impossible to discern one trace of Nero. The notion of Burmann that Claudius was the prototype of Trimalchio, although not so glaringly absurd, is equally untenable. 4. The assertion regarding the language is frequently met by a flat contradiction, and Reinesius has gone so far as to stigmatise it as a farrago of Grecisms, Gallicisms, Hebraicisms, and barbarous idioms, such as we might expect to find in the worst writers of the worst period. This critic, however, and those who have embraced his sentiments appear to have contemplated the subject from a false point of view. In addition to the corruptions in the text which are so numerous and hopeless as to render whole sentences unintelligible, there are doubtless a multitude of strange words and of phrases not elsewhere to be found ; but this circumstance need excite no surprise when we remember the various topics which fall under discussion, and the singular personages grouped together on the scene. The most remarkable and startling peculiarities may be considered as the phraseology appropriate to the characters by whom they are uttered, the language of ordinary conversation, the familiar slang in every-day use among the hybrid population of Campania, closely resembling, in all probability, the dialect of the Atellan farces. On the other hand, wherever the author may be supposed to be speaking in his own person, we are deeply impressed by the extreme felicity of the style, which, far from bearing marks of decrepitude or decay, is redolent of spirit, elasticity, and vigorous freshness.

Our author is twice quoted by Terentianus Maurus, once under the name of *Arbiter*, and once as *Petronius ;* and if it were certain, as some have insisted, that Terentianus was contemporary with Domitian, one portion of the problem before us might be regarded as solved, but, unfortunately, the age of the grammarian is as much a matter of controversy as that of the novelist. Again, a very close resemblance has been detected between certain expressions in Martial and Statius, and three passages in the Satyricon. Two of these, it is true, are not found in the extant copies, but are adduced incidentally by St. Jerome and Fulgentius ; but even if we admit that there is no mistake or confusion in regard to these citations, we can form no conclusion from such a fact, for it is impossible to demonstrate whether Petronius copied from Martial and Statius, or Martial and Statius from Petronius, or whether they may not have borrowed from common sources without reference to each other. (Petron. *Satyr.* 119 ; Mart. xiii. 62 ; Hieron. *Ep.* cxxx. c. 19 ; Mart. ii. 12 ; Fulgent. *Mythol.* v. ; Stat. *Theb.* iii. 661.) In like manner the testimonies of Macrobius (*Somn. Sup.* i. 2), Servius (*Ad Virg. Aen.* xii.), Lydus (*De Magist.* i. 41), Priscian, Diomedes, Victorinus, Isidorus, and Sidonius Apollinaris (*Carm.* xxiii. 155), lead to no result. The latter, indeed, when enumerating some of the brightest lights of Roman literature, places "Arbiter" immediately before Ovid, the Senecas, and Martial ; but it is evident that he does not adopt any sort of chronological order, for Tacitus in his list takes precedence of the above, and at the commencement of his catalogue Cicero, Livy, Virgil, Terence, Plautus, and Varro follow in succession. Upon this passage, which is very obscurely worded, rests the assertion, admitted without comment by many of the historians of Latin literature, that Petronius was a native of Marseilles.

If we sift with impartiality the whole of the evidence produced, and analyse with care the pleadings of the contending parties, we shall feel disposed to decide that, while upon the one hand there are no proofs nor even probabilities which can justify us in pronouncing that the author of the Satyricon is the same person with the Petronius of Tacitus, so on the other hand there is good reason to believe that the miscellany in question belongs to the first century, or that, at all events, it is not later than the reign of Hadrian, although we cannot pretend to fix a narrower limit, nor to hazard a conjecture as to the indi-

vidual by whom it was composed. In addition to the considerations already indicated, which support this view of the question, it will be observed that the lamentations over the decline of correct taste in eloquence, poetry, and the fine arts, and the invectives against the destructive influence exercised upon the minds of the young by the system of education then in fashion, and especially by the teachers of declamation, could proceed only from one who had witnessed the introduction, or at least the full development of that system, and would have been completely out of place at an epoch when the vices here exposed had become sanctioned by universal practice, and had long ceased to excite animadversion or suspicion. Many attempts have been made to account for the strangely mutilated condition in which the piece has been transmitted to modern times. It has been suggested by some that the blanks were caused by the scruples of pious transcribers, who omitted those parts which were most licentious; while others have not hesitated to declare their conviction that the worst passages were studiously selected. Without meaning to advocate this last hypothesis—and we can scarcely conceive that Burmann was in earnest when he propounded it—it is clear that the first explanation is altogether unsatisfactory, for it appears to be impossible that what was passed over could have been more offensive than much of what was retained. According to another theory, what we now possess must be regarded as striking and favourite extracts, copied out into the common-place book of some scholar in the middle ages; a supposition applicable to the Supper of Trimalchio and the longer poetical essays, but which fails for the numerous short and abrupt fragments breaking off in the middle of a sentence. The most simple solution of the difficulty seems to be the true one. The existing MSS. proceeded, in all likelihood, from two or three archetypes which may have been so much damaged by neglect, that large portions were rendered illegible, while whole leaves and sections may have been torn out or otherwise destroyed.

The Editio Princeps of the fragments of Petronius was printed at Venice, by Bernardinus de Vitalibus, 4to. 1499; and the second at Leipsig, by Jacobus Thanner, in 1500; but these editions, and those which followed for upwards of a hundred and fifty years, exhibited much less than we now possess. For, about the middle of the seventeenth century, an individual who assumed the designation of Martinus Statilius, although his real name was Petrus Petitus, found a MS. at Traun in Dalmatia, containing, nearly entire, the Supper of Trimalchio, which was wanting in all former copies. This was published separately at Padua, in a very incorrect state (8vo. 1664), without the knowledge of the discoverer, again by Petitus himself (8vo. Paris, 1664), and immediately gave rise to a fierce controversy, in which the most learned men of that day took a share, one party receiving it without suspicion as a genuine relic of antiquity, while their opponents with great vehemence contended that it was spurious. The strife was not quelled until the year 1669, when the MS. was despatched from the library of the proprietor, Nicolaus Cippius, at Traun, to Rome, where, having been narrowly scrutinised by the most competent judges, it was finally pronounced to be at least three hundred years old, and, since no forgery of such a nature could have been executed at that epoch, the sceptics were compelled reluctantly to admit that their doubts were ill founded. The title of the Codex, commonly known as the *Codex Traguriensis*, was *Petronii Arbitri Satyri Fragmenta ex libro quinto decimo et sexto decimo*, and then follow the words "Num alio genere furiarum," &c. Stimulated, it would appear, by the interest excited during the progress of this discussion, and by the favour with which the new acquisition was now universally regarded, a certain Francis Nodot published at Rotterdam (12mo. 1693) what professed to be the Satyricon of Petronius complete, taken, it was said, from a MS. found at Belgrade when that city was captured in 1688, a MS. which Nodot declared had been presented to him by a Frenchman high in the imperial service. The fate of this volume was soon decided. The imposture was so palpable that few could be found to advocate the pretensions put forth on its behalf, and it was soon given up by all. It is sometimes, however, printed along with the genuine text, but in a different type, so as to prevent the possibility of mistake. Besides this, a pretended fragment, said to have been obtained from the monastery of St. Gall, was printed in 1800, with notes and a French translation by Lallemand, but it seems to have deceived nobody.

The best edition which has yet appeared, which is so comprehensive as entirely to supersede all its predecessors, is that of Petrus Burmannus, 4to. Traj. ad Rhen. 1709; and again much enlarged and improved, 2 vol. 4to. Amst. 1743. It embraces a vast mass of annotations, prolegomena and dissertations, collected from the writings of different critics. Those who may prefer an impression of more moderate size, will find the edition of Antonius, 8vo. Lips. 1781, correct and serviceable.

We find in the Latin Anthology, and subjoined to all the larger editions of the Satyricon, a number of short poems bearing the name of Petronius. These have been collected from a great variety of different sources, and are the work of many different hands, it being very doubtful whether any of them ought to be ascribed to Petronius Arbiter.

(The numerous biographies, dissertations, &c. by Sambucus, Gyraldus, Goldastus, Solichius, Gonsalius de Salas, Valesius, &c., collected in the edition of Burmann. Among more modern authorities, we may specify Cataldo Janelli, *Codex Perottin.* Neapol. 1811, vol. ii. p. cxxiii.; Dunlop, *History of Fiction*, cap. ii.; Niebuhr, *Klein. Historisch. Schrift.* vol. i. p. 337, and *Lectures* edited by Schmitz, vol. ii. p. 325; Orelli, *Corpus Inscrip. Lat.* No. 1175; Weichert, *Poetarum Lat. Reliq.* p. 440; Meyer, *Antholog. Lat.* vol. i. p. lxxiii.; Wellauer, in Jahn's *Jahrbb.* Suppl. Band, x. p. 194; and especially Studer, in *Rheinisches Museum*, Neue Folge, vol. ii. 1. p. 50, ii. 2. p. 202, and Ritter, in the same work, vol. ii. 4. p. 561.) [W. R.]

PETRO'NIUS (Πετρώνιος), a writer on pharmacy, who lived probably in the beginning of the first century after Christ, as he is mentioned by Dioscorides (*De Mater. Med.* praef. vol. i. p. 2), who classes him among the later authors (comp. St. Epiphan. *Adv. Haeres.* i. 1. § 3, p. 3, ed. Colon. 1682). Fabricius (*Bibl. Gr.* vol. xiii. p. 361, ed. vet.) supposes his name to have been Petronius Niger

[NIGER], but this is uncertain, and in the latest edition of Dioscorides (*l. c.*), where the words καὶ Νικήρατος καὶ Πετρώνιος Νίγερ τε καὶ Διόδοτος occur, a *comma* is placed between Πετρώνιος and Νίγερ. In Pliny (*H. N.* xx. 32), he is called *Petronius Diodotus*, but probably the text is not quite sound [DIODOTUS]. He is mentioned by Galen (*De Compos. Medicam. sec. Gen.* ii. 5, vol. xiii. p. 502), where the words Πετρώνιος Μούσας occur, which has made some persons consider *Petronius Musa* to be one and the same individual, and others conjecture that instead of Πετρώνιος, we should read Ἀντώνιος: probably, however, it is only necessary to insert a καὶ or a *comma* between the words. One of his medicines is quoted by Galen (*Ibid.* v. 11. p. 831). (See Fabric. *Bibl. Gr. l. c.*)

The name of *M. Petronius Heras*, a physician, occurs in an ancient Latin inscription preserved by Gruter. [W. A. G.]

L. PETROSI'DIUS, a standard-bearer (*aquilifer*), died fighting bravely, when Titurius Sabinus and Aurunculeius Cotta were destroyed with their troops, by Ambiorix, B. C. 54. (Caes. *B. G.* v. 37.)

PETRUS, Latin emperor of Constantinople, belonged to that branch of the Courtenay family which was descended from the kings of France. He was chosen to succeed the emperor Henry in 1217, being then in France, where he held the dignity of count of Auxerre. While traversing Epeirus with an army on his way to Constantinople, he was made a prisoner by Theodore, despot of Epeirus, and died in captivity in 1219, having never sat on the throne. We consequently dismiss him, and only mention that his successor was his second son, Robert. [W. P.]

PETRUS (Πέτρος), literary and ecclesiastical. 1. Of ALEXANDRIA (1). Petrus or Peter, the first of that name in the list of the bishops of Alexandria, succeeded Theonas in that see sometime between Easter and the latter part of November, A. D. 300, according to Tillemont's calculation; and exercised his episcopal functions more than eleven (Eusebius says for twelve) years. Of the time and place of his birth we have no account. Cave considers that he was probably born at Alexandria, and that he was there "trained alike to virtue and to sacred literature by his predecessor Theonas;" but we do not know that these statements are more than inferences from his being chosen to succeed Theonas. He had not occupied the see quite three years when the persecution commenced by the emperor Diocletian [DIOCLETIANUS] and continued by his successors, broke out A. D. 304. During its long continuance Peter was obliged to flee from one hiding-place to another. The monk Ammonius (*De Caede SS. Patrum in Monte Syna et in Solitudine Raithu*, apud Valesium, *Not. ad Euseb. H. E.* vii. 32) attests this; and Peter himself, if confidence may be placed in a discourse said to have been delivered by him in prison, and given in certain *Acta Petri Alexandrini* (apud Valesium, *ibid.*) states that he found shelter at different times in Mesopotamia, in Phoenicia, in Palestine, and in various islands; but if these *Acta* are the same that were published by Combéfis in his *Selecti Martyrum Triumphi*, 8vo. Paris, 1660, their authority is materially lessened by the interpolations of Symeon Metaphrastes. Cave conjectures that he was imprisoned during the reign of Diocletian or Maximian Galerius [MAXIMIANUS II.], and if there is truth in the account given by Epiphanius (*Haeres.* lxviii. 1—5) of the origin of the schism in the Egyptian churches, occasioned by Meletius of Lycopolis [MELETIUS, literary and ecclesiastical, No. 3], the conjecture is probably correct; and if so, Peter must have obtained his release, as this imprisonment must have been antecedent to the deposition of Meletius by Petrus, and the commencement of the Meletian schism. In the ninth year of the persecution Peter was, suddenly and contrary to all expectation, again arrested and was beheaded, by order of Maximin Daza [MAXIMINUS II.], without any distinct charge being brought against him. Eusebius speaks with the highest admiration of his piety and his attainments in sacred literature, and he is revered as a saint and martyr both in the Eastern and Western Churches. His martyrdom is placed by an ancient Oriental chronicle of the bishops of Alexandria, translated by Abraham Echellensis (Paris, 1651), on the 29th of the month Athur or Athyr, which corresponds sometimes to the 25th, and sometimes to the 26th November. His memory is now celebrated by the Latin and Greek Churches on the 26th, except in Russia, where the more ancient computation, which placed it on the 25th, is still followed. An account of the martyrdom (*Acta Martyrii*) of Peter, in the Latin version of Anastasius Bibliothecarius, is given by Surius, *De Probatis Sanctorum Vitis*, a. d. 25 Nov.; and the Greek *Acta* of Symeon Metaphrastes are given, with a Latin version, in the *Selecti Martyrum Triumphi* of Combéfis already cited.

Peter wrote several works, of which there are very scanty remains. 1. Περὶ μετανοίας λόγος, *Sermo de Poenitentia.* 2. Λόγος εἰς τὸ Πάσχα, *Sermo in Sanctum Pascha.* These discourses are not extant in their original form, but fifteen canons relating to the lapsi, or those who in time of persecution had fallen away, fourteen of them from the *Sermo de Poenitentia*, the fifteenth from the *Sermo in Sanctum Pascha*, are contained in all the *Canonum Collectiones.* They were published in a Latin version in the *Micropresbyticon*, Basel, 1550; in the *Orthodoxographa* of Heroldus, Basel, 1555, and of Grynaeus, Basel, 1569; in the first and second editions of De la Bigne's *Bibliotheca Patrum*, Paris, 1575 and 1589, and in the Cologne edition, 1618. They are given also in the *Concilia.* In the edition of Labbe (vol. i. col. 955) and in that of Hardouin (vol. i. col. 225) they are given in Greek with a Latin version, but without notes; but in the Συνοδικόν, *sive Pandectae Canonum* of Bishop Beveridge (vol. ii. p. 8, fol. Oxon. 1672) they are accompanied by the notes of Joannes Zonaras and Theodorus Balsamon. They are entitled Τοῦ μακαρίου ἀρχιεπισκόπου Ἀλεξανδρείας Πέτρου καὶ μάρτυρος κανόνες ἐπιφερόμενοι ἐν τῷ περὶ μετανοίας αὐτοῦ λόγῳ, *Beati Petri Archiepiscopi Alexandrini et Martyris Canones qui feruntur in Sermone ejus de Poenitentia.* It is only in some MSS. and editions that the separate source of the fifteenth canon is pointed out. A passage from the *Sermo in Sanctum Pascha*, or from some other work of Peter's on the same subject, is given in the *Diatriba de Paschate* prefixed to the *Chronicon Alexandrinum* s. *Paschale*, and published separately in the *Uranologion* of Petavius, fol. Paris, 1630, p. 396, &c. As the *Diatriba* is mutilated, and the extract from Peter forms its present commencement, it was hastily inferred by some critics that the

Diatriba itself was the work of Peter, the title of the citation being considered as applying to the whole treatise; but Cave and others have observed that the *Diatriba* was written not before the latter part of the sixth century. A Vatican MS. from which the text of the Bonn edition of the *Chronicon* is taken, describes the work of Peter from which the citation is taken, as addressed Τρικεντίῳ τινι, *Cuidam Tricentio.* 3. Περὶ θεότητος βιβλίον, *Liber de Divinitate* s. *Deitate.* There is a citation from this treatise in the *Acta Concilii Ephesini*; it occurs in the *Actio prima*, and a part of it is again cited in the *Defensio Cyrilli* which is given in the sequel (pars iii. c. 2) of the *Acta.* Three citations in Latin, one of them a version of the passage in the *Defensio Cyrilli*, are given in the *Acta Concilii Chalcedon. Actio prima.* (*Concilia*, vol. iii. col. 508, 836, vol. iv. col. 286, ed. Labbe, vol. i. col. 1399, vol. ii. col. 241, ed. Hardouin.) 4. Περὶ τῆς ἐπιδημίας τοῦ Χριστοῦ, *Homilia de Adventu Salvatoris* s. *Christi.* A short citation from this occurs in the Latin version of the work of Leontius of Byzantium [LEONTIUS, literary, No. 5], *Contra Nestorianos et Eutychianos*, lib. i. (apud Galland. *Biblioth. Patrum*, vol. xii. p. 669). A fragment in the original is given in a part of the Greek text of Leontius published by Mai in his *Scriptorum Vet. Nova Collectio*, vol. vii. p. 134, 4to. Romae, 1833. 5, 6. Two fragments, one described, ἐκ τοῦ πρώτου λόγου περὶ τοῦ μηδὲ προυπάρχειν τὴν ψυχὴν, μηδὲ ἁμαρτήσασαν τοῦτο εἰς τὸ σῶμα βληθῆναι, *Ex primo Sermone, de eo quod nec praeextitit Anima, nec cum peccasset propterea in Corpus missa est*, the other as, ἐκ τῆς μυσταγωγίας ἧς ἐποιήσατο πρὸς τὴν ἐκκλησίαν, μέλλων τὸν τοῦ μαρτυρίου στέφανον ἀναδέχεσθαι, *Ex Mystagogia quam fecit ad Ecclesiam cum Martyrii Coronam suscepturus esset*, are cited by the emperor Justinian, in his *Epistola* (s. *Tractatus*) *ad Mennam CPolitanum adversus Origenem*, given in the *Acta Concilia CPolitani II.* s. *Oecumenici V.* (*Concilia*, vol. v. col. 652, ed. Labbe, vol. iii. col. 256, 257, ed. Hardouin.) Another fragment of the same discourse is contained in the compilation *Leontii et Joannis Rerum Sacrarum Lib. II.* published by Mai in the above cited *Collectio*, vol. vii. p. 85. 7. *Epistola S. Petri Episcopi ad Ecclesiam Alexandrinam*, noticing some irregular proceedings of the schismatic Meletius. This letter, which is very short, was published in a Latin version by Scipio Maffei, in the third volume of his *Osservazione Letterarie* (6 vols. 12mo. Veronae 1737—1740). 8. Διδασκαλία, *Doctrina.* A fragment of this work is cited by Leontius and Joannes, and was published by Mai (ibid. p. 96). We have no certain information of any other works of Peter. A fragment of one of his works, of which the title is not given, is cited by the emperor Justinian in his *Tractatus contra Monophysitas*, published by Mai in the *Collectio* already cited, vol. vii. pp. 306, 307. The *Epistola de Lapsis Tempore Persecutionis*, in the Bodleian library (Codd. Baroccian. No. clviii.; see *Catalog. MStorum Angliae et Hibern.*), is probably the same as the Canones; and a fragment from an *Epistola ad Epictetum*, extant in a MS. in the library of St. Mark at Venice, is probably not from Peter but from Athanasius. Some passages (quaedam loca) from the writings of Peter are given in the Πανδέκτης τῶν ἑρμηνειῶν τῶν θείων ἐντολῶν τοῦ Κυρίου, *Pandecta de Interpretatione Mandatorum Divinorum*, of Nicon [NICON, literary, No. 3). The published fragments of Peter's works, with the exception of the passage in the *Diatriba de Paschate*, the Latin citations in the *Acta Concilii Chalcedon.*, and the fragments cited by Justinian, are given in the fourth volume of Galland's *Bibliotheca Patrum*, p. 91, &c. (Euseb. *H. E.* vii. 32, viii. 13, ix. 6, cum notis Valesii; Athanasius, *Apolog. contra Arianos*, c. 59; Epiphan. *l. c.*; *Concilia*, *ll. cc.*; Cave, *Hist. Litt.* ad ann. 301, vol. i. p. 160, ed. Oxford, 1740—1743; Tillemont, *Mémoires*, vol. v. p. 436, &c.; Fabric. *Biblioth. Graec.* vol. ix. p. 316, &c.; Galland. *Biblioth. Patrum*, proleg. ad vol. iv. c. 6.)

2. Of ALEXANDRIA (2), was presbyter of the Church at Alexandria during the life-time of Athanasius, whom he accompanied for many years in his wanderings and shared his dangers. Athanasius before his death had nominated Peter as his successor, and after his decease his appointment was carried into effect with the great applause of the orthodox part of the Alexandrian populace and with the approval of the neighbouring bishops, A. D. 373. But the Arians, then in the ascendant under the emperor Valens, though they had, from reverence or fear, conceded the quiet possession of the see to the age and authority of Athanasius [ATHANASIUS], were by no means disposed to acquiesce in the appointment of an orthodox successor; and Peter was at once deposed, and, according to Socrates and Sozomen, imprisoned by the officers of the emperor. Tillemont and Galland, however, doubt if he was imprisoned. At any rate he soon made his escape, and, getting on board ship, fled to Rome, where he was kindly received by the pope Damasus I., leaving his Arian competitor Lucius [LUCIUS, No. 2] in possession of the churches of Alexandria. On the departure of Valens from Antioch (A. D. 378) to his fatal war with the Goths, Peter, who had returned from Rome with letters from Damasus, confirming his title to the see, recovered possession of the churches by favour of the populace, who expelled Lucius, and compelled him to flee to Constantinople. Peter, however, survived his restoration only for a short time, dying A. D. 381, and being succeeded in his bishopric by his own brother Timotheus or Timothy. Valesius (*Not. ad Sozomen. H. E.* vii. 9) describes Peter as the abettor of Maximus the Cynic [MAXIMUS ALEXANDRINUS] in his usurpation of the see of Constantinople, but Theodoret (*H. E.* v. 8) ascribes the transaction to Timotheus. (Socrates, *H. E.* iv. 20—22, 37; Sozomen, *H. E.* vi. 19, 39; Theodoret, *H. E.* iv. 20—22.)

Peter was held in the highest esteem by his contemporaries. Gregory Nazianzen unites him in the same eulogy with St. Athanasius; and the emperor Theodosius the Great, in one of his laws, refers to the faith preached by him as the standard of orthodoxy. (Tillemont, *Mém.* vol. vi. p. 580, &c.) Two productions of Peter have been preserved in part:— 1. Ἐπιστολὴ s. Γράμματα, *Epistola*, a letter sent by him, after his escape from Alexandria, to all the churches, giving an account of the persecutions and other atrocities perpetrated by Lucius and the Arian party. Theodoret has given a large extract, probably the chief part of this, in the original Greek (*H. E.* iv. 22). 2. *Epistola ad Episcopos et Presbyteros atque Diaconos pro vera Fide in exsilio constitutos*, s. *ad Episcopos, Presbyteros, atque Diaconos qui sub Valente Imperatore Diocaesaream*

fuerant exules missi. Facundus has preserved two passages of this in a Latin version in his *Pro Defensione Trium Capitulorum*, lib. iv. c. 2, lib. xi. c. 2. These fragments of the works of Peter are given from Theodoret and Facundus, in the seventh volume of the *Bibliotheca Patrum* of Galland. (Cave, *Hist. Litt.* ad ann. 371, vol. i. p. 254; Fabric. *Biblioth. Graec.* vol. ix. p. 318; Galland. *Bibliotheca Patrum*, proleg. ad vol. vii. c. 6.)

3. Of Alexandria (3). [No. 22.]

4. Of Antioch (1). [No. 17.]

5. Of Antioch (2). Contemporary with Michael Cerularius, patriarch of Constantinople [Michael, No. 6], and Leo of Achridia [Leo, No. 2], and united with them in hostility to the Latin Church, was Petrus or Peter, the third patriarch of Antioch of that name in the current tables of the occupants of that see, which commence with the Apostle Peter. Peter obtained the patriarchate in the year 1053, and in the same year he sent synodical letters to the patriarchs of Alexandria, Jerusalem, and Constantinople, and to the pope, Leo IX., signifying his accession. Cave states that he sent to the pope "a profession of his faith," but it is probable that he has applied this term to the synodical letter, of which a Latin version appears among the letters of Leo IX.; but Le Quien, who had in his possession the Greek text of these synodical letters, complains of the great discrepancy between the Greek text and the Latin version. Two letters of Peter appear in Greek with a Latin version, in the *Monumenta Ecclesiae Graecae*, of Cotelerius, vol. ii. pp. 112, 145. The first is entitled *Epistola ad Dominicum Gradensem*, and is an answer to Dominicus Gradensis s. Venetus, patriarch of Venice or Aquileia, whose letter, in the collection of Cotelerius, precedes that of Peter; the second is addressed to Michael Cerularius, *Epistola ad Michaelem Cerularium*, and is preceded by a letter of Michael to Peter, to which it is the answer. A considerable part of this letter had previously been published by Leo Allatius, in his *De Consensu Ecclesiarum Orient. et Occident.* lib. iii. c. 12. § 4. According to Cave, Peter bitterly inveighed against the lives and doctrines of the Latin clergy, and especially against the addition of the words "filioque" to the creed; while, according to Le Quien, he preserved a more impartial tone, and showed every where "a disposition averse to schism." There is extant in MS. at Vienna, another letter of Peter, *Petri Epistola ad Joannem Tranensem in Apulia Episcopum*, relating to the matters in dispute between the Eastern and Western Churches. (Cave, *Hist. Litt.* ad ann. 1040, vol. ii. p. 132; Oudin, *Comment. de Scriptorib. et Scriptis Eccles.* vol. ii. col. 605; Lambec. *Comment. de Biblioth. Caesaraea*, lib. v. cod. ccxlvii. Nos. 19, 20, 22, col. 261—265, ed. Kollar; Le Quien, *Oriens Christian.* vol. ii. col. 754.)

6. Apostolus, the Apostle. Various apocryphal writings were, in the earlier periods of the Church, circulated under the name of the Apostle Peter. 1. Κατὰ Πέτρον Εὐαγγέλιον, *Evangelium Petri s. Evangelium secundum Petrum.* This is mentioned by Origen (*Commentar. in Matthaeum*, tom. xi.), by Eusebius (*H. E.* iii. 3, 25, vi. 12), by Jerome (*De Viris Illustrib.* c. 1), by Theodoret (*Haeret. Fabul. Compend.* ii. 2), who confounds it with the *Evangelium Nazaraeorum*, or Gospel used by the Nazarenes; and, according to two MSS., but not according to the printed editions, by Pope Gelasius (*Decretum de Libris Apocryphis*). This *Evangelium Petri* must not be confounded with the *Evangelium Infantiae*, which an Oriental tradition ascribes to Peter; and still less with the canonical Gospel of Mark, which has sometimes been named after Peter, because supposed to have been written under his direction. The apocryphal Gospel of Peter is not extant. Serapion of Antioch, a Christian writer near the close of the second century, wrote a refutation of the fables contained in it, by which some Christians at Rhossus in Syria had been led into heresy. Eusebius (*H. E.* vi. 12) quotes a passage of this work of Serapion. (Fabric. *Cod. Apocryph.* p. 137.) 2. Πράξεις Πέτρου, *Actus s. Acta Petri.* This work is mentioned by Eusebius (*H. E.* iii. 3), by Jerome (*l. c.*), by Isidore of Pelusium (*Epistol.* ii. 99), and apparently by Philastrius (*De Haeres.* lxxxvii.), who speaks of an apocryphal work of Peter as received by the Manichaeans. It is not unlikely that these *Acta Petri* were substantially identical with or incorporated in the *Recognitiones Clementinae* [Clemens Romanus]; for Photius (*Biblioth.* codd. 112, 113) states that many copies of the *Recognitiones* were preceded by an introductory letter to James, the Lord's brother (Ἐπιστολὴ πρὸς τὸν ἀδελφόθεον Ἰάκωβον, *Epistola ad Fratrem Domini Jacobum*), of which there were two copies, one as from the Apostle Peter, stating that he had himself written his Πράξεις, *Acta*, and sent them to James, who had requested to have them; the other, as from Clement, stating that he had written the *Acta* at the command of Peter. Photius conjectured, with apparent reason, that there were two editions or copies of the *Acta Petri*, of which the one written as by himself had been lost, while the other, which was either the same with the *Recognitiones*, or was incorporated in them, had been generally diffused. There is some room, however, to doubt the identity of the lost edition with the work mentioned by Eusebius and the other ancient writers. (Comp. Grabe, *Spicilegium*, vol. i. p. 78.) 3. *Epistola ad Fratrem Domini Jacobum*, just mentioned. Turrianus, in his *Apologia pro Epistolis Pontificum*, published (lib. iv. c. 1, and lib. v. c. 23) a letter of Peter to James, which Cotelerius, in his *Patres Apostolici*, prefixed to the *Clementina s. Homiliae Clementinae*, a work which Cave appears justly to characterize as only another edition or form of the *Recognitiones.* We consider the Ἐπιστολὴ πρὸς Ἰάκωβον, *Epistola ad Jacobum*, published by Turrianus and Cotelerius, to be the one mentioned by Photius; though Fabricius, who has reprinted it in his *Codex Apocryphus N. T.* vol. ii. p. 997, &c. regards it as a different one. 4. Πέτρου ἀποκάλυψις, *Petri Apocalypsis s. Revelatio.* This work is mentioned by Eusebius (*H. E.* iii. 3), Jerome (*l. c.*), Sozomen (*H. E.* vii. 19), and in some copies of the *Stichometria* subjoined to the *Chronographia* of Nicephorus of Constantinople. It was cited by the heretic Theodotus, as appears from a passage in the Ὑποτυπώσεις, *Hypotyposes* of Clemens of Alexandria, noticed by Eusebius (*H. E.* vi. 14). Sozomen (*l. c.*) states that the work was, in his time, read once a year in some of the churches in Palestine. A passage in Latin, cited by Jacobus de Vitriaco in the thirteenth century, as from the *Apocalypsis Petri* (apud Grabe, *Spicilegium*, vol. i. p. 76), must be from a much later work than that noticed by Clement, Eusebius, and Jerome, for it bears internal evidence of having

been written after the rise of Mohammedanism. 5. Πέτρου κήρυγμα, *Petri Praedicatio*, mentioned by Clement of Alexandria (*Stromat.* libb. i. vi.), Eusebius (*H. E.* iii. 3), and Jerome (*l. c.*). A few fragments of this work have been collected by Grabe (*Spicileg.* vol. i. p. 62, &c.), from Clement of Alexandria, Origen, Lactantius, Gregory Nazianzen, and others. Dodwell supposed that the *Epistola ad Jacobum* (No. 3) was the introduction to the *Praedicatio*, but his opinion is rejected by Grabe (ibid. p. 59). The work entitled Διδασκαλία Πέτρου, *Doctrina Petri*, quoted by Origen (*Praef. ad Libros*, Περὶ ἀρχῶν, vers. Rufini) and Damascenus (*Parallel.* ii. 16), is probably only another name for the *Praedicatio* (Grabe, *ibid.* pp. 56, 57). The Κατήχησις Πέτρου, *Catechesis Petri*, formerly in the Coislin library at Paris, is also apparently the same work. 6. *Petri Judicium* s. *Duae Viae*. This work is mentioned by Rufinus (*Exposit. Symboli*) and Jerome (*l. c.*). Grabe suspects that no such work ever existed; but that the supposition of its existence arose from Rufinus mistaking κρμα, the abbreviation of κήρυγμα, for κρίμα, and that Jerome was misled by the error of Rufinus. The work is certainly not mentioned by Eusebius. 7. A work entitled Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου Πέτρου, *Missa Apostolica* s. *Divinum Sacrificium S. Apostoli Petri*, was published in Greek, with a Latin version by Fed. Morel. Paris, 1595, and has been reprinted (sometimes in Latin only) in various editions of the *Bibliotheca Patrum*. The Πέτρου περίοδοι, or *Circuitus* s. *Peregrinationes* s. *Itinerarium Petri*, mentioned repeatedly by the ancients, appear to be only so many titles for the *Recognitiones* of Clement. The Πέτρου καὶ Ἀπίωνος (s. Ἀππίωνος) διάλογοι, *Petri et Apionis Disputationes* (Euseb. *H. E.* iii. 38; Hieron. *De Viris Illustr.* c. 15), was not ascribed to Peter as its author, but to Clement of Rome. Eusebius speaks of it as a spurious work, recently produced, and not noticed by more ancient writers. Valesius (*not. ad Euseb. l. c.*) thinks it was a second, and now lost part of the *Recognitiones*. The *Praecepta Petri et Pauli* and the Πέτρου καὶ Παύλου τῶν ἁγίων ἀποστόλων διατάξεις, *Petri et Pauli SS. Apostolorum Constitutiones*, now or formerly extant in the Medicean library at Florence, and the Bodleian at Oxford, appear to be portions of the well-known *Constitutiones Apostolicae* (Grabe, *Spicileg.* vol. i. pp. 85, 86). The *Planctus Petri Apostoli Vicarii* (Fabric. *Cod. Apocryph. N. T.* vol. iii. p. 721) is one of a parcel of forged documents, partly written on parchment, partly inscribed on leaden plates, professing to be Latin translations from the Arabic, which were dug up in a mountain near Granada, near the close of the sixteenth century. The *Epistola ad Pipinum Regem Francorum et Carolum ac Carlomannum Filios ejus*, written by Pope Stephen III. in the name of the Apostle Peter, soliciting aid against the Lombards, is regarded by Fabricius rather as a piece of rhetorical affectation than a fraud. The *Epistola* is given by Baronius, in his *Annales Ecclesiastici*, ad ann. 755, xvii. &c. (Grabe, *Spicileg. SS. Patrum*, vol. i. pp. 55—81; Cave, *Hist. Litt.* vol. i. p. 6; Fabric. *Codex Apocryphus N. T.* passim.)

7. Of Argos. There were two bishops of Argos of the name of Peter, authors of works extant in MS. or print. One of these wrote an *Elogium Cosmae et Damiani SS. Anargyrorum in Asia* s. *Oratio in sanctos et gloriosos Anargyros et Thaumaturgos Cosmum et Damianum*, which has never been printed (Fabric. *Bibl. Graec.* vol. x. p. 214, vol. xi. p. 336; Cave, *Hist. Litt.* vol. ii. *Dissert.* i. p. 15). The other, who is termed Petrus Siculus or Peter the Sicilian, and acquired his bishopric after A. D. 790, wrote a life of St. Athanasius, bishop of Methone in the Peloponnesus; and is probably the same person as the Petrus Siculus who was sent by the emperor Basil the Macedonian [Basilius I. Macedo] to Tabrica in the district or on the frontier of Melitene near the Euphrates, to negotiate an exchange of prisoners, apparently with the chiefs of the Paulicians; a purpose which, after a residence of nine months, he effected. He wrote an account of the Paulicians, or as he designated them, Manichaeans. Both these works have been published in a Latin version: 1. The life of St. Athanasius is given in the Latin version of the jesuit Franciscus Blanditius in the *Acta Sanctorum* of the Bollandists, *Januar.* vol. ii. p. 1125, &c. It is entitled *Petri Siculi, humillimi Argivorum Episcopi, Funebris Oratio in B. Athanasium, Methones Episcopum*. 2. The account of the Paulicians was translated into Latin, and published by Matthaeus Raderus, 4to. Ingolstadt, 1604, and has been reprinted in various editions of the *Bibliotheca Patrum*. It is entitled *Petri Siculi Historia de vana et stolida Manichaeorum Haeresi tanquam Archiepiscopo Bulgarorum nuncupata*. It is in the sixteenth volume of the Lyon edition of the *Bibliotheca*, fol. 1677. It is to be observed that Le Quien considers the *Elogium SS. Cosmae et Damiani* to be by Petrus Siculus, and not by another Peter. (Miraeus, *Auctarium de Scriptor. Eccles.* c. 256; Vossius, *De Historicis Graecis*, lib. iv. c. 19; Cave, *Hist. Litt.* ad ann. 870, vol. ii. p. 55; *Acta Sanctorum*, *l. c.*; Fabric. *Biblioth. Graec.* vol. x. p. 201; Le Quien, *Oriens Christianus*, vol. ii. col. 184.)

8. Chartophylax. [No. 15.]

9. Chrysolanus or Grosolanus, was archbishop of Milan, A. D. 1110, having previously held some less important see. He was sent by Pope Paschal II. on a mission to the emperor Alexius I. Comnenus, and engaged eagerly in the controversy on the procession of the Holy Spirit. His only title to be noticed in this work, within the limits of which he does not properly fall, is derived from his having composed Πρὸς τὸν βασιλέα κύριον Ἀλέξιον τὸν Κομνηνὸν λόγος, κ. τ. λ. *Ad Imperatorem Dominum Alexium Comnenum Oratio, &c.*, designed to prove the procession of the Holy Spirit from the Son as well as from the Father, published in the *Graecia Orthodoxa* of Allatius, vol. i. p. 379, &c. 4to, Rome, 1652, and given in a Latin version by Baronius, *Annal. Eccles.* ad ann. 1116. viii. &c. (Fabric. *Biblioth. Graec.* vol. xi. p. 335; Cave, *Hist. Litt.* ad ann. 1110, vol. ii. p. 191.)

10. Chrysologus. This ecclesiastic (a saint in the Romish Calendar) is thought to have been born at Forum Cornelii (now Imola) in the northern part of Italy, and was educated by Cornelius, a bishop, and perhaps (though Tillemont doubts it) of that city. He received ordination as presbyter, or, as some think, as deacon only, from the same prelate; and became archbishop of Ravenna, as Tillemont thinks, before A. D. 431, but according to Cave in A. D. 433, and died in or before A. D. 451, in which year Pope Leo the Great wrote a letter to a Leo bishop of Ravenna, who must have been a successor of Peter Chrysologus. The state-

ment in the life prefixed to the first edition of his *Homiliae*, that he lived till near the close of the century, must be inaccurate. Peter acquired his surname from his eloquence. His published writings consist of, 1. *Homiliae* s. *Sermones* in Latin. They were first published in 12mo. Paris, 1544, with this title *Divi Petri Chrysologi archiepiscopi Ravennatis, viri eruditissimi atque sanctissimi, insigne et pervetustum opus Homiliarum nunc primum in lucem editum:* and have been frequently reprinted. They appear in the seventh volume of the Lyon edition of the *Bibliotheca Patrum*, fol. 1677. Among these Homiliae, which amount in number to a hundred and seventy-six, some are improperly attributed to Peter. Five of these Sermones were printed in the *Spicilegium* of D'Achéry (vol. vii. p. 120, &c.) under the name of Peter Damiani, an Italian ecclesiastic of much later date, to whom in D'Achéry's MS. they were ascribed; but the error was discovered, and they were assigned by D'Achéry in his *Index Generalis*, to Chrysologus, their true author. 2. Ἐπιστολὴ Πέτρου ἐπισκόπου Ῥαβέννης ἀντιγραφεῖσα πρὸς Εὐτυχῆ τὸν ἀρχιμανδρίτην, *Epistola Petri Ravennatis Episcopi ad Eutychem Abbatem.* This letter, which is a reply to one addressed by the heresiarch Eutyches to Peter, complaining of the condemnation passed on him by Flavianus of Constantinople [Eutyches; Flavianus, Ecclesiastica, No. 3], was published by Gerard Vossius in the original Greek with a Latin version, at the end of the works of Gregory Thaumaturgus, 4to. Mayence, 1604. It is reprinted in the *Concilia* (vol. iv. col. 36, ed. Labbe; vol. ii. col. 21, ed. Hardouin). (Tillemont, *Mémoires*, vol. xv. p. 184, &c.; Cave, *Hist. Litt.* ad ann. 433, vol. i. p. 422; Oudin, *De Scriptor. et Scriptis Eccles.* vol. i. col. 1250.)

11. Cnapheus. [No. 17.]

12. Of Constantinople. [No. 15.]

13. Damascenus. Among the works of Joannes Damascenus [Damascenus, Joannes] (vol. i. p. 652, ed. Le Quien) are an *Epistola ad Zachariam*, and a short piece entitled *Caput de immaculato Corpore, &c.* The *Epistola* is cited by Michael Glycas at the end of the twelfth century, in certain letters extant in MS., as having been written by Joannes Damascenus; and both pieces were published under the name of that author by Petrus Pantinus, 8vo. Antwerp, 1601; and by Fronto Ducaeus, Paris, 1603 and 1619. These editors were supported by the authority of MSS. in ascribing them to Joannes; but internal evidence showed that such ascription was erroneous; and the authority of a more perfect MS. enabled Le Quien to restore them to their true author. As published by him (ubi suprà) they bear respectively these titles, 1. Ἐπιστολὴ τοῦ ἁγιωτάτου Πέτρου τοῦ Μανσοὺρ πρὸς Ζαχαρίαν ἐπίσκοπον Δοάρων, *Epistola sanctissimi Petri Mansur ad Zachariam episcopum Doarorum.* 2. Τοῦ αὐτοῦ κεφάλαιον περὶ τοῦ ἀχράντου σώματος οὗ μεταλαμβάνομεν, *Ejusdem Caput de immaculato Corpore cujus participes sumus.* It is by no means clear who this Peter was. His surname Mansur makes it probable that he was of the same family as Joannes Damascenus, by whom that surname was borne. Le Quien thinks that the writer of the letter was not Peter, metropolitan of Damascus, an intimate friend of Joannes Damascenus, who, for writing against the doctrines of the Mohammedans and the Manichaeans (i. e. the Paulicians), had his tongue cut out, and was banished by order of the Caliph Walid into Arabia Felix, where he suffered martyrdom. (Theophanes, *Chronographia*, ad a. m. 6234 = a. d. 743, p. 349, ed. Paris, p. 278, ed. Venice, vol. i. p. 641, ed. Bonn.) Theophanes mentions (ibid.) another Peter, as having suffered martyrdom from the Saracens at Maiuma, the port of Gaza in Palestine, about the same time, and adds that Joannes Damascenus had written in honour of this Peter. Le Quien, though he refers to this passage in Theophanes, gives no intimation that he regarded the martyr of Maiuma as the author of the pieces in question: but he has observed that a quotation from the Liturgy of St. James, or of Jerusalem, in the *Epistola*, shows that the writer was an ecclesiastic of Palestine. There was a later Peter of Damascus, a Greek monk, who flourished in the middle of the twelfth century, and wrote several works on the discipline of a monastic life, which are found in MS. in various libraries: but it is hardly likely that he wrote the *Epistola* and the *Caput*, for Michael Glycas would hardly have ascribed pieces of so recent an origin to Joannes Damascenus, a writer of four hundred years previous to his own time. If either of the above-mentioned persons was the writer, we think the balance of probability is in favour of the martyr of Maiuma. (Le Quien, *Opera Damasceni*, *l. c.*; Fabric. *Bibl. Graec.* vol. ix. p. 717, vol. xi. p. 336; Cave, *Hist. Litt.* vol. ii. *Dissert.* i. p. 15.)

14. Diaconus.* In the controversy excited near the beginning of the sixth century by the monks, whom ecclesiastical writers call "Scythae," who came from the diocese of Tomi, on the south bank of the Danube [Maxentius, Joannes], Peter, a deacon, took a prominent part. He had accompanied the delegates sent to Rome by the monks, and while at Rome united with his colleagues in addressing to Fulgentius, and the other African bishops who were then in exile in Sardinia, a work entitled *De Incarnatione et Gratia Domini nostri Jesu Christi Liber.* To this Fulgentius and his companions replied in another treatise on the same subject. The work of Peter, which is in Latin, was published in the *Monumenta SS. Patrum Orthodoxographa* of Grynaeus, Basel, 1569, and has been reprinted in various editions of the *Bibliotheca Patrum.* It is in the ninth volume of the Lyon edition, fol. a. d. 1677, and in the eleventh vol. of the edition of Galland, fol. Venice, 1776. (Cave, *Hist. Litt.* ad ann. 520, vol. i. p. 505; Ittigius, *De Bibliothecis Patrum*, pp. 21, 40, 436, 503; Galland. *Biblioth. Patrum.* Proleg. ad vol. xi. c. 4.)

15. Diaconus. In the *Jus Graeco-Romanum* of Leunclavius, lib. vi. pp. 395—397, are given Ἐρωτήματα ἅπερ ἔλυσεν ὁ τιμιώτατος χαρτοφύλαξ κύριος Πέτρος, καὶ διάκονος τῆς τοῦ Θεοῦ μεγάλης ἐκκλησίας, ἐν ἔτει ϛχ', *Interrogationes quas solvit reverendissimus Chartularius, Dominus Petrus, idemque Diaconus Majoris Ecclesiae* (sc. of St. Sophia at Constantinople) a. m. 6600 = a. d. 1092. We learn from this title that the author lived about the close of the eleventh century in the reign of Alexius I. Comnenus, and that he held the offices described, which is all that is known of him. There are, or were, extant in MS. in the King's Library at Paris, *Petrus Diaconus et Philosophus de Cyclo et Indictione*, and *Petri Diaconi et Philosophi Tractatus de Sole, Luna, et Sideribus* (Codd. cmxxix. No. 7. and mmmlxxxv.), but whether this

Petrus Diaconus is the canonist is not clear. (Leunclav. *Jus Gr. Rom. l. c.*; Fabric. *Bibl. Graec.* vol. xi. p. 334; Cave, *Hist. Litt.* ad ann. 1092, vol. ii. p. 161; *Catalog. MSS. Biblioth. Reg.* vol. ii. pp. 182, 606, fol. Paris, 1740.)

16. Of Edessa. Peter, a Syrian by birth, and a presbyter of the church at Edessa, and an eminent preacher, wrote *Tractatus variarum Causarum*, treatises on various subjects, and composed Psalms in metre like those of Ephrem the Syrian. Trithemius ascribes to him *Commentarii in Psalmos*: and says that he wrote in Syriac. All his works have perished. (Gennadius, *De Viris Illustr.* c. 74; Trithem. *De Scriptorib. Eccles.* c. 167.)

17. Fullo, or sometimes retaining the Greek word Gnapheus or Cnapheus (Πέτρος ὁ Γναφεύς or Κναφεύς), the Fuller, patriarch of Antioch in the middle of the fifth century. He was a priest or monk of the neighbourhood of Constantinople: but whether he originally followed the business of a Fuller, before embracing a religious life, or whether he carried it on while a monk is uncertain. Acacius of Constantinople (apud Liberat. *Breviar.* c. 18), states that he was hegumenos, or abbot of a monastery at Constantinople; and that on account of his offences, or of accusations against him, "crimina," (their nature is not stated) he fled to Antioch. The *Laudatio S. Barnabae*, c. iii. § 32, of Alexander the Cyprian monk (apud *Acta Sanctorum, Junii*, vol. ii. p. 447), and the *Synodicon Vetus*, first published by Jo. Pappus, and reprinted in the *Biblioth. Graeca*, of Fabricius (vol. xii. p. 396) describe him as a monk of the monastery of the Acoemetae at Constantinople, who accompanied Zeno, son-in-law to the emperor Leo I., when sent to Antioch. On the other hand, Theodorus Lector (*H. E.* i. 20), whom Theophanes and Cedrenus follow, says he was a presbyter of the Church of St. Bassa the Martyr at Chalcedon. Tillemont endeavours to arrange and harmonize these various statements as follows: that Peter was originally a monk in the monastery of the Acoemetae, which he places in the neighbourhood of Constantinople, but on the Asiatic side of the Bosporus; that having been expelled and obliged to flee on account both of immorality and heresy, he resorted to Constantinople, where he led the life of a parasite and a gourmand, and gained an introduction to Zeno (Tillemont is thus far supported by the monk Alexander); and that he was then, by Zeno's interest, made presbyter of the Church of St. Bassa. The third step in this arrangement is, however, by no means satisfactory. Almost all our authorities agree that he accompanied Zeno to Antioch; and if, as is not improbable, the charge or the consciousness of some offence rendered his absence from Constantinople convenient, if not necessary, Acacius would not be far out in describing his journey as a flight. Peter appears to have held the monophysite doctrine, the controversy respecting which then agitated the whole Eastern Church: and on his arrival at Antioch, the patriarchate of which city was then held by Martyrius, a supporter of the Council of Chalcedon, he determined on the audacious enterprise of occupying that high office. Persuading Zeno to favour his attempt, he engaged on his side a number of those inclined to the Monophysite doctrine, (Theodorus Lector and others call them Apollinarists [Apollinaris, No. 2.], but it is likely that the Monophysites generally are meant,) and excited much dissension and tumult, among other causes of which was his adding to the sacred hymn called the Trisagion, the words "who wast crucified for us," which constituted one of the party tests of the Monophysites, and his anathematizing all those who refused to sanction the alteration, and charging Martyrius himself with being a Nestorian. Martyrius, unable to stop the disorder by his own authority, went to Constantinople, where, through the influence of the patriarch Gennadius [Gennadius, No. 1], he was honourably treated by the emperor Leo I., and returned to Antioch, trusting that the imperial favour would enable him to quell all disturbance. Disappointed in this hope by the obstinacy of his opponents, and disgusted with his failure, he abdicated the patriarchate, which was immediately occupied by Peter. Leo, however, was not to be thus braved; and, at the instigation of Gennadius, he immediately expelled the intruder, in whose place Julian was with general approval elected. Peter was sentenced to banishment to the Oasis of Upper Egypt, but he contrived to escape from exile, and returning to Constantinople, obtained refuge in the monastery of the Acoemetae, where he remained till the revolt of Basiliscus against Zeno, having bound himself by oath to abstain from exciting further troubles. His usurpation of the See of Antioch may be placed in A. D. 469.

When Basiliscus (A. D. 475) had expelled Zeno from Constantinople, it appears to have been his first policy to court the Monophysite party, whom Leo and Zeno had repressed; and, at the persuasion of Timotheus Aelurus, Monophysite patriarch of Alexandria, whom he had recalled from exile, he issued an encyclical letter to the various prelates of the church, anathematizing the decrees of the Synod of Chalcedon. To this letter Peter gave his formal assent: and obtained a decree restoring him to the patriarchate of Antioch, to which city he was immediately sent. (A. D. 476.) The Monophysites regained their ascendancy. Julian was expelled, and soon after died of grief: and Peter resuming the patriarchal authority, excited, by again restoring the clause "who wast crucified for us," and by repeating his anathemas, fresh tumults, which led to plundering and murder. But the recovery of the imperial power by Zeno checked his career: a synod was assembled at Antioch (A. D. 477), in which he was deposed, chiefly by the agency of one of his own partizans, John Codonatus [Joannes, No. 10], whom he had appointed bishop of Apameia. He was banished to Pityus, from whence he contrived to escape, or was allowed to go to Euchaïta in Pontus, where he found refuge in the church of St. Theodore. Tillemont thinks he even returned to Antioch, but this is quite unlikely. John Codonatus meanwhile succeeded to the vacant patriarchate; but he being deposed after three months, Stephen, a supporter of the Council of Chalcedon, succeeded, and he dying soon after, another Stephen was appointed in his room. But the Monophysites of Antioch, though deprived of their leader, were both active and powerful: they accused the first (the *Synodicon Vetus* of Pappus says the second) of the two Stephens of Nestorianism, and apparently succeeded in deposing him: for Theophanes says, that a council of the Eastern bishops, assembled at Laodiceia by the emperor's command, "restored him" (ἀποκατέστησεν) to

his episcopal throne. The second Stephen (Tillemont and Valesius, *Not. ad Evagr. H. E.* iii. 16, say the first) was tumultuously murdered according to Evagrius by the boys of Antioch, but according to Malelas by the Monophysite party among his own clergy, who apparently restored, not Peter indeed, for he was too far removed, but the other Monophysite, John Codonatus. However, Acacius, patriarch of Constantinople, bought him off with the archbishopric of Tyre, and placed Calandion at Antioch in his room: but Calandion was soon banished, either on a charge of Nestorianism, or because he was a partizan of Illus and Leontius [ILLUS]; and the Monophysites, now again completely in the ascendant, prevailed on Zeno to consent to the restoration of Peter, after the latter had signed the emperor's "Henoticon," or decree for the unity of the Church. This final restoration of Peter is placed by Theophanes in A. M. 5978, Alex. era, = A. D. 485 or 486. The Western Church, which all along retained its allegiance to the Council of Chalcedon, anathematized Peter in a council held at Rome (A. D. 485); but to no purpose. Protected now by Zeno, and strong in the predominance of his own party, he retained the patriarchate at least for three years, till his death, which is placed by Victor of Tunes in A. D. 488, by Theophanes in A. M. 5983, Alex. era, = A. D. 490 or 491. Theophanes charges him with various offences against ecclesiastical rule, and with many acts of oppression in this last period of his episcopacy: and the charge derives credit from the previous character and conduct of Peter and his party. One of the latest manifestations of his ever-restless ambition was an attempt to add the island of Cyprus to his patriarchate. He was succeeded in the see of Antioch by Palladius, a presbyter of Seleuceia. The *Concilia* contain (vol. iv. col. 1098, &c. ed Labbe; vol. ii. col. 817, 823, 835, &c. ed. Hardouin) a number of letters from various Eastern or Western prelates to Peter: but their genuineness is strongly disputed by Valesius (*Observation. Ecclesiastic. ad Evagrium*, lib. i.; *De Petro Fullone et de Synodis adversus eum congregatis*, c. 4), and other modern critics. (Evagrius, *H. E.* iii. 5, 10, 16, 23, cum not. Valesii; Theodor. Lector. *H. E.* i. 20—22, 30, 31, ii. 2, cum not. Valesii; *Breviculus de Historia Eutychianistarum* s. *Gesta de Nomine Acacii* apud *Concilia* (vol. iv. col. 1079, ed. Labbe); Liberatus, *Breviarium*, c. 18; Theophanes, *Chronog.* pp. 104—116, ed. Paris, pp. 83—93, ed. Venice, vol. i. pp. 187—209, ed. Bonn; Malelas, *Chronog.* lib. xv. vol. ii. pp. 88—91, ed. Hody, vol. ii. pp. 32, 33, ed. Venice, pp. 379—381, ed. Bonn; Victor Tunnunensis, *Chronicon*; Alexander Monach. Cyprius, *Laudatio S. Barnabae*, c. 3, apud *Acta Sanctorum*, *l. c.*; *Synodicon Vetus* apud Fabricium, *l. c.*; Vales. *Observ. Eccles. ad Evagr.* lib. i.; Tillemont, *Mémoires*, vol. xvi., and *Hist. des Emp.* vol. vi.; Le Quien, *Oriens Christianus*, vol. ii. col. 724, &c.; Fabric. *Biblioth. Graec.* vol. xi. p. 336.)

18. GNAPHEUS. [No. 17.]
19. MAGISTER. [No. 25.]
20. MANSUR. [No. 13.]
21. MEDIOLANENSIS, of MILAN. [No. 9.]
22. MONGUS or MOGGUS (Πέτρος ὁ Μογγός), Monophysite patriarch of Alexandria in the fifth century. Liberatus (*Breviarium*, c. 16) gives him also the surname of BLAESUS, the STAMMERER. He was ordained deacon by Dioscorus, successor of Cyril, who held the patriarchate for seven years (A.D. 444–451). Peter was the ready participator in the violences of Dioscorus, and earnestly embraced his cause, when he was deposed by the Council of Chalcedon, withdrawing from the communion of the successor of Dioscorus, Proterius, who supported the cause of the council, and uniting in the opposition raised by Timothy Aelurus and others. (Liberat. *ibid.* c. 15.) He was consequently sentenced by Proterius, apparently to deposition and excommunication. (Liberat. *ibid.*) Whether he was banished, as well as Timothy Aelurus, is not clear, but he seems to have accompanied Timothy to Alexandria, and to have been his chief supporter when, after the death of the emperor Marcian, he returned, and either murdered Proterius or excited the tumults that led to his death A. D. 457. Timothy Aelurus was immediately raised to the patriarchate by his partizans, but was shortly after banished by the emperor Leo I., the Thracian, who had succeeded Marcian: Peter also was obliged to flee. Another Timothy, surnamed Salofaciolus, a supporter of the Council of Chalcedon, was appointed to succeed Proterius in the patriarchate. When, in the following reign of Zeno, or rather during the short usurpation of Basiliscus, Timotheus Aelurus was recalled from exile (A.D. 475), and was sent from Constantinople to Alexandria to re-occupy that see, he was joined by Peter (Liberatus, *ibid.* c. 16), and his party, and with their support drove out his competitor Salofaciolus, who took refuge in a monastery at Canopus. On the downfal of Basiliscus and the restoration of Zeno, Timothy Aelurus was allowed, through the emperor's compassion for his great age, to retain his see; but when on his death (A.D. 477) the Monophysite bishops of Egypt, without waiting for the emperor's directions, elected Peter (who had previously obtained the rank of archdeacon) as his successor, the emperor's indignation was so far roused, that he determined to put the new prelate to death. His anger, however, somewhat abated, and Peter was allowed to live, but was deprived of the patriarchate, to which Timothy Salofaciolus was restored. On the death of Salofaciolus, which occurred soon after, John of Tabenna, surnamed Talaia or Talaida [JOANNES, No. 115], was appointed to succeed him; but he was very shortly deposed by order of Zeno, on some account not clearly ascertained, and Peter Mongus was unexpectedly recalled from Euchaïta in Pontus, whither he had been banished, and was (A.D. 482) restored to his see. His restoration appears to have been part of the policy of Zeno, to unite if possible all parties, a policy which Peter, whose age and misfortunes appear to have abated the fierceness of his party spirit, was ready to adopt. He consequently subscribed the Henoticon of the emperor, and readmitted the Proterian party to communion on their doing the same. John of Tabenna had meanwhile fled to Rome, where the pope Simplicius, who, with the Western Church, steadily supported the Council of Chalcedon, embraced his cause, and wrote to the emperor in his behalf. Felix II. or III., who succeeded Simplicius (A.D. 483) was equally zealous on the same side. Peter had some difficulty in maintaining his position. In order to recover the favour of his Monophysite friends, whom his subservience to Zeno's policy had alienated, he anathematized the Council of Chalcedon; and then, to avert the displeasure of Acacius of Constantinople and of the

Court, to whose temporizing course this decisive step was adverse, he denied that he had done so. Evagrius (*H. E.* iii. 17) has preserved the letter he wrote to Acacius on this occasion, which is the only writing of Peter now extant. By this tergiversation he preserved his see, and was enabled to brave the repeated anathemas of the Western Church. When, however, to recover the attachment of the Monophysites, he again anathematized the Council of Chalcedon; and Euphemius, the newly elected patriarch of Constantinople, forsaking the policy of his predecessors, took part with the Western Church against him, his difficulties became more serious. What result this combination against him might have produced, cannot now be known; death removed him from the scene of strife A. D. 490, shortly before the death of Zeno. He was succeeded in the see of Alexandria by another Monophysite, Athanasius II. (Evagrius, *H. E.* iii. 11—23; *Breviculus Historiae Eutychianistarum* s. *Gesta de Nomine Acacii*, apud *Concilia*, vol. iv. col. 1079, ed. Labbe; Liberatus, *Breviarium*, c. 15—18; Theophanes, *Chronographia*, pp. 107—115, ed. Paris, pp. 86—92, ed. Venice, vol. i. pp. 194—206, ed. Bonn; Victor Tunnunensis, *Chronicon*; Tillemont, *Mémoires*, vol. xvi.; Cave, *Hist. Litt.* ad ann. 477, vol. i. p. 455; Fabric. *Biblioth. Graec.* vol. xi. p. 336; and *Synodicon Vetus*, apud Fabric. *Bibl. Gr.* vol. xii. pp. 398, 399; Le Quien, *Oriens Christianus*, vol. ii. col. 416, &c.)

23. Of NICOMEDEIA. Of the prelates, who with certain deacons and monks had to clear themselves in the third Constantinopolitan or sixth oecumenical council (A. D. 680), from the suspicion of holding the Monothelite heresy, the leader was Peter, metropolitan of Nicomedeia. Peter and his companions appeared before the council, and delivered to them, upon oath, solemn written confessions of their belief in the orthodox doctrine of two wills in Christ; the confessions were of considerable length, and all exactly alike, and are given in the original Greek with a considerable hiatus, but completely in a Latin version in the *Acta Concilii CPolitani III.*, *Actio* x.; or according to one of the Latin versions of the *Acta* given by Hardouin, in *Actio* ix. (*Concilia*, vol. vi. col. 784, 842, ed. Labbe, vol. iii. col. 1202, 1248, 1537, 1561, ed. Hardouin; Cave, *Hist. Litt.* ad ann. 680, vol. i. p. 595.)

24. ORATOR. [No. 25.]

25. PATRICIUS et MAGISTER, a Byzantine historian of the sixth century. He was born at Thessalonica (Procop. *De Bell. Gotthic.* i. 3), in the province of Macedonia, then included in the praetorian praefecture of Illyricum, on which account he is said to have been "an Illyrian." (Procop. *l. c.*) Peter settled at Constantinople, where he acquired distinction as a rhetor or advocate, a profession for which his cultivated mind, agreeable address, and natural powers of persuasion, were admirably adapted. These qualifications pointed him out to the discernment of the emperor Justinian I. as suited for diplomatic life, and he was sent by him (A. D. 534) as ambassador to Amalasuntha, regent, and Theodatus, one of the chieftains of the Ostrogoths in Italy. On his way, at Aulon, near the entrance of the Adriatic, on the coast of Epeirus, or perhaps before his arrival there, Peter heard of the death of Athalaric, the young Ostrogothic king, of the marriage of Amalasuntha and Theodatus and their exaltation to the throne of Italy, and of their subsequent dissensions and the imprisonment of Amalasuntha. He consequently despatched intelligence of these important events to the emperor, while he himself waited at Aulon for further instructions. Justinian, without delay, undertook to vindicate the cause of the imprisoned queen, and directed Peter to declare his purpose openly to Theodatus. Peter immediately proceeded (A. D. 535), to Italy; but his arrival was speedily followed by the murder of Amalasuntha, an event extremely opportune for the ambitious views of Justinian, who, through Peter, immediately declared war against the Ostrogoths, on account of the queen's death. Such is the account given in one place by Procopius (ibid. c. 4); but he elsewhere (*Hist. Arcan.* c. 16) charges Peter with instigating Theodatus to commit the murder, being secretly commissioned to do so by the jealousy of Theodora, Justinian's wife, who held out to him, as an inducement to comply with her desire, the hope of great advancement. The baseness of Theodatus was alarmed by the declaration of war, and by the successes of Belisarius, who rapidly conquered Sicily; and he negotiated with Peter, who had not yet quitted Ravenna, a peace by which he ceded Sicily to Justinian, engaged to pay a yearly tribute in money, and to furnish him yearly with a body of Ostrogothic soldiers; he consented also to restrict the exercise of his own power within very narrow limits, and to exercise it under the supremacy of Justinian. He at the same time commissioned Peter, in case the emperor should reject these terms, to promise an unconditional abdication; binding him, however, by oath not to reveal this second offer, unless the emperor should have previously rejected the first. Peter returned to Byzantium: the first offer was rejected, and the second then divulged and accepted; and Peter with another ambassador, Athanasius, was sent back to Italy to complete the arrangement. But Theodatus meanwhile, encouraged by some disasters which the Byzantine forces had sustained in Dalmatia, had changed his mind: he not only refused to fulfil his promise of submission, but violated the law of nations by imprisoning the ambassadors. (Ibid. *De Bell. Gotthico*, i. 6—8.) Peter and his colleague remained in captivity until Belisarius, by detaining some Ostrogothic ambassadors, compelled Vitiges, who had succeeded Theodatus, to release them about the end of A. D. 438. (Ibid. ii. 22.) On his return, Peter received, as Procopius (*Hist. Arcan.* c. 16,) intimates, by Theodora's interest, and as a reward for his participation in procuring Amalasuntha's death, the high appointment of magister officiorum, but incurred, according to the same authority, general odium by the part he had acted. He exercised his authority with the most unbridled rapacity; for although he was, according to Procopius, naturally of a mild temper, and by no means insolent, he was at the same time the most dishonest of all mankind, κλεπτίστατος δὲ ἀνθρώπων ἁπάντων. (Ibid. c. 24.)

Several years afterwards (about A. D. 550), Peter, who retained his post of magister officiorum, and had in addition acquired the dignity of patrician (a dignity which Niebuhr not inaptly compares to that of privy councillor in England), was sent by Justinian to negotiate a peace with Chosroës I. king of Persia; but Chosroës, who did not desire peace, dismissed him, with a promise of sending an ambassador of his own to Constantinople to effect the proposed arrangement. Shortly afterwards (A. D. 551 or 552) Peter was engaged

in some negotiations with Pope Vigilius, then at Chalcedon: at this time he possessed, in addition to his other honours, the dignity of ex-consul or consul codicillaris, and the office of referendarius. (Vigil. Papa, *Epistola ad Universam Eccles.* apud *Concilia*, vol. iii. col. 3. ed. Hardouin.) In A. D. 562 Peter was again sent to arrange the terms of a peace with Chosroës; and meeting Zichus, the Persian commissioner at or near Dara in Mesopotamia, and afterwards proceeding to the court of Persia to negotiate with Chosroës himself, succeeded in concluding a treaty. Menander, who has narrated the affair at length (*Excerpta de Legationibus*, pp. 133—147, ed. Paris, pp. 88—99, ed. Venice, pp. 346—373, ed. Bonn), has given at some length several of the speeches of Peter during the negotiation. Peter died shortly after. (Menander, ibid.) Some suppose he is the Petrus Rhetor mentioned in an *Epigramma* (No. xviii.) of Leontius in the *Anthologia* (vol. iii. p. 107, ed. Brunck, vol. iv. p. 77, ed Jacobs), as killed by the falling of a theatre. He left a son named Theodore, who successively held the offices of magister officiorum and "comes largitionum," and was sent by the emperor Justin II. (A. D. 576) on an embassy to Chosroës. (Menander apud *Excerpta*, p. 120, ed. Paris, p. 80, ed. Venice, p. 319, ed. Bonn, cum nota Valesii.) Peter was held in the highest esteem in his own day. Niebuhr has collected various testimonies of his reputation from Byzantine authors.

Suidas, who has two articles on Peter (Πέτρος ὁ ῥήτωρ and Πέτρος simply) ascribes to him two works. 1. Ἱστορίαι, *Historiae*, and 2. Περὶ πολιτικῆς καταστάσεως, *De Statu* (or *De Constitutione*) *Reipublicae*. Of the *Historiae* considerable portions are preserved in the *Excerpta de Legationibus*, made by order of the emperor Constantine Pophyrogenitus. [CONSTANTINUS VII.; PRISCUS.] The earliest extract relates to the time of the emperor Tiberius I., the latest to the transactions of the Caesar Julian, afterwards emperor, in Gaul in the reign of Constantius II. From the date of these extracts and a short fragment, subjoined to the *Excerpta* in the Bonn edition, Niebuhr infers that the *Historiae* began with Augustus, or rather with the second triumvirate, and continued to a period a little later than the time of Constantine the Great, where the *Historia* of Eunapius [EUNAPIUS] became more full. Niebuhr conjectures that Peter epitomized the *Historia* of Dion Cassius as far as that work extended. The *De Statu Reipublicae* is conjectured by Angelo Mai to be the anonymous work composed in the form of a dialogue between the patrician Menas and the referendarius Thomas Περὶ πολιτικῆς, *De Re publica*, briefly analysed by Photius (*Biblioth.* Cod. 37), and of which Mai considered large fragments, deciphered in a palimpsest, and published by himself under the title Περὶ πολιτικῆς ἐπιστήμης, *De Scientia Politica*, in his *Scriptorum Veterum Nova Collectio*, vol. ii. pp. 590, &c. to be a part. But if the work mentioned by Suidas be, as is most likely, that in which Peter defined the duties of a magister officiorum, as noticed by Joannes Lydus (*De Magistratibus*, ii. 25, 26), and from which considerable portions (lib. i. c. 84, 85, certainly, and c. 86—95, probably) of the work of Constantine Porphyrogenitus *De Caeremoniis Aulae Byzantinae* are taken, it must have been a different kind of work from that described by Photius. It is not ascertained in which of his works Peter published the account of his negotiations with Chosroës, whether in one of those mentioned by Suidas, or in some other work not mentioned. Menander, who cites the work (apud *Excerpta*, p. 429, ed Bonn), describes it as ἡ τοῦ αὐτοῦ Πέτρου συναγωγή, *Ejusdem Petri Collectio*, a title somewhat indefinite, but which seems to indicate a different work from either of those mentioned by Suidas. The accounts could not have been given in the *Historiae*, unless this came down to a much later period than Niebuhr supposes; but it may have formed part of the *De Reipublicae Statu*, if we suppose a part of that work to have been devoted to defining and illustrating the duty of ambassadors. All the remains of Peter are given in the Bonn edition of the *Excerpta de Legationibus*, and the valuable prefatory dissertation by Niebuhr, *De Historicis quorum Reliquiae hoc Volumine continentur*, has been our chief guide in this article. (Compare Reiske's *Praefatio*, c. ii. to the work of Constantine Porphyrogenitus *De Caeremoniis*; the dissertation by Mai, *De Fragmentis Politicis Petri Magistri*, in the volume already cited of his *Scriptorum Veterum Nova Collectio*, pp. 571, &c.; Fabric. *Bibl. Graec.* vol. vi. p. 135, vol. vii. p. 538, vol. viii. p. 33; and Vossius, *De Historicis Graecis*, lib. ii. c. 22.)

26. PATRICIUS, a Greek saint, who lived early in the ninth century, and of whom a life, taken from the *Menaea* of the Greeks, is given in the original Greek, with a Latin version, and a *Commentariolus Praevius* by Joannes Pinius in the *Acta Sanctorum*, *Julii* (vol. i. pp. 289, 290). This Petrus had fought in the battle (A. D. 811) against the Bulgarians, in which the emperor Nicephorus I. was defeated and slain.

27. PATRICIUS, a Greek different from the foregoing, and belonging to a somewhat later period. He presented to the emperor Leo VI. Sapiens [LEO VI.], who began to reign A. D. 886, a copy of Theodoret's *Curatio Graecarum Adfectionum*, to which he prefixed an *Epigramma*, which is printed at length by Lambecius in his *Commentarius de Biblioth. Caesaraea*, vol. a. lib. iv. col. 399, &c., ed. Kollar. (Fabric. *Biblioth Graec.* vol. xi. p. 338.)

28. Of RAVENNA. [No. 10.]

29. RHETOR. [No. 25.]

30. Of SEBASTE, an ecclesiastic of the fourth century. He was the youngest of the ten children of Basil and Emmelia, wealthy and excellent persons of Caesareia in Cappadocia, who had the happiness of numbering among their children those eminent fathers of the church, Basil the Great [BASILIUS, No. 2], and Gregory of Nyssa [GREGORIUS NYSSENUS, St.]. Peter was born, according to Tillemont's calculation, before A. D. 349, and almost immediately before his father's death. His early education was conducted by his sister St. Macrina, who, in the emphatic phrase of Gregory of Nyssa, "was every thing to him, father, teacher, attendant (παιδαγωγός), and mother." The quickness of the boy enabled him readily to acquire anything to which his attention was directed; but his education appears to have been conducted on a very narrow system; profane learning was disregarded; and the praise given him by his brother Gregory that he attained, even in boyhood, to the heights of philosophy, must be taken with the limitation which such a restrictive system would necessarily imply. If, however, his literary culture was thus

narrowed, his morals were preserved pure; and if he fell short of his more eminent brothers in variety of attainments, he equalled them in holiness of life. The place of his education appears to have been a nunnery at Annesi or Annesa on the river Iris, in Pontus, established by his mother and sister: and with them, or in the monastery which his brother Basil had established on the other side of the river, much of his life was passed. In a season of scarcity (A. D. 367, 368?) such was his benevolent exertion to provide for the destitute, that they flocked to him from all parts, and gave to the thinly-peopled neighbourhood in which he resided the appearance of a populous town. He had the satisfaction of being present with his sister at his mother's death-bed, and received her dying benediction. Her death appears to have occurred about the time of Basil's elevation to the bishoprick of the Cappadocian Caesareia, about A. D. 370: soon after which, apparently, Peter received from Basil ordination to the office of presbyter, probably of the church of Caesareia; for Basil appears to have employed his brother as his confidential agent in some affairs. (Basil. *Maritimis Episcopis Epistola* lxxvii. editt. vett., cciii. edit. Benedictin.) Peter, however, retained a house, which Basil describes as near Neocaesareia (Basil, *Meletio Epistola* cclxxii. editt. vett., ccxvi. edit. Benedictin), but which was probably at or near Annesi, where he had been brought up, and where his sister Macrina still resided. It was probably after the death both of Basil and Macrina, about the year 380, as Tillemont judges, that Peter was raised to the bishopric of Sebaste, (now Siwas) in the Lesser Armenia. A passage of Theodoret (*H. E.* iv. 30) has been thought to imply that he was raised to the episcopate during the reign of Valens, which terminated in A. D. 378; but the passage only implies that he took an active part in the struggle carried on during that reign by the bishops of the orthodox party against Arianism, which he might very well do, though not himself a bishop. His elevation preceded the second general council, that of Constantinople, A. D. 380—381, in which he took part. (Theodoret, *H. E.* v. 8.) In what year he died is not known: but it was probably after A. D. 391; and certainly before the death of his brother, Gregory of Nyssa (who survived till A. D. 394, or later), for Gregory was present at Sebaste at the first celebration of his brother's memory, *i. e.* the anniversary of his death, which occurred in hot weather, and therefore could not have been in January or March, where the martyrologies place it. (Greg. Nyssen, *Epistol. ad Flavian. Opera*, vol. iii. p. 645, &c. ed. Paris, 1638.)

The only extant writing of Peter is a letter prefixed to the *Contra Eunomium Libri* of Gregory of Nyssa, and published with the works of that father. It is entitled Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Πέτρου ἐπισκόπου Σεβαστείας ἐπιστολὴ πρὸς τὸν ἅγιον Γρηγόριον Νύσσης τὸν αὐτοῦ ἀδελφόν, *Sancti Patris nostri Petri Episcopi Sebasteni ad S. Gregorium Nyssenum fratrem suum Epistola.* Peter does not appear to have been ambitious of authorship, and probably felt the disqualification arising from his restricted education. Some of the works of his brother Gregory were, however, written at his desire, such as the above-mentioned treatises against Eunomius and the *Explicatio Apologetica in Hexaëmeron*. The *De Hominis Opificio* is also addressed to him by Gregory, who, both in this treatise and in the *Explicatio in Hexaëmeron*, speaks of him in the highest terms. A work extant in Arabic, bearing the title of *Demonstratio*, cited by Abraham Echellensis (*Eutych. Vindic.* Pars ii. p. 486, and *Not. ad Catalog. Hebedjesu*, p. 51), is ascribed to the three brothers, Basil, Gregory, and Peter; but its genuineness is, to say the least, very doubtful. (Greg. Nyssen. *De Vita S. Macrinae;* Basil. *ll. cc.*; Theodoret, *ll. cc.*; Tillemont, *Mémoires*, vol. ix. p. 572, &c.; Le Quien, *Oriens Christianus*, vol. i. col. 424; Cave, *Hist. Litt.* ad ann. 370, vol. i. p. 246.)

31. SICULUS. [No. 7.] [J. C. M.]

PEUCESTAS (Πευκέστας). 1. Son of Macartatus, a Macedonian officer in the service of Alexander, who was appointed by the king to command the troops left in Egypt, B. C. 331. (Arr. *Anab.* iii. 5. § 6; Curt. iv. 8. § 4.)

2. Son of Alexander, a native of the town of Mieza, in Macedonia, was a distinguished officer in the service of Alexander the Great. His name is first mentioned as one of those appointed to command a trireme on the Hydaspes (Arr. *Ind.* 18). Previous to this we do not find him holding any command of importance; but it is evident that he must have distinguished himself for his personal valour and prowess, as he was the person selected by Alexander to carry before him in battle the sacred shield, which he had taken down from the temple of Athena at Ilium. In this capacity he was in close attendance upon the king's person in the assault on the capital city of the Malli; and all authors agreed in attributing the chief share in saving the life of Alexander upon that occasion to Peucestas, while they differed as to almost all the other circumstances and persons concerned (Arr. *Anab.* vi. 9, 10, 11; Plut. *Alex.* 63; Diod. xvii. 99; Curt. ix. 5. § 14). For his services on this occasion he was rewarded by the king with almost every distinction which it was in his power to confer. On the arrival of Alexander at Persepolis, he bestowed upon Peucestas the important satrapy of Persia, but, previous to this, he had already raised him to the rank of somatophylax, an honour rendered the more conspicuous in this instance by the number of those select officers being augmented on purpose to make room for his admission. At Susa, also, Peucestas was the first of those rewarded with crowns of gold for their past exploits (Arr. *ib.* vi. 28, 30, vii. 5). After this he proceeded to take possession of his government, where he conciliated the favour of the Persians subject to his rule, as well as that of Alexander himself, by adopting the Persian dress and customs, in exchange for those of Macedonia. (Id. vi. 30, vii. 6; Diod. xix. 14.)

In the spring of B. C. 323, Peucestas joined the king at Babylon, with an army of 20,000 Persian troops; and is mentioned as one of those in attendance upon him during his last illness. It does not appear that he took any leading part in the discussions that ensued upon the death of Alexander, but in the division of the provinces that followed, he obtained the renewal of his government of Persia, which he also retained in the second partition at Triparadeisus, B. C. 321 (Arr. *Anab.* vii. 23, 24, 26, *ap. Phot.* p. 69, b. 71, b.; Diod. xvii. 110, xviii. 3, 39; Dexipp. *ap. Phot.* p. 64, b.; Justin. xiii. 4). All his attention seems to have been directed to the strengthening himself in this position, and extending his power and in-

fluence as far as possible; in which he so far succeeded, that when he was at length compelled to take an active part in the war between Antigonus and Eumenes (B. C. 317), he obtained by common consent the chief command of all the forces furnished by the satrapies east of the Tigris; and was with difficulty induced to waive his pretensions to the supreme direction of the war. Eumenes, however, by his dexterous management, soothed the irritation of Peucestas, and retained him firmly in his alliance throughout the two campaigns that followed. The satrap was contented to gratify his pride by feasting the whole of the armies assembled in Persia on a scale of royal magnificence, while Eumenes virtually directed all the operations of the war. But the disaster in the final action near Gadamarta (B. C. 316) which led to the capture of the baggage, and the surrender of Eumenes by the Argyraspids [EUMENES], appears to have been clearly owing to the misconduct and insubordination of Peucestas, who, according to one account, was himself one of the chief advisers of the disgraceful treaty. His conduct throughout these campaigns shows that he wanted both the ability to command for himself, and the moderation to follow the superior judgment of others. His vain and ambitious character seems to have been appreciated at its just value by Antigonus, who, while he deprived him of his satrapy, and led him away a virtual prisoner, elated him with false hopes and specious promises, which, of course, were never fulfilled. (Diod. xix. 14, 15, 17, 21—24, 37, 38, 43, 48; Plut. *Eum.* 14—16; Polyaen. iv. 6. § 13, 8. § 3.) [E. H. B.]

PEUCE'TIUS (Πευκέτιος), one of the sons of Lycaon, is said to have led, in conjunction with his brother Oenotrus, an Arcadian colony into Italy, where they landed near the Iapygian promontory. (Dionys. Hal. i. 11; Apollod. iii. 8. § 1.) [L. S.]

PHACRASES (Φακρασῆς). Several persons of this name are enumerated by Fabricius (*Bibl. Graec.* vol. xi. p. 707). Of these the principal are:—

1. JOANNES, *logotheta* (clerk of accounts) under the Emperor Andronicus senior, was promoted to be *magnus logotheta* (*Cancellarius*, according to Du Cange, *s. v.*), under Michael senior Palaeologus. He was a correspondent of Gregory of Cyprus and Maximus Planudes. His praises are celebrated, and allusions to his progress in court distinction contained, in some Greek verses, published in the old edition of Fabricius (*Bibl. Graec.* vol. x. p. 542). He lived towards the close of the thirteenth century.

2. GEORGIUS, *Protostrator* (master of the horse, *Marescallus*, Ducange) under Joannes Cantacuzenus, A. D. 1344.

3. MATTHAEUS, bishop of Serrae, about A. D. 1401. He was a correspondent of Isidorus, metropolitan of Thessalonica. [W. M. G.]

PHAEA (Φαιά), the name of the sow of Crommyon, which ravaged the neighbourhood, and was slain by Theseus. (Plut. *Thes.* 9; Plat. *Lach.* p. 196, e.; Eurip. *Suppl.* 316.) [L. S.]

PHAEAX (Φαίαξ), a son of Poseidon and Cercyra, from whom the Phaeacians derived their name. (Diod. iv. 72; Steph. Byz. *s. v.* Φαίαξ.) Conon (*Narrat.* 3) calls him the father of Alcinous and Locrus. [L. S.]

PHAEAX (Φαίαξ), an Athenian orator and statesman. He was of good family, being the son of Erasistratus. The date of his birth is not known, but he was a contemporary of Nicias and Alcibiades. Plutarch (*Alcib.* 13) says, that he and Nicias were the only rivals from whom Alcibiades had any thing to fear when he entered upon public life. Phaeax, like Alcibiades, was at the time just rising to distinction. In B. C. 422 Phaeax with two others was sent as an ambassador to Italy and Sicily, to endeavour to induce the allies of the Athenians in that quarter and the other Siceliots to aid the Leontines against the Syracusans. He succeeded with Camarina and Agrigentum, but his failure at Gela led him to abandon the attempt as hopeless. In his way back he did some service to the Athenian cause among the states of Italy. (Thucyd. v. 4, 5.) According to Theophrastus (ap. Plut.) it was Phaeax, and not Nicias, with whom Alcibiades united for the purpose of ostracising Hyperbolus. Most authorities, however, affirmed that it was Nicias. (Plut. *l. c. Nic.* 11, *Aristid.* 7.) In the Lives of the Ten Orators (*Andoc.*) there is mention of a contest between Phaeax and Andocides, and a defence of the latter against the former. It is difficult to say to what period this could have referred. Andocides did not come into notice till after the affair of the mutilation of the Hermae.

Phaeax was of engaging manners, but had no great abilities as a speaker. According to Eupolis (ap. Plut. *Alcib.* 13) he was a fluent talker, but quite unable to speak. (Comp. A. Gellius, *N. A.* i. 15.) Aristophanes gives a description of his style of speaking (*Equit.* 1377, &c.), from which we also gather that, on one occasion, he was brought to trial for some capital offence (ἐπ' αὐτοφώρῳ κοινόμενος, *Schol.*) and acquitted.

There has been a good deal of controversy respecting the speech against Alcibiades, commonly attributed to Andocides, which Taylor maintained to be the production of Phaeax. Plutarch (*Alcib.* 13), according to the opinion of most editors, speaks of an oration against Alcibiades, reported to be the production of Phaeax. It seems not unlikely that he refers to the very oration which is extant, the passage which he quotes (though not quite accurately) being found in the speech in question, which could not have been written by Andocides, as the author speaks of the rival claim of himself, Nicias, and Alcibiades being decided by ostracism. There are, however, strong reasons for believing that it is the production of some rhetorician writing in the name of Phaeax. The style does not at all resemble what the notice in Aristophanes would lead us to expect; and the writer betrays himself by various inaccuracies. If then the speech was written as if by Phaeax, and reliance can be placed on the biographical notices in it (which are in part at least borne out by good authorities), Phaeax was four times put upon his trial for life, and each time was acquitted (§ 8, 36. Comp. Aristoph. *l. c.*), and was sent as ambassador to Thessaly, Macedonia, Molossia, and Thesprotia, besides Sicily and Italy, and had gained various prizes, for εὐανδρία, with the tragic chorus, in the torch race, &c. (Taylor, *Lect. Lys.* c. 6; Valckenaer, *Advers.* ap. Sluiter, *Lect. Andoc.* p. 17—26; Ruhnken, *Hist. Crit. Orat. Gr.* Opusc. p. 321, &c.; Becker, *Andokides*, p. 13, &c., 83—108; and especially Meier, *Comment. de Andocidis quae vulgo fertur oratione contra Alcibiadem.*) [C. P. M.]

PHAEAX (Φαίαξ), a celebrated architect of Agrigentum, who flourished about Ol. 75, B. C. 480, and executed several important public works for his native city. Among the most remarkable of these works were the sewers (ὑπόνομοι), which were named, after the architect, φαίακες. (Diod. xi. 25.) [P. S.]

PHAE'DIMA (Φαιδίμη), a Persian lady, daughter of Otanes, was one of the wives of Cambyses and of Smerdis the Magian. Instigated by her father, she discovered one night, while he was asleep, that Smerdis had lost his ears; and thus she confirmed the suspicion of Otanes, that he was not as he pretended to be, Smerdis, the son of Cyrus. (Her. iii. 68, 69.) [OTANES.] [E. E.]

PHAE'DIMUS (Φαίδιμος), the name of two mythical personages, the one a son of Amphion and Niobe (Apollod. iii. 5. § 6), and the other a king of the Sidonians, who hospitably received Menelaus on his return from Troy. (Hom. *Od.* xv. 117.) [L. S.]

PHAE'DIMUS (Φαίδιμος), was one of the Thirty Tyrants, according to the common reading of a passage in Demosthenes (*de Fals. Leg.* p. 402.) The name, as given by Xenophon (*Hell.* ii. 3. § 2), is Phaedrias. [E. E.]

PHAE'DIMUS (Φαίδιμος), an epigrammatic poet, four of whose epigrams are contained in the Greek Anthology (Brunck, *Anal.* vol. i. p. 261; Jacobs, *Anth. Graec.* vol. i. p. 192.) He lived earlier than Meleager, in whose *Garland* his verses had a place (v. 52). We learn from Stephanus that he was a native of Bisanthe in Macedonia, or, according to others, of Amastris or Cromna, in Paphlagonia. (Steph. Byz. *s. v.* Βισάνθη.) One of his epigrams is inscribed Βησαντίνου in the Palatine and Planudean Anthologies. He also perhaps wrote an epic poem entitled *Heracleia*, for Athenaeus (xi. p. 498, e.) quotes an hexameter line from Phaedimus, ἐν πρώτῳ Ἡρακλείας. (Schweigh. *ad loc.*) [P. S.]

PHAEDON (Φαίδων), a Greek philosopher of some celebrity. He was a native of Elis, and of high birth. He was taken prisoner in his youth, and passed into the hands of an Athenian slave dealer; and being of considerable personal beauty (Plat. *Phaed.* c. 38) was compelled to prostitute himself. (Diog. Laërt. ii. 105; Suid. *s. v.* Φαίδων; A. Gellius, *N. A.* ii. 18.) The occasion on which he was taken prisoner was no doubt the war between Sparta and Elis, in which the Lacedaemonians were joined by the Athenians, which was carried on in the years B. C. 401, 400. (Clinton, *s. a.*) The reading Ἰνδῶν in Suidas is of course an error. The later date assigned for the war by Krüger and others is manifestly erroneous. (See Clinton, *Fasti Hellen.* vol. ii. p. 220, ed. 3.) So that it would be in the summer of B. C. 400 that Phaedon was brought to Athens. A year would thus remain for his acquaintance with Socrates, to whom he attached himself. According to Diogenes Laërtius (*l. c.*) he ran away from his master to Socrates, and was ransomed by one of the friends of the latter. Suidas says, that he was accidentally present at a conversation with Socrates, and besought him to effect his liberation. Various accounts mentioned Alcibiades, Criton, or Cebes, as the person who ransomed him. (Diog. Laërt.; Suid.; A. Gell. *l. c.*) Alcibiades, however, was not at Athens at the time. Cebes is stated to have been on terms of intimate friendship with Phaedon, and to have instructed him in philosophy. Phaedon was present at the death of Socrates, while he was still quite a youth. From the mention of his long hair (Plat. *l. c.*) it would seem that he was not eighteen years of age at the time, as at that age it was customary to cease wearing the hair long. (Becker, *Charikles*, ii. p. 382.) That Phaedon was on terms of friendship with Plato appears likely from the mode in which he is introduced in the dialogue which takes its name from him. Other stories that were current in the schools spoke of their relation as being that of enmity rather than friendship. (Athen. xi. pp. 505, 507, c.) In the former passage Athenaeus says, that neither Gorgias nor Phaedon would acknowledge the least of what Plato attributed to them in the dialogues that bore their names.) Several philosophers were ungenerous enough to reproach Phaedon with his previous condition, as Hieronymus (Diog. Laërt. *l. c.*), and Epicurus (Cic. *de Nat. Deor.* i. 33. § 93). Besides Plato Aeschines named one of his dialogues after Phaedon. (Suid. *s. v.* Αἰσχίνης.)

Phaedon appears to have lived in Athens some time after the death of Socrates. He then returned to Elis, where he became the founder of a school of philosophy. Anchipylus and Moschus are mentioned among his disciples. (Diog. Laërt. ii. 126.) He was succeeded by Pleistanus (Diog. Laërt. ii. 105), after whom the Elean school was merged in the Eretrian. [MENEDEMUS.] Of the doctrines of Phaedon nothing is known, except as they made their appearance in the philosophy of Menedemus. Nothing can safely be inferred respecting them from the Phaedon of Plato. None of Phaedon's writings have come down to us. They were in the form of dialogues. There was some doubt in antiquity as to which were genuine, and which were not. Panaetius attempted a critical separation of the two classes (Diog. Laërt. ii. 64); and the Ζώπυρος and the Σίμων were acknowledged to be genuine. Besides these Diogenes Laërtius (ii. 105) mentions as of doubtful authenticity the Νικίας, Μήδιος, Ἀντίμαχος ἢ πρεσβῦται, and Σκυθικοὶ λόγοι. Besides these Suidas mentions the Σιμμίας, Ἀλκιβιάδης, and Κριτόλαος. It was probably from the Zopyrus that the incident alluded to by Cicero (*de Fato*, 5, *Tusc. Disp.* iv. 37. § 80), Maximus Tyr. (xxxi. 3), and others, was derived. Seneca (*Ep.* 94. 41) has a translation of a short passage from one of his pieces. (Fabric. *Bibl. Gr.* vol. ii. p. 717; Schöll, *Gesch. der Griech. Lit.* vol. i. p. 475; Preller in Ersch and Gruber's *Encycl.*) [C. P. M.]

PHAEDRA (Φαίδρα), a daughter of Minos by Pasiphaë or Crete, and the wife of Theseus. (Apollod. iii. 1. § 2.) She was the stepmother of Hippolytus, the son of Theseus, by Antiope or Hippolyte, and having fallen in love with him he repulsed her, whereupon she calumniated him before Theseus. After the death of Hippolytus, his innocence became known to his father, and Phaedra made away with herself. (Hom. *Od.* xi. 325; Eurip. *Hippol.*; compare THESEUS and HIPPOLYTUS.) [L. S.]

PHAE'DRIAS (Φαιδρίας), is mentioned by Xenophon (*Hell.* ii. 3. § 2), as one of the Thirty Tyrants. [PHAEDIMUS.] [E. E.]

PHAEDRUS (Φαῖδρος). 1. An Athenian, the son of Pythocles, of the deme Myrrhinus (Plat. *Phaedr.* p. 244). He was a friend of Plato (Diog. Laërt. iii. 29), by whom he is introduced in the

Phaedrus and the *Convivium*. It appears from these that he was a great admirer of Lysias and the other rhetoricians of his age. (Fabric. *Bibl. Graec.* vol. ii. p. 717.)

2. An Epicurean philosopher, a contemporary of Cicero, who became acquainted with him in his youth at Rome (Cic. *ad Fam.* xiii. 1. § 2). During his residence in Athens (B. C. 80) Cicero renewed his acquaintance with him. Phaedrus was at that time an old man, and was the president of the Epicurean school (Cic. *Phil.* v. 5. § 13, *de Nat. Deor.* i. 33. § 93, *de Fin.* i. 5. § 16). He was also on terms of friendship with Velleius, whom Cicero introduces as the defender of the Epicurean tenets in the *De Nat. Deor.* (i. 21. § 58; comp. Madvig. *ad Cic. de Fin.* p. 35), and especially with Atticus (Cic. *de Fin.* i. 5. § 16, v. 1. § 3, &c.). He occupied the position of head of the Epicurean school till B. C. 70 (Phot. *Cod.* 97, p. 84, ed. Bekker), and was succeeded by Patron [PATRON]. Cicero especially praises his agreeable manners. He had a son named Lysiadas.

Cicero (*ad Att.* xiii. 39) mentions, according to the common reading, two treatises by Phaedrus, Φαίδρου περισσῶν et Ἑλλάδος. The first title is corrected on MS. authority to Περὶ Θεῶν. Some critics (as Petersen) suppose that only one treatise is spoken of, Περὶ Θεῶν καὶ Παλλάδος. Others (among whom is Orelli, *Onom. Tull. s. v. Phaedrus*) adopt the reading *et* Ἑλλάδος, or at least suppose that two treatises are spoken of. An interesting fragment of the former work was discovered at Herculaneum in 1806, and was first published, though not recognised as the work of Phaedrus, in a work entitled *Herculanensia*, or *Archaeological and Philological Dissertations; containing a Manuscript found among the ruins of Herculaneum*, London, 1810. A better edition was published by Petersen (*Phaedri Epicurei, vulgo Anonymi Herculanensis, de Nat. Deor. Fragm.* Hamb. 1833). Cicero was largely indebted to this work of Phaedrus for the materials of the first book of the *De Natura Deorum*. Not only is the development of the Epicurean doctrine (c. 16, &c.) taken from it, but the erudite account of the doctrines of earlier philosophers put in the mouth of Velleius, is a mere translation from Phaedrus. (Fabric. *Bibl. Graec.* iii. p. 608; Krische, *Forschungen auf dem Gebiete der alten Phil.* vol. i. p. 27, &c.; Preller, in Ersch and Gruber's *Encyklopädie.*) [C. P. M.]

PHAEDRUS. Ninety-seven fables in Latin iambic verse (ed. Orelli), distributed in five books, are attributed to Phaedrus. The first writer who mentions Phaedrus is Avienus, unless one of Martial's epigrams (iii. 20) alludes to him, and there is no sufficient reason for doubting that the author of the fables is meant. The little that is known of Phaedrus is collected or inferred from the fables. He was originally a slave, and was brought from Thrace or Macedonia to Rome, where he learned the Latin language. As the title of his work is *Phaedri Aug. Liberti Fabulae Aesopiae*, we must conclude that he had belonged to Augustus, who manumitted him. Under Tiberius he appears to have undergone some persecution from Sejanus, but the allusion to Sejanus in the prologue to Eutychus (lib. iii.) is very obscure, and has been variously understood. It may be inferred from this prologue that the third book of the fables was not published until after the death of Sejanus. A passage in the tenth fable of the third book shows that this fable was written after the death of Augustus.

The prologue to the first book states that the fables are Aesop's matter turned into iambic verse:—

> "Aesopus auctor quam materiam repperit,
> Hanc ego polivi versibus senariis."

This prologue also adds that the object was to amuse and to instruct. The prologue to the second book intimates a somewhat freer handling of the old fabulist's material. In the prologue to the third book he still refers to Aesop as his model:—

> "Librum exarabo tertium Aesopi stilo."

There is no prologue to the fourth book; and in the prologue to the fifth book he intimates that he had often used the name of Aesop only to recommend his verses. Accordingly, many of the fables of Phaedrus are not Aesopian, as the matter clearly shows, for they refer to historical events of a much later period (v. 1, 8, iii. 10). Many of the fables, however, are transfusions of the Aesopian fables, or those which pass as such, into Latin verse. The expression is generally clear and concise, and the language, with some few exceptions, as pure and correct as we should expect from a Roman writer of the Augustan age. But Phaedrus has not escaped censure, when he has deviated from his Greek model, and much of the censure is just. The best fables are those in which he has kept the closest to his original.

The MSS. of Phaedrus are rare, which circumstance, combined with a passage of Seneca (*Consol. ad Polyb.* 27), "that fable-writing had not been attempted by the Romans," and an expression of N. Perotti, has led some critics to doubt their genuineness, and even to ascribe them to Perotti; an opinion, however, which Perrotti's own attempts at verse-making completely disprove.

Another collection of thirty-two fables, attributed to Aesop, has been published from a MS. of the same N. Perotti, who was archbishop of Manfredonia in the middle part of the fifteenth century. This collection is entitled *Epitome Fabularum*, and was first published at Naples, in 1809, by Cassitti. Opinions are much divided as to the genuinenes of this collection. The probability is, that the *Epitome* is founded on genuine Roman fables, which, in the process of transcription during many centuries, have undergone considerable changes.

The first edition of the five books of fables of Phaedrus was by P. Pithou, 1596, 12mo., which was from a MS. that is supposed to belong to the tenth century. The last and only critical edition of the fables is by J. C. Orelli, Zürich, 1831, 8vo., which contains the Aratea of Caesar Germanicus. Orelli has not always displayed judgment in his choice of the readings. The last edition of the thirty-two new fables is entitled *Phaedri Fabulae Novae XXXII. e codice Vaticano redintegratae ab Angelo Maio. Supplementum Editionis Orellianae. Accedunt Publii Syri Codd. Basil. et Turic. antiquissimi cum Sententiis circiter XXX. nunc primum editis*, Zürich, 1832. [G. L.]

PHAEINUS, astronomer. [METON.]

PHAEMON (Φαίμων). A treatise on the right management of dogs (κυνοσόφιον), was published without the name of the author, by Nicolaus Rigaltius, Paris, 1619, in a collection bearing the title, *De Re Accipitraria et Venatica*. But it had been published in Greek and Latin,

under the name of Phaemon Philosophus, by Andrew Goldschmidt, at Wittenberg, in 1545. It was afterwards re-edited by Rivinus, Leipzig, 1654. (Fabric. *Bibl. Graec.* vol. i. p. 211.) [W. M. G.]

PHAENA'RETE. [SOCRATES].

PHAE'NEAS (Φαινέας), an Aetolian of high rank, who held the office of praetor of the Aetolian league in B. C. 198, and was present at the conference between Flamininus and Philip at the Malian gulf, on which occasion he distinguished himself by the vehemence of his opposition to the demands of the Macedonian king. (Polyb. xvii. 1, 3, 4; Liv. xxxii. 32, 33, 34.) Early in the ensuing spring (B. C. 197) he joined Flamininus with the Aetolian contingent, and appears to have rendered important services in the campaign that followed (Liv. xxxiii. 3, 6, 7). But in the conference that was again held between the Roman general and Philip, for the settlement of the terms of peace, after the decisive battle of Cynoscephalae, Phaeneas gave great offence to Flamininus by the pertinacity with which he insisted on the restitution to the Aetolians of certain cities in Thessaly, and the dispute between them on this occasion is regarded by Polybius as the first origin of the war that subsequently broke out between the Romans and Aetolians (Polyb. xviii. 20—22; Liv. xxxiii. 13). In B. C. 192, when Antiochus landed in Greece, Phaeneas was again praetor, and in that capacity was one of those who introduced the king into the assembly of the Aetolians at Lamia. But in the discussions that ensued he took the lead of the more moderate party, and opposed, though unsuccessfully, the warlike counsels of Thoas and his adherents (Liv. xxxv. 44, 45). Though he was overruled at this period, the unfavourable turn of affairs soon induced the Aetolians to listen to more pacific counsels, and, after the fall of Heracleia, B. C. 191, an embassy was despatched, at the head of which was Phaeneas himself, to bear the submission of the nation to the Roman general M'. Acilius Glabrio. But the exorbitant demands of the latter and his arrogant demeanour towards the ambassadors themselves, broke off all prospect of reconciliation, and the war was continued, though the Roman arms were for a time diverted against Antiochus. In B. C. 190, Phaeneas was again sent as ambassador to Rome to sue for peace, but both he and his colleagues fell into the hands of the Epeirots, and were compelled to pay a heavy ransom to redeem themselves from captivity. Meanwhile, the arrival of the consul M. Fulvius put an end to all hopes of peace. But during the siege of Ambracia, B. C. 189, the Aetolians determined to make one more effort, and Phaeneas and Damoteles were sent to the Roman consul, with powers to conclude peace on almost any terms. This they ultimately obtained, through the intercession of the Athenians and Rhodians, and the favour of C. Valerius Laevinus, upon more moderate conditions than they could have dared to hope for. Phaeneas now hastened to Rome to obtain the ratification of this treaty, which was, after some hesitation, granted by the senate on nearly the same terms as those dictated by Fulvius. (Polyb. xx. 9, 10, xxii. 8, 9, 12—14, 15; Liv. xxxvi. 28, 29, 35, xxxviii. 8—11.) [E. H. B.]

PHAE'NIAS. [PHANIAS.]

PHAENIPPUS (Φαίνιππος), an Athenian, the son of Callippus, and adopted son of Philostratus. A speech against him, composed for a suit in a case of Antidosis (*Dict. of Ant.* art. *Antidosis*), is found among those of Demosthenes (p. 1037, &c. ed. Reiske). [C. P. M.]

PHAENNA (Φαεννά), one of the Charites. (Paus. iii. 18. § 4, ix. 35. § 1.) [L. S.]

PHAENNUS (Φάεννος), an epigrammatic poet, who had a place in the *Garland* of Meleager (v. 29), and two of whose epigrams are contained in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 257; Jacobs, *Anth. Graec.* vol. i. p. 190.) Nothing more is known of him. [P. S.]

PHAENOPS (Φαῖνοψ), the son of Asius of Abydos, and a friend of Hector; he was the father of Xanthus, Phorcys, and Thoon. (Hom. *Il.* v. 152, xvii. 312, 582.) [L. S.]

PHAESTUS (Φαῖστος), a son of Rhopalus, and grandson of Heracles, was king of Sicyon, from whence he emigrated to Crete. (Paus. ii. 6. § 3.) He is said to have established at Sicyon the custom of worshipping Heraclés as a god, since before he had only been honoured as a hero, (Paus. ii. 10. § 1; Eustath. *ad Hom.* p. 313.) A second Phaestus was a son of Borus, of Tarne, in Maeonia, and was slain by Idomeneus at Troy (Hom. *Il.* v. 43.) [L. S.]

PHAETHON (Φαέθων), that is, "the shining," occurs in Homer (*Il.* xi. 735, *Od.* v. 479) as an epithet or surname of Helios, and is used by later writers as a real proper name for Helios (Apollon. Rhod. iv. 1236; Virg. *Aen.* v. 105); but it is more commonly known as the name of a son of Helios by the Oceanid Clymene, the wife of Merops. The genealogy of Phaethon, however, is not the same in all writers, for some call him a son of Clymenus, the son of Helios, by Merope (Hygin. *Fab.* 154), or a son of Helios by Prote (Tzetz. *Chil.* iv. 137), or, lastly, a son of Helios by the nymph Rhode or Rhodos. (Schol. *ad Pind. Ol.* vi. 131.) He received the significant name Phaethon from his father, and was afterwards also presumptuous and ambitious enough to request his father one day to allow him to drive the chariot of the sun across the heavens. Helios was induced by the entreaties of his son and of Clymene to yield, but the youth being too weak to check the horses, came down with his chariot, and so near to the earth, that he almost set it on fire. Zeus, therefore, killed him with a flash of lightning, so that he fell down into the river Eridanus or the Po. His sisters, who had yoked the horses to the chariot, were metamorphosed into poplars, and their tears into amber. (Eurip. *Hippol.* 737, &c.; Apollon. Rhod. iv. 598, &c.; Lucian, *Dial. Deor.* 25; Hygin. *Fab.* 152, 154; Virg. *Eclog.* vi. 62, *Aen.* x. 190; Ov. *Met.* i. 755, &c.)

2. A son of Cephalus and Eos, was carried off by Aphrodite, who appointed him guardian of her temple. (Hes. *Theog.* 986.) Apollodorus (iii. 14. § 3) calls him a son of Tithonus, and grandson of Cephalus, and Pausanias (i. 3. § 1) a son of Cephalus and Hemera.

3. The name of one of the horses of Eos. (Hom. *Od.* xxiii. 246.) It is also a surname of Absyrtus. (Apollon. Rhod. iii. 245.) [L. S.]

PHAETHON, a slave or freedman of Q. Cicero. (Cic. *ad Q. Fr.* i. 4, *ad Att.* iii. 8.)

PHAETHONTIADES or PHAETHONTIDES (Φαεθοντίδες), i. e. the daughters of Phaethon or Helios, and sisters of the unfortunate Phaethon. They are also called Heliades. (Virg. *Eclog.* vi. 62; Anthol. Palat. ix. 782.) [L. S.]

PHAETHU'SA (Φαέθουσα). 1. One of the

Heliades or Phaethontiades. (Ov. *Met.* ii. 346; comp. HELIADES.)

2. A daughter of Helios by Neaera, guarded the flocks of her father in Thrinacia in conjunction with her sister Lampetia. (Hom. *Od.* xii. 132; Apollon. Rhod. iv. 971.) [L. S.]

PHAETUS, a writer on cookery of uncertain age. (Athen. xiv. p. 643, e. f.)

PHAGITA, CORNE'LIUS. [CORNELIUS, No. 2.]

PHALAECUS (Φάλαικος), a tyrant of Ambracia, in whose way Artemis once sent a young lion, while he was hunting. When Phalaecus took the young animal into his hand, the old lioness rushed forth and tore him to pieces. The people of Ambracia who thus got rid of their tyrant, propitiated Artemis Hegemone, and erected a statue to Artemis Agrotera. (Anton. Lib. 4.) [L. S.]

PHALAECUS (Φάλαικος), son of Onomarchus, the leader of the Phocians in the Sacred War. He was still very young at the death of his uncle Phayllus (B. C. 351), so that the latter, though he designated him for his successor in the chief command, placed him for a time under the guardianship of his friend Mnaseas. But very shortly afterwards Mnaseas having fallen in battle against the Boeotians, Phalaecus, notwithstanding his youth, assumed the command in person, and carried on hostilities with various success. The war had now resolved itself into a series of petty invasions, or rather predatory incursions by the Phocians and Boeotians into each other's territory, and continued without any striking incident until B. C. 347. But it seems that Phalaecus had failed or neglected to establish his power at home as firmly as his predecessors had done: and a charge was brought against him by the opposite party of having appropriated part of the sacred treasures to his own private purposes, in consequence of which he was deprived of his power. No punishment, however, appears to have been inflicted on him; and the following year (B. C. 346) we find him again appointed general, without any explanation of this revolution: but it seems to have been in some manner connected with the proceedings of Philip of Macedon, who was now preparing to interpose in the war. It is not easy to understand the conduct of Phalaecus in the subsequent transactions; but whether he was deceived by the professions of Philip, or had been secretly gained over by the king, his measures were precisely those best adapted to facilitate the projects of the Macedonian monarch. Instead of strengthening his alliance with the Athenians and Spartans, he treated the former as if they had been his open enemies, and by his behaviour towards Archidamus, led that monarch to withdraw the forces which he had brought to the succour of the Phocians. All this time Phalaecus took no measures to oppose the progress of Philip, until the latter had actually passed the straits of Thermopylae, and all hope of resistance was vain. He then hastened to conclude a treaty with the Macedonian king, by which he provided for his own safety, and was allowed to withdraw into the Peloponnese with a body of 8000 mercenaries, leaving the unhappy Phocians to their fate. (Diod. xvi. 38—40, 56, 59; Paus. x. 2. § 7; Aesch. *de F. Leg.* p. 45—47; Dem. *de F. Leg.* pp. 359, 364; Thirlwall's *Greece*, vol. v. chap. 44.)

Phalaecus now assumed the part of a mere leader of mercenary troops, in which character we find him engaging in various enterprizes. At one time he determined to enter the service of the Tarentines, then at war with the Lucanians; but a mutiny among his own troops having compelled him to abandon this project and return to the Peloponnese, he subsequently passed over to Crete, and assisted the Cnossians against their neighbours of Lyttus. He was at first successful, and took the city of Lyttus; but was afterwards expelled from thence by Archidamus king of Sparta: and having next laid siege to Cydonia, lost many of his troops, and was himself killed in the attack. We are told that his besieging engines were set on fire by lightning, and that he, with many of his followers, perished in the conflagration; but this story was probably invented to give a colour to his fate of that divine vengeance which was believed to wait upon the whole of his sacrilegious race. His death appears to have been after that of Archidamus in B. C. 338. (Diod. xvi. 61—63; Paus. x. 2. § 7.) [E. H. B.]

PHALAECUS (Φάλαικος), a lyric and epigrammatic poet, from whom the metre called Φαλαίκειον took its name. (Hephaest. p. 57. Gaisf.) He is occasionally referred to by the grammarians (Terentian. p. 2424; Auson. *Epist.* 4), but they give us no information respecting his works, except that he composed hymns to Hermes. The line quoted by Hephaestion (*l. c.*) is evidently the first verse of a hymn. He seems to have been distinguished as an epigrammatist (Ath. x. p. 440, d.); and five of his epigrams are still preserved in the Greek Anthology (Brunck, *Anal.* vol. i. p. 421), besides the one quoted by Athenaeus (*l. c.*). The age of Phalaecus is uncertain. The conjecture of Reiske (*ap.* Fab. *Bibl. Graec.* vol. iv. p. 490) is founded on an epigram which does not properly belong to this writer. A more probable indication of his date is furnished by another epigram, in which he mentions the actor Lycon, who lived in the time of Alexander the Great (Meineke, *Hist. Crit. Com. Graec.* p. 327); but this epigram also is of somewhat doubtful authorship. At all events he was probably one of the principal Alexandrian poets.

The Phalaecian verse is well known from its frequent use by the Roman poets. The Roman grammarians also call it Hendecasyllabus. Its normal form, which admits of many variations, is

– ⏓ | –́ ⏑ ⏑ – ⏑ – ⏑ – ⏓

It is much older than Phalaecus, whose name is given to it, not because he invented, but because he especially used it. It is a very ancient and important lyric metre. Sappho frequently used it, and it is even called the μέτρον Σαπφικὸν ἤτοι Φαλαικεῖον (Atil. Fort. p. 2674, Putsch; Terentian. p. 2440). No example of it is found in the extant fragments of Sappho; but it occurs in those of Anacreon and Simonides, in Cratinus, in Sophocles (*Philoct.* 136—151), and other ancient Greek poets. [P. S.]

PHALACRUS, one of the Sicilians oppressed by Verres. He was a native of Centuripa, and the commander of a ship. (Cic. *Verr.* v. 40, 44, 46.)

PHALANTHUS (Φάλανθος), a son of Agelaus, and grandson of Stymphalus, and the reputed founder of Phalanthus in Arcadia. (Paus. viii. 35. § 7.) [L. S.]

PHALANTHUS (Φάλανθος), a Phoenician leader, who held for a long time against the Do-

rians the town of Ialysus in Rhodes, being encouraged by an oracle, which had declared that he should not be driven from the land till white crows should appear and fishes be found in bowls. Iphiclus, the Greek leader, having heard this, somewhat clumsily fulfilled the conditions of the prophecy by whitening some crows with chalk and introducing a few small fish into the bowl which held Phalanthus's wine. The latter accordingly was terrified into surrender, and evacuated the island after a futile attempt, wherein he was outwitted by Iphiclus, to carry off a quantity of treasure with him. (Ergias, *ap. Ath.* viii. pp 360, e, f, 361, a, b.) [E. E.]

PHALANTHUS (Φάλανθος), a Lacedaemonian, son of Aracus, was the founder of Tarentum about B. C. 708. The legend, as collected from Justin, and from Antiochus and Ephorus in Strabo, is as follows. When the Lacedaemonians set forth on their first Messenian war, they bound themselves by an oath not to return home till they had brought the contest to a successful issue. But nine years passed away, and in the tenth their wives sent to complain of their state of widowhood, and to point out, as its consequence, that their country would have no new generation of citizens to defend it. By the advice therefore of Aracus, the young men, who had grown up since the beginning of the war, and had never taken the oath, were sent home to become fathers of children by the Spartan virgins; and those who were thus born were called Παρθενίαι (sons of the maidens). According to Theopompus (*ap. Ath.* vi. p. 271, c, d; comp. Casaub. *ad loc.*), the widows of those who had fallen in the Messenian war were given as wives to Helots; and, though this statement more probably refers to the second war, it seems likely that the Partheniae were the offspring of some marriages of disparagement, which the necessity of the period had induced the Spartans to permit. The notion of Manso, that the name was given in derision to those who had declined the expedition, shrinking from war like maidens, seems less deserving of notice. As they grew up, they were looked down upon by their fellow-citizens, and were excluded from certain privileges. Indignant at this, they formed a conspiracy under Phalanthus, one of their number, against the government, and when their design was detected, they were allowed to go forth and found a colony under his guidance and with the sanction of the Delphic god. Pausanias tells us that Phalanthus, when setting out on this expedition, was told by an oracle from Delphi, that he would find a territory and a city in that place where rain should fall on him under a clear sky (αἴθρα). On his arrival in Italy, he conquered the barbarians in battle, but was unable to take any of their cities or their land. Wearied out with his fruitless efforts, and cast down under the belief that the oracle had meant to express an impossibility, he was lying one day with his head on his wife's lap, as she strove to comfort him, when suddenly, feeling her tears dropping on him, it flashed upon his mind that, as her name was Aethra (Αἴθρα), the mysterious prediction was at length fulfilled. On the succeeding night he captured Tarentum, one of the largest and most flourishing towns on the coast. The mass of the inhabitants took refuge, according to Justin, in Brundusium, and hither Phalanthus himself fled afterwards, when he was driven out from his own colony by a sedition. He ended his days in exile, but, when he was at the point of death, he desired the Brundusians to reduce his remains to dust and sprinkle it in the agora of Tarentum; by which means, he told them, Apollo had predicted that they might recover their country. The oracle, however, had named this as the method of securing Tarentum to the Partheniae for ever. (Strab. vi. pp. 278—280, 282; Just. iii. 4, xx. 1; Paus. x. 10; Arist. *Pol.* v. 7, ed. Bekk.; Diod. xv. 66; Dion. Hal. *Fragm.* xvii. 1, 2; Hor. *Carm.* ii. 6; Serv. *ad Virg. Aen.* iii. 551; Heyne, *Excurs.* xiv. *ad Virg. l. c.*; Clint. *F. H.* vol. i. p. 174, vol. ii. p. 410, note u; Thirlwall's *Greece*, vol. i. p. 352, &c.; Müll. *Dor.* i. 6. § 12, 7. § 10, iii. 5. § 7, 6. § 10.) [E. E.]

PHA'LARIS (Φάλαρις), ruler of Agrigentum in Sicily, has obtained a proverbial celebrity as a cruel and inhuman tyrant. But far from the notoriety thus given to his name having contributed to our real knowledge of his life and history, it has only served to envelope every thing connected with him in a cloud of fable, through which it is scarcely possible to catch a glimpse of truth. The period at which he lived has been the subject of much dispute, and his reign has been carried back by some writers as far as the 31st Olympiad (B. C. 656), but there seems little doubt that the statement of Suidas, who represents him as reigning in the 52d Olympiad, is in the main correct. Eusebius in one passage gives the older date, but in another assigns the commencement of his reign to the third year of the 52d Olympiad (B. C. 570); and this is confirmed by statements which represent him as contemporary with Stesichorus and Croesus. (Suid. *s. v.* Φάλαρις; Euseb. *Chron.* an. 1365, 1393, 1446; Syncell. p. 213, d. ed. Paris; Oros. i. 20; Plin. *H. N.* vii. 56; Arist. *Rhet.* ii. 20; Diod. *Exc. Vat.* pp. 25, 26; Bentley, *Dissertation on the Epistles of Phalaris*; Clinton, *F. H.* vol. i. p. 236, vol. ii. p. 4.)

There seems no doubt that he was a native of Agrigentum, though the author of the spurious epistles ascribed to him represents him as born in the island of Astypalaea, and first arriving in Sicily as an exile. Concerning the steps by which he rose to power we are almost wholly in the dark. Polyaenus indeed tells us that he was a farmer of the public revenue, and that under pretence of constructing a temple on a height which commanded the city, he contrived to erect a temporary citadel, which he occupied with an armed force, and thus made himself master of the sovereignty. But this story has much the air of a fable, and it is clearly implied by Aristotle (*Pol.* v. 10) that he was raised by his fellow-citizens to some high office in the state, of which he afterwards availed himself to assume a despotic authority. Of the events of his reign, which lasted according to Eusebius sixteen years, we can hardly be said to know anything; but a few anecdotes preserved to us by Polyaenus (v. 1.), the authority of which it is difficult to estimate, represent him as engaged in frequent wars with his neighbours, and extending his power and dominion on all sides, though more frequently by stratagem than open force. It would appear from Aristotle (*Rhet.* ii. 20), if there be no mistake in the story there told, that he was at one time master of Himera as well as Agrigentum; but there certainly is no authority for the statement of Suidas (*s. v.* Φάλαρις), that his power extended over the whole of Sicily. The story told

by Diodorus of the manner of his death has every appearance of a fable, but is probably so far founded in fact that he perished by a sudden outbreak of the popular fury, in which it appears that Telemachus, the ancestor of Theron, must have borne a conspicuous part. (Diod. *Exc. Vat.* p. 25, 26; Tzetz. *Chil.* v. 956; Cic. *de Off.* ii. 7; Schol. *ad Pind. Ol.* iii. 68.) The statement of Iamblichus, who represents him as dethroned by Pythagoras (*De Vit. Pyth.* 32. § 122. ed. Kiessl.), is wholly unworthy of credit.

No circumstance connected with Phalaris is more celebrated than the brazen bull in which he is said to have burnt alive the victims of his cruelty, and of which we are told that he made the first experiment upon its inventor Perillus. [PERILLUS.] This latter story has much the air of an invention of later times, and Timaeus even denied altogether the existence of the bull itself. It is indeed highly probable, as asserted by that writer, that the statue extant in later times — which was carried off from Agrigentum by the Carthaginians, and afterwards captured by Scipio at the taking of that city — was not, as pretended, the identical bull of Phalaris, but this is evidently no argument against its original existence, and it is certain that the fame of this celebrated engine of torture was inseparably associated with the name of Phalaris as early as the time of Pindar. (Pind. *Pyth.* i. 185; *Schol. ad loc.*; Diod. xiii. 90; Polyb. xii. 25; Timaeus, fr. 116—118. ed. Didot; Callim. fr. 119, 194; Plut. *Parall.* p. 315.) That poet also speaks of Phalaris himself in terms which clearly prove that his reputation as a barbarous tyrant was then already fully established, and all subsequent writers, until a very late period, allude to him in terms of similar import. Cicero in particular calls him "crudelissimus omnium tyrannorum" (*in Verr.* iv. 33), and uses his name as proverbial for a tyrant in the worst sense of the word, as opposed to a mild and enlightened despot like Peisistratus. (Cic. *ad Att.* vii. 20; see also *De Off.* ii. 7, iii. 6, *De Rep.* i. 28, and other passages; Polyb. vii. 7; Lucian. *Ver. Hist.* 23, *Bis. Accus.* 8; Plut. *de ser. num. vind.* p. 553.)

But in the later ages of Greek literature, there appears to have existed or arisen a totally different tradition concerning Phalaris, which represented him as a man of a naturally mild and humane disposition, and only forced into acts of severity or occasional cruelty, by the pressure of circumstances and the machinations of his enemies. Still more strange is it that he appears at the same time as an admirer of literature and philosophy, and the patron of men of letters. Such is the aspect under which the character of the tyrant of Agrigentum is presented to us in two declamations commonly ascribed to Lucian (though regarded by many writers as not the work of that author), and still more strikingly in the well-known epistles which bear the name of Phalaris himself. Purely fictitious as the latter undoubtedly are, it is difficult to conceive that the sophist who composed them would have given them a colour and character so entirely opposite to all that tradition had recorded of the tyrant, if there had not existed some traces of a wholly different version of his history.

The once celebrated epistles alluded to are now remembered chiefly on account of the literary controversy to which they gave rise, and the masterly dissertation in which Bentley exposed their spuriousness. The proofs of this, derived from the glaring anachronisms in which they abound — such as the mention of the cities of Tauromenium, Alaesa, and Phintias, which were not built till long after the death of Phalaris — the allusions to tragedies and comedies as things well known and of ordinary occurrence — the introduction of sentiments and expressions manifestly derived from later writers, such as Herodotus, Democritus, and even Callimachus — and above all, the dialect of the epistles themselves, which is the later Attic, such as was the current language of the learned in the latter ages of the Roman empire — would appear so glaring, that it is difficult to conceive how a body of men of any pretensions to learning could be found to maintain their authenticity. Still more extraordinary is it, that a writer of so much taste and cultivation as Sir William Temple should have spoken in the highest terms of their intrinsic merit, and have pronounced them unquestionably genuine on this evidence alone. (*Essay on Ancient and Modern Learning*, Works, vol. iii. p. 478.) Probably no reader at the present day will be found to look into them without concurring in the sentence of Bentley, that they are "a fardle of common-places." The epistle in which the tyrant professes to give the Athenians an account of his treatment of Perillus, and the reasons for it (*Ep.* v. of Lennep and Schaefer, it is Ep. cxxii. of the older editions), would seem sufficient in itself to betray the sophist. The period at which this forgery was composed cannot now be determined. Politian ascribed the spurious epistles in question to Lucian, but there is certainly no ground for this supposition, and they are probably the work of a much later period. The first author who refers to them is Stobaeus, by whom they are repeatedly quoted, without any apparent suspicion (*Florileg.* tit. 7. § 68, 49. §§ 16, 26, 86. § 17); but Photius alludes to them (*Ep.* 207), in terms that clearly intimate that he regarded them as spurious. At a later period they are mentioned with the greatest admiration by Suidas (*s. v.* Φάλαρις), who calls them θαυμασίας πάνυ. Tzetzes also has extracted largely from them, and calls Phalaris himself ἐκεῖνος ὁ πάνσοφος. (*Chil.* i. 669, &c., v. 839—969.) After the revival of learning also, they appear to have enjoyed considerable reputation, though rejected as spurious by Politian, Menage, and other eminent scholars. They were first given to the world in a Latin translation by Francesco Accolti of Arezzo, published at Rome in 1470, of which many successive editions appeared before the end of the fifteenth century. The original Greek text was not published till 1498, when it was printed at Venice, together with the epistles ascribed to Apollonius of Tyana and M. Brutus. They were afterwards inserted by Aldus in his collection of the Greek writers of epistles (Venet. 1499), and passed through several editions in the 16th and 17th centuries, but none of any note, until that printed at Oxford in 1695, which bore the name of Charles Boyle, and gave occasion to the famous dissertation of Bentley already referred to. For the literary history of this controversy, in which Bentley was opposed not only by Boyle, but by all the learning which Oxford could muster, as well as by the wit and satire of Swift and Atterbury, the reader may consult Monk's *Life of Bentley*, chaps. 4—6, and Dyce's preface to his edition of Bentley's works (8vo. Lond. 1836). Since this period only two editions of the Epistles of Phalaris

have been given to the world: the one commenced by Lennep, and published after his death by Valckenaer (4to. Groningae, 1777), which contains a greatly improved text and valuable notes, together with a Latin translation of Bentley's dissertations. The latter are omitted by Schaefer in his edition (8vo. Lips. 1823), in which he has reproduced the text and notes of Lennep, but with many corrections of the former and some additional notes of his own. This last edition is decidedly the best that has ever appeared. The epistles have also been repeatedly translated into Italian and French, and three separate versions of them have appeared in English, the latest of which is that by Franklin, Lond. 1749. [E. H. B.]

PHALCES (Φάλκης), a son of Temenus, and father of Rhegnidas, was one of the Heracleidae. He took possession of the government of Sicyon, and there founded the temple of Hera Prodromia. (Paus. ii. 6. § 4, 11. § 2, 13. § 1; Strab. viii. p. 389.) He is said to have killed his father and his sister Hyrnetho. (Paus. ii. 29. § 3.) A Trojan of the same name occurs in Homer. (*Il.* xiv. 513.) [L. S.]

PHA'LEAS, or PHA'LLEAS (Φαλέας, Φαλλέας), a writer on political economy mentioned by Aristotle. He was a native of Chalcedon. He had turned his attention mainly to the relations of property, his theory being that all the citizens in a state should have an equal amount of property, and be educated in the same manner. (Arist. *Pol.* ii. 4. §§ 1, 6, 12, 9. § 8.) [C. P. M.]

PHALE'RION, a painter of second-rate merit, who painted a picture of Scylla. (Plin. *H. N.* xxxv. 11. s. 40. § 38.) [P. S.]

PHALEREUS, DEME'TRIUS. [DEMETRIUS.]

PHALE'RUS (Φάληρος). 1. One of the Lapithae, who was present at the wedding of Peirithous. (Hes. *Scut. Herc.* 180.)

2. A son of Alcon, and grandson of Erechtheus or Eurysthenes, was one of the Argonauts, and the founder of Gyrton. (Orph. *Arg.* 144.) He is said to have emigrated with his daughter Chalciope or Chalcippe to Chalcis in Euboea, and when his father demanded that he should be sent back, the Chalcidians refused to deliver him up. (Schol. *ad Apollon. Rhod.* i. 97.) In the port of Phalerum near Athens, which was believed to have derived its name from him, an altar was dedicated to him. (Paus. i. 1. § 4.) [L. S.]

PHALI'NUS (Φαλῖνος), a Zacynthian, in the service of the satrap Tissaphernes, with whom he was in high favour in consequence of his pretensions to military science. After the battle of Cunaxa, B. C. 401, he accompanied the Persian heralds, whom Artaxerxes and Tissaphernes sent to the Cyrean Greeks to require them to lay down their arms; and he recommended his countrymen to submit to the king, as the only means of safety. Plutarch calls him Phalenus. (Xen. *Anab.* ii. 1. §§ 7—23; Plut. *Artax.* 13.) [E. E.]

PHAMAEAS or PHAMEAS, HIMILCO. [HIMILCO, No. 11.]

PHA'MEAS, a rich freedman from Sardinia, was the uncle of M. Tigellius Hermogenes, of whom Horace speaks (*Sat.* i. 2). Phameas died in B. C. 49; and in B. C. 45 Cicero undertook to plead some cause relating to the property of Phameas against the young Octavii, the sons of Cneius. Cicero did this in order to please the dictator Caesar, who patronised the musician Tigellius; but he did not fulfil his promise, for reasons which he assigned to Tigellius, but which appeared unsatisfactory to the latter. (Cic. *ad Att.* ix. 9. § 4, 13. § 6, *ad Fam.* ix. 16, vii. 24, *ad Att.* xiii. 49; Weichert, *Poët. Lat.* p. 304; Drumann's *Rom.* vol. vi. p. 318.)

PHANES (Φάνης). 1. A mystic divinity in the system of the Orphics, is also called Eros, Ericapaeus, Metis, and Protogonus. He is said to have sprung from the mystic mundane egg, and to have been the father of all gods, and the creator of men. (Proc. *in Plat. Crat.* p. 36; Orph. *Arg.* 15; Lactant. *Instit.* i. 5.)

2. A Theban who is said to have introduced the worship of Dionysus Lysius from Thebes to Sicyon. (Paus. ii. 7. § 6.) [L. S.]

PHANES (Φάνης), a Greek of Halicarnassus, of sound judgment and military experience, in the service of Amasis, king of Egypt, fled from the latter and passed over to Cambyses, king of Persia. When Cambyses invaded Egypt, the Greek and Carian mercenaries in the service of the Egyptian monarch, put to death the sons of Phanes in the presence of their father, and drank of their blood. (Herod. iii. 4, 11.)

PHANGO, FUFI'CIUS. [FANGO.]

PHA'NIAS, a freedman of App. Claudius Pulcher (Cic. *ad Fam.* ii. 13, iii. 1, 6).

PHA'NIAS or PHAE'NIAS (Φανίας, Φαινίας; the MSS. vary between the two forms, and both are given by Suidas). 1. Of Eresos in Lesbos, a distinguished Peripatetic philosopher, the immediate disciple of Aristotle, and the contemporary, fellow-citizen, and friend of Theophrastus, a letter of whose to Phanias is mentioned by Diogenes (v. 37; Schol. *in Apollon.* i. 972; Strab. xiii. p. 618). He is placed by Suidas (*s. v.*) at Ol. 111, B. C. 336 (comp. Clem. Alex. *Strom.* i. p. 145, Sylb.). Phanias does not seem to have founded a distinct school of his own, but he was a most diligent writer upon every department of philosophy, as it was studied by the Peripatetics, especially logic, physics, history, and literature. In fact he was, for the extent of his studies, the most distinguished disciple of Aristotle, after Theophrastus. His writings may be classified in the following manner:—

I. *On Logic.* Of this class of his writings we have but little information, probably because, being only paraphrases and supplements to the works of Aristotle, they were, in after generations, eclipsed by the writings of the master himself. In a passage of Ammonius (*ad Categ.* p. 13; Schol. *Arist.* p. 28, a. 40, ed. Brandis) we are told that Eudemios, Phanias, and Theophrastus wrote, in emulation of their master, Κατηγορίας καὶ περὶ ἑρμηνείας καὶ Ἀναλυτικήν. There is also a rather important passage respecting ideas, preserved by Alexander of Aphrodisias, from a work of Phanias, πρὸς Διόδωρον (Schol. *Arist.* p. 566, a. ed. Brandis), which may possibly be the same as the work πρὸς τοὺς σοφιστάς, from which Athenaeus cites a criticism on certain musicians (xiv. p. 638).

II. *On Natural Science.* A work on plants, τὰ φυτικά, or τὰ περὶ φυτῶν, is repeatedly quoted by Athenaeus, and frequently in connection with the work of Theophrastus on the same subject, to which, therefore, it has been supposed by some to have formed a supplement. (Ath. ii. p. 54, f, 58 d, ix. p. 406, c. &c.) The fragments quoted by

Athenaeus are sufficient to give us some notion of the contents of the work and the style of the writer. He seems to have paid especial attention to plants used in gardens and otherwise closely connected with man; and in his style we trace the exactness and the care about definitions which characterize the school of Aristotle.

III. *On History.* Phanias wrote much in this department. He is spoken of by Plutarch, who quotes him as an authority (*Themistocles*, 13), as ἀνὴρ φιλόσοφος καὶ γραμμάτων οὐκ ἄπειρος ἱστορικῶν. He wrote a sort of chronicle of his native city, under the title of Πρυτάνεις Ἐρέσιοι, the second book of which is quoted by Athenaeus (viii. p. 333, e.; comp. Eustath. p. 35, 18; Clem. Alex. *Strom.* i. pp. 144, 145, Sylb.; Plut. *Sol.* 14, 32, *Themist.* 1, 7, 73; Suid. and Etym. Mag. *s. v.* Κύρβεις; Ath. ii. p. 48, d.). It is doubtful, however, whether all these citations refer to one work or to more. From the references to Solon and Themistocles, some suppose that Phanias wrote a distinct work on Athenian history; but, on the other hand, as the Πρυτάνεις Ἐρέσιοι is the only chronological work of his of which we have the title, it may be supposed that this work was a chronicle of the history of Greece, arranged under the several years, which were distinguished by the name of the *Prytanes Eponymi* of Eresos. Most of the quotations refer to some point of chronology. He also busied himself with a department of history, which the philosophers of his time particularly cultivated, the history of the tyrants, upon which he wrote several works. One of these was about the tyrants of Sicily (περὶ τῶν ἐν Σικελίᾳ τυράννων, Ath. i. p. 6, e., vi. p. 232, c.). Another was entitled Τυράννων ἀναίρεσις ἐκ τιμωρίας, in which he appears to have discussed further the question touched upon by Aristotle in his *Politic* (v. 8, 9, &c.). We have several quotations from this work, and among them the story of Antileon and Hipparinus. (Ath. iii. p. 90, e., x. p. 438, c.; Parthen. *Erot.* 7.)

It is not clear to which of the works of Phanias the passages cited by Athenaeus (i. p. 16, e.) and Plutarch (*de Defect. Orac.* c. 23) ought to be referred. They evidently belong to the historical class.

IV. *On Literature.* In the department of literary history two works of Phanias are mentioned, Περὶ ποιητῶν and Περὶ τῶν Σωκρατικῶν. The second book of the former is quoted by Athenaeus (viii. p. 352), and the latter is twice referred to by Diogenes (ii. 65, vi. 8). In the former work he seems to have paid particular attention to the Athenian musicians and comedians. (Vossius, *de Hist. Graec.* p. 84, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 502; Voss. *Diatr. de Phania Eresio*, Gandav. 1824; Plehn, *Lesbiaca*, pp. 215, &c.; Ebert, *Diss. Sic.* pp. 76, &c.; Böckh, *Corp. Inscr.* vol. ii. p. 304, &c.; Preller, in Ersch and Gruber's *Encyklopädie*, *s. v.*)

2. A disciple of Poseidonius, whom Vossius has confounded with the above, but Menagius and Jonsius rightly regard him as a different person. Diogenes cites him, ἐν τῷ πρώτῳ τῶν Ποσειδωνίων σχολῶν (vii. 41).

3. A poet of the Greek Anthology, who had a place in the *Garland* of Meleager, and lived, as is evident from his 6th epigram, between the times of Epicurus and of Meleager, that is, between the early part of the third and the early part of the first centuries B. C. We have eight of his epigrams. (Brunck, *Anal.* vol. ii. p. 52; Jacobs, *Anth. Graec.* vol. ii. p. 53, vol. xiii. p. 933) [P. S.]

PHA'NOCLES (Φανοκλῆς), one of the best of the later Greek elegiac poets. We have no exact information respecting his time, but he seems, from the style of his poetry, to have lived in the same period as Hermesianax, Philetas, and Callimachus, that is, in the time of Philip and Alexander the Great. The elegiac poetry of that period was occupied for the most part in describing the manners and spirit of old Greek life, under the form of narrations, chiefly of an amatory character, the personages of which were taken from the old mythology. Phanocles is called by Plutarch ἐρωτικὸς ἀνήρ, a phrase which very well describes the nature of his poetry (*Quaest. Conviv.* iv. 5. 3, p. 671, b.). He seems only to have written one poem, which was entitled Ἔρωτες ἢ Καλοί (Clem. Alex. *Strom.* vi. p. 750, *Protrept.* p. 32), or, in Latin, *Cupidines* (Lactant. *Argum.* iv. *in Ovid. Metam.* ii.). The second title, Καλοί, describes the nature of its contents; it was entirely upon *paederasteia*; but the subject was so treated as to exhibit the retribution which fell upon those who addicted themselves to the practice. We still possess a considerable fragment from the opening of the poem (Stobaeus, *Flor.* lxiv. 14), which describes the love of Orpheus for Calaïs, and the vengeance taken upon him by the Thracian women. From other references to the poem we learn that it celebrated the loves of Cycnus for Phaëthon (Lactant. *l. c.*; comp. Ovid, *Metam.* ii. 367—380), of Dionysus for Adonis (Plut. *l. c.*), of Tantalus for Ganymede (Euseb. *ap. Syncell.* p. 161, d.; Oros. *Hist.* i. 12), and of Agamemnon for Argynnus (Clem. Alex. *Protrep.* p. 32; comp. Steph. Byz. *s. v.* Ἄργυννος; Ath. xiii. p. 603, d.; Plut. *Gryll.* 7; Propert. iii. 7. 21—24); but in every case the vengeance, above referred to, falls upon the lover, either in his own death or in that of the beloved. It would seem, in fact, that the poem was a sort of tragic history of the practice, tracing it downwards from its origin among the barbarians of Thrace. The passage of the poem which still remains is esteemed by Ruhnken and other critics as one of the most perfect and beautiful specimens of elegiac poetry which have come down to us, and as superior even to Hermesianax in the simple beauty of the language and the smoothness of the verse.

The fragments of Phanocles have been edited by Ruhnken, *Epist. Crit.* ii. *Opusc.* vol. ii. p. 615; Bach, *Philetae, Hermesianactis, atque Phanoclis Reliquiae*; and Schneidewin, *Delectus Poes. Graec.* p. 158; the large fragment and another distich are contained in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 414; Jacobs, *Anth. Graec.* vol. i. p. 204.) The chief fragment has been translated by Jacobs, *Vermischte Schriften*, vol. ii. p. 121, by Weber, *die Eleg. Dichter der Hellenen*, p. 289, and by Herzberg, in the *Zeitschrift für Alterthumswissenschaft*, 1847, pp. 28, 29. (Bergk, *Zeitschrift f. Alterthumswissenschaft*, 1841, p. 94; Welcker, *Sappho*, p. 31; Preller, in Ersch and Gruber's *Encyklopädie*, *s. v.*) [P. S.]

PHANO'CRITUS (Φανόκριτος), the author of a work on the philosopher Eudoxus (περὶ Εὐδόξου, Athen. vii. p. 276, f.).

PHANODE'MUS (Φανόδημος), the author of one of those works on the legends and antiquities of Attica, known under the name of Atthides. The

age and birthplace of Phanodemus are uncertain. It has been conjectured, from a passage in Proclus (*ad Platon. Tim.* p. 30, ed. Basil.), that Theopompus wrote against him, but the passage in Proclus does not prove this. Phanodemus must in any case have lived before the time of Augustus, as he is cited both by the grammarian Didymus (Harpocrat. *s. v.* γαμηλία) and Dionysius of Halicarnassus (i. 61). The birthplace of Phanodemus would, according to a passage of Hesychius (*s. v.* Γαλεοί), be Tarentum, since the latter speaks both of Phanodemus and Rhinthon as Ταρεντῖνοι; but it has been well conjectured, that we ought in this passage to read Ταρεντῖνος, thus making Rhinthon alone the Tarentine. It is much more probable that he was a native of the little island of Icus, one of the Cyclades, since we know that he wrote a special work on that island. In any case he identified himself with Attica, and speaks with enthusiasm of its greatness and glory.

Three works of Phanodemus are cited, but of these the first was by far the most important. 1. Ἀτθίς, which has been already spoken of. It must have been a work of considerable extent, as the ninth book is referred to (Harpocrat. *s. v.* Λεωκόρειον). We annex a few of the passages of the ancient writers, in which it is quoted: a complete list is contained in the works of which we give the titles below (Athen. iii. p. 114, c. ix. p. 392, d. x. p. 437, c. xi. p. 465, a.; Plut. *Them.* 13, *Cim.* 12, 19). 2. Δηλιακά (Harpocrat. *s. v.* Ἑκάτης νῆσος). There seems no good reason for changing the name of Phanodemus into that of Phanodicus in this passage of Harpocration, as Vossius has done, nor to adopt the alteration of Siebelis, by which the work is assigned to Semus. 3. Ἰκιακά, an account of the island of Icus (Steph. Byz. *s. v.* Ἰκός). The fragments of Phanodemus have been collected by Siebelis, *Phanodemi, Demonis*, &c., *Fragmenta*, Lips. 1812 (p. v. and pp. 3—14), and by C. and Th. Müller, *Fragmenta Historicorum Graecorum*, Paris, 1841 (pp. lxxxiii. lxxxvii. and pp. 366—370).

PHANO'DICUS (Φανόδικος), a Greek writer of uncertain date, wrote a work entitled Δηλιακά. (Schol. *ad Apoll. Rhod.* i. 211, 419; Diog. Laërt. i. 31, 82.)

An inscription found at Sigeum, and written boustrophedon, is referred by Böckh to the above-mentioned Phanodicus. The inscription, which begins Φανοδίκου εἰμὶ τοῦ Ἑρμοκράτους τοῦ Προκοννησίου, belonged to the base of a statue erected to the honour of Phanodicus, and is evidently later than the time of Augustus and Tiberius, though it would at first sight appear from the style of the writing to have been of very ancient date. (Böckh, *Corp. Inscr.* vol. i. n. 8.)

PHANO'MACHUS (Φανόμαχος), an Athenian, the son of Callimachus. He was one of the generals to whom the inhabitants of Potidaea surrendered, B. C. 429. He was shortly afterwards the colleague of Xenophon the son of Euripides, in an expedition against the Chalcidians. (Thuc. ii. 70, 79; Diod. xii. 47.) [C. P. M.]

PHANO'STHENES (Φανοσθένης), an Andrian, was entrusted by the Athenians, in B. C. 407, with the command of four ships, and was sent to Andros to succeed Conon on that station. On his way, he fell in with two Thurian gallies, under the command of Dorieus, and captured them with their crews. (Xen. *Hell.* i. 5. §§ 18, 19; Plat. *Ion*, p. 541; Ael. *V. H.* xiv. 5; Ath. xi. p. 506, a.; see above, vol. i. pp. 233, b. 1067, a.) [E. E.]

PHA'NOTEUS (Φανοτεύς), a Phocian and friend of Orestes. (Soph. *Elect.* 45, 660.) [L. S.]

PHANO'THEA (Φανοθέα), was the wife of the Athenian Icarius. [ICARIUS, No. 1.] She was said to have invented the hexameter. (Clem. Alex. *Strom.* i. p. 366.) Porphyrius designates her as the Delphic priestess of Apollo (ἡ Δελφοῦ, Stob. *Florileg.* xxi. 26.) [W. M. G.]

PHANTA'SIA (Φαντασία), one of those numerous personages (in this case evidently mythic), to whom Homer is said to have been indebted for his poems. She was an Egyptian, the daughter of Nicarchus, an inhabitant of Memphis. She wrote an account of the Trojan war, and the wanderings of Odysseus; and her poems were deposited in the temple of Hephaestus at Memphis. Homer procured a copy from one of the sacred scribes, named Phanites. From this tradition, Lipsius, while he discredits the story, infers the early establishment of libraries in Egypt. (Lipsius, *Syntagm. Biblioth.* c. 1; Fabric. *Bibl. Graec.* vol. i. p. 208.) [W. M. G.]

PHANTON (Φάντων), of Phlius, a Pythagorean philosopher, one of the last of that school, a disciple of Philolaus and Eurytus, and, probably in his old age, contemporary with Aristoxenus, the Peripatetic, B. C. 320. (Iamblich. *de Vit. Pythag.* cc. 35, 36; Diog. Laërt. viii. 46.) [W. M. G.]

PHAON (Φάων), the celebrated favourite of the poetess Sappho. He was a boatman at Mytilene, and already at an advanced age and of ugly appearance; but on one occasion he very willingly, and without accepting payment, carried Aphrodite across the sea, for which the goddess gave him youth and beauty. After this Sappho is said to have fallen in love with him. (Aelian, *V. H.* xii. 18; Palaeph. 49; Lucian, *Dial. Mort.* 9; comp. SAPPHO.) [L. S.]

PHAON, a freedman of the emperor Nero, in whose villa in the neighbourhood of the city Nero took refuge, when the people rose against him, and where he met his death A. D. 68. (Suet. *Ner.* 48, 49; Dion Cass. lxiii. 28; Aur. Vict. *Epit.* 5.)

PHAON (Φαών), one of the most ancient of the Greek physicians, who must have lived in or before the fifth century B. C., as he was either a contemporary or predecessor of Hippocrates. He was one of the persons to whom some of the ancient critics attributed the treatise Περὶ Διαίτης Ὑγιεινῆς, *De Salubri Victus Ratione*, which forms part of the Hippocratic Collection. [HIPPOCRATES, p. 486, a.] (Galen, *Comment in Hippocr.* "*De Vict. Rat. in Morb. Acut.*" i. 17, vol. xv. p. 455.) [W. A. G.]

PHARA'CIDAS (Φαρακίδας), a Lacedaemonian who commanded a fleet of thirty ships sent by the Spartans and their allies to the assistance of the elder Dionysius, when Syracuse was besieged by the Carthaginians under Himilco, B. C. 396. Having fallen in with a squadron of Carthaginian ships, he took nine of them, and carried them safely into the port of Syracuse. His arrival there infused fresh vigour into the besieged, and he appears to have contributed essentially to the successes that followed. At the same time he lent the weight of his name and influence as the representative of Sparta, to support the authority of Dionysius. (Diod. xiv. 63, 70, 72; Polyaen. ii. 11.) [E. H. B.]

PHARANDA'TES (Φαρανδάτης), a Persian,

son of Teaspes, commanded the Marians and Colchians in the expedition of Xerxes against Greece. (Her. vii. 79.) He is mentioned again by Herodotus (ix. 76), as having carried off by violence a woman of Cos, and made her his concubine. She was rescued by the Greeks after the battle of Plataea. [E. E.]

PHARASMANES (Φαρασμάνης). 1. A king of the Scythian tribe of the Chorasmians, who presented himself to Alexander the Great at Zariaspa, B. C. 328, with friendly offers, which were favourably received, and an alliance concluded between them. He promised the Macedonian king his assistance in conquering the tribes between the Caspian and the Euxine seas, when Alexander should have leisure for this expedition. (Arr. *Anab.* iv. 15.)

2. A son of Phrataphernes, the satrap of Parthia and Hyrcania. (Ibid. vi. 27.)

3. King of Iberia, contemporary with the emperor Tiberius. He assisted his brother Mithridates to establish himself on the throne of Armenia, A. D. 35 [ARSACIDAE, Vol. I. p. 362]; and when the Parthian prince Orodes attempted to dispossess him of his newly-acquired kingdom, Pharasmanes assembled a large army, with which he totally defeated the Parthians in a pitched battle (Tac. *Ann.* vi. 32—35). At a later period (A. D. 53) he instigated his son Rhadamistus, whose ambitious and aspiring character began to give him umbrage, to make war upon his uncle Mithridates, and supported him in his enterprize; but when Rhadamistus was in his turn expelled by the Parthians, after a short reign (A. D. 55), and took refuge again in his father's dominions, the old king, in order to curry favour with the Romans, who had expressed their displeasure at the proceedings of Rhadamistus, put his son to death. (Id. *ib.* xii. 42—48, xiii. 6, 37.) [E. H. B.]

PHARAX, of Ephesus, a sculptor, whom Vitruvius mentions as one of those artists, who failed to obtain renown, not for want of industry or skill, but of good fortune (iii. Praef. § 2). [P. S.]

PHARAX (Φάραξ). 1. A Spartan, father of the Styphon, who was one of the prisoners taken by Demosthenes and Cleon at Sphacteria, in B. C. 425. (Thuc. iv. 38.)

2. One of the council of ten, appointed by the Spartans in B. C. 418, to control Agis. At the battle of Mantineia in that year, he restrained the Lacedaemonians from pressing too much on the defeated enemy, and so running the risk of driving them to despair (Thuc. v. 63, &c.; Diod. xii. 79; Wess. *ad loc.*). Diodorus speaks of him as having been high in dignity among his countrymen, and Pausanias (vi. 3) tells us that he was one of those to whom the Ephesians erected a statue in the temple of Artemis, after the close of the Peloponnesian war. He seems to have been the same person who was admiral in B. C. 397, and co-operated with Dercyllidas in his invasion of Caria, where the private property of Tissaphernes lay [DERCYLLIDAS]. In B. C. 396 he laid siege, with 120 ships, to Caunus, where Conon was then stationed; but he was compelled to withdraw by the approach of a large force under Pharnabazus and Artaphernes, according to Diodorus, in whom however the latter name appears to be a mistake for Tissaphernes (Xen. *Hell.* iii. 2. §§ 12. &c.; Diod. xiv. 79; Paus. vi. 7; Thirlwall's *Greece*, vol. iv. p. 411). We learn from Theopompus (*ap. Athen.* xii. p. 536, b. c.) that Pharax was much addicted to luxury, and was more like a Greek of Sicily in this respect than a Spartan.

3. A Spartan, was one of the ambassadors who were sent to negotiate an alliance with Athens against Thebes, in B. C. 369. (Xen. *Hell.* vi. 5. § 33.) [E. E.]

PHARIS (Φάρις), a son of Hermes and the Danaid Philodameia, by whom he became the father of Telegone. He is the reputed founder of the town of Pharae in Messenia. (Paus. iv. 30. § 2, vii. 22. § 3, where he is called Phares.) [L. S.]

PHARMACEIA (Φαρμάκεια), the nymph of a well with poisonous powers, near the river Ilissus, in Attica; she is described as a playmate of Oreithyia (Plat. *Phaed.* p. 229, c.; Timaeus, *Lex. Plat. s. v.*). [L. S.]

PHARMA'CIDES (Φαρμακίδες), i. e. sorceresses or witches, is the name by which the Thebans designated the divinities who delayed the birth of Heracles. (Paus. ix. 11. § 2.) [L. S.]

PHARNABA'ZUS (Φαρνάβαζος). 1. Father of Pharnaces (Thuc. ii. 67).

2. Son of Pharnaces, succeeded his father as satrap of the Persian provinces near the Hellespont, and it would seem from a passage in Thucydides (viii. 58) that his brothers were associated with him in the government (comp. Arnold and Göller *ad Thuc. l. c.*; Krueger, *ad Thuc.* viii. 6). Early in B. C. 412, being anxious to support the Greek cities of his satrapy in their intended revolt from Athens, in order that he might satisfy the demand of his master, Dareius II., for the tribute arising from them, he sent to Sparta two Greek exiles who had taken refuge at his court (Calligeitus of Megara and Timagoras of Cyzicus), proposing an alliance, and urging that a Lacedaemonian fleet should be despatched to the Hellespont. The government, however, acting chiefly under the influence of Alcibiades, decided in favour of a counter application to the same effect from Tissaphernes, the satrap of Lydia; but, in the congress which the Spartans shortly after held at Corinth, it was resolved to send aid to the Hellespont after Chios and Lesbos should be won from Athens, and, in the same year, a squadron of twenty-seven ships, which had been prepared for this service, was despatched with orders to proceed under Clearchus to co-operate with Pharnabazus, if it should seem fit to the Spartan commissioners who were sent out at the same time to inquire into the conduct of Astyochus (Thuc. viii. 6, 8, 39). Nothing, however, appears to have been attempted by the Lacedaemonians in this quarter till the spring of 411, when DERCYLLIDAS marched thither, and, being joined by Pharnabazus, gained possession of Abydus, and, for a time, of Lampsacus. In the following summer, as Pharnabazus promised to maintain any force which might come to his aid, and the supplies from Tissaphernes were more grudgingly and scantily furnished, the Spartans sent forty ships under Clearchus to the Hellespont, of which ten only arrived there; but, the same motives still continuing to operate with them, and the duplicity of Tissaphernes becoming more and more apparent, the whole armament under Mindarus soon after left Miletus and sailed northward to unite itself with Pharnabazus (Thuc. viii. 61, 62, 80, 99—109). In the battle between the Athenian and Lacedaemonian fleets, which was fought near Abydus in the same year (B. C. 411), and in which the Athenians were vio-

torious, Pharnabazus distinguished himself greatly by his zeal in behalf of his allies, urging his horse into the sea, and fighting as long as possible (Xen. *Hell.* i. 1. § 6; Diod. xiii. 46; Plut. *Alc.* 27). In B.C. 410 he aided Mindarus in the capture of Cyzicus; and in the battle which took place there soon after [MINDARUS], he not only gave valuable assistance to the Lacedaemonians with his forces, which were drawn up on the shore, but, when fortune declared against his friends, he checked the pursuit of the victorious Athenians, and sheltered the fugitives in his camp. He also supplied each of them with arms and clothing and with pay for two months, setting them to guard the coasts of his province, and bidding them take courage, as there was plenty of timber in the king's country to build them another fleet. For this purpose he furnished them himself with money and materials, and enabled them to set about the construction of new ships at Antandrus. He then prepared to march to the help of Chalcedon, which seemed to be in danger from the Athenian fleet under Alcibiades; but it is probable that the return of the latter to the Hellespont induced Pharnabazus to relinquish his intention and to remain where his presence appeared more necessary. It was about this time also that Hermocrates was indebted to his generosity for an unsolicited supply of money for the purpose of procuring ships and mercenaries to effect his return to Syracuse [HERMOCRATES]. In B.C. 409, Pharnabazus was defeated by Alcibiades and Thrasyllus near Abydus, and his province was ravaged by the Athenians (Xen. *Hell.* i. 1. §§ 14, &c., 31, 2. §§ 16, 17; Diod. xiii. 49—51, 63; Plut. *Alc.* 28.) In B.C. 408, the success of Alcibiades and his colleagues at Chalcedon against Pharnabazus and the Spartan harmost, Hippocrates, who was slain in the battle, induced the satrap to accept terms of accommodation from the Athenians, and he further engaged to give a safe conduct to the ambassadors whom they purposed sending to Dareius (Xen. *Hell.* i. 3. §§ 4—14; Diod. xiii. 66; Plut. *Alc.* 30, 31.) Early in the following spring he was journeying with the embassy in question on their way to the Persian court, when they were met by some Spartan envoys returning from Susa, where they had obtained from the king all they wished, and closely followed by Cyrus, who had been invested by his father with the government of the whole sea-coast of Asia Minor, and had been commissioned to aid the Lacedaemonians in the war. At the desire of the prince, Pharnabazus detained the Athenian ambassadors in custody, and three years elapsed before he could obtain leave to dismiss them (Xen. *Hell.* i. 4. §§ 1—7). According to Diodorus (xiv. 22) it was he who gave information to Artaxerxes of the designs of Cyrus; but the name of Pharnabazus may be a mistake of the author for Tissaphernes in this passage as it certainly is in other parts of his work, e. g. xiii. 36, 37, 38. When the Ten Thousand Greeks, in their retreat, had reached Calpe in Bithynia, Pharnabazus sent a body of cavalry to act against them, and these troops made an ineffectual attempt to check the progress of their march. (Xen. *Anab.* vi. 4. §§ 24, &c., 5. §§ 26—32.) On their arrival at Chrysopolis, on the eastern shore of the Bosporus, the satrap induced Anaxibius by large promises, which he never redeemed, to withdraw them from his territory. [ANAXIBIUS.] The great authority with which Tissaphernes was invested by Artaxerxes in Asia Minor, as a reward for his services in the war with Cyrus, naturally excited the jealousy of Pharnabazus; and the hostile feeling mutually entertained by the satraps was taken advantage of by Dercyllidas, when he passed over into Asia, in B.C. 399, to protect the Asiatic Greeks against the Persian power. [DERCYLLIDAS.] In B.C. 396, the province of Pharnabazus was invaded by Agesilaus, but the Lacedaemonian cavalry was defeated by that of the satrap. In 395, Tithraustes, who had been sent by Artaxerxes to put Tissaphernes to death, and to succeed him in his government, made a merit with Agesilaus of his predecessor's execution, and urged him to leave his province unmolested, and to attack that of Pharnabazus instead, a request to which Agesilaus acceded, on condition that Tithraustes should bear the expense of the march. Pharnabazus met the enemy, and gained a slight advantage over one of their marauding parties; but a few days after this his camp was surprised and captured by Herippidas, and he was himself obliged to wander, a hunted fugitive, about his own territory, until at length a conference was arranged between him and Agesilaus by a friend of both parties, Apollophanes of Cyzicus. Xenophon gives us a graphic account of the interview, in which the satrap upbraided the Lacedaemonians with the ill return they were making him for his services in the Peloponnesian war, and which ended with a promise from Agesilaus to withdraw from his territory, and to refrain from any future invasion of it, as long as there should be any one else for him to fight with. (Xen. *Hell.* iii. 4. §§ 12, &c., 25, &c., iv. 1. §§ 1, 15—41; Plut. *Ages.* 9—12; Diod. xiv. 35, 79, 80; Just. vi. 1.) Meanwhile, as early apparently as B.C. 397, Pharnabazus had connected himself with Conon, and we find them engaged together down to 393 in a series of successful operations under the sanction and with the assistance of the Persian king. [CONON.] Pharnabazus, in the last-mentioned year, returned to Asia, and we have no further account of him for some time. His satrapy was invaded by Anaxibius in 389, but it does not appear whether he was himself residing there. (Xen. *Hell.* iv. 8. § 33.) Two years after we find Ariobarzanes holding the government of Pharnabazus, who had gone up to court to marry the king's daughter. (Xen. *Hell.* v. 1. § 28, *Ages.* iii. 3; Plut. *Art.* 27.) So far we are on sure ground; but it is very difficult to decide to what period we should refer the unsuccessful expedition of the Persians to Egypt under Pharnabazus, Abrocomas, and Tithraustes. Rehdantz, however, gives some very probable reasons for placing it in B.C. 392—390. (Rehdantz, *Vit. Iph.*, *Chabr.*, *Timoth.* pp. 32, 239—242; comp. Isocr. *Paneg.* p. 69, d.; Aristoph. *Plut.* 178; Just. vi. 6.) In B.C. 377, Pharnabazus, by his remonstrances with the Athenians, obtained the recall of Chabrias from the service of Acoris, king of Egypt, and also a promise to send Iphicrates to co-operate with the Persian generals in the reduction of the rebellious province. The expedition, however, under Iphicrates and Pharnabazus ultimately failed in B.C. 374, chiefly through the dilatory proceedings and the excessive caution of the latter, who excused himself to his colleague by the remark that while his words were in his own power, his actions were in that of the king. [CHABRIAS; IPHICRATES;

NECTANABIS.] Whether the disastrous result of the expedition in question threw Pharnabazus into disgrace at court, we do not know. Henceforth he disappears from history.

The character of Pharnabazus is eminently distinguished by generosity and openness. Throughout a long career, the servant as he was of a corrupt and exacting court, and beset by unscrupulous opponents, we still find him unstained by bad faith, if we except his breach of promise to Anaxibius, the very doubtful case of the murder of ALCIBIADES, and his conduct above-mentioned to the Athenian ambassadors, in which he appears to have been hardly a free agent.

3. A Persian general, son of Artabazus [No. 4.], was joined with Autophradates in the command of the fleet after the death of Memnon, in B. C. 333. [AUTOPHRADATES.] They succeeded in reducing Mytilene, Tenedos, and Chios, and, having despatched some ships to Cos and Halicarnassus, they sailed with 100 of their fastest vessels to Siphnus. Here they were visited by Agis, king of Sparta, who came to ask for money and troops to support the anti-Macedonian party in the Peloponnesus. But just at this crisis intelligence arrived of Alexander's victory at Issus, and Pharnabazus, fearing that the effect of it might be the revolt of Chios, sailed thither with 12 ships and 1500 mercenaries. He did not, however, prevent the islanders from putting down the Persian government, and he was himself taken prisoner; but he escaped, and took refuge in Cos. (Arr. *Anab.* ii. 1, 2, 13, iii. 2; Curt. iii. 3, iv. 1, 5.)

In B. C. 324, Artonis, the sister of Pharnabazus, was given in marriage to Eumenes by Alexander the Great; and in B. C. 321 we find Pharnabazus commanding a squadron of cavalry for Eumenes, in the battle in which he defeated Craterus and Neoptolemus. (Arr. *Anab.* vii. 4; Plut. *Eum.* 7; Diod. xviii. 30—32.) [E. E.]

PHA'RNACES (Φαρνάκης). 1. The progenitor of the kings of Cappadocia, who is himself styled by Diodorus king of that country. He is said to have married Atossa, a sister of Cambyses, the father of Cyrus; by whom he had a son named Gallus, who was the great-grandfather of Anaphas, one of the seven Persians who slew the Magi. (Diod. xxxi. *Exc. Phot.* p. 517.) [ANAPHAS]. But the whole genealogy is probably fictitious.

2. Father of Artabazus, who commanded the Parthians and Chorasmians in the expedition of Xerxes against Greece. [ARTABAZUS, No. 2.]

3. Son of Pharnabazus, appears to have been satrap of the provinces of Asia near the Hellespont, as early as B.C. 430. (Thuc. ii. 67.) He is subsequently mentioned as assigning Adramyttium for a place of settlement to the Delians, who had been expelled by the Athenians from their native island, B. C. 422. (Id. v. 1; Diod. xii. 73.)

4. A Persian of high rank, and brother-in-law of Dareius Codomannus, who was killed at the battle of the Granicus, B. C. 334. (Arr. *Anab.* i. 16. § 5; Diod. xvii. 21.) [E. H. B.]

PHA'RNACES I. (Φαρνάκης), king of Pontus, was the son of Mithridates IV., whom he succeeded on the throne. (Justin. xxxviii. 5, 6; Clinton, *F. H.* vol. iii. pp. 424, 425). The date of his accession cannot be fixed with certainty, but it is assigned conjecturally by Mr. Clinton to about B. C. 190. It is certain, at least, that he was on the throne before B. C. 183, in which year he succeeded in reducing the important city of Sinope, which had been long an object of ambition to the kings of Pontus. The Rhodians sent an embassy to Rome to complain of this aggression, but without effect. (Strab. xii. p. 545; Polyb. xxiv. 10; Liv. xl. 2.) About the same time Pharnaces became involved in disputes with his neighbour, Eumenes, king of Pergamus, which led to repeated embassies from both monarchs to Rome, as well as to partial hostilities. But in the spring of 181, without waiting for the return of his ambassadors, Pharnaces suddenly attacked both Eumenes and Ariarathes, and invaded Galatia with a large force. Eumenes opposed him at the head of an army: but hostilities were soon suspended by the arrival of the Roman deputies, appointed by the senate to inquire into the matters in dispute. Negotiations were accordingly opened at Pergamus, but led to no result, the demands of Pharnaces being rejected by the Romans as unreasonable; and the war was in consequence renewed. It continued, apparently with various interruptions, until the summer of B. C. 179, when Pharnaces, finding himself unable to cope with the combined forces of Eumenes and Ariarathes, was compelled to purchase peace by the cession of all his conquests in Galatia and Paphlagonia, with the exception of Sinope. (Polyb. xxv. 2, 4, 6, xxvi. 6; Liv. xl. 20; Diod. xxix. *Exc. Vales.* pp. 576, 577.) How long he continued to reign after this we know not; but it appears, from an incidental notice, that he was still on the throne in B. C. 170. (Polyb. xxvii. 15; Clinton, *F. H.* vol. iii. p. 426.) The impartial testimony of Polybius confirms the complaints of Eumenes and the Romans in regard to the arrogant and violent character of Pharnaces. [E. H. B.]

PHA'RNACES II. (Φαρνάκης), king of Pontus, or more properly of the Bosporus, was the son of Mithridates the Great. According to Appian he was treated by his father with great distinction, and even designated as his successor, but we find no mention of him until the close of the life of Mithridates, after the latter had taken refuge from the arms of Pompey in the provinces north of the Euxine. But the schemes and preparations of the aged monarch for renewing the war with the Romans, and even carrying his arms into the heart of their empire, excited the alarm of Pharnaces, and he took advantage of the spirit of discontent which existed among the assembled troops to conspire against the life of his father. His designs were discovered; but he was supported by the favour of the army, who broke out into open mutiny, declared Pharnaces their king, and marched against the unhappy Mithridates, who, after several fruitless appeals to his son, was compelled to put an end to his own life, B. C. 63. (Appian. *Mithr.* 110, 111; Dion Cass. xxxvii. 12. For further details and authorities see MITHRIDATES.) In order to secure himself in the possession of the throne which he had thus gained by parricide, Pharnaces hastened to send an embassy to Pompey in Syria, with offers of submission, and hostages for his fidelity, at the same time that he sent the body of Mithridates to Sinope to be at the disposal of the Roman general. Pompey readily accepted his overtures, and granted him the kingdom of the Bosporus with the titles of friend and ally of the Roman people. (Appian. *Mithr.* 113, 114; Dion Cass. xxxvii. 14.)

For some time Pharnaces appears to have remained contented with the limits thus assigned him; and we know no events of his reign during this period, except that he entered into extensive relations, both hostile and friendly, with the surrounding Scythian tribes. (Strab. xi. p. 495, 506.) But the increasing dissensions among the Romans themselves emboldened him to turn his arms against the free city of Phanagoria, which had been expressly excepted from the grant of Pompey, but which he now reduced under his subjection. Not long afterwards, the civil war having actually broken out between Caesar and Pompey, he determinsd to seize the opportunity to reinstate himself in his father's dominions, and made himself master, almost without opposition, of the whole of Colchis and the lesser Armenia. Hereupon Deiotarus, the king of the latter country, applied to Domitius Calvinus, the lieutenant of Caesar in Asia, for his support, which was readily granted; but the combined forces of the Roman general and the Galatian king were totally defeated by Pharnaces near Nicopolis in Armenia, and the latter was now enabled to occupy the whole of Pontus, including the important cities of Amisus and Sinope. (Appian. *Mithr.* 120; Dion Cass. xiii. 45, 46; Hirt. *B. Alex.* 34—41; Strab. xii. p. 547.) He now received intelligence of the revolt of Asander, to whom he had entrusted the government of Bosporus during his absence, and was preparing to return to chastise his rebel officer, when the approach of Caesar himself compelled him to turn all his attention towards a more formidable enemy. Pharnaces at first endeavoured to conciliate the conqueror by peaceful messages and offers of submission, with the view of gaining time until the affairs of Rome should compel the dictator to return thither. But the rapidity and decision of Caesar's movements quickly disconcerted these plans, and brought on a decisive action near Zela, in which the army of Pharnaces was utterly defeated, and he himself with difficulty made his escape with a small body of horsemen to Sinope. From thence he proceeded by sea to the Bosporus, where he assembled a force of Scythian and Sarmatian troops, with which he regained possession of the cities of Theodosia and Panticapaeum, but was ultimately defeated and slain by Asander. According to Appian, he died in the field fighting bravely; Dion Cassius, on the contrary, states that he was taken prisoner, and subsequently put to death. (Appian, *Mithr.* 120; Dion Cass. xlii. 45—48; Hirt. *Bell. Alex.* 65—77; Plut. *Caes.* 50; Suet. *Jul.* 35.)

Pharnaces was about fifty years old at the time of his death (Appian, *l. c.*), of which he had reigned nearly sixteen. It appears that he left several sons, one of whom, named Dareius, was for a short time established by Antony on the throne of Pontus. (Appian, *B. C.* v. 75; Strab. xii. p. 560.) His daughter Dynamis was married to Polemon I. king of Bosporus. (Dion Cass. liv. 24.) [E. H. B.]

PHA'RNACES, an engraver of precious stones, two of whose gems are extant. (Stosch, pl. 50; Bracci, vol. ii. No. 93; *Spilsbury Gems*, No. 11; J. C. de Jonge, *Notice sur le Cabinet des Médailles &c. du Roi des Pays Bas*, 1823.) [P. S.]

PHARNAPATES. [ARSACES, p. 357, b.]

PHARNASPES (Φαρνάσπης), a Persian, of the family of the Achaemenidae, was the father of Cassandane, a favourite wife of Cyrus the Great. (Her. ii. 1, iii. 2.) [E. E.]

PHARNU'CHUS or PHARNU'CHES (Φαρνοῦχος, Φαρνούχης). 1. An officer of Cyrus the Elder, and one of the chiliarchs of his cavalry in the war with Croesus. After the conquest of Babylon he was made satrap of the Hellespontine Phrygia and Aeolia. (Xen. *Cyrop.* vi. 3. § 32, vii. 1. § 22, viii. 6. § 7.)

2. One of the three commanders of the cavalry in the army of Xerxes. A fall from his horse brought on an illness, which prevented him from proceeding with the expedition into Greece, and obliged him to remain behind at Sardis. By his order the horse's legs were cut off at the knees on the spot where he had thrown his master (Herod. vii. 88). The name Pharnuchus occurs also as that of a Persian commander in the *Persae* of Aeschylus (305, 928).

3. A Lycian, was appointed by Alexander the Great to command the force sent into Sogdiana against Spitamenes in B. C. 329. The result of the expedition was disastrous. [CARANUS, No. 3.] Pharnuches had been entrusted with its superintendence, because he was acquainted with the language of the barbarians of the region, and had shown much dexterity in his intercourse with them. According to Aristobulus he was conscious of his deficiency in military skill, and wished to cede the command to the three Macedonian officers who were acting under him, but they refused to accept it. (Arr. *Anab.* iv. 3, 5, 6; Curt. vii. 6, 7.) [E. E.]

PHARNU'CHUS (Φαρνοῦχος), an historian of uncertain date, who wrote a history of Persia. He was a native of Antioch in Mesopotamia, and, as this town was called Asibe or Nasibe by its inhabitants, Pharnuchus received the name of Asibenus or Nasibenus. (Steph. Byz. *s. v.* Ἀντιόχεια; Voss. *de Hist. Graec.* p. 483, ed. Westermann; comp. Fabr. *Bibl. Graec.* vol. iii. p. 540.) [E. E.]

PHARUS (Φάρος), the helmsman of Menelaus, from whom the island of Pharos, at the mouth of the Nile, was believed to have derived its name. (Steph. Byz. *s. v.* Φάρος.) [L. S.]

PHARYGAEA (Φαρυγαία), a surname of Hera, derived from the town of Pharygae, in Locris, where she had a temple. (Steph. Byz. *s. v.* Φαρύγαι; comp. Strab. ix. p. 426.) [L. S.]

PHASELITES. [THEODECTES.]

PHASIS (Φᾶσις), a painter, who is only known by an epigram of Cornelius Longinus, in which he is praised for having painted the great Athenian general Cynegeirus, not, as he was usually represented, with one hand cut off (see Herod. vi. 114), but with both his hands still unmutilated; it being but fair, according to the conceit of the epigrammatist, that the hero should not be deprived of those hands which had won him immortal fame! (Brunck, *Anal.* vol. ii. p. 200, *Anth. Plan.* iv. 117.) We have no indication of the painter's age; he was perhaps contemporary with the poet. [P. S.]

PHAVORI'NUS. [FAVORINUS.]

PHAYLLUS (Φάϋλλος). 1. An athlete of Crotona, who had thrice gained the victory at the Pythian games. At the time of the Persian invasion of Greece, Phayllus fitted out a ship at his own expense, with which he joined the Greek fleet assembled at Salamis, and took part in the memorable battle that ensued, B. C. 480. This was the only assistance furnished by the Greeks of Italy or Sicily to their countrymen upon that occasion. (Herod. viii. 47; Paus. x. 9. § 2; Plut.

Alex. 34.) It is probably this Phayllus whose wonderful feats as an athlete are celebrated in a well-known epigram. (*Anth. Pal.* vol. ii. p. 851; Suid. *s. v.* Φάϋλλος and ὑπὲρ τὰ ἐσκαμμένα; Eustath. *ad Od.* Θ. p. 1591. 54; Tzetz. *Chil.* xii. 435; Schol. *ad Aristoph. Acharn.* 214.)

2. A Syracusan, who was sent out by his countrymen with a fleet to repress the piracies of the Tyrrhenians, B. C. 453; but after laying waste the island of Aethalia, he suffered himself to be bribed by the enemy, and remained inactive; on which account after his return to Syracuse he was condemned and driven into exile. (Diod. xi. 83.)

3. A Phocian, brother of Onomarchus, whom he succeeded as general of the Phocians in the Sacred War. He had already held important commands under his brother, by whom he had been sent with an army of 7000 men to support Lycophron of Pherae against Philip of Macedon. On that occasion he was unsuccessful, being defeated by Philip and driven out of Thessaly; but on the death of Onomarchus, in B. C. 352, he appears to have succeeded without opposition to the chief command. He immediately set to work to restore the affairs of the Phocians. By an unsparing use of the vast treasures at his disposal, and by doubling the pay of his mercenaries, he quickly re-assembled a numerous army, in addition to which auxiliaries were furnished him by the Achaeans, Lacedaemonians, and Athenians, and the fugitive tyrants of Pherae, Lycophron and Peitholaus, also joined him with a body of mercenaries. The success of his military operations was, however, far from corresponding to these great preparations. He invaded Boeotia; but was defeated in three successive actions, apparently none of them very decisive, as we next find him turning his arms against the Epicnemidian Locrians, and hostilities were carried on with alternations of success but no striking result. Meanwhile Phayllus himself was attacked with a lingering disorder of a consumptive kind, to which he fell a victim after a long and painful illness, B. C. 351. (Diod. xvi. 35—38, 61; Paus. x. 2. § 6; Harpocr. *s. v.* Φάϋλλος.) In this natural disease his enemies saw as plainly as in the violent deaths of his predecessors the retributive justice of the offended deities.

It appears certain that Phayllus had made use of the sacred treasures with a far more lavish hand than either of his brothers, and he is accused of bestowing the consecrated ornaments upon his wife and mistresses. (Diod. xvi. 61; Theopomp. *ap. Athen.* xiii. p. 605; Ephor. *ibid.* vi. p. 232.) The chief command in his hands appears to have already assumed the character of a monarchy (Dem. *c. Aristocr.* p. 661), and began even to be regarded as hereditary, so that he left it at his death to his nephew Phalaecus, though yet a minor. [PHALAECUS.] [E. H. B.]

PHECIA'NUS. [IPHICIANUS.]

PHEGEUS (Φηγεύς). 1. A brother of Phoroneus, and king of Psophis in Arcadia. The town of Phegeia, which had before been called Erymanthus, was believed to have derived its name from him. Subsequently, however, it was changed again into Psophis (Steph. Byz. *s. v.* Φήγεια; Paus. viii. 24. § 1). He is said to have been the father of Alphesiboea or Arsinoe, Pronous, and Agenor, or of Temenus and Axion (Paus. vi. 17. § 4, viii. 24. § 4, ix. 41. § 2; Apollod. iii. 7. § 6); and to have purified Alcmaeon after he had killed his mother, but was slain by the sons of Alcmaeon. (Apollod. *l. c.*; comp. ALCMAEON.)

2. A son of Dares, priest of Hephaestus at Troy, was slain by Diomedes. (Hom. *Il.* v. 9, &c.)

3. One of the companions of Aeneias. (Virg. *Aen.* xii. 371.) [L. S.]

PHEI'DIAS (Φειδίας), or in Latin, PHI'DIAS. 1. Of Athens, the son of Charmides, was the greatest sculptor and statuary of Greece, and probably of the whole world.

I. *His Life.* It is remarkable, in the case of many of the ancient artists, how great a contrast exists between what we know of their fame, and even sometimes what we see of their works, and what we can learn respecting the events of their lives. Thus, with respect to Pheidias, we possess but few details of his personal history, and even these are beset with doubts and difficulties. What is known with absolute certainty may be summed up in a few words. He executed most of his greatest works at Athens, during the administration of Pericles: he made for the Eleians the ivory and gold statue of Zeus, the most renowned work of Greek statuary: he worked for other Greek cities; and he died just before the commencement of the Peloponnesian War, in B. C. 432. The importance of the subject demands, however, a careful examination of the difficulties which surround it. The first of these difficulties relates to the cardinal point of the time when the artist flourished, and the approximate date of his birth.

First of all, the date of Pliny must be disposed of. It is well known how little reliance can be placed on the dates under which Pliny groups the names of several artists. Not only do such lists of names embrace naturally artists whose ages differed by several years, but it is important to observe the principle on which the dates are generally chosen by Pliny, namely, with reference to some important epoch of Greek history. Thus the 84th Olympiad (B. C. 444—440), at which he places Pheidias, is evidently chosen because the first year of that Olympiad was the date at which Pericles began to have the sole administration of Athens* (Clinton, *Fast. Hell. s. a.* 444). The date of Pliny determines, therefore, nothing as to the age of Pheidias at this time, nor as to the period over which his artistic life extended. Nevertheless, it seems to us that this coincidence of the period, during which the artist executed his greatest works, with the administration of Pericles, furnishes the best clue to the solution of the difficulty. It forbids us to carry up the artist's birth so high as to make him a very old man at this period of his life: not because old age would necessarily have diminished his powers, though even on this point those who quote the examples of Pindar, Sophocles, and other great writers, do not, perhaps, make sufficient allowance for the difference between the physical force required for the production of such a work as the *Oedipus at Colonus* and the execution, or even the superintendence, of such works as the sculptures of the Parthenon, and the colossal statues of Athena and Zeus: — but the real force of the argument is this; if Pheidias had been already highly distinguished as an artist

* The vagueness of Pliny's dates is further shown by his appending the words "*circiter CCC. nostrae Urbis anno*," which give a date ten years higher, B. C. 454. This, however, cannot be very far from the date at which Pheidias *began* to work.

nearly half a century earlier, it is incredible, first, that the notices of his earlier productions should be so scanty as they are, and next, that his fame should be so thoroughly identified as it is with the works which he executed at this period. Such an occasion as the restoration of the sacred monuments of Athens would, we may be sure, *produce* the artist whose genius guided the whole work, as we know that it did produce a new development of art itself; and it is hardly conceivable that the master spirit of this new era was a man of nearly seventy years old, whose early studies and works must have been of that stiff archaic style, from which even Calamis, who (on this hypothesis) was much his junior, had not entirely emancipated himself. This principle, we think, will be found to furnish the best guide through the conflicting testimonies and opinions respecting the age of Pheidias.

Several writers, the best exposition of whose views is given by Thiersch (*Ueber die Epochen der bildenden Kunst unter den Griechen*, p. 113, &c.), place Pheidias almost at the beginning of the fifth century B. C., making him already a young artist of some distinction at the time of the battle of Marathon, B. C. 490; and that on the following grounds. Pausanias tells us (i. 28. § 2) that the colossal bronze statue of Athena Promachus, in the Acropolis of Athens, was made by Pheidias, out of the tithe of the spoil taken *from the Medes who disembarked at Marathon*; and he elsewhere mentions other statues which Pheidias made out of the same spoils, namely, the group of statues which the Athenians dedicated at Delphi (x. 10. § 1), and the acrolith of Athena, in her temple at Plataeae (ix. 4. § 1). It may be observed in passing, with respect to the two latter works, that if they had exhibited that striking difference of style, as compared with the great works of Pheidias at Athens, which *must* have marked them had they been made some half century earlier than these great works, Pausanias would either not have believed them to be the works of Pheidias, or he would have made some observation upon their archaic style, and have informed us how early Pheidias began to work. The question, however, chiefly turns upon the first of the above works, the statue of Athena Promachus, which is admitted on all hands to have been one of the most important productions of the art of Pheidias. The argument of Thiersch is, that, in the absence of any statement to the contrary, we must assume that the commission was given to the artist immediately after the victory which the statue was intended to commemorate. Now it is evident, at first sight, to what an extraordinary conclusion this assumption drives us. Pheidias must already have been of some reputation to be entrusted with such a work. We cannot suppose him to have been, at the least, under twenty-five years of age. This would place his birth in B. C. 515. Therefore, at the time when he finished his great statue of Athena in the Parthenon (B. C. 438), he must have been 77; and after reaching such an age he goes to Elis, and undertakes the colossal statue of Zeus, upon completing which (B. C. 433, probably), he had reached the 82nd year of his age! Results like these are not to be explained away by the ingenious arguments by which Thiersch maintains that there is nothing incredible in supposing Pheidias, at the age of eighty, to have retained vigour enough to be the sculptor of the Olympian Zeus, and even the lover of Pantarces (on this point see below). The utmost that can be granted to such arguments is the establishment of a bare possibility, which cannot avail for the decision of so important a question, especially against the arguments on the other side, which we now proceed to notice.

The question of the age of Pheidias is inseparably connected with one still more important, the whole history of the artistic decoration of Athens during the middle of the fifth century B. C., and the consequent creation of the Athenian school of perfect sculpture; and both matters are intimately associated with the political history of the period. We feel it necessary, therefore, to discuss the subject somewhat fully, especially as all the recent English writers with whose works we are acquainted have been content to assume the conclusions of Müller, Sillig, and others, without explaining the grounds on which they rest; while even the reasons urged by those authorities themselves seem to admit of some correction as well as confirmation.

The chief point at issue is this:—Did the great Athenian school of sculpture, of which Pheidias was the head, take its rise at the commencement of the Persian wars, or after the settlement of Greece subsequent to those wars? To those who understand the influence of war upon the arts of peace, or who are intimately acquainted with that period of Grecian history, the mode of stating the question almost suggests its solution. But it is necessary to descend to details. We must first glance at the political history of the period, to see what opportunities were furnished for the cultivation of art, and then compare the probabilities thus suggested with the known history of the art of statuary and sculpture.

In the period immediately following the battle of Marathon, in B. C. 490, we may be sure that the attention of the Athenians was divided between the effects of the recent struggle and the preparation for its repetition; and there could have been but little leisure and but small resources for the cultivation of art. Though the argument of Müller, that the spoils of Marathon must have been but small, is pretty successfully answered by Thiersch, the probability that the tithe of those spoils, which was dedicated to the gods, awaited its proper destination till more settled times, is not so easily disposed of: indeed we learn from Thucydides (ii. 13) that a portion of these spoils (σκῦλα Μηδικά) were reckoned among the treasures of Athens so late as the beginning of the Peloponnesian war. During the occupation of Athens by the Persians, such a work as the colossal statue of Athena Promachus would, of course, have been destroyed in the burning of the Acropolis, had it been already set up; which it surely would have been, in the space of ten years, if, as Thiersch supposes, it had been put in hand immediately after the battle of Marathon. To assume, on the other hand, as Thiersch does, that Pheidias, in the flight to Salamis, succeeded in carrying with him his unfinished statue, with his moulds and implements, and so went on with his work, seems to us a manifest absurdity. We are thus brought to the end of the Persian invasion, when the Athenians found their city in ruins, but obtained, at least in part, the means of restoring it in the spoils which were divided after the battle of Plataeae (B. C. 479). Of that part of the spoil which fell to the share of Athens, a tithe would naturally be set apart for sacred uses, and would be added to the tithe of

the spoils of Marathon. Nor is it by any means improbable that this united sacred treasure may have been distinguished as *the spoils of Marathon*, in commemoration of that one of the great victories over the Persians which had been achieved by the Athenians alone. There is, indeed, a passage in Demosthenes (*Parapresb.* § 272, ed. Bekk., p. 428) in which this is all but directly stated, for he says that the statue was made out of the wealth *given by the Greeks to the Athenians*, and dedicated by the city as an ἀριστεῖον of *the war against the barbarians*. This can only refer to the division of the spoil at the close of the second Persian War, while his statement that the Athenians dedicated the statue as an ἀριστεῖον, clearly implies that the Athenians were accustomed, through national pride, to speak of these spoils as if they had been gained in that battle, the glory of which was peculiarly their own, namely Marathon. This observation would apply also to the Plataeans' share of the spoil; and it seems to furnish a satisfactory reason for our hearing so much of the votive offerings dedicated by the Athenians out of the spoils of Marathon, and so little of any similar application of the undoubtedly greater wealth which fell to their share after the repulse of Xerxes. But in this case, as in the former, we must of necessity suppose a considerable delay. The first objects which engrossed the attention of the Athenians were the restoration of their dwellings and fortifications, the firm establishment of their political power, and the transference to themselves of the supremacy over the allied Greeks. In short, the administrations of Aristeides and Themistocles, and the early part of Cimon's, were fully engaged with sterner necessities than even the restoration of the sacred edifices and statues. At length even the appearance of danger from Persia entirely ceased; the Spartans were fully occupied at home; the Athenians had converted their nominal supremacy into the real empire of the Aegean; and the common treasury was transferred from Delos to Athens (B. C. 465); at home Cimon was in the height of his power and popularity, and Pericles was just coming forward into public life; while the most essential defences of the city were already completed. The period had undoubtedly come for the restoration of the sacred edifices and for the commencement of that brilliant era of art, which is inseparably connected with the name of Pheidias, and which found a still more complete opportunity for its development when, after the conclusion of the wars which occupied so much of the attention of Cimon and of Pericles during the following twenty years, the thirty years' truce was concluded with the Lacedaemonians, and the power of Pericles was finally established by the ostracism of Thucydides (B. C. 445, 444); while the treasury of Athens was continually augmented by the contributions levied from the revolted allies. There is, indeed, no dispute as to the fact that the period from B. C. 444 to the breaking out of the Peloponnesian War, B. C. 431, was that during which the most important works of art were executed, under the administration of Pericles and under the superintendence of Pheidias. The question really in dispute regards only the commencement of the period.

An important event of Cimon's administration affords a strong confirmation to the general conclusion suggested by the above view of the history of the period: we refer to the transference of the bones of Theseus to Athens, in the year B. C. 468, an event which must be taken as marking the date of the commencement of the temple of Theseus, one of the great works of art of the period under discussion. In this case there was a special reason for the period chosen to undertake the work; though the commencement of the general restoration of the sacred monuments would probably be postponed till the completion of the defences of the city, which may be fixed at B. C. 457—456, when the long walls were completed. Hence, assuming (what must be granted to Thiersch) that Pheidias ought to be placed as early as the circumstances of the case permit, it would seem probable that he flourished from about the end of the 79th Olympiad to the end of the 86th, B. C. 460—432.

This supposition agrees exactly with all that we know of the history of art at that period. It is quite clear that the transition from the *archaic* style of the earlier artists to the *ideal* style of Pheidias did not take place earlier than the close of the first quarter of the fifth century B. C. There are chronological difficulties in this part of the argument, but there is enough of what is certain. Perhaps the most important testimony is that of Cicero (*Brut.* 18), who speaks of the statues of Canachus as "*rigidiora quam ut imitentur veritatem*," and those of Calamis as "*dura quidem, sed tamen molliora quam Canachi*," in contrast with the almost perfect works of Myron, and the perfect ones of Polycleitus. Quintilian (xii. 10) repeats the criticism with a slight variation, "*Duriora et Tuscanicis proxima Callon atque Egesias, jam minus rigida Calamis, molliora adhuc supra dictis Myron fecit.*" Here we have the names of *Canachus*, *Callon*, and *Hegesias*, representing the thoroughly archaic school, and of *Calamis* as still archaic, though less decidedly so, and then there is at once a transition to Myron and Polycleitus, the younger contemporaries of Pheidias. If we inquire more particularly into the dates of these artists, we find that Canachus and Callon flourished probably between B. C. 520 and 480. Hegesias, or Hegias, is made by Pausanias a contemporary of Onatas, and of Ageladas (of whom we shall presently have to speak), and is expressly mentioned by Lucian, in connection with two other artists, Critios and Nesiotes, as τῆς παλαιᾶς ἐργασίας, while Pliny, in his loose way, makes him, and Alcamenes, and Critios and Nesiotes, all rivals of Pheidias in Ol. 84, B. C. 444 [HEGIAS]. Of the artists, whose names are thus added to those first mentioned, we know that Critios and Nesiotes executed works about B. C. 477 [CRITIOS]; and Onatas, who was contemporary with Polygnotus, was reckoned as a Daedalian artist, and clearly belonged to the archaic school, wrought, with Calamis, in B. C. 467, and probably flourished as late as B. C. 460. Calamis, though contemporary with Onatas, seems to have been younger, and his name (as the above citations show) marks the introduction of a less rigid style of art [CALAMIS*]. Thus we have a

* It is, however, far from certain that the statue of Apollo Alexicacos by Calamis, at Athens, furnishes a sufficient ground for bringing down his date to the great plague at Athens, in B. C. 430, 429. Pausanias merely assigns this as a *traditional* reason for the surname of the god, whereas we know it to have been an epithet very anciently

series of artists of the archaic school, extending quite down to the middle of the fifth century, B. C.; and therefore the conclusion seems unavoidable that the establishment of the new school, of which Pheidias was the head, cannot be referred to a period much earlier.

But a more positive argument for our artist's date is supplied by this list of names. Besides Ageladas, whom most of the authorities mention as the teacher of Pheidias, Dio Chrysostom (*Or.* lv. p. 558) gives another name, which is printed in the editions Ἱππίου, but appears in the MSS. as ΙΠΠΙΟΥ, out of which ΗΓΙΟΥ may be made by a very slight alteration; and, if this conjecture be admitted, we have, as a teacher of Pheidias, Hegias or Hegesias, who, as we have seen, was contemporary with Onatas. Without any conjecture, however, we know that Ageladas of Argos, the principal master of Pheidias, was contemporary with Onatas, and also that he was the teacher of Myron and Polycleitus. It is true that a new set of difficulties here arises respecting the date of Ageladas himself; and these difficulties have led Thiersch to adopt the conjecture that two artists of the same name have been confounded together. This easy device experience shows to be always suspicious; and in this case it seems peculiarly arbitrary, when the statement is that Ageladas, one of the most famous statuaries of Greece, was the teacher of three others of the most celebrated artists, Pheidias, Myron, and Polycleitus, to separate this Ageladas into two persons, making one the teacher of Pheidias, the other of Myron and Polycleitus. Certainly, if two artists of the name must be imagined, it would be better to make Pheidias, with Myron and Polycleitus, the disciple of the *younger*.

The principal data for the time for Ageladas are these: — 1. He executed one statue of the group of three Muses, of which Canachus and Aristocles made the other two; 2. he made statues of Olympic victors, who conquered in the 65th and 66th Olympiads, B. C. 520, 516, and of another whose victory was about the same period; 3. he was contemporary with Hegias and Onatas, who flourished about B. C. 467; 4. he made a statue of Zeus for the Messenians of Naupactus, which must have been after B. C. 455; 5. he was the teacher of Pheidias, Myron, and Polycleitus, who flourished in the middle of the fifth century, B. C.; 6. he made a statue of Heracles Alexicacos, at Melite, which was *supposed* to have been set up during the great plague of B. C. 430—429; and 7. he is placed by Pliny, with Polycleitus, Phradmon, and Myron, at Ol. 87, B. C. 432. Now of these data, the 3rd, 4th, and 5th can alone be relied on, and they are not irreconcileable with the 1st, for Ageladas may, as a young man, have worked with Canachus and Aristocles, and yet have flourished down to the middle of the fifth century: the 2nd is entirely inconclusive, for the statues of Olympic victors were often made long after their victories were gained; the 6th has been noticed already; and the 7th may be disposed of as another example of the loose way in which Pliny groups artists together. The conclusion will then be that Ageladas flourished during the first half and down to the middle of the fifth century B. C. The limits of this article do not allow us to pursue this important part of the subject further. For a fuller discussion of it the reader is referred to Müller, *de Phidiae Vita*, pp. 11, &c. Müller maintains the probability of Ageladas having visited Athens, both from his having been the teacher of Pheidias and Myron, and from the possession by the Attic *pagus* of Melite of his statue of Heracles (*Schol. ad Aristoph. Ran.* 504). He suggests also, that the time of this visit may have taken place after the alliance between Athens and Argos, about B. C. 461; but this is purely conjectural.

The above arguments respecting the date of Pheidias might be confirmed by the particular facts that are recorded of him; but these facts will be best stated in their proper places in the account of his life. As the general result of the inquiry, it is clearly impossible to fix the precise date of the birth of the artist; but the evidence preponderates, we think, in favour of the supposition that Pheidias began to work as a statuary about Ol. 79, B. C. 464; and, supposing him to have been about twenty-five years old at this period, his birth would fall about 489 or 490, that is to say, about the time of the battle of Marathon. We now return to what is known of his life.

It is not improbable that Pheidias belonged to a family of artists; for his brother or nephew Panaenus was a celebrated painter; and he himself is related to have occupied himself with painting, before he turned his attention to statuary. (Plin. *H. N.* xxxv. 8. s. 34.) He was at first instructed in statuary by native artists (of whom Hegias alone is mentioned, or supposed to be mentioned, under the altered form of his name, *Hippias*, see above), and afterwards by Ageladas. The occasion for the development of his talents was furnished (as has been already argued at length) by the works undertaken, chiefly at Athens, after the Persian wars. Of these works, the group of statues dedicated at Delphi out of the tithe of the spoils would no doubt be among the first; and it has therefore been assumed that this was the first great work of Pheidias: it will be described presently. The statue of Athena Promachus would probably also, for the same reason of discharging a religious duty, be among the first works undertaken for the ornament of the city, and we shall probably not be far wrong in assigning the execution of it to about the year B. C. 460. This work, from all we know of it, must have established his reputation; but it was surpassed by the splendid productions of his own hand, and of others working under his direction, during the administration of Pericles. That statesman not only chose Pheidias to execute the principal statues which were to be set up, but gave him the oversight of all the works of art which were to be erected. Plutarch, from whom we learn this fact, enumerates the following classes of artists and artificers, who all worked under the direction of Pheidias: τέκτονες, πλάσται, χαλκοτύποι, λιθουργοί, βαφεῖς, χρυσοῦ μαλακτῆρες καὶ ἐλέφαντος, ζωγράφοι, ποικιλταί, τορευταί. (Plut. *Peric.* 12.) Of these works the chief were the Propylaea of the Acropolis, and,

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applied to various divinities, and analogy would lead us to suppose its origin to be mythical rather than historical. The matter is the more important, inasmuch as Ageladas also (on whose date the present question very much turns) is placed by some as late as this same plague on the strength of his statue of Heracles Alexicacos. (Comp. Müller, *de Phidiae Vita*, pp. 13, 14.)

above all, that most perfect work of human art, the temple of Athena on the Acropolis, called the *Parthenon* or the *Hecatompedon*, on which, as the central point of the Athenian polity and religion, the highest efforts of the best of artists were employed. There can be no doubt that the sculptured ornaments of this temple, the remains of which form the glory of our national museum, were executed under the immediate superintendence of Pheidias; but the colossal statue of the divinity, which was enclosed within that magnificent shrine, was the work of the artist's own hand, and was for ages esteemed the greatest production of Greek statuary, with the exception of the similar, but even more splendid statue of Zeus, which Pheidias afterwards executed in his temple at Olympia. The materials chosen for this statue were ivory and gold; that is to say, the statue was formed of plates of ivory laid upon a core of wood or stone, for the flesh parts, and the drapery and other ornaments were of solid gold. It is said that the choice of these materials resulted from the determination of the Athenians to lavish the resources of wealth, as well as of art, on the chief statue of their tutelary deity; for when Pheidias laid before the ecclesia his design for the statue, and proposed to make it either of ivory and gold, or of white marble, intimating however his own preference for the latter, the people at once resolved that those materials which were the most costly should be employed. (Val. Max. i. 1. § 7.) The statue was dedicated in the 3d year of the 85th Olympiad, B.C. 438, in the archonship of Theodorus. The statue itself will be described presently, with the other works of Pheidias; but there are certain stories respecting it, which require notice here, as bearing upon the life and death of the artist, and as connected with the date of his other great work, the colossal statue of Zeus at Olympia.

The scholiast on Aristophanes (*Pax*, 605) has preserved the following story from the *Atthis* of Philochorus, who flourished about B.C. 300, and whose authority is considerable, inasmuch as he was a priest and soothsayer, and was therefore well acquainted with the legends and history of his country, especially those bearing upon religious matters. "Under the year of the archonship of Pythodorus (or, according to the correction of Palmerius, Theodorus), Philochorus says that 'the golden statue of Athena was set up in the great temple, having forty-four talents' weight of gold, under the superintendence of Pericles, and the workmanship of Pheidias. And Pheidias, appearing to have misappropriated the ivory for the scales (of the dragons) was condemned. And, having gone as an exile to Elis, he is said to have made the statue of Zeus at Olympia; but having finished this, he was put to death by the Eleians in the archonship of Scythodorus (or, according to the correction of Palmerius, Pythodorus), who is the seventh from this one (i. e. Theodorus), &c.'" And then, further down, "Pheidias, as Philochorus says in the archonship of Pythodorus (or Theodorus, as above), having made the statue of Athena, pilfered the gold from the dragons of the chryselephantine Athena, for which he was found guilty and sentenced to banishment; but having come to Elis, and having made among the Eleians the statue of the Olympian Zeus, and having been found guilty by them of peculation, he was put to death." (*Schol in Arist.* ed. Dindorf; *Fragm. Histor. Graec.* p. 400, ed. Müller.) It must be remembered that this is the statement of Philochorus, *as quoted* by two different scholiasts; but still the general agreement shows that the passage is tolerably genuine. Of the corrections of Palmerius, one is obviously right, namely the name of *Pythodorus* for *Scythodorus*; for the latter archon is not mentioned elsewhere. Pythodorus was archon in Ol. 87. 1, B.C. 432, and seven years before him was the archonship of Theodorus, Ol. 85. 3, B.C. 438. In the latter year, therefore, the statue was dedicated; and this date is confirmed by Diodorus (xii. 31), and by Eusebius, who places the *making* of the statue in the 2d year of the 85th Olympiad.* This is, therefore, the surest chronological fact in the whole life of Pheidias.†

The other parts, however, of the account of Philochorus, are involved in much difficulty. On the very face of the statement, the story of Pheidias having been first banished by the Athenians, and afterwards put to death by the Eleians, on a charge precisely similar in both cases, may be almost certainly pronounced a confused repetition of the same event. Next, the idea that Pheidias went to Elis as an exile, is perfectly inadmissible.‡ This will be clearly seen, if we examine what is known of the visit of Pheidias to the Eleians.

There can be little doubt that the account of Philochorus is true so far as this, that the statue at Olympia was made by Pheidias *after* his great works at Athens. Heyne, indeed, maintains the contrary, but the fallacy of his arguments will presently appear. It is not at all probable that the Athenians, in their eagerness to honour their goddess by the originality as well as by the magnificence of her statue, should have been content with an imitation of a work so unsurpassable as the statue of Zeus at Olympia; but it is probable that the Eleians, as the keepers of the sanctuary of the supreme divinity, should have desired to eclipse the statue of Athena: and the fact, that of these two statues the preference was always given to that of Zeus, is no small proof that it was the last executed. Very probably, too, in this fact we may find one of the chief causes of the resentment of the Athenians against Pheidias, a resentment which is not likely

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* It is not, however, absolutely necessary to adopt the other correction of Palmerius, Θεοδώρου for Πυθοδώρου, since Philochorus may naturally have placed the whole account of the trial, flight, and death of Pheidias under the year of his death; or the scholiasts, in quoting the account of his death, given by Philochorus under the year of Pythodorus, may have mixed up with it the beginning of the story, which Philochorus had put in its proper place, under the year of Theodorus. The correction, however, makes the whole matter clearer, and the words ἀπὸ τούτου rather favour it.

† It is remarked by Müller, with equal ingenuity and probability, that the dedication of the statue may be supposed to have taken place at the Great Panathenaea, which were celebrated in the third year of every Olympiad, towards the end of the first month of the Attic year, Hecatombaeon, that is, about the middle of July.

‡ The form in which Seneca puts this part of the story, namely, that the Eleians *borrowed* Pheidias of the Athenians, in order to his making the Olympian Jupiter, is a mere fiction, supported by no other writer. (Senec. *Rhet.* ii. 8.)

to have been felt, much less manifested, at the moment when he had finished the works which placed Athens at the very summit of all that was beautiful and magnificent in Grecian art. It is necessary to bear in mind these arguments from the probabilities of the case, on account of the meagreness of the positive facts that are recorded. There is, however, one fact, which seems to fix, with tolerable certainty, the time when Pheidias was engaged on the statue at Olympia. Pausanias informs us (v. 11. § 2) that, on one of the flat pieces which extended between the legs of the throne of the statue, among other figures representing the athletic contests, was one of a youth binding his head with a fillet (the symbol of victory), who was said to resemble Pantarces, an Eleian boy, who was beloved by Pheidias; and that Pantarces was victor in the boys' wrestling, in Ol. 86, B. C. 436.* If there be any truth in this account, it follows, first, that the statue could not have been completed before this date, and also that, in all probability, Pheidias was engaged upon it at the very time of the victory of Pantarces. That the relief was not added at a later period, is certain, for there is not the least reason for supposing that any one worked upon the statue after Pheidias, nor would any subsequent artist have the motive which Pheidias had to represent Pantarces at all. A more plausible objection is founded on the uncertainty of the tradition, which Pausanias only records in the vague terms ἐοικέναι τὸ εἶδος λέγουσι. But it must be remembered that the story was derived from a class of persons who were not only specially appointed to the charge of the statue, but were the very descendants of Pheidias, and who had, therefore, every motive to preserve every tradition respecting him. The very utmost that can be granted is, that the resemblance may have been a fancy, but that the tradition of the love of Pheidias for Pantarces was true; and this would be sufficient to fix, pretty nearly, the time of the residence of the artist among the Eleians. If we are to believe Clemens of Alexandria, and other late writers, Pheidias also inscribed the name of Pantarces on the finger of the statue (*Cohort.* p. 16; Arnob. *adv. Gent.* vi. 13).

Besides urging the objections just referred to against the story of Pantarces, Heyne endeavours to establish an earlier date for the statue from that of the temple; which was built out of the spoils taken in the war between the Eleians and Pisaeans. The date of this war was Ol. 50, B. C. 580; but it is impossible to argue from the time when spoils were gained to the time when they were applied to their sacred uses: and the argument, if pressed at all, would obviously prove too much, and throw back the completion of the temple long before the time of Pheidias. On the whole, therefore, we may conclude that Pheidias was at work among the Eleians about B. C. 436, or two years later than the dedication of his Athena of the Parthenon.

Now, was he there at the invitation of the Eleians, who desired that their sanctuary of the supreme deity, the centre of the religious and social union of Greece, should be adorned by a work of art, surpassing, if possible, the statue which had just spread the fame of Athens and of Pheidias over Greece; or was he there as a dishonoured exile, banished for peculation? All that is told us of his visit combines to show that he went attended by his principal disciples, transferring in fact his school of art for a time from Athens, where his chief work was ended, to Elis and Olympia, which he was now invited to adorn. Among the artists who accompanied him were COLOTES, who worked with him upon the statue of Zeus, as already upon that of Athena, and who executed other important works for the Eleians; PANAENUS, his relative, who executed the chief pictorial embellishments of the statue and temple; ALCAMENES, his most distinguished disciple, who made the statues in the hinder pediment of the temple; not to mention PAEONIUS of Mende, and CLEOETAS, whose connection with Pheidias, though not certain, is extremely probable. It is worthy of notice that, nearly at the time when the artists of the school of Pheidias were thus employed in a body at Olympia, those of the Athenian archaic school — such as Praxias, the disciple of Calamis, and Androsthenes, the disciple of Eucadmus, were similarly engaged on the temple at Delphi (see Müller, *de Phid. Vit.* p. 28, n. y.). The honour in which Pheidias lived among the Eleians is also shown by their assigning to him a studio in the neighbourhood of the Altis (Paus. v. 15. § 1), and by their permitting him to inscribe his name upon the footstool of the god, an honour which had been denied to him at Athens† (Paus. v. 10. § 2; Cic. *Tusc. Quaest.* i. 15). The inscription was as follows:—

Φειδίας Χαρμίδου υἱὸς Ἀθηναῖος μ' ἐπόησεν.

Without raising a question whether he would thus solemnly have inscribed his name as an Athenian if he had been an exile, we may point to clearer proofs of his good feeling towards his native city in some of the figures with which he adorned his great work, such as that of Theseus (Paus. v. 10. § 2), and of Salamis holding the *aplustre*, in a group with personified Greece, probably crowning her (Paus. v. 11. § 2). These subjects are also important in another light. They seem to show that the work was executed at a time when the Eleians were on a good understanding with Athens, that is, before the breaking out of the Peloponnesian War.

From the above considerations, making allowance also for the time which so great a work would necessarily occupy, it may be inferred, with great probability, that Pheidias was engaged on the statue of Zeus and his other works among the Eleians, for about the four or five years from B. C. 437 to 434 or 433. It would seem that he then returned to Athens, and there fell a victim to the jealousy against his great patron, Pericles, which was then at its height. That he was the object of some fierce attack by the party opposed to Pericles, the general consent of the chief ancient authorities forbids us to doubt; and a careful attention to the internal politics of Athens will, perhaps, guide us through the conflicting statements which we have to deal with, to a tolerably safe conclusion.

The most important testimony on the subject, and one which is in fact enough to settle the question, is that of Aristophanes (*Pax*, 605),

* The important bearing of this tradition on the question of the age of Pheidias is obvious.

† He had, however been honoured by the inscription of his name on a column as the maker of *the throne* of the goddess. (Plut. *Per.* 13.)

where, speaking of the commencement of the war, he says:—

> *Πρῶτα μὲν γὰρ ἦρξεν ἄτης Φειδίας πράξας κακῶς·*
> *εἶτα Περικλέης φοβηθεὶς μὴ μετάσχοι τῆς τύχης,*
> *τὰς φύσεις ὑμῶν δεδοικὼς καὶ τὸν αὐτοδὰξ τρόπον,*
> *πρὶν παθεῖν τι δεινὸν, αὐτὸς ἐξέφλεξε τὴν πόλιν,*
> *ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ ψηφίσματος,*
> *κἀξεφύσησεν τοσοῦτον πόλεμον, κ. τ. λ.*

From this passage we learn, not only that Pheidias suffered some extreme calamity at the hands of the Athenians, but that the attack upon him was of such a nature as to make Pericles tremble for his own safety, and to hurry the city into war by the passing of the decree against Megara, which decree was made not later than the beginning of B. C. 432.

It is clear that Pericles was at that period extremely unpopular with a large party in Athens, who, thinking him too powerful to be overthrown by a direct attack, aimed at him in the persons of his most cherished friends, Pheidias, Anaxagoras, and Aspasia. This explanation is precisely that given by Plutarch (*Peric.* 31), who furnishes us with particulars of the accusation against Pheidias. At the instigation of the enemies of Pericles, a certain Menon, who had been employed under Pheidias, laid an information against him for peculation, a charge which was at once refuted, as, by the advice of Pericles, the gold had been affixed to the statue in such a manner that it could be removed and the weight of it examined (comp. Thuc. ii. 13). The accusers then charged Pheidias with impiety, in having introduced into the battle of the Amazons, on the shield of the goddess, his own likeness and that of Pericles, the former as a bald old man*, hurling a stone with both his hands, and the latter as a very handsome warrior, fighting with an Amazon, his face being partially concealed by the hand which held his uplifted spear, so that the likeness was only visible on a side view. On this latter charge Pheidias was thrown into prison, where he died from disease, or, as the less scrupulous partizans of Pericles maintained, from poison. The people voted to his accuser Menon, on the proposal of Glycon, exemption from taxes, and charged the generals to watch over his safety. Plutarch then proceeds (c. 32) to narrate, as parts of the same train of events, and as occurring about the same time, the attacks upon Aspasia and Anaxagoras, and concludes by distinctly affirming that the attack on Pheidias inspired Pericles with a fear, which induced him to blow into a flame the smouldering sparks of the coming war (*Ὡς δὲ διὰ Φειδίου προσέπταισε τῷ δήμῳ, φοβηθεὶς τὸ δικαστήριον, μέλλοντα τὸν πόλεμον καὶ ὑποτυφόμενον ἐξέκαυσεν, ἐλπίζων διασκεδάσειν τὰ ἐγκλήματα, καὶ ταπεινώσειν τὸν φθόνον*). To complete the evidence, Philochorus, though he (or the scholiasts who quote him) has made a confusion of the facts, may be relied on for the date, which he doubtless took from official records, namely the archonship of Pythodorus, or B. C. 432. The death of Pheidias happened about the time of the completion of the last of those great works which he superintended, namely, the Propylaea, which had been commenced about the time when he went to Elis, B. C. 437.

* This is another piece of circumstantial evidence respecting the age of Pheidias; and Thiersch regards it as the hinge on which the whole question turns! But very little can be inferred from it. It may even be doubted whether Pheidias really was bald, or whether the baldness of the figure was not an intentional disguise, like the uplifted hand and spear of Pericles. But, suppose the fact to be taken literally, can it alone decide whether he was fifty or seventy?

It will be useful to give a synopsis of the events of the life of Pheidias, according to their actual or probable dates.

B. C.	Ol.	
490	72. 3	Battle of Marathon.
488	73. 1	Pheidias born about this time.
468	77. 4	Cimon commences the temple of Theseus.
464	79. 1	Pheidias studies under Ageladas, probably about this time, having previously been instructed by Hegias. Aet. 25.
460	80. 1	Pheidias begins to flourish about this time. Aet. 29.
457	80. 3	The general restoration of the temples destroyed by the Persians commenced about this time.
444	84. 1	Sole administration of Pericles.—Pheidias overseer of all the public works. Aet. 44.
438	85. 3	The Parthenon, with the chryselephantine statue of Athena, finished and dedicated. Aet. 50.
437	85. 4	Pheidias goes to Elis.—The Propylaea commenced.
436	86. 1	Pantarces Olympic victor.
433	86. 4	The statue of Zeus at Olympia completed.
432	87. 1	Accusation and death of Pheidias.

The disciples of Pheidias were Agoracritus, Alcamenes, and Colotes (see the articles).

II. *His Works.*—The subjects of the art of Pheidias were for the most part sacred, and the following list will show how favourite a subject with him was the tutelary goddess of Athens. In describing them, it is of great importance to observe, not only the connection of their subjects, but, as far as possible, their chronological order. The classification according to materials, which is adopted by Sillig, besides being arbitrary, is rather a hindrance than a help to the *historical* study of the works of Pheidias.

1. The *Athena at Pellene* in Achaia, of ivory and gold, must be placed among his earliest works, if we accept the tradition preserved by Pausanias, that Pheidias made it before he made the statues of Athena in the Acropolis at Athens, and at Plataeae. (Paus. vii. 27. § 1.) If this be true, we have an important indication of the early period at which he devoted his attention to chryselephantine statuary. This is one of several instances in which we know that Pheidias worked for other states besides his native city and Elis, but unfortunately we have no safe grounds to determine the dates of such visits.

2. It cannot be doubted that those statues which were made, or believed to have been made, out of the spoils of the Persian wars, were among his earliest works, and perhaps the very first of his great works (at least as to the time when it was undertaken, for it would necessarily take long to complete), was the *group of statues in bronze*, which the Athenians dedicated at Delphi, as a votive offering, out of the tithe of their share of

the Persian spoils. The statues were thirteen in number, namely, Athena, Apollo, Miltiades, Erechtheus, Cecrops, Pandion, Celeus, Antiochus, Aegeus, Acamas, Codrus, Theseus, Phyleus. (Paus. x. 30. § 1.)

3. *The colossal bronze statue of Athena Promachus*, in the Acropolis, was also said to have been made out of the spoils of Marathon; but it is important to remember the sense in which this must probably be understood, as explained above. Böttiger supposes that it was placed in the temple of Athena Polias (*Andeutungen*, p. 84, *Amalthea*, vol. ii. p. 314); but there can be no doubt that it stood in the open air, between the Propylaea and the Parthenon, as it is represented on the coin mentioned below. It was between fifty and sixty feet high, with the pedestal; and the point of the spear and the crest of the helmet were visible as far off as Sunium to ships approaching Athens. (Strab. vi. p. 278; Paus. i. 28. § 2; comp. Herod. v. 77.) It was still standing as late as A. D. 395, when it was seen by Alaric. (Zosimus, v. 6.) It represented the goddess holding up both her spear and shield, in the attitude of a combatant. (*Ibid.*) The entire completion of the ornamental work upon this statue was long delayed, if we are to believe the statement, that the shield was engraved by Mys, after the design of Parrhasius. (See MYS, PARRHASIUS: the matter is very doubtful, but, considering the vast number of great works of art on which Pheidias and his fellow-artists were engaged, the delay in the completion of the statue is not altogether improbable.) This statue is exhibited in a rude representation of the Acropolis, on an old Athenian coin which is engraved in Müller's *Denkmäler*, vol. i. pl. xx. fig. 104.

4. Those faithful allies of the Athenians, the Plataeans, in dedicating the tithe of their share of the Persian spoils, availed themselves of the skill of Pheidias, who made for them a statue of *Athena Areia*, of a size not much less than the statue in the Acropolis. The colossus at Plataeae was an acrolith, the body being of wood gilt, and the face, hands, and feet, of Pentelic marble. (Paus. ix. 4. § 1.) The language of Pausanias, here and elsewhere, and the nature of the case, make it nearly certain that this statue was made about the same time as that in the Acropolis.

5. Besides the Athena Promachus, the Acropolis contained *a bronze statue of Athena*, of such surpassing beauty, that it was esteemed by many not only as the finest work of Pheidias, but as the standard ideal representation of the goddess. (See Paus. i. 28. § 2; Plin. *H. N.* xxxiv. 8. s. 19. § 1; and especially Lucian, *Imag.* 4, 6. vol. ii. pp. 462, 464, who remarks upon the outline of the face, the softness of the cheeks, and the symmetry of the nose.) It is possible that this was Pheidias's own model of the Athena of the Parthenon, executed in a more manageable material, and on a scale which permitted it to be better seen at one view, and therefore more beautiful. The statue was called *Lemnia*, from having been dedicated by the people of Lemnos. (Paus. *l. c.*)

6. Another statue of *Athena* is mentioned by Pliny (*l. c.*) as having been dedicated at Rome, near the temple of Fortune, by Paulus Aemilius, but whether this also stood originally in the Acropolis is unknown.

7. Still more uncertainty attaches to the statue which Pliny calls *Cliduchus* (the key-bearer), and which he mentions in such a way as to imply, probably but not certainly, that it also was a statue of Athena. The *key* in the hand of this statue was probably the symbol of initiation into the mysteries.

8. We now come to the greatest of Pheidias's works at Athens, *the ivory and gold statue of Athena in the Parthenon, and the other sculptures which adorned that temple.* It is true, indeed, that none of the ancient writers ascribe expressly to Pheidias the execution of any of these sculptures, except the statue of the goddess herself; but neither do they mention any other artists as having executed them: so that from their silence, combined with the statement of Plutarch, that *all* the great works of art of the time of Pericles were entrusted to the care of Pheidias, and, above all, from the marks which the sculptures themselves bear of having been designed by one mind, and that a master mind, it may be inferred with certainty, that all the sculptures of the Parthenon are to be ascribed to Pheidias, as their designer and superintendent, though the actual execution of them must of necessity have been entrusted to artists working under his direction. These sculptures consisted of the colossal statue of the goddess herself; and the ornaments of the sanctuary in which she was enshrined, namely, the sculptures in the two pediments, the high-reliefs in the metopes of the frieze, and the continuous bas relief which surrounded the *cella*, forming a sort of frieze beneath the ceiling of the peristyle.

The great statue of the goddess was of that kind of work which the Greeks called *chryselephantine*, and which Pheidias is said to have invented. Up to his time colossal statues, when not of bronze, were *acroliths*, that is, only the face, hands, and feet, were of marble, the body being of wood, which was concealed by real drapery. An example of such a statue by Pheidias himself has been mentioned just above. Pheidias, then, substituted for marble the costlier and more beautiful material, ivory, in those parts of the statue which were unclothed, and, instead of real drapery, he made the robes and other ornaments of solid gold. The mechanical process by which the plates of ivory were laid on to the wooden core of the statue is described, together with the other details of the art of chryselephantine statuary, in the elaborate work of Quatremère de Quincy, *Le Jupiter Olympien*, and more briefly in an excellent chapter of the work entitled the *Menageries*, vol. ii. c. 13. In the Athena of the Parthenon the object of Pheidias was to embody the ideal of the *virgin-goddess*, armed, but victorious, as in his Athena Promachus he had represented the *warrior-goddess*, in the very attitude of battle. The statue stood in the foremost and larger chamber of the temple (*prodomus*). It represented the goddess standing, clothed with a tunic reaching to the ankles, with her spear in her left hand and an image of Victory four cubits high in her right: she was girded with the aegis, and had a helmet on her head, and her shield rested on the ground by her side. The height of the statue was twenty-six cubits, or nearly forty feet, including the base. From the manner in which Plato speaks of the statue, it seems clear that the gold predominated over the ivory, the latter being used for the face, hands, and feet, and the former for the drapery and ornaments (*Hipp. Maj.* p. 290). There is no doubt that the robe was of gold, beaten out

with the hammer (σφυρήλατος). Its thickness was not above a line; and, as already stated, all the gold upon the statue was so affixed to it as to be removable at pleasure. (See Thuc. ii. 13, and the commentators.) The eyes, according to Plato (*l. c.*), were of a kind of marble, nearly resembling ivory, perhaps painted to imitate the iris and pupil; there is no sufficient authority for the statement which is frequently made, that they were of precious stones. It is doubtful whether the core of the statue was of wood or of stone. The various portions of the statue were most elaborately ornamented. A sphinx formed the crest of her helmet, and on either side of it were gryphons, all, no doubt, of gold. The aegis was fringed with golden serpents, and in its centre was a golden head of Medusa, which, however, was stolen by Philorgus (Isocr. *adv. Callim.* 22; Böckh, *Corp. Inscr.* vol. i. p. 242), and was replaced with one of ivory, which Pausanias saw. The lower end of the spear was supported by a dragon, supposed by Pausanias to represent Erichthonius, and the juncture between the shaft and head was formed of a sphinx in bronze. Even the edges of the sandals, which were four *dactyli* high, were seen, on close inspection, to be engraved with the battle of the Lapithae and Centaurs. The shield was ornamented on both sides with embossed work, representing, on the inner side, the battle of the giants against the gods, and on the outer, the battle of the Amazons against the Athenians. All these subjects were native Athenian legends. The base, which of itself is said to have been the work of several months, represented, in relief, the birth of Pandora, and her receiving gifts from the gods: it contained figures of twenty divinities. The weight of the gold upon the statue, which, as above stated, was removable at pleasure, is said by Thucydides to have been 40 talents (ii. 13), by Philochorus 44, and by other writers 50: probably the statement of Philochorus is exact, the others being round numbers. (See Wesseling, *ad Diod. Sic.* xii. 40.) Great attention was paid to the preservation of the statue: and it was frequently sprinkled with water, to preserve it from being injured by the dryness of the atmosphere. (Paus. v. 11. § 5.) The base was repaired by Aristocles the younger, about B. C. 397 (Böckh, *Corp. Inscr.* vol. i. p. 237: Böckh suggests that, as Aristocles was the son of Cleoetas, who appears to have been an assistant of Pheidias in his great works, this artist's family may have been the guardians of the statue, as the descendants of Pheidias himself were of the Zeus at Olympia.) The statue was finally robbed of its gold by Lachares, in the time of Demetrius Poliorcetes, about B. C. 296. (Paus i. 25, § 7.) Pausanias, however, speaks of the statue as if the gold were still upon it; possibly the plundered gold may have been replaced by gilding. We possess numerous statues of Athena, most of which are no doubt imitated from that in the Parthenon, and from the two other statues in the Acropolis. Böttiger has endeavoured to distinguish the existing copies of these three great works (*Andeutungen*, pp. 90—92). That which is believed to be the nearest copy of the Athena of the Parthenon is a marble statue in the collection of Mr. Hope, which is engraved in the *Specimens of Ancient Sculpture*, vol. ii. pl. 9, and in Müller's *Denkmäler*, vol. ii. pl. xix. fig. 202. A less perfect, but precisely similar copy, stood in the Villa Albani. Copies also appear on the reverses of coins of the Antiochi, engraved in this work (vol. i. p. 199). These copies agree in every respect, except in the position of the left hand, and of the spear and shield. In Mr. Hope's statue the left hand is raised as high as the head, and holds the spear as a sceptre, the shield being altogether wanting: on the medals, the left hand rests upon the shield, which stands upon the ground, leaning against the left leg of the statue, while the spear leans slightly backwards, supported by the left arm. An attempt has been made at a restoration of the statue by Quatremère de Quincy in his *Jupiter Olympien*, and a more successful one by Mr. Lucas in his model of the Parthenon. (See also Flaxman's *Lectures on Sculpture*, pl. 19.) The statue is described at length by Pausanias (i. 24), by Maximus Tyrius (*Dissert.* xiv.), and by Pliny (*H. N.* xxxiv. 8. s. 19. § 1, xxxvi. 5. s. 4. § 4). One of the best modern descriptions is that of Böttiger (*Andeutungen*, pp. 86—93). It is also well described in *The Elgin and Phigaleian Marbles* (vol. i. pp. 136, 137).

The other sculptures of the Parthenon belong less properly to our subject, since it is impossible to say which of them were executed by the hand of Pheidias, though it cannot be doubted that they were all made under his superintendence. It is, moreover, almost superfluous to describe them at any length, inasmuch as a large portion of them form, under the name of the "Elgin Marbles," the choicest treasure of our national Museum, where their study is now greatly facilitated by the admirable model of the Parthenon by Mr. Lucas. There are also ample descriptions of them, easily accessible; for example, the work entitled *The Elgin and Phigaleian Marbles.** It is, therefore, sufficient to state briefly the following particulars. The outside of the wall of the *cella* was surrounded by a frieze, representing the Panathenaic procession in very low relief, a form admirably adapted to a position where the light was imperfect, and chiefly reflected, and where the angle of view was necessarily large. The metopes, or spaces between the triglyphs of the frieze of the peristyle, were filled with sculptures in very high relief, ninety-two in number, fourteen on each front, and thirty-two on each side; the subjects were taken from the legendary history of Athens. Those on the south side, of which we possess fifteen in the British Museum, represent the battle between the Athenians and Centaurs at the marriage feast of Peirithoüs. Some of them are strikingly archaic in their style; thus confirming our previous argument, that the archaic style continued quite down to the time of Pheidias, who may be supposed, on the evidence of these sculptures, to have employed some of the best of the artists of that school, to assist himself and his disciples. Others of the metopes display that pure and perfect art, which Pheidias himself introduced, and which has never been surpassed. The architrave of the temple was adorned with golden shields beneath the metopes, which were carried off, with the gold of the statue of the

* Among the numerous other copies of these works, we may mention the authorised publication of the *Marbles of the British Museum*, the engravings in Müller's *Denkmäler der Alten Kunst*, and in the plates to Meyer's *Kunstgeschichte*. The miniature restorations in plaster by Mr. Hennings also deserve attention.

goddess, by Lachares. (Paus. *l. c.*) Between the shields were inscriptions. The *tympana* of the pediments of the temple were filled with most magnificent groups of sculpture, that in the front, or eastern face, representing the birth of Athena, and that in the western face the contest of Athena with Poseidon for the land of Attica. (Paus. i. 24. § 5.) The mode in which the legend is represented, and the identification of the figures, in each of these groups, has long been a very difficult problem. The most recent and most elaborate essay on the subject is that by Welcker, *On the sculptured Groups in the Pediments of the Parthenon*, in the *Classical Museum*, vol. ii. pp. 367, &c.

We pass on to the other works of Pheidias at Athens.

9. A bronze statue of *Apollo Parnopius* in the Acropolis. (Paus. i. 24. § 8.)

10. An *Aphrodite Urania* of Parian marble in her temple near the Cerameicus. (Paus. *ibid.*)

11. A statue of the *Mother of the Gods*, sitting on a throne supported by lions, and holding a cymbal in her hand, in the Metroum, near the Cerameicus. The material is not stated. (Paus. i. 3. § 4; Arrian. *Peripl. Pont. Eux.* p. 9.)

12. The golden throne of the bronze statue of Athena Hygieia, in the Acropolis, is enumerated by Sillig as among the works of Pheidias; but we rather think that the words τῆς θεοῦ refer to the great statue in the Parthenon, and not to the apparent antecedent in the preceding sentence, which is, in fact, part of a digression.

Of the statues which Pheidias made for other Greek states, by far the first place must be assigned to—

13. *The colossal ivory and gold statue of Zeus* in his great temple in the *Altis* or sacred grove at Olympia. The fullest description of the statue is that given by Pausanias (v. 11).

The statue was placed in the *prodomus* or front chamber of the temple, directly facing the entrance, and with its back against the wall which separated the *prodomus* from the *opisthodomus*, so that it at once showed itself in all its grandeur to a spectator entering the temple. It was only visible, however, on great festivals, at other times it was concealed by a magnificent curtain; the one used in the time of Pausanias had been presented by king Antiochus. (Paus. v. 12. § 4.) The god was represented as seated on a throne of cedar wood, adorned with gold, ivory, ebony, stones, and colours, crowned with a wreath of olive, holding in his right hand an ivory and gold statue of Victory, with a fillet in her hand and a crown upon her head, and in his left hand supporting a sceptre, which was ornamented with all sorts of metals, and surmounted by an eagle. The robe, which covered the lower part of the figure, and the sandals of the god were golden, the former, as we learn from Strabo, of beaten gold (σφυρήλατος), and on the robe were represented (whether by painting or chasing Pausanias does not say, but the former is by far the more probable) various animals and flowers, especially lilies. The throne was brilliant both with gold and stones, and with ebony and ivory, and was ornamented with figures both painted and sculptured. There were four Victories in the attitude of dancing, against each leg of the throne, and two others at the foot of each leg. Each of the front legs was surmounted by a group representing a Theban youth seized by a Sphinx, and beneath each of these groups (that is, on the face of the bar which joined the top of the front legs to the back) Apollo and Artemis were represented shooting at the children of Niobe. The legs of the throne were united by four straight bars (κανόνες) sculptured with reliefs, the front one representing various athletic contests, and the other two (for the back one was not visible) the battle between the Amazons and the comrades of Hercules, among whom Theseus was represented. There were also pillars between the legs as additional supports. The throne was surrounded by barriers or walls (ἐρυμάτα τρόπον τοίχων πεποιημένα), which prevented all access to it. Of these the one in front was simply painted dark blue, the others were adorned with pictures by PANAENUS. The summit of the back of the throne, above the god's head, was surmounted on the one side by the three Graces, on the other by the three Hours, who were introduced here as being the daughters of Zeus, and the keepers of heaven. The footstool of the god was supported by four golden lions, and chased or painted with the battle of Theseus against the Amazons. The sides of the base, which supported the throne and the whole statue, and which must not be confounded with the walls already mentioned*, were ornamented with sculptures in gold, representing Helios mounting his chariot; Zeus and Hera; Charis by the side of Zeus; next to her Hermes; then Hestia; then Eros receiving Aphrodite as she rises from the sea, and Peitho crowning her. Here also were Apollo with Artemis, and Athena and Heracles, and at the extremity of the base Amphitrite and Poseidon, and Selene riding on a horse or a mule. Such is Pausanias's description of the figure, which will be found to be admirably illustrated in all its details by the drawing, in which M. Quatremère de Quincy has attempted its restoration. (Böttiger, who also gives an elaborate description of the statue, interprets some of the details differently. *Andeutungen*, pp. 93—107.) Flaxman also has given a restoration of it (*Lectures on Sculpture*, pl. xx.), in which he assigns far less importance to the throne than De Quincy does, and less, indeed, than the description of Pausanias seems to suggest. The dimensions of the statue Pausanias professes his inability to state; but we learn from Strabo that it almost reached to the roof, which was about sixty feet in height. We have no such statement, as we have in the case of the Athena, of the weight of the gold upon the statue, but some idea of the greatness of its quantity may be formed from the statement of Lucian, that each lock of the hair weighed six minae (*Jup. Trag.* 25). The completion of the statue is said by Pausanias to have been followed by a sign of the favour of Zeus, who, in answer to the prayer of Pheidias, struck the pavement in front of the statue with lightning, on a spot which was marked by a bronze urn. This pavement was of black marble (no doubt to set off the brilliancy of the ivory and gold and colours), surrounded by a raised edge of Parian marble, which served to retain the oil that was poured over the statue, to preserve the ivory from the injurious effects of the moisture exhaled from the marshy ground of the Altis, just as, on the contrary, water was used to protect the ivory of the

* This confusion was inadvertently made in the article PANAENUS.

Athena from the excessive dryness of the air of the Acropolis; while, in the case of another of Pheidias's chryselephantine statues, the Aesculapius at Epidaurus, neither oil nor water was used, the proper degree of moisture being preserved by a well, over which the statue stood. The office of cleaning and preserving the statue was assigned to the descendants of Pheidias, who were called, from this office, *Phaedryntae* (Φαιδρυνταί, fr. φαιδρύνω, fr. φαιδρός), and who, whenever they were about to perform their work, sacrificed to the goddess Athena Ergane. (Paus. v. 14. § 5.) As another honour to the memory of Pheidias, the building outside of the Altis, in which he made the parts of the statue, was preserved, and known by the name of *Pheidias's workshop* (ἐργαστήριον Φειδίου). His name, also, as already stated, was inscribed at the feet of the statue. (Paus. v. 10. § 2).

The idea which Pheidias essayed to embody in this, his greatest work, was that of the supreme deity of the Hellenic nation, no longer engaged in conflicts with the Titans and the Giants, but having laid aside his thunderbolt, and enthroned as a conqueror, in perfect majesty and repose, ruling with a nod the subject world, and more especially presiding, at the centre of Hellenic union, over those games which were the expression of that religious and political union, and giving his blessing to those victories which were the highest honour that a Greek could gain. It is related by Strabo (viii. p. 534, a; comp. Val. Max. iii. 7. ext. 4), that when Pheidias was asked by Panaenus what model he meant to follow in making his statue, he replied, that of Homer, as expressed in the following verses (*Il.* i. 528—530).

> Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
> Ἀμβρόσιαι δ' ἄρα χαῖται ἐπεῤῥώσαντο ἄνακτος,
> Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.

The imitation of which by Milton gives no small aid to the comprehension of the idea (*Paradise Lost*, iii. 135—137):

> "Thus while God spake, ambrosial fragrance fill'd
> All heaven, and in the blessed spirits elect
> Sense of new joy ineffable diffused."

Expression was given to this idea, not only by the whole proportions and configuration of the statue, but more especially by the shape and position of the head. The height and expansive arch of the forehead, the masses of hair gently falling forward, the largeness of the facial angle, which exceeded 90 degrees, the shape of the eyebrows, the perfect calmness and commanding majesty of the large and full-opened eyes, the expressive repose of all the features, and the slight forward inclination of the head, are the chief elements that go to make up that representation which, from the time of Pheidias downwards, has been regarded as the perfect ideal of supreme majesty and entire complacency of "the father of gods and men" impersonated in a human form.

It is needless to cite all the passages which show that this statue was regarded as the masterpiece, not only of Pheidias, but of the whole range of Grecian art; and was looked upon not so much as a statue, but rather as if it were the actual manifestation of the present deity. Such, according to Lucian (*Imag.* 14), was its effect on the beholders; such Livy (xlv. 28; comp. Polyb. xxx. 15) declares to have been the emotion it excited in Aemilius Paulus; while, according to Arrian (*Diss. Epictet.* i. 6), it was considered a calamity to die without having seen it. Pliny speaks of it as a work "*quem nemo aemulatur.*" (*H. N.* xxxiv. 8. s. 19. § 1; comp. Quintil. xii. 10. § 9.) There is also a celebrated epigram of Philip of Thessalonica, in the Greek Anthology, to the effect that either the god must have descended from heaven to earth to display his likeness, or that Pheidias must have ascended to heaven, to behold the god. (Brunck, *Anal.* vol. ii. p. 225):

> Ἢ θεὸς ἦλθ' ἐπὶ γῆν ἐξ οὐρανοῦ, εἰκόνα δείξων,
> Φειδία, ἢ σύ γ' ἔβης τὸν θεὸν ὀψόμενος.

Respecting the later history of the statue, see Cedrenus (p. 254, d.), Heyne (*Prisc. Art. Opp. Constantinop. exst.* in the *Comment. Gotting.* vol. xi. p. 9), and Fea (*zu Winckelmann, Storia*, vol. ii. pp. 416, 424).

It was removed by the emperor Theodosius I. to Constantinople, where it was destroyed by a fire in A. D. 475.

Respecting the existing works of art in which the Jupiter of Pheidias is supposed to be imitated, see Böttiger, *Andeutungen*, pp. 104—106. The nearest imitations are probably those on the old Eleian coins, with the inscription FAΛΕΙΩΝ. (See Müller *Denkmäler*, vol. i. pl. xx. fig. 103). Of existing statues and busts, the nearest likenesses are supposed to be the *Jupiter Verospi*, the colossal bust found at Otricoli, and preserved in the *Museo Pio-Clementino*, and another in the Florentine Gallery. (See Müller, *Archäol. d. Kunst*, § 349, and *Denkmäler*, vol. ii. pl. 1.)

14. At Elis there was also a chryselephantine statue of Athena, which was said to be the work of Pheidias. It had a cock upon the helmet. (Paus. vi. 26. § 2.)

15. At Elis also, he made a chryselephantine statue of Aphrodite Urania, resting one foot upon a tortoise. (Paus. vi. 25. § 2; comp. Plut. *Praecept. Conjug.* p. 142, d., *Isid. et Osir.* p. 381, e.)

16. Of the statues which Pheidias made for other Greek states, one of the most famous appears to have been his chryselephantine statue of Aesculapius at Epidaurus. (Paus. v. 11. § 5; Athenag. *Legat. pro Aristid.* p. 61, ed. Dechair.)

17. At the entrance of the Ismenium, near Thebes, there stood two marble statues of Athena and Hermes, surnamed Πρόναοι; the latter was the work of Pheidias; the former was ascribed to Scopas. (Paus. ix. 10. § 2.)

18. In the Olympieium at Megara was an unfinished chryselephantine statue of Zeus, the head only being of ivory and gold, and the rest of the statue of mud and gypsum. It was undertaken by Theocosmus, assisted by Pheidias, and was interrupted by the breaking out of the Peloponnesian War. (Paus. i. 40. § 3.) Two interesting points are involved in this statement, if correct: the one, a confirmation respecting the age of Pheidias, who is seen still actively employed up to the very close of his life; the other, an indication of the materials which he employed, in this case, as the core of a chryselephantine statue.

19. Pliny (*H. N.* xxxiv. 8. s. 19), tells a story, which is rather suspicious, respecting a contest between various celebrated statuaries who, though

of different ages, were all living together. The subject for the competition was an Amazon: the artists themselves were the judges, and the prize was awarded to that statue which each artist placed second to his own. The statue thus honoured was by Polycleitus; the second was by Pheidias; the third by Ctesilaus; the fourth by Cydon; and the fifth by Phradmon. If such a competition took place at all, it must have been toward the close of the life of Pheidias. (Comp. POLYCLEITUS.) The Amazon of Pheidias is highly praised by Lucian (*Imag.* 4, vol. ii. p. 462). The Amazon of the Vatican, preparing to leap forward, is supposed to be a copy of it. (Müller, *Archäol. d. Kunst*, § 121.)

20, 21, 22. Pliny (*l. c.*) mentions three bronze statues by Pheidias, which were at Rome in his time, but the original position of which is not known, and the subjects of which are not stated: "*item duo signa, quae Catulus in eadem aede* (sc. *Fortunae*) *posuit palliata, et alterum colossicon nudum.*"

23. The same writer mentions a marble Venus, of surpassing beauty, by Pheidias, in the portico of Octavia at Rome. He also states that Pheidias put the finishing hand to the celebrated Venus of his disciple Alcamenes. (*H. N.* xxxvi. 5. s. 4. § 3.)

24. The well-known colossal statue of one of the Dioscuri, with a horse, on the *Monte Cavallo* at Rome, standing on a base, which is evidently much more recent than the statue, and which bears the inscription OPUS FIDIAE, is supposed, from the character of the workmanship, to be rightly ascribed to Pheidias; but antiquarians are by no means unanimous on this point. Possibly it may be the *alterum colossicon nudum* of which Pliny speaks. (See Platner and Bunsen, *Beschreibung Roms*, vol. iii. pt. 2. p. 404; Wagner, *Kunstblatt*, 1824, Nos. 93, 94, 96—98; and the engraving in the plates to Meyer's *Kuntsgeschichte*, pl. 15.)

Among the statues falsely ascribed to Pheidias, were the *Nemesis* of Agoracritus, and the *Time* or *Opportunity* of Lysippus (Auson. *Ep.* 12; see the arts). At Patara in Lycia there were statues of Zeus and Apollo, respecting which it was doubted whether they were the works of Pheidias or of Bryaxis. (Clem. Alex. *Protrep.* p. 30, c.; comp. Tzetz. *Chil.* viii. 33; Cedren. p. 255, d. ed. Venet.)

This list of the works of Pheidias clearly proves the absurdity of the statement which was put forth by the depreciators of the Elgin marbles, that he never worked in marble. Pliny also expressly states the fact:—"*scalpsit et marmora.*" (*H. N.* xxxvi. 5. s. 4. § 4.)

Pheidias, like most of the other great artists of Greece, was as much distinguished for accuracy in the minutest details, as for the majesty of his colossal figures; and, like Lysippus, he amused himself and gave proofs of his skill, by making images of minute objects, such as cicadas, bees, and flies (Julian, *Epist.* viii. p. 377, a.). This statement, however, properly refers to his works in the department of τορευτική, or *caelatura*, that is, *chasing*, *engraving*, and *embossing* in metals; of which art we are informed by Pliny that he was the first great master (*H. N.* xxxiv. 8. s. 19. § 1; comp. *Dict. of Antiq. art. Caelatura*). Great parts of the gold on his chryselephantine statues we know to have been chased or embossed, though it is necessary to avoid confounding these ornaments with the polychromic decorations which were also lavished upon the statues. The shields of the statues of Zeus and Athena were covered with plates of gold, the reliefs in which belong to the department of *caelatura*, as does the hair of his Athena, and also the sceptre of his Zeus, which was of all sorts of metals. The shield of his Athena Promachus furnishes another example of the art, though the chasing on it was executed not by himself, but by Mys. Chased silver vessels, ascribed to him (whether rightly or not, may well be doubted), were in use in Rome in the time of Martial, who describes the perfectly natural representation of the fish upon such a vessel, by saying "*adde aquam, natabunt*" (iii. 35; comp. Niceph. Greg. *Hist.* viii.).

It has been stated already that Pheidias was said to have been a painter before he became a statuary. Pliny states that the temple of the Olympian Zeus at Athens was painted by him (*H. N.* xxxv. 8. s. 34).

III. *The Art of Pheidias.* After the remarks, which have been made incidentally in the two preceding sections of this article, it is unnecessary to say much more upon the characteristics of the art of Pheidias. In one word, its distinguishing character was *ideal beauty*, and that of the *sublimest* order, especially in the representation of divinities, and of subjects connected with their worship. While on the one hand he set himself free from the stiff and unnatural forms which, by a sort of religious precedent, had fettered his predecessors of the archaic or hieratic school, he never, on the other hand, descended to the exact imitation of any human model, however beautiful; he never represented that distorted action, or expressed that vehement passion, which lie beyond the limits of repose; nor did he ever approach to that almost meretricious grace, by which some of his greatest followers, if they did not corrupt the art themselves, gave the occasion for its corruption in the hands of their less gifted and spiritual imitators. The analogy between the works of Pheidias and Polycleitus, as compared with those of their successors, on the one hand, and the productions of Aeschylus and Sophocles as compared with those of Euripides, on the other, is too striking not to have been often noticed; and the difference is doubtless to be traced to the same causes in both instances, causes which were at work in the social life of Greece, and which left their impression upon art, as well as upon literature, though the process of corruption, as is natural, went on more rapidly in the latter than in the former. In both cases, the first step in the process might be, and has often been, mistaken for a step in advance. There is a refinement in that sort of grace and beauty, which appeals especially to sense and passion, a fuller expression of those emotions with which ordinary human nature sympathises. But this sort of perfection is the ripeness which indicates that decay is about to commence. The mind is pleased, but not elevated: the work is one to be admired but not to be imitated. Thus, while the works of Callimachus, Praxiteles, and Scopas, have sometimes been preferred by the general taste to those of Pheidias, the true artist and the aesthetic critic have always regarded the latter as the best specimens of ideal sculpture, and the best examples for the student which the whole world affords. On the latter point especially the judgment of modern artists, and of scholars who have made art their study, respecting the Elgin marbles, is singularly

unanimous. It is superfluous to quote those testimonies, which will be found in the works already referred to, and in the other standard writings upon ancient art, and which may be summed up in the declaration of Welcker, that "the British Museum possesses in the works of Pheidias a treasure with which nothing can be compared in the whole range of ancient art" (*Class. Mus.* vol. ii. p. 368); but it is of importance to refer to Cicero's recognition of the ideal character of the works of Pheidias (*Orat.* 2):—"*Itaque et Phidiae simulacris, quibus nihil in illo genere perfectius videmus, et his picturis, quas nominavi, cogitare tamen possumus pulchriora. Nec vero ille artifex, quum faceret Jovis formam, aut Minervae, contemplabatur aliquem, e quo similitudinem duceret; sed ipsius in mente insidebat species pulchritudinis eximia quaedam, quam intuens in eaque defixus, ad illius similitudinem artem et manum dirigebat.*" It was the universal judgment of antiquity that no improvement could be made on his models of divinities. (Quintil. xii. 10. § 3.)

It is sometimes mentioned, as a proof of Pheidias's perfect knowledge of his art, that in his colossal statues he purposely altered the right proportions, making the upper parts unnaturally large, in order to compensate for their diminution in perspective. This notion, however, which is derived from a passage in Plato (*Sophist.* p. 235, f.; comp. Tzetz. *Chil.* xi. 381), does not seem to be sufficiently well founded; all that we know of the ancient colossal statues leads rather to the idea that the parts were all in due proportion, and that the breadth and boldness of the masses secured the proper impression on the eye of the spectator. As a proof of Pheidias's knowledge of the anatomical department of his art, it is affirmed by Lucian that from the claw of a lion he calculated the size of the whole animal. (*Hermotim.* 54, vol. i. 795.)

The chief modern authorities on the subject, in addition to the histories of art by Winckelmann, Meyer, Müller, Hirt, Kugler, &c., are the following:—Müller, *de Phidiae Vita et Operibus Commentationes tres*, Gotting. 1827; David, in the *Biographie Universelle*; Völkel, *Ueber den grossen Tempel und die Statue des Jupiter zu Olympia*, Leipz. 1794; Siebenkees, *Ueber den Tempel und die Bildsäule des Jupiter zu Olympia*, Nürnb. 1795; Quatremère de Quincy, *Jupiter Olympien*, *&c.*; Schorn, *Ueber die Studien der Griechischen Künstler*; Preller, in Ersch and Gruber's *Encyklopädie*.

2. A son of the great Pheidias, made, with his brother Ammonius, the colossal statue of a sitting ape, of a sort of basalt, which is at Rome, in the Capitoline Museum. On the base is the inscription

ΦΙΔΙΑC ΚΑΙ ΑΜΜΟΝΙΟC ΑΜΦΟΤΕΡΟΙ
ΦΙΔΙΟΥ ΕΠΟΙΟΥΝ.

(Winckelmann, *Werke*, vol. v. pp. 275, foll. vol. vii. p. 248.) [P. S.]

PHEIDI'PPIDES (Φειδιππίδης), a courier, was sent by the Athenians to Sparta in B. C. 490, to ask for aid against the Persians, and arrived there on the second day from his leaving Athens. The Spartans declared that they were willing to give the required help, but unable to do so immediately, as religious scruples prevented their marching from home before the full moon (see *Dict. of Ant. s. v. Carneia*). On the return of Pheidippides to Athens, he related that, on his way to Sparta, he had fallen in with Pan, on Mount Parthenium, near Tegea, and that the god had bid him ask the Athenians why they paid him no worship, though he had been hitherto their friend, and ever would be so. In consequence of this revelation, they dedicated a temple to Pan, after the battle of Marathon, and honoured him thenceforth with annual sacrifices and a torch-race (Herod. v. 105, 106; Paus. i. 28, viii. 54; Corn. Nep. *Milt.* 4; *Dict. of Ant. s. v. Lampadephoria*). In Pausanias and Cornelius Nepos the form of the name is Philippides, which we also find as a various reading in Herodotus. [E. E.]

PHEIDIPPUS (Φείδιππος), a son of Thessalus, the Heracleid, and brother of Antiphos, led the warriors of the Sporades in thirty ships against Troy. (Hom. *Il.* ii. 678; Strab. x. p. 444.) [L. S.]

PHEIDIPPUS, a vase-painter, whose name appears on a vase in the Canino collection. (R. Rochette, *Lettre à M. Schorn*, p. 55, 2nd ed.) [P. S.]

PHEIDON (Φείδων). 1. Son of Aristodamidas, and king of Argos, was the tenth, according to Ephorus, but, according to Theopompus, the sixth in lineal descent from Temenus, Temenus himself being reckoned as the fifth from Hercules. Having broken through the limits which had been placed on the authority of his predecessors, Pheidon changed the government of Argos to a despotism. He then restored her supremacy over Cleonae, Phlius, Sicyon, Epidaurus, Troezen, and Aegina, the cities of her confederacy, "which had before been so nearly dissolved as to leave all the members practically independent." And this, as Mr. Grote observes, is the meaning of what Ephorus tells us in mythical language, that Pheidon recovered "the whole lot of Temenus" (τὴν λῆξιν ὅλην τὴν Τημένου), after it had been torn asunder into several parts. He appears next to have attacked Corinth, and to have succeeded in reducing it under his dominion. Not content however with this, and wishing to render his power there more secure, he sent to require of the Corinthians, for military service, 1000 of their most warlike citizens, intending to make away with them; but Abron, one of Pheidon's friends, frustrated the design by revealing it to Dexander, who had been appointed to command the body of men in question. We hear further, that Pheidon, putting forward the title of his legendary descent, aimed at the extension of his supremacy over all the cities which Hercules had ever taken,—a claim that reached to the greater part of the Peloponnesus. It seems to have been partly as the holder of such supremacy, and partly as the representative of Hercules by lineal descent, that the Pisans invited him, in the 8th Olympiad, to aid them in excluding the Eleians from their usurped presidency at the Olympic games, and to celebrate them jointly with themselves. The invitation quite fell in with the ambitious pretensions of Pheidon, who succeeded in dispossessing the Eleians; but the latter, not long after, defeated him, with the aid of Sparta, and recovered their privilege. Thus apparently fell the power of Pheidon; but as to the details of the struggle we have no information. He did not fall, however, without leaving some very striking and permanent traces of his influence upon Greece. It may have been, as bishop Thirlwall suggests, in prosecution of his vast plans, that he furnished his brother CARANUS with the means of founding a little kingdom, which became the core of the Macedonian monarchy. And a more undoubted and memorable act of his was his introduction of copper

and silver coinage, and of a new scale of weights and measures, which, through his influence, became prevalent in the Peloponnesus, and ultimately throughout the greater portion of Greece. The scale in question was known by the name of the Aeginetan, and it is usually supposed, according to the statement of Ephorus, that the coinage of Pheidon was struck in Aegina; but there seems good reason for believing, with Mr. Grote, that what Pheidon did was done in Argos, and nowhere else, — that "Pheidonian measures" probably did not come to bear the specific name of Aeginetan until there was another scale in vogue, the Euboic, from which to distinguish them, — and that both the epithets were probably derived, not from the place where the scale first originated, but from the people whose commercial activity tended to make them most generally known, — in the one case the Aeginetans, in the other case the inhabitants of Chalcis and Eretria.

With respect to the date of Pheidon there is some considerable discrepancy of statement. Pausanias mentions the 8th Olympiad, or B. C. 748, as the period at which he presided at the Olympic games; but the Parian marble, representing him as the eleventh from Hercules, places him in B. C. 895. Hence Larcher and others would understand Pausanias to be reckoning the Olympiads, not from Coroebus, but from Iphitus: but Pausanias and Ephorus tell us that the Olympiad which Pheidon celebrated was omitted in the Eleian register, and we know that there was no register of the Olympiads at all before the Olympiad of Coroebus in B. C. 776. On the other hand, Herodotus, according to the common reading of the passage (vi. 127), calls Pheidon the father of Leocedes, one of the suitors of Agarista, the daughter of Cleisthenes of Sicyon; and, as this would bring down the Argive tyrant to a period at least a hundred years later than the one assigned him by Pausanias, some critics have suspected a mutilation of the text of Herodotus, while others would alter that of Pausanias from the 8th to the 28th Olympiad, and others again suppose *two* kings of Argos of the name of Pheidon, and imagine Herodotus to have confounded the later with the earlier. Of these views, that which ascribes incorrectness to the received reading of the passage in Herodotus is by far the most tenable. At any rate, the date of Pheidon is fixed on very valid grounds, which may be found in Clinton, to about the middle of the eighth century B. C.

(Ephor. *ap. Strab.* viii. p. 358; Theopomp. *ap. Diod. Fragm.* B. vii.; Arist. *Pol.* v. 10, ed. Bekk.; Paus. vi. 22; Plut. *Am. Narr.* 2; Schol. *ad Apoll. Rhod.* iv. 1212; Schol. *ad Pind. Olymp.* xiii. 27; Poll. *Onom.* x. 179; Plin. *H. N.* vii. 56; Diog. Laërt. viii. 14; Ael. *V. H.* xii. 10; Perizon. *ad loc.*; Clint. *F. H.* vol. i. app. i.; Larcher, *ad Herod.* vi. 127; Müller, *Dor.* i. 7. § 15; Herm. *Pol. Ant.* § 33; Böckh, *Publ. Econ. of Athens*, b. i. ch. 4, b. iv. ch. 19; Thirlwall's *Greece*. vol. i. p. 358; Grote's *Greece*, part ii. ch. 4.)

2. An ancient Corinthian legislator, of uncertain date, who is said by Aristotle to have had in view an arrangement which provided for a fixed and unchangeable number of citizens, without attempting to equalize property (Arist. *Pol.* ii. 3, ed. Göttling; Göttl. *ad loc.*). The scholiast on Pindar (*Ol.* xiii. 20) appears to confound this Pheidon with the Argive tyrant, though Müller explains it by saying (*Dor.* i. 7. § 15) that the latter was sometimes called a Corinthian, because Corinth lay in his dominions. The words, however, of the scholiast, Φείδων τις ἀνὴρ Κορίνθιος, will not admit of this charitable interpretation. We have no ground at all for identifying the king of Argos with the Corinthian legislator of Aristotle.

3. One of the thirty tyrants established at Athens in B. C. 404 (Xen. *Hell.* ii. 3. § 2). He was strongly opposed to Critias and his party in the government, and, therefore, after the battle of Munychia he was appointed one of the new Council of Ten, in the hope that he would bring about a reconciliation with the exiles in the Peiraeeus. But he showed no willingness at all for such a course, and we find him shortly after going to Sparta to ask for aid against the popular party. (Xen. *Hell.* ii. 4. §§ 23, 28; Lys. *c. Erat.* p. 125.)

4. An Athenian, who, if we may believe a story preserved in St. Jerome (*c. Jovin.* i. p. 186; comp. Schneid. *ad Xen. Hell.* ii. 3. § 2), was slain at a banquet by the thirty tyrants, who then obliged his daughters to dance naked before them on the floor that was stained with their father's blood. To avoid further and worse dishonour, the maidens drowned themselves.

5. A character in the Ἱπποτρόφος of the comic poet Mnesimachus. From the context of the fragment in which his name occurs, he seems to have been one of the Phylarchs, who superintended the cavalry of Athens (Mnesim. *ap. Ath.* ix. p. 402, f.; Meineke, *Fragm. Com. Graec.* vol. iii. pp. 568, 571). The name occurs also in the Ποίησις of Antiphanes, but does not refer to any real person. (Antiph. *ap. Ath.* vi. p. 223, a.; Meineke, *Fragm. Com. Graec.* vol. iii. p. 106.) [E. E.]

PHEME. [OSSA.]

PHE'MIUS (Φήμιος). 1. The famous minstrel, was a son of Terpius, and entertained with his song the suitors in the house of Odysseus in Ithaca. (Hom. *Od.* i. 154, xxii. 330, &c. xvii. 263.)

2. One of the suitors of Helen. (Hygin. *Fab.* 81.)

3. The father of Aegeus, and accordingly the grand-father of Theseus, who is hence called Φημίου παῖς. (Lycoph. 1324, with the note of Tzetz.)

4. A son of Ampyx, and the mythical founder of the town of Phemiae in Arnaea. (Steph. Byz. *s. v.* Φημίαι; comp. TEMON.) [L. S.]

PHEMO'NOE (Φημονόη), a mythical Greek poetess of the ante-Homeric period, was said to have been the daughter of Apollo, and his first priestess at Delphi, and the inventor of the hexameter verse (Paus. x. 5. § 7, 6. § 7; Strab. ix. p. 419; Plin. *H. N.* vii. 57; Clem. Alex. *Strom.* i. pp. 323, 334; Schol. *ad Eurip. Orest.* 1094; Eust. *Prol. ad Iliad.*; and other authors cited by Fabricius). Some writers seem to have placed her at Delos instead of Delphi (*Atil. Fort.* p. 2690, Putsch); and Servius identifies her with the Cumaean Sybil (*ad Virg. Aen.* iii. 445). The tradition which ascribed to her the invention of the hexameter, was by no means uniform; Pausanias, for example, as quoted above, calls her the first who used it, but in another passage (x. 12. § 10) he quotes an hexameter distich, which was ascribed to the Peleiads, who lived before Phemonoë: the traditions respecting the invention of the hexameter are collected by Fabricius (*Bibl. Graec.* vol. i. p. 207). There were poems which went under the name of Phemonoë, like the old religious poems

which were ascribed to Orpheus, Musaeus, and the other mythological bards. Melampus, for example, quotes from her in his book περὶ παλμῶν (Fabric. *Bibl. Graec.* vol. i. p. 116); and Pliny quotes from her respecting eagles and hawks, evidently from some book of augury, and perhaps from a work which is still extant in MS., entitled *Orneosophium* (Plin. *H. N.* x. 3, 8. s. 9; Fabric. *Bibl. Graec.* vol. i. pp. 210, 211; Olearii, *Dissert. de Poetriis Graecis*, Hamb. 1734, 4to.). There is an epigram of Antipater of Thessalonica, alluding to a statue of Phemonoë, dressed in a φᾶρος. (Brunck, *Anal.* vol. ii. p. 114, No. 22; *Anth. Pal.* vi. 208.) [P. S.]

PHENEUS (Φενεός). 1. An Arcadian autochthon, is said to have founded the town of Pheneos in Arcadia. (Paus. viii. 14. § 4.)

2. A son of Melas, was slain by Tydeus (Apollod. i. 8. § 5). [L. S.]

PHERAEA (Φεραία). 1. A surname of Artemis at Pherae in Thessaly, at Argos and Sicyon, where she had temples. (Callim. *Hymn. in Dian.* 259; Paus. ii. 10. § 6, 23. § 5.)

2. A surname of Hecate, because she was a daughter of Zeus and Pheraea, the daughter of Aeolus, or because she had been brought up by the shepherds of Pheres, or because she was worshipped at Pherae. (Tzetz. *ad Lyc.* 1180; Spanheim, *ad Callim. l. c.*) [L. S.]

PHERAULAS (Φεραύλας), is introduced by Xenophon, in the Cyropaedeia, as a Persian of humble birth, but a favourite with Cyrus, and distinguished by qualities of body and mind which would not have dishonoured the noblest rank. He comes before us in particular as the hero of a graphic scene, exhibiting a disregard of wealth, such as is usually called romantic. (Xen. *Cyrop.* ii. 3. §§ 7, &c., viii. 3). [E. E.]

PHERECLUS (Φέρεκλος), a son of Harmonides, is said to have built the ship in which Paris carried off Helen, and to have been slain in the Trojan war by Meriones. (Hom. *Il.* v. 59, &c.; Plut. *Thes.* 17.) [L. S.]

PHERE'CRATES (Φερεκράτης), of Athens, was one of the best poets of the Old Comedy (Anon. *de Com.* p. xxviii.). He was contemporary with the comic poets Cratinus, Crates, Eupolis, Plato, and Aristophanes (Suid. *s. v.* Πλάτων), being somewhat younger than the first two, and somewhat older than the others. One of the most important testimonies respecting him is evidently corrupted, but can be amended very well; it is as follows (Anon. *de Com.* p. xxix):—Φερεκράτης Ἀθηναῖος νικᾷ ἐπὶ Θεάτρου γινόμενος, ὁ δὲ ὑποκριτὴς ἐζήλωσε Κράτητα. Καὶ αὖ τοῦ μὲν λοιδορεῖν ἀπέστη, πράγματα δὲ εἰσηγούμενος καινὰ ηὐδοκίμει γενόμενος εὑρετικὸς μύθων. Dobree corrects the passage thus: —Φ. Α. νικᾷ ἐπὶ Θεοδώρου, γενόμενος δὲ ὑποκριτὴς ἐζήλωσε Κράτητα, κ.τ.λ.; and his emendation is approved by Meineke and others of our best critical scholars. From the passage, thus read, we learn that Pherecrates gained his first victory in the archonship of Theodorus, B. C. 438; and that he imitated the style of Crates, whose actor he had been. From the latter part of the quotation, and from an important passage in Aristotle (*Poët.* 5), we see what was the character of the alteration in comedy, commenced by Crates, and carried on by Pherecrates; namely, that they very much modified the coarse satire and vituperation of which this sort of poetry had previously been the vehicle (what Aristotle calls ἡ ἰαμβικὴ ἰδέα), and constructed their comedies on the basis of a regular plot, and with more dramatic action.* Pherecrates did not, however, abstain altogether from personal satire, for we see by the fragments of his plays that he attacked Alcibiades, the tragic poet Melanthius, and others (Ath. viii. p. 343, c., xii. p. 538, b.; Phot. *Lex.* p. 626, 10). But still, as the fragments also show, his chief characteristics were, ingenuity in his plots and elegance in diction: hence he is called Ἀττικώτατος (Ath. vi. p. 268, e; Steph. Byz. p. 43; Suid. *s. v.* Ἀθηναία). His language is not, however, so severely pure as that of Aristophanes and other comic poets of the age, as Meineke shows by several examples.

Of the invention of the new metre, which was named, after him, the *Pherecratean*, he himself boasts in the following lines (*ap. Hephaest.* x. 5, xv. 15, *Schol in Ar. Nub.* 563):—

> ἄνδρες, πρόσχετε τὸν νοῦν
> ἐξευρήματι καινῷ
> συμπτύκτοις ἀναπαίστοις.

The system of the verse, as shown in the above example, is

–́ – –́́ ⏑ ⏑ –́ –

which may be best explained as a choriambus, with a spondee for its base, and a long syllable for its termination. Pherecrates himself seems to call it an anapaestic metre; and it might be scanned as such: but he probably only means that he used it in the parabases, which were often called *anapaests*, because they were originally in the anapaestic metre (in fact we hold the anapaestic verse to be, in its origin, choriambic). Hephaestion explains the metre as an *hephthemimeral antispastic*, or, in other words, an *antispastic dimeter catalectic* (Hephaest. *ll. cc.*; comp. Gaisford's Notes). The metre is very frequent in the choruses of the Greek tragedians, and in Horace, as, for example,

Grato Pyrrha sub antro.

There is a slight difference in the statements respecting the number of his plays. The Anonymous writer on comedy says eighteen, Suidas and Eudocia sixteen. The extant titles, when properly sifted, are reduced to eighteen, of which some are doubtful. The number to which Meineke reduces them is fifteen, namely, Ἄγριοι, Αὐτόμολοι, Γρᾶες, Δουλοδιδάσκαλος, Ἐπιλήσμων ἢ Θάλαττα, Ἰπνὸς ἢ Παννυχίς, Κοριαννώ, Κραπάταλοι, Λῆροι, Μυρμηκάνθρωποι, Πετάλη, Τυραννίς, Ψευδηρακλῆς. Of these the most interesting is the Ἄγριοι, on account of the reference to it in Plato's *Protagorus* (p. 327, d.), which has given rise to much discussion. Heinrichs has endeavoured to show that the subject of the play related to those corruptions of the art of music of which the comic poets so frequently complain, and that one of the principal performers was the Centaur Cheiron, who expounded the laws of the ancient music to a chorus of *wild men* (ἄγριοι), that is, either Centaurs or Satyrs; and he

* Dindorf reads ὑπόπικρος for ὑποκριτὴς in the above passage. This makes no real difference in the meaning, except with reference to Pherecrates having been an actor for Crates. The correction seems arbitrary, and moreover unnecessary, as it expresses somewhat obscurely what is clearly stated in the next clause.

meets the obvious objection, that the term μισάνθρωποι, which Plato applies to the Chorus, is not suitable to describe Satyrs or Centaurs, by changing it into ἡμιάνθρωποι (*Demonstratio et Restitutio loci corrupti e Platonis Protagora*, Kiliae, 1813, and also in his work *Epimenides aus Creta*, &c. pp. 188, 192, foll.). The same view is adopted by Ast and Jacobs, but with a less violent change in Plato's text, namely, μιξάνθρωποι. The common reading is, however, successfully defended by Meineke, who shows that there is no sufficient reason for supposing that Cheiron appeared in the Ἄγριοι at all, or that the Chorus were not really what the title and the allusion in Plato would naturally lead us to suppose, namely, wild *men*. The play seems to have been a satire on the social corruptions of Athens, through the medium of the feelings excited at the view of them in men who are uncivilized themselves and enemies to the civilized part of mankind. The play was acted at the Lenaea, in the month of February, B. C. 420 (Plat. *l. c.;* Ath. v. p. 218, d.). The subjects of the remaining plays are fully discussed by Meineke. The name of Pherecrates is sometimes confounded with *Crates* and with *Pherecydes*. (Fabric. *Bibl. Graec.* vol. ii. pp. 473—476; Meineke, *Frag. Com. Graec.* vol. i. pp. 66—86, vol. ii. pp. 252—360; Bergk, *Reliq. Comoed. Att. Antiq.* pp. 284—306). [P. S.]

PHERECY'DES (Φερεκύδης), the name of two Greek writers, one a philosopher of Syros, and another a logographer of Athens, who are frequently confounded with one another. Suidas, indeed, mentions a third Pherecydes of Leros, but he is the same person as the Athenian, as is shown below.

1. Of SYROS, one of the Cyclades, was a son of Babys. The name of his birthplace, coupled with the traditions respecting the Eastern origin of his philosophical opinions, led many writers to state that he was born in Syria or Assyria. There is some difference respecting his date. Suidas places him in the time of Alyattes, king of Lydia, Diogenes Laërtius (i. 121) in the 59th Olympiad B. C. 544. Now as Alyattes died in the 54th Olympiad, both these statements cannot be correct, and the attempt of Mr. Clinton to reconcile them (*F. H.* ad ann. 544), cannot be admitted, as Müller has shown (*Fragm. Hist. Graec.* p. xxxiv.). The date of Diogenes is the more probable one, and is supported by the authority of Cicero, who makes Pherecydes a contemporary of Servius Tullius (*Tusc.* i. 16).

According to the concurrent testimony of antiquity, Pherecydes was the teacher of Pythagoras. It is further stated by many later writers, such as Clemens Alexandrinus, Philo Byblius, &c., the references to whom are all given in the work of Sturz quoted below, that Pherecydes did not receive instruction in philosophy from any master, but obtained his knowledge from the secret books of the Phoenicians. Diogenes Laërtius relates (i. 116, ii. 46) that Pherecydes heard Pittacus, and was a rival of Thales; which latter statement also occurs in Suidas. It is further related, that, like Thales and Pythagoras, Pherecydes was a disciple of the Egyptians and Chaldaeans, and that he travelled in Egypt. (Joseph. *c. Apion.* p. 1034, e.; Cedrenus, i. p. 94, b.; Theodorus Meliteniota, *Prooem. in Astron.* c. 12.) But all such statements cannot, from the nature of the case, rest on any certain foundation. The other particulars related of Pherecydes are not worth recording here: those who are curious in such matters will find some details in the sections devoted to him in Diogenes Laërtius (i. 116—122). It may just be mentioned that, according to a favourite tradition in antiquity, Pherecydes died of the lousy disease or Morbus Pediculosus; though others tell us that he put an end to his life by throwing himself down from a rock at Delphi, and others again give other accounts of his death.

Pherecydes was, properly speaking, not a philosopher. He lived at the time at which men began to speculate on cosmogony and the nature of the gods, but had hardly yet commenced the study of true philosophy. Hence he is referred to by Aristotle (*Met.* xiii. 4) as partly a mythological writer; and Plutarch (*Sull.* 36) as well as many other writers give him the title of Theologus. The most important subject which he is said to have taught was the doctrine of the Metempsychosis, or, as it is put by other writers, the doctrine of the immortality of the soul (Suidas; Cic. *Tusc.* i. 16). He gave an account of his views in a work, which was extant in the Alexandrian period. It was written in prose, which he is said to have been the first to employ in the explanation of philosophical questions: others go even so far as to state that he was the first who wrote any thing in prose, but this honour, however, must be reserved for Cadmus of Miletus. The title, which Pherecydes himself gave to his work, seems to have been Ἑπτάμυχος, though others called it Θεοκρασία, and others again Θεογονία or Θεολογία. Suidas says that it was in two books; and there is no reason for rejecting this statement on account of its title Ἑπτάμυχος, since this title has evident reference to the nature of its contents. He maintained that there were three principia (Zeus or Aether, Chthona or Chaos, and Cronos or Time), and four elements (fire, earth, air, and water), from which were formed every thing that exists.

2. Of ATHENS, was one of the most celebrated of the early logographers. Suidas speaks of a Pherecydes of Leros, who was likewise an historian or logographer; but Vossius (*De Hist. Graecis*, p. 24, ed. Westermann) has shown that this Pherecydes is the same as the Athenian. He is called a Lerian from having been born in the island of Leros, and an Athenian from having spent the greater part of his life at Athens; and it may be added that, except in Suidas, we find mention of only one historical writer of this name. (Comp. Diog. Laërt. i. 119; Strab. x. p. 487, b.) Suidas also makes a mistake in calling him older than his namesake of Syros; but the exact time at which he lived is differently stated. Suidas places him before the 75th Olympiad, B. C. 480; but Eusebius and the Chronicon Paschale in the 81st Olympiad, B. C. 456, and Isidorus (*Orig.* i. 41) in the 80th Olympiad. There can be no doubt that he lived in the former half of the fifth century B. C., and was a contemporary of Hellanicus and Herodotus. He is mentioned by Lucian as one of the instances of longevity, and is said to have attained the age of 85 years. (Lucian, *de Macrob.* 22, where he is erroneously called ὁ Σύριος instead of ὁ Λέριος.)

Suidas ascribes several works to the Athenian or Lerian Pherecydes. This lexicographer relates that some looked upon Pherecydes as the collector of the Orphic writings; but this statement has reference to the philosopher. He also mentions a

work of his entitled Παραινέσεις δι' ἐπῶν, which, however, does not belong to the Athenian. The other works spoken of by Suidas, Περὶ Λέρου, Περὶ Ἰφιγενείας, Περὶ τῶν Διονύσου ἑορτῶν, may have been written by the historian, but not a fragment of them has been preserved. His great work, which is frequently referred to by the Scholiasts and Apollodorus, was a mythological history in ten books, which is quoted by various titles, in consequence of the diversified nature of its contents. It is sometimes called Ἱστορίαι, at other times Αὐτόχθονες, and sometimes Ἀρχαιολογίαι; and from the numerous extracts which are made from it, we are enabled to make out pretty well the subject of each book. It began with a theogony, and then proceeded to give an account of the heroic age and of the great families of that time, with which the pride and religious feeling of the later Greeks so closely identified themselves. The fragments of Pherecydes have been collected by Sturtz, *Pherecydis Fragmenta*, Lips. 1824, 2nd ed.; and by Car. and Theod. Müller in *Fragmenta Historicorum Graecorum*, p. xxxiv., &c., p. 70, &c.

PHERENI'CUS (Φερένικος), of Heracleia, an epic poet of uncertain age, who treated of Metamorphoses and similar fabulous tales. Athenaeus (iii. p. 78, b.) gives a statement from him respecting the origin of the fig-tree and other trees; and Tzetzes (*Chil.* vii. 144) speaks of him as one of those who treated of the monstrous and fabulous forms of men, and quotes from him two lines respecting the Hyperborei (comp. Schol. *ad Pind. Ol.* iii. 28.)

PHERES (Φέρης). 1. A son of Cretheus and Tyro, and brother of Aeson and Amythaon; he was married to Periclymene, by whom he became the father of Admetus, Lycurgus, Eidomene, and Periapis. He was believed to have founded the town of Pherae in Thessaly. (Hom. *Od.* xi. 259; Apollod. i. 9. §§ 11, 14, iii. 10. § 4, 13. § 8.)

2. A son of Jason and Medeia. (Apollod. i. 9. § 28; Paus. ii. 3. § 6.) [L. S.]

PHERETIADES (Φερητιάδης), i.e. a son of Pheres (Hom. *Il.* ii. 763; comp. PHERES). Euripides (*Iph. Aul.* 214) applies the same patronymic to Eumelus, the grandson of Pheres. [L. S.]

PHERETI'MA (Φερετίμη), wife of Battus III., and mother of Arcesilaus III., successive kings of Cyrene,—"a Dorian woman," says Müller, "transformed into an Oriental sultana." It was doubtless through her violent instigations that Arcesilaus made the attempt to recover the royal privileges, which his father had lost; and, when he failed in this and was driven into exile, Pheretima fled to the court of Evelthon, king of Salamis in Cyprus, to whom she made persevering but fruitless applications for an army to effect the restoration of her son. [EVELTHON.] Arcesilaus, however, recovered the throne with the help of auxiliaries from Samos, and in the cruel vengeance which he took on his enemies we seem to trace again the evil influence of his mother. On being obliged to flee a second time from his country, he took refuge with the Barcaeans, the greater part of whom were hostile to him, and joining with some Cyrenaean exiles, put him to death. Meanwhile, Pheretima had remained in Cyrene, administering the government; but, when she heard of her son's murder, she fled into Egypt to Aryandes, the viceroy of Dareius Hystaspis, and, representing that the death of Arcesilaus had been the consequence of his submission to the Persians, she induced him to avenge it. On the capture of Barca by the Persian army, she caused those who had had the principal share in her son's murder to be impaled, and, not content with this cruel vengeance, she ordered the breasts of their wives to be cut off. The rest of her enemies in the city were enslaved, and the place was given up to the government of the Battiadae and their party. Pheretima then returned to Egypt, where she soon after died of a painful and loathsome disease. (Herod. iv. 162, 165, 167, 200—202, 205; Polyaen. viii. 47; Suid. *s. v.* εὐλαί; Thrige, *Res Cyrenensium*, §§ 39, &c.) [See above, Vol. I. p. 477.] [E. E.]

PHERON or PHEROS (Φέρων, Φερῶς), king of Egypt, and son of Sesostris. He was visited with blindness, an hereditary complaint, though, according to the legend preserved in Herodotus, it was a punishment for his presumptuous impiety in throwing a spear into the waters of the Nile when it had overflowed the fields. By attending to the directions of an oracle he was cured, and the circumstances connected with the restoration of his sight strongly illustrate the general corruption of morals among the Egyptian women of the time. He dedicated an obelisk at Heliopolis, in gratitude for his recovery; and Pliny tells us that this, together with another also made by him but broken in its removal, was to be seen at Rome in the Circus of Caligula and Nero at the foot of the Vatican hill. Pliny calls the Pheron of Herodotus Nuncoreus, or Nencoreus, a name corrupted, perhaps, from Menophtheus. Diodorus gives him his father's name, Sesoosis. Pheron is of course the same word as Pharaoh. (Herod. ii. 111; Diod. i. 59; Plin. *H. N.* xxxvi. 11; comp. Tac. *Ann.* xiv. 14; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. *Urkundenbuch*, p. 86.) [E. E.]

PHERSE'PHONE. [PERSEPHONE.]

PHERU'SA (Φέρουσα), one of the daughters of Nereus and Doris (Hom. *Il.* xviii. 43; Hes. *Theog.* 248). One of the Horae was likewise called Pherusa. (Hygin. *Fab.* 183.) [L. S.]

PHI'ALUS (Φίαλος), a son of Bucolion, and father of Simus, is said to have changed the name of the Arcadian town of Phigalia into Phialeia. (Paus. viii. 1. § 5, v. 39. § 2.) [L. S.]

PHI'DIAS. [PHEIDIAS.]

PHIDON. [PHEIDON.]

PHIGA'LIA (Φιγαλία), a Dryad, from whom the town of Phigalia was believed to have derived its name. (Paus. viii. 39. § 2; Strab. viii. p. 348.) [L. S.]

PHI'GALUS (Φίγαλος), one of the sons of Lycaon in Arcadia, is said by Pausanias to have founded the town of Phigalia (viii. 3. § 1), though in another passage he is called an autochthon (viii. 39. § 2). [L. S.]

PHILA (Φίλα). 1. A Macedonian princess, sister of Derdas the prince of Elymiotis, was one of the many wives of Philip of Macedon (Dicaearch. *ap. Athen.* xiii. p. 557, c.).

2. Daughter of Antipater, the regent of Macedonia, is celebrated as one of the noblest and most virtuous women of the age in which she lived. Her abilities and judgment were so conspicuous even at an early age, that we are told her father Antipater, was in the constant habit of consulting her in regard to political affairs. In B. C. 322, she was given by him in marriage to Craterus, as a reward

for the assistance furnished by the latter to Antipater in the Lamian war (Diod. xviii. 18). But if any dependence can be placed on the authority of Antonius Diogenes (*ap. Phot.* p. 111, b.), she must have been previously married to Balacrus (probably the satrap of Cappadocia of that name) as early as B. C. 332; and this seems to accord well with the statement of Plutarch that she was already past her prime, when after the death of Craterus, who survived his marriage with her scarcely a year, she was again married to the young Demetrius, the son of Antigonus (Plut. *Demetr.* 14). The exact period of this last marriage is nowhere indicated, but it seems probable that it must have taken place as early as B. C. 319 (comp. Droysen, *Hellenism.* vol. i. p. 216; and Niebuhr, *Kl. Schrift.* p. 226); it was certainly prior to 315, in which year the remains of her late husband were at length consigned to her care by Ariston, the friend of Eumenes (Diod. xix. 59). Notwithstanding the disparity of age, Phila appears to have exercised the greatest influence over her youthful husband, by whom she was uniformly treated with the utmost respect and consideration, and towards whom she continued to entertain the warmest affection, in spite of his numerous amours and subsequent marriages. During the many vicissitudes of fortune which Demetrius experienced, Phila seems to have resided principally in Cyprus; from whence we find her sending letters and costly presents to her husband during the siege of Rhodes. After the fatal battle of Ipsus, she joined Demetrius, and was soon after sent by him to her brother Cassander in Macedonia, to endeavour to effect a reconciliation and treaty between him and Demetrius. She appears to have again returned to Cyprus, where, in B. C. 295, she was besieged in Salamis by Ptolemy, and ultimately compelled to surrender, but was treated by him in the most honourable manner, and sent together with her children in safety to Macedonia. Here she now shared the exalted fortunes of her husband, and contributed not a little to secure the attachment of the Macedonian people to his person. But when, in B. C. 287, a sudden revolution once more precipitated Demetrius from the throne, Phila, unable to bear this unexpected reverse, and despairing of the future, put an end to her own life at Cassandreia. (Plut. *Demetr.* 22, 32, 35, 37, 38, 45; Diod. xx. 93.)

The noble character of Phila is a bright spot in the history of a dark and troubled period. Her influence was ever exerted in the cause of peace, in protecting the oppressed, and in attempting, but too often in vain, to calm the violent passions of those by whom she was surrounded. She left two children by Demetrius; Antigonus, surnamed Gonatas, who became king of Macedonia; and a daughter, Stratonice, married first to Seleucus, and afterwards to his son Antiochus (Plut. *Demetr.* 31, 37, 53). Besides these, it appears that she must have had a son by Craterus, who bore his father's name. (Niebuhr, *Kl. Schrift.* p. 225.) The Athenians, in order to pay their court to Demetrius, consecrated a temple to Phila, under the name of Aphrodite. (Athen. vi. p. 254, a.)

3. A daughter of Demetrius Poliorcetes by his mistress Lamia. (Athen. xiii. p. 577, c.)

4. Wife of Antigonus Gonatas; probably a daughter of Seleucus I., by Stratonice (Joann. Malelas, p. 198, ed. Bonn; Droysen, *Hellenism.* vol. ii. p. 179; Froelich. *Ann. Syr.* pp. 21, 22). Suidas (*s. v.* Ἄρατος) has confounded her with No. 2.

5. A celebrated Athenian courtezan, and the mistress of the orator Hyperides. (Athen. xiii. p. 590, d. 593, f.; Dem. *c. Neaer.* p. 1351.) [E. H. B.]

PHILADELPHUS (Φιλάδελφος), a surname of Ptolemaeus II. king of Egypt [PTOLEMAEUS II.], and of Attalus II. king of Pergamum [ATTALUS II.].

Philadelphus is also the name of one of the Deipnosophistae in Athenaeus, who calls him a native of Ptolemais, and describes him (i. p. 1) as a distinguished man in philosophical speculation and of an upright life.

PHILADELPHUS, ANNIUS. [CIMBER, ANNIUS.]

PHILAENI (Φίλαινοι), two brothers, citizens of Carthage, of whom the following story is told. A dispute between the Carthaginians and Cyrenaeans, about their boundaries, had led to a war, which lasted for a long time and with varying success. Seeing no probability of a speedy conclusion to it, they at length agreed that deputies should start at a fixed time from each of the cities,—or rather perhaps from Leptis Magna and Hesperides or Berenice, the most advanced colonies of Carthage and Cyrene, respectively, on the Great Syrtis,—and that the place of their meeting, wherever it might be, should thenceforth form the limit of the two territories. The Philaeni were appointed for this service, on the part of the Carthaginians, and advanced much further than the Cyrenaean party. Valerius Maximus accounts for this by informing us that they fraudulently set forth before the time agreed upon, a somewhat singular preface to his admiring declamation on their virtuous patriotism. Sallust merely tells us that they were accused of the trick in question by the Cyrenaean deputies, who were afraid to return home after having so mismanaged the affair, and who, after much altercation, consented to accept the spot which they had reached as the boundary-line, if the Philaeni would submit to be buried alive there in the sand. Should they decline the offer, they were willing, they said, on their side, if permitted to advance as far as they pleased, to purchase for Cyrene an extension of territory by a similar death. The Philaeni accordingly then and there devoted themselves for their country, in the way proposed. The Carthaginians paid high honours to their memory, and erected altars to them where they had died; and from these, even long after all traces of them had vanished, the place still continued to be called "The Altars of the Philaeni" (Sall. *Jug.* 75; Val. Max. v. 6, ext. 4; Pomp. Mel. i. 7; Oros. i. 2; Solin. *Polyhist.* 27; Sil. Ital. *Bell. Pun.* xv. 704; Polyb. iii. 39, x. 40; Strab. iii. p. 171, xvii. p. 836; Plin. *H. N.* v. 4; Thrige, *Res Cyrenensium*, §§ 49—51). Without intending to throw discredit upon the whole of the above story, we may remark that our main authority for it is Sallust, and that he probably derived his information from African traditions during the time that he was proconsul of Numidia, and at least three hundred years after the event. We cannot, therefore, accept it unreservedly. The Greek name by which the heroic brothers have become known to us,—Φίλαινοι, or lovers of praise,—seems clearly to have been framed to suit the tale. The exact date of the occurrence we have no means of fixing. Thrige supposes it to have taken place not earlier than

409, nor later than 330 B.C., at which last-mentioned period, or rather in 331, Cyrene appears to have become subject to Alexander the Great. (Arr. *Anab.* vii. 9; Diod. xvii. 49; Curt. iv. 7; Thrige, § 53.) [E. E.]

PHILAENIS (Φιλαινίς), a Greek poetess of Leucas, appears to have lived at the time of the sophist Polycrates, who was a contemporary of Isocrates. She was the reputed authoress of an obscene poem on love (περὶ Ἀφροδισίων ἀκόλαστον σύγγραμμα), which was classed by Chrysippus along with the Gastronomia of Archestratus. According to Aeschrion, however, Philaenis did not write this poem; and in an epitaph supposed to be placed on the tomb of Philaenis, Aeschrion ascribes the work to Polycrates. This epitaph, which is written in choliambic verses, and which has been preserved by Athenaeus, is given in the collection of choliambic poets appended to Lachmann's edition of Babrius, p. 137, Berol. 1845. (Athen. v. p. 220, f., viii. p. 335, b—e., x. p. 457, d.; Polyb. xii. 13.)

PHILAEUS (Φίλαιος), a son of the Telamonian Ajax and Tecmessa, from whom the Attic demos of Philaïdae derived its name. (Herod. vi. 35; Plut. *Sol.* 10; Paus. i. 35. § 2, who calls Philaeus a son of Eurysaces.) [L. S.]

PHILAEUS or PHILEAS. [RHOECUS.]

PHILAGER (Φίλαγρος), of Cilicia, was a Greek rhetorician, and a pupil of Lollianus, and consequently lived in the time of the Antonines. An account of him is given by Philostratus (*Vit. Soph.* ii. 8), from which we learn that he was of a very vehement and quarrelsome disposition, and that after various wanderings he eventually settled at Rome.

PHILA'GRIUS (Φιλάγριος), a Rhodian orator, who chose Hyperides as his model. (Dionys. *de Dinarch.* 8.)

PHILA'GRIUS (Φιλάγριος), a Greek medical writer, born in Epeirus, lived after Galen and before Oribasius, and therefore probably in the third century after Christ. According to Suidas (*s. v.*) he was a pupil of a physician named Naumachius, and practised his profession chiefly at Thessalonica. Theophilus gives him the title of περιοδευτής (*Comment. in Hippocr.* "*Aphor.*", in Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 457), which probably means a physician who travelled from place to place in the exercise of his profession. He seems to have been well known to the Arabic medical writers, by whom he is frequently quoted *, and who have preserved the titles of the following of his works:—1. *De Impetigine.* 2. *De iis quae Gingivus Dentibusque accidunt.* 3. *De iis qui Medico destituuntur.* 4. *De Morborum Indiciis.* 5. *De Arthritidis Morbo.* 6. *De Renum vel Vesicae Calculo.* 7. *De Hepatis Morbo.* 8. *De Morbo Colico.* 9. *De Morbo Icterico.* 10. *De Cancri Morbo.* 11. *De Morsu Canis.* (See Wenrich, *De Auctor. Graecor. Version. et Comment. Arab. Syriac. &c.* p. 296.) Suidas says he wrote as many as seventy volumes, but of these works only a few fragments remain, which are preserved by Oribasius, Aëtius, and others. In Cyril's Lexicon (Cramer's *Anecd. Graeca Paris.* vol. iv. p. 196) he is enumerated among the most eminent physicians.

2. A physician, whose father, Philostorgius, lived in the time of Valentinian and Valens, in the latter half of the fourth century after Christ: the brother of the physician Posidonius (Philostorg. *Hist. Eccles.* viii. 10). Fabricius conjectures that he may be the same person to whom are addressed eight of the letters of St. Gregory Nazianzen (*Bibl. Graec.* vol. xiii. p. 364, ed. vet.). This is quite possible, but at the same time it may be stated that the writer is not aware of there being any reason for supposing St. Gregory's correspondent to have been a physician. [W. A. G.]

PHILAMMON (Φιλάμμων), a mythical poet and musician of the ante-Homeric period, was said to have been the son of Apollo and the nymph Chione, or Philonis, or Leuconoë (Tatian. *adv. Graec.* 62, 63; Ovid, *Metam.* xi. 317; Pherecyd. ap. *Schol. in Hom. Od.* xix. 432, *Fr.* 63, ed. Müller; Hygin. *Fab.* 161; Theocr. xxiv. 118). By the nymph Argiope, who dwelt on Parnassus, he became the father of Thamyris and Eumolpus (Apollod. i. 3. § 3; Paus. iv. 33. § 3; Eurip. *Rhes.* 901). He is closely associated with the worship of Apollo at Delphi, and with the music of the cithara. He is said to have established the choruses of girls, who, in the Delphian worship of Apollo, sang hymns in which they celebrated the births of Latona, Artemis, and Apollo; and some ascribe to him the invention of choral music in general. The Delphic hymns which were ascribed to him were citharoedic nomes, no doubt in the Doric dialect; and it appears that Terpander composed several of his nomes in imitation of them, for Plutarch tells us that some of Terpander's citharoedic nomes were said to have been composed by Philammon, and also that Philammon's Delphian hymns were in lyric measures (ἐν μέλεσι). Now Plutarch himself tells us just below, that all the early hymns of the period to which the legend supposes Philammon to belong, were in hexameter verse; and therefore the latter statement can only be explained by a confusion between the lyric nomes of Terpander and the more ancient nomes ascribed to Philammon (Plut. *de Mus.* pp. 1132, a., 1133, b.; Euseb. *Chron.*; Syncell. p. 162; Pherecyd. *l. c.*). Pausanias relates that, in the most ancient musical contests at Delphi, the first who conquered was Chrysothemis of Crete, the second was Philammon, and the next after him his son Thamyris: the sort of composition sung in these contests was a hymn to Apollo, which Proclus calls a nome, the invention of which was ascribed to Apollo himself, and the first use of it to Chrysothemis (Paus. x. 7. § 2; Procl. *Chrest.* 13, ed. Gaisford). A tradition recorded, but with a doubt of its truth, by Pausanias (ii. 37. § 2), made Philammon the author of the Lernaean mysteries. According to Pherecydes (*ap. Schol. ad Apoll. Rhod.* i. 23) it was Philammon, and not Orpheus, who accompanied the Argonauts. (Fabric. *Bibl. Graec.* vol. i. p. 214; Müller, *Dorier*, bk. ii. c. 8. § 13, vol. i. p. 352, 2nd ed.) [P. S.]

PHILAMMON, historical. [ARSINOE, No. 5.]

PHILARCHUS. [PHYLARCHUS.]

PHILA'RETUS (Φιλάρετος), the name assigned to the author of a short medical treatise, *De Pulsibus*, which is sometimes assigned to a physician named

* The name appears in a very corrupted form in the old Latin translations of these writers, e. g. *Filogorius, Filogoriseus, Fanedigoris*; and even in a modern version it is metamorphosed into *Phylagorous* and *Phylagryus.* See Sontheimer's *Zusammengesetzte Heilmittel der Araber*, &c. 1845, pp. 74, 196.

Philotheus, and sometimes to Theophilus Protospatharius [THEOPHILUS PROTOSP.], though it should be mentioned that it differs almost entirely from a short Greek work on the same subject, attributed to the last-named author, and lately published by Dr. Ermerins. It is not of much value, and is taken chiefly from Galen's works on the same subject. The author is one of those ancient writers who say the word *ἀρτηρία* is derived *παρὰ τὸ τὸν ἀέρα τηρεῖν* (c. 4), a derivation, which, in spite of its obvious and barbarous absurdity, continues to be given in many (or perhaps most) medical works, even in the present day (see note to the Oxford edition of Theophilus, *De Corp. Hum. Fabr.* pp. 296, 297). Philaretus is several times quoted by Rhazes, who attributes to him a work which he calls *Liber trium Tractatuum*, by which (as Haller conjectures) he may possibly mean the little works, *De Urinis*, *De Excrementis*, and *De Pulsibus*. [THEOPHILUS PROTOSP.] The Greek text has never been published, but there are two Latin translations: the former of these appeared in the old collection of medical works called *Articella*; the latter by Albanus Torinus was published in 1535, 8vo. Argent., and in the second volume of H. Stephani *Medicae Artis Principes*, Paris, fol. 1567. (Fabric. *Bibl. Graec.* vol. xii. p. 647, ed. vet.; Haller, *Bibl. Medic. Pract.* vol. i. p. 307; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin*; Ermerins, Preface to his *Anecd. Med. Graeca.*) [W. A. G.]

PHILARGY'RIUS JU'NIUS, or PHILARGYRUS, or JUNILIUS FLAGRIUS, for the name appears in different MSS. under these varying forms, was an early commentator upon Virgil. His observations, which are confined to the Bucolics and Georgics, are less elaborate than those of Servius, and have descended to us in a very imperfect and mutilated condition, but possess considerable interest, in consequence of containing a number of quotations from ancient writers whose works have perished. The period when he flourished is altogether uncertain, for it cannot be proved that the Valentinianus whom he addresses is Valentinianus Augustus.

These scholia were first published by Fulvius Ursinus, in his remarks on Cato, Varro, and Columella, 8vo, Rom. 1587, having been discovered by him in a very ancient MS. of a fragment of Servius, and also on the margin of a MS. of Virgil, where they had been noted down by Angelus Politianus. They have been frequently reprinted, and will be found subjoined to the text of Virgil, in the editions of Masvicius and Burmann. (Fabric. *Bibl. Lat.* i. 12. § 5; Burmann, *Praef. ad Virg.*; Heyne, *de Antiquis Virgilii Interpretibus*, subjoined to his notices *De Virgilii Editionibus*; Suringar, *Historia Critica Scholiast. Latt.*; Bähr, *Geschichte der Röm. Litterat.* § 76, 3rd edit.) [W. R.]

PHILE or PHILES, MA'NUEL (Μανουὴλ ὁ Φιλῆς), a Byzantine poet, and a native of Ephesus, was born about A. D. 1275, and died about 1340. We know little of his life. He is called a poet, because he either extracted the works of poets, or wrote compositions of his own, in "versus politici" (στίχοι ἰαμβικοί), the worst sort of poetry, and the most unmelodious kind of verses that were ever tried by poets. The following is a list of his works: — 1. *De Animalium Proprietate* (Στίχοι ἰαμβικοὶ περὶ ζῴων ἰδιότητος), chiefly extracted from Aelian, and dedicated to the emperor Michael Palaeologus. Editions: The Greek text by Arsenius, archbishop of Monembesia, Venice, 1530, 8vo, dedicated to Charles V., emperor of Germany; the same with a Latin version by Gregorius Bersemannus, dedicated to Augustus, elector of Saxony, in Joachimi Camerarii "Auctuarius," Leipzig, 1574, 4to: the editor made many strange alterations; by the elegant scholar, John Cornelius de Paw, Utrecht, 1739, 4to, ex Cod. Bodl., with the notes and the translation of Bersemannus revised by the editor, and cum fragmentis ineditis, among which Carmen Περὶ Ναυτίλου. 2. *Carmina* (*varia*) containing his other poetical productions, except the aforesaid *Carmen de Animalium Proprietate*, edited by G. Wernsdorf, and dedicated to Dr. Askew of London, and preceded by *Carmen ignoti Poetae in S. Theodorum*, Leipzig, 1768, 8vo. Contains: 1. Εἰς τὸν κακοπαθῆ μοναχὸν λωβόν, *In Monachum Leprosum*; 2. Εἰς τὸν αὐτοκράτορα βασιλέα, *In Augustum*, id est, *Andronicum Seniorem*; 3. *De Plantis*, viz. Εἰς τὸν σταχὺν (*in Spicam*), εἰς τὸν βότρυν (*in Uvam*), and εἰς τὸ ῥόδον (*in Rosam*), as well as εἰς τὴν ῥοιάν (*in Malum Punicum*); 4. *In Cantacuzenum* (*Joannem*), in the form of a dialogue, a sort of moral drama; 5. *Epigrammata*; 6. *In Augustum*, id est, *Andronicum Seniorem*; 7. Εἰς τὸν ἐλέφαντα, *In Elephantem*; 8. Περὶ σηροσκώληκος, *De Bombyce sive Verme Serico*; 9. *Epigrammata*; 10. *Eulogium* (of the historian) *Pachymerae*; 11. *Epitaphium in Phaerasem*; 12. Some verses *In Templum Evergetae*. This is a very curious book upon which the editor has bestowed remarkable care; each *Carmen* is preceded by a short explanatory introduction. (Wernsdorf's *Preface* to his edition; Fabric. *Bibl. Graec.* vol. viii. p. 617, &c.

There are other Byzantine writers of the name of Phile, though of little note. *Eumolpus Phile* wrote a Commentary on four orations of Gregorius Nazianzenus. *Joannes Phile* is said to have written tetrastichs on some psalms of David, and on other kindred subjects. *Michael Phile*, a priest who lived about 1124, is the author of an iambic epitaph on the empress Irene, and a short poem on Alexis and Joannes, the sons of Isaac Porphyrogenitus. These poems are printed in the old edition of Fabricius' *Bibl. Graec.*; but Harless did not think it worth while to reprint them in the new edition. (Fabric. *Bibl. Graec.* vol. viii. p. 618. Notes s, t, u, v.) [W. P.]

PHI'LEAS (Φιλέας). 1. A Greek geographer of Athens, whose time cannot be determined with certainty, but who probably belonged to the older period of Athenian literature. He is not only quoted by Dicaearchus (33); but that a still higher antiquity must be assigned to him, would appear from the position in which his name occurs in Avienus (*Or. Mar.* 42), who places him between Hellanicus and Scylax, and also from the words of Macrobius (*Sat.* v. 20), who calls him a *vetus scriptor* with reference to Ephorus. Phileas was the author of a Periplus, which is quoted several times by Stephanus Byzantinus and other later writers, and which appears to have comprehended most of the coasts known at the time at which he lived. It was divided into two parts, one on Asia, and the other on Europe. From the fragments of it which have been preserved, we learn that it treated of the following countries among others: — of the Thracian Bosporus (Suidas, *s. v.* Βόσπορος; Schol. *ad Soph. Aj.* 870); of the

Arganthonian promontory in the Propontis (Etymol. M. *s. v.* Ἀργανθών); of Assos, Gargara, and Antandros (Macrob. *l. c.*); of Antheia, a Milesian colony on the Propontis (Steph. Byz. *s. v.*); of Andria, a Macedonian town (Steph. Byz. *s. v.*); of Thermopylae (Harpocrat. Phot. *s. v.*); of the Thesprotian Ambracia (Steph. Byz. *s. v*). Even the coast of Italy was included in the work (Steph. Byz. *s. v.* Ἄβυδοι). For a further account of this writer, see Osann, *Ueber den Geographen Phileas und sein Zeitalter*, in the *Zeitschrift für die Alterthumswissenschaft*, 1841, p. 635, &c.

2. Bishop of Thmuitae in Egypt, in the third century of the Christian aera, and a martyr, wrote a work in praise of martyrdom. (Hieronym. *Script. Ill.* 78; Euseb. *H. E.* viii. 10; Niceph. vii. 9; Fabric. *Bibl. Graec.* vol. vii. p. 306.)

PHI'LEAS (Φιλέας), an Argive sculptor, of unknown date, whose name is found, with that of his son Zeuxippus, in an inscription on a statue-base found at Hermione, in Argolis,

ΦΙΛΕΑΣΚΑΙΖΕΥΞΙΠΠΟΣΦΙΛΕΑΕΠΟΙΗΣΑΝ,

i. e. Φιλέας καὶ Ζεύξιππος Φιλέα ἐποίησαν. (Böckh, *Corp. Inscr.* vol. i. p. 603, No. 1229; Welcker, *Kunstblatt*, 1827, p. 330; R. Rochette, *Lettre à M. Schorn*, p. 380.) [P. S.]

PHILE'MENUS (Φιλήμενος), a noble youth of Tarentum, who took a leading part in the conspiracy to betray that city into the hands of Hannibal, B. C. 212. Under pretence of pursuing the pleasures of the chase, he used frequently to go out of the city and return in the middle of the night, and thus established an intimacy with some of the gate keepers, so that they used to admit him on a private signal at any hour. Of this he availed himself on a night previously concerted with the Carthaginian general, and succeeded in seizing on one of the gates, by which he introduced a body of 1000 African soldiers into the city, while Nicon admitted Hannibal himself by another entrance (Polyb. viii. 26—32; Liv. xxv. 8—10). When Tarentum was recovered by Fabius, B. C. 209, Philemenus perished in the conflict that ensued within the city itself; but in what manner was unknown, as his body could never be found. (Liv. xxvii. 16.) [E. H. B.]

PHILE'MON (Φιλήμων), an aged Phrygian and husband of Baucis. Once Zeus and Hermes, assuming the appearance of ordinary mortals, visited Phrygia, and no one was willing to receive the strangers, until the hospitable hut of Philemon and Baucis was opened to them, where the two gods were kindly treated. Zeus rewarded the good old couple by taking them with him to an eminence, while all the neighbouring district was visited with a sudden inundation. On that eminence Zeus appointed them the guardians of his temple, and granted to them to die both at the same moment, and then metamorphosed them into trees. (Ov. *Met.* viii. 621, &c.) [L. S.]

PHILE'MON (Φιλήμων). 1. A person whom Aristophanes attacks as not being of pure Athenian descent, but tainted with Phrygian blood. (Arist. *Av.* 763.)

2. An actor mentioned by Aristotle as having supported the principal part in the Γεροντομανία and the Εὐσεβεῖς of Anaxandrides. The great critic praises him for the excellence of his delivery and for the way in which he carried off by it passages which contained repetitions of the same words, and which an inferior actor would have murdered. (Arist. *Rhet.* iii. 12. § 3.) [E. E.]

PHILE'MON (Φιλήμων), literary. 1. The first in order of time, and the second in celebrity, of the Athenian comic poets of the New Comedy, was the son of Damon, and a native of Soli in Cilicia, according to Strabo (xiv. p. 671): others make him a Syracusan; but it is certain that he went at an early age to Athens, and there received the citizenship (Suid. Eudoc. Hesych., Anon. *de Com.* p. xxx.). Meineke suggested that he came to be considered as a native of Soli because he went there on the occasion of his banishment, of which we shall have to speak presently; but it is a mere conjecture that he went to Soli at all upon that occasion; and Meineke himself withdraws the suggestion in his more recent work (*Frag. Com. Graec.* vol. ii. p. 52).

There can be no doubt that Philemon is rightly assigned to the New Comedy, although one authority makes him belong to the Middle (Apul. *Flor.* § 16), which, if not a mere error, may be explained by the well-known fact, that the beginning of the New Comedy was contemporary with the closing period of the Middle. There is, however, nothing in the titles or fragments of Philemon which can be at all referred to the Middle Comedy. He was placed by the Alexandrian grammarians among the six poets who formed their canon of the New Comedy, and who were as follows:—Philemon, Menander, Diphilus, Philippides, Poseidippus, Apollodorus. (Anon. *de Com.* p. xxx. Τῆς δὲ νέας κωμῳδίας γεγόνασι μὲν ποιηταὶ ξδ', ἀξιολογώτατοι δὲ τούτων Φιλήμων, Μένανδρος, Δίφιλος, Φιλιππίδης, Ποσείδιππος, Ἀπολλόδωρος; comp. Ruhnken, *Hist. Crit. Orat. Graec.* p. xcv.) He flourished in the reign of Alexander, a little earlier than Menander (Suid.), whom, however, he long survived. He began to exhibit before the 113th Olympiad (Anon. *l. c.*), that is, about B. C. 330. He was, therefore, the first poet of the New Comedy*, and shares with Menander, who appeared eight years after him, the honour of its invention, or rather of reducing it to a regular form; for the elements of the New Comedy had appeared already in the Middle, and even in the Old, as for example in the *Cocalus* of Aristophanes, or his son Araros. It is possible even to assign, with great likelihood, the very play of Philemon's which furnished the first example of the New Comedy, namely the *Hypobolimaeus*, which was an imitation of the *Cocalus*. (Clem. Alex. *Strom.* vi. p. 267; Anon. *de Vit. Arist.* pp. 13, 14. s. 37, 38.)

Philemon lived to a very great age, and died, according to Aelian, during the war between Athens and Antigonus (ap. Suid. *s. v.*), or, according to the more exact date of Diodorus (xxiii. 7), in Ol. 129. 3, B. C. 262 (see Wesseling, *ad loc.*), so that he may have exhibited comedy nearly 70 years. The statements respecting the age at which he died vary between 96, 97, 99, and 101 years (Lucian, *Macrob.* 25; Diod. *l. c.*; Suid. *s. v.*). He must, therefore, have been born about B. C. 360, and was about twenty years older than Menander. The manner of his death is differently related; some ascribing it to excessive laughter at a ludicrous incident (Suid. Hesych. Lucian, *l. c.*; Val. Max. ix. 12. ext. 6); others to joy at obtaining a victory in a

* Respecting the error by which Philippides is placed before him, see PHILIPPIDES.

dramatic contest (Plut. *An Seni sit Respubl. gerend.* p. 785, b.); while another story represents him as quietly called away by the goddesses whom he served, in the midst of the composition or representation of his last and best work (Aelian, *ap. Suid. s. v.*; Apuleius, *Flor.* 16). There are portraits of him extant in a marble statue at Rome, formerly in the possession of Raffaelle, and on a gem: the latter is engraved in Gronovius's *Thesaurus*, vol. ii. pl. 99. (See Meineke, *Men. et Phil. Reliq.* p. 47.)

Although there can be no doubt that Philemon was inferior to Menander as a poet, yet he was a greater favourite with the Athenians, and often conquered his rival in the dramatic contests. Gellius (xvii. 4) ascribes these victories to the use of unfair influence (*ambitu gratiaque et factionibus*), and tells us that Menander used to ask Philemon himself, whether he did not blush when he conquered him. We have other proofs of the rivalry between Menander and Philemon in the identity of some of their titles, and in an anecdote told by Athenaeus (xiii. p. 594, d.). Philemon was, however, sometimes defeated; and it would seem that on one such occasion he went into exile for a time (Stob. *Serm.* xxxviii. p. 232). At all events he undertook a journey to the East, whether from this cause or by the desire of king Ptolemy, who appears to have invited him to Alexandria (Alciphr. *Epist.* ii. 3); and to this journey ought no doubt to be referred his adventure with Magas, tyrant of Cyrene, the brother of Ptolemy Philadelphus. Philemon had ridiculed Magas for his want of learning, in a comedy, copies of which he took pains to circulate; and the arrival of the poet at Cyrene, whither he was driven by a storm, furnished the king with an opportunity of taking a contemptuous revenge, by ordering a soldier to touch the poet's throat with a naked sword, and then to retire politely without hurting him; after which he made him a present of a set of child's playthings, and then dismissed him. (Plut. *de Cohib. Ira*, p. 458, a., *de Virt. Mor.* p. 449, e.)

Philemon seems to have been inferior to Menander in the liveliness of his dialogue, for his plays were considered, on account of their more connected arguments and longer periods, better fitted for reading than for acting (Demetr. Phal. *de Eloc.* § 193). Apuleius (*l. c.*) gives an elaborate description of his characteristics:—"*Reperias tamen apud ipsum multos sales, argumenta lepide inflexa, agnatos lucide explicatos, personas rebus competentes, sententias vitae congruentes; joca non infra soccum, seria non usque ad cothurnum. Rarae apud illum corruptelae: et, uti errores, concessi amores. Nec eo minus et leno perjurus, et amator fervidus, et servulus callidus, et amica illudens, et uxor inhibens, et mater indulgens, et patruus objurgator, et sodalis opitulator, et miles proeliator (gloriator?): sed et parasiti edaces, et parentes tenaces, et meretrices procaces.*

The extant fragments of Philemon display much liveliness, wit, elegance, and practical knowledge of life. His favourite subjects seem to have been love intrigues, and his characters, as we see from the above extract, were the standing ones of the New Comedy, with which Plautus and Terence have made us familiar. The jest upon Magas, already mentioned, is a proof that the personal satire, which formed the chief characteristic of the Old Comedy, was not entirely relinquished in the New; and it also shows the eagerness with which the Athenians, in their pride of intellectual superiority, displayed their contempt for the semi-barbarian magnificence of the Greek kings of the East; another example is shown by the wit in which Philemon indulged upon the tigress which Seleucus sent to Athens. (Ath. xiii. p. 590, a.; Meineke, *Men. et Phil. Reliq.* p. 372, *Frag. Com. Graec.* vol. iv. p. 15.)

The number of Philemon's plays was 97 (Diod. xxiii. 7; Anon. *de Com.* p. 30; Suid. *s. v.* as amended by Meineke, p. 46). The number of extant titles, after the doubtful and spurious ones are rejected, amounts to about 53; but it is very probable that some of these should be assigned to the younger Philemon. The following is a list of the titles of those plays which are quoted by the ancient writers, but a few of which are still considered doubtful by Meineke:—Ἄγροικος, Ἀγύρτης, Ἀδελφοί, Αἰτωλός, Ἀνακαλύπτων, Ἀνανεουμένη, Ἀνδροφόνος, Ἀποκαρτερῶν, Ἄπολις, Ἁρπαζόμενος, Αὐλητής, Βαβυλώνιος, Γάμος, Ἐγχειρίδιον, Ἔμπορος, Ἐξοικιζόμενος, Ἐπιδικαζόμενος, Εὔριπος, Ἐφεδρῖται, Ἔφηβος, Ἥρωες, Θηβαῖοι, Θησαυρός, Θυρωρός, Ἰατρός, Καταψευδόμενος, Κοινωνοί, Κόλαξ, Κορινθία, Μετίων ἢ Ζώμιον, Μοιχός, Μυρμιδονές, Μυστίς, Νεαίρα, Νεμόμενοι, Νόθος, Νύξ, Παγκρατιαστής, Παιδάριον, Παῖδες, Παλαμήδης, Πανήγυρις, Παρεισιών, Πιττοκοπούμενος, Πτερύγιον, Πτωχὴ ἢ Ῥοδία, Πυῤῥός, Πυρφόρος, Σάρδιος, Σικελικός, Στρατιώτης, Συναποθνήσκοντες, Συνέφηβος, Ὑποβολιμαῖος, Φάσμα, Φιλόσοφοι, Χήρα. Of all these plays, those best known to us are the Ἔμπορος and Θησαυρός, by their imitations in the *Mercator* and *Trinummus* of Plautus. The Μυρμιδονές furnishes one of the instances in which poets of the New Comedy treated mythological subjects. Respecting the supposed subjects of the other plays see Meineke, and the article in Ersch and Gruber's *Encyklopädie*.

The fragments of Philemon have been printed with those of Menander in all the editions mentioned in the article MENANDER. For notices of the works upon Philemon, as well as Menander, see the preface to Meineke's *Menandri et Philemonis Reliquiae*, and the articles in Hoffmann's *Lexicon Bibliographicum*.

Many of the testimonies respecting Philemon are rendered uncertain by the frequently occurring confusion between the names *Philemon*, *Philetaerus*, *Philetas*, *Philippides*, *Philippus*, *Philiscus*, *Philistion*, *Philon*, *Philoxenus*, and others with the same commencement, that is, with the initial syllable *Phil.* which is often used in MSS. as an abbreviation of these names. Even the name of *Diphilus* is sometimes confounded with *Philemon*, as well as with *Philon* (see Meineke, *Men. et Phil. Reliq.* pp. 7—11). One of the most important instances in which this confusion has been made is in the title of a collection of fragments, arranged in the way of comparison with one another, under the title Σύγκρισις Μενάνδρου καὶ Φιλιστίωνος, which ought undoubtedly to be καὶ Φιλήμονος. (See further under PHILISTION.)

2. The younger Philemon, also a poet of the New Comedy, was a son of the former, in whose fame nearly all that belongs to him has been absorbed; so that, although, according to Suidas, he was the author of 54 dramas, there are only two short fragments, and not one title, quoted expressly under his name. There can be little doubt that some of his father's plays should be assigned to him. (See Meineke, *Menandri et Philemonis Re-*

tiquiae, praef. p. 46, *Hist. Crit. Com. Graec.* p. 446.)

3. A geographical writer, of whom we know nothing, except that he lived before Pliny, by whom he is several times quoted (*H. N.* iv. 13. s. 27, xxxvii. 2. s. 11; Vossius, *de Hist. Graec.* p. 485, ed. Westermann).

4. A grammarian, surnamed ὁ Κριτικός, the author of a recension of Homer, which is quoted in the scholia of the Codex Venetus (*ad Il.* ii. 258, xvi. 467), and of a commentary, entitled Σύμμικτα εἰς Ὅμηρον, which is quoted by Porphyry (*Quaest. Hom.* 8).

5. Of Athens, a grammarian, author of a work or works on the Attic dialect, cited under the various titles of Ἀττικαὶ λέξεις, Ἀττικαὶ φωναί, Ἀττικὰ ὀνόματα ἢ γλῶσσαι, περὶ Ἀττικῶν ὀνομάτων (Ath. iii. p. 76, f. xi. p. 468, e. 469, a. 473, b. 483, a. 646, c. 652, f.). Athenaeus also cites the first book of his παντοδαπῶν χρηστηρίων (iii. p. 114, d. i. p. 11, d.), which is not improbably a part of the same work. There are other quotations from him in Athenaeus, displaying his accurate knowledge, not only of the Attic dialect, but also of the Latin language (xiv. p. 652, f. iii. p. 114, d.; see also *Etym. Mag.* p. 563. 32; Fabric. *Bibl. Graec.* vol. vi. p. 169).

6. The instructor of the younger Maximin. (Capitolin. *Maxim. Jun.* 1.)

7. The author of a Λεξικὸν τεχνολογικόν, the extant portion of which was first edited, from a MS. preserved in the Royal Library at Paris, by C. Burney (Lond. 1812), and afterwards by F. Osann (Berlin, 1821). The author informs us in his preface, that his work was intended to take the place of a similar Lexicon by the Grammarian Hyperechius, for such is the true reading, and not Hypereschius, as it stands in the text of Philemon (Suid. *s. vv.* Ὑπερέχιος, Λέων; Tzetz. *Chil.* x. 305). The work of Hyperechius was entitled ἡ τοῦ Ἀλεξανδρέως Ὑπερεχίου ὀνομάτων τεχνολογία κανονικῶς συντεθεῖσα, and was arranged in eight books, according to the eight different parts of speech [HYPERECHIUS]. Philemon's lexicon was a meagre epitome of this work, the best parts of which he seems to have omitted: it is, however, not without its value in the department of literary history. It is often quoted in the *Etymologicum Magnum*. The part of it which is extant consists of the first book, and the beginning of the second, περὶ ὀνομάτων. Hyperechius lived about the middle of the fifth century of our era, and Philemon may probably be placed in the seventh. All the information we have respecting him is collected by Osann, who also supplies important notices of the other writers of this name. (See also *Classical Journal*, No. xii. pp. 37—42; *Museum Criticum*, vol. i. pp. 197—200; Schneider, *Ueber Philemon*, in the *Philol. Biblioth.* vol. ii. p. 520). [P. S.]

PHILE'MON, an engraver on precious stones, two of whose gems are extant. (Bracci, vol. ii. n. 94, 95.) [P. S.]

PHILE'MON, a physiognomist mentioned by Abú-l-Faraj (*Hist. Dynast.* p. 56), as having said that the portrait of Hippocrates (which was shown him in order to test his skill) was that of a lascivious old man; the probable origin of which story is explained under HIPPOCRATES, p. 484. He is also said by the same author to have written a work on Physiognomy which was extant in his time in a Syriac translation (see Wenrich, *De Auctor. Graecor. Version. Arab. Syriac. Pers.* &c. p. 296); and there is at present an Arabic MS. on this subject in the library at Leyden which bears the name of *Philemon*, but which ought probably to be attributed to Polemo. [POLEMO.] (See *Catal. Biblioth. Lugdun.* p. 461. § 1286; and also the *Index* to the Catalogue, where the mistake is corrected.) [W. A. G.]

PHILE'SIAS (Φιλησίας), a statuary of Eretria, whose age is unknown. He made two bronze oxen, which were dedicated at Olympia, the one by his fellow-citizens, the other by the Corcyraeans. (Paus. v. 27. § 6.) [P. S.]

PHILE'SIUS (Φιλήσιος), a surname of Apollo at Didyma, where Branchus was said to have founded a sanctuary of the god, and to have introduced his worship. (Plin. *H. N.* xxxiv. 8; comp. BRANCHUS.) [L. S.]

PHILE'SIUS (Φιλήσιος), an Achaean, was an officer in the army of Cyrus the Younger, and, after the treacherous capture of Clearchus and the other generals by Tissaphernes, was chosen in the place of Menon. When the Cyrean Greeks, tired of waiting for the return of Cheirisophus, determined to remove from Trapezus, Philesius and Sophaenetus, the eldest of the generals, were the two appointed to proceed on ship-board with the older men, the women and children, and the sick. At Cotyora, Philesius was one of those who attacked Xenophon for having, as was presumed, endeavoured secretly to bring over the soldiers to his project of founding a Greek colony on the Euxine, without making any public announcement of it. At the same place, in a court held to take cognizance of the conduct of the generals, Philesius was fined 20 minae (somewhat more than 80*l.*) for a deficiency in the cargoes of the ships in which the army had come from Trapezus, and of which he was one of the commissioners. At Byzantium, when Xenophon had calmed the tumult among the Cyreans consequent on their discovery of the treachery of Anaxibius, Philesius was one of the deputation which was sent to the latter with a conciliatory message. (Xen. *Anab.* iii. 1. § 47, v. 3. § 1, 6. § 27, 8. § 1, vii. 1. §§ 32, 34.) [E. E.]

PHILETAERUS (Φιλέταιρος). 1. Founder of the kingdom of Pergamus, was a native of the small town of Tieium in Paphlagonia, and was an eunuch in consequence of an accident suffered when a child (Strab. xii. p. 543, xiii. p. 623). According to Carystius (*ap. Athen.* xiii. p. 577, b.) he was the son of a courtezan, though writers who flourished under the kings of Pergamus did not scruple to trace back their descent to Hercules. He is first mentioned in the service of Docimus, the general of Antigonus, from which he passed into that of Lysimachus, and soon rose to so high a degree of favour with that monarch as to be entrusted by him with the charge of the treasures which he had deposited for safety in the strong fortress of Pergamus. He continued faithful to his trust till towards the end of the reign of Lysimachus, when the intrigues of Arsinoë, and the death of the young prince Agathocles, to whom he had been closely attached, excited apprehensions in the mind of Philetaerus for his own safety, and led him to declare in favour of Seleucus. But though he hastened to proffer submission to that monarch he still retained in his own hands the fortress of Pergamus, with the treasures that it contained,

and, after the death of Seleucus (B. C. 280), took advantage of the disorders in Asia to establish himself in virtual independence. By redeeming from Ptolemy Ceraunus the body of Seleucus, which he caused to be interred with due honours, he earned the favour of his son, Antiochus I., and by a prudent, but temporizing course of policy, contrived to maintain his position unshaken for nearly twenty years; and at his death to transmit the government of Pergamus, as an independent state, to his nephew Eumenes. He lived to the advanced age of eighty, and died apparently in B. C. 263 (Lucian, *Macrob.* 12; Clinton, *F. H.* vol. ii. p. 401). His two brothers, Eumenes and Attalus, had both died before him; but their respective sons successively followed him in the sovereign power (Strab. xiii. p. 623; Paus. i. 8. § 1, 10. § 4; Van Cappelle, *de Regibus Pergamenis*, pp. 1—7).

Numerous coins are extant bearing the name of Philetaerus (of which one is given below), but it is generally considered by numismatic writers, that these, or at least many of them, were struck by the later kings of Pergamus, and that the name and portrait of Philetaerus were continued in honour of their founder. Other authors, however, regard the slight differences observable in the portraits which they bear, as indicating that they belong to the successive princes of the dynasty, whom they suppose to have all borne the surname or title of Philetaerus. But it may be doubted whether this view can be maintained. (Eckhel, vol. ii. p. 473; Visconti, *Iconogr. Grecque*, vol. ii. p. 200—210; Van Cappelle, pp. 141—146.)



COIN OF PHILETAERUS.

2. A son of Attalus I., and brother of Eumenes II., king of Pergamus. In B. C. 171, he was left by Eumenes in charge of the affairs of Pergamus, while the king and Attalus repaired to Greece to assist the Romans in the war against Perseus. With this exception he plays no part in history. (Liv. xlii. 55; Strab. xiii. p. 625; Polyb. xl. 1.)

3. A brother of Dorylaus, the general of Mithridates, and ancestor of the geographer Strabo. (Strab. x. p. 478, xiii. p. 557.) [E. H. B.]

PHILETAERUS (Φιλέταιρος), an Athenian comic poet of the Middle Comedy, is said by Athenaeus to have been contemporary with Hyperides and Diopeithes, the latter perhaps the same person as the father of the poet Menander (Ath. vii. p. 342, a., xiii. p. 587). According to Dicaearchus Philetaerus was the third son of Aristophanes, but others maintained that it was Nicostratus (see the Greek lives of Aristophanes, and Suid. *s. vv.* Ἀριστοφάνης, Φιλέταιρος). He wrote twenty-one plays, according to Suidas, from whom and from Athenaeus the following titles are obtained:—Ἀσκληπιός, Αταλάντη, Ἀχιλλεύς, Κέφαλος, Κορινθιαστής, Κυνηγίς, Λαμπαδηφόροι, Τηρεύς, Φίλαυλος; to which must be added the Μῆνες, quoted in a MS. grammatical work. There are also a few doubtful titles, namely: Ἀδωνιάζουσαι, which is the title of a play by Philippides; Ἄντυλλος and Οἰνοπίων, which are also ascribed to Nicostratus; and Μέλεαγρος, which is perhaps the same as the Ἀταλάντη. The fragments of Philetaerus show that many of his plays referred to courtezans. (Meineke, *Frag. Com. Graec.* vol. i. pp. 349, 350, vol. iii. pp. 292—300.) [P. S.]

PHILETAS (Φιλητᾶς). 1. Of Cos, the son of Telephus, was a distinguished poet and grammarian (ποιητὴς ἅμα καὶ κριτικός, Strab. xiv. p. 657), who flourished during the earlier years of the Alexandrian school, at the period when the earnest study of the classical literature of Greece was combined, in many scholars, with considerable power of original composition. According to Suidas, he flourished under Philip and Alexander; but this statement is loose and inaccurate. His youth may have fallen in the times of those kings, but the chief period of his literary activity was during the reign of the first Ptolemy, the son of Lagus, who appointed him as the tutor of his son, Ptolemy II. Philadelphus. Clinton calculates that his death may be placed about B. C. 290 (*Fast. Hell.* vol. iii. app. 12, No. 16); but he may possibly have lived some years longer, as he is said to have been contemporary with Aratus, whom Eusebius places at B. C. 272. It is, however, certain that he was contemporary with Hermesianax, who was his intimate friend, and with Alexander Aetolus. He was the instructor, if not formally, at least by his example and influence, of Theocritus and Zenodotus of Ephesus. Theocritus expressly mentions him as the model which he strove to imitate. (*Id.* vii. 39; see the *Scholia ad loc.*)

Philetas seems to have been naturally of a very weak constitution, which at last broke down under excessive study. He was so remarkably thin as to become an object for the ridicule of the comic poets, who represented him as wearing leaden soles to his shoes, to prevent his being blown away by a strong wind; a joke which Aelian takes literally, sagely questioning, however, if he was too weak to stand against the wind, how could he be strong enough to carry his leaden shoes? (Plut. *An Seni sit ger. Respub.* 15, p. 791, e.; Ath. xii. p. 552, b.; Aelian, *V. H.* ix. 14, x. 6). The cause of his death is referred to in the following epigram (ap. Ath. ix. p. 401, e.):—

> Ξεῖνε, Φιλητᾶς εἰμί· λόγων ὁ ψευδόμενός με
> ὤλεσε καὶ νυκτῶν φροντίδες ἑσπέριοι.

We learn from Hermesianax (ap. Ath. xiii. p. 598, f.) that a bronze statue was erected to the memory of Philetas by the inhabitants of his native island, his attachment to which during his life-time he had expressed in his poems. (*Schol. ad Theoc. l. c.*)

The poetry of Philetas was chiefly elegiac (Suid. ἔγραψεν ἐπιγράμματα καὶ ἐλεγείας καὶ ἄλλα). Of all the writers in that department he was esteemed the best after Callimachus; to whom a taste less pedantic than that of the Alexandrian critics would probably have preferred him; for, to judge by his fragments, he escaped the snare of cumbrous learned affectation (Quintil. x. 1. § 58; Procl. *Chrest.* 6. p. 379, Gaisf.). These two poets formed the chief models for the Roman elegy: nay, Propertius expressly states, in one passage, that he imitated Philetas in preference to Callimachus (Propert. ii. 34. 31, iii. 1. 1, 3. 51, 9. 43, iv. 6. 2; Ovid, *Art. Amat.* iii. 329, *Remed. Amor.* 759;

Stat. *Silv.* i. 2. 252; Hertzberg, *de Imitatione Poetarum Alexandrinorum*, in his *Propertius*, vol. i. pp. 186—210). The elegies of Philetas were chiefly amatory, and a large portion of them was devoted to the praises of his mistress Bittis, or, as the Latin poets give the name, Battis (Hermesianax, *l. c.*; Ovid, *Trist.* i. 6. 1, *ex Ponto*, iii. 1. 57; Hertzberg, *Quaest. Propert.* p. 207; the form Βιττώ also occurs, *Corp. Inscrip.* Nos. 2236, 2661, b., or in Latin Batto, according to Lachmann's ingenious emendation of Propertius, ii. 34, 31, *Tu Battus memorem*, &c.). It seems very probable that he wrote a collection of poems specially in praise of Bittis, and that this was the collection which was known and is quoted by Stobaeus under the name of Παίγνια (Jacobs, *Animadv. ad Anth. Graec.* vol. i. pars i. pp. 388. fol.; Bach, *Frag. Philet.* p. 39; Hertzberg, *Quaest. Propert.* p. 208). It is natural to suppose that the epigrams of Philetas, which are mentioned by Suidas, and once or twice quoted by Stobaeus, were the same collection as the Παίγνια; but there is nothing to determine the question positively. There are also two other poems of Philetas quoted by Stobaeus, the subjects of which were evidently mythological, as we see from their titles, Δημήτηρ and Ἑρμῆς. As to the former, it is clear from the three fragments quoted by Stobaeus (*Flor.* civ. 11, cxxiv. 26), that it was in elegiac metre, and that its subject was the lamentation of Demeter for the loss of her daughter. In the case of the Ἑρμῆς there is a difficulty respecting the exact form of the title, and also respecting the metre in which it was written. Stobaeus three times quotes from the poem, in one place three lines (*Flor.* civ. 12), in another three (*Eclog. Phys.* v. 4), and in another two (*Flor.* cxviii. 3), all in hexameters; while, on the other hand, Strabo (iii. p. 168) quotes an elegiac distich from Philetas, ἐν Ἑρμηνείᾳ, which most critics have very naturally supposed to be a corruption of ἐν Ἑρμῇ, or, as some conjecture, ἐν Ἑρμῇ ἐλεγείᾳ. Meineke, however, has suggested quite a new solution of the difficulty, namely, that the Ἑρμῆς was entirely in hexameters, and that the lines quoted by Strabo are from an entirely different poem, the true title of which cannot be determined with any approach to certainty by any conjecture derived from the corrupt reading ἐν Ἑρμηνείᾳ (*Analecta Alexandrina*, Epim. ii. pp. 348—351). What was the subject of the *Hermes* we learn from Parthenius, who gives a brief epitome of it (*Erot.* 2). It related to a love adventure of Ulysses with Polymele in the island of Aeolus. Another poem, entitled Ναξιακά, has been ascribed to Philetas, on the authority of Eustathius (*Ad Hom.* p. 1885. 51); but Meineke has shown that the name of the author quoted by Eustathius was *Philteas*, not *Philetas*. (*Anal. Alex.* Epim. ii. pp. 351—353.)

There are also a few fragments from the poems of Philetas, which cannot be assigned to their proper places: among them are a few Iambic lines, which are wrongly ascribed to him in consequence of the confusion between names beginning with the syllable *Phil*, which has been already referred to under PHILEMON: Philetas has also been erroneously supposed to have written bucolic poems, on the authority of the passage of Theocritus, above referred to, which only speaks of the beauty of his poetry in general; and also on the authority of some verses in Moschus (*Idyll.* iii. 94, foll.), which are known to have been interpolated by Musaeus.

Besides his poems, Philetas wrote in prose on grammar and criticism. He was one of the commentators on Homer, whom he seems to have dealt with very freely, both critically and exegetically; and in this course he was followed by his pupil Zenodotus. Aristarchus wrote a work in opposition to Philetas (*Schol. Venet. ad Il.* ii. 111). But his most important grammatical work was that which Athenaeus repeatedly quotes under the title of Ἄτακτα, and which is also cited by the titles ἄτακτοι γλῶσσαι (*Schol. ad Apol. Rhod.* iv. 989), and simply γλῶσσαι (*Etym. Mag.* p. 330. 39). The importance attached to this work, even at the time of its production, is shown by the fact that the comic poet Straton makes one of his persons refer to it (Ath. ix. p. 383; Meineke, *Frag. Com. Graec.* vol. iv. p. 546), and by the allusions which are made to it by Hermesianax (*l. c.*), and by Crates of Mallus, in his epigram on Euphorion (Brunck, *Anal.* vol. ii. p. 3, *Anth. Pal.* ix. 318). Nothing is left of it, except a few scattered explanations of words, from which, however, it may be inferred that Philetas made great use of the light thrown on the meanings of words by their dialectic varieties. It is very possible that all the grammatical writings of Philetas, including his notes on Homer, were comprised in this one collection.

The fragments of Philetas have been collected by C. P. Kayser, *Philetae Coi Fragmenta, quae reperiuntur*, Gotting. 1793, 8vo.; by Bach, *Philetae Coi, Hermesianactis Colophonii, atque Phanoclis Reliquiae*, Halis Sax. 1829, 8vo.; and in the editions of the Greek Anthology (Brunck, *Anal.* vol. i. p. 189, ii. p. 523, iii. p. 234; Jacobs, *Anth. Graec.* vol. i. pp. 121—123). The most important fragments are also contained in Schneidewin's *Delectus Poesis Graecorum*, vol. i. pp. 142—147. (Reiske, *Notitia Epigrammatorum*, p. 266; Schneider, *Anal. Crit.* p. 5; Heinrich, *Observ. in Auct. Vet.* pp. 50—58; Jacobs, *Animadv. in Anth. Graec.* vol. i. pt. i pp. 387—395, vol. iii. pt. iii. p. 934; Preller, in Ersch and Gruber's *Encyklopädie.*)

2. Of Samos, the author of two epigrams in the Greek Anthology, which are distinguished in the Vatican MS. by the heading Φιλιτᾶ Σαμίου. In the absence of any further information, we must regard him as a different person from Philetas of Cos, who, though sometimes called a Rhodian (probably on account of the close connection which subsisted between Cos and Rhodes), is never spoken of as a Samian.

3. Of Ephesus, a prose writer, from whom the scholiasts on Aristophanes quote a statement respecting the Sibyls, but who is otherwise unknown. (*Schol. ad Aristoph. Pac.* 1071, *Av.* 963; Suid. *s. v.* Βάκις; Vossius, *de Hist. Graec.* p. 485, ed. Westermann.) [P. S.]

PHILE'TES (Φιλήτης), a Greek physician, who lived probably in the fifth century B. C., as he is mentioned by Galen as a contemporary of some of the most ancient medical men. He was one of the persons to whom some ancient critics attributed the treatise Περὶ Διαίτης, *De Victus Ratione*, which forms part of the Hippocratic Collection. (Galen, *De Aliment. Facult.* i. 1, vol. vi. p. 473.) [W. A. G.]

PHILEU'MENOS (Φιλεύμενος), a sculptor, whose name was for the first time discovered in 1808, in an inscription on the support of the left foot of a statue in the Villa Albani, where there is also another statue evidently by the same hand Zoëga, to whom we owe the publication of the

artist's name, supposes that these statues, which are of Pentelic marble, belong to the Attic school of sculpture, in the age of Hadrian. (Zoëga's *Leben*, vol. ii. p. 366; Welcker, *Kunstblatt*, 1827, pp. 330, 331; R. Rochette, *Lettre à M. Schorn*, pp. 380, 381.) [P. S.]

PHILEUS, an eminent Ionian architect, whose name is variously written in different passages of Vitruvius, which, however, almost undoubtedly refer to the same person. In one passage (vii. Praef. § 12) we are told that *Phileos* published a volume on the Ionic temple of Minerva at Priene; then, just below, that *Phiteus* wrote concerning the Mausoleum, which was built by him and Satyrus; in another passage (i. 1. § 12), he quotes from the commentaries of *Pythius*, whom he calls the architect of the temple of Minerva at Priene; and, in a fourth passage (iv. 3. § 1), he mentions *Pytheus* as a writer on architecture. A comparison of these passages, especially taking into consideration the various readings, can leave no doubt that this Phileos, Phiteus, Pythius, or Pytheus, was one and the same person, although it is hardly possible to determine the right form of the name: most of the modern writers prefer the form *Pytheus*. From the passages taken together we learn that he was the architect of two of the most magnificent buildings erected in Asia Minor, at one of the best periods of the architecture of that country, the Mausoleum, which he built in conjunction with SATYRUS, and the temple of Athena Polias, at Priene; and also that he was one of the chief writers on his art. The date of the erection of the Mausoleum was soon after Ol. 106. 4, B. C. 35$\frac{3}{2}$, the year in which Mausolus died; that of the temple at Priene must have been about twenty years later, for we learn from an inscription that it was dedicated by Alexander (*Ion. Antiq.* vol. i. p. 12). This temple was, as its ruins still show, one of the most beautiful examples of the Ionic order. It was peripteral, and hexastyle, with propylaea, which have on their inner side, instead of Ionic pillars, pilasters, the capitals of which are decorated with gryphons in relief. (*Ion. Antiq.* vol. i. c. 2; Choiseul-Gouffier, pl. 116; Mauch, *die Griech. u. Röm. Bauordnungen*, pl. 40, 41; R. Rochette, *Lettre à M. Schorn*, pp. 381—383.) [P. S.]

PHILIADAS (Φιλιάδας), of Megara, an epigrammatic poet, who is only known by his epitaph on the Thespians who fell at Thermopylae, which is preserved by Stephanus Byzantinus (*s. v.* Θέσπεια), by Eustathius (*ad Il.* ii. p. 201. 40), and in the Greek Anthology. (Brunck, *Anal.* vol. iii. p. 329; Jacobs, *Anth. Graec.* vol. i. p. 80, xiii. p. 934.) [P. S.]

PHILIADES (Φιλιάδης), a Messenian father of Neon and Thrasylochus, the partizans of Philip of Macedon [NEON]. It is probable that Philiades himself was attached to the same party, as he is mentioned by Demosthenes in terms of contempt and aversion. (Dem. *de Cor.* p. 324, *de Foed. c. Alex.* p. 212; Polyb. xvii. 14.) [E. H. B.]

PHILIDAS (Φιλίδας), an Aetolian, who was sent by Dorimachus, with a force of 600 men, to the assistance of the Eleans during the Social War, B. C. 218. He advanced into Triphylia, but was unable to make head against Philip, who drove him in succession out of the fortresses of Lepreum and Samicum, and ultimately compelled him to evacuate the whole of Triphylia. (Polyb. iv. 77—80.) [E. H. B.]

PHILINNA or PHILI'NE (Φίλιννα, Φιλίνη), the name of many Greek females, as, for instance, of the female dancer of Larissa in Thessaly, who was the mother of Arrhidaeus by Philip, the father of Alexander the Great. (Athen. xiii. p. 557, e; Phot. *Bibl.* p. 64. 23.) It was also the name of the mother of the poet Theocritus (*Ep.* 3).

PHILI'NUS (Φιλῖνος). 1. A Greek of Agrigentum, accompanied Hannibal in his campaigns against Rome, and wrote a history of the Punic wars, in which he exhibited, says Polybius, as much partiality towards Carthage, as Fabius did towards Rome. His hatred against Rome may have been excited, as Niebuhr has remarked (*Hist. of Rome*, vol. iii. p. 573), by the unfortunate fate of his native town, which was stormed by the Romans in the first Punic war. How far the history of Philinus came down is uncertain; he is usually called by most modern writers the historian of the first Punic war; but we have the express testimony of Cornelius Nepos (*Annib.* 13) that he also gave an account of the campaigns of Hannibal; and we may therefore conclude that his work contained the history of the second as well as of the first Punic war. (Corn. Nep. *l. c.*; Polyb. i. 14, iii. 26; Diod. xxiii. 8, xxiv. 2, 3.) To this Philinus Müller (*Fragm. Hist. Graec.* p. xlviii.) assigns a work Περὶ Φοινίκης, which Suidas (*s. v.* Φιλίσκος ἢ Φίλιστος) erroneously ascribes to Philistus.

2. An Attic orator, a contemporary of Demosthenes and Lycurgus. He is mentioned by Demosthenes in his oration against Meidias (p. 566), who calls him the son of Nicostratus, and says that he was trierarch with him. Harpocration mentions three orations of Philinus. 1. Πρὸς Αἰσχύλου καὶ Σοφοκλέους καὶ Εὐριπίδου εἰκόνας, which was against a proposition of Lycurgus that statues should be erected to those poets (*s. v.* Θεωρικά). 2. Κατὰ Δωροθέου, which was ascribed likewise to Hyperides (*s. v.* ἐπὶ κόρρης). 3. Κροκωνιδῶν διαδικασία πρὸς Κοιρωνίδας, which was ascribed by others to Lycurgus (*s. v.* Κοιρωνίδαι; comp. Athen. x. p. 425, b; Bekker, *Anecd. Graec.* vol. i. p. 273. 5). An ancient grammarian, quoted by Clemens Alexandrinus (*Strom.* vi. p. 748), says that Philinus borrowed from Demosthenes. (Ruhnken, *Historia Oratorum Graecorum*, p. 75, &c.; Westermann, *Geschichte der Griechischen Beredtsamkeit*, § 54, n. 29.)

PHILI'NUS (Φιλῖνος), a Greek physician, born in the island of Cos, the reputed founder of the sect of the Empirici (Cramer's *Anecd. Graeca Paris.* vol. i. p. 395), of whose characteristic doctrines a short account is given in the *Dict. of Antiq.* s. v. *Empirici*. He was a pupil of Herophilus, a contemporary of Baccheius [BACCHEIUS], and a predecessor of Serapion, and therefore probably lived in the third century B. C. (Pseudo-Galen, *Introd.* c. 4, vol. xiv. p. 683). He wrote a work on part of the Hippocratic collection directed against Baccheius (Erot. *Lex. Hippocr.* in *v.* Ἄμβην), and also one on botany (Athen. xv. pp. 681, 682), neither of which is now extant. It is perhaps this latter work that is quoted by Athenaeus (xv. 28. pp. 681, 682), Pliny (*H. N.* xx. 91, and Index to books xx. and xxi.), and Andromachus (ap. Galen, *De Compos. Medicam. sec. Loc.* vii. 6, *De Compos. Medicam. sec. Gen.* v. 13, vol. xiii. pp. 113, 842). A parallel has been drawn between Philinus and the late Dr. Hahnemann in

a dissertation by F. F. Brisken, entitled *Philinus et Hahnemannus, seu Veteris Sectae Empiricae cum Hodierna Secta Homoeopathica Comparatio*, Berol. 1834, 8vo. [W. A. G.]

PHILI'PPICUS, or more correctly PHILE'PICUS (Φιλιππικός or Φιλεπικός), emperor of Constantinople from December, A. D. 711, to the fourth of June, 713. The account of his accession to the throne is related in the life of the emperor Justinian II. Rhinotmetus. His original name was Bardanes; he was the son of Nicephorus Patricius; and he had distinguished himself as a general during the reigns of Justinian and his predecessors; he was sent into exile by Tiberius Absimarus, on the charge of aspiring to the crown. After having been proclaimed by the inhabitants of Cherson and by the army, with which he was commanded to exterminate those people by the emperor Justinian II., he assumed the name of Philippicus, or, as extant coins of him have it, Filepicus; Theophanes, however, calls him Philippicus previous to his accession. After the assassination of the tyrant Justinian, Philippicus ruled without opposition, though not without creating much dissatisfaction through his dissolute course of life, and his unwise policy in religious matters. Belonging to the sect of the Monothelists, he deposed the orthodox patriarch Cyrus, and put the heretic John in his stead. The whole East soon embraced, or at least tended towards, Monothelism; the emperor brought about the abolition of the canons of the sixth council; and the names of the patriarchs, Sergius and Honorius, who had been anathematized by that council, were, on his order, inserted in the sacred diptycha. Philippicus had scarcely arrived in his capital when Terbilis, king of Bulgaria, made his sudden appearance under its walls, burned the suburbs, and retired with many captives and an immense booty.

During this time the Arabs took and burnt Amasia (712), and in the following year (713) Antioch in Pisidia fell into their hands. The emperor did nothing to prevent these or further disasters; a plot, headed by the patricians Georgius, surnamed Boraphus, and Theodore Myacius, was entered into to deprive him of his throne; and the fatal day arrived without Philippicus being in the least prepared for it. On the 3rd of June, 713, he celebrated the anniversary of his death; splendid entertainments were given in the hippodrome, the emperor with a brilliant cavalcade paraded through the streets of Constantinople, and when the evening approached, the prince sat down with his courtiers to a sumptuous banquet. According to his habit, Philippicus took such copious libations that his attendants were obliged to put him to bed in a senseless state. On a given signal, one of the conspirators, Rufus, entered the bed-room, and, with the assistance of his friends, carried the drunken prince off to a lonely place, where he was deprived of his eyesight. A general tumult ensued, and the people, disregarding the pretensions of the conspirators, proclaimed one of their own favourites, Anastasius II. Philippicus ended his life in obscurity, but we have no particulars referring to the time of his death. (Theophan. pp. 311, 316—321; Niceph. Const. p. 141, &c. ed. Paris, 1616, 8vo.; Zonar. vol. ii. p. 96, &c. ed. Paris; Cedrenus, p. 446, &c.; Paul. Diacon. *de Gest. Longob.* vi. 31—33; Suid. *s. v.* Φιλιππικός; Eckhel, *Doctr. Num.* vol. viii. pp. 229 230.) [W. P.]

PHILI'PPIDES (Φιλιππίδης), of Athens, the son of Philocles, is mentioned as one of the six principal comic poets of the New Comedy by the grammarians (*Proleg. ad Aristoph.* p. 30; Tzetz. *Proleg. ad Lycophr.* p. 257, with the emendation of Φιλιππίδης for Φιλιστίων, see PHILISTION). According to Suidas, he flourished in the 111th Olympiad, or B. C. 335, a date which would throw him back rather into the period of the Middle Comedy. There are, however, several indications in the fragments of his plays that he flourished under the successors of Alexander; such as, first, his attacks on Stratocles, the flatterer of Demetrius and Antigonus, which would place him between Ol. 118 and 122 (Plut. *Demetr.* 12, 26, pp. 894, c. 900, f., *Amator.* p. 750, f), and more particularly his ridicule of the honours which were paid to Demetrius through the influence of Stratocles, in B. C. 301 (Clinton, *F. H. sub ann.*); again, his friendship with king Lysimachus, who was induced by him to confer various favours on the Athenians, and who assumed the royal title in Ol. 118. 2, B. C. 306 (Plut. *Demetr.* 12); and the statements of Plutarch (*l. c.*) and Diodorus (xx. 110), that he ridiculed the Eleusinian mysteries, into which he had been initiated in the archonship of Nicocles, B. C. 302. It is true, as Clinton remarks (*F. H.* vol. ii. introd. p. xlv), that these indications may be reconciled with the *possibility* of his having flourished at the date given by Suidas; but a sounder criticism requires us to alter that date to suit these indications, which may easily be done, as Meineke proposes, by changing ρια', 111, into ριδ', 114, the latter Olympiad corresponding to B. C. 323 (Meineke, *Menand. et Philem. Reliq.* p. 44, *Hist. Crit. Com. Graec.* p. 471; in the latter passage Meineke explains that the emendation of Suidas proposed by him in the former, ρκδ', was a misprint for ριδ'). It is a confirmation of this date, that in the list above referred to of the six chief poets of the New Comedy, Philippides comes, not first, but after Philemon, Menander, and Diphilus: for if the list had been in order of merit, and not of time, Menander would have stood first. The mistake of Suidas may be explained by his confounding Philippides, the comic poet, with the demagogue Philippides, against whom Hyperides composed an oration, and who is ridiculed for his leanness by Alexis, Aristophon, and other poets of the Middle Comedy; an error into which other writers also have fallen, and which Clinton (*l. c.*) has satisfactorily refuted.

Philippides seems to have deserved the rank assigned to him, as one of the best poets of the New Comedy. He attacked the luxury and corruptions of his age, defended the privileges of his art, and made use of personal satire with a spirit approaching to that of the Old Comedy (see Meineke, *Hist. Crit.* pp. 437, 471). Plutarch eulogizes him highly (Demetr. *l. c.*). His death is said to have been caused by excessive joy at an unexpected victory (Gell. iii. 15): similar tales are told of the deaths of other poets, as for example, Sophocles, Alexis, and Philemon. It appears, from the passage of Gellius just quoted, that Philippides lived to an advanced age.

The number of his dramas is stated by Suidas at forty-five. There are fifteen titles extant, namely: —Ἀδωνιάζουσαι, Ἀμφιάραος, Ἀνανέωσις, Ἀργυρίου ἀφανισμός, Αὐλοί, Βασανιζομένη, Λακιάδαι, Μαστροπός, Ὀλυνθία, Συμπλέουσαι, or perhaps Συνεκπλέουσαι, Φιλάδελφοι, Φιλαθήναιος, Φιλάργυρος, Φίλαρχος, Φιλευριπίδης. In the Ἀμφιάραος we have one of those titles which show that the poets

of the New Comedy did not abstain from mythological subjects. To the above list should perhaps be added the Τρίοδοι ἢ Ῥωποπώλης. The Κόθορνοι of Philonides, and the Νάννιον of Eubulus or Philippus, are erroneously ascribed to Philippides. The latter is only one of several instances in which the names of Philippides and Philippus are confounded (see Meineke, *Hist. Crit.* pp. 341, 342, 343). Some of the ancient critics charge Philippides with infringing upon the purity of the Attic dialect (Phryn. *Ecl.* p. 365; Pollux, ix. 30), and Meineke produces several words from his fragments as examples. (Fabric. *Bibl. Graec.* vol. ii. pp. 479, 480; Meineke, *Frag. Com. Graec.* vol. i. pp. 470—475, vol. iv. pp. 467—478, 833, 834; Bernhardy, *Gesch. d. Griech. Lit.* vol. ii. p. 1017.) [P. S.]

PHILIPPUS (Φίλιππος), minor historical personages. 1. A citizen of Crotona, son of Butacides. Having married the daughter of Telys, king of the rival state of Sybaris, and being obliged in consequence to leave his country, he sailed away to Cyrene; and, when Dorieus, the Spartan prince, son of Anaxandrides, set forth from the Libyan coast, on his Sicilian expedition, Philippus accompanied him with a galley, equipped and manned at his own expence, and was slain in Sicily in a battle with the Carthaginians and Egestaeans. He was the finest man of his time, and a conqueror at Olympia; by virtue of which qualifications the Egestaeans worshipped him after his death as a hero. (Herod. v. 47; comp. above, Vol. I. p. 1066, b.)

2. Son of Alexander I. of Macedonia, and brother of Perdiccas II., against whom he rebelled in conjunction with Derdas. The rebels were aided by the Athenians, in consequence of which Perdiccas instigated Potidaea, as well as the Chalcidians and Bottiaeans, to revolt from Athens. When the Athenian generals arrived, Philip acted with them in the campaign of B. C. 432. He seems to have died before B. C. 429, in which year we find his son Amyntas contesting the throne with Perdiccas, and aided in his attempt by Sitalces, king of the Odrysian Thracians. (Thuc. i. 57, &c. ii. 95, 100.) [See above, Vol. I. p. 154, b.; and comp. Clint. *F. H.* vol. ii. p. 225, where a different account is given of Amyntas.]

3. A Lacedaemonian, was sent by the Peloponnesians to Aspendus, in B. C. 411, with two gallies, to take charge of the Phoenician fleet, which Tissaphernes had promised them. But Philippus sent notice from Aspendus to Mindarus, the Spartan admiral, that no confidence was to be placed in Tissaphernes; and the Peloponnesian fleet accordingly quitted Miletus and sailed to the Hellespont, whither Pharnabazus had invited them. (Thuc. viii. 87, 99.)

4. A Theban, was one of the members of the oligarchical government established at Thebes after the seizure of the Cadmeia by Phoebidas in B. C. 382. In B. C. 379, on the night when Pelopidas and his fellow-exiles carried their enterprise for the overthrow of the tyrants into effect, Philippus and Archias were slain by the conspirators at a banquet at the house of Phyllidas. (Xen. *Hell.* v. 4. §§ 2, &c.; comp. Plut. *Pel.* 9, &c. *de Gen. Soc.* 24, 26, 29, 32.) [E. E.]

5. Son of Amyntas, a Macedonian officer in the service of Alexander the Great, who commanded one of the divisions of the phalanx at the battle of the Granicus. (Arr. *Anab.* i. 14. § 3.) His name does not subsequently appear in the campaigns of Alexander, at least so that it can be distinctly identified; but so many officers in the army bore the name of Philip that it is frequently impossible to say who is the particular person spoken of. Droysen conjectures (*Hellenism.* vol. i. p. 418. not.) that it is this Philip who was the father of Magas (Paus. i. 7. § 1), but there is certainly no proof of this, and the expression of Pausanias, that the latter was a man of ordinary condition and ignoble birth, is unfavourable to this supposition.

6. Son of Machatas, an officer in the service of Alexander the Great, who was appointed by him in B. C. 327 satrap of India, including the provinces westward of the Hydaspes. (Arr. *Anab.* v. 8. § 5.) After the conquest of the Malli and Oxydracae, these tribes also were added to his government. (Id. vi. 14. § 7.) But after the departure of Alexander from India, Philip was assassinated by a conspiracy formed among the mercenary troops under his command, B. C. 326. (Id. vi. 27. § 3; Curt. x. i. § 20.)

Droysen considers this Philip to have been the father of Antigonus, the king of Asia. (*Hellenism.* vol. i. p. 43. not.) It is certain at least that they were both of the race of the princes of Elymiotis.

7. Son of Menelaus, a Macedonian officer who held the command of the Thessalian cavalry, and that of the other Greek auxiliaries in the service of Alexander. We find him mentioned as holding this post, and rendering important services both at the battles of the Granicus and Arbela; and although the greater part of the Thessalian horse were suffered to return to Greece, he continued to accompany Alexander with the remainder, and is again mentioned during the advance into Bactria. (Arr. *Anab.* i. 15. § 4, iii. 11. § 15, 25. § 6; Curt. iv. 13. § 29, vi. 6. § 35.)

8. Son of Balacrus, an officer in the service of Alexander who commanded one taxis or division of the phalanx at the battle of Arbela. (Diod. xvii. 57.) This is the only time his patronymic is mentioned; but there can be little doubt that he is the same person who held a similar command at the passage of the Granicus, three years before. (Arr. *Anab.* i. 14. § 5.) It is also not improbable that he is the same with the following.

9. Satrap of Sogdiana, to which government he was first appointed by Alexander himself in B. C. 327. He retained his post, as did most of the satraps of the more remote provinces, in the arrangements which followed the death of the king (B. C. 323); but in the subsequent partition at Triparadeisus, B. C. 321, he was assigned the government of Parthia instead. (Dexipp. *ap. Phot.* p. 64, b.; Arrian. *ib.* p. 71. b.; Diod. xviii. 3, 39.) Here he remained until 318, when Python, who was then seeking to establish his power over all the provinces of the East, made himself master of Parthia, and put Philip to death. (Diod. xix. 14.)

10. A Macedonian officer, who was left by Alexander the Great in command of the garrison at Peucelaotis, near the Indus. (Arr. *Anab.* iv. 28. § 10.)

11. One of the friends of Alexander the Great, who was sent by him to consult the oracle of Ammon concerning the payment of divine honours to Hephaestion. (Diod. xvii. 115.)

12. A brother of Lysimachus (afterwards king of Thrace) in the service of Alexander, who died of

fatigue while accompanying the king in pursuit of the enemy, during the campaigns in India. (Justin. xv. 3.)

13. A Macedonian officer, who had served under Alexander throughout his campaigns (probably therefore identical with some one of the preceding), and who in consequence as a man of age and experience was one of the counsellors selected by Antigonus to control and assist his son Demetrius during his first campaign, B.C. 314. (Diod. xix. 69.) He is perhaps the same person who is again mentioned in B.C. 302, as holding the citadel of Sardis for Antigonus, when the rest of the city was betrayed by Phoenix into the hands of Prepelaus, the general of Cassander. (Id. xx. 107.)

14. A Macedonian who commanded the right wing of the army of Eumenes in the battle at Gadamarta, B.C. 316. (Diod. xix. 40.) He is probably identical with some one of those above enumerated, but with which it is impossible to say.

15. Son of Antipater, the regent of Macedonia, and brother of Cassander, by whom he was sent in B.C. 313, with an army to invade Aetolia. But on his arrival in Acarnania the news that Aeacides, king of Epeirus, had recovered possession of his throne, induced him to turn his arms against that monarch, whom he defeated in a pitched battle. Aeacides with the remnant of his forces having afterwards joined the Aetolians, a second action ensued, in which Philip was again victorious, and Aeacides himself fell in the battle. The Aetolians hereupon abandoned the open country, and took refuge in their mountain fastnesses. (Diod. xix. 74.) According to Justin (xii. 14) Philip had participated with his two brothers, Cassander and Iollas, in the conspiracy for the murder of Alexander.

16. Father of Antigonus, king of Asia. (Arr. *Anab.* i. 29. § 5; Justin. xiii. 4. See No. 2.)

17. Son of Antigonus, king of Asia, was sent by his father in B.C. 310, at the head of an army, to oppose the revolt of his general Phoenix, and to recover possession of the towns on the Hellespont held by the latter. (Diod. xx. 19.) He died in B.C. 306, just as Antigonus was setting out for his expedition against Egypt. (Id. xx. 73, where he is called Phoenix, though it appears certain that Antigonus had only two sons, Demetrius and Philip. See Droysen, *Hellenism.* vol. i. p. 465, note.)

18. A son of Lysimachus, king of Thrace, who was put to death together with his elder brother Lysimachus, by the usurper Ptolemy Ceraunus, B.C. 281. (Justin. xxiv. 3.) [LYSIMACHUS, Vol. II. p. 867, a.]

19. An officer who held the citadel of Sicyon for Ptolemy, king of Egypt, but surrendered it by capitulation to Demetrius Poliorcetes, B.C. 303. (Diod. xx. 102.)

20. An Epeirot, who took a leading part in negotiating the treaty of peace concluded between Philip V., king of Macedonia, and the Roman general P. Sempronius Tuditanus at Phoenice, in Epeirus, B.C. 205. (Liv. xxix. 12.)

21. A Macedonian officer, who commanded the garrison of Cassandreia when that place was besieged by the Roman praetor C. Marcius Figulus, together with Eumenes, king of Pergamus, in the second Macedonian war, B.C. 169. The Romans succeeded by mining in opening an entrance through the walls; but before they could take advantage of it, Philip by a sudden sally threw their troops into confusion, and made a great slaughter of them. This disaster caused the praetor to turn the siege into a blockade; and the arrival of ten Macedonian ships, which made their way into the town with a strong reinforcement of troops, soon after compelled him to abandon the enterprise altogether. (Liv. xliv. 11, 12.)

22. A Macedonian, sent as ambassador by Perseus to the Rhodians, shortly before the commencement of the second Macedonian war, to try to induce them to remain neutral during the impending contest. (Polyb. xxvii. 4.)

23. An Achaean, who, as belonging to the party favourable to the Romans, was one of those selected for the embassy of congratulation after the defeat of Perseus, B.C. 168. (Polyb. xxx. 10.)

24. Son of Alexander of Megalopolis. His father's pretended descent from Alexander the Great appears to have filled him with the most puerile schemes of ambition. On the marriage of his sister Apama with Amynander, king of Athamania, Philip accompanied her, and contrived to obtain great influence over the mind of Amynander, who gave him the government of Zacynthus, and allowed him to direct in great measure the administration of affairs. When Antiochus came into Greece (B.C. 192) he gained over Philip to his interests by pretending to regard him as the rightful heir to the Macedonian throne, and even holding out to him hopes of establishing him upon it; by which means he obtained the adherence of Amynander also. Philip was afterwards chosen by Antiochus for the duty of burying the bones of the Macedonians and Greeks slain at Cynoscephalae, a measure by which he vainly hoped to conciliate popularity. He was next appointed to command the garrison at Pellinaeum, but was soon compelled to surrender to the Romans, by whom he was sent a prisoner to Rome. When first taken captive he accidentally met Philip, the king of Macedonia, who in derision greeted him with the royal title. (Liv. xxxv. 47, xxxvi. 8, 13, 14, 31; Appian. *Syr.* 13, 17.)

25. A brother of Perseus, king of Macedonia, apparently a son of Philip by a subsequent marriage, as he was so much younger than his brother, that the latter adopted him as his son, and appears to have continued to regard him as the heir to his throne even after the birth of his own son Alexander. Thus we find him holding the post of honour next to the king on occasions of state; and after the fatal battle of Pydna he was the constant companion of Perseus during his flight and the period of his refuge at Samothrace, and surrendered together with him to the Roman praetor Cn. Octavius. He was led in triumph before the car of Aemilius Paulus, B.C. 167, and afterwards consigned to captivity at Alba, where he survived his adopted father but a short time. (Liv. xlii. 52, xliv. 45, xlv. 6; Plut. *Aemil.* 33, 37; Zonar. ix. 24.) According to Polybius (*Fr. Vat.* xxxvii. p. 447) he was only eighteen years old at the time of his death.

26. A friend and officer of Antiochus the Great, who held the office of commander of the elephants (*magister elephantorum*, a title of high rank at the court of Syria) under that monarch; in which post we find him mentioned both at the battle of Raphia, between Antiochus and Ptolemy Philopator, B.C. 217 (Polyb. v. 82), and again at the battle of Magnesia against the Romans, B.C. 190. (Liv. xxxvii. 41; Appian. *Syr.* 33.) As he is said by Polybius to have been brought up with Antiochus

he can scarcely on chronological grounds be the same with the following.

27. One of the friends and ministers of Antiochus Epiphanes, king of Syria, who was appointed by him on his deathbed (B.C. 164) to be the guardian of his son Antiochus V. He returned to Syria, bearing with him the signet ring of the deceased monarch, and assumed the government during the absence of the young king and Lysias (who had been previously appointed regent) in Judaea. But on receiving the intelligence Lysias hastened to make peace with Judas Maccabaeus, and returned to oppose Philip, whom he defeated and put to death. (Joseph. *Ant.* xii. 9. §§ 2, 6, 7.) [E. H. B.]

PHILIPPUS, an architect, entitled *maximus* on his epitaph, which was found at Nîmes. Whether he was the architect of any of the great Roman works which still adorn that city, such as the *Maison carrée* and the amphitheatre, is a matter of pure conjecture. (Gruter, p. dcxxiii. 5.) [P. S.]

PHILIPPUS, AURE'LIUS, the teacher of Alexander Severus, afterwards wrote the life of this emperor. (Lamprid. *Alex. Sev.* 3.)

PHILIPPUS (Φίλιππος), son of HEROD the Great, king of Judaea, by his wife Cleopatra, was appointed by his father's will tetrarch of the districts of Gaulonitis, Trachonitis, and Batanaea, the sovereignty of which was confirmed to him by the decision of Augustus. He continued to reign over the dominions thus entrusted to his charge for the space of thirty-seven years (B.C. 4 — A.D. 34), a period of uniform tranquillity, during which his mild and equitable rule made him universally beloved by his subjects. He founded the city of Caesareia, surnamed Paneas, but more commonly known as Caesareia Philippi, near the sources of the Jordan, which he named in honour of Augustus, while he bestowed the name of Julias upon the town of Bethsaida, which he had greatly enlarged and embellished. Among other edifices he erected there a magnificent monument, in which his remains were deposited after his death. As he left no children, his dominions were after his decease annexed to the Roman province of Syria. (Joseph. *Ant.* xvii. 8. § 1, xviii. 2. § 1, 4. § 6, *B. J.* i. 33. § 8, ii. 6. § 3.) This Philip must not be confounded with Herod surnamed Philip, who was the son of Herod the Great by Mariamne [HERODES PHILIPPUS]. [E. H. B.]

PHILIPPUS I, M. JU'LIUS, Roman emperor A.D. 244—249, was an Arabian by birth, a native of Trachonitis, according to Victor; of the colony of Bostra, according to Zonaras. Of his early history we know nothing, except that he is said to have been the son of a celebrated robber captain, and we are equally ignorant of the various steps in his military career. Upon the death of the excellent Misitheus [MISITHEUS; GORDIANUS III.], during the Persian campaign of the third Gordian, Philippus was at once promoted to the vacant office of praetorian praefect. The treacherous arts by which he procured the ruin of the young prince his master, and his own elevation to the throne, are detailed elsewhere [GORDIANUS III.]. The senate having ratified the choice of the troops, the new sovereign proclaimed his son Caesar, concluded a disgraceful peace with Sapor, founded the city of Philippopolis, and then returned to Rome. These events took place in the early part of A.D. 244. The annals of this period, which are singularly imperfect, for the history of Herodian ends with the death of Balbinus and Pupienus, and the Augustan history here presents a blank, indicate that the emperor was employed for two or three years in prosecuting a successful war against the Carpi, a Scythian or Gothic tribe, bordering on the Lower Danube, thus gaining for himself and son the titles of *Germanicus Maximus* and *Carpicus Maximus*, which appear on coins and public monuments. In 248, rebellions, headed by Iotapinus and Marinus [IOTAPINUS; MARINUS], broke out simultaneously in the East and in Moesia. Both pretenders speedily perished, but Decius [DECIUS] having been despatched to recall the legions on the Danube to their duty, was himself forcibly invested with the purple by the troops, and compelled by them to march upon Italy. Philippus having gone forth to encounter his rival, was slain near Verona either in battle (Aur. Vict. *de Caes.* xxviii.; Zosim. i. 23) or by his own soldiers (Aur. Vict. *Epit.* xxviii.; Eutrop. ix. 3); and although it does not appear that he had rendered himself odious by any tyrannical abuse of power, yet the recollection of the foul arts by which he had accomplished the ruin of his much loved predecessor, caused his downfal to be hailed with delight. If we can trust the Alexandrian chronicle, he was only forty-five years old at the period of his death.

The great domestic event of the reign was the exhibition of the secular games, which were celebrated with even more than the ordinary degree of enthusiasm and splendour, since the imperial city had now, according to the received tradition, attained the thousandth year of her existence. The disputes and mistakes of chronologers with regard to the epoch in question can, in the present instance, be satisfactorily decided and corrected by the unquestionable testimony of medals, from which we learn that the festival was held in the third consulship of Philippus, that is, in the year A.D. 248; but unless we could ascertain the month, it is impossible to determine whether the solemnities were performed while the tenth century was yet current or after it was fully completed.

Many writers have maintained that Philippus was a Christian; a position which has given rise to an animated controversy. It is evident from several passages in Eusebius, that such an opinion was prevalent in his day, but the bishop of Caesareia abstains from expressing his own sentiments with regard to its truth, except in so far as he remarks that the persecution of Decius arose from the hatred entertained by that prince towards his predecessor, and makes mention of certain letters addressed by Origen to Philippus and the empress, without calling in question their authenticity. Hieronymus again broadly asserts the fact, as do Vincentius Lirinensis and Orosius, who are followed by many later authorities. It is certain, moreover, that a report gained general credit in the following century, that this emperor was not only a true believer, but actually performed a public penance, imposed, as has been inferred from a passage in St. Chrysostom, by St. Babylas, bishop of Antioch. On the other hand, we are reminded that he bestowed the title of *divus* upon Gordian, that, far from making any attempt to repress the rites of pagan worship, he took an active part in all the superstitious observances of the secular games, that he bestowed no marks of favour or encouragement, beyond simple toleration, on the professors of the

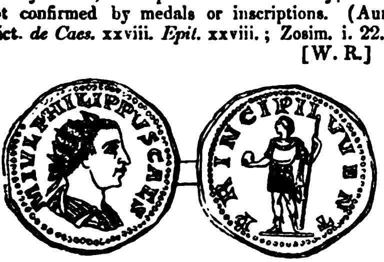
true faith, and that a multitude of ancient writers unite in declaring that Constantine was the first Christian sovereign of Rome. The student will find all the arguments stated with great candour and all the authorities arranged with great precision in Tillemont, and we have nothing to add, except that the inquiry is a mere matter of curiosity, for it is agreed on all hands that this conversion, if real, exercised no influence on the condition of the Church, which certainly could have had little reason to be proud of such a bloodstained and compromising proselyte. (Aur. Vict. *de Caes.* xxviii. *Epit.* xxviii.; Eutrop. ix. 3; Zosim. i. 23, iii. 32; Zonar. xii. 19; Eckhel, vol. vii. p. 323; Euseb. *H. E.* vi. 34, 39, 41, vii. 10; Hieron. *de Viris Ill.* c. 54; Chrysost. *in Gent.* vol. i. p. 658; Tillemont, *Notes sur l'Empereur Philippe*, in his *Histoire des Empereurs*, vol. iii. p. 494.) [W. R.]



COIN OF PHILIPPUS I., ROMAN EMPEROR.

PHILIPPUS II., M. JU'LIUS, son of the foregoing, was a boy of seven at the accession (A. D. 244) of his father, by whom he was forthwith proclaimed Caesar, and three years afterwards (247) chosen consul, being at the same time admitted to share the purple with the title of Augustus. His second consulship (248) corresponds with the celebration of the secular solemnities, and in the autumn of 249 he was slain, according to Zosimus, at the battle of Verona, or murdered, according to Victor, at Rome by the praetorians, when intelligence arrived of the defeat and death of the emperor. Nothing has been recorded with regard to this youth, who perished at the age of twelve, except that he was of a singularly serious and stern temperament, so that from early childhood he could never be induced to smile, and on perceiving his father indulging in hearty merriment, called forth by some buffoonery at the games, he turned away his head with a marked expression of disgust.

His names and titles were the same with those of the elder Philip, with the addition of *Severus*, found upon some Pamphylian coins, and derived, it would seem, from his mother Otacilia Severa. The appellation *C. Julius Saturninus*, assigned to him by Victor, rests upon no other authority, and is not confirmed by medals or inscriptions. (Aur. Vict. *de Caes.* xxviii. *Epit.* xxviii.; Zosim. i. 22.) [W. R.]



COIN OF PHILIPPUS II., ROMAN EMPEROR.

PHILIPPUS I. (Φίλιππος), king of MACEDONIA, son of Argaeus, was the sixth king, if we follow the lists of Dexippus and Eusebius, but the third, according to Herodotus and Thucydides, who, not reckoning CARANUS and his two immediate successors (Coenus and Thurimas or Turimmas), look upon Perdiccas I. as the founder of the monarchy. Eusebius assigns to Philip I. a reign of 38 years, Dexippus one of 35. Neither statement appears to rest on any positive testimony; and Justin tells us that his death was an untimely one. He left a son, named Aëropus, who succeeded him. (Herod. viii. 137—139; Thuc. ii. 100; Just. vii. 2; Clint. *F. H.* vol. ii. p. 221.) [E. E.]

PHILIPPUS II. (Φίλιππος), the 18th king of MACEDONIA, if we count from Caranus, was the youngest son of Amyntas II. and Eurydice, and was born in B. C. 382. According to one account, which Suidas mentions (*s. v.* Κάρανος), but for which there is no foundation, he and his two elder brothers, Alexander II. and Perdiccas III., were supposititious children, imposed by Eurydice on Amyntas. The fact of Philip's early residence at Thebes is too well supported to admit of doubt, though the circumstances which led to his being placed there are differently related. In Diodorus (xvi. 2), we read that Amyntas, being overcome in war by the Illyrians, delivered Philip to them as a hostage for the payment of some stipulated tribute, and that by them he was sent to Thebes, where he sojourned in the house of the father of Epaminondas, and was educated with the latter in the Pythagorean discipline. The same author, however, tells us, in another passage (xv. 67), that he was one of those whom Pelopidas brought away with him as hostages for the continuance of tranquillity in Macedonia, when he had gone thither to mediate between Alexander II. and Ptolemy of Alorus, in B. C. 368; and with this statement Plutarch agrees (*Pelop.* 26); while Justin says (vii. 5), that Alexander, Philip's brother, gave him as a hostage, first to the Illyrians, and again a second time to the Thebans. Of these accounts, the last-mentioned looks like an awkward attempt to combine conflicting stories; while none of them are easily reconcileable with the statement of Aeschines (*de Fals. Leg.* pp. 31, 32; comp. Nep. *Iph.* 3), that, shortly after the death of Alexander II., Philip was in Macedonia, and, together with his elder brother Perdiccas, was presented by Eurydice to Iphicrates, in order to move his pity and obtain his protection against the pretender Pausanias. On the whole, the supposition of Thirlwall is far from improbable (*Greece*, vol. v. p. 163), viz. that when Pelopidas, subsequently to the visit of Iphicrates to Macedonia, marched a second time into the country, and compelled Ptolemy of Alorus to enter into an engagement to keep the throne for the younger sons of Amyntas, he carried Philip back with him to Thebes, as thinking him hardly safe with his mother and her paramour. As for that part of the account of Diodorus, which represents Philip as pursuing his studies in company with Epaminondas, it is sufficiently refuted by chronology (see Wesseling, *ad Diod.* xvi. 2); nor would it seem that his attention at Thebes was directed to speculative philosophy so much as to those more practical points, the knowledge of which he afterwards found so useful for his purposes,—military tactics, the language and politics of Greece, and

the characters of its people. He was still at Thebes, according to Diodorus, when his brother Perdiccas III. was slain in battle against the Illyrians, in B. C. 360; and, on hearing of that event, he made his escape and returned to Macedonia. But this statement is contradicted by the evidence of Speusippus (*ap. Ath.* xi. p. 506, f.), from whom we learn that Plato, conveying the recommendation through Euphraeus of Oreus, had induced Perdiccas to invest Philip with a principality, which he was in possession of when his brother's death placed him in the supreme government of the kingdom. On this he appears to have entered at first merely as regent and guardian to his infant nephew Amyntas [AMYNTAS, No. 3.]; but after no long time, probably in B. C. 359, he was enabled to set aside the claims of the young prince, and to assume for himself the title of king, — aided doubtless by the dangers which thickened round Macedonia at that crisis, and which obviously demanded a vigorous hand to deal with them. The Illyrians, flushed with their recent victory over Perdiccas, threatened the Macedonian territory on the west, — the Paeonians were ravaging it on the north, — while PAUSANIAS and ARGAEUS took advantage of the crisis to put forward their pretensions to the throne. Philip was fully equal to the emergency. By his tact and eloquence he sustained the failing spirits of the Macedonians, while at the same time he introduced among them a stricter military discipline, and organized their army on the plan of the phalanx; and he purchased by bribes and promises the forbearance of the Paeonians, as well as of Cotys, the king of Thrace, and the chief ally of Pausanias. But the claims of Argaeus to the crown were favoured by a more formidable power, — the Athenians, who, with the view of recovering Amphipolis as the price of their aid, sent a force under Mantias to support him. Under these circumstances, according to Diodorus, Philip withdrew his garrison from Amphipolis, and declared the town independent, — a measure, which, if he really resorted to it, may account for the lukewarmness of the Athenians in the cause of Argaeus. Soon after he defeated the pretender, and having made prisoners of some Athenian citizens in the battle, he not only released them, but supplied with valuable presents the losses which each had sustained; and this conciliatory step was followed by an embassy offering to renew the alliance which had existed between Macedonia and Athens in the time of his father. The politic generosity thus displayed by Philip, produced a most favourable impression on the Athenians, and peace was concluded between the parties after midsummer of B. C. 359, no express mention, as far as appears, being made of Amphipolis in the treaty. Being thus delivered from his most powerful enemy, Philip turned his arms against the Paeonians, taking advantage of the death of their king, Agis, just at this juncture, and reduced them to subjection. He then attacked the Illyrians with a large army, and having defeated them in a decisive battle, he granted them peace on condition of their accepting the lake of Lychnus as their eastern boundary towards Macedonia. [BARDYLIS.]

Thus in the short period of one year, and at the age of four-and-twenty, had Philip delivered himself from his dangerous and embarrassing position, and provided for the security of his kingdom. But energy and talents such as his could not, of course, be satisfied with mere security, and henceforth his views were directed, not to defence, but to aggrandisement. The recovery of the important town of Amphipolis, which he could never have meant seriously to abandon, was his first step in this direction, and the way in which he accomplished it (B. C. 358) is one of the most striking specimens of his consummate craft. Having found pretexts for war with the Amphipolitans, his policy was to prevent interference with his proceedings on the part of Athens and of Olynthus (both of which states had an interest in resisting his attempt), and, at any rate, to keep them from uniting against him. Accordingly, in a secret negotiation with the Athenians, he led them to believe that he was willing to restore Amphipolis to them when he had taken it, and would do so on condition of their making him master of Pydna [CHARIDEMUS, No. 2]. When therefore the Olynthians sent an embassy to Athens to propose an alliance for the defence of Amphipolis, their overtures were rejected (Dem. *Olynth.* ii. p. 19), and while their ardour for the contest would be thus damped by the prospect of engaging in it single-handed, Philip still more effectually secured their forbearance by surrendering to them the town of Anthemus (Dem. *Phil.* ii. p. 70). He then pressed the siege of Amphipolis, in the course of which an embassy, under Hierax and Stratocles, was sent by the Amphipolitans to Athens, to ask for aid; but Philip rendered the application fruitless by a letter to the Athenians, in which he repeated his former assurances that he would place the city in their hands. Freed thus from the opposition of the only two parties whom he had to dread, he gained possession of Amphipolis, either by force, as Diodorus tells us, or by treachery from within, according to the statement of Demosthenes. He then proceeded at once to Pydna, which seems to have yielded to him without a struggle, and the acquisition of which, by his own arms, and not through the Athenians, gave him a pretext for declining to stand by his secret engagement with them. (Dem. *Olynth.* p. 11, *de Halonn.* p. 83, *c. Aristocr.* p. 659, *c. Lept.* p. 476; Diod. xvi. 8.) The hostile feeling which such conduct necessarily excited against him at Athens, made it of course still more important for him to pursue his policy of dividing those whose union might be formidable, and of detaching Olynthus from the Athenians. Accordingly, we find him next engaged in the siege of Potidaea, together with the Olynthians, to whom he delivered up the town on its capture, while at the same time he took care to treat the Athenian garrison with the most conciliatory kindness, and sent them home in safety. According to Plutarch (*Alex.* 3), Philip had just taken Potidaea when tidings of three prosperous events reached him at once; — these were, a victory in a horse-race at the Olympic games, — the defeat by Parmenion of the Illyrians, who were leagued with the Paeonians and Thracians against the Macedonian power, — and the birth of Alexander; and, if we combine Plutarch's statement with the chronology of Diodorus (xvi. 22), we must place the capture of Potidaea in B. C. 356. Soon after this success, whenever it may have occurred, he attacked and took a settlement of the Thasians, called Crenides from the springs (κρῆναι) with which it abounded, and, having introduced into the place a number of new colonists, he named it Philippi after himself.

One great advantage of this acquisition was, that it put him in possession of the gold mines of the district, the mode of working which he so improved as to derive from them, so Diodorus tells us, a revenue of 1000 talents, or 243,750*l.* — a sum, however, which doubtless falls far short of what they yielded annually on the whole. (Diod. xvi. 8; comp. Strab. vii. p. 323; Dem. *Olynth.* i. p. 11, *Philipp.* i. p. 50.)

From this point there is for some time a pause in the active operations of Philip. He employed it, no doubt, in carefully watching events, the course of which, as for instance the Social war (B. C. 357—355), was of itself tending towards the accomplishment of his ambitious designs. And so well had he disguised these, that although exasperation against him had been excited at Athens, no suspicion of them, no apprehension of real danger appears to have been felt there; and even Demosthenes, in his speech against war with Persia (περὶ συμμοριῶν), delivered in B. C. 354, as also in that for the Megalopolitans (B. C. 353), makes no mention at all of the Macedonian power or projects (comp. Dem. *Philipp.* iii. p. 117; Clint. *F. H.* vol. ii. sub annis 353, 341.) In B. C. 354, the application made to Philip by Callias, the Chalcidian, for aid against Plutarchus, tyrant of Eretria, gave him an opportunity, which he did not neglect, of interposing in the affairs of Euboea, and quietly laying the foundation of a strong Macedonian party in the island. [CALLIAS, No. 4.]

But there was another and a nearer object to which the views of Philip were directed, — viz. ascendancy in Thrace, and especially the mastery of the Chersonesus, which had been ceded to the Athenians by CERSOBLEPTES, and the possession of which would be of the utmost importance to the Macedonian king in his struggle with Athens, even if we doubt whether he had yet looked beyond to a wider field of conquest in Asia. It was then perhaps in B. C. 353, that he marched as far westward as Maroneia, where Cersobleptes opened a negotiation with him for a joint invasion of the Chersonesus,— a design which was stopped only by the refusal of Amadocus to allow Philip a passage through his territory. No attempt was made to force one; and, if we are right in the conjectural date assigned to the event, Philip would naturally be unwilling to waste time in such a contest, when the circumstances of the Sacred War promised to afford him an opportunity of gaining a sure and permanent footing in the very heart of Greece. (Dem. c. *Arist.* p. 681.)

The capture of Methone, however, was a necessary preliminary to any movement towards the south, lying as it did between him and the Thessalian border, and serving as a shelter to his enemies, and as a station from which they could annoy him. He did not take it till after a lengthened siege, in the course of which he himself lost an eye. The inhabitants were permitted to depart with one garment, but the town was utterly destroyed and the land apportioned to Macedonian colonists. (Diod. xvi. 31, 34; Dem. *Olynth.* i. p. 12, *Philipp.* i. p. 41, iii. p. 117; Plut. *Par.* 8; Luc. *de Scrib. Hist.* 38.) He was now able to take advantage of the invitation of the Aleuadae to aid them against Lycophron, the tyrant of Pherae, and advanced into Thessaly, B. C. 352. To support Lycophron, the Phocians sent Phayllus, with a force of 7000 men, but he was defeated and driven out of Thessaly by Philip, who followed up this success with the capture of Pagasae, the port of Pherae. Soon, however, Philip was himself obliged to retreat into Macedonia, after two battles with Onomarchus, who had marched into Thessaly against him with a more numerous army; but his retreat was only a preliminary to a more vigorous effort. He shortly returned with augmented forces, ostentatiously assuming the character of champion of the Delphic god and avenger of sacrilege, and making his soldiers wear crowns of laurel. One battle, in which the Phocians were defeated and Onomarchus himself was slain, gave Philip the ascendancy in Thessaly. He established at Pherae what he wished the Greeks to consider a free government, but he took and garrisoned Magnesia, and then advanced southward to Thermopylae. The pass, however, he found guarded by a strong Athenian force, and he was compelled, or at least thought it expedient to retire, a step by which indeed he had nothing to lose and much to gain, since the Greek states were unconsciously playing into his hands by a war in which they were weakening one another, and he had other plans to prosecute in the North. But while he withdrew his army from Greece, he took care that the Athenians should suffer annoyance from his fleet. With this Lemnos and Imbros were attacked, and some of the inhabitants were carried off as prisoners, several Athenian ships with valuable cargoes were taken near Geraestus, and the Paralus was captured in the bay of Marathon. These events are mentioned by Demosthenes, in his first Philippic (p. 49, ad fin.), delivered in B. C. 352, but are referred to the period immediately following the fall of Olynthus, B. C. 347, by those who consider the latter portion of the speech in question as a distinct oration of later date [DEMOSTHENES]. It was to the affairs of Thrace that Philip now directed his operations. As the ally of Amadocus against Cersobleptes (Theopomp. *ap. Harpocr. s. v.* Ἀμάδοκος), he marched into the country, established his ascendancy there, and brought away one of the sons of the Thracian king as a hostage [see Vol. I. p. 674]. Meanwhile, his movements in Thessaly had opened the eyes of Demosthenes to the real danger of Athens and Greece, and his first Philippic (delivered, as we have remarked, about this time) was his earliest attempt to rouse his countrymen to energetic efforts against their enemy. But the half-century, which had elapsed since the Peloponnesian war, had worked a sad change in the Athenians, and energy was no longer their characteristic. Reports of Philip's illness and death in Thrace amused and soothed the people, and furnished them with a welcome excuse for inaction; and, though the intelligence of his having attacked Heraeum on the Propontis excited their alarm and a momentary show of vigour, still nothing effectual was done, and throughout the greater part of B. C. 351 feebleness and irresolution prevailed. At some period in the course of the two following years Philip would seem to have interposed in the affairs of Epeirus, dethroning Arymbas (if we may depend on the statement of Justin, which is in some measure borne out by Demosthenes), and transferring the crown to Alexander, the brother of Olympias (Just. vii. 6, viii. 6; Dem. *Olynth.* i. p. 13; comp. Diod. xvi. 72; Wess. *ad loc.*). About the same time also he showed at least one symptom of his designs

against the Persian king, by receiving and sheltering the rebels, Artabazus and Memnon. In B. C. 349 he commenced his attacks on the Chalcidian cities. Olynthus, in alarm, applied to Athens for aid, and Demosthenes, in his three Olynthiac orations, roused the people to efforts against the common enemy, not very vigorous at first and fruitless in the end. But it was not from Athens only that Philip might expect opposition. The Thessalians had for some time been murmuring at his retention of Pagasae and Magnesia, and his diversion to his own purposes of the revenues of the country arising from harbour and market dues. These complaints he had hitherto endeavoured to still by assurances and promises; but just at this crisis the recovery of Pherae by Peitholaus gave him an opportunity of marching again into Thessaly. He expelled the tyrant, and the discontent among his allies was calmed or silenced by the appearance of the necessity for his interference, and their experience of its efficacy. Returning to the north, he prosecuted the Olynthian war. Town after town fell before him, for in all of them there were traitors, and his course was marked by wholesale bribery. In B. C. 348 he laid siege to Olynthus itself, and, having taken it in the following year through the treachery of Lasthenes and Euthycrates, he razed it to the ground and sold the inhabitants for slaves. The conquest made him master of the threefold peninsula of Pallene, Sithonia, and Acta, and he celebrated his triumph at Dium with a magnificent festival and games. [LASTHENES; ARCHELAUS.]

After the fall of Olynthus the Athenians had every reason to expect the utmost hostility from Philip, and they endeavoured, therefore, to bring about a coalition of Greek states against him. The attempt issued in failure; but the course of events in Greece, and in particular the turn which affairs in Phocis had taken, and the symptoms which Athens had given of a conciliatory policy towards Thebes, seemed to Philip to point to such a league as by no means improbable; and he took care accordingly that the Athenians should become aware of his willingness to make peace. This disposition on his part was more than they had ventured to hope for, and, on the motion of Philocrates, ten ambassadors were appointed to treat with him, Aeschines and Demosthenes being among the number. Philip received the embassy at Pella, and both then and in the subsequent negotiations employed effectually his usual craft. Thus, while he seems to have been explicit in requiring the surrender of the Athenian claim to Amphipolis and the recognition of the independence of Cardia, he kept the envoys in the dark as to his intentions with regard to the Thebans and Phocians,—a point of the highest interest to Athens, which still cast a jealous eye upon Thebes and her influence in Boeotia. Nor were his purposes with respect to these matters revealed even when the terms of peace and alliance with him were settled at Athens, as the Phocians were neither included in the treaty nor expressly shut out from it. The same course was adopted with reference to Cersobleptes, king of Thrace, and the town of Halus in Thessaly, which, acting on behalf of the Pharsalians, Philip had sent Parmenion to besiege. As for Thrace,—since the dominions of Cersobleptes formed a barrier between Macedonia and the Athenian possessions in the Chersonesus,—it was of the greatest importance to Philip to establish his power there before the final ratification of the treaty, in which the Athenians might have insisted on a guarantee for its safety. Accordingly, when the second embassy, consisting probably of the same members as the former one, arrived in Macedonia to receive the king's oath to the compact of alliance, they found that he was absent in Thrace, nor did he return to give them an audience till he had entirely conquered Cersobleptes. Even then he delayed taking the oath, unwilling clearly that the Athenian ambassadors should return home before he was quite prepared for the invasion of Phocis. Having induced them to accompany him on his march into Thessaly, he at length swore to the treaty at Pherae, and now expressly excluded the Phocians from it. Deserted by Phalaecus, who had made conditions for himself and his mercenaries, the Phocians offered no resistance to Philip. Their cities were destroyed, and their place in the Amphictyonic council was made over to the king of Macedonia, who was appointed also, jointly with the Thebans and Thessalians, to the presidency of the Pythian games. Ruling as he did over a barbaric nation, such a recognition of his Hellenic character was of the greatest value to him, especially as he looked forward to an invasion of the Persian empire in the name of Greece, united under him in a great national confederacy. That his own ambition should point to this was natural enough; but the "Philip" of Isocrates, which was composed at this period, and which urged the king to the enterprise in question, is perhaps one of the most striking instances of the blindness of an amiable visionary. The delusion of the rhetorician was at any rate not shared by his fellow-citizens. The Athenians, indignant at having been out-witted and at the disappointment of their hopes from the treaty, showed their resentment by omitting to send their ordinary deputation to the Pythian games, at which Philip presided, and were disposed to withhold their recognition of him as a member of the Amphictyonic league. They were dissuaded, however, by Demosthenes, in his oration "on the Peace" (B. C. 346), from an exhibition of anger so perilous at once and impotent.

Philip now began to spread his snares for the establishment of his influence in the Peloponnesus, by holding himself out to the Messenians, Megalopolitans, and Argives, as their protector against Sparta. To counteract these attempts, and to awaken the states in question to the true view of Philip's character and designs, Demosthenes went into the Peloponnesus at the head of an embassy; but his eloquence and representations met with no success, and Philip sent ambassadors to Athens to complain of the step which had been taken against him and of the accusations with which he had been assailed. These circumstances (B. C. 344) gave occasion to the second Philippic of Demosthenes, but, though the jealousy of the Athenians was fully roused, and the answer which they returned to Philip does not appear to have thoroughly satisfied him, still no infringement of the peace took place.

The same year (344) was marked also by a successful expedition of Philip into Illyria, and by his expulsion for the third time of the party of the tyrants from Pherae, a circumstance which furnished him with an excuse and an opportunity for reducing the whole of Thessaly to a more thorough dependence on himself (Diod. xvi. 69; Dem. *in Phil. Ep.* p. 153; Pseudo-Dem. *de Hal.* p. 84). It appears to have been in B. C. 343 that he made

an ineffectual attempt to gain an ascendancy in Megara, through the traitors Ptoeodorus and Perilaus (Dem. *de Cor.* pp. 242, 324, *de Fals. Leg.* p. 435; Plut. *Phoc.* 15); and in the same year he marched into Epeirus, and compelled three refractory towns in the Cassopian district,—Pandosia, Bucheta, and Elateia,—to submit themselves to his brother-in-law Alexander (Pseudo-Dem. *de Hal.* p. 84). From this quarter he meditated an attack on Ambracia and Acarnania, the success of which would have enabled him to effect an union with the Aetolians, whose favour he had secured by a promise of taking Naupactus for them from the Achaeans, and so to open a way for himself into the Peloponnesus. But the Athenians, roused to activity by Demosthenes, sent ambassadors to the Peloponnesians and Acarnanians, and succeeded in forming a strong league against Philip, who was obliged in consequence to abandon his design. (Dem. *Phil.* iii. pp. 120, 129; Aesch. *c. Ctes.* pp. 65, 67.)

It was now becoming more and more evident that actual war between the parties could not be much longer avoided, and the negotiations consequent on Philip's offer to modify the terms of the treaty of 346 served only to show the elements of discord which were smouldering. The matters in dispute related mainly: 1. to the island of Halonnesus, which the Athenians regarded as their own, and which Philip had seized after expelling from it a band of pirates; 2. to the required restitution by Philip of the property of those Athenians who were residing at Potidaea at the time of its capture by him in 356; 3. to Amphipolis; 4. to the Thracian cities which Philip had taken after the peace of 346 had been ratified at Athens; 5. to the support given by him to the Cardians in their quarrel about their boundaries with the Athenian settlers in the Chersonesus [DIOPEITHES]; and of these questions not one was satisfactorily adjusted, as we may see from the speech (περὶ Ἀλοννήσου) which was delivered in answer to a letter from Philip to the Athenians on the subject of their complaints. Early in B.C. 342 Philip marched into Thrace against Teres and Cersobleptes, and established colonies in the conquered territory. Hostilities ensued between the Macedonians and Diopeithes, the Athenian commander in the Chersonesus, and the remonstrance sent to Athens by Philip called forth the speech of Demosthenes (περὶ Χεῤῥονήσου), in which the conduct of Diopeithes was defended, as also the third Philippic, in consequence of which the Athenians appear to have entered into a successful negotiation with the Persian king for an alliance against Macedonia (Phil. *Ep. ad Ath. ap. Dem.* p. 160; Diod. xvi. 75; Paus. i. 29; Arr. *Anab.* ii. 14). The operations in Euboea in B.C. 342 and 341 [CALLIAS; CLEITARCHUS; PARMENION; PHOCION], as well as the attack of Callias, sanctioned by Athens, against the towns on the bay of Pagasae, brought matters nearer to a crisis, and Philip sent to the Athenians a letter, yet extant, defending his own conduct and arraigning theirs. But the siege of Perinthus and Byzantium, in which he was engaged, had increased the feelings of alarm and anger at Athens, and a decree was passed, on the motion of Demosthenes, for succouring the endangered cities. Chares, to whom the armament was at first entrusted, effected nothing, or rather worse than nothing; but Phocion, who superseded him, compelled Philip to raise the siege of both the towns (B.C. 339). (With respect to Selymbria, see Newman, in the *Classical Museum*, vol. i. pp. 153, 154.)

This gleam, however, of Athenian prosperity was destined to be as short as it was glorious. Philip, baffled in Thrace, carried his arms against Atheas, a Scythian prince, from whom he had received insult and injury. The campaign was a successful one; but on his return from the Danube his march was opposed by the Triballi, and in a battle which he fought with them he received a severe wound. This expedition he would seem to have undertaken partly in the hope of deluding the Greeks into the belief that Grecian politics occupied his attention less than heretofore; and meanwhile Aeschines and his party were blindly or treacherously promoting his designs against the liberties of their country. For the way in which they did so, and for the events which ensued down to the fatal battle of Chaeroneia, in B.C. 338, the reader is referred to the article DEMOSTHENES.

The effect of this last decisive victory was to lay Greece at the feet of Philip; and, if we may believe the several statements of Theopompus, Diodorus, and Plutarch, he gave vent to his exultation in a most unseemly manner, and celebrated his triumph with drunken orgies, reeling forth from the banquet to visit the field of battle, and singing derisively the commencement of the decrees of Demosthenes, falling as it does into a comic Iambic verse,—

Δημοσθένης Δημοσθένους Παιανιεὺς τάδ' εἶπεν.

(Theopomp. *ap. Ath.* x. p. 435; Diod. xvi. 87; Plut. *Dem.* 20.) Yet he extended to the Athenians treatment far more favourable than they could have hoped to have received from him. Their citizens who had been taken prisoners were sent home without ransom, due funeral rites were paid to their dead, whose bones Philip commissioned Antipater to bear to Athens; their constitution was left untouched; and their territory was even increased by the restoration of Oropus, which was taken from the Thebans. On Thebes the conqueror's vengeance fell more heavily. Besides the loss of Oropus, he deprived her of her supremacy in Boeotia, placed her government in the hands of a faction devoted to his interests, and garrisoned the Cadmeia with Macedonian troops. The weakness to which he thus reduced her made it safe for him to deal leniently with Athens, a course to which he would be inclined by his predilection for a city so rich in science and art and literature, no less than by the wish of increasing his popularity and his character for moderation throughout Greece. And now he seemed to have indeed within his reach the accomplishment of the great object of his ambition, the invasion and conquest of the Persian empire. In a congress held at Corinth, which was attended, according to his invitation, by deputies from every Grecian state with the exception of Sparta, war with Persia was determined on, and the king of Macedonia was appointed to command the forces of the national confederacy. He then advanced into the Peloponnesus, where he invaded and ravaged Laconia, and compelled the Lacedaemonians to surrender a portion of their territory to Argos, Tegea, Megalopolis, and Messenia; and, having thus weakened and humbled Sparta and established his power through the whole of Greece, he returned home in the latter end of B.C. 338.

In the following year his marriage with Cleo-

patra, the daughter of Attalus, one of his generals [CLEOPATRA, No. 1], led to the most serious disturbances in his family. Olympias and Alexander withdrew in great indignation from Macedonia, the young prince taking refuge in Illyria, which seems in consequence to have been involved in war with Philip, while Olympias fled to Epeirus and incited her brother Alexander to take vengeance on her husband. But this danger Philip averted by promising his daughter Cleopatra in marriage to his brother-in law [CLEOPATRA, No. 2], and Olympias and her son returned home, still however masking resentment under a show of reconciliation. The breach between Philip and Alexander appears to have been further widened by the suspicion which the latter entertained that his father meant to exclude him from the succession. This feeling was strengthened in Alexander's mind by the proposed marriage of his half-brother Arrhidaeus with the daughter of Pixodarus, the Carian satrap, to whom accordingly he sent to negotiate for the hand of the lady for himself. Philip discovered the intrigue, and, being highly exasperated, punished those who had been the chief instruments of it with imprisonment and exile. Meanwhile, his preparations for his Asiatic expedition were not neglected, and early in B. C. 336 he sent forces into Asia, under Parmenion, Amyntas, and Attalus, to draw over the Greek cities to his cause. But the great enterprise was reserved for a higher genius and a more vigorous hand. In the summer of the last-mentioned year Philip held a grand festival at Aegae, to solemnise the nuptials of his daughter with Alexander of Epeirus. It was attended by deputies from the chief states of Greece, bringing golden crowns as presents to the Macedonian king, while from the Athenians there came also a decree, declaring that any conspirator against Philip who might flee for refuge to Athens, should be delivered up. The solemnities of the second day of the festival commenced with a splendid procession, in which an image of Philip was presumptuously borne along amongst those of the twelve Olympian gods. He himself advanced in a white robe between his son and the bridegroom, having given orders to his guards to keep at a distance from him, as he had sufficient protection in the goodwill of the whole of Greece. As he drew near to the theatre, a youth of noble blood, named Pausanias, rushed forward and plunged into his side with fatal effect a Celtic sword, which he had hidden under his dress. The assassin was immediately pursued and slain by some of the royal guards. His motive for the deed is stated by Aristotle (*Polit.* v. 10, ed. Bekk.) to have been private resentment against Philip, to whom he had complained in vain of a gross outrage offered to him by Attalus. Olympias and Alexander, however, were suspected of being implicated in the plot, and the suspicion seems only too well-grounded as far as Olympias is concerned. The murder, it is said, had been preceded by omens and warnings. Philip had consulted the Delphic oracle about his projected expedition to Asia, and had received the ambiguous answer,—

Ἔστεπται μὲν ὁ ταῦρος, ἔχει τέλος, ἔστιν ὁ θύσων.

Again, the oracle of Trophonius had desired him to beware of a chariot, in consequence of which he never entered one; but the sword with which Pausanias slew him had the figure of a chariot carved in ivory on its hilt. Lastly, at the banquet which closed the first day's festivities at Aegae, the tragedian Neoptolemus recited, at Philip's desire, a piece of lyrical poetry, which was intended to apply to the approaching downfal of the Persian king, and spoke of the vanity of human prosperity and of far-reaching hopes cut short by death. (Diod. xvi. 91, 92; Ael. *V.H.* iii. 45; Cic. *de Fat.* 3; Paus. viii. 7.)

Philip died in the forty-seventh year of his age and the twenty-fourth of his reign, leaving for his son a great work indeed to do, but also a great help for its accomplishment in the condition of Greece and of Macedonia; Greece so far subject as to be incapable of impeding his enterprise,—Macedonia with an organized army and a military discipline unknown before, and with a body of nobles bound closely to the throne, chiefly through the plan introduced or extended by Philip, of gathering round the king the sons of the great families, and providing for their education at court, while he employed them in attendance on his person, like the pages in the feudal times. (Ael. *V.H.* xiv. 49; Arr. *Anab.* iv. 13; Curt. viii. 6, 8; Val. Max. iii. 3, ext. 1.)

Philip had a great number of wives and concubines. Besides Olympias and Cleopatra, we may mention, 1. his first wife Audata, an Illyrian princess, and the mother of Cynane; 2. Phila, sister of Derdas and Machatas, a princess of Elymiotis; 3. Nicesipolis of Pherae, the mother of Thessalonica; 4. Philinna of Larissa, the mother of Arrhidaeus; 5. Meda, daughter of Cithelas, king of Thrace; 6. Arsinoë, the mother of Ptolemy I., king of Egypt, with whom she was pregnant when she married Lagus. To these numerous connections temperament as well as policy seems to have inclined him. He was strongly addicted, indeed, to sensual enjoyment of every kind, with which (not unlike Louis XI. of France, in some of the lighter parts of his character) he combined a turn for humour, not always over nice, and a sort of easy, genial good-nature, which, as it costs nothing and calls for no sacrifice, is often found in connection with the propensity to self-indulgence. Yet his passions, however strong, were always kept in subjection to his interests and ambitious views, and, in the words of bishop Thirlwall, "it was something great, that one who enjoyed the pleasures of animal existence so keenly, should have encountered so much toil and danger for glory and empire" (*Greece*, vol. vi. p. 86). He was fond of science and literature, in the patronage of which he appears to have been liberal; and his appreciation of great minds is shown, if not by his presumed intimacy with Plato, at any rate by his undoubted connection with Aristotle. His own physical and mental qualifications for the station which he filled and the career of conquest which he followed, were of the highest order;—a robust frame and a noble and commanding presence; "ready eloquence, to which art only applied the cultivation requisite to satisfy the fastidious demands of a rhetorical age; quickness of observation, acuteness of discernment, presence of mind, fertility of invention, and dexterity in the management of men and things" (Thirlwall, vol. v. p. 169). In the pursuit of his political objects he was, as we have seen, unscrupulous, and ever ready to resort to duplicity and corruption. Yet, when we consider the humanity and generous clemency which have gained for him from Cicero (*de Off.* i. 26) the praise of having been "always

great," and which he seems to have practised quite as much from choice as from policy, we may well admit that he does not appear to disadvantage, even morally speaking, by the side of his fellow-conquerors of mankind. (Demosth. *Olynth.*, *Phil.*, *de Fals. Leg.*, *de Cor.*, *de Chers.*, *de Pac.*; Aesch. *de Fals. Leg.*, *c. Ctes.*; Isocr. *Phil.*, *Ep. ad Phil.*; Diod. xvi.; Just. vii.—ix.; Plut. *Demosth.*, *Phoc.*, *Alex.*, *Reg. et Imp. Apoph.*; Ath. xi. p. 476, xiii. p. 557, xiv. p. 614; Strab. vii. pp. 307, 320, 323, viii. pp. 361, 374, ix. p. 437; Ael. *V. H.* iv. 19, vi. 1, viii. 12, 15, xii. 53, 54, xiii. 7, 11; Gell. ix. 3; Cic. *de Off.* ii. 14, 15, *Tusc. Quaest.* v. 14, *ad Att.* i. 16; Polyb. ii. 48, iii. 6, v. 10, viii. 11—13, ix. 28, &c. xvii. 14; Leland, *Life of Philip*; Winiewski, *Comm. Hist. et Chronol. in Dem. Orat. de Cor.*; Drumann, *Gesch. des Verfalls der Griechischen Staaten*; Wachsmuth, *Hist. Ant.* vol. ii. Eng. transl.; Weiske, *de Hyperb. Errorum in Hist. Phil. Genitrice*; Thirlwall's *History of Greece*, vol. v. vi.) [E. E.]



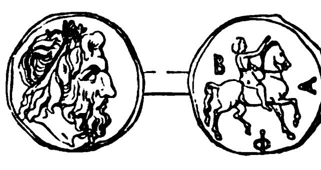
COIN OF PHILIPPUS II., KING OF MACEDONIA.

PHILIPPUS III. (Φίλιππος), king of MACEDONIA. The name of Philip was bestowed by the Macedonian army upon Arrhidaeus, the bastard son of Philip II., when he was raised to the throne after the death of Alexander III., and is the only appellation which appears upon his coins. He returned to Macedonia, where he and his wife Eurydice were put to death by order of Olympias, B. C. 317. For his life and reign, see ARRHIDAEUS. [E. H. B.]



COIN OF PHILIPPUS III. KING OF MACEDONIA.

PHILIPPUS IV. (Φίλιππος), king of MACEDONIA, was the eldest son of Cassander, whom he succeeded on the throne, B. C. 297, or, according to Clinton, early in 296. The exact period of his reign is uncertain, but it appears to have lasted only a few months, when he was carried off by a consumptive disorder, B. C. 296. No events are recorded to us of this short interval; but it appears that he maintained the friendly relations with Athens which had been established by his father, and he was probably advancing into Greece to support his partisans in that country, when his death took place at Elateia in Phocis. (Paus. ix. 7. § 3; Justin. xv. 4, xvi. 1; Porphyr. ap. Euseb. Arm. p. 155; Dexipp. ap Syncell. p. 504, ed. Bonn; Droysen, *Hellenism.* vol. i. pp. 565, 566; Clinton, *F. H.* vol. ii. pp. 180, 236.) [E. H. B.]



COIN OF PHILIPPUS IV. KING OF MACEDONIA.

PHILIPPUS V. (Φίλιππος), king of MACEDONIA, son of Demetrius II., was one of the ablest and most eminent of the Macedonian monarchs. It appears that he was born in the year B. C. 237, and he was thus only eight years old at the death of his father Demetrius. The sovereign power was consequently assumed by his uncle Antigonus Doson, who, though he certainly ruled as king rather than merely as guardian of his nephew, was faithful to the interests of Philip, whom he regarded as his natural successor, and to whom he transferred the sovereignty at his death, in B. C. 220, to the exclusion of his own children. (Polyb. ii. 45, 70, iv. 2; Paus. viii. 8. § 9; Justin. xxviii. 4; Porphyr. ap. Euseb. Arm. p. 158.) He was careful however to appoint friends of his own to all the more important offices of the state; one of whom, Apelles, bore the title of guardian of the young king (Polyb. iv. 87), though the latter seems to have in fact assumed the administration of affairs into his own hands from the very beginning of his reign. The prudent and vigorous administration of Antigonus had greatly strengthened the Macedonian empire; but the youth of Philip, who was only seventeen years old at the time of his accession (Polyb. iv. 5; Justin makes him only fourteen), was regarded with contempt by his enemies, and the Aetolians seized the opportunity to commit acts of aggression and hostility in the Peloponnese. Aratus and the Achaeans immediately applied to the young king for assistance; but Philip, though not unmindful of his allies, was at first unwilling to engage in open war with the Aetolians on account of what he regarded as mere plundering expeditions. Soon, however, the defeat of the Achaeans at Caphyae, and the daring outrage of the Aetolians in seizing and burning Cynaetha, aroused him to the necessity of immediate action, and he proceeded in person to Corinth at the head of a considerable force. He arrived too late to act against the Aetolians, who had already quitted the Peloponnese, but by advancing to Tegea he succeeded in overawing the Lacedaemonians, who were secretly disposed to favour the Aetolians, and for a time prevented them from quitting the cause of their allies. He next presided at a general assembly of the Achaeans and other allied states at Corinth, at which war was declared against the Aetolians by the common consent of all present, including besides Philip himself and the Achaeans, the Boeotians, Phocians, Epeirots, Acarnanians, and Messenians. Few of these, however, were either disposed or ready to take an active part in immediate hostilities, while the Lacedaemonians and Eleans openly espoused the cause of the Aetolians. It was evident therefore that the chief burden of the war would devolve upon Philip and the Achaeans, and the young king returned to Macedonia to prepare for the contest. (Polyb. iv. 5, 9, 16, 19, 22—29, 31—36; Plut. *Arat.* 47). His first care was to fortify his own frontiers against the neighbouring barbarians, and

he was able to conclude a treaty with Scerdilaïdas, king of Illyria, who undertook to assail the Aetolians by sea. Early in the ensuing spring (B.C. 219) Philip entered Epeirus with an army of 15,000 foot and 800 horse, and was quickly joined by the whole forces of the Epeirots and Acarnanians; but his successes were limited to the reduction of some forts and towns on the frontiers of Aetolia and Acarnania, and to the ravage of the adjoining country, when he was recalled to Macedonia by the news of an invasion of the Dardanians. The barbarians, indeed, retired on hearing of his return, but Philip spent the remainder of the summer and autumn in Thessaly, and it was not until the winter had already set in, and his Achaean allies had begun to despair of his arrival, that he suddenly presented himself at Corinth at the head of a small but select army. This unexpected manœuvre was completely successful; he surprised and totally defeated a force of Aetolian and Eleian troops under Euripidas, and following up his advantage, took the strong fortress of Psophis by a sudden assault, laid waste without opposition the rich plains of Elis, and then advancing into Triphylia, made himself master of the whole of that region, though abounding in strongholds, within six days. After this brilliant campaign, he took up his quarters at Argos for the remainder of the winter. (Polyb. iv. 37, 57, 61—82.)

The ensuing spring (B.C. 218) he first turned his attention to the reduction of the important island of Cephallenia, but failed in an attack on the city of Palae in consequence of the treachery and misconduct of one of his own officers, Leontius, who purposely prevented the troops under his command from carrying the breach by assault. Hereupon Philip abandoned the enterprise; but landing suddenly at the head of the Ambracian gulf, he penetrated unexpectedly into the heart of Aetolia, where he surprised the capital city of Thermus, in which all the wealth and treasures of the Aetolian leaders were deposited. The whole of these fell into the hands of the king, and were either carried off or destroyed, together with a vast quantity of arms and armour; but not content with this, Philip set fire to the sacred buildings, and destroyed all the statues and other works of art with which they were adorned. The Aetolians in vain attacked his army on his retreat, and he succeeded in carrying off the spoils in safety to his fleet. (Polyb. v. 2—9, 13, 14.) Having by this sudden blow struck terror into the Aetolians themselves, he next turned his arms against their Peloponnesian allies, and returning in all haste to Corinth, assembled the Achaean forces, and invaded Laconia before the Spartans had heard of his having quitted Aetolia. Descending the valley of the Eurotas he passed close to Sparta itself, laid waste the whole country as far as Taenarus and Malea, and on his return totally defeated the forces with which Lycurgus had occupied the heights near Sparta, in order to intercept his retreat. (*Id.* v. 17—24.) An attempt was now made by the Chians and Rhodians to effect a peace by their mediation; but though Philip consented to a truce for the purpose of carrying on the negotiations, these proved abortive, and the war was still continued. The operations of the next year (B.C. 217) were less brilliant, but fortune still favoured the arms of Philip and his allies; the king, who had returned to Macedonia, took the important fortress of Bylazora, in Paeonia, which was well calculated to check the inroads of the Dardanians, and afterwards invaded Thessaly, where he reduced the Phthiotic Thebes. The Achaeans, on their side, had raised large forces, and carried on the war with much success in the Peloponnese. Meanwhile, events of far greater importance had been passing in Italy, and the news of the battle of Thrasymene, which reached Philip while he was celebrating the Nemean games at Argos, determined him to listen to the overtures for peace which had been renewed by the neutral powers, the Chians, Rhodians, and Ptolemy, king of Egypt. A treaty was soon brought about, by which it was agreed that both parties should retain what they then possessed; and thus ended, after a duration of three years, the contest commonly known as the Social War. (Polyb. v. 24, 29, 30, 97—105.)

During the course of these events it is certain that the character of Philip appears in the most favourable light. Throughout the military operations he displayed uncommon abilities. His daring and rapid movements disconcerted all the plans of his enemies; and the boldness of his conceptions was accompanied with a vigour and skill in the execution of them, which might have done credit to the oldest and most practised general. But his military talents were accompanied with merits of a still higher order. His policy inclined always to the side of clemency and moderation, and he had established a well-earned popularity throughout Greece, by repeated proofs of generosity and good faith. So high, indeed, was his character in these respects, that all the cities of Crete are said to have voluntarily united in placing themselves under his protection and patronage (Polyb. vii. 12; Plut. *Arat.* 48). Unfortunately these favourable dispositions were not destined to last long; and the change that subsequently came over his character appears to have commenced almost immediately after the close of the Social War. It is scarcely probable, as suggested by Plutarch, that his naturally evil disposition had been hitherto restrained by fear, and that he now first began to show himself in his true colours; Polybius more plausibly ascribes the change in his character to the influence of evil counsellors; though these very probably did no more than accelerate the natural effects too often produced by the intoxication of success and the possession of arbitrary power at an early age. It is certain at least that the evil counsellors were not wanting. Apelles and the other officers to whom the chief posts in the administration had been confided by Antigonus Doson, had hoped to hold the uncontrolled direction of affairs, under the reign of the young king, and could ill brook to see their power supplanted by the growing influence of Aratus, who at this period chiefly swayed the counsels of Philip. Having failed in repeated attempts to undermine the power of the Achaean leader, by calumnies and intrigues, they went so far as to engage in the most treasonable schemes for frustrating all the designs of Philip himself, and thwarting the success of his military enterprizes. Their machinations were at length discovered, and Apelles himself, together with Leontius and Megaleas, the partners of his guilt, were severally put to death. (Polyb. iv. 76, 82—87, v. 2, 4, 14—16, 25—28; Plut. *Arat.* 48.)

But the removal of these adversaries was far from giving to Aratus the increased power and in-

fluence which might have been anticipated. A more dangerous rival had already made his appearance in Demetrius of Pharos, who, after his expulsion from his own dominions by the Romans [DEMETRIUS, p. 966, a.], had taken refuge at the court of Philip, and soon acquired unbounded influence over the mind of the young king. It was the Pharian exile who first gave a new turn to the foreign policy of Philip, by directing his attention to the state of affairs beyond the Ionian sea; and persuaded him to conclude peace with the Aetolians, in order to watch the contest which was going on in Italy. (Polyb. iv. 66, v. 12, 101, 105; Justin. xxix. 2, 3). The ambition of the young king was flattered by the prospect thus held out to him, but he did not deem the time yet come openly to take part in the contest, and in the meanwhile his attention was turned to the side of Illyria. Scerdilaïdas, king of that country, had abandoned the alliance of the Macedonian monarch, by whom he deemed himself aggrieved; and had taken advantage of Philip's absence in Greece to occupy some towns and fortresses on the frontiers of the two countries. The recovery of these occupied Philip during the remainder of the summer of 217, and the winter was spent principally in the preparation and equipment of a fleet with which he designed to attack the coasts of Illyria. But scarcely had he entered the Adriatic in the following summer (B. C. 216), when the rumour that a Roman fleet was coming to the assistance of Scerdilaïdas inspired him with such alarm that he made a hasty retreat to Cephallenia, and afterwards withdrew to Macedonia, without attempting anything farther (Polyb. v. 108—110). But the news of the great disaster sustained by the Roman arms at Cannae soon after decided Philip openly to espouse the cause of Carthage, and he despatched Xenophanes to Italy to conclude a treaty of alliance with Hannibal. Unfortunately the ambassador, after having successfully accomplished his mission, on his return fell into the hands of the Romans, who thus became aware of the projects of Philip, and immediately stationed a fleet at Brundusium, to prevent him from crossing into Italy; while the king himself, on the contrary, remained for a long time in ignorance of the result of his negotiations, and it was not till late in the following year (B. C. 215) that he sent a second embassy, and a treaty of alliance was definitively concluded between him and the Carthaginian general. (Liv. xxiii. 33, 34, 38, 39; Polyb. iii. 2, vii. 9; Appian, *Mac.* 1; Justin, xxix. 4.)

Whether Philip really meditated at this time the invasion of Italy, or was merely desirous of establishing his power over all the countries east of the Adriatic, it is certain that his proceedings were marked by an unaccountable degree of hesitation and delay. He suffered the remainder of the season of 215 to pass away without any active measures, and though in the following year (B. C. 214), he at length appeared in the Adriatic with a fleet, with which he took the town of Oricus, and laid siege to the important city of Apollonia, his arms were soon paralysed by the arrival of a small Roman force under M. Laevinus, and he was not only compelled to raise the siege of Apollonia, but destroyed his own ships to prevent their falling into the hands of the enemy, and effected his retreat to Macedonia by land. (Liv. xxiv. 40.) The following year (213), he was more successful, having made himself master of the strong fortress of Lissus, the capture of which was followed by the submission of great part of Illyria (Polyb. viii. 15): but this decisive blow was not followed up; and the apparent inaction of the king during the two following years is the more remarkable, because the occupation of Tarentum by Hannibal would have seemed likely, at this juncture, to facilitate his communications with Italy.

Meanwhile, the proceedings of Philip in Greece were but too well calculated to alienate all the favourable dispositions previously entertained towards him. In B. C. 215, he had interposed in the affairs of Messenia, in a manner that led to a fearful massacre of the oligarchical party in that state: the reproaches of Aratus on this occasion were bitter and vehement, and from henceforth all friendship was at an end between them. Philip was, however, still so far swayed by his influence as to refrain at that time from the design of seizing by treachery on the fortress of Ithome: but after his return from his unsuccessful expedition to Illyria (B. C. 214) he returned to this project, and sent Demetrius of Pharos to carry it into execution. The latter was killed in the attempt; but his death produced no change in the counsels of Philip, who now invaded Messenia himself, and laid waste the open country with fire and sword. Meanwhile, the breach between him and Aratus had become daily more complete, and was still farther widened by the discovery that the king was carrying on a criminal intercourse with the wife of the younger Aratus. At length the king was induced to listen to the insidious proposal of Taurion, and to rid himself of his former friend and counsellor by means of a slow and secret poison, B. C. 213. (Polyb. vii. 10—14, viii. 10, 14; Plut. *Arat.* 49—52.)

The war between Philip and the Romans had been carried on, for some time, with unaccountable slackness on both sides, when it all at once assumed a new character in consequence of the alliance entered into by the latter with the Aetolians. In the treaty concluded by the Roman praetor, M. Valerius Laevinus, with that people (before the end of B. C. 211), provision was also made for comprising in the alliance Scerdilaïdas, king of Illyria, and Attalus, king of Pergamus, and the king of Macedonia thus found himself threatened on all sides by a powerful confederacy. (Liv. xxvi. 24; Justin. xxix. 4.) This news at length roused him from his apathy. Though it was then midwinter, he hastened to provide for the safety of his frontiers, both on the side of Illyria and that of Thrace, and then marched southwards, with an army, to the succour of the Acarnanians, who were attacked by the Aetolians, but the latter withdrew on learning the approach of Philip, and the king returned to Macedonia. Hostilities were renewed in the spring (B. C. 210), and the Romans opened the campaign by the capture of Anticyra; but after this, instead of supporting their allies with vigour, they withdrew the greater part of their forces, and P. Sulpicius Galba, who had succeeded Laevinus in the command, found himself unable to effect anything more than the conquest of Aegina, while Philip succeeded in reducing the strong fortress of Echinus in Thessaly, notwithstanding all the efforts of the Romans and Aetolians to relieve it. (Liv. xxvi. 25, 26, 28; Polyb. ix. 41, 42.)

The next summer (B. C. 209)*, the arms of Philip were directed to the support of his allies, the Achaeans, who were unable to make head against the Lacedaemonians, Messenians, and Eleans. Marching through Thessaly, he defeated the Aetolian general Pyrrhias, though supported by some Roman troops furnished him by Galba, in two successive actions, forced the pass of Thermopylae, and made his way successfully to the Peloponnese, where he celebrated the Heraean games at Argos. The Rhodians and Chians, as well as the Athenians and Ptolemy, king of Egypt, now again interposed their good offices, to bring about a peace between the contending parties, and negotiations were opened at Aegium, but these proved abortive in consequence of the arrogant demands of the Aetolians, in whom the arrival of Attalus at this juncture had excited fresh hopes. Philip now invaded Elis in conjunction with the Achaean praetor Cycliadas, but was worsted in an engagement under the walls of the city, in which, however, the king greatly distinguished himself by his personal bravery; and the inroads of the Dardanians, and other Barbarian tribes now compelled him to return to Macedonia. (Liv. xxvii. 29—33; Justin. xxix. 4.)

At the opening of the campaign of 208, Philip found himself assailed on all sides by the formidable confederacy now organized against him. Sulpicius with the Roman fleet, in conjunction with the king Attalus, commenced their attacks by sea, while the Illyrian princes, Scerdilaïdas and Pleuratus, and the Thracian tribe of the Maedi threatened his northern frontiers, and his allies, the Achaeans, Acarnanians, and Boeotians, were clamorous for support and assistance against the Aetolians and Lacedaemonians. The energy and activity displayed by the king under these trying circumstances, is justly praised by Polybius: while he sent such support as his means enabled him to his various allies, he himself took up his post at Demetrias in Thessaly, to watch the proceedings of Sulpicius and Attalus; and though he was unable to prevent the fall of Oreus, which was betrayed into their hands [PLATOR], he not only saved Chalcis from a similar fate, but narrowly missed surprising Attalus himself in the neighbourhood of Opus. The king of Pergamus was soon after recalled to the defence of his own dominions against Prusias, king of Bithynia, and Sulpicius, unable to keep the sea single-handed, withdrew to Aegina. Philip was thus left at liberty to act against the Aetolians, and to support his own allies in the Peloponnese, where Machanidas, the Lacedaemonian tyrant, retired on his approach. The king was content with this success; and after taking part in the general assembly of the Achaeans at Aegium, and ravaging the coasts of Aetolia, returned once more into his own dominions. (Polyb. x. 41, 42; Liv. xxviii. 5—8; Justin. xxix. 4.)

The events of the succeeding years of the war are very imperfectly known to us, but it is evident that matters took a turn decidedly favourable to Philip and his allies. Attalus continued in Asia, and the Romans, whose attention was directed wholly towards affairs in Spain and Africa, lent no support to their Grecian allies. Meanwhile, the Achaeans, under Philopoemen, were victorious in the Peloponnese over Machanidas, and the Aetolians, finding themselves abandoned by their allies, and unable to cope single-handed with the power of Philip, who had a second time carried his ravages into the heart of their country, and plundered their capital city of Thermus, at length consented to peace upon the conditions dictated by the conqueror. What these were we know not, but the treaty had hardly been concluded, when a Roman fleet and army, under P. Sempronius Tuditanus, arrived at Dyrrhachium. Philip hastened to oppose him, and offered him battle, but the Roman general shut himself up within the walls of Apollonia; and meanwhile the Epeirots, by their intervention, succeeded in bringing about a peace between the two parties. A preliminary treaty was concluded between Philip and Sempronius at Phoenice in Epeirus, B. C. 205, and was readily ratified by the Roman people, who were desirous to give their undivided attention to the war in Africa. (Liv. xxix. 12; Polyb. xi. 4, 7; Appian. *Mac.* Exc. 2.)

It is probable that both parties looked upon the peace thus concluded as little more than a suspension of hostilities. Such was clearly the view with which the Romans had accepted it, and Philip was evidently well aware of their sentiments in this respect. Hence he not only proceeded to carry out his views for his own aggrandizement and the humiliation of his rivals in Greece, without any regard to the Roman alliances in that country, but he even went so far as to send a strong body of auxiliaries to the Carthaginians in Africa, who fought at Zama under the standard of Hannibal. (Liv. xxx. 26, 33, 42, xxxi. 1.) Meanwhile, his proceedings in Greece were stained by acts of the darkest perfidy and the most wanton aggression. The death of Ptolemy Philopator, king of Egypt (B. C. 205), and the infancy of his successor, at this time opened a new field to the ambition of Philip, who concluded a league with Antiochus against the Egyptian monarch, according to which the Cyclades, as well as the cities and islands in Ionia subject to Ptolemy, were to fall to the share of the Macedonian king. (Polyb. iii. 2, xv. 20; Appian. *Mac.* Exc. 3; Justin. xxx. 2.)

In order to carry out this scheme, it was necessary for Philip to establish his naval power firmly in the Aegaean, and to humble that of Attalus and the Rhodians, and the latter object he endeavoured to effect by the most nefarious means, for which he found ready instruments in Dicaearchus, an Aetolian pirate, and Heracleides, an exile from Tarentum, who seems at this period to have held the same place in the king's confidence previously enjoyed by Demetrius of Pharos. While Dicaearchus, with a squadron of twenty ships, cruised in the Aegaean, and made himself master of the principal islands of the Cyclades, Heracleides contrived to ingratiate himself with the Rhodians, and then took an opportunity to set fire to their arsenal, and burn great part of their fleet. (Polyb. xiii. 4, 5, xv. 20, xviii. 37; Diod. xxviii. Exc. Vales. pp. 572, 573; Polyaen. v. 17. § 2.) Meanwhile, Philip himself had reduced under his dominion the cities of Lysimachia and Chalcedon, notwithstanding they were in a state of alliance

* Concerning the chronology of these events, and the error committed by Livy, who assigns this campaign to the year 208, see Schorn (*Gesch. Griechenl.* p. 186, not.), and Thirlwall (*Hist. of Greece*, vol. viii. p. 268, not.). Clinton (*F. H.* vol. iii. p. 48) has followed Livy without comment.

with the Aetolians, and he next proceeded to lay siege to Cius, in Bithynia. The Rhodians (who had not yet come to an open rupture with Philip, though his share in the perfidy of Heracleides could be no secret) in vain interposed their good offices in favour of Cius: their representations were treated with derision; and the king having made himself master of the place, gave it up to plunder, sold all the inhabitants as slaves, and then consigned the empty city to his ally, Prusias, king of Bithynia. On his return to Macedonia, he inflicted a similar fate on Thasos, though it had surrendered on capitulation. (Polyb. xv. 21—24; Liv. xxxii. 33.) But these repeated injuries at length roused the Rhodians to open hostilities: they concluded a league with Attalus (B. C. 201), and equipped a powerful fleet. Philip had taken Samos, and was besieging Chios, when the combined fleets of the allies presented themselves, and a general battle ensued, in which, after a severe and long-protracted struggle, the allies were victorious, although the Rhodian admiral, Theophiliscus, was killed, and Attalus himself narrowly escaped falling into the hands of the enemy. The advantage, however, was by no means decisive, and in a second action off Lade, Philip obtained the victory. This success appears to have left him almost free scope to carry on his operations on the coasts of Asia; he took Chios, ravaged without opposition the dominions of Attalus, up to the very walls of Pergamus, and afterwards reduced the whole of the district of Peraea held by the Rhodians on the main land, including the cities of Iasus and Bargylia. But meanwhile the Rhodians and Attalus had strengthened their fleet so much that they were greatly superior at sea, and Philip was, in consequence, compelled to take up his winter-quarters in Caria. It was not till the ensuing spring (B. C. 200), that he was able to elude, by a stratagem, the vigilance of his enemies, and effect his return to Europe, where the state of affairs imperiously demanded his presence. Attalus and the Rhodians having failed in their attempt to overtake him, repaired to Aegina, where they readily induced the Athenians, already on hostile terms with Philip, to join their alliance, and openly declare war against the Macedonian king. (Polyb. xvi. 11, 12, 24—26; Polyaen. iv. 17. § 2; Liv. xxxi. 14, 15.)

But a more formidable enemy was now at hand. The Romans were no sooner free from their long-protracted contest with Carthage than they began to lend a favourable ear to the complaints that poured in on all sides from the Athenians, the Rhodians, Attalus, and Ptolemy, against the Macedonian monarch; and notwithstanding some reluctance on the part of the people, war was declared against Philip, and the conduct of it assigned to the consul P. Sulpicius Galba, B. C. 200. But it was late in the season before he was able to set out for his province; and after sending a small force, under C. Claudius Centho, to the assistance of the Athenians, he took up his quarters for the winter at Apollonia. Meanwhile Attalus and the Rhodians neglected to prosecute the war, perhaps waiting for the arrival of the Roman forces. Philip, on his part, was not slow in availing himself of the respite thus granted him. While he sent Nicanor to invade Attica, he himself turned his arms towards Thrace, where he reduced in succession the important towns of Aenus and Maroneia, and then advancing to the Chersonese, laid siege to Abydus. The desperate resistance of the inhabitants prolonged the defence of this place for so long a time that it would have been easy for their allies to have relieved them, but Attalus and the Rhodians neglected to send them assistance, the remonstrances of the Roman ambassador, M. Aemilius Lepidus, were treated with derision by Philip, and the city ultimately fell into his hands, though not till almost the whole of the inhabitants had perished either by the sword of the enemy or by their own hands. (Liv. xxxi. 2—5, 6, 14, 16—18; Polyb. xvi. 27—34.)

Immediately after the fall of Abydos, Philip learnt the arrival of Sulpicius in Epeirus, but finding that the consul had already taken up his winter-quarters, he took no farther measures to oppose him. Claudius, who had been sent to the support of the Athenians, was more enterprizing, and not content with guarding the coasts of Attica, he, by a bold stroke, surprised and plundered Chalcis. Philip, on this news, hastened to oppose him, but finding that Claudius had already quitted Chalcis, which he was not strong enough to hold, the king pushed on with great rapidity, in the hopes of surprising Athens itself, an object which, in fact, he narrowly missed. Foiled in this scheme, he avenged himself by laying waste the environs of the city, sparing in his fury neither the sepulchres of men, nor the sacred groves and temples of the gods. After this he repaired to Corinth, and took part in an assembly of the Achaeans, but failed in inducing that people to take part more openly in the war with the Romans; and having a second time ravaged the territory of Attica, returned once more into Macedonia. (Liv. xxxi. 18, 22—26.)

The consul, Sulpicius, was now, at length, ready to take the field, B. C. 199. He had already gained some slight successes through his lieutenant, L. Apustius, and had been joined by the Illyrian prince Pleuratus, Amynander, king of Athamania, and the Dardanian, Bato. The Aetolians, on the contrary, though strongly solicited both by Philip and the Romans, as yet declined to take part in the war. Sulpicius advanced through Dassaretia, where Philip met him with his main army, and several unimportant actions ensued, in one of which, near Octolophus, the Romans gained the victory; and this advantage, though of little consequence in itself, had the effect of deciding the Aetolians to espouse the Roman cause, and they joined with Amynander in an inroad into Thessaly. At the same time the Dardanians invaded Macedonia from the north, and Philip found it necessary to make head against these new enemies. He accordingly quitted his strong position near the camp of Sulpicius, and having eluded the vigilance of the Roman general, effected his retreat unmolested into Macedonia, from whence he sent Athenagoras against the Dardanians, while he himself hastened to attack the Aetolians, who were still in Thessaly, intent only upon plunder. Philip fell upon them by surprise, put many of them to the sword, and totally defeated their army, which would have been utterly destroyed, had it not been for their ally, Amynander. The Roman general meanwhile, after pushing on into Eordaea and Orestis, where he took the city of Celetrus, had fallen back again into Epeirus, without effecting anything of importance: the Dardanians had been repulsed and defeated by Athena-

goras, and thus, on the whole, the result of the campaign had been certainly not unfavourable to Philip. (Liv. xxxi. 27—43.)

It was apparently late in the season before the new consul, P. Villius Tappulus, arrived in Epeirus to succeed Sulpicius, and a mutiny that broke out in his own army prevented him from undertaking any hostile operations. Philip meanwhile had followed up his victory over the Aetolians by laying siege to Thaumaci, in Thessaly, but the courageous defence of the garrison protracted this siege until so late a period of the year, that Philip was compelled to abandon the enterprise, and return to Macedonia for the winter. (Id. xxxii. 3, 4.) After spending this period of repose in the most active preparations for renewing the contest, he took the field again with the first approach of spring, B. C. 198, and established his camp in a strong position near the pass of Antigoneia, where it completely commanded the direct route into Macedonia. Villius advanced to a position near that of the king, but was wholly unable to force the pass; and while he was still deliberating what to do, his successor Flamininus arrived, and took the command of the army. (Id. *ib.* 5, 6, 9.) The events of the war from this period till its termination have been already fully given under FLAMININUS.

By the peace finally granted to Philip (B. C. 196), the king was compelled to abandon all his conquests, both in Europe and Asia, withdraw his garrisons from all Greek cities, surrender his whole fleet to the Romans, and limit his standing army to 5000 men, besides paying a sum of 1000 talents. Among the hostages given for the fulfilment of these hard conditions, was his son Demetrius. (Polyb. xviii. 27; Liv. xxxiii. 30.) Whatever resentment and enmity he might still entertain against his conquerors, Philip was now effectually humbled, and it is certain that his conduct towards Rome at this time is characterised by every appearance of good faith and of a sincere desire to cultivate the friendship of the all powerful republic. At the suggestion of the Roman deputy, Cn. Cornelius, he sent an embassy to Rome, to request that the treaty of peace might be converted into one of alliance (Polyb. xviii. 31); and in the following year (195), he sent a strong body of auxiliaries to the assistance of Flamininus against Nabis. (Liv. xxxiv. 26.) At a subsequent period he resisted all the efforts of the Aetolian envoy, Nicander, to induce him once more to take up arms in concert with Antiochus, as well as the tempting offers of that monarch himself, who spared no promises in order to gain him over to his alliance. (Id. xxxv. 12, xxxix. 28.) At the commencement of B. C. 191, he sent ambassadors to Rome, with offers of support and assistance against Antiochus, who was then already in Greece. The Syrian king had the imprudence at this time to give personal offence to Philip, who immediately engaged in measures of more active hostility, lent all the assistance in his power to the Roman praetor, Baebius, and co-operated with the Romans in the siege of Limnaea, while he took the opportunity to expel Amynander from Athamania, and make himself master of that province. (Id. xxxvi. 4, 8, 13, 14.) Though he took no part in the decisive battle at Thermopylae, he joined the consul Acilius Glabrio shortly after, and it was arranged between them that Philip should besiege Lamia at the same time that Glabrio carried on the siege of Heracleia, but the latter city having fallen first, the king was ordered to desist from the siege of Lamia, which thereupon surrendered to the Romans. Philip was indignant at being thus balked of his prize, but he nevertheless obtained permission from the consul, while the latter was occupied in the siege of Naupactus, to turn his arms against some of the cities which had taken part with the Aetolians; and not only made himself master of Demetrias, and other places in Thessaly, but overran the whole of Perrhaebia, Aperantia, and Dolopia. (Id. xxxvi. 25, 33, 34, xxxix. 23.) The Romans, at this period, evinced their satisfaction with the conduct of Philip by restoring to him his son Demetrius and the other hostages, and remitting all the arrears of tribute, which remained yet unpaid (Pol. xx. 13, xxi. 9; Liv. xxxvi. 35): the king, in return, rendered them still more important services, by providing every thing necessary for the march of their army through Macedonia and Thrace, when advancing to the attack of Antiochus in Asia; and securing its passage, without obstruction, as far as the Hellespont. (Liv. xxxvii. 7; Appian. *Mac.* Exc. 7. § 3.) But the seeds of fresh disputes were already sown, and Polybius has justly remarked that the real causes of the second war of the Romans with Macedonia arose before the death of Philip, though it did not break out till a later period. So long as the Romans were engaged in the contest with Antiochus, and stood in need of the support of the Macedonian king, he had been allowed to retain possession of the conquests he had made during that war; and though Athamania had been again wrested from him by Amynander and the Aetolians, he still held many towns in Perrhaebia and Thessaly, which he had captured from the Aetolians, with the express permission of Acilius Glabrio. But after the fall of Antiochus, deputies from those states appeared at Rome (B. C. 185), to demand the restitution of the cities in question, and at the same time Eumenes warned the senate of the increasing power of Philip, who was diligently employed in strengthening his internal resources, while he was secretly enlarging his frontiers on the side of Thrace, and had made himself master of the important cities of Aenus and Maroneia. This was enough to arouse the jealousy of the senate. After the usual form of sending deputies to inquire into the matters on the spot, it was decreed that Philip should surrender all his conquests in Perrhaebia and Thessaly, withdraw his garrisons from the cities of Thrace, and confine himself within the ancient limits of Macedonia. (Liv. xxxix. 23—29, 33; Polyb. xxiii. 4, 6, 11, 13, 14.)

The indignation of the king was vehemently excited by these commands, but he was not yet prepared to resist the power of Rome, and accordingly complied, but, before he withdrew his troops from Maroneia, made a barbarous massacre of many of the unhappy citizens. At the same time he sent his younger son, Demetrius, to Rome, to answer the complaints which were now pouring in from all sides against him: and the young prince was received with so much favour by the senate, that they agreed to pardon all the past grounds of offence against Philip, out of consideration for his son, B. C. 183. (Polyb. xxiii. 13, 14, xxiv. 1—3; Liv. xxxix. 34, 35, 46, 47.) Unhappily the partiality thus displayed by the Romans towards De-

metrius had the effect of arousing the jealousy both of Philip himself and of his eldest son, Perseus; and from henceforth the disputes between the two brothers embittered the declining years of the king [DEMETRIUS, p. 966]. Many other causes combined to the same effect; and the intrigues which the Romans were perpetually carrying on among his subjects and followers naturally aggravated the suspicious and jealous turn which his temper had by this time assumed. He was conscious of having alienated the affections of his own subjects by many acts of injustice and cruelty, and he now sought to diminish the number of the disaffected by the barbarous expedient of putting to death the children of all those whom he had previously sacrificed to his vengeance or suspicions (Liv. xxxix. 53, xl. 3—5). But while he was thus rendering himself the object of universal hatred at home, he was unremitting in his preparations for the renewal of the war with Rome. By way of disguising the real object of his levies and armaments, which was, however, no secret for the Romans, he undertook an expedition against the barbarian tribes of Paeonia and Maedica, and advanced as far as the highest ridge of Mount Haemus. It was during this expedition that Perseus succeeded in effecting the object for which he had been so long intriguing, and having by means of forged letters convinced the king of the guilt of Demetrius, induced him to consent to the execution of the unhappy prince. But Philip was unable to stifle the feelings of grief and remorse occasioned by this deed, and these passions broke forth with renewed violence when he afterwards discovered the deceit that had been practised upon him, and learnt that his son had been unjustly sacrificed to the jealousy of his elder brother. He believed himself to be haunted by the avenging spirit of Demetrius, and was meditating the punishment of Perseus for his perfidy, by excluding him from the throne in favour of his cousin Antigonus, the son of Echecrates, when he himself fell sick at Amphipolis, more from the effects of grief and remorse than any bodily ailment, and died shortly after, imprecating curses in his last moments upon the head of Perseus. His death took place before the end of B. C. 179, in the 59th year of his age, after a reign of nearly 42 years (Liv. xl. 6, 16, 21—24, 54—56; Polyb. xxiv. 7, 8; Euseb *Arm.* p. 158; Dexippus ap. Syncell. p. 508; Clinton, *F. H.* vol. ii. p. 243).

The character of Philip may be summed up in the remark of the impartial Polybius (x. 26) that there are few monarchs of whom more good or more evil could justly be said. His naturally good qualities were gradually eclipsed and overgrown by evil tendencies, and he is a striking, though by no means a solitary, example of a youth full of hopeful promise degenerating by degrees into a gloomy and suspicious tyrant. Of his military and political abilities the history of his reign affords sufficient proof, notwithstanding occasional intervals of apparent apathy and inaction for which it is difficult to account. He was also a fluent and ready speaker, and possessed a power of repartee which he loved to indulge in a manner not always consistent with kingly dignity (Polyb. xvii. 4; Liv. xxxii. 34, xxxvi. 14). In addition to the darker stains of perfidy and cruelty, his private character was disgraced by the most unbridled licentiousness, as well as by habitual excesses in drinking. (Polyb. x. 26, xxvi. 5; Liv. xxvii. 30.)

Besides his two sons already mentioned, he left a third son, named Philip (but whether legitimate or not we are not informed), who could have been born but a few years before the death of his father. [PHILIPPUS, No. 25.] (In addition to the ancient authorities cited in the course of the above narrative, the reign and character of Philip will be found fully discussed and examined by Schorn, *Gesch. Griechenlands*, Bonn, 1833; Flathe, *Gesch. Macedoniens*, vol. ii.; Thirlwall's *Greece*, vol. viii. chap. 63—66; and Brandstätter, *Gesch. des Aetolischen Bundes*, Berlin, 1844.) [E. H. B.]



COIN OF PHILIPPUS V. KING OF MACEDONIA.

PHILIPPUS, MA'RCIUS. 1. Q. MARCIUS Q. F. Q. N. PHILIPPUS, consul B. C. 281, with L. Aemilius Barbula, had to carry on war with the Etruscans, and had a triumph on the 1st of April on account of his victory over them. In B. C. 263 he was magister equitum to the dictator Cn. Fulvius Maximus Centumalus (Fasti Capit.).

2. L. MARCIUS Q. F. PHILIPPUS, the father of No. 3, formed a hospitable connection with Philip V., king of Macedonia (Liv. xlii. 38), though on what occasion is not mentioned. This fact is alluded to in the annexed coin of the Marcia gens, which bears on the obverse the head of the Macedonian monarch, and on the reverse L. PHILIPPVS, with a horseman galloping, probably in reference to the name.



One is disposed to think that this L. Marcius was the first person of the gens who obtained the surname of Philippus in consequence of his connection with the king of Macedonia, and that the Fasti erroneously give this cognomen to the consul of B. C. 281.

3. Q. MARCIUS L. F. Q. N. PHILIPPUS, son of No. 2, was praetor B. C. 188, and obtained Sicily as his province. Two years afterwards, B. C. 186, he was consul with Sp. Postumius Albinus. These consuls were commanded by the senate to conduct the celebrated inquiry into the worship of Bacchus, which had been secretly introduced into Italy and been the occasion of much immorality and profanity. We accordingly find the name of Philippus in the senatus consultum de Bacchanalibus, which has come down to us. After Philippus had finished his share in these investigations, he set out for Liguria, where he and his colleague had to carry on war. Here, however, he was unsuccessful. In the country of the Apuani, he was surprised by the enemy in a narrow pass, and lost

4000 of his men. The recollection of his defeat was preserved by the name of the saltus Marcius, which was given to the spot from this time. In B. C. 183, Philippus was sent as ambassador into Macedonia, with orders to watch likewise the Roman interests in Southern Greece; and although he compelled Philippus to withdraw his garrisons from various places, yet the report which he presented to the senate was unfavourable to the Macedonian monarch. In B. C. 180, Philippus was chosen a decemvir sacrorum. Some years afterwards, B. C. 171, Philippus was again sent with several others as ambassador into Greece to counteract the designs and influence of Perseus. He and Atilius were ordered first to visit Epeirus, Aetolia, and Thessaly, next to proceed to Boeotia and Euboea, and from thence to cross over to Peloponnesus, where they were to join their other colleagues. In Thessaly Philippus received an embassy from Perseus, praying for a conference, and grounding his plea on the hospitable connection which had been established between his father and the father of the Roman ambassador. With this request Philippus complied, and the conference took place on the banks of the river Peneus. The Roman ambassador persuaded the king to send ambassadors to Rome, and for this purpose a suspension of hostilities was agreed upon; and thus Philippus completely accomplished the object he had in view, as the Romans were not yet prepared to carry on the war. Philippus next went to Boeotia, where he was also successful in carrying out the Roman views, and he then returned to Rome. In the report of the embassy which he gave to the senate, he dwelt with pride upon the way in which he had deceived Perseus; and although the senators of the old school denounced such conduct as unworthy of their ancestors, the majority of the body viewed it with so much approbation as to send Philippus again into Greece, with unlimited power to do whatever he might think most for the interest of the state.

These services did not go unrewarded, and in B. C. 169 Philippus was a second time chosen consul, and had as his colleague Cn. Servilius Caepio. The conduct of the Macedonian war fell to Philippus. This war had already lasted two campaigns, during which Perseus had maintained his ground against two consular armies. Philippus lost no time in crossing over into Greece, where he arrived early in the spring of B. C. 169, and received in Thessaly the army of the consul of the preceding year, A. Hostilius Mancinus. Here he did not remain long, but resolved to cross over the mountain ridge of Olympus and thus descend into Macedonia near Heracleium. Perseus was stationed with the main body of his forces near Dium, and had taken possession of the mountain passes which led into the plain. If Perseus had remained firm, he might have cut off the Roman army, or compelled it to retrace its steps across the mountains with great loss; but, at the approach of the consul, he lost courage, forfeited the advantages of his position, and retreated to Pydna. Philippus followed him, but was unable to accomplish any thing worthy of mention, and in the following year handed over the army to his successor L. Aemilius Paulus, who brought the war to a close. We learn from Livy that Philippus was at this time more than sixty years of age. In B. C. 164, Philippus was censor with L. Aemilius Paulus, and in his censorship he set up in the city a new sun-dial. (Liv. xxxviii. 35, xxxix. 6, 14, 20, 48, xl. 2, 3, 42, xlii. 37—47, xliii. 13, xliv. 1—16; Polyb. xxiv. 4, 6, 10, xxvii. 1, xxviii. 10, &c.; Plin. *H. N.* vii. 60; Cic. *Brut.* 20.)

4. Q. Marcius Philippus, the son of No. 3, served under his father in Macedonia, B. C. 169. (Liv. xliv. 3.) This is the only time he is mentioned, unless, perchance, he is the same as the Q. Philippus, of whom Cicero says (*pro Balb.* 11) that he had been condemned, and lived as an exile at Nuceria, of which state he was made a citizen.

5. L. Marcius Q. F. Q. N. Philippus, failed in obtaining the military tribuneship, but nevertheless acquired afterwards all the high offices of state (Cic. *pro Planc.* 21). He was tribune of the plebs, B. C. 104, in which year he brought forward an agrarian law, of the details of which we are not informed, but which is chiefly memorable for the statement he made in recommending the measure, that there were not two thousand men in the state who possessed property (Cic. *de Off.* ii. 21). He seems to have brought forward this measure chiefly with the view of acquiring popularity, and he quietly dropped it when he found there was no hope of carrying it. In B. C. 100, he was one of the distinguished men in the state who took up arms against Saturninus and his crew (Cic. *pro C. Rabir.* 7). He was a candidate for the consulship B. C. 93, but was defeated in the comitia by Herennius; but two years afterwards he carried his election, and was consul in B. C. 91, with Sex. Julius Caesar. This was a very important year in the internal history of Rome, though the events of it are very difficult clearly to understand. It was the year in which M. Livius Drusus, who was then tribune of the plebs, brought forward the various important laws, the object and tendency of which have been discussed elsewhere [Drusus, No. 6]. It is sufficient to state here that Drusus at first enjoyed the full confidence of the senate, and endeavoured by his measures to reconcile the people to the senatorial party. Philippus was a personal enemy of Drusus, and as he belonged to the popular party, he offered a vigorous opposition to the tribune, and thus came into open conflict with the senate. The exasperation of parties rose to the greatest height, and even the senate itself was disgraced by scenes of turbulence and indecorum. On one occasion Philippus declared in the senate that he could no longer carry on the government with such a body, and that there was need of a new senate. This roused the great orator L. Licinius Crassus, who asserted in the course of his speech, in which he is said to have surpassed his usual eloquence, that that man could not be his consul who refused to recognise him as senator (Cic. *de Orat.* iii. 1; Quintil. viii. 3. § 89; Val. Max. vi. 2. § 2). In the forum scenes of still greater violence occurred. There Philippus strained every nerve to prevent Drusus from carrying his laws. On one occasion he interrupted the tribune while he was haranguing the people; whereupon Drusus ordered one of his clients to drag Philippus to prison: and the order was executed with such violence that the blood started from the nostrils of the consul, as he was dragged away by the throat (Val. Max. ix. 5. § 2; Florus, iii. 17; Aur. Vict. *de Vir. Ill.* 66). The opposition of the consul was, however, in vain; and the laws of the tribune were carried. But a reaction followed almost im-

mediately: all parties in the state who had just before united in favour of Drusus, now began to look upon him with mistrust and suspicion. In this state of affairs, Philippus became reconciled to the senate, and to the leading members of that body, with whom he had hitherto been at deadly feud; and accordingly, on the proposition of the consul, who was also an augur, a senatus consultum was passed, declaring all the laws of Drusus to be null and void, as having been carried against the auspices (Cic. *de Prov. Cons.* 9, *de Leg.* ii. 12, *Fragm.* vol. iv. p. 449, ed. Orelli; Ascon. *in Cornel.* p. 68). Nothing else is recorded of the consulship of Philippus, except that he recommended the senate to lay claim to Egypt, in consequence of its having been left to them by the will of Alexander. (Cic. *de Leg. Agr.* ii. 16.)

In B. C. 86, Philippus was censor with M. Perperna, and it is recorded of him that he expelled his own uncle App. Claudius from the senate. (Cic. *pro Dom.* 32.)

In the civil wars between Marius and Sulla, Philippus took no part. His original predilections might have led him to join Marius; but the experience he had had of the Roman mob in his consulship, together with his reconciliation to the senate, led him probably to desire the success of Sulla. Cicero speaks of him as belonging to the party of the latter; but as he continued at Rome during Cinna's usurpation, and was suffered to remain unmolested, he must have been regarded as neutral in the strife (Cic. *ad Att.* viii. 3). On Sulla's death, he deprecated any immediate change, and accordingly resisted the attempts of Lepidus, B.C. 78, to alter the constitution that had been recently established (Sall. *Hist.* i. 18, 19). But Philippus was no friend to the aristocracy in heart, and accordingly gave his support to Pompey, by whose means the people eventually regained most of their former political power. Thus he was one of those who advocated sending Pompey to conduct the war in Spain against Sertorius, and is reported on that occasion to have said "Non se Pompeium sua sententia pro consule, sed pro consulibus mittere." (Cic. *pro Leg. Man.* 21, *Phil.* xi. 8; Plut. *Pomp.* 17.) He appears, likewise, to have been a personal friend of Pompey, for he had defended him previously in B. C. 86, when he was accused of having appropriated to his own use the booty taken at Asculum in the Marsic war, B.C. 89. (Cic. *Brut.* 64; Val. Max. vi. 2. § 8; Plut. *Pomp.* 4.) It would seem that Philippus did not live to see the return of Pompey from Spain.

Philippus was one of the most distinguished orators of his time. His reputation continued even to the Augustan age, whence we read in Horace (*Epist.* i. 7. 46):—

"Strenuus et fortis causisque Philippus agendis Clarus."

Cicero says that Philippus was decidedly inferior as an orator to his two great contemporaries Crassus and Antonius, but was without question next to them. In speaking he possessed much freedom and wit; he was fertile in invention, and clear in the development of his ideas; and in altercation he was witty and sarcastic. He was also well acquainted with Greek literature for that time (Cic. *Brut.* 47). He was accustomed to speak extempore, and, when he rose to speak, he frequently did not know with what word he should begin (Cic. *de Or.* ii. 78): hence in his old age it was with both contempt and anger that he used to listen to the studied periods of Hortensius (Cic. *Brut.* 95). Philippus was a man of luxurious habits, which his wealth enabled him to gratify: his fish-ponds were particularly celebrated for their magnificence and extent, and are mentioned by the ancients along with those of Lucullus and Hortensius (Varr. *R. R.* iii. 3. § 10; Colum. viii 16; Plin. *H. N.* ix. 54. s. 80). Besides his son, L. Philippus, who is spoken of below [No. 6], he had a step-son Gellius Publicola [PUBLICOLA]. (Our knowledge respecting Philippus is chiefly derived from Cicero, the various passages in whose writings relating to him are collected in Orelli, *Onom. Tull.* vol. ii. p. 380, &c.; comp Meyer, *Orator. Roman. Fragm.* p. 323, &c., 2d ed.; Westermann, *Gesch. der Röm. Beredtsamkeit*, § 43.)

6. L. MARCIUS L. F. Q. N. PHILIPPUS, the son of the preceding, seems to have been praetor in B. C. 60, since we find him propraetor in Syria in B. C. 59 (Appian, *Syr.* 51). He was consul in B. C. 56, with Cn. Cornelius Lentulus Marcellinus. Philippus was closely connected with Caesar's family. Upon the death of C. Octavius, the father of the emperor Augustus, Philippus married his widow Atia, who was the daughter of Julia, the sister of the dictator, and he thus became the step-father of Augustus (Suet. *Octav.* 8; Vell. Pat. ii. 59, 60; Cic. *Phil.* iii. 6; Appian, *B. C.* iii. 10, 13; Plut. *Cic.* 41). Ovid, indeed, says (*Fast.* vi. 809), that he married the sister of the mother (*matertera*) of Augustus, and hence it has been conjectured that Philippus may have married both sisters in succession, for that he was the step-father of Augustus cannot admit of dispute. (The question is discussed by Orelli, *Onom. Tull.* vol. ii. p. 382.)

Notwithstanding his close connection with Caesar's family, Philippus remained neutral in the civil wars. He was at Rome when the senate took open measures against Caesar at the beginning of B. C. 49; and in the division of the provinces among the leading members of the senate, he was purposely passed over (Caes. *B. C.* i. 6). He subsequently obtained permission from Caesar to take no part in the struggle, and remained quietly in Italy during the whole of the war. Caesar, however, with his usual magnanimity, did not resent this lukewarmness in his cause, but continued to show him marks of friendship and esteem. Philippus was also on good terms with Cicero, who mentions him not unfrequently, and calls him in joke *Amyntae filius*, in allusion to his name Philippus (Cic. *ad Att.* ix. 12, 15, 16, 18, xiii. 52).

Philippus was a timid man. After the assassination of Caesar, he endeavoured to dissuade his step-son, the young Octavius, from accepting the inheritance which the dictator had left him (Vell. Pat. ii. 60; Suet. *Aug.* 8; Appian, *B. C.* iii. 10, 13; comp. Cic. *ad Att.* xiv. 12). When Antony and the senate came to an open rupture, Philippus was one of the ambassadors sent to the former at Mutina by the senate, and was much blamed by Cicero, because, being the ambassador of the senate, he brought back to that body the shameless demands of Antony. (Cic. *ad Fam.* xii. 4, *Phil.* viii. 10, ix. 1.)

Philippus must have attained a good old age. He lived till his step-son had acquired the supremacy of the Roman world, for we find him mentioned as

one of the Roman nobles, who ornamented the city with public buildings at the request of the emperor. He built the temple of Hercules and the Muses, which had been first erected by M. Fulvius Nobilior, consul B. C. 189, and he surrounded it with a colonnade, which is frequently mentioned under the name of *Porticus Philippi*. (Suet. *Octav.* 29; *clari monimenta Philippi*, Ov. *Fast.* vi. 801; Mart. v. 49. 9; Plin. *H. N.* xxxv. 10; Becker, *Römisch. Alterthüm.* vol. i. p. 613.)

Philippus left two children, a son [No. 7], and a daughter, Marcia, who was the second wife of Cato Uticensis. [MARCIA, No. 4.]

7. L. MARCIUS L. F. L. N. PHILIPPUS, the son of the preceding, was tribune of the plebs, B. C. 49, when he put his veto upon one of the appointments which the senate wished to make (Caes. *B. C.* i. 6). He was praetor in B. C. 44, and is in that year called by Cicero, *vir patre, avo, majoribus suis dignissimus.* (Cic. *Phil.* iii. 10.)

8. Q. (MARCIUS) PHILIPPUS, proconsul in Asia, in B. C. 54, to whom Cicero sends two recommendatory letters (*ad Fam.* xiii. 73, 74). The connection of this Philippus with the other members of the family is not known.

One of the coins belonging to the Philippi has been given above. The following one, which was also struck by some member of the family, refers to the two greatest distinctions of the Marcia gens. The obverse represents the head of Ancus Marcius, the fourth king of Rome, from whom the gens claimed descent [MARCIA GENS]; the reverse gives a representation of an aqueduct, with the letters AQVA MR (i. e. *Aqua Marcia*) between the arches, supporting an equestrian statue. This *Aqua Marcia* was one of the most important of the Roman aqueducts, and was built by the praetor Q. Marcius Rex in B. C. 145.



PHILIPPUS (Φίλιππος), king of SYRIA, was a son of Antiochus VIII., and twin-brother of Antiochus XI. After the defeat and death of their elder brother Seleucus VI., Philip and Antiochus united their arms against Antiochus X., who then occupied the throne of Syria; but they were defeated in a decisive battle, in which Antiochus XI. perished. Philip nevertheless assumed the royal title, and was able to maintain himself in the possession of a part of Syria. The fourth brother, Demetrius III., was now set up as king at Damascus by Ptolemy Lathurus, and made common cause with Philip against Antiochus X. The fate of the latter is uncertain, but it is clear that Philip and Demetrius succeeded in making themselves masters of the whole of Syria, which they appear to have divided between them. Their concord, however, did not last long; Demetrius was the first to turn his arms against Philip, but the latter was supported not only by Straton tyrant of Beraea, but by a large Parthian army under a general named Mithridates, who blockaded Demetrius in his camp, and ultimately took him prisoner. After this Philippus made himself master of Antioch, and became for a short time sole ruler of Syria, probably in the year B. C. 88. But the civil war was soon renewed by his remaining brother Antiochus XII., who made himself master of Damascus and Coele-Syria, of which Philip was unable to dispossess him. (Joseph. *Ant.* xiii. 13. § 4, 14. § 3, 15. § 1; Euseb. Arm. p. 169.) The subsequent fortunes of the latter are wholly unknown, but it seems certain that he was dethroned, and probably also put to death by Tigranes, king of Armenia, when that monarch established himself on the throne of Syria, B. C. 83. (Trog. Pomp. *Prol.* xl.; Euseb. Arm. p. 170; Eckhel, vol. iii. p. 244; Froelich. *Ann. Syr.* p. 114; Clinton, *F. H.* vol. iii. p. 339. [E. H. B.]



COIN OF PHILIPPUS, KING OF SYRIA.

PHILIPPUS (Φίλιππος), literary and ecclesiastical. 1. ABUCARA or ABUVARA, one of the Greek scholiasts on the *Enchiridion* of the Greek grammarian, Hephaestion of Alexandria [HEPHAESTION, No. 1], or perhaps the compiler of the *Scholia*, usually published in the various editions of Hephaestion. The *Scholia* are ascribed to our Philip in a MS. in the King's Library at Paris. (*Catal. MStorum Biblioth. Regiae*, No. mmdclxxiv. No. 1. vol. ii. p. 539, fol. Paris, 1740; Fabric. *Bibl. Graec.* vol. xi. p. 709; Vossius, *De Hist. Graec.* lib. iii.)

2. Of AMPHIPOLIS, a Greek writer of unknown date, remarkable for his obscenity, of which Suidas (*s. v.* ἀποσιμῶσαι) has given a sufficiently significant specimen. He wrote, according to Suidas (*s. v.* Φίλιππος):—1. Ῥοδιακὰ βιβλία ιθ΄, *Rhodiaca Libris XIX.*, a history of Rhodes, which Suidas especially stigmatizes for the obscenity of its matter. 2. Κωακὰ (*s.* Κωϊακὰ), βιβλία β΄, *Coiaca Libris duobus*, a history of the island of Cos. 3. Θυσιακά, *De Sacrificiis*, or more probably Θασιακά, *Thasiaca*, a history of Thasos, also in two books. He wrote some other works not enumerated by Suidas. Theodorus Priscianus, an ancient medical writer (*Logicus*, c. 11), classes Philip of Amphipolis with Herodian and Iamblichus the Syrian [IAMBLICHUS, No. 1], as a pleasant writer of amatory tales, whose works tended to allure the mind to the pursuit of pleasure. All his works appear to be lost. (Suidas *ll. cc.*; Theodor. Priscian. *l. c.*; Fabric. *Bibl. Graec.* vol. viii. pp. 159, 160; Vossius, *De Hist. Graec.* lib. iii.)

3. APOSTOLUS. [No. 11.]

4. CAESARIENSIS SYNODI RELATOR. The account of the council of Caesareia, held A. D. 196, which (if indeed it be genuine) was written by Theophilus of Caesareia, who lived about that time [THEOPHILUS], was published by the Jesuit Bucherius, in his notes to the *Canon Paschalis* of Victorius of Aquitania, fol. Antwerp, 1634, as the work of one Philippus; the editor being ap-

parently misled by an error in the MS. used by him. (Fabric. *Bibl. Graec.* vol. vii. p. 107 ; Cave, *Hist. Litt.* ad ann. 192, vol. i. p. 87, ed. Oxford, 1740—1743.)

5. Caricarum Rerum Scriptor. [No. 30.]

6. Of Chalcis, a Greek historian mentioned by Plutarch (*Alex. Mag. Vita*, c. 46) as one of the writers who regarded the story of the visit of the queen of the Amazons to Alexander the Great, as a fable.

7. Chollideus, or Chollidensis (Χολιδεύς, more correctly Χολλιδεύς), mentioned in Plato's will, given by Diogenes Laërtius (iii. 41), as the owner of land adjoining a farm or estate which Plato bequeathed to his son Adeimantius. Fabricius (*Bibl. Graec.* vol. iii. p. 181) notices this occurrence of the name of Philippus: and the compiler of the index to Fabricius has unwittingly converted the Attic landowner into a Platonic philosopher.

8. Comicus, the Comic Writer, of whom scarcely anything is known, except it be the title of some of his comedies, and even with respect to these there is considerable difficulty. Suidas (*s. v.*), on the authority of Athenaeus, ascribes to him a comedy entitled Κωδωνιασταί, but no such title is found in the present text of Athenaeus ; and it is doubtful if that writer has mentioned Philip at all. His name occurs, indeed, in one place (viii. p. 358, f.), according to the older editions, but the correct reading is Ephippus. Philip is among the comic poets from whom passages are given in the several collections of the *Poetae Gnomici Graeci*; but only one citation appears to be ascribed to him, said by Grotius to be from a comedy entitled Ὀλυνθιακός, *Olynthiacus*; but Grotius assigns the play not to Philippus, but to Philippides. There is consequently not one known drama to which the title of Philip is clear and indisputable. Philip is probably the γελωτοποιὸς Φίλιππος, "the laughter-exciting Philip" of Maximus Tyrius (*Dissert.* xxi. vol. i. p. 402, ed. Reiske), and the Φίλιππος κωμῳδιδάσκαλος of Themistius (*Paraphras. Aristotelis Lib. I. de Anima*, c. 3, sub fin. p. 68, b. ed. Aldus, Venice, 1533, or c. 19, in the Latin version of Hermolaus Barbarus), who cites a saying of Daedalus, one of his characters. (Suidas, *l. c.*; Fabric. *Bibl. Graec.* vol. i. pp. 728, 743, 747, 748, vol. ii. p. 480.)

9. Diaconus, the Deacon. [No. 11.]

10. Epigrammaticus. Among the writers whose *Epigrammata* are inserted in the various editions of the *Anthologia Graeca*, or in other works, are several who bear the name of Philip ; as Philip the Macedonian [No. 15], and Philip of Thessalonica [see below]. There are two others: a Philip whom Fabricius styles Junior, and assigns to the fifth or sixth century after Christ, of whom there is extant an *Epigramma in Amores sibi arridentes Constantinopoli*, which is assigned to Philip of Thessalonica, among whose epigrams it is No. lvii. in the editions of Brunck, vol. ii. p. 227, and Jacobs, vol. ii. p. 211 ; and a Philip called Byzantinus, whose *Epigramma in Herculem* is given in the *Mythologiae* of Natalis Comes, lib. vii. pp. 691, 692, ed. sine loci not. 1653, and assigned to Philip of Thessalonica (No. li.) in the *Anthologia* of Brunck, vol. ii. pp. 225, 226, and Jacobs, vol. ii. p. 209. (Fabric. *Bibl. Graec.* vol. iv. p. 491.)

11. Evangelista, the Evangelist. Among the spurious gospels which were produced in the early ages of the Church, was one to which some of the Gnostic sects appealed (Epiphan. *Haeres.* xxvi. 13), and which they ascribed to Philip, whether to the Apostle Philip or the deacon Philip, who in one passage in the New Testament (*Acts*, xxi. 8) is called the Evangelist, is not clear. A passage from this apocryphal gospel is cited by Epiphanius (ibid.) Timotheus, the presbyter of Constantinople (apud Meursium, *Varia Divina*, p. 117), and Leontius of Byzantium (*De Sectis*, act. a. lect. iii.) mention Τὸ κατὰ Φίλιππον Εὐαγγέλιον, *Evangelium secundum Philippum*, as among the spurious books used by the Manichaeans. Whether this was the same book with that used by the Gnostics, is not determined. (Fabric. *Cod. Apocryph. N. T.* vol. i. p. 376, &c.)

12. Of Gortyna, a Christian writer of the second century. He was bishop of the Church at Gortyna in Crete, and was spoken of in the highest terms by Dionysius of Corinth [Dionysius, literary, No. 22], in a letter to the Church at Gortyna and the other Churches in Crete (apud Euseb. *H. E.* iv. 23), as having inspired his flock with manly courage, apparently during the persecution of Marcus Aurelius. Philip wrote a book against Marcion [Marcion], which was highly esteemed by the ancients, but is now lost: Trithemius speaks of it as extant in his day, but his exactness as to whether books were in existence or not is not great. He also states that Philip wrote *Ad Diversos Epistolae* and *Varii Tractatus*, but these are not mentioned by the ancients. (Euseb. *H. E.* iv. 21, 23, 25 ; Hieron. *De Viris Illustr.* c. 30 ; Trithem. *De Scriptorib. Eccles.* c. 19 ; Cave, *Hist. Litt.* ad ann. 172, vol. i. p. 74, ed. Oxford, 1740—1743.)

13. Grammaticus s. Rhetor s. Sophista. Suidas (*s. v.* Φίλιππος σοφιστής) ascribes to this writer a work on the aspirates, Περὶ πνευμάτων, *De Spiritibus*, taken from Herodian, and arranged in alphabetical order: also a work Περὶ συναλοιφῆς, *De Synaloepha.* Nothing more is known of the works or the writer, who must have lived at a later period than Herodian [Herodianus Aelius], who belongs to the age of the Antonines.

14. Isangelus (ὁ εἰσαγγελεύς), a writer cited by Plutarch (*Alex. Mag. Vita*, c. 46) as one of those who affirmed that the account of the visit of the queen of the Amazons to Alexander was a fiction. It has been conjectured (vide Reiske, *Not. ad Plutarch. l. c.*) that ὁ εἰσαγγελεύς is a corrupt reading, and that it should be ὁ Θεαγγελεύς. [No. 30.]

15. Macedo, the Macedonian. An *Epigramma* in the *Anthologia Graeca* (lib. iv. c. 11, vol. ii. p. 232, ed. Brunck, vol. ii. p. 216, No. lxxiv. ed. Jacobs) is ascribed by Fabricius to a Philippus Macedo, Philip the Macedonian, supposed by him to have been a different person from Philip of Thessalonica (see below), and to have lived in the reign of Caligula, whose bridge at Puteoli has been thought to be referred to. But Jacobs (*Animadvers. in loc.*) considers the reference to be to the Portus Julius formed by Agrippa in Lake Lucrinus near Baiae, and places the *Epigramma* among those of Philip of Thessalonica.

16. Medmaeus (ὁ Μεδμαῖος), an astronomer of Medama or Medma in Magna Graecia (about 25 miles N. N. E. of Rhegium), and a disciple of Plato, under whose direction he turned his attention to the mathematical sciences. His observations, which were made in the Peloponnesus and

in Locris, were used by the astronomers Hipparchus, Geminus the Rhodian, and Ptolemy. He is said by Stephanus of Byzantium (*De Urbibus s. v. Medme*) to have written a treatise on the winds. He is mentioned by several ancient writers, as Vitruvius (*Architect.* ix. 7, s. ut alii 4), Pliny the elder (*H. N.* xviii. 31. s. 74), Plutarch (*Quod non possit suaviter vivi secund. Epicur. Opera*, vol. x. p. 500, ed. Reiske), who states that he demonstrated the figure of the moon; Proclus (*In I. Euclid. Element. Lib. Commentar.*), and Alexander Aphrodisiensis. In the Latin version of Proclus, by Franc. Barocius (lib. ii. c. 4), Philip is called Mendaeus, which is doubtless an error either of the printer or translator, or perhaps of the MS. which he used. Mende was in Macedonia, in the peninsula of Pallene. Fabricius also states that "Philippus Mendaeus extracted and explained all the mathematical passages which he had noticed in the works of his instructor Plato;" but he does not give his authority for the statement. Mendaeus is here, too, an evident error for Medmaeus. (Fabric. *Bibl. Graec.* vol. iv. p. 10, vol. vi. p. 243.)

17. Megaricus (ὁ Μεγαρικός), *i. e.* the Megaric Philosopher [comp. Eucleides of Megara]. Diogenes Laërtius (ii. 113) has given an extract from a work of this Philip, containing some account of Stilpo of Megara [Stilpo], who lived during the struggles of the successors of Alexander the Great.

18. Mendaeus. [No. 16.]

19. Of Opus. Suidas (*s. v.* Φιλόσοφος) has this remarkable passage: "——, a philosopher who divided the *Leges* (s. *De Legibus*) of Plato into twelve books (for he is said to have added the thirteenth himself), and was a hearer of Socrates and of Plato himself; devoting himself to the contemplation of the heavens (σχολάσας τοῖς μετεώροις). He lived in the days of Philip of Macedon." Suidas then gives a long list of works written by Philip. It is evident that the passage as it stands in Suidas is imperfect, and that the name of the author of the numerous works which he mentions has been lost from the commencement of the passage. It appears, however, from the extract occupying its proper place in the Lexicon according to its present heading, that the defect existed in the source from which Suidas borrowed. Kuster, the editor of Suidas (*not. in loc.*), after long investigation, was enabled to supply the omission by comparing a passage in Diogenes Laërtius (iii. 37), and to identify "the philosopher" of Suidas with Philip of the Locrian town of Opus, near the channel which separates Euboea from the main land. The passage in Laërtius is as follows: "Some say that Philip the Opuntian transcribed his (Plato's) work, *De Legibus*, which was written in wax (*i. e.* on wooden tablets covered with a coat of wax). They say also that the Ἐπινομὶς, *Epinomis* (the thirteenth book of the *De Legibus*), is his," *i. e.* Philip's. The *Epinomis*, whether written by Philip or by Plato, is usually included among the works of the latter. [Plato.] Diogenes Laërtius elsewhere (iii. 46) enumerates Philip among the disciples of Plato. (Fabric. *Bibl. Graec.* vol. iii. p. 104.)

20. Ori Apollinis Interpres (Voss. *De Historicis Graecis*, lib. iii.). [Horapollo.]

21. Parodus, the Parodist. In a fragment of the Parodist, Matron [Matron], quoted by Athenaeus, in which apparently there is an enumeration of Parodists who had lived long before Matron, two or more writers of the name of Philip are mentioned, with the laudatory epithet "eminent" (δῖοί τε Φίλιπποι, "nobiles Philippi"); but of their country, works, or age, except that they lived long before (πάρος, "olim") Matron himself, who cannot be placed later than the time of Philip king of Macedon, nothing is known.

22. Presbyter. Gennadius (*De Viris Illustrib.* c. 62) states that Philip the Presbyter was a disciple of Jerome, and that he died in the reign of Marcian and Avitus over the Eastern and Western Empires respectively, *i. e.* A. D. 456. [Avitus; Marcianus.] He wrote, 1. *Commentarius in Jobum*; 2. *Familiares Epistolae*, of which Gennadius, who had read them, speaks highly. These *Epistolae* have perished; but a *Commentarius in Jobum* addressed to Nectarius has been several times printed, sometimes separately under the name of Philip (two editions, fol. and 4to. Basel, 1527), and sometimes under the name and among the works of Venerable Bede and of Jerome. Vallarsius and the Benedictine editors of Jerome give the *Commentarius* in their editions of that father (vol. v. p. 678, &c. ed. Benedict., vol. xi. col. 565, &c. ed. Vallars.), but not as his. The *Prologus* or *Praefatio ad Nectarium* are omitted, and the text differs very widely from that given in the Cologne edition of Bede (vol. iv. p. 447, &c.) fol. 1612, in which the work is given as Bede's, without any intimation of its doubtful authorship. Cave, Oudin, and Vallarsi agree in ascribing the work to Philip, though Vallarsi is not so decided in his opinion as the other two. (Gennad. *l. c.*; Cave, *Hist. Litt.* ad ann. 440, vol. i. p. 434; Oudin, *De Scriptorib. Eccles.* vol. i. col. 1165; Vallarsi, *Opera Hieron.* vol. iii. col. 825, &c., vol. xi. col. 565, 566; Fabric. *Biblioth. Med. et Infim. Latin.* vol. v. p. 295, ed. Mansi.)

23. Of Prusa (ὁ Προυσιεύς), a stoic philosopher, contemporary with Plutarch, who has introduced him as one of the speakers in his *Sympos.* (vii. quaest. 7.)

24. Rhetor. [No. 13.]

25. Scriptor de Agricultura. Athenaeus (iii.) mentions a Philippus, without any distinctive epithet, as the author of a work on Agriculture, either entitled Γεωργικόν, *Georgicum*, or similar to the work of Androtion, another writer on agriculture [Androtion], which bore that title. Nothing more is known of this Philip.

26. Of Side (ὁ Σιδίτης, or ὁ Σιδέτης, or ὁ ἀπὸ Σίδης), a Christian writer of the first half of the fifth century. His birth must be placed in the latter part of the fourth century, but its exact date is not known. He was a native of Side in Pamphylia, and according to his own account in the fragment published by Dodwell (see below), when Rhodon, who succeeded Didymus in the charge of the Catechetical school of Alexandria, transferred that school to Side, Philip became one of his pupils. If we suppose Didymus to have retained the charge of the school till his death, A. D. 396 [Didymus, No. 4], at the advanced age of 86, the removal of the school cannot have taken place long before the close of the century, and we may infer that Philip's birth could scarcely have been earlier than A. D. 380. He was a kinsman of Troilus of Side, the rhetorician, who was tutor to Socrates the ecclesiastical historian, and was in-

deed so eminent that Philip regarded his relationship to him as a subject of exultation (Socrates, *H. E.* vii. 27). Having entered the church, he was ordained deacon, and had much intercourse with Chrysostom; in the titles of some MSS. he is styled his Syncellus, or personal attendant, which makes it probable that he was, from the early part of his ecclesiastical career, connected with the church at Constantinople. Liberatus (*Breviar.* c. 7) says he was ordained deacon by Chrysostom; but Socrates, when speaking of his intimacy with that eminent man, does not say he was ordained by him. Philip devoted himself to literary pursuits, and collected a large library. He cultivated the Asiatic or diffuse style of composition, and became a voluminous writer. At what period of his life his different works were produced is not known. His Ecclesiastical History was, as we shall see, written after his disappointment in obtaining the patriarchate: but as his being a candidate for that high office seems to imply some previous celebrity, it may be inferred that his work or works in reply to the emperor Julian's attacks on Christianity were written at an earlier period. On the death of Atticus patriarch of Constantinople A.D. 425 [ATTICUS] Philip, then a presbyter, apparently of the great church of Constantinople, and Proclus, another presbyter, were proposed, each by his own partizans, as candidates for the vacant see; but the whole people were bent upon the election of Sisinnius, also a presbyter, though not of Constantinople, but of a church in Elaea, one of the suburbs. (Socrates, *H. E.* vii. 26.) The statement of Socrates as to the unanimity of the popular wish leads to the inference that the supporters of Philip and Proclus were among the clergy. Sisinnius was the successful candidate; and Philip, mortified at his defeat, made in his Ecclesiastical History such severe strictures on the election of his more fortunate rival, that Socrates could not venture to transcribe his remarks; and has expressed his strong disapproval of his headstrong temper. On the death of Sisinnius (A. D. 428) the supporters of Philip were again desirous of his appointment, but the emperor, to prevent disturbances, determined that no ecclesiastic of Constantinople should succeed to the vacancy; and the ill-fated heresiarch Nestorius [NESTORIUS], from Antioch, was consequently chosen. After the deposition of Nestorius at the council of Ephesus (A. D. 431), Philip was a third time candidate for the patriarchate, but was again unsuccessful. Nothing is known of him after this. It has been conjectured that he was dead before the next vacancy in the patriarchate A. D. 434, when his old competitor Proclus was chosen. Certainly there is no notice that Philip was again a candidate: but the prompt decision of the emperor Theodosius in Proclus' favour prevented all competition, so that no inference can be drawn from Philip's quiescence.

Philip wrote, 1. *Multa volumina contra Imperatorem Julianum Apostatam.* (Liberatus, *Breviar.* c. 7; comp. Socrat. *H. E.* vii. 27.) It is not clear from the expression of Liberatus, which we have given as the title, whether Philip wrote many works, or, as is more likely, one work in many parts, in reply to Julian. 2. Ἱστορία Χριστιανική, *Historia Christiana.* The work was very large, consisting of thirty-six Βίβλοι or Βιβλία, *Libri*, each subdivided into twenty-four τόμοι or λόγοι, i. e. sections. This voluminous work appears to have comprehended both sacred and ecclesiastical history, beginning from the Creation, and coming down to Philip's own day, as appears by his record of the election of Sisinnius, already noticed. It appears to have been finished not very long after that event. Theophanes places its completion in A. M. 5922, Alex. era = A. D. 430; which, according to him, was the year before the death of Sisinnius. That the work was completed before the death of Sisinnius is probable from the apparent silence of Philip as to his subsequent disappointments in obtaining the patriarchate: but as Sisinnius, according to a more exact chronology, died A. D. 428, we may conclude that the work was finished in or before that year, and, consequently, that the date assigned by Theophanes is rather too late. The style was verbose and wearisome, neither polished nor agreeable; and the matter such as to display ostentatiously the knowledge of the writer, rather than to conduce to the improvement of the reader. It was, in fact, crammed with matter of every kind, relevant and irrelevant: questions of geometry, astronomy, arithmetic and music; descriptions of islands, mountains and trees, rendered it cumbersome and unreadable. Chronological arrangement was disregarded. The work is lost, with the exception of three fragments. One of these, *De Scholae Catecheticae Alexandrinae Successione*, on the succession of teachers in the Catechetical School of Alexandria, was published from a MS. in the Bodleian Library at Oxford, by Dodwell, with his *Dissertationes in Irenaeum*, 8vo. Oxford, 1689, and has been repeatedly reprinted. It is given in the ninth volume of the *Bibliotheca Patrum* of Galland, p. 401. Another fragment in the same MS., *De Constantino, Maximiano, et Licinio Augustis*, was prepared for publication by Crusius, but has never, we believe, been actually published. The third fragment, Τὰ γενόμενα ἐν Περσίδι μεταξὺ Χριστιανῶν Ἑλλήνων τε καὶ Ἰουδαίων, *Acta Disputationis de Christo, in Persida, inter Christianos, Gentiles, et Judaeos habitas*, is (or was) in the Imperial Library at Vienna. Philip was present at the disputation. (Socrates, *H. E.* vii. 26, 27, 29, 35; Liberatus, *l. c.*; Phot. *Bibl.* cod. 35; Theophan. *Chronog.* p. 75, ed. Paris, p. 60, ed. Venice, vol. i. p. 135, ed. Bonn; Tillemont, *Hist. des Empereurs*, vol. vi. p. 130; Cave, *Hist. Litt.* ad ann. 418, vol. i. p. 395; Oudin, *De Scriptorib. Eccles.* vol. i. col. 997; Fabric. *Bibl. Graec.* vol. vi. pp. 739, 747, 749, vol. vii. p. 418, vol. x. p. 691; Galland, *Biblioth. Patrum*, vol. ix. *Prol.* c. 11; Lambecius, *Commentar. de Biblioth. Caesaraea*, lib. s. vol. v. col. 289, vol. vi. pars ii. col. 406, ed. Kollar.)

27. SOLITARIUS. The title Solitarius is given by bibliographers to a Greek monk of the time of the emperor Alexius I. Comnenus, of whom nothing further seems to be known than what may be gleaned from the titles and introductions of his extant works. He wrote:—1. Διόπτρα, *Dioptra*, s. *Amussis Fidei et Vitae Christianae*, written in the kind of measure called "versus politici,"* and in

* These "versus politici" are thus described by the Jesuit Goar: "In versibus politicis, numerus syllabarum ad cantum non ad exactae poëtices prosodiam observatur. Octava syllaba, ubi caesura est, medium versus tenet, reliquae septem perficiunt.

the form of a dialogue between the soul and the body. It is addressed to another monk, Callinicus; and begins with these two lines:—

Πῶς κάθῃ; πῶς ἀμεριμνεῖς; πῶς ἀμελεῖς, ψυχή μου;
Ὁ χρόνος σου πεπλήρωται· ἔξελθε τοῦ σαρκίου.

The work, in its complete state, consisted of five books; but most of the MSS. are mutilated or otherwise defective, and want the first book. Some of them have been interpolated by a later hand. Michael Psellus, not the older writer of that name, who died about A. D. 1078, but one of later date, wrote a preface and notes to the *Dioptra* of Philip. A Latin prose translation of the *Dioptra* by the Jesuit Jacobus Pontanus, with notes, by another Jesuit, Jacobus Gretserus, was published, 4to. Ingoldstadt, 1604; but it was made from a mutilated copy, and consisted of only four books, and these, as the translator admits in his *Praefatio ad Lectorem*, interpolated and transposed ad libitum. Philip wrote also:—2. Τῷ κατὰ πνεῦμα υἱῷ καὶ ἱερεῖ Κωνσταντίνῳ περὶ πρεσβείας καὶ προστασίας ἀπόλογος, *Epistola Apologetica ad Constantinum Filium Spiritualem et Sacerdotem, de Differentia inter Intercessionem et Auxilium Sanctorum.* 3. *Versus Politici*, in the beginning of which he states with great exactness the time of his finishing the *Dioptra*, 12th May, A. M. 6603, era Constantinop. in the third indiction, in the tenth year of the lunar Cycle = A. D. 1095, not 1105, as has been incorrectly stated. Cave has, without sufficient authority, ascribed to our Philip two other works, which are indeed given in a Vienna MS. (Codex 213, apud Lambec.) as *Appendices* to the *Dioptra*. One of these works (*Appendix secunda*), Ὅτι οὐκ ἔφαγε τὸ νομικὸν πάσχα ὁ Χριστὸς ἐν τῷ δείπνῳ, ἀλλὰ τὸ ἀληθινόν, *Demonstratio quod Christus in Sacra Coena non legale sed verum comederit Pascha*, may have been written by Philip. Its arguments are derived from Scripture and St. Epiphanius. The other work, consisting of five chapters, *De Fide et Caeremoniis Armeniorum, Jacobitarum, Chatzitzariorum et Romanorum seu Francorum*, was published, with a Latin version, but without an author's name, in the *Auctarium Novum* of Combéfis, fol. Paris, 1648, vol. ii. col. 261, &c., but was, on the authority of MSS., assigned by Combéfis, in a note, to Demetrius of Cyzicus [DEMETRIUS, No. 17], to whom it appears rightly to belong (comp. Cave, *Hist. Litt. Dissertatio I.* p. 6; Fabric. *Bibl. Graec.* vol. xi. 414). The Chatzitzarii (Χατζιτζάριοι) were a sect who paid religious homage to the image of the Cross, but employed no other images in their worship. The work of Demetrius appears under the name of Philip in the fourteenth (posthumous) volume of the *Bibliotheca Patrum* of Galland; but the editors, in their *Prolegomena* to the volume, c. 15, observe that they knew not on what authority Galland had assigned it to Philip. Among the pieces given as *Appendices* to the *Dioptra*, are some verses in praise of the work and its author, by one Constantine, perhaps the person addressed in No. 2, and by Bestus or Vestus, a grammarian, Στίχοι κυροῦ Κωνσταντίνου καὶ Βέστου τοῦ γραμματικοῦ, *Versus Domini Constantini et Vesti Grammatici.* (Lambecius, *Commentar. de Biblioth. Caesaraea*, lib. s. vol. v. col. 76—97, and 141, codd. 213, 214, 215, and 232, ed Kollar; Cave, *Hist. Litt.* ad ann. 1095, vol. ii. p. 163; Oudin, *De Scriptorib. Eccles.* vol. ii. col. 851.)

His recentiores ὁμοιοτέλευτα, pariter cadentium exitum, quem rhythmum (rhyme) dicimus, addidere. Politicos vocatos arbitror quod vulgo Constantinopoli per compita canerentur." Quoted in Lambec. *Commentar. de Biblioth. Caesar.* vol. s. lib. iv. col. 397, note 2, ed. Kollar. The measure is retained in English as a ballad measure, and may be illustrated by the old ditty of "The Unfortunate Miss Bayley," the first two lines of which closely resemble in their cadence those cited in the text:—

"A captain bold of Halifax, who lived in country quarters,
Seduced a maid who hung herself one morning in her garters," &c.

28. SOPHISTA. [No. 13.]

29. STUDITA. In the notice of the *Adversaria Gerardi Langbaini* contained in the *Catalogus MStorum Angliae et Hiberniae*, vol. i. p. 269, the eighth volume of Langbaine's collection is said to contain a notice, *De Philippi Studitae Historia Graeca.* Of the historian or his work there is, we believe, no notice in any extant writer; and as the preceding article in Langbaine's book is described as *Scholae Alexandrinae Paedagogorum Successio*, and is probably the fragment of the work of Philip of Side, already noticed [No. 26], we suspect that "Studitae" is an error for "Sidetae," and that the *Historia Graeca* is no other than his *Historia Christiana*, which is termed *Graeca*, not because it treats of Grecian affairs, but is written in the Greek language. (*Catal. MStorum Angliae, &c. l. c.*; Fabric. *Bibl. Graec.* vol. xi. p. 709.)

30. Of THEANGELA (ὁ Θεαγγελεύς), a writer cited by Athenaeus (vi. p. 271, b) and by Strabo (xiv. p. 662). He wrote a history of Caria, the title or description of which is thus given by Athenaeus (*l. c.*), Περὶ Καρῶν καὶ Λελέγων σύγγραμμα; and by Strabo more briefly, Καρικά. The work is lost. Theangela, from which Philip received his designation, apparently as being a native of it, was a city on the most eastern promontory of Caria, not far from Halicarnassus. Of the age of Philip nothing is known, except that he was earlier than Strabo; but if there is any reason for identifying him with Philip Isangelus (ὁ Εἰσαγγελεύς), mentioned by Plutarch (No. 14), he must be placed after the time of Alexander the Great. (Vossius, *De Hist. Graec.* lib. iii.)

31. THEOPOMPI EPITOMATOR. (Comp. Photius, *Biblioth.* cod. 176.)

32. Of THESSALONICA. [See below.] [J. C. M.]

PHILIPPUS, of Thessalonica, an epigrammatic poet, who, besides composing a large number of epigrams himself, compiled one of the ancient Greek Anthologies. The whole number of epigrams ascribed to him in the Greek Anthology is nearly ninety; but of these, six (Nos. 36—41) ought to be ascribed to Lucillius, and a few others are manifestly borrowed from earlier poets, while others are mere imitations. [Comp. above, PHILIPPUS, literary, Nos. 10 and 15.] They include nearly all the different classes of subjects treated of in the Greek epigrammatic poetry.

The *Anthology* (Ἀνθολογία) of Philip, in imitation of that of Meleager, and as a sort of supplement to it, contains chiefly the epigrams of poets who lived in, or shortly before, the time of Philip. These poets were the following: Antipater of Thessalonica, Crinagoras, Antiphilus, Tullius, Philodemus, Parmenion, Antiphanes, Automedon

Zonas, Bianor, Antigonus, Diodorus, Evenus, and some others whose names he does not mention. The earliest of these poets seems to be Philodemus, the contemporary of Cicero, and the latest Automedon, who probably flourished under Nerva. Hence it is inferred that Philip flourished in the time of Trajan. Various allusions in his own epigrams prove that he lived after the time of Augustus. (Jacobs, *Anth. Graec.* vol. xiii. pp. 934—936.) [P. S.]

PHILIPPUS (Φίλιππος), the name of several physicians.

1. A native of Acarnania, the friend and physician of Alexander the Great, of whom a well-known story is told by several ancient authors. He was the means of saving the king's life, when he had been seized with a severe attack of fever, brought on by bathing in the cold waters of the river Cydnus in Cilicia, after being violently heated, B. C. 333. Parmenion sent to warn Alexander that Philippus had been bribed by Dareius to poison him; the king, however, would not believe the information, nor doubt the fidelity of his physician, but, while he drank off the draught prepared for him, he put into his hands the letter he had just received, fixing his eyes at the same time steadily on his countenance. A well-known modern picture represents this incident; and the king's speedy recovery fully justified his confidence in the skill and honesty of his physician. (Q. Curt. iii. 6; Valer. Max. iii. 8, in fine; Plut. *Vit. Alex.* c. 19; Arrian, ii. 4; Justin, xi. 8; Diod. Sic. xvii. 31.)

2. A native of Epeirus at the court of Antigonus, king of Asia, B. C. 323—301. Celsus tells an anecdote (*De Med.* iii. 21, p. 56) that, when another physician said that one of the king's friends, who was suffering from dropsy caused by his intemperate habits, was incurable, Philippus undertook to restore him to health; upon which the other replied that he had not been thinking so much of the nature of the disease, as of the character of the patient, when he denied the possibility of his recovery. The result justified his prognosis.

3. A contemporary of Juvenal at Rome, about the beginning of the second century after Christ. (*Sat.* xiii. 125.)

4. A contemporary of Galen, about the middle of the second century after Christ, who belonged to the sect of the Empirici, and held a disputation for two days with Pelops (probably at Smyrna), in defence of their doctrines (Galen. *De Libris Propr.* c. 2, vol. xix. p. 16). It does not seem possible to decide with certainty whether this is the same person who is frequently mentioned in different parts of Galen's writings; who wrote on marasmus (*De Differ. Febr.* i. 10, vol. vii. p. 315, *De Marc.* cc. 5, 6, 7, 9, vol. vii. pp. 685, 689, 694, 701, *De Caus. Pul.* iv. 10, vol. ix. p. 176, *De Meth. Med.* vii. 6, x. 10, vol. x. pp. 495, 706), on materia medica (*De Compos. Medicam. sec. Loc.* vii. 1, vol. xiii. p. 14, *De Compos. Medicam. sec. Gen.* ii. 5, iii. 9, vol. xiii. pp. 502, 642), and on catalepsy (Cael. Aurel. *De Morb. Acut.* ii. 10, p. 96; conf. Gal. *Comment. in Hippocr.* "*Prorrhet. I.*" ii. 90, vol. xvi. p. 684). Several of his medical formulae are preserved, from one of which it appears that he practised at Caesareia (Galen, *de Compos. Medicam. sec. Loc.* iv. 8, vii. 4, 5, ix. 5, vol. xii. p. 735, vol. xiii. pp. 88, 105, 304; Paul. Aegin. vii. 12, p. 663; Aët. iii. 1. 48, p. 503; Nicol. Myr. *De Compos. Medicam.* xli. 14, 21, p. 785). He is also mentioned by Galen, *De Febr. Differ.* ii. 6, vol. vii. p. 347, *De Plenit.* c. 4, vol. vii. p. 530. It is uncertain whether the Philippus of Macedonia, one of whose antidotes is quoted by Galen (*De Antid.* ii. 8, vol. xiv. p. 149), is the same person.

A sophist of this name is said by Aëtius (i. 4. 96, p. 186) to have promised immortality to those persons who would engage to follow his directions, but it is not specified that he was a physician; neither is it known whether the father of the celebrated physician, Archigenes, whose name was Philippus (Suid. s. v. Ἀρχιγένης), was himself a member of the medical profession. [W. A. G.]

PHILISCUS (Φιλίσκος), a citizen of Abydus, who in B. C. 368 was sent into Greece by Ariobarzanes, the Persian satrap of the Hellespont, to effect a reconciliation between the Thebans and Lacedaemonians. He came well supplied with money, and in the name of Artaxerxes II.; but in a congress which he caused to be held at Delphi, he failed to accomplish his object, as the Thebans refused to abandon their claim to the sovereignty of Boeotia, and Lacedaemon would not acknowledge the independence of Messenia. Upon this Philiscus, leaving behind him a body of 2000 mercenaries for the service of Sparta, and having been honoured, as well as Ariobarzanes, with the Athenian franchise, returned to Asia. Here, under cover of the satrap's protection, he made himself master of a number of Greek states, over which he exercised a tyrannical and insolent sway, till he was at last assassinated at Lampsacus by Thersagoras and Execestus (Xen. *Hell.* vii. 1. § 27; Diod. xv. 70; Dem. *c. Aristocr.* pp. 666, 667). Diodorus places the mission of Philiscus to Greece in B. C. 369, a year too soon. [E. E.]

PHILISCUS (Φιλίσκος), literary. 1. An Athenian comic poet of the Middle Comedy, of whom little is known. Suidas simply mentions him as a comic poet, and gives the following titles of his plays: Ἄδωνις, Διὸς γοναί, Θημιστοκλῆς, Ὄλυμπος, Πανὸς γοναί, Ἑρμοῦ καὶ Ἀφροδίτης γοναί, Ἀρτέμιδος καὶ Ἀπόλλωνος. These mythological titles sufficiently prove that Philiscus belonged to the Middle Comedy. The nativities of the gods, to which most of them relate, formed a very favourite class of subjects with the poets of the Middle Comedy. (Meineke, *Hist. Crit. Com. Graec.* pp. 278, &c.) Eudocia omits the title Ἑρμοῦ καὶ Ἀφροδίτης γοναί, and Lobeck has pointed out the difficulty of seeing how the nativities of Hermes and Aphrodite could be connected in one drama (*Aglaoph.* p. 437); a difficulty which Meineke meets by supposing that we ought to read Ἑρμοῦ γοναί, Ἀφροδίτης γοναί, as two distinct titles (*Hist. Crit.* pp. 281, 282). The *Themistocles* is, almost without doubt, wrongly ascribed by Suidas to the comic poet Philiscus, instead of the tragic poet of the same name. Another play is cited by Stobaeus (*Serm.* lxxiii. 53), namely the Φιλάργυροι, or, as Meineke thinks it ought to be, Φιλάργυρος.

Philiscus must have flourished about B. C. 400, or a little later, as his portrait was painted by Parrhasius, in a picture which Pliny thus describes (*H. N.* xxxv. 10. s. 36. § 5):—"*et Philiscum, et Liberum patrem adstante Virtute,*" from which it seems that the picture was a group, representing the poet supported by the patron deity of his art, and by a personified representation of Arete, to intimate the excellence he had attained in it.

Naeke has clearly shown that this statement can only refer to Philiscus the comic poet, and not to any other of the known persons of the same name. (*Sched. Crit.* p. 26; *Opusc.* vol. i. p. 42).

There are very few fragments of Philiscus preserved. Stobaeus (*l. c.*) quotes two verses from the Φιλάργυροι, and elsewhere (xxix. 40), two from an unknown play. Another verse from an unknown play is quoted by Dicaearchus (*Vit. Graec.* p. 30, Buttmann); and another is preserved in the Palatine Anthology (xi. 441, vol. i. p. 445, ed. Jacobs), which Jacobs wrongly ascribes to the rhetorician of Miletus. (Meineke, *Frag. Com. Graec.* vol. i. pp. 423, 424, vol. iii. pp. 579, 580; Naeke, *l. c.*)

2. Of Miletus, an orator or rhetorician, was the disciple of Isocrates, having been previously a noted flute player (Suid. *s. v.*; Dionys. Halic. *Ep. ad Amm.* p. 120). He wrote a life of the orator Lycurgus, and an epitaph on Lysias; the latter is preserved by the pseudo-Plutarch (*Vit. X. Orat.* p. 836), and in the Greek Anthology (Brunck, *Anal.* vol. i. p. 184; Jacobs, *Anth. Graec.* vol. i. p. 101, vol. xiii. p. 936). Remembering the constant confusion of the names *Philiscus* and *Philistus*, we may safely ascribe to this orator the δημηγορίαι, which Suidas mentions among the works of the historian Philistus of Syracuse. (Suid. *s. v.* Φίλιστος; it is also to be observed that Suidas, in addition to his article Φίλιστος, gives a life of the Syracusan historian under the head of Φίλισκος ἢ Φίλιστος, comp. PHILISTUS). Suidas (*s. v.* Τίμαιος) states that the historian Timaeus was a disciple of Philiscus of Miletus; another disciple was Neanthes of Cyzicus (Ruhnken, *Hist. Crit. Orat. Graec.* p. lxxxiii., *Opusc.* p. 367; Clinton, *F. H.* vol. iii. p. 25).

3. Of Aegina. It is doubtful whether there was one or two cynic philosophers of this name from Aegina. Suidas has two, of one of whom he says that he was the disciple of Diogenes the Cynic, or, according to Hermippus, of Stilpon, that he was the teacher of Alexander in grammar, and that he wrote dialogues, one of which was entitled Κόδρος; of the other, Suidas says that, having gone from Aegina to Athens, in order to see the city, he heard Diogenes, and addicted himself to philosophy: and that his brother, having been sent by his father to Athens to fetch him home, also staid there, and became a philosopher; and lastly, the father himself, having gone to Athens in search of his sons, became infected with the philosophical mania: the rest of the article refers to Diogenes himself. The latter article is taken from Diogenes Laërtius (vi. 75, 76), who mentions the name of the father, Onesicritus, and who evidently only speaks of one cynic philosopher of the name of Philiscus (comp. vi. 73, 80, 84). This is, therefore, very probably one of the many cases in which Suidas makes two articles out of the same name, by copying statements from two different authors. We do not see the force of Naeke's argument (*Sched. Crit.* p. 25), that the Philiscus of whom the tale in Diogenes and Suidas is told, could hardly, for chronological reasons, be the same person as the teacher of Alexander. Some ancient writers ascribed to Philiscus some, or even all, of the tragedies of Diogenes the Cynic, probably through confounding him with the celebrated tragic poet of the same name. (Diog. Laërt. vi. 73; Julian. *Orat.* vi. vii.; Naeke, *l. c.*; Clinton, *F. H.* vol. iii. p. 505, n.) Aelian has preserved a short exhortation of Philiscus, addressed to Alexander (*V. H.* xiv. 11).

4. Of Corcyra, a distinguished tragic poet, and one of the seven who formed the Tragic Pleiad, was also a priest of Dionysus, and in that character he was present at the coronation procession of Ptolemy Philadelphus in B. C. 284. (Ath. v. p. 198, c.) Pliny (*H. N.* xxxv. 10. s. 36. § 20) states that his portrait was painted in the attitude of meditation by Protogenes, who is known to have been still alive in B. C. 304. It seems, therefore, that the time of Philiscus must be extended to an earlier period than that assigned to him by Suidas, who merely says that he lived under Ptolemy Philadelphus. He wrote 42 dramas, of which we know nothing, except that the *Themistocles*, which is enumerated among the plays of Philiscus the comic poet, ought probably to be ascribed to him: such subjects are known to have been chosen by the tragedians, as in the *Marathonians* of Lycophron. The choriambic hexameter verse was named after Philiscus, on account of his frequent use of it (Hephaest. p. 53). There is much dispute whether the name should be written Φιλίσκος or Φίλικος, but the former appears to be the true form, though he himself, for the sake of metre, used the latter. (Naeke, *Sched. Crit.* pp. 18, &c., in *Opusc.* vol. i. pp. 29, &c.; Welcker, *Die Griech. Trag.* p. 1265.) [P. S.]

PHILISCUS, artists. 1. A painter, of whom we have no information, except the mention, by Pliny, of his picture of a painter's studio, with a boy blowing the fire. (*H. N.* xxxv. 11. s. 40. § 38.)

2. Of Rhodes, a sculptor, several of whose works were placed in the temple of Apollo, adjoining the portico of Octavia at Rome. One of these statues was that of the god himself: the others were Latona and Diana, the nine Muses, and another statue of Apollo, without drapery. Within the portico, in the temple of Juno, was a statue of Venus, by the same artist (Plin. *H. N.* xxxvi. 5. s. 4. § 10). From this statement it is evident that Philiscus made some of the statues expressly for the temples, but whether at the time of their first erection by Metellus (B. C. 146), or of their restoration by Augustus more than a hundred years later, cannot be determined with certainty. Most of the writers on art place him at the earlier date; but at all events he belonged to that period of the revival of art which, according to Pliny, began with the 155th Olympiad (B. C. 160), and which extended down to the time of the Antonines; during which period the Rhodian school sent forth several of the best statuaries and sculptors, and Rome became a great seat of the arts. The group of Muses, found in the villa of Cassius at Tivoli, is supposed by Visconti to be a copy of that of Philiscus. Meyer takes the beautiful statue at Florence, known as the Apollino, for the naked Apollo of Philiscus; it is engraved in Müller's *Denkmäler d. alten Kunst*, vol. ii. pl. xi. fig. 126. (Meyer, *Kunstgeschichte*, vol. iii. pp. 35, 120; Hirt, *Gesch. d. bild. Künste*, p. 298; Müller, *Archäol. d. Kunst*, §§ 160. n. 2, 393, n. 2.) [P. S.]

PHILISCUS, P. ATI'LIUS, killed his own daughter, because she had been guilty of fornication. (Val. Max. vi. 1. § 6.)

PHILI'STION (Φιλιστίων) of Nicaea or Magnesia, a mimographer, who flourished in the time

of Augustus, about A. D. 7 (Hieron. *in Euseb. Chron.* Ol. 196. 3). He was an actor, as well as a writer of mimes, and is said, in an epigram preserved in the Greek Anthology, to have died of excessive laughter (Jacobs, *Anth. Graec.* vol. iv. p. 230; *Anth. Pal.* vol. ii. p. 349). He is frequently mentioned by the Greek writers of the second century and downwards. Suidas, who, by some extraordinary error, has placed his death in the time of Socrates, makes him a native of Prusa, and says that he wrote *κωμῳδίας βιολογικάς* (that is, mimes), that he wrote a play called *Μισοψηφισταί*, and a work entitled *Φιλογέλως*. He is mentioned by Tzetzes (*Proleg. ad Lycophr.* p. 257), among the poets of the New Comedy, but the name is there, almost certainly, an error for PHILIPPIDES.

We have no fragments of Philistion, but there is a work extant under the title of *Σύγκρισις Μενάνδρου καὶ Φιλιστίωνος*, which is a collection of lines, containing moral sentiments, from Menander and some other poet of the New Comedy, who of course could not be Philistion the mimographer. All difficulty is however removed by the emendation of Meineke, who substitutes *Φιλήμονος* for *Φιλιστίωνος*. (Comp. PHILEMON). The work was first edited by N. Rigaltius, Par. 1613, afterwards, in a much improved state, by J. Rutgersius, in his *Var. Lect.* vol. iv. p. 355—367, with the notes of Heinsius. Boissonade has published the work, from a Paris MS., in his *Anecdota*, vol. i. p. 146—150, whence Meineke has transferred it into his *Fragmenta Comicorum Graecorum*, vol. iv. pp. 335—339. (Fabric. *Bibl. Graec.* vol. ii. p. 480; Meineke, *Menand. et Philem. Reliq.* Praef. p. vii. &c.; Clinton, *F. H.* sub ann. A. D. 7; Bernhardy, *Geschichte der Griech. Litt.* vol. ii. p. 924.) [P. S.]

PHILI'STION, an engraver of medals, whose name occurs in two forms, ΦΙΛΙΣΤΙΩΝ (*ἐποίει*) and ΦΙΛΙΣΤΙΩΝΟΣ (*ἔργον*), in very small characters, but perfectly distinct, on the crest of the helmet of the head of Minerva, which forms the type of a great number of coins of Velia. (Raoul-Rochette, *Lettre à M. Schorn*, p. 94, 2d ed.) [P. S.]

PHILI'STION (*Φιλιστίων*), a physician, born either at one of the Greek towns in Sicily (Diog. Laërt. *Vit. Philos.* viii. 8. §§ 86, 89), or among the Locri Epizephyrii in Italy (Galen, *De Meth. Med.* i. 1, vol. x. p. 6; Ruf. Ephes. *De Corp. Hum. Part. Appell.* p. 41; Plut. *Sympos.* vii. 1. § 3; Aul. Gell. *Noct. Att.* xvii. 11. § 3; Athen. iii. 83, p. 115). He was tutor to the physician Chrysippus of Cnidos (Diog. Laërt. *l. c.* § 89) and the astronomer and physician Eudoxus (Callim. ap. Diog. Laërt. § 86), and therefore must have lived in the fourth century B. C. He was one of those who defended the opinion that what is drunk goes into the lungs (Plut. *l. c.*; Aul. Gell. *l. c.*). Some ancient critics attributed to Philistion the treatise *De Salubri Victus Ratione* (Galen, *Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" i. 17, vol. xv. p. 455, *Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. i. p. 9), and also that *De Victus Ratione* (Galen, *De Aliment. Facult.* i. 1, vol. vi. p. 473), both of which form part of the Hippocratic Collection; and by some persons he was considered to be one of the founders of the sect of the Empirici (*De Subfig. Empir.* c. 1, vol. ii. p. 340, ed. Chart.). He wrote a work on materia medica (Galen, *De Succed.* init. vol. xix. p. 721) and on Cookery (Athen. xii. 12, p. 516), and is several times quoted by Pliny (*H. N.* xx. 15, 34, 48) and Galen (*De Nat. Facult.* ii. 8, vol. ii. p. 110, *De Usu Respir.* c. 1, vol. iv. p. 471, *De Meth. Med.* i. 3, ii. 5, vol. x. pp. 28, 111). Oribasius attributes to him the invention of a machine for reducing luxations of the humerus (*De Machinam.* c. 4, p. 164). He is perhaps the person mentioned by M. Aurelius Antoninus (vi. 47).

A brother of Philistion, who was also a physician, but whose name is not known, is quoted by Caelius Aurelianus. (*De Morb. Chron.* iii. 8, v. 1, pp. 488, 555.) [W. A. G.]

PHILISTIS (*Φιλιστίς*), a queen of Syracuse, known only from her coins, which are numerous, and of fine workmanship, and from the occurrence of her name (bearing the title of queen, as it does also on her coins) in an inscription in large letters on the great theatre of Syracuse. The circumstance that it is here associated with that of Nereis, the wife of Gelon, as well as the style and fabric of the coins, which closely resemble those of Hieron II. and his son, leads to the conclusion that these were struck during the long reign of Hieron II.; and the most probable conjecture is that Philistis was the wife of Hieron himself. (R. Rochette, *Mémoires de Numismatique et d'Antiquité*, pp. 63—78; Visconti, *Iconogr. Grecque*, vol ii. pp. 21—25. The earlier disquisitions and hypotheses on the subject are cited by these two authors.) [E. H. B.]

PHILISTUS (*Φίλιστος*). 1. An Athenian, son of Pasicles, who accompanied Neleus, the son of Codrus, on his migration to Ionia, where he founded a temple on the promontory of Mycale, dedicated to the Eleusinian Demeter. (Herod. ix. 97.)

2. A Syracusan, son of Archonides or Archomenides (Suid. v. *Φίλιστος*; Paus. v. 23. § 6), one of the most celebrated historians of antiquity, though, unfortunately, none of his works have come down to us. The period of his birth is not mentioned, but it can hardly be placed later than B. C. 435, as Plutarch expressly speaks of him as having been an eye-witness of the operations of Gylippus, during the siege of Syracuse by the Athenians, in B. C. 415, and also tells us that he was an old man at the time of his death in B. C. 356. (Plut. *Nic.* 19, *Dion*, 35.) It seems also probable that he was considerably older than Dionysius. The first occasion on which we hear of his appearance in public life was after the capture of Agrigentum by the Carthaginians in B. C. 406, when Dionysius, then a young man, came forward in the assembly of the people to inflame the popular indignation against their unsuccessful generals, and the magistrates having imposed on him a fine for turbulent and seditious language, Philistus not only discharged the fine, but expressed his willingness to do so as often as the magistrates should think fit to inflict it. (Diod. xiii. 91.) Having by this means paved the way for the young demagogue to the attainment of the supreme power, he naturally enjoyed a high place in his favour during the period of his rule; so great indeed was the confidence reposed in him by Dionysius, that the latter entrusted him with the charge of the citadel of Syracuse, upon the safe custody of which his power in great measure depended. According to one account, also, it was Philistus who, by his energetic and spirited counsels, prevented Dionysius from abandoning

Syracuse in despair, when besieged by the Carthaginians, B.C. 396 (Diod. xiv. 8; Plut. *Dion*, 35), and this account may be substantially correct, even though the saying attributed to him, that a despot should not abandon his power unless dragged from it by main force, seems to be more correctly ascribed to Megacles or Polyxenus. But at a later period he excited the jealousy of the tyrant by marrying, without his consent, one of the daughters of his brother Leptines, and was in consequence banished from Sicily. He at first retired to Thurii, but afterwards established himself at Adria, where he previously possessed friendly relations: and it was here that he devoted the leisure afforded him by his exile to the composition of the historical work which has given celebrity to his name. (Diod. xv. 7; Plut. *Dion*, 11; the latter author, however, in another passage, *de Exil.* p. 605, d. speaks of him as spending the period of his exile in Epeirus.) But he always bore his exile with impatience, and is accused both of indulging in abject lamentations over his hard fate and fallen fortunes, and of base and unworthy flattery towards Dionysius, in hopes of conciliating the tyrant, and thus obtaining his recal. (Plut. *Timol.* 15; Paus. i. 13. § 9.) These arts, however, failed in producing any effect during the lifetime of the elder Dionysius, but after his death, and the accession of his son, those who were opposed to the influence which Dion and Plato were acquiring over the young despot, persuaded the latter to recal Philistus from his banishment, in hopes that from his age and experience, as well as his military talents, he might prove a counterpoise to the increasing power of the two philosophers. Nor were they disappointed: Philistus seems quickly to have established his influence over the mind of the young Dionysius, and was consulted by him in the most confidential manner, while he exerted all his efforts to alienate him from his former friends, and not only caused Plato to be sent back to Athens, but ultimately succeeded in effecting the banishment of Dion also. (Plut. *Dion*, 11—14; Corn. Nep. *Dion*, 3; Pseud. Plat. Ep. 3. p. 671.) From this time the influence of Philistus became paramount at the court of Dionysius, but he was unfortunately absent from Sicily, in the command of a fleet in the Adriatic, when Dion first landed in the island, and made himself master of Syracuse, B.C. 356. He thereupon hastened to return to Sicily, but was unsuccessful in an attempt to recover Leontini, which had revolted against Dionysius, and afterwards joined the latter in the citadel of Syracuse. Here he directed all his efforts to the formation of a powerful fleet, and having equipped a force of 60 triremes, proceeded to give battle to the Syracusan fleet, which had been lately reinforced by Heracleides with a squadron of 20 ships from the Peloponnese. The contest was long and obstinate, but at length the ship of Philistus was surrounded by the enemy, and finding himself cut off from all hopes of escape, he put an end to his own life to avoid falling into the hands of his enraged countrymen. His body was treated with the utmost indignity, and dragged through the streets by the populace in an ignominious manner (Diod. xvi. 11, 16; Plut. *Dion*, 35; Tzetz. *Chil.* x. 358; Suid. *s. v.* Φίλιστος erroneously represents his death as having occurred in a sea-fight against the Carthaginians).

It is perhaps too much to represent Philistus, as has been done by some writers of antiquity, as a man naturally disposed in favour of absolute power ("hominem amicum non magis tyranno quam tyrannidi," says Cornelius Nepos, *Dion*, 3); but it is clear that he was desirous to uphold by every means a despotism under the favour of which he enjoyed wealth and power, and had the opportunity of indulging his natural taste for luxury and magnificence. There seems no doubt that he possessed very considerable talents of a practical as well as literary kind, but he wholly wanted the lofty and generous spirit which should animate the citizen of a free republic: and this character was reflected in his writings, which presented a marked contrast to those of Thucydides in their spirit and sentiments, notwithstanding a close imitation in style. (Plut. *Dion*, 36; Dion. Hal. *de Vett. Script.* p. 427, *Ep. ad Pomp.* p. 780, ed. Reiske.)

In regard to the writings of Philistus much confusion has been caused by a passage of Suidas (v. Φίλιστος), where that author has confounded him with the orator PHILISCUS, the pupil of Isocrates, and has in consequence attributed to him various rhetorical works, which may unquestionably be assigned to the latter. The statement that the historian Philistus was also a pupil of Isocrates, is derived solely from a passage in Cicero (*de Orat.* ii. 22), where it seems certain that we should read *Philiscus*: for Cicero himself has in another passage distinctly mentioned Philistus in opposition to the pupils of Isocrates, Theopompus, and Ephorus. On chronological grounds also it seems impossible to admit the assertion. Suidas, on the contrary, calls him a pupil of Evenus, an elegiac poet, but this also seems to be a mistake (Goeller, *de Situ Syrac.* pp. 108—118).

Suidas also enumerates several historical works, especially a history of Egypt, in 12 books, one of Phoenicia, and another of Libya and Syria; all which he expressly ascribes to the author of the Sicilian history. But as no trace of any of these works is to be found in any other authority, it has been reasonably doubted whether the whole statement is not erroneous. (Wesseling, *ad Diod.* xiii. p. 615; Goeller, *l. c.* pp. 106, 124.) Some authors, however, have supposed that these writings are to be attributed to a second Philistus, who was really a native of Naucratis in Egypt, which would account also for the error of Suidas, who calls our historian Ναυκρατίτης ἢ Συρακούσιος. (Bayle, *Dict. Crit. s. v. Philist.* not. C.) It is certain, however, that no mention is elsewhere found of any other writer of the name of Philistus; nor does any ancient author except Suidas allude to any work of his composition besides his celebrated Sicilian history. This consisted of two portions, which might be regarded either as two separate works, or as parts of one great whole, a circumstance which explains the discrepancies in the statements of the number of books of which it was composed. The first seven books comprised the general history of Sicily, commencing from the earliest times, and ending with the capture of Agrigentum by the Carthaginians, B.C. 406. Diodorus tells us that this portion included a period of more than 800 years: he began with the mythical times, and the alleged colonies in Sicily, founded by Daedalus and others before the Trojan war; besides which he appears to have entered at some length into the origin and migrations of the original inhabitants

of the island — the Sicanians and Sicels. (Dion. Hal. *Ant. Rom.* i. 22; Diod. v. 6; Theon. *Progymn.* p. 16.) The second part, which formed a regular sequel to the first, contained the history of the elder Dionysius in four books, and that of the younger in two: the latter was necessarily imperfect, a circumstance which Dionysius of Halicarnassus absurdly ascribes to his desire to imitate Thucydides. As it ended only five years after the accession of the younger tyrant, it is probable that Philistus had not found time to continue it after his own return from exile. (Diod. xiii. 103, xv. 89; Dion. Hal. *Ep. ad Pomp.* p. 780, ed. Reiske; Suid. *s. v.* Φίλιστος; Steph. Byz. *s. v.* Κρατῆς; Goeller, *de Situ Syrac.* pp. 125—132, who has carefully examined and reconciled the conflicting statements of ancient authors, and given a clear idea of the arrangement and division of the work of Philistus.)

In point of style Philistus is represented by the concurrent testimony of antiquity as imitating and even closely resembling Thucydides, though still falling far short of his great model. Cicero calls him "capitalis, creber, acutus, brevis, paene pusillus Thucydides." (*ad Q. Fr.* ii. 13.) Quintilian also terms him (*Inst. Or.* x. 1. § 74) "imitator Thucydidis, et ut multo infirmior, ita aliquatenus lucidior." This qualified praise is confirmed by the more elaborate judgment of Dionysius of Halicarnassus, who censures Philistus also for the unskilful arrangement of his subject, and the monotony and want of art displayed in his ordinary narrative. (*Ep. ad Pomp.* 5, p. 779—782, *de Vett. Script.* p. 427.) Longinus, who cites him as occasionally rising to sublimity, intimates at the same time that this was far from being the general character of his composition. (*De Subl.* 40.) His conciseness also led him not unfrequently into obscurity, though in a less degree than Thucydides; and this defect led many persons to neglect his works even in the days of Cicero. (Cic. *Brut.* 17.) Dionysius of Halicarnassus, however, associates his name with those of Herodotus, Thucydides, Xenophon, and Theopompus, as the historians most deserving of study and imitation (*Ep. ad Pomp.* p. 767); but his writings seem to have been almost wholly neglected by the rhetoricians of a later period; and Hermogenes (*de Formis*, p. 396) passes over his name in common with Ephorus and Theopompus as wholly unworthy of attention. It is more remarkable that he does not appear to have been included by the Alexandrian critics in their canon of historical authors. (Creuzer, *Historische Kunst d. Griechen*, p. 225; Goeller, *l. c.* p. 134.) But the reputation that he enjoyed in Greece itself shortly before that period is attested by the fact that his history was among the books selected by Harpalus to send to Alexander in Upper Asia. (Plut. *Alex.* 8.)

The gravest reproach to the character of Philistus as an historian is the charge brought against him by many writers of antiquity that he had sought to palliate the tyrannical deeds of Dionysius, and give a specious colour to his conduct in order to pave the way for his own return from exile. Plutarch calls him a man eminently skilled in inventing specious pretences and fair speeches to cloak unjust actions and evil dispositions. (*Dion*, 36.) He was severely reprehended on the same account by Timaeus. How far the history of Dionysius transmitted to us by Diodorus is founded on the authority of Philistus it would be interesting to ascertain; but we have no means of doing so. It is probable, however, that much of his narrative of the wars of Dionysius against the Carthaginians is derived from Philistus, who was not only a contemporary but an eye-witness of the scenes which he described, and sometimes an important actor in them. (Wesseling, *ad Diod.* xiv. p. 675; Theon. *Progymn.* p. 19; Arnold's *Rome*, vol. i. p. 466, not.)

The fragments of Philistus have been collected, and all the circumstances transmitted to us concerning his life and writings fully examined and discussed by Goeller in an appendix to his work, *De Situ et Origine Syracusarum* (8vo. Lips. 1818); the fragments are reprinted from thence, together with a life of the author by C. Müller, in the *Fragmenta Historicorum Graecorum*, published by Didot at Paris, 1841. [E. H. B.]

PHILLA'TIUS (Φιλλάτιος, another reading is Φιλτάτιος), a grammarian, contemporary with the historian Olympiodorus, about A. D. 407. Photius (Cod. lxxx.) in his epitome of Olympiodorus, mentions him as having received the honour of a statue from the Athenians, for teaching them how to glue parchments together. [W. M. G.]

PHILLIS (Φίλλις), of Delos, surnamed μουσικός, was a writer on music. (Athen. i. p. 21, f.) Athenaeus quotes two works by him, one entitled Περὶ Αὐλητῶν (xiv. p. 634, d), and the other Περὶ Μουσικῆς, which consisted of two books at least (xiv. p. 636, b). He is the same person as *Phyllis* (Φύλλις) ὁ μουσικός, mentioned by the Scholiast on Aristophanes along with Aristoxenus (*ad Ran.* 1337, *ad Vesp.* 1231), and as *Phylles* (Φύλλης) ὁ μουσικός, as he is called by Suidas. All the manuscripts of Athenaeus however exhibit the reading Phillis. (See Schweighaüser, *ad Athen.* xiv. p. 634, d.)

PHI'LLYRA (Φίλλυρα), according to some accounts, the mother of Hypseus. (Schol. *ad Pind. Pyth.* ix. 26.) See PHILYRA. [L. S.]

PHILO. [PHILON.]

PHILO. 1. A freedman of M. Caelius Rufus (Cic. *ad Fam.* ii. 12, viii. 8).

2. A freedman of Pompey, was distinguished by his energetic assistance of the Pompeian party in Spain, B. C. 45. (*Bell. Hisp.* 35; Cic. *ad Att.* xvi. 4.)

PHILO, C. CESE'NIUS, or CAESE'NNIUS, impeached Sex. Clodius on account of the seditious proceedings of the latter after the death of the tribune, P. Clodius. Sex. Clodius was condemned (Ascon. *in Cic. Mil.* p. 55, ed. Orelli). [Vol. I. p. 775.]

PHILO, C. CU'RTIUS, consul B. C. 445, with M. Genucius Augurinus. For the events of this year see AUGURINUS, GENUCIUS, No. 2.

PHILO, PUBLI'LIUS or POBLI'LIUS. Respecting the orthography, see PUBLILIA GENS. This family of the Publilii claimed descent from the celebrated Volero Publilius who was tribune of the plebs B. C. 472; and accordingly we find the two Philones, who were consular tribunes in B. C. 400 and 399 respectively, described as grandsons of Volero. [See below, Nos. 1 and 2.]

1. L. PUBLILIUS L. F. VOLER. N. PHILO VOLSCUS, consular tribune B. C. 400, is called by Livy a patrician, but this is certainly an error, since the family was without question plebeian. Livy likewise calls him simply L. Publilius Volscus, but we learn from the Capitoline Fasti that Philo was also one of his surnames. (Liv. v. 12; Fast. Capit.)

2. VOLERO PUBLILIUS P. F. VOLER. N. PHILO, consular tribune, B. C. 399. (Liv. v. 13; Fast. Capit.)

3. Q. PUBLILIUS Q. F. Q. N. PHILO, a distinguished general in the Samnite wars, and the author of one of the great reforms in the Roman constitution. He was consul B. C. 339, with Ti. Aemilius Mamercinus, and defeated the Latins, over whom he triumphed. In the same year he was appointed dictator by his colleague Aemilius Mamercinus, and, as such, proposed the celebrated *Publiliae Leges*, which abolished the power of the patrician assembly of the curiae, and elevated the plebeians to an equality with the patricians for all practical purposes. It would seem that great opposition was expected from the patricians, and that Philo was therefore raised to the dictatorship, that the proposed reforms might be carried with the authority of the highest magistracy in the state. As he could not have been appointed dictator without the sanction of the senate, it has been inferred by Niebuhr, with much probability, that the Publilian laws were brought forward with the approbation of the senate, which was opposed to the narrow-mindedness of the great body of the patricians. According to Livy (viii. 12) there were three Publilian laws. The first is said to have enacted "that plebiscita should bind all Quirites" (*ut plebiscita omnes Quirites tenerent*), which is to the same purpose as the subsequent lex Hortensia. Niebuhr, however, supposes that the effect of the lex Publilia was to render a senatusconsultum a sufficient confirmation of a plebiscitum, and to make the confirmation of the curiae unnecessary; and that the effect of the *Lex Hortensia* was to render unnecessary even the confirmation of the senate, and to give to the tributa comitia complete legislative force (comp. *Dict. of Ant. s. v. Plebiscitum*). The second law enacted, "ut legum, quae comitiis centuriatis ferrentur, ante initum suffragium patres auctores fierent." By *patres* Livy here means the *curiae*, that is, the assembly of the patricians; and accordingly this law enacted that the curiae should confirm (*auctores fieri*; comp. *Dict. of Ant. s. v. Auctor*) the results of the votes respecting all laws brought before the comitia centuriata, previous to the commencement of the voting: in other words, the veto of the curiae in the enactment of laws by the centuriae, was abolished. The third law enacted that one of the two censors should necessarily be a plebeian; and Niebuhr conjectures that there was also a fourth law, which applied the Licinian law to the praetorship as well as the consulship, and which provided that in each alternate year the praetor should be a plebeian. (Comp. Niebuhr, *Hist. of Rome*, vol. iii. pp. 146, &c., 154, 418, &c.; Arnold, *Hist. of Rome*, vol. ii. p. 154, &c.)

In B. C. 337 Philo was the first plebeian praetor; in B. C. 335 he was magister equitum to the dictator L. Aemilius Mamercinus; and in B. C. 332 he was censor with Sp. Postumius Albinus: during this censorship the Maecian and Scaptian tribes were added, and the Roman franchise was given to the Acerrani. (Liv. viii. 15—17; Vell. Pat. i. 14.)

In B. C. 327 Philo was consul a second time, with L. Cornelius Lentulus. He was sent against Palaepolis in southern Italy, to which he laid siege; but as he was unable to take the town before the expiration of his year of office, his imperium was prolonged, with the title of proconsul, by means of a senatusconsultum and a plebiscitum: this is the first instance in Roman history in which a person was invested with proconsular power. Philo succeeded in taking Palaepolis in the following year, B. C. 326, in consequence of the treachery of two of its chief citizens, Charilaus and Nymphius, who enticed the Samnite garrison out of the town, and opened the gates to the Romans. Philo obtained a triumph on his return to Rome. (Liv. viii. 22—26.)

In B. C. 320 Philo was consul a third time, with L. Papirius Cursor. They were elected to the consulship as being two of the most distinguished generals of their time, in consequence of the great defeat which the Romans had sustained in the previous year near Caudium. Both consuls marched into Samnium. Papirius, who had laid siege to Luceria, was shut up in his fortified camp by the Samnite army, which had come to the relief of Luceria, and was reduced to great extremities. He was, however, relieved from his difficulties by the advance of the other army under Philo, who defeated the Samnites and took their camp. (Liv. ix. 7, 13—15; comp. Niebuhr, *Hist. of Rome*, vol. iii. p. 224, &c., who points out various improbabilities in Livy's account.)

In B. C. 315 Philo was consul a fourth time, with L. Papirius Cursor (Fast. Capit.; Diod. xix. 66). The consuls of this year are not mentioned by Livy, who simply says (ix. 22) that the new consuls remained at Rome, and that the war was conducted by the dictator Q. Fabius.

PHILO, VETU'RIUS. 1. L. VETURIUS L. F. POST. N. PHILO, was consul B. C. 220, with C. Lutatius Catulus, two years before the commencement of the second Punic war. The two consuls are stated to have advanced as far as the Alps, and to have gained many people for the Romans without fighting; but we have no particulars of their expedition. In the second year of the Punic war, B. C. 217, Philo was appointed dictator for the purpose of holding the comitia, and in B. C. 210 he was censor with P. Licinius Crassus Dives, and died while he held this office. (Zonar. viii. 20, p. 405, a.; Liv. xxii. 33, xxvii. 6).

2. L. VETURIUS L. F. L. N. PHILO, was curule aedile B. C. 210, and praetor B. C. 209, when he obtained the jurisdictio peregrina, and likewise Cisalpine Gaul as his province. He remained in Gaul as propraetor during the following year, B. C. 208, and next year, B. C. 207, he served under Claudius Nero and Livius Salinator, and was sent to Rome along with Q. Caecilius Metellus to convey the joyful news of the defeat and death of Hasdrubal. It was mainly owing to his services in this war that he was elected consul in B. C. 207, with Q. Caecilius Metellus, who had shared with him in the glories of the campaign. The two consuls received Bruttii as their province, in order to prosecute the war against Hannibal; but their year of office passed by without any important occurrence, and Philo returned to Rome to hold the comitia, while his colleague remained in Bruttii. In B. C. 205 Philo was magister equitum to his former colleague Metellus, who was nominated dictator for the purpose of holding the comitia. Finally he accompanied Scipio to Africa, and after the battle of Zama, B. C. 202, was sent to Rome to announce the glorious news of the defeat of Hannibal. (Liv. xxvii. 6, 7, 22, xxviii. 9—11, 38, xxix. 11, xxx. 38, 40; Cic. *Brut.* 14.)

PHILO'CHARES, a distinguished painter, as is evident from the way in which he is mentioned by Pliny, who says that Augustus fixed in the walls of his Curia two pictures, the one an encaustic by Nicias, the other a painting by Philochares, representing a father and his youthful son, in so admirable a manner, that the family likeness was perfectly preserved, though the difference of age was clearly marked; over the heads of the figures was an eagle, with a serpent in its claws. The picture bore an inscription by the artist himself, declaring that it was his painting: at least, so we understand the words, "*Philochares hoc suum opus esse testatus est.*" The figures also seem to have had their names inscribed near them: for Pliny remarks on this example of the wondrous power of art, that Glaucion and his son Aristippus, persons otherwise utterly obscure, should be gazed upon for so many ages by the Roman senate and people. It is worthy of notice that the other picture in the Curia was also inscribed with the artist's name — "*Nicias scripsit se inussisse.*" (Plin. *H. N.* xxxv. 4. s. 10.)

The modern writers on art suppose that this Philochares was the same person as the brother of Aeschines, of whose artistic performances Demosthenes speaks contemptuously, but whom Ulpian ranks with the most distinguished painters. If so, he was alive in B. C. 343, at the time when Demosthenes refers to him. (Demosth. *de Fals. Legat.* p. 329, e. § 237, Bekker; Ulpian, *ad Demosth.* p. 386. c.; Sillig. *s. v.*; Hirt, *Gesch. d. bild. Künste*, p. 261.) [P. S.]

PHILOCHA'RIDAS (Φιλοχαρίδας), a Lacedaemonian of distinction, the son of Eryxidaidas. He was one of the delegates who ratified the year's truce between the hostile confederacies of the Athenians and Peloponnesians in B. C. 423. In B. C. 421 he was again one of the Peloponnesians who took the oaths to the general peace, and was one of the ambassadors sent to the countries on the borders of Thrace, to see after the fulfilment of the terms of the treaty. A little later he was one of those who took the oaths to the separate treaty between the Lacedaemonians and Athenians, and in B. C. 420 was one of the ambassadors who were sent to Athens to counteract the negotiations of the Argives, and were tricked by Alcibiades. (Thuc. iv. 119, v. 19, 21, 24, 44.) [C. P. M.]

PHILO'CHORUS (Φιλόχορος), a celebrated Athenian writer, chiefly known by his *Atthis*, or work on the legends, antiquities, and history of Attica. According to Suidas (*s. v.*) Philochorus was an Athenian, the son of Cycnus, a seer and a diviner (μάντις καὶ ἱεροσκόπος); his wife was Archestrate; he was a contemporary of Eratosthenes, but the latter was an old man, when Philochorus was still young; he was put to death at the instigation of Antigonus, because he was accused of being favourable to Ptolemy. But this statement of Suidas is not correct, so far as it relates to the date of Philochorus, as has been shown by several modern writers. Antigonus Doson died B. C. 220; while Eratosthenes, who died about B. C. 196 at the age of eighty, was only fifty-six at the death of the above-mentioned king: it therefore follows, if we place credit in Suidas, that Philochorus must have been put to death, when he was still a young man, a fact which is excessively improbable, as well on account of the very numerous works which he composed, as of the important office which he held in his native city. We are not, however, left to mere probability, in order to refute Suidas; for Philochorus himself relates that he held the office of ἱεροσκόπος at Athens in B. C. 306, in which year he interpreted a portent that appeared in the Acropolis (Dionys. *Deinarch.* c. 3); and he must consequently have been of mature age as early as that year. It would therefore appear that Suidas, with his usual carelessness, reversed the respective ages of Philochorus and Eratosthenes. The latter part of the account of Suidas, namely that Philochorus was put to death by Antigonus, there is no reason to question. Suidas says that the *Atthis* of Philochorus came down to Antiochus Theos, who began to reign B. C. 261. Now it was about this time that Antigonus Gonatas took possession of Athens, which had been abetted in its opposition to the Macedonian king by Ptolemy Philadelphus; and it would, therefore, appear that Philochorus, who had been in favour of Philadelphus, was killed shortly afterwards, at the instigation of Gonatas. We may accordingly safely place the active life of Philochorus from B. C. 306 to B. C. 260.

These few facts are all that we know of the life of Philochorus, but they are sufficient to show that he was a person of some importance at Athens. He seems to have been anxious to maintain the independence of Athens against the Macedonian kings, but fell a victim in the attempt. The following is a list of his numerous works, many of which are mentioned only by Suidas.

1. Ἀτθίς, also called Ἀτθίδες and Ἱστορίαι, consisted of seventeen books, and related the history of Attica, from the earliest times to the reign of Antiochus Theos. The first two books treated of the mythical period, and gave a very minute account of all matters relating to the worship of the gods. The real history of the country is given in the last fifteen books, of which the first four (iii.—vi.) comprised the period down to his own time, while the remaining eleven (vii.—xvii.) gave a minute account of the times in which he lived (B. C. 319—261). Böckh conjectures, with much probability, that the first six books originally formed a distinct work, and appeared before the remaining eleven. Philochorus seems to have been a diligent and accurate writer, and is frequently referred to by the scholiasts, lexicographers, as well as other later authors. The industry of modern scholars has collected from these sources one hundred and fifty-five distinct fragments of his work, many of them of considerable length, and supplying sufficient information to enable us to make out with tolerable certainty the subjects contained in each book. These fragments are given in the works referred to at the close of this article. Philochorus paid particular attention to chronology. From the time that archons succeeded to kings at Athens, he commenced the history of every year with the name of the archon, and then narrated the events of that year, so that his work was in the form of annals. It appears from those passages in which his own words are preserved, that his style was clear and simple.

2. Ἐπιτομὴ τῆς ἰδίας Ἀτθίδος. We likewise learn from Suidas that an epitome of the larger work was also made by Asinius Pollio Trallianus, a contemporary of Pompeius Magnus (Suid. *s. v.* Πωλίων). Vossius has conjectured (*De Histor. Graecis*, p. 197, ed. Westermann), with some probability, that the epitome which Philochorus

was said to have made, was really the work of Pollio, as we can hardly imagine that the latter would have drawn up an abridgement, when one was already in existence, compiled by the author himself; but to this it has been replied that Pollio's epitome was intended for the Romans, while the one made by Philochorus himself was, of course, designed for the Greeks.

3. Πρὸς τὴν Δήμωνος Ἀτθίδα or ἡ πρὸς Δήμωνα ἀντιγραφή (comp. Harpocrat. *s. v.* Ἡετιωνία). It is stated by Vossius (ibid. p. 155), and repeated by subsequent writers, that Philochorus wrote his Atthis against Demon's; but this is hardly warranted by the words either of Suidas or Harpocration. It would appear only that Philochorus wrote a separate treatise, under the title given above, to point out the errors of Demon.

4. Περὶ τῶν Ἀθήνησι ἀρξάντων ἀπὸ Σωκρατίδου μέχρι Ἀπολλοδώρου. Socratides was archon B. C. 374; there are two archons of the name of Apollodorus, one B. C. 350, the other B. C. 319; of these the latter is probably the one intended, because, from the year B. C. 319 began the contemporary portion of his history. This work appears to have been intended to remove difficulties in the way of the chronology of that period, and was thus preparatory to his history.

5. Ὀλυμπιάδες ἐν βιβλίοις β'. Philochorus, in his Atthis, did not use the Olympiads as a reckoning of time; but, as he paid particular attention to chronology, he drew up this work, probably influenced by the example of Timaeus.

6. Περὶ τῆς τετραπόλεως, that is, the towns of Oenoe, Marathon, Probalinthus, and Tricorythus. (Athen. vi. p. 235, d.; Suid. *s. v.* Τιτανίδα γῆν; Schol. *ad Soph. Oed. Col.* 1102.)

7. Ἐπιγράμματα Ἀττικά, that is, a collection of Attic inscriptions, and no doubt chiefly such as served to elucidate the history of Attica. (Comp. Böckh, *Corp. Inscr.* vol. i. p. viii.)

8. Ἠπειρωτικά, omitted by Suidas in his list of the works of Philochorus, but mentioned by the lexicographer in another passage (*s. v.* Βούχετα; comp. Strab. vii. p. 379).

9. Δηλιακά, βιβλία β'. (Clem. Alex. *Admon. ad Gent.* pp. 18, d. 30, d. ed. Sylb.)

10. Περὶ τῶν Ἀθήνησι ἀγώνων βιβλία ιζ'. (Comp. Krause, *Olympia*, p. xi.)

11. Περὶ ἑορτῶν, omitted by Suidas, but quoted by Harpocration (*s. vv.* Ἀλῶα, Χύτροι).

12. Περὶ ἡμερῶν, also omitted by Suidas. It gave an account of the sacred days, and explained the reason of their sanctity. (Proclus, *ad Hes. Op.* 770.)

13. Περὶ θυσιῶν α', a book of a similar nature to the preceding, giving an account of sacrifices.

14. Περὶ μαντικῆς δ'. In this work Philochorus made a collection of the ancient oracles, and explained the various modes of Divinatio (Clem. Alex. *Strom.* i. p. 334, d. Sylb.; Athen. xiv. p. 648, d.). The Περὶ συμβόλων, mentioned by Suidas as a separate work, was probably only part of the Περὶ μαντικῆς, since σύμβολα are only a species of divinatio.

15. Περὶ καθαρμῶν, probably contained a collection of the καθαρμοί, purifications or expiations, which Musaeus and Orpheus are said to have invented.

16. Περὶ μυστηρίων τῶν Ἀθήνησι.

17. Περὶ Ἀλκμᾶνος.

18. Περὶ τῶν Σοφοκλέους μύθων βιβλία ε'.

19. Περὶ Εὐριπίδου, gave an account of the life of Euripides, vindicated him from the attacks which had been made against him, and explained the principles on which his tragedies were constructed. (Suidas, *s. v.* Εὐριπίδης; Diog. Laërt. ii. 44, ix. 55; Gell. xv. 20.)

20. Συναγωγὴ ἡρωΐδων, ἤτοι Πυθαγορείων γυναικῶν, probably gave an account of the lives of the illustrious Pythagorean women, such as Theano, Melissa, &c.

21. Ἡ πρὸς Ἄλυτον ἐπιστολή, seems to have related to some points connected with the worship of the gods. (Phot. *Lex. s. v.* Τροπηλίς.)

22. Ἐπιτομὴ τῆς Διονυσίου πραγματείας περὶ ἱερῶν. It is uncertain who this Dionysius was.

23. Σαλαμῖνος κτίσις.

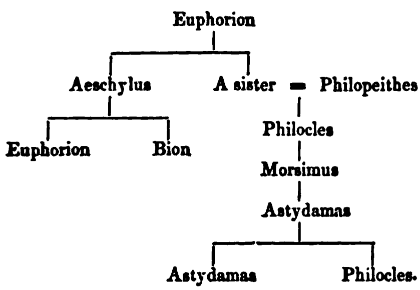
(*Philochori Atheniensis Librorum Fragmenta a Lenzio collecta*, ed. Siebelis, Lips. 1811; *Fragmenta Historicorum Graecorum*, ed. Car. et Theod. Müller, Paris, 1841, pp. lxxxiv. &c. lxxxviii. &c. 384, &c.)

PHI'LOCLES (Φιλοκλῆς), historical. 1. An Athenian, who, together with Adeimantus, was joined with Conon in the command of the fleet on the deposition of the generals who had conquered at Arginusae (B. C. 406). Philocles was the author of the proposal for the mutilation of all the prisoners who should be taken in the sea-fight which the Athenians contemplated; but it seems doubtful whether the decree in question was passed in an assembly at Athens, or in one held at Aegospotami before the battle; also whether it determined on the amputation of the right thumb, according to Plutarch, or the right hand, as Xenophon tells us. The same spirit of cruelty was exhibited by Philocles on the capture of a Corinthian and Andrian trireme, the crews of which he ordered to be thrown down a precipice. In retribution for these deeds he was slain at Lampsacus by Lysander, into whose hands he had fallen at the battle of Aegospotami in B. C. 405 (Xen. *Hell.* i. 7. § 1, ii. 1. §§ 30—32; Diod. xiii. 104—106; Plut. *Lys.* 9, 13; comp. Cic. *de Off.* iii. 11; Ael. *V. H.* ii. 9; Thirlwall's *Greece*, vol. iv. pp. 148, &c.)

2. An officer and friend of Philip V. of Macedon. In B. C. 200, when Philip was compelled by Attalus I. and the Rhodians to winter in Caria, Philocles was with him, and formed a plan, which did not, however, succeed, for gaining possession of the town of Mylasa. In the same year he was sent by Philip into Attica to ravage the country, and made an unsuccessful attempt on Eleusis, and also afterwards, in conjunction with Philip, on Athens and the Peiraeeus. In B. C. 198 he was stationed at Chalcis in Euboea, and failed in an endeavour to succour Eretria, which the combined forces of the Romans, the Rhodians, and Attalus were besieging, and which was taken by them very shortly after the repulse of Philocles. In the same year, however, he compelled L. Quintius Flamininus and Attalus to raise the siege of Corinth, having brought up through Boeotia to the promontory of Juno Acraea, just opposite Sicyon, a reinforcement of 1500 men; and in consequence of this success he was invited to Argos by the Macedonian party in the town, and made himself master of it. In the war between Prusias and Eumenes II. of Pergamus, Philip sided with the former, and sent Philocles to his court to negotiate with him, and also to Rome to explain and defend his conduct. In B. C. 184 Philocles and Apelles

were joined by Philip with his son Demetrius in an embassy to Rome, to plead his cause before the senate, and avert their anger. In B.C. 181 Philocles and Apelles were again sent to Rome, to inquire into the truth of an accusation brought by Perseus against Demetrius, of having formed a design for changing the succession to the throne in his own favour, and of having communicated it to T. Quintius Flamininus and other Romans. The envoys had been chosen by Philip because he thought that they were impartial between his sons. They were however suborned by Perseus, and brought back with them a forged letter, professing to be from Flamininus to Philip, and confirming the charge. [DEMETRIUS]. On the discovery of the fraud, Philip caused Philocles to be arrested and put to death, B.C. 179. According to one account, no confession could be wrung from him even by torture. (Polyb. xvi. 24, xxiii. 14, xxiv. 1, 3; Liv. xxxi. 16, 26, xxxii. 16, 23, 25, xxxix. 35, 46, xl. 20 23, 54, 55; Just. xxxii. 2, 3.) [E. E.]

PHI'LOCLES (Φιλοκλῆς), literary. 1. An Athenian tragic poet, the sister's son of Aeschylus; his father's name was Philopeithes. The genealogy of the family is shown in the following table, from Clinton (*F. H.* vol. ii. p. xxxv.):



Suidas states that Philocles was contemporary with Euripides (adopting the emendation of Clinton, μετά for κατά), and that he composed 100 tragedies, among which were the following:—Ἠριγόνη, Ναύπλιος, Οἰδίπους, Οἰνεύς, Πρίαμος, Πηνελόπη, Φιλοκτήτης. Besides these, we learn from the Didascaliae of Aristotle (*ap. Schol. ad Aristoph. Av.* 281) that he wrote a tetralogy on the fates of Procne and Philomela, under the title of *Pandionis*, one play of which was called Τηρεὺς ἢ ἔποψ, Tereus, or the Hoopoe, and furnished Aristophanes with a subject of ridicule in the *Birds*, where he not only introduces the Hoopoe as one of the chief characters, but gives point to the parody by making him say, in answer to the surprise expressed by Pisthetaerus at seeing another hoopoe (v. 281):—

> Ἀλλ' οὗτος μέν ἐστι Φιλοκλέους
> ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις
> Ἱππόνικος Καλλίου κἀξ Ἱππονίκου Καλλίας,

which we may perhaps explain, taking a hint from the scholiast, thus:—"I am the original hoopoe: the other is the son of Philocles, and my grandson," insinuating that Philocles, the author of the Τηρεὺς ἢ Ἔποψ, was himself indebted to an earlier play on the same subject, namely, according to the scholiast, the *Tereus* of Sophocles. That Philocles, indeed, was an imitator of Sophocles, might be conjectured from the identity of some of the titles mentioned by Suidas with those of plays by Sophocles; and there is also reason to believe that the tragedians who succeeded the three great masters of the art were in the habit of expanding their single plays into trilogies. In the general character of his plays, we must, however, regard Philocles as an imitator, not of Sophocles, but of Aeschylus, whom, on account of his relationship, he would naturally, according to the custom of the Greeks, have for his teacher. That he was not altogether unworthy of his great master, may be inferred from the fact that, on one occasion he actually gained a victory over Sophocles, an honour to which, as Aristeides indignantly remarks (ii. p. 256), Aeschylus himself never attained. The circumstance is the more remarkable, as the drama of Sophocles to which that of Philocles was preferred, was the *Oedipus Tyrannus*, which we are accustomed to regard as the greatest work of Greek dramatic art. It is useless to discuss the various conjectures by which modern critics have attempted to explain this curious fact: its chief importance is in the proof it furnishes that Philocles must have been a poet of real excellence, for otherwise he could not, under any circumstances, have been preferred to Sophocles. It is true that a different impression might be gathered from the terms in which the comic poets refer to him; but it ought never to be forgotten that the poets of the Old Comedy were essentially and avowedly caricaturists; nay, a man's being abused by them is in itself a proof that he was eminent enough to be worth abusing. The following are some of the attacks made by the comic poets upon Philocles. Telecleides says that, though related to Aeschylus, he had nothing of his spirit (Meineke, *Frag. Com. Graec.* vol. ii. p. 366). The same poet seems to have attacked him for departing from the purity of the Attic language (see Meineke, *Hist. Crit. Com. Graec.* vol. i. p. 90). Cratinus charged him with corrupting the fable, that is, probably, of Tereus, in his *Pandionis* (*Schol. ad Soph. Antig.* 402; Meineke, *Frag. Com. Graec.* vol. ii. p. 226). Aristophanes not only ridicules his Hoopoe, but compares him to another bird, the κορυδός, or crested lark (*Av.* 1295). In another place he says that, being ugly himself, he makes ugly poetry (*Thesm.* 168); and elsewhere he insinuates that the lyric odes of Philocles were anything but sweet and pleasing (*Vesp.* 462). In explanation of these passages the scholiasts inform us that Philocles was little and ugly, and that his head was of a sharp projecting shape, which gave occasion to the comparison between him and a crested bird, such as the hoopoe; but explanations of this sort are very often nothing more than fancies of the commentators, having no other foundation than the text which they affect to explain. On the last-quoted allusion of Aristophanes, however, the grammarians do throw some light, for they tell us that Philocles was nicknamed *Bile* and *Salt* (Χολή, Ἀλμίων), on account of a certain harshness and unpleasantness in his poetry (Suid.; Schol. *in Aristoph. Av.* 281, *Vesp.* 462); from which we may infer that, in his attempt to imitate Aeschylus, he fell into a harsh and repulsive style, unredeemed by his uncle's genius.

The date of Philocles may be determined by his victory over Sophocles, which took place in B.C. 429, when he must have been at the least 40 years old, for his son Morsimus is mentioned as a poet only five years later. We possess no remains of

his poetry except a single line, which seems to come from a satyric drama (Ath. ii. p. 66). This line has led Meineke to doubt whether there was not a comic poet of the same name, identical, perhaps, with Philocles, the father of Philippides. The scholiast on Aristophanes (*Av.* 281) and Suidas, followed by Eudocia, expressly mention a comic poet Philocles; but the passages themselves contain abundant proof that they refer to one and the same person as the subject of this article. The error of writing κωμικός and κωμῳδία for τραγικός and τραγῳδία, and conversely, is excessively common in the works of the grammarians; and especially when, as often happens, the tragic poet has been an object of ridicule to the comic poets, which we have seen to be the case with Philocles.

2. The great-grandson of the former, son of Astydamas the elder, and brother of Astydamas the younger, was also a tragic poet, according to the scholiast on Aristophanes (*Av.* 281), but a general, according to Suidas. Kayser enters on an elaborate and ingenious argument to show that there is no ground for supposing that the second Philocles was a tragic poet; but we ought probably to accept the express statement of the scholiast, and to change στρατηγός in Suidas into τραγικός. (Fabric. *Bibl. Graec.* vol. ii. p. 314; Welcker, *die Griech. Trag.* p. 967; Kayser, *Hist Crit. Trag. Graec.* p. 46; Meineke, *Hist. Crit. Com. Graec.* p. 521; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. iii. pt. i. pp. 538, 539; Clinton, *F. H.* vol. ii. p. xxxv.) [P. S.]

PHI'LOCLES, artists. 1. An Egyptian artist, of the mythical, or, at all events, of an unknown period, to whom some ascribed the invention of the first step in painting, which others attributed to Cleanthes, a Corinthian, namely, tracing the outline of the shadow of a figure cast on a wall, σκία, σκιαγράμμα, a *silhouette*. (Plin. *H. N.* xxxv. 3. s. 5; comp. ARDICES.)

2. An Athenian architect, of Acharnae, who is not mentioned by any ancient author, but who must have been one of the chief architects of the best period of Greek art, for he was the architect of the beautiful Ionic temple of Athena Polias, in Ol. 111, B. C. 336--332, as we learn from the celebrated inscription relating to the building of the temple, which was found in the Acropolis, and is now in the British Museum. (Böckh, *Corp. Inscr.* vol. i. No. 160, where Böckh enters into an elaborate and valuable discussion of all that is known of the temple.) [P. S.]

PHILO'CRATES (Φιλοκράτης). 1. An Athenian, son of Demeas, was commander of the reinforcement which was sent to the siege of Melos in B. C. 416, and enabled the Athenians to bring it to a successful issue. (Thuc. v. 116.)

2. An Athenian, son of Ephialtes, was sent in B. C. 390 with ten triremes to Cyprus, to the aid of Evagoras, though the latter had revolted from the king of Persia (Artaxerxes II.), who was an ally of the Athenians at the time. On his voyage, Philocrates fell in with Teleutias, the Lacedaemonian, who was sailing to Rhodes with 27 ships, and who, notwithstanding the enmity between Sparta and Persia, attacked and captured the whole Athenian squadron (Xen. *Hell.* iv. 8. § 24; comp. Lys. *pro Bon. Arist.* pp. 153—155; Diod. xiv. 97, 98.) In a passage of Demosthenes (*c. Aristocr.* p. 659) we are told that on one occasion, when the Lacedaemonians, with solemn assurances of good faith, had offered to give any pledge for it which might be required, Philocrates answered that no pledge could be satisfactory to him except a proof of their not being *able* to do injury. In this passage, however, the name of Iphicrates occurs as a various reading. The person of whom we have been speaking was perhaps the same Philocrates, who, after the execution of Ergocles for treason and peculation, was accused, in the speech of Lysias, yet extant, of being in possession of the confiscated property of the traitor, whose intimate friend he had been, and who during his command had made him his trierarch and receiver of his money. (*Lys. c. Erg.*, *c. Phil.* pp. 179—182; Schn. ad Xen. *Hell. l. c.*) [THRASYBULUS.] The name Philocrates in Xen. *Hell.* iv. 4. § 9, seems clearly to be an error for Iphicrates. (Schn. *ad loc.*; comp. Diod. xiv. 86; Polyaen. i. 9.)

3. An Athenian orator, of the demus of Agnus, who took a most prominent part in bringing about the peace with Philip in B. C. 346. Together with Demosthenes, he strongly supported the petition made by the friends of some of the Athenian prisoners taken in Olynthus, in B. C. 347, that an ambassador should be sent to negotiate about their ransom. He also came forward with a motion, which was carried unanimously, to permit Philip to send a herald and ambassadors to Athens to treat for peace. For this he was impeached by Lycinus, as having originated an illegal decree; but he was defended by Demosthenes (illness preventing his personal appearance at the trial), and was acquitted. Matters being at length ripe for the final step, Philocrates moved that ten ambassadors should be appointed to negotiate with the Macedonian king. A decree to this effect was passed, and he was himself included in the embassy. In the same year, when the Macedonian ambassadors arrived at Athens, Philocrates proposed to concede everything to Philip, and to exclude expressly the Phocians and Halus and Cersobleptes from the treaty. This proposal of his, however, was opposed both by Aeschines and Demosthenes, and he was obliged to abandon it. He was again a member of the second embassy, which was sent to receive from Philip the ratification of the peace and alliance; and, on the return of the envoys to Athens, when Demosthenes endeavoured to excite suspicion in the people of Philip's intentions with respect to Phocis, Philocrates joined Aeschines in persuading them to pay no regard to his warnings, and bore him down with ribaldry and clamour, tauntingly remarking that it was no wonder that his own way of thinking should differ from that of one who was fool enough to be a water-drinker. He then carried a decree, which, while it gave high praise to Philip for his fair professions, and extended the treaty to his successors, declared that if the Phocians would not surrender the temple to the Amphictyons, the Athenian people would assist in compelling them. Thus he played all along into the hands of Philip, and it seems altogether beyond a doubt that he had suffered himself to be corrupted, and received Olynthian prisoners and lands in Phocis as the price of his treason. Indeed, he himself made no secret of his newly-gotten wealth, which he ostentatiously displayed, and expended in luxury and profligacy. In B. C. 344 Demosthenes, in his second Philippic, called the attention of the Athenians to the manner in which they had been misled by Aeschines and Philocrates, without however mentioning the

name of either of them; and, if the latter felt himself endangered in consequence, it may account for his putting himself forward (towards the end probably of 344 or the beginning of the next year) as the mover of a decree, remonstrating with Philip on the seizure of some Athenian ships by one of his admirals. Shortly after this, however, Philocrates was capitally impeached by Hyperides through an εἰσαγγελία, for his treason, and deemed it expedient to go into voluntary exile before the trial came on. Of his subsequent fortunes we have no certain information. Demosthenes, in his speech on the Crown, speaks of Philocrates as one of those who assailed him with false accusations after the battle of Chaeroneia in B.C. 338; and from this it might be inferred that the traitor had then returned from banishment, but Aeschines mentions him as still an exile in B.C. 330 (*c. Ctes.* p. 65), and we may therefore believe, with Mr. Newman, that Philocrates was still dangerous to Demosthenes in 338 by his voice or pen, "with which he could pretend to reveal scandalous secrets, owing to his former intimacy with him." (Heges. *de Hal.* pp. 82, 83; Dem. *de Cor.* pp. 230, 232, 250, 310, *de Fals. Leg.* pp. 343, 345, 348, 355, 356, 371, 375, 377, 386, 394, 395, 405, 434, 440, *c. Aristog.* pp. 783, 784; Argum. *ad Dem. de Pac.* p. 56; Aesch. *de Fals. Leg.* pp. 29, 30, 35, 36; Plut. *de Garr.* 15; comp. Newman in the *Classical Museum*, vol. i. pp. 151, 152.)

4. A Rhodian, was one of the ambassadors sent from Rhodes in B.C. 167, after the war with Perseus, to avert the anger of the Romans,—an object which they had much difficulty in effecting. (Polyb. xxx. 4, 5; Liv. xlv. 20—25.) [E. E.]

PHILOCTE'TES (Φιλοκτήτης), a son of Poeas (whence he is called *Poeantiades*, Ov. *Met.* xiii. 313) and Demonassa, the most celebrated archer in the Trojan war (Hom. *Od.* iii. 190, viii. 219; Hygin. *Fab.* 102). He led the warriors from Methone, Thaumacia, Meliboea, and Olizon, against Troy, in seven ships. But on his voyage thither he was left behind by his men in the island of Lemnos, because he was ill of a wound which he had received from the bite of a snake, and Medon, the son of Oïleus and Rhene, undertook the command of his men (Hom. *Il.* ii. 716, &c.). This is all that the Homeric poems relate of him, with the addition that he returned home in safety (*Od.* iii. 190); but the cyclic and tragic poets have spun out in various ways this slender groundwork of the story of Philoctetes. He is said to have been the disciple, friend, and armour-bearer of Heracles (Philostr. *Imag.* 17), who instructed him in the art of using the bow, and who bequeathed to him his bow, with the never-erring poisoned arrows (Philostr. *Her.* 5). These presents were a reward for his having erected and set fire to the pile on mount Oeta, where Heracles burnt himself (Diod. iv. 38; Hygin. *Fab.* 36; Ov. *Met.* ix. 230, &c.). According to others, however, it was Poeas, Morsimus, Hyllus, or Zeus himself who performed that service to Heracles (Apollod. ii. 7. § 7; Tzetz. *ad Lyc.* 50; Soph. *Trach.* in fin.). Philoctetes also was one of the suitors of Helen, and, according to some traditions, it was this circumstance that obliged him to take part in the Trojan war (Apollod. iii. 10. § 8). On his journey thither, while staying in the island of Chryse, he was bitten by a snake. This misfortune happened to him as he was showing to the Greeks the altar of Athena Chryse, and approached too near to the serpent which was guarding the temple of the goddess (Soph. *Phil.* 1327; Philostr. *Imag.* 17; Eustath. *ad Hom.* p. 330; Tzetz. *ad Lyc.* 911), or while he was looking at the tomb of Troilus in the temple of Apollo Thymbraeus, or as he was showing to his companions the altar of Heracles (Philostr. *l. c.*; Schol. *ad Soph. Phil.* 266), or lastly during a sacrifice which Palamedes offered to Apollo Sminthius (Dict. Cret. ii. 14). Hera, it is said, was the cause of this misfortune, being enraged at Philoctetes having performed the above-mentioned service to Heracles (Hygin. *Fab.* 102), though some related that the snake's bite was the consequence of his not having returned the love of the nymph Chryse (Tzetz. *ad Lyc.* 911). According to some accounts, moreover, the wound in his foot was not inflicted by a serpent, but by his own poisoned arrows (Serv. *ad Aen.* iii. 402). The wound is said to have become ulcerated, and to have produced such an intolerable smell, and such intolerable pains, that the moanings of the hero alarmed his companions. The consequence was, that on the advice of Odysseus, and by the command of the Atreidae, he was exposed and left alone on the solitary coast of Lemnos (Ov. *Met.* xiii. 315; Hygin. *Fab.* 102). According to some he was there left behind, because the priests of Hephaestus in Lemnos knew how to heal the wound (Eustath. *ad Hom.* p. 330), and Pylius, a son of Hephaestus, is said to have actually cured him (Ptolem. *Heph.* 6), while, according to others, he was believed to have died of the wound (comp. Paus. i. 22. § 6). According to the common tradition, the sufferer remained in Lemnos during the whole period of the Trojan war, until in the tenth year Odysseus and Diomedes came to him as ambassadors, to inform him that an oracle had declared that without the arrows of Heracles Troy could not be taken. The tradition which represents him as having been cured, adds that while the war against Troy was going on, he, in conjunction with Euneus, conquered the small islands about the Trojan coast, and expelled their Carian inhabitants. As a reward for these exploits he received a part of Lemnos, which he called Acesa (from ἀκέομαι, I heal), and at the request of Diomedes and Neoptolemus, he then proceeded to Troy to decide the victory by his arrows (Philostr. *Her.* 5; comp. Hygin. *Fab.* 102; Q. Smyrn. ix. 325, 460; Tzetz. *ad Lyc.* 911; Schol. *ad Pind. Pyth.* i. 100). According to the common story, however, Philoctetes was still suffering when the ambassadors arrived, but he nevertheless followed their call. After his arrival before Troy, Apollo sent him into a profound sleep, during which Machaon (or Podalirius, or both, or Asclepius himself) cut out the wound, washed it with wine, and applied healing herbs to it (Tzetz. *ad Lyc. l. c.*; Schol. *ad Pind. Pyth.* i. 109; Propert. ii. 1. 61; Q. Smyrn. x. 180; Soph. *Phil.* 133, 1437). Philoctetes was thus cured, and soon after slew Paris, whereupon Troy fell into the hands of the Greeks (Soph. *Phil.* 1426; Apollod. iii. 12. § 6; Tzetz. *ad Lyc.* 64; Hygin. *Fab.* 112; Conon, *Narr.* 23). On his return from Troy he is said to have been cast upon the coast of Italy, where he settled, and built Petelia and Crimissa. In the latter place he founded a sanctuary of Apollo Alaeus, to whom he dedicated his bow (Strab. vi. p. 254; Tzetz. *ad Lyc.* 911; Serv. *ad Aen.* iii. 402). Afterwards a band of Rhodians also came to Italy, and as they became

involved in war with the colonists from Pallene, Philoctetes assisted the Rhodians, and was slain. His tomb and sanctuary, in which heifers were sacrificed to him, were shown at Macalla. (Tzetz. *ad Lyc.* 911, 927.) [L. S.]

PHILODAMEIA (Φιλοδάμεια), one of the daughters of Danaus, became by Hermes the mother of Pharis. (Paus. iv. 30. § 2, vii. 22. § 3; comp. PHARIS.) [L. S.]

PHILODA'MUS, of Bassus, a chaser in gold, mentioned in a Latin inscription. (Gruter, p. dcxxxviii. 10). [P. S.]

PHILODE'MUS (Φιλόδημος), an Argive, was sent by Hieronymus, king of Syracuse, to Hannibal in B. C. 215, to propose an alliance. In B. C. 212, when Marcellus was besieging Syracuse, we find Philodemus governor of the fort of Euryalus, on the top of Epipolae, and this he surrendered to the Romans on condition that he and his garrison should be allowed to depart uninjured to join Epicydes in Achradina. (Polyb. vii. 7; Liv. xxiv. 6, xxv. 25.) [E. E.]

PHILODE'MUS (Φιλόδημος) of Gadara, in Palestine, an Epicurean philosopher and epigrammatic poet, contemporary with Cicero, who makes a violent attack upon him, though without mentioning his name, as the abettor of Piso in all his profligacy (Cic. *in Pis.* 28, 29), though in another place he speaks of him in the following high terms:—"*Sironem et Philodemum cum optimos viros, tum doctissimos homines*" (*De Fin.* ii. 35); and indeed, in the former passage, while attacking his character, he praises his poetical skill and elegance, his knowledge of philosophy, and his general information, in the highest terms. From the language of Cicero, it may be inferred that Philodemus was one of the most distinguished Epicurean philosophers of his time, and that he lived on terms of intimacy with men of the highest rank in Rome. He is also mentioned by Diogenes Laërtius (x. 3), by Strabo (xvi. p. 759), and by Horace (*Sat.* i. 2. 121).

His epigrams were included in the Anthology of Philip of Thessalonica, and he seems to have been the earliest poet who had a place in that collection. The Greek Anthology contains thirty-four of them, which are chiefly of a light and amatory character, and which quite bear out Cicero's statements concerning the licentiousness of his matter and the elegance of his manner. Of his prose writings Diogenes (*l. c.*) quotes from the tenth book τῆς τῶν φιλοσόφων συντάξεως, and a MS. has been discovered at Herculaneum containing a work by him on music, περὶ μουσικῆς. (Menag. *ad Diog. Läert. l. c.*; Fabric. *Bibl. Graec.* vol. iii. p. 609, iv. p. 491; Brunck, *Anal.* vol. ii. p. 83; Jacobs, *Anth. Graec.* vol. ii. p. 70, xiii. p. 937; Orelli, *Onom. Tullian. s. v.*) [P. S.]

PHILO'DICE (Φιλοδίκη), a daughter of Inachus and the wife of Leucippus, by whom she became the mother of Hilaeira and Phoebe. (Apollod. iii. 10. § 3; comp. DIOSCURI.) [L. S.]

PHILO'DOTUS (Φιλόδοτος), a physician of whom Alexander Trallianus * (*De Medic.* i. 17, p. 165) tells an anecdote of the ingenious way in which he cured a melancholy and hypochondriacal patient, who fancied he had had his head cut off. Philodotus suddenly put on his head a leaden hat, the weight of which made the poor man think that he had recovered his head, so that he was free from his fancy ever after. Of the date of Philodotus it can only be said that he must have lived in or before the sixth century after Christ. [W. A. G.]

PHILOE'TIUS (Φιλοίτιος), the celebrated cowherd of Odysseus, who is frequently mentioned in the Odyssey (xx. 24, 185, 254, xxi. 240, 388, xxii. 359.) [L. S.]

PHILO'GENES. 1. A slave or freedman of Atticus, frequently mentioned in Cicero's letters (*ad Att.* v. 13, 20, vi. 2, 3, &c.).

2. A geographer of Italy, spoken of by Tzetzes (*ad Lycophr.* 1085).

PHILOLA'US (Φιλόλαος), that is, friend of the people, was a surname of Asclepius, under which he had a temple in Laconia (Paus. iii. 22. § 7). It occurs also as the proper name of a son of Minos and the nymph Pareia, in Paros. (Apollod. ii. 9. § 5, iii. 1. § 2.) [L. S.]

PHILOLA'US (Φιλόλαος), a Corinthian of the house of the Bacchiadae. Having become enamoured of a youth named Diocles, and the latter having quitted Corinth, Philolaus accompanied him. They settled in Thebes, where Philolaus proposed some laws, which were adopted by the Thebans (Aristot. *Pol.* ii. 9). [C. P. M.]

PHILOLA'US (Φιλόλαος), a distinguished Pythagorean philosopher. According to Diogenes Laërtius (viii. 84) he was born at Crotona; according to other authorities (Iamblich. *Vit. Pyth.* 36) at Tarentum. It is more probable that these are varying statements with regard to the same person, than that two different persons of the same name are referred to. The most secure datum for ascertaining the age of Philolaus is the statement of Plato (*Phaed.* p. 61, d.) that he was the instructor of Simmias and Cebes at Thebes. This would make him a contemporary of Socrates, and agrees with the statement that Philolaus and Democritus were contemporaries (Apollod. *ap. Diog. Laërt.* ix. 38). The statement that after the death of Socrates Plato heard Philolaus in Italy, which rests only on the authority of Diogenes Laërtius (iii. 6), may safely be rejected. Philolaus is not mentioned among the Pythagorean teachers of Plato by Cicero, Appuleius, or Hieronymus (Interpr. *ad Diog. Laërt.* iii. 6). Philolaus lived for some time at Heracleia, where he was the pupil of Aresas, or (as Plutarch calls him) Arcesus (Iamblich. *Vit. Pyth.* c. 36, comp. Plut. *de Gen. Socr.* 13, though the account given by Plutarch in the passage referred to involves great inaccuracies, see Böckh, *Philolaos*, p. 8). The absurd statement of Iamblichus (c. 23) that Philolaus was a pupil of Pythagoras, is contradicted by himself elsewhere (c. 31), where he says that several generations intervened between them. The date when Philolaus removed to Thebes is not known. Böckh (*ibid.* p. 10) conjectures that family connections induced Philolaus and Lysis to take up their abode in Thebes; and we do, in point of fact, hear of a Philolaus of the house of the Bacchiadae, who gave some laws to the Thebans. (See the preceding article.) That Philolaus was driven out of Italy at the time when the Pythagorean brotherhood was broken up (i. e. shortly after the overthrow of Sybaris), is inconsistent with the chronology, though it is possible enough that there may have been, at a later period, more than one expulsion of Pythagoreans who attempted to revive in

* It is probable, however, that the true reading in this passage is *Philotimus.* [PHILOTIMUS.]

different cities of Italy something like their old organization. The statements that Philolaus was the instructor of Gorgias, and a disciple of Lysis, for the purpose of paying sepulchral honours to whom he came to Thebes (Olympiodorus ad Plat. *Phaed.* ap. Wyttenbach *ad Phaed.* p. 130, who mentions him instead of Theanor), are of no authority. According to Diogenes Laërtius (viii. 46), Phanton of Phlius, Xenophilus, Echecrates, Diocles, and Polymnestus of Phlius were disciples of Philolaus. Böckh (*l. c.* p. 15) places no reliance whatever on the story that Philolaus was put to death at Crotona on account of being suspected of aiming at the tyranny; a story which Diogenes Laërtius has even taken the trouble to put into verse (Diog. Laërt. viii. 84; Suid. *s. v.* ὑπονοία, Φιλόλαος).

Pythagoras and his earliest successors do not appear to have committed any of their doctrines to writing. According to Porphyrius (*Vit. Pyth.* p. 40) Lysis and Archippus collected in a written form some of the principal Pythagorean doctrines, which were handed down as heir-looms in their families, under strict injunctions that they should not be made public. But amid the different and inconsistent accounts of the matter, the first publication of the Pythagorean doctrines is pretty uniformly attributed to Philolaus. He composed a work on the Pythagorean philosophy in three books, which Plato is said to have procured at the cost of 100 minae through Dion of Syracuse, who purchased it from Philolaus, who was at the time in deep poverty. Other versions of the story represent Plato as purchasing it himself from Philolaus or his relatives when in Sicily. (Diog. Laërt. viii. 15, 55, 84, 85, iii. 9; A. Gellius, *N. A.* iii. 17; Iamblichus, *Vit. Pyth.* 31. p. 172; Tzetzes, *Chiliad.* x. 792, &c. xi. 38, &c.) Out of the materials which he derived from these books Plato is said to have composed his Timaeus. But in the age of Plato the leading features of the Pythagorean doctrines had long ceased to be a secret; and if Philolaus taught the Pythagorean doctrines at Thebes, he was hardly likely to feel much reluctance in publishing them; and amid the conflicting and improbable accounts preserved in the authorities above referred to, little more can be regarded as trustworthy, except that Philolaus was the first who published a book on the Pythagorean doctrines, and that Plato read and made use of it. (Böckh, *l. c.* p. 22.) Although in the *Phaedon* and the *Gorgias* Plato expresses himself as if he had derived his knowledge of the doctrines of Philolaus from hearsay, yet, besides that such a representation would be the more natural and appropriate as put in the mouth of Socrates, who was not a great reader, the minuteness and exactitude with which the doctrines of Philolaus are referred to, and the obvious allusions to the style in which they were expressed, show clearly enough that Plato derived his acquaintance with them from writings; and the accordance of the extant fragments of Philolaus with what is found in Plato points to the same result.

In one passage (viii. 85) Diogenes Laërtius speaks of the work of Philolaus as one book (βιβλίον ἕν). Elsewhere (iii. 9, viii. 15) he speaks of three books, as do A. Gellius and Iamblichus. In all probability, what Philolaus had written was comprised in one treatise, divided into three books, though this division was doubtless made not by the author, but by the copyists. The first book of the work is quoted by Nicomachus (*Harmon.* i. p. 17,) as τὸ πρῶτον Φυσικόν, and the passage quoted by him is said by Stobaeus (*Ecl.* i. 22. § 7. p. 454) to be ἐκ τοῦ Φιλολάου περὶ κόσμου. It appears, in fact, from this, as well as from the extant fragments, that the first book of the work contained a general account of the origin and arrangement of the universe. The second book appears to have borne the title Περὶ φύσεως, and to have been an exposition of the nature of numbers, which in the Pythagorean theory are the essence and source of all things (Böckh, *l. c.* p. 27, &c.). It is no doubt from the third book that a passage is quoted by Stobaeus (*Ecl.* i. 21. § 2. p. 418) as being ἐν τῷ περὶ ψυχῆς; and from other sources it appears that the third division of the treatise did, in reality, treat of the soul.

There is no satisfactory evidence that any other writings of Philolaus were known except this work. More than one author mentions a work by Philolaus, entitled the Βάκχαι. But from the nature of the references to it, it appears all but certain that this is only another name for the above-mentioned work in three books, and to have been a collective name of the whole. The name was very likely given, not by Philolaus himself, but by some admirer of him, who regarded his treatise as the fruit of a sort of mystic inspiration, and possibly in imitation of the way in which the books of Herodotus were named. (Böckh, *l. c.* p. 34, &c.)

Several important extracts from the work of Philolaus have come down to us. These have been carefully and ably examined by Böckh (*Philolaos des Pythagoreers Lehren, nebst den Bruchstücken seines Werkes*, Berlin, 1819). As the doctrines of Philolaus, generally speaking, coincided with those that were regarded as genuine doctrines of the Pythagorean school, and our knowledge of many features in the latter consists only of what we know of the former, an account of the doctrines of Philolaus will more fitly come in a general examination of the Pythagorean philosophy. The reader is accordingly referred on this subject to PYTHAGORAS. (Fabric. *Bibl. Graec.* vol. i. p. 862, vol. iii. p. 61). [C.P.M.]

PHILO'MACHUS, artist. [PHYROMACHUS].

PHILOME'LA (Φιλομήλα). 1. A daughter of king Pandion in Attica, who, being dishonoured by her brother-in-law Tereus, was metamorphosed into a nightingale or swallow. (Apollod. iii. 14. § 8; comp. TEREUS.)

2. The mother of Patroclus (Hygin. *Fab.* 97), though it should be observed that she is commonly called Polymele. (Schol. *ad Hom. Od.* iv. 343, xvii. 134.)

3. A daughter of Actor, and the wife of Peleus, by whom she is said to have been the mother of Achilles. (Schol. *ad Apollon. Rhod.* i. 558; comp. PELEUS.)

4. One of the daughters of Priam. (Hygin. *Fab.* 90.) [L. S.]

PHILOMELEIDES (Φιλομηλείδης), a king in Lesbos who compelled his guests to engage with him in a contest of wrestling, and was conquered by Odysseus (Hom. *Od.* iv. 343, xvii. 134). Some commentators take this name to be a metronymic, derived from Philomela, No. 2. [L. S.]

PHILOME'LUS (Φιλόμηλος), a son of Iasion and Demeter, and brother of Plutos, is said to have invented the chariot when Boötes was placed among the stars by his mother. (Hygin. *Poet. Astr.* ii. 4.) [L. S.]

PHILOME'LUS (Φιλόμηλος), one of the witnesses to the will of Theophrastus, who died B.C. 287 (Diog. Laërt. v. 57). He is perhaps the same with Philomelus, mentioned by Numenius, the Pythagoreo-Platonic philosopher, in connection with Mnaseas and Timon, as belonging to the school of the sceptics. (Euseb. *P. E.* xiv. p. 731, ed. 1688). [W. M. G.]

PHILOMENUS. [PHILUMENUS.]

PHILOMNESTUS (Φιλόμνηστος), the author of a work, Περὶ τῶν ἐν Ῥόδῳ Σμινθίων (Athen. p. 74, f.). As Athenaeus, in another passage (x. p. 445, a.), ascribes the same work to Philodemus, it would appear that there is a mistake in the name of one of these passages.

PHILOMU'SUS. 1. A freedman of Livius, is described in an inscription as INAUR., that is, *inaurator*, a gilder, one of those artists, or perhaps rather artificers, whose employment consisted in covering wooden statues and other objects with thin beaten leaves of the precious metals, and who were called by the Greeks λεπτουργοί, and by the Romans *Bractearii Aurifices*. (R. Rochette, *Lettre à M. Schorn*, p. 384, 2nd ed.)

2. The architect of a monument of a certain Cornelia, is designated in the inscription as at the same time a scene-painter and a contractor for public works (*pictor scaenarius, idem redemptor*). There are other instances of the union of these two professions. (Orelli, *Inscr. Latin. select.* No. 2636; R. Rochette, *l. c.*) [P. S.]

PHILON (Φίλων), historical. 1 A Phocian, who was charged with the administration of the sacred treasures under PHALAECUS. He was accused of peculation and embezzlement, and put to death in consequence, after having been compelled by the torture to disclose the names of those who had participated in his guilt, B. C. 347. (Diod. xvii. 56.)

2. A native of Aeniania in Thessaly, was an officer of the Greek mercenaries in the service of Alexander, which had been settled by that monarch in the upper provinces of Asia. After the death of Alexander these troops, actuated by a common desire to return to their native country, abandoned the colonies in which they had been settled, and assembling to the number of 20,000 foot and 3000 horse, chose Philon to be their leader. They were, however, defeated by Python, who was sent against them by the regent Perdiccas; and the remainder submitted to him on favourable terms, but were afterwards barbarously massacred by the Macedonians in pursuance of the express orders of Perdiccas (Diod. xviii. 7). The fate of Philon himself is not mentioned.

3. There is a Philon mentioned by Justin (xiii. 4) as obtaining the province of Illyria, in the division of Alexander's empire after his death: but this is certainly a mistake, and the name is probably corrupt.

4. A citizen of Chalcis in Euboea, who appears to have taken a leading part in favour of Antiochus the Great, as his surrender was made by the Romans one of the conditions of the peace concluded by them with that monarch, B.C. 190. (Polyb. xxi. 14, xxii. 26; Liv. xxxvii. 45, xxxviii. 38.)

5. A follower and flatterer of Agathocles, the favourite of Ptolemy Philopator. During the sedition of the Alexandrians against Agathocles, Philon had the imprudence to irritate the populace by an insulting speech, on which he was instantly attacked and put to death: and his fate was quickly followed by that of Agathocles himself. (Polyb. xv. 33; Athen. vi p. 251, e.)

6. A native of Cnossus, who commanded a force of Cretan mercenaries in the service of Ptolemy Philopator, king of Egypt. (Polyb. v. 65.)

7. A Thessalian, who accompanied the Achaean deputies on their return from the camp of Q. Caecilius Metellus (B. C. 146), and endeavoured, but in vain, to induce the Achaeans to accept the terms offered them by the Roman general. (Polyb. xl. 4.) [E. H. B.]

PHILON (Φίλων), literary and ecclesiastical. Many persons of this name occur, of most of whom notices will be found in Jonsius (*De Script. Hist. Phil.* iii. 44), and Fabricius (*Bibl. Graec.* vol. iv. p. 750, &c.). To these articles a general reference is made. The philosophers are spoken of below separately; but the other persons of this name that deserve particular notice are:—

1. Of ATHENS. While Demetrius prevailed at Athens, Sophocles of the Sunian district (Σουνιεύς), got a law passed, ordaining that no philosopher should teach in Athens, without the express consent of the boule and the people, on pain of death. This had the effect of driving Theophrastus, and all the other philosophers, from Athens. (Diog. Laërt. v. 38.) Hence Athenaeus erroneously represents this law as expressly banishing them (xiii. p. 610. f.; compare Pollux, ix. 42, where the law is said to have been aimed at the Sophists). This law was opposed by Philon, a friend of Aristotle, and defended by Demochares, the nephew of Demosthenes. (Athen. *l. c.*) The exertions of Philon were successful, and next year the philosophers returned, Demochares being sentenced to pay a fine of five talents. (Diog. Laërt. *l. c.*, where for Φιλλίωνος read Φιλῶνος.) The date of this transaction is doubtful. Alexis (apud Athen. *l. c.*) merely mentions Demetrius, without enabling us to judge whether it is Phalereus, B. C. 316, or Poliorcetes, B. C. 307. Clinton leans to the former opinion. (*F. H.* vol. ii. p. 169.) But he gives references to the opinions of others, who think it referable to the time of Demetrius Poliorcetes — to whom may be added Ritter. (*Hist. of Ancient Philosophy*, vol. iii. p. 379. Engl. Transl.) Jonsius (*De Script. Hist. Phil.*) places it as low as about B. C. 300. It is not improbable that this Philon is the slave of Aristotle, whom, in his will, he ordered to receive his freedom. (Diog. Laërt. v. 15.)

2. Of BYZANTIUM, a celebrated mechanician, and a contemporary of Ctesibius. As much confusion has arisen regarding the era of these two men, and of Heron the pupil of Ctesibius (see Fabric. *Bibl. Graec.* vol. iv. pp. 222, 234; *Antholog. Graec.* ed. Jacobs, vol. xiii. p. 899; Montucla, *Histoire des Mathematiques*, vol. i. p. 268), it will be necessary to attend to the correct date. Athenaeus, the mechanician, mentions that Ctesibius dedicated his work to Marcellus. This Marcellus has been supposed to be the illustrious captor of Syracuse, without any evidence. Again, the epigrammatist Hedylus speaks (Athen. xi. p. 497, c.) of Ctesibius in connection with a temple to Arsinoë, the wife and sister of Ptolemy Philadelphus. Hence it has been stated that Ctesibius flourished about the time of Ptolemy Philadelphus and Euergetes I. B. C. 285—222, and Athenaeus, in that of Archi-

medes, who was slain B. C. 212. The inference drawn from the hydraulic invention of Ctesibius is untenable, as he might well be employed to ornament a temple already existing, and there is no ground for believing that the Marcellus, to whom Athenaeus dedicated his work, is the person assumed. On the contrary, Philon, and therefore the rest, must have lived after the time of Archimedes, as we learn from Tzetzes (*Chil.* ii. v. 152) that Philon, in one of his works, mentions Archimedes. There is no reason, therefore, why we should reject the express statement of Athenaeus (iv. p. 174, c.), where he mentions Ctesibius as flourishing in the time of the second Euergetes, Ptolemy Physcon, who began to reign B. C. 146. Fabricius, with odd inconsistency, places the era of Philon at A. U. C. 601 = B. C. 153, which is sufficiently correct. Consequently Heron must be placed later. (See Schweighäuser, *ad Athenaeum*, vol. vii. p. 637, &c.; Clinton, *F. H.* vol. iii. p. 535.) All that we know of his history is derived from his own notices in the work to be mentioned immediately; that he had been at Alexandria and Rhodes, and had profited by his intercourse with the engineers of both places (pp. 51, 80, 84).

Among his works is one wherein he took a wide range, treating of the formation of harbours, of levers, and the other mechanical powers; as well as all other contrivances connected with the besieging and the defending of cities. Hence, Vitruvius (vii. Praefat.) mentions him among the writers on military engineering. Of this, two books, the fourth and fifth, have come down to us, and are printed in the *Veterum Mathematicorum Opera*, of Thevenot, Paris, 1693, wherein Pouchard revised the fragment of Philon, which occurs pp. 49—104. The fourth book is headed, *ἐκ τῶν Φίλωνος βελοποιϊκῶν*, and the general subject is the manufacture of missiles. He mentions in it an invention of his own, which he denominates ὀξυβέλης (p. 56). In the fifth book we are shocked to find that while recommending a besieging army to devastate the open country on the approach of an enemy, he advises them to poison the springs and the grain which they cannot dispose of (p. 103); and what renders this the worse, he mentions his having treated of poisons in his book on the preparations that should be made for a war. What principally attracted attention to this work in modern times is his notice of the invention of Ctesibius (p. 77. &c.). The instrument described by him, named *ἀερότονος*, acted on the property of air when condensed, and is, evidently, in principle the same with the modern air-gun. The subject is investigated by Albert Louis Meister in a short treatise entitled *De Catapulta polybola Commentatio, qua locus Philonis Mechanici, in libro iv. de telorum constructione extans, illustratur*, Gottingae, 1768. It has also attracted the notice of Dutens, in his *Origine de Découvertes attribuées aux Modernes*, vol. i. p. 265, ed. Paris. 1776. Further details of this fragment will be found in Fabricius, vol. iv. p. 231, &c. According to Montucla, Philon was well skilled in Geometry, and his solution of the problem of the two mean proportionals (Pappus, *Coll. Math.* lib. viii.), although the same in principle with that of Apollonius, has its peculiar merits in practice. We learn from Pappus (*l. c.*) that he wrote a treatise on mechanics, the object of which was nearly the same as Heron's. (Montucla, vol. i. p. 268.)

To Philon of Byzantium is attributed another work, Περὶ τῶν ἑπτὰ θεαμάτων, *On the Seven Wonders of the World*. But Fabricius (*Bibl. Graec.* vol. iv. p. 233) thinks that it is impossible that an eminent mechanician like Philon Byzantinus could have written this work, and conjectures that it was written by Philon Heracleiotes. No one can doubt that he is right in his first conjecture, but it seems more probable that it is the production of a later rhetorical writer, who gave it the name of Philon of Byzantium, as that of a man, who, from his life and writings, might be supposed to have chosen it as a subject for composition. It exists in only one MS. which, originally in the Vatican, was in 1816, in Paris, No. 389. It was first edited by Allatius, Rome, 1640, with a loose Latin translation, and desultory, though learned notes. It was re-edited from the same MS. by Dionysius Salvagnius Boessius, ambassador from the French court to the pope, and included in his *Miscella*, printed at Leyden, 1661. This edition has a more correct translation than that of Allatius, but abounds in typographical errors, there being no fewer than 150 in 14 pages. Gronovius reprinted the edition of Allatius, in his *Thesaurus Antiquitatum Graecarum*, vol. vii. pp. 2645—2686. It was finally reprinted at Leipzig, 1816, edited by J. C. Orelli. This edition, which is undoubtedly the best, contains the Greek, with the translations of both Allatius and Boessius, (with the exception of a fragment of a mutilated chapter, reprinted from the translation of L. Holstein, which originally appeared in Gronovius, *ibid.* vol. vii. p. 389), the notes of Allatius and others, along with some passages from other writers who had treated of the same or similar subjects, the fragments of the sophist Callinicus, and Adrian the Tyrian, and an *Index Graecitatis*. The wonders treated of are the Hanging Gardens, the Pyramids, the statue of Jupiter Olympius, the Walls of Babylon, the Colossus of Rhodes, the Temple of Artemis at Ephesus, and, we may presume, from the prooemium, the Mausoleum; but the last is entirely wanting, and we have only a fragment of the Ephesian temple. The style, though not wholly devoid of elegance, is florid and rhetorical. Orelli regrets the lost portions, as he thinks that the author had actually beheld the three last wonders. There does not appear to be much ground for this, and the whole seems to have been adopted from the reports of others.

3. Carpathius (from Carpathus, an island north-east of Crete), or rather Carpasius (from Carpasia, a town in the north of Cyprus). His birth-place is unknown; but he derived this cognomen from his having been ordained bishop of Carpasia, by Epiphanius, the well-known bishop of Constantia. According to the statement of Joannes and Polybius, bishop of Rhinocuri, in their life of Epiphanius, Philon, at that time a deacon, was sent, along with some others, by the sister of the emperors Arcadius and Honorius, to bring Epiphanius to Rome, that, through his prayers and the laying on of hands, she might be saved from a dangerous disease under which she was labouring. Pleased with Philon, Epiphanius not only ordained him bishop of Carpasia, but gave him charge of his own diocese during his absence. This was about the beginning of the fifth century (Cave, *Hist. Litt.* p. 240, ed. Genev.). Philo Carpasius is principally known from his Commentary on the Canticles, which he treats allegorically. A Latin

translation, or rather paraphrase of this commentary, with ill-assorted interpolations, from the commentary of Gregorius I., by Salutatus, was published, Paris, 1537, and reprinted in the *Biblioth. Pat. Lugdun.* vol. v. Fragments of Philon's Commentary are inserted in that on the Canticles, which is falsely ascribed to Eusebius, edited by Meursius, Lugd. Batav. 1617. In these, he is simply named Philon, without the surname. Bandurius, a Benedictine monk, promised in 1705 a genuine edition, which he never fulfilled. It was published from a Vatican MS. in 1750, under the name of Epiphanius, and edited by Fogginius. The most important edition, however, is that of Giacomellus, Rome, 1772, from two MSS. This has the original Greek, a Latin translation, with notes, and is accompanied by the entire Greek text of the Canticles, principally from the Alexandrian recension. This is reprinted in Galland, *N. Bibl. PP.* vol. ix. p. 713: Ernesti (*Neuesten Theolog. Bibl.* vol. iii. part 6), in a review of this edition, of which he thinks highly, is of opinion that the commentary, as we now have it, is but an abridgement of the original. Besides this commentary, Philon wrote on various parts both of the Old and New Testament, fragments of which are contained in the various *Catenae.* (Suidas, *s. v.*; Cave, *l. c.*; Fabric. *Bibl. Graec.* vol. vii. pp. 398, 611, viii. p. 645, x. p. 479.)

4. Of Gadara, and a pupil of Sporus. He extended to 10,000 decimal places the approximation of the proportion of the diameter to the circumference of the circle. (Eutoc. *Comment. in Archimed. de Dim. Circ.* in Montucla, vol. i. p. 340.)

5. The Geographer, is mentioned by Strabo (ii. p. 77) as having written an account of a voyage to Aethiopia. According to a conjecture of Vossius (*De Hist. Graec.* p. 486, ed. Westermann) this is the same with the Philon quoted by Antigonus Carystius (*Hist. Mirab.* c. 160).

6. Heracleiotes. Porphyry refers to a work of his, Περὶ θαυμασιῶν. (Stob. *Eclog. Physic.* p. 130, ed. 1609.) He is probably the same with the Philon, the first book of whose work is quoted as an authority by Suidas (*s. v.* Παλαίφατος). This work is there entitled, Περὶ παραδόξου ἱστορία. Some absurdities are quoted by Aelian, from a similar work written by a Philon (*H. A.* xii. 37). We have no means of determining his age, but as he states that Palaephatus was a favourite of Aristotle, he must have lived subsequently to that philosopher. (Suidas. *l. c.*) To him has been conjecturally referred the work, *De Septem Orbis Miraculis*, described under Philon of Byzantium. [No. 2.] (Fabric. *Bibl. Graec.* vol. iv. p. 233.)

7. Herennius Byblius. Suidas (*s. v.* Φίλων) styles this Philon only Herennius. According to him he was a grammarian, and, if the text be correct, filled the office of consul. But, if Suidas actually made this statement, it must, as is remarked by Kuster (*ad locum*), have been through oversight. He was born about the time of Nero, and lived to a good old age, having written of the reign of Hadrian. This is all that we know of his life, except on his own authority, as given by Suidas, that he was in his 78th year in the consulship of Herennius Severus, from whose patronage he doubtless received his surname. This consulship, Suidas states, occurred in the 220th Olympiad, the last year of which was A. D. 104. Now, granting that this is the year meant, it has been deemed highly mprobable that he should have lived to chronicle the reign of Hadrian, who succeeded A. D. 117, when, according to this computation, Philon must have been 91 years old, especially as Hadrian reigned 21 years. The consulship of Herennius Severus unfortunately cannot aid us, for there is no consul of that name about this period; there is a Catilius Severus, A. D. 120, and Haenius Severus, A. D. 141, and Herennius must have been a *consul suffectus.* Scaliger, Tillemont, and Clinton, have proposed various emendations on the text of Suidas, Clinton conjecturally assigning his birth to A. D. 47, and consequently his 78th year to A. D. 124. (*Fasti Rom.* pp. 31, 111). After all, the text of Suidas may be correct enough. He expressly says that the life of Philon was very long protracted, παρέτεινεν εἰς μακρόν; and regarding Hadrian all he says is, he wrote περὶ τῆς βασιλείας, not that he wrote a history of his reign.

Eusebius also mentions a Philon, whom he styles Byblius. This Philon Byblius had, according to the account of Eusebius, translated the work of a certain ancient Phoenician named Sanchoniathon (Σαγχουνιάθων), which was the result of multifarious inquiries into the Phoenician mythology. Eusebius gives the preface of Philon Byblius, and copious extracts, but not seemingly at first hand. He states that he had found them in the writings of Porphyry. (*Praep. Evang.* ii. p. 31, &c.). Byblius is evidently a patronymic from Byblus, a Phoenician town. Now Suidas (*s. v.* Ἕρμιππος), states that Hermippus of Berytus, also a Phoenician town, was his disciple. Hence, it has long been held — as there is nothing in date to contradict it — that the Philon Herennius of Suidas, and the Philon Byblius of Porphyry, are one and the same. (See Dodwell's *Discourse concerning Sanchoniathon*, printed at the end of *Two Letters of Advice*, 1691.) This opinion will deserve examination in the inquiry into the writings of Sanchoniathon.

Philon was a voluminous writer. In addition, 1. to his work on Hadrian's reign, Suidas mentions his having written, 2. a work in thirty books on cities and their illustrious men, which was abridged by Aelius Serenus in three books (*s. v.* Σερῆνος), which is confirmed in the *Etymologicon Magnum* (*s. vv.* Ἀρσινοή, Βουκέρας); 3. a work, Περὶ κτήσεως καὶ ἐκλογῆς βιβλίων, in 12 books. Of this, the treatise Περὶ χρηστομαθείας is probably a part (*Etym. Mag. s. v.* Γέρανος). He states that he wrote other works, but does not enumerate them. Eudocia (p. 424) assigns to him, 4. four books of Epigrams, from which we have perhaps a distich in the *Anthologia Graeca.* (Jacobs, vol. iii. p. 110.) There are besides attributed to him, 5. a Commentary on the *Metaphysica* of Aristotle. (Fabric. *Bibl. Graec.* vol. iii. p. 258.) 6. A rhetorical work, Ῥητορικόν, perhaps a dictionary of rhetoric (*Etymol. Mag. s. v.* Δέμα.) In the *Etymologicon Magnum*, we have noticed his Ῥηματικά (*s. v.* Ἀέντες, &c.), and Περὶ Ῥωμαίων διαλέξεως (*s. v.* ἀλτήρ); but these seem all divisions of the same rhetorical work. 7. Περὶ διαφόρων σημαινομένων, which is said to be extant in one of the public libraries of Paris. Eustathius quotes extensively from this or the rhetorical work. (Fabric. *Bibl. Graec.* vol. v. p. 718.) Manegius (ad Laertii *Anaximenem*, p. 71) attributes to him the similar treatise generally ascribed to Ammonius; and Valckenaer appends to his edition of Ammonius,

1739, a treatise by *Eranius* Philon, *De Differentia Significationis*, which will be found along with the treatise of Ammonius at the end of Scapula's Lexicon. (See Valckenaer's Preface to Ammonius.) This he thinks to be the work of a later writer, who has appropriated, and that incorrectly, Philon's name. 8. Περὶ ἰατρικῶν, on the authority of Stephanus Byzantinus (*s. v.* Κύρτος). This Fabricius thinks to have contained a history of eminent physicians, and he deeply regrets its loss (vol. xiii. p. 367, ed. vet.). 9. Ἱστορία παράδοξου, in three books. (Euseb. *P. E.* p. 32.) 10. A work on the Jews. (Euseb. *P. E.* p. 40.) 11. Ἐθωδιῶν ὑπομνήματα. (Euseb. *P. E.* p. 41.) Vossius (*De Hist. Graec.* p. 292, ed. Westermann) inadvertently attributes the last three to Porphyry, and has been partially followed by Fourmont (*Reflexions sur l'Histoire des Anciens Peuples*, vol. i. p. 21). These three must be assigned, on the authority of Eusebius, to Herennius Philon, if he is the same as Philon Byblius, who alone is mentioned by Eusebius, just as the former name alone, or standing without Herennius, is found elsewhere. (See Salmasius, *Plin. Exercit.* p. 866.) Lastly it may be mentioned that Vossius (ibid. p. 254) attributes to him the Αἰθιοπικά, which with more probability he elsewhere assigns (p. 486) to Philon the geographer. But the work which has made his name most celebrated in modern times, and of which alone we have any fragments of consequence, is the translation of the Phoenician work already referred to. For the controversy regarding the genuineness and authenticity of this work, see SANCHONIATHON.

8. METAPONTINUS, a musician and poet. (Steph. Byz. *s. v.* Μεταπόντιον).

9. MONK. An ascetic treatise, bearing the name of Philon Monachus, whom Cave (*H. L.* p. 176, Diss.) deems to be much later than the other ecclesiastical writers of the same name, is preserved in the library of Vienna (*Cod. Theol.* 325, No. 15). It is entitled, *Contra Pulchritudinem Feminarum.*

10. The PYTHAGOREAN. Clemens Alexandrinus (*Strom.* i. p. 305), and Sozomenes (i. 12), mention Philon ὁ Πυθαγόρειος. It is probable from their language that they both mean by the person so designated PHILON JUDAEUS. Jonsius (ibid. iii. c. 4, p. 17) is strongly of opinion that Philon the elder, and this Philon mentioned by Clemens, are the same. Fabricius, who once held this opinion, was led to change his views (Fabric. *Bibl.* vol. i. p. 862), and tacitly assumes (vol. iv. p. 738) that Sozomenes indicated Philon Judaeus by this epithet.

11. RHETORICIAN and PHILOSOPHER. Cave, Giacomellus, and Ernesti, are of opinion that this is no other than Philon Carpasius. His era agrees with this, for the philosopher is quoted by Athanasius Sinaita, who flourished about A. D. 561. We need not be startled at the term *philosopher* as applied to an ecclesiastic. This was not uncommon. Michael Psellus was termed the prince of philosophers, and Nicetas was surnamed, in the same way as Philon, ῥήτωρ καὶ φιλοσόφος. Besides, Polybius, in the life of Epiphanius alluded to above, expressly calls Philon of Carpasia κληρικὸν ἀπὸ ῥητόρων, which Tillemont and others erroneously understand to mean a man who has changed from the profession of the law to that of the church. Cave shows that the ῥήτωρ held an office in the church itself, somewhat analogous to our professorship of ecclesiastical history. Our only knowledge of Philon, under this name, whether it be Philon Carpasius or not, is from an inedited work of Anastasius Sinaita, preserved in the library of Vienna and the Bodleian. Glycas (*Annal.* p. 282, &c.), it is true, quotes as if from Philon, but he has only borrowed *verbatim* and without acknowledgment, from Anastasius. The work of Anastasius referred to, is entitled by Cave, *Demonstratio Historica de Magna et Angelica summi Sacerdotis Dignitate.* Philon's work, therein quoted, is styled a Church history, but, if we may judge from the only specimen of it we have, we need hardly regret its loss. It consists of a tale regarding a monk, that being excommunicated by his bishop, and having afterwards suffered martyrdom, he was brought in his coffin to the church, but could not rest till the bishop, warned in a dream, had formally absolved him. (Cave, *Hist. Litt.* p. 176, ed. Genevae, 1720 ; Fabric. *Bibl. Graec.* vol. vii. p. 420.)

12. SENIOR. Josephus (*Apion.* i. 23), when enumerating the heathen writers who had treated of Jewish history, mentions together Demetrius Phalereus, *Philon*, and Eupolemon. Philon he calls *the elder* (ὁ πρεσβύτερος), probably to distinguish him from Philon Judaeus, and he cannot mean Herennius Philon, who lived after his time. Clemens Alexandrinus (*Stromat.* i. p. 146) also couples together the names of Philon the elder and Demetrius, stating that their lists of Jewish kings differed. Hence Vossius thinks that both authors refer to the same person. (*De Hist. Graec.* p. 486, ed. Westermann.) And in this Jonsius agrees with him, while he notices the error of Josephus, in giving Demetrius the surname of Phalereus. (*De Script. Hist. Phil.* iii. 4. p. 17.) As Huetius (*Demonstrat. Evangel.* p. 62) was of opinion that the apocryphal Book of Wisdom was written by this Philon, he was necessitated to consider him as an Hellenistic Jew, who, unskilled in the original Hebrew, had it translated, and then expanded it, in language peculiar to his class. (*Ibid.* pp. 62, 246, &c.) Fabricius thinks that the Philon mentioned by Josephus, may have been a Gentile, and that a Philon different from either Philon Judaeus, or senior, was the author of the Book of Wisdom. Eusebius (*Praep. Evangel.* ix. 20, 24) quotes fifteen obscure hexameters from Philon, without giving hint of who he is, and merely citing them as from Alexander Polyhistor. These evidently form part of a history of the Jews in verse, and were written either by a Jew, in the character of a heathen, as Fabricius hints is possible, or by a heathen acquainted with the Jewish Scriptures. This is, in all probability, the author, and the work referred to by Josephus and Clemens Alexandrinus. Of course the author must have lived before the time of Alexander Polyhistor, who came to Rome, B. C. 83. It is doubtful whether he is the same writer with the geographer of the same name, mentioned above.

13. Of TARSUS, a deacon. He was a companion of Ignatius of Antioch, and accompanied the martyr from the East to Rome, A. D. 107. He is twice mentioned in the epistles of Ignatius (*ad Philadelph.* c. 11, *ad Smyrnaeos*, c. 13). He is supposed to have written, along with Rheus Agathopus, the *Martyrium Ignatii*, for which see IGNATIUS, in this work, Vol. II. p. 566, b. (Comp. Cave, *Hist. Litt.* p. 28, ed. Genevae, 1720.)

14. Of THEBES, is quoted by Plutarch as an authority in his Life of Alexander (c. 46). He is probably the same Philon, who is mentioned as an authority for the Indian Antissa by Stephanus Byzantinus (*s. v.* Ἄντισσα).

15. THYANENSIS, a geometrician of profound abilities, if we may judge from the subject of his writings, which regarded the most transcendental parts of ancient geometry, the consideration of curve lines. In particular, he investigated the lines formed by the intersection of a plane with certain curved surfaces. These lines are called by Pappus πλεκτοίδες (*Coll. Math.* iv. post prop. 40). The nature of the surfaces or the lines is unknown; but Pappus informs us that their investigation excited the admiration of many geometricians; among others, of Menelaus of Alexandria. As Menelaus was in Rome A. D. 98, Philon must have preceded him. (Montucla, vol. i. p. 316.) [W.M.G.]

PHILON (Φίλων), philosophers. 1. JUDAEUS, the Jew, sprang from a priestly family of distinction, and was born at Alexandria (Joseph. *Ant.* xviii. 8. § 1, xx. 5. § 2, xix. 5 § 1; Euseb. *H. E.* ii. 4; Phil. *de Legat. ad Caium*, ii. p. 567, Mangey). After his life, from early youth upwards, had been wholly devoted to learning, he was compelled, when he had probably already reached an advanced age, in consequence of the persecutions which the Jews had to suffer, especially under the emperor Caius, to devote himself to public business. With four others of his race he undertook an embassy to Rome, in order to procure the revocation of the decree which exacted even from the Jews divine homage for the statue of the emperor, and to ward off further persecutions. The embassy arrived at Rome in the winter of A. D. 39—40, after the termination of the war against the Germans, and was still there when the prefect of Syria, Petronius, received orders, which were given probably in the spring of A. D. 40, to set up the colossal statue of Caligula in the temple at Jerusalem. Philon speaks of himself as the oldest of the ambassadors (Phil. *de Congressu*, p. 530, *de Leg. Spec.* lib. ii. p. 299, *de Legat.* pp. 572, 598; comp. Joseph. *Ant.* xviii. 8. § 1). How little the embassy accomplished its object, is proved not only by the command above referred to, but also by the anger of the emperor at the request of the mildly-disposed Petronius, that the execution of the command might be deferred till the harvest was over (see the letter of Petronius in Phil. p. 583). Nothing but the death of the emperor, which ensued in January A. D. 41, saved Petronius, for whose death orders had been given (Joseph. *Ant.* xviii. 8. § 8). If Philon, at the time of the embassy, was, as is not improbable, about 60 years old, the date of his birth will be about B. C. 20. In the treatise on the subject, which without doubt was written not earlier than the reign of the emperor Claudius, he speaks of himself as an old man. As to other events in his personal history, we only know with certainty of a journey undertaken by him to Jerusalem (Phil. *de Provid.* ap. Euseb. *Praep. Evang.* viii. 14, in Mangey, ii. p. 646). On the statement of Eusebius (*H. E.* ii. 17; comp. Hieronym. *Catalog. Script. Ecclesiast.*), that Philon had already been in Rome in the time of the emperor Claudius, and had become acquainted with the Apostle Peter, as on that of Photius (*Cod.* 105), that he was a Christian, no dependence whatever can be placed.

The writings of Philon may be arranged in several classes. Of these the first division, and probably the earliest in point of time, includes the books *de Mundi Incorruptibilitate*, *Quod omnis Probus Liber*, and *de Vita Contemplativa*. The beginning of the third (ii. p. 471, Mangey) refers to the second, which treats of the Essenes. A second division, composed probably not before Philon was an old man, treats of the oppressions which the Jews had to endure at that time (*adversus Flaccum*, *Legatio ad Caium*, and probably also *de Nobilitate*, which appears to be a fragment from the lost Apology for the Jews. See Dähne, *über die Schriften des Juden Philon*, in Ullmann's and Umbreit's *Theologische Studien und Kritiken*, 1833, p. 990). All the other writings of Philon have reference to the books of Moses. At the commencement stands an exposition of the account of the creation (*de Mundi Opificio*). Then follows, according to the ordinary arrangement, a series of allegorical interpretations of the following sections of Genesis up to ch. xli., partly under the general title *Legis Allegoriarum Libri I.—III.*, partly under particular titles. Yet it is not improbable that these titles were not added till a later time, and that the corresponding sections originally formed consecutive books of the above-named work, of which some traces are still found in the excerpta of the monk Joannes, and elsewhere. This series of allegorical expositions appears even originally not to have been a continuous commentary, and at a later period to have lost parts here and there. (Dähne, *ibid.* p. 1014, &c.) Philon, at the beginning of the first-mentioned treatise (*de Mundi Opificio*), indicates that the object of his expositions is to show how the law and the world accord one with the other, and how the man who lives according to the law is, as such, a citizen of the world. For Moses, as Philon remarks in his life of him (ii. p. 141), treats the older histories in such a manner, as to demonstrate how the same Being is the father and creator of the universe, and the true law-giver; and that, accordingly, whoever follows these laws adapts himself to the course of nature, and lives in accordance with the arrangements of the universe; while the man who transgresses them is punished by means of natural occurrences, such as the flood, the raining of fire, and so forth, in virtue of the accordance and harmony of the words with the works, and of the latter with the former. Accordingly, out of the accounts contained in Genesis of good and bad men, information respecting the destinies of man and the conditions of the soul should be drawn by means of allegorical interpretation, and the personages whose histories bore upon the subject be exhibited partly as powers, partly as states of the soul, in order, as by analysis, to attain a view of the soul (comp. *de Congressu Quaer. Erud. Grat.* p. 527). The treatises which have reference to the giving of the law are distinct from those hitherto considered, and the laws again are divided into unwritten laws, that is, living patterns (κανόνες) of a blameless life, as Enos, Enoch, and Noah, Abraham, Isaac, Jacob, Joseph, Moses; and particular or written laws, in the narrower sense of the word (*de Abrah.* p. 2, comp. *de Praem. et Poenis*, p. 408). Of those pattern-lives there are to be found in his extant works only those of Abraham, Joseph, and Moses, treated of in separate writings. Even these are not without individual allegorical interpretations, which however only occur by the way, and are not designed, like the proper allegories, to refer the destinies

and conditions of men, of the good as of the bad, to universal natural relations. The written laws are explained first generally in the *Decalogus*, then, according to their more special ends, in the treatises *de Circumcisione*, *de Monarchia*, *de Praemiis Sacerdotum*, *de Victimis*, &c. (comp. A. F. Gfrörer, *Kritische Geschichte des Urchristenthums*, pt. i. Philon, p. 11, &c.). On the assumption that the allegorical writings were composed chiefly for Jews, and those relating to the laws, whether set forth in the conduct of living models, or written, for Hellenes (*de Vita Mosis*, ii. 80), Gfrörer (*l. c.*) would entirely separate the one class from the other, and make the latter (the historicising), not the former (the allegorical), follow immediately the treatise *de Mundi Opificio*. He refers the statement of Philon himself (*de Praemiis ac Poenis l. c.*):—"The declarations of the prophet Moses divide themselves into two classes; the one relates to the creation of the world, the contents of the second are of an historical kind, the third embraces the laws"—merely to the treatise on the creation of the world and the two series of writings relating to the law (ib. p. 23, &c.). On the other hand Dähne (*l. c.* p. 994, &c.) remarks with reason, that the historical part, according to the express remark appended in the passage of Philon referred to, is said to contain the description of wicked and virtuous modes of life, and the punishments and rewards which are appointed to each in the different races, i. e. what is treated of in the allegories. Dähne further directs attention partly to a passage in the life of Moses (ii. p. 141), according to which Philon separates the books of Moses into two parts — the historical, which at the same time contains accounts of the origin of the world and genealogies, and one relating to commands and prohibitions; partly to the circumstance that elsewhere (*de Abrah.* pr.) we find what in the other passage is called the historical part spoken of as belonging to the *κοσμοποιία*; so that here again it is clearly enough indicated that the allegorical books hang together with the work on the creation; and both these passages differ from that before adduced (*de Praem. et Poen.*) in this, that in the latter the two portions of Genesis, to which the *κοσμοποιία* is to be considered as equivalent, are again separated. Gfrörer's attempt (in the preface to the second edition of his Philon, p. xii. &c.) to establish his assumption against Dähne's objections cannot be regarded as satisfactory, and the series of allegorical books should rather (with Mangey, Dähne, &c.) come immediately after the account of the creation.

To the treatises of Philon contained in the earlier editions have recently been added not only those found by Angelo Mai in a Florentine manuscript, *de Festo Cophini*, and *de Parentibus colendis*, both belonging to the dissertations on the laws (*Philo et Virgilii Interpretes*, Mediolan. 1818), but also the treatises, discovered by Bapt. Aucher in an Armenian version and translated into Latin, *De Providentia* and *De Animalibus* (Venet. 1822, fol. min.), *Quaestion. et Solutt. in Genesim Serm. IV. in Exod. II.*, a short summary, in the form of question and answer, of the doctrines unfolded at length in the other treatises (comp. Dähne, *l. c.* p. 10, 37, &c.), *Sermones de Sampsono*, *de Jona*, *et de tribus Angelis Abrahamo apparentibus*. (Philonis Judaei Paralipomena Armena, ib. 1826, fol. min.) Of the latter, however, the *Serm. de Sampsone et de Jona* must be looked upon as decidedly spurious (comp. Dähne, *l. c.* p. 907, &c.), as also, among those printed earlier, the book *de Mundo* cannot pass as philosophical. The really or apparently lost books of Philon are enumerated in Fabricius (*Bibl. Graec.* vol. iv. p. 727, &c.). Turnebus's edition of the writings of Philon (Paris, 1552, fol.) appeared, emended by Hoeschel, first Colon. Allobrog. 1613, then, reprinted, Paris, 1640, Francof. 1691, &c. These were followed by Mangey's splendid edition (Lond. 1742, 2 vols. fol.). Still, without detracting from its merits, it is far from complete; and how much remains to be done in order to make a really good edition, was shown by Valckenaer, Ruhnken, Markland, and others, at an earlier period, and more recently by Fr. Creuzer (*Zur Kritik der Schriften des Juden Philo*, in Ullmann's and Umbreit's *theologischen Studien und Kritiken*, 1832, pp. 1—43). The edition of Pfeiffer (Erlang. 1785—92, 5 vols. 8vo) contributed but little to the correction of the text, and that of E. Richter (Lips. 1828—30, 8 vols. 12mo) is little more than a reprint of Mangey's, including the pieces discovered in the mean time. Dr. Grossmann (*Quaestionum Philonearum part. prim.* Lips. 1829) holds out the hope of a new critical edition.

Even as early as the times of Alexander and Ptolemaeus Lagi, many Jews had been settled in Alexandria. In the times of Philon two of the five divisions of the town were exclusively occupied by them, and they had settled themselves in a scattered manner even in the rest. (*Adv. Flacc.* p. 523, &c.) Having become more closely acquainted with Greek philosophy by means of the museum established by the first Ptolemies, Soter and Philadelphus, and of the libraries, the learned Jews of Alexandria began very soon to attempt the reconciliation of this philosophy with the revelations contained in their own sacred writings. The more firmly however they were convinced of the divine origin of their doctrines, the less could they regard as contradictory or new what they recognised as truth in the Greek philosophy. Thence arose on the one hand their assumption that this truth must be an efflux, though a remote one, of the divine revelation, on the other hand, their endeavour, by means of a profounder penetration into the hidden sense of their holy books, to prove that it was contained in them. In reference to the first point, in order to establish the derivation of the fundamental truths of Greek philosophy from the Mosaic revelation, they betook themselves to fictitious references and supposititious books; and with regard to the second point, in order to distinguish between a verbal and a hidden sense, they had recourse to allegorical interpretations. Aristobulus had previously declared his views on both of these points in the dedication of his mystical commentary to Ptolemaeus Philometer (ap. Euseb. *Praep. Evang.* viii. 10; comp. Alex. *Strom.* i. p. 343). In the allegorical interpretation referred to definite maxims (canones), they proceeded on the assumption that every thing contained in the law must have an immediate influence upon the instruction and amendment of men, and that the whole body of its precepts stands in a hidden connection, which must be disclosed by a more profound understanding of them.

This new philosophy of religion, which was obtained through the appropriation of Greek philosophy by means of an allegorical interpretation of the Mosaic records, is taught us most clearly in the writings of Philon; for although his creative powers

were only of a slender kind, he was able to work up and combine with skill results at which previous writers had already arrived. Above all, it was necessary that this new philosophy of religion should take great care, in unison with the refined doctrine respecting the Deity set forth by Plato and others, to represent Jehovah as the absolutely perfect existence. It was equally necessary to represent him as unchangeable, since transition, whether into a better, a worse, or a similar condition, is inconsistent with absolute perfection. (*Quod deterius potiori insid.* p. 202, *Leg. alleg.* ii. pr., *Quod mundus sit incorrupt.* p. 500, *de Sacrif.* p. 165, *Quod Deus sit immutabilis*, p. 275.) The unchangeable character of the Deity was defined more closely as the absolutely simple and uncompounded (*quod mundus sit incorrupt.* p. 492, *de Nomin. mutat.* p. 600), incapable of combination with any thing else (*Leg. alleg.* ii. pr. &c.), in need of nothing else (*Leg. alleg.* ibid.), as the eternal (*de Humanit.* p. 386, &c), exalted above all predicates (*quod Deus sit immut.* p. 281, *De Profugis*, p. 575), without quality (*Leg. alleg.* i. p. 51, &c.), as the exclusively blessed (*De Septenario*, p. 280, &c.), the exclusively free (*de Somn.* ii. p. 692). While, however, it was also recognised that God is incomprehensible (*ἀκατάληπτος*, *de Somn.* i. p. 630), and not even to be reached by thought (*ἀπερινόητος*, *de Nomin. mutat.* p. 579, &c.), and inexpressible (*ἀκατονόμαστος καὶ ἄῤῥητος*, *de Somn.* i. p. 575, *de Vit. Mosis*, i. p. 614, &c.), and that we can only know of his existence (*ὕπαρξις*), not of his proper existence (*ἰδία ὕπ.* *de Praem. et Poen.* p. 415, &c.), nevertheless knowledge of God must be set down as the ultimate object of human efforts (*de Sacrif.* p. 264), and contemplation of God (*ἡ τοῦ ὄντος θέα*, *ἡ ὄψις θεοῦ*, *de Migrat. Abrah.* p. 462, &c.) must be attainable; i. e. man by virtue of his likeness to God can participate in the immediate manifestation of him (*ἔμφασις ἐναργής*, *quod deter. pot. insid.* p. 221, &c.); and therefore must exert himself incessantly in searching for the ultimate foundation of all that exists (*de Monarch.* i. p. 216, &c.). Visible phaenomena are to lead us over to the invisible world (*de Somn.* i. p. 648, &c., *de Praem. et Poen.* p. 414), and to give us the conviction that the wisely and the beautifully fashioned world presupposes a wise and intelligent cause (*de Monarch. l. c. de Praem. et Poen. l. c. de Mundi Opific.* p. 2); they are to become to us a ladder for getting to the knowledge of God by means of God, and for attaining to immediate contemplation (*de Praem. et Poen. l. c.*, *Leg. alleg.* iii. p. 107). Partly because he was unable to raise himself above the old Greek axiom, that nothing can be produced out of nothing (*quod mund. sit incorrupt.* p. 488), partly that he might in no way endanger the conviction of the absolute perfection of God, Philon, like the Greek philosophers, took refuge in the assumption of a lifeless matter, in itself immoveable and non-existent, absolutely passive and primeval, and destitute of quality and form; and while again he conceived this as an unarranged and unformed mass, containing within itself the four primal elements (*de Cherub.* p. 161, &c., *de Plantat.* pr. &c.), he represented the world-fashioning spirit of God as the divider (*τομεύς*) and bond (*δεσμός*) of the All (*de Mundi Opif.* 3, *de Somn.* i. p. 641, &c., *de Plant. Noae, l. c.*). In the second connection, conceived as something subordinate to, and resisting the divine arrangement (*quis rer div. haer.* p. 495, *de Mundi Opif.* 4), matter was looked upon by him as the source of all imperfection and evil (*de Justitia*, p. 367); whereas in other passages, in which he especially brings into notice the non-existence of matter, God is represented as the creator, as distinguished from the mere fashioner of the universe (*de Somn.* i. p. 632, &c.). Philon could not conceive of the unchangeable, absolutely perfect Deity as the *immediate* cause of the changeable, imperfect world; hence the assumption of a mediate cause, which, with reference as well to the immanent and transient activity attributed to him for the projection and realisation of the plan of the universe, as to the thinking and speaking faculty of man, designated by one and the same word (*ὁ λόγος ὁ ἐν διανοίᾳ*, *ἐνδιάθετος* and *προφυρικός*), he designated as the divine Logos (*de Cherub.* p. 162, *de Migrat. Abrah.* p. 436, &c., *de Vita Mosis*, iii. p. 154, &c.), within which he then again distinguished on the one hand the divine wisdom (the mother of what was brought into existence), and the activity which exerts itself by means of speech (*Leg. alleg.* i. p. 52, 58, &c., ii. p. 82, *de Ebrietate*, p. 361, &c., *de Sacrif.* p. 175, &c.), on the other hand the goodness (*ἀγαθότης*), the power (*ἀρετή*, *ἐξουσία*, *τὸ κράτος*), and the world-sustaining grace (*de Sacrif.* p. 189, *Quaest. in Gen.* i. 57, *de Cherub.* p. 143, &c.). As the pattern (*παράδειγμα*) of the visible world he assumed an invisible, spiritual world (*κόσμος ἀόρατος*, *νόητος*, *de Opif.* 3, 6, 7, &c.), and this he regarded platonically as the collective totality of the ideas or spiritual forms (Dähne, *l. c.* p. 253); the principia of the mediate cause he regarded as powers invisible and divine, though still distinct from the Deity (*de Migrat. Abrah.* p. 464, &c., Dähne, p. 240, &c.); the spiritual world as completely like God, as his shadow (*de Opif. M.* p. 3, *Leg. alleg.* iii. p. 106, &c.); the world of sense in like manner as divine, by virtue of the spiritual forms contained in it (*de Mundi Opif.* p. 5). The relation of the world to the Deity he conceived of partly as the extension (*ἐκτείνειν*) of the latter to the former (*de Nomin. mutat.* p. 582, &c.), or as the filling of the void by the boundless fulness of God (*de Opif. Mund.* p. 36, &c.); partly under the image of effulgence: the primal existence was then looked upon by him as the pure light which shed its beams all around, the Logos as the nearest circle of light proceeding from it, each single power as a separate ray of the primordial light, and the universe as an illumination of matter, fading away more and more in proportion to its distance from the primal light (*de Somn.* i. pp. 638, 641, &c., *de Praem. et Poen.* p. 414, *Leg. alleg.* i. p. 47, &c., iii. p. 120, &c.). Thus we already find in Philon in a very distinct form the outlines of the doctrine of emanations, which subsequently was further developed on the one hand by the Gnostics, on the other by the Neo-platonists.

2. The MEGARIAN or DIALECTICIAN, was a disciple of Diodorus Cronus, and a friend of Zenon, though older than the latter, if the reading in Diogenes Laërtius (vii. 16) is correct. In his Menexenus he mentioned the five daughters of his teacher (Clem. Alex. *Strom.* iv. p. 528, a. ed. Potter), and disputed with him respecting the idea of the possible, and the criteria of the truth of hypothetical propositions. With reference to the first point Philon approximated to Aristotle, as he recognized that not only what is, or will be, is possible (as Diodorus maintained), but also what is in itself

conformable to the particular purpose of the object in question, as of chaff to burn (κατὰ ψιλὴν λεγόμενον ἐπιτηδειότητα; Alex. Aphrod. *Nat. Qual.* i. 14. Compare on the whole question J. Harris, in Upton's *Arriani Dissertat. Epict.* ii. 19, ap. Schweighäuser, vol. ii. p. 515, &c.) Diodorus had allowed the validity of hypothetical propositions only when the antecedent clause could never lead to an untrue conclusion, whereas Philon regarded those only as false which with a correct antecedent had an incorrect conclusion (Sext. Empir. *adv. Math.* viii. 113, &c. *Hypotyp.* ii. 110, comp. Cic. *Acad.* ii. 47, *de Fato*, 6). Both accordingly had sought for criteria for correct sequence in the members of hypothetical propositions, and each of them in a manner corresponding to what he maintained respecting the idea of the possible. Chrysippus attacked the assumption of each of them.

The Philon who is spoken of as an Athenian and a disciple of Pyrrhon, though ridiculed by Timon as a sophist, can hardly be different from Philon the dialectician (Diog. Laërt. ix. 67, 69). Hieronymus (*Jov.* 1) speaks of Philon the dialectician and the author of the Menexenus, as the instructor of Carneades, in contradiction to chronology, perhaps in order to indicate the sceptical direction of his doctrines.

3. The ACADEMIC, was a native of Larissa and a disciple of Clitomachus. After the conquest of Athens by Mithridates he removed thence to Rome, where he settled as a teacher of philosophy and rhetoric. Here Cicero was among his hearers (Cic. *ad Fam.* xiii. 1, *Acad.* i. 4, *Brut.* 89, *Tusc.* ii. 3). When Cicero composed his *Quaestiones Academicae*, Philon was no longer alive (*Acad.* ii. 6); he was already in Rome at the time when the dialogue in the books *de Oratore* is supposed to have been held (B. C. 92, *de Orat.* iii. 28). Through Philon the *scepsis* of the Academy returned to its original starting point, as a polemical antagonism against the Stoics, and so entered upon a new course, which some historians have spoken of as that of the fourth academy (Sext. Emp. *Hypotyp.* i. 220). He maintained that by means of conceptive notions (καταληπτικὴ φαντασία) objects could not be comprehended (ἀκατάληπτα), but were comprehensible according to their nature (Sext. Emp. *Hypotyp.* i. 235; Cic. *Acad. Quaest.* ii. 6). How he understood the latter, whether he referred to the evidence and accordance of the sensations which we receive from things (Aristocles, ap. Euseb. *Praep. Evang.* xiv. 9), or whether he had returned to the Platonic assumption of an immediate spiritual perception, is not clear. In opposition to his disciple Antiochus, he would not admit of a separation of an Old and a New Academy, but would rather find the doubts of scepticism even in Socrates and Plato (Cic. *Acad. Quaest.* ii. 4, 5, 23), and not less perhaps in the New Academy the recognition of truth which burst through its scepticism. At least on the one hand, even though he would not resist the evidence of the sensations, he wished even here to meet with antagonists who would endeavour to refute his positions (Aristocles, *l. c.*), i. e. he felt the need of subjecting afresh what he had provisionally set down in his own mind as true to the examination of scepticism; and on the other hand, he did not doubt of arriving at a sure conviction respecting the ultimate end of life. [Ch. A. B.]

PHILON (Φίλων), the name of several physicians, whom it is almost impossible to distinguish with certainty.

1. A native of Tarsus in Cilicia, of whose date it can only be certainly determined that he lived in or before the first century after Christ, as Galen speaks of him as having lived sometime before his own age. He was the author of a celebrated antidote, called after his name *Philonium*, Φιλώνειον. He embodied his directions for the composition of this medicine in a short enigmatical Greek poem, preserved by Galen, who has given an explanation of it (*De Compos. Medicam. sec. Loc.* ix. 4, vol. xiii. p. 267, &c.). This physician is supposed by Sprengel (*Hist. de la Méd.* vol. ii.) and others to have been the same person as the grammarian, Herennius Philon, but probably without sufficient reason. His antidote is frequently mentioned by the ancient medical writers, e. g. Galen (*Ad Glauc. de Meth. Med.* ii. 8, vol. xi. p. 114, *Comment. in Hippocr.* "*Epid. VI.*" vi. 5, vol. xvii. pt. ii. p. 331, *De Compos. Medicam. sec. Loc.* viii. 7, vol. xiii. p. 202, *De Locis Affect.* ii. 5, vol. viii. p. 84, *De Meth. Med.* xii. 1, vol. x. p. 818), Aretaeus (*De Cur. Morb. Chron.* ii. 5, p. 335), Paulus Aegineta (iii. 23, vii. 11, pp. 440, 657), Oribasius (*Synops.* iii. *Eupor.* iv. 136, pp. 54, 675), Aëtius (ii. 4. 28, iii. 1. 32, iii. 2. 1, iv. 1. 107, pp. 382, 478, 511, 660), Joannes Actuarius (*De Meth. Med.* v. 6, p. 263), Marcellus (*De Medicam*, cc. 20, 22. pp. 329, 341), Alexander Trallianus (pp. 271, 577, ed. Basil.), Nicolaus Myrepsus (*De Compos. Medicam.* i. 243, 383, pp. 412, 437), Avicenna (*Canon*, v. 1. 1. vol. ii. p. 278, ed. Venet. 1595). This Philon may perhaps be the physician whose collyrium is quoted by Celsus (*De Medic.* vi. 6, p. 119.)

2. The physician who is mentioned among several others by Galen (*De Meth. Med.* i. 7, vol. x. p. 53) as belonging to the sect of the Methodici, is perhaps a different person from the preceding, and must have lived some time in or after the first century B. C. He may, perhaps, be the contemporary of Plutarch, in the second century after Christ, who is introduced by him in his *Symposiacon* (ii. 6. 2, iv. 1. 1, vi. 2. 1, viii. 9. 1). He was of opinion that the disease called *Elephantiasis* first appeared shortly before his own time; but in this he was probably mistaken. See Jul. Alb. Hofmann's treatise, *Rabiei Caninae ad Celsum usque Historia Critica*, p. 53. (Lips. 8vo. 1826.)

A physician of this name is also mentioned by St. Epiphanius (*adv. Haeres.* i. 1, 3); and a writer on metals, by Athenaeus (vii. p. 322). [W. A. G.]

PHILON (Φίλων), artists. 1. Son of Antipater, a statuary who lived in the time of Alexander the Great, and made the statue of Hephaestion. (Tatian. *Orat. adv. Graec.* 55, p. 121, ed. Worth). He also made the statue of Zeus Ourios, which stood on the shore of the Black Sea, at the entrance of the Bosporus, near Chalcedon, and formed an important landmark for sailors. It was still perfect in the time of Cicero (*in Verr.* iv. 58), and the base has been preserved to modern times, bearing an inscription of eight elegiac verses, which is printed in the works of Wheeler, Spon, and Chishull, and in the Greek Anthology (Brunck, *Anal.* vol. iii. p. 192; Jacobs, *Anth. Graec.* vol. iv. p. 159; comp. Sillig, *Catal. Artif.* *s. v.*). Philon is mentioned by Pliny among the statuaries who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34).

2. A very eminent architect at Athens in the time of the immediate successors of Alexander. He built for Demetrius Phalereus, about B.C. 318, the portico of twelve Doric columns to the great temple at Eleusis. He also constructed for the Athenians, under the administration of Lycurgus, an armoury (*armamentarium*) in the Peiraeeus, containing arms for 1000 ships (Plin. *H. N.* vii. 37. s. 38). This work, which excited the greatest admiration (Cic. *de Orat.* i. 14; Strab. ix. p. 395, d.; Val. Max. viii. 12. ext. 2), was destroyed in the taking of Athens by Sulla. (Plut. *Sulla*, 14). He wrote works on the architecture of temples, and on the naval basin which he constructed in the Peiraeeus. (Vitruv. vii. Praef. § 12.)

3. A sculptor (λιθουργός), whose name appears on an inscription recently discovered at Delphi. (Ross, *Inscr. Graec. Ined.* Fasc. i. n. 73. p. 30; R. Rochette, *Lettre à M. Schorn*, p. 384, 2nd ed.)

4. An engraver of medals, whose name is seen on the front of the helmet of the head of Minerva, which is the type of several coins of Heracleia in Lucania. The letters are extremely minute, and the inscription is sometimes in the form ΦΙΛ, sometimes ΦΙΛΩ. (R. Rochette, *Lettre à M. Schorn*, p. 94, 2nd ed.) [P. S.]

PHILONI'CUS, artists. 1. C. Cornelius, a Roman artist in silver, whose name occurs in an inscription found at Narbonne, FABER ARGENT. (Gruter, p. dcxxxix. 5). This inscription is one of several proofs that this branch of the arts was diligently cultivated in Gaul under the early emperors. In other inscriptions we find mention made of *Vasclarii Argentarii*, specimens of whose work are furnished by beautiful silver vases, which have been found in Gaul. (R. Rochette, *Lettre à M. Schorn*, p. 385, 2nd ed.)

2. M. Canuleius, an artist, whose name occurs in an inscription (Gruter, p. xxv. 1), where he is designated as *Geniarius*, that is, a maker of little figures of *genii*. (R. Rochette, *l. c.*) [P. S.]

PHILO'NIDES (Φιλωνίδης), an Athenian comic poet of the Old Comedy, who is, however, better known as one of the two persons in whose names Aristophanes brought out some of his plays, than by his own dramas. The information we have of him as a poet can be stated in a very few words; but the question of his connection with Aristophanes demands a careful examination.

Before becoming a poet, Philonides was either a fuller or a painter, according to the different texts of Suidas and Eudocia, the former giving γναφεύς, the latter γραφεύς. Three of his plays are mentioned, Ἀπήνη, Κόθορνοι, and Φιλέταιρος (Suid. *s. v.*). The title of Κόθορνοι would of itself lead us to suppose that it was an attack upon Theramenes, whose party fickleness had gained him the well-known epithet Κόθορνος, and this conjecture is fully confirmed by the following passage of a grammarian (Bekker, *Anecd.* p. 100. 1): Θηραμένης· τὴν κληπτικήν· Φιλιππίδης Κοθόρνοις, where we ought no doubt to read Φιλωνίδης, for no such play of Philippides is ever mentioned, but the Κόθορνοι of Philonides, besides being mentioned by Suidas, is several times quoted by Athenaeus and other writers. The plural number of the title, Κόθορνοι, is no doubt because the chorus consisted of persons of the character of Theramenes. We have another example of that confusion between names beginning with *Phil.*, which has been noticed under PHILEMON, in the fact that many fragments, which Stobaeus has preserved under the name of Philonides, are evidently from the New Comedy, and ought to be ascribed to Philemon or Philippides. (Meineke, *Frag. Com. Graec.* vol. i. pp. 102—104, vol. ii. pp. 421—425; Fabric. *Bibl. Graec.* vol. ii. p. 482.)

The other question respecting Philonides is one of very great importance in connection with the literary history of the Old Comedy in general, and of Aristophanes in particular. It is generally believed that Philonides was an actor of Aristophanes, who is said to have committed to him and to Callistratus his chief characters. But the evidence on which this statement rests is regarded by some of the best modern critics as leading to a very different conclusion, namely, that several of the plays of Aristophanes were brought out in the names of Callistratus and Philonides. This question has been treated of by such scholars as Ranke, C. F. Hermann, Fritzsch, Hanovius, W. Dindorf, and Droysen; but by far the most elaborate and satisfactory discussion of it is that by Theodor Bergk, prefixed to his edition of the fragments of Aristophanes, in Meineke's *Fragmenta Comicorum Graecorum*, vol. ii. pp. 902—939.

It must be remembered that, when a poet wished to exhibit a drama, he had first to apply to either the first or second archon for a chorus, his obtaining which depended on the opinion of the archon as to the merits of his play, and also in no small degree on personal and political influence. We even find choruses refused to such poets as Sophocles and Cratinus. Even when he succeeded in obtaining a chorus, he had to encounter the proverbial capriciousness of an Athenian audience, whose treatment even of old favourites was, as Aristophanes complains, no small discouragement to a young candidate for their favour. In order to reduce the obstacles which a young poet found thus placed in his way upon the very threshold, two courses were customary: the candidate for dramatic honours either brought out in his own name the play of some popular poet, the intrinsic merit of which was sure to obtain a chorus, or else he availed himself of the reputation of a well-known poet by applying for a chorus in his name. The result was that by the former plan, which we know to have been adopted by the sons of Aeschylus, Sophocles, and Aristophanes, the young poet's name became known, and he could more easily hope to obtain a chorus for one of his own plays; and, in the latter case, the reception of his works would encourage him to appear again under his own name, or the contrary. There is, in fact, a passage of Aristophanes, which, if the figure be interpreted closely, would suggest the notion that it was customary for a young poet to pass through the following three stages: the first, assisting another poet in the composition of the less important passages of his plays (like the pupils of a great artist), as we know Eupolis to have worked under Aristophanes in the *Knights*; then putting out his own dramas under the name of another poet, in order to see how the popular favour inclined; and lastly, producing them in his own name. These several stages are perhaps intimated by the phrases, ἐρέτην γένεσθαι, πρωρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι, and κυβερνᾶν αὐτὸν ἑαυτῷ in the passage alluded to (*Eq.* 541—543, see Bergk, *l. c.* pp. 916, 917). In addition to the reasons just stated, there is a very common opinion,

founded on the statement of a grammarian (*Schol. in Aristoph. Nub.* 530), that an express law forbade a poet to exhibit a drama in his own name while he was under thirty years of age; but Bergk has shown (*l. c.* pp. 906, 907) that this law is probably one of those innumerable fictions of the commentators, who state as facts things which are simply the expression of their own notion of their author's meaning; for Aeschylus, Sophocles, and Euripides are all known to have brought out plays in their own names while they were under thirty.

Now, in every case, the name enrolled in the public records was that of the person in whose name the chorus was applied for, whether he were the real author or not, and this is the name which appears in the *Didascalia* prefixed to a play under the form ἐδιδάχθη διὰ Καλλιστράτου (*Acharn.*), or δι' αὐτοῦ τοῦ Ἀριστοφάνους (*Equit.*). In fact, according to the original spirit of the institution, the *chorus* was the only essential part of a play, and the public functionaries knew nothing of *the author as such*, but only of *the teacher of the chorus.* Now we can easily understand how, when a poet was wealthy and fond of enjoyment, he might choose to assign the laborious duty of training the chorus and actors to another person; and thus, besides the reasons already stated for a poet's using another's name at the commencement of his career, we see another ground on which he might continue that practice, after his reputation was established.

Now we learn from Aristophanes himself, to say nothing of other evidence, not only the fact that he brought out his early plays in the names of other poets, but also his reasons for so doing. In the *Parabasis* of the Knights (v. 514), he states that he had pursued this course, not from want of thought, but from a sense of the difficulty of his profession, and from a fear that he might suffer from that fickleness of taste which the Athenians had shown towards other poets, as Magnes, Crates, and Cratinus. Again, in the *Parabasis* of the *Clouds* (v. 530), he expresses the same thing in the following significant language:—

Κἀγώ, παρθένος γὰρ ἔτ' ἦ, κοὐκ ἐξῆν πώ μοι τεκεῖν
ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,

where the last words evidently imply, if the figure is to be interpreted consistently, that the person in whose name he brought out the play referred to (the *Daetaleis*) was *another poet.* It was evidently the word ἐξῆν in this passage that misled the scholiast into his fancy of a legal prohibition.

We must now inquire what light the ancient grammarians throw upon the subject. The author of the anonymous work, Περὶ κωμῳδίας, who is decidedly one of the best of these writers, states (p. xxix.) that "Aristophanes first exhibited (ἐδίδαξε) in the archonship of Diotimus (B. C. 427), in the name of Callistratus (διὰ Καλλιστράτου); for his political comedies (τὰς πολιτικάς) they say that he gave to him, but those against Euripides and Socrates to Philonides; and on account of this (first drama) being esteemed a good poet, he conquered on subsequent occasions (τοὺς λοιπούς, sc. χρόνους), enrolling his own name as the author (ἐπιγραφόμενος). Afterwards he gave his dramas to his son" (Araros). The play which he exhibited on this occasion was the Δαιταλεῖς (*Nub. l. c.* and *Schol.*). To the same effect another respectable grammarian, the author of the life of Aristophanes, tells us (p. xxxv.) that "being at first exceedingly cautious and otherwise clever, he brought out (καθίει, the regular word for bringing into a contest) his first dramas in the names of (διά) Callistratus and Philonides; wherefore he was ridiculed .... on the ground that he *laboured for others*: but afterwards he *contended in his own name* (αὐτὸς ἠγωνίσατο):" here again the phrase "that he laboured for others" must imply that Callistratus and Philonides were poets.

Thus far all is clear and consistent. Aristophanes, from motives of modesty and caution, but not from any legal necessity, began to exhibit, not in his own name, but in that of Callistratus, and afterwards of Philonides. The success of these first efforts encouraged him to come forward as the avowed author of his plays; and again, towards the close of his life, he aided his son Araros, by allowing him to bring out some of his dramas (the *Cocalus* for example) in his own name. But at the close of this very same *Life of Aristophanes* (p. xxxix.) we find the error which we have to expose, but yet combined with truth as to the main fact, in the statement that "the *actors* of Aristophanes were Callistratus and Philonides, *in whose names* (δι' ὧν) he exhibited his own dramas, the public (or political) ones (τὰ δημοτικά) in the name of Philonides, and the private (or personal) ones (τὰ ἰδιωτικά) in that of Callistratus." It seems that the grammarian, though himself understanding the meaning of διά, copied the error into which some former writer had been led, by supposing that it referred to the *actors*: for, that it cannot have that sense in the passage before us, is obvious from the tautology which would arise from so translating it, and from the force of the ἑαυτοῦ; namely, "*the actors* of Aristophanes were Callistratus and Philonides, by whom *as actors* he exhibited his *own* dramas." We may, however, with great probability regard the passage as a later interpolation: how little credit is due to it is plain from the fact that the distribution of subjects in the last clause agrees neither with the testimony already cited, nor with the information which we derive from the *Didascaliae*, as to the plays which were assigned respectively to Philonides and Callistratus. From the *Didascaliae* and other testimonies, we find that the *Babylonians* (B. C. 426) and the *Acharnians* (B. C. 425) were also brought out in the name of Callistratus; and that the first play which Aristophanes exhibited in his own name was the *Knights*, B. C. 424 (ἐδιδάχθη.... δι' αὐτοῦ τοῦ Ἀριστοφάνους, *Didasc.*). And hence the notion has been hastily adopted, that he henceforth continued to exhibit in his own name, until towards the close of his life, when he allowed Araros to bring out his plays. But, on the contrary, we find from the *Didascaliae* that he brought out the *Birds* (B. C. 414) and the *Lysistrata* (B. C. 411) in the name of Callistratus (διὰ Καλλιστράτου).

Thus far the testimonies quoted have only referred to Philonides in general terms: it remains to be seen what particular plays Aristophanes brought out in his name. From the above statements of the grammarians it might be inferred that Aristophanes used the name of Philonides in this manner *before* the composition of the *Knights*; but this is probably only a part of the error by which it was assumed that, from the time of his exhibiting the *Knights*, it was his constant custom to bring out his comedies in his own name. It is true that

the scholiast on the passage from the *Clouds*, above quoted, in which the *Daetaleis* is referred to, explains the phrase παῖς ἑτέρα as meaning Φιλωνίδης καὶ Καλλίστρατος, and Dindorf, by putting together this passage and the above inference, imagines that the *Daetaleis* was brought out in the name of Philonides (*Frag. Arist. Daet.*); but the scholiast is evidently referring, not so much to the bringing out of this particular play (for παῖς ἑτέρα cannot mean *two* persons, nor were dramas ever brought out in more than one name) as to the practice of Aristophanes with respect to several of his plays. There is, therefore, no reason for the violent and arbitrary alteration of the words of the grammarian, who, as above quoted, expressly says that the play was exhibited διὰ Καλλιστράτου. There is, therefore, no evidence that Aristophanes exhibited under the name of Philonides previous to the date of the *Knights*; but that he did so afterwards we know on the clearest evidence. His next play, the *Clouds* (B. C. 423), we might suppose to have been brought out in the name of Philonides, on account of the statement of the grammarian, that Aristophanes assigned to him the plays against Socrates and Euripides, coupled with the known fact that the *Frogs* were exhibited in the name of Philonides; but, however this may be, we find that, in the following year, B. C. 422, Aristophanes brought out two plays, the *Proagon* and the *Wasps*, both in the name of Philonides, and gained with them the first and second prize. This statement rests on the authority of the difficult and certainly corrupted passage in the *Didascalia* of the *Wasps*, into the critical discussion of which we cannot here enter, further than to give, as the result, the following amended reading, which is founded on the Ravenna MS., adopted both by Dindorf and Bergk, and of the correctness of which there can now hardly be a doubt:—'Εδιδάχθη ἐπὶ ἄρχοντος 'Αμυνίου διὰ Φιλωνίδου ἐν τῇ πθ' ὀλυμπιάδι: β' (i. e. δεύτερος) ἦν. εἰς Λήναια: καὶ ἐνίκα πρῶτος Φιλωνίδης Προαγῶνι, Λεύκων Πρέσβεσι γ' (i. e. τρίτος); from which we learn that the *Wasps* was exhibited at the Lenaea, in the 89th Olympiad, in the year of the Archon Amynias, under the name of Philonides, and that it gained the second place, the first being assigned to the Προάγων, which was also exhibited in the name of Philonides, and which we know from other sources to have been a play of Aristophanes (see the Fragments), and the third to the Πρέσβεις of Leucon.*

In the year B. C. 414 we again find Aristophanes exhibiting two plays (though at different festivals), the *Amphiaraus*, in the name of Philonides, and the *Birds*, in that of Callistratus (*Arg. in Av.*); and, lastly, we learn from the *Didascalia* to the *Frogs*, that that play also was brought out in the name of Philonides. We thus see that Aristophanes used the name of Philonides, probably, for the *Clouds* (see Bergk, *l. c.* pp. 913, 914), and certainly for the *Wasps*, the *Proagon*, the *Amphiaraus*, and the *Frogs*. The *Daetaleis*, the *Babylonians*, the *Acharnians*, the *Birds*, and the *Lysistrata*, were brought out, as we have seen, in the name of Callistratus. Of the extant plays of Aristophanes, the only ones which he is known to have brought out in his own name are the *Knights*, the *Peace*, and the *Plutus*. His two last plays, the *Cocalus* and *Aeolosicon*, he gave to his son Araros. The *Thesmophoriazusae* and the *Ecclesiazusae* have no name attached to them in the *Didascaliae*.

These views are further supported by Bergk, in an elaborate discussion of all the passages in Aristophanes and his scholiasts, which bear upon the matter; which must be read by all who wish to master this important question in the literary history of Aristophanes.

There still remain, however, one or two questions which must not be passed over. Supposing it established, that Aristophanes brought out many of his plays in the names of Callistratus and Philonides, might they not also be the chief actors in those plays, and, if not, who and what were they? From what has been said in the early part of this article, a strong presumption may be gathered that the persons in whose names the dramas of others were exhibited were themselves *poets*, who had already gained a certain degree of reputation, but who, from advancing years, or for other reasons, might prefer this sort of literary partnership to the risk and trouble of original composition. Indeed, it would appear, on the face of the thing, an absurdity for a person, who did not profess to be a poet, to enrol his name with the archon as the author of a drama, and to undertake the all-important office of training the performers. But we have the evidence of Aristophanes himself, that those in whose names he exhibited his dramas, were poets, like himself, ἑτέροισι ποιηταῖς (*Vesp.* 1016; comp. *Schol.*): we have already seen that Philonides was a poet of the Old Comedy; and with reference to Callistratus, we have no other information to throw doubt on that contained in the above and other passages of Aristophanes and the grammarians. The fact, that we have only three titles of plays by Philonides, and none by Callistratus, accords with the view that they were chiefly employed as διδάσκαλοι of the plays of Aristophanes. We have seen, indeed, that one or two of the grammarians state that they were *actors*; but, with all the evidence on the other side, there can be little doubt that this statement has merely arisen from a mistake as to the meaning of the word διά in the *Didascaliae*. That word has its recognized meaning in this connection, and no one hesitates to give it that meaning in the *Didascaliae* of the earlier plays: there is no good authority for supposing it to designate the actor: the *Didascaliae* were not designed to record the name of the actor, but that of the poet, whether real or professed; the terms διδάσκαλος, χοροδιδάσκαλος, κωμῳδοδιδάσκαλος, are used as precisely equivalent to ποιητής and κωμῳδοποιητής: and the notion that the χοροδιδάσκαλος and the chief actor could be the same person involves the almost absurd idea of the chief actor's training himself. The common story about Aristophanes taking upon himself the part of the chief actor in the *Knights* is shown by Bergk to be, in all probability, a mere fabrication of some grammarian, who mistook the meaning of ἐδιδάχθη δι' αὐτοῦ τοῦ 'Αριστοφάνους in the *Didascalia*; and there is no clear case, after the regular establishment of the

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* Clinton (*F. H.* vol. ii. p. xxxviii. n. i.) gives a very good account of the extraordinary errors which have been founded on this passage; to which must be added his own, for, on the strength of a reading which cannot be sustained, he makes the passage mean that Aristophanes gained the *first* prize with the *Wasps*, and some poet, whose name is not mentioned, the *second* with the *Proagon*.

drama, in which a poet was at the same time the actor, either of his own plays, or of those of another poet. There is a curious confirmation of one of the arguments just urged in one of the *Scholia* on that passage of the *Clouds* which has so misled the commentators (v. 531).—Δηλονότι ὁ Φιλωνίδης καὶ ὁ Καλλίστρατος, οἱ ΥΣΤΕΡΟΝ γενόμενοι ὑποκριταὶ τοῦ Ἀριστοφάνους, the author of which passage evidently inserted ὕστερον in order to gloss over the absurdity of giving διὰ different meanings in the *Didascaliae* of the earlier and the later plays.

One more question of interest still remains, respecting the knowledge which the Athenian public had of the real author of those plays which appeared under other names, especially in the case of Aristophanes; concerning which the reader is referred to Bergk (*l. c.* pp. 930, &c.), who sums up the whole discussion in words to the following effect:—that Aristophanes, through youthful timidity, when he began to write plays, entrusted them to Callistratus; but afterwards also, even when he had made the experiment of exhibiting in his own name, he still retained his former custom, and generally devolved the task of bringing out the play on Callistratus or Philonides; that both these were poets, and not actors; nor did even Aristophanes himself act the part of Cleon in the *Knights*; that the fame of Aristophanes, though under the name of another, quickly spread abroad; and that it was he himself, and not Callistratus, whom Cleon thrice attacked in the courts of law (p. 939).

Philonides, the comic poet, must not be confounded with a certain Philonides who is attacked as a profligate voluptuary by Aristophanes (*Plut.* 179, 303; comp. *Schol.*), and other comic poets, such as Nicochares, Theopompus, and Philyllius. (Bergk, *Frag. Com. Att. Antiq.* p. 400.) [P. S.]

PHILO'NIDES (Φιλωνίδης). 1. A physician of Catana in Sicily, the tutor of Paccius Antiochus (Scribon. Larg. *De Compos. Medicam.* c. 23. § 97. p. 209; Marcell. Empir. *De Medicam.* c. 20, p. 324), who lived about the beginning of the Christian era. He is probably the physician who is quoted by Dioscorides, and said by him to have been a native of Enna in Sicily (*De Mat. Med.* iv. 148, vol. i. p. 629); by Erotianus (*Lex. Hippocr.* p. 144); and also by Galen, who refers to his eighteenth book, Περὶ Ἰατρικῆς, *De Medicina.* (*De Differ. Puls.* iv. 10, vol. viii. p. 748.)

2. A physician of Dyrrachium in Illyricum, who was a pupil of Asclepiades of Bithynia in the first century B. C., practised in his own country with some reputation, and wrote as many as five and forty books. (Steph. Byz. *s. v.* Δυῤῥάχιον.)

One of these physicians (for, though they were probably contemporaries, there is no reason for supposing them to have been the same individual) wrote a work, Περὶ Μύρων καὶ Στεφάνων, *De Unguentis et Coronis*, which is quoted by Athenaeus (xv. 17, 18, 45, pp. 675, 676, 691), and one on Pharmacy quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Gen.* viii. 7, vol. xiii. p. 978), and by Marcellus Empiricus (*De Medicam.* c. 29, p. 380). [W. A. G.]

PHILONIS. [CHIONE and CEYX.]

PHILO'NOE (Φιλονόη), the name of two mythical personages, one a daughter of Tyndareos, who was rendered immortal by Artemis (Apollod. iii. 10. § 6), and the other a daughter of Jobates, and wife of Bellerophontes (ii. 3. § 2). The latter is commonly called Anticleia. [L. S.]

PHILO'NOME (Φιλονόμη). 1. A daughter of Nyctimus and Arcadia, and a companion of Artemis, became by Ares the mother of Lycastus and Parrhasius; but from fear of her father she threw her twin babes into the river Erymanthus. They were carried by the river-god into a hollow oak tree, where they were suckled by a she-wolf, until the shepherd Tyliphus found them and took them home. (Plut. *Paral. min.* 36.)

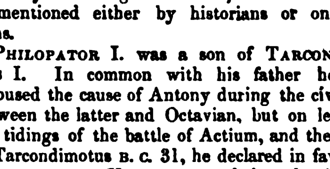
2. [TENES.] [L. S.]

PHILO'NOMUS (Φιλόνομος), a son of Electryon and Anaxo. (Apollod. ii. 4. § 5; Strab. viii. pp. 364, 384; comp. ELECTRYON.) [L. S.]

PHILOPA'TOR (Φιλοπάτωρ). This name, which we find applied as an epithet or distinctive appellation to several of the kings of Syria and Egypt, appears to have been borne as a proper name by two kings of Cilicia; at least no other is mentioned either by historians or on their coins.

PHILOPATOR I. was a son of TARCONDIMOTUS I. In common with his father he had espoused the cause of Antony during the civil war between the latter and Octavian, but on learning the tidings of the battle of Actium, and the death of Tarcondimotus B. C. 31, he declared in favour of the conqueror. He was nevertheless deprived of his kingdom by Octavian, and we do not learn that he was subsequently reinstated, though in B. C. 20 we find his paternal dominions restored to his brother, Tarcondimotus. (Dion Cass. li. 2, 7, liv. 9.)

PHILOPATOR II. is known only from the mention by Tacitus of his death in A. D. 17. (Tac. *Ann.* ii. 42.) Eckhel supposes him to have been a son of Tarcondimotus II., but it does not seem quite clear that he is distinct from the preceding, who may have been allowed to resume the sovereignty after his brother's death. (See, concerning these obscure princes of Cilicia, Eckhel, vol. iii. p. 83; Walther, *ad Tac. l. c.*) [E. H. B.]



COIN OF PHILOPATOR.

PHILOPHRON (Φιλόφρων), a Rhodian, who was sent ambassador together with Theaetetus to the ten Roman deputies appointed to settle the affairs of Asia after the defeat of Antiochus, B. C. 189. They succeeded in obtaining the assignment of Lycia to the Rhodians as a reward for their services in the late contest (Polyb. xxiii. 3). At the commencement of the war between Rome and Perseus, the Rhodians were divided into two parties, the one disposed to favour the Macedonian king, the other to adhere closely to the Roman alliance. Philophron was one of the principal leaders of the latter; and we find him (together with Theaetetus) taking a prominent part in opposing all concessions to Perseus. But though in B. C. 169 they were still able to carry a decree for sending ambassadors to the senate at Rome, as well as to the consul Q. Marcius, to renew and strengthen the friendly relations between the two

powers, the ill success of the Roman arms in the ensuing campaign gave the preponderance to the Macedonian party, and the following year (B. C. 168) Philophron and Theaetetus were unable to prevent the favourable reception given to the ambassadors of Perseus and Gentius (Id. xxvii. 11, xxviii. 2, 14, xxix. 5). Embassies were then despatched by the Rhodians to the belligerent parties to endeavour to bring about a peace between them, a step which gave great offence to the Romans; and after the victory of Aemilius Paulus, Philophron was despatched in all haste to Rome, together with Astymedes, to deprecate the wrath of the senate. The ambassadors themselves were received with favour, but the Rhodians were deprived of the possession of Caria and Lycia, and compelled to withdraw their garrisons from Caunus and Stratoniceia. (Id. xxx. 4, 5, 19.) [E.H.B.]

PHILOPOEMEN (Φιλοποίμην). 1. Son of Craugis, of Megalopolis in Arcadia, was one of the few great men that Greece produced in the decline of her political independence. His contemporaries looked up to him as the greatest man of their day, and succeeding ages cherished his memory with deep veneration and love. Thus we find Pausanias saying (viii. 52. § 1), that Miltiades was the first, and Philopoemen the last benefactor to the whole of Greece, and an admiring Roman exclaiming, "that he was the last of the Greeks" (Plut. *Philop.* 1). The great object of Philopoemen's life was to infuse among the Achaeans a military spirit, and thereby to establish their independence on a firm and lasting basis. To this object he devoted all the energies of his mind; and he pursued it throughout his life with an enthusiasm and perseverance, which were crowned with far greater success than could have been anticipated, considering the times in which he lived. His predecessor Aratus, who was the founder of the Achaean league, was a man of little military ability, and had chiefly relied on negotiation and intrigue for the accomplishment of his objects and the extension of the power of the league. He had accordingly not cared to train a nation of soldiers, and had in consequence been more or less dependent upon Macedonian troops in his wars with Sparta and other enemies, thereby making himself and his nation to a great extent the subjects of a foreign power. Philopoemen, on the contrary, was both a brave soldier and a good general; and the possession of these qualities enabled him to make the Achaean league a really independent power in Greece.

Philopoemen was born about B. C. 252, since he was in his seventieth year at the time of his death in B. C. 183 (Plut. *Philop.* 18). His family was one of the noblest in all Arcadia, but he lost his father, who was one of the most distinguished men at Megalopolis, at an early age, and was brought up by Cleander, an illustrious citizen of Mantineia, who had been obliged to leave his native city, and had taken refuge at Megalopolis, where he contracted an intimate friendship with Craugis. As Philopoemen grew up, he received instruction from Ecdemus and Demophanes (called Eclemus and Megalophanes in Pausanias, viii. 49. § 2), both of whom had studied the Academic philosophy under Arcesilaus, and had taken an active part in expelling the tyrants from Megalopolis and Sicyon, as well as in other political events of their time. Under their teaching and guidance Philopoemen became a brave, virtuous, and energetic youth. He early proposed to himself Epaminondas as his model; but though he succeeded in imitating the activity and contempt of riches of his great model, his vehemence of temper prevented him from obtaining the amiable manners and winning temper which characterised the Theban. From his earliest years Philopoemen showed a great fondness for the use of arms, and took great pleasure in all warlike exercises. As soon as he had reached the age of military service, he eagerly engaged in the incursions into Laconia, which were then frequently made, and in these he greatly distinguished himself, being the first to march out and the last to return. When he was not employed in war, he divided his time between the chase, the transaction of public business, the cultivation of his estate, and the study of philosophy and literature. After spending part of the day in the city, he usually walked to an estate which he had about two or three miles from Megalopolis, where he slept, and rose early to work at the farm, after which he returned again to the city. His studies were chiefly directed to the art of war, and his favourite books were the Tactics of Evangelus, and the History of Alexander's campaigns.

The name of Philopoemen first occurs in history in B. C. 222, when he was thirty years of age. In that year Cleomenes, king of Sparta, the great enemy of the Achaean league, seized Megalopolis, and laid it in ruins. The Spartans surprised Megalopolis in the night, and took possession of the market-place before the alarm had become general among the inhabitants. As soon as it became known that the Spartans were in the city, most of the citizens fled towards Messene; but Philopoemen and a few kindred spirits offered a gallant resistance to the enemy, and their determined and desperate valour gave such employment to the Spartans, as to enable the citizens to escape in safety. Early in the following spring, B. C. 221, Antigonus, the Macedonian king, came down into the Peloponnesus to the assistance of the Achaeans. Eager to revenge his country, Philopoemen joined him with a thousand foot and a body of horse, which Megalopolis placed under his command, and at the head of which he fought in the celebrated battle of Sellasia, in which Cleomenes was utterly defeated, and by which peace was for a time restored to Greece. The successful issue of this battle was mainly owing to the courage and abilities of Philopoemen, who had charged at the head of the Megalopolitan cavalry without orders, and had thus saved one wing of the army from defeat. The horse of Philopoemen was killed under him, but he continued to fight on foot, and did not leave the field even when both his sides had been struck through with a javelin. His conduct in this battle at once conferred upon Philopoemen the greatest reputation. Antigonus was anxious to take him into his service, and offered him a considerable command; but this he declined, as he still hoped to secure the independence of his country, and was unwilling to become the servant of a foreign power. But as there was no longer any war in Greece, and he was desirous of acquiring additional military experience, he set sail for Crete, where war was then waging between the cities of Cnossus and Lyttus. Cnossus was supported by the Aetolians, and Philopoemen accordingly espoused the side of Lyttus, and suc-

ceeded in securing the supremacy for the latter city. Of the history of his exploits in Crete, we are not informed; but we know that he added to his military reputation by his foreign campaigns, and accordingly on his return to his native country, in B.C. 210, he was at once appointed commander of the Achaean cavalry. He immediately introduced great reforms into this branch of the service, which, as well as the rest of the Achaean army, was in a miserable condition. Instead of allowing the wealthy citizens to send ineffective substitutes, he induced the young men of the higher class to serve in person, and by his personal influence and his judicious training soon formed them into an effective and well-disciplined body. At the head of his cavalry, Philopoemen accompanied Philip in B.C. 209, in his expedition against Elis, and, as usual, distinguished himself by his bravery. In an engagement near the borders of Elis and Achaia, he slew the Elean commander Demophantus with his own hand.

In B.C. 208, Philopoemen was elected strategus, or general of the Achaean league. The reforms which he had introduced with so much success in the cavalry, encouraged him to make still greater changes in the main body of the Achaean army. He discontinued the use of the light arms which the Achaean soldiers had hitherto used, and substituted in their place heavy armour, long spears, and large shields; at the same time he trained them in the Macedonian tactics, and accustomed them to the close array of the phalanx. The influence which he had acquired over his countrymen was now so great that he infused into them all a martial spirit, and led them to display in their arms and military equipments that love of pomp and splendour, which had been formerly exhibited in their furniture and private dwellings. There never was seen a more striking instance of the power of a master mind; in the course of a few months he transformed a luxurious people into a nation of soldiers, confident in their general, and eager to meet the foe. The Achaeans were at that time at war with Machanidas, tyrant of Lacedaemon; and after eight months' careful training Philopoemen advanced against the enemy. Machanidas entered Arcadia, expecting to ravage it, as usual, without opposition; but upon reaching Tegea he was equally pleased and surprised to hear that the Achaean army was drawn up at Mantineia. He accordingly hastened forward, in full expectation of a complete victory. The battle was fought in the neighbourhood of Mantineia; the Spartans were utterly defeated, and Machanidas fell by the hand of Philopoemen himself. [MACHANIDAS.] This last victory raised the fame of Philopoemen to its highest point; and in the Nemean festival, which next followed, being a second time general of the league, he was hailed by the assembled Greeks as the liberator of their country. He had now to a great extent rendered the Achaeans independent of Macedonia, and had therefore incurred the hatred of Philip, who attempted to remove him by assassination, as he had Aratus; but his treachery was discovered in time, and brought down upon him the hatred and contempt of the Greeks.

The battle of Mantineia secured peace to the Peloponnesus for a few years, and accordingly Philopoemen disappears from history for a short time. Meantime Nabis, who succeeded Machanidas in the tyranny of Sparta, had by the most infamous means acquired a dangerous and formidable power. Encouraged by the impunity with which he had been allowed to perpetrate his abominable crimes, he at last ventured upon greater undertakings. Accordingly, in B.C. 202 he surprised Messene, and took possession of the town, though he was at the time in alliance with the Messenians. Philopoemen, who at that time held no office, endeavoured to persuade Lysippus, who was then general of the league, to march to the assistance of Messene; but as he could not prevail upon Lysippus to make any movement, he gathered together some troops by his private influence, and led them against Nabis, who evacuated the town at his approach, and hastily retired into Laconia. This daring attempt of the robber chief of Sparta roused the Achaeans to the necessity of prompt measures for the purpose of repressing his incursions, and they accordingly elected Philopoemen general of the league in B.C. 201. The military skill of Philopoemen soon gave Nabis a severe chastisement. He drew the mercenaries of the tyrant into an ambush on the borders of Laconia, at a place called Scotitas, and defeated them with great slaughter. Philopoemen was succeeded in his office by Cycliades, who was regarded as a partizan of Philip; and it was probably this reason, as Thirlwall has suggested, which induced Philopoemen to take another voyage to Crete, and assume the command of the forces of Gortyna, which had been offered him by the inhabitants of that town. His absence encouraged Nabis to renew his attacks upon Megalopolis, and he reduced the citizens to such distress, that they were compelled to sow corn in the open spaces within the city to avoid starvation. Philopoemen did not return to the Peloponnesus till B.C. 194. The Megalopolitans were so incensed against him on account of his leaving them at a time when his services were so much needed, that they nearly passed a decree depriving him of the citizenship, and were only prevented from doing so by the interposition of Aristaenus, the general of the league. But the great mass of the Achaeans gladly welcomed him back again, and made him general of the league in B.C. 192. During his absence in Crete, the Romans had conquered both Philip and Nabis, and had proclaimed the independence of Greece. But as soon as Flamininus had left Greece, the Aetolians invited Nabis to commence hostilities again. The tyrant, nothing loth, forthwith proceeded to attack Gythium and the other maritime towns of Laconia, and made incursions into the territories of the Achaeans. At first the Achaeans would not take up arms, and sent an embassy to Rome to learn the senate's pleasure; but the danger of Gythium at length became so pressing, that they commanded Philopoemen to relieve the town at once. His attempt to effect this by sea failed, in consequence of the inefficiency of his fleet, and the town was taken by assault on the very day that Philopoemen began to march against Sparta in order to create a diversion by land. Nabis having information of the movements of Philopoemen, took possession of a pass, through which the latter had to march; but although Philopoemen was thus taken by surprise, he extricated himself from his dangerous position by a skilful manoeuvre, and defeated the forces of the tyrant with such slaughter, that scarcely a fourth part was believed to have reached home.

After ravaging Laconia unmolested for thirty days, Philopoemen returned home covered with glory, and was received by his countrymen with so much applause and distinction as to give umbrage to Flamininus, who did not feel flattered by the parallels that were drawn between him and Philopoemen. Shortly after these events Nabis was slain by the Aetolians. Philopoemen thereupon hastened to Sparta, which he found in a state of great confusion, and partly by force, partly by persuasion, made the city join the Achaean league.

The state of Greece did not afford Philopoemen much further opportunity for the display of his military abilities. He had been obliged to relinquish his fond dream of making the Achaeans a really independent power; for the Romans were now in fact the masters of Greece, and Philopoemen clearly saw that it would be an act of madness to offer open resistance to their authority. At the same time he perceived that there was a mean between servile submission and actual war; and as the Romans still recognised in words the independence of the league, Philopoemen offered a resolute resistance to all their encroachments upon the liberties of his country, whenever he could do so without affording the Romans any pretext for war. The remainder of Philopoemen's life was chiefly spent in endeavours of this kind, and he accordingly became an object of suspicion to the Roman senate. It was in pursuance of this policy that we find Philopoemen advising the Achaeans to remain quiet during the war between Antiochus and the Romans in Greece; and when Diophanes, who was general of the league in B.C. 191, eagerly availed himself of some disturbances in Sparta to make war upon the city, and was encouraged in his purpose by Flamininus, Philopoemen, after he had in vain endeavoured to persuade him to continue quiet, hastened to Sparta, and by his private influence healed the divisions that had broken out there; so that when the Achaean army arrived before the gates, Diophanes found no pretext for interfering. The Spartans were so grateful for the services which he had rendered them on this occasion, that they offered him a present of a hundred and twenty talents, which he at once declined, bidding them keep it for the purpose of gaining over bad men to their side, and not attempt to corrupt with money good men who were already their friends.

In B.C. 189 Philopoemen was again elected general of the league. He introduced in this year a change of some importance in the constitution of the league, by transferring the place of assembly from Aegium, which had hitherto possessed this privilege exclusively, to the other cities of the league in rotation. This innovation was intended to deprive the old Achaean towns of their exclusive privileges, and to diffuse the power more equally among the other cities of the league. Meantime, fresh disturbances had broken out at Sparta. The party there which had shown itself so grateful to Philopoemen was probably the one which he had placed at the head of affairs when he annexed Sparta to the league; but the great body of the inhabitants, who had been established in the place by Nabis and the other tyrants, were opposed to Philopoemen and the league. They especially dreaded lest by Philopoemen's influence the exiles should be restored, who had been expelled by the tyrants, and whose property they held at present. This party now obtained the upper hand, put to death thirty of Philopoemen's friends, and renounced their connection with the league. As soon as the Achaeans heard of these proceedings, they declared war against Sparta; and both Achaeans and Spartans laid their case before the Roman consul Fulvius Nobilior, who was then at Elis. Fulvius commanded them to send an embassy to Rome, and to abstain from war till they should learn the pleasure of the senate. The senate gave them an evasive answer, which the Achaeans interpreted as a permission to prosecute the war. They accordingly re-elected Philopoemen general in B.C. 188. He forthwith marched against Sparta, which was unable to resist his forces, and was compelled to submit at discretion. The way in which he treated the unhappy city is a blot upon the memory of Philopoemen, and was a violation of those prudent principles which he had hitherto recommended, and had always acted upon himself; since his conduct gave the Romans a further pretext for interfering in the affairs of Greece. But his passions were roused by the recent execution of his friends, and he could not resist the opportunity of exacting from Sparta ample vengeance for all the wrongs she had formerly inflicted upon Megalopolis. He put to death eighty of the leading men in Sparta, commanded all the inhabitants who had received the franchise from the tyrants to leave the country by a certain day, razed the walls and fortifications of the city, abolished the institutions of Lycurgus, and compelled the citizens to adopt the Achaean laws in their stead. The exiles were likewise restored; and three thousand citizens, who had not left the city by the day specified, were apprehended and sold as slaves, and the money arising from their sale was employed in building a colonnade at Megalopolis, which had been in ruins since the destruction of the city by Cleomenes. Philopoemen despatched Nicodemus to Rome to justify his conduct, but the senate expressed their disapprobation of his measures; and Q. Caecilius Metellus, who was sent on a mission into Greece in B.C. 185, censured still more strongly the treatment which Sparta had experienced.

In B.C. 183 Philopoemen was elected general of the league for the eighth time; it is probable that he held the office for the seventh time in B.C. 187, though it is not expressly mentioned (comp. Clinton, *F. H.* ad ann. 187). Philopoemen was now seventy years of age, and was lying sick of a fever at Argos, when he heard that Deinocrates, who was a personal enemy of his, and who was secretly supported by Flamininus, had induced Messene to dissolve its connection with the league. Notwithstanding his illness, he immediately hastened to Megalopolis, hastily collected a body of cavalry, and pressed forward to Messene. He fell in with Deinocrates, whom he attacked and put to flight; but a fresh body of Messenian troops having come up, he was obliged to retire, and while he was keeping in the rear in order to protect the retreat of his troops, he was stunned by a fall from his horse, and fell into the hands of the Messenians. Deinocrates had him dragged into Messene with his hands tied behind his back, and afterwards exposed him to the public gaze in the theatre; but perceiving that the people began to feel sympathy at his misfortunes, he hurried him into a narrow dungeon, and on the second night

after his capture, sent an executioner to him with a cup of poison, which Philopoemen drank off calmly, after inquiring whether Lycortas and the cavalry had reached Megalopolis in safety.

Such was the unworthy end of this great man, who died in the same year as his great contemporaries Hannibal and Scipio. The news of his death filled the whole of Peloponnesus with grief and rage. An assembly was immediately held at Megalopolis; Lycortas was chosen general, and invaded Messenia in the following year with the flower of the Achaean troops burning for revenge. Messenia was laid waste far and wide, and Deinocrates and the chiefs of his party were obliged to put an end to their lives. The body of Philopoemen was burnt with great pomp, and his remains were conveyed to Megalopolis in solemn procession. The urn which contained the ashes was carried by the historian Polybius, and was received by his grateful fellow-citizens with the bitterest sorrow. His remains were then interred at Megalopolis with heroic honours; and soon afterwards statues of him were erected in most of the towns belonging to the Achaean league. (Plutarch, *Life of Philopoemen*; Polyb. ii. 40, x. 24, 25, xi. 8—10, xvi. 36, xxii. 23, xxiii. 1, 2, 9, 10, xxiv. 5, 9, 12; Liv. xxxv. 25—29, 36, xxxviii. 31—34, xxxix. 49, 50; Paus. viii. 49—52, these four chapters are the most important; see also iv. 29, vii. 9, viii. 27. § 15; Thirlwall, *History of Greece*, vol. viii. pp. 191, &c., 263, &c.)

2. The father of Monima, whom Mithridates the Great married. [MONIMA.]

3. A freedman of T. Vinius, and consequently called T. VINIUS PHILOPOEMEN, assisted Tanusia, the wife of Vinius, in saving the life of her husband when he was proscribed by the triumvirs. As a reward for his fidelity, Augustus afterwards raised Philopoemen to the equestrian rank. In Appian he is erroneously called Philemon (Suet. *Aug.* 27; Dion Cass. xlvii. 7; Appian, *B. C.* iv. 44.)

PHILO'PONUS, JOANNES (Ἰωάννης ὁ Φιλόπονος), or JOANNES GRAMMA'TICUS (ὁ Γραμματικός), an Alexandrine scholar of great renown, which he deserved but little on account of his extreme dullness and want of good sense, was called Φιλόπονος because he was one of the most laborious and studious men of his age. He lived in the seventh century of our era; one of his writings, *Physica*, is dated the 10th of May, A. D. 617. He calls himself γραμματικός, undoubtedly because he taught grammar in his native town, Alexandria, and would in earlier times have been called rhetor. He was a disciple of the philosopher Ammonius. Although his renown is more based upon the number of his learned productions, and the estimation in which they were held by his contemporaries, than upon the intrinsic value of those works, he is yet so strangely connected with one of the most important events of his time, though only through subsequent tradition, that his name is sure to be handed down to future generations. We allude to the capture of Alexandria by Amru in A. D. 639, and the pretended conflagration of the famous Alexandrine library. It is in the first instance said that Philoponus adopted the Mohammedan religion on the city being taken by Amru, whence he may justly be called the last of the pure Alexandrian grammarians. Upon this, so the story goes, he requested Amru to grant him the possession of the celebrated library of Alexandria. Having informed the absent khalif Omar of the philosopher's wishes, Amru received for answer that if the books were in conformity with the Koran, they were useless, and if they did not agree with it, they were to be condemned, and ought in both cases to be destroyed. Thus the library was burnt. We now know, however, that this story is most likely only an invention of Abu-l-faraj, the great Arabic writer of the 13th century, who was however a Christian, and who, at any rate, was the first who ever mentioned such a thing as the burning of the Alexandrine library. We consequently dismiss the matter, referring the reader to the 51st chapter of Gibbon's "Decline and Fall." It is extremely doubtful that Philoponus became a Mohammedan. His favourite authors were Plato and Aristotle, whence his tendency to heresy, and he was either the founder or one of the first and principal promoters of the sect of the Tritheists, which was condemned by the council of Constantinople of 681. The time of the death of Philoponus is not known. The following is a list of his works: — 1. Τῶν εἰς τὴν Μωυσέως κοσμογονίαν ἐξηγητικῶν λόγοι ζ', *Commentarii in Mosaicam Cosmogoniam*, lib. viii., dedicated to Sergius, patriarch of Constantinople, who held that see from 610 to 639, and perhaps 641. Ed. Graece et Latine by Balthasar Corderius, Vienna, 1630, 4to. The editor was deficient in scholarship, and Lambecius promised a better edition, which, however, has not appeared. Photius (*Bibl.* cod. 75) compares the Cosmogonia with its author, and forms no good opinion of either. 2. *Disputatio de Paschale*, "ad calcem Cosmogoniae," by the same editor. 3. Κατὰ Πρόκλου περὶ αἰδιότητος κόσμου λύσεις, λόγοι ιη', *Adversus Procli de Aeternitate Mundi Argumenta XVIII. Solutiones*, commonly called *De Aeternitate Mundi*. The end is mutilated. Ed.: the text by Victor Trincavellus, Venice, 1535, fol.; Latin versions, by Joannes Mahotius, Lyon, 1557, fol., and by Casparus Marcellus, Venice, 1551, fol. 4. *De quinque Dialectis Graecae Linguae Liber*. Ed. Graece, together with the writings of some other grammarians, and the *Thesaurus* of Varinus Camertes, Venice, 1476, fol. 1504, fol.; ad calcem Lexici Graecó-Latini, Venice, 1524, fol.; another, ibid. 1524, fol.; Basel, 1532, fol.; Paris, 1521, fol. 5. Συναγωγὴ τῶν πρὸς διάφορον σημασίαν διαφόρως τονουμένων λέξεων, *Collectio Vocum quae pro diversa significatione Accentum diversum accipiunt*, in alphabetical order. It has been often published at the end of Greek dictionaries. The only separate edition is by Erasmus Schmid, Wittenberg, 1615, 8vo, under the title of *Cyrilli, vel, ut alii volunt, Joanni Philoponi Opusculum utilissimum de Differentiis Vocum Graecarum, quod Tonum, Spiritum, Genus*, &c., to which is added the editor's *Dissertatio de Pronunciatione Graeca Antiqua*. Schmid appended to the dictionary of Philoponus about five times as much of his own, but he separates his additions from the text. 6. *Commentarii in Aristotelem*, viz. (1) *In Analytica Priora*. Ed.: the text, Venice, 1536, fol.; Latin versions, by Gulielmus Dorotheus, Venice, 1541, fol.; Lucillus Philaltheus, ibid. 1544, 1548, 1553, 1555, fol.; Alexander Justinianus, ibid. 1560, fol. (2) *In Analytica Posteriora*. Ed.: Venice, 1504, fol., together with Anonymi Graeci Commentarii on the same work, ibid. 1534, fol., revised and with additions, together

with Eustratii, episcopi Nicaeani (who lived about 1117) *Commentarii* on the same work. A Greek edition of 1534 is said to exist. Latin versions by Andreas Grateolus, Venice, 1542, fol., and Paris, 1543, fol.; by Martianus Rota, Venice, 1559, 1568, fol. (3) *In quatuor priores Libros Physicorum.* Ed.: the text, cum Praefatione Victoris Trincavelli ad Casparum Contarenum Cardinalem, Venice, 1535, fol.; Latin version, by Gulielmus Dorotheus, Venice, 1539, ibid. 1541, fol.; a better one by Baptista Rasarius, ibid. 1558, 1569, 1581, fol. Philoponus speaks of his *Scholia* to the sixth book, whence we may infer that he commented upon the four last books also. (4) *In Librum unicum Meteorum.* The text ad calcem Olympiodori "In Meteora," Venice, 1551, fol. Latine, by Joannes Baptistus Camotius, Venice, 1551, 1567, fol. (5) *In Libros III. de Anima.* Ed. Graece, cum Trincavelli Epistola ad Nicolaum Rodulphum Cardinalem, Venice, 1553, fol.; Latine, by Gentianus Hervetus, Lyon, 1544, 1548. Venice, 1554, 1568; and by Matthaeus a Bove, Venice, 1544, 1581, all in fol. (6) *In Libros V. De Generatione et Interitu. Graece, cum Praefatione Asulani*, Venice, 1527, fol., together with Alexander Aphrodiseus, *Meteorologia.* (7) *In Libros V. De Generatione Animalium*, probably by Philoponus. Ed. Graece cum Petri Corcyraei Epistola Graeca ad Andream Matthaeum Aquavivam, Venice, 1526, fol.; Latine, by the same, ibid. eodem anno. Black letter. (8) *In Libros XIV. Metaphysicorum.* Latine by Franciscus Patricius, Ferrara, 1583, fol. The text was never published.

Philoponus wrote many other works, some of which are lost, and others have never been published. Fabricius gives an "Index Scriptorum in Philop. De Mundi Aeternitate memoratorum," and an "Index Scriptorum in universis Philoponi ad Aristotelem Commentariis memoratorum," both of great length. (Fabric. *Bibl. Graec.* vol. x. p. 639, &c.; Cave, *Hist. Lit.* vol. i.) [W. P.]

PHILOSTE'PHANUS (Φιλοστέφανος). 1. A comic poet, but whether of the Old or Middle Comedy is uncertain. Athenaeus (vii. p. 293, a.) quotes from his Δήλιος, in which he appears to have satirized the parasitical habits of the Delians. (Meineke, *Frag. Com. Graec.* vol. i. p. 498, vol. iv. p. 589.)

2. Of Cyrene, an Alexandrian writer of history and geography, the friend or disciple of Callimachus, flourished under Ptolemy II. Philadelphus, about B. C. 249 (Ath. viii. p. 331, d.). We have quotations from the following works of his: Περὶ παραδόξων ποταμῶν (Ath. *l. c.*), περὶ τῶν ἐν τῇ Ἀσίᾳ πόλεων (Ath. vii. p. 297, f.); περὶ νήσων (Harpocr. *s. v.* Στρύμη; Schol. *ad Apollon. Rhod.* iii. 1242; Schol. *ad Lycophr.* 447, 586), of which work a history of Cyprus formed a part (Clem. Alex. *Protrept.* p. 17; Siebelis, *Phanodemi Frag.* p. 70); τὰ ἠπειρωτικά (Harpocr. *s. v.* Βούχετα); περὶ εὑρημάτων (Clem. Alex. *Strom.* i. p. 133. a. 308; Plin. *H. N.* vii. 56. s. 57); and an historical work, the title of which is not specified. (Plut. *Lyc.* 23.)

To the above citations several others might be added, but all the extant titles of the writings of Philostephanus have been mentioned. Some writers identify him with the comic poet; whether rightly or not can hardly be determined (Fabric. *Bibl. Graec.* vol. ii. p. 150, n., vol. iii. p. 814; Vossius, *de Hist. Graec.* p. 129, ed. Westermann; Clinton, *F. H. s. a.* 249.)

3. A poet of Mantineia, whose hymns are quoted by Ptolemy, the son of Hephaestion, but of whom nothing further is known. (Phot. *Bibl.* Cod. 190, p. 148. 41, ed. Bekker.) [P. S.]

PHILOSTO'RGIUS (Φιλοστόργιος), an ecclesiastical historian. He was a native of Borissus in Cappadocia, the son of Carterius and Eulampia. He was born in the reign of Valentinian and Valens in A. D. 358, according to Gothofredus (*Proleg. ad Philost.* p. 5, &c.), about A. D. 367, according to Vossius (*de Hist. Gr.* p. 314). He was 20 years old when Eunomius was expelled from Caesareia [EUNOMIUS]. Like his father Carterius, he warmly embraced the doctrines of Eunomius He wrote an ecclesiastical history, from the heresy of Arius in A. D. 300, down to the period when Theodosius the Younger conferred the empire of the West on Valentinian the Younger (A. D. 425). The work was composed in twelve books, which began respectively with the twelve letters of his name, so as to form a sort of acrostic. In this history he lost no opportunity of extolling the Arians and Eunomians, while he overwhelmed the orthodox party with abuse, with the single exception of Gregorius of Nazianzus. Photius charges him with introducing gross misrepresentations and unfounded statements, and says that his work is not a history, but a panegyric upon the heretics. Philostorgius nevertheless was a man of learning, and was possessed of considerable geographical and astronomical knowledge. Being a heretic, it is not to be wondered at that his work has not come down to us. An abstract of it, however, was made by Photius in a separate work, which has been preserved. Photius characterises him as being elegant in his style, making use of figurative expressions, though not in excess. His figures were, however, sometimes harsh and far-fetched, and his narrative involved and indistinct. (Phot. *Bibl.* cod. xl.) The abstract of Photius was published at Geneva in 1643 by Jac. Godefroi, or Gothofredus, and in a somewhat corrected form, with a new Latin translation by H. Valesius (Paris, 1673), together with the ecclesiastical history of Theodoritus, Evagrius and Theodorus; also by Reading, *Cantabr.* 1720. (Fabric. *Bibl. Gr.* vii. p. 420, &c.; Voss. *de Hist. Gr.* p. 313, &c.; Schöll, *Gesch. der Griech. Lit.* vol. iii. p. 313.) [C. P. M.]

PHILOSTO'RGIUS (Φιλοστόργιος), a physician in the time of Valentinian and Valens, in the latter half of the fourth century after Christ. He was the father of Philagrius and Posidonius, and is said to have been the chief physician of his age. (Philostorg. *Hist. Eccles.* viii. 10.) [W. A. G.]

PHILO'STRATUS (Φιλόστρατος) historical. 1. An Athenian, who seems to have followed the infamous trade of a brothel-keeper. He is satirized by Aristophanes, who calls him κυναλώπηξ, a cross between a dog and a fox. (Arist. *Eq.* 1064, *Lys.* 957.)

2. Of Colonus, is mentioned by Demosthenes (*c. Meid.* p. 535) as the bitterest accuser of Chabrias, in the famous trial about the loss of Oropus, B. C. 366. [CALLISTRATUS, No. 3; CHABRIAS.] He appears to have been the same person who is spoken of in the oration against Neaera (p. 1352) as a friend, when a young unmarried man, of Lysias the sophist, who probably should not be identified with the celebrated orator of the same name.

Whether the accuser of Chabrias was also the maternal grandfather and adoptive father of Phaenippus is a doubtful point. (Dem. c. *Phaen.* pp. 1045, 1047.)

3. The father of Polemon the philosopher. (Diog. Laërt. iv. 16.)

4. A Rhodian, who commanded a quinquereme with great bravery and distinction in the battle of Chios, in which Attalus I. and the Rhodians defeated Philip V. of Macedon in B. C. 201. (Polyb. xvi. 5.)

5. An Epeirot, who in B. C. 170 engaged in a plot for seizing A. Hostilius, the Roman consul, on his way through Epeirus into Thessaly, and delivering him up to Perseus. The design would probably have succeeded, had not Hostilius changed his route, and, having sailed to Anticyra, made his way thence into Thessaly. In the following year we find Philostratus co-operating successfully in Epeirus with Clevas, the Macedonian general, against Appius Claudius. (Polyb. xxvii. 14; Liv. xliii. 23.)

6. A Rhodian athlete, who in B. C. 68 bribed his competitor at the Olympic games to allow him to win, and was punished for it by a fine. (Paus. v. 21.) [E. E.]

PHILO'STRATUS (Φιλόστρατος), literary. Suidas (*s. v.*) mentions three of this name. 1. According to him the first was the son of Verus, and lived in the time of Nero. He practised rhetoric at Athens, and in addition to several rhetorical works, wrote forty-three tragedies and thirteen comedies, besides treatises entitled Γυμναστικόν, Νέρωνα, Θεατήν (which Meursius thinks should be written Νέρωνα θεατήν), περὶ τραγῳδίας, λιθογνωμικόν, Πρωτέα. We shall reserve further notice of him till we come to speak of the third Philostratus.

2. The most celebrated of the Philostrati is the biographer of Apollonius. The distribution of the various works that bear the name has occupied the attention and divided the opinions of the ablest critics, as may be seen by consulting Vossius (*de Hist. Graec.* p. 279, ed. Westermann), Meursius (*Dissert. de Philostrat.* apud Philostrat. ed. Olearius, p. xv. &c.), Jonsius (*de Script. Hist. Phil.* iii. 14. 3), Tillemont (*Histoire des Empereurs*, vol. iii. pp. 86, &c.), Fabricius (*Bibl. Graec.* vol. v. pp. 540, &c.), and the prefaces of Olearius and Kayser to their editions of the works of the Philostrati. At the very outset there is a difference regarding the name. The βίοι Σοφιστῶν bears the praenomen of *Flavius*, which we find nowhere else except in Tzetzes. In the title to his letters he is called an Athenian. Eunapius (*Vit. Soph.* procem.) calls him a Lemnian, so does Synesius (*Vit. Dion.*). Photius (*Bibl.* Cod. 44) calls him a Tyrian. Tzetzes (*Chil.* vi. *Hist.* 45), has these words:—

> Φιλόστρατος ὁ Φλάβιος, ὁ Τύριος, οἶμαι, ῥήτωρ,
> Ἄλλος δ' ἐστὶν ὁ Ἀττικός,

where by reading Ἄλλως, we might lessen the difficulty. The best means of settling the point is by consulting the author himself; and here we find no difficulty. He spent his youth, and was probably born in Lemnos (*Vit. Ap.* vi. 27), hence the surname of Lemnius. He studied rhetoric under Proclus, whose school was at Athens (*V. S.* ii. 21), and had opportunities of hearing, if he was not actually the pupil of some of the foremost rhetoricians and sophists of his time (*V. S.* ii. 23. §§ 2, 3, 27. § 3.) If we may believe Suidas (*s. v.* Φρόντων), Fronton was his rival at Athens, and probably Apsines, who also was opposed to Fronton, and of whom Philostratus speaks (*V. S.* ii. 33. § 4) as his intimate friend, was his colleague. It is true that Suidas speaks of this Philostratus as τῷ πρώτῳ, but the time, that of Severus, fixes it to be Philostratus the biographer. As he was called Lemnius from his birth-place, so on his arrival at Rome from Athens, or while teaching there, he was called Atheniensis, to distinguish him from his younger namesake. The account given by Suidas of his having been alive in the time of the emperor Philip (A. D. 244—249), tallies precisely with what we find written in his own works. Clinton conjectures the time of his birth to be A. D. 182 (*Fast. Rom.* p. 257), but this seems too late a period, and we may fix on A. D. 172 as not improbable. We have no notice of the time of his removal from Athens to Rome, but we find him a member of the circle (κύκλον) of literary men, rhetoricians especially, whom the philosophic Julia Domna, the wife of Severus, had drawn around her. (*V. Ap.* i. 3.) It was at her desire that he wrote the life of Apollonius. From the manner in which he speaks of her, τοὺς ῥητορικοὺς πάντας λόγους ἐπῄνει, καὶ ἠσπάζετο, and the fact that he does not dedicate the work to his patroness, it may safely be inferred that she was dead when he finished the life; she died A. D. 217. That the work was written in Rome is rendered probable, from his contrasting the sudden descent of night in the south of Spain, with its gradual approach in Gaul, and in the place where he is writing, ἐνταῦθα. (*V. Ap.* v. 3.) That the same person wrote the life of Apollonius and the lives of the sophists, a fact which we have hitherto assumed, appears from the following facts. He distinctly affirms (*V. Ap.* v. 2) that he had been in Gaul. The writer of the lives of the sophists had also been in Gaul; for he mentions the mirth which the language of the sophist Heliodorus to the emperor Caracalla, while in Gaul (A. D. 213), had occasioned him. (*V. S.* ii. 32.) This is confirmed when (*V. S.* ii. 5) he refers his reader to his work on Apollonius, as well known. (*V. S.* ii. 5.) He states that he wrote these lives while Aspasius was still teaching in Rome, being far advanced in years. (*V. S.* ii. 33. § 4.) Besides, he dedicates them to a consul named Antonius Gordianus, a descendant of Herodes Atticus, with whom he had conversed at Antioch concerning the sophists. This Gordianus, Fabricius supposes to have been Gordianus III. who was consul A. D. 239 and 241. (*Bibl. Graec.* vol. v. p. 552.) But to this Clinton justly objects, that not only would the dedication in that case have borne the title αὐτοκράτωρ instead of ὕπατος, but Gordian, who in A. D. 239 was only in his 14th year, was too young to have had any such conversation as that referred to. (*Fast. Rom.* p. 255.) It may have been one of the other Gordiani, who were conspicuous for their consulships. (Jul. Capitol. *Gordian.* c. 4.) As they were slain A. D. 238, the lives must have been written prior to this event. And as Aspasius did not settle in Rome till A. D. 235 (Clinton, *F. R.* p. 245) the lives of the sophists were probably written about A. D. 237.

Before proceeding to particularize those of his works which have come down to us, it may be more convenient to speak of their general object

and style. In all of them, except the lives of the sophists, Philostratus seems to have intended to illustrate the peculiar manner in which the teachers of rhetoric were in the habit of treating the various subjects that came before them. They amplified, ornamented, and imitated without regard to historical truth, but solely as a species of gymnastics, which trained the mental athlete to be ready for any exertion in disputation or speaking, to which he might be called. In the time of Philostratus, the sphere was circumscribed enough in which sophists and rhetoricians (and it is to be observed that he makes no distinction between them) could dispute with safety; and hence arises his choice of themes which have no reference to public events or the principles of political action. That he was intimately acquainted with the requirements of style as suited to different subjects, is proved by his critical remarks on the writings of his brother sophists. One illustration will suffice. While writing of the younger Philostratus, he says (*V. S.* ii. 33. § 3), "The letter written by Philostratus on the art of epistolary correspondence is aimed at Aspasius; for having been appointed secretary to the emperor (Maximin), some of his letters were more declamatory and controversial (ἀγωνιστικώτερον) than was becoming, and others were deficient in perspicuity. Both these characteristics were unbefitting a prince; for whenever an emperor writes, on the one hand the mere expression of his will is all that is required, and not elaborate reasoning (ἐνθυμημάτων οὐδ' ἐπιχειρήσεων), and on the other perspicuity is absolutely necessary; for he pronounces the law, and perspicuity is the law's interpreter." And in the introduction to his Εἰκόνες, he makes an express distinction between the man βουλόμενος σοφίζεσθαι, and him who inquires seriously regarding the origin of the art of painting. We may infer besides, from an expression in this introduction, where, speaking of painting, he says of it, πλεῖω σοφίζεται, that in his view the profession of a sophist extended to all kinds of embellishment that required and exhibited invention and the power of pleasing by mere manner. The idea ingeniously stated by Kayser (*Praef. ad Oper. Phil.* p. vi.), that it was also his aim to restore to Greece her ancient vigour, by holding up bright examples of her past glories, does not seem to be borne out by his works. As to his style, it is characterized by exuberance and great variety of expression. It is sufficiently clear except when he has recourse to irregularities of construction, to which he is somewhat prone, in addition to semi-poetical phrases and archaisms, which he employs without scruple. And as he undoubtedly intended to exemplify various modes of writing, we have in him specimens of every species of anomaly, which are apt to perplex, till this peculiarity be understood. He is at the same time well versed in the works of the orators, philosophers, historians, and poets of Greece, many of whose expressions he incorporates with his own, especially Homer, Herodotus, Xenophon, Euripides, Pindar, and Demosthenes.

The following is a list of the works of Philostratus:—

I. *The Life of Apollonius of Tyana.* A full account of this work, which has principally rendered Philostratus distinguished, is given under APOLLONIUS. [Vol. I. p. 242, &c.] It is divided into eight books, and bears the title Τὰ ἐς τὸν Τυανέα Ἀπολλώνιον. In composing it, he seems at first to have followed Herodotus as his model, whom however he forsakes as he gets into those parts where he finds an opportunity to be more rhetorical, as in the appearance of Philostratus before Domitian (viii. 7). Kayser (*ibid.* p. viii.) thinks that in the latter part he had Thucydides in his eye, but Xenophon seems rather to have been his model.

It would be endless to enumerate all the works that have been written in whole or in part regarding this life of Apollonius. An examination or notice of them will be found in the prefaces of Olearius and of Kayser. The work itself was first published by Aldus, 1502, Venice, fol., with a Latin translation by Alemannus Rhinuccinus, and along with it, as an antidote, Eusebius, *contra Hieroclem.* The other editions having this work contain the whole works of Philostratus, as will be mentioned afterwards. The life of Apollonius (with a commentary by Artus Thomas) was translated into French by Blaise de Vigenere, 1596, 2 vols. 4to., and repeatedly republished, the translation being revised and corrected by Fed. Morel, one of the editors of Philostratus (Bayle, art. *Apollonius Tyanaeus*). A translation of the two first books, with notes professedly philological, but only partly so, and partly containing a commentary of bitter infidelity, was published in London, 1680, fol. The translation, and probably the philological notes, both of which evince much reading but not accurate scholarship, are by Charles Blount, whose tragical end is told by Bayle (*l. c.*). The other notes were partly derived, it is said, from a manuscript of Lord Herbert. This translation was prohibited with severe penalties, in 1693, but was twice reprinted on the Continent.

II. *The Lives of the Sophists* (Βίοι Σοφιστῶν). This work bears the following title in its dedication in the best MSS.:— τῷ λαμπροτάτῳ ὑπάτῳ Ἀντωνίῳ Γορδιανῷ Φλάυιος Φιλόστρατος. Of Antonius Gordianus mention has been already made. The author states the object of his book to be twofold—to write the history of philosophers who had the character of being sophists, and of those who were *par excellence* (κυρίως) sophists. This distinction, which is well marked by Synesius (*in Vita Dionis*), was first pointed out in more recent times by the acute Perizonius (in his preface to Aelian, *V. H.* ed. Gronov. 1731, p. 48, &c.), and is essential to elucidate the chronology of the Lives. In his *Procemion* Philostratus makes an instructive distinction between the philosophers and the sophists. Philosophy doubts and investigates. The sophist's art takes its grounds for granted, and embellishes without investigation. The former he compares to the knowledge of futurity, carefully formed from the observation of the stars, the latter to the divine *afflatus* of the oracular tripos. Again, in the history of this art, he has two periods, characterized by their subjects. The sophists of the first period discussed such subjects as courage, justice, divine and human, and cosmogony; the second presented lively representations of the rich and the poor, and in general individualized more the subjects presented by history. In this respect the sophists seem to have borne to philosophers much the same relation that, in modern times, historical fiction does to history. He also states that the main distinction of a sophist was the power which he had over language, and discusses, in connec-

tion with this, the introduction of extemporaneous eloquence. Suidas states that this work is composed of four books, but this must be a mistake, as we have only two. Nor have two books been lost, for not only does Philostratus bring down the history to his own times, but in the dedication he expressly mentions two books, as comprising the whole work. Of course, we have not, in a biography expressly authentic, the embellishments which we find in the life of Apollonius The best description that can be given of them is that of Eunapius (*Vit. Soph.* p. 5), that Philostratus has written the lives of the most distinguished sophists, without minuteness and gracefully (ἐξ ἐπιδρομῆς μετὰ χάριτος). Olearius, following the suggestion of Perizonius, and attending to the distinction made by Philostratus between the oldest and the more recent schools of rhetoric, with great propriety divides the Lives into three parts, of which the first is the shortest, and contains mere notices, in most cases, of the sophistic philosophers, beginning with Eudoxus of Cnidus, B. C. 366, and ending with Dion Chrysostom and Favorinus, a contemporary of Herodes Atticus, on whom he dwells a little more fully—eight lives in all. He then begins with the sophists proper of the old school, commencing with Gorgias (born about B. C. 480), and ending with Isocrates (born B. C. 438), who (eight in all) may be said to belong to the school of Gorgias. He begins the newer school of sophists with Aeschines (who was born B. C. 389), which seems mainly introductory, and to prove his position that the modern school was not entirely new, but had its origin so far back as the time of Aeschines. He passes immediately thereafter to the time of Nicetas, about A. D. 97, and the first book ends with Secundus, who was one of the instructors of Herodes Atticus, bringing the sophists in ten lives down to the same period as the sophistic philosophers. The second book begins with Herodes Atticus, about A. D. 143, and continues with the lives of his contemporaries and of their disciples, till the reign of Philip, about A. D. 247, as has been already stated. It consists of thirty-three lives, and ends with Aspasius. The principal value of this work is the opinion which it enables us to form of the merits of the parties treated of, as the taste of Philostratus, making allowance for his prepossessions as a rhetorician, is pure. and is confirmed by the remains we have of some of the productions to which he refers, as in the case of Aeschines. The work is tinctured with rhetorical amplification, from which, probably, he could not wholly free his style. His opportunities of knowledge regarding the personages of his second book, stamp it strongly with genuineness. Beginning with Herodes Atticus, he had conversed with parties that knew him (ii. 1. § 5), and so of Aristocles (ii. 3), Philager (ii. 8. § 2), and Adrianus (ii. 23. § 2). He was personally acquainted with Damianus (ii. 9. § 3), and had received instruction from, or was intimate with Proclus (ii. 21. § 1) and Antipater (ii. 24. § 2); he had heard Hippodromus (ii. 27. § 3) and Heliodorus (ii. 32), and, in all probability, Aspasius. Hence, another valuable characteristic of these Lives is the incidental glimpses they give us of the mode of training rhetoricians; and of this Kayser has made a judicious use in his preface to the works of Philostratus. This treatise first appeared, along with the works of Lucian, the ἐκφράσεις of Callistratus, our author's Ἡρωικά and Εἰκόνες, at Florence, in 1496; the Aldine edition at Venice, in 1503; and, by itself, in 1516, *ex Aedibus Schurerianis*, in a Latin translation by Antonius Bonfinius. Then in Greek, along with the Ἡρωικά and Εἰκόνες, and the same translation, at Venice, in 1550 (Fabric. *Bibl. Graec.* vol. v. p. 553). Kayser, in 1831, published at Heidelberg critical notes on these Lives. In 1837, Jahn contributed at Berne *Symbolae* to their emendation and illustration; and Kayser published at Heidel berg, in 1838, an elaborate edition, with *Notae Variorum*, edited and inedited, and two treatises, commonly ascribed to Lucian, one of which he claims for Galen, and another, to be hereafter noticed, for Philostratus.

III. *Heroïca* or *Heroïcus* (Ἡρωικά, Olear.; Ἡρωικός, Kayser). The plan which Philostratus has followed in this work is to introduce a Phoenician merchant conversing with a Thracian vintager, near the town of Elëus (*Prooem.* iii.). The latter invites the merchant to his vineyard, and when seated, they discourse concerning the heroes engaged in the Trojan war. The vintager is under the especial patronage of the hero Protesilaus, with whom he is intimately acquainted, and who spends his time partly with him (Elëus was sacred to Protesilaus), and partly with the shades below, or at Phthia, or at the Troad. He then proceeds to discuss many points connected with the Trojan war, on the authority of Protesilaus, to the great astonishment and delight of his guest, dwelling longest on the great merits of Palamedes, and the wrong done to him by Homer, in concealing his fame and exalting that of his enemy Ulysses. He introduces numerous incidents from the cyclic poets, from the tragedians, and of his own invention. It is on the whole not a pleasing work; and the source of the unpleasant feeling is rightly traced by Göthe as quoted by Kayser (p. iv. of the *Prooemium* to the Ἡρωικός in his edition of the whole works of Philostratus). Various conjectures have been formed as to the object which Philostratus had in view in writing this treatise. Olearius thinks that his object was to expose the faults of Homer. Kayser thinks it was written partly to please Caracalla, who deemed himself anothe Achilles,—and hence he conjectures that it was composed between A. D. 211—217,—and partly to furnish an antidote against the false morality of Homer. In the last notion he may be correct enough; but there is nothing to support the first, as there is not a sentence that can be strained to have any allusion to Caracalla, and Palamedes is the great object of the vintager's laudations. If one might hazard a conjecture as to the main object that Philostratus had in view, if he actually intended anything more than a mere rhetorical description of mythological incidents, collected from various sources, it is that he wrote this work to illustrate a collection of pictures having mythological subjects, —perhaps in the palace of Julia Domna. It is certain that a great part of it is written much as the letterpress description of engravings is often composed in our own day. The vineyard in the introduction might be suggested by a landscape. Then, throughout he dwells on the personal appearance of the heroes. Hence Grote (*History of Greece*, vol. i. p. 611) draws the inference that the real presence of the hero was identified with his statue. The truth seems to be that the statue or picture furnished the portrait of the hero. Every page of the

Heroica furnishes instances of this: one will suffice. In the fifth year of the war Antilochus requests Achilles to intercede for him with Nestor, that he may be allowed to take a share in the enterprize. Achilles obtains permission for him, and Nestor, proud of his son, introduces him to Agamemnon. Then occurs the following picture:—"Antilochus stood close beside and lower than his father (ὑπὸ τῷ πατρὶ), blushing and looking down on the ground, and gazed on by the Greeks, with no less admiration than that which Achilles himself inspired. The godlike appearance of the one overawed, that of the other was pleasing and gentle" (iii. 2).

The first edition of this work was that already stated under the Βίοι σοφιστῶν. It was translated into Latin by Stephanus Niger, Milan, 1517. There is an edition by Boissonade, Paris, 1806.

IV. *Imagines* (εἰκόνες). This is certainly the author's most pleasing work, exhibiting great richness of fancy, power and variety of description, and a rich exuberance of style. The subject was suited to him, and he to the subject. He has escaped from the trammels of an artificial criticism by which he is fettered in the *Heroica*. Alike in grouping and in depicting single objects, he manifests a complete mastery of what a picture ought to be. The frame-work of the dissertation, which consists of two books (Suidas erroneously says four), is briefly as follows. After an introduction in which he compares poetry to painting and statuary, he represents himself as having gone to Naples, with no intention of practising his art as a rhetorician. He lived in a villa out of the city, where there was an excellent collection of paintings. His host had a son who used to watch him while examining the pictures. At once to gratify him, and to free himself from the importunities of some youths that had besought him to exercise his art, he employed himself in explaining the subjects of the paintings; and this explanation forms the work. The paintings present various subjects in which he can display his acquaintance both with poets and historians,—they are mythological, historical, biographical, landscapes with figures, and allegorical. They consist of thirty-one in the first, and thirty-three in the second book. Though Sillig (*s. v. Euphranor I.*) gives an unfavourable view of Philostratus as a judge of paintings, the opinion of critics seems to be all but unanimous in his favour. He is fond of referring to works of art, and his writings abound with proofs that he had studied the subject carefully. It is less certain whether his description refers to an actual collection, or whether he had not invented the subjects. The question is a difficult one to decide. On the one hand is the great distinctness and vividness of the details; on the other he mentions no artist's name—he alludes to no picture which is certainly known or described by any other, and in his description of Pantheia (ii. 9) he shows how any man may follow out the mere statement of an historical fact (in this case made by Xenophon), so as to draw a picture of each incident. We may therefore expect that his object was to rival the painter's art by the rhetorician's, as he rivals the poet's by the painter's. On the other hand, it has been properly remarked by Kayser that no objection to the reality of the pictures can be drawn from the fact that a few of the descriptions contain two or more simultaneous actions, for that was not unknown to the ancient artists. (Praefat. p. iv.)

The first edition of the Greek text has been already noticed. It was translated into Latin by Stephanus Niger, along with the *Heroica* and parts of other authors, and published at Milan in 1521. It was translated into French along with the similar work of the younger Philostratus, and the ἐκφράσεις of Callistratus, with engravings and a commentary by Blaise de Vigenere in 1578, and often reprinted. But Olearius speaks slightingly of all that Vigenere has done. These three works have generally gone together. The best edition is that of Jacobs and Welcker, Leipzig, 1825, in which the latter explained the artistical details illustrative of the archaeological department. The text is revised, and a commentary of great value added by Jacobs. Heyne published illustrations of Philostratus and Callistratus, Göttingen, 1786—1801. The following list of illustrative works is taken from Kayser's *Prooemium*:—Torkill Baden, *Comment. de Arte, &c. Philostrati in describ. Imagin.* Hafn. 1792; C. O. Müller, *in Archaeologia*, passim, e. g. 18, 702; Welcker, *Rheinisches Museum*, 1834, p. 411; Raoul-Rochette, *Peint. Ant. inedit.* 160; Creuzer, *Symbolik*, ii. 82, iii. 427, &c. 3d edit.; Gerhard, *Aeusserl. Vasengem.* i. 12; Heyne, *Opusc. Acad.* v. pp. 15, 28, 193; Göthe, *Werke*, vol. xxx. p. 426, Stuttgart, 1840; Fr. Passow, *Zeitschrift für die Alterthumswissenschaft*, 1836, p. 571, &c. The practicability of painting from the descriptions of Philostratus has been proved by Giulio Romano and by M. de Schwind, the latter of whom has adorned the walls of the Museum of Carlsruhe with several paintings borrowed from them. (Kayser, *l. c.*)

V. *Epistolae* (ἐπιστολαί). These were probably composed before he settled in Rome, as the best MSS. bear the title Φιλοστράτου Ἀθηναίου. They are seventy-three in number, and are chiefly specimens of amatory letters; hence Suidas calls them ἐρωτικάς; or perhaps he had not the full collection. Kayser thinks that he published in his life-time two editions, the one in his youth, of which the letters are full of fire, and the other more contemplative, and issued in his old age. The cast of them, however, seems to be no otherwise varied than to suit his aim of showing the versatility of his powers. They present, in general, the same subjects, and are treated in the same ways as amatory epigrams, with a few that are satirical, and one to Julia Domna in defence of the sophists. To these is added a letter on letter-writing, which Olearius attributes to Philostratus Lemnius, and Kayser to our Philostratus, with a fragment on the union of Nature and Art, which is probably a portion of a rhetorical exercise.

Sixty-three of these letters, including the letter to Aspasius, were published by Aldus, 1499. Meursius added eight, which he published, with a dissertation on the Philostrati, at the Elsevir press in 1616, and supplied the *lacunae* of several others. Olearius added three more in his edition of the collected works. There is a separate edition of these letters by Jo. Fr. Boissonade, Paris and Leipzig, 1842.

Of the collected works of Philostratus, there is:—1. The edition of Fed. Morellius, Paris, 1608, containing all the works above mentioned, along with Eusebius *contra Hieroclem*, the Εἰκόνες of the younger Philostratus, and the ἐκφράσεις of Callis-

tratus, accompanied with a Latin translation. This edition is of little value. 2. That of Olearius, in 2 vols. folio, Leipzig, 1709. It has the letters of Apollonius added to the list of works contained in the edition of Morellius, the additional letters spoken of above, and a revised Latin translation. Previous to this edition, Bentley and others had contemplated an edition. Indeed Bentley had gone so far as to publish a specimen sheet. Unhappily, the design was not executed; but he freely communicated to Olearius both his conjectural criticisms, and his notes of various readings. The edition is a very beautiful specimen of typography, and in spite of many faults, and the accusation that the editor has been guilty of gross plagiarism, which has been repeatedly brought against him, is very valuable, especially for its exegetical notes. 3. The last edition, and, critically, by far the best, is that of C. L. Kayser, Zurich, 1844, 4to. It contains introductory remarks on each book, the Greek text, and notes which are principally critical. As he has already published several of the treatises of Philostratus separately, the notices and notes are in some cases briefer than might have been desired. Philostratus seems to have occupied his attention for years, and scholars in various parts of Europe have aided him in collating manuscripts. He has retained all that Olearius has published, and has added the brief dialogue on Nero, commonly attributed to Lucian (Ed. Reiz. p. 636), which he assigns to Philostratus on grounds by no means convincing.

Of other works of Philostratus, Photius (Cod. 150) takes notice of a Λεξικὸν Ῥητορικόν; and he himself speaks of Λόγους Κορινθιακούς. (*V. Ap.* iv. 14.) Kayser has published as his a fragment Περὶ Γυμναστικῆς (Heidelberg, 1840), but has not included it in the collected works.

Suidas mentions epigrams among his productions. Of these one only remains bearing his name, and which is probably his. The subject is a picture of Telephus wounded (Jacobs, *Anthol. Graec.* vol. iii. p. 108). Both Olearius and Kayser have inserted it.

The works of Philostratus have been twice translated into German, by Seybold, 1776, and by Jacobs, Stuttgart, 1828—33.

3. The LEMNIAN. The account of the Philostrati given by Suidas, to which it is here necessary to return, is that the son of Verus, the first Philostratus, lived in the time of Nero. His son, the second Philostratus, lived till the time of Philip. The third was the grand-nephew of the second, by his brother's son, Nervianus, and was also his son-in-law and pupil. He, too, practised rhetoric at Athens; and he died and was buried at Lemnos. He wrote:—Εἰκόνας, Παναθηναϊκόν, Τρωικόν, Παράφρασιν τῆς Ὁμήρου ἀσπίδος, Μελέτας. And some attribute to him the lives of the sophists generally assigned to his grand-uncle.

This account is palpably inconsistent with itself, as it makes a man who lived in the time of Nero, A. D. 54—68, the father of another who was alive under Philip, A. D. 244—249. Besides, the connection between the second and the third Philostratus is unintelligible, and, if we are to take every thing as it stands, is contradicted by a passage in the Εἰκόνες of the author last-mentioned, where he speaks of the second as Μητροπάτωρ, which Fabricius, following an alteration of Meursius on the text of Suidas, translates *avunculus*. These difficulties are rendered insuperable by the fact that the second Philostratus, in his Lives of the Sophists, though he speaks of an Egyptian and a Lemnian Philostratus, does not give the remotest hint that his father had ever practised his own art. He was sufficiently impressed with the honour of the profession, which he often magnifies; and he shows his sense of this in his dedication of the Lives of the Sophists, in his allusion to the descent of Antonius Gordianus the consul from Herodes Atticus, whom he there expressly names "the sophist." It is inconceivable, then, that he should never have alluded to the distinctions gained, and the works written by his own father. With regard to the third Philostratus, he repeatedly names a Lemnian of that name, whose intimate friend he was. But he classes him along with other intimate friends, of whom, at the close of the work, he declines to say anything, on the ground of that very intimacy, — but not a word of relationship. No shifting of the names, such as that adopted by Meursius, and followed by Vossius and others, of referring the lives of the sophists to the third and not the second Philostratus, removes these difficulties, which are increased by the singular coincidence of three generations born in Lemnos, teaching in Athens, then in Rome, then returning to Lemnos, to perpetuate Lemnian sophists. If the Εἰκόνες attributed to the third Philostratus be actually his, then μητροπάτωρ stares us in the face, and, to make the tale intelligible, we must alter the text of Suidas as Meursius does, and understand the word in an unusual sense, or disbelieve Suidas in an important portion of his evidence, as is done by Kayser. But the truth seems to be that the mention of two other Philostrati, in the Lives of the Sophists, and the very probable occurrence of imitations of the writings of the biographer, whose works, from the unbroken chain of quotations in succeeding authors, we know to have been exceedingly popular, led Suidas into an error which has been the source of so much perplexity. We can easily believe that, finding many works ascribed to men of that name, with fictitious genealogies, purposely contrived, he carelessly assumed the truth of the title, and inserted the name in his list without inquiry.

Confining ourselves to the evidence of the biographer, we find another distinguished sophist of his time, who was his intimate friend, and may have been a relation, though he takes no notice of it. He uniformly calls him the Lemnian. The first notice that we have of him is that when twenty-two years old he received instructions at the Olympic games, held A. D. 213 (see Clinton, *Fasti Rom.* p. 225), from the aged and magnanimous Hippodromus (*V. S.* ii. 27. § 3). He received exemption from public duties at the hands of Caracalla, whom Philostratus calls Antoninus, the son of Julia, τῆς φιλοσόφου,—an exemption generally attached to the rhetorical chair of Athens, but, on this occasion, withheld from Philiscus, the professor, and bestowed on Philostratus. The Lemnian was then twenty-four years old, A. D. 215 (ii. 30). He once found Aelian reading with great vehemence a declamation against an unmanly emperor (Γύννιδος), recently deceased. Philostratus rebuked him, saying, "I could have admired you if you had attacked him in his lifetime; for only a man can assail a living tyrant, any one can when dead" (ii. 32. § 2). Vossius and others had fallen into the error of supposing that this tyrant was Domitian, but Perizo-

nias pointed out the impossibility of a man who was twenty-four years old in the reign of Caracalla, being placed near the time of an emperor dead upwards of 110 years before. He conjectures (and his idea has since then been universally acquiesced in) that it was Elagabalus, slain A. D. 222, whom Aelian had attacked (*V. H.* praefat. p. 50). At the close of his work, Philostratus the biographer praises his powers in forensic, popular, and extemporaneous eloquence, in rhetorical exercises, and for his writings, and naming him with Nicagoras and Apsines, he says, *οὐκ ἐμὲ δεῖ γράφειν, καὶ γὰρ ἂν καὶ ἀπιστηθείην ὡς χαρισάμενος, ἐπειδὴ φιλία μοι πρὸς αὐτοὺς ἦν.* It has been held that this last clause infers the death of the Lemnian, previously to the finishing of these memoirs. (Fabric. *Bibl. Graec.* vol. v. p. 555.) But this by no means follows. Among the parties mentioned is Nicagoras, of whom he expressly says, that he is (*ἐστί*) herald in the Eleusinian rites (Kayser has *ἐστέφθη*, not on the best authority). Then *χαρισάμενος*, in its plain meaning, would lead us to suppose that Philostratus was afraid of appearing to flatter, not the dead, but the living. And as to *ἦν*, that is accounted for by the indirect narration, and as preceded by *ἂν ἀπιστηθείην*. From this then we can infer nothing as to the time of his death. But Suidas says he died and was buried in Lemnos.

It is hardly possible that he can have been a grandson of the biographer, as Kayser in his preface supposes, as the latter was writing vigorously in the reign of Philip (A. D. 244—249), when, according to the computation already given, the Lemnian, born in 191, would have been between 53 and 58 years old. We have already seen that the biographer notices no relationship. Hence the Prooemium to the *Εἰκόνες*, printed along with the *Εἰκόνες* of the elder writer, is highly suspicious. He mentions that the work of the same nature, written by his namesake and grandfather *τοὐμῷ ὁμωνύμῳ καὶ μητροπάτορι*, led him to undertake his. If so we must add another to the Philostrati, and suppose that the Lemnian married the biographer's daughter, and that this writer was the issue of the marriage. But the truth is, that although this work is not destitute of merit, it has very much the appearance of a clever imitation by a later sophist, who found Philostratus a convenient name. This is confirmed by the fact, that while the *Εἰκόνες* of the elder writer furnish favourable materials for imitation, quotation, and reference to subsequent poets, collectors, grammarians, and critics, not a single quotation from this by any subsequent writer can be traced, and only three MSS. have yet been discovered. The writer, whoever he was, after rather a clumsy Prooemium, discusses seventeen pictures, which are almost all mythological, and in describing them he appeals to the poets more than his predecessor does.

From the first, this work has been uniformly printed along with the *Εἰκόνες* of the other Philostratus. It formed a part of Blaise de Vigenere's translation into French; with Callistratus, it forms the eighth volume of Jacobs's translation, already mentioned.

4. The Aegyptian, was in Africa with Juba when Cato and Scipio took the command against Julius Caesar, B. C. 47, on which occasion a rebuke given to Juba for the honours paid to Philostratus, led to the reconciliation of the two noble Romans, who had previously been at variance. (Plut. *Cat. Min.* 57.) He afterwards attached himself to the party of Antony and Cleopatra, and his morals were not improved by the connection. (Epigram. apud Philostrat. *V. S.* i. 5.) Hence the indignation of Augustus, when he entered Alexandria B. C. 30, at finding a professed follower of the Academic school so degraded. He granted him his life, however, that no odium might attach to the philosopher Areius, whom Philostratus, with long white beard and funereal garb, followed, importuning for mercy. (Plut. *Ant.* 80.) His familiarity with princes, and his wealth, the result of a life of labour, are contrasted with the condition to which, alive and dead, he was subjected by the Roman soldiers, in an epigram of Crinagoras. (*Anthol. Graec.* ed. Jacobs, vol. ii. p. 139, vol. viii. p. 415.) Philostratus ranks him among the sophistical philosophers, and speaks of him as devoting himself to the panegyrical and varied styles of rhetoric. (Phil. *V. S. l. c.*) Vossius, who has read the lives of the Philostrati very carelessly, places this contemporary of Augustus as contemporary with Philostratus the Lemnian, misled by the word *οἶδα*, which he translates *vidi*, instead of *novi*. *Vidi* is the translation of Morellius. This strange error has escaped the notice of Westermann. (*De Hist. Graec.* p. 280.)

5. An historian mentioned by Josephus (*Ant.* x. 11. § 2) as having written accounts of India and Phoenicia; and again (*c. Apion.* i. 20, p. 1343, ed. Hudson) as having written in his history of the siege of Tyre. It is probable that it was in consequence of being confounded with this writer that Philostratus the biographer was sometimes called the Tyrian. Even Vossius, through singular inadvertence, thinks that Josephus refers to the writer of the life of Apollonius (*de Hist. Graec. l. c.*), at which passage Westermann, correcting the mistake, suggests that this writer is alluded to by Cassianus Bassus. (*Geopon.* i. 14.)

6. An historian who flourished in the reign of the emperor Aurelian. (Syncellus, *Chronograph.* p. 384.) [W. M. G.]

PHILO'STRATUS, C. FU'FIUS, an artist, whose name appears on a gem; but it cannot be said with certainty whether the name is that of the engraver or of the owner. (*Spilsbury Gems*, No. 31; Sillig, *Catal. Artif.* s. v.) [P. S.]

PHILO'TAS (*Φιλώτας*), a descendant of Peneleus of Thebes, is said to have led a colony to Priene. (Paus. vii. 2. § 7; Strab. xiv. p. 633, &c.) [L. S.]

PHILO'TAS (*Φιλώτας*). 1. A Macedonian, father of Parmenion, the general of Alexander the Great (Arr. *Anab.* iii. 11. § 16). It appears that he had two other sons, Asander and Agathon. (Id. *ib.* i. 17. § 8; Diod. xix. 75.)

2. Son of Parmenion, was one of the most distinguished officers in the service of Alexander. He appears to have already enjoyed a high place in the friendship and confidence of that monarch before his accession to the throne (Plut. *Alex.* 10); and in the first military enterprises of the young king against the Thracians, Triballi, and Glaucias, king of Illyria, Philotas bears a conspicuous part (Arr. *Anab.* i. 2, 5). In the organization of the army for the expedition to Asia, Philotas obtained the chief command of the whole body of the *ἑταῖροι*, or native Macedonian cavalry, a post of such importance as to rank probably second only to that

of his father Parmenion. But besides this special command, which he held without interruption, from the first landing in Asia until after the defeat and death of Dareius, we frequently find him entrusted with a more extensive authority, and placed in command of several independent bodies of troops. In this manner we find him rendering important services not only in the battles of the Granicus and Arbela, but at the sieges of Miletus and Halicarnassus, in the march through Cilicia, and again at the passage of the Pylae Persicae (Diod. xvii. 17, 57; Arr. *Anab.* i. 14, 19, 21, ii. 5, iii. 11, 18; Curt. v. 4. §§ 20, 30, vi. 9. § 26). The estimation in which Alexander held his military talents is sufficiently attested by these facts: nor does it appear that any thing had occurred up to this time to interrupt the familiar and friendly intercourse between them: though according to Plutarch (*Alex.* 48) information had been secretly given to the king at a much earlier period that Philotas was holding seditious language, if not entertaining treasonable designs, against him (see also Arrian, *Anab.* iii. 26. § 1). On the advance into Bactria (B. C. 330) Philotas was left behind with a detachment to pay funeral honours to his brother Nicanor, while Alexander himself pushed forward in pursuit of Bessus (Curt. vi. 6. § 19), but he soon rejoined the main army. It was not long after this, during the halt in Drangiana, that the events occurred which led to his destruction.

It appears certain that a plot had been at this time organised by a Macedonian named Dimnus, against the life of Alexander, though what was really its extent or nature it is now impossible to determine. Information of this conspiracy was accidentally brought in the first instance to Philotas by one CEBALINUS; but he treated the whole matter with contempt on account of the character of the parties concerned, and neglected for two days to apprise the king of the intelligence. Alexander having subsequently become acquainted with this fact was indignant with Philotas for his carelessness, and the enemies of the latter, especially Craterus, took advantage of the opportunity to inflame the resentment of the king, and persuaded him that Philotas could not possibly have concealed so important a communication, had he not been himself implicated in the plot. Alexander yielded to their suggestions, and caused Philotas to be arrested in the night. The next day he was brought before the assembled Macedonian army, and vehemently accused by the king himself, who asserted that Parmenion was likewise an accomplice in the meditated treason. No proof, however, of the guilt either of Philotas or his father was brought forward, for Dimnus had put an end to his own life, and Nicomachus, who had originally revealed the existence of the conspiracy, had not mentioned the name of Philotas among those supposed to be concerned in it. But in the following night a confession was wrung from the unhappy Philotas by the torture, in which, though he at first denied any knowledge of the plot of Dimnus, he admitted that he had previously joined with his father in entertaining treasonable designs against the king; and ultimately, overcome by the application of fresh tortures, he was brought to acknowledge his participation in the conspiracy of Dimnus also. On the strength of this confession he was the next day again brought before the assembled troops, and stoned to death after the Macedonian custom (Curt. vi. 7—11; Arr. *Anab.* iii. 26; Plut. *Alex.* 48, 49; Diod. xvii. 79, 80; Justin xii. 5). It is difficult to pronounce with certainty upon the guilt or innocence of Philotas, especially as we know not what authorities were followed by Curtius, the only author who has left us a detailed account of his trial; but there seems little doubt that he fell a victim to the machinations of his rivals and enemies among the Macedonian generals, at the head of whom was Craterus, whose conduct throughout the transaction presents itself in the darkest colours. That Alexander should have lent so ready an ear to their representations, will ever be a reproach to the memory of the great king: but it is clear that his mind had been already alienated from Philotas by the haughty and arrogant demeanour of the latter, and the boastful manner in which he assumed to himself a large share in the merits of Alexander's exploits. Similar defects of character had also it appears rendered Philotas unpopular with the army, and thus disposed the Macedonians to listen readily to the charges against him (Curt. vi. 8. § 3, 11. § 1—8; Plut. *Alex.* 48). Nor is it unlikely that in common with Cleitus and others of the elder Macedonians, he looked with disapprobation upon the course that Alexander was taking after the death of Dareius; but of his direct participation in any plots against the king's life, there is certainly no sufficient evidence. Among the tales subsequently circulated was one that represented him as holding communications with Callisthenes, which were interpreted as having reference to the assassination of Alexander. (Arr. *Anab.* iv. 10.)

3. A Macedonian officer who commanded the garrison in the Cadmeia, at the time of the revolt of the Thebans against Alexander the Great, B. C. 335. Though closely blockaded in the citadel, and vigorously besieged by the citizens, he was able to hold out until the arrival of Alexander, and the capture of the city, when he contributed greatly to the discomfiture of the Thebans, by a vigorous sally from the citadel. (Diod. xvii. 8, 12.)

4. Son of Carsis, a Thracian, was one of the pages in the service of Alexander the Great, who were induced by Hermolaus and Sostratus to join in the conspiracy against the king's life [HERMOLAUS]. He was put to death together with the other accomplices. (Arr. *Anab.* iv. 13; Curt. viii. 6. § 9.)

5. A Macedonian officer in the service of Alexander the Great, who commanded one taxis or division of the phalanx during the advance into Sogdiana and India. (Arr. *Anab.* iii. 29, iv. 24.) It seems probable that he is the same person mentioned by Curtius (v. 2. § 5), as one of those rewarded by the king at Babylon (B. C. 331) for their distinguished services. There is little doubt also, that he is the same to whom the government of Cilicia was assigned in the distribution of the provinces after the death of Alexander, B. C. 323 (Arrian *ap. Phot.* p. 69, a; Dexippus, *ibid.* p. 64, a; Curt. x. 10. § 2; Justin. xiii. 4; Diod. xviii. 3; who, however, in a subsequent passage (*ib.* 12), appears to speak of him as holding the lesser Phrygia, which was in fact given to Leonnatus. See Droysen, *Hellenism.* vol. i. p. 68, note). In B. C. 321, he was deprived of his government by Perdiccas and replaced by Philo-

xenus, but it would seem that this was only in order to employ him elsewhere, as we find him still closely attached to the party of Perdiccas, and after the death of the regent united with Alcetas, Attalus, and their partizans, in the contest against Antigonus. He was taken prisoner, together with Attalus, Docimus, and Polemon, in B. C. 320, and shared with them their imprisonment, as well as the daring enterprise by which they for a time recovered their liberty [ATTALUS, No. 2]. He again fell into the power of Antigonus, in B. C. 316. (Diod. xviii. 45, xix. 16; Just. xiii. 6; Droysen, *l. c.* pp. 115, 268.)

6. A Macedonian officer in the service of Antigonus, who was employed by him in B. C. 319, to endeavour by bribes and promises to corrupt the Argyraspids in the service of Eumenes, and especially their leaders Antigenes and Teutamus. But his efforts were unavailing: Teutamus was tempted for a moment, but was recalled to the path of duty by his firmer-minded colleague, and the Argyraspids continued faithful. (Diod. xviii. 62, 63.)

7. An officer in the service of Antiochus the Great, who commanded the garrison of Abydos in the war against the Romans. He was besieged by the Roman fleet under C. Livius (B. C. 190), and was desirous to capitulate; but before the terms could be agreed upon, the news of the defeat of the Rhodian fleet under Pamphilidas caused Livius to withdraw in all haste in order to oppose Polyxenidas. (Liv. xxxvii. 12.) [E. H. B.]

PHILO'TAS (Φιλώτας), a dithyrambic poet and musician, the disciple of Philoxenus, is only worthy of notice as having once gained a victory over his great contemporary Timotheus. (Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. ii. p. 324.) [P. S.]

PHILO'TAS (Φιλώτας), a physician of Amphissa in Locris, who was born about the middle of the first century B. C. He studied at Alexandria, and was in that city at the same time with the triumvir Antony, of whose profusion and extravagance he was an eye-witness. He became acquainted with the triumvir's son Antyllus, with whom he sometimes supped, about B. C. 30. On one occasion, when a certain physician had been annoying the company by his logical sophisms and forward behaviour, Philotas silenced him at last with the following syllogism:—"Cold water is to be given in a certain fever; but every one who has a fever has a certain fever; therefore cold water is to be given in all fevers;" which so pleased Antyllus, who was at table, that he pointed to a sideboard covered with large goblets, and said, "I give you all these, Philotas." As Antyllus was quite a lad at that time, Philotas scrupled to accept such a gift, but was encouraged to do so by one of the attendants, who asked him if he did not know that the giver was a son of the triumvir Antonius, and that he had full power to make such presents. (Plut. *Anton.* 28.)

He may perhaps be the same physician, of whose medical formulae one is quoted by Celsus (*De Med.* v. 19. p. 89) and Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Gen.* iv. 13, vol. xiii. p. 745), and who must have lived in or before the first century B. C. (See also Gal. *l. c.* p. 542; and *De Compos. Medicam. sec. Loc.* iv. 8, v. 3, vol. xii. pp. 752, 838.) [W. A. G.]

PHILO'THEUS (Φιλόθεος), 1. Patriarch of ALEXANDRIA, a man of luxurious habits and a most scandalous course of life, lived about A. D. 995. He wrote four works, the titles of which, as translated from the Arabic, are, 1. *Declarator;* 2. *Rara Commentatorum, et Depravationes Hereticorum;* 3. *Detectio Arcanorum;* 4. *Autobiographia.* The whole of these works is lost, and it does not appear whether the author wrote in Arabic or in Greek. A sermon, *De Mandatis Domini nostri Jesu Christi*, ed. Greek and Latin by P. Possinus in his *Ascetica*, is ascribed to one S. Pilotheus, perhaps the aforesaid. (Cave, *Hist. Lit.* ad an. 995.)

2. COCCINUS, patriarch of CONSTANTINOPLE, a man of great and deserved renown. He was probably born in the beginning of the 14th century, and early took the monastic habit. After living for a considerable time as a monk in, and afterwards superior of, the convent of St. Laura on Mount Sinai, he was appointed archbishop of Heracleia (before 1354). In 1355 he was employed by the emperor John Cantacuzenus, in bringing about a reconciliation between Michael, the son, and John Palaeologus, the son-in-law of the emperor; and in the same year he was chosen patriarch of Constantinople, in the place of Callistus, who, however, recovered his see after John Palaeologus had taken possession of Constantinople. Callistus, however, died soon afterwards, and now Philotheus was once more placed on the patriarchal chair, which post he occupied with great dignity till 1371 according to Cave, or 1376 according to the *Chronologia reformata* of J. B. Riccioli quoted by Fabricius. We give below the titles of the most important of the numerous works of Philotheus, very few of which have been published. 1. *Liturgia et Ordo instituendi Diaconum*, printed in Latin in the 26th vol. of *Bibl. Pat. Max.* 2. *Libri XV. Antirrhetici*, a defence of his friend the celebrated Palama, extant in different libraries. 3. *Sermo Encomiasticus in tres Hierarchas, Basilium, Gregorium Theologum, et Joannem Chrysostomum*, Latin, in the 26th vol. of *Bibl. Pat. Max.*, Gr. and Lat., by Jac. Pontanus, together with Philippi Solitarii Dioptra, Ingolstadt, 1604, 8vo.; by Fronto Ducaeus, in the 2d vol. of *Auctuar. Patr.* Paris, 1624. 3. *Oratio de Cruce*, Gr. and Lat. apud Gretser. *De Cruce*, Ingolstadt, 1616, fol., vol. ii.; there is another *Oratio de Cruce*, in the same volume, which is attributed by some to our Philotheus. 4. *Oratio in tertiam Jejuniorum Dominicam*, Gr. and Lat. ibid. 5. *Refutatio Anathematismorum ab Harmenopulo scriptorum*, Gr. and Lat. apud Leunclav. *Jus. Gr. Rom.* lib. iv. 6. *Confutatio Capitum XIV. Acindymi et Barlaami*, extant in MS. 7. *Homilia.* 8. *Compendium de Oeconomia Christi*, &c. &c. Wharton in Cave and Fabricius give a catalogue of the numerous works of Philotheus. (Fabric. *Bibl. Graec.* vol. xi. p. 513, &c.; Cave, *Hist. Lit.* ad an. 1362.)

3. MONACHUS or SANCTUS, an unknown monk, wrote *De Mandatis Domini nostri Jesu Christi*, ed. Gr. and Lat. in P. Possinus, *Ascetica*, Paris, 1684. Although this work bears the same title as the one quoted above under the head Philotheus Coccinus, the works as well as the authors are different persons. (Fabric. *Bibl. Graec.* vol. xi. p. 519; Cave, *Hist. Lit.* Dissert. 1. p. 17. ed. Oxon.)

4. Archbishop of SELYMBRIA, of unknown age, wrote *Oratio in T. Agathonicum*, which is still extant in MS. [W. P.]

PHILOTHEUS (Φιλόθεος), is supposed to be the same person as Theophilus Protospatharius. [THEOPHILUS PROTOSP.] There is extant under his name a commentary on the Aphorisms of Hippocrates, which is in a great measure compiled from Galen's commentary on the same work, and is attributed to different persons in different MSS. It was first published in a Latin translation by Ludov. Coradus, Venet. 8vo. 1549, and again, Spirae, 8vo. 1581: and it is in a great measure, if not entirely, the same work that has lately been published in Greek by F. R. Dietz in the second volume of his *Scholia in Hippocratem et Galenum* (Regim. Pruss. 8vo. 1834) under the name of *Theophilus*. A short work relating to a MS. of Philotheus at Altdorf is mentioned by Choulant, with the title, *J. Andr. Nagel, Programma sistens Memoriam Donationis Trewianae*, Altorf. 4to. 1788. (See Preface to vol. ii. of Dietz's *Schol. in Hippocr. et Gal.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PHILO'TA or PHI'LOTIS (Φιλώτα, Φιλῶτις), a woman of Epeirus, mother of CHAROPS the younger. She aided and seconded her son throughout in his cruelty and extortion, having quite thrown off her woman's nature, as Polybius and Diodorus tell us. (Polyb. xxxii. 21; Diod. *Exc. de Virt. et Vit.* p. 587.) [E. E.]

PHILOTI'MUS, a freedman of Cicero, or rather of Terentia, is constantly mentioned in Cicero's correspondence. He had the chief management of Cicero's property. (Cic. *ad Att.* ii. 4, iv. 10, v. 3, et alibi.)

PHILOTI'MUS (Φιλότιμος), an eminent Greek physician, a pupil of Praxagoras (Galen, *De Aliment. Facult.* i. 12, vol. vi. p. 509), and a fellow-pupil of Herophilus (id. *De Meth. Med.* i. 3, vol. x. p. 28). He was also a contemporary of Erasistratus (id. *Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. i. p. 7), and is quoted by Heracleides of Tarentum (ap. Gal. *Comment. in Hippocr.* "*De Artic.*" iv. 40, vol. xviii. pt. i. p. 736), and therefore must probably have lived in the fourth and third centuries B. C. Celsus mentions him as one of the eminent physicians of antiquity (*De Medic.* viii. 20, p. 185); and he is quoted by several of the ancient medical writers, viz. by Caelius Aurelianus (*De Morb. Acut.* ii. 16, *De Morb. Chron.* i. 4. pp. 115, 323), Oribasius (*Med. Coll.* ii. 69, iv. 10, v. 32, pp. 236, 255, 279), and Aëtius* (iii. 3, 12, p. 555), and very frequently by Galen. He belonged to the medical sect of the Dogmatici or Logici (Galen, *De Ven. Sect. adv. Erasistr.* cc. 5, 6, vol. xi. pp. 163, 169; Cramer's *Anecd. Graeca Paris.* vol. i. p. 395), and wrote several medical works, of which only a few fragments remain. Athenaeus quotes a work on Cookery, Ὀψαρτυτικός (vii. 81, p. 308), and another on Food, Περὶ Τροφῆς, consisting of at least thirteen books (iii. 20, 24, pp. 81, 82): this latter work is several times quoted by Galen (*De Aliment. Facult.* i. 11, iii. 30, 31, vol. vi. pp. 507, 720, 726, et alibi.). Some modern critics suppose that he wrote a commentary on Hippocrates, Κατ' Ἰητρεῖον, *De Officina Medici*; but this is a mistake, as M. Littré observes (*Oeuvres d'Hippocr.* vol. i. pp. 82, 367), for Galen only says that he composed a work on the same subject, and with the same title. (*Comment. in Hippocr.* "*De Offic. Med.*" i. praef., 5, vol. xviii. pt. ii. pp. 629, 666.) In an anatomical treatise which he wrote he pronounced the brain and heart to be useless organs (Galen, *De Usu Part.* viii. 3, vol. iii. p. 625), and the former to be merely an excessive development and offshoot (ὑπεραύξημα καὶ βλάστημα) of the spinal marrow. (*Ibid.* c. 12, p. 671.) Philotimus is quoted in various other parts of Galen's writings (see Fabr. *Bibl. Gr.* vol. iii. p. 583, ed. vet.), and Plutarch relates an anecdote of him. (*De Recta Rat. Aud.* c. 10; *De Adulat. et Amico*, c. 35.) He is also quoted by the Scholiast on Homer (λ. 424). [W. A. G.]

* Aëtius relates of Philotimus (ii. 2. 9, p. 250) the same anecdote that is told by Alexander Trallianus of Philodotus [PHILODOTUS], and indeed it is most probable that in this latter passage *Philotimus* is the true reading.

PHILOTI'MUS (Φιλότιμος), a statuary of Aegina, who made the statue of the Olympic victor Xenombrotus of Cos, which stood in the *Altis* at Olympia. (Paus. vi. 14. § 5. s. 12.) [P. S.]

PHILO'XENUS (Φιλόξενος), a Macedonian officer in the service of Alexander the Great, who was appointed by him after his return from Egypt (B. C. 331) to superintend the collection of the tribute in the provinces north of Mount Taurus (Arr. *Anab.* iii. 6. § 6). It would appear, however, that he did not immediately assume this command, as shortly afterwards we find him sent forward by Alexander from the field of Arbela to take possession of Susa and the treasures there deposited, which he effected without opposition (Id. iii. 16. § 9). After this he seems to have remained quietly in the discharge of his functions in Asia Minor (see Plut. *Alex.* 22; Paus. ii. 33. § 4), until the commencement of the year 323, when he conducted a reinforcement of troops from Caria to Babylon, where he arrived just before the last illness of Alexander (Id. vii. 23, 24). In the distribution of the provinces which followed the death of that monarch we find no mention of Philoxenus, but in B. C. 321 he was appointed by Perdiccas to succeed Philotas in the government of Cilicia. By what means he afterwards conciliated the favour of Antipater we know not, but in the partition at Triparadeisus after the fall of Perdiccas he was still allowed to retain his satrapy of Cilicia (Justin. xiii. 6; Arrian, *ap. Phot.* p. 71, b.; Diod. xviii. 39). From this time we hear no more of him. [E. H. B.]

PHILO'XENUS (Φιλόξενος). Among several literary persons of this name, by far the most important is Philoxenus of Cythera, who was one of the most distinguished dithyrambic poets of Greece. The accounts respecting him are, however, strangely confused, owing to the fact that there was another Philoxenus, a Leucadian, living at Athens about the same time or a little earlier: both these persons are ridiculed by the poets of the Old Comedy; both seem to have spent a part of their lives in Sicily; and it is evident that the grammarians were constantly confounding the one with the other. In order to exhibit the subject as clearly as possible, it is best to begin with the younger, but more important of these two persons.

1. Philoxenus, the son of Euletidas, was a native of Cythera, or, as others said, of Heracleia on the Pontus (Suid. *s. v.*); but the former account is no doubt the correct one. We learn from the Parian Marble (No. 70) that he died in Ol. 100, B. C. 380, at the age of 55; he was, therefore, born

in Ol. 86. 2, B. C. 435. The time when he most flourished was, according to Diodorus (xiv. 46), in Ol. 95. 2, B. C. 398.

The brief account of his life in Suidas involves some difficulties; he states that, when the Cythereans were reduced to slavery by the Lacedaemonians, Philoxenus was bought by a certain Agesylas, by whom he was brought up, and was called Μύρμηξ: and that, after the death of Agesylas, he was bought by the lyric poet Melanippides, by whom he was also educated. Now there is no record of the Lacedaemonians having reduced the Cythereans to slavery; but we know that the island was seized by an Athenian expedition under Nicias, in B. C. 424 (Thuc. iv. 53, 54; Diod. Sic. xii. 65; Plut. *Nic.* 6); and therefore some critics propose to read Ἀθηναίων for Λακεδαιμονίων (Meineke, *Frag. Com. Graec.* vol. iv. p. 635). This solution is not quite satisfactory, and another, of much ingenuity, is proposed by Schmidt (*Dithyramb.* pp. 5, 6); but it is not worth while here to discuss the question further, since the only important part of the statement, namely, that Philoxenus was really a slave in his youth, is quite sustained by other testimonies, especially by the allusions to him in the comic poets (see Hesych. *s. v.* Δούλωνα; Meineke, *l. c.*). Schmidt (pp. 7, 8) very ingeniously conjectures that there is an allusion to Philoxenus in the *Frogs* of Aristophanes (v. 1506), in the name Μύρμηκι, which we have seen that Suidas says to have been given to him by his first master, and which belongs to a class of words which seem to have been often used for the names of slaves. Others, however, suppose the name to have been a nickname given to him by the comic poets, to express the intricacy of his musical strains, the ἐκτραπέλους μυρμηκιάς, as Pherecrates calls them (see below).

He was educated, says Suidas, by Melanippides, of course in that poet's own profession, that of dithyrambic poetry, in which, if the above interpretation of the allusion in the *Frogs* be correct, he had already attained to considerable eminence before B. C. 408; which agrees very well with the statement of Diodorus (*l. c.*), according to which he was at the height of his fame seven years later. Pherecrates also attacked him in his *Cheiron*, as one of the corruptors of music; at least Plutarch applies to him a part of the passage; and if this application be correct, we have another allusion to his name Μύρμηξ, in the mention of ἐκτραπέλους μυρμηκιάς (Plut. *de Mus.* 30, p. 1146, as explained and corrected by Meineke, *Frag. Com. Graec.* vol. ii. pp. 326—335). In the *Gerytades* of Aristophanes, which was also on the prevalent corruptions of poetry and music, and which seems to have been acted some little time after the *Frogs*, though Philoxenus is not mentioned by name, there are passages which are, to all appearance, parodies upon his poem entitled Δεῖπνον (*Fr.* xii. xiii. ed. Bergk, ap. Meineke, *Frag. Com. Graec.* vol. ii. pp. 1009, 1010). In the *Ecclesiazusae* also, B. C. 392, there is a passage which is almost certainly a similar parody (vv. 1167—1178; Bergk, *Comment. de Reliq. Comoed. Att. Antiq.* p. 212). There is also a long passage in the *Phaon* of the comic poet Plato, which seems to have been acted in the year after the *Ecclesiazusae*, B. C. 391, professing to be read from a book, which the person who has it calls Φιλοξένου καινή τις ὀψαρτυσία, which is almost certainly a parody on the same poem, although Athenaeus and some modern critics suppose the allusion to be to a poem by Philoxenus, the Leucadian, on the art of cookery. It is true that the latter was known for his fondness of luxurious living; but the coincidence would be too remarkable, and the confusion between the two Philoxeni utterly hopeless, if we were to suppose, with Schmidt and others, that they both wrote poems of so similar a character about the same time. (Meineke, *Frag Com. Graec.* vol. ii. pp. 672—674; Bergk, *Comment.* pp. 211, 212; Schmidt, *Dithyramb.* p. 11, &c.)

These testimonies all point to the very end of the fifth and the beginning of the fourth centuries B. C., as the time when Philoxenus flourished. There is, indeed, a passage in the *Clouds* (332), which the scholiast explains as referring to him, but which must allude to Philoxenus the Leucadian, if to either, as Philoxenus of Cythera was only in his 11th year at the time of the first exhibition of the *Clouds*, and in his 15th at the time of the second. Possibly, however, the comment results from a mere confusion in the mind of the scholiast, who, seeing in the text of Aristophanes a joke on the voracity of the dithyrambic poets of his day, and having read of the gluttony of Philoxenus of Leucadia, identified the latter with Philoxenus the dithyrambic poet, and therefore supposed him to be referred to by Aristophanes.

At what time Philoxenus left Athens and went to Sicily, cannot be determined. Schmidt (p. 15) supposes that he went as a colonist, after the first victories of Dionysius over the Carthaginians, B. C. 396; that he speedily obtained the favour of Dionysius, and took up his abode at his court at Syracuse, the luxury of which furnished him with the theme of his poem entitled Δεῖπνον. However this may be, we know that he soon offended Dionysius, and was cast into prison; an act of oppression which most writers ascribe to the wounded vanity of the tyrant, whose poems Philoxenus not only refused to praise, but, on being asked to revise one of them, said that the best way of correcting it would be to draw a black line through the whole paper. Another account ascribes his disgrace to too close an intimacy with the tyrant's mistress Galateia; but this looks like a fiction, arising out of a misunderstanding of the object of his poem entitled Cyclops or Galateia. It appears that, after some time, he was released from prison, and restored outwardly to the favour of Dionysius; but either in consequence of some new quarrel, or because he had a distrust of the tyrant's feelings towards him, he finally left his court: other accounts say nothing of his reconciliation, but simply that he escaped from prison, and went to the country of the Cythereans, where he composed his poem *Galateia* (*Schol. ad Aristoph. Plut.* 290). According to Suidas he went to Tarentum (*s. v.* Φιλοξένου γραμμάτιον). There is a curious story related by Plutarch, that he gave up his estate in Sicily, and left the island, in order that he might not be seduced, by the wealth he derived from it, into the luxury which prevailed around him (Plut. *de Vit. Aer. alien.* p. 831). Schmidt endeavours to reconcile this statement with the former, by supposing that, after he left the court of Dionysius, he resided for some time on his Sicilian estate, and afterwards gave it up, in the way mentioned by Plutarch, and then departed finally from the island. It is doubtful where the last years of his life were spent,

whether in his native island, whither the scholiast just quoted says that he fled, or at Ephesus, where Suidas states that he died, and whither Schmidt thinks it likely that he may have gone, as the worship of Dionysus prevailed there. In this point, however, as in so many others, we encounter the difficulty arising from the confusion of the two Philoxeni, for the Leucadian is also said to have spent the latter part of his life in Ephesus.

It is time to dismiss these doubtful questions; but still there is one tradition respecting Philoxenus, which passed into a proverb, and which must not be omitted. It is said that, after his quarrel with Dionysius at Syracuse, and during his subsequent residence at Tarentum or Cythera, he received an invitation from the tyrant to return to his court, in reply to which he wrote the single letter O, that is, either as the ancient mode of writing *οὐ*, or, as some think, what Philoxenus wrote was *ȣ*, as the contracted sign for *οὐ*. Hence a flat refusal was proverbially called *Φιλοξένου γραμμάτιον* (Suid. *s. v.*; Schmidt, p. 17).

Respecting the works of Philoxenus, Suidas relates that he wrote twenty-four dithyrambs, and a genealogy of the Aeacidae. The latter poem is not mentioned by any other writer; but another poem, which Suidas does not mention, and which it is hardly likely that he reckoned among the twenty-four dithyrambs, is the *Δεῖπνον* already mentioned, which appears to have been the most popular of his works, and of which we have more fragments than of any other. These fragments, which are almost all in Athenaeus, are so corrupted, owing to the very extraordinary style and phraseology, which the poet purposely adopted, that Casaubon gave up the emendation of them as hopeless (*Animadv. in Ath.* iv. p. 470). Contributions to their restoration have, however, been made by Jacobs, Schweighauser, and Fiorillo, in their respective annotations upon Athenaeus, and by Bergk, in the *Act. Soc. Gr. Lips.* for 1836; and recently most of the fragments have been edited by Meineke (*Frag. Com. Graec.* vol. iii. *Epimetrum de Philoxeni Cytherii Convivio*, pp. 635—646, comp. pp. 146, 637, 638, 639, and vol. ii. p. 306), and the whole by Bergk (*Poet. Lyr. Graec.* pp. 851—860), and by Schmidt (*Dithyramb.* pp. 29—51), who has also added a discussion on the metre, dialect, and style of the poem (pp. 52—54). The poem is a most minute and satirical description of a banquet, written in a style of language of which no idea can be formed without reading it, but of which the following specimen may convey some slight notion (v. 9):—

παντεπαλέC, λιπαροΤ τ' ἐΗ ἐγχελεΩνΟs ἀρίστΩν,

with which a line from the parody of it by Aristophanes, in the *Ecclesiazusae* may be compared (v. 1169):—

λεπαδοτεμαχοσελαχογαλεο —

and so on through six lines, forming but one word.

Of the dithyrambs of Philoxenus, by far the most important is his *Κύκλωψ ἢ Γαλάτεια*, the occasion of his composing which is variously related, but the most probable account has been already given. Aelian (*V. H.* xii. 44) calls it the most beautiful of his poems, and Hermesianax refers to it in terms of the highest praise (Ath. xiii. p. 598, e.; *Fr.* 1. ed. Bach). Its loss is greatly to be lamented. The few fragments which remain are collected by Bergk (*Poët. Lyr. Graec. l. c.*) and by Schmidt, who has added an interesting discussion respecting its plan (*Dithyramb.* pp. 54—68). The scholiast on the *Plutus* (*l. c.*) calls this poem a drama; and several other writers call Philoxenus a tragic poet; but this is probably only one of several instances in which the dithyrambic poets have been erroneously represented as tragedians (see Kayser, *Hist. Crit. Trag. Graec.* p. 262). We have a few other fragments of the poems of Philoxenus (pp. 68, 69), and the following titles of four others of his dithyrambs, though even these are not free from doubt—*Μυσοί, Σύρος, Κωμαστής, Φαέθων*.

Of the character of the music to which his dithyrambs were set, we have little other information than the statement that they were publicly chanted in the theatres by the Arcadian youth on certain days of the year (Aristot. *Polit.* viii. 7; Polyb. iv. 20). He was, however, as we have already seen, included in the attacks which the comic poets made on all the musicians of the day, for their corruptions of the simplicity of the ancient music; and there are several passages in Plutarch's treatise on music, describing the nature of those innovations, in which he followed and even went beyond his master Melanippides, and in which Timotheus again vied with him (Plut. *de Mus.* 12, 29, 30, 31; Schmidt, pp. 72, 73). A curious story is told of his musical composition by Aristotle, who, in confirmation of the statement that the dithyramb belongs essentially to the Phrygian mode, relates that Philoxenus attempted to compose one of his dithyrambs in the Dorian, but that it fell back by the force of its very nature into the proper Phrygian harmony (Aristot. *Polit.* viii. 7. § 12). In an obscure passage of Pollux (*Onom.* iv. 9. s. 65, ed. Bekker) the Locrian harmony is stated to be his invention; and the Hypodorian has also been ascribed to him (Schmidt, pp. 73, 74).

There is a passage respecting his rhythms in Dionysius of Halicarnassus (*de Comp. Verb.* p. 131, Reiske).

We have abundant testimony to the high esteem in which the ancients held Philoxenus, both during his life and after his death. The most remarkable eulogy of him is the passage in which the comic poet Antiphanes contrasts him with the musicians who came after him (Ath. xiv. p. 643). This, and the testimonies of Machon, Aelian, and others, are given fully by Schmidt (pp. 71, 72). Alexander the Great sent for his poems during his campaigns in Asia (Plut. *Alex.* 8, *de Fort. Alex.* p. 355, a.): the Alexandrian grammarians received him into the canon; and, moreover, the very attacks of the comic poets are evidence of his eminence and popularity, and the more so in proportion to their vehemence.

The most important works upon Philoxenus are those of D. Wyttenbach, in his *Miscellanea Doctrinae*, ii. pp. 64—72; Burette, *Sur Philoxène*, in his *Remarques sur la Dialogue de Plutarche touchant la Musique*, in the *Mém. de l'Acad. des Insc.* vol. xiii. pp. 200, &c.; Luetke, *Dissert. de Graec. Dithyramb.* pp. 77, &c. Berol. 1829; L. A. Berglein, *De Philoxeno Cytherio Dithyramborum Poeta*, Götting. 1843, 8vo.; G. Bippart, *Philoxeni, Timothei, Telestis Dithyramboyraphorum Reliquiae*, Lips. 1843, 8vo.; G. M. Schmidt, *Diatribe in Dithyrambum Poetarumque Dithyrambicorum Reliquias*, c. i. Berol. 1845; the passages already referred to, and others, in the works of Meineke and

Bergk, on Greek Comedy; the Histories of Greek Poetry, by Ulrici and Bode; and Bernhardy, *Gesch. d. Griech. Litt.* vol. ii. pp. 548—551.

2. The other Philoxenus already referred to, the Leucadian, was the son of Eryxis, and seems himself also to have had a son of the name of Eryxis (Aristoph. *Ran.* 945). He was a most notorious parasite, glutton, and effeminate debauchee; but he seems also to have had great wit and good-humour, which made him a great favourite at the tables which he frequented. The events of his life are of so little importance in themselves, and the statements concerning him are so mixed up with those which relate to Philoxenus of Cythera, that it is enough to refer for further information to the works upon that poet, quoted above, especially Schmidt (p. 9, &c.). He seems to be the same person as the Philoxenus surnamed ἡ Πτερνοκοπίς, and also the same as the Philoxenus of the Diomeian demus, both of whom are ridiculed by the comic poets for their effeminacy.

3. A poet of Siphnus, mentioned in a passage of Pollux (iv. 66), where however the name seems to be a false reading for *Theoxenides* (Meineke, *Hist. Crit. Com. Graec.* p. 89; Schmidt, p. 22).

4. A celebrated Alexandrian grammarian, who taught at Rome, and wrote on Homer, on the Ionic and Laconian dialects, and several other grammatical works, among which was a *Glossary*, which was edited by H. Stephanus, Paris, 1573, fol.; also in Bonav. Vulcan. *Thesaur.* Lugd. Bat. 1600, fol., by Labbeus, with Cyril's *Glossary*, Paris, 1679, fol.; and in the London edition of Stephanus's *Thesaurus*, vol. ix. 1826. (Suid. *s. v.*; Fabric. *Bibl. Graec.* vol. vi. pp. 193, 376, 634; Osann, in his *Philemon*, pp. 321, &c.; Schmidt, p. 22.)

5. The author of an epigram in the Greek Anthology, on Tlepolemus, the son of Polycritus, who gained an Olympic victory in Ol. 131, B. C. 256 (Paus. v. 8). This must, therefore, be somewhere about the date of the poet, of whom nothing more is known. (Brunck, *Anal.* vol. ii. p. 58; Jacobs, *Anth. Graec.* vol. ii. p. 58, vol. xiii. p. 937.)

6. A geographical writer, who seems to have been the author of a work on rivers. (Schol. *ad Lycophr. Cassand.* 1085, 1185; Cyrilli *Lexicon*, ap. Cramer, *Anecd. Paris.* vol. iv. p. 184.)

7. A Persian by birth, who afterwards was made a bishop, A. D. 485, and became one of the first leaders of the iconoclasts (Schmidt, p. 23). [P. S.]

PHILO'XENUS (Φιλόξενος), an Aegyptian surgeon, who, according to Celsus (*De Medic.* vii. Praef. p. 137), wrote several valuable volumes on surgery. He is no doubt the same person whose medical formulae are frequently quoted by Galen, and who is called by him *Claudius Philoxenus.* (*De Compos. Medicam. sec. Gen.* ii. 17, iii. 9, vol. xiii. pp. 539, 645.) As he is quoted by Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Loc.* iv. 7, vol. xii. p. 731; *De Compos. Medicam. sec. Gen.* iii. 9, iv. 13, vol. xiii. pp. 545, 738), he must have lived in or before the first century after Christ. He is quoted also by Soranus (*De Arte Obstetr.* p. 136), Paulus Aegineta (*De Med.* iii. 32, vii. 11, pp. 453, 658), Aëtius (ii. 3. 77, iv. 3. 7, iv. 4. 43, pp. 331, 744, 800), and Nicolaus Myrepsus (*De Compos. Medicam.* i. 239, 240, p. 411), and also by Avicenna (*Canon*, v. 2. 2, vol. ii. p. 249, ed. Arnb.), where the name is corrupted into *Filodesifis*, in the old Latin version (vol. ii. p. 319, ed. 1595), and into *Phylocasanes* by Sontheimer in his recent German translation (*Zusammengesetzte Heilmittel der Araber*, &c. p. 215). [W. A. G.]

PHILO'XENUS, a painter of Eretria, the disciple of Nicomachus, whose speed in painting he imitated and even surpassed, having discovered some new and rapid methods of colouring (such, at least, appears to be the meaning of Pliny's words, *breviores etiamnum quasdam picturas compendiarius invenit*, *H. N.* xxxv. 10. s. 36. § 22). Nevertheless, Pliny states that there was a picture of his which was inferior to none, of a battle of Alexander with Dareius, which he painted for king Cassander. A similar subject is represented in a celebrated mosaic found at Pompeii, which, however, the best critics think to have been copied, more probably, from Helena's picture of the battle of Issus (see Müller, *Archäol. d. Kunst*, § 163, n. 6). As the disciple of Nicomachus, who flourished about B. C. 360, and as the painter of the battle above-mentioned, Philoxenus must have flourished under Alexander, about B. C. 330 and onwards. The words of Pliny, "Cassandro *regi*," if taken literally, would show that the date of his great picture must have been after B. C. 317 or 315, for from one of those two years the reign of Cassander must be dated. (Clinton, *F. H.* vol. ii. p. 236.) [P. S.]

PHILO'XENUS, C. AVIA'NUS, recommended by Cicero to the proconsul Acilius, B. C. 46. (Cic. *ad Fam.* xiii. 35.)

PHILOZOE. [TLEPOLEMUS.]

PHI'LTEAS (Φιλτέας), of Calacte, an historical writer, the author of a work in the Ionic dialect, entitled Ναξιακά, of which the third book is quoted by Tzetzes (Schol. *ad Lycophr.* 633). He is also mentioned in a passage of Eustathius (*ad Hom.* p. 1885. 51), where, however, the name is corrupted into *Philetas*, and Eudocia, copying the error, places the Ναξιακά among the works of Philetas of Cos (*Violar.* p. 424). That Philteas is the true form of the name is clear from a passage in the *Etymologicum Magnum* (p. 795. 12), which, however, contains another error, in the words ὁ καλούμενος ἱστορικός, where the Cod. Leid. has ὁ καλλαβαῖος, and the true reading is no doubt ὁ Καλακταῖος, which should probably also be substituted for εἴτε Καλλῖνος in the passage of Eustathius (see Meineke, *Anal. Alex.* pp. 351—353). [P. S.]

PHI'LTIAS, a vase painter, whose name occurs on two of the vases in the Canino collection, in the forms ΦΙΤΙΑΣ and ΦΙΛΤΙΑΣ, which Raoul-Rochette and Gerhard at first read *Phintias*, but which most antiquaries, including R. Rochette, now read *Philtias.* (R. Rochette, *Lettre à M. Schorn*, p. 55, 2d ed.) [P. S.]

PHILU'MENUS (Φιλούμενος), a Greek physician, mentioned by an anonymous writer in Dr. Cramer's "Anecdota" (*Anecd. Graeca Paris.* vol. iv. p. 196) as one of the most eminent members of his profession. Nothing is known of the events of his life, and with respect to his date, as the earliest author who quotes him is Oribasius (*Coll. Medic.* viii. 45, p. 361; *Synops.* iii. pp. 45, 49, viii. 6, 8, 11, 17, pp. 121, 122, 123, 124), it can only be said that he must have lived in or before the fourth century after Christ. None of his writings are extant, but numerous fragments are preserved by Aëtius (see Fabric. *Bibl. Gr.* vol. viii. p. 328, ed. vet.). He is quoted also by Alexander Trallianus (viii. 5, 8, pp. 246, 251), and Rhazes (*Cont.* v. 1). [W. A. G.]

PHILUS, the name of a family of the patrician Furia gens.

1. P. Furius Sp. f. M. n. Philus, was consul B. C. 223 with C. Flaminius, and accompanied his colleague in his campaign against the Gauls in the north of Italy. [Flaminius, No. 1.] He was elected praetor in the third year of the second Punic war, B. C. 216, when he obtained the *jurisdictio inter cives Romanos et peregrinos*; and after the fatal battle of Cannae in this year, he and his colleague M. Pomponius Matho summoned the senate to take measures for the defence of the city. Shortly afterwards he received the fleet from M. Claudius Marcellus, with which he proceeded to Africa, but having been severely wounded in an engagement off the coast he returned to Lilybaeum. In B. C. 214 he was censor with M. Atilius Regulus, but he died at the beginning of the following year, before the solemn purification (*lustrum*) of the people had been performed; and Regulus accordingly, as was usual in such cases, resigned his office. These censors visited with severity all persons who had failed in their duty to their country during the great calamities which Rome had lately experienced. They reduced to the condition of aerarians all the young nobles, who had formed the project of leaving Italy after the battle of Cannae, among whom was L. Caecilius Metellus, who was quaestor in the year of their consulship, B. C. 214. As, however, Metellus was elected tribune of the plebs for the following year notwithstanding this degradation, he attempted to bring the censors to trial before the people, immediately after entering upon his office, but was prevented by the other tribunes from prosecuting such an unprecedented course. [Metellus, No. 3.] Philus was also one of the augurs at the time of his death. (Liv. xxii. 35, 55, 57, xxiii. 21, xxiv. 11, 18, 43, xxv. 2; Val. Max. ii. 9. § 8.)

2. P. Furius Philus, the son of the preceding, informed Scipio in B. C. 216, after the battle of Cannae, of the design of L. Caecilius Metellus and others to leave Italy, to which reference has been made above. (Liv. xxii. 53.)

3. P. Furius Philus, praetor B. C. 174, obtained Nearer Spain as his province. On his return to Rome he was accused by the provincials of *repetundae*. The elder Cato spoke against him: on the first hearing the case was adjourned (*ampliatus*), but fearing a condemnation, when it came on again, Philus went into exile to Praeneste, B. C. 171. (Liv. xli. 21, xliii. 2; Cic. *in Caecil. Div.* 20; Pseudo-Ascon. *in loc.* p. 124, ed. Orelli; Meyer, *Orat. Rom. Fragm.* p. 97, 2nd ed.)

4. L. Furius Philus, probably brother of the preceding, was praetor B. C. 171, and obtained Sardinia as his province. He was one of the pontifices, and died in B. C. 170. (Liv. xlii. 28, 31, xliii. 13.)

5. L. Furius Philus, was consul B. C. 136 with Sex. Atilius Serranus. He received Spain as his province, and was commissioned by the senate to deliver up to the Numantines C. Hostilius Mancinus, the consul of the preceding year. [Mancinus, No. 3.] On that occasion Philus took with him as legati Q. Pompeius and Q. Metellus, two of his greatest enemies, that they might be compelled to bear witness to his uprightness and integrity.

A contemporary of the younger Scipio and of Laelius, Philus participated with them in a love for Greek literature and refinement. He cultivated the society of the most learned Greeks, and was himself a man of no small learning for those times. He was particularly celebrated for the purity with which he spoke his mother-tongue. He is introduced by Cicero as one of the speakers in his dialogue *De Republica*, and is described by the latter as a man "moderatissimus et continentissimus." (Dion Cass. *Fragm.* lxxxv. p. 36, ed. Reimar.; Val. Max. iii. 7. § 5; Cic. *de Off.* iii. 30, *de Rep.* iii. 18, *Brut.* 28, *de Or.* ii. 37, *pro Arch.* 7, *de Leg. Agr.* ii. 24, *de Rep.* i. 11, *ad Att.* iv. 16, *Lael.* 4, 6, 19, 27.) His praenomen was *Lucius*, and not *Publius*, as it is erroneously given in one passage of Cicero (*ad Att.* xii. 5. § 3), and by many modern writers.

6. M. Furius Philus, occurs only on coins, a specimen of which is annexed. The obverse represents the head of Janus with the legend M. FOVRI. L. F., the reverse Pallas or Rome crowning a trophy, and below PHILI.



COIN OF M. FURIUS PHILUS.

L. PHILU'SCIUS, was proscribed by Sulla and escaped, but was again proscribed by the triumvirs in B. C. 43, and perished. (Dion Cass. xlvii. 11.)

PHI'LYRA (Φιλύρα). 1. A daughter of Oceanus, and the mother of Cheiron by Cronus. (Pind. *Nem.* iii. 82; Apollon. Rhod. ii. 1241; comp. Cheiron.)

2. The wife of Nauplius, according to some traditions, for she is commonly called Clymene (Apollod. ii. 1. § 4). [L. S.]

PHILY'LLIUS (Φιλύλλιος), an Athenian comic poet, contemporary with Diocles and Sannyrion (Suid. *s. v.* Διοκλῆς). He belongs to the latter part of the Old Comedy, and the beginning of the Middle; for, on the one hand, he seems to have attained to some distinction before the time when the *Ecclesiazusae* of Aristophanes was acted, B. C. 392 (Schol. *ad Aristoph. Plut.* 1195), and, on the other, nearly all the titles of his plays belong evidently to the Middle Comedy. He is said to have introduced some scenic innovations, such as bringing lighted torches on the stage (Schol. *Plut. l. c.*; Ath. xv. 700, e.). With regard to his language, Meineke mentions a few words and phrases, which are not pure Attic. His name is corrupted by the Greek lexicographers and others into Φιλλύλιος, Φιλαῖος, Φιλόλαος, Φιλλύδεος, and other forms. The following titles of his plays are given by Suidas and Eudocia, and in the following order:— Αἰγεύς, Αὔγη, Ἄντεια (ἑταίρας ὄνομα), Δωδεκάτη, Ἡρακλῆς, Πλύντρια ἢ Ναυσικάα, Πόλις (better Πόλεις), Φρεωρύχος, Ἀταλάντη, Ἑλένη, where the last two titles look suspicious, as being out of the alphabetical order. (Meineke, *Frag. Com. Graec.* vol. i. pp. 258—261, ii. pp. 857—866; Bergk, *Comment. de Reliq. Com. Att. Ant.* p. 428.) [P. S.]

PHINEUS (Φινεύς). 1. A son of Belus and Anchinoe, and brother of Aegyptus, Danaus, and Cepheus. (Apollod. ii. 1. § 4; comp. PERSEUS.)

2. One of the sons of Lycaon. (Apollod. iii. 8. § 1.)

3. A son of Agenor, and king of Salmydessus in Thrace (Apollon. Rhod. ii. 178, 237; Schol. *ad eund.* ii. 177). Some traditions called him a son of Phoenix and Cassiepeia, and a grandson of Agenor (Schol. *ad Apollon. Rhod.* ii. 178), while others again call him a son of Poseidon (Apollod. i. 9. § 21). Some accounts, moreover, make him a king in Paphlagonia or in Arcadia. (Schol. *ad Apollon. Rhod. l. c.*; Serv. *ad Aen.* iii. 209.) He was first married to Cleopatra, the daughter of Boreas and Oreithyia, by whom he had two children, Oryithus (Oarthus) and Crambis (some call them Parthenius and Crambis, Schol. *ad Apollon. Rhod.* ii. 140; Plexippus and Pandion, Apollod. iii. 15. § 3; Gerymbas and Aspondus, Schol. *ad Soph. Antig.* 977; or Polydectus and Polydorus, Ov. *Ib.* 273). Afterwards he was married to Idaea (some call her Dia, Eurytia, or Eidothea, Schol. *ad Apollon. Rhod. l. c.*; Schol. *ad Hom. Od.* xii. 70; Schol. *ad Soph. Antig.* 980), by whom he again had two sons, Thynus and Mariandynus. (Schol. *ad Apollon. Rhod.* ii. 140, 178; Apollod. iii. 15. § 3.)

Phineus was a blind soothsayer, who had received his prophetic powers from Apollo (Apollon. Rhod. ii. 180). The cause of his blindness is not the same in all accounts; according to some he was blinded by the gods for having imprudently communicated to mortals the divine counsels of Zeus about the future (Apollod. i. 9. § 21); according to others Aeetes, on hearing that the sons of Phrixus had been saved by Phineus, cursed him, and Helios hearing the curse, carried it into effect by blinding him (Schol. *ad Apollon. Rhod.* ii. 207, comp. 181); others again relate, that Boreas or the Argonauts blinded him for his conduct towards his sons (Serv. *ad Aen.* iii. 209). He is most celebrated in ancient story on account of his being exposed to the annoyances of the Harpyes, who were sent to him by the gods for his cruelty towards his sons by the first marriage. His second wife charged them with having behaved improperly to her, and Phineus punished them by putting their eyes out (Soph. *Antig.* 973), or, according to others, by exposing them to be devoured by wild beasts (Orph. *Argon.* 671), or by ordering them to be half buried in the earth, and then to be scourged (Diod. iv. 44; Schol. *ad Apollon. Rhod.* ii. 207). Whenever Phineus wanted to take a meal the Harpyes came, took away a portion of his food, and soiled the rest, so as to render it unfit to be eaten. In this condition the unfortunate man was found by the Argonauts, whom he promised to instruct respecting their voyage, if they would deliver him from the monsters. A table accordingly was laid out with food, and when the Harpyes appeared they were forthwith attacked by Zetes and Calais, the brothers of Cleopatra, who were provided with wings. There was a prophecy that the Harpyes should perish by the hands of the sons of Boreas, but that the latter themselves must die if they should be unable to overtake the Harpyes. In their flight one of the monsters fell into the river Tigris, which was henceforth called Harpys; the other reached the Echinadian islands, which, from her returning from that spot, were called Strophades. But the Harpye, as well as her pursuer, was worn out with fatigue, and fell down. Both Harpyes were allowed to live on condition that they would no longer molest Phineus (comp. Schol. *ad Apollon. Rhod.* ii. 286, 297; Tzetz. *Chil.* i. 217). Phineus now explained to the Argonauts the further course they had to take, and especially cautioned them against the Symplegades (Apollod. i. 3. § 21, &c.). According to another story the Argonauts, on their arrival at the place of Phineus, found the sons of Phineus half buried, and demanded their liberation, which Phineus refused. The Argonauts used force, and a battle ensued, in which Phineus was slain by Heracles. The latter also delivered Cleopatra from her confinement, and restored the kingdom to the sons of Phineus, and on their advice he also sent the second wife of Phineus back to her father, who ordered her to be put to death (Diod. iv. 43; Schol. *ad Apollon. Rhod.* ii. 207; Apollod. iii. 15. § 3). Some traditions, lastly, state that Phineus was killed by Boreas, or that he was carried off by the Harpyes into the country of the Bistones or Milchessians. (Orph. *Argon.* 675, &c.; Strab. vii. p. 302.) Those accounts in which Phineus is stated to have blinded his sons, add that they had their sight restored to them by the sons of Boreas, or by Asclepius. (Orph. *Argon.* 674; Schol. *ad Pind. Pyth.* xiii. 96.) [L. S.]

PHI'NTIAS (Φιντίας). 1. A Pythagorean, the friend of Damon, who was condemned to die by Dionysius the elder. The well-known anecdote of their friendship, and the effect produced by it on the tyrant, has been already related under DAMON. Valerius Maximus writes the name Pythias; but Cicero follows the Greek authors in adopting the form Phintias.

2. Tyrant of Agrigentum, who appears to have established his power over that city during the period of confusion which followed the death of Agathocles (B. C. 289), about the same time that Hicetas obtained the chief command at Syracuse. War soon broke out between these two despots, in which Phintias was defeated near Hybla. But this success having induced Hicetas to engage with a more formidable enemy, the Carthaginians, he was defeated in his turn, and Phintias, who was probably in alliance with that power, was now able to extend his authority over a considerable part of Sicily. Among the cities subject to his rule we find mention of Agyrium, which is a sufficient proof of the extent of his dominions. He at the same time made a display of his wealth and power by founding a new city, to which he gave his own name, and whither he removed all the inhabitants from Gela, which he razed to the ground. His oppressive and tyrannical government subsequently alienated the minds of his subjects, and caused the revolt of many of the dependent cities; but he had the wisdom to change his line of policy, and, by adopting a milder rule, retained possession of the sovereignty until his death. The period of this is not mentioned, but we may probably infer from the fragments of Diodorus, that it preceded the expulsion of Hicetas from Syracuse, and may therefore be referred to B. C. 279. (Diod. xxii. *Exc. Hoeschel.* p. 495, *Exc. Vales.* p. 562.)

There are extant coins of Phintias, from which we learn that he assumed the title of king, in imitation of Agathocles. They all have the figure of a boar running on the reverse, and a head of Apollo or Diana on the obverse. Those which

have been published with the head of Phintias himself are probably spurious. (See Eckhel, vol. i. p. 266.) [E. H. B.]



COIN OF PHINTIAS.

PHITEUS, architect. [PHILEUS.]

PHLE'GETHON (Φλεγέθων), i. e. the flaming, a river in the lower world, is described as a son of Cocytus; but he is more commonly called Pyriphlegethon. (Virg. *Aen.* vi. 265, 550; Stat. *Theb.* iv. 522.) [L. S.]

PHLEGON (Φλέγων), one of the horses of Sol. (Ov. *Met.* ii. 154; Hygin. *Fab.* 183.) [L. S.]

PHLEGON (Φλέγων), a native of Tralles in Lydia, was a freedman of the emperor Hadrian, and not of Augustus, as has been erroneously asserted by some writers, on the authority of Suidas (comp. Phot. Cod. 97; Spartian. *Hadr.* 16, *Sever.* 20; Vopisc. *Saturn.* 7). Phlegon probably survived Hadrian, since his work on the Olympiads came down to Ol. 229, that is, A. D. 137, which was the year before the death of this emperor. The following is a list of the writings of Phlegon.

1. Περὶ θαυμασίων, a small treatise on wonderful events, which has come down to us, but the beginning of which is wanting. It is a poor performance, full of the most ridiculous tales, and with the exception of the work of Psellus, the worst of the Greek treatises on this subject.

2. Περὶ μακροβίων, which is likewise extant, consists of only a few pages, and gives a list of persons in Italy who had attained the age of a hundred years and upwards. It was copied from the registers of the censors (ἐξ αὐτῶν τῶν ἀποτιμήσεων), is a bare enumeration of names, and is not worthy to be compared with the work on the same subject ascribed to Lucian. At the end there is an extract from the Sibylline oracles of some sixty or seventy lines. These are the only works of Phlegon which have come down to us.

3. Ὀλυμπιονικῶν καὶ χρονικῶν συναγωγή, which is sometimes quoted under the title of χρονογραφίαι or Ὀλυμπιάδες, was in seventeen books, and gave an account of the Olympiads from Ol. 1 (B. C. 776) to Ol. 229 (A. D. 137). It was dedicated to Alcibiades, who was one of the body-guards of Hadrian. This was by far the most important of the works of Phlegon. The commencement of the book is preserved in the manuscripts of the other works of Phlegon, and an extract from it relating to the 177th Olympiad is given by Photius (Cod. 97); but with these exceptions, and a few references to it in Stephanus Byzantinus, Eusebius, Origen, and others, the work is entirely lost. The style of it is characterized by Photius as not very mean, but at the same time as not pure Attic; and he blames likewise the excessive care and attention bestowed by the author upon oracles.

4. Ὀλυμπιάδες ἐν βιβλίοις η', was on the same subject as the preceding work, and must be regarded as a sort of abridgement of it: Clinton has remarked, with justice, that Photius probably quoted from this shorter work in eight books, and not from the larger work in sixteen. Photius tells us that the fifth book completed Olympiad 177; now we learn from other quarters that Phlegon in his 13th book described Ol. 203; and it is therefore not likely that he employed 8 books (lib. 6—13) on 26 Olympiads, and 5 on 177. But if Photius quoted the epitome in eight books, the first five might contain 177 Olympiads, and the last three the remaining 52. Photius himself did not read further than Ol. 177.

5. Ἐπιτομὴ Ὀλυμπιονικῶν ἐν βιβλίοις β', is expressly mentioned by Suidas as an epitome, and probably differed from the preceding abridgment in containing no historical information, but simply a list of the Olympic conquerors.

6. Ἔκφρασις Σικελίας.

7. Περὶ τῶν παρὰ Ῥωμαίοις ἑορτῶν βιβλία γ'.

8. Περὶ τῶν ἐν Ῥώμῃ τόπων καὶ ὧν ἐπικέκληνται ὀνομάτων. These works are mentioned only by Suidas.

9. *A Life of Hadrian*, was really written by the emperor himself, though published as the work of Phlegon. (Spartian. *Hadr.* 16.)

10. Γυναῖκες ἐν πολεμικοῖς συνεταὶ καὶ ἀνδρεῖαι, a small treatise, first published by Heeren (in *Bibl. d. Alten. Literat. und Kunst*, part vi. Göttingen, 1789), by whom it is ascribed to Phlegon; but Westermann, who has also printed it, with the other works of Phlegon, thinks that it was not written by him.

The Editio Princeps of Phlegon was edited by Xylander, along with Antoninus Liberalis, Antigonus, and similar writers, Basel, 1568. The next edition was by Meursius, Lugd. Batav. 1620, which was reprinted by Gronovius, in his Thesaurus of Greek Antiquities, vols. viii. and ix. The third edition was by Fr. Franz, 1775, of which a new edition appeared in 1822, Halle, with the notes of Bast. The most recent edition is by Westermann in his Παραδοξογράφοι, *Scriptores Rerum Mirabilium Graeci*, Brunsvig. 1839. The fragments on the Olympiads have also been published in the edition of Pindar published at Oxford in 1697, fol., and in Krause's *Olympia*, Wien, 1838. (Fabric. *Bibl. Graec.* vol. v. p. 255; Voss. *de Hist. Graec.* p. 261, ed. Westermann; Clinton, *Fasti Romani*, vol. i. p. 127; Westermann, *Praefatio ad* Παραδοξογράφους, p. xxxvii. &c.)

PHLE'GYAS (Φλεγύας), a king of the Lapithae, a son of Ares and Chryse, the daughter of Halmus, succeeded Eteocles, who died without issue, in the government of the district of Orchomenos, which he called after himself Phlegyantis. (Paus. ix. 36. § 1; Apollod. iii. 5. § 5.) By Chryse he became the father of Coronis, who became by Apollo the mother of Asclepius. Enraged at this, Phlegyas set fire to the temple of the God, who killed him with his arrows, and condemned him to severe punishment in the lower world. (Hom. *Hymn.* xv. 3; Pind. *Pyth.* iii. 14; Apollod. iii. 10. § 3, ii. 26. § 4; Serv. *ad Aen.* vi. 618; Stat. *Theb.* i. 713.) According to another tradition Phlegyas had no children, and was killed by Lycus and Nycteus. (Apollod. iii. 5. § 5.) Strabo (ix. p. 442) calls him a brother of Ixion. [L. S.]

PHLEON (Φλέων), i. e. the giver of plenty, is a surname of Dionysus, describing the god as promoting the fertility of plants and trees. (Aelian, *V. H.* iii. 41.) A similar surname of the god is Phlyus (from φλύειν; Schol. *ad Apollon. Rhod.* i. 115.) [L. S.]

PHLIAS (Φλίας), a son of Dionysus and Chthonophyle, also called Phlius, was a native of Araithyrea in Argolis, and is mentioned as one of the Argonauts. (Apollon. Rhod. i. 115, with the Schol.; Paus. ii. 12. § 6; Val. Flacc. i. 411.) According to Pausanias, he was a son of Ceisus and Araithyrea, and the husband of Chthonophyle, by whom he became the father of Androdamas; and Hyginus (*Fab.* 14) calls him Phliasus, and a son of Dionysus and Ariadne. The town of Phlius (formerly called Araithyrea) was believed to have derived its name from him. (Steph. Byz. *s. v.* Φλιοῦς.) [L. S.]

PHOBUS (Φόβος), Latin *Metus*, the personification of fear, is described as a son of Ares and Cythereia, a brother of Deimos, and is one of the ordinary companions of Ares. (Hom. *Il.* xi. 37, xiii. 299, xv. 119; Hes. *Theog.* 934.) Phobus was represented on the shield of Agamemnon, on the chest of Cypselus, with the head of a lion. (Paus. v. 19. § 1.) [L. S.]

PHOCAS (Φωκᾶς), emperor of Constantinople from A. D. 602 to 610. The circumstances under which this monster was raised to the throne are related at the end of the life of the emperor MAURICIUS. Phocas was of base extraction, and a native of Cappadocia. For some time he was groom to the celebrated general Priscus, and at the time of his accession he held the humble office of a centurion. His brutal courage had gained him a name among the common soldiers, and among those of his companions who liked warfare as the art of butchering mankind. His coronation took place on the 23d of November 602; his wife Leontia was likewise crowned. After he had momentarily quenched his thirst for revenge and murder in the blood of Mauricius, of his five sons, and of his most eminent adherents, such as Constantine Lardys, Comentiolus and others, he bought an ignoble peace from the Avars, but was prevented from enjoying it by a fierce attack of the Persian king Chosroes. This prince considered the accession of a despicable murderer to the Byzantine throne as a fair opportunity of avenging himself for the many defeats he had suffered from Mauritius; and he was still more urged to take up arms by Narses, a faithful adherent of the late emperor, and then commander-in-chief on the Persian frontier. Anxious to escape the fate of so many of his friends, Narses made overtures to Chosroes, left the head-quarters of his army, and remained in a sort of neutral position at Hierapolis. Thus a war broke out with Persia which lasted twenty-four years, the first eighteen of which presented an uninterrupted series of misfortunes to the Romans, and which was decidedly the most disastrous that was ever carried on between the two empires. Asia Minor from the Euphrates to the very shores of the Bosporus was laid waste by the Persians; a great number of its populous and flourishing cities was laid in ashes; and hundreds of thousands of its inhabitants were carried off into slavery beyond the Tigris. But for this war Asia Minor would have better withstood the attacks of the Arabs, who some years later achieved what the Persians had begun. Afraid to lose his crown if he absented himself from Constantinople, and feeling, as it seems, the inferiority of his military capacities, Phocas remained in his capital to enjoy executions and beastly pleasures, while the eunuch Leontius started for the theatre of the war with a motley army composed of the most incongruous elements. He thus encountered the Persian veterans commanded by their king Chosroes, the greatest man of the East. At Dara the eunuch was utterly defeated. His successor Domentiolus, the emperor's brother, was not able to stop the progress of the enemy, and from the Black Sea to the confines of Egypt the Persians ravaged the country. During this time Domentiolus entered into negotiations with Narses with a view of reconciling him with the emperor. Beguiled by the brilliant promises of Domentiolus, Narses imprudently left his stronghold, and finally proceeded to Constantinople. While he hoped to be placed again at the head of the Roman armies, he was suddenly arrested, and without further inquiries condemned to death. He was burnt alive. Thus perished the worthy namesake of the great Narses, with whom he has often been confounded, although the one was a centenarian when the other first tried his sword against the Persians. This Narses was so much feared by the Persians that mothers used to frighten their children with his name. His murder increased the unpopularity of the emperor. Germanus, the father-in-law of the unfortunate Theodosius, the eldest son of Mauricius, who had once had a chance of obtaining the crown, now persuaded the captive empress Constantina to form a plot against the life of the tyrant. She consented, being under the impression that her son Theodosius was still alive, and accompanied by one Scholasticus, who seems to have been the scape-goat in this affair, she left her dwelling, together with her three daughters, and followed him to the church of St. Sophia. At her aspect the people were moved with pity. They took up arms, and a terrible riot ensued. But for the bad will of John, the leader of the Greens, who paid for his conduct by being burnt alive by the mob, the outbreak would have been crowned with success. As it was, however, Phocas had the upper hand. The riot was quelled; Scholasticus was put to death; and Germanus was forced to take the monastic habit: he had managed things so cleverly that no evidence could be produced against him: else he would have paid for the plot with his life. The empress Constantine found a protector in the person of the patriarch Cyriacus, and her life was spared; but she was confined in a monastery with her three daughters. The general hatred against Phocas, however, was so great that Constantina braved the dangers of another conspiracy which broke out in 607, and in which she interested several of the principal personages of the empire: she still believed that her son Constantine was alive. A woman contrived this plot, and a woman frustrated it. This was Petronea who, being in the entire confidence of the empress, was employed by her as a messenger between the different parties, and who sold the secret to Phocas as soon as she had gathered sufficient evidence against its leaders. The tyrant quelled the plot by bloody, but decisive measures. Constantina and her three daughters had their heads cut off at Chalcedon, on the same spot where her husband and her five sons had suffered death. Among those of her chief adherents who paid for their rashness with their lives were Georgius, governor of Cappadocia; Romanus, advocatus curiae; Theodorus, praefectus Orientis; Joannes, primus a

secretariis; Athanasius, the minister of finances; David, master of the palace, and many others besides great numbers of inferior people, who all suffered death under the most horrible torments. The tyrant's fury, the devastations of the Avars, the alarming success of the Persians, threw the empire into consternation and despair. Dara, the bulwark of the empire towards the Tigris, was taken by Chosroes in 606; Edessa, of no less importance, shared its fate; Syria was a heap of ruins; Mesopotamia yielded to the king; whosoever was suspected of having been a friend to Mauricius, or of being opposed to the present state of things, was seen bleeding under the axe of the executioner. At last Phocas insulted his former favourite Crispus, the husband of his only daughter Domentia, who had vainly endeavoured to produce a change in the conduct of the emperor. Crispus, a sensible and well-disposed man, looked out for assistance, and fully aware of the chances which any conspiracy ran that was carried on in the corrupted capital, he sought it at the farthest extremity of the empire, in Mauritania. Heraclius, exarch of Africa, was the person upon whom his choice fell. Confiding in his strength and the love of the Africans, Heraclius entered into the plans of Crispus, and began to show his sentiments by prohibiting the exportation of corn from the ports of Africa and Egypt, from whence Constantinople used to draw its principal supplies. The consequence was, as was expected, discontent in the capital. Although urged by Crispus to declare himself openly, Heraclius wisely continued his policy during two years. Meanwhile, the name of Phocas was execrated throughout the whole empire; and owing to a mad order which he gave for the baptism of all the Jews in his dominions, a terrible riot broke out in Alexandria. Shortly before this, the Persians, after having routed Domentiolus near Edessa, inundated all Asia Minor, appeared at Chalcedon, opposite Constantinople, and laden with booty retired at the approach of the winter (609—610). This led to riots in Constantinople, and a bloody strife between the Blues and the Greens. Phocas was insulted by the populace, and the means he chose to restore quiet were only calculated to increase the troubles; for by a formal decree he incapacitated every adherent of the green faction from holding any office, either civil or military. Now, at the proper moment, Heraclius, the eldest son of the exarch Heraclius, left the shores of Africa with a fleet, and his cousin Nicetas set out at the head of an army for Constantinople, where Crispus was ready to receive and assist them without the tyrant having the slightest presentiment of the approaching storm. Their success is related in the life of HERACLIUS. On the third of October, 610, Constantinople was in the hands of Heraclius, after a sharp contest with the mercenaries of Phocas, who spent the ensuing night in a fortified palace, which was defended by a strong body. The guard fled during the night. Early in the morning the senator Photius approached it with a small band, and finding the place unguarded, entered and seized upon Phocas, whom they put into a boat and paraded through the fleet. He was then brought before Heraclius on board the imperial galley. Heraclius, forgetting his dignity, felled the captive monster to the ground, trampled upon him with his feet, and charged him with his abominable government. "Wilt thou govern better," was the insolent answer of the fallen tyrant. After suffering many tortures and insults, Phocas had his head struck off. His body was dragged through the streets, and afterwards burned, together with that of Domentiolus, who had fallen in the battle. Phocas, the most blood-thirsty tyrant that ever disgraced the throne of Constantinople, was as ugly in body as monstrous in mind. He was short, beardless, with red hair, shaggy eyebrows; and a great scar disfigured his face all the more, as it became black when his passions were roused. Heraclius was crowned immediately after the death of his rival. (Theoph. p. 244, &c.; Cedren. p. 399, &c.; Chron. Pasch. p. 379—383; Zonar. vol. ii. p. 77, &c. in the Paris ed.; Simocatta, viii. c. 7, &c.) [W. P.]

PHOCAS, grammarian. [FOCA.]

PHO'CAS, JOANNES. [JOANNES, No. 100.]

PHOCAS (ΦΩΚΑΣ), the name of an engraver of gems, which appears on a stone described by Caylus (*Recueil.* vii. pl. xxvii.). [P. S.]

PHO'CION (Φωκίων), the Athenian general and statesman, son of Phocus, was a man of humble origin, and appears to have been born in B. C. 402 (see Clint. *F. H.* sub annis 376, 317). According to Plutarch he studied under Plato and Xenocrates, and if we may believe the statement in Suidas (*s. v.* Φιλίσκος Αἰγινήτης), Diogenes also numbered him among his disciples. He distinguished himself for the first time under his friend Chabrias, in B. C. 376, at the battle of Naxos, in which he commanded the left wing of the Athenian fleet, and contributed in a great measure to the victory [CHABRIAS]. After the battle Chabrias sent him to the islands to demand their contributions (συντάξεις), and offered him a squadron of twenty ships for the service; but Phocion refused them, with the remark that they were too few to act against an enemy, and too many to deal with friends; and sailing to the several allies with only one galley, he obtained a large supply by his frank and conciliatory bearing. Plutarch tells us that his skill and gallantry at the battle of Naxos caused his countrymen thenceforth to regard him as one likely to do them good service as a general. Yet for many years, during which Chabrias, Iphicrates, and Timotheus chiefly filled the public eye, we do not find Phocion mentioned as occupied prominently in any capacity. But we cannot suppose that he held himself aloof all this time from active business, though we know that he was never anxious to be employed by the state, and may well believe that he had imbibed from Plato principles and visions of social polity, which must in a measure have indisposed him for public life, though they did not actually keep him from it. In B. C. 351 he undertook, together with Evagoras, the command of the forces which had been collected by Idrieus, prince of Caria, for the purpose of reducing Cyprus into submission to Artaxerxes III. (Ochus), and they succeeded in conquering the whole island, with the exception of Salamis, where Pnytagoras held out against them until he found means of reconciling himself to the Persian king. [EVAGORAS, No. 2.] To the next year (B. C. 350) Phocion's expedition to Euboea and the battle of Tamynae are referred by Clinton, whom we have followed above in Vol. I. p. 568, a; but his grounds for this date are not at all satisfactory, and the events in question should probably be referred to

B. C. 354. The vote for the expedition was passed against the advice of Demosthenes, and in consequence of an application from Plutarchus, tyrant of Eretria, for assistance against CALLIAS. The Athenians, however, appear to have over-rated the strength of their party in the island, and neglected therefore to provide a sufficient force. The little army of Phocion was still further thinned by desertions, which he made no effort to check, remarking that those who fled were not good soldiers enough to be of use to the enemy, and that for his part he thought himself well rid of them, since their consciousness of their own misconduct would stop their mouths at home, and silence their slanders against him. In the course of the campaign he was drawn into a position at Tamynae, where defeat would have been fatal, and his danger was moreover increased by the rashness or treachery of his ally Plutarchus: but he gained the day by his skill and coolness after an obstinate engagement, and, dealing thenceforth with Plutarchus as an enemy, drove him from Eretria, and occupied a fortress named Zaretra, conveniently situated between the eastern and western seas, in the narrowest part of the island. All the Greek prisoners who fell into his hands here, he released, lest the Athenians should wreak their vengeance on them; and on his departure, his loss was much felt by the allies of Athens, whose cause declined grievously under his successor, Molossus.

It was perhaps in B. C. 343 that, a conspiracy having been formed by Ptoeodorus and some of the other chief citizens in Megara to betray the town to Philip (Plut. *Phoc.* 15; comp. Dem. *de Cor.* pp. 242, 324, *de Fals. Leg.* pp. 435, 436), the Megarians applied to Athens for aid, and Phocion was sent thither in command of a force with which he fortified the port Nisaea, and joined it by two long walls to the city. The expedition, if it is to be referred to this occasion, was successful, and the design of the conspirators was baffled. In B. C. 341 Phocion commanded the troops which were despatched to Euboea, on the motion of Demosthenes, to act against the party of Philip, and succeeded in expelling Cleitarchus and Philistides from Eretria and Oreus respectively, and establishing the Athenian ascendancy in the island. [CALLIAS; CLEITARCHUS.] In B. C. 340, when the Athenians, indignant at the refusal of the Byzantians to receive Chares, who had been sent to their aid against Philip, were disposed to interfere no further in the war, Phocion reminded them that their anger should be directed, not against their allies for their distrust, but against their own generals, whose conduct had excited it. The people recognised the justice of this, and passed a vote for a fresh force, to the command of which Phocion himself was elected. On his arrival at Byzantium, he did not attempt to enter the city, but encamped outside the walls. Cleon, however, a Byzantian, who had been his friend and fellow-pupil in the Academy, pledged himself to his countrymen for his integrity, and the Athenians were admitted into the town. Here they gained the good opinion of all by their orderly and irreproachable conduct, and exhibited the greatest courage and zeal against the besiegers. The result was that Philip was compelled to abandon his attempts on Perinthus and Byzantium, and to evacuate the Chersonesus, while Phocion took several of his ships, recovered some of the cities which were garrisoned with Macedonian troops, and made descents on many parts of the coast, over-running and ravaging the enemy's territory. In the course of these operations, however, he received some severe wounds, and was obliged to sail away. According to Plutarch, Phocion, after this success of the Athenian arms, strongly recommended peace with Philip. His opinion we know was over-ruled, and the counsels of Demosthenes prevailed; and the last desperate struggle, which ended in 338 so fatally for Greece at Chaeroneia, was probably regarded by Phocion with little of sympathy, and less of hope. When, however, Philip had summoned all the Greek states to a general congress at Corinth, and Demades proposed that Athens should send deputies thither, Phocion advised his countrymen to pause until it should be ascertained what Philip would demand of the confederates. His counsel was again rejected, but the Athenians afterwards repented that they had not followed it, when they found contributions of ships and cavalry imposed on them by the congress. On the murder of Philip in 336 becoming known at Athens, Demosthenes proposed a public sacrifice of thanksgiving for the tidings, and the establishment of religious honours to the memory of the assassin Pausanias; but Phocion resisted the proposal on the two-fold ground, that such signs of joy betokened a mean spirit, and that, after all, the army which had conquered at Chaeroneia was diminished only by one man. The second reason he could hardly expect to pass current, so transparent is its fallacy; but it seems that, on the whole, his representations succeeded in checking the unseemly exultation of the people. When, in B. C. 335, Alexander was marching towards Thebes, Phocion rebuked Demosthenes for his invectives against the king, and complained that he was recklessly endangering Athens, and after the destruction of Thebes, he advised the Athenians to comply with Alexander's demand for the surrender of Demosthenes and other chief orators of the anti-Macedonian party, urging at the same time on these objects of the conqueror's anger the propriety of devoting themselves for the public good, like those ancient heroines, the daughters of Leos and the Hyacinthides. This proposal, however, the latter portion of which sounds like sarcastic irony, was clamorously and indignantly rejected by the people, and an embassy was sent to Alexander, which succeeded in deprecating his resentment [DEMADES]. According to Plutarch, there were *two* embassies, the first of which Alexander refused to receive, but to the second he gave a gracious audience, and granted its prayer, chiefly from regard to Phocion, who was at the head of it. (See Plut. *Phoc.* 17, *Dem.* 23; Arr. *Anab.* i. 10; Diod. xvii. 15.) From the same author we learn that Alexander ever continued to treat Phocion with the utmost consideration, and to cultivate his friendship, influenced no doubt, in great measure, by respect for his character, but not without an eye at the same time to his political sentiments, which were favourable to Macedonian ascendancy. Thus he addressed letters to him with a mode of salutation (χαίρειν), which he adopted to no one else except Antipater. He also pressed upon him valuable presents, and desired Craterus, whom he sent home with the veterans in B. C. 324, to give him his choice of four Asiatic cities. Phocion, however, persisted in refusing all such offers, beg-

ging the king to leave him no less honest than he found him, and only so far availed himself of the royal favour as to request the liberty of certain prisoners at Sardis, which was immediately granted to him. In B.C. 325, when Harpalus fled to Athens for refuge, he endeavoured, but of course in vain, to buy the good offices of Phocion, who moreover refused to support or countenance his own son-in-law, Charicles, when the latter was afterwards brought to trial for having taken bribes from the fugitive. When, however, Antipater and Philoxenus required of the Athenians the surrender of Harpalus, Phocion joined Demosthenes in advising them to resist the demand; but their efforts were unsuccessful, and the rebel was thrown into prison till Alexander's pleasure should be known [HARPALUS]. After the death of Harpalus, according to Plutarch, a daughter of his by his mistress Pythionice was taken care of and brought up by Charicles and Phocion.

When the tidings of Alexander's death reached Athens, in B.C. 323, Phocion fruitlessly attempted to moderate the impatient joy of the people; and the proposal which soon followed for war with Antipater, he opposed vehemently, and with all the caustic bitterness which characterised him. Thus, to Hypereides, who asked him tauntingly when he would advise the Athenians to go to war, he answered, "When I see the young willing to keep their ranks, the rich to contribute of their wealth, and the orators to abstain from pilfering the public money;" and he rebuked the confidence of the newly-elected general, Leosthenes, with the remark, "Young man, your words are like cypress trees; stately and high they are, but they bear no fruit." In the same spirit he received the news of the first successes of the confederate Greeks, exclaiming sarcastically, "When shall we have done conquering?" It is no wonder then that, on the death of Leosthenes before Lamia, the Athenians shrunk from appointing Phocion to conduct the war, and elected Antiphilus in preference. Shortly after this he restrained his countrymen, with difficulty and at the peril of his life, from a rash expedition they were anxious to make against the Boeotian towns, which sided with Macedonia; and in the same year (323) he defeated Micion, a Macedonian officer, who had made a descent on the coast of Attica, and who was slain in the battle. In B.C. 322, the victory gained over the Greeks at Cranon in Thessaly, by the Macedonian forces, placed Athens at the mercy of Antipater; and Phocion, as the most influential man of the anti-national party, was sent, with Demades and others, to the conqueror, then encamped in the Cadmeia, to obtain the best terms they could. Among these there was one, viz. the admission of a Macedonian garrison into Munychia, which Phocion strove, but to no purpose, to induce Antipater to dispense with. The garrison, however, was commanded by Menyllus, a good and moderate man, and a friend of Phocion's; and the latter, by his influence with the new rulers of his country, contrived to soften in several respects her hard lot of servitude. Thus he prevailed on Antipater to recall many who had gone into exile, and to grant the Athenians a longer time for the payment of the expenses of the war, to which the terms of the capitulation bound them. At the same time he preserved, as he had always done, his own personal integrity unshaken. He refused all the presents offered him by Menyllus, with the remark that Menyllus was not a greater man than Alexander, whose gifts he had before declined; and he told Antipater, when he required of him some unbefitting action, that he could not have in him at once a friend and a flatterer.

On the death of Antipater in B.C. 319, Cassander, anxious to anticipate his rival Polysperchon in making himself master of Athens, sent Nicanor to supersede Menyllus in Munychia, as if by Antipater's authority, and when the real state of the case became known, Phocion did not escape the suspicion of having been privy to the deceit. He certainly gave a colour to the charge by his intimacy with Nicanor, with whom however, as before with Menyllus, he used his influence in behalf of his fellow-citizens. But the discontent which his conduct had excited in them was still further increased by his obstinate refusal to distrust Nicanor or to take any steps against him, when the latter, instead of withdrawing the garrison in obedience to the decree of Polysperchon, continued to delude the Athenians with evasions and pretences, till he at length succeeded in occupying the Peiraeeus as well as Munchyia, and then declared openly that he meant to hold them both for Cassander. Shortly after this, Alexander, the son of Polysperchon, arrived at Athens, with the supposed intention of delivering it from Nicanor, and re-establishing democracy. Many Athenian exiles came with him, as well as a number of strangers and disfranchised citizens, and by the votes of these in the assembly Phocion was deposed from his office. He then, according to Diodorus, persuaded Alexander that he could not maintain his hold on the city without seizing Munychia and the Peiraeeus for himself, a design, however, which Alexander had doubtless already formed before any communication with Phocion. But the Athenians at any rate regarded the latter as the author of it; and their suspicions being further roused by the private conferences of Alexander with Nicanor, Phocion was accused of treason by Agnonides and fled, with several of his friends, to Alexander, who sent them with letters of recommendation to Polysperchon, then encamped at Pharygae, a village of Phocis. Hither there came also at the same time an Athenian embassy, with Agnonides at the head of it, to accuse Phocion and his adherents. Polysperchon, having doubtless made up his mind to sacrifice them as a peace-offering to the Athenians, whom he meant still to curb with a garrison, listened with favour to the charges, but would not hear the reply of the accused, and Phocion and his friends were sent back in waggons to Athens for the people to deal with them as they would. Here again, in an assembly mainly composed of a mixed mob of disfranchised citizens, and foreigners, and slaves, Phocion strove in vain to obtain a hearing. By some it was even proposed that he should be tortured; but this was not tolerated even by Agnonides. The sentence of death, however, was carrie by acclamation, and appears to have been executed forthwith. To the last, Phocion maintained his calm, and dignified, and somewhat contemptuous bearing. When some wretched man spat upon him as he passed to the prison, "Will no one," said he, "check this fellow's indecency?" To one who asked him whether he had any message to leave for his son Phocus, he answered, "Only that he bear no grudge against the Athenians." And when the

hemlock which had been prepared was found insufficient for all the condemned, and the jailer would not furnish more until he was paid for it, "Give the man his money," said Phocion to one of his friends, "since at Athens one cannot even die for nothing." He perished in B.C. 317, at the age of 85. In accordance with the law against traitors, his body was cast out on the confines of Attica and Megara (see *Dict. of Ant.* s. v. *Prodosia*), and his friends were obliged to hire a man, who was in the habit of undertaking such services, to burn it. His bones were reverently gathered up and buried by a woman of Megara; and afterwards, when the people repented of their conduct, were brought back to Athens, and interred at the public expense. A brazen statue was then raised to his memory, Agnonides was condemned to death, and two more of his accusers, Epicurus and Demophilus, having fled from the city, were overtaken and slain by Phocus.

Phocion was twice married, and his second wife appears to have been as simple and frugal in her habits as himself; but he was less fortunate in his son Phocus, who, in spite of his father's lessons and example, was a thorough profligate. As for Phocion himself, our commendation of him must be almost wholly confined to his private qualities. He is said to have been the last eminent Athenian who united the two characters of general and statesman; but he does not appear to advantage in the latter capacity. Contrasting, it may be, the Platonic ideal of a commonwealth with the actual corruption of his countrymen, he neither retired, like his master, into his own thoughts, nor did he throw himself, with the noble energy of Demosthenes, into a practical struggle with the evil before him. His fellow-citizens may have been degenerate, but he made no effort to elevate them. He could do nothing better than despair and rail. We may therefore well believe that his patriotism was not very profound; we may be quite sure that it was not very wise. As a matter of fact, he mainly contributed to destroy the independence of Athens; and he serves to prove to us that private worth and purity, though essential conditions indeed of public virtue, are no infallible guarantee for it. (Plut. *Phocion, Demosthenes, Reg. et Imp. Apoph.*; C. Nep. *Phocion*; Diod. xvi. 42, 46, 74, xvii. 15, xviii. 64, &c.; Ael. *V. H.* i. 25, ii. 16, 43, iii. 17, 47, iv. 16, vii. 9, xi. 9, xii. 43, 49, xiii. 41, xiv. 10; Val. Max. iii. 8. Ext. 2, v. 3. Ext. 3; Ath. iv. p. 168, x. p. 419; Heyne, *Opusc.* iii. pp. 346—363; Droysen, *Alex. Gesch. der Nachf. Alex.*; Thirlwall's *Greece*, vols. v. vi. vii.) [E. E.]

PHOCUS (Φῶκος). 1. A son of Ornytion of Corinth, or according to others of Poseidon, is said to have been the leader of a colony from Corinth into the territory of Tithorea and Mount Parnassus, which derived from him the name of Phocis. (Paus. ii. 4. § 3, 29. § 2, x. 1. § 1.) He is said to have cured Antiope of her madness, and to have made her his wife (ix. 17. § 4).

2. A son of Aeacus by the Nereid Psamathe, and husband of Asteria or Asterodia, by whom he became the father of Panopeus and Crissus. (Hes. *Theog.* 1094; Pind. *Nem.* v. 23; Tzetz. *ad Lyc.* 53, 939; Schol. *ad Eurip. Or.* 33.) As Phocus surpassed his step-brothers Telamon and Peleus in warlike games and exercises, they being stirred up by their mother Endeis, resolved to destroy him, and Telamon, or, according to others, Peleus killed him with a discus (some say with a spear during the chase). The brothers carefully concealed the deed, but it was nevertheless found out, and they were obliged to emigrate from Aegina. (Apollod. iii. 12. § 6; Paus. ii. 29. § 7; Plut *Parall. Min.* 25.) Psamathe afterwards took vengeance for the murder of her son, by sending a wolf among the flocks of Peleus, but she was prevailed upon by Thetis to change the animal into a stone. (Tzetz. *ad Lyc.* 901; Anton. Lib. 38.) The tomb of Phocus was shown in Aegina. (Paus. ii. 29. § 7.) Phocus is said shortly before his death to have emigrated to Phocis, but to have soon returned to Aegina; but the country of Phocis, part of which was already called by his name, is said to have been extended by him. While in Phocis he concluded an intimate friendship with Iaseus, which was confirmed by the present of a seal-ring; and this scene was represented in the Lesche at Delphi. (Paus. ii. 29. § 2, &c., x. 1. § 1, 30. § 2.) Panopeus and Crissus, the sons of Phocus, are likewise said to have emigrated to Phocis (ii. 29. § 2). [L. S.]

PHOCY'LIDES (Φωκυλίδης), of Miletus, an Ionian poet, contemporary with Theognis, both having been born, according to Suidas (*s. v.*) in the 55th Olympiad, B. C. 560, which agrees with Eusebius, who places Phocylides at Ol. 60 (B. C. 540) as a contemporary of the lyric poet Simonides. According to Suidas, he wrote epic poems and elegies; among which were Παραινέσεις or Γνῶμαι which were also called Κεφάλαια. This gnomic poetry shows the reason why Suidas calls him a philosopher. Most of the few fragments we possess are of this character; and they display that contempt for birth and station, and that love for substantial enjoyment, which always marked the Ionian character. One of his gnomic precepts, on the virtue of moderation, is quoted with praise by Aristotle (*Polit.* iv. 8):—

Πολλὰ μέσοισιν ἄριστα· μέσος θέλω ἐν πόλει εἶναι.

The didactic character of his poetry is shown by the frequent occurrence of verses beginning, Καὶ τόδε Φωκυλίδεω. These words no doubt formed the heading of each of those sections (κεφάλαια), in which, as we have seen from Suidas, the poems of Phocylides were arranged.

We possess only about eighteen short fragments of his poems, of which only two are in elegiac metre, and the rest in hexameters. The editions of them are too numerous to mention; the titles of these editions, and of the versions into Latin, German, French, Italian, English, and Spanish, fill seven columns of Hoffmann's *Lexicon Bibliographicum* (*s. v.*). They have, in fact, been included in all the chief collections of the lyric and gnomic poets, from that of Constantine Lascaris, Venet. 1494, 1495, 4to., down to those of Gaisford, Boissonade, Schneidewin, and Bergk. Some of these collections, however, contain a didactic poem, in 217 hexameters, entitled ποίημα νουθετικόν, which is undoubtedly a forgery, made since the Christian era; but the fact of the name of Phocylides being attached to such a composition is a proof of the estimation in which he was held as a didactic poet. So also, when Suidas states that some of his verses were stolen from the Sibylline Oracles, the meaning is either that some genuine verses of Phocylides had been preserved in that apocryphal collection, or that both the Oracles and the ποίημα νουθετικόν

contained some of the same old verses, the true authorship of which was unknown. (Fabric. *Bibl. Graec.* vol. ii. p. 720, &c.; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. pp. 452—454; Bode, *Gesch. d. Lyr. Dicht.* vol. i. pp. 243, &c.; Bernhardy, *Gesch. d. Griech. Lit.* vol. ii. pp. 358—361.) [P. S.]

PHOEBA'DIUS, bishop of Agen, in South-western Gaul, about the middle of the fourth century, was an eager champion of orthodoxy, but at the council of Ariminum, in A. D. 359, was entrapped, along with Servatio, a Belgian bishop, by the artifices of the prefect Taurus, into signing an Arian confession of faith, which, upon discovering the fraud, he openly and indignantly abjured. He subsequently took an active part in the council of Valence, held in A. D. 374, and, as we learn from Jerome, lived to a great age.

One work unquestionably composed by Phoebadius has descended to us, entitled *Contra Arianos Liber*, a tract written about A. D. 358, in a clear, animated, and impressive style for the purpose of exposing the errors contained in a document well known in ecclesiastical history as the *Second Sirmian Creed*, that is, the Arian Confession of Faith, drawn up by Potamius and Hosius, and adopted by the third council of Sirmium, in 357, in which the word *Consubstantial* is altogether rejected, and it is maintained that the Father is greater than the Son, and that the Son had a beginning. This essay was discovered by Peter Pithou, and first published at Geneva in 1570, by Beza, in an octavo volume, containing also some pieces by Athanasius, Basil, and Cyril; it was subsequently printed by Pithou himself, in his *Veterum aliquot Galliae Theologorum Scripta*, 4to. 1586, and is contained in almost all the large collections of Fathers. It was edited in a separate form by Barth, 8vo. Francf. 1623, and appears under its best form in the *Bibliotheca Patrum* of Galland, vol. v. p. 250, fol. Venet. 1763.

In addition to the above, a *Liber de Fide Orthodoxa* and a *Libellus Fidei*, both found among the works of Gregory of Nazianzus (*Orat.* xlix. 4), the former among the works of Ambrose also (Append. vol. ii. p. 345, ed. Bened.) have, with considerable probability, been ascribed to Phoebadius. These, as well as the *Liber contra Arianos*, are included in the volume of Galland referred to above. See also his *Prolegomena*, cap. xv. p. xxiv. (Hieron. *de Viris Ill.* 108; Schönemann, *Bibl. Patrum Lat.* vol. i. cap. iii. § 11; Bähr, *Geschicht. der Röm. Litterat.* suppl. Band. 2te Abtheil. § 63.) [W. R.]

PHOEBE (Φοίβη). 1. A daughter of Uranus and Ge, became by Coeus the mother of Asteria and Leto. (Hes. *Theog.* 136, 404, &c.; Apollod. i. 1. § 3, 2. § 2.) According to Aeschylus (*Eum.* 6) she was in possession of the Delphic oracle after Themis, and prior to Apollo.

2. A daughter of Tyndareos and Leda, and a sister of Clytaemnestra. (Eurip. *Iph. Aul.* 50; Ov. *Heroid.* viii. 77.)

3. A nymph married to Danaus. (Apollod. ii. 1. § 5.)

4. A daughter of Leucippus, and sister of Hilaeira, a priestess of Athena, was carri d off with her sister by the Dioscuri, and became by Polydeuces the mother of Mnesileos. (Apollod. iii. 10. § 3; Paus. ii. 22. § 6; comp. DIOSCURI.)

5. An Amazon who was slain by Heracles. (Diod. iv. 16.)

6. A surname of Artemis in her capacity as the goddess of the moon (Luna), the moon being regarded as the female Phoebus or sun. (Virg. *Georg.* i. 431, *Aen.* x. 215; Ov. *Heroid.* xx. 229.) [L. S.]

PHOEBE, a freedwoman of Julia, the daughter of Augustus, having been privy to the adulteries of her mistress, hung herself when the crimes of the latter were detected; whereupon Augustus declared that he would rather have been the father of Phoebe than of his own daughter. (Suet. *Aug.* 65; Dion Cass. lv. 10.)

PHOE'BIDAS (Φοιβίδας), a Lacedaemonian, who, in B. C. 382, at the breaking out of the Olynthian war, was appointed to the command of the troops destined to reinforce his brother Eudamidas, who had been sent against Olynthus. On his way Phoebidas halted at Thebes, and, with the aid of Leontiades and his party, treacherously made himself master of the Cadmeia. According to Diodorus he had received secret orders from the Spartan government to do so, if occasion should offer; while Xenophon merely tells us that, being a man of more gallantry than prudence, and loving a dashing action better than his life, he listened readily to the persuasions of Leontiades. Be that as it may, Agesilaus vindicated his proceedings, on the sole ground that they were expedient for the state, and the Spartans resolved to keep the advantage they had gained; but, as if they could thereby save their credit in Greece, they fined Phoebidas 100,000 drachmas, and sent Lysanoridas to supersede him in the command. When Agesilaus retired from Boeotia after his campaign there in B. C. 378, Phoebidas was left behind by him as harmost, at Thespiae, and annoyed the Thebans greatly by his continued invasions of their territory. To make reprisals, therefore, they marched with their whole army into the Thespian country, where, however, Phoebidas effectually checked their ravages with his light-armed troops, and at length forced them to a retreat, during which he pressed on their rear with good hopes of utterly routing them. But finding their progress stopped by a thick wood, they took heart of necessity and wheeled round on their pursuers, charging them with their cavalry, and putting them to flight. Phoebidas himself, with two or three others, kept his post, and was slain, fighting bravely. This is the account of Xenophon. Diodorus, on the other hand, tells us that he fell in a sally from Thespiae, which the Thebans had attacked. (Xen. *Hell.* v. 2. §§ 24, &c. 4. §§ 41—46; Diod. xv. 20, 33; Plut. *Ages.* 23, 24, *Pelop.* 5, 6, *de Gen. Soc.* 1; Polyb. iv. 27; Polyaen. ii. 5.) [E. E.]

PHOEBUS (Φοῖβος), i. e. the shining, pure or bright, occurs both as an epithet and a name of Apollo, in his capacity of god of the sun. (Hom. *Il.* i. 43, 443; Virg. *Aen.* iii. 251; Horat. *Carm.* iii. 21, 24; Macrob. *Sat.* i. 17; comp. APOLLO, HELIOS.) Some ancients derived the name from Apollo's grandmother Phoebe. (Aeschyl. *Eum.* 8.) [L. S.]

PHOEBUS, a freedman of the emperor Nero, treated Vespasian during the reign of the latter with marked insult, but received no further punishment than the same treatment on the accession of Vespasian to the throne. (Tac. *Ann.* xvi. 6; Dion Cass. lxvi. 11; Suet. *Vesp.* 14.)

PHOENI'CIDES (Φοινικίδης), of Megara, a comic poet of the New Comedy, who must have flourished between Ol. 125 and 130, B. C. 280 and

260, as he ridiculed the league of Antigonus and Pyrrhus in one of his comedies (Hesych. *s. v.* δύνασαι σιωπᾶν). Meineke, therefore, fixes the time at which he exhibited comedy at Athens about Ol. 127, B. C. 272. The following titles of his dramas are preserved:—Αὐλητρίδες, Μισουμένη or Μισούμενος, and Φύλαρχος. (Meineke, *Frag. Com. Graec.* vol. i. pp. 481, 482, iv. pp. 509—512.) [P. S.]

PHOENIX (Φοῖνιξ). 1. According to Homer the father of Europa (Hom. *Il.* xiv. 321); but according to others he was a son of Agenor by Agriope or Telephassa, and therefore a brother of Europa. Being sent out by his father in search of his sister, who was carried off by Zeus, he went to Africa, and there gave his name to a people who were called after him Phoenices. (Apollod. iii. 1. § 1; Eustath. *ad Dionys. Perieg.* 905; Hygin. *Fab.* 178.) According to some traditions he became, by Perimede, the daughter of Oeneus, the father of Astypalaea and Europa (Paus. vii. 4. § 2), by Telephe the father of Peirus, Astypale, Europa, and Phoenice (Schol. *ad Eurip. Phoen.* 5), and by Alphesiboea, the father of Adonis. (Apollod. iii. 14. § 4.)

2. A son of Amyntor by Cleobule or Hippodameia, was king of the Dolopes, and took part not only in the Calydonian hunt (Tzetz. *ad Lycoph.* 421; Eustath. *ad Hom.* p. 762; Hygin. *Fab.* 173; Ov. *Met.* viii. 307), but being a friend of Peleus, he accompanied Achilles on his expedition against Troy. (Hygin. *Fab.* 257; Ov. *Heroid.* iii. 27; Apollod. iii. 13. § 8.) His father Amyntor neglected his legitimate wife, and attached himself to a mistress, but the former desired her son to dishonour her rival. Phoenix yielded to the request of his mother, and Amyntor, who discovered it, cursed him, and prayed that he might never be blessed with any offspring. Phoenix now desired to quit his father's house, but his relations compelled him to remain. At last, however, he fled to Peleus, who received him kindly, made him the ruler of the country of the Dolopes, on the frontiers of Phthia, and entrusted to him his son Achilles, whom he was to educate. (Hom. *Il.* ix. 447, &c.) According to another tradition, Phoenix did not dishonour his father's mistress (Phthia or Clytia), but she merely accused him of having made improper overtures to her, in consequence of which his father put out his eyes. But Peleus took him to Cheiron, who restored to him his sight. (Apollod. iii. 13. § 8.) Phoenix moreover is said to have called the son of Achilles Neoptolemus, after Lycomedes had called him Pyrrhus. (Paus. x. 26, § 1.) Neoptolemus was believed to have buried Phoenix at Eïon in Macedonia or at Trachis in Thessaly. (Tzetz. *ad Lyc.* 417; Strab. ix. p. 428.) It must further be observed, that Phoenix is one of the mythical beings to whom the ancients ascribed the invention of the alphabet. (Tzetz. *Chil.* xii. 68.)

3. We must notice here the fabulous bird Phoenix, who, according to a belief which Herodotus (ii. 73) heard at Heliopolis in Egypt, visited that place once in every five hundred years, on his father's death, and buried him in the sanctuary of Helios. For this purpose Phoenix was believed to come from Arabia, and to make an egg of myrrh as large as possible; this egg he then hollowed out and put into it his father, closing it up carefully, and the egg was believed then to be of exactly the same weight as before. This bird was represented resembling an eagle, with feathers partly red and partly golden. (Comp. Achill. Tat. iii. 25.) Of this bird it is further related, that when his life drew to a close, he built a nest for himself in Arabia, to which he imparted the power of generation, so that after his death a new phoenix rose out of it. As soon as the latter was grown up, he, like his predecessor, proceeded to Heliopolis in Egypt, and burned and buried his father in the temple of Helios. (Tac. *Ann.* vi. 28.) According to a story which has gained more currency in modern times, Phoenix, when he arrived at a very old age (some say 500 and others 1461 years), committed himself to the flames. (Lucian, *De Mort. Per.* 27; Philostr. *Vit. Apollon.* iii. 49.) Others, again, state that only one Phoenix lived at a time, and that when he died a worm crept forth from his body, and was developed into a new Phoenix by the heat of the sun. His death, further, took place in Egypt after a life of 7006 years. (Tzetz. *Chil.* v. 397, &c.; Plin. *H. N.* x. 2; Ov. *Met.* xv. 392, &c.) Another modification of the same story relates, that when Phoenix arrived at the age of 500 years, he built for himself a funeral pile, consisting of spices, settled upon it, and died. Out of the decomposing body he then rose again, and having grown up, he wrapped the remains of his old body up in myrrh, carried them to Heliopolis, and burnt them there. (Pompon. Mela, iii. 8, in fin.; Stat. *Silv.* ii. 4. 36.) Similar stories of marvellous birds occur in many parts of the East, as in Persia, the legend of the bird Simorg, and in India of the bird Semendar. (Comp. Bochart, *Hieroz.* iii. p. 809.) [L. S.]

PHOENIX (Φοῖνιξ), historical. 1. A Theban, who was one of the leaders in the insurrection against Alexander, on which account the king, when he appeared before the city, sent to demand his surrender, together with Prothytas. The Thebans treated the request with derision, and demanded in return that Alexander should give up to them Philotas and Antipater. (Plut. *Alex.* 11.)

2. A native of Tenedos, who held a high rank in the army of Eumenes, B. C. 321. In the great battle fought by the latter against Craterus and Neoptolemus, the command of the left wing, which was opposed to Craterus, was entrusted to Phoenix and Pharnabazus, and composed principally of Asiatic troops; Eumenes being apprehensive of opposing any Macedonians to a general so popular with his countrymen. As soon as they came in sight of the enemy the two commanders charged the army of Craterus, which was unable to withstand the shock, and the aged general himself perished in the confusion (Plut. *Eum.* 7). Shortly after we find Phoenix despatched by Eumenes with a select force against his revolted general Perdiccas, whom he surprised by a rapid night march, and took him prisoner almost without opposition (Diod. xviii. 40). After the fall of Eumenes Phoenix appears to have entered the service of Antigonus, but in B. C. 310 he was persuaded by Ptolemy (the nephew and general of the king of Asia), to whom he was attached by the closest friendship, to join the latter in his defection from Antigonus. Phoenix at this time held the important command of the Hellespontine Phrygia, on which account Antigonus hastened to send an army against him under the command of his younger son Philippus (Id. xx. 19). The result of the operations is not mentioned; but Phoenix seems to have been not

only pardoned by Antigonus, but received again into favour: and in the campaign which preceded the battle of Issus (B. C. 302), we find him holding the command of Sardis, which he was, however, induced to surrender to Prepelaus, the general of Lysimachus (Id. xx. 107). This is the last time his name is mentioned.

3. The youngest son of Antigonus, king of Asia, is called by Diodorus in one passage (xx. 73), Phoenix, but it seems that this is a mistake, and that his true name was Philip. (Comp. Diod. xx. 19; and see Droysen, *Hellenism.* vol. i. p. 465.) [PHILIPPUS, No. 17.] [E. H. B.]

PHOENIX (Φοῖνιξ), of Colophon, a choliambic poet, of unknown time, of whose poems Athenaeus preserves some fragments, the chief of which is in ridicule of the arts of certain beggars, who demanded alms in the name of a raven which they carried about on their hands. (Bode, *Gesch. d. Lyr. Dichtk.* vol. i. p. 337; Meineke, *Choliamb. Poes. Graec.* pp. 140—145.) [P. S.]

PHOENIX (Φοῖνιξ), a statuary, of unknown country, was the pupil of Lysippus, and therefore flourished about Ol. 120, B. C. 300. He made a celebrated statue of the Olympic victor boxing, Epitherses. (Plin. *H. N.* xxxiv. 8. s. 19. § 20; Paus. vi. 15. § 3.) [P. S.]

PHOLUS (Φόλος), a Centaur, a son of Seilenus and the nymph Melia, from whom Mount Pholoe, between Arcadia and Elis, was believed to have derived its name. (Apollod. ii. 5. § 4; Theocrit. vi. 149.) [L. S.]

PHORBAS (Φόρβας). 1. A son of Lapithes and Orsinome, and a brother of Periphas. The Rhodians, in pursuance of an oracle, are said to have invited him into their island to deliver it from snakes, and afterwards to have honoured him with heroic worship. (Diod. v. 58.) From this circumstance he was called Ophiuchus, and is said by some to have been placed among the stars. (Hygin. *Poet. Astr.* ii. 14, who calls him a son of Triopas and Hiscilla; comp. Paus. vii. 26. § 5.) According to another tradition, Phorbas went from Thessaly to Olenos, where Alector, king of Elis, made use of his assistance against Pelops, and shared his kingdom with him. Phorbas then gave his daughter Diogeneia in marriage to Alector, and he himself married Hyrmine, a sister of Alector, by whom he became the father of Augeas and Actor. (Diod. iv. 69; Eustath. *ad Hom.* p. 303; Schol. *ad Apollon. Rhod.* i. 172; Paus. v. 1. § 8; Apollod. ii. 5. § 5.) He is also described as a bold boxer, and to have plundered the temple of Delphi along with the Phlegyes, but to have been defeated by Apollo. (Schol. *ad Hom. Il.* xxiii. 660; Ov. *Met.* xi. 414, xii. 322.)

2. A son of Argos or Criasus, was a brother of Peirasus, and married to Euboea, by whom he became the father of Triopas, whence he seems to have been a grandson of No. 1. (Paus. ii. 16. § 1, iv. 1. § 2; Schol. *ad Eurip. Or.* 920.)

3. A son of Criasus and Melantho, a brother of Ereuthalion and Cleoboea, is described as the father of Arestor. (Schol. *ad Eurip. Phoen.* 1116, *Or.* 920.)

4. A Lesbian, and father of Diomede, whom Achilles carried off. (Hom. *Il.* ix. 665; Dict. Cret. ii. 16.)

5. An Acarnanian, who, together with Eumolpus, went to Eleusis. (Eustath. *ad Hom.* p. 1156; Schol. *ad Eurip. Phoen.* 854.)

6. The father of Ilioneus. (Hom. *Il.* xiv. 490; Virg. *Aen.* v. 842.)

7. A son of Methion of Syene, one of the companions of Phineus. (Ov. *Met.* v. 74.) [L. S.]

PHORBE'NUS or PHOBE'NUS, GEO'RGIUS (Γεώργιος ὁ Φορβηνός), a Greek jurist of uncertain date. A MS. which Ducange has cited (*Glossar. Med. et Infim. Graecitat.* Index Auctor. col. 26), describes him as Δικαιοφύλαξ Θεσσαλονίκης, "Judge at Thessalonica." He wrote two very short dissertations.—1. Περὶ ὑποβόλου, *De Donatione super Nuptias*; and 2. Περὶ ἀποτ[illegible]ας, *De Casso.* He wrote also *Scholia* on the *Basilica*, of which possibly the above dissertations may have formed part. (Allatius, *De Georgiis*, c. 48; Fabric. *Bibl. Graec.* vol. x. p. 721, and vol. xii. pp. 483, 564, ed. vet.) [J. C. M.]

PHO'RCIDES (Φορκίδες), PHORCYDES, or PHORCYNIDES, that is, the daughters of Phorcus and Ceto, or the Gorgons and Graeae. (Aeschyl. *Prom.* 794; Ov. *Met.* iv. 742, 774, v. 230; Hygin. *Fab.* Praef. p. 9; comp. GORGONES and GRAEAE.) [L. S.]

PHORCUS, PHORCYS, or PHORCYN (Φόρκος, Φόρκυς, Φόρκυν*). 1. According to the Homeric poems, an old man ruling over the sea, or "the old man of the sea," to whom a harbour in Ithaca was dedicated. He is described as the father of the nymph Thoosa (*Od.* i. 71, xiii. 96, 345). Later writers call him a son of Pontus and Ge, and a brother of Thaumas, Nereus, Eurybia, and Ceto (Hes. *Theog.* 237; Apollod. i. 2. § 6). By his sister Ceto he became the father of the Graeae and Gorgones (Hes. *Theog.* 270, &c.), the Hesperian dragon (*ibid.* 333, &c.), and the Hesperides (Schol. *ad Apollon. Rhod.* iv. 1399); and by Hecate or Cratais, he was the father of Scylla. (Schol. *ad Apollon. Rhod.* iv. 828; Eustath. *ad Hom.* p. 1714; Tzetz. *ad Lycoph.* 45.) Servius (*ad Aen.* v. 824) calls him a son of Neptune and Thoosa. (Comp. Muncker, *ad Hygin. Fab.* praef. p. 4.)

2. A son of Phaenops, commander of the Phrygians of Ascania, assisted Priam in the Trojan war, but was slain by Ajax. (Hom. *Il.* ii. 862, xvii. 218, 312, &c.; Paus. x. 26. § 2.) [L. S.]

PHO'RMION (Φορμίων), historical. 1. An Athenian general, the son of Asopius (or Asopichus, as Pausanias calls him). His family was a distinguished one. He belonged to the deme Paeania. In B. C. 440 he was one of the three generals who were sent out with reinforcements to the Athenian troops blockading Samos. In 432, after the revolt of Potidaea, he was sent out with reinforcements for the troops under Callias, and, taking the command, proceeded to blockade the city. When the circumvallation was completed he led his troops to ravage Chalcidice and Bottice. He was still here in 431, when he was joined by Perdiccas, king of Macedonia, in some operations against the Chalcidians. He left before the summer of 430. Towards the close of that same year he was sent with 30 ships to assist the Acarnanians against the Ambraciots, who had seized the Amphilochian Argos. In the succeeding winter he was sent with 20 ships to Naupactus to prevent

* The form Φόρκος occurs chiefly in poetry; Φόρκυς is the common name, and Φόρκυν, υνος, is found only in late writers. (Eustath. *ad Hom.* pp. 364, 1108.)

the Corinthian vessels from sailing out of the gulf, and to stop all vessels bound for Corinth. He was still here in the summer of 429, when a Peloponnesian fleet was sent to aid the allies of Sparta in the West. By his skilful manoeuvres with very inferior forces he gained a decisive victory over the Peloponnesian fleet. In a second engagement, which ensued not long after, though at first compelled to retreat, by seizing an opportunity afforded by the confusion into which the fleet of the enemy was thrown by means of a dexterous manoeuvre of one of the Athenian ships which was being chased, Phormion gained another brilliant victory. For the details, the reader is referred to Thucydides, where they are given at length. In the ensuing winter Phormion led an expedition along the coast of Acarnania, and, disembarking, advanced into the interior, where he gained some successes. (Thucyd. i. 64, 65, 117, ii. 29, 58, 68, 69, 80—92, 102, 103; Diod. xii. 37, 47, 48.)

On one occasion, when called on to submit to the εὐθύνη, he was condemned to pay a fine of 100 minae. Not being able to do so, he was made ἄτιμος, and retired to Paeania. While here a request came from the Acarnanians that he might be sent out as commander to them. To this the Athenians consented, but Phormion urged that it was contrary to law to send out in that way a man who was under sentence of ἀτιμία. As the ostensible remission of the fine was not lawful, the device was resorted to (as in the case of Demosthenes, Plut. *Dem.* c. 27) of assigning to him some trifling public service (which in his case seems to have been a sacrifice to Dionysus), for which he was paid the amount of his fine. (Schol. *ad Aristoph. Pac.* 348; Paus. i. 23. § 10; Böckh, ap. Meineke, *Fragm. Poet. Com. Ant.* ii. i. p. 527). Phormion was no longer alive in B.C. 428, when the Acarnanians, out of respect to his memory, requested that his son Asopius might be sent to them as general. (Thucyd. iii. 7.) The tomb of Phormion was on the road leading to the Academy, near those of Pericles and Chabrias. (Paus. i. 29. § 3.) He was a man of remarkably temperate habits, and a strict disciplinarian. (Aristoph. *Equit.* 560, *Pax*, 348, *Lys.* 804; Schol. *ad Arist. Pac.* 347; Suidas *s. v.* Φορμίωνος στιβάς; Athen. x. p. 419, a.)

2. A freedman of Pasion the banker. After the death of the latter he married his widow, and became guardian to his younger son Pasicles. It was not however till eleven years after the death of Pasion that he received the franchise of an Athenian citizen. (Dem. *adv. Steph.* p. 1126.) He was a ship-owner; and on one occasion, when the people of Byzantium had detained some of his ships, he sent Stephanus to complain of the wrong. (*Ib.* p. 1121.) Apollodorus, the eldest son of Pasion, brought an action against Phormion, who was defended by Demosthenes in the speech ὑπὲρ Φορμίωνος. Subsequently Apollodorus brought the witnesses of Phormion to trial for perjury, when Demosthenes supported the other side, and composed for Apollodorus the speeches against Stephanus [APOLLODORUS.] (Demosth. *l. c.*; Aesch. *de fals. Leg.* p. 50; Plut. *Demosth.* c. 15; Clinton, *F. H.* vol. ii. p. 358.)

3. SEX. CLODIUS PHORMIO, a money lender mentioned by Cicero (*pro Caecina*, 9. § 27), who does not speak of him in very flattering terms. [C. P. M.]

PHO'RMION (Φορμίων), literary. 1. A disciple of Plato, sent by the latter to the Eleans for the purpose of giving them some laws. (Plut. *adv. Colot.* p. 1126, c.)

2. A peripatetic philosopher of Ephesus, of whom is told the story that he discoursed for several hours before Hannibal on the military art and the duties of a general. When his admiring auditory asked Hannibal what he thought of him, the latter replied, that of all the old blockheads whom he had seen, none could match Phormion. (Cic. *de Orat.* ii. 18.) [C. P. M.]

PHORMIS or PHORMUS (Φόρμις, Aristot. Pausan.; Φόρμος, Athen. Suid.). Bentley is of opinion that the former is the correct mode of spelling (*Dissert. upon Phalaris*, vol. i. p. 252, ed. 1836). In Themistius he is called Ἄμορφος. He came originally from Maenalus in Arcadia, and having removed to Sicily, became intimate with Gelon, whose children he educated. He distinguished himself as a soldier, both under Gelon and Hieron his brother, who succeeded, B. C. 478. In gratitude for his martial successes, he dedicated gifts to Zeus at Olympia, and to Apollo at Delphi. Pausanias (v. 27) gives a description of the former of these — two horses and charioteers; and he describes a statue of Phormis engaged in fight, dedicated by Lycortas, a Syracusan. Though the matter has been called in question, there seems to be little or no doubt that this is the same person who is associated by Aristotle with Epicharmus, as one of the originators of comedy, or of a particular form of it. We have the names of eight comedies written by him, in Suidas (*s. v.*), who also states that he was the first to introduce actors with robes reaching to the ankles, and to ornament the stage with skins dyed purple — as drapery it may be presumed. From the titles of the plays, we may safely infer that he selected the same mythological subjects as Epicharmus. They are, Ἄδμητος, Ἀλκίνους, Ἀλκυόνες, Ἰλίου Πόρθησις, Ἵππος, Κηφεὺς, or Κεφάλαια, Περσεὺς, Ἀταλάντη. (Aristot. *Poëtic.* c. 5; Paus., Suidas, *ll. cc.*; Athen. xiv. p. 652, a; Fabric. *Bibl. Graec.* vol. ii. p. 315.) [W. M. G.]

PHORO'NEUS (Φορωνεύς), a son of Inachus and the Oceanid Melia or Archia, was a brother of Aegialeus and the ruler of Peloponnesus. He was married to the nymph Laodice, by whom he became the father of Niobe, Apis, and Car. (Hygin. *Fab.* 143; Schol. *ad Eurip. Or.* 920; Apollod. ii. 1. § 1; Paus. i. 39. § 4.) Pausanias (ii. 21. § 1) calls his wife Cerdo, and the Scholiast on Euripides calls his first wife Peitho, and her children Aegialeus and Apia, and the second Europa, who was the mother of Niobe. According to Hellanicus (*ap. Eustath. ad Hom.* p. 385) he had three sons, Pelasgus, Iasus, and Agenor, who, after their father's death, distributed the kingdom of Argos among themselves. Phoroneus is said to have been the first who offered sacrifices to Hera at Argos, and to have united the people, who until then had lived in scattered habitations, into a city which was called after him ἄστυ Φορωνικόν. (Paus. ii. 15, in fin.; Hygin. *Fab.* 274.) He is further said to have discovered the use of fire (Paus. ii. 19. § 5); his tomb was shown at Argos, where funeral sacrifices were offered to him (ii. 20. § 3). The patronymic Phoroneides is sometimes used for Argives in general, but especially to designate Amphiaraus and Adrastus (Paus. vii. 17. § 3; Theocrit. xxv. 200.) [L. S.]

PHORO'NIS (Φορωνίς), a surname of Io, being according to some a descendant, and according to others a sister of Phoroneus. (Ov. *Met.* i. 668; Hygin. *Fab.* 145.) [L. S.]

PHO'SPHORUS (Φωσφόρος), or as the poets call him ἑωσφόρος or Φαεσφόρος (Lat. *Lucifer*), that is, the bringer of light or of Eos, is the name of the planet Venus, when seen in the morning before sunrise (Hom. *Il.* xxiii. 226; Virg. *Georg.* i. 288; Ov. *Met.* ii. 115, *Trist.* i. 3. 72.) The same planet was called Hesperus (*Vesperugo*, *Vesper*, *Noctifer* or *Nocturnus*) when it appeared in the heavens after sunset. (Hom. *Il.* xxii. 318; Plin. *H. N.* ii. 8; Cic. *De Nat. Deor.* ii. 20; Catull. 62, 64; Horat. *Carm.* ii. 9. 10.) Phosphorus as a personification is called a son of Astraeus and Eos (Hes. *Theog.* 381), of Cephalus and Eos (Hygin. *Poet. Astr.* ii. 42), or of Atlas (Tzetz. *ad Lyc.* 879). By Philonis he is said to have been the father of Ceyx (Hygin. *Fab.* 65; Ov. *Met.* xi. 271), and he is also called the father of Daedalion (Ov. *Met.* xi. 295), of the Hesperides (Serv. *ad Aen.* iv. 484), or of Hesperis, who became by his brother Atlas the mother of the Hesperides. (Diod. iv. 27; Serv. *ad Aen.* i. 530.)

Phosphorus also occurs as a surname of several goddesses of light, as Artemis (*Diana Lucifera*, Paus. iv. 31. § 8; Serv. *ad Aen.* ii. 116), Eos (Eurip. *Ion.* 1157) and Hecate. (Eurip. *Helen.* 569.) [L. S.]

PHOTIUS (Φώτιος). 1. Of CONSTANTINOPLE (1). In the *Acta Sanctorum*, *Junii*, vol. i. p. 274, &c., is given an account of the martyrdom of St. Lucillianus, and several others who are said to have suffered at Byzantium, in the persecution under Aurelian. The account bears this title:—Φωτίου τοῦ μακαριωτάτου σκευοφύλακος τῶν Ἁγίων Ἀποστόλων καὶ λογοθέτου ἐγκώμιον εἰς τὸν ἅγιον ἱερομάρτυρα Λουκιλλιανόν. *Sancti Martyris Lucilliani Encomium, auctore beatissimo Photio, Sanctorum Apostolorum Sceuophylace ac Logotheta.* Of the writer Photius, nothing further appears to be known than is contained in the title, namely, that he was keeper of the sacred vessels in the great Church of the Apostles at Constantinople, which was second in importance only to that of St. Sophia; and that he must be placed after the time of Constantine, by whom the church was built. The *Encomium* is given in the *Acta Sanctorum* in the original Greek, with a *Commentarius praevius*, a Latin version, and notes by Conradus Janningus. (Fabric. *Bibl. Graec.* vol. x. pp. 271, 678.)

2. Of CONSTANTINOPLE (2). Photius, a presbyter of the church at Constantinople, was one of the most decided and active supporters of the unfortunate heresiarch, Nestorius [NESTORIUS], in the fifth century. When Antonius and Jacobus were sent, some time before the council of Ephesus, A. D. 431, to convert, by persecution, the Quartadecimans and Novatians of Asia Minor, they presented to some of their converts at Philadelphia, not the Nicene Creed, but one that contained a passage deemed heretical on the subject of the incarnation, which excited against them Charisius, who was oeconomus of the church at Philadelphia. In these proceedings Antonius and Jacobus were supported by Photius, who not only gave them letters at the commencement of their mission, attesting their orthodoxy, but procured the deposition of their opponent Charisius, who thereupon presented a complaint to the council of Ephesus (*Concilia*, vol. iii. col. 673, &c. ed. Labbe). Tillemont is disposed to ascribe to Photius the answer which was drawn up to the *Epistola ad Solitarios* of Cyril of Alexandria. A Photius, a supporter of Nestorius, was banished to Petra, about A. D. 436 (Lupus, *Ad Ephesin Concil. varior. PP. Epistolae*, cap. clxxxviii.), whom, notwithstanding the objections of Lupus (not. in loc.) we agree with Tillemont in identifying with the presbyter of Constantinople. (Tillemont, *Mémoires*, vol. xiv. pp. 300, 332, 494, 607, 787.)

3. Of CONSTANTINOPLE (3). Of the eminent men whose names occur in the long series of the Byzantine annals, there is hardly one who combines so many claims upon our attention as Photius. The varied information, much of it not to be found elsewhere, contained in his works, and the sound critical judgment displayed by him, raise him to the very highest rank among the Byzantine writers: his position, as one of the great promoters of the schism between the Eastern and Western Churches, give him an almost equal eminence in ecclesiastical history; and his position, striking vicissitudes of fortune, and connection with the leading political characters of his day, make him a personage of importance in the domestic history of the Byzantine empire.

The year and place of his birth, and the name of his father, appear to be unknown. His mother's name was Irene: her brother married one of the sisters of Theodora, wife of the emperor Theophilus (Theoph. Continuat. lib. iv. 22): so that Photius was connected by affinity with the imperial family. We have the testimony of Nicetas David, the Paphlagonian, that his lineage was illustrious. He had at least four brothers (Mountagu, *Not. ad Epistol. Photii*, 138), Tarasius, Constantine, Theodore, and Sergius, of whom the first enjoyed the dignity of patrician. Photius himself, in speaking of his father and mother, celebrates their crown of martyrdom, and the patient spirit by which they were adorned; but the rhetorical style of the letter in which the notice occurs (Epist. 234, *Tarasio Patricio fratri*) prevents our drawing any very distinct inference from his words; though they may perhaps indicate that his parents suffered some severities or privations during the reign of Theophilus or some other of the iconoclast emperors. This is the more likely, as Photius elsewhere (*Epistol.* 2. *Encycl.* § 42, and *Epistol. ad Nicol. Papam*) claims Tarasius, patriarch of Constantinople, who was one of the great champions of image worship, as his relative, which shows the side taken by his family in the controversy. What the relation between himself and Tarasius was is not clear. Photius (*ll. cc.*) calls him πατρόθειος, which probably means great-uncle. But the ability of Photius would have adorned any lineage, and his capacious mind was cultivated, as both the testimony even of his opponents and his extant works show, with great diligence. "He was accounted," says Nicetas David, the biographer and panegyrist of his competitor Ignatius, "to be of all men most eminent for his secular acquirements and his understanding of political affairs. For so superior were his attainments in grammar and poetry, in rhetoric and philosophy, yea, even in medicine and in almost all the branches of knowledge beyond the limits of theology, that he not only appeared to excel all the men of his own day, but even to bear comparison with the ancients. For all things combined

in his favour: natural adaptation, diligence, wealth, which enabled him to form an all-comprehensive library; and more than all these, the love of glory, which induced him to pass whole nights without sleep, that he might have time for reading. And when the time came (which ought never to have arrived) for him to intrude himself into the church, he became a most diligent reader of theological works." (Nicet. *Vita Ignatii* apud *Concil.* vol. viii. ed. Labbe.)

It must not, however, be supposed that Photius had wholly neglected the study of theology before his entrance on an ecclesiastical life: so far was this from being the case, that he had read and carefully analysed, as his *Bibliotheca* attests, the chief works of the Greek ecclesiastical writers of all ages, so that his attainments in sacred literature might have shamed many a professional divine. There is not sufficient evidence to support the statement of Baronius, that Photius was an eunuch.

Thus highly connected, and with a mind so richly endowed and highly cultivated, Photius obtained high advancement at the Byzantine court. He held the dignity of a Proto-a-Secretis or chief justice (Codin. *De Officiis CP.* p. 36, ed. Bonn); and, if we trust the statement of Nicetas David (*l. c.*), of Protospatharius, a name originally denoting the chief sword-bearer or captain of the guards, but which became, in later times, a merely nominal office. (Codin. ibid. p. 33.) To these dignities may be added, on the authority of Anastasius Bibliothecarius (*Concil. Octavi Hist.* apud *Concil.* vol. viii. col. 962, ed. Labbe), that of senator; but this is perhaps only another title for the office of "Proto-a-Secretis." (Gretser. et Goar. *Not. in Codin.* p. 242.)

Though his official duties would chiefly confine him to the capital, it is probable that he was occasionally employed elsewhere. It was during an embassy "to the Assyrians" (a vague and unsuitable term, denoting apparently the court of the Caliphs or of some of the other powers of Upper Asia) that he read the works enumerated in his *Bibliotheca*, and wrote the critical notices of them which that work contains, a striking instance of the energy and diligence with which he continued to cultivate literature in the midst of his secular duties. Of the date of this embassy, while engaged in which he must have resided several years at the Assyrian court, as well of the other incidents of his life, before his elevation to the patriarchate of Constantinople, we have no means of judging. He could hardly have been a young man at the time he became patriarch.

The patriarchal throne of Constantinople was occupied in the middle of the ninth century by Ignatius [IGNATIUS, No. 3], who had the misfortune to incur the enmity of some few bishops and monks, of whom the principal was Gregory Asbestus, an intriguing bishop, whom he had deposed from the see of Syracuse in Sicily [GREGORIUS, No. 35], and also of Bardas, who was all-powerful at the court of his nephew Michael, then a minor. [MICHAEL III.] Ignatius had excommunicated Bardas, on a rumour of his being guilty of incest, and Bardas, in retaliation, threatened the patriarch with deposition. It was important from the high character of Ignatius, that whoever was proposed as his successor should be able to compete with him in reputation, and the choice of Bardas fell upon Photius, who had already given countenance to Gregory and the other opponents of the patriarch. Ignatius was deposed, and Photius elected in his place. The latter was a layman, and, according to some statements, was under excommunication for supporting Gregory; but less than a week served, according to Nicetas David (ibid.), for his rapid passage through all the needful subordinate gradations: the first day witnessed his conversion from a layman to a monk; the second day he was made reader; the third day, sub-deacon; the fourth, deacon; the fifth, presbyter; and the sixth, Christmas-day A. D. 858, beheld his promotion to the patriarchate, the highest ecclesiastical dignity in the empire. Nicetas (ibid.) states that his office was irregularly committed to him by secular hands. Photius himself, however, in his apologetic epistle to Pope Nicolaus I. (apud Baron. *Annal.* ad ann. 859, § lxi. &c.), states that the patriarchate was pressed upon his acceptance by a numerous assembly of the metropolitans, and of the other clergy of his patriarchate: nor is it likely that the Byzantine court would fail to secure a sufficient number of subservient bishops, to give to the appointment every possible appearance of regularity.

A consciousness that the whole transaction was violent and indefensible, whatever care might be taken to give it the appearance of regularity, made it desirable for the victorious party to obtain from the deposed patriarch a resignation of his office; but Ignatius was a man of too lofty a spirit to consent to his own degradation, and his pertinacious refusal entailed severe persecution both on himself and his friends. [IGNATIUS, No. 3.] Photius, however, retained his high dignity; the secular power was on his side; the clergy of the patriarchate, in successive councils, confirmed his appointment, though we are told by Nicetas David (ibid.) that the metropolitans exacted from him a written engagement that he would treat his deposed rival with filial reverence, and follow his advice; and even the legates of the Holy See were induced to side with him, a subserviency for which they were afterwards deposed by the Pope Nicolaus I. The engagement to treat Ignatius with kindness was not kept; in such a struggle its observance could hardly be expected; but how far the severities inflicted on him are to be ascribed to Photius cannot now be determined. The critical position of the latter would be likely to aggravate any disposition which he might feel to treat his rival harshly; for Nicolaus, in a council at Rome, embraced the side of Ignatius, and anathematized Photius and his adherents; various enemies rose up against him among the civil officers as well as the clergy of the empire; and the minds of many, including, if we may trust Nicetas (ibid.), the kindred and friends of Photius himself, were shocked by the treatment of the unhappy Ignatius. To add to his troubles, the Caesar Bardas appears to have had disputes with him, either influenced by the natural jealousy between the secular and ecclesiastical powers, or, perhaps, disappointed at not finding in Photius the subserviency he had anticipated. The letters of Photius addressed to Bardas (*Epistolae*, 3, 6, 8) contain abundant complaints of the diminution of his authority, of the ill-treatment of those for whom he was interested, and of the inefficacy of his own intercessions and complaints. However, the opposition among his own clergy

was gradually weakened, until only five bishops remained who supported the cause of Ignatius.

The quarrel between Nicolaus and Photius of course separated the Eastern and Western Churches for the time. Photius wrote to Nicolaus to endeavour to conciliate his favour, but without effect. Photius was anathematized, and deposed by Nicolaus (A. D. 863); and a counter anathema and sentence of deposition was pronounced against Nicolaus by a council assembled at Constantinople by Photius. The schism, as neither party had power to carry its sentence into effect, continued until the actual deposition of Photius.

Of the conduct of Photius as patriarch, in matters not connected with the struggle to maintain his position, it is not easy to judge. That he aided Bardas, who was elevated to the dignity of Caesar, in his efforts for the revival of learning, perhaps suggested those efforts to him, is highly probable from his indisputable love of literature. (Theoph. Contin. *De Mich. Theophili Filio*, c. 26.) That he possessed many kindly dispositions is indicated by his letters. The charges of the forgery of letters, and of cruelty in his struggles with the party of Ignatius, are, there is reason to believe, too true; but as almost all the original sources of information respecting his character and conduct are from parties hostile to his claims, we cannot confidently receive their charges as true in all their extent.

The murder of Caesar Bardas (A. D. 866 or 867), by the emperor's order [MICHAEL III.], was speedily followed by the assassination of Michael himself (A. D. 867) and the accession of his colleague and murderer Basil I. (the Macedonian) [BASILIUS I. MACEDO]. Photius had consecrated Basil as the colleague of Michael; but after the murder of the latter he refused to admit him to the communion, reproaching him as a robber and a murderer, and unworthy to partake of the sacred elements. Photius was immediately banished to a monastery, and Ignatius restored: various papers which the servants of Photius were about to conceal in a neighbouring reed-bed were seized, and afterwards produced against Photius, first in the senate of Constantinople, and afterward at the council held against him. This hasty change in the occupants of the patriarchate had been too obviously the result of the change of the imperial dynasty to be sufficient of itself. But the imperial power had now the same interest as the Western Church in the deposition of Photius. A council (recognised by the Romish Church as the eighth oecumenical or fourth Constantinopolitan) was therefore summoned A. D. 869, at which the deposition of Photius and the restoration of Ignatius were confirmed. The cause was in fact prejudged by the circumstance that Ignatius took his place as patriarch at the commencement of the council. Photius, who appeared before the council, and his partizans were anathematized and stigmatized with the most opprobrious epithets. He subsequently acquired the favour of Basil, but by what means is uncertain; for we can hardly give credence to the strange tale related by Nicetas (ibid.), who ascribes it to the forgery and interpretation by Photius of a certain genealogical document containing a prophecy of Basil's exaltation. It is certain, however, not only that he gained the favour of the emperor, but that he soon acquired a complete ascendancy over him; he was appointed tutor to the sons of Basil, had apartments in the palace assigned to him; and, on the death of Ignatius, about A. D. 877 [IGNATIUS, No. 3], was immediately restored to the patriarchal throne. With writers of the Ignatian party and of the Romish Church, this restoration is, of course, nothing less than a new irruption of the wolf into the sheepfold. According to Nicetas he commenced his patriarchate by beating, banishing, and in various ways afflicting the servants and household of his defunct rival, and by using ten thousand arts against those who objected to his restoration as uncanonical and irregular. Some he bribed by gifts and honours and by translation to wealthier or more eligible sees than those they occupied; others he terrified by reproaches and accusations, which, on their embracing his party, were speedily and altogether dropped. That, in the corrupt state of the Byzantine empire and church, something of this must have happened at such a crisis, there can be little doubt; though there can be as little doubt that these statements are much exaggerated.

It is probable that one great purpose of Basil in restoring Photius to the patriarchate was to do away with divisions in the church, for it is not to be supposed that Photius was without his partisans. But to effect this purpose he had to gain over the Western Church. Nicolaus had been succeeded by Hadrian II., and he by John VIII. (some reckon him to be John IX.), who now occupied the papal chair. John was more pliant than Nicolaus, and Basil a more energetic prince than the dissolute Michael; the pope therefore yielded to the urgent entreaties of a prince whom it would have been dangerous to disoblige; recognised Photius as lawful patriarch, and excommunicated those who refused to hold communion with him. But the recognition was on condition that he should resign his claim to the ecclesiastical superiority of the Bulgarians, whose archbishops and bishops were claimed as subordinates by both Rome and Constantinople; and is said to have been accompanied by strong assertions of the superiority of the Roman see. The copy of the letter in which John's consent was given, is a re-translation from the Greek, and is asserted by Romish writers to have been falsified by Photius and his party. It is obvious, however, that this charge remains to be proved; and that we have no more security that the truth lies on the side of Rome than on that of Constantinople. The ecclesiastical jurisdiction of Bulgaria was no new cause of dissension: it had been asserted as strongly by the pious Ignatius as by his successor. (Comp. Joan. VIII. Papae *Epistol.* 78, apud *Concil.* p. 63, &c.) Letters from the pope to the clergy of Constantinople and to Photius himself were also sent, but the extant copies of these are said to have been equally corrupted by Photius. Legates were sent by the pope, and even the copies of their *Commonitorium*, or letter of instruction, are also said to be falsified; but these charges need to be carefully sifted. Among the asserted additions is one in which the legates are instructed to declare the council of A. D. 869 (reputed by the Romish Church to be the eighth oecumenical or fourth Constantinopolitan), at which Photius had been deposed, to be null and void. Another council, which the Greeks assert to be the eighth oecumenical one, but which the Romanists reject, was held at Constantinople A. D. 879. The papal legates were present, but Photius presided,

and had everything his own way. The restoration of Photius and the nullity of the council of A. D. 869 were affirmed: the words "filioque," which formed one of the standing subjects of contention between the two churches, were ordered to be omitted from the creed, and the jurisdiction of the Bulgarian Church was referred to the emperor as a question affecting the boundaries of the empire. The pope refused to recognize the acts of the council, with the exception of the restoration of Photius, though they had been assented to by his legates, whom on their return he condemned, and he anathematized Photius afresh. (Baron. *Annal. Eccles.* ad ann. 880. xi. xiii.) The schism and rivalry of the churches became greater than ever, and has never since been really healed.

Photius, according to Nicetas (ibid.), had been assisted in regaining the favour of Basil by the monk Theodore or Santabaren; but other writers reverse the process, and ascribe to Photius the introduction of Santabaren to Basil. Photius certainly made him archbishop of Euchaïta in Pontus; and he enjoyed, during Photius' patriarchate, considerable influence with Basil. By an accusation, true or false, made by this man against Leo, the emperor's eldest surviving son and destined successor, of conspiring his father's death, Basil had been excited to imprison his son. So far, however, was Photius from joining in the designs of Santabaren, that it was chiefly upon his urgent entreaties the emperor spared the eyes of Leo, which he had intended to put out. Basil died A. D. 886, and Leo [LEO VI.] succeeded to the throne. He immediately set about the ruin of Santabaren; and, forgetful of Photius' intercession, scrupled not to involve the patriarch in his fall. Andrew and Stephen, two officers of the court, whom Santabaren had formerly accused of some offence, now charged Photius and Santabaren with conspiring to depose the emperor, and to place a kinsman of Photius on the throne. The charge appears to have been utterly unfounded, but it answered the purpose. An officer of the court was sent to the church of St. Sophia, who ascended the ambo or pulpit, and read to the assembled people articles of accusation against the patriarch. Photius was immediately led into confinement, first in a monastery, afterwards in the palace of Pegae; and Santabaren was brought in custody from Euchaïta and confronted with him: the two accusers, with three other persons, were appointed to conduct the examination, a circumstance sufficient to show the nature and spirit of the whole transaction. The firmness of the prisoners, and the impossibility of proving the charge against them, provoked the emperor's rage. Santabaren was cruelly beaten, deprived of his eyes, and banished; but was afterwards recalled, and survived till the reign of Constantine Porphyrogenitus, the successor of Leo. Photius was banished to the monastery of Bordi in Armenia (or rather in the Thema Armeniacum), where he seems to have remained till his death. He was buried in the church of a nunnery at Merdosagares. The year in which his death occurred is not ascertained. Pagi, Fabricius, and Mosheim, fix it in A. D. 891; but the evidence on which their statement rests is not conclusive. He must have been an aged man when he died, for he must have been in middle age when first chosen patriarch, and he survived that event thirty years, and probably more. He was succeeded in the patriarchate by the emperor's brother Stephen, first his pupil, then his syncellus, and one of his clergy. (Theoph. Continuat. lib. v. c. 100, lib. vi. 1—5; Symeon Magister, *De Basil. Maced.* c. 21, *De Leone Basil. fil.* c. 1; Georg. Monach. *De Basil.* c. 24, *De Leone*, c. 1—7.)

The character of Photius is by no means worthy of much respect. He was an able man of the world, but not influenced by the high principles which befitted his sacred office. Yet he was probably not below the average of the statesmen and prelates of his day; and certainly was not the monster that the historians and other writers of the Romish church, whose representations have been too readily adopted by some moderns, would make him. A writer in the *Edinburgh Review*, vol. xxi. p. 329, says, "He seems to have been very learned and very wicked—a great scholar and a consummate hypocrite—not only neglecting occasions of doing good, but perverting the finest talents to the worst purposes." This is unjust: he lived in a corrupt age, and was placed in a trying position; and, without hiding or extenuating his crimes, it must be remembered that his private character remains unimpeached; the very story of his being an eunuch shows that he was not open to the charge of licentiousness; his firmness is attested by his repulse of Basil from the communion of the church, and his mercifulness by his intercession for the ungrateful Leo. It must be borne in mind also that his history has come down to us chiefly in the representations of his enemies. The principal ancient authorities have been referred to in the course of this narrative, though we have by no means cited all the places. We may add, Leo Grammaticus, *Chronographia*, pp. 463—476, ed. Paris; Zonar. xvi. 4, 8, 11, 12; Cedren. *Compend.* pp. 551, 569, 573, 593, ed. Paris, vol. ii. p. 172, 205, 213, 248, ed. Bonn; Glycas, *Annal.* pars iv. pp. 293, 294, 297, &c., ed. Paris, pp. 226, 228, 230, &c., ed. Venice, pp. 544, 547, 552, ed. Bonn; Genesius, *Reges*, lib. iv. p. 48, ed. Venice, p. 100, ed. Bonn; Constantin. Manass. *Compend. Chron.* vs. 5133—5163, 5253, &c. 5309, &c.; Joel, *Chronog. Compend.* p. 179, ed. Paris, pp. 55, 56, ed. Bonn; Ephraem. *De Patriarchis CP.* vs. 10,012—10,025, ed. Bonn. Various notices and documents relating to his history generally, but especially to his conduct in reference to the schism of the churches, may be found in the *Concilia*, vols. viii. ix. ed. Labbe, vols. v. vi. ed. Hardouin, vols. xv. xvi. xvii. ed. Mansi. Of modern writers, Baronius (*Annal. Eccles.* A. D. 858—886) is probably the fullest, but at the same time one of the most unjust. Hankius (*De Byzantin. Rerum Scriptoribus*, pars i. c. 18) has a very ample memoir of Photius, which may be advantageously compared with that of Baronius, as its bias is in the opposite direction. See also Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques*, *Siècle* ix. p. 270, 2de edit. 1698. An essay by Francesco Fontani, *De Photio Novae Romae Episcopo ejusque Scriptis Dissertatio*, prefixed to the first volume of his *Novae Eruditorum Deliciae*, 12mo, Florence, 1785, is far more candid than most of the other works by members of the Romish Church; and is in this respect far beyond the *Mémoire sur le Patriarche Photius*, by M. Weguelin, in the *Mémoires de l'Academie Royale* (de Prusse) *des Sciences et Belles-Lettres*, *Anné* MDCCLXXVII. 4to. Berlin, 1779, p. 440, &c. Shorter accounts may be found in Mosheim (*Eccles*

Hist. by Murdock, book iii. cent. ix. pt. ii. c. iii. § 27—32), and in the works cited at the close of this article. Fabricius has given a list of the councils held to determine questions arising out of the struggle of Ignatius and Photius for the patriarchate or out of the contests of the Eastern and Western Churches with regard to Photius. He has also given a list of writers respecting Photius, divided into, 1. Those hostile to Photius; and 2. Those more favourable to him. Of the historians of the lower empire, Le Beau (*Bas Empire*, liv. lxx. 38, &c., lxxi. lxxii. 1—3) is outrageously partial, inflaming the crimes of Photius, and rejecting as untrue, or passing over without notice, the record of those incidents which are honourable to him. Gibbon (*Decline and Fall*, c. 53, 60), more favourable, has two separate, but brief and unsatisfactory, notices of the patriarch.

The published works of Photius are the following:—1. Μυριόβιβλον ἢ Βιβλιοθήκη, *Myriobiblion seu Bibliotheca.* This is the most important and valuable of the works of Photius. It may be described as an extensive review of ancient Greek literature by a scholar of immense erudition and sound judgment. It is an extraordinary monument of literary energy, for it was written while the author was engaged in his embassy to Assyria, at the request of Photius' brother Tarasius, who was much grieved at the separation, and desired an account of the books which Photius had read in his absence. It thus conveys a pleasing impression, not only of the literary acquirements and extraordinary industry, but of the fraternal affection of the writer. It opens with a prefatory address to Tarasius, recapitulating the circumstances in which it was composed, and stating that it contained a notice of two hundred and seventy-nine volumes. The extant copies contain a notice of two hundred and eighty: the discrepancy, which is of little moment, may have originated either in the mistake of Photius himself, or in some alteration of the divisions by some transcriber. It has been doubted whether we have the work entire. An extant analysis, by Photius, of the *Historia Ecclesiastica* of Philostorgius [PHILOSTORGIUS], by which alone some knowledge of the contents of that important work has been preserved to us, is so much fuller than the brief analysis of that work contained in the present text of the *Bibliotheca*, as to lead to the supposition that the latter is imperfect. "It is to be lamented," said Valesius (*De Critica*, i. 29), "that many such abridgments and collections of extracts are now lost. If these were extant in the state in which they were completed by Photius, we should grieve less at the loss of so many ancient writers." But Leiche has shown (*Diatribe in Phot. Biblioth.*) that we have no just reason for suspecting that the *Bibliotheca* is imperfect; and that the fuller analysis of Philostorgius probably never formed part of it; but was made at a later period. A hasty and supercilious writer in the *Edinburgh Review* (vol. xxi. p. 329, &c.), whose harsh and unjust censure of Photius we have already noticed, affirms on the other hand that the work has been swelled out to its present size by spurious additions. "Our younger readers, however, who take the *Myriobiblon* in hand, are not to suppose that the book which at present goes under that name, is really the production of Photius; we believe that not more than half of it can be safely attributed to that learned and turbulent bishop; and we think it would not be very difficult to discriminate between the genuine and supposititious parts of that voluminous production." As the reviewer has not attempted to support his assertion by evidence, and as it is contradicted by the express testimony of Photius himself, who has mentioned the number of volumes examined, his judgment is entitled to but little weight. The two hundred and eighty divisions of the *Bibliotheca* must be understood to express the number of volumes (codices) or manuscripts, and not of writers or of works: the works of some writers, *e. g.* of Philon Judaeus (codd. 103—105), occupy several divisions; and on the other hand, one division (*e. g.* cod. 125, *Justini Martyris Scripta Varia*), sometimes comprehends a notice of several different works written in one codex. The writers examined are of all classes: the greater number, however, are theologians, writers of ecclesiastical history, and of the biography of eminent churchmen; but several are secular historians, philosophers, and orators, heathen or Christian, of remote or recent times, lexicographers, and medical writers; only one or two are poets, and those on religious subjects, and there are also one or two writers of romances or love tales. There is no formal classification of these various writers; though a series of writers or writings of the same class frequently occurs, *e. g.* the *Acta* of various councils (codd. 15—20); the writers on the *Resurrection* (codd. 21—23); and the secular historians of the Byzantine empire (codd. 62—67). In fact the works appear to be arranged in the order in which they were read. The notices of the writers vary much in length: those in the earlier part are very briefly noticed, the later ones more fully; their recent perusal apparently enabling the writer to give a fuller account of them; so that this circumstance confirms our observation as to the arrangement of the work. Several valuable works, now lost, are known to us chiefly by the analyses or extracts which Photius has given of them; among them are the *Persica* and *Indica* of Ctesias [CTESIAS] in cod. 72; the *De Rebus post Alexandrum Magnum gestis*, and the *Parthica* and the *Bithynica* of Arrian [ARRIANUS, No. 4], in codd. 58, 92, and 93; the *Historiae* of Olympiodorus [OLYMPIODORUS, No. 3], in cod. 80; the *Narrationes* of Conon [CONON, No. 1], in cod. 186; the *Nova Historia* of Ptolemy Hephaestion [PTOLEMAEUS], in cod. 190; the *De Heracleae Ponticae Rebus* of Memnon [MEMNON], in cod. 224; the *Vita Isidori* [ISIDORUS, No. 5, of Gaza] by Damascius [DAMASCIUS], in cod. 242; the lost *Declamationes* of Himerius [HIMERIUS, No. 1], in cod. 243; the lost books of the *Bibliotheca* of Diodorus Siculus [DIODORUS, No. 12], in cod. 244; the *De Erythraeo* (s. *Rubro*) *Mari* of Agatharchides [AGATHARCHIDES], in cod. 250; the anonymous *Vita Pauli CPolitani* and *Vita Athanasii*, in codd. 257 and 258; the lost *Orationes*, genuine or spurious, of Antiphon [ANTIPHON, No. 1], Isocrates [ISOCRATES, No. 1], Lysias [LYSIAS], Isaeus [ISAEUS, No. 1], Demosthenes [DEMOSTHENES], Hyperides [HYPERIDES], Deinarchus [DEINARCHUS, No. 1], and Lycurgus [LYCURGUS, p. 858], in codd. 259—268; and of the *Chrestomatheia* of Helladius of Antinoopolis [HELLADIUS, No. 2] in Cod. 279; besides several theological and ecclesiastical and some medical works. The above enumeration will suffice to show the inestimable value of the *Bibliotheca* of Photius, especially when we reflect

how much the value of his notices is enhanced by the soundness of his judgment. The first edition of the *Bibliotheca* was published by David Hoeschelius, under the title of Βιβλιοθήκη τοῦ Φωτίου, *Librorum quos legit Photius Patriarcha Excerpta et Censurae*, fol. Augsburg, 1601. Some of the *Epistolae* of Photius were subjoined. The text of the *Bibliotheca* was formed on a collation of four MSS., and was accompanied with notes by the editor; but there was no Latin version. A Latin version and scholia, by Andreas Schottus of Antwerp, were published, fol. Augsburg, 1606; but the version is inaccurate, and has been severely criticised. It was however reprinted, with the Greek text, under the title of Φωτίου Μυριόβιβλον ἢ Βιβλιοθήκη, *Photii Myriobiblon sive Bibliotheca*, fol. Geneva, 1612, and fol. Rouen, 1653. This last edition is a very splendid one, but inconvenient from its size. An edition, with a revised text, formed on a collation of four MSS. (whether any of them were the same as those employed by Hoeschelius is not mentioned) was published by Immanuel Bekker, 2 thin vols. 4to. Berlin, 1824—1825: it is convenient from its size and the copiousness of its index, but has neither version nor notes.

2. Ἐπιτομὴ ἐκ τῶν ἐκκλησιαστικῶν ἱστοριῶν Φιλοστοργίου ἀπὸ φωνῆς Φωτίου πατριάρχου, *Compendium Historiae Ecclesiasticae Philostorgii quod dictavit Photius patriarcha.* Cave regards this as a fragment of another work similar to the *Bibliotheca*; but his conjecture rests on no solid foundation. The *Compendium* is of great importance as preserving to us, though very imperfectly, an Arian statement of the ecclesiastical transactions of the busy period of the Arian controversy in the fourth century. It was first published, with a Latin version and copious notes, by Jacobus Gothofredus (Godefroi), 4to, Geneva, 1643; and was reprinted with the other ancient Greek ecclesiastical historians by Henricus Valesius (Henri Valois), folio, Paris, 1673, and by Reading, fol. Cambridge, 1720.

3. Νομοκανὼν or Νομοκάνονον, *Nomocanon*, s. *Nomocanonon*, s. *Nomocanonus*, s. *Canonum Ecclesiasticorum et Legum Imperialium de Ecclesiastica Disciplina Conciliatio* s. *Harmonia.* This work, which bears ample testimony to the extraordinary legal attainments of its author, is arranged under fourteen τίτλοι, *Tituli*, and was prefixed to a Σύνταγμα τῶν κανόνων, *Canonum Syntagma*, or collection of the *Canones* of the Apostles and of the ecclesiastical councils recognised by the Greek Church, compiled by Photius; from which circumstance it is sometimes called Πρόκανων, *Procanon.* It has been repeatedly published, with the commentaries of Theodore Balsamon, who strongly recommended it, in preference to similar works of an earlier date: it appeared in the Latin version of Gentianus Hervetus, fol. Paris, 1561, and in another Latin version of Henricus Agylaeus, fol. Basel. 1561, and in the original Greek text with the version of Agylaeus, edited by Christophorus Justellus, 4to. Paris, 1615. It was reprinted, with the version of Agylaeus, in the *Bibliotheca Juris Canonici*, published by Guillelmus Voellus and Henricus Justellus, vol. ii. p. 785, &c. fol. Paris, 1661. The *Nomocanon* of Photius was epitomised in the kind of verses called politici [see PHILIPPUS, No. 27, note] by Michael Psellus, whose work was published, with one or two other of his pieces, by Franciscus Bosquetus, 8vo. Paris, 1632.

4. Περὶ τῶν ζ' οἰκουμενικῶν συνόδων, *De Septem Conciliis Oecumenicis.* This piece subjoined, with a Latin version, to the *Nomocanon* in the Paris editions of 1615 and 1661, and often published elsewhere, is really part of one of the *Epistolae* of Photius, and is noticed in our account of them.

5. Ἐπιστολαί, *Epistolae.* There are extant a considerable number of the letters of Photius. The MSS. containing them are enumerated by Fabricius, *Bibl. Graec.* vol. xi. p. 11. It is much to be regretted that no complete collection of them has been published. David Hoeschelius subjoined to his edition of the *Bibliotheca* (fol. Augsburg, 1601) mentioned above, thirty-five letters selected from a MS. collection which had belonged to Maximus Margunius, bishop of Cerigo, who lived about the end of the sixteenth century. One consolatory letter to the nun Eusebia on her sister's death, was published by Conrad Rittershausius, with a Latin version, with some other pieces, 8vo. Nürnberg, 1601. But the largest collection is that prepared with a Latin version and notes by Richard Mountagu (Latinized Montacutius), bishop of Norwich, and published after his death, fol. London, 1651. The Greek text was from a MS. in the Bodleian library. The collection comprehends two hundred and forty-eight letters translated by the bishop, and a supplement of five letters brought from the East by Christianus Ravius, of which also a Latin version by another person is given. The first letter in Mountagu's collection is addressed to Michael, prince of the Bulgarians, on the question Τί ἐστιν ἔργον ἄρχοντος, *De Officio Principis*: it is very long, and contains the account of the seven general councils already mentioned (No. 4), as subjoined to the printed editions of the *Nomocanon.* This letter to Prince Michael was translated into French verse by Bernard, a Theatin monk, dedicated to Louis XV. and published, 4to. Paris, 1718. The second letter, also of considerable length, is an encyclical letter on various disputed topics, especially on that of the procession of the Holy Spirit, the leading theological question in dispute between the Eastern and Western Churches. Mountagu's version has been severely criticized by Combéfis. (Fabric. *Bibl. Graec.* vol. i. p. 701 note f f f.) Several important letters are not included in the collection, especially two to Pope Nicolaus I., and one to the archbishop or patriarch of Aquileia, on the procession of the Holy Spirit, of all which Baronius had given a Latin version in his *Annales Ecclesiastici* (ad ann. 859, lxi. &c., 861, xxxiv. &c., and 883, v. &c.). Fragments of the Greek text of the letters to Pope Nicolaus were cited by Allatius in different parts of his works; the original of the letter to the archbishop of Aquileia was published in the *Auctarium Novissimum* of Combéfis, pars i. p. 527, &c. (fol. Paris, 1672), with a new Latin version and notes by the editor; and the original of all the three letters, together with a previously unpublished letter, *Ad Oeconomum Ecclesiae Antiochiae*, and the encyclical letter on the procession of the Holy Spirit (included in Mountagu's collection), the *Acta* of the eighth oecumenical council (that held in 879, at which the second appointment of Photius to the patriarchate was ratified), and some other pieces, with notes by Dositheus, patriarch of Jerusalem, were published by Anthimus "Episcopus Remnicus," i. e. bishop of Rimnik, in Walachia, in

his Τομος χαρᾶς. Fol. Rimnik, 1705. A letter, *Ad Theophanem Monachum*, i. e. to Theophanes Cerameus, with a Latin version by Sirmond, was published by the Jesuit Franciscus Scorsus, in his *Prooemium Secundum*, § 3, to the *Homiliae* of Cerameus, fol. Paris, 1644 [CERAMEUS, THEOPHANES], and another letter, *Stauracio Spatharo-candidato, Praefecto insulae Cypri*, was included in the *Ecclesiae Graecae Monumenta* of Cotelerius, vol. ii. p. 104, together with a short piece, Περὶ τοῦ μὴ δεῖν πρὸς τὰ ἐν τῷ βίῳ λυπηρὰ ἐπιστρέφεσθαι, *Quod non oporteat ad praesentis vitae molestias attendere*, which, though not bearing the form of a letter (perhaps it is a fragment of one), is in the MS. classed with the *Epistolae*. A Latin version, from the Armenian, of some fragments of an *Epistola Photii ad Zachariam Armeniae Patriarcham*, in support of the doctrine of the Council of Chalcedon, is given in the *Conciliatio Ecclesiae Armeniae cum Romana* of Galanus, fol. Rom. 1650. To all these we may add the *Epistola Tarasio Fratri*, usually subjoined to the *Bibliotheca*. The *Epistola ad Zachariam*, just mentioned, and another letter, *Ad Principem Armenium Asutium*, are extant in MS. in an Armenian version. (Comp. Mai, *Scriptor. Veterum Nov. Collectio*. Proleg. in vol. i. 4to. Rom. 1825.)

6. Λέξεων συναγωγή s. Λεξικόν, *Lexicon*. Marquardus Gudius of Hamburg had an anonymous MS. lexicon, which he believed and asserted to be that of Photius; but the correctness of his opinion was first doubted by some, and is now given up by most scholars; and another lexicon, much shorter, and which is in the MSS. ascribed to Photius, is now admitted to be the genuine work of that eminent man. A writer in the *Classical Journal* (No. 54. p. 358) has indeed expressed his conviction that, "in the composition of it the patriarch never stirred a finger," and that it received his name merely from having been in his possession; but we are not aware that his opinion has found any supporters. Of this *Lexicon* there exist several MSS., but that known as the Codex Galeanus, because given by Thomas Gale to the library of Trinity College, Cambridge, is considered to be the archetype from which the others have been transcribed; but this MS. is itself very imperfect, containing in fact not much more than half the original work. Nearly the whole of the *Lexicon*, known as the *Lexicon Sangermanense*, a portion of which was published in the *Anecdota Graeca* of Immanuel Bekker, vol. i. p. 319, &c. 8vo. Berlin, 1814, appears to have been incorporated in the *Lexicon* of Photius, of which, when entire, it is estimated to have formed a third part (*Praefat.* to Porson's edition). The *Lexicon* of Photius was first published, from Continental MSS., by Gothofredus Hermannus, 4to Leipzig, 1808. It formed the third volume of a set, of which the two first volumes contained the *Lexicon* ascribed to Joannes Zonaras [ZONARAS, JOANNES]. The publication of the *Lexicon* was followed by that of a *Libellus Animadversionum ad Photii Lexicon*, 4to. Leipzig, 1810, and *Curae Novissimae sive Appendix Notarum et Emendationum in Photii Lexicon*, 4to. Leipzig, 1812, both by Jo. Frid. Schleusner. But the edition of Hermann having failed to satisfy the wants of the learned, an edition from a transcript of the Codex Galeanus, made by Porson, was published after the death of that eminent scholar, 4to. and 8vo. London, 1822. (Comp. *Edinb. Rev.* vol. xxi. p. 329, &c. No. 42, July 1813, and *Class. Journ.* *l. c.*)

7. Ἀμφιλόχια, *Amphilochia*. This work, which Allatius, not a friendly censor, declared to be "a work filled with vast and varied learning, and very needful for theologians and expositors of Scripture," is in the form of answers to certain questions, and is addressed to Amphilochus, archbishop of Cyzicus. The title is thus given in full by Montfaucon (*Biblioth. Coislin.* fol. Paris, 1715, p. 326): Τὰ Ἀμφιλόχια ἢ λόγων ἱερῶν καὶ ζητημάτων ἱερολογίαι πρὸς Ἀμφιλόχιον τὸν ὁσιώτατον μητροπολίτην Κυζίκου ἐν τῷ καιρῷ τῶν πειρασμῶν, ζητημάτων διαφόρων εἰς ἀριθμὸν τριακοσίων συντεινόντων ἐπίλυσιν αἰτησάμενον, *Amphilochia s. Sermones et Quaestiones Sacrae ad Amphilochium Metropolitam Cyzicenum in Tempore Tentationum; Quaestiones Variae sunt Numero trecentae.* The answers are said in one MS. (apud Fabric. *Bibl. Graec.* vol. xi. p. 26) to be two hundred and ninety-seven in number; but Montfaucon (*l. c.*) published an index of three hundred and eight, and a Vatican MS., according to Mai (*Script. Vet. Nova Collectio*, vol. i. proleg. p. xxxix.), contains three hundred and thirteen. Of these more than two hundred and twenty have been published, but in various fragmentary portions (Mai, *l. c.*). The first portion which appeared in print was in the *Lectiones Antiquae* of Canisius (4to. Ingolstadt, 1604, &c. vol. v. p. 188, &c.), who gave a Latin version by Franciscus Turrianus, of six of the *Quaestiones*; but the work to which they belonged was not mentioned. In the subsequent edition of the *Lectiones* by Basnage (4to. Amsterdam, 1725, vol. ii. pt. ii. p. 420, &c.), the Greek text of five of the six was added (the original of the sixth seems never to have been discovered), as well as the Greek text of a seventh *Quaestio*, "*De Christi Voluntatibus Gnomicis*," of which a Latin version by Turrianus had been published in the *Auctarium Antiquarum Canisii Lectionum* of the Jesuit Petrus Stewartius, 4to. Ingolstadt, 1616; also without notice that it was from the *Amphilochia*. Further additions were made by Combéfis, in his *SS. Patrum Amphilochii, &c. Opera*, 2 vols. fol. Paris, 1644 (by a strange error he ascribed the work not to Photius, but to Amphilochius of Iconium, a much older writer, from whose works he supposed Photius had made a selection), and in his *Novum Auctarium*, 2 vols. fol. Paris, 1648; by Montfaucon, in his *Bibliotheca Coisliniana*, fol. Paris, 1715; and by Jo. Justus Spier, in *Wittenbergischen Anmerkungen ueber theologische, philosophische, historische, philologische, und kritische Materien*, part i. 8vo. Wittenberg, 1738 (Harles, *Introd. in Historiam Linguae Graec. Supplem.* vol. ii. p. 47). But the principal addition was made by Jo. Chr. Wolff, of forty-six *Quaestiones*, published, with a Latin version, in his *Curae Philologicae*, vol. v. ad fin. 4to. Hamb. 1735: these were reprinted in the *Bibliotheca Patrum* of Galland, vol. xiii. fol. Venice, 1779. A further portion of eighteen *Quaestiones*, under the title Ἐκ τῶν Φωτίου Ἀμφιλοχίων τινα, *Ex Photii Amphilochiis quaedam*, was published, with a Latin version, by Angelus Antonius Schottus, 4to. Naples, 1817; and some further portions, one of twenty *Quaestiones*, with a Latin version by Mai, in his *Scriptorum Veterum Nova Collectio*, vol. i. pp. 193, &c., and another of a hundred and thirty *Quaestiones*, in vol. ix. p. 1, &c. As many of the *Quaestiones* were mere extracts from the *Epistolae* and other published works of

Photius, Mai considers that with these and with the portions published by him, the whole of the *Amphilochia* has now been published. He thinks (*Scriptor. Vet. Nova Collect.* vol. i. proleg. p. xl.) that the patriarch, toward the close of his life, compiled the work from his own letters, homilies, commentaries, &c., and addressed it to his friend Amphilochius, as a mark of respect, and not because the questions which were solved had actually been proposed to him by that prelate; and he thus accounts for the identity of many passages with those in the author's other works.

8. *Adversus Manichaeos s. Paulicianos Libri Quatuor.* No Greek title of the whole work occurs, but the four books are respectively thus described: 1. Διήγησις περὶ τῆς Μανιχαίων ἀναβλαστήσεως, *Narratio de Manichaeis recens repullulantibus.* 2. Ἀπορίαι καὶ λύσεις τῶν Μανιχαίων, *Dubia et Solutiones Manichaeorum.* 3. Τοῦ Φωτίου λόγος Γ, *Photii Sermo III.* 4. Κατὰ τῆς τῶν Μανιχαίων ἀρτιφυοῦς πλάνης, Ἀρσενίῳ τῷ ἁγιωτάτῳ μοναχῷ πρεσβυτέρῳ καὶ ἡγουμένῳ τῶν ἱερῶν, *Contra repullulantem Manichaeorum Errorem ad Arsenium Monachum Sanctissimum Presbyterum et Praefectum Sacrorum.* The title of the second book is considered by Wolff to apply to the second, third, and fourth books, which formed the argumentative part of the work, and to which the first book formed an historical introduction. The second book is intended to show that the same God who created spiritual intelligences, also created the bodies with which they are united, and the material world generally; the third vindicates the divine original of the Old Testament; and the fourth reiterates some points of the second and third books, and answers the objections of the Paulicians. The first book has several points in common with the historical work of Petrus Siculus [Petrus, No. 7] on the same subject, so as to make it probable that one writer used the work of the other, and it is most likely Photius availed himself of that of Petrus. This important work of Photius was designed for publication by several scholars (vid. Wolff, *Praefat. in Anecdot. Graec.* vol. i. and Fabric. *Biblioth. Graec.* vol. vii. p. 329, vol. xi. p. 18), but they were prevented by death from fulfilling their purpose. Montfaucon published the first book, with a Latin version, in his *Bibliotheca Coisliniana*, p. 349, &c.; and the whole work was given by Jo. Christoph. Wolff, with a Latin version and notes, in his *Anecdota Graeca*, vols. i. ii. 12mo. Hamb. 1722, from which it was reprinted in vol. xiii. of the *Bibliotheca Patrum* of Galland, fol. Venice, 1779. A sort of epitome of this work of Photius is found in the *Panoplia* of Euthymius Zigabenus. Oudin contended that the work of Metrophanes of Smyrna, on the Manichaeans and on the Holy Spirit, was identical with this work of Photius; but this opinion, which is countenanced in a foregoing article [Metrophanes], is erroneous.

9. Κατὰ τῶν τῆς παλαιᾶς Ῥώμης ὅτι ἐκ Πατρὸς μόνου ἐκπορεύεται τὸ Πνεῦμα τὸ ἅγιον ἀλλ' οὐχὶ καὶ ἐκ τοῦ Υἱοῦ, *Adversus Latinos de Processione Spiritus Sancti.* This work is incorporated in the Greek text of the *Panoplia* of Euthymius Zigabenus (fol. Tergovist. 1710, fol. 112, 113), of which it constitutes the thirteenth Τίτλος or section. It is omitted in the Latin versions of Euthymius. The work of Photius contains several syllogistic propositions, which are quoted and answered seriatim, in the *De Unione Ecclesiarum Oratio I.* of Joannes Veccus [Veccus], published in the *Graecia Orthodoxa* of Allatius, vol. i. p. 154, &c. 4to. Rome, 1652. It is apparently the work entitled by Cave *Disputatio Compendiaria de Processione Spiritus Sancti a solo Patre.*

10. Ὁμιλίαι, *Homiliae.* Several of these have been published:—1. Ἔκφρασις τῆς ἐν τοῖς βασιλείοις νέας ἐκκλησίας τῆς ὑπεραγίας Θεοτόκου ὑπὸ Βασιλείου τοῦ Μακεδόνος οἰκοδομηθείσης, *Descriptio Novae Sanctissimae Dei Genitricis Ecclesiae, in Palatio a Basilio Macedone exstructae*; a discourse delivered on the day of the dedication of the church described. It was first printed by Lambecius, in his notes to the work of Georgius Codinus, *De Originibus CPolitanis*, p. 187, fol. Paris, 1655, and is contained, with a Latin version, in the Bonn reprint of Codinus, 8vo. 1839. It is also contained in the *Originum CPolitanarum Manipulus* of Combéfis, 4to. Paris, 1664, p. 296, with a Latin version and notes; and in the *Imperium Orientale* of Bandurius, pars iii. p. 117, fol. Paris, 1711. 2. Εἰς τὸ γενέσιον τῆς ὑπεραγίας Θεοτόκου, *Homilia in Sanctissimae Dei Genitricis Natalem Diem*, published by Combéfis, in his *Auctarium Novum*, vol. i. col. 1583, fol. Paris, 1648, and in a Latin version, in his *Bibliotheca Patrum concionatoria*, fol. Paris, 1662, &c. Both text and version are reprinted in the *Bibliotheca Patrum* of Galland. 3. *In Sepulturam Domini*, a fragment, probably from this, is given by Mai (*Scriptor. Vet. Nova Collect.* proleg. in vol. i. p. xli). 4. Περὶ τοῦ μὴ δεῖν πρὸς τὰ ἐν τῷ βίῳ λυπηρὰ ἐπιστρέφεσθαι, *Quod non oporteat ad praesentis Vitae Molestias attendere.* This piece, which is perhaps not a homily, but the fragment of a letter, was published in the *Ecclesiae Graecae Monumenta* of Cotelerius, and has been already noticed in speaking of the *Epistolae* of Photius.

11. Ἐρωτήματα δέκα σὺν ἴσαις ταῖς ἀποκρίσεσι, *Interrogationes decem cum totidem Responsionibus*, s. Συναγωγαὶ καὶ ἀποδείξεις ἀκριβεῖς συνειλεγμέναι ἐκ τῶν συνοδικῶν καὶ ἱστορικῶν γραφῶν περὶ ἐπισκόπων καὶ μητροπολιτῶν καὶ λοιπῶν ἑτέρων ἀναγκαίων ζητημάτων, *Collectiones accurataeque Demonstrationes de Episcopis et Metropolitis et reliquis aliis necessariis Quaestionibus ex Synodicis et Historicis Monumentis excerptae.* This piece was published, with a Latin version and notes, by Francesco Fontani, in the first volume of his *Novae Eruditorum Deliciae*, 12mo. Florence, 1785. The notes were such as to give considerable offence to the stricter Romanists. (Mai, *Scriptor. Veter. Nov. Collect.* Proleg. ad vol. i. p. xliv.)

12. Εἰς τὸν Λουκᾶν ἑρμηνεῖαι, *In Lucam Expositiones.* Some brief *Scholia* on the gospel of Luke from MSS. *Catenae*, are given, with a Latin version, in vol. i. of the *Scriptorum Veterum Nova Collectio* of Mai, p. 189, &c., but from which of Photius's works they are taken does not appear.

13. *Canonica Responsa*, addressed to Leo, archbishop of Calabria; also published, with a Latin version, by Mai (*ibid.* p. 362), from a Palimpsest in the Vatican library.

Many works of this great writer still remain in MS. 1. *Commentarius in D. Pauli Epistolas*, a mutilated copy of which is (or was, according to Cave) in the public library at Cambridge. It is largely cited by Oecumenius. 2. *Catena in Psalmos*, formerly in the Coislinian library, of which, according to Montfaucon (*Bibl. Coislin.* pp. 58, 59), Photius appears to have been the compiler. But the Com-

mentary on the Prophets, *Prophetarum Liber*, ascribed to him by Cave, Fabricius, and others, appears to have no real existence; the supposition of its existence was founded on the misapprehension of a passage in Possevino's *Apparatus Sacer*. (Mai, *Prolegom.* ut sup. p. l.) 3. *Homiliae XIV.*, extant in MS. at Moscow, of the subjects of which a list is given in the *Auctarium Novissimum* (ad calc. vol. i.) of Combéfis, in the *De Scriptoribus Ecclesiasticis* of Oudin (col. 210, &c.), and in the *Bibliotheca Graeca* (vol. xi. p. 30, &c.) of Fabricius. To these may be added two other homilies, *De Ascensione*, and *In Festo Epiphaniae*, and an *Encomium Proto-Martyris Theclae* (Fabric. *ibid.*). 4. *Odae.* Nine are or were extant in a MS. formerly belonging to the college of Clermont, at Paris; and three in an ancient Barberini MS. at Rome. The latter are described by Mai (*Proleg.* p. xliv.) as of moderate length, and written in pleasing verse. Some *Epigrammata* of Photius are said to be extant (Montfaucon, *Bibl. Coislin.* p. 520); but the Στιχηρὸν, *In Methodium CPol.*, said to be given in the *Acta Sanctorum, Junii*, vol. ii. p. 969, is not to be found there. 5. Ἐπιτομὴ τῶν πρακτικῶν τῶν ἑπτὰ οἰκουμενικῶν συνόδων, *Epitome Actorum Conciliorum septem Generalium.* This is described by Cave and Fabricius as a different work from the published piece [No. 4, above]. Some critics have doubted whether it is different from the similar work ascribed to Photius of Tyre [No. 3]: but as this prelate lived in the time of the third or fourth councils, he could not have epitomised the *Acta* of the fifth, sixth, and seventh. So that the *Epitome* cannot be by Photius of Tyre, whatever doubt there may be as to its being the work of our Photius. 6. The *Syntagma Canonum* has been already mentioned in speaking of the *Nomocanon*. 7. Περὶ τῆς τοῦ ἁγίου Πνεύματος μυσταγωγίας, *De Spiritus Sancti Disciplina Arcana*, a. Περὶ τοῦ ἁγίου καὶ ζωοποιοῦ καὶ προσκυνητοῦ πνεύματος, *Liber de Spiritu Sancto*, addressed to a bishop Bedas, and different from the published work, No. 9. It is described by Mai, who has given some extracts (*Proleg.* p. xlv.), as "liber luculentus, varius, atque prolixus." It is ascribed in one MS., but by an obvious error, to Metrophanes of Smyrna. 8. Τὰ παρὰ τῆς ἐκκλησίας τῶν Λατίνων αἰτιώματα μερικά, *Adversus Latinorum Ecclesiam Criminationes Particulares.* 9. *Contra Francos et Latinos* (Mai, *Proleg.* p. xlviii.); a very short piece. Various other pieces are mentioned by Cave, Lambecius, Fabricius, and Mai, as extant in MS.; but some of these are only fragments of the published writings (Mai, *Proleg.* p. l) enumerated by mistake as separate works. The work *In Categorias Aristotelis*, now or formerly extant in Vienna and Paris, is apparently a part of the *Amphilochia* (Mai, *Proleg.* p. xxxvi.). The works *De Episcopis et Metropolitis*, and the *Annotatio de Patriarchis sede sua injuste pulsis*, mentioned by Cave and Fabricius, appear to be either the *Interrogationes decem* published by Fontani, or a part of that work. (See No. 11 of the published works.) The *Symbolum Fidei* mentioned by Lambecius, Cave, and Harles (Fabric. *Bibl. Graec.* vol. xi. p. 30), is part of one of the letters to Pope Nicolaus: and the *Liber de Pulsione Ignatii ac Restitutione* mentioned by Montfaucon (*Bibl. Bibliothecarum*, p. 123), is also part of a letter of Pope Nicolaus; and the fragment *De decem Oratoribus*, mentioned by Vossius and others, and extant in MS. in the King's Library at Paris, is probably from the *Bibliotheca* (Mai, *Proleg.* p. l.). Some works have perished, as that against the heretic Leontius of Antioch, mentioned by Suidas (*s. v.* Λεόντιος). Photius wrote also against the emperor Julian (Phot. *Epist.* 187, ed. Montac.), and in defence of the use of images. Some writings, or fragments of writings of his on this subject (*Adversus Iconomachos et Paulicianos*, and *De Differentia inter sacras Imagines atque Idola*) are extant in the Imperial Library at Vienna, but whether in distinct works, or under what title, does not appear to be known.

In the *Synodicon* of Bishop Beveridge (vol. ii. ad fin. part i.) a short piece is given, of which the running title is *Balsamon in Photii Interrogationes quorumdam Monachorum*; but the insertion of the name of Photius is altogether incorrect; the work belongs to the time of the emperor Alexius I. Comnenus. The *Exegesis*, or Commentary of Elias Cretensis [ELIAS, No. 5] on the *Scala Paradisi* of Joannes Climacus, is, in a MS. of the Coislinian library (Montfaucon, *Bibl. Coislin.* p. 141), improperly ascribed to Photius.

Two learned Romanists, Joannes Andresius and Jacobus Morellius, have in recent times contemplated the publication of a complete edition of the works of Photius; the latter proceeded so far as to draw up a *Conspectus* of his proposed edition (Mai, *Proleg.* p. xliv.). But unfortunately the design has never been completed; and the works of the greatest genius of his age have yet to be sought in the various volumes and collections, older or more recent, in which they have appeared. (Cave, *Hist. Litt.* vol. ii. p. 47, &c. ed. Oxford, 1740—1743; Fabric. *Biblioth. Graec.* vol. i. p. 701, vol. vi. p. 603, vol. vii. p. 803, vol. x. p. 670, to vol. xi. p. 37, vol. xii. pp. 185, 210, 216, 348; Oudin, *Comment. de Scriptorib. et Scriptis Eccles.* vol. ii. col. 200, &c.; Hankius, *De Rerum Byzantin. Scriptorib.* pars i. c. 18; Dupin, *Nouvelle Bibliothèque des Auteurs Eccles. IXme Siècle*, p. 346, 2me edit. 1698; Ceillier, *Auteurs Sacrés*, vol. xix. p. 426, &c.; Ittigius, *De Bibliothecis Patrum*, passim; Gallandius, *Biblioth. Patrum*, prolegom. in vol. xiii.; Fontani, *De Photio Novae Romae Episcopo ejusque Scriptis Dissertatio*, prefixed to vol. i. of the *Novae Eruditorum Deliciae*; Mai, *Scriptor. Vet. Nova Collectio*, proleg. in vol. i.; Assemani, *Bibliotheca Juris Orientalis*, lib. i. c. 2, 7, 8, 9; Vossius, *De Historicis Graecis*, lib. ii. c. 25.)

3. Of TYRE. On the deposition of Irenaeus, bishop of Tyre, in A. D. 448, Photius was appointed his successor. Evagrius (*H. E.* i. 10) makes the deposition of Irenaeus one of the acts of the notorious Council of Ephesus, held in A. D. 449, and known as the "Concilium Latrocinale:" but Tillemont more correctly considers that the council only confirmed the previous deposition. (*Mémoires*, vol. xv. p. 268.) Photius of Tyre was one of the judges appointed by the emperor Theodosius II., in conjunction with Eustathius, bishop of Berytus and Uranius, bishop of Himerae in Osrhoëne, to hear the charges against Ibas, bishop of Edessa. Photius, Eustathius, and Uranius, met at Berytus, and Photius and Eustathius again met at Tyre, in the year 448 or 449, heard the charges, acquitted Ibas, and brought about a reconciliation between him and his accusers, who were presbyters of his own church at Edessa. (*Concil.* vol. iv. col. 627, &c., ed. Labbe, vol. ii. col. 503, &c., ed. Hardouin.) There is a considerable difficulty as

to the chronology of these meetings, which is discussed by Tillemont in two of his careful notes. (*Mém.* vol. xv. p. 897, &c.) Photius was present at the Council of Ephesus, known as the "Concilium latrocinale," where he joined in acquitting the archimandrite Eutyches, and restoring him to his ecclesiastical rank from which he had been deposed. (*Concil.* vol. iv. col. 260, ed. Labbe, vol. ii. col. 220, ed. Hardouin.) About the same time Photius had a contest with Eustathius, bishop of Berytus, who had obtained an edict of the emperor Theodosius II., erecting Berytus into a metropolitan see, as to the extent of their respective jurisdictions. Tillemont judges that the dignity accorded to the see of Berytus, was designed to be merely titular, and that the struggle was occasioned by the attempt of Eustathius to assume metropolitan jurisdiction over some bishoprics previously under the jurisdiction of Tyre. In this attempt, being supported by the patriarchs, Anatolius of Constantinople, and Maximus of Antioch, he effected his purpose: and Photius, after a struggle, was constrained, not so much by an excommunication which was speedily recalled, as by a threat of deposition, to submit. The jurisdiction of the dioceses abstracted was, however, restored to Photius by the Council of Chalcedon, A. D. 451. (*Concil.* vol. iv. col. 539, ed. Labbe, vol. ii. col. 435, &c., ed. Hardouin.) Photius was among those who at the same council voted that Theodoret was orthodox, and should be restored to his see. (*Concil.* col. 619, ed. Labbe, col. 495, ed. Hardouin.) He also took part in some of the other transactions of the assembly. Nothing further is known of him. There is extant one piece of Photius, entitled Δεήσεις, *Preces* s. *Supplex Libellus*, addressed to the emperors Valentinian III. and Marcian, respecting the dispute with Eustathius of Berytus. It is given in the *Actio Quarta* of the Council of Chalcedon. (*Concilia*, vol. iv. col. 542, &c., ed. Labbe, vol. ii. col. 436, &c. ed. Hardouin.)

A *Synopsis de Conciliis*, extant in MS., is ascribed to Photius of Tyre: this cannot be, as some have supposed, the same work as the *Epitome Actorum Conciliorum*, also extant in MS., and ascribed to the more celebrated Photius, patriarch of Constantinople. (Tillemont, *Mém. ll. cc.*; Cave, *Hist. Litt.* ad ann. 451, vol. i. p. 443; Fabric. *Biblioth. Graec.* vol. x. p. 678, vol. xii. p. 358.) [J. C. M.]

PHOXIDAS (Φοξίδας), a leader of Greek mercenaries in the service of Ptolemy Philopator. He is called by Polybius, in one passage, an Achaean, in another a Melitaean, by which is probably meant a native of Melitaea, in Phthiotis (Schweigh. *ad Polyb.* v. 63). Having had much experience in war under Demetrius II., and Antigonus Doson, he was one of the officers selected by Agathocles and Sosibius, the ministers of the Egyptian king, to levy and discipline an army with which to oppose the progress of Antiochus III. He appears to have ably discharged the duties entrusted to him, and when the army was at length able to take the field, held the command of a body of 8000 Greek mercenaries, with which he rendered important services at the great battle of Raphia (B. C. 217), and contributed essentially to the victory of the Egyptian monarch on that occasion. (Polyb. v. 63 65, 85). [E. H. B.]

PHRAATACES, king of Parthia. [ARSACES XVI.]

PHRAATES, the name of four kings of Parthia. [ARSACES, V. VII. XII. XV.]

PHRAATES. 1. A son of Phraates IV., was made king of Parthia by Tiberius, in opposition to Artabanus III. (Arsaces XIX.), but was carried off by a disease soon after his arrival in Syria, in consequence of his discontinuing the Roman habit of living, to which he had been accustomed for so many years, and adopting that of the Parthians. (Tac. *Ann.* vi. 31, 32; Dion Cass. lviii. 26.) [ARSACES XIX.]

2. A noble Parthian in the reign of Artabanus III. (Arsaces XIX.) (Tac. *Ann.* vi. 42, 43.)

PHRADMON (Φράδμων), of Argos, a statuary, whom Pliny places, as the contemporary of Polycleitus, Myron, Pythagoras, Scopas, and Perelius, at Ol. 90, B. C. 420 (*H. N.* xxxiv. 8. s. 19, according to the reading of the Bamberg MS.; the common text places all these artists at Ol. 87). He was one of those distinguished artists who entered into the celebrated competition mentioned by Pliny (*l. c.*), each making an Amazon for the temple of Artemis at Ephesus: the fifth place was assigned to the work of Phradmon, who seems to have been younger than either of the four who were preferred to him. Pausanias mentions his statue of the Olympic victor Amertas (vi. 8. § 1); and there is an epigram by Theodoridas, in the Greek Anthology, on a group of twelve bronze cows, made by Phradmon, and dedicated to Athena Itonia, that is, Athena, as worshipped at Iton in Thessaly (*Anth. Pal.* ix. 743; comp. Steph. Byz. *s. v.* Ἴτων). Phradmon is also mentioned by Columella (*R. R.* x. 30). Respecting the true form of the name, which is sometimes corrupted into *Phragmon* and *Phradmon*, and also respecting the reading of the passage in Pliny, see Sillig. (*Cat. Art. s. v.*, and *Var. Lect. ad Plin.* vol. v. p. 75.) [P. S.]

PHRANZA or PHRANZES (Φραντζῆ or Φραντζῆς), the last and one of the most important Byzantine historians, was born in A. D. 1401, and was appointed chamberlain to the emperor Manuel II. Palaeologus in 1418, at the youthful age of sixteen years and six months, according to his own statement (i. 36). From this circumstance, from his subsequently rapid promotion, and from the superior skill he evinced in his public life, we may conclude both that he was of high birth, and must be possessed of eminent talents. In 1423 he accompanied Lucas Notaras and Melanchrenos Manuel on an embassy from the dowager empress Eudoxia to the Sultanin, wife of Mürad II. Manuel recommended him, when dying, to his son John VII.; but Phranza attached himself especially to the new emperor's brother Constantine, afterwards the last emperor of Constantinople, and then prince of the Morea. In his service Phranza distinguished himself as a diplomatist, a warrior, and a loyal subject. At the siege of Patras he saved his master from imminent death or captivity, and not being able to effect his purpose without sacrificing his own person, he nobly preferred the latter, and thus fell into the hands of the enemy. During forty days he suffered most cruel privations in a deep dungeon, and when he was at last ransomed, he was so emaciated that Constantine shed tears at his sight (1429). Some time afterwards he was sent, together with Marcus Palaeologus, as ambassador to Sultan Mürad II.; and it is a characteristic feature of the time, that at a banquet given by him and his colleague to some Turkish minis-

tars, he contrived to make the latter so drunk that he was able to rob them of some important papers, which, however, he conscientiously put back into their pockets after he had read their contents. Shortly afterwards he was taken prisoner by the Catalans, but ransomed himself with 5000 pieces of gold. In 1434 he was again ambassador at the court of the sultan. In the following year prince Constantine despatched him to take possession of Athens and Thebes, but he was anticipated by the Turks, who seized those cities for themselves. In 1438 he married; his daughter Damar, whose name will appear hereafter, was born in 1441; and in 1444 his wife was delivered of a son, whose ignoble and lamentable fate made afterwards such a deep impression upon the mind of the unhappy father. In the following years we find him entrusted with important negotiations at the sultan's court, and he also held the governorship of Selymbria, and afterwards Sparta. In 1446 he went as ambassador to the court of Trebizond, and after the accession of Constantine to the imperial throne, in 1448, he was appointed Protovestiarius. At the capture of Constantinople, in 1453, Phranza escaped death, but became a slave, with his wife and children, to the first equerry of the sultan. However, he found means of escaping with his wife, and fled to Sparta, leaving his daughter and son in the hands of the Turks. Damar died a few years afterwards, a slave in the sultan's harem, and his son was kept in the same place for still more abominable purposes. He preferred death to shame, and the enraged sultan pierced his heart with a dagger. From Sparta Phranza fled to Corfu, and thence went as ambassador of the despot Thomas, prince of Achaia, to Francesco Foscari, doge of Venice, by whom he was treated with great distinction. After his return to Corfu he entered the convent of St. Elias, and his wife also took the veil, both broken-hearted and resolved to devote the rest of their days to a holy life. In the monastery of Tarchaniotes, whither he subsequently retired, Phranza wrote his *Chronicon*, for which his name is justly celebrated in the annals of Byzantine literature; and since that work finishes with the year 1477, we must conclude that he died in that year or shortly afterwards.

This *Chronicon* extends from 1259 till 1477, and is the most valuable authority for the history of the author's time, especially for the capture of Constantinople. Phranza has many of the defects of his time; his style is bombastic, and he indulges in digressions respecting matters not connected with the main subject of his work; but the importance of the events which he describes makes us forget the former, and one cannot blame him for his digressions, because, though treating on strange matter, they are still interesting. In all contemporary events, he is a trustworthy, well-informed, and impartial authority; and as the greater portion of his work treats on the history of his own time, the importance of his work becomes evident. The *Chronicon* is divided into four books. The first gives a short account of the first six emperors of the name of Palaeologus; the second contains the reign of John Palaeologus, the son of Manuel; the third the capture of Constantinople, and the death of the last Constantine; and the fourth gives an account of the divisions of the imperial family, and the final downfal of Greek power in Europe and Asia. The first edition is a bad Latin translation of an extract of the work, divided into three books, by Jacob Pontanus (ad calcem Theophyl. Symocattae), Ingolstadt, 1604, 4to, and this bad edition Gibbon was compelled to peruse when he wrote the last volume of his "Decline and Fall." He complains bitterly of it. "While," says he (vol. xii. p. 88. ed. 1815, 8vo), "so many MSS. of the Greek original are extant in the libraries of Rome, Milan, the Escurial, &c." (he might have added of Munich, which is the best), "it is a matter of shame and reproach that we should be reduced to the Latin version or abstract of J. Pontanus, so deficient in accuracy and elegance." While Gibbon thus complained, professor Alter of Vienna was preparing his edition of the Greek text, which he published at Vienna, 1796, fol. This is the standard edition. Immanuel Bekker published another in 1838, 8vo, which is a revised reprint of Alter's text, with a good Latin version by Edward Brockhof, and revised by the editor; this edition belongs to the Bonn Collection of the Byzantines. Hammer has written an excellent commentary to Phranza, which is dispersed in his numerous notes to the first and second volumes of his *Geschichte des Osmanischen Reiches*. Phranza wrote also *Expositio Symboli*, a religious treatise printed in Alter's edition of the "Chronicon." (Alter's *Prooemium* to the *Chronicon*; Fabric. *Biblioth. Graec.* vol. viii. p. 74, vol. xii. p. 132, Hankius, *Script. Byzant.*) [W. P.]

PHRAORTES (Φραόρτης) was, according to Herodotus, the second king of Media, and the son of Deioces, whom he succeeded. He reigned twenty-two years (B.C. 656—634). He first conquered the Persians, and then subdued the greater part of Asia, but was at length defeated and killed while laying siege to Ninus (Nineveh), the capital of the Assyrian empire. He was succeeded by his son Cyaxares. (Herod. i. 73, 102.) This Phraortes is said to be the same as the *Truteno* of the Zendavesta, and to be called *Feridun* in the Shah-Nameh. (Hammer in *Wien. Jahrb.* vol. ix. p. 13, &c.)

PHRASAORTES (Φρασαόρτης), son of Rheomithres, a Persian, who was appointed by Alexander the Great satrap of the province of Persia Proper, B.C. 331. He died during the expedition of the king to India. (Arr. *Anab.* iii. 18, vi. 29.) [E. H. B.]

PHRA'SIUS (Φράσιος), a Cyprian soothsayer, who advised Busiris to sacrifice the strangers that came to his dominions for the purpose of averting a scarcity; but Phrasius himself fell a victim to his own advice. (Apollod. ii. 5. § 11; Arcadius, xl. 32.) [L. S.]

PHRATAGU'NE (Φραταγούνη), a wife of Dareius I., king of Persia, whose two children by this monarch fell at the battle of Thermopylae. (Herod. vii. 224.) [ABROCOMES.]

PHRATAPHERNES (Φραταφέρνης). 1. A Persian who held the government of Parthia and Hyrcania, under Dareius Codomannus, and joined that monarch with the contingents from the provinces subject to his rule, shortly before the battle of Arbela, B.C. 331. He afterwards accompanied the king on his flight into Hyrcania, but, after the death of Dareius, surrendered voluntarily to Alexander, by whom he was kindly received, and appears to have been shortly after reinstated in his satrapy. At least he is termed by Arrian satrap

of Parthia, during the advance of Alexander against Bessus, when he was detached by the king, together with Erigyius and Caranus to crush the revolt of Satibarzanes, in Asia. He rejoined the king at Zariaspa, the following year. The next winter (B.C. 328—327), during the stay of Alexander at Nautaca, we find Phrataphernes again despatched to reduce the disobedient satrap of the Mardi and Tapuri, Autophradates, a service which he successfully performed, and brought the rebel a captive to the king, by whom he was subsequently put to death. He rejoined Alexander in India, shortly after the defeat of Porus; but seems to have again returned to his satrapy, from whence we find him sending his son Pharasmanes with a large train of camels and beasts of burthen, laden with provisions for the supply of the army during the toilsome march through Gedrosia (Arr. *Anab.* iii. 8, 23, 28, iv. 7, 18, v. 20, vi. 27; Curt. vi. 4. § 23, viii. 3. § 17, ix. 10. § 17). From this time we hear no more of him until after the death of Alexander. In the first division of the provinces consequent on that event, he retained his government (Diod. xviii. 3); but it is probable that he died previously to the second partition at Triparadeisus (B.C. 321), as on that occasion we find the satrapy of Parthia bestowed on Philip, who had been previously governor of Sogdiana. (Droysen, *Hellenism.* vol. i. pp. 49, 151.)

2. The king of the Chorasmians who is called Pharasmanes by Arrian [PHARASMANES, No. 1], bears in Curtius (viii. 1. § 8) the name of Phrataphernes. [E. H. B.]

PHRIXUS (Φρίξος), a son of Athamas and Nephele or of Athamas and Themisto (Schol. *ad Apollon. Rhod.* ii. 1144), and brother of Helle, and a grandson of Aeolus (Apollon. Rhod. ii. 1141). In consequence of the intrigues of his stepmother, Ino (others state that he offered himself), he was to be sacrificed to Zeus; but Nephele removed him and Helle, and the two then rode away on the ram with the golden fleece, the gift of Hermes, through the air. According to Hyginus (*Fab.* 3), Phrixus and Helle were thrown by Dionysus into a state of madness, and while wandering about in a forest, they were removed by Nephele. Between Sigeum and the Chersonesus, Helle fell into the sea which was afterwards called after her the Hellespont; but Phrixus arrived in Colchis, in the kingdom of Aeetes, who gave him his daughter Chalciope in marriage (comp. Schol. *ad Apollon. Rhod.* ii. 1123, 1149). Phrixus sacrificed the ram which had carried him, to Zeus Phyxius or Laphystius (Schol. *ad Apollon. Rhod.* ii. 653; Paus. i. 24. § 2), and gave its skin to Aeetes, who fastened it to an oak tree in the grove of Ares.

By Chalciope Phrixus became the father of Argus, Melas, Phrontis, Cytisorus, and Presbon (Apollod. i. 9. § 1; Hygin. *Fab.* 14; Paus. ix. 34. § 5; Schol. *ad Apollon. Rhod.* ii. 1123; Tzetz. *ad Lyc.* 22; Diod. iv. 47). Phrixus died in old age in the kingdom of Aeetes, or, according to others, he was killed by Aeetes in consequence of an oracle (Apollon. Rhod. ii. 1151; Hygin. *Fab.* 3), or he returned to Orchomenus, in the country of the Minyans. (Paus. ix. 34. § 5; comp. ATHAMAS; JASON.) [L. S.]

PHRONTIS (Φρόντις). 1. A son of Phrixus and Chalciope. (Apollod. i. 9. § 1; Apollon. Rhod. ii. 1157; Hygin. *Fab.* 14.)

2. A son of Onetor, was the helmsman of Menelaus. (Hom. *Od.* iii. 282; Paus. x. 25. § 2.)

3. The wife of Panthous, of whom Homer speaks. (*Il.* xvii. 40.) [L. S.]

PHRONTON (Φρόντων), the author of two epigrams in the Greek Anthology (Brunck, *Anal.* vol. ii. p. 346; Jacobs, *Anth. Graec.* vol. iii. p. 56, xiii. p. 938). Jacobs supposes him to be the rhetorician of Emisa, mentioned by Suidas (*s. v.*), who lived in Rome in the reign of Severus, and died at Athens at the age of sixty, and who was the uncle of the celebrated critic Longinus. He is constantly confounded with the distinguished Roman orator, M. Cornelius Fronto, the tutor of M. Antoninus. (See Ruhnken, *Dissert. Philol. de Longino*, § iii. p. 6, *Opusc.* p. 491.) [P. S.]

PHRY'GIA (Φρυγία), a daughter of Cecrops, from whom the country of Phrygia was believed to have derived its name (Plin. *H. N.* v. 32). Phrygia is also used for Cybele, as the goddess who was worshipped above all others in Phrygia (Virg. *Aen.* vii. 139; Strab. x. p. 469), and as a surname of Athena (Minerva) on account of the Palladium which was brought from Phrygia. (Ov. *Met.* xiii. 337; compare Apollod. iii. 12. § 3.) [L. S.]

PHRYGILLUS, an artist, who appears to have been one of the most ancient, as well as one of the most celebrated medallists and engravers of precious stones. There is a very beautiful intaglio by him, representing Love seated and supporting himself on the ground, in the attitude of those figures of boys playing the game of astragals, which so often occurs in the works of ancient art. The form of the letters of the name ΦΡΥΓΙΛΛΟΣ, the large size of the wings of the figure of Love, and the whole style of the gem, concur to show that the artist belonged to the earlier Greek school. There is also engraved upon this gem a bivalve shell, which also occurs on the coins of Syracuse; whence it may be inferred that the artist was a Syracusan. This conjecture becomes a certainty through the fact, recently published by Raoul-Rochette, that there exist medals of Syracuse, on which the name of Phrygillus is inscribed. One medal of this type is in the possession of R. Rochette himself, who has given an engraving of it on the title-page of his *Lettre à M. Schorn*, by the side of an engraving of the gem already mentioned. Another medal of this type is in the collection of the Duc de Luynes. The same collection contains another very beautiful Syracusan medal, in bronze, bearing the inscription ΦΡΥ, which no one can now hesitate to recognise as the initial letters of the name *Phrygillus*. Raoul-Rochette accounts these three medals to be among the most precious remains of ancient numismatic art.

The identification, in this instance, of a distinguished medallist and gem-engraver, goes far to settle the question, which has been long discussed, whether those professions were pursued by the same or by different classes of artists among the Greeks. (R. Rochette, *Lettre à M. Schorn*, pp. 79—83, 148, 2d edition.) [P. S.]

PHRYLUS, a painter, whom Pliny places at Ol. 90, B.C. 420, with Aglaophon, Cephissodorus, and Evenor, the father of Parrhasius; of all of whom he says, that they were distinguished, but not deserving of any lengthened discussion (*omnes jam illustres, non tamen in quibus haerere expositio debeat*, *H. N.* xxxv. 9. s. 36). [P. S.]

PHRYNE (Φρύνη), one of the most celebrated Athenian hetairae, was the daughter of Epicles, and a native of Thespiae in Boeotia. She was of very humble origin, and originally gained her livelihood by gathering capers; but her beauty procured for her afterwards so much wealth that she is said to have offered to rebuild the walls of Thebes, after they had been destroyed by Alexander, if she might be allowed to put up this inscription on the walls:—"Alexander destroyed them, but Phryne, the hetaira, rebuilt them." She had among her admirers many of the most celebrated men of the age of Philip and Alexander, and the beauty of her form gave rise to some of the greatest works of art. The orator Hyperides was one of her lovers, and he defended her when she was accused by Euthias on one occasion of some capital charge; but when the eloquence of her advocate failed to move the judges, he bade her uncover her breast, and thus ensured her acquittal. The most celebrated picture of Apelles, his "Venus Anadyomene" [APELLES, p. 222, b.], is said to have been a representation of Phryne, who, at a public festival at Eleusis, entered the sea with dishevelled hair. The celebrated Cnidian Venus of Praxiteles, who was one of her lovers, was taken from her [PRAXITELES], and he expressed his love for her in an epigram which he inscribed on the base of a statue of Cupid, which he gave to her, and which she dedicated at Thespiae. Such admiration did she excite, that her neighbours dedicated at Delphi a statue of her, made of gold, and resting on a base of Pentelican marble. According to Apollodorus (ap. Athen. xiii. p. 591, e.) there were two hetairae of the name of Phryne, one of whom was surnamed Clausilegos and the other Saperdium; and according to Herodicus (*Ibid.*) there were also two, one the Thespian, and the other surnamed Sestus. The Thespian Phryne, however, is the only one of whom we have any account. (Athen. xiii. pp. 590, 591, 558, c. 567, e, 583, b. c. 585, e. f.; Aelian, *V. H.* ix. 32; Alciphron, *Ep.* i. 31; Plin. *H. N.* xxxiv. 8. s. 19. § 10; Propert. ii. 5; Jacobs, *Att. Mus.* vol. iii. pp. 18, &c. 36, &c.)

PHRY'NICHUS (Φρύνιχος), an Athenian general, the son of Stratonides (Schol. *ad Aristoph. Lys.* 313). In B. C. 412 he was sent out with two others in command of a fleet of 40 ships to the coast of Asia Minor. The troops encamped in the territory of Miletus. A battle ensued in which the Athenians were victorious. A Peloponnesian fleet having arrived soon after, the colleagues of Phrynichus were for risking an engagement, from which Phrynichus (wisely, as Thucydides thinks) dissuaded them (Thuc. viii. 25, 27, &c.). In 411, when proposals were made to the Athenians at Samos on the part of Alcibiades, who offered to secure for them Persian aid if an oligarchy were established instead of a democracy, Phrynichus again offered some sagacious advice, pointing out the dangers into which such a course would plunge them, and expressing his belief that Alcibiades was not at heart more friendly to an oligarchy than to a democracy, and his doubts as to his power of executing his promises. Peisander and the other members of the oligarchical faction, however, slighted his advice, and sent a deputation to Athens. Phrynichus, fearing for his safety in case Alcibiades should be restored, sent a letter to Astyochus, informing him of the machinations of Alcibiades. Astyochus betrayed the communication to Tissaphernes and Alcibiades, and the latter complained to his friends in the Athenian armament of the treason of Phrynichus, and demanded that he should be put to death. Thirlwall (vol. iv. p. 34) is at a loss to decide whether the conduct of Phrynichus upon this occasion was the result of a blind want of caution, or a bold and subtle artifice. He wrote again to Astyochus, offering to betray the Athenian armament into his hands, and before the letter of Alcibiades, to whom Astyochus again showed the letter of Phrynichus, who sent a fresh charge against Phrynichus, could reach the Athenians, Phrynichus warned the Athenians that the enemy were preparing to surprise their encampment. By these means he made it appear that the charges of Alcibiades were groundless, and preferred against him out of personal enmity. Soon afterwards Peisander, wishing to get Phrynichus out of the way, procured his recal. In the subsequent progress of the oligarchical intrigues, when the oligarchical faction found that the hopes held out to them by Alcibiades were groundless, and that they could get on better without him than with him, Phrynichus again joined them, and, in conjunction with Antiphon, Peisander, and Theramenes, took a prominent part in the revolution which issued in the establishment of the oligarchy of the Four Hundred. When, on the junction effected between Alcibiades and the Athenians at Samos, Theramenes and others counselled the oligarchs to make the best terms they could with their antagonists, Phrynichus was one of the foremost in opposing every thing of the kind, and with Antiphon and ten others was sent to Sparta to negotiate a peace. On his return he was assassinated in the agora by a young Athenian, who was assisted by an Argive. The former escaped, but the latter was seized and put to the torture. It appeared that the assassination was the result of a conspiracy among those opposed to the oligarchs, and the latter found it the most prudent plan not to pursue the investigation (Thuc. viii. 48, 50, &c., 54, 68, 90, 92). Lycurgus (*adv. Leocr.* p. 217, ed. Reiske) gives a different account of his assassination. [C. P. M.]

PHRY'NICHUS (Φρύνιχος), literary. 1. The son of Polyphradmon (or, according to others, of Minyras), an Athenian, was one of the poets to whom the invention of tragedy is ascribed: he is said to have been the disciple of Thespis (Suid. *s. v.*). He is also spoken of as before Aeschylus (Schol. *in Aristoph. Ran.* 941). He is mentioned by the chronographers as flourishing at Ol. 74, B. C. 483 (Cyrill. *Julian.* i. p. 13, b.; Euseb. *Chron. s. a.* 1534; Clinton, *F. H. s. a.*). He gained his first tragic victory in Ol. 67, B. C. 511 (Suid. *s. v.*), twenty-four years after Thespis (B. C. 535), twelve years after Choerilus (B. C. 523), and twelve years before Aeschylus (B. C. 499); and his last in Ol. 76, B. C. 476, on which occasion Themistocles was his *choragus*, and recorded the event by an inscription (Plut. *Themist.* 5). Phrynichus must, therefore, have flourished at least 35 years. He probably went, like other poets of the age, to the court of Hiero, and there died; for the statement of the anonymous writer on Comedy, in his account of Phrynichus, the comic poet (p. 29), that Phrynichus, *the son of Phradmon*, died in Sicily, evidently refers properly to the tragic poet, on account of his father's name.

In all the accounts of the rise and development

of tragedy, the chief place after Thespis is assigned to Phrynichus. The external and mechanical improvements in the drama are indeed ascribed to each of the great tragedians who lived at the end of the sixth and beginning of the fifth centuries B. C., namely, Choerilus, Phrynichus, Pratinas, and Aeschylus; and there might well be doubts on such matters, as every formal improvement made by either of these poets must, of necessity, have been adopted by the others; so that the tragedy which Phrynichus exhibited in B. C. 476, after the introduction of those improvements which are usually ascribed to Aeschylus, must have been altogether a different kind of drama from that with which he gained his first prize in B.C. 511. Of such inventions, the one ascribed to Phrynichus is the introduction of masks representing female persons in the drama. But those improvements which are ascribed specially to Phrynichus affect the internal poetical character of the drama, and entitle him to be considered as the real inventor of tragedy, an honour which the ancients were in doubt whether to assign to him or to Thespis (Plato, *Minos*, p. 321). For the light, ludicrous, Bacchanalian stories of the latter, he substituted regular and serious subjects, taken either from the heroic age, or the heroic deeds which illustrated the history of his own time. In these he aimed, not so much to amuse the audience as to move their passions; and so powerful was the effect of his tragedy on the capture of Miletus, that the audience burst into tears, and fined the poet a thousand drachmae, because he had exhibited the sufferings of a kindred people, and even passed a law that no one should ever again make use of that drama (Herod. vi. 21). It has been supposed by some that the subjects chosen by Phrynichus, and his mode of treating them, may have been influenced by the recent publication, under the care of Peisistratus, of the collected poems of Homer; which poems, in fact, Aristotle regards as the source of the first idea of tragedy. Aeschylus, the great successor of Phrynichus, used to acknowledge his obligations to Homer, by saying that his tragedies were only *τεμάχη τῶν Ὁμήρου μεγάλων δείπνων*. (Ath. viii. p. 348.)

In the poetry of the drama, also, Phrynichus made very great improvements. To the light mimetic chorus of Thespis he added the sublime music of the dithyrambic chorusses; and the effect of this alteration must have been to expel from the chorus much of the former element, and to cause a better arrangement of the parts which were assigned respectively to the chorus and the actor. We have several allusions to the sublime grandeur, and the sweet harmony of his choral songs. Aristophanes more than once contrasts these ancient and beautiful melodies with the involved refinements of later poets (*Av.* 748, *Vesp.* 219, 269, *Ran.* 911, 1294, *Thesm.* 164; comp. Schol. *ad loc.* and *ad Ran.* 941); some writers ascribe to Phrynichus the ancient hymn to Pallas which Aristophanes refers to as a model of the old poetry (*Nub.* 964; comp. LAMPROCLES); and his were among the paeans which it was customary to sing at the close of banquets and of sacrifices (Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 1, p. 70).

Phrynichus appears moreover to have paid particular attention to the dances of the chorus; and there is an epigram ascribed to him, celebrating his skill in the invention of figures (Plut. *Sympos.* iii. 9). Suidas also says that he composed pyrrhic dances (*s. v.*).

In the drama of Phrynichus, however, the chorus still retained the principal place, and it was reserved for Aeschylus and Sophocles to bring the dialogue and action into their due position. Thus Aristophanes, while attacking Aeschylus for this very fault, intimates that it was a remnant of the drama of Phrynichus (*Ran.* 906, &c.); and one of the problems of Aristotle is, "Why were the poets of the age of Phrynichus more lyric than the later tragedians?" to which his answer is that the lyric parts were much more extensive than the narrative in their tragedies. (*Prob.* xix. 31.)

Of the several plays of Phrynichus we have very little information. Suidas, who (as in other instances) has two articles upon him, derived, no doubt, from different sources, gives the following titles:—*Πλευρωνίαι* (or *Πλεύρων*, Paus. x. 31. § 2), *Αἰγύπτιοι*, *Ἀκταίων*, *Ἄλκηστις*, *Ἀνταῖος ἢ Λίβυες*, *Δίκαιοι ἢ Πέρσαι ἢ Σύνθωκοι*, *Δαναΐδες*, *Ἀνδρομέδα*, *Ἠριγόνη*, and *Ἅλωσις Μιλησίων* (or *Μιλήτου ἅλωσις*). The last of these plays, which has already been referred to, must have been acted after B. C. 494, the year in which Miletus was taken by the Persians. Suidas omits one of his most celebrated, and apparently one of his best plays, namely, the *Phoenissae*, which had for its subject the defeat of the Persian invaders, and to which Aeschylus is said by an ancient writer to have been greatly indebted in his *Persae* (*Argum. in Aesch. Pers.*). The conjecture of Bentley seems very probable, that this was the play with which Phrynichus gained his last recorded victory, with Themistocles for his choragus. Phrynichus had a son, Polyphradmon, who was also a tragic poet. (Fabric. *Bibl. Graec.* vol. ii. p. 316; Bentley, *Answer to Boyle*; Welcker, *Die Griech. Trag.* pp. 18, 127; Müller; Bode; Bernhardy.)

2. A tragic actor, son of Chorocles, whom Suidas confounds with the great tragic poet, but who is distinguished from him by a scholiast on Aristophanes (*Av.* 750), who mentions four Phrynichi, the tragic poet, the tragic actor, the comic poet, and a general. This actor is no doubt the person whose dancing is ridiculed by Aristophanes, in passages which Bentley erroneously referred to the tragic poet (*Vesp.* 1481, 1515). He is also mentioned by Andocides as *Φρύνιχος ὁ ὀρχησάμενος* (*De Myst.* p. 24); and an attack in the *Clouds* of Aristophanes (1092), on the tragic actors of the day is explained by the scholiast as referring to Phrynichus. (See Meineke, *Hist. Crit. Com. Graec.* pp. 148, 149.)

3. A comic poet of the Old Comedy (*τῶν ἐπιδευτέρων τῆς ἀρχαίας κωμῳδίας*), was, according to the most probable statement, the son of Eunomides (Schol. *ad Aristoph. Ran.* 14). He first exhibited, according to Suidas, in Ol. 86, B.C. 435, where, however, we should perhaps read Ol. 87, for the anonymous writer on Comedy (p. 29) places him, with Eupolis, at Ol. 87. 3, B.C. 429 (Clinton, *F. H.* sub ann.). Nothing more is known of the life of Phrynichus, for the statement of the anonymous writer, that he died in Sicily, refers, in all probability, to the tragic poet (see above), and the story of a scholiast (*ad Aristoph. Ran.* 700) about his being elected a general, is an error which has been sufficiently exposed by Bentley and Meineke.

Phrynichus was ranked by the grammarians among the most distinguished poets of the Old

Comedy (Anon. *de Com.* p. 28), and the elegance and vigour of his extant fragments sustain this judgment. Aristophanes, indeed, attacks him, together with other comic poets, for the use of low and obsolete buffoonery (*Ran.* 14), but the scholiast on the passage asserts that there was nothing of the sort in his extant plays. He was also charged with corrupting both language and metre, and with plagiarism ; the last of these charges was brought against him by the comic poet Hermippus, in his Φορμόφοροι (Schol. *ad Aristoph. l. c.*, and *Av.* 750). These accusations are probably to be regarded rather as indications of the height to which the rivalry of the comic poets was carried, than as the statement of actual truths. We find Eupolis also charged by Aristophanes with plagiarisms from Phrynichus (*Nub.* 553). On the subject of metre, we are informed that Phrynichus invented the *Ionic a Minore Catalectic* verse, which was named after him (Marius Victor, p. 2542, Putsch ; Hephaest. p. 67, Gaisf.) : about another metre, the *Trinician*, there is some doubt (see Meineke, pp. 150, 151). His language is generally terse and elegant, but he sometimes uses words of peculiar formation (Meineke, p. 151). The celebrated grammarian, Didymus of Alexandria, wrote commentaries on Phrynichus, one of which, on the Κρόνος, is quoted by Athenaeus (ix. p. 371, f.).

The number of his comedies is stated by the anonymous writer on comedy (p. 34) at ten ; and Suidas gives the same number of titles, namely, Ἐφιάλτης, Κόννος, Κρόνος, Κωμασταί, Σάτυροι, Τραγῳδοὶ ἢ Ἀπελεύθεροι, Μονότροπος, Μοῦσαι, Μύστης, Προάστριαι, the subjects of which are fully discussed by Meineke. The Μονότροπος was acted, with the *Birds* of Aristophanes and the *Comastae* of Ameipsias, in Ol. 91. 2, B. C. 414, and obtained the third prize ; and the Μοῦσαι was acted, with the *Frogs* of Aristophanes and the *Cleophon* of Plato, in Ol. 93. 3, B. C. 405, and obtained the second prize. (Fabric. *Bibl. Graec.* vol. ii. pp. 483, 484 ; Meineke, *Frag. Com. Graec.* vol. i. pp. 146—160, ii. pp. 580—608 ; Bergk, *Reliq. Com. Att. Ant.* pp. 366, &c.) [P. S.]

PHRYNIS. [PHRYNNIS.]

PHRYNISCUS (Φρυνίσκος), an Achaean, who was engaged in the expedition of Cyrus the Younger. When the Cyreans had been deceived by the adventurer Coeratadas at Byzantium, B. C. 400, Phryniscus was one of those who advised that they should enter the service of Seuthes, the Odrysian prince, who wanted their aid for the recovery of his dominions. We find Phryniscus afterwards, together with Timasion and Cleanor, joining cordially with Xenophon in his endeavour to obtain from Seuthes the pay that was due, and so baffling the attempt of Heracleides of Maroneia to divide the Greek generals (Xen. *Anab.* vii. 2. §§ 1, 2, 5. §§ 4, 10). [HERACLEIDES, No 16.] [E. E.]

PHRYNNIS (Φρύννις), or PHRYNIS (Φρῦνις), a celebrated dithyrambic poet, of the time of the Peloponnesian war, was a native of Mytilene, but flourished at Athens. His father's name seems to have been Camon, or Cambon, but the true form is very doubtful. Respecting his own name, also, there is a doubt, but the form *Phrynnis* is the genuine Aeolic form. He belonged to the Lesbian school of citharoedic music, having been instructed by Aristocleitus, a musician of the time of the Persian wars, who claimed a lineal descent from Terpander. Before receiving the instructions of this musician, Phrynnis had been a flute-player, which may partly account for the liberties he took with the music of the cithara. His innovations, effeminacies, and frigidness are repeatedly attacked by the comic poets, especially Pherecrates (*ap. Plut. de Mus.* p. 1146 ; Meineke, *Frag. Com. Graec.* vol. ii. p. 326, &c.) and Aristophanes (*Nub.* 971, comp. *Schol.*). Among the innovations which he is said to have made, was the addition of two strings to the heptachord ; and Plutarch relates that, when he went to Sparta, the Ephors cut off two of his nine strings, only leaving him the choice, whether he would sacrifice the two lowest or the two highest. The whole story, however, is doubtful ; for it is not improbable that the number of strings had been increased at an earlier period. (For a fuller discussion of his musical innovations, see Schmidt, *Dithyramb.* pp. 89—95.)

Phrynnis was the first who gained the victory in the musical contests established by Pericles, in connection with the Panathenaic festival (Schol. *ad Aristoph. Nub. l. c.*), probably in B. C. 445 (Müller, *Gesch. d. Griech. Litt.* vol. ii. p. 286). He was one of the instructors of Timotheus, who, however, defeated him on one occasion. (Müller, *l. c.*) [P. S.]

PHRYNON. [ALCAEUS.]

PHRYNON, a statuary, whom Pliny mentions as the disciple of Polycleitus, and who must, therefore, have lived about B. C. 408. His country is not mentioned. (*H. N.* xxxiv. 8. s. 19 ; respecting the true reading see Thiersch, *Epochen*, p. 276.) [P. S.]

PHRYNUS, artists. 1. A Greek statuary, whose name is only known by an inscription in ancient characters, on a small bronze figure found at Locri. (Visconti, *Mus. Pio-Clem.* vol. iv. pl. xlix. p. 66.)

2. A maker of vases, whose name occurs on a vase of an ancient style, found at Vulci, and now in the collection of M. Durand. The inscription is as follows :

ΦΡVΝΟϚΕΠΟΙΕϚΕΝΧΑΙΡΕΜΕΝ.

(Raoul-Rochette, *Lettre à M. Schorn*, p. 56, 2d ed.) [P. S.]

PHTHIA (Φθία). 1. A daughter of Amphion and Niobe. (Apollod. iii. 5. § 6.)

2. The beloved of Apollo, by whom she became the mother of Dorus, Laodocus, and Polypoetes. (Apollod. i. 7. § 6 ; comp. AETOLUS.)

3. The name in some traditions given to the mistress of Amyntor. (Tzetz. *ad Lyc.* 421 ; comp. PHOENIX, No. 2.) [L. S.]

PHTHIA (Φθία). 1. A daughter of Menon of Pharsalus, the Thessalian hipparch [MENON, No. 4], and wife of Aeacides, king of Epeirus, by whom she became the mother of the celebrated Pyrrhus, as well as of two daughters : DEÏDAMEIA, the wife of Demetrius Poliorcetes and Troïas, of whom



COIN OF PHTHIA.

nothing more is known (Plut. *Pyrrh.* 1). Her portrait is found on some of the coins of her son Pyrrhus. (Eckhel, vol. ii. p. 170.)

2. A daughter of Alexander II., king of Epeirus, who was married to Demetrius II., king of Macedonia. The match was arranged by her mother Olympias, who was desirous of thus securing the powerful assistance of the Macedonian king to support herself on the throne of Epeirus after the death of Alexander. (Justin. xxviii. 1.) [E. H. B.]

PHTHIUS (Φθίος). 1. A son of Poseidon by Larissa, from whom Phthia in Thessaly was said to have derived its name. (Eustath. *ad Hom.* p. 320; Dionys. i. 17.)

2. One of the sons of Lycaon. (Apollod. iii. 8. § 1.) [L. S.]

PHURNES, JOANNES. [JOANNES, No. 101.]

PHURNUTUS (Φουρνοῦτος), is no other than L. Annaeus Cornutus [CORNUTUS, p. 859], whose mythological treatise was first published under this name, by Aldus, Venice, 1505, with the *alias*, however, of Cornutus. He is also called Πολυδεύκης Φουρνοῦτος, and Gesner says that a treatise under this name, treating of the labours of Hercules, was extant in his time in one of the Venetian libraries (Fabric. *Bibl. Graec.* vol. iii. p. 556). We transcribe the title of the last edition of this work, from Engelmann's *Bibliotheca*: "Phurnutus (s. Cornutus) L. Annaeus, De Natura Deorum ex schedis J. Bapt. d'Ausse de Villoison recens. commentariisque instr. *Frid. Ossannus.* Adjecta est J. de Villoison de Theologia Physica Stoicorum commentat. Gottingae." 1844. [W. M. G.]

PHYA. [PEISISTRATUS, p. 170, a.]

PHYLACUS (Φύλακος). 1. A son of Deion and Diomede, was married to Periclymene or Clymene, the daughter of Minyas, by whom he became the father of Iphiclus and Alcimede (Hom. *Il.* ii. 705; Apollod. i. 9. §§ 4, 12). He was believed to be the founder of the town of Phylace, in Thessaly (Eustath. *ad Hom.* p. 323). The patronymic Phylaceis is applied to his daughter Alcimede (Apollon. Rhod. i. 47), and his descendants, Phylacus, Iphiclus, and Protesilaus are called Phylacides. (Hom. *Il.* ii. 705; Propert. i. 19; comp. Hom. *Od.* xv. 231.)

2. A son of Iphiclus, and grandson of No. 1. (Eustath. *ad Hom. l. c.*)

3. A Delphian hero, to whom a sanctuary was dedicated at Delphi. (Paus. x. 23. § 3, 8. § 4; Herod. viii. 39.)

4. A Trojan, who was slain by Leitus. (Hom. *Il.* xvi. 181.) [L. S.]

PHYLARCHUS (Φύλαρχος). 1. A native of Centuripa in Sicily, plundered by Verres. (Cic. *Verr.* iv. 12, 23.)

2. Of Halus, taken by the pirates off the coast of Sicily. (Cic. *Verr.* v. 34, 46.)

PHYLARCHUS (Φύλαρχος), a Greek historical writer, was a contemporary of Aratus. The name is sometimes written *Philarchus*, but there is no reason to adopt the supposition of Wyttenbach (ad Plut. *de Is. et Osir.* p. 211), that there were two different writers, one named *Phylarchus* and the other *Philarchus*. His birthplace is doubtful. We learn from Suidas (*s. v.*) that three different cities are mentioned as his native place, Athens, Naucratis in Egypt, or Sicyon; but as Athenaeus calls him (ii. p. 58, c) an Athenian or Naucratian, we may leave the claims of Sicyon out of the question. We may therefore conclude that he was born either at Athens or Naucratis; and it is probable that the latter was his native town, and that he afterwards removed to Athens, where he spent the greater part of his life. Respecting the date of Phylarchus there is less uncertainty. We learn from Polybius (ii. 56) that Phylarchus was a contemporary of Aratus, and gave an account of the same events as the latter did in his history. Aratus died B. C. 213, and his work ended at B. C. 220; we may therefore place Phylarchus at about B. C. 215.

The credit of Phylarchus as an historian is vehemently attacked by Polybius (ii. 56, &c.), who charges him with falsifying history through his partiality to Cleomenes, and his hatred against Aratus and the Achaeans. The accusation is probably not unfounded, but it might be retorted with equal justice upon Polybius, who has fallen into the opposite error of exaggerating the merits of Aratus and his party, and depreciating Cleomenes, whom he has certainly both misrepresented and misunderstood. (Comp. Niebuhr, *Kleine Schriften*, vol. i. p. 270, note.) The accusation of Polybius is repeated by Plutarch (*Arat.* 38), but it comes with rather a bad grace from the latter writer, since there can be little doubt, as Lucht has shown, that his lives of Agis and Cleomenes are taken almost entirely from Phylarchus, to whom he is likewise indebted for the latter part of his life of Pyrrhus. The vivid and graphic style of Phylarchus, of which we shall say a few words below, was well suited to Plutarch's purpose. It has likewise been remarked by Heeren (*Comment. Societ. Gotting.* vol. xv. pp. 185, &c.), that Trogus Pompeius took from Phylarchus that portion of his work which treated of the same times as were contained in the history of Phylarchus. That Plutarch and Trogus borrowed almost the very words of Phylarchus, appears from a comparison of Justin, xxviii. 4, with Plutarch, *Cleom.* 29.

The style of Phylarchus is also strongly censured by Polybius (*l. c.*), who blames him for writing history for the purpose of effect, and for seeking to harrow up the feelings of his readers by the narrative of deeds of violence and horror. This charge is to some extent supported by the fragments of his work which have come down to us; but whether he deserves all the reprehension which Polybius has bestowed upon him may well be questioned, since the unpoetical character of this great historian's mind would not enable him to feel much sympathy with a writer like Phylarchus, who seems to have possessed no small share of imagination and fancy. It would appear that the style of Phylarchus was too ambitious; it was oratorical, and perhaps declamatory; but at the same time it was lively and attractive, and brought the events of the history vividly before the reader's mind. He was, however, very negligent in the arrangement of his words, as Dionysius has remarked. (Dionys. *De Compos. Verb.* c. 4.)

The following six works are attributed to Phylarchus by Suidas:—

1. Ἱστορίαι, in 28 books, of which we have already spoken, and which were by far the most important of his writings. This work is thus described by Suidas:—"The expedition of Pyrrhus the Epeirot against Peloponnesus in 28

books; and it comes down to Ptolemaeus who was called Euergetes, and to the end of Berenice, and as far as Cleomenes the Lacedaemonian, against whom Antigonus made war." When Suidas entitles it "the expedition of Pyrrhus, &c." he merely describes the first event in the work. The expedition of Pyrrhus into Peloponnesus was in B. C. 272; the death of Cleomenes in B. C. 220: the work therefore embraced a period of fifty-two years. From some of the fragments of the work which have been preserved (e. g. Athen. viii. p. 334, a, xii. p. 539, b), it has been conjectured by some modern writers that Phylarchus commenced at an earlier period, perhaps as early as the death of Alexander the Great; but since digressions on earlier events might easily have been introduced by Phylarchus, we are not warranted in rejecting the express testimony of Suidas. As far as we can judge from the fragments, the work gave the history not only of Greece and Macedonia, but likewise of Aegypt, Cyrene, and the other states of the time; and in narrating the history of Greece, Phylarchus paid particular attention to that of Cleomenes and the Lacedaemonians. The fragments are given in the works of Lucht, Brückner, and Müller cited below.

2. Τὰ κατὰ τὸν Ἀντίοχον καὶ τὸν Περγαμηνὸν Εὐμένη, was probably a portion of the preceding work, since the war between Eumenes I. and Antiochus Soter was hardly of sufficient importance to give rise to a separate history, and that between Eumenes II. and Antiochus the Great was subsequent to the time of Phylarchus.

3, 4. Ἐπιτομὴ μυθικὴ περὶ τῆς τοῦ Διὸς ἐπιφανείας, was one work, although cited by Suidas as two: the general title was Ἐπιτομὴ μυθική, and that of the first part Περὶ τῆς τοῦ Διὸς ἐπιφανείας.

5. Περὶ εὑρημάτων, on which subject Ephorus and Philochorus also wrote.

6. Παρεμβάσεων βιβλία θ', which is corrupt, since the word παρέμβασις is unknown.

7. Ἄγραφα, not mentioned by Suidas, and only by the Scholiast on Aelius Aristeides (p. 103, ed. Frommel), was probably a work on the more abstruse points of mythology, of which no written account had ever been given.

(Sevin, *Recherches sur la Vie et les Ouvrages de Phyl.* in *Mém. de l'Académie des Inscriptions*, vol. viii. p. 118, &c.; Lucht, *Phylarchi Historiarum Fragm.* Lips. 1836; Brückner, *Idem.* Vratisl. 1838; Car. and Theod. Müller, *Fragm. Histor. Graec.* pp. lxxvii. &c., 334, &c.; Voss. *de Hist. Graec.* p. 150, ed. Westermann; Droysen, *Geschichte des Hellenismus*, vol. i. p. 683; Clinton, *F. H.* vol. iii. p. 519.)

PHYLAS (Φύλας). 1. A king of the Dryopes, was attacked and slain by Heracles, because he had violated the sanctuary of Delphi. By his daughter Mideia, Heracles became the father of Antiochus. (Paus. i. 5. § 2, iv. 34. § 6, x. 10. § 1; Diod. iv. 37.)

2. A son of Antiochus, and grandson of Heracles and Mideia, was married to Deiphile, by whom he had two sons, Hippotas and Thero. (Paus. ii. 4. § 3, ix. 40. § 3; Apollod. ii. 8. § 3.)

3. A king of Ephyra in Thesprotia, and the father of Polymele and Astyoche, by the latter of whom Heracles was the father of Tlepolemus. (Apollod. ii. 7. § 6; Hom. *Il.* xvi. 180; comp. Diod. iv. 36.) [L. S.]

PHYLES (Φύλης), of Halicarnassus, the son of Polygnotus, was a statuary, whose name has been recently discovered by means of the inscriptions on the bases which originally supported two of his works. One of these is at Astypaleia, and belonged originally to a statue of bronze, which the people of that place erected in honour of their fellow-citizen, Polyeuctus, the son of Melesippus; the other was found at Delos, and was the base of a statue erected in honour of a citizen of Rhodes. (Böckh, *Corp. Inscr.* vol. ii. pp. 1039, 1098; R. Rochette, *Lettre à M. Schorn*, p. 386.) [P. S.]

PHYLEUS (Φυλεύς), a son of Augeias, was expelled by his father from Ephyra, because he gave his evidence in favour of Heracles. He then emigrated to Dulichium (Hom. *Il.* ii. 629, xv. 530, xxiii. 637.) By Ctimene or Timandra Phyleus became the father of Meges, who is hence called Phyleides. (Eustath. *ad Hom.* p. 305; Paus. v. 3. § 4; Apollod. ii. 5. § 5; Strab. x. p. 459.) [L. S.]

PHYLIDAS, or more poperly PHI'LIDAS (Φυλίδας, Φιλίδας), an Aetolian, was sent by Dorimachus, in the winter of B. C. 219, or rather perhaps early in the following year, to aid the Eleans against Philip V. of Macedon, in Triphylia. The king, however, made himself master successively of Alipheira, Typaneae, Hypana, and Phigalea, and Philidas, quite unable to check his progress, threw himself into Lepreum. But the inhabitants were hostile to him, and, on Philip's approach, he was obliged to evacuate the town. Philip pursued him with his light troops and captured all his baggage, but Philidas himself, with his forces, effected his escape to Samicum. Philip, however, began to invest the place, and the besieged army capitulated on condition of being allowed to march out with their arms. (Polyb. iv. 77—80.) [E. E.]

PHY'LLIDAS (Φυλλίδας), a Theban, was secretary to the polemarchs who held office under Spartan protection, after the seizure of the Cadmeia by Phoebidas, in B. C. 382. He was, however, a secret enemy of the new government, and appears to have made interest for the office which he occupied with the view of aiding the cause of freedom. Having been sent by his masters on some business to Athens, where the exiles had taken refuge, he arranged with them the particulars of their intended enterprise against the tyrants, and afterwards most effectually aided its execution in B. C. 379. Thus, having especially ingratiated himself with Archias and Philippus, of whose pleasures he pretended to be the ready minister, he introduced, in the disguise of women, the conspirators who despatched them; he gained admittance, according to Xenophon, for Pelopidas and his two companions to the house of LEONTIADES; and, before what had happened could be publicly known, he effected, with two others, his entrance into the prison, under pretence of an order from the polemarchs, and, having slain the jailor, released those who were confined there as enemies to the government. (Xen. *Hell.* v. 4. §§ 2—8; Plut. *Pelop.* 7, &c., *de Gen. Soc.* 4, 24, 26, 29, 32; Diod. xv. 25.) [E. E.]

PHYLLIS (Φυλλίς), a daughter of king Sithon, in Thrace, fell in love with Demophon on his return from Troy to Greece. Demophon promised her, by a certain day, to come back from Athens and

marry her, and as he was prevented from keeping his word, Phyllis hung herself, but was metamorphosed into an almond-tree, just at the moment when at length Demophon came, and in vain embraced the tree (Lucian, *De Saltat.* 40; Tzetz. *ad Lyc.* 495; comp. Hygin. *Fab.* 59; Serv. *ad Virg. Eclog.* v. 10; Ov. *Heroid.* 2). In some of these passages we read the name of Acamas instead of Demophon. [L. S.]

PHYLLIS, the nurse of Domitian, buried him after his assassination. (Dion Cass. lxvii. 18; Suet. *Dom.* 17.)

PHYLLIS, musician. [PHILLIS.]

PHYRO'MACHUS (Φυρόμαχος), an Athenian sculptor of the Cephissean demus, whose name occurs on an inscription discovered at Athens in 1835, as the maker of the bas-reliefs on the frieze of the celebrated temple of Athena Polias, which was built in Ol. 91, B. C. 416—412 (Schöll, *Archäologische Mittheilungen aus Griechenland*, p. 125; R. Rochette, *Lettre à M. Schorn*, p. 386, 2d ed.). There are also passages of the ancient writers, in which mention is made of one or more artists under the names of Phylomachus, Phyromachus, and Pyromachus, three names which might evidently be easily confounded. It will be more convenient to examine these passages under the article PYROMACHUS, as that is the form in which most of them give the name, and as the above inscription is the only case in which we can be quite certain that *Phyromachus* is the right form. [P. S.]

PHYSADEIA (Φυσάδεια), a daughter of Danaus, from whom the well of Physadeia near Argos, was believed to have derived its name. (Callim. *Hymn. in Pall.* 47.) [L. S.]

PHYSCON. [PTOLEMAEUS.]

PHYSSIAS (Φυσσίας), an Elean citizen of distinction who was taken prisoner by the Achaeans under Lycus of Pharae, when the latter defeated the allied forces of the Eleans and Aetolians under EURIPIDAS, B. C. 217. (Polyb. v. 94.) [E. H. B.]

PHYTALUS (Φύταλος), an Eleusinian hero, who is said to have kindly received Demeter on her wanderings, and was rewarded by the goddess with a fig-tree (Paus. i. 37. § 2). To him the noble Athenian family of the Phytalidae traced their origin. (Plut. *Thes.* 12, 22.) [L. S.]

PHYTON (Φύτων), a citizen of Rhegium, who was chosen by his countrymen to be their general, when the city was besieged by the elder Dionysius, B. C. 388. He animated the Rhegians to the most vigorous defence, and displayed all the qualities and resources of an able general, as well as a brave warrior; and it was in great measure owing to him that the siege was protracted for a space of more than eleven months. At length, however, the besieged were compelled by famine to surrender, and the heroic Phyton fell into the hands of the tyrant, who, after treating him with the most cruel indignities, put him to death, together with his son and all his other relations (Diod. xiv. 108, 111, 112). Diodorus tells us that the virtues and unhappy fate of Phyton were a favourite subject of lamentation with the Greek poets, but none of these passages have come down to us. The only other author now extant who mentions the name of Phyton is Philostratus (*Vit. Apoll.* i. 35, vii. 2), who appears to have followed a version of his story wholly different from that of Diodorus. According to this, Phyton was an exile from Rhegium, who had taken refuge at the court of Dionysius, and enjoyed high favour with the tyrant, but on discovering his designs against Rhegium gave information of them to his countrymen, and was put to death by Dionysius in consequence. [E. H. B.]

PHY'XIUS (Φύξιος), i. e., the god who protects fugitives, occurs as a surname of Zeus in Thessaly (Schol. *ad Apollon. Rhod.* ii. 1147, iv. 699; Paus. ii. 21. § 3, iii. 17. § 8), and of Apollo. (Philostr. *Her.* x. 4.) [L. S.]

PICTOR, the name of a family of the Fabia Gens, which was given to them from the eminence which their ancestor obtained as a painter. [See below, No. 1.]

1. C. FABIUS PICTOR, painted the temple of Salus (*aedem Salutis pinxit*), which the dictator C. Junius Brutus Bubulus contracted for in his censorship, B. C. 307, and dedicated in his dictatorship, B. C. 302. This painting, which must have been on the walls of the temple, was probably a representation of the battle which Bubulus had gained against the Samnites [BUBULUS, No. 1]. This is the earliest Roman painting of which we have any record. It was preserved till the reign of Claudius, when the temple was destroyed by fire. Dionysius, in a passage to which Niebuhr calls attention, praises the great correctness of the drawing in this picture, the gracefulness of the colouring and the absence of all mannerism and affectation. (Plin. *H. N.* xxxv. 4. s. 7; Val. Max. viii. 14. § 6; Dionys. xvi. 6, in Mai's *Exc.*; Cic. *Tusc.* i. 2. § 4; comp. Liv. x. 1; Niebuhr, *Hist. of Rome*, vol. iii. p. 356.)

2. C. FABIUS PICTOR, son of No. 1, was consul B. C. 269, with Q. Ogulnius Gallus. The events of his consulship are related under GALLUS, p. 228.

3. N. (i. e. Numerius) FABIUS PICTOR, also son of No. 1, was consul B. C. 266 with D. Junius Pera, and triumphed twice in this year, like his colleague, the first time over the Sassinates, and the second time over the Sallentini and Messapii (Fasti). It appears to have been this Fabius Pictor, and not his brother, who was one of the three ambassadors sent by the senate to Ptolemy Philadelphus, in B. C. 276 (Val. Max. iv. 3. § 9, with the Commentators). For an account of this embassy see OGULNIUS.

Cicero says that *N.* Fabius Pictor related the dream of Aeneas in his Greek Annals (Cic. *Div.* i. 21). This is the only passage in which mention is made of this annalist. Vossius (*de Hist. Latin.* i. p. 14) and Krause (*Vitae et Fragm. Hist. Roman.* p. 83) suppose him to be a son of the consul of B. C. 266, but Orelli (*Onom. Tull.* p. 246) and others consider him to be the same as the consul. One is almost tempted to suspect that there is a mistake in the praenomen, and that it ought to be Quintus.

4. Q. FABIUS PICTOR, the son of No. 2, and the grandson of No. 1, was the most ancient writer of Roman history in prose, and is therefore usually placed at the head of the Roman annalists. Thus he is called by Livy *scriptorum antiquissimus* (i. 44) and *longe antiquissimus auctor* (ii. 44). He served in the Gallic war, B. C. 225 (Eutrop. iii. 5; Oros. iv. 13; comp. Plin. *H. N.* x. 24. s. 34), and also in the second Punic war; and that he enjoyed considerable reputation among his contemporaries is evident from the circumstance of his being sent to Delphi, after the disastrous battle of Cannae in B. C. 216, to consult the oracle by what means the Romans could propitiate the gods (Liv. xxii. 57, xxiii. 11; Appian, *Annib.* 27). We learn from

Polybius (iii. 9. § 4) that he had a seat in the senate, and consequently he must have filled the office of quaestor; but we possess no other particulars respecting his life. The year of his death is uncertain; for the C. Fabius Pictor whose death Livy speaks of (xlv. 44) in B. C. 167, is a different person from the historian [see No. 5]. One might conjecture, from his not obtaining any of the higher dignities of the state, that he died soon after his return from Delphi; but, as Polybius (iii. 9) speaks of him as one of the historians of the second Punic war, he can hardly have died so soon; and it is probable that his literary habits rendered him disinclined to engage in the active services required of the Roman magistrates at that time.

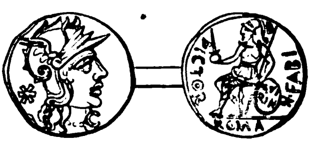
The history of Fabius Pictor probably began with the arrival of Aeneas in Italy, and came down to his own time. The earlier events were related with brevity; but that portion of the history of which he was a contemporary, was given with much greater minuteness (Dionys. i. 6). We do not know the number of books into which the work was divided, nor how far it came down. It contained an account of the battle of the lake Trasimene (Liv. xxii. 7); and Polybius, as we have already remarked, speaks of him as one of the historians of the second Punic War. We have the express testimony of Dionysius (*l. c.*) that the work of Fabius was written in Greek; but it has been supposed from Cicero (*de Orat.* ii. 12, *de Leg.* i. 2), Gellius (v. 4, x. 15), Quintilian (i. 6. § 12), and Nonius (*s. v. Picumnus*), that it must have been written in Latin also. This, however, is very improbable; and as we know there were two *Latin* writers of the name of Fabius, namely, Ser. Fabius Pictor, and Q. Fabius Maximus Servilianus, it is more likely that the passages above quoted refer to one of these, and not to Quintus. [See below, No. 6.]

The work of Q. Fabius Pictor was one of great value, and is frequently referred to by Livy, Polybius, and Dionysius. Polybius (i. 14, iii. 9), indeed, charges Fabius with great partiality towards the Romans; and as he wrote for the Greeks, he was probably anxious to make his countrymen appear in the best light. The work seems to have contained a very accurate account of the constitutional changes at Rome; Niebuhr attributes the excellence of Dion Cassius in this department of his history to his having closely followed the statements of Fabius (*Hist. of Rome*, vol. ii. note 367). In his account of the early Roman legends Fabius is said to have adopted the views of Diocles of Peparethus [DIOCLES, literary, No. 5]. (Möller, *De Q. Fabio Pictore*, Altorf, 1690; Whiste, *De Fabio Pictore ceterisque Fabiis Historicis*, Hafniae, 1832; Vossius, *De Hist. Lat.* p. 12; Krause, *Vitae et Fragm. Hist. Rom.* p. 38, &c.; Niebuhr, *Lectures on Roman History*, vol. i. p. 27, ed. Schmitz.)

5. Q. FABIUS PICTOR, probably son of No. 4, was praetor B. C. 189. The lot gave him Sardinia as his province, but as he had been consecrated flamen Quirinalis in the preceding year, the pontifex maximus, P. Licinius, compelled him to remain in Rome. Fabius was so enraged at losing his province that he attempted to abdicate, but the senate compelled him to retain his office, and assigned to him the jurisdiction *inter peregrinos*. He died B. C. 167. (Liv. xxxvii. 47, 50, 51, xlv. 44.)

6. SER. FABIUS PICTOR, probably a son of No. 4, was a contemporary of A. Postumius Albinus, who was consul B. C. 151, and is said by Cicero to have been well skilled in law, literature, and antiquity (*Brut.* 21). He appears to be the same as the Fabius Pictor who wrote a work *De Jure Pontificio*, in several books, which is quoted by Nonius (*s. vv. Picumnus* and *Polubrum*). We also have quotations from this work in Gellius (i. 12, x. 15) and Macrobius (*Sat.* iii. 2). This Ser. Fabius probably wrote *Annals* likewise in the Latin language, since Cicero (*de Orat.* ii. 12) speaks of a Latin annalist, Pictor, whom he places after Cato, but before Piso; which corresponds with the time at which Ser. Pictor lived, but could not be applicable to Q. Pictor, who lived in the time of the second Punic War. Now as we know that Q. Pictor wrote his history in Greek, it is probable, as has been already remarked under No. 4, that the passages referring to a Latin history of Fabius Pictor relate to this Ser. Pictor. (Krause, *Ibid.* p. 132, &c.)

The annexed coin was struck by some member of this family, but it cannot be assigned with certainty to any of the persons above mentioned. It bears on the obverse a head of Pallas, and on the reverse a figure of Rome, seated, with the legend of N. FABI N. PICTOR. On the shield we find QVIRIN., which probably indicates that the person who struck it was Flamen Quirinalis.



COIN OF N. FABIUS PICTOR.

PICUMNUS and PILUMNUS, were regarded as two brothers, and as the beneficent gods of matrimony in the rustic religion of the ancient Romans. A couch was prepared for them in the house in which there was a newly-born child. Pilumnus was believed to ward off all the sufferings from childhood from the infant with his *pilum*, with which he taught to pound the grain; and Picumnus, who, under the name of Sterquilinius, was believed to have discovered the use of manure for the fields, conferred upon the infant strength and prosperity, whence both were also looked upon as the gods of good deeds, and were identified with Castor and Pollux. (Serv. *ad Aen.* ix. 4, x. 76; August. *De Civ. Dei.* vi. 9, xviii. 15; Ov. *Met.* xiv. 321, &c.; Virg. *Aen.* vii. 189). When Danae landed in Italy, Picumnus is said to have built with her the town of Ardea, and to have become by her the father of Daunus. [L. S.]

PICUS (Πῖκος), a Latin prophetic divinity, is described as a son of Saturnus or Sterculus, as the husband of Canens, and the father of Faunus (Ov. *Met.* xiv. 320, 338, *Fast.* iii. 291; Virg. *Aen.* vii. 48; Serv. *ad Aen.* x. 76). In some traditions he was called the first king of Italy (Tzetz. *ad Lyc.* 1232). He was a famous soothsayer and augur, and, as he made use in these things of a *picus* (a wood-pecker), he himself also was called Picus. He was represented in a rude and primitive manner as a wooden pillar with a wood-pecker on the top of it, but afterwards as a young man with a wood-pecker on his head (Dionys. i. 14; Ov. *Met.* xiv. 314; Virg. *Aen.* vii. 187). The whole

legend of Picus is founded on the notion that the wood-pecker is a prophetic bird, sacred to Mars. Pomona, it is said, was beloved by him, and when Circe's love for him was not requited, she changed him into a wood-pecker, who, however, retained the prophetic powers which he had formerly possessed as a man. (Virg. *Aen.* vii. 190; Ov. *Met.* xiv. 346; Plut. *Quaest. Rom.* 21; Ov. *Fast.* iii. 37.) [L. S.]

PIE'RIDES (Πιερίδες), and sometimes also in the singular, Pieris, a surname of the Muses, which they derived from Pieria, near Mount Olympus, where they were first worshipped among the Thracians (Hes. *Theog.* 53; Horat. *Carm.* iv. 3. 18; Pind. *Pyth.* vi. 49). Some derived the name from an ancient king Pierus, who is said to have emigrated from Thrace into Boeotia, and established their worship at Thespiae. (Paus. ix. 29. § 2; Eurip. *Med.* 831; Pind. *Ol.* xi. 100; Ov. *Trist.* v. 3. 10; Cic. *De Nat. Deor.* iii. 21.) [L.S.]

PI'ERUS (Πίερος). 1. A son of Magnes of Thrace, father of Hyacinthus, by the Muse Clio. (Apollod. i. 3. § 3.)

2. An autochthon, king of Emathia (Macedonia), begot by Euippe or Antiope nine daughters, to whom he gave the names of the nine Muses. They afterwards entered into a contest with the Muses, and being conquered, they were metamorphosed into birds called Colymbas, Iyngx, Cenchris, Cissa, Chloris, Acalanthis, Nessa, Pipo, and Dracontis. (Anton. Lib. 9; Paus. ix. 29. § 2; Ov. *Met.* v. 295, &c.) [L. S.]

PIETAS, a personification of faithful attachment, love, and veneration among the Romans, where at first she had a small sanctuary, but in B. C. 191 a larger one was built (Plin. *H. N.* vii. 36; Val. Max. v. 4. § 7; Liv. xl. 34). She is seen represented on Roman coins, as a matron throwing incense upon an altar, and her attributes are a stork and children. Pietas was sometimes represented as a female figure offering her breast to an aged parent. (Val. Max. *l. c.*; Zumpt, in the *Class. Mus.* vol. iii. p. 452.) [L. S.]

PIETAS, a surname of L. Antonius, consul B. C. 41. [ANTONIUS, No. 14.]

PIGRES (Πίγρης), historical. 1. A Carian, the son of Seldomus, the commander of a detachment of ships in the armament of Xerxes. (Herod. vii. 98.)

2. A Paeonian, who, with his brother Mantyas and his sister, came to Sardes, where Dareius was at the time, hoping that by the favour of Dareius, he and his brother might be established as tyrants over the Paeonians. Dareius, however, was so pleased with the exhibition of industry and dexterity which he saw in their sister, that he sent orders to Megabazus to transport the whole race into Asia. (Herod. v. 12, &c.)

3. An interpreter in the service of Cyrus the Younger, mentioned on several occasions by Xenophon (*Anab.* i. 2. § 17, &c.). [C. P. M.]

PIGRES (Πίγρης), literary. A native of Halicarnassus, either the brother or the son of the celebrated Artemisia, queen of Caria. He is spoken of by Suidas (*s. v.* where, however, he makes the mistake of calling Artemisia the wife of Mausolus) as the author of the Margites, and the Batrachomyomachia. The latter poem is also attributed to him by Plutarch (*de Herod. malign.* 43. p. 873, f.), and was probably his work. One of his performances was a very singular one, namely, inserting a pentameter line after each hexameter in the Iliad, thus:—

> Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος·
> Μοῦσα γὰρ σὺ πάσης πείρατ' ἔχεις σοφίης.

Bode (*Gesch. der Hellen. Dichtkunst*, i. p. 279) believes that the Margites, though not composed by Pigres, suffered some alterations at his hands, and in that altered shape passed down to posterity. Some suppose that the iambic lines, which alternated with the hexameters in the Margites, were inserted by Pigres. He was the first poet, apparently, who introduced the iambic trimeter. (Fabric. *Bibl. Graec.* i. p. 519, &c.) [C. P. M.]

PI'LIA, the wife of T. Pomponius Atticus, the friend of Cicero. We know nothing of her origin, and scarcely any thing of her relations. The M. Pilius, who is said to have sold an estate to C. Albanius, about B. C. 45 (Cic. *ad Att.* xiii. 31), is supposed by some to have been her father, but this is quite uncertain. The Q. Pilius, who went to Caesar in Gaul in B. C. 54 (*ad Att.* iv. 17), was undoubtedly her brother; and he must be the same as the Pilius who accused M. Servilius of repetundae in B. C. 51 (Cael. *ad Fam.* viii. 8). His full name was Q. Pilius Celer; for the Q. Celer, whose speech against M. Servilius Cicero asks Atticus to send him in B. C. 50 (Cic. *ad Att.* vi. 3. § 10), must have been the same person as the one already mentioned, as Drumann has observed, and not Q. Metellus Celer, as the commentators have stated, since the latter had died as early as B. C. 59. With the exception, however of the M. Pilius and Q. Pilius, whom we have spoken of, no other person of this name occurs.

Pilia was married to Atticus on the 12th of February, B. C. 56 (Cic. *ad Q. Fr.* ii. 3. § 7), and in the summer of the following year, she bore her husband a daughter (*ad Att.* v. 19, vi. 1. § 22) who subsequently married Vipsanius Agrippa. This appears to have been the only child that she had. Cicero, in his letters to Atticus, frequently speaks of Pilia; and from the terms in which he mentions her, it is evident that the marriage was a happy one, and that Atticus was sincerely attached to her. From her frequent indisposition, to which Cicero alludes, it appears that her health was not good. She is not mentioned by Cornelius Nepos in his life of Atticus. (Cic. *ad Att.* iv. 16, 46, v. 11, vii. 5, xvi. 7; Drumann's *Rom.* vol. v. pp. 87, 88.)

PILITUS, OTACI'LIUS. [OTACILIUS, p. 64. b.]

PI'LIUS. [PILIA.]

PILUMNUS [PICUMNUS.]

PIMPLE'IS (Πιμπληΐς), or Pimplea, a surname of the Muses, derived from Mount Pimplias in Pieria, which was sacred to them. Some place this mountain in Boeotia, and call Mount Helicon Πιμπλείας κορυφή. (Strab. x. p. 471; Schol. *ad Apollon. Rhod.* i. 25; Lycoph. 275; Horat. *Carm.* i. 26. 9; Anthol. Palat. v. 206.) [L. S.]

PINA'RIA. 1. The daughter of Publius, a Vestal virgin in the reign of Tarquinius Priscus, was put to death for violating her vow of chastity. (Dionys. iii. 67.)

2. The first wife of the celebrated tribune P. Clodius. That Clodius married a wife of this name has been shown under NATTA, No. 2.

PINA'RIA GENS, one of the most ancient patrician gentes at Rome, traced its origin to a

time long previous to the foundation of the city. The legend related that when Hercules came into Italy he was hospitably received on the spot, where Rome was afterwards built, by the Potitii and the Pinarii, two of the most distinguished families in the country. The hero, in return, taught them the way in which he was to be worshipped; but as the Pinarii were not at hand when the sacrificial banquet was ready, and did not come till the entrails of the victim were eaten, Hercules, in anger, determined that the Pinarii should in all future time be excluded from partaking of the entrails of the victims, and that in all matters relating to his worship they should be inferior to the Potitii. These two families continued to be the hereditary priests of Hercules till the censorship of App. Claudius (B. C. 312), who purchased from the Potitii the knowledge of the sacred rites, and entrusted them to public slaves, as is related elsewhere. [POTITIA GENS.] The Pinarii did not share in the guilt of communicating the sacred knowledge, and therefore did not receive the same punishment as the Potitii, but continued in existence to the latest times. (Dionys. i. 40; Serv. *ad Virg. Aen.* viii. 268; Festus, p. 237, ed. Müller; Macrob. *Saturn.* iii. 6; Liv. i. 7; Hartung, *Die Religion der Römer*, vol. ii. p. 30.) It has been remarked, with justice, that the worship of Hercules by the Potitii and Pinarii was a *sacrum gentilitium* belonging to these gentes, and that in the time of App. Claudius these *sacra privata* were made *sacra publica.* (Niebuhr, *Hist. of Rome*, vol. i. p. 88; Göttling, *Gesch. der Röm. Staatsverf.* p. 178.)

The Pinarii are mentioned in the kingly period [PINARIA, No. 1; PINARIUS, No. 1], and were elevated to the consulship soon after the commencement of the republic. The first member of the gens, who obtained this dignity, was P. Pinarius Mamercinus Rufus in B. C. 489. At this early time, MAMERCINUS is the name of the only family that is mentioned: at a subsequent period, we find families of the name of NATTA, POSCA, RUSCA, and SCARPUS, but no members of them obtained the consulship. On coins, *Natta* and *Scarpus* are the only cognomens that occur. The few Pinarii, who occur without a surname, are given below.

PINA'RIUS. 1. Mentioned in the reign of Tarquinius Superbus (Plut. *Comp. Lyc. c. Num.* 3.)

2. L. PINARIUS, the commander of the Roman garrison at Enna in the second Punic war, B. C. 214, suppressed with vigour an attempt at insurrection which the inhabitants made. (Liv. xxiv. 37—39.)

3. T. PINARIUS, is only known from his having been ridiculed by the orator C. Julius Caesar Strabo, who was curule aedile, B. C. 90. (Cic. *de Or.* ii. 66.).

4. T. PINARIUS, a friend of Cicero, who mentions him three or four times (*ad Att.* vi. 1. § 23, viii. 15, *ad Fam.* xii. 24). In one passage (*ad Q. Fr.* iii. 1. § 6), Cicero speaks of his brother, who was probably the same as the following person [No. 5].

5. L. PINARIUS, the great-nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister. In the will of the dictator, Pinarius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property, and the remaining fourth being divided between Pinarius and Pedius. Pinarius afterwards served in the army of the triumvirs in the war against Brutus and Cassius. (Suet. *Caes.* 83; Appian, *B. C.* iii. 22, iv. 107.)

6. PINARIUS, a Roman eques, whom Augustus ordered to be put to death upon a certain occasion. (Suet. *Aug.* 27.)

PI'NDARUS (Πίνδαρος), the greatest lyric poet of Greece, according to the universal testimony of the ancients. Just as Homer was called simply ὁ ποιητής, Aristophanes ὁ κωμικός, and Thucydides ὁ συγγραφεύς, in like manner Pindar was distinguished above all other lyric poets by the title of ὁ λυρικός. Our information however respecting his life is very scanty and meagre, being almost entirely derived from some ancient biographies of uncertain value and authority. Of these we possess five; one prefixed by Thomas Magister to his Scholia on the poet; a second in Suidas; a third usually called the metrical life, because it is written in thirty-five hexameter lines; a fourth first published by Schneider in his edition of Nicander, and subsequently reprinted by Böckh along with the three other preceding lives in his edition of Pindar; and a fifth by Eustathius, which was published for the first time by Tafel in his edition of the Opuscula of Eustathius, Frankfort, 1832.

Pindar was a native of Boeotia, but the ancient biographies leave it uncertain whether he was born at Thebes or at Cynoscephalae, a village in the territory of Thebes. All the ancient biographies agree that his parents belonged to Cynoscephalae; but they might easily have resided at Thebes, just as in Attica an Acharnian or a Salaminian might have lived at Athens or Eleusis. The name of Pindar's parents is also differently stated. His father is variously called Daiphantus, Pagondas, or Scopelinus, his mother Cleidice, Cleodice or Myrto; but some of these persons, such as Scopelinus and Myrto, were probably only his teachers in music and poetry; and it is most likely that the names of his real parents were Daiphantus and Cleidice, which are alone mentioned in the "Metrical Life" of Pindar already referred to. The year of his birth is likewise a disputed point. He was born, as we know from his own testimony (*Fragm.* 102, ed. Dissen), during the celebration of the Pythian games. Clinton places his birth in Ol. 65. 3, B. C. 518, Böckh in Ol. 64. 3, B. C. 522, but neither of these dates is certain, though the latter is perhaps the most probable. He probably died in his 80th year, though other accounts make him much younger at the time of his death. If he was born in B. C. 522, his death would fall in B. C. 442. He was in the prime of life at the battles of Marathon and Salamis, and was nearly of the same age as the poet Aeschylus; but, as K. O. Müller has well remarked, the causes which determined Pindar's poetical character are to be sought in a period previous to the Persian war, and in the Doric and Aeolic parts of Greece rather than in Athens; and thus we may separate Pindar from his contemporary Aeschylus, by placing the former at the close of the early period, the latter at the head of the new period of literature. One of the ancient biographies mentions that Pindar married Megacleia, the daughter of Lysitheus and Callina; another gives Timoxena as the name of his wife; but he may have married each in succession. He had a son, Daiphantus, and two daughters, Eumetis and Protomacha.

The family of Pindar ranked among the noblest

in Thebes. It was sprung from the ancient race of the Aegids, who claimed descent from the Cadmids, who settled at Thebes and Sparta, whence part emigrated to Thera and Cyrene at the command of Apollo. (Pind. *Pyth.* v. 72, &c.) We also learn from the biography by Eustathius, that Pindar wrote the δαφνηφορικὸν ᾆσμα for his son Daiphantus, when he was elected *daphnephorus* to conduct the festival of the *daphnephoria*; a fact which proves the dignity of the family, since only youths of the most distinguished families at Thebes were eligible to this office. (Paus. ix. 10. § 4.) The family seems to have been celebrated for its skill in music; though there is no authority for stating, as Böckh and Müller have done, that they were hereditary flute-players, and exercised their profession regularly at certain great religious festivals. The ancient biographies relate that the father or uncle of Pindar was a flute-player, and we are told that Pindar at an early age received instruction in the art from the flute-player Scopelinus. But the youth soon gave indications of a genius for poetry, which induced his father to send him to Athens to receive more perfect instruction in the art; for it must be recollected that lyric poetry among the Greeks was so intimately connected with music, dancing, and the whole training of the chorus that the lyric poet required no small amount of education to fit him for the exercise of his profession. Later writers tell us that his future glory as a poet was miraculously foreshadowed by a swarm of bees which rested upon his lips while he was asleep, and that this miracle first led him to compose poetry. (Comp. Paus. ix. 23. § 2; Aelian, *V. H.* xii. 45.) At Athens Pindar became the pupil of Lasus of Hermione, the founder of the Athenian school of dithyrambic poetry, and who was at that time residing at Athens under the patronage of Hipparchus. Lasus was well skilled in the different kinds of music, and from him Pindar probably gained considerable knowledge in the theory of his art. Pindar also received instruction at Athens from Agathocles and Apollodorus, and one of them allowed him to instruct the cyclic choruses, though he was still a mere youth. He returned to Thebes before he had completed his twentieth year, and is said to have received instruction there from Myrtis and Corinna of Tanagra, two poetesses, who then enjoyed great celebrity in Boeotia. Corinna appears to have exercised considerable influence upon the youthful poet, and he was not a little indebted to her example and precepts. It is related by Plutarch (*De Glor. Athen.* 14), that she recommended Pindar to introduce mythical narrations into his poems, and that when in accordance with her advice he composed a hymn (part of which is still extant), in which he interwove almost all the Theban mythology, she smiled and said, "We ought to sow with the hand, and not with the whole sack" (τῇ χειρὶ δεῖν σπείρειν, ἀλλὰ μὴ ὅλῳ τῷ θυλάκῳ). With both these poetesses Pindar contended for the prize in the musical contests at Thebes. Although Corinna found fault with Myrtis for entering into the contest with Pindar, saying, "I blame the clear-toned Myrtis, that she, a woman born, should enter the lists with Pindar,"

> Μέμφομη δὲ κὴ λιγούραν Μούρτιδ' ἰώνγα
> ὅτι βάνα φοῦσ' ἔβα Πινδάροιό ποτ' ἔριν:

still she herself is said to have contended with him five times, and on each occasion to have gained the prize. Pausanias indeed does not speak (ix. 22. § 3) of more than one victory, and mentions a picture which he saw at Tanagra, in which Corinna was represented binding her hair with a fillet in token of her victory, which he attributes as much to her beauty and to the circumstance that she wrote in the Aeolic dialect as to her poetical talents.

Pindar commenced his professional career as a poet at an early age, and acquired so great a reputation, that he was soon employed by different states and princes in all parts of the Hellenic world to compose for them choral songs for special occasions. He received money and presents for his works; but he never degenerated into a common mercenary poet, and he continued to preserve to his latest days the respect of all parts of Greece. His earliest poem which has come down to us (the 10th Pythian) he composed at the age of twenty. It is an Epinican ode in honour of Hippocles, a Thessalian youth belonging to the powerful Aleuad family, who had gained the prize at the Pythian games. Supposing Pindar to have been born in B. C. 522, this ode was composed in B. C. 502. The next ode of Pindar in point of time is the 6th Pythian, which he wrote in his twenty-seventh year, B. C. 494, in honour of Xenocrates of Agrigentum, who had gained the prize at the chariot-race at the Pythian games, by means of his son Thrasybulus. It would be tedious to relate at length the different occasions on which he composed his other odes. It may suffice to mention that he composed poems for Hieron, tyrant of Syracuse, Alexander, son of Amyntas, king of Macedonia, Theron, tyrant of Agrigentum, Arcesilaus, king of Cyrene, as well as for many other free states and private persons. He was courted especially by Alexander, king of Macedonia, and Hieron, tyrant of Syracuse; and the praises which he bestowed upon the former are said to have been the chief reason which led his descendant, Alexander, the son of Philip, to spare the house of the poet, when he destroyed the rest of Thebes (Dion Chrysost. *Orat. de Regno*, ii. p. 25). About B. C. 473, Pindar visited the court of Hieron, in consequence of the pressing invitation of the monarch; but it appears that he did not remain more than four years at Syracuse, as he loved an independent life, and did not care to cultivate the courtly arts which rendered his contemporary, Simonides, a more welcome guest at the table of their patron. But the estimation in which Pindar was held by his contemporaries is still more strikingly shown by the honours conferred upon him by the free states of Greece. Although a Theban, he was always a great favourite with the Athenians, whom he frequently praised in his poems, and whose city he often visited. In one of his dithyrambs (*Dithyr.* fr. 4) he called it "the support (ἔρεισμα) of Greece, glorious Athens, the divine city." The Athenians testified their gratitude by making him their public guest (πρόξενος), and giving to him ten thousand drachmas (Isocr. περὶ ἀντιδ. p. 304, ed. Dind.); and at a later period they erected a statue to his honour (Paus. i. 8. § 4), but this was not done in his lifetime, as the pseudo-Aeschines states (*Epist.* 4). The inhabitants of Ceos employed Pindar to compose for them a προσόδιον or processional song, although they had two celebrated poets of their own, Bacchylides and

Simonides. The Rhodians had his seventh Olympian ode written in letters of gold in the temple of the Lindian Athena.

Pindar's stated residence was at Thebes (τᾶς ἐρατεινὸν ὕδωρ πίομαι, *Ol.* vi. 85), though he frequently left home in order to witness the great public games, and to visit the states and distinguished men who courted his friendship and employed his services. In the public events of the time he appears to have taken no share. Polybius (iv. 31. § 5) quotes some lines of Pindar to prove that the poet recommended his countrymen to remain quiet and abstain from uniting with the other Greeks in opposition to the Persians; but there can be little doubt that Pindar in these lines exhorts his fellow-citizens to maintain peace and concord, and to abstain from the internal dissensions which threatened to ruin the city. It is true that he did not make the unavailing effort to win over his fellow-citizens to the cause of Greek independence; but his heart was with the free party, and after the conclusion of the war he openly expressed his admiration for the victors. Indeed the praises which he bestowed upon Athens, the ancient rival of Thebes, displeased his fellow-citizens, who are said even to have fined him in consequence. It is further stated that the Athenians paid the fine (Eustath. *Vit. Pind.*; Pseudo-Aeschin. *Ep.* 4); but the tale does not deserve much credit.

The poems of Pindar show that he was penetrated with a strong religious feeling. He had not imbibed any of the scepticism which began to take root at Athens after the close of the Persian war. The old myths were for the most part realities to him, and he accepted them with implicit credence, except when they exhibited the gods in a point of view which was repugnant to his moral feelings. For, in consequence of the strong ethical sense which Pindar possessed, he was unwilling to believe the myths which represented the gods and heroes as guilty of immoral acts; and he accordingly frequently rejects some tales and changes others, because they are inconsistent with his conceptions of the gods (comp. Grote, *Hist. of Greece*, vol. i. p. 507, &c.). Pindar was a strict observer of the worship of the gods. He dedicated a shrine to the mother of the gods near his own house at Thebes (Paus. ix. 25. § 3; Philostr. Sen. *Imag.* ii. 12; comp. Pind. *Pyth.* iii. 77). He also dedicated to Zeus Ammon, in Libya, a statue made by Calamis (Paus. ix. 16. § 1), and likewise a statue in Thebes to Hermes of the Agora (Paus. ix. 17. § 1). He was in the habit of frequently visiting Delphi; and there seated on an iron chair, which was reserved for him, he used to sing hymns in honour of Apollo. (Paus. x. 24. § 4.)

The only poems of Pindar which have come down to us entire are his *Epinicia*, or *triumphal odes*. But these were only a small portion of his works. Besides his triumphal odes he wrote hymns to the gods, paeans, dithyrambs, odes for processions (προσόδια), songs of maidens (παρθένεια), mimic dancing songs (ὑπορχήματα), drinking-songs (σκολιά), dirges (θρῆνοι), and encomia (ἐγκώμια), or panegyrics on princes. Of these we have numerous fragments. Most of them are mentioned in the well-known lines of Horace (*Carm.* iv. 2):

> "Seu per audaces nova dithyrambos
> Verba devolvit numerisque fertur
> Lege solutis;
> Seu deos (*hymns and paeans*) regesve (*encomia*) canit, deorum
> Sanguinem: —
> Sive quos Elea domum reducit
> Palma caelestes (*the Epinicia*): —
> Flebili sponsae juvenemve raptum
> Plorat" (*the dirges*).

In all of these varieties Pindar equally excelled, as we see from the numerous quotations made from them by the ancient writers, though they are generally of too fragmentary a kind to allow us to form a judgment respecting them. Our estimate of Pindar as a poet must be formed almost exclusively from his *Epinicia*, which were all composed in commemoration of some victory in the public games, with the exception of the eleventh Nemean, which was written for the installation of Aristagoras in the office of Prytanis at Tenedos. The *Epinicia* are divided into four books, celebrating respectively the victories gained in the Olympian, Pythian, Nemean, and Isthmian games. In order to understand them properly we must bear in mind the nature of the occasion for which they were composed, and the object which the poet had in view. A victory gained in one of the four great national festivals conferred honour not only upon the conqueror and his family, but also upon the city to which he belonged. It was accordingly celebrated with great pomp and ceremony. Such a celebration began with a procession to a temple, where a sacrifice was offered, and it ended with a banquet and the joyous revelry, called by the Greeks κῶμος. For this celebration a poem was expressly composed, which was sung by a chorus, trained for the purpose, either by the poet himself, or some one acting on his behalf. The poems were sung either during the procession to the temple or at the comus at the close of the banquet. Those of Pindar's Epinician odes which consist of strophes without epodes were sung during the procession, but the majority of them appear to have been sung at the comus. For this reason they partake to some extent of the joyous nature of the occasion, and accordingly contain at times jocularities which are hardly in accordance with the modern notions of lyric poetry. In these odes Pindar rarely describes the victory itself, as the scene was familiar to all the spectators, but he dwells upon the glory of the victor, and celebrates chiefly either his wealth (ὄλβος) or his skill (ἀρετή),—his *wealth*, if he had gained the victory in the chariot-race, since it was only the wealthy that could contend for the prize in this contest; his *skill*, if he had been exposed to peril in the contest. He frequently celebrates also the piety and goodness of the victor; for with the deep religious feeling, which pre-eminently characterizes Pindar, he believed that the moral and religious character of the conqueror conciliated the favour of the gods, and gained for him their support and assistance in the contest. For the same reason he dwells at great length upon the mythical origin of the person whose victory he extols, and connects his exploits with the similar exploits of the heroic ancestors of the race or nation to which he belongs. These mythical narratives occupy a very prominent feature in almost all of Pindar's odes; they are not introduced for the sake of ornament, but have a close and intimate connection with the whole object and purpose of each poem, as is clearly pointed out by

Dissen, in his admirable essay, "De Ratione Poetica Carminum Pindaricorum, &c." prefixed to his edition of Pindar, an essay which deserves, and will well repay the attentive perusal of the student. The metres of Pindar are too extensive and difficult a subject to admit of explanation in the present work. No two odes possess the same metrical structure. The Doric rhythm chiefly prevails, but he also makes frequent use of the Aeolian and Lydian as well.

The Editio Princeps of Pindar was printed at the Aldine press at Venice in 1513, 8vo., without the Scholia, but the same volume contained likewise the poems of Callimachus, Dionysius, and Lycophron. The second edition was published at Rome by Zacharias Calliergi, with the Scholia, in 1515, 4to. These two editions, which were taken from different families of manuscripts, are still of considerable value for the formation of the text. The other editions of Pindar published in the course of the sixteenth century were little more than reprints of the two above named, and therefore require no further notice here. The first edition, containing a new recension of the text, with explanatory notes, a Latin version, &c. was that published by Erasmus Schmidius, Vitembergae, 1616, 4to. Next appeared the edition of Joannes Benedictus, Salmurii, 1620, 4to., and then the one published at Oxford, 1697, fol. From this time Pindar appears to have been little studied, till Heyne published his celebrated edition of the poet at Göttingen in 1773, 4to. A second and much improved edition was published at Göttingen in 1798—1799, 3 vols. 8vo., containing a valuable treatise on the metres of Pindar by Godofred Hermann. Heyne's third edition was published after his death by G. H. Schäfer, Leipzig, 1817, 3 vols. 8vo. But the best edition of Pindar is that by A. Böckh, Leipzig, 1811—1821, 2 vols. 4to., which contains a most valuable commentary and dissertations, and is indispensable to the student who wishes to obtain a thorough insight into the musical system of the Greeks, and the artistic construction of their lyric poetry. The commentary on the Nemean and Isthmian odes in this edition was written by Dissen. Dissen also published in the Bibliotheca Graeca a smaller edition of the poet, Gotha, 1830, 2 vols. 8vo., taken from the text of Böckh, with a most valuable explanatory commentary. This edition is the most useful to the student from its size, though it does not supersede that of Böckh. A second edition of Dissen's is now in course of publication under the care of Schneidewin: the first volume has already appeared, Gotha, 1843. There is also a valuable edition of Pindar by Fr. Thiersch, Leipzig, 1820, 2 vols. 8vo., with a German translation, and an important introduction. The text of the poet is given with great accuracy by Th. Bergk in his *Poetae Lyrici Graeci*, Leipzig, 1843. The translations of Pindar into English are not numerous. The most recent is by the Rev. H. F. Cary, London, 1833, which is superior to the older translations by West and Moore.

(The histories of Greek literature by Müller, Bernhardy, Bode, and Ulrici; J. G. Schneider, *Versuch über Pindar's Leben und Schriften*, Strasburg, 1774, 8vo; Mommsen, *Pindaros. Zur Geschichte des Dichters*, &c., Kiel, 1845, 8vo; Schneidewin's *Life of Pindar*, prefixed to the second edition of Dissen's Pindar.)

PI'NDARUS, the freedman of C. Cassius Longinus, put an end to his master's life at the request of the latter after the loss of the battle of Philippi. (Dion Cass. xlvii. 46; Appian, *B. C.* iv. 113; Plut. *Ant.* 22, *Brut.* 43; Val. Max. vi. 8. § 4.)

PINNA, CAECI'LIUS, one of the Roman commanders in the Social or Marsic war, is said to have defeated the Marsi in several battles, in conjunction with L. Murena (Liv. *Epit.* 76). As this Caecilius Pinna is not mentioned elsewhere, it is conjectured that we ought to read Caecilius Pius, since we know that Caecilius Metellus Pius played a distinguished part in this war.

PINNES, PINNEUS, or PINEUS, was the son of Agron, king of Illyria, by his first wife, Triteuta. At the death of Agron (B. C. 231), Pinnes, who was then a child, was left in the guardianship of his step-mother Teuta, whom Agron had married after divorcing Triteuta. When Teuta was defeated by the Romans, the care of Pinnes devolved upon Demetrius of Pharos, who had received from the Romans a great part of the dominions of Teuta, and had likewise married Tritenta, the mother of Pinnes. Demetrius was in his turn tempted to try his fortune against Rome, but was quickly crushed by the consul, L. Aemilius Paulus, B. C. 219, and was obliged to fly for refuge to Philip, king of Macedonia. The Romans placed Pinnes upon the throne, but imposed a tribute, which we read of their sending for in B. C. 216. (Dion Cass. xxxiv. 46, 151; Appian, *Illyr.* 7, 8; Flor. ii. 5; Liv. xxii. 33.) [AGRON; DEMETRIUS of PHAROS; TEUTA.]

PINNES or PINNETES, one of the principal Pannonian chiefs in the reign of Augustus, was betrayed to the Romans by the Breucian Bato. (Dion Cass. lv. 34; Vell. Pat. ii. 114.)

PI'NNIUS, the name of two unimportant persons, Q. Pinnius, a friend of Varro (*R. R.* iii. 1), and T. Pinnius, a friend of Cicero (*ad Fam.* xiii. 61).

PI'NTHIA, M. LUTA'TIUS, a Roman eques, lived about a century before the downfal of the republic. (Cic. *de Off.* iii. 19).

PINUS, CORNE'LIUS, a Roman painter, who, with Attius Priscus, decorated with paintings the walls of the temple of Honos and Virtus, when it was restored by Vespasian. He therefore lived about A. D. 70. (Plin. *H. N.* xxxv. 10. s. 37.) [P. S.]

PI'NYTUS (Πινυτός), an epigrammatic poet, the author of an epitaph on Sappho, consisting of a single distich, in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 288; Jacobs, *Anth. Graec.* vol. ii. p. 264.) Nothing more is known of him, unless he be the grammarian of Bithynium in Bithynia, who was the freedman of Nero's favourite, Epaphroditus, and who taught grammar at Rome. (Steph. Byz. *s. v.* Βιθύνιον; Reimar. *ad Dion. Cass.* lxvii. 14, p. 1113.) [P. S.]

PI'ONIS (Πίονις), a descendant of Heracles, from whom the town of Pionia in Mysia was believed to have derived its name. (Strab. xiii. p. 610; Paus. ix. 18. § 3.) [L. S.]

PIPA, the wife of Aeschrion of Syracuse, was the mistress of Verres in Sicily (Cic. *Verr.* iii 33, v. 31).

PIPA, or PIPARA, daughter of Attalus, king of the Marcomanni, was passionately beloved by Gallienus. Trebellius Pollio confounds her with Salonina, the lawful wife of that prince, and Gib-

bon seems to have fallen into the same mistake. (Trebell. Pol. *Gallien. duo*, c. 3; Aurel. Vict. *de Caes.* xxxiii., *Epit.* xxxiii.; Tillemont, *Histoire des Empereurs*, not. vi.; Zonar. xii. 5.) [W. R.]

PIRITHOUS [PEIRITHOUS.]

PISANDER. [PEISANDER.]

PI'SIAS or PEISIAS (Πεισίας), an Athenian sculptor, apparently of the Daedalian period, who made the wooden statue of Zeus Boulaeus, and the statue of Apollo, which stood in the senate house of the Five Hundred at Athens. (Paus. i. 3. § 4. s. 5.) [P. S.]

PISISTRATUS. [PEISISTRATUS.]

PISO, the name of the most distinguished family of the plebeian Calpurnia gens. This name, like many other Roman cognomens, is connected with agriculture, the noblest and most honourable pursuit of the ancient Romans: it comes from the verb *pisere* or *pinsere*, and refers to the pounding or grinding of corn. Thus the author of the poem addressed to Piso, ascribed by Wernsdorf to Saleius Bassus [BASSUS], says (16, 17): —

> "Claraque Pisonis tulerit cognomina prima,
> Humida callosa cum pinseret hordea dextra."

(Comp. Plin. *H. N.* xviii. 3.) Many of the Pisones bore this cognomen alone, but others were distinguished by the surnames of *Caesoninus* and *Frugi* respectively. The family first rose from obscurity during the second Punic war, and from that time it became one of the most distinguished families in the Roman state. It preserved its celebrity under the empire, and during the first century of the Christian era was second to the imperial family alone. The following stemma contains a list of all the Pisones mentioned in history, and will serve as an index to the following account. Of most of them it is impossible to ascertain the descent.

1. CALPURNIUS PISO, was taken prisoner at the battle of Cannae, B. C. 216, and is said to have been sent with two others to Rome to negotiate the release of the prisoners, which proposition the senate refused to entertain. He was praetor urbanus in B. C. 211, and on the expiration of his year of office was sent as propraetor into Etruria B. C. 210. From thence he was commanded by the dictator, Q. Fulvius Flaccus, to take the command of the army at Capua; but next year (B. C. 209) the senate again entrusted Etruria to him. (Liv. xxii. 61, xxv. 41, xxvi. 10, 15, 21, 28, xxvii. 6, 7, 21.) Piso in his praetorship proposed to the senate, that the Ludi Apollinares, which had been exhibited for the first time in the preceding year (B. C. 212), should be repeated, and should be celebrated in future annually. The senate passed a decree to this effect. (Liv. xxvi. 23; Macrob. *Sat.* i. 13;



COIN REFERRING TO C. PISO, PRAETOR B. C. 211.

STEMMA PISONUM.

1. C. Calpurnius Piso, praetor, B. C. 211.
   - 2. C. Piso, cos. B. C. 180.
   - 3. L. Piso, B. C. 198.

Pisones with the Agnomen Caesoninus.

4. L. Piso Caesoninus, cos. B. C. 148.
5. L. Piso Caesoninus, cos. B. C. 112.
6. L. Piso Caesoninus, mar. Calventia.
7. L. Piso Caesoninus, cos. B. C. 58.
   - 8. L. Piso Caesoninus, cos. B. C. 15, m. Licinia.
     - Two sons to whom Horace addressed his *De Arte Poëtica*.
   - Calpurnia, m. the dictator Caesar. [CALPURNIA, No. 2.]

Pisones with the Agnomen Frugi.

9. L. Piso Frugi, the annalist, cos. B. C. 133.
10. L. Piso Frugi, pr. about B. C. 113.
11. L. Piso Frugi, pr. B. C. 74.
12. C. Piso Frugi, qu. B. C. 58, married Tullia, the daughter of Cicero.

Pisones without an Agnomen.

13. Cn. Piso, cos. B. C. 139.
14. Q. Piso, cos. B. C. 135.
15. Piso, pr. about B. C. 135.
16. Piso, about B. C. 104.
17. C. Piso, cos. B. C. 67.
18. M. Pupius Piso, cos. B. C 61
19. M. Piso, pr. B. C. 44.
20. Cn. Piso, the conspirator, B. C. 66.
21. Cn. Piso, proqu. B. C. 67.
22. Cn. Piso, cos. B. C. 23.
23. Cn. Piso, cos. B. C. 7; married Plancina, died A. D. 20.
    - 24. L. Piso, cos. A. D. 17.
      - 26. L. Piso, cos. A. D. 57.
    - 25. M. Piso.

27. L. Piso, cos. B. C. 1.
28. L. Piso, accused and died, A. D. 24.
29. L. Piso, pr. A. D. 25.
30. C. Piso, the conspirator against Nero, A. D. 65.
    - Calpurnius Galerianus, killed by Mucianus, A. D. 70.
31. Piso Licinianus, adopted by Galba, A. D. 69.
32. Piso, A. D. 175.
33. Piso, one of the Thirty Tyrants, A. D. 260.

Festus, p. 326, ed. Müller, where he is erroneously called *Marcus* instead of *Caius*.) The establishment of these games by their ancestor was commemorated on coins by the Pisones in later times. Of these coins, of which a vast number is extant, a specimen is annexed. The obverse represents the head of Apollo, the reverse a horseman riding at full speed, in allusion to the equestrian games, which formed part of the festival. Who the L. Piso Frugi was that caused them to be struck, cannot be determined. (Eckhel, vol. v. p. 158.)

2. C. Calpurnius C. f. C. n. Piso, son of No. 1, was praetor B. C. 186, and received Further Spain as his province. He continued in his province as propraetor in B. C. 185, and on his return to Rome in 184 obtained a triumph for a victory he had gained over the Lusitani and Celtiberi. In B. C. 181 he was one of the three commissioners for founding the colony of Graviscae in Etruria, and in B. C. 180 he was consul with A. Postumius Albinus. Piso died during his consulship; he was no doubt carried off by the pestilence which was then raging at Rome, but the people suspected that he had been poisoned by his wife Quarta Hostilia, because her son by a former marriage, Q. Fulvius Flaccus, succeeded Piso as consul suffectus. (Liv. xxxix. 6, 8, 21, 30, 31, 42, xl. 29, 35, 37.)

3. L. Calpurnius (Piso), probably a younger son of No. 1, was sent as ambassador to the Achaeans at Sicyon. (Liv. xxxii. 19.)

4. L. Calpurnius C. f. C. n. Piso Caesoninus. His last name shows that he originally belonged to the Caesonia gens, and was adopted by one of the Pisones, probably by No. 3, as he is indicated in the Fasti as C. f. C. n. This Piso brought dishonour on his family by his want of ability and of energy in war. He was praetor in B. C. 154, and obtained the province of Further Spain, but was defeated by the Lusitani. He was consul in B. C. 148 with Sp. Postumius Albinus, and was sent to conduct the war against Carthage, which he carried on with such little activity that the people became greatly discontented with his conduct, and he was superseded in the following year by Scipio. (Appian, *Hisp.* 56, *Punic.* 110—112.)

5. L. Calpurnius L. f. C. n. Piso Caesoninus, son of No. 4, was consul B. C. 112 with M. Livius Drusus. In B. C. 107 he served as legatus to the consul, L. Cassius Longinus, who was sent into Gaul to oppose the Cimbri and their allies, and he fell together with the consul in the battle, in which the Roman army was utterly defeated by the Tigurini in the territory of the Allobroges. [Longinus, No. 5.] This Piso was the grandfather of Caesar's father-in-law, a circumstance to which Caesar himself alludes in recording his own victory over the Tigurini at a later time. (Caes. *B. G.* i. 7, 12; Oros. v. 15.)

6. L. Calpurnius Piso Caesoninus, son of No. 5, never rose to any of the offices of state, and is only known from the account given of him by Cicero in his violent invective against his son [No. 7]. He had the charge of the manufactory of arms at Rome during the Marsic war. He married the daughter of Calventius, a native of Cisalpine Gaul, who came from Placentia and settled at Rome; and hence Cicero calls his son in contempt a semi-Placentian. (Cic. *in Pis.* 36, 23, 26, 27.) [Calventius.]

7. L. Calpurnius C. f. L. n. Piso Caesoninus, the son of No. 6, and father-in-law of the dictator Caesar. Asconius says (*in Cic. Pis.* p. 3, ed. Orelli) that this Piso belonged to the family of the Frugi; but this is a mistake, as Drumann has shown (*Gesch. Roms*, vol. ii. p. 62). Our principal information respecting Piso is derived from several of the orations of Cicero, who paints him in the blackest colours; but as Piso was both a political and a personal enemy of the orator, we must make great deductions from his description which is evidently exaggerated. Still, after making every deduction, we know enough of his life to convince us that he was an unprincipled debauchee and a cruel and corrupt magistrate, a fair sample of his noble contemporaries, neither better nor worse than the majority of them. He is first mentioned in B. C. 59, when he was brought to trial by P. Clodius for plundering a province, of which he had the administration after his praetorship, and he was only acquitted by throwing himself at the feet of the judges (Val. Max. viii 1. § 6). In the same year Caesar married his daughter Calpurnia. Through his influence Piso obtained the consulship for the following year B. C. 58, having for his colleague A. Gabinius, who was indebted for the honour to Pompey. The new consuls were the mere instruments of the triumvirs, and took care that the senate should do nothing in opposition to the wishes of their patrons. When the triumvirs had resolved to sacrifice Cicero, the consuls of course threw no obstacle in their way; but Clodius, to make sure of their support, promised Piso the province of Macedonia, and Gabinius that of Syria, and brought a bill before the people to that effect, although the senate was the constitutional body to dispose of the provinces. The banishment of Cicero soon followed. Piso took an active part in the measures of Clodius, and joined him in celebrating their victory. Cicero accuses him of transferring to his own house the spoils of Cicero's dwellings. The conduct of Piso in support of Clodius produced that extreme resentment in the mind of Cicero, which he displayed against Piso on many subsequent occasions. At the expiration of his consulship Piso went to his province of Macedonia, where he remained during two years, B. C. 57 and 56, plundering the province in the most shameless manner. In the latter of these years the senate resolved that a successor should be appointed, and accordingly, to his great mortification and rage, he had to resign the government in B. C. 55 to Q. Ancharius. In the debate in the senate, which led to his recal and likewise to that of Gabinius, Cicero had an opportunity of giving vent to the wrath which had long been raging within him, and accordingly in the speech which he delivered on the occasion, and which has come down to us (*De Provinciis Consularibus*), he poured forth a torrent of invective against Piso, accusing him of every possible crime in the government of his province. Piso on his return, B. C. 55, complained in the senate of the attack of Cicero, and justified the administration of his province, whereupon Cicero reiterated his charges in a speech (*In Pisonem*), in which he pourtrays the whole public and private life of his enemy with the choicest words of virulence and abuse that the Latin language could supply. Cicero, however, did not venture to bring to trial the father-in-law of Caesar.

In B. C. 50 Piso was censor with Ap. Claudius Pulcher, and undertook this office at the request of

Caesar. At the beginning of the following year, B. C. 49, Piso, who had not yet laid down his censorship, offered to go to Caesar to act as mediator; but the aristocratical party would not hear of any accommodation, and hostilities accordingly commenced. Piso accompanied Pompey in his flight from the city; and although he did not go with him across the sea, he still kept aloof from Caesar. Cicero accordingly praises him, and actually writes to Atticus, "I love Piso" (Cic. *ad Att.* vii. 13, a., *ad Fam.* xiv. 14). Piso subsequently returned to Rome, and though he took no part in the civil war, was notwithstanding treated with respect by Caesar. On the murder of the latter, in B. C. 44, Piso exerted himself to obtain the preservation of the laws and institutions of his father-in-law, and was almost the only person that dared to oppose the arbitrary conduct of Antony. Afterwards, however, he appeared as one of the most zealous adherents of Antony; and when the latter went to Cisalpine Gaul, at the end of the year, to prosecute the war against Decimus Brutus, Piso remained at Rome, to defend his cause and promote his views. At the beginning of the following year, B. C. 43, he was one of the ambassadors sent to Antony at Mutina. After this time his name does not occur. (Orelli, *Onom. Tull.* vol. ii. p. 123, &c.; Caes. *B. C.* i. 3; Dion Cass. xl. 63, xli. 16; Appian, *B. C.* ii. 14, 135, 143, iii. 50, 54, &c.)

8. L. Calpurnius L. f. L. n. Piso Caesoninus, the son of No. 7, must have been born during the civil war between Caesar and Pompey (B. C. 49—48), as he was eighty at the time of his death in A. D. 32 (Tac. *Ann.* vi. 10). He was consul B. C. 15, with M. Livius Drusus Libo, and afterwards obtained the province of Pamphylia; from thence he was recalled by Augustus in B. C. 11, in order to make war upon the Thracians, who had attacked the province of Macedonia. After a struggle which lasted for three years he subdued the various Thracian tribes, and obtained in consequence the triumphal insignia. The favour which Augustus had shown to Piso, he continued to receive from his successor Tiberius, who made him praefectus urbi. He was one of the associates of Tiberius in his revels, but had nothing of the cruel and suspicious disposition of the emperor. Although he spent the greater part of the night at table, and did not rise till midday, he discharged the duties of his office with punctuality and diligence; and while retaining the favour of the emperor, without condescending to servility, he at the same time earned the good-will of his fellow-citizens by the integrity and justice with which he governed the city. Velleius Paterculus, who wrote his history while Piso held the praefecture of the city, pronounces a glowing eulogy on his virtues and merits. He died, as we have already stated, in A. D. 32, and was honoured by a decree of the senate, with a public funeral. He was a pontiff at the time of his death. The year in which he was appointed praefectus urbi has occasioned considerable dispute. Tacitus says that he held the office for twenty years, but this is opposed to the statements of Seneca and Tiberius, who place his appointment much later than Tacitus. It is impossible, however, to come to any definite conclusion on the subject (Dion Cass. liv. 21, 34, lviii. 19; Florus, iv. 12; Vell. Pat. ii. 98; Tac. *Ann.* vi. 10, 11; Senec. *Ep.* 83; Suet. *Tib.* 42; Plin. *H. N.* xiv. 22. s. 28). According to Porphyrion it was to this Piso and his two sons that Horace addressed his epistle on the Art of Poetry, and there are no sufficient reasons for rejecting this statement, as has been done by some modern writers. Respecting these two sons we only know that the elder was called Lucius (Anon. *ad Hor. Ar. Poët.* 366), but neither of them can be identified for certain with any of the Pisones mentioned in history.

9. L. Calpurnius Piso Frugi, consul B. C. 133. His descent is quite uncertain, since neither the Fasti nor coins mention the name of his father. From his integrity and conscientiousness he received the surname of Frugi, which is perhaps nearly equivalent to our "man of honour," but the exact force of which is explained at length by Cicero (*Tusc.* iii. 18). Piso was tribune of the plebs, B. C. 149, in which year he proposed the first law for the punishment of extortion in the provinces (*Lex Calpurnia de Repetundis*, Cic. *Brut.* 27, *Verr.* iii. 84, iv. 25, *de Off.* ii. 21). In B. C. 133 he was consul with P. Mucius Scaevola, and was sent into Italy against the slaves. He gained a victory over them, but did not subdue them, and was succeeded in the command by the consul P. Rupilius (Oros. v. 9; Val. Max. ii. 7. § 9). Piso was a staunch supporter of the aristocratical party; and though he would not look over their crimes, as his law against extortion shows, still he was as little disposed to tolerate any invasion of their rights and privileges. He therefore offered a strong opposition to the measures of C. Gracchus, and is especially mentioned as a vehement opponent of the *lex frumentaria* of the latter (Cic. *pro Font.* 13, *Tusc.* iii. 20). He is called *Censorius* by several ancient writers; and though the date of his censorship is uncertain, it may perhaps be referred to B. C. 120. Piso left behind him orations, which had disappeared in Cicero's time, and Annals, which contained the history of Rome from the earliest period to the age in which Piso himself lived. This work, which, according to Cicero's judgment (*Brut.* 27), was written in a meagre style, is frequently referred to by ancient writers. Piso was, in Niebuhr's opinion, the first Roman writer who introduced the practice of giving a rationalistic interpretation to the myths and legends in early Roman history. (Comp. Niebuhr, *Hist. of Rome*, vol. i. pp. 235, 237, vol. ii. p. 9; Lachmann, *De Fontibus T. Livii*, p. 32; Krause, *Vitae et Fragm. Hist. Roman.* p. 139; Liebaldt, *De L. Pisone Annalium Scriptore*, Naumburg, 1836.)

10. L. Calpurnius Piso Frugi, the son of No. 9, and a worthy inheritor of his surname, served with distinction under his father in Sicily, in B. C. 133, and died in Spain about B. C. 111, whither he had gone as propraetor. (Cic. *Verr.* iv. 25; Val. Max. iv. 3. § 10; Appian, *Hisp.* 99.)

11. L. Calpurnius Piso Frugi, the son of No. 10, was, like his father and grandfather, a man of honour and integrity. He was a colleague of Verres in the praetorship, B. C. 74, when he thwarted many of the unrighteous schemes of the latter. (Cic. *Verr.* i. 46.)

12. C. Calpurnius Piso Frugi, a son of No. 11, married Tullia, the daughter of Cicero, in B. C. 63, but was betrothed to her as early as B. C. 67 (Cic. *ad Att.* i. 3). In Caesar's consulship, B. C. 59, Piso was accused by L. Vettius as one of the conspirators in the pretended plot against Pompey's life. He was quaestor in the following year, B. C. 58, when he used every exertion to obtain the

recal of his father-in-law from banishment, and for that reason would not go into the provinces of Pontus and Bithynia, which had been allotted him. He did not, however, live to see the return of Cicero, who arrived at Rome on the 4th of September, B. C. 57. He probably died in the summer of the same year. He is frequently mentioned by Cicero in terms of gratitude on account of the zeal which he had manifested in his behalf during his banishment. (Cic. *ad Att.* ii. 24, *in Vatin.* 11, *pro Sest.* 24, 31, *ad Q. Fr.* i. 4, *ad Fam.* xiv. 1, 2, *post Red. in Sen.* 15, *post Red. ad Quir.* 3.)

13. CN. CALPURNIUS PISO, of whom we know nothing, except that he was consul B. C. 139, with M. Popillius Laenas. (Val. Max. i. 3 § 2.)

14. Q. CALPURNIUS PISO, consul B.C. 135, with Ser. Fulvius Flaccus, was sent against Numantia. He did not, however, attack the city, but contented himself with making a plundering excursion into the territory of Pallantia. (Appian. *Hisp.* 83; Oros. v. 6; Obsequ. 85.)

15. CALPURNIUS PISO, of unknown descent, praetor about B. C. 135, was defeated by the slaves in Sicily. (Flor. iii. 19.)

16. CALPURNIUS PISO, of whom we know nothing, except that he fought with success against the Thracians, about B. C. 104. (Flor. iii. 4. § 6, iv. 12. § 17.)

17. C. CALPURNIUS PISO, was consul B. C. 67, with M'. Acilius Glabrio. He belonged to the high aristocratical party, and, as consul, led the opposition to the proposed law of the tribune Gabinius, by which Pompey was to be entrusted with extraordinary powers for the purpose of conducting the war against the pirates. Piso even went so far as to threaten Pompey's life, telling him, "that if he emulated Romulus, he would not escape the end of Romulus," for which imprudent speech he was nearly torn to pieces by the people. The law, however, was carried, notwithstanding all the opposition of Piso and his party; and when shortly afterwards the orders which Pompey had issued, were not carried into execution in Narbonese Gaul, in consequence, as it was supposed, of the intrigues of Piso, Gabinius proposed to deprive the latter of his consulship, an extreme measure which Pompey's prudence would not allow to be brought forward. Piso had not an easy life in this consulship. In the same year the tribune, C. Cornelius, proposed several laws, which were directed against the shameless abuses of the aristocracy. [CORNELIUS, Vol. I. p. 857.] All these Piso resisted with the utmost vehemence, and none more strongly than a stringent enactment to put down bribery at elections. But as the senate could not with any decency refuse to lend their aid in suppressing this corrupt practice, they pretended that the law of Cornelius was so severe, that no accusers would come forward, and no judges would condemn a criminal; and they therefore made the consuls bring forward a less stringent law (*Lex Acilia Calpurnia*), imposing a fine on the offender, with exclusion from the senate and all public offices. It was with no desire to diminish corruption at elections that Piso joined his colleague in proposing the law, for an accusation had been brought against him in the preceding year of obtaining by bribery his own election to the consulship.

In B. C. 66 and 65, Piso administered the province of Narbonese Gaul as proconsul, and while there suppressed an insurrection of the Allobroges. Like the other Roman nobles, he plundered his province, and was defended by Cicero in B. C. 63, when he was accused of robbing the Allobroges, and of executing unjustly a Transpadane Gaul. The latter charge was brought against him at the instigation of Caesar; and Piso, in revenge, implored Cicero, but without success, to accuse Caesar as one of the conspirators of Catiline. Piso must have died before the breaking out of the civil war, but in what year is uncertain. Cicero ascribes (*Brut.* 68) to him considerable oratorical abilities. (Plut. *Pomp.* 25, 27; Dion Cass. xxxvi. 7, 20—22; Ascon. *in Cic. Cornel.* pp. 68, 75, ed. Orelli; Cic. *ad Att.* i. 1, 13, *pro Flacc.* 39; Sall. *Cat.* 49.)

He may be the same as the L. Piso, who was judex in the case of Q. Roscius, B. C. 67 (Cic. *pro Rosc. Com.* 3, 6), and as the L. Piso, who defended Aebutus against Caecina in 75 (*pro Caecin.* 12).

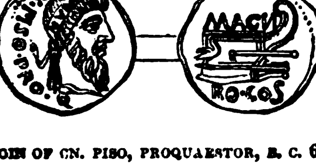
18. M. PUPIUS PISO, consul B. C. 61, belonged originally to the Calpurnia gens, but was adopted by M. Pupius, when the latter was an old man (Cic. *pro Dom.* 13). He retained, however, his family-name Piso, just as Scipio, after his adoption by Metellus, was called Metellus Scipio. [METELLUS, No. 22.] There was, however, no occasion for the addition of Calpurnianus to his name, as that of Piso showed sufficiently his original family. Piso had attained some importance as early as the first civil war. On the death of L. Cinna, in B. C. 84, he married his wife Annia, and in the following year, 83, was appointed quaestor to the consul L. Scipio; but he quickly deserted this party, and went over to Sulla, who compelled him to divorce his wife on account of her previous connection with Cinna (Cic. *Verr.* i. 14; Vell. Pat. ii. 41). He failed in obtaining the aedileship (Cic. *pro Planc.* 5, 21), and the year of his praetorship is uncertain. After his praetorship he received the province of Spain with the title of proconsul, and on his return to Rome in 69, enjoyed the honour of a triumph, although it was asserted by some that he had no claim to this distinction. (Cic. *pro Flacc.* 3, *in Pison.* 26; Ascon. *in Pison.* p. 15.) Piso served in the Mithridatic war as a legatus of Pompey, who sent him to Rome in B. C. 62, to become a candidate for the consulship, as he was anxious to obtain the ratification of his acts in Asia, and therefore wished to have one of his friends at the head of the state. Piso was accordingly elected consul for the following year, B. C. 61, with M. Valerius Messalla Niger. In his consulship he gave great offence to Cicero, by not asking him first in the senate for his opinion, and still further increased the anger of the orator by taking P. Clodius under his protection after his violation of the mysteries of the Bona Dea. Cicero revenged himself on Piso, by preventing him from obtaining the province of Syria, which had been promised him. (Dion Cass. xxxvii. 44; Cic. *ad Att.* i. 12—18.) Piso must have died, in all probability, before the breaking out of the second civil war, for in B. C. 47 Antony inhabited his house at Rome. (Cic. *Phil.* ii. 25.) Piso, in his younger days, had so high a reputation as an orator, that Cicero was taken to him by his father, in order to receive instruction from him. He possessed some natural ability, but was chiefly indebted for his excellence to study, especially of Greek literature, in the knowledge of which he surpassed all previous

orators. He did not, however, prosecute oratory long, partly on account of ill-health, and partly because his irritable temper would not submit to the rude encounters of the forum. He belonged to the Peripatetic school in philosophy, in which he received instructions from Staseas. (Cic. *Brut.* 67, 90, *de Or.* i. 22, *de Nat. Deor.* i. 7; Ascon. *l. c.*)

19. M. Piso, perhaps the son of No. 18, was praetor, B. C. 44, when he was praised by Cicero on account of his opposition to Antony. (*Phil.* iii. 10.)

20. Cn. Calpurnius Piso, was a young noble who had dissipated his fortune by his extravagance and profligacy, and being a man of a most daring and unscrupulous character, attempted to improve his circumstances by a revolution in the state. He therefore formed with Catiline, in B. C. 66, a conspiracy to murder the new consuls when they entered upon their office on the 1st of January in the following year. The history of this conspiracy, and the manner in which it failed, are related elsewhere. [Catilina, p. 629, b.] Although no doubt was entertained of the existence of the conspiracy, still there were not sufficient proofs to convict the parties, and they were not therefore brought to trial. It had been arranged by the conspirators, that after the murder of the consuls, Piso was to be despatched, with an army, to seize the Spains; and the senate, in order to get rid of this dangerous agitator, now sent him into Nearer Spain as quaestor, but with the rank and title of propraetor. By his removal the senate hoped to weaken his faction at Rome, and they gave him an opportunity of acquiring, by the plunder of the province, the money of which he was so much in need. His exactions, however, in the province soon made him so hateful to the inhabitants, that he was murdered by them. Some persons, however, supposed that he was murdered at the instigation of Pompey, who had possessed great influence in the country ever since the conquest of Sertorius. Crassus had been in favour of sending Piso to Spain, that he might, by Piso's means, persecute the friends of his great enemy and rival, Pompey; and it was therefore thought that the latter had revenged himself, by making away with the new governor. (Dion Cass. xxxvi. 27; Sall. *Cat.* 18, 19; Cic. *pro Sull.* 24, *pro Mur.* 38; Ascon. *in Cornel.* p. 66, *in Tog. Cand.* pp. 83, 94.)

21. Cn. Calpurnius Piso, legatus and proquaestor of Pompey in the war against the pirates, commanded a division of the fleet at the Hellespont, B. C. 67. He afterwards followed Pompey in the Mithridatic war, and was present at the surrender of Jerusalem in 63. (Appian, *Mithr.* 95, who erroneously calls him Publius; Joseph. *Ant.* xiv. 4. § 2.) The following coin commemorates the connection of Piso with the war against the pirates. The obverse contains the legend CN. PISO. PRO. Q., with the head of Numa (on which we



COIN OF CN. PISO, PROQUAESTOR, B. C. 67.

find the letters NVMA), because the Calpurnia gens claimed descent from Calpus, the son of Numa [Calpurnia Gens]; the reverse represents the prow of a ship with the legend MAGN. (P)RO. COS., i. e. (*Pompeius*) *Magnus proconsul.* (Eckhel, vol. v. p. 160.)

22. Cn. Calpurnius Cn. f. Cn. n. Piso, consul B. C. 23, was, in all probability, the son of No. 21. He belonged to the high aristocratical party, and was naturally of a proud and imperious temper. He fought against Caesar in Africa, in B. C. 46, and after the death of the dictator, joined Brutus and Cassius. He was subsequently pardoned, and returned to Rome; but he disdained to ask Augustus for any of the honours of the state, and was, without solicitation, raised to the consulship in B. C. 23. (Tac. *Ann.* ii. 43, *Bell. Afr.* 18.) This Cn. Piso appears to be the same as the Cn. Piso spoken of by Valerius Maximus (vi. 2. § 4).

23. Cn. Calpurnius Cn. f. Cn. n. Piso, son of No. 22, inherited all the pride and haughtiness of his father. He was consul B. C. 7, with Tiberius, the future emperor, and was sent by Augustus as legate into Spain, where he made himself hated by his cruelty and avarice. Tiberius after his accession was chiefly jealous of Germanicus, his brother's son, whom he had adopted, and who was idolized both by the soldiery and the people. Accordingly, when the eastern provinces were assigned to Germanicus in A. D. 18, Tiberius chose Piso as a fit instrument to thwart the plans and check the power of Germanicus, and therefore conferred upon him the command of Syria. It was believed that the emperor had given him secret instructions to that effect; and his wife Plancina, who was as proud and haughty as her husband, was urged on by Livia, the mother of the emperor, to vie with and annoy Agrippina. Piso and Plancina fulfilled their mission most completely; the former opposed all the wishes and measures of Germanicus, and the latter heaped every kind of insult upon Agrippina. Germanicus, on his return from Egypt, in A. D. 19, found that all his orders had been neglected or disobeyed. Hence arose vehement altercations between him and Piso; and when the former fell ill in the autumn of this year, he believed that he had been poisoned by Piso and Plancina. Before his death he had ordered Piso to quit Syria, and had appointed Cn. Sentius as his successor. Piso now made an attempt to recover his province, but the Roman soldiers refused to obey him, and Sentius drove him out of the country. Relying on the protection of Tiberius Piso now went to Rome (A. D. 20); but he was received by the people with marks of the utmost dislike and horror. Whether Piso had poisoned Germanicus cannot now be determined; Tacitus candidly admits that there were no proofs of his having done so; but the popular belief in his guilt was so strong that Tiberius could not refuse an investigation into the matter, which was conducted by the senate. As it proceeded the emperor seemed to have made up his mind to sacrifice his tool to the general indignation; but before the investigation came to an end, Piso was found one morning in his room with his throat cut, and his sword lying by his side. It was generally supposed that, despairing of the emperor's protection, he had put an end to his own life; but others believed that Tiberius dreaded his revealing his

secreta, and had accordingly caused him to be put to death. The powerful influence of Livia secured the acquittal of Plancina for the present. [PLANCINA.] His two sons Cneius and Marcus, the latter of whom had been with him in Syria, were involved in the accusation of their father, but were pardoned by Tiberius, who mitigated the sentence which the senate pronounced after the death of Piso. (Tac. *Ann.* ii. 43, 55, 57, 69, 74, 75, 80, iii. 10—18; Senec. *de Ira*, i. 16; Dion Cass. lvii. 18; Suet. *Tib.* 15, 52, *Cal.* 2.)

24. L. CALPURNIUS PISO, probably the eldest son of No. 23. In the judgment which the senate pronounced upon the sons of Cn. Piso [see above, No. 23], it was decreed that the eldest Cneius should change his praenomen (Tac. *Ann.* iii. 17); and it would appear that he assumed the surname of Lucius, since Dion Cassius (lix. 20) speaks of a *Lucius* (not *Cneius*) Piso, the son of Cn. Piso and Plancina, who was governor of Africa in the reign of Caligula. This supposition is confirmed by the fact that Tacitus speaks of only two sons, Cneius and Marcus. We may therefore conclude that he is the same as the L. Piso, who was consul in A. D. 27, with M. Licinius Crassus Frugi. (Tac. *Ann.* iv. 62.)

25. M. CALPURNIUS PISO, the younger son of No. 23, accompanied his father into Syria, and was accused along with him in A. D. 20. [See above, No. 23.]

26. L. CALPURNIUS PISO, the son of No. 24, was consul in A. D. 57 with the emperor Nero, and in A. D. 66 had the charge of the public finances entrusted to him, together with two other consulars. He was afterwards appointed proconsul of Africa, and was slain there in A. D. 70, because it was reported that he was forming a conspiracy against Vespasian, who had just obtained the empire. (Tac. *Ann.* xiii. 28, 31, xv. 18, *Hist.* iv. 38, 48—50; Plin. *Ep.* iii. 7.)

27. L. CALPURNIUS PISO, consul B. C. 1, with Cossus Cornelius Lentulus. (Dion Cass. Index, lib. lv.)

28. L. CALPURNIUS PISO, was characterised by the same haughtiness and independence as the rest of his family under the empire. He is first mentioned in A. D. 16, as complaining of the corruption of the law-courts, and threatening to leave the city and spend the rest of his life in some distant retreat in the country; and he was a person of so much importance that the emperor thought it advisable to endeavour to soothe his anger and to induce his friends to prevail upon him to remain at Rome. In the same year he gave another instance of the little respect which he entertained for the imperial family. Urgulania, the favourite of the empress-mother, owed Piso a certain sum of money; and when she refused to obey the summons to appear before the praetor, Piso followed her to the palace of Livia, and insisted upon being paid. Although Tiberius, at the commencement of his reign, had not thought it advisable to resent the conduct of Piso, yet he was not of a temper to forgive it, and only waited for a favourable opportunity to revenge himself upon his haughty subject. Accordingly, when he considered his power sufficiently established, Q. Granius appeared in A. D. 24, as the accuser of Piso, charging him with entertaining designs against the emperor's life; but Piso died just before the trial came on (Tac. *Ann.* ii. 34, iv. 21). He is probably the same as the L. Piso, who came forward to defend Cn. Piso [No. 23] in A. D. 20, when so many shrunk from the unpopular office. (Tac. *Ann.* iii. 11.)

29. L. CALPURNIUS PISO, praetor in Nearer Spain in A. D. 25, was murdered in the province while travelling. (Tac. *Ann.* iv. 45.)

30. C. CALPURNIUS PISO, the leader of the well-known conspiracy against Nero in A. D. 65. He is first mentioned in A. D. 37, when Caligula was invited to his nuptial banquet on the day of his marriage with Livia Orestilla; but the emperor took a fancy to the bride, whom he married, and shortly afterwards banished the husband. He was recalled by Claudius, and raised to the consulship, but in what year is uncertain, as his name does not occur in the Fasti. When the crimes and follies of Nero had made him both hated and despised by his subjects, a formidable conspiracy was formed against the tyrant, and the conspirators destined Piso as his successor. Piso himself did not form the plot; but as soon as he had joined it, his great popularity gained him many partizans. He possessed most of the qualities which the Romans prized, high birth, an eloquent address, liberality and affability; and he also displayed a sufficient love of magnificence and luxury to suit the taste of the day, which would not have tolerated austerity of manner or character. The conspiracy was discovered by Milichus, a freedman of Flavius Scevinus, one of the conspirators. Piso thereupon opened his veins, and thus died. (Schol. *ad Juv.* v. 109; Dion Cass. lix. 8; Tac. *Ann.* xiv. 65, xv. 48—59; Dion Cass. lxii. 24, &c.; Suet. *Ner.* 36.) There is extant a poem in 261 lines, containing a panegyric on a certain Calpurnius Piso, whom Wernsdorf supposes with considerable probability to be the same as the leader of the conspiracy against Nero. The poem is printed in the fourth volume of Wernsdorf's *Poetae Latini Minores*, where it is attributed to Saleius Bassus. [BASSUS, p. 473.] Piso left a son, whom Tacitus calls Calpurnius Galerianus, and who would appear from his surname to have been adopted by Piso. The ambition of the father caused the death of the son; for Mucianus, the praefect of Vespasian, fearing lest Galerianus might follow in his father's steps, put him to death, when he obtained possession of the city in A. D. 70. (Tac. *Hist.* iv. 11.)

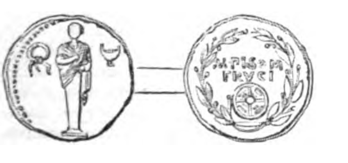
31. L. CALPURNIUS PISO LICINIANUS, was the son of M. Licinius Crassus Frugi, who was consul with L. Piso in A. D. 27, and of Scribonia, a grand-daughter of Sex. Pompeius. His brothers were Cn. Pompeius Magnus, who was killed by Claudius, M. Licinius Crassus, slain by Nero, and Licinius Crassus Scribonianus, who was offered the empire by Antonius Primus, but refused to accept it. By which of the Pisones Licinianus was adopted, is uncertain. On the accession of the aged Galba to the throne on the death of Nero, he adopted as his son and successor Piso Licinianus; but the latter only enjoyed the distinction four days, for Otho, who had hoped to receive this honour, induced the praetorians to rise against the emperor. Piso fled for refuge into the temple of Vesta, but was dragged out by the soldiers, and despatched at the threshold of the temple, A. D. 69. His head was cut off and carried to Otho, who feasted his eyes with the sight, but afterwards surrendered it for a large sum of money to Verania, the wife of Piso, who buried it with his body,

Piso was thirty-one at the time of his death, and enjoyed a reputation for the strictest integrity, uprightness, and morality. (Tac. *Hist.* i. 14, 15, 34, 43, 48; Dion Cass. lxiv. 5, 6; Suet. *Galb.* 17; Plut. *Galb.* 23, 28; Plin. *Ep.* ii. 20.)

32. Piso, consul with Julianus A. D. 175 in the reign of Commodus (Lamprid. *Commod.* 12).

33. Piso, one of the Thirty Tyrants, who assumed the imperial purple after the capture of Valerian, A. D. 260. He traced his descent from the ancient family of the same name, and was a man of unblemished character. After the capture of Valerian, he was sent by Macrianus with orders for the death of Valens, proconsul of Achaia; but upon learning that the latter in anticipation of the danger had assumed the purple, he withdrew into Thessaly, and was there himself saluted emperor by a small body of supporters, who bestowed on him the title of Thessalicus. His career was soon, however, brought to a close by Valens, who, in giving orders for his death, did not scruple to pay a tribute to his conspicuous merit. The proceedings in the senate, when intelligence arrived of the death of both Piso and Valens, as chronicled by Pollio, are scarce credible, although he professes to give the very words of the first speaker. (Trebell. Pollio, *Trig. Tyr.* 20.)

The two following coins of the republican period cannot be referred with certainty to any of the Pisones that have been mentioned above. The former bears on the obverse the head of Terminus, and on the reverse a patera, with the legend M. PISO M. (F.) FRUGI: the latter has on the obverse a bearded head with the legend PISO CAEPIO Q., and on the reverse two men seated, with an ear of corn on each side of them, and the legend AD FRV. EMV. EX S. C., that is, *Piso, Caepio, Quaestores ad frumentum emundum ex senatusconsulto.* (Eckhel, vol. v. pp. 159, 160.)



COIN OF M. PISO.



COIN OF PISO AND CAEPIO, QUAESTORS.

PISON (Πίσων), a statuary of Calaureia, in the territory of Troezen, was the pupil of Amphion. He made one of the statues in the great group which the Athenians dedicated at Delphi in memory of the battle of Aegospotami, namely, the statue of the seer Abas, who predicted the victory to Lysander. He therefore flourished at the end of the fifth century B. C. (Paus. vi. 3. § 2, x. 9. § 2.) [P. S.]

PI'STIUS (Πίστιος), i. e. the god of faith and fidelity, occurs as a surname of Zeus, and, according to some, answers to the Latin *Fidius* or *Medius Fidius.* (Dionys. ii. 49; Eurip. *Med.* 170.) [L. S.]

PISTON, a statuary, who added the figure of a woman to the biga made by Tisicrates. (Plin. *H. N.* xxxiv. 8. s. 19. § 32.) Tisicrates flourished about B. C. 300, and Piston of course lived about the same time or later. He also made statues of Mars and Mercury, which, in Pliny's time, stood in the temple of Concord. (Plin. *l. c.*) [P. S.]

PISTOR, that is, the baker, a surname of Jupiter at Rome, where its origin was thus related: when the Gauls were besieging Rome, the god suggested to the besieged the idea of throwing loaves of bread among the enemies, to make them believe that the Romans had plenty of provisions, and thus cause them to give up the siege. (Ov. *Fast.* vi. 350, 394; Lactant. i. 20.) This surname shows that there existed a connection between Jupiter, Vesta, and the Penates, for an altar had been dedicated to Jupiter Pistor on the very day which was sacred to Vesta. [L. S.]

PISTO'XENUS, a vase-maker, known by a single vase found at Ceri, and now in the possession of M. Capmnesi at Rome, bearing the inscription ΓΙϟΤΟ+ϟΕΝΟΣ ΕΓΟΙΕϟΕΝ. (R. Rochette, *Lettre à M. Schorn*, p. 56, 2d ed.) [P. S.]

PITANA'TIS (Πιτανᾶτις), a surname of Artemis, derived from the little town of Pitana in Laconia, where she had a temple. (Callim. *Hymn. in Dian.* 172; Paus. iii. 16. § 9; Eurip. *Troad.* 1101.) [L. S.]

PITANE (Πιτάνη), a daughter of the river god Eurotas, became by Poseidon the mother of Evadne. From her the town of Pitana had its name. (Pind. *Ol.* vi. 46.) [L. S.]

PITHOLA'US, or PEITHOLA'US, or PYTHOLA'US (Πειθόλαος, Πυθόλαος), was one of the three brothers-in-law and murderers of Alexander of Pherae. In B. C. 352 Peitholaus and his brother Lycophron were expelled from Pherae by Philip of Macedon [LYCOPHRON, No. 5]; but Peitholaus re-established himself in the tyranny, and was again driven out by Philip in B. C. 349 (Diod. xvi. 52). He was honoured at one time with the Athenian franchise, but was afterwards deprived of it on the ground that it had been obtained by false pretences. (Dem. c. *Neaer.* p. 1376.) For Peitholaus, see also Arist. *Rhet.* iii. 9. § 8, 10. § 7; Plut. *Amat.* 23. [E. E.]

PITHOLA'US, OTACI'LIUS. [OTACILIUS, p. 64, b.]

PITHON (Πίθων). Great confusion exists in the MSS. editions of various authors between the different forms, Πείθων, Πίθων, and Πύθων, and it is frequently impossible to say which is the more correct form. (See Ellendt ad Arr. *Anab.* vi. 7. § 4.)

1. Son of Agenor, a Macedonian officer in the service of Alexander the Great. It is not easy to distinguish the services rendered by him from those of his namesake, the son of Crateuas; but it is remarkable that no mention occurs of either, until the campaigns in India, though they then appear as holding important commands, and playing a prominent part. It is apparently the son of Agenor who is mentioned as commanding one division of the πεζεταῖροι, or foot-guards, in the campaign against the Malli, B. C. 327 (Arr. *Anab.* vi. 6. § 1, 7, 8), and it was certainly to him that Alexander shortly after confided the government of part of the

Indian provinces, apparently those bordering on the satrapy of Philip. (Id. *ib.* 15.) Almost immediately after this we find him detached with a considerable army to reduce the Indian king Musicanus, a service which he successfully performed, and brought the chief himself prisoner to Alexander. He again bore an important part in the descent of the Indus, during which he held the separate command of a body of cavalry that marched along the right bank of the river, and rejoined the main army at Pattala. (Arr. *Anab.* vi. 17, 20; Curt. ix. 8. § 16.)

From this time we hear no more of him during the life of Alexander: he doubtless remained in his satrapy, the government of which was confirmed to him both in the first partition of the provinces immediately on the king's death, and in the subsequent arrangements at Triparadeisus, B. C. 321. (Diod. xviii. 3, 39: Dexippus *ap. Phot.* p. 64, b.; Arrian. *ibid.* p. 71, b; Curt. x. 10. § 4; Justin. xiii. 4.) It is remarkable that we do not find him taking any part in the war between Eumenes and Antigonus, and it seems probable that he had at that period been dispossessed of his government by Eudemus, who had established his power over great part of the Indian satrapies. But it is clear that he was unfavourably disposed towards Eumenes, and after the fall of that general, B. C. 316, Pithon was rewarded by Antigonus with the important satrapy of Babylon. From thence however he was recalled in B. C. 314, in order to form one of the council of experienced officers who were selected by Antigonus to assist and control his son Demetrius, to whom he had for the first time entrusted the command of an army. Two years later we again find him filling a similar situation and united with the youthful Demetrius in the command of the army in Syria. But he in vain opposed the impetuosity of the young prince, who gave battle to Ptolemy at Gaza, notwithstanding all the remonstrances of Pithon and the other old generals. A complete defeat was the consequence, and Pithon himself fell on the field of battle, B. C. 312. (Diod. xix. 56, 69, 82, 85.)

2. Son of Crateuas or Crateas, a Macedonian of Eordaea, in the service of Alexander, whom we find holding the important post of one of the seven select officers called Somatophylaces, the immediate guards of the king's person. (Arr. *Anab.* vi. 28.) But we have no information as to the time when he obtained, or the services by which he earned, this distinguished position, though, as already mentioned, it is not always possible to say whether he or the son of Agenor is the person spoken of during the campaigns of Alexander. He is mentioned among the officers in close attendance upon the king during his last illness (Id. vii. 26; Plut. *Alex.* 76), and took a considerable part in the events that followed his decease, B. C. 323. According to Curtius, he was the first to propose in the assembly of the officers that Perdiccas and Leonnatus should be appointed regents and guardians of the infant king, the expected child of Roxana: and in the disputes between the cavalry and infantry he assumed a prominent place among the leaders of the former. (Curt. x. 7. §§ 4, 8; Arrian. *ap. Phot.* p. 69, a.) His services on this occasion were not forgotten by Perdiccas, who in the division of the provinces assigned to Pithon the important satrapy of Media. (Curt. x. 10. § 4; Diod. xviii. 3; Arrian. *ap. Phot.* p. 69, a; Dexippus, *ibid.* p. 64, a.) Shortly afterwards he was entrusted by the regent with the charge of the Macedonian troops destined to reduce the revolted Greek mercenaries in the upper satrapies: a service which he accomplished with complete success, and having defeated the insurgents in a decisive battle, granted a free pardon and promise of safety to the survivors. This act of clemency we are told was secretly designed to attach these troops to himself; but Perdiccas, who suspected his ambitious projects, had given private orders to the contrary, and the unhappy Greeks had no sooner laid down their arms than they were all massacred by the Macedonians. (Diod. xviii. 4, 7; Trog. Pomp. Prol. xiii.)

It is probable that from this time Pithon had little attachment to the regent, but he made no show of discontent, and rejoined Perdiccas, whom he accompanied on his last expedition to Egypt, B. C. 321. Here, however, the dissatisfaction which soon arose in the army [PERDICCAS] offered a tempting opening to his ambition, and he was the first to put himself at the head of the mutineers, and break out into open insurrection. After the death of Perdiccas the regency was entrusted for a time by the advice of Ptolemy to Pithon and Arrhidaeus conjointly, but they soon showed themselves unworthy of so important a trust, and the intrigues of Eurydice compelled them to resign their office even before the arrival of Antipater. (Diod. xviii. 36, 39; Arrian. *ap. Phot.* p. 71, a.) In the distribution of the provinces that followed, Pithon retained his former government of Media, with which, however, he seems to have received, either at this time or shortly after, a more general command over the adjoining provinces of Upper Asia. (Arr. *l. c.* p. 71, b; Diod. xviii. 39, xix. 14; Droysen, *Hellenism.* vol. i. p. 152.) Here his ambitious and restless spirit soon led him to engage in fresh projects: and he took an opportunity, on what pretext we know not, to dispossess Philip of his satrapy of Parthia, and establish his brother Eudemus in his stead. But this act of aggression at once aroused against him a general confederacy of all the neighbouring satraps, who united their forces, defeated Pithon in a pitched battle, and drove him out of Parthia. Pithon hereupon took refuge with Seleucus at Babylon, who promised to support him, and the two parties were preparing for war, when the approach of Eumenes and Antigonus with their respective armies drew off their attention. The confederate satraps immediately espoused the cause of the former, while Pithon and Seleucus not only rejected all the overtures of Eumenes, but endeavoured to excite an insurrection among the troops of that leader. Failing in this, as well as in their attempts to prevent him from crossing the Tigris and effecting a junction with the satraps, they summoned Antigonus in all haste to their assistance, who advanced to Babylon, and there united his forces with those of Seleucus and Pithon in the spring of B. C. 317. (Diod. xix. 12, 14, 15, 17.)

During the following campaigns of Antigonus against Eumenes, Pithon rendered the most important services to the former general, who appears to have reposed the utmost confidence in his military abilities, and assigned him on all important occasions the second place in the command. Thus we find him commanding the whole left wing of the army of Antigonus in both the decisive actions;

and at another time charged with the main body while Antigonus himself advanced with the cavalry in pursuit of the enemy. Even more valuable perhaps were his services in raising fresh levies of troops, and collecting supplies of provisions and other necessaries, when the scene of war had been transferred to his own government of Media. It is probable that these circumstances called forth anew an overweening confidence in his own merits and abilities, and thus led Pithon after the fall of Eumenes to engage once more in intrigues for his own aggrandizement, which, if not directly treasonable, were sufficient to arouse the suspicions of Antigonus. The latter affected to disbelieve the rumours which had reached him on the subject, but he sent for Pithon to join him in his winter-quarters at Ecbatana, under pretence of wishing to consult him concerning the future conduct of the war. Pithon obeyed the summons without suspicion, but as soon as he arrived he was arrested, brought to trial before a council of the friends of Antigonus, and immediately put to death, B. C. 316. (Diod. xix. 19, 20, 26, 29, 30, 38, 40, 43, 46; Polyaen. iv. 6. § 14.)

3. Son of Sosicles. [PEITHON.]

4. Son of Antigenes, an officer mentioned during the campaigns of Alexander in India. (Arr. *Ind.* 16.) [E. H. B.]

PI'TIO, a surname of the Sempronia gens, mentioned only on coins, a specimen of which is annexed. The obverse represents a winged head of Pallas, with the legend PITIO, the reverse the Dioscuri, with the legend L. SEMP. and ROMA.



COIN OF L. SEMPRONIUS PITIO.

PI'TTACUS (Πιττακός), one of those early cultivators of letters, who were designated as "the Seven Wise Men of Greece," was a native of Mytilene in Lesbos. His father was named Hyrrhadius, or Caicus, and, according to Duris, was a Thracian, but his mother was a Lesbian. (Diog. Laërt. i. 74; Suid. *s. v.*) According to Diogenes Laërtius (i. 80) he flourished at Ol. 42, B. C. 612. He was born, according to Suidas, about Ol. 32, B. C. 652. He was highly celebrated as a warrior, a statesman, a philosopher, and a poet. He is first mentioned, in public life, as an opponent of the tyrants, who in succession usurped the chief power in Mytilene. In conjunction with the brothers of Alcaeus, who were at the head of the aristocratic party, he overthrew and killed the tyrant Melanchrus. This revolution took place, according to Suidas, in Ol. 42, B. C. 612. About the same time, or, according to the more precise date of Eusebius, in B. C. 606, we find him commanding the Mytilenaeans, in their war with the Athenians for the possession of Sigeum, on the coast of the Troad. In this conflict the Mytilenaeans were defeated, and Alcaeus incurred the disgrace of leaving his shield on the field of battle; but Pittacus signalized himself by killing in single combat Phrynon, the commander of the Athenians, an Olympic victor celebrated for his strength and courage: this feat Pittacus performed by entangling his adversary in a net, and then despatching him with a trident and a dagger, exactly after the fashion in which the gladiators called *retiarii* long afterwards fought at Rome. For this achievement he received from the Mytilenaeans high honours and substantial rewards; but of the latter he would accept only as much land as he could cast his spear over; and this land he dedicated to sacred uses, and it was known in later ages as "the Pittaceian land." (Diog. Laërt. i. 75; Herod. v. 94, 95; Euseb. *Chron.* *s. a.* 1410; Strabo, xiii. p. 600; Suid. *s. v.*; Polyaen. i. 25; Plut. *Mor.* p. 858, a, b; Festus, *s. v. Retiario*; ALCAEUS.) This war was terminated by the mediation of Periander, who assigned the disputed territory to the Athenians (Herod. Diog. *ll. cc.*); but the internal troubles of Mytilene still continued. The supreme power was fiercely disputed between a succession of tyrants, such as Myrsilus, Megalagyrus, and the Cleanactids, and the aristocratic party, headed by Alcaeus and his brother Antimenidas; and the latter were driven into exile. (Strabo, xiii. p. 617.) It would seem that the city enjoyed some years of comparative tranquillity, until the exiles tried to effect their return by force of arms. To resist this attempt the popular party chose Pittacus as their ruler, with absolute power, under the title of *αἰσυμνήτης*, a position which differed from that of a *τύραννος*, inasmuch as it depended on popular election, and was restricted in its prerogatives, and sometimes in the time for which it was held, though sometimes it was for life; in short, it was an elective tyranny, *ὡς ἁπλῶς εἰπεῖν αἱρετὴ τυραννίς*. (Aristot. *Polit.* iii. 9. s. 14.) Pittacus held this office for ten years, B. C. 589 to 579, and then voluntarily resigned it, having by his administration restored order to the state, and prepared it for the safe enjoyment of a republican form of government. The oligarchical party, however, represented him as an ordinary tyrant, and Alcaeus poured out invectives against him in the poems which he composed in his exile, calling him *τὸν κακοπάτριδα Πίττακον*, deriding the zeal and unanimity with which the people chose him for their tyrant, and even ridiculing his personal peculiarities (*Fr.* 37, 38, ed. Bergk; Aristot. *l. c.*; Diog. Laërt. i. 81): there is, however, some reason to suppose that Alcaeus was afterwards reconciled to Pittacus. [ALCAEUS.] He lived in great honour at Mytilene for ten years after the resignation of his government; and died in B. C. 569, at a very advanced age, upwards of 70 years according to Laertius (i. 79), upwards of 80 according to Suidas, and 100 according to Lucian. (*Macrob.* 18.)

There are other traditions respecting Pittacus, some of which are of very doubtful authority. Diogenes Laërtius mentions various communications between him and Croesus, and preserves a short letter, which was said to have been written by Pittacus, declining an invitation to Sardis to see the treasures of the Lydian king (i. 75, 77, 81); and Herodotus mentions a piece of sage advice which was given to Croesus, as some said, by Bias, or, according to others, by Pittacus (i. 27): but all these accounts are rendered doubtful by the fact, that Croesus was only 25 years old at the death of Pittacus. Other anecdotes of his clemency, wisdom, and contempt of riches, are related by Diogenes Laërtius, Plutarch, Aelian, and other writers.

Of the proverbial maxims of practical wisdom, which were current under the names of the seven wise men of Greece, two were ascribed to Pittacus, namely, Χαλεπὸν ἐσθλὸν ἔμμεναι, and Καιρὸν γνῶθι. The former furnishes the subject of an ode of Simonides, of which Plato has a very ingenious, though sophistical discussion, in his Protagoras (p. 338, e.; Bergk, *Poët. Lyr. Graec.* p. 747). Others of his celebrated sayings are recorded by Diogenes (i. 77, 78).

Pittacus was very celebrated as an elegiac poet. According to Diogenes (i. 79), he composed as many as six hundred elegiac verses, forming a collection of didactic statements concerning the laws, addressed to his fellow-citizens. The only extant fragment of his poetry is the few lines preserved by Diogenes (i. 78), who says that they were the most celebrated of his verses:—

> Ἔχοντα δεῖ τόξον (or τόξα) καὶ ἰοδόκον φαρέτραν
> στείχειν ἐπὶ φῶτα κακόν·
> πιστὸν γὰρ οὐδὲν γλῶσσα διὰ στόματος
> λαλεῖ διχόμυθον ἔχουσα καρδίη νόημα.

(Schneidewin, *Delect. Poes. Graec.* p. 260; Bergk, *Poët. Lyr. Graec.* p. 568.) [P. S.]

PITTHEUS (Πιτθεύς), a son of Pelops and Dia, was king of Troezene, father of Aethra, and grandfather and instructor of Theseus. (Schol. *ad Pind. Ol.* i. 144, *Eurip. Hippol.* 11, *Med.* 683; Paus. ii. 30. § 8, i. 27. § 8; Apollod. iii. 15. § 7; Strab. viii. p. 374.) When Theseus married Phaedra, Pittheus took Hippolytus into his house. (Paus. i. 22. § 2.) His tomb and the chair on which he had sat in judgment were shown at Troezene down to a late time. (Paus. ii. 31. § 3.) He is said to have taught the art of speaking, and even to have written a book upon it. (ii. 31. § 4; comp. THESEUS.) Aethra as his daughter is called Pittheis. (Ov. *Heroid.* x. 31.)

PITYREUS (Πιτυρεύς), a descendant of Ion and father of Procles, was the last king in Peloponnesus before the invasion of the Dorians. (Paus. ii. 26. § 2, vii. 4. § 3.) [L. S.]

PITYS (Πίτυς), a nymph beloved by Pan, was changed into a fir tree. (Lucian, *Dial. Deor.* 22. 4; Virg. *Eclog.* vii. 24, with Voss's note.) [L. S.]

PIUS, a surname of several Romans. 1. Of the emperor Antoninus [ANTONINUS]. 2. Of a senator Aurelius, who lived at the commencement of the reign of Tiberius (Tac. *Ann.* i. 75). 3. Of L. Cestius [CESTIUS]. 4. Of Q. Metellus, consul B. C. 80, by whom it was handed down to his adopted son Metellus Scipio. [METELLUS, Nos. 19, 22.]

PIXO'DARUS (Πιξώδαρος). 1. Son of Mausolus, a Carian of the city of Cindys, who was married to the daughter of Syennesis, king of Cilicia. Having taken part in the great revolt of his countrymen and the Ionians against the Persian king (B. C. 490), he advised the Carians boldly to cross the Maeander, and engage the Persian general Daurises with that river in their rear: but this counsel, though regarded by Herodotus as the best that could be given, was not followed, and the Carians were defeated in two successive battles. (Herod. v. 118.)

2. Prince or king of Caria, was the youngest of the three sons of Hecatomnus, all of whom successively held the sovereignty of their native country. Pixodarus obtained possession of the throne by the expulsion of his sister ADA, the widow and successor of her brother IDRIEUS, and held it without opposition for a period of five years, B. C. 340—335. He cultivated the friendship of Persia, gave his daughter in marriage to a Persian named Orontobates, whom he even seems to have admitted to some share in the sovereign power during his own lifetime. But he did not neglect to court the alliance of other powers also, and endeavoured to secure the powerful friendship of Philip king of Macedonia, by offering the hand of his eldest daughter in marriage to Arrhidaeus, the bastard son of the Macedonian monarch. The discontent of the young Alexander at this period led him to offer himself as a suitor for the Carian princess instead of his natural brother — an overture which was eagerly embraced by Pixodarus, but the indignant interference of Philip put an end to the whole scheme. Pixodarus died — apparently a natural death — some time before the landing of Alexander in Asia, B. C. 334: and was succeeded by his son-in-law Orontobates. (Diod. xvi. 74; Arr. *Anab.* i. 23. § 10; Strab. xiv. pp. 656, 657; Plut. *Alex.* 10.)

The name is very variously written in the MSS. and editions of Arrian and Plutarch: the latter, for the most part, have Πηξόδωρος (Sintenis, *ad Plut. l. c.*; Ellendt, *ad Arr. l. c.*), but the correctness of the form Πιξώδαρος is attested both by his coins, which resemble those of his predecessors Maussolus and Idrieus in their type and general design, and by a fragment of the contemporary comic poet Epigenes (*ap. Athen.* xi. p. 472 f.), from which we learn that the penultima is short. It would appear from this fragment, that Pixodarus had been sent on an embassy to Athens during the lifetime of his father Hecatomnus. [E. H. B.]



COIN OF PIXODARUS.

PLACI'DIA, GALLA. [GALLA, No. 3.]

PLACI'DIUS VALENTINIA'NUS. [VALENTINIANUS.]

PLA'CIDUS, one of the generals of Vespasian in the war against the Jews, frequently mentioned by Josephus. (*Vit.* 43, 74, *B. J.* iii. 7. §§ 3, 34, iv. 1. § 8, &c.)

PLA'CIDUS, JU'LIUS, the tribune of a cohort of Vespasian's army, who dragged Vitellius out of the lurking-place in which he had concealed himself. (Tac. *Hist.* iii. 85; comp. Dion Cass. lxv. 20; Suet. *Vitell.* 16.)

PLA'CITUS, SEX., the author of a short Latin work, entitled "De Medicina (or *Medicamentis*) ex Animalibus," consisting of thirty-four chapters, each of which treats of some animal whose body was supposed to possess certain medical properties. As might be expected, it contains numerous absurdities, and is of little or no value or interest. The author has been sometimes confounded with other persons of the name of *Sextus* (see Fabric. *Bibl. Gr.* vol. xii. p. 613,

ed. vet.), and is generally distinguished from them by the additional name of *Papyriensis* or *Papiensis*. He appears from various parts of his work (*e.g.* c. 27) to have been a physician, but nothing else is known of his personal history. His date is uncertain, but he is supposed to have lived in the fourth century after Christ. He is said to have borrowed much from Pliny's Natural History, and to have been copied in turn by Constantinus Africanus. The work has several times been published, both separately, and in different medical collections. It first appeared in 1538, 4to. Norimberg., ed. Fr. Emericus; and again in the same year, 8vo. Basil. ed. Alb. Torinus. It is inserted (after Oribasius) in the first volume of H. Stephani "Medicae Artis Principes," Paris, fol. 1567; in the thirteenth volume of the old edition of Fabricii *Bibl. Graeca;* in Ackermann's "Parabilium Medicamentorum Scriptores Antiqui," Norimb. 1788, 8vo.; and elsewhere. (Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PLAETO'RIA GENS, plebeian, did not produce any men of distinction, and none of its members obtained the consulship. On coins we find the surname *Cestianus:* see below.

PLAETO'RIUS. 1. C. PLAETORIUS, one of the three commissioners for founding a colony at Croton in southern Italy, B. C. 194. (Liv. xxxiv. 45.)

2. C. PLAETORIUS, perhaps the same as the preceding, a member of the embassy sent to Gentius, king of the Illyrians, B. C. 172. (Liv. xlii. 26.)

3. M. PLAETORIUS, slain by Sulla. (Val. Max. ix. 2. § 1.)

4. L. PLAETORIUS, a senator mentioned by Cicero in his oration for Cluentius (c. 36).

5. M. PLAETORIUS, was the accuser, in B. C. 69, of M. Fonteius, whom Cicero defended [FONTEIUS, No. 5]. About the same time he was curule aedile with C. Flaminius, and it was before these aediles that Cicero defended D. Matrinius. In B. C. 67 he was praetor with the same colleague as he had in his aedileship. In B. C. 51 he was condemned (*incendio Plaetoriano*, i. e. *damnatione*, Cic. *ad Att.* v. 20. § 8), but we do not know for what offence. We find him a neighbour of Atticus in B. C. 44, and this is the last that we hear of him (Cic. *pro Font.* 12, *pro Cluent.* 45, 53, *ad Att.* xv. 17). The following coins, struck by M. Plaetorius, a curule aedile, probably refer to the above-mentioned Plaetorius, as we know of no other Plaetorius who held this office. From these we learn that he was the son of Marcus, and that he bore the cognomen Cestianus. The first coin bears on the obverse a woman's head covered with a helmet, with the legend CESTIANVS S. C., and on the reverse an eagle standing on a thunderbolt, with the legend M. PLAETORIVS M. F. AED. CVR. The second coin represents on the obverse the head of Cybele, covered with a turreted coronet, with the legend CESTIANVS, and on the reverse a sella curulis, with the legend M. PLAETORIVS AED. CVR. EX S. C. The third coin has on the obverse the head of a youthful female, and on the reverse the bust of the goddess Sors, with the legend M. PLAETORI. CEST. S. C.; but as it bears no reference to the aedileship of Plaetorius, it may belong to a different person. The eagle and the head of Cybele on the first and second coins have reference to the games sacred to Jupiter and to Cybele, the exhibition of which belonged to the aediles.

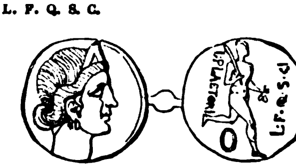


COINS OF M. PLAETORIUS.

6. C. PLAETORIUS, served as quaestor in Asia in B. C. 47, under Domitius Calvinus, and belonged to Caesar's party. (Hirt. *B. Alex.* 34.)

7. PLAETORIUS RUSTIANUS, a Pompeian, perished, along with Metellus Scipio, when their little fleet was overpowered by P. Sittius at Hippo Regius, B. C. 46. (*B. Afric.* 96.)

8. L. PLAETORIUS L. F., is mentioned only on coins, from which we learn that he was quaestor. The obverse represents the head of Moneta, the reverse a man running, with the legend L. PLAETORIVS L. F. Q. S. C.



COIN OF L. PLAETORIUS.

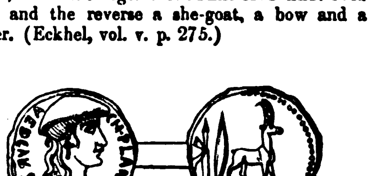
9. PLAETORIUS NEPOS, a senator and a friend of Hadrian, whom this emperor thought at one time of appointing as his successor. (Spartian. *Hadr.* 4, 23.)

PLAGULEIUS, one of the partizans of the tribune Clodius. (Cic. *pro Dom.* 33, comp. *ad Att.* x. 8.)

PLA'NCIUS, CN. 1. Defended by Cicero in an oration still extant, was descended from a respectable equestrian family at Atina, a praefectura not far from Arpinum in Latium. His father was a Roman eques, and one of the most important and influential farmers of the public revenue (*publicani*); he served under M. Crassus, who was consul B. C. 97, and he subsequently earned the hatred of the aristocracy by the energy with which he pressed for a reduction of the sum which the publicani had agreed to pay for the

taxes in Asia, and by the support which he gave in B. C. 59 to Julius Caesar, who granted the demands of the equites. The younger Plancius, the subject of this notice, first served in Africa under the propraetor A. Torquatus, subsequently in B. C. 68 under the proconsul Q. Metellus in Crete, and next in B. C. 62 as military tribune in the army of C. Antonius in Macedonia. In B. C. 58 he was quaestor in the last-mentioned province under the propraetor L. Appuleius, and here he showed great kindness and attention to Cicero, when the latter came to Macedonia during his banishment in the course of this year. Plancius was tribune of the plebs in B. C. 56. In B. C. 55, in the second consulship of Pompey and Crassus, he became a candidate for the curule aedileship with A. Plotius, Q. Pedius, and M. Juventius Laterensis. The elections were put off this year; but in the following year, B. C. 54, Plancius and Plotius were elected, and had consequently to serve as aediles for the remainder of the year. But before they entered upon their office Juventius Laterensis, in conjunction with L. Cassius Longinus, accused Plancius of the crime of *sodalitium*, or the bribery of the tribes by means of illegal associations, in accordance with the Lex Licinia, which had been proposed by the consul Licinius Crassus in the preceding year. By this law the accuser had not only the power of choosing the president (*quaesitor*) of the court that was to try the case, but also of selecting four tribes, from which the judices were to be taken, and one of which alone the accused had the privilege of rejecting. The praetor C. Alfius Flavus was the quaesitor selected by Laterensis. Cicero defended Plancius, and obtained his acquittal. He subsequently espoused the Pompeian party in the civil wars, and after Caesar had gained the supremacy lived in exile at Corcyra. While he was living there Cicero wrote to him two letters of condolence which have come down to us. (Cic. *pro Planc.* passim, *ad Q. Fr.* ii. 1. § 3, *ad Att.* iii. 14, 22, *ad Fam.* xiv. 1, *ad Q. Fr.* iii. 1. § 4, *ad Fam.* iv. 14, 15, vi. 20, xvi. 9.)

2. Mentioned as curule aedile on the following coin, must of course be different from the preceding Cn. Plancius, since we have seen that he failed in obtaining the curule aedileship. The obverse represents a female head, probably that of Diana, with the legend CN. PLANCIVS AED. CVR. S. C., and the reverse a she-goat, a bow and a quiver. (Eckhel, vol. v. p. 275.)



COIN OF CN. PLANCIUS.

PLANCI'ADES, FULGE'NTIUS. [FULGENTIUS.]

PLANCIA'NUS, LAETO'RIUS. [LAETORIUS, No. 4.]

PLANCI'NA, MUNA'TIA, the wife of Cn. Piso, who was appointed governor of Syria in A. D. 18 [PISO, No. 23], was probably the daughter of L. Munatius Plancus, consul B. C. 42. She possessed all the pride and haughtiness of her husband, and while he used every effort to thwart Germanicus, she exerted herself equally to annoy and insult Agrippina. She was encouraged in this conduct by Livia, the mother of the emperor, who hated Agrippina most cordially. On the return of her husband to Rome in A. D. 20, after the death of Germanicus, whom it was believed that she and Piso had poisoned, she was involved in the same accusation as her husband, but was pardoned by the senate in consequence of the entreaties of the empress-mother. As long as the latter was alive, Plancina was safe, and she was suffered to remain unmolested for a few years even after the death of Livia, which took place in A. D. 29. But being accused in A. D. 33, she no longer possessed any hope of escape, and accordingly put an end to her own life. (Tac. *Ann.* ii. 43, 55, 75, iii. 9, 15, 17, vi. 26; Dion Cass. lvii. 18, lviii. 22.)

PLANCUS, the name of the most distinguished family of the plebeian Munatia gens, is said to have signified a person having flat splay feet without any bend in them. (Plin. *H. N.* xi. 45. s. 105; Festus, *s. v. Plancae.*) Instead of Plancus we frequently find Plancius both in manuscripts and editions of the ancient writers. For a detailed account of the persons mentioned below, see Drumann's *Rom.* vol. iv. p. 205, &c.

1. CN. MUNATIUS PLANCUS, was accused by M. Brutus, and defended by the orator L. Crassus, about B. C. 106 (Cic. *de Or.* ii. 54, *pro Cluent.* 51; Quintil. vi. 3. § 44.)

2. L. MUNATIUS L. F. L. N. PLANCUS, was a friend of Julius Caesar, and served under him both in the Gallic and the civil wars. He is mentioned as one of Caesar's legati in Gaul in the winter of B. C. 54 and 53; and he was in conjunction with C. Fabius, the commander of Caesar's troops near Ilerda in Spain at the beginning of B. C. 49. He accompanied Caesar in his African campaign in B. C. 46, and attempted, but without success, to induce C. Considius, the Pompeian commander, to surrender to him the town of Adrumetum. At the end of this year he was appointed one of the praefects of the city, to whom the charge of Rome was entrusted during Caesar's absence in Spain next year. He received a still further proof of Caesar's confidence in being nominated to the government of Transalpine Gaul for B. C. 44, with the exception of the Narbonese and Belgic portions of the province, and also to the consulship for B. C. 42, with D. Brutus as his colleague. On the death of Caesar in B. C. 44 the political life of Plancus may be said to commence. After declaring himself in favour of an amnesty he hastened into Gaul to take possession of his province as speedily as possible. While here he carried on an active correspondence with Cicero, who pressed him with the greatest eagerness to join the senatorial party, and to cross the Alps to the relief of D. Brutus, who was now besieged by Antony in Mutina. After some hesitation and delay Plancus, at length in the month of April B. C. 43, commenced his march southwards, but he had not crossed the Alps when he received intelligence of the defeat of Antony and the relief of Mutina by Octavian and the consuls Hirtius and Pansa. Thereupon he halted in the territory of the Allobroges, and being joined by D. Brutus and his army, prepared to carry on the war against Antony. But

when shortly afterwards Lepidus joined Antony, and their united forces threatened to overwhelm Plancus, the latter, despairing of any assistance from the senate, was easily persuaded by Asinius Pollio to follow his example, and unite with Antony and Lepidus. He therefore abandoned D. Brutus to his fate, and the latter was shortly afterwards slain in the Alps. Plancus during his government of Gaul founded the colonies of Lugdunum and Raurica (Oreili, *Inscrip.* No. 590; Dion Cass. xlvi. 50; Sen. *Ep.* 91; Strab. iv. pp. 186, 192.)

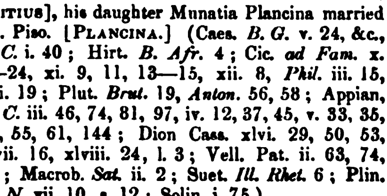
In the autumn of the same year, B. C. 43, the triumvirate was formed, and Plancus agreed to the proscription of his own brother L. Plautius. [See PLAUTIUS.] He returned to Rome at the end of the year, and on the 29th of December he celebrated a triumph for some victory gained in Gaul. In the inscription given below it is said to have been *ex Raetis;* and the victory was probably only an insignificant advantage gained over some Alpine tribes, in consequence of which he had assumed the title of imperator even before the battle of Mutina, as we see from his correspondence with Cicero (*ad Fam.* x. 8, 24).

In B. C. 42 Plancus was consul according to the arrangement made by the dictator Caesar, and had as his colleague M. Lepidus in place of D. Brutus. The Perusinian war in the following year, B. C. 41, placed Plancus in great difficulty. He had the command of Antony's troops in Italy; and accordingly when L. Antonius, the brother, and Fulvia, the wife of the triumvir, declared war against Octavian, they naturally expected assistance from Plancus; but as he did not know the views of his superior, he kept aloof from the contest as far as possible. On the fall of Perusia in B. C. 40, he fled with Fulvia to Athens, leaving his army to shift for itself as it best could. He returned to Italy with Antony, and again accompanied him when he went back to the East. Antony then gave him the government of the province of Asia, which he abandoned on the invasion of the Parthians under T. Labienus, and took refuge in the islands. He subsequently obtained the consulship a second time (Plin. *H. N.* xiii. 3. s. 5), but the year is not mentioned: he may have been one of the consuls suffecti in B. C. 36. In B. C. 35 he governed the province of Syria for Antony, and was thought by many to have been the cause of the murder of Sex. Pompeius. On his return to Alexandria he was coolly received by Antony on account of the shameless manner in which he had plundered the province. He remained at Alexandria some time longer, taking part in the orgies of the court, and even condescending on one occasion to play the part of a mime, and represent in a ballet the story of Glaucus. But foreseeing the fall of his patron he resolved to secure himself, and therefore repaired secretly to Rome in B. C. 32, taking with him his nephew Titius. From Plancus Octavian received some valuable information respecting Antony, especially in relation to his will, which he employed in exasperating the Romans against his rival. Plancus himself, like other renegades, endeavoured to purchase the favour of his new master by vilifying his old one; and on one occasion brought in the senate such abominable charges against Antony, from whom he had received innumerable favours, that Coponius publicly upbraided him with his conduct (Vell. Pat. ii. 83).

Plancus had no occasion to change again, and quietly settled down to enjoy the fortune he had acquired by the plunder of Syria, caring nothing about the state of public affairs, and quite contented to play the courtier in the new monarchy. It was on his proposal that Octavian received the title of Augustus in B. C. 27; and the emperor conferred upon him the censorship in B. C. 22 with Paulus Aemilius Lepidus. He built the temple of Saturn to please the emperor, who expected the wealthy nobles of his court to adorn the city with public buildings. The year in which Plancus died is uncertain.

The character of Plancus, both public and private, is drawn in the blackest colours by Velleius Paterculus, who, however, evidently takes delight in exaggerating his crimes and his vices. But still, after making every deduction from his colouring, the sketch which we have given of the life of Plancus shows that he was a man without any fixed principles, and not only ready to desert his friends when it served his interests, but also to betray their secrets for his own advantage. His private life was equally contemptible: his adulteries were notorious. The ancient writers speak of him as one of the orators of the time, but we know nothing of him in that capacity. One of Horace's odes (*Carm.* i. 7) is addressed to him. In personal appearance he resembled an actor of the name of Rubrius, who was therefore nicknamed Plancus. The various honours which Plancus held are enumerated in the following inscription (Orelli, No. 590): "L. Munat. L. f. L. n. L. pron. Plancus Cos. Cens. Imp. iter. VII. vir Epul. triump. ex Raetis aedem Saturni fecit de manubiis agros divisit in Italia Beneventi, in Gallia colonias deduxit Lugdunum et Rauricam." Plancus had three brothers and a sister, a son and a daughter. His brothers and son are spoken of below: his sister Munatia married M. Titius [TITIUS], his daughter Munatia Plancina married Cn. Piso. [PLANCINA.] (Caes. *B. G.* v. 24, &c., *B. C.* i. 40; Hirt. *B. Afr.* 4; Cic. *ad Fam.* x. 1—24, xi. 9, 11, 13—15, xii. 8, *Phil.* iii. 15, xiii. 19; Plut. *Brut.* 19, *Anton.* 56, 58; Appian, *B. C.* iii. 46, 74, 81, 97, iv. 12, 37, 45, v. 33, 35, 50, 55, 61, 144; Dion Cass. xlvi. 29, 50, 53, xlvii. 16, xlviii. 24, l. 3; Vell. Pat. ii. 63, 74, 83; Macrob. *Sat.* ii. 2; Suet. *Ill. Rhet.* 6; Plin. *H. N.* vii. 10. s. 12; Solin. i. 75.)

There are several coins of Plancus. The following one was not struck in B. C. 40, as Eckhel supposes (vol. vi. p. 44), but in B. C. 34 to com-



COIN OF L. MUNATIUS PLANCUS.

memorate the victory over the Armenians (Borghesi, *Giorn. Arcad.* vol. xxv. p. 359, &c.). It represents on the obverse a lituus and a guttus, which was a vessel used in sacrifices, with the

legend M. ANTON. IMP. AVG. IIIVIR. R. P. C. (i. e. *M. Antonius Imperator Augur Triumvir Reipublicae constituendae*); and it bears on the reverse a guttus between a thunderbolt, and a caduceus, with the legend L. PLANCVS IMP. ITER. In the drawing above the position of the obverse and the reverse has been accidentally transposed by the artist.

3. T. MUNATIUS PLANCUS BURSA, brother of No. 2, was tribune of the plebs B. C. 52, when in connection with his colleagues C. Sallustius and Q. Pompeius Rufus, he supported the views of Pompeius Magnus. The latter had set his heart upon the dictatorship, and, in order to obtain this honour, he was anxious that the state of anarchy and confusion in which Rome was plunged, should be continued, since all parties would thus be ready to submit to his supremacy as the only way of restoring peace and order. Plancus therefore did every thing in his power to increase the anarchy: on the death of Clodius, he roused the passions of the mob by exposing to public view the corpse of their favourite, and he was thus the chief promoter of the riot which ensued at the funeral, and in which the Curia Hostilia was burnt to the ground. His attacks upon Milo were most vehement, and he dragged him before the popular assembly to give an account of his murder of Clodius. By means of these riots Pompey attained, to a great extent, his end; for although he failed in being appointed dictator, he was made consul without a colleague. The law *De Vi*, which he proposed in his consulship, and which was intended to deliver him from Milo and his other enemies, was strongly supported by Plancus and Sallustius, who also attempted by threats to deter Cicero from defending Milo. But when Pompey had attained his object, he willingly sacrificed his instruments. At the close of the year, as soon as his tribunate had expired, Plancus was accused of the part he had taken in burning the Curia Hostilia, under the very law *De Vi*, in the enactment of which he had taken so active a part. The accusation was conducted by Cicero, and as Plancus received only lukewarm support from Pompey, he was condemned. Cicero was delighted with his victory, and wrote to his friend M. Marius (*ad Fam.* vii. 2) in extravagant spirits, stating that the condemnation of Plancus had given him greater pleasure than the death of Clodius. It would appear from this letter that Cicero had on some previous occasion defended Plancus. After his condemnation Plancus repaired to Ravenna in Cisalpine Gaul, where he was kindly received by Caesar. Soon after the beginning of the civil war he was restored to his civic rights by Caesar; and from that time he continued to reside at Rome, taking no part apparently in the civil war; and the only thing by which he showed his gratitude to the dictator, was by fighting as a gladiator, together with several other citizens, on the occasion of Caesar's triumph after his return from Spain, B. C. 45. After Caesar's death Plancus fought on Antony's side in the campaign of Mutina, but he was unsuccessful; he was driven out of Pollentia by Pontius Aquila, the legate of D. Brutus, and in his flight broke his leg. (Dion Cass. xl. 49, 55, xlvi. 38; Plut. *Pomp.* 55, *Cat.* 48; Ascon. *in Cic. Mil.* p. 32, &c., ed. Orelli; Cic. *ad Att.* vi. 1. § 10, *ad Fam.* xii. 18, *Phil.* vi. 4, x. 10, xi. 6, xii. 8, xiii. 12.)

4. CN. MUNATIUS PLANCUS, brother of the two preceding, praetor elect B. C. 44, was charged by Caesar in that year with the assignment to his soldiers of lands at Buthrotum in Epeirus. As Atticus possessed property in the neighbourhood, Cicero commended to Plancus with much earnestness the interests of his friend. In the following year, B. C. 43, Plancus was praetor, and was allowed by the senate to join his brother Lucius in Transalpine Gaul, where he negotiated on his brother's behalf with Lepidus, and distinguished himself by his activity in the command of the cavalry of his brother's army. His exertions brought on a fever: for this reason, and also because the two consuls had perished, he was sent back to Rome by Lucius. (Cic. *ad Att.* xvi. 16, *ad Fam.* x. 6, 11, 15, 17, 21.)

5. L. PLAUTIUS PLANCUS, brother of the three preceding, was adopted by a L. Plautius, and therefore took his praenomen as well as nomen, but retained his original cognomen, as was the case with Metellus Scipio [METELLUS, No. 22], and Pupius Piso. [PISO, No. 18.] Before his adoption his praenomen was Caius, and hence he is called by Valerius Maximus C. Plautius Plancus. He was included in the proscription of the triumvirs, B. C. 43, with the consent of his brother Lucius [No. 2]. He concealed himself in the neighbourhood of Salernum; but the perfumes which he used and his refined mode of living betrayed his lurking-place to his pursuers, and to save his slaves, who were being tortured to death because they would not betray him, he voluntarily surrendered himself to his executioners. (Plin. *H. N.* xiii. 3. s. 5; Val. Max. vi. 8. § 5; Appian, *B. C.* iv. 12; Vell. Pat. ii. 67.) The following coin, which bears the legends L. PLAVTIVS PLANCVS, must



COIN OF L. PLAUTIUS PLANCUS.

have been struck by this Plancus, as no other Plautius is mentioned with this cognomen. This coin, representing on the obverse a mask, and on the reverse Aurora leading four horses, refers to a circumstance which happened in the censorship of C. Plautius Venox, who filled this office with Ap. Claudius Caecus in B. C. 312. It is related that the tibicines having quarrelled with the censor Ap. Claudius left Rome and went to Tibur; but as the people felt the loss of them, the other censor, Plautius, had them placed in waggons one night when they were drunk, and conveyed to Rome, where they arrived *early* next morning; and, that they might not be recognised by the magistrates, he caused their faces to be covered with masks. The tale is related at length by Ovid (*Fast.* vi. 651), and the following lines in particular throw light upon the subject of the coin:—

> "Jamque per Esquilias Romanam intraverat urbem,
> Et MANE in medio plaustra fuere foro.

PLAUTIUS, ut possent specie numeroque senatum
Fallere, personis imperat ora tegi."

(Comp. Eckhel, vol. v. p. 276, &c.)

6. L. MUNATIUS PLANCUS, son of No. 2, was consul A. D. 13 with C. Silius. In the following year he was sent by the senate after the death of Augustus to the mutinous legions of Germanicus in the territory of the Ubii, and there narrowly escaped death at the hands of the soldiers (Dion Cass. lvi. 28; Suet. *Aug.* 101; Tac. *Ann.* i. 39.)

PLANTA, POMPEIUS, praefect of Egypt in the reign of Trajan. (Plin. *Ep.* x. 7 or 5.)

PLANU'DES (Πλανούδης), surnamed MAXIMUS, was one of the most learned of the Constantinopolitan monks of the last age of the Greek empire, and was greatly distinguished as a theologian, grammarian, and rhetorician; but his name is now chiefly interesting as that of the compiler of the latest of those collections of minor Greek poems, which were known by the names of *Garlands* or *Anthologies* (Στέφανοι, Ἀνθολογίαι). Planudes flourished at Constantinople in the first half of the fourteenth century, under the emperors Andronicus II. and III. Palaeologi. In A. D. 1327 he was sent by Andronicus II. as ambassador to Venice. Nothing more is known of his life with any certainty, except that he was somewhat disposed to the tenets of the Roman Church, which, however, a short imprisonment seems to have induced him to renounce. (See Fabric. *Bibl. Graec.* vol. xi. p. 682, and the authorities quoted in Harles's note.) His works, of which several only exist in MS., are not of sufficient importance to be enumerated individually. They consist of orations and homilies; translations from Latin into Greek of Cicero's *Somnium Scipionis*, Caesar *de Bello Gallico*, Ovid's *Metamorphoses*, Cato's *Disticha Moralia*, Boëthius *de Consolatione*, St. Augustin *de Trinitate* and *de Civitate Dei*, and Donatus's *Grammatica Parva*; two grammatical works; a collection of *Aesop's Fables*, with a worthless *Life of Aesop*; some arithmetical works, especially *Scholia*, of no great value, on the first two books of the *Arithmetic* of Diophantus; a few works on natural history; *Commentaries* on the *Rhetoric* of Hermogenes, and on other Greek writers; a poem in forty-seven hexameters, on Claudius Ptolemaeus, and a few other poems; and his *Anthology*. (See Fabric. *l. c.* pp. 682—693, vol. i. p. 641, vol. vi. p. 348; Hoffmann, *Lexicon Bibliographicum Script. Graec. s. v.*) As the *Anthology* of Planudes was not only the latest compiled, but was also that which was recognised as *The Greek Anthology*, until the discovery of the Anthology of Constantinus Cephalas, this is chosen as the fittest place for an account of the

LITERARY HISTORY OF THE GREEK ANTHOLOGY.

1. *Materials.* The various collections, to which their compilers gave the name of *Garlands* and *Anthologies*, were made up of short poems, chiefly of an epigrammatic character, and in the elegiac metre. The earliest examples of such poetry were, doubtless, furnished by the inscriptions on monuments, such as those erected to commemorate heroic deeds, the statues of distinguished men, especially victors in the public games, sepulchral monuments, and dedicatory offerings in temples (ἀναθήματα); to which may be added oracles and proverbial sayings. At an early period in the history of Greek literature, poets of the highest fame cultivated this species of composition, which received its most perfect development from the hand of Simonides. Thenceforth, as a set form of poetry, it became a fit vehicle for the brief expression of thoughts and sentiments on any subject; until at last the form came to be cultivated for its own sake, and the *literati* of Alexandria and Byzantium deemed the ability to make epigrams an essential part of the character of a scholar. Hence the mere trifling, the stupid jokes, and the wretched personalities, which form so large a part of the epigrammatic poetry contained in the Greek Anthology.

The monumental inscriptions, to which reference has already been made, are often quoted by the ancient writers as historical authorities, as, for example, by Herodotus and Thucydides; and by later writers, such as Diodorus and Plutarch, partly as authorities, partly to embellish their works. This use of inscriptions would naturally suggest the idea of collecting them. The earliest known collection was made by the geographer Polemon (B. C. 200), in a work περὶ τῶν κατὰ πόλεις ἐπιγραμμάτων (Ath. x. p. 436, d., p. 442, e.). He also wrote other works, on votive offerings, which are likely to have contained the epigrammatic inscriptions on them. [POLEMON.] Similar collections were made by Alcetas, περὶ τῶν ἐν Δελφοῖς ἀναθημάτων (Ath. xiii. p. 591, c.), by Menestor, ἐν τῷ περὶ ἀναθημάτων (Ath. xiii. p. 594, d.), and perhaps by Apellas Ponticus. These persons collected chiefly the inscriptions on offerings (ἀναθήματα): epigrams of other kinds were also collected, as the Theban Epigrams, by Aristodemus (*Schol. in Apoll. Rhod.* ii. 906), the Attic by Philochorus (Suid. *s. v.*, the reading is, however, somewhat doubtful), and others by Neoptolemus of Paros (Ath. x. p. 454, f.), and Euhemerus (Lactant. *Instit. Div.* i. 9; Cic. *de Nat. Deor.* i. 42).

2. *The Garland of Meleager.* The above compilers chiefly collected epigrams of particular classes, and with reference to their use as historical authorities. The first person who made such a collection solely for its own sake, and to preserve epigrams of all kinds, was MELEAGER, a cynic philosopher of Gadara, in Palestine, about B. C. 60. His collection contained epigrams by no less than forty-six poets, of all ages of Greek poetry, up to the most ancient lyric period. He entitled it *The Garland* (Στέφανος), with reference, of course, to the common comparison of small beautiful poems to flowers; and in the introduction to his work, he attaches the names of various flowers, shrubs, and herbs, as emblems, to the names of the several poets. The same idea is kept up in the word *Anthology* (ἀνθολογία), which was adopted by the next compiler as the title of his work. The *Garland* of Meleager was arranged in alphabetical order, according to the initial letters of the first line of each epigram.

3. *The Anthology of Philip of Thessalonica.*—In the time of Trajan, as it seems, PHILIP of THESSALONICA compiled his Anthology (Ἀνθολογία), avowedly in imitation of the *Garland* of Meleager, and chiefly with the view of adding to that collection the epigrams of more recent writers. The arrangement of the work was the same as that of Meleager. It was also entitled στέφανος, as well as ἀνθολογία. Another title by which it is quoted is συλλογὴ νέων ἐπιγραμμάτων.

4. *Diogenianus, Straton, and Diogenes Laërtius.* —Shortly after Philip, in the reign of Hadrian, the learned grammarian, DIOGENIANUS of Heracleia, compiled an Anthology, which is entirely lost. It might perhaps have been well if the same fate had befallen the very polluted, though often beautiful collection of his contemporary, STRATON of Sardis, the nature of which is sufficiently indicated by its title, Μοῦσα παιδική. About the same time Diogenes Laërtius collected the epigrams which are interspersed in his lives of the philosophers, into a separate book, under the title of ἡ πάμμετρος. [DIOGENES LAERTIUS.] This collection, however, as containing only the poems of Diogenes himself, must rather be viewed as among the materials of the later Anthologies than as an Anthology in itself.

5. *Agathias Scholasticus.* — During the long period from the decline of original literature to the era when the imitative compositions of the Constantinopolitan grammarians had reached their height, we find no more Anthologies. The next was the Κύκλος ἐπιγραμμάτων of AGATHIAS SCHOLASTICUS, who lived in the time of Justinian. It was divided into seven books, according to subjects, the first book containing dedicatory poems; the second, descriptions of places, statues, pictures, and other works of art; the third, epitaphs; the fourth, poems on the various events of human life; the fifth, satiric epigrams; the sixth, amatory; the seventh, exhortations to the enjoyment of life. This was the earliest Anthology which was arranged according to subjects. The poems included in it were those of recent writers, and chiefly those of Agathias himself and of his contemporaries, such as Paulus Silentiarius and Macedonius. [AGATHIAS.]

6. *The Anthology of Constantinus Cephalas, or the Palatine Anthology.* — Constantinus Cephalas appears to have lived about four centuries after Agathias, and to have flourished in the tenth century, under the emperor Constantinus Porphyrogenitus. The labours of preceding compilers may be viewed as merely supplementary to the *Garland* of Meleager; but the *Anthology* of Constantinus Cephalas was an entirely new collection from the preceding Anthologies and from original sources. As has been said above [CEPHALAS] nothing is known of Constantine himself. Modern scholars had never even heard his name till it was brought to light by the fortunate discovery of Salmasius. That great scholar, when a very young man, visited Heidelberg about the end of the year 1606, and there, in the library of the Electors Palatine, he found the MS. collection of Greek epigrams, which was afterwards removed to the Vatican, with the rest of the Palatine library (1623), and has become celebrated under the names of the *Palatine Anthology* and the *Vatican Codex of the Greek Anthology.** Salmasius at once saw that it was quite a different work from the Planudean Anthology. He collated it with Wechel's edition of the latter, and copied out those epigrams which were not contained in the latter. The work thus discovered soon became known among the scholars of the day as the *Anthologia inedita codicis Palatini.* The MS. is written on parchment of a quarto form, though somewhat longer than it is broad, and contains 710 pages, without reckoning three leaves at the commencement, which are stuck together, and which are also full of epigrams. The writing is by different hands. The index prefixed to the MS. and the first 453 pages are in an ancient handwriting; then follows a later hand, up to p. 644; then again an older handwriting to p. 705. The rest is by a hand later than either of the others, and in the same writing are some additions in the other parts of the work, the leaves which are stuck together at the beginning, and some pages which had been left vacant by the former writers. The numbers of the pages are added by a still later hand, and the first three leaves are not included in the numbering. The most ancient handwriting is supposed to be of the eleventh century. The time of the others cannot be fixed with any certainty. But not only is it thus evident that the MS. was written by different persons and at different times, but it is also quite clear that the original design of the work has been materially altered by the successive writers. There is an index at the beginning, which states the contents of each book of the collection, but, as the MS. now stands, its actual contents do not agree with this index. (The exact amount of the discrepancies is stated by Jacobs, who prints the index in his *Prolegomena*, p. lxv.) The inference drawn from these variations is that the present MS. is copied from an older one, the contents of which are represented by the index, but that the copyists have exercised their own judgment in the arrangement of the epigrams, and in the addition of some which were not in the older MS. It may further be pretty safely assumed that the older MS. was the Anthology as compiled by Constantinus Cephalas, the contents of which the index represents. But even in the index itself there are discrepancies; for it consists of two parts, the first of which professes to give the contents of the book, and the second their arrangement; but these parts disagree with one another, as well as with the contents of the MS. itself. The order given in the index is as follows (we give the titles in an abbreviated form):—

α. τὰ τῶν Χριστιανῶν.
β. τὰ Χριστοδώρου τοῦ Θηβαίου.
γ. τὰ ἐρωτικὰ ἐπιγράμματα.
δ. τὰ ἀναθηματικά.
ε. τὰ ἐπιτύμβια.
ϛ. τὰ ἐπιδεικτικά.
ζ. τὰ προτρεπτικά.
η. τὰ σκωπτικά.
θ. τὰ Στράτωνος τοῦ Σαρδιανοῦ.
ι. διαφόρων μέτρων διάφορα ἐπιγράμματα.
ια. ἀριθμητικὰ καὶ γρῖφα σύμμικτα.
ιβ. Ἰωάννου γραμματικοῦ Γάζης ἔκφρασις.
ιγ. Σύριγξ Θεοκρίτου καὶ πτέρυγες Σιμμίου. Δωσιάδα βωμός. Βησαντίνου ᾠὸν καὶ πέλεκυς.
ιδ. Ἀνακρέοντος Τηΐου.
ιε. Γρεγορίου ἐκλογαί, κ.τ.λ.

The actual contents, however, are as follows:— Pauli Silentiarii *Ecphrasis*, to p. 40; S. Gregorii *Eclogae*, to p. 49; *Epigrammata Christiana*, to p. 63; Christodori *Ecphrasis*, to p. 76; *Epigrammata Cyzicena*, to p. 81; *Prooemia* Meleagri, Philippi, Agathiae, to p. 87; *Amatoria*, to p. 140;

* The MS. was transferred to Paris, upon the peace of Tolentino, in 1797; and, after the peace of 1815, it was restored to its old home at Heidelberg, where it now lies in the University library.

Dedicatoria, to p. 207; *Sepulcralia*, to p. 326; *Epigrammata* S. Gregorii, to p. 357; Ἐπιδεικτικά, to p. 488; Προτρεπτικά, to p. 507; Συμποτικά. to p. 517; Σκωπτικά, to p. 568; Stratonis *Musa Puerilis*, to p. 607; *Epigrammata variis metris conscripta*, to p. 614; *Problemata arithmetica et aenigmata*, to p. 643; Joannis Gazae *Ecphrasis*, to p. 665; *Syrinx* Theocriti, &c. pp. 670—674; Anacreontis *Carmina*, to p. 692; *Carmina quaedam* Gregorii et aliorum, to p. 707; *Epigrammata in Hippodromo Constantinopolitano*, to p. 710. These contents are divided into fifteen books, which do not however include the first two heads of the above list, pp. 1—49 of the MS.; but the first book begins with the *Christian Epigrams*, on p. 49. In this respect, as well as in the number of books, the actual arrangement is the same as that of the index given above; but the titles of the books are not the same throughout, as will be seen by the following table, which represents the contents of the fifteen books of the Palatine Anthology, and the number of epigrams in each of them, and the pages of the MS., as printed in Jacobs's edition:—

I. Χριστιανικὰ Ἐπιγράμματα. 123, pp. 49—63.
II. Χριστοδώρου ἔκφρασις. 416 lines, pp. 64—74.
III. Ἐπιγράμματα ἐν Κυζικῷ. 19, pp. 76—81.
IV. Τὰ προοίμια τῶν διαφόρων ἀνθολογιῶν. 4, pp. 81—87.
V. Ἐπιγράμματα ἐρωτικά. 309, pp. 87—140.
VI. Ἀναθηματικά. 358, pp. 141—207.
VII. Ἐπιτύμβια. 748, pp. 207—326.
VIII. Ἐπ. Γρηγορίου τοῦ Θεολόγου. 254, pp. 326—357.
IX. Ἐπιδεικτικά. 827, pp. 358—488.
X. Προτρεπτικά. 126, pp. 489—507.
XI. Συμποτικὰ καὶ σκωπτικά. 442, pp. 507—568.
XII. Στράτωνος μοῦσα παιδική. 258, pp. 569—607.
XIII. Ἐπιγράμματα διαφόρων μέτρων. 31, pp. 608—614.
XIV. Προβλήματα ἀριθμητικά, αἰνίγματα, χρησμοί. 150, pp. 615—643.
XV. Σύμμικτά τινα. 51, pp. 665—710.

Jacobs supposes that the chapter containing the μοῦσα παιδική of Straton was the last in the Anthology of Cephalas, and that the remaining parts were added by copyists, excepting perhaps the section which contains the epigrams in various metres. His reason is, that these latter portions of the work are without prefaces.

Of the compiler, Constantine, and his labours, the only mention made is in the MS. itself. In one passage (p. 81) a marginal scholion states that Constantine arranged the *Garland* of Meleager, dividing it into different chapters; namely, amatory, dedicatory, monumental, and epideictic. The work itself, however, shows that this is not all that Constantine did, and that the mention of Meleager and of the titles of each section are only given by way of example. There are also prefaces to each book or section, in which the copyist quotes Constantine (sometimes by name, sometimes not) as explaining the character and design of the work (pp. 141, 207, *bis*, 358, 489, 507, 517). In one of these passages he is called ὁ μακάριος καὶ ἀείμνηστος καὶ τριπόθητος ἄνθρωπος. There are also three passages, in which an unknown person of the name of Gregory is mentioned (if the meaning is rightly interpreted) as having copied inscriptions which Cephalas received from him and included in his work (pp. 254, 255). Another mention of Gregory furnishes an indication of the age of Cephalas. It is this:—p. 273, τοῦτο τὸ Ἐπίγραμμα ὁ Κεφαλᾶς προεβάλετο ἐν τῇ σχολῇ τῆς Νέας Ἐκκλησίας ἐπὶ τοῦ μακαρίου Γρηγορίου τοῦ Μαγίστορος. Now, this *New Church* was built by the emperor Basilius I. Macedo, who reigned from 867 to 886 A. D. It could not, therefore, have been till towards the end of the 9th century that Cephalas frequented this school. Now, at the beginning of the 10th century, literature suddenly revived under Constantinus Porphyrogenitus, who devoted especial attention to the making of abridgements and extracts and compilations from the ancient authors. This, therefore, seems the most probable time, to which the Anthology of Cephalas can be referred. The conjecture of Reiske, that Cephalas was the same person as his contemporary Constantinus Rhodius, has really no evidence for or against it, when we remember how common the name of Constantine was at this period.

The Anthology of Cephalas seems to have been compiled from the old Anthologies, as a basis, with the addition of other epigrams. He appears to have extracted in turn from Meleager, Philip, Agathias, &c., those epigrams which suited his purpose, and his work often exhibits traces of the alphabetical order of the *Garland* of Meleager. With respect to arrangement, he seems to have taken the Κύκλος of Agathias as a foundation, for both works are alike in the division of their subjects, and in the titles prefixed to the epigrams. The order of the books, however, is different, and one book of Agathias, namely, the descriptions of works of art, is altogether omitted by Constantine. It is also to be observed that the Palatine Anthology contains ancient epigrams, which had not appeared in any of the preceding Anthologies, but had been preserved in some other way. For example, Diogenes Laërtius, as above mentioned, composed a book full of epigrams, and the same thing is supposed of Palladas and Lucillius. These writers were later than Philip, but yet too old to be included among the "recent poets" of Agathias. Their epigrams are generally found together in the Vatican Codex.

There remains to be mentioned an interesting point in the history of the Vatican Codex. We learn from the Codex itself (pp. 273, 274) that a certain Michael Maximus had made a copy of the book of Cephalas, and that this copy was followed in some parts by the transcriber of the Vatican Codex.

All other important details respecting the Vatican Codex, with a careful estimate of its merits, and a proof of its great excellence, will be found in Jacobs's *Prolegomena*, and in the preface to his edition of the Palatine Anthology.

7. *The Anthology of Planudes* is arranged in seven books, each of which, except the fifth and seventh, is divided into chapters according to subjects, and these chapters are arranged in alphabetical order. The chapters of the first book, for example, run thus:—1. Εἰς Ἀγῶνας, 2. Εἰς ἄμπελον, 3. Εἰς ἀναθήματα, and so on to 91. Εἰς ὥρας. The contents of the books are as follows:—1. Chiefly ἐπιδεικτικά, that is, displays of skill in

this species of poetry, in 91 chapters. 2. Jocular or satiric (σκωπτικά), chaps. 53. 3. Sepulchral (ἐπιτύμβια), chaps. 32. 4. Inscriptions on statues of athletes and other works of art, descriptions of places, &c. chaps. 33. 5. The *Ecphrasis* of Christodorus, and epigrams on statues of charioteers in the Hippodrome at Constantinople. 6. Dedicatory (ἀναθηματικά), chaps. 27. 7. Amatory (ἐρωτικά). It should be observed that this division is altogether different from the seven books of the Anthology of Agathias, with which that of Planudes has sometimes been confounded. The opinion of Reiske, that Planudes collected chiefly those ancient epigrams which had been overlooked by Cephalas, is at once contradicted by a comparison of the two Anthologies, and can only have arisen from the circumstance that Reiske mistook the Leipzig copy of the Palatine Anthology for the complete work, whereas that copy only contains the epigrams which are not found in the Planudean Anthology. The true theory seems to be that of Brunck and Jacobs, namely, that Planudes did little more than abridge and re-arrange the Anthology of Constantinus Cephalas. Only a few epigrams are found in the Planudean Anthology, which are not in the Palatine. With respect to the fourth book of the Planudean, on works of art, &c., which is altogether wanting in the Palatine, it is supposed by Jacobs that the difference arises solely from the fact of our having an imperfect copy of the work of Cephalas. Jacobs has instituted a careful comparison between the contents of the two Anthologies (*Proleg.* pp. lxxxiii.—lxxxvii.), which places Brunck's theory beyond all doubt.

From the time of its first publication, at the end of the 15th century, down to the discovery of the *Palatine Anthology* in the 17th, the Planudean Anthology was esteemed one of the greatest treasures of antiquity, and was known under the name of *The Greek Anthology*.

Planudes, however, was but ill qualified for the duties of the editor of such a work. Devoid of true poetical taste, he brought to his task the conceit and rashness of a mere *literatus*. The discovery of the Palatine Anthology soon taught scholars how much they had over-estimated the worth of the Anthology of Planudes. On comparing the two collections, it is manifest that Planudes was not only guilty of the necessary carelessness of a mere compiler, but also of the wilful faults of a conceited monk, tampering with words, "expurgating" whole couplets and epigrams, and interpolating his own frigid verses. He reaped the reward which often crowns the labours of bad editors who undertake great works. The pretensions of his compilation ensured its general acceptance, and prevented, not only the execution of a better work, which in that age could scarcely be hoped for, but, what was far more important, the multiplication of copies of the more ancient Anthologies; and thus modern scholars are reduced to *one* MS. of the Anthology of Cephalas, which, excellent as it is, leaves many hopeless difficulties for the critic.

EDITIONS OF THE GREEK ANTHOLOGY.

a. *The Anthology of Maximus Planudes.*

1. There are several codices of the Planudean Anthology (Fabric. *Bibl. Graec.* vol. ii. pp. 430—437). The first printed edition was published about 150 years after the compilation of the work by Planudes, under the following title;—Ἀνθολογία διαφόρων ἐπιγραμμάτων, ἀρχαίοις συντεθειμένων σοφοῖς, ἐπὶ διαφόροις ὑποθέσεσιν, ἑρμηνείας ἐχόντων ἐπίδειξιν καὶ πραγμάτων ἢ γενομένων, ἢ ὡς γενομένων ἀφήγησιν. Διῃρημένου δὲ εἰς ἑπτὰ τμήματα τοῦ βιβλίου καὶ τούτων εἰς κεφάλαια κατὰ στοιχεῖον διεκτεθειμένων, τάδε περιέχει τὸ πρῶτον· Εἰς ἀγῶνας;—then follow the epigrams: it was edited by Janus Lascaris, and printed at Florence, 1494, 4to.; it is printed in capital letters. This *Editio Princeps* is by far the best of the early editions; the errors of the press are much fewer than in the Aldine and Wechelian editions; and the text is a faithful representation of the MS. from which it is printed. At the end of the work is a Greek poem by Lascaris, and a Latin letter by him to Pietro di Medici, occupying seven pages, which are wanting in several of the still existing copies of this rare work: these seven pages were reprinted by Maittaire, in his *Annal. Typ.* vol. i. pp. 272—283.

2. The first and best of the *Aldine* editions was printed at Venice, 1503, 8vo., under the title: *Florilegium diversorum Epigrammatum in Septem Libros* — Ἀνθολογία διαφόρων Ἐπιγραμμάτων, and so on, nearly as in the title of Lascaris. The text is a reprint of the edition of Lascaris, but less accurate. It contains nineteen additional epigrams; but its great value consists in an appendix of various readings from MS. codices. Reprints of this edition in 1517 and 1519 are mentioned by some bibliographers, but it is very probable that the dates are erroneously given, and that the edition of 1503 is the one meant to be described.

3. The next edition was the *Juntine*, 1519, under the title: *Florilegium diversorum Epigrammatum, &c.*, as in the Aldine: and at the end, *Impressum Florentiae per heredes Philippi Juntae Florentini. Anno a Virginis partu dxix. supra mille.* It is a mere reprint of the Aldine, with some differences of arrangement, and with more misprints.

4. Two years later, Aldus himself published a second edition: *Florilegium, &c. Solerti nuper repurgatum cura.* MDXXI. 8vo. The title-page goes on to state that the errors of the former edition were corrected in this: but the fact is that this is a still more inaccurate reprint of the former edition, with a few variations, especially the reception into the text of some very bad various readings from the Appendix to the first edition.

5. The edition of *Badius* or the *Ascensian*, Paris, 1531, 8vo., is an inaccurate reprint of the second Aldine. It is very scarce.

6. A few years later, the first attempt at a commentary on the Anthology was made by Vincentius Opsopoeus, in his work entitled: *In Graecorum Epigrammatum Libros quatuor Annotationes longe doctissimae quam primum in lucem editae. Vincentio Opsopoeo Auctore. Cum Indice.* Basil. 1540, 4to. Its value is very small.

7. A much better commentary accompanied the edition of Brodaeus: *Epigrammatum Graecorum Libri VII. annotationibus Joannis Brodaei Turonensis illustrati, quibus additus est in calce operis rerum ac vocum explicatarum Index.* Basil. 1549, fol.

8. A very accurate reprint of the second Aldine edition, with new Indices, appeared at Venice, *ap. Petrum et Jo. Mariam Nicolinos Sabienses,*

1550. 8vo. It is extremely rare: Jacobs even states in his *Prolegomena* that he had not seen it: Brunck, however, used a copy of it.

9. About the same time the *third Aldine* edition was printed by the sons of Aldus, Venet. 1550—1551, 8vo. It is the fullest, and the most sought after of the Aldine editions, but not the best. Though some of the errors of the second Aldine edition are corrected, those of the first are generally retained, and a new source of the worst sort of errors is supplied by numerous conjectural emendations. The additions are very trifling. Stephanus calls the edition rich in nothing but faults, of which, he says, there are many thousands.

10. The next and the best known of the old editions is that of H. Stephanus, 1566: 'Ανθολογία διαφόρων ἐπιγραμμάτων παλαιῶν εἰς ἑπτὰ βιβλία διῃρημένη. *Florilegium diversorum epigrammatum veterum, in septem libros divisum, magno epigrammatum numero et duobus indicibus auctum. Anno M.D.LXVI. Excudebat Henricus Stephanus*, 4to. The distich which Stephanus inscribed on his title-page,

"Pristinus a mendis fuerat lepor ante fugatus:
Nunc profugae mendae, nunc lepor ille redit,"

gives a higher estimate of the value of his labours than modern critics have been able to assign to them. Its excellencies consist in the addition of a large number of epigrams, not contained in any of the former editions, of the *Scholia* of Maximus Planudes, and of a commentary by Stephanus himself. Its chief faults are the arbitrary alterations in the arrangement of the epigrams, many rash conjectural emendations of the text, and the imperfections of the notes, which, though confessed by Stephanus himself to be brief, contain, on the other hand, much irrelevant matter. This work stands at the head of what may be called the third family of editions of the Anthology: the first comprising that of Lascaris, the first Aldine, and the Juntine; and the second, the second Aldine and the Ascensian.

11. The *Wechelian* edition (*Francofurti apud Claudium Marnium et Jo. Aubrium*, 1600, fol.) is, in the text, a mere reprint of that of Stephanus, with few of its errors corrected, and many new ones introduced. It is, however, of considerable value, as it contains, besides some new Scholia, and the notes of Opsopoeus and Stephanus, the whole of the excellent commentary of Brodaeus. In spite of its faults, it remained for nearly two centuries, until the publication of Brunck's *Analecta*, the standard edition of the Greek Anthology.

12. The *Commelinian* edition, 1604, 4to. (reprinted at Cologne, 1614), only deserves mention on account of the literal Latin version, by Eilhard Lubinus.

13. The last and most perfect of the editions of the Planudean Anthology is that which was commenced by Hieronymus de Bosch, and finished, after his death, by Jacobus Van Lennep, in 5 vols. 4to. Ultraj. 1795, 1797, 1798, 1810, 1822. This splendid edition (at least as to its outward form) is not only useful for those who wish to read the Greek Anthology in the form in which it was compiled by Planudes, but it is valuable on account of the large mass of illustrative matter which it contains, including the notes of Huet, Sylburg, and other scholars; but above all for the metrical Latin versions of Hugo Grotius, which are esteemed by far the best of his productions in that department of scholarship, and which have never been printed except in this edition. The Greek text, however, is only a reprint of the Wechelian edition, with many of its worst errors uncorrected.

It is now necessary to go back to the period when the discovery of the Palatine Codex placed the Greek Anthology in an entirely new light.

b. *Editions of the Palatine Anthology.*

It is a curious fact that, for more than two hundred years from the discovery of the Palatine Anthology by Salmasius, every project for publishing a complete edition of it was left unfinished, and this important service to literature was only performed about thirty years ago, by the late Frederick Jacobs.

1. *Salmasius*, as might naturally be expected from the discoverer of such a treasure, continued to devote the utmost attention to the Anthology, so that, his biographer tells us, he scarcely spent a day without reading and making notes upon it. By other avocations, however, and by quarrels with the Leyden printers, who refused to publish the Greek text without a Latin version, and with Valesius, who would not assist in the labour except on the condition of having his own name prefixed to the work, Salmasius was prevented from completing his intended edition. He left behind him, however, a large mass of notes and of unedited epigrams, which were only discovered by Brunck in the year 1777, after he had published his *Analecta*. We believe they have never been published; but they were used by Jacobs in his Notes.

2. After the repeated delay of the promised edition of Salmasius, *Lucas Langermannus* undertook, at the instance of Isaac Vossius, a journey to Rome, for the purpose of making a new collation of the Vatican MS. with the Planudean Anthology; and Fabricius states (*Bibl. Graec.* vol. iv. p. 440) that he saw at Hamburg the copy of the Anthology which contained the MS. notes of Langermannus. The whole scheme, however, which seems to have been formed by Vossius in a spirit of rivalry to Salmasius, was abandoned on the death of the latter in 1653.

3. Meanwhile several *MS. Copies of the Vatican Codex* were made, all of which were founded on the collations of Salmasius, Sylburg, and Langermann, and all of which were superseded by the transcript made by the *Abbate Joseph Spalletti*, in 1776. This precious MS., the excellence of which is so great that it almost deserves to be called a facsimile rather than a copy, was purchased from the heirs of Spalletti by Ernest II. Duke of Gotha and Altenburg, for the library at Gotha, and formed the basis of Jacobs's edition of the Palatine Anthology. Referring the reader to the *Prolegomena* of Jacobs for an account of the labours of D'Orville, Jensius, Leich, Reiske, Klotz, and Schneider, we proceed to mention those works which have superseded all former ones.

c. *The Editions of Brunck and Jacobs.*

1. In the years 1772—1776, appeared the *Analecta Veterum Poetarum Graecorum. Editore Rich. Fr. Ph. Brunck. Argentorati*, 3 vols. 8vo., which contains the whole of the Greek Anthology, besides some poems which are not properly included under that title. The epigrams of the Anthology were edited by Brunck, from a careful comparison of the Planudean

Anthology with various copies of the Vatican Codex; and they now appeared for the first time revised by a scholar competent to the task. Brunck also adopted a new arrangement, which certainly has its defects, but yet is invaluable for the student of the history of Greek literature: discarding altogether the books and chapters of the early Anthology, he placed together all the epigrams of each poet, and arranged the poets themselves in chronological order, placing those epigrams, the authors of which were unknown, under the separate head of *ἀδέσποτα*. Important as Brunck's edition was when it was published, it is now unnecessary to give any further account of it, as it has been entirely superseded by the edition of Jacobs, who gives, in his *Prolegomena*, an elaborate criticism on the labours of his predecessor, and of the few contributions which were made by other scholars to the emendation or explanation of the Anthology between the publication of Brunck's edition and of his own. The *Lectiones* of Brunck are an indispensable supplement to the *Analecta*.

2. The original plan of Jacobs was only to form a complete commentary on Brunck's *Analecta*, but the scarceness of copies of that work induced him to reprint it, omitting those parts which do not properly belong to the *Greek Anthology*, and carefully re-editing the whole. The result of his labours was a work which ranks most deservedly as the standard edition of the Greek Anthology. It is in 13 vols. 8vo, namely, 4 vols. of the Text, one of Indices, and three of Commentaries, divided into eight parts. The titles and contents are as follow:—Vols. 1—4. *Anthologia Graeca, sive Poetarum Graecorum Lusus. Ex Recensione Brunckii. Indices et Commentarium adjecit F. Jacobs*, Lips. 1794, 4 vols. 8vo.; Vol. 5. *Indices in Epigrammata quae in Analectis Veterum Poetarum a Brunckio editis reperiuntur, Auctore F. Jacobs*, Lips. 1795, containing (1) an alphabetical index of the first lines of the epigrams in Brunck's Analecta, in the Planudean Anthology, in the *Miscellanea Lipsiensia*, and in the *Anthology of Reiske*; (2) An Index to the Planudean Anthology, with references to the pages of Stephanus, Wechel, and Brunck; (3) An Index to Klotz's Edition of the *Musa Puerilis* of Straton, with references to the pages of Brunck; (4) a similar Index to the Anthologies of Reiske and Jensius; (5) Geographical Index to the Analecta; (6) Index of Proper Names; (7) Arguments of the Epigrams. Vols. 6—13. *F. Jacobs Animadversiones in Epigrammata Anthologiae Graecae secundum ordinem Analectorum Brunckii*, vol. i. partes i. ii. Lips. 1798, containing the Preface, *Prolegomena in quibus Historia Anthologiae Graecae narratur*, and the Notes to the Epigrams in vol. i. of the *Analecta*; vol. ii. partes i. ii. iii. Lips. 1799—1801, containing the Notes on vol. ii. of the *Analecta*; vol. iii. partes i. ii. Lips. 1802-3, containing the Notes on vol. iii. of the *Analecta*, p. iii. Lips. 1814, completing the *Addenda et Emendanda*, and containing the following *Indices*: (1) *Graecitatis*; (2) *Poetarum et capitum in Anthologia*; (3) *Verborum quae in Animadv. explicantur*; (4) *Rerum in Animadv. illust.*; (5) *Scriptorum in Animadv. illust.*; with the following most important *Appendices*: (1) *Paralipomena ex Codice Palatino*, or *Mantissa Epigrammatum Vaticani Codicis, quae in Brunckii Analectis desiderantur*; (2) *Epigrammata ex Libris editis et Marmoribus collecta*; (3) *Catalogus Poetarum qui Epigrammata scripserunt*, which contains, not a mere list of names, but a full account of each of the writers.*

3. In editing his *Anthologia Graeca*, Jacobs had the full benefit of the *Palatine Anthology*. Not content with the almost perfect copy of Spalletti (the *Apographum Gothanum*), he availed himself of the services of Uhden, then Prussian ambassador at Rome, who collated the copy once more with the original codex in the Vatican. The important results are to be found in Jacobs's emendations of Brunck's text, in his corrections of many of Brunck's errors in the assignment of epigrams to wrong authors, and in his Appendix of 213 epigrams from the Vatican MS. which are wanting in the *Analecta*. In the mean time he formed the design of rendering to scholarship the great service of printing an exact and complete edition of this celebrated Codex. In the preface to his *Anthologia Palatina*, he gives a most interesting account of his labours, and of the principles on which he proceeded. It is enough here to state that he followed the rule (always a good one, but absolutely essential where there is only one MS.), to represent exactly the reading of the MS., even if it gave no sense, unless the necessary correction was clear beyond all doubt, placing all doubtful and conjectural emendations in the margin. After the printing of the text was completed, the unlooked-for restoration of the MS. to the University Library at Heidelberg afforded an opportunity for a new collation, which was made by A. J. Paulssen, who has given the results of it in an Appendix to the third volume of Jacobs's *Anthologia Palatina*. This work may therefore be considered an all but perfect copy of the Palatine Codex, and is therefore invaluable for the critical study of the Anthology. The following is its title:—*Anthologia Graeca, ad Fidem Codicis Palatini, nunc Parisini, ex Apographo Gothano edita. Curavit, Epigrammata in Codice Palatino desiderata et Annotationem Criticam adjecit, F. Jacobs*. Lips. 1813—1817, 8vo.; in 3 vols., of which the first two contain the text of the Palatine Anthology, with an Appendix of Epigrams which are not found in it, including the whole of the fourth and parts of the other books of the Planudean Anthology,

* This is the edition of the Anthology to which the references in the *Dictionary* are generally made; but the references are for the most part to the pages of Brunck, which are given in the margin, and which are those always referred to by Jacobs himself in his Notes and Indices. The practice of writers is diverse on this point, some quoting the *Analecta*, and some the books and numbers of the *Palatine Anthology*. The latter practice has its advantages, especially as Tauchnitz's cheap reprint of Jacobs's *Anthologia Palatina* is probably the form in which most persons possess the Anthology; but the *Anthologia Graeca* of Jacobs is so much the most valuable edition for the scholar, that this consideration is enough to determine the mode of reference. It is to be most earnestly hoped that, in any future edition of the Anthology, the arrangement of Brunck will still be preserved, and his pages be given in the margin, and that a great defect of Jacobs's edition will be supplied, namely, a comparative index of the pages of Brunck and the chapters and numbers of the Palatine Anthology.

and Epigrams in the works of ancient authors and inscriptions; the third volume contains the notes, which are only critical and not explanatory, the indices, and the corrections of Paulssen, under the following title:—*Apographi Gothani, quemadmodum id expressum habemus in Editionis hujus tam Textu quam Comm. usque ad sectionem decimam quartam cum ipso Codice Palatino diligenter nunc iterum collati accurata correctio. Edidit, adjectis passim observationibus suis palaeographicis criticis, Ant. Jac. Paulssen, D.* This appendix is preceded by a *Prooemium*, containing a more exact account of the Palatine Codex than had previously appeared.

The series of Greek and Latin authors, printed by Tauchnitz, contains a very inaccurate reprint of the work of Jacobs; Lips. 1829. 3 vols. 18mo.

d. *The Anthology since the Works of Jacobs.*

Immense as were Jacobs's services for the Greek Anthology, much has still been left for his successors to accomplish, in the further correction of the text, the investigation of the sources and forms of the earlier Anthologies, the more accurate assignment of many epigrams to their right authors, and the collection of additional epigrams, especially from recently-discovered inscriptions. The great scholars of the day, such as Hermann, Welcker, Meineke, and others, have not neglected this duty. The most important contributions are the following:—Welcker, *Sylloge Epigrammatum Graecorum, ex Marmoribus et Libris collectorum, et illustratorum, studio F. T. Welckeri*, Bonn. 1828, 8vo. with G. Hermann's review in the *Ephem. Lit. Lips.* 1829, Nos. 148—151, and Welcker's reply, *Abweisung der verunglückten Conjecturen des Herrn Prof. Hermann*, Bonn, 1829, 8vo.: Cramer, *Anecdota*, vol. iv. pp. 366—388, Oxon. 1838, with Meineke's *Epim. XIII.* to his *Analecta Alexandrina*, Berol. 1843, *de Anthologiae Graecae Supplemento nuper edito*: Meineke, *Delectus Poetarum Anthologiae Graecae, cum Adnotatione Critica. Accedunt Conjectanea Critica de Anthologiae Graecae Locis controversis*, Berol. 1843, 8vo. (comp. *Zeitschrift für Alterthumswissenschaft*, 1845, No. 51): A. Hecker, *Comment. Crit. de Anth. Graec.* Lugd. Bat. 1843: R. Unger, *Beiträge zur Kritik der Griechischen Anthologie*, Neubrandenburg, 1844, 4to.; besides several other monographs; and an extremely important article by G. Weigand, *de Fontibus atque Ordine Anthologiae Cephalanae*, in the *Rheinisches Museum*, vol. iii. pp. 161, seq. 541, seq. 1846, with an appendix in vol. v. pp. 276, seq. 1847. There is also an article in the *Révue de Philologie* for 1847, vol. ii. No. 4. pp. 305—335, entitled *Observations sur l'Anthologie Grecque*, par M. le docteur N. Piccolos. Lastly, a passage in the preface to Meineke's *Delectus* intimates that he has contemplated an entirely new edition of the Anthology, a work for which he is perhaps better qualified than any other living scholar.

Of the innumerable chrestomathies and delectuses, the most useful for students is that of Jacobs, in the *Bibliotheca Graeca, Delectus Epigrammatum Graec., quem novo ordine concinnavit et comment. in us. scholar. instruxit F. Jacobs*, Gothae, 1826, 8vo.

Of the numerous translations into the modern European languages, those best worth mentioning are the German translations of Herder, in his *Zerstr. Blätter*, and of Jacobs, in his *Tempe* and *Leben und Kunst der Alten* (Jacobs, *Proleyom. ad Animadv. in Epigrammata Anth. Graec.*; Id. *Praef. ad Anth. Pal.*; Id. art. *Anthologie* in Ersch and Gruber's *Encyclopädie*; Fabricius, *Bibl. Graec.* vol. iv. cap. 32; Hoffmann, *Lexicon Bibliograph. Script. Graec.*; Schoell, *Geschichte der Griechischen Litteratur*, vol. iii. p. 37; Bernhardy, *Grundriss der Griechischen Litteratur*, vol. ii. pp. 1054—1066.) [P. S.]

PLATAEA (Πλάταια), a daughter of Asopus, who had a sanctuary at Plataeae (Paus. ix. 1. § 2, 2. § 5), which according to some derived its name from her, but according to others from the πλάτη τῶν κωπῶν. (Strab. ix. p. 406; comp. p. 409, &c.) [L. S.]

PLATO (Πλάτων), one of the chief Athenian comic poets of the Old Comedy, was contemporary with Aristophanes, Phrynichus, Eupolis, and Pherecrates. (Suid. *s. v.*) He is erroneously placed by Eusebius (*Chron.*) and Syncellus (p. 247, d.) as contemporary with Cratinus, at Ol. 81. 3, B. C. 454; whereas, his first exhibition was in Ol. 88, B. C. 427, as we learn from Cyril (*adv. Julian.* i. p. 13, b.), whose testimony is confirmed by the above statement of Suidas, and by the fact that the comedies of Plato evidently partook somewhat of the character of the Middle Comedy, to which, in fact, some of the grammarians assign him. He is mentioned by Marcellinus (*Vit. Thuc.* p. xi. Bekker) as contemporary with Thucydides, who died in Ol. 97. 2, B. C. 391; but Plato must have lived a few years longer, as Plutarch quotes from him a passage which evidently refers to the appointment of the demagogue Agyrrhius as general of the army of Lesbos in Ol. 97. 3. (Plut. *de Repub. gerend.* p. 801, b.) The period, therefore, during which Plato flourished was from B. C. 428 to at least B. C. 389.

Of the personal history of Plato nothing more is known, except that Suidas tells a story of his being so poor that he was obliged to write comedies for other persons (*s. v.* Ἀρκάδας μιμούμενοι). Suidas founds this statement on a passage of the *Peisander* of Plato, in which the poet alludes to his labouring for others: but the story of his poverty is plainly nothing more than an arbitrary conjecture, made to explain the passage, the true meaning of which, no doubt, is that Plato, like Aristophanes, exhibited some of his plays in the names of other persons, but was naturally anxious to claim the merit of them for himself when they had succeeded, and that he did so in the Parabasis of the *Peisander*, as Aristophanes does in the Parabasis of the *Clouds*. (See the full discussion of this subject under PHILONIDES.) The form in which the article Ἀρκάδας μιμούμενος is given by Arsenius (*Violet.* ed. Walz, p. 76), completely confirms this interpretation.

Plato ranked among the very best poets of the Old Comedy. From the expressions of the grammarians, and from the large number of fragments which are preserved, it is evident that his plays were only second in popularity to those of Aristophanes. Suidas and other grammarians speak of him as λαμπρὸς τὸν χαρακτῆρα. Purity of language, refined sharpness of wit, and a combination of the vigour of the Old Comedy with the greater elegance of the Middle and the New, were his chief characteristics. Though many of his plays had no political reference at all, yet it is evident that he kept up to the spirit of the Old Comedy in his attacks on the corruptions and

corrupt persons of his age; for he is charged by Dio Chrysostom with vituperation (*Orat.* xxxiii. p. 4, Reiske), a curious charge truly to bring against a professed satirist! Among the chief objects of his attacks were the demagogues Cleon, Hyperbolus, Cleophon, and Agyrrhius, the dithyrambic poet Cinesias, the general Leagrus, and the orators Cephalus and Archinus; for, like Aristophanes, he esteemed the art of rhetoric one of the worst sources of mischief to the commonwealth.

The mutual attacks of Plato and Aristophanes must be taken as a proof of the real respect which they felt for each other's talents. As an example of one of these attacks, Plato, like Eupolis, cast great ridicule upon Aristophanes's colossal image of Peace. (*Schol. Plat.* p. 331, Bekker.)

Plato seems to have been one of the most diligent of the old comic poets. The number of his dramas is stated at 28 by the anonymous writer on Comedy (p. xxxiv.), and by Suidas, who, however, proceeds to enumerate 30 titles. Of these, the *Λάκωνες* and *Μάμμακυθος* were only editions of the same play, which reduces the number to 29. There is, however, one to be added, which is not mentioned by Suidas, the Ἀμφιάρεως. The following is the list of Suidas, as corrected by Meineke: Ἄδωνις, Αἱ ἀφ' ἱερῶν, Ἀμφιάρεως (*Schol. ad Aristoph. Plut.* 174), Γρῦπες, Δαίδαλος, Ἑλλὰς ἢ Νῆσοι, Ἑορταί, Εὐρώπη, Ζεὺς κακούμενος, Ἰώ, Κλεοφῶν, Λάϊος, Λάκωνες ἢ Ποιηταί (second edition, Μαμμάκυθος), Μενέλεως, Μέτοικοι, Μύρμηκες (of this there are no fragments), Νίκαι, Νὺξ μακρά, Ξάντριαι ἢ Κέρκωπες, Παιδάριον, Πείσανδρος, Περιαλγής, Ποιητής, Πρέσβεις, Σκευαί, Σοφισταί, Συμμαχία, Σύρφαξ, Ὑπέρβολος, Φάων. The following dates of his plays are known: the *Cleophon* gained the third prize in Ol. 93. 4, B. C. 405, when Aristophanes was first with the *Frogs*, and Phrynichus second with the *Muses*; the *Phaon* was exhibited in Ol. 97. 2, B. C. 391 (*Schol. in Aristoph. Plut.* 179); the *Peisander* about Ol. 89, B. C. 423; the *Perialges* a little later; the *Hyperbolus* about Ol. 91, B. C. 415; the *Presbeis* about Ol. 97, B. C. 392. The *Laius* seems to have been one of the latest of his plays.

It has been already stated that some grammarians assign Plato to the Middle Comedy; and it is evident that several of the above titles belong to that species. Some even mention Plato as a poet of the New Comedy. (Athen. iii. p. 103, c., vii. p. 279, a.) Hence a few modern scholars have supposed a second Plato, a poet of the New Comedy, who lived after Epicurus. But Diogenes Laërtius only mentions one comic poet of the name, and there is no good evidence that there was any other. The ancient grammarians also frequently make a confusion, in their references, between Plato, the comic poet, and Plato the philosopher. (Meineke, *Frag. Com. Graec.* vol. i. pp. 160—196, vol. ii. pp 615—697; *Editio Minor*, 1847, 1 vol. in 2 pts. 8vo., pp. 357—401; Bergk, *Comment. de Reliq. Com. Att. Ant.* lib. ii. c. 6, pp. 381, &c.; C. G. Cobet, *Observationes Criticae* in *Platonis Comici Reliquias*, Amst. 1840, 8vo.)

Several other literary persons of this name are mentioned by Fabricius (*Bibl. Graec.* vol. iii. p. 57, note), but none of them are of sufficient importance to require mention here. [P. S.]

PLATO (Πλάτων), the philosopher.

I. Life of Plato.

The spirit of Plato is expressed in his works in a manner the more lively and personal in proportion to the intimacy with which art and science are blended in them. And yet of the history of his life and education we have only very unsatisfactory accounts. He mentions his own name only twice (*Phaedon*, p. 59, b., *Apolog.* p. 58, b.), and then it is for the purpose of indicating the close relation in which he stood to Socrates; and, in passing, he speaks of his brothers, Adeimantus and Glaucon, as sons of Ariston (*de Rep.* i. p. 327, comp. Xenoph. *Mem.* iii. 6; Diog. Laërt. iii. 4).* The writer of the dialogues retires completely behind Socrates, who conducts the investigations in them. Moreover Plato's friends and disciples, as Speusippus in his eulogium (Diog. Laërt. iii. 2, with the note of Menage; Plut. *Quaest. Sympos.* viii. 2, &c.), appear to have communicated only some few biographical particulars respecting their great teacher; and Alexandrian scholars seem to have filled up these accounts from sources which are, to a great extent, untrustworthy. Even Aristoxenus, the disciple of Aristotle, must have proceeded in a very careless manner in his notices respecting Plato, when he made him take part in the battles at Tanagra, B. C. 426, and Delium, B. C. 424. (Diog. Laërt. iii. 8; comp. Aelian, *V. H.* ii. 30.)

Plato is said to have been the son of Ariston and Perictione or Potone, and to have been born at Athens on the 7th day of the month Thargelion (21st May), Ol. 87. 2, B. C. 430; or, according to the statement of Apollodorus, which we find confirmed in various ways, in Ol. 88. 1, B. C. 428, that is, in the (Olympic) year in which Pericles died; according to others, he was born in the neighbouring island of Aegina. (Diog. Laërt. iii. 1, 3; comp. v. 9, iii. 2, 3; Corsini, *Fast. Attici*, iii. 230; Clinton, *Fasti Hell.* sub anno 429, &c.) His paternal family boasted of being descended from Codrus; his maternal ancestors of a relationship with Solon (Diog. Laërt. iii. 1.) Plato mentions the relationship of Critias, his maternal uncle, with Solon. (*Charm.* p. 155, 159. Comp. *Tim.* 20.) Originally, we are told, he was named after his grandfather Aristocles, but in consequence of the fluency of his speech, or, as others have it, the breadth of his chest, he acquired that name under which alone we know him. (Diog. Laërt. iii. 4; *Vita Platonis*, p. 6, b; Tychsen, *Bibliothek der alten Literatur und Kunst*, v.) According to one story, of which Speusippus (see above) had already made mention, he was the son of Apollo; another related that bees settled upon the lips of the sleeping child. (Cic. *de Divin.* i. 36.) He is also said to have contended, when a youth, in the Isthmian and other games, as well as to have made attempts in epic, lyric, and dithyrambic poetry, and not to have devoted himself to philosophy till later, probably after Socrates had drawn him within the magic circle of his influence. (Diog. Laërt. iii. 4, 5; Aelian. *V. H.* ii. 30; Plat. *Epist.* vi.) His love for Polymnia had brightened into love for the muse Urania (Plat. *Symp.* 187). Plato

* An older pair of brothers of the same name, mentioned in the *Parmenides*, p. 126, appear to belong to a previous generation of the family. See Hermann, in the *Allgemeine Schulzeitung*, 1831, ii. p. 653.

was instructed in grammar, music, and gymnastics by the most distinguished teachers of that time. (Diog. Laërt. iii. 4; comp. Hermann, *Geschichte und System des Platonischen Systems*, p. 98, note 48, p. 99, note 49.) At an early age (ἐκ νέου) he had become acquainted, through Cratylus, with the doctrines of Heracleitus (Arist. *Metaph.* i. 6; comp. Appuleius, *de Doctr. Plat.* p. 47. Elm.); through other instructors, or by means of writings, with the philosophical dogmas of the Eleatics and of Anaxagoras * (Diog. Laërt. *l. c.*; *Vita Anon.* ap. Tychsen, p. 13); and what is related in the Phaedo and Parmenides of the philosophical studies of the young Socrates, may in part be referable to Plato. In his 20th year he is said to have betaken himself to Socrates, and from that time onwards to have devoted himself to philosophy. (Diog. Laërt. iii. 6; Suidas *s. v.* makes this into an intercourse of twenty years' duration with Socrates.) The intimacy of this relation is attested, better than by hearsay accounts and insufficient testimonies (Diog. Laërt. iii. 5; Paus. i. 30. § 3, &c.; Xen. *Mem.* iii. 6. § 1), by the enthusiastic love with which Plato not only exhibits Socrates as he lived and died—in the Banquet and the Phaedo,—but also glorifies him by making him the leader of the investigations in the greater part of his dialogues; not as though he had thought himself secure of the assent of Socrates to all the conclusions and developments which he had himself drawn from the few though pregnant principles of his teacher, but in order to express his conviction that he had organically developed the results involved in the Socratic doctrine. It is therefore probable enough that, as Plutarch relates (*Marius*, 46; comp. Lactant. *Div. Inst.* iii. 19. § 17), at the close of his life he praised that dispensation which had made him a contemporary of Socrates. After the death of the latter he betook himself, with others of the Socratics, as Hermodorus had related, in order to avoid threatened persecutions (Diog. Laërt. ii. 106, iii. 6), to Eucleides at Megara, who of all his contemporaries had the nearest mental affinity with him. That Plato during his residence in Megara composed several of his dialogues, especially those of a dialectical character, is probable enough, though there is no direct evidence on the subject (Ast, *vom Leben und den Schriften des Plato.* p. 51; Van Heusde, *Init. Plat. doct.* i. p. 72; Hermann, *ibid.* pp. 46, 490). The communication of the Socratic conversation recorded in the Theaetetus is referred to Eucleides, and the controversial examination, contained in the Sophistes (p. 246) and apparently directed against Eucleides and his school, of the tenets of the friends of certain incorporeal forms (ideas) cognisable by the intellect, testifies esteem for him. Friendship for the mathematician Theodorus (though this indeed does not manifest itself in the way in which the latter is introduced in the Theaetetus) is said to have led Plato next to Cyrene (Diog. Laërt. iii. 6; Appul. *l. c.*). Through his eagerness for knowledge he is said to have been induced to visit Egypt, Sicily, and the Greek cities in Lower Italy (Cic. *de Rep.* i. 10, *de Fin.* v. 29; Val. Max. viii. 7. § 3; Vita Anon. *l. c.*). Others, in inverted order, make him travel first to Sicily and then to Egypt (Quintil. i. 12. § 15; Diog. Laërt. iii. 6), or from Sicily to Cyrene and Egypt, and then again to Sicily (Appuleius, *l. c.* p. 47; comp. Clinton, *F. H.* vol. ii. p. 366). As his companion we find mentioned Eudoxus (Strab. xvii. 29, in opposition to Diog. Laërt. viii. 87), or Simmias (Plut. *de Daem. Socr.* 7), or even Euripides, who died Ol. 93. 2 (Diog. Laërt. iii. 6). More distant journeys of Plato into the interior of Asia, to the Hebrews, Babylonians, and Assyrians, to the Magi and Persians, are mentioned only by writers on whom no reliance can be placed (Clem. Alex. *adv. Gent.* p. 46; Vita Anon. p. 14; comp. Diog. Laërt. iii. 7; Lactant. *Instit.* iv. 2; comp. Cic. *Tusc. Disp.* iv. 19). Even the fruits of his better authenticated journeys cannot be traced in the works of Plato with any definiteness. He may have enlarged his mathematical and astronomical knowledge, have received some impulses and incitements through personal intercourse with Archytas and other celebrated Pythagoreans of his age (Clem. Alex. Cic. Val. Max. &c. *ll. cc.*), have made himself acquainted with Egyptian modes of life and Egyptian wisdom (Plat. *de Leg.* ii. p. 656, vii. pp. 799, 819, *Phaedo*, p. 274, *Phileb.* p. 18, *Tim.* 21; comp. *Epinom.* p. 986); but on the fundamental assumptions of his system, and its development and exposition, these journeys can hardly have exercised any important influence; of any effect produced upon it by the pretended Egyptian wisdom, as is assumed by Plessing (*Memnonium*, ii. p. 288, &c., 504, &c.; *Versuch zur Aufklärung der Philosophie des ältesten Alterthums*, ii. 2, p. 879, &c.) and others, no traces are to be found (comp. Hermann, *l. c.* i. 55, &c.). That Plato during his residence in Sicily, through the intervention of Dion, became acquainted with the elder Dionysius, but very soon fell out with the tyrant, is asserted by credible witnesses (especially by Hegesander ap. Athen. xi. 116, p. 507, b; Diod. xv. 7; Plut. *Dion*, 4, 5; Diog. Laërt. iii. 18, 19. The Platonic epistle vii. pp. 324, 326, 327, mentions only the acquaintance with Dion, not that with the elder Dionysius). More doubt attaches to the story, according to which he was given up by the tyrant to the Spartan ambassador Pollis, by him sold into Aegina, and set at liberty by the Cyrenian Anniceris. This story is told in very different forms. On the other hand, we find the statement that Plato came to Sicily when about forty years old, so that he would have returned to Athens at the close of the 97th Olympiad (B. C. 389 or 388), about twelve years after the death of Socrates; and perhaps for that reason Ol. 97. 4, was set down by the chronologers whom Eusebius follows as the period when he flourished. After his return he began to teach, partly in the gymnasium of the Academy and its shady avenues, near the city, between the exterior Cerameicus and the hill Colonus Hippius, partly in his garden, which was situated at Colonus (Timon ap. Diog. Laërt. iii. 7, comp. 5; Plut. *de Exilio*, c. 10, &c.). Respecting the acquisition of this garden again, and the circumstances of Plato as regards property generally, we have conflicting accounts (Plut. Diog. Laërt., Appul. *ll. cc.*; A. Gell. *N. A.* iii. 17, comp. Hermann, *l. c.* p. 77, &c.). Plato taught gratuitously (Diog. Laërt. iv. 2; Olympiod. et Anon.), and agreeably to his maxims (*Phaed.* p.

* Hermogenes is mentioned as the Eleatic teacher of Plato, probably through a misunderstanding of the mention of him in the Cratylus, pp. 384, 394; in the anonymous writer, Hermippus is named with hardly better reason.

275, *Protag.* pp. 329, 334, *Gorg.* p. 449, comp. *Hipp. Min.* p. 373), without doubt mainly in the form of lively dialogue; yet on the more difficult parts of his doctrinal system he probably also delivered connected lectures; at least in the accounts of his lectures, noted down by Aristotle and other disciples, on the Good (see below) there appears no trace of the form of dialogue. Themistius also (*Orat.* xxi. p. 245. d) represents him as delivering a lecture on the Good in the Peiraeeus before an audience which gradually dwindled away. The more narrow circle of his disciples (the number of them, which can scarcely have remained uniform, is stated at 28) assembled themselves in his garden at common simple meals (Athen. i. 7, xii. 69, x. 14, comp. Aelian, *V. H.* ii. 18, iii. 35; Diog. Laërt. ii. 8), and it was probably to them alone that the inscription said to have been set up over the vestibule of the house, "let no one enter who is unacquainted with geometry," had reference (Tzetzes, *Chiliad.* viii. 972). From this house came forth his nephew Speusippus, Xenocrates of Chalcedon, Aristotle, Heracleides Ponticus, Hestiaeus of Perinthus, Philippus the Opuntian, and others, men from the most different parts of Greece. To the wider circle of those who, without attaching themselves to the more narrow community of the school, sought instruction and incitement from him, distinguished men of the age, such as Chabrias, Iphicrates (Aristid. ii. p. 325), Timotheus (Athen. x. 14, comp. Aelian. *V. H.* ii. 18. § 10; Plut. *de Sanit. tuenda.* p. 127. 6), Phocion, Hyperides, Lycurgus, Isocrates (Diog. Laërt. iii. 46), are said to have belonged. Whether Demosthenes was of the number is doubtful (Dem. *Epist.* v.; Cic. *de Orat.* i. 20, *Brut.* 32, *Orat.* 5, *de Offic.* i. 1, &c.; on the other hand see Niebuhr, *Kleine historische Schriften*, p. 482; Bake, *Biblioth. Crit. Nova*, v. 1. 194, &c.). Even women are said to have attached themselves to him as his disciples (Diog. Laërt. *l. c.*, comp. Olympiod.). Plato's occupation as an instructor was twice interrupted by journeys undertaken to Sicily; first when Dion, probably soon after the death of the elder Dionysius (Ol. 103. 1, B. C. 368), determined him to make the attempt to win the younger Dionysius to philosophy (Plat. *Epist.* vii. p. 327, iii. p. 316, c; Plut. *Dion*, c. 11, &c. 16, &c., *Philosoph. esse cum Princip.* c. 4; Corn. Nep. x. 3; Diog. Laërt. iii. 21); the second time, a few years later (about B. C. 361), when the wish of his Pythagorean friends, and the invitation of Dionysius to reconcile the disputes which had broken out shortly after Plato's departure between him and his step-uncle Dion, brought him back to Syracuse. His efforts were both times unsuccessful, and he owed his own safety to nothing but the earnest intercession of Archytas (Plat. *Epist.* vii. pp. 339, 345, iii. p. 318; Plut. *Dion*, c. 20; Diog. Laërt. iii. 25). Immediately after his return, Dion, whom he found at the Olympic games (Ol. 105. 1, B. C. 360), prepared for the contest, attacked Syracuse, and, supported by Speusippus and other friends of Plato, though not by Plato himself, drove out the tyrant, but was then himself assassinated; upon which Dionysius again made himself master of the government (Plat. *Ep.*; Plut. *ll. cc.*; Diog. Laërt. iii. 25). That Plato cherished the hope of realising through the conversion of Dionysius his idea of a state in the rising city of Syracuse, was a belief pretty generally spread in antiquity (Plut. *Philos. e. princ.* c. 4; Themist. *Orat.* xvii. p. 215, b; Diog. Laërt. iii. 21), and which finds some confirmation in expressions of the philosopher himself, and of the seventh letter, which though spurious is written with the most evident acquaintance with the matters treated of (p. 327, e; comp. Hermann, *l. c.* p. 66, &c.). If however Plato had suffered himself to be deceived by such a hope, and if, as we are told, he withdrew himself from all participation in the public affairs of Athens, from despair with regard to the destinies of his native city, noble even in her decline, he would indeed have exhibited a blind partiality for a theory which was too far removed from existing institutions, and have at the same time displayed a want of statesmanlike feeling and perception. He did not comply with the invitations of Cyrene and Megalopolis, which had been newly founded by the Arcadians and Thebans, to arrange their constitution and laws (Plut. *ad princ. inerud.* c. 1; Diog. Laërt. iii. 23; Aelian. *V. H.* ii. 42). And in truth the vocation assigned him by God was more that of founding the science of politics by means of moral principles than of practising it in the struggle with existing relations. From the time when he opened the school in the Academy (it was only during his second and third journeys to Sicily that one of his more intimate companions — Heracleides Ponticus is named — had to supply his place, Suid. *s. v. Heracleid.*) we find him occupied solely in giving instruction and in the composition of his works. He is said to have died while writing in the 81st, or according to others the 84th year of his age, in Ol. 108. 1, B. C. 347 (Cic. *de Senect.* 5; Senec. *Epist.* lviii.; Neanthes in Diog. Laërt. iii. 3; Diog. Laërt. v. 9; Athen. v. p. 57, &c.). According to Hermippus he died at a marriage feast (Diog. Laërt. iii. 3; August. *de Civ. Dei*, viii. 2). Thence probably arose the title of the éloge of Speusippus — Πλάτωνος περίδειπνον. According to his last will his garden remained the property of the school (Diog. Laërt. iii. 43), and passed, considerably increased by later additions, into the hands of the Neo-Platonists, who kept as a festival his birth-day as well as that of Socrates (Damasc. ap. Phot. *Cod.* ccxlii.; Porphyr. ap. Euseb. *Praep. Evang.* x. 3, p. 468). Athenians and strangers honoured his memory by monuments (Diog. Laërt. iii. 43; Phavorin. *ib.* 25). Yet he had no lack of enemies and enviers, and the attacks which were made upon him with scoffs and ridicule, partly by contemporary comic poets, as Theopompus, Alexis, Cratinus the younger, and others (Diog. Laërt. iii. 26, &c.; Athen. xi. p. 509, ii. p. 59), partly by one-sided Socratics, as Antisthenes, Diogenes, and the later Megarics (Diog. Laërt. iii. 35, vi. 7, 26, ii. 119; comp. Schleiermacher's *Platon*, ii. 1, pp. 19, 183, 404, 406; ii. 2, pp. 17, 20), found a loud echo among Epicureans, Stoics, certain Peripatetics, and later writers eager for detraction. Thus even Antisthenes and Aristoxenus (Diog. Laërt. iii. 35; Athen. v. p. 424, xi. p. 507; Mahne, *de Aristoxeno*, pp. 14, 73, 91) charged him with sensuality, avarice, and sycophancy (Diog. Laërt. iii. 29; Athen. xi. p. 509, c, xiii. p. 589, c); and others with vanity, ambition, and envy towards other Socratics (Athen. xi. p. 507, d; Diog. Laërt. vi. 3, 7, 24, 26, 34; comp. A. Böckh, *Commentat. Acad. de Simultate quae Platoni cum Xenophonte intercessisse fertur*, Berol. 1811). Others again accused him of having borrowed the form and substance of his doctrine from earlier philosophers, as Aristippus, Antisthenes (Theo-

pomp. ap. Athen. xi. p. 508, c), Protagoras (Diog. Laërt. iii. 37), Epicharmus (Alcimus ap. Diog. Laërt. iii. 9, &c.), Philolaus (Diog. Laërt. iii. 9). But as the latter accusation is refuted both by the contradiction which it carries in itself, and by comparison of the Pythagorean doctrine with that of Plato, so is the former, not only by the weakness of the evidence brought forward in its favour, but still more by the depth and purity of moral sentiment, which, with all the marks of internal truth, is reflected in the writings of Plato.

II. The Writings of Plato.

These writings, by a happy destiny, have come down to us complete, so far as appears, in texts comparatively well preserved, and have always been admired as a model of the union of artistic perfection with philosophical acuteness and depth. Plato was by no means the first to attempt the form of dialogue. Zeno the Eleatic had already written in the form of question and answer (Diog. Laërt. iii. 48; comp. Arist. *Elench. Soph.* 10). Alexamenus the Teian and Sophron in the mimes had treated ethical subjects in the form of dialogue (Diog. Laërt. *l. c.*; Athen. xi. p. 505, b.; Olympiod. p. 78; comp. Hermann on Arist. *Poet.* p. 93, &c.); Xenophon, Aeschines, Antisthenes, Eucleides, and other Socratics also had made use of the dialogical form (Diog. Laërt. passim); but Plato has handled this form not only with greater mastery than any one who preceded him, and, one may add, than any one who has come after him, but, in all probability, with the distinct intention of keeping by this very means true to the admonition of Socrates, not to communicate instruction, but to lead to the spontaneous discovery of it. The dialogue with him is not merely a favourite method of clothing ideas, handed down from others, as has recently been maintained (Hermann, *l. c.* i. p. 354), but the mimetic-dramatic form of it is intended, while it excites and enchains the attention of the reader, at the same time to give him the opportunity and enable him to place himself in the peculiar situations of the different interlocutors, and, not without success, with them to seek and find. But with all the admiration which from the first has been felt for the distinctness and liveliness of the representation, and the richness and depth of the thoughts, it is impossible not to feel the difficulty of rendering to oneself a distinct account of what is designed and accomplished in any particular dialogue, and of its connection with others. And yet again it can hardly be denied that each of the dialogues forms an artistically self-contained whole, and at the same time a link in a chain. That the dialogues of Plato were from first to last not intended to set before any one distinct assertions, but to place the objects in their opposite points of view (Cic. *Acad.* i. 12), could appear credible only to partisans of the more modern sceptical Academy. Men who took a deeper view endeavoured, by separating the different kinds and classes of the dialogues, or by arranging together those which had a more immediate reference to each other, to arrive at a more correct understanding of them. With reference to the first, some distinguished dramatic, narrative, and mixed dialogues (Diog. Laërt. iii. 50), others investigating and instructing dialogues, and again such as investigated gymnastically (maieutically or peirastically,) and agonistically (endeictically or anatreptically); as also dialogues which communicated instruction theoretically (physically or logically), and practically (ethically or politically). (Diog. Laërt. iii. 49; Albin. *Isag.* 128.) With regard to the second point, attention was especially directed to the dramatic character of the dialogues, and, according to it, the Alexandrian grammarian Aristophanes of Byzantium arranged a part of them together in trilogies (Sophistes, Politicus, Cratylus — Theaetetus, Euthyphron, Apology — Politeia, Timaeus, Critias — the Laws, Minos, Epinomis — Criton, Phaedon, Letters), the rest he left unarranged, though on what grounds he was led to do so it is not easy to discover. Thrasylus, in the age of Tiberius, with reference to the above-named division into investigating and instructing dialogues, divided the whole number into tetralogies, probably because Plato had given intimation of his intention to add as a conclusion to the dialogues Theaetetus, Sophistes, and Politicus, one called Philosophus, and to the trilogy of the Politeia, Timaeus, and Critias, the Hermocrates (Plat. *Politic.* p. 257, a. *Critias*, p. 108, a. c.). In place of the unwritten, if intended, Philosophus, Thrasylus adds to the first of the two trilogies, and as the first member of it, the Cratylus; to the second, in place of the Hermocrates, and again as the first member, the Clitophon. (Diog. Laërt. iii. 56; comp. Albin. *Isag.* &c. p. 129). Although this division appears to have been already usual in Varro's time (*de Ling. Lat.* vi. 80, Bip.), and has been adopted in many manuscripts, as well as in the older editions, it is not more satisfactory than the others which have been mentioned, partly because it combines genuine and spurious dialogues, partly because, neglecting internal references, it not unfrequently unites according to merely external considerations. Nor have the more recent attempts of Samuel Petitus (*Miscell.* iii. 2), Sydenham (*Synopsis, or General View of the Works of Plato*, p. 9), and Serranus, which connect themselves more or less with those earlier attempts, led to any satisfactory arrangement. Yet at the basis of all these different attempts there lies the correct assumption, that the insight into the purport and construction of the separate Platonic dialogues depends upon our ascertaining the internal references by which they are united with each other. As Schleiermacher, for the purpose of carrying out this supposition, endeavoured to point out in Plato himself the leading ideas which lay at the foundation, and by means of them to penetrate to the understanding of each of the dialogues and of its connection with the rest, he has become the originator of a new era in this branch of investigation, and might with good reason be termed by I. Bekker, who has done so much for the critical restoration of the text, *Platonis restitutor.* Schleiermacher starts with Plato's declaration of the insufficiency of written communication. If he regarded this as the lifeless image of living colloquy, because, not being able to unfold its meaning, presenting itself to those who do understand as to those who do not, it produces the futile belief of being possessed of knowledge in those who do not know, being only adapted to remind the reader of convictions that have been produced and seized in a lively manner (Plat. *Phaedr.* p. 275), and nevertheless spent a considerable part of his long life in the composition of written works, he must doubtless have con-

vinced himself that he was able to meet that deficiency up to a certain point, to communicate to the souls of the readers with science discourses which, being capable of representing their own meaning and of standing in the place of the person who thus implanted them, should show themselves fruitful (*ib.* p. 276, &c.; comp. *Protag.* p. 329, a. 347, c.). The understanding of many of the dialogues of Plato, however, is rendered difficult by this circumstance, that a single dialogue often contains different investigations, side by side, which appear to be only loosely connected, and are even obscured by one another; and these investigations, moreover, often seem to lead to no conclusion, or even to issue in contradictions. We cannot possibly look upon this peculiarity as destitute of purpose, or the result of want of skill. If, however, it was intended, the only purpose which can have been at the bottom of it must have been to compel the reader, through his spontaneous participation in the investigations proposed, to discover their central point, to supply intermediate members that are wanting, and in that way himself to discover the intended solution of the apparent contradictions. If the reader did not succeed in quite understanding the individual dialogue by itself, it was intended that he should seek the further carrying out of the investigations in other dialogues, and notice how what appeared the end of one is at the same time to be regarded as the beginning and foundation of another. Nevertheless, according to the differences in the investigation and in the susceptibility and maturity for it to be presupposed in the reader, the mode of conducting it and the composition of the dialogue devoted to it would require to be different. Schleiermacher distinguishes three series and classes of dialogues. In the first he considers that the germs of dialectic and of the doctrine of ideas begin to unfold themselves in all the freshness of the first youthful inspiration, with the fulness of an imaginative, dramatically mimetic representation; in the second those germs develop themselves further by means of dialectic investigations respecting the difference between common and philosophical acquaintance with things, respecting notion and knowledge (δόξα and ἐπιστήμη); in the third they receive their completion by means of an objectively scientific working out, with the separation of ethics and physics (Schleiermacher's *Plato*, i. 1, *Einleitung*, p. 45, &c.; comp. ii. 2, p. 142). To suppose that Plato, when he composed the first of his dialogues, already had clearly before his eyes in distinct outlines the whole series of the rest, with all their internal references and connecting links; and farther, that from the beginning to the end he never varied, but needed only to keep on spinning the thread he had once begun, without any where taking it up afresh,—such a supposition would indeed be preposterous, as Hermann remarks against Schleiermacher (*l. c.* p. 354. 56). But the assumption above referred to respecting the composition and succession of the dialogues of Plato by no means depends upon any such supposition. It is enough to believe that the fundamental germs of his system early made their appearance in the mind of Plato in a definite form, and attained to their development in a natural manner through the power that resided in them. We need suppose in the case of Plato only what may be demonstrated in the case of other great thinkers of more modern times, as Des Cartes, Spinoza, Fichte, Schelling. Nay, we are not even compelled to assume (what indeed is very improbable) that the succession of the dialogues according to their internal references must coincide with the chronological order in which they were composed. Why should not Plato, while he had already commenced works of the third class, have found occasion now and then to return to the completion of the dialogues of the second, or even of the first class? As regards, however, the arrangements in detail, we will not deny that Schleiermacher, in the endeavour to assign its place to every dialogue according to the presupposed connection with all the rest running through the series, has now and then suffered himself to be misled by insecure traces, and has been induced partly to regard some leading dialogues from an incorrect or doubtful point of view, partly to supply references by means of artificial combinations. On the other hand, we believe, after a careful examination of the objections against it that have been made good, that we may adopt the principle of the arrangement and the most important points of it.

The first series embraces, according to Schleiermacher, the larger dialogues, Phaedrus, Protagoras, and Parmenides, to which the smaller ones, Lysis, Laches, Charmides, and Euthyphron are to be added as supplements. When others, on the contrary, declare themselves for a much later composition of the Phaedrus, and Hermann in particular (*l. c.* pp. 356, 373, &c.) regards it as the entrance-programme (p. 544) written by Plato for the opening of his school, we will indeed admit that the account which makes that dialogue Plato's first youthful composition (Diog. L. iii. 38; Olympiod. *Vita Plat.* p. 78) can pass for nothing more than a conclusion come to by learned philosophers or grammarians (though the judgments of Euphorion, Panaetius, and Dicaearchus brought forward in favour of the opinion deserve regard); but that the compass of knowledge said to be found in the dialogue, and the fulness and maturity of the thoughts, its similarity to the Symposium and Menexenus, the acquaintance with Egyptian mythology and Pythagorean philosophy, bear indubitable testimony to a later composition, we cannot admit; but we must rather appeal to the fact that the youthful Plato, even before he had visited Egypt and Magna Graecia, might easily have acquired such an amount of knowledge in Athens, the centre of all the philosophical life of that age; and further, that what is brought forward as evidence of the compass and maturity of the thoughts is rather the youthful, lively expression of the first conception of great ideas (comp. Van Heusde, *Initia Doctr. Plat.* i. p. 197). With the Phaedrus the Lysis stands connected as a dialectic essay upon love. But as the Phaedrus contains the outlines of the peculiar leading doctrines of Plato partly still as forebodings expressed in a mythical form, so the Protagoras is distinctly to be regarded as the Socratic method in opposition to the sophistic, in discussions which we might term the Propylaea of the doctrine of morals. The early composition of this dialogue is assumed even by the antagonists of Schleiermacher, they only dispute on insufficient grounds either the genuineness of the smaller dialogues Charmides, Laches and Euthyphron (see on this point Hermann, p. 443, &c.), or their connection with the Protagoras, which manifests itself in

this, that the former had demonstrated the insufficiency of the usual moral definitions in reference to the ideas of virtue as connected with temperance (σωφροσύνη), bravery, and holiness, to which the latter had called attention generally. The profound dialogue Parmenides, on the other hand, we cannot with Schleiermacher regard either as a mere dialectic exercise, or as one of the earlier works of Plato (comp. Ed. Zeller's *Platonische Studien*, p. 184, &c.), but rather see ourselves compelled to assign it a place in the second series of the dialogues of Plato. The foundation of this series is formed by the dialogues Theaetetus, Sophistes, and Politicus, which have clearly a mutual connection. Before the Theaetetus Schleiermacher places the Gorgias, and the connection of the two is indubitable, in so far as they both exhibit the constant and essential in opposition to the changeable and contingent, the former in the domain of cognizance, the latter in that of moral action; and as the Theaetetus is to be placed before the Sophistes, Cratylus and other dialogues, so is the Gorgias to be placed at the head of the Politicus, Philebus and the Politeia. Less certain is the position assigned by Schleiermacher to the Menon, Euthydemus and Cratylus, between the Theaetetus and Sophistes. The Menon seems rather expressly designed to form a connecting link between the investigations of the Gorgias and those of the Theaetetus, and on the one hand to bring into view the distinction discussed in the latter between correct notion and true apprehension, in its application to the idea of virtue; on the other hand, by means of this distinction to bring nearer to its final decision the question respecting the essence of the good, as of virtue and the possibility of teaching it. It might be more difficult to assign to the Euthydemus its definite place. Although with the ridicule of the empty polemical artifices of sophists which is contained in it, there are connected intimations respecting wisdom as the art of those who are in a condition at the same time to produce and to use what they produce, the dialogue nevertheless should probably be regarded as an occasional piece. The Cratylus opposes to the scoffing art of the sophist, dealing in grammatical niceties, the image of dialectic art which recognises and fashions language as a necessary production of the human mind. It should, however, find its appropriate place not before the Sophistes (where Schleiermacher places it), but after it, as the application of dialectic to language could hardly become a matter of inquiry until the nature of dialectic had been discussed, as is done in the Sophistes. The Eleatic stranger, when questioned by Socrates respecting the nature and difference of the sophist, the statesman and the philosopher (*Soph.* p. 217), answers only the first two of these questions, in the dialogues that bear those names, and if Plato had intended a third and similar investigation respecting the nature of the philosopher, he has not undertaken the immediate fulfilment of his design. Schleiermacher therefore assumes that in the Banquet and Phaedon taken together the model of the philosopher is exhibited in the person of Socrates, in the former as he lived, glorified by the panegyric of Alcibiades, and marked by the function, so especially peculiar to him, of love generating in the beautiful (p. 206); in the latter as he appears in death, longing to become pure spirit. (Schleiermacher's *Platon*, ii. 2. p. 358, &c.) The contents of the two dialogues, however, and their organization as regarded from the point of view of this assumption, is not altogether intelligible. (Comp. Hermann, p. 525. 27.) But as little should we, with Ed. Zeller (*l. c.* p. 194, &c.), look for the missing member of the trilogy, of which we have part in the Sophistes and Politicus, in the exclusively dialectical Parmenides. (Comp. Hermann, p. 671, note 533.) But Plato might the sooner have given up the separate exhibition of the philosopher, partly inasmuch as the description of him is already mixed up with the representation of the sophist and the politician, partly as the picture is rendered complete by means of the Symposium and the Phaedon, as well as by the books on the state. Meantime the place which Schleiermacher assigns to those two dialogues between the Sophistes and Philebus may be regarded as amply justified, as even Hermann admits in opposition to Ast and Socher (pp. 398, 469, 526). Only we must reserve room at this same place for the Parmenides. In this most difficult of the Platonic dialogues, which has been treated of at length by Ed. Zeller (*l. c.*), Stallbaum (*Platonis Parmenides, cum IV. libris Prolegomenorum*, Lips. 1839), Brandis (*Geschichte der Griech. Röm. Philosophie*, ii. 1, p. 234, &c., comp. p. 169, note), and others, we find on the one hand the outlines of the doctrine of ideas with the difficulties which oppose themselves to it briefly discussed, on the other hand a considerably more extended attempt made to point out in connection with the conceptions considered in themselves, and in particular with the most universal of them, the *One* and *Existence*, the contradictions in which the isolated, abstract contemplation of those conceptions involves us; manifestly in order to pave the way for the solution of those difficulties. In this the Parmenides is closely connected with the Sophistes, and might be placed immediately after the Cratylus, before the Symposium and Phaedon. But that the Philebus is to be regarded as the immediate transition from the second, dialectical, series of dialogues to the third, Schleiermacher has incontrovertibly shown; and the smaller dialogues, which as regards their contents and form are related to those of the second series, in so far as they are not banished as spurious into the appendix, should be ranked with them as occasional treatises. In the third series the order for the books on the state (Politeia), the Timaeus and the Critias, has been expressly marked by Plato himself, and with the books on the state those on the laws connect themselves as a supplement.

Ast, though throughout polemically opposed to Schleiermacher, sees himself compelled in the main to recognise the threefold division made by the latter, as he distinguishes Socratic dialogues, in which the poetic and dramatic prevail (Protagoras, Phaedrus, Gorgias and Phaedon), dialectic dialogues (Theaetetus, Sophistes, Politicus and Cratylus), and purely scientific, or Socratico-Platonic dialogues (Philebus, Symposium, Politeia, Timaeus and Critias. (*Platons Leben und Schriften*, Leipzig, 1816.) But through this new conception and designation of the first series, and by adding, in the separation of the second and third series, an external ground of division to the internal one, he has been brought to unsteady and arbitrary assumptions which leave out of consideration the internal references. Socher's attempt to establish in place of such arrangements depending upon internal con-

section a purely chronological arrangement, depending on the time of their composition (*Ueber Platons Schriften*, München, 1820), has been followed by no results that can in any degree be depended on, as the date of the composition can be approximately determined by means of the anachronisms (offences against the time in which they are supposed to take place) contained in them in but a few dialogues as compared with the greatly preponderating number of those in which he has assigned it from mere opinion. K. F. Hermann's undertaking, in the absence of definite external statements, to restore a chronological arrangement of the dialogues according to traces and marks founded in facts, with historical circumspection and criticism, and in doing so at the same time to sketch a faithful picture of the progress of the mental life and development of the writer of them, is considerably more worth notice. (*Geschichte und System der Platonischen Philosophie*. 1ster Theil, Heidelberg, 1839, p. 368, &c.) In the first period, according to him, Plato's Socrates betrays no other view of life, or scientific conception, than such as we become acquainted with in the historical Socrates out of Xenophon and other unsuspicious witnesses (Hippias, Ion, Alcibiades I., Charmides, Lysis, Laches, Protagoras, and Euthydemus). Then, immediately after the death of Socrates, the Apology, Criton, Gorgias, Euthyphron, Menon, and Hippias Major belong to a transition step. In the second, or Megaric period of development dialectic makes its appearance as the true technic of philosophy, and the *ideas* as its proper objects (Cratylus, Theaetetus, Sophistes, Politicus, Parmenides). Lastly in the third period the system itself is exhibited (Phaedrus, Menexenus, Symposium, Phaedo, Philebus, Politeia, Timaeus, Critias, and the Laws). But although Hermann has laboured to establish his assumptions with a great expenditure of acuteness and learning, he has not attained to results that can in any degree stand the test of examination. For the assumptions that Plato in the first period confined himself to an analytic treatment of ideas, in a strictly Socratic manner, and did not attain to a scientific independence till he did so through his removal to Megara, nor to an acquaintance with the Pythagorean philosophy, and so to the complete development of his dialectic and doctrine of ideas, till he did so through his travels, —for these assumptions all that can be made out is, that in a number of the dialogues the peculiar features of the Platonic dialectic and doctrine of ideas do not as yet make their appearance in a decided form. But on the one hand Hermann ranks in that class dialogues such as the Euthydemus, Menon, and Gorgias, in which references to dialectic and the doctrine of ideas can scarcely fail to be recognised; on the other it is not easy to see why Plato, even after he had laid down in his own mind the outlines of his dialectic and doctrine of ideas, should not now and then, according to the separate requirements of the subject in hand, as in the Protagoras and the smaller dialogues which connect themselves with it, have looked away from them, and transported himself back again completely to the Socratic point of view. Then again, in Hermann's mode of treating the subject, dialogues which stand in the closest relation to each other, as the Gorgias and Theaetetus, the Euthydemus and Theaetetus, are severed from each other, and assigned to different periods; while the Phaedon, the Symposium and the Philebus are separated from the Sophistes and Politicus, with which they are much more closely connected than with the delineative works, the Politeia, Timaeus, &c. (Comp. Brandis, *Geschichte der Griechisch-Römischen Philosophie*, ii. 1, p. 164, &c.)

Lastly, as regards the genuineness of the writings of Plato, we cannot, indeed, regard the investigations on the subject as brought to a definitive conclusion, though we may consider ourselves convinced that only a few occasional pieces, or delineations of Socratic conversations, are open to doubts of any importance, not those dialogues which are to be regarded as the larger, essential members of the system. Even if these in part were first published by disciples of Plato, as by Hermodorus (who has been accused of smuggling in spurious works only through a misunderstanding of a passage in Cicero, *ad Att.* xiii. 21), and by Philippus the Opuntian; and though, further, little can be built upon the confirmation afforded by their having been received into the trilogies of the grammarian Aristophanes, the authenticity of the most important of them is demonstrated by the testimonies of Aristotle and some other incontrovertible authorities (the former will be found carefully collected in Zeller's *Platonische Studien*, p. 201, &c. Respecting the latter comp. Hermann, *l. c.* i. p. 410, &c.). Notwithstanding these testimonies, the Parmenides, Sophistes, and Politicus (by Socher, *l. c.* p. 280, &c.; see on the other hand Hermann, *l. c.* p. 506, &c. 575, note 131), and the Menon (by Ast, p. 398, &c.; see in reply Hermann, p. 482, &c.), have been assailed on exceedingly insufficient grounds; the books on the Laws in a manner much more deserving of attention (especially by Zeller, *l. c.* 1—115; but comp. Hermann, p. 547); but yet even the latter are with preponderating probability to be regarded as genuine. On the other hand the Epinomis is probably to be assigned to a disciple of Plato (comp. Hermann, p. 410. 22), the Minos and Hipparchus to a Socratic (A. Böckh, *in Platonis Minoën qui vulgo fertur*, p. 9, undertakes to make good the claim of Simon to them). The second Alcibiades was attributed by ancient critics to Xenophon (Athen. xi. p. 506, c.). The Anterastae and Clitophon are probably of much later origin (see Hermann, p. 420, &c. 425, &c.). The Platonic letters were composed at different periods; the oldest of them, the seventh and eighth, probably by disciples of Plato (Hermann, p. 420, &c.). The dialogues Demodocus, Sisyphus, Eryxias, Axiochus, and those on justice and virtue, were with good reason regarded by ancient critics as spurious, and with them may be associated the Hipparchus, Theages, and the Definitions. The genuineness of the first Alcibiades seems doubtful, though Hermann defends it (p. 439, &c.). The smaller Hippias, the Ion, and the Menexenus, on the other hand, which are allowed by Aristotle, but assailed by Schleiermacher (i. 2, p. 295, ii. 3, p. 367, &c.) and Ast (p. 303, &c. 448), might very well maintain their ground as occasional compositions of Plato. As regards the thorough criticism of these dialogues in more recent times, Stallbaum in particular, in the prefaces to his editions, and Hermann (p. 366, &c. 490, &c.), have rendered important services.

However groundless may be the Neo-platonic assumption of a secret doctrine, of which not even the passages brought forward out of the insititious Platonic letters (vii. p. 341, e. ii. p. 314, c.) contain

any evidence (comp. Hermann, i. pp. 544, 744, note 755), the verbal lectures of Plato certainly did contain an extension and partial alteration of the doctrines discussed in the dialogues, with an approach to the number-theory of the Pythagoreans; for to this we should probably refer the "unwritten assumptions" (ἄγραφα δόγματα), and perhaps also the divisions (διαιρέσεις), which Aristotle mentions (*Phys.* iv. 2, ib. Simpl. f. 127, *de Generat. et Corrupt.* ii. 3; ib. Joh. Philop. f. 50; Diog. Laërt. iii. 80). His lectures on the doctrine of the good, Aristotle, Heracleides Ponticus, and Hestiaeus, had noted down, and from the notes of Aristotle some valuable fragments have come down to us (Arist. *de Anima*, i. 2; ib. Simpl. et Joh. Philop.; Aristox. *Harmonica*, ii. p. 30; comp. Brandis, *de Perditis Aristotelis Libris*, p. 3, &c.; and Trendelenburg, *Platonis de Ideis et Numeris Doctrina*). The Aristotelic monography on ideas was also at least in part drawn from lectures of Plato, or conversations with him. (Aristot. *Metaph.* i. 9. p. 990, b. 11, &c.; ib. Alex. Aphrod. in *Schol. in Arist.* p. 564, b. 14, &c.; Brandis, *l. c.* p. 14, &c.)

III. The Philosophy of Plato.

The attempt to combine poetry and philosophy (the two fundamental tendencies of the Greek mind), gives to the Platonic dialogues a charm, which irresistibly attracts us, though we may have but a deficient comprehension of their subject-matter. Even the greatest of the Grecian poets are censured by Plato, not without some degree of passion and partiality, for their want of clear ideas, and of true insight (*de Rep* iii. p. 387, a., ii. p. 377, x. pp. 597, c., 605, a., 608, a., v. p. 476, b., 479, 472, d., vi. p. 507, a., *de Leg.* iv. p. 719, c., *Gorg.* p. 501, b.). Art is to be regarded as the capacity of creating a whole that is inspired by an invisible order (*Phileb.* pp. 64, 67, *Phaedr.* p. 264, d.); its aim, to guide the human soul (*Phaedr.* pp. 261, a. 277, c. 278, a, *de Rep.* x. p. 605, c.). The living, unconsciously-creative impulse of the poet, when purified by science, should, on its part, bring this to a full development. Carrying the Socratic dialogue to greater perfection, Plato endeavours to draw his hearers, by means of a dramatic intuition, into the circle of the investigation; to bring them, by the spur of irony, to a consciousness either of knowledge or of ignorance; by means of myths, partly to waken up the spirit of scientific inquiry, partly to express hopes and anticipations which science is not yet able to confirm. (See Alb. Jahn, *Dissertatio Platonica qua tum de Causa et Natura Mythorum Platonicorum disputatur, tum Mythus de Amoris Ortu Sorte et Indole explicatur.* Bernae, 1839.)

Plato, like Socrates, was penetrated with the idea that wisdom is the attribute of the Godhead, that philosophy, springing from the impulse *to know*, is the necessity of the intellectual man, and the greatest of the goods in which he participates (*Phaedr.* p. 278, d., *Lysis*, p. 218, a., *Apolog.* p. 23, *Theaet.* p. 155, d., *Sympos.* p. 204, a., *Tim.* p. 47, a.). When once we strive after Wisdom with the intensity of a lover, she becomes the true consecration and purification of the soul (*Phaedr.* p. 60, e., *Symp.* p. 218, b.), adapted to lead us from the night-like to the true day (*de Rep.* vii. p. 521, d. vi. p. 485, b.). An approach to wisdom, however, presupposes an original communion with *Being*, truly so called; and this communion again presupposes the divine nature or immortality of the soul, and the impulse to become *like* the Eternal. This impulse is the love which generates in Truth, and the development of it is termed *Dialectica*. The hints respecting the constitution of the soul, as independent of the body; respecting its higher and lower nature; respecting the mode of apprehension of the former, and its objects, the eternal and the self-existent; respecting its corporisation, and its longing by purification to raise itself again to its higher existence: these hints, clothed in the form of mythus (*Phaedr.* p. 245, c.), are followed up in the *Phaedrus* by panegyrics on the love of beauty, and discussions on dialectics (pp. 251—255), here understood more immediately as the art of discoursing (pp. 265, d. 266, b. 269, c.). Out of the philosophical impulse which is developed by *Dialectics* not only correct knowledge, but also correct action springs forth. Socrates' doctrine respecting the unity of virtue, and that it consists in true, vigorous, and practical knowledge; that this knowledge, however, lying beyond sensuous perception and experience, is rooted in self-consciousness and has perfect happiness (as the inward harmony of the soul) for its inevitable consequence:— this doctrine is intended to be set forth in a preliminary manner in the Protagoras and the smaller dialogues attached to it. They are designed, therefore, to introduce a foundation for ethics, by the refutation of the common views that were entertained of morals and of virtue. For although not even the words ethics and physics occur in Plato (to say nothing of any independent delineation of the one or the other of these sciences), and even dialectics are not treated of as a distinct and separate province, yet he must rightly be regarded as the originator of the threefold division of philosophy (Aristocles, ap. Euseb. *Praep. Ev.* xi. 33; comp. Aristot. *Top.* i. 14, *Anal. Post.* i. 33), inasmuch as he had before him the decided object to develop the Socratic method into a scientific system of dialectics, that should supply the grounds of our knowledge as well as of our moral action (physics and ethics), and therefore separates the general investigations on knowledge and understanding, at least relatively, from those which refer to physics and ethics. Accordingly, the Theaetetus, Sophistes, Parmenides, and Cratylus, are principally dialectical; the Protagoras, Gorgias, Politicus, Philebus, and the Politica, principally ethical; while the Timaeus is exclusively physical. Plato's dialectics and ethics, however, have been more successful than his physics.

The question, "What is knowledge," had been brought forward more and more definitely, in proportion as the development of philosophy generally advanced. Each of the three main branches of the ancient philosophy, when at their culminating point, had made a trial at the solution of that question, and considered themselves bound to penetrate beneath the phenomenal surface of the affections and perceptions. Heracleitus, for example, in order to gain a sufficient ground for the *common* (ξυνόν), or, as we should say, for the universally admitted, though in contradiction to his fundamental principle of an eternal generation, postulates a world-consciousness; Parmenides believed that he had discovered knowledge in the identity of simple, unchangeable *Being*, and thought; Philolaus, and with him the flower of the Pythagoreans generally, in the consciousness we have of the unchangeable relations of number and measure. When, however,

the conflict of these principles, each of them untenable in its own one-sidedness, had called forth the sophists, and these had either denied knowledge altogether, or resolved it into the mere opinion of momentary affection, Socrates was obliged above all things to show, that there was a knowledge independent of the changes of our sensuous affections, and that this knowledge is actually found in our inalienable consciousness respecting moral requirements, and respecting the divinity, in conscientious self-intellection. To develope this by induction from particular manifestations of the moral and religious sense, and to establish it, by means of definition, in a comprehensible form,—that is, in its generality,—such was the point to which his attention had mainly to be directed. Plato, on the contrary, was constrained to view the question relating to the essence and the material of our knowledge, as well of that which develops itself for its own sake, as of that which breaks out into action,—of the theoretical as well as of the practical, *more generally*, and to direct his efforts, therefore, to the investigation of its various forms. In so doing he became the originator of the science of knowledge,—of dialectics. No one before him had gained an equally clear perception of the subjective and objective elements of our knowledge; no one of the theoretical and the practical side of it; and no one before him had attempted to discover its forms and its laws.

The doctrine of Heracleitus, if we set aside the postulate of a universal world-consciousness, had been weakened down to the idea that knowledge is confined to the consciousness of the momentary affection which proceeds from the meeting of the motion of the subject with that of the object; that each of these affections is equally true, but that each, on account of the incessant change of the motions, must be a different one. With this idea that of the atomistic theory coincided, inasmuch as it was only by means of arbitrary hypotheses that the latter could get over the consciousness of ever-changing sensuous affections. In order to refute this idea from its very foundation, once for all, Plato's Theaetetus sets forth with great acuteness the doctrine of eternal generation, and the results which Protagoras had drawn from it (p. 153, &c.); he renounces the apparent, but by no means decisive grounds, which lie against it (p. 157, e. &c.); but then demonstrates that Protagoras must regard his own assertion as at once true and false; that he must renounce and give up all determinations respecting futurity, and consequently respecting utility; that continuity of motion being presupposed, no perception whatever could be attained; and that the comparison and combination of the emotions or perceptions presupposes a thinking faculty peculiar to the soul (reflection), distinct from mere feeling (pp. 171, &c. 179, 182—184). The man who acknowledges this, if he still will not renounce sensualism, yet will be inclined from his sense-perceptions to deduce recollection; from it, conception; from conception, when it acquires firmness, knowledge (*Phaedo*, p. 96, c.); and to designate the latter as correct conception; although he will not be in a condition to render any account of the rise of incorrect conceptions, or of the difference between those and correct ones, unless he presupposes a knowledge that lies, not merely beyond conception generally, but even beyond correct conception, and that carries with it its own evidence (*Theaet.* p. 187). He will also be obliged to give up the assertion, that knowledge consists in right conception, united with discourse or explanation; for even thus an absolutely certain knowledge will be presupposed as the rule or criterion of the explanation, whatever may be its more accurate definition (p. 200, c. &c.). Although, therefore, Plato concludes the dialogue with the declaration that he has not succeeded in bringing the idea of knowledge into perfect clearness (p. 210, a.), but that it must be something which excludes all changeableness, something which is its own guarantee, simple, uniform, indivisible (p. 205, c., comp. 202, d.), and not to be reached in the science of numbers (p. 195, d.): of this the reader, as he spontaneously reproduces the investigation, was intended to convince himself (comp. *Charmid.* p. 166, c. 169, c., *Sophist.* p. 220, c.). That knowledge, however, grounded on and sustained by logical inference (αἰτίας λογισμῷ, *Meno*, p. 98, a., *de Rep.* iv. p. 431, c.), should verify itself through the medium of true ideas (*Tim.* p. 51, c., *de Rep.* vi. p. 54, d.), can only be considered as the more perfect determination of the conclusion to which he had come in the Theaetetus.

But before Plato could pass on to his investigations respecting the modes of development and the *forms* of knowledge, he was obliged to undertake to determine the *objects* of knowledge, and to grasp that knowledge in its objective phase. To accomplish this was the purpose of the Sophistes, which immediately attaches itself to the Theaetetus, and obviously presupposes its conclusions. In the latter dialogue it had already been intimated that *knowledge* can only take place in reference to real existence (*Theaet.* p. 206, e. and 201, a.). This was also the doctrine of the Eleatics, who nevertheless had deduced the unconditional unity and unchangeableness of the existent, from the inconceivableness of the non-existent. If, however, non-existence is absolutely inconceivable, then also must error, false conception, be so likewise. First of all, therefore, the non-existent was to be discussed, and shown to have, in some sort, an existence, while to this end existence itself had to be defined.

In the primal substance, perpetually undergoing a process of transformation, which was assumed by the Ionian physiologists, the existent, whether understood as duality, trinity, or plurality, cannot find place (p. 242, d.); but as little can it (with the Eleatics) be even so much as conceived in thought as something absolutely single and one, without any multiplicity (p. 244, b &c.). Such a thing would rather again coincide with Non-existence. For a multiplicity even in appearance only to be admitted, a multiformity of the existent must be acknowledged (p. 245, c. d.). Manifold existence, however, cannot be a bare multiformity of the tangible and corporeal (p. 246, a. f.), nor yet a plurality of intelligible incorporeal Essences (Ideas), which have no share either in Action or in Passion, as Euclid and his school probably taught; since so conceived they would be destitute of any influence on the world of the changeable, and would indeed themselves entirely elude our cognizance (p. 248, a. f.).

But as in the Theaetetus, the inconceivableness of an eternal generation, without anything stable, had been the result arrived at (comp. *Sophist.* p. 249, b.), so in the Sophistes the opposite idea is disposed of, namely, that the absolutely unchangeable existence alone really is, and that all change is mere

appearance. Plato was obliged, therefore, to undertake this task,—to find a *Being* instead of a *Becoming*, and vice versâ, and then to show how the manifold existences stand in relation to each other, and to the changeable, i. e. to phenomena. Existence, Plato concludes, can of itself consist neither in Rest nor in Motion, yet still can share in both, and stand in reciprocal community (p. 250, a. &c.).

But certain ideas absolutely exclude one another, as rest, for example, excludes motion, and sameness difference. What ideas, then, are capable of being united with each other, and what are not so, it is the part of science (*dialectics*) to decide (p. 252, e.). By the discussion of the relation which the ideas of rest and motion, of sameness and difference, hold to each other, it is explained how motion can be the same, and not the same, how it can be thought of as being and yet not being; consequently, how the non-existent denotes only the *variations* of existence, not the bare *negation* of it (p. 256, d. &c.). That existence is not at variance with *becoming*, and that the latter is not conceivable apart from the former, Plato shows in the case of the two principal parts of speech, and their reciprocal relation (p. 258. c., &c. 262). From this it becomes evident in what sense dialectics can be characterised at once as the science of understanding, and as the science of the self-existent, as the science of sciences. In the Phaedrus (p. 261; comp. pp. 266, b. 270, d.) it is presented to us in the first instance as the art of discoursing, and therewith of the true education of the soul and of intellection. In the Sophistes (p. 261, e. &c.) it appears as the science of the true connection of ideas; in the Philebus (p. 16, c.) as the highest gift of the gods, as the true Promethean fire; while in the Books on the Republic (vi. p. 511, b.) pure ideas, freed from all form and presupposition, are shown to be grasped and developed by it.

In the Theaetetus simple ideas, reached only by the spontaneous activity of thought, had presented themselves as the necessary conditions of knowledge; in the Sophistes, the *objects* of knowledge come before us as a manifold existence, containing in itself the principles of all changes. The existence of things, cognisable only by means of conception, is their true essence, their *idea*. Hence the assertion (*Parmen.* p. 135, b.) that to deny the reality of ideas is to destroy all scientific research. Plato, it is true, departed from the original meaning of the word idea (namely, that of form or figure) in which it had been employed by Anaxagoras, Diogenes of Apollonia, and probably also by Democritus; inasmuch as he understood by it the unities (ἑνάδες, μονάδες) which lie at the basis of the visible, the changeable, and which can only be reached by pure thinking (εἰλικρινὴς διάνοια) (*Phaedr.* p. 247, *de Rep.* ii. p. 380, ix. p. 585, b. vi. p. 507, b., *Phileb.* p. 15, *Tim.* p. 51, b.); but he retained the characteristic of the intuitive and real, in opposition to the mere abstractness of ideas which belong simply to the thinking which interposes itself. He included under the expression *idea* every thing stable amidst the changes of mere phenomena, all really existing and unchangeable definitudes, by which the changes of things and our knowledge of them are conditioned, such as the ideas of genus and species, the laws and ends of nature, as also the principles of cognition, and of moral action, and the essences of individual, concrete, thinking souls (*Phileb.* p. 15, a., *de Rep.* vii. p. 532, a., *Tim.* p. 51, *Phaedo*, p. 100, b. p. 102. c. &c.) To that only which can be conceived as an entirely formless and undetermined mass, or as a part of a whole, or as an arbitrary relation, do no ideas whatever correspond (*Parm.* p. 130, c.).

But how are we to understand the existence of ideas in things? Neither the whole conception, nor merely a part of it, can reside in the things; neither is it enough to understand the ideas to be conceptions, which the soul beholds *together with* the things (that is, as we should call them, subjectively valid conceptions or categories), or as bare thoughts without reality. Even when viewed as the archetypes of the changeable, they need some more distinct definition, and some security against obvious objections. This question and the difficulties which lie against its solution, are developed in the Parmenides, at the beginning of the dialogue, with great acuteness. To introduce the solution to that question, and the refutation of these difficulties, is the evident intention of the succeeding dialectical antinomical* discussion of the idea of unity, as a thing being and not being, according as it is viewed in relation to itself and to what is different. How far Plato succeeded in separating ideas from mere abstract conceptions, and making their *reality* distinct from the natural causality of motion, we cannot here inquire. Neither can we enter into any discussions respecting the Platonic methods of division, and of the antinomical definitions of ideas, respecting the leading principles of these methods, and his attempt in the Cratylus to represent *words* as the immediate copy of ideas, that is, of the *essential* in things, by means of the fundamental parts of speech, and to point out the part which dialectics must take in the development of language. While the foundation which Plato lays for the doctrine of ideas or dialectics must be regarded as something finished and complete in itself, yet the mode in which he carries it out is not by any means beyond the reach of objections; and we can hardly assume that it had attained any remarkably higher development either in the mind of Plato himself, or in his lectures, although he appears to have been continually endeavouring to grasp and to represent the fundamental outlines of his doctrine from different points of view, as is manifest especially from the argumentations which are preserved to us in Aristotle's work on Plato's ideas. (Brandis, *de perditis Aristotelis Libris de Ideis et de Bono*, p. 14, &c.; also *Handbuch der Geschichte der Griechisch-Römischen Philosophie*, vol. ii. p. 227, &c.)

That Plato, however, while he distinctly separated the region of pure thinking or of ideas from that of sensuous perception and the world of phenomena, did not overlook the necessity of the communion between the intelligible and the sensible world, is abundantly manifest from the gradations which he assumes for the development of our cognition. In the region of sense—perception, or conception, again, he distinguishes the comprehension of *images*, and that of *objects* (εἰκασία and πίστις), while in the region of thinking he separates the knowledge of those relations which belong indeed

* The meaning of the somewhat novel, though convenient, word, *antinomical* (*antinomisch*) will be evident to any one who examines the Greek word ἀντινομικός, to which it is equivalent. [Transl.]

to thinking, but which require intuition in the case of sensuous objects, from the immediate grasp by thought of intelligible objects or ideas themselves, that is, of ultimate principles, devoid of all presupposition (διάνοια, νοῦς). To the first gradation of science, that is, of the higher department of thinking, belong principally, though not exclusively, mathematics; and that Plato regarded them (though he did not fully realise this notion) as a necessary means for elevating experience into scientific knowledge, is evident from hints that occur elsewhere. (Comp. Brandis, *Handbuch*, &c. vol. ii. pp. 269, &c.—274, &c.) The *fourfold* division which he brings forward, and which is discussed in the *De Republica* (vi. p. 509, &c.) he appears to have taken up more definitely in his oral lectures, and in the first department to have distinguished perception from experience (αἴσθησις from δόξα), in the second to have distinguished mediate knowledge from the immediate thinking consciousness of first principles (ἐπιστήμη from νοῦς; see Arist. *De Anima*, i. 2, with the note of Trendelenburg).

Although, therefore, the carrying out of Plato's dialectics may be imperfect, and by no means proportional to this excellent foundation, yet he had certainly taken a steady view of their end, namely, to lay hold of ideas more and more distinctly in their organic connection at once with one another and with the phenomenal world, by the discovery of their inward relations; and then having done this, to refer them to their ultimate basis. This ought at the same time to verify itself as the unconditional ground of the reality of objects and of the power we have to take cognisance of them, of Being and of Thought; being comparable to the intellectual sun. Now this absolutely unconditional ground Plato describes as the idea of the good (*De Rep.* vi. p. 505, &c.), convinced that we cannot imagine any higher definitude than *the good;* but that we must, on the contrary, measure all other definitudes by it, and regard it as the aim and purpose of all our endeavours, nay of all developments. Not being in a condition to grasp the idea of the good with full distinctness, we are able to approximate to it only so far as we elevate the power of thinking to its original purity (Brandis, *ibid.* pp. 281, &c. 324, &c.). Although the idea of the good, as the ultimate basis both of the mind and of the realities laid hold of by it, of thought and of existence, is, according to him, more elevated than that of spirit or actual existence itself, yet we can only imagine its activity as the activity of the mind. Through its activity the determinate natures of the ideas, which in themselves only exist, acquire their power of causation, a power which must be set down as spiritual, that is, free. Plato, therefore, describes the idea of the good, or the Godhead, sometimes teleologically, as the ultimate purpose of all conditioned existence; sometimes cosmologically, as the ultimate operative cause; and has begun to develope the cosmological, as also the physico-theological proof for the being of God; but has referred both back to the idea of *the Good*, as the necessary presupposition to all other ideas, and our cognition of them. Moreover, we find him earnestly endeavouring to purify and free from its restrictions the idea of the Godhead, to establish and defend the belief in a wise and divine government of the world; as also to set aside the doubt that arises from the existence of evil and suffering in the world. (Brandis, *Ibid.* p. 331, &c.)

But then, how does the sensuous world, the world of phenomena, come into existence? To suppose that in his view it was nothing else than the mere subjective appearance which springs from the commingling of the ideas, or the confused conception of the ideas (Ritter, *Geschichte der Philosophie*, vol. ii. pp. 295, &c. 339, &c.), not only contradicts the declarations of Plato in the *Philebus* (p. 23, b. 54, a.), *Timaeus* (pp. 27, e. 48, e. 51), &c., but contradicts also the dualistic tendency of the whole of the ancient philosophy. He designates as the, we may perhaps say, material ground of the phenomenal world, that which is in itself unlimited, ever in a process of *becoming*, never really *existing*, the mass out of which every thing is formed, and connects with it the idea of extension, as also of unregulated motion; attributes to it only the joint causality of necessity, in opposition to the free causality of ideas, which works towards ends, and, by means of his mythical conception of the soul of the universe, seeks to fill up the chasm between these opposed primary essences. This, standing midway between the intelligible (that to which the attribute of sameness belongs) and the sensible (the diverse), as the principle of order and motion in the world, according to him, comprehends in itself all the relations of number and measure. Plato had made another attempt to fill up the gap in the development of ideas by a symbolical representation, in the lectures he delivered upon *the Good*, mentioned by Aristotle and others. In these he partly referred ideas to intelligible numbers, in order, probably, that he might be able to denote more definitely their relation of dependence on the Godhead, as the absolute one, as also the relation of their succession and mutual connection; and partly described the Godhead as the ultimate ground both of ideas and also of the material of phenomena, inasmuch as he referred them both to the divine causality — the former immediately as original numbers, the latter through the medium of the activity of the ideas. But on this Pythagorean mode of exhibiting the highest principles of Plato's doctrine we have but very imperfect information. (Brandis, *Ibid.* vol. ii. 1, p. 336, &c.)

Both these departments which form the connecting link between Dialectics and Physics, and the principles of Physics themselves, contain only preliminary assumptions and hypothetical declarations, which Plato describes as a kind of recreation from more earnest search after the really existent, as an innocent enjoyment, a rational sport (*Tim.* pp. 27, e. 29, b. 59, c.). Inasmuch as physics treat only of the changeable and imitative, they must be contented with attaining probability; but they should aim, especially, at investigating teleologically end-causes, that is, free causality, and showing how they converge in the realisation of the idea of the good. All the determinations of the original undetermined matter are realised by corporeal *forms;* in these forms Plato attempts to find the natural or necessary basis of the different kinds of feeling and of sensuous perception. Throughout the whole development, however, of his Physiology, as also in the outlines of his doctrine on Health and Sickness, pregnant ideas and clear views are to be met with. (See especially

Th. H. Martin, *Études sur le Timée de Platon*, Paris, 1841.)

With the physiology of Plato his doctrine of the Soul is closely connected. Endowed with the same nature as the soul of the world, the human soul is that which is spontaneously active and unapproachable by death, although in its connection with the body bound up with the appetitive, the sensuous; and the *θυμός*, that which is of the nature of affection or eager impulse, the ground of courage and fear, love and hope, designed, while subordinating itself to the reason, to restrain sensuality, must be regarded as the link between the rational and the sensuous. (*Tim.* p. 69, d. 71, b., *de Rep.* iv. p. 435, &c. ix. p. 571.) Another link of connection between the intellectual and sensuous nature of the soul is referred to *Love*, which, separated from concupiscent desire, is conceived of as an inspiration that transcends mere mediate intellection, whose purpose is to realise a perpetual striving after the immortal, the eternal; — to realise, in a word, by a close connection with others, the Good in the form of the Beautiful. In the Phaedrus Plato speaks of love under the veil of a myth; in the Lysis he commences the logical definition of it; and in the Symposium, one of the most artistic and attractive of his dialogues, he analyses the different momenta which are necessary to the complete determination of the idea. In these and some of the other dialogues, however, beauty is described as the image of the ideas, penetrating the veil of phenomena and apprehended by the purest and brightest exercise of sense, in relation to colours, forms, actions, and morals, as also with relation to the harmonious combination of the Manifold into perfect Unity, and distinctly separated from the Agreeable and the Useful. Art is celebrated as the power of producing a whole, inspired by an invisible arrangement; of grouping together into one form the images of the ideas, which are everywhere scattered around.

That the soul, when separated from the body, — or the pure spirit, — is immortal, and that a continuance, in which power and consciousness or insight are preserved, is secured to it, Socrates, in the Phaedo of Plato, when approaching death, endeavours to convince his friends, partly by means of analogies drawn from the nature of things, partly by the refutation of the opposed hypothesis, that the soul is an harmonious union and tuning of the constituents of the body, partly by the attempt to prove the simplicity of the essential nature of the soul, its consequent indestructibility, and its relation to the Eternal, or its pre-existence; partly by the argumentation that the idea of the soul is inseparable from that of life, and that it can never be destroyed by moral evil, — the only evil to which, properly speaking, it is subjected (comp. *de Rep.* x. p. 609, b &c., *Phaedr.* p. 245, c.). Respecting the condition of the soul after death Plato expresses himself only in myths, and his utterances respecting the Transmigration of Souls also are expressed in a mythical form.

As a true disciple of Socrates, Plato devoted all the energy of his soul to ethics, which again are closely connected with politics. He paves the way for a scientific treatment of ethics by the refutation of the sophistical sensualistic and hedonistic (selfish) theories, first of all in the Protagoras and the three smaller dialogues attached to it (see above), then in the Gorgias, by pointing out the contradictions in which the assertions, on the one hand that wrong actions are uglier than right ones but more useful, on the other that the only right recognised by nature is that of the stronger, are involved. In this discussion the result is deduced, that neither happiness nor virtue can consist in the attempt to satisfy our unbridled and ever-increasing desires (*de Rep.* i.). In the Menon the Good is defined as that kind of utility which can never become injurious, and whose realisation is referred to a knowledge which is absolutely fixed and certain, — a knowledge, however, which must be viewed as something not externally communicable, but only to be developed from the spontaneous activity of the soul. Lastly, in the Philebus, the investigation respecting pleasure and pain, which was commenced in the Gorgias, as also that on the idea of the Good, is completed; and this twofold investigation grounded upon the principles of dialectics, and brought into relation with physics. Pain is referred to the disturbance of the inward harmony, pleasure to the maintenance, or restoration of it; and it is shown how, on the one hand, true and false, on the other, pure and mixed pleasure, are to be distinguished, while, inasmuch as it (pleasure) is always dependent on the activity out of which it springs, it becomes so much the truer and purer in proportion as the activity itself becomes more elevated. In this way the first sketch of a table of *Goods* is attained, in which the eternal nature of *Measure*, that is, the sum and substance of the ideas, as the highest canon, and then the different steps of the actual realisation of them in life, in a regular descending scale, are given, while it is acknowledged that the accompanying pure (unsensuous) pleasure is also to be regarded as a good, but inferior to that on which it depends, the reason and the understanding, science and art. Now, if we consider that, according to Plato, all morality must be directed to the realisation of the ideas in the phenomenal world; and, moreover, that these ideas in their reality and their activity, as also the knowledge respecting them, is to be referred to the Godhead, we can understand how he could designate the highest good as being an assimilation to God. (*Theaet.* p. 176, a., *de Rep.* x. 613; comp. Wyttenbach, *ad Plut. de Ser. Num. Vind.* p. 27.)

In the Ethics of Plato the doctrine respecting virtue is attached to that of the highest good, and its development. That virtue is essentially one, and the science of the good, had been already deduced in the critical and dialectical introductory dialogues; but it had been also presupposed and even hinted that, without detriment to its unity, different phases of it could be distinguished, and that to knowledge there must be added practice, and an earnest combating of the sensuous functions. In order to discover these different phases, Plato goes back upon his triple division of the faculties of the soul. Virtue, in other words, is fitness of the soul for the operations that are peculiar to it (*de Rep.* i. p. 353, d. x. p. 601, d.), and it manifests itself by means of its (the soul's) inward harmony, beauty, and health (*Gorg.* pp. 504, b. 506, b., *Phaedo*, p. 93, e., *de Rep.* iv. pp. 444, d. viii. 554, e.). Different phases of virtue are distinguishable so far as the soul is not pure spirit; but just as the spirit should rule both the other elements of the soul, so also should wisdom, as the inner development of the spirit, rule the

other virtues. Ability of the emotive element (θυμοειδές), when penetrated with wisdom to govern the whole sensuous nature, is *Courage*. If the sensuous or appetitive (ἐπιθυμητικόν) element is brought into unity with the ends of wisdom, moderation or prudence (σωφροσύνη), as an inward harmony, is the result. If the inward harmony of the activities shows itself active in giving an harmonious form to our outward relations in the world, Virtue exerts itself in the form of Justice (*de Rep.* iv. p. 428, b. &c.). That happiness coincides with the inward harmony of virtue, is inferred from this deduction of the virtues, as also from the discussions respecting pleasure (*de Rep.* viii. p. 547, &c. ix. p. 580, &c.).

If it be true that the ethico-rational nature of the individual can only develope itself completely in a well-ordered state (*de Rep.* vi. 496, b.), then the object and constitution of the state must perfectly answer to the moral nature of the individual, and politics must be an essential, inseparable part of ethics. While, therefore, Plato considers the state as the copy of a well-regulated individual life (*de Rep.* ii. p. 368, e. viii. p. 544, e. &c.), he demands of it that it should exhibit a perfect harmony, in which everything is common to all, and the individual in all his relations only an organ of the state. The entire merging of the individual life in the life of the state might have appeared to him as the only effectual means of stemming that selfishness and licence of the citizens, which in his time was becoming more and more predominant. Plato deduces the three main elements of the state from the three different activities of the soul; and just as the appetitive element should be absolutely under control, so also the working class, which answers to it; and the military order, which answers to the emotive element, should develope itself in thorough dependence upon the reason, by means of gymnastics and music; and from that the governing order, answering to the rational faculty, must proceed. The right of passing from the rank of a guard (φύλακες, τὸ ἐπικουρικόν) to that of a ruler, must be established by the capacity for raising oneself from *becoming* to *being*, from *notion* to *knowledge*; for the ruler ought to be in a condition to extend and confirm the government of the reason in the state more and more, and especially to direct and watch over training and education. Without admitting altogether the impracticability of his state, yet Plato confesses that no realisation of it in the phenomenal world can fully express his idea, but that an approximation to it must be aimed at by a limitation of unconditional unity and community, adapted to circumstances. On this account, with the view of approximating to the given circumstances, he renounces, in his book on the Laws, that absolute separation of ranks; limits the power of the governors, attempts to reconcile freedom with reason and unity, to mingle monarchy with democracy; distinguishes several classes of rulers, and will only commit to their organically constructed body the highest power under the guarantee of the laws. [Ch. A. B.]

There are numerous editions both of the entire text of Plato, and of separate dialogues. The first was that published by Aldus at Venice, in A. D. 1513. In this edition the dialogues are arranged in nine tetralogies, according to the division of Thrasyllus (see above). The next edition was that published at Basle, in 1534. It was edited chiefly by Johannes Oporinus, who was afterwards professor of Greek in that university. It does not appear that he made use of any manuscripts, but he succeeded in correcting many of the mistakes to be found in the edition of Aldus, though some of his alterations were corruptions of sound passages. The edition was, however, enriched by having incorporated with it the commentaries of Proclus on the Timaeus and the State, which had shortly before been discovered by Simon Grynaeus in the library of the university at Oxford, and a triple Greek index,—one of words and phrases, another of proper names, and a third of proverbs to be found in Plato. The next edition, published at Basle in 1556, was superintended by Marcus Hopperus, who availed himself of a collation of some manuscripts of Plato made in Italy by Arnoldus Arlenius, and so corrected several of the errors of the previous Basle edition, and gave a large number of various readings; the edition of H. Stephanus (1578, in three volumes) is equally remarkable for the careful preparation of the text, by correcting the mistakes of copyists and typographers, and introducing in several instances very felicitous improvements, and for the dishonesty with which the editor appropriated to himself the labours of others without any acknowledgment, and with various tricks strove to conceal the source from which they were derived. His various readings are taken chiefly, if not entirely, from the second Basle edition, from the Latin version of Ficinus, and from the notes of Cornarius. It is questionble whether he himself collated a single manuscript. The Latin version of Serranus, which is printed in this edition, is very bad. The occasional translations of Stephanus himself are far better. The Bipont edition (11 vols. 8vo. A. D. 1781—1786) contains a reprint of the text of that of Stephanus, with the Latin version of Marsilius Ficinus. Some fresh various readings, collected by Mitscherlich, are added. It was, however, by Immanuel Bekker that the text of Plato was first brought into a satisfactory condition in his edition, published in 1816—18, accompanied by the Latin version of Ficinus (here restored, generally speaking, to its original form, the reprints of it in other previous editions of Plato containing numerous alterations and corruptions), a critical commentary, an extensive comparison of various readings, and the Greek scholia, previously edited by Ruhnken, with some additions, together with copious indexes. The dialogues are arranged according to the scheme of Schleiermacher. The Latin version in this edition has sometimes been erroneously described as that of Wolf. A joint edition by Bekker and Wolf was projected and commenced, but not completed. The reprint of Bekker's edition, accompanied by the notesof Stephanus, Heindorf, Wyttenbach, &c., published by Priestley (Lond. 1826), is a useful edition. Ast's edition (Lips. 1819—1827, 9 vols. 8vo., to which two volumes of notes on the four dialogues, Protagoras, Phaedrus, Georgias, and Phaedo, have since been added) contains many ingenious and excellent emendations of the text, which the editor's profound acquaintance with the phraseology of Plato enabled him to effect. G. Stallbaum, who edited a critical edition of the text of Plato (Lips. 1821—1825, 8 vols. 8vo.*, and 1826, 8 vols. 12mo.),

* This edition was completed by four additional

commenced in 1827 an elaborate edition of Plato, which is not yet quite completed. This is perhaps the best and most useful edition which has appeared. The edition of J. G. Baiter, J. C. Orelli, and A. G. Winckelmann (one vol. 4to. Zürich, 1839) deserves especial mention for the accuracy of the text and the beauty of the typography.

Of separate dialogues, or collections of dialogues, the editions are almost endless. Those of the Cratylus and Theaetetus, of the Euthyphro, Apologia, Crito, and Phaedo, of the Sophista, Politicus and Parmenides, and of the Philebus and Symposium by Fischer; of the Lysis, Charmides, Hippias Major, and Phaedrus, of the Gorgias and Theaetetus, of the Cratylus, Euthydemus and Parmenides, of the Phaedo, and of the Protagoras and Sophistes by Heindorf (whose notes exhibit both acuteness and sound judgment); of the Phaedo by Wyttenbach; of the Philebus, and of the Parmenides by Stallbaum (in the edition of the latter of which the commentary of Proclus is incorporated), are most worthy of note. Of the translations of Plato the most celebrated is the Latin version of Marsilius Ficinus (Flor. 1483—1484, and frequently reprinted). It was in this version, which was made from manuscripts, that the writings of Plato first appeared in a printed form. The translation is so extremely close that it has almost the authority of a Greek manuscript, and is of great service in ascertaining varieties of reading. This remark, however, does not apply to the later, altered editions of it, which were published subsequently to the appearance of the Greek text of Plato. There is no good English translation of the whole of Plato, that by Taylor being by no means accurate. The efforts of Floyer Sydenham were much more successful, but he translated only a few of the pieces. There is a French translation by V. Cousin. Schleiermacher's German translation is incomparably the best, but is unfortunately incomplete. There is an Italian translation by Dardi Bembo. The versions of separate dialogues in different languages are too numerous to be noticed.

We have space to notice only the following out of the very numerous works written in illustration of Plato:—*Platonis Dialogorum Argumenta Exposita et Illustrata*, by Tiedemann (Bip. 1786); *System der Platonischen Philosophie*, by Tennemann (4 vols. 8vo. Leips. 1792—5); *Initia Philosophiae Platonicae*, by P. G. Van Heusde (ed. ii. Lugd. Bat. 1842); *Platons Leben und Schriften*, by G. A. F. Ast (Leips. 1816); *Geschichte und System der Platonischen Philosophie*, by C. F. Hermann (Heidelb. 1838); *Platonis de Ideis et Numeris Doctrina ex Aristotele illustrata*, by F. A. Trendelenburg (Lips. 1826); *Platonische Studien*, by E. Zeller (Tübing. 1839). There are also numerous smaller treatises by Böckh, C. F. Hermann, Stallbaum, &c., which may be consulted with profit. Schleiermacher's introductions to some of the dialogues have been translated and published in a separate form in English. [C. P. M.]

PLATO'NIUS (Πλατώνιος), a grammarian, of whom all that we know is that a treatise bearing his name is generally prefixed to the editions of Aristophanes. It is entitled Περὶ διαφορᾶς κωμῳδιῶν. The subject is the difference between the characteristics of the old, the middle, and the new comedy, especially the two first, and the causes of the various points of difference. The remarks are brief, but judicious. [W. M. G.]

volumes containing the various readings, and portions of the commentary of Proclus on the Cratylus, edited by Boissonade.

PLATOR. 1. The commander of Oreum for Philip, betrayed the town to the Romans, B. C. 207 (Liv. xxviii. 6). He is probably the same Plator whom Philip sent with some Illyrians, about the commencement of the Second Punic war, to the assistance of the Cretans. (Polyb. iv. 55.)

2. The brother of Gentius, the Illyrian king, who is called Plator by Livy (xliv. 30), but Pleuratus by Polybius. [PLEURATUS.]

3. Of Dyrrhacium, was slain by Piso, proconsul in Macedonia, B. C. 57, although he had been hospitably received in the house of Plator. (Cic. *in Pison.* 34, comp. *de Harus. Resp.* 16.)

PLATORI'NUS, a cognomen of the Sulpicia gens, which occurs only upon coins, one of which is annexed. The obverse represents the head of Augustus with the legend CAESAR AVGVSTVS, the reverse the head of M. Agrippa, with the legend PLATORINVS IIVIR. M. AGRIPPA (Eckhel, vol. v. p. 317.)



COIN OF PLATORINUS.

PLAU'TIA GENS, plebeian. The name is also written *Plotius*, just as we have both *Clodius* and *Claudius*. The first person of this gens who obtained the consulship was C. Plautius Proculus in B. C. 358; and from that time down to the imperial period many of the Plautii held at different intervals the highest offices in the state. Under the republic we find the cognomens of DECIANUS, HYPSAEUS, PROCULUS, SILVANUS, VENNO, VENOX: and to these there were still further additions in the time of the empire, a list of which is given below. A few of the Plautii occur without any surname; and of them an account is also given below. Those persons whose names are usually written *Plotius* are spoken of under this form. The only cognomens occurring on coins are *Hypsaeus* and *Plancus*; and the latter surname does not properly belong to the Plotii, but was retained by Munatius Plancus after he had been adopted by L. Plautius. [PLANCUS, No. 5.]

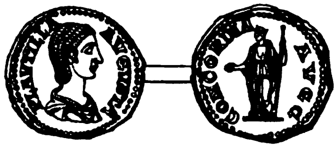
PLAU'TIA URGULANILLA, the first wife of the emperor Claudius, who divorced her on account of her lewd conduct, and of her being suspected of murder. She bore two children during her marriage, Drusus, who died at Pompeii in A. D. 20 [DRUSUS, No. 23], and Claudia, whom she had by a freedman of Claudius, and who was therefore exposed by command of the emperor. (Suet. *Claud.* 26, 27.)

PLAUTIA'NUS, L. (or C.) FU'LVIUS, an African by birth, the fellow-townsman and probably a connection of Septimius Severus. He served as praefect of the praetorium under this emperor, who loaded him with honours and wealth, deferred to his opinion upon all important

points of state policy, granted all his requests, and virtually made over much of the imperial authority into his hands. Intoxicated by these distinctions Plautianus indulged in the most despotic tyranny; and perpetrated acts of cruelty almost beyond belief. His cupidity was boundless: no state, no province, no city escaped his exactions; in Rome he plundered all whose wealth excited his avarice, contrived the banishment or death of every one who impeded or thwarted his schemes, and ventured to treat with contumely even the empress Domna and her sons. He reached the pinnacle of his ambition when Severus in the year A. D. 202 selected his daughter Plautilla as the wife of Caracalla, and on that occasion he presented the bride with an outfit which a contemporary historian declares would have sufficed for fifty queens. But even gratified ambition brought him no happiness. His external appearance gave evidence of a mind ill at ease: when seen in public he was ever deadly pale, and shook with nervous agitation, partly, says Dion Cassius who was himself an eye-witness of these things, from the irregularities of his life and diet, and partly from the hopes by which he was excited, and the terrors by which he was tormented. But the high fortunes of this second Sejanus were short-lived. Having soon discovered the dislike cherished by Caracalla towards both his daughter and himself, and looking forward with apprehension to the downfall which awaited him upon the death of the sovereign, he resolved to anticipate these threatened disasters by effecting the destruction of his benefactor and of his son-in-law. His treachery was discovered, he was suddenly summoned to the palace, and there put to death in A. D. 203. His property was confiscated, his daughter banished, and his name erased from the public monuments on which it had been inscribed side by side with those of the emperor and the royal family. We ought to remark that the treason of Plautianus rests upon the testimony of Herodian, for Dion Cassius rather leans to the belief that this charge was fabricated by Caracalla for the ruin of an obnoxious favourite. (Dion Cass. lxxv. 14—16, lxxvi. 2—9, lxxvii. 1; Herodian, iii. 13. § 7, iv. 6. § 7; Eckhel, vol. vii. p. 224.) [W. R.]

PLAUTIA'NUS, QUINTILLUS, a senator of high rank, blameless life and retired habits, who when far advanced in years was rashly put to death by Septimius Severus upon some vague suspicion. His last words have been preserved by Dion Cassius (lxxvi. 7). [W. R.]

PLAUTIL'LA, FU'LVIA, daughter of Plautianus [PLAUTIANUS] praefect of the praetorium under Septimius Severus, by whom she was selected as the bride of his eldest son. This union, which took place in A. D. 202, proved most unhappy, for Caracalla was from the first averse to the match, and even after the marriage was concluded virtually refused to acknowledge her as his wife. Upon the disgrace and death of her father she was banished, first, it would appear, to Sicily, and subsequently to Lipara, where she was treated with the greatest harshness, and supplied with scarcely the necessaries of life. After the murder of Geta in A. D. 212, Plautilla was put to death by order of her husband. According to the narrative of Dion Cassius, who represents her a woman of most profligate life, a very short period, not more, probably, than a few months, intervened between her marriage and exile, a statement which it is extremely difficult to reconcile with the fact that a vast number of coins were struck in honour of this princess, not only in the city but in the more distant provinces. She had a brother, Plautius, who shared her banishment and her fate. (Dion Cass. lxxvi. 6, lxxvii. 1; Herodian, iii. 13. § 7, iv. 6. § 7; Eckhel, vol. vii. p. 225.) [W. R.]



COIN OF PLAUTILLA.

PLAU'TIUS. 1. A comic poet, some of whose comedies were erroneously ascribed to Plautus, as we learn from Varro. (Gell. iii. 3.)

2. A. PLAUTIUS, was sent by the emperor Claudius in A. D. 43 to subdue Britain. As he is called both by Tacitus and Suetonius a man of consular rank, he is perhaps the same as the A. Plautius, who was one of the consules suffecti in A. D. 29. Plautius remained in Britain four years, and subdued, after a severe struggle, the southern part of the island. Vespasian, who was afterwards emperor, served under him and distinguished himself greatly in the war. In the first campaign Claudius himself passed over to Britain, and on his return to Rome celebrated a triumph for the victories which he pretended to have gained. Plautius came back to the city in A. D. 47, and was allowed by Claudius the unusual honour of an ovation; and to show the favour in which he was held by the emperor, the latter walked by his side both on his way to and his return from the Capitol. When subsequently his wife Pomponia Graecina was accused of religious worship unauthorised by the state, her husband was granted the privilege of deciding upon the case himself, according to the custom of the old Roman law. (Dion Cass. lx. 19—21, 30; Suet. *Claud.* 24, *Vesp.* 4; Tac. *Agr.* 14, *Ann.* xiii. 32).

3. Q. PLAUTIUS, consul A. D. 36 with Sex. Papirius Allienus. (Dion Cass. lviii. 26; Tac. *Ann.* vi. 40; Plin. *H. N.* x. 2.)

4. A. PLAUTIUS, a youth slain by Nero. (Suet. *Ner.* 35.)

5. Son of Fulvius Plautianus [PLAUTIANUS], upon the downfall of his father was banished along with his sister Plautilla [PLAUTILLA] to Lipara, where he was subsequently put to death by Caracalla. (Dion Cass. lxxvi. 7, lxxvii. 1; Herodian iii. 13. § 7, iv. 6. § 7.)

PLAU'TIUS, a Roman jurist, who is not mentioned by Pomponius, though he lived before Pomponius. That he was a jurist of some note may be inferred from the fact that Paulus wrote eighteen Libri ad Plautium [PAULUS, JULIUS]. Javolenus also wrote five books ad Plautium or ex Plautio, and Pomponius seven books. Plautius cited Cassius (Dig. 34. tit. 2. s. 8) and Proculus (Dig. 35. tit. 1. s. 43), and was cited by Neratius Priscus, who wrote Libri ex Plautio [NERATIUS PRISCUS]. Plautius therefore lived about the time of Vespasian. (Grotius, *Vitae Jurisconsult.*; Zimmern, *Geschichte des Röm. Privatrechts*, p. 322; Vatican.

Frag. § 74, 82; and § 77, which is a testimony to the merits of Plautius; Wieling, *Jurisprudentia Restituta*, p. 338.) [G. L.]

PLAU'TIUS LATERA'NUS. [LATERANUS.]

PLAU'TIUS, NO'VIUS, a Roman artist, in the department of ornamental metal-work (*caelatura*). He was the maker of one of the most admired of those cylindrical bronze caskets (*cistae mysticae*), which are found in tombs in Italy, containing paterae, mirrors, and utensils of the bath, such as strigils. The greatest number of such caskets have been found at Praeneste, where some of them seem to have been laid up in the temple of Fortune, as votive offerings from women. The one which bears the name of Plautius is beautifully engraved with subjects from the Argonautic expedition; a hunt is engraved round the lid, which is surmounted by three figures in bronze; and on the lid is the following inscription: on the one side, DINDIA . MACOLINA . FILEA . DEDIT,—on the other, NOVIOS . PLAUTIOS . MED . (me) ROMAI . FECID. From the style of the workmanship and of the inscription, the date of the artist is supposed to be about A. U. 500, B. C. 254. (Winckelmann, *Gesch. d. Kunst*, b. viii. c. 4. § 7; Müller, *Arch. d. Kunst*, § 173, n. 4.) [P. S.]

PLAU'TIUS QUINTILLUS. [QUINTILLUS.]

PLAU'TIUS RUFUS. [RUFUS.]

PLAUTUS, the most celebrated comic poet of Rome, was a native of Sarsina, a small village in Umbria. Almost the only particulars, which we possess respecting his life, are contained in a passage of A. Gellius (iii. 3), which is quoted from Varro. According to this account it would appear that Plautus was of humble origin (compare *Plautinae prosapiae homo*, Minuc. Felix, *Oct.* 14), and that he came to Rome at an early age. Varro related that the poet was first employed as a workman or a menial for the actors on the stage (*in operis artificum scenicorum*), and that with the money which he earned in this way, he embarked in some business, but that having lost all his money in trade, he returned to Rome, and, in order to gain a living, was obliged to work at a hand-mill, grinding corn for a baker. Varro further adds that while employed in this work (*in pistrino*), he wrote three comedies, the *Saturio*, *Addictus*, and a third, of which the name is not mentioned. Hieronymus, in the Chronicon of Eusebius, gives almost the same account, which he probably also derived from Varro. It would seem that it was only for the sake of varying the narrative that he wrote "that as often as Plautus had leisure, he was accustomed to write plays and sell them."

This is all that we know for certain respecting the life of Plautus; but even this little has not been correctly stated by most authors of his life. Thus Lessing, in his life of the poet, relates that Plautus early commenced writing plays for the aediles, and acquired thereby a sufficient sum of money to enable him to embark in business. It is the more necessary to call attention to this error, since, from the great authority of Lessing, it has been repeated in most subsequent biographies of the poet. The words of Gellius, *in operis artificum scenicorum*, have no reference to the composition of plays. The *artifices scenici* are the actors, who employed servants to attend to various things which they needed for the stage, and a servant of such a kind was called an *operarius*, as we see from funeral inscriptions. Moreover, if Plautus had previously written plays for the stage, which must have already gained him some reputation, it is not likely that he should have been compelled on his return to Rome to engage in the menial office of a grinder at a mill for the sake of obtaining a livelihood. On the contrary, it is much more probable that the comedies which he composed in the mill, were the first that he ever wrote, and that the reputation and money which he acquired by them enabled him to abandon his menial mode of life.

The age of Plautus has been a subject of no small controversy. Cicero says (*Brut.* 15) that he died in the consulship of P. Claudius and L. Porcius, when Cato was censor, that is, in B. C. 184; and there is no reason to doubt this express statement. It is true that Hieronymus, in the Chronicon of Eusebius, places his death in the 145th Olympiad, fourteen years earlier (B. C. 200); but the dates of Hieronymus are frequently erroneous, and this one in particular deserves all the less credit, since we know that the *Pseudolus* was not represented till B. C. 191, and the *Bacchides* somewhat later, according to the probable supposition of Ritschl. But though the date of Plautus's death seems certain, the time of his birth is a more doubtful point. Ritschl, who has examined the subject with great diligence and acumen in his essay *De Aetate Plauti*, supposes that he was born about the beginning of the sixth century of the city (about B. C. 254), and that he commenced his career as a comic poet about B. C. 224, when he was thirty years of age. This supposition is confirmed by the fact that Cicero speaks (*Cato*, 14) of the Pseudolus, which was acted in B. C. 191, as written by Plautus when he was an old man, an epithet which Cicero would certainly have given to no one under thirty years of age; and also by the circumstance that in another passage of Cicero (quoted by Augustine, *De Civ. Dei*, ii. 9), Plautus and Naevius are spoken of as the contemporaries of P. and Cn. Scipio, of whom the former was consul in B. C. 222, and the latter in B. C. 218. The principal objection to the above-mentioned date for the birth of Plautus, arises from a passage of Cicero, in his Tusculan Disputations (i. 1), according to which it would appear that Plautus and Naevius were younger than Ennius, who was born in B. C. 239. But we know that this cannot be true of Naevius; and Ritschl has shown that the passage, when rightly interpreted, refers to Livius, and not to Ennius, being older than Naevius and Plautus. Indeed, Cicero, in another of his works (*Brut.* 18. § 23),* makes Plautus somewhat (*aliquanto*) older than Ennius, and states that Naevius and Plautus had exhibited many plays before the consulship of C. Cornelius and Q. Minucius, that is, before B. C. 197. Moreover, from the way in which Naevius and Plautus are mentioned together, we may conclude that the latter was older than Ennius. Terence, therefore, in his Prologue to the Andria (v. 18), has preserved the chronological order, when he speaks of "Naevium, Plautum, Ennium." We may safely assign the second Punic war and a few years subsequently, as the flourishing period of the literary life of Plautus.

It is a curious fact that the full name of the

* Read "cui si aequalis fuerit," and not "cui *quum* aequalis fuerit."

poet has been erroneously given in all editions of Plautus from the revival of learning down to the present day. Ritschl first pointed out, in an essay published in 1842, that the real name of the poet was *T. Maccius Plautus*, and not *M. Accius Plautus*, as we find in all printed editions. It would take too much space to copy the proofs of this fact, which are perfectly satisfactory. We need only state here that in not a single manuscript is the poet called M. Accius Plautus, but almost always *Plautus* simply, *Plautus Comicus*, or *Plautus Comicus Poeta*. Ritschl was first led to the discovery of the real name of the poet by finding, in the Palimpsest manuscript in the Ambrosian library at Milan, the plays entitled T. MACCI PLAVTI, and not *M. Acci Plauti*. He has shown that the two names of M. Accius have been manufactured out of the one of Maccius, just as the converse has happened to the author of the Noctes Atticae, whose two names of A. Gellius have been frequently contracted into Agellius. Ritschl has restored the true name of the poet in the prologues to two of his plays, where the present reading bears evident marks of corruption. Thus in the prologue to the *Mercator* (v. 10), we ought to read "Eadem Latine Mercator *Macci Titi*," instead of "Eadem Latine Mercator Marci Accii;" and in the prologue to the *Asinaria* (v. 11), "Demophilus scripsit, *Maccius*' vortit barbare" is the true reading, and not "Demophilus scripsit, *Marcus* vortit barbare."

T. Maccius was the original name of the poet. The surname of Plautus was given him from the flatness of his feet, according to the testimony of Festus (p. 238, ed. Müller), who further states that people with flat feet were called Ploti by the Umbrians. But besides Plautus we find another surname given to the poet in many manuscripts and several editions, namely, that of *Asinius*. In all these instances, however, he is always called *Plautus Asinius*, never *Asinius Plautus*, so that it would appear that Asinius was not regarded as his gentile name, but as a cognomen. Hence some modern writers have supposed that he had two cognomens, and that the surname of *Asinus* was given to him in contempt, from the fact of his working at a mill, which was usually the work of an ass (*Asinus*), and that this surname was changed by the copyists into Asinius. But this explanation of the origin of the surname is in itself exceedingly improbable; and if Asinius were a regular cognomen of the poet, it is inconceivable that we should find no mention of it in any of the ancient writers. Ritschl, however, has pointed out the true origin of the name, and has proved quite satisfactorily, however improbable the statement appears at first sight, that *Asinius* is a corruption of *Sarsinas*, the ethnic name of the poet. He has, by a careful examination of manuscripts, traced the steps by which *Sarsinatis* first became *Arsinatis*, which was then written *Arsin.*, subsequently *Arsinii*, and finally *Asinii*.

Having thus discussed the chief points connected with the life of our poet, we may sum up the results in a few words. T. Maccius Plautus was born at the Umbrian village of Sarsina, about B. C. 254. He probably came to Rome at an early age, since he displays such a perfect mastery of the Latin language, and an acquaintance with Greek literature, which he could hardly have acquired in a provincial town. Whether he ever obtained the Roman franchise is doubtful. When he arrived at Rome he was in needy circumstances, and was first employed in the service of the actors. With the money he had saved in this inferior station he left Rome and set up in business: but his speculations failed; he returned to Rome, and his necessities obliged him to enter the service of a baker, who employed him in turning a hand-mill. While in this degrading occupation he wrote three plays, the sale of which to the managers of the public games enabled him to quit his drudgery, and begin his literary career. He was then probably about 30 years of age (B. C. 224), and accordingly commenced writing comedies a few years before the breaking out of the Second Punic War. He continued his literary occupation for about forty years, and died B. C. 184, when he was seventy years of age. His contemporaries at first were Livius Andronicus and Naevius, afterwards Ennius and Caecilius: Terence did not rise into notice till almost twenty years after his death. During the long time that he held possession of the stage, he was always a great favourite of the people; and he expressed a bold consciousness of his own powers in the epitaph which he wrote for his tomb, and which has been preserved by A. Gellius (i. 24): —

> "Postquam est mortem aptus Plautus, comoedia luget
> Scena deserta, dein risus, ludus jocusque
> Et numeri innumeri simul omnes collacrumarunt."

We now come to the works of Plautus. In the time of Varro there were 130 plays, which bore the name of Plautus, but of these a large portion was considered by the best Roman critics not to be the genuine productions of the poet. Some of them were written by a poet of the name of Plautius, the resemblance of whose name to that of the great comic poet caused them to be attributed to the latter. Others were said to have been written by more ancient poets, but to have been retouched and improved by Plautus, and hence from their presenting some traces of the genuine style of Plautus, to have been assigned to him. The grammarian L. Aelius considered twenty-five only to have been the genuine productions of the poet; and Varro, who wrote a work upon the subject, entitled *Quaestiones Plautinae*, limited the undoubted comedies of the poet to twenty-one, which were hence called the *Fabulae Varronianae*. At the same time it appears clearly from A. Gellius (iii. 3), to whom we are indebted for these particulars, that Varro looked upon other comedies as in all probability the works of Plautus, though they did not possess the same amount of testimony in their favour as the twenty-one. Ritschl, in his admirable essay on the *Fabulae Varronianae* of Plautus, published in 1843 and 1844, supposes, with much probability, that Varro divided the genuine comedies of Plautus into three classes: 1. Those which were assigned to Plautus in all the authorities that Varro consulted. These were the twenty-one, all of which were probably written in the latter years of the poet's life, when he had already acquired a great reputation, and when, consequently, every piece that he produced was sure to attract attention, and to be entered in the didascaliae or lists of his pieces. 2. Those comedies which were attributed to Plautus in most of the authorities, and which appeared to Varro to bear internal

evidence of having been composed by him. 3. Those which were not assigned to Plautus by the authorities, or were even attributed to other writers, but which appeared to Varro to have such internal evidence in their favour (*adductus filo atque facetia sermonis Plauto congruentis*), that he did not hesitate to regard them as the genuine works of the poet. To this third class, which naturally contained but few, the *Boeotia* belonged. There is a statement of Servius in the introduction to his commentary on the Aeneid, that according to some, Plautus wrote twenty-one, according to others forty, and, according to others again, a hundred comedies. Ritschl supposes, with great ingenuity, that the forty comedies, to which Servius alludes, were those which Varro regarded as genuine, the twenty-one, which were called preeminently *Varronianae*, belonging to the first class, spoken of above, and the other nineteen being comprised in the second and third classes.

In order to understand clearly the difficulties which the Roman critics experienced in determining which were the genuine plays of Plautus, we should bear in mind the circumstances under which they were composed. Like the dramas of Shakspere and Lope de Vega they were written for the stage, and not for the reading public. Such a public, in fact, did not exist at the time of Plautus. His plays were produced for representation at the great public games, and, content with the applause of his contemporaries and the pay which he received, he did not care for the subsequent fate of his works. A few patrons of literature, such as the Scipios, may have preserved copies of the works; but the chief inducement to their preservation was the interest of the managers of the different troops of actors, the *domini gregis*, who had originally engaged the poet to write the comedies, and had paid him for them, and to whom the manuscripts accordingly belonged. It was the interest of these persons to preserve the manuscripts, since they were not always obliged to bring forth new pieces, but were frequently paid by the magistrates for the representation of plays that had been previously acted. That the plays of Plautus were performed after his death is stated in several authorities, and may be seen even from some of the prologues (e. g. the Prologue to the *Casina*). But when, towards the middle of the sixth century of the city, one dramatic poet arose after another, and the taste for stricter imitations from the Greek began to prevail, the comedies of Plautus gradually fell into neglect, and consequently the contractors for the public games ceased to care about their preservation. Towards the latter end of the century, however, no new comic poets appeared; and since new comedies ceased to be brought before the public, attention was naturally recalled to the older dramas. In this manner Plautus began to be popular again, and his comedies were again frequently brought upon the stage. Owing, however, to the neglect which his works had sustained, it would appear that doubts had arisen respecting the genuineness of many of his plays, and that several were produced under his name, of which the authorship was at least uncertain. Thus the grammarians, who began to draw up lists of his plays in the seventh century of the city, had no small difficulties to encounter; and the question respecting the genuineness of certain plays was a fertile subject of controversy. Besides the treatise of Varro already mentioned, which was the standard work on the subject, A. Gellius (*l. c.*) also refers to lists of his comedies drawn up by Aelius, Sedigitus, Claudius, Aurelius, Accius, and Manilius.

After the publication of Varro's work, the twenty-one comedies, which he regarded as unquestionably genuine, were the ones most frequently used, and of which copies were chiefly preserved. These Varronian comedies are the same as those which have come down to our own time, with the loss of one. At present we possess only *twenty* comedies of Plautus; but there were originally twenty-one in the manuscripts, and the *Vidularia*, which was the twenty-first, and which came last in the collection, was torn off from the manuscript in the middle ages. The last-mentioned play was extant in the time of Priscian, who was only acquainted with the twenty-one Varronian plays. The ancient Codex of Camerarius has at the conclusion of the Truculentus the words *incipit vidolaria;* and the Milan Palimpsest also contains several lines from the Vidularia.

The titles of the twenty-one Varronian plays, of which, as we have already remarked, twenty are still extant, are: 1. Amphitruo. 2. Asinaria. 3. Aulularia. 4. Captivi. 5. Curculio. 6. Casina. 7. Cistellaria. 8. Epidicus. 9. Bacchides. 10. Mostellaria. 11. Menaechmi. 12. Miles. 13. Mercator. 14. Pseudolus. 15. Poenulus. 16. Persa. 17. Rudens. 18. Stichus. 19. Trinummus. 20. Truculentus. 21. Vidularia. This is the order in which they occur in the manuscripts, though probably not the one in which they were originally arranged by Varro. The present order is evidently alphabetical; the initial letter of the title of each play is alone regarded, and no attention is paid to those which follow: hence we find Captivi, Curculio, Casina, Cistellaria: Mostellaria, Menaechmi, Miles, Mercator: Pseudolus, Poenulus, Persa. The play of the Bacchides forms the only exception to the alphabetical order. It was probably placed after the Epidicus by some copyist, because he had observed that Plautus, in the Bacchides (ii. 2. 36), referred to the Epidicus as an earlier work. The alphabetical arrangement is attributed by many to Priscian, to whom is also assigned the short acrostic argument prefixed to each play; but there is no certainty on this point, and the Latinity of the acrostic arguments is too pure to have been composed so late as the time of Priscian. The names of the comedies are either taken from some leading character in the play, or from some circumstance which occurs in it: those titles ending in *aria* are adjectives, giving a general description of the play: thus *Asinaria* is the "Ass-Comedy." Besides these twenty-one plays we have already remarked, that Varro, according to Ritschl's conjecture, regarded nineteen others as the genuine productions of Plautus, though not supported by an equal amount of testimony as the twenty-one. Ritschl has collected from various authorities the titles of these nineteen plays. They are as follows: 22. Saturio. 23. Addictus. 24. Boeotia. 25. Nervolaria. 26. Fretum. 27. Trigemini. 28. Astraba. 29. Parasitus niger. 30. Parasitus medicus. 31. Commorientes. 32. Condalium. 33. Gemini leones. 34. Foeneratrix. 35. Frivolaria. 36. Sitellitergus. 37. Fugitivi. 38. Cacistio. 39. Hortulus. 40. Artemo. Of the still larger number of comedies commonly ascribed to Plautus, but not recognised by Varro, the titles of

only a few have been preserved. They are:— 1. Colax. 2. Carbonaria. 3. Acharistio. 4. Bis compressa. 5 Anus. 6. Agroecus. 7. Dyscolus. 8. Phagon. (?) 9. Cornicula or Cornicularia. 10. Calceolus. 11. Baccaria. 12. Lipargus. (?) 13. Caecus or Praedones. Thus we have the titles of 21 Varronian comedies of the first class, 19 of the second and third classes, and 13 comedies not acknowledged by Varro, in all 53. Accordingly, if there were 130 comedies bearing the name of Plautus, we have lost all notice of 77. There is a play entitled *Querolus* or *Aulularia*, which bears the name of Plautus in the manuscripts, and is quoted under his name by Servius (*ad Virg. Aen.* iii. 226). It is evidently, however, not the production of our poet, and was probably written in the third or fourth century of the Christian aera. The best edition of it is by Klinkhammer, entitled, "Querolus sive Aulularia, incerti auctoris comoedia togata," Amsterdam, 1829.

The comedies of Plautus enjoyed unrivalled popularity among the Romans. Of this we have a proof in their repeated representations after the poet's death, to which we have already alluded. In a house at Pompeii a ticket was found for admission to the representation of the *Casina* of Plautus (see Orelli, *Inscript.* No. 2539), which must consequently have been performed at that time, shortly before its destruction in A. D. 79; and we learn from Arnobius that the Amphitruo was acted in the reign of Diocletian. The continued popularity of Plautus, through so many centuries, was owing, in a great measure, to his being a national poet. For though his comedies belong to the Comoedia palliata, and were taken, for the most part, from the poets of the new Attic comedy, we should do great injustice to Plautus if we regarded him as a slavish imitator of the Greeks. Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done. Whether Plautus borrowed the plan of all his plays from Greek models, it is impossible to say. The Cistellaria, Bacchides, Poenulus, and Stichus were taken from Menander, the Casina and Rudens from Diphilus, and the Mercator and the Trinummus from Philemon, and many others were undoubtedly founded upon Greek originals. But in all cases Plautus allowed himself much greater liberty than Terence; and in some instances he appears to have simply taken the leading idea of the play from the Greek, and to have filled it up in his own fashion. It has been inferred from a well-known line of Horace (*Epist.* ii. 1. 58), "Plautus ad exemplar Siculi properare Epicharmi," that Plautus took great pains to imitate Epicharmus. But there is no correspondence between any of the existing plays of Plautus, and the known titles of the comedies of Epicharmus; and the verb *properare* probably has reference only to the liveliness and energy of Plautus's style, in which he bore a resemblance to the Sicilian poet. Another mistake has arisen from the statement of Jerome (*Ep.* 57, 101) that Plautus imitated the poets of the old Attic comedy, but the only resemblance he bears to them is in the coarseness and boldness of his jokes. He borrowed to a slight extent from the middle Attic comedy, from which the Amphitruo was taken; but, as we have already remarked, it was the poets of the new Attic comedy whom Plautus took as his models.

It was, however, not only with the common people that Plautus was a favourite; educated Romans read and admired his works down to the latest times. The purity of his language and the refinement and good-humour of his wit are celebrated in particular by the ancient critics. The grammarian L. Aelius Stilo used to say, and Varro adopted his words, "that the Muses would use the language of Plautus, if they were to speak Latin." (Apud Quintil. x. 1. § 99.) In the same manner A. Gellius constantly praises the language of Plautus in the highest terms, and in one passage (vii. 17) speaks of him as "homo linguae atque elegantiae in verbis Latinae princeps." Cicero (*de Off.* i. 29) places his wit on a par with that of the old Attic comedy, and St. Jerome used to console himself with the perusal of the poet after spending many nights in tears, on account of his past sins. The favourable opinion which the ancients entertained of the merits of Plautus has been confirmed by the judgment of the best modern critics, and by the fact that several of his plays have been imitated by many of the best modern poets. Thus the *Amphitruo* has been imitated by Molière and Dryden, the Aulularia by Molière in his *Avare*, the *Mostellaria* by Regnard, Addison, and others, the *Menaechmi* by Shakspere in his *Comedy of Errours*, the *Trinummus* by Lessing in his *Schatz*, and so with others. Lessing, who was undoubtedly one of the greatest critics of modern times, declares the *Captivi* of Plautus to be the finest comedy that was ever brought upon the stage, and says that he had repeatedly read it with the view of discovering some fault in it, and was never able to do so; but, on the contrary, saw fresh reasons for admiring it on each perusal. Horace (*De Arte Poët.* 270), indeed, expresses a less favourable opinion of Plautus, and speaks with contempt of his verses and jests; but it must be recollected that the taste of Horace had been formed by a different school of literature, and that he disliked the ancient poets of his country. Lessing, however, has shown that the censure of Horace probably does not refer to the general character of Plautus's poetry, but merely to his inharmonious verses and to some of his jests. And it must be admitted that only a blind admiration of the poet can fail to recognise some truth in the censure of Horace. Prosody and metre are not always strictly attended to, and there is frequently a want of harmony in his verses. His jests, also, are often coarse, and sometimes puerile; but it must be recollected that they were intended to please the lower classes of Rome, and were accordingly adapted to the tastes of the day. The objections brought against the jokes of Plautus are equally applicable to those of Shakspere.

The text of Plautus has come down to us in a very corrupt state. It contains many lacunae and interpolations. Thus the Aulularia has lost its conclusion, the Bacchides its commencement, &c.; and we find in the grammarians several quotations from the existing plays of Plautus which are not found in our present copies. The interpolations are still more numerous than the lacunae, and were for the most part made for the purpose of supplying gaps in the original manuscript. Some of these were introduced in ancient times, as is proved by their existence in the Palimpsest manuscript at

Milan, which is as old as the fifth century, but most of them were executed at the revival of learning, and evidently betray their modern origin. See the essay of Niebuhr on this subject, entitled "Ueber die als untergeschoben bezeichneten Scenen im Plautus," in his "Kleine Schriften," vol. i. p. 159, &c. The corruptions of the text are owing to the fact that all the existing manuscripts of Plautus, with the exception of the Milan Palimpsest, are derived from one common source. The editors of Plautus, however, have not founded the text upon the best existing manuscripts. These are the Codex vetus and decurtatus, which must, in connection with the Palimpsest manuscript of Milan, form the basis with any future editor for a restoration of the genuine text. (See Ritschl, *Ueber die Kritik des Plautus*, in the *Rheinisches Museum*, vol. iv. p. 153, &c.) It appears that the comedies of Plautus were, at an early time, divided into two parts, the first containing eight plays (*Amphitruo — Epidicus*), the second the remaining twelve (*Bacchides — Truculentus*.) The last twelve plays were at first unknown in Italy at the revival of learning: they were discovered in Germany about 1430, and from thence conveyed to Italy. It may be mentioned in passing, that this division of the plays into two parts accounts for the loss of the beginning of the Bacchides, which was the first play of the volume, and the commencement of which might therefore have been easily torn away.

The editio princeps of the complete works of Plautus was published at Venice, by Georgius Merula, in 1472. There was a still earlier edition of the first eight plays of Plautus (*Amphitruo — Epidicus*), printed at Venice, without date, of which probably only one copy is now in existence, preserved in the public library at Venice. Niebuhr called attention to this edition (*Kleine Schriften*, vol. i. p. 176, &c.), but it had been previously noticed by Harles (*Supplem. ad Brev. Notit. Lit. Rom.* part ii. p. 483). Of the other earlier editions the best are those by Camerarius, Basel, 1558; by Lambinus, Paris, 1576; by Taubmann, Wittenberg, 1605; by Pareus, Frankfort, 1610; by Gruter, with Taubmann's commentary, Wittenberg, 1621; by J. Fr. Gronovius, Leyden, 1664, reprinted at the same place in 1669, at Amsterdam in 1684, and again at Leipzig, under the care of J. A. Ernesti, in 1760. The best modern editions of the complete works of Plautus are by Bothe, Berlin, 1809—1811, 4 vols. 8vo., again at Stuttgardt, 1829, 4 vols. 8vo., and lastly at Leipzig, 1834, 2 vols. 8vo.; and by Weise, Quedlinburg, 1837—1838, 2 vols. 8vo. There are some editions of the separate plays of Plautus which deserve particular recommendation. These are the *Captivi*, *Miles*, and *Trinummus*, by Lindemann, Leipzig, 1844, 2d edition; the *Bacchides*, by Ritschl, Halle, 1835; and the *Trinummus* by Hermann, Leipzig, 1800. Plautus has been translated into almost all the European languages. In English some of the plays were translated by Echard in 1716, by Cooke in 1754, and by Cotter in 1827; and there is a translation in English of all the works of Plautus by Thornton and Warner, 1767—1774, 5 vols. 8vo. In French we have the translations of the Amphitruo, Epidicus, and Rudens, by Madame Dacier, 1683, and of the complete works by Limiers, Amsterdam, 1719, 10 vols. 8vo, and by Guendeville, Leyden, 1719, 10 vols. 8vo. In German there are several translations of single plays, of which Lessing's excellent translation of the Captivi deserves to be particularly mentioned. There is likewise a translation in German of the complete works by Kuffner, Vienna, 1806—1807, 5 vols. 8vo., of nine of the plays by Köpke, Berlin 1809-20, 2 vols. 8vo, and of eight by Rapp, Stuttgart, 1838-46.

The most important works on the life and works of Plautus are the following:— Lessing, *Von dem Leben und den Werken des Plautus*, in the 3rd volume of his collected works, Berlin, 1838; Osann, *Analecta critica*, &c.; *insunt Plauti Fragmenta ab Ang. Maio nuper reperta*, Berlin, 1816; Geppert, *Ueber den Codex Ambrosianus, und seinen Einfluss auf die Plautinische Kritik*, Leipzig, 1847; and above all Ritschl, *Parergon Plautinorum Terentianorumque*, Leipzig, 1845, containing the following valuable dissertations in relation to Plautus: 1. *De Plauti Poetae Nominibus;* 2. *De Aetate Plauti;* 3. *Die Fabulae Varronianae des Plautus;* 4. *Die Plautinischen Didaskalien;* 5. *De Actae Trinummi Tempore;* 6. *De Veteribus Plauti Interpretibus;* 7. *De Plauti Bacchidibus;* 8. *De turbato Scenarum Ordine Mostellariae Plautinae;* 9. *De Interpolatione Trinummi Plautinae.*

PLAUTUS, C. RUBE'LLIUS, was the son of Rubellius Blandus [BLANDUS] and of Julia, the daughter of Drusus, the son of the emperor Tiberius. Plautus was thus the great-grandson of Tiberius, and the great-great-grandson of Augustus, in consequence of Tiberius having been adopted by Augustus. Descended thus from the founder of the Roman empire, Plautus incurred the jealousy of Nero. He was involved in the accusations which Junia Silana brought against Agrippina in A. D. 55, whom she accused of a design of marrying Plautus, and raising him to the imperial throne. Five years afterwards, A. D. 60, a comet appeared, which, according to the popular opinion, was thought to forebode a change in the empire. The people thereupon were set thinking who would be Nero's successor; and no one appeared to them so fit as Rubellius Plautus. Although the latter lived in the most quiet manner, avoiding the popular notice, and harbouring no traitorous designs, Nero wrote to him, recommending him to withdraw from the city to his estates in Asia. Such advice was, of course, equivalent to a command; Plautus accordingly retired to Asia with his wife Antistia, the daughter of L. Antistius Vetus, and employed himself in his exile in the study of the Stoic philosophy. But even in this retreat he was not safe; for Tigellinus having again excited the fears of Nero in A. D. 62 against Plautus, he was murdered in Asia by command of the emperor. Many of his friends advised him to take up arms to resist his executioners, and his father-in-law Antistius Vetus wrote to him to the same effect; but Plautus preferred death to an uncertain struggle for the empire. (Tac. *Ann.* xiii. 19, xiv. 22, 57, 59; Dion Cass. lxii. 14; Juv. viii. 39.)

PLEIADES (Πλειάδες or Πελειάδες), the Pleiads, are called daughters of Atlas by Pleione (or by the Oceanid Aethra, Eustath. *ad Hom.* p. 1155), of Erechtheus (Serv. *ad Aen.* i. 744), of Cadmus (Theon, *ad Arat.* p. 22), or of the queen of the Amazons. (Schol. *ad Theocrit.* xiii. 25.) They were the sisters of the Hyades, and seven in number, six of whom are described as visible, and the seventh as invisible. Some call

the seventh Sterope, and relate that she became invisible from shame, because she alone among her sisters had had intercourse with a mortal man; others call her Electra, and make her disappear from the choir of her sisters on account of her grief at the destruction of the house of Dardanus (Hygin. *Fab.* 192, *Poet. Astr.* ii. 21). The Pleiades are said to have made away with themselves from grief at the death of their sisters, the Hyades, or at the fate of their father, Atlas, and were afterwards placed as stars at the back of Taurus, where they form a cluster resembling a bunch of grapes, whence they were sometimes called βότρυς (Eustath. *ad Hom.* p. 1155). According to another story, the Pleiades were virgin companions of Artemis, and, together with their mother Pleione, were pursued by the hunter Orion in Boeotia; their prayer to be rescued from him was heard by the gods, and they were metamorphosed into doves (πελειάδες), and placed among the stars (Hygin. *Poet. Astr.* ii. 21; Schol. *ad Apollon. Rhod.* iii. 226; Pind. *Nem.* ii. 17). The rising of the Pleiades in Italy was about the beginning of May, and their setting about the beginning of November. Their names are Electra, Maia, Taygete, Alcyone, Celaeno, Sterope, and Merope (Tzetz. *ad Lyc.* 219, comp. 149; Apollod. iii. 10. § 1). The scholiast of Theocritus (xiii. 25) gives the following different set of names: Coccymo, Plaucia, Protis, Parthemia, Maia, Stonychia, Lampatho. (Comp. Hom. *Il.* xviii. 486, *Od.* v. 272; Ov. *Fast.* iv. 169, &c.; HYADES; and Ideler, *Untersuch. über die Sternennamen*, p. 144.) [L. S.]

PLEI'ONE (Πληϊόνη), a daughter of Oceanus, and mother of the Pleiades by Atlas. (Apollod. iii. 10. § 1; Pind. *Fragm.* 53; comp. ATLAS; PLEIADES.) [L. S.]

PLEISTAE'NETUS (Πλειστaίνετος), an Athenian painter, the brother of Pheidias, is mentioned by Plutarch (*De Glor. Athen.* ii. p. 346) among the most celebrated painters, such as Apollodorus, Euphranor, Nicias, and Asclepiodorus, who painted victories, battles, and heroes; but there is no other mention of him. [P. S.]

PLEISTARCHUS (Πλείσταρχος). 1. King of Sparta, of the line of the Agids, was the son and successor of the heroic Leonidas, who was killed at Thermopylae, B. C. 480. He was a mere child at the time of his father's death, on which account the regency was assumed by his cousin Pausanias, who commanded the Greeks at Plataea. (Herod. ix. 10; Paus. iii. 4. § 9.) It appears that the latter continued to administer affairs in the name of the young king till his own death, about B. C. 467 (Thuc. i. 132). Whether Pleistarchus was then of age to take the reins of government into his own hands we know not, but Pausanias tells us that he died shortly after assuming the sovereignty, while it appears, from the date assigned by Diodorus to the reign of his successor Pleistoanax, that his death could not have taken place till the year B. C. 458. (Paus. iii. 5. § 1; Diod. xiii. 75; Clinton, *F. H.* vol. ii. p. 210.) No particulars of his reign are recorded to us.

2. Son of Antipater and brother of Cassander, king of Macedonia. He is first mentioned in the year B. C. 313, when he was left by his brother in the command of Chalcis, to make head against Ptolemy, the general of Antigonus, when Cassander himself was recalled to the defence of Macedonia. (Diod. xix. 77.) Again, in B. C. 302, when the general coalition was formed against Antigonus, Pleistarchus was sent forward by his brother, with an army of 12,000 foot and 500 horse, to join Lysimachus in Asia. As the Hellespont and entrance of the Euxine was occupied by Demetrius, he endeavoured to transport his troops from Odessus direct to Heracleia, but lost by far the greater part on the passage, some having been captured by the enemy's ships, while others perished in a storm, in which Pleistarchus himself narrowly escaped shipwreck. (Id. xx. 112.) Notwithstanding this misfortune, he seems to have rendered efficient service to the confederates, for which he was rewarded after the battle of Ipsus (B. C. 301) by obtaining the province of Cilicia, as an independent government. This, however, he did not long retain, being expelled from it in the following year, by Demetrius, almost without opposition. (Plut. *Demetr.* 31.) Hereupon he returned to his brother Cassander, and from this time we hear no more of him. Pausanias mentions him as having been defeated by the Athenians in an action in which he commanded the cavalry and auxiliaries of Cassander; but the period at which this event took place is uncertain. (Paus. i. 15. § 1.) It is perhaps to him that the medical writer, Diocles of Carystus, addressed his work, which is cited more than once by Athenaeus, as τὰ πρὸς Πλείσταρχον Ὑγιεινά. (Athen. vii. p. 320, d, 324, f.) [E. H. B.]

PLEI'STHENES (Πλεισθένης), a son of Atreus, and husband of Aerope or Eriphyle, the daughter of Catreus, by whom he became the father of Agamemnon, Menelaus, and Anaxibia (Apollod. ii 2. § 2; Schol. *ad Eurip. Or.* 5; Aeschyl. *Agam.* 1569; comp. AGAMEMNON; ATREUS). A son of Thyestes, who was killed by Atreus, was likewise called Pleisthenes. (Hygin. *Fab.* 88.) [L. S.]

PLEISTO'ANAX (Πλειστοάναξ, Πλειστώναξ), the nineteenth king of Sparta in the line of the Agidae, was the eldest son of the Pausanias who conquered at Plataea in B. C. 479. On the death of Pleistarchus, in B. C. 458, without issue, Pleistoanax succeeded to the throne, being yet a minor, so that in the expedition of the Lacedaemonians in behalf of the Dorians against Phocis, in B. C. 457, his uncle Nicomedes, son of Cleombrotus, commanded for him. (Thuc. i. 107; Diod. xi. 79; Paus. i. 13, iii. 5.) In B. C. 445 he led in person an invasion into Attica, being however, in consequence of his youth, accompanied by Cleandridas as a counsellor. The premature withdrawal of his army from the enemy's territory exposed both Cleandridas and himself to the suspicion of having been bribed by Pericles, and, according to Plutarch, while Cleandridas fled from Sparta and was condemned to death in his absence, the young king was punished by a heavy fine, which he was unable to pay, and was therefore obliged to leave his country. Pleistoanax remained nineteen years in exile, taking up his abode near the temple of Zeus on Mount Lycaeus in Arcadia, and having half his house within the sacred precincts that he might enjoy the benefit of the sanctuary. During this period his son Pausanias, a minor, reigned in his stead. The Spartans at length recalled him in B. C. 426, in obedience to the repeated injunctions of the Delphic oracle,—"to bring back the seed of the demi-god, the son of Zeus; else they should plough with a silver plough;"—and his restoration was accompanied

with solemn dances and sacrifices, such as those with which the first kings of his race had been inaugurated. But he was accused of having tampered with the Pythian priestess to induce her to interpose for him, and his alleged impiety in this matter was continually assigned by his enemies as the cause of all Sparta's misfortunes in the war; and therefore it was that he used all his influence to bring about peace with Athens in B. C. 421. (Thuc. i. 114, ii. 21, iii. 26, v. 16, 19, 24; Arist. *Nub.* 849; Ephor. *ap. Schol. ad loc.;* Plut. *Per.* 22, *Nic.* 28; Diod. xiii. 106.) [CLEANDRIDAS; PERICLES.] In the last-mentioned year he marched with an army into Arcadia, where he released the Parrhasians from their dependence on Mantineia, and destroyed the fortress which the Mantineans had built, to command Laconia, at a place called Cypsela on the borders. (Thuc. v. 33.) In B. C. 418 he set forth at the head of the old men and boys to the assistance of his colleague, Agis II.; but, on his arrival at Tegea, he heard of the victory which Agis had just won at Mantineia, and, finding that his presence was not required, he returned to Sparta. (Thuc. v. 75.) He died in B. C. 408, after a reign of 50 years, and was succeeded by his son Pausanias. (Diod. xiii. 75; Wess. *ad loc.;* comp. Clint. *F. H.* vol. ii. App. iii.) One saying of Pleistoanax is found in Plutarch's collection (*Apoph. Lac.*), but it is hardly brilliant enough to deserve being recorded. [E. E.]

Q. PLEMI'NIUS, propraetor and legatus of Scipio Africanus, was sent in B. C. 205 against the town of Locri, in southern Italy, which still continued to be in the possession of the Carthaginians. He succeeded in taking the town, of which he was left governor by Scipio; but he treated the inhabitants with the greatest cruelty, and not contented with robbing them of their private property, plundered even the temple of Proserpine. The Locrians accordingly sent an embassy to Rome to complain of his conduct; and the senate, upon hearing their complaints, commanded Pleminius to be brought back to Rome, where he was thrown into prison, B. C. 204, but died before his trial came on. According to another account preserved by Clodius Licinius, Pleminius endeavoured to set the city on fire, but being detected was put to death in prison by command of the senate. (Liv. xxix. 6—9, 16—22, xxxiv. 44; Val. Max. i. 1, § 21; Dion Cass. *Frag.* 64, ed. Reimar.; Appian, *Annib.* 55.)

PLEMNAEUS (Πλημναῖος), a son of Peratus in Aegialeia, was the father of Orthopolis whom Demeter reared, all the other children of Plemnaeus having died immediately after their birth. He afterwards showed his gratitude by building a temple to her. (Paus. ii. 5. § 5, 11. § 2) [L. S.]

PLE'NNIUS, one of the chief legates of Sex. Pompeius in the war of the year B. C. 36, which ended in the defeat of the latter. Plennius was stationed near Lilybaeum to oppose Lepidus. (Appian, *B. C.* v. 97, &c., 122.)

PLESI'MACHUS (Πλησίμαχος), the writer of Νόστοι (Plut. *de Fluv.* 18), is probably a false reading for Lysimachus, as the ancients frequently mention the Νόστοι of the latter [LYSIMACHUS, literary, No. 5], and the name of Plesimachus does not occur elsewhere.

PLETHO or GEMISTUS GEORGIUS. [GEMISTUS.]

PLEURATUS (Πλευρατος). 1. Father of Agron, king of Illyria (Polyb. ii. 2), as well as in all probability of Scerdilaïdas also, though this is no where distinctly stated. (See Schweighäuser, *ad Polyb.* ii. 5. § 6.)

2. King of Illyria, son of Scerdilaïdas, and therefore probably a grandson of the preceding. He appears to have been associated with his father in the sovereignty for some years before the death of the latter, whether as joint ruler, or as holding the separate command of some of the Illyrian tribes, is uncertain, but the last supposition seems the most probable. Livy, in one passage (xxvi. 24), calls him a Thracian prince, but this seems to be certainly a mistake. His name was included, together with that of Scerdilaïdas in the treaty of alliance concluded by M. Valerius Laevinus with the Aetolians, B. C. 211, and the two were associated together on several occasions during the war with Philip, as well as in the peace concluded by P. Sempronius with that monarch in B. C. 204. (Liv. xxvi. 24, xxvii. 30, xxviii. 5, xxix. 12; Polyb x. 41.) But after this period that of Pleuratus appears alone, and he seems to have become sole ruler. On the renewal of the war with Macedonia by the Romans (B. C. 201) he hastened to offer his assistance to the consul Sulpicius, but his services were declined for the moment, and were not subsequently called for. But though he rendered no active assistance, his fidelity to the Roman cause was rewarded by Flamininus at the peace of 196, by the addition to his territories of Lychnidus and the Parthini, which had been previously subject to Macedonia. (Liv. xxxi. 28, xxxiii. 34; Polyb. xviii. 30, xxi. 9, xxii. 4.) During the war of M. Fulvius in Aetolia, B. C. 189, he again came to the assistance of the Romans with a fleet of 60 ships, with which he laid waste the coasts of Aetolia, but did not effect any thing of moment. (Liv. xxxviii. 7.) The date of his death is unknown, but it must have occurred previous to B. C. 180, at which time we find his son Gentius already on the throne. (Id. xl. 42.)

3. A brother of Gentius, and son of the preceding, who is called PLATOR by Livy, but Pleuratus by Polybius. He was put to death by Gentius, in order that the king might himself marry a daughter of Monunius who had been betrothed to his brother. (Polyb. xxix. 5; Liv. xliv. 30.)

4. A son of Gentius, king of Illyria, who was taken prisoner, together with his father, and carried captive to Rome. (Liv. xliv. 32.)

5. An Illyrian exile, of whose services Perseus, king of Macedonia, availed himself on his embassies to Gentius, king of Illyria, in B. C. 169. (Liv. xliii. 19, 20; Polyb. xxviii. 8, 9.) We afterwards find him mentioned as levying a force of Illyrian auxiliaries for the service of Perseus. (Liv. xliv. 11.) [E. H. B.]

PLEURON (Πλευρών), a son of Aetolus and Pronoe, and brother of Calydon, was married to Xanthippe, by whom he became the father of Agenor, Sterope, Stratonice, and Laophonte. He is said to have founded the town of Pleuron in Aetolia, but he had a heroum at Sparta. (Apollod. i. 7. § 7; Paus. iii. 13. § 5.) [L. S.]

PLEXAURE (Πληξαύρη), a daughter of Oceanus and Tethys (Hes. *Theog.* 353), or, according to others, of Nereus and Doris. (Apollod. i. 2. § 7.) [L. S.]

PLEXIPPUS (Πλήξιππος). 1. A son of

Thestius, and brother of Althaea, was killed by Meleager. (Apollod. i. 7. § 10; MELEAGER.)

2. A son of Phineus, by Cleopatra. (Apollod. iii. 15. § 3; Schol. *ad Soph. Antig.* 980.)

3. One of the sons of Aegyptus (Hygin. *Fab.* 170.) [L. S.]

C. PLI'NIUS SECUNDUS, the celebrated author of the *Historia Naturalis*, was born A. D. 23, having reached the age of 56 at the time of his death, which took place in A. D. 79. (Plin. Jun. *Epist.* iii. 5.) The question as to the place of his birth has been the subject of a voluminous and rather angry discussion between the champions of Verona and those of Novum Comum (the modern Como). That he was born at one or other of these two towns seems pretty certain; Hardouin's notion, that he was born at Rome, has nothing to support it. The claim of Comum seems to be, on the whole, the better founded of the two. In the life of Pliny ascribed to Suetonius, and by Eusebius, or his translator Jerome, he is styled Novocomensis. Another anonymous life of Pliny (apparently of late origin and of no authority) calls him a native of Verona; and it has been thought that the claim of Verona to be considered as his birth-place is confirmed by the fact that Pliny himself (*Praef. init.*) calls Catullus, who was a native of Verona, his *conterraneus*. On the other hand, it has been urged with more discerning criticism, that as the two towns were both situated beyond the Padus in Gallia Cisalpina, and at no very great distance from each other, this somewhat barbarous word is much better adapted to intimate that Catullus was a *fellow-countryman* of Pliny, than that he was a *fellow-townsman*. In a similar manner the younger Pliny, who was undoubtedly born at Novum Comum, speaks of *Veronenses nostri* (*Epist.* vi. ult.). Of two Veronese inscriptions which have been adduced, one appears to be spurious. The other, which is admitted to be genuine, is too mutilated for its tenour to be ascertained. It appears to have been set up by a Plinius Secundus, but whether the author of the Natural History or not, there is nothing to show. Nor would it in any case be decisive as to the birthplace of Pliny. That the family of the Plinii belonged to Novum Comum is clear from the facts that the estates of the elder Pliny were situated there, and that the younger Pliny was born there, and from several inscriptions found in the neighbourhood relating to various members of the family.

Of the particular events in the life of Pliny we know but little; but for the absence of such materials for biography we are in some degree compensated by the valuable account which his nephew has left us of his habits of life. He came to Rome while still young, and being descended from a family of wealth and distinction, he had the means at his disposal for availing himself of the instruction of the best teachers to be found in the imperial city. In one passage of his work (ix. 58) he speaks of the enormous quantity of jewellery which he had seen worn by Lollia Paulina. That must have been before A. D. 40, in which year Caligula married Cesonia. It does not appear necessary to suppose that at that early age Pliny had already been introduced at the court of Caligula. The strange animals exhibited by the emperors and wealthy Romans in spectacles and combats, seem early to have attracted his attention (comp. *H. N.* ix. 5). He was for some time on the coast of Africa, though in what capacity, or at what period, we are not informed (*H. N.* vii. 3). At the age of about 23 he went to Germany, where he served under L. Pomponius Secundus, of whom he afterwards wrote a memoir (Plin. Jun. *Ep.* iii. 5), and was appointed to the command of a troop of cavalry (*praefectus alae*) (Plin. Jun. *l. c.*). It appears from notices of his own that he travelled over most of the frontier of Germany, having visited the Cauci, the sources of the Danube, &c. It was probably in Belgium that he became acquainted with Cornelius Tacitus (not the historian of that name, *H. N.* vii. 16). It was in the intervals snatched from his military duties that he composed his treatise *de Jaculatione equestri*. (Plin. Jun. *l. c.*) At the same time he commenced a history of the Germanic wars, being led to do so by a dream in which he fancied himself commissioned to undertake the task by Drusus Nero. This work he afterwards completed in twenty books.

Pliny returned to Rome with Pomponius (A. D. 52), and applied himself to the study of jurisprudence. He practised for some time as a pleader, but does not seem to have distinguished himself very greatly in that capacity. The greater part of the reign of Nero he spent in retirement, chiefly, no doubt, at his native place. It may have been with a view to the education of his nephew that he composed the work entitled *Studiosus*, an extensive treatise in three books, occupying six volumes, in which he marked out the course that should be pursued in the training of a young orator, from the cradle to the completion of his education and his entrance into public life. (Plin. Jun. *l. c.*; Quintil. iii. 1. § 21.) Towards the end of the reign of Nero he wrote a grammatical work in eight books, entitled *Dubius Sermo*, confutations of which were promised by various professed grammarians, Stoics, dialecticians, &c.; though ten years afterwards, when the Historia Naturalis was published, they had not appeared. (Plin. *H. N.* i. Praef. § 22.) It was towards the close of the reign of Nero that Pliny was appointed procurator in Spain. He was here in A. D. 71, when his brother-in-law died, leaving his son, the younger Pliny, to the guardianship of his uncle, who, on account of his absence, was obliged to entrust the care of him to Virginius Rufus. Pliny returned to Rome in the reign of Vespasian, shortly before A. D. 73, when he adopted his nephew. He had known Vespasian in the Germanic wars, and the emperor received him into the number of his most intimate friends. For the assertion that Pliny served with Titus in Judaea there is no authority. He was, however, on intimate terms with Titus, to whom he dedicated his great work. Nor is there any evidence that he was ever created senator by Vespasian. It was doubtless at this period of his life that he wrote a continuation of the history of Aufidius Bassus, in 31 books, carrying the narrative down to his own times (*H. N.* praef. § 19). Of his manner of life at this period an interesting account has been preserved by his nephew (*Epist.* iii. 5). It was his practice to begin to spend a portion of the night in studying by candle-light, at the festival of the Vulcanalia (towards the end of August), at first at a late hour of the night, in winter at one or two o'clock in the morning. Before it was light he betook himself to the emperor Vespasian, and after executing such commissions as he might be charged with, returned home and

devoted the time which he still had remaining to study. After a slender meal he would, in the summer time, lie in the sunshine while some one read to him, he himself making notes and extracts. He never read anything without making extracts in this way, for he used to say that there was no book so bad but that some good might be got out of it. He would then take a cold bath, and, after a slight repast, sleep a very little, and then pursue his studies till the time of the coena. During this meal some book was read to, and commented on by him. At table, as might be supposed, he spent but a short time. Such was his mode of life when in the midst of the bustle and confusion of the city. When in retirement in the country, the time spent in the bath was nearly the only interval not allotted to study, and that he reduced to the narrowest limits; for during all the process of scraping and rubbing he had some book read to him, or himself dictated. When on a journey he had a secretary by his side with a book and tablets, and in the winter season made him wear gloves that his writing might not be impeded by the cold. He once found fault with his nephew for walking, as by so doing he lost a good deal of time that might have been employed in study. By this incessant application, persevered in throughout his lifetime, he amassed an enormous amount of materials, and at his death left to his nephew 160 volumina of notes (*electorum commentarii*), written extremely small on both sides. While procurator in Spain, when the number of them was considerably less, he had been offered 400,000 sesterces for them, by one Largius Licinius. With some reason might his nephew say that, when compared with Pliny, those who had spent their whole lives in literary pursuits seemed as if they had spent them in nothing else than sleep and idleness. When we consider the multiplicity of his engagements, both public and private, the time occupied in military services, in the discharge of the duties of the offices which he held, in his forensic studies and practice, in visits to the emperor, and the performance of the miscellaneous commissions entrusted to him by the latter, the extent of his acquisitions is indeed astonishing. From the materials which he had in this way collected he compiled his celebrated *Historia Naturalis*, which he dedicated to Titus, and published, as appears from the titles given to Titus in the preface, about A. D. 77.

The circumstances of the death of Pliny were remarkable. The details are given in a letter of the younger Pliny to Tacitus (*Ep.* vi. 16). Pliny had been appointed admiral by Vespasian, and in A. D. 79 was stationed with the fleet at Misenum, when the celebrated eruption of Vesuvius took place, which overwhelmed Herculaneum and Pompeii. On the 24th of August, while he was, as usual, engaged in study, his attention was called by his sister to a cloud of unusual size and shape, rising to a great height, in the form of a pine-tree, from Vesuvius (as was afterwards discovered), sometimes white, sometimes blackish and spotted, according as the smoke was more or less mixed with cinders and earth. He immediately went to a spot from which he could get a better view of the phaenomenon; but, desiring to examine it still more closely, he ordered a light vessel to be got ready, in which he embarked, taking his tablets with him. The sailors of the ships at Retina, who had just escaped from the imminent danger, urged him to turn back. He resolved, however, to proceed, and in the hope of rendering assistance to those who were in peril, ordered the ships to be launched, and proceeded to the point of danger, retaining calmness and self-possession enough to observe and have noted down the various forms which the cloud assumed. Hot cinders and pumice stones now fell thickly upon the vessels, and they were in danger of being left aground by a sudden retreat of the sea. He hesitated for an instant whether to proceed or not; but quoting the maxim of Terence, *fortes fortuna adjuvat*, directed the steersman to conduct him to Pomponianus, who was at Stabiae, and whom he found preparing to set sail. Pliny did his best to restore his courage, and ordered a bath to be prepared for himself. He then, with a cheerful countenance, presented himself at the dinner-table, endeavouring to induce his friend to believe that the flames which burst out with increased violence were only those of some villages which the peasants had abandoned, and afterwards retired to rest, and slept soundly. But, as the court of the house was becoming fast filled with cinders, so that egress would in a short time have become impossible, he was roused, and joined Pomponianus. As the house, from the frequent and violent shocks, was in momentary danger of falling, it appeared the safer plan to betake themselves into the open fields, which they did, tying pillows upon their heads to protect them from the falling stones and ashes. Though it was already day, the darkness was profound. They went to the shore to see if it were possible to embark, but found the sea too tempestuous to allow them to do so. Pliny then lay down on a sail which was spread for him. Alarmed by the approach of flames, preceded by a smell of sulphur, his companions took to flight. His slaves assisted him to rise, but he almost immediately dropped down again, suffocated, as his nephew conjectures, by the vapours, for he had naturally weak lungs. His body was afterwards found unhurt, even his clothes not being disordered, and his attitude that of one asleep rather than that of a corpse.

It may easily be supposed that Pliny, with his inordinate appetite for accumulating knowledge out of books, was not the man to produce a scientific work of any value. He had no genius, as indeed might have been inferred from the bent of his mind. He was not even an original observer. The materials which he worked up into his huge encyclopaedic compilation were almost all derived at second-hand, though doubtless he has incorporated the results of his own observation in a larger number of instances than those in which he indicates such to be the case. Nor did he, as a compiler, show either judgment or discrimination in the selection of his materials, so that in his accounts the true and the false are found intermixed in nearly equal proportion,—the latter, if any thing, predominating, even with regard to subjects on which more accurate information might have been obtained; for, as he wrote on a multiplicity of subjects with which he had no scientific acquaintance, he was entirely at the mercy of those from whose writings he borrowed his information, being incapable of correcting their errors, or, as may be seen even from what he has borrowed from Aristotle, of determining the rela-

tive importance of the facts which he selects and those which he passes over. His love of the marvellous, and his contempt for human nature, lead him constantly to introduce what is strange or wonderful, or adapted to illustrate the wickedness of man, and the unsatisfactory arrangements of Providence. He was, as Cuvier remarks, (*Biograph. Univ.* art. *Pline*, vol. xxxv.), "an author without critical judgment, who, after having spent a great deal of time in making extracts, has ranged them under certain chapters, to which he has added reflections which have no relation to science properly so called, but display alternately either the most superstitious credulity, or the declamations of a discontented philosophy, which finds fault continually with mankind, with nature, and with the gods themselves." His work is of course valuable to us from the vast number of subjects treated of, with regard to many of which we have no other sources of information. But what he tells us is often unintelligible, from his retailing accounts of things with which he was himself personally unacquainted, and of which he in consequence gives no satisfactory idea to the reader. Though a writer on zoology, botany, and mineralogy, he has no pretensions to be called a naturalist. His compilations exhibit scarcely a trace of scientific arrangement; and frequently it can be shown that he does not give the true sense of the authors whom he quotes and translates, giving not uncommonly wrong Latin names to the objects spoken of by his Greek authorities. That repeated contradictions should occur in such a work is not to be wondered at. It would not, of course, be fair to try him by the standard of modern times; yet we need but place him for an instant by the side of a man like Aristotle, whose learning was even more varied, while it was incomparably more profound, to see how great was his inferiority as a man of science and reflection. Still it is but just to him to add, that he occasionally displays a vigour of thought and expression which shows that he might have attained a much higher rank as an author, if his mental energies had not been weighed down beneath the mass of unorganized materials with which his memory and his note-tablets were overloaded. In private life his character seems to have been estimable in a high degree, and his work abounds with grave and noble sentiments, exhibiting a love of virtue and honour, and the most unmitigated contempt for the luxury, profligacy, and meanness which by his time had so deeply stained the Roman people. To philosophical speculation on religious, moral, or metaphysical subjects he does not seem to have been much addicted. All that is very distinctive of his views on such matters is that he was a decided pantheist.

With the exception of some minute quotations from his grammatical treatise (Lersch, *Sprachphilosophie der Alten*, vol. i. p. 179, &c.), the only work of Pliny which has been preserved to us, (for it does not appear that any reliance can be placed on the statement that the twenty books on the Germanic wars were seen by Conrad Gesner in Augsburg,) is his *Historia Naturalis*. By Natural History the ancients understood more than modern writers would usually include in the subject. It embraced astronomy, meteorology, geography, mineralogy, zoology, botany, — in short, every thing that does not relate to the results of human skill or the products of human faculties. Pliny, however, has not kept within even these extensive limits. He has broken in upon the plan implied by the title of the work, by considerable digressions on human inventions and institutions (book vii.), and on the history of the fine arts (xxxv.— xxxvii.). Minor digressions on similar topics are also interspersed in various parts of the work, the arrangement of which in other respects exhibits but little scientific discrimination. The younger Pliny fairly enough describes it as *opus diffusum, eruditum, nec minus varium quam ipsa Natura* (*Epist.* iii. 5). It comprises, as Pliny says in the preface (§ 17), within the compass of thirty-six books, 20,000 matters of importance, drawn from about 2000 volumes, the works of one hundred authors of authority, the greater part of which were not read even by those of professedly literary habits, together with a large number of additional matters not known by the authorities from which he drew. Hardouin has drawn up a catalogue of the authors quoted by Pliny in the first book, or in the body of the work itself, amounting to between 400 and 500. When it is remembered that this work was not the result of the undistracted labour of a life, but written in the hours of leisure secured from active pursuits, interrupted occasionally by ill health (*Praef.* § 18), and that too by the author of other extensive works, it is, to say the least, a wonderful monument of human industry. Some idea of its nature may be formed from a brief outline of its contents.

The *Historia Naturalis* is divided into 37 books, the first of which consists of a dedicatory epistle to Titus, followed by a table of contents of the other books. It is curious that ancient writers should not more generally have adopted this usage. No Roman writer before Pliny had drawn out such a table, except Valerius Soranus, whose priority in the idea Pliny frankly confesses. (*Praef.* § 26.) Pliny has also adopted a plan in every way worthy of imitation. After the table of the subject-matter of each book he has appended a list of the authors from whom his materials were derived; an act of honesty rare enough in ancient as well as modern times, and for which in his prefatory epistle (§§ 16, 17) he deservedly takes credit. It may be noticed too, as indicating the pleasure which he took in the *quantity* of the materials which he accumulated, that he very commonly adds the exact number of facts, accounts, and observations which the book contains.

The second book treats of the mundane system, the sun, moon, planets, fixed stars, comets, meteoric prodigies, the rainbow, clouds, rain, &c., eclipses, the seasons, winds, thunder and lightning, the shape of the earth, changes in its surface, earthquakes, the seas, rivers, fountains, &c. He makes no attempt to distinguish between astronomy and meteorology, but jumbles both together in utter confusion. The book opens with a profession of the pantheistic creed of the author, who assails the popular mythology with considerable force on the ground of the degrading views of the divine nature which it gives (ii. 5, or 7). The consideration of the debasing, idle and conflicting superstitions of mankind draws from him the reflection: *Quas singula improvidam mortalitatem involvunt, solum ut inter ista certum sit nihil esse certi, nec miserius quidquam homine, aut superbius.* Similar half gloomy, half contemptuous views of human nature, and con-

plaints against the arrangements of Providence, are of frequent occurrence with Pliny. His own appetite for the marvellous however frequently leads him into an excess of credulity scarcely distinguishable from the superstition which he condemns; though we must at the same time remember that with Pliny Nature is an active and omnipotent deity; and that his love for the marvellous is not mere gaping wonder, but admiration of the astonishing operations of that deity. It is a distinctly recognised maxim with him: *Mihi contuenti se persuasit rerum natura nihil incredibile existimare de ea.* (*H. N.* xi. 3.) The mundus is in his view divine in its nature, eternal, infinite, though resembling the finite, globular in form, the sun being the *animus* or *mens* of the whole, and itself a deity (ii. 4). He of course supposed this mundus to revolve round an axis in 24 hours. The earth he looked upon as globular, being fashioned into that shape by the perpetual revolution of the mundus round it, and inhabited on all sides. The fact that such is its shape he demonstrates by a variety of pertinent arguments (ii. 64—71). His ideas with regard to the universe, the nature of the stars, &c., their important relation to us as the origin of human souls (ii. 26), are in the main very much the same as those which through the influence of the Stoic school became generally prevalent among the Roman philosophers, though on various subordinate points Pliny had some singular notions, whether his own, or copied from authors with whom we are unacquainted, many of them ingenious, still more puerile. The notion which he adopted from the earlier propounders of it, that the germs of the innumerable forms of animals, &c., with which the stars and the universe abound, find their way to the earth, and there frequently become intermingled, producing all kinds of monstrous forms (c. 2), accounts for the readiness with which he admits the most fabulous and impossible monsters into his zoology.

The historical and chronological notices with respect to the progress of astronomy which he intersperses are very valuable. Of the beneficial effects of the spread of such knowledge he speaks with generous enthusiasm (ii. 12). With respect to the changes in the surface of the earth, produced by the depositions of rivers, and the appearance of volcanic islands, he has some valuable and interesting statements (ii. 83, &c.). These changes, and the other startling natural phaenomena which present themselves in considerable number and variety in the volcanic region of Italy and Sicily, are to Pliny so many proofs of the manifold *divine* activity of nature (c. 93). Some of the wonders he adduces are however more than apocryphal. On the tides (of the influence of the sun and moon upon which he was well aware), currents and marine springs, he has some remarks which show that his official duties in Spain did not keep him from a careful observation of natural phaenomena (c. 97). The wonderful qualities and phaenomena of various waters and fountains (*nam nec aquarum natura a miraculis cessat*, c. 103), supply him with details, many of them curious and probably true, others requiring the credulity of Pliny for their belief. From the wonders of water he passes to those of fire (c. 104, &c.), and then, by a rather curious arrangement, closes the book with some statements regarding the size of the earth and the distance between various points of it.

The four following books (iii.—vi.) are devoted to geography, and this somewhat small space Pliny has still further narrowed by digressions and declamations, so that his notices are confined chiefly to the divisions of the countries and the mere names of the places in them. Of these he has preserved a very large number which would otherwise have been utterly lost, though the lists are considerably swelled by the unconscious repetition of the same names, sometimes several times over, in slightly varied forms. Pliny was himself but a poor geographer, and his erroneous conception of the forms of different countries often materially affected the way in which he made use of the information which he obtained. This part of his work contains a curious medley of the geographical knowledge of different ages, not distinguished and corrected, but pieced together into one whole in the best way that the discordant statements allowed. This discrepancy Pliny sometimes points out, but frequently he omits to do this, and strives to blend the ancient and modern accounts together, so that he often makes the earlier writers speak as though they had used and been familiar with names not in vogue till some time later. (Comp. iv. 27, xxxvii. 11.) He does not altogether discredit the stories of early times, and speaks of the Rhipaean mountains and the Hyperboreans with at least as much confidence as of some other better authenticated races. His geography of Italy, Greece, and Asia Minor is that of the times of Strabo. For the N. E. portion of Asia we have that of the time of Eratosthenes. For the southern Asiatic coast up to India we have ancient and recent accounts intermingled; for the North of Europe we have the knowledge of his own times, at least as it appears through the somewhat distorted medium of his imperfect notions. With regard to India and Ceylon he has some very recent and trustworthy accounts.

Pliny, like Posidonius, makes the habitable earth to extend much farther from east to west than from north to south. By the western coast of Europe he understands simply Spain and Gaul; after them begins the northern ocean, the greater part of which he thought had been sailed over, a Roman fleet having reached the Cimbrian peninsula, and ascertained that a vast sea stretches thence to Scythia. He seems to have imagined that the northern coast of Europe ran pretty evenly east and west, with the exception of the break occasioned by the Cimbrian Chersonesus (iv. 13, &c.). Beyond Germany, he says, immense islands had been discovered, Scandinavia, Eningia, &c. He also believed the northern coast of the earth to have been explored from the east as far as the Caspian sea (which he regarded as an inlet of the northern ocean) in the time of Seleucus and Antiochus. More than one voyage had also been made between Spain and Arabia (ii. 67, 68). He evidently considered India the most eastern country of the world (vi. 17). The third and fourth books are devoted to Europe, the countries of which he takes up in a somewhat curious order. He begins with Spain, specifying its provinces and conventus, and giving lists of the towns, the position of some of which he defines, while the greater number are merely enumerated in alphabetical order; mentioning the principal rivers, and noting the towns

upon them. He gives a few notices of the inhabitants of the different provinces, but no clear or comprehensive account of the population of the country generally, or any intelligible views even of its physical characteristics. After a similar account of Gallia Narbonensis, Pliny proceeds to Italy. His account of this country is, on the whole, the best of the kind that he has given. Following the division of Augustus, he enumerates the different provinces, going round the coast. The extent of coast line was of course favourable for defining the positions of places situated on or near it. Where the coast or river does not give him a convenient method of defining the position of places, he simply enumerates them, usually in alphabetical order. He has been at considerable pains to specify a number of distances between mouths of rivers, headlands, and other salient or important points, but his numbers can scarcely ever be relied on. Many are egregiously wrong. This may be partly the fault of copyists, but there can be little doubt that it is mainly the fault of Pliny himself, from his misunderstanding the data of the authors from whom he copied. In connection with the more important sections of Italy he enumerates in order the races which successively inhabited them, and where the occasion presents itself mentions not only the towns which existed in his own time, but those which had been destroyed. The Tiberis and Padus, especially the latter, he describes with considerable care. After the provinces on the western coast of Italy, he takes the islands between Spain and Italy, and then returns to the mainland.

Leaving Italy he proceeds to the provinces on the north and east of the Adriatic sea, and those south of the Danube—Liburnia, Dalmatia, Noricum, Pannonia, Moesia; and in the fourth book takes up the Grecian peninsula. His account of this is a good example of his carelessness, indistinctness, and confusion as a geographer. After the provinces on the western side of northern Greece (Epeirus, Acarnania, &c.), he takes the Peloponnesus, and then comes back to Attica, Boeotia, and Thessaly. His account excludes the Peloponnesus from Hellas or Graecia, which begins from the isthmus, the first country in it being Attica, in which he includes Megaris (iv. 7). His notices are of the most meagre description possible, consisting of hardly anything but lists of names. All that he says of Attica does not occupy twenty lines. After Thessaly come Macedonia, Thrace, the islands round Greece, the Pontus, Scythia, and the northern parts of Europe. Of the existence of the Hyperboreans he thinks it impossible to doubt, as so many authors affirmed that they used to send offerings to Apollo at Delos (iv. 12). Nor does he express any distrust when recounting the stories of races who fed upon horses' hoofs, or of tribes whose ears were large enough to serve as a covering for their bodies. His account of Britain, which he makes lie over against Germany, Gaul, and Spain, is very meagre. From Britain he proceeds to Gallia, in his account of which he mixes up Caesar's division according to races with the division according to provinces (Ukert, *Geographie der Griechen und Römer*, ii. 2. p. 238), and so, not unnaturally, is indistinct and contradictory. After Gallia he comes back to the northern and western parts of Spain and Lusitania.

This sketch will give the reader an idea of the clumsy manner in which Pliny treats geography. It is unnecessary to follow him in detail through the rest of this part of his work. It is carried on in much the same style. When treating of Africa he mentions (apparently without disbelief) the monstrous races in the south, some without articulate language, others with no heads, having mouths and eyes in their breasts. He accedes to the opinion of king Juba, that the Nile rises in a mountain of Mauritania, and that its inundations are due to the Etesian winds, which either force the current back upon the land, or carry vast quantities of clouds to Aethiopia, the rain from which swells the river. Of the races to the north and east of the Pontus and on the Tanais he has preserved a very large number of names. With regard to India he has some accounts which show that amid the conflicting, and what even Pliny calls incredible statements of different writers, a good deal of accurate information had reached the Romans. It is to be regretted that Pliny was deterred by the nature of these accounts from giving us more of them. It would have been interesting to know what Greeks who had resided at the courts of Indian kings (vi. 17) told their countrymen. We could have spared for that purpose most of the rough and inaccurate statements of distances which he has taken the trouble to put in. Some intercourse which had taken place with the king of Taprobane in the reign of the emperor Claudius enables Pliny to give a somewhat circumstantial account of the island and people. Though of very small value as a systematic work, the books on geography are still valuable on account of the extensive collection of ancient names which they contain, as well as a variety of incidental facts which have been preserved out of the valuable sources to which Pliny had access.

The five following books (vii.—xi.) are devoted to zoology. The seventh book treats of man, and opens with a preface, in which Pliny indulges his querulous dissatisfaction with the lot of man, his helpless and unhappy condition when brought into the world, and the pains and vices to which he is subject. After bespeaking some measure of belief for the marvellous accounts that he will have to give, and suggesting that what appears incredible should be regarded in its connection with a great whole (*naturae vero rerum vis atque majestas in omnibus momentis fide caret, siquis modo partes ejus ac non totam complectatur animo*), he enumerates a number of the most astonishing and curious races reported to exist upon the earth:—cannibals, men with their feet turned backwards; the Psylli, whose bodies produce a secretion which is deadly to serpents; tribes of Androgyni; races of enchanters; the Sciapodae, whose feet are so large, that when the sun's heat is very strong they lie on their backs and turn their feet upwards to shade themselves; the Astomi, who live entirely upon the scents of fruits and flowers; and various others almost equally singular. *Haec*, he remarks, *atque talia ex hominum genere ludibria sibi, nobis miracula, ingeniosa fecit natura.* He then proceeds to a variety of curious accounts respecting the generation and birth of children, or of monsters in their place. An instance of a change of sex he affirms to have come within his own knowledge (vii. 4). The dentition, size, and growth of children, examples of an extraordinary precocity, and remarkable bodily strength, swiftness, and keenness of sight and hearing, furnish him with

some singular details. He then brings forward a variety of examples (chiefly of Romans) of persons distinguished for remarkable mental powers, moral greatness, courage, wisdom, &c., preserving some interesting anecdotes respecting the persons adduced. Then follow some notices of those most distinguished in the sciences and arts, and of persons remarkable for their honours or good fortune, in connection with which he does not forget to point out how the most prosperous condition is frequently marred by adverse circumstances. He then mentions a number of instances of great longevity. Men's liability to disease draws from him some pettish remarks, and even some instances which he mentions of resuscitation from apparent death only lead to the observation: *haec est conditio mortalium; ad has et ejusmodi occasiones fortunae gignimur, uti de homine ne morti quidem debeat credi* (vii. 52). Sudden death he looks upon as an especially remarkable phaenomenon, and at the same time the happiest thing that can happen to a man. The idea of a future existence of the soul he treats as ridiculous, and as spoiling the greatest blessing of nature—death (c. 55 or 56). It must have been in some peculiar sense, then, that he believed in apparitions after death (c. 52 or 53). The remainder of the book is occupied with a digression on the most remarkable inventions of men, and the authors of them. He remarks that the first thing in which men agreed by tacit consent was the use of the alphabet of the Ionians; the second the employment of barbers; the third marking the hours.

The eighth book is occupied with an account of terrestrial animals. They are not enumerated in any systematic manner. There is, indeed, some approximation to an arrangement according to size, the elephant being the first in the list and the dormouse the last, but mammalia and reptiles, quadrupeds, serpents, and snails, are jumbled up together. For trustworthy information regarding the habits and organisation of animals the reader will commonly look in vain: a good part of almost every article is erroneous, false, or fabulous. Pliny's account is, of course, filled with all the most extraordinary stories that he had met with, illustrating the habits or instinct of the different animals. The elephant he even believes to be a moral and religious animal, and to worship the sun and moon (viii. 1). His entertaining account of the elephant and the lion will give somewhat favourable samples of the style in which he discusses natural history (viii. 1—11, 16). The reader of the seventh book will be prepared to find in the eighth the most extraordinary and impossible creatures figuring by the side of the lion and the horse. Thus we have the achlis, without joints in its legs (c. 16); winged horses armed with horns (c. 30); the mantichora, with a triple row of teeth, the face and ears of a man, the body of a lion, and a tail which pierces like that of a scorpion (ib.); the monoceros, with the body of a horse, the head of a stag, the feet of an elephant, the tail of a boar, and a black horn on its forehead two cubits long (c. 31); the catoblepas, whose eyes are instantly fatal to any man who meets their glance (c. 32); and the basilisk, possessed of powers equally remarkable (c. 33). Pliny certainly was not the man to throw out the taunt: *mirum est quo procedat Graeca credulitas* (viii. 22 or 34). He cites Ctesias with as much confidence as Aristotle; and it is not unlikely that in some instances he has transformed the symbolical animals sculptured at Persepolis into real natural productions. With his usual proneness to ramble off into digressions, his account of the sheep furnishes him with an opportunity for giving a variety of details regarding different kinds of clothing, and the novelties or improvements introduced in it (viii. 48 or 73).

In the ninth book he proceeds to the different races inhabiting the water, in which element he believes that even more extraordinary animals are produced than on the earth, the seeds and germs of living creatures being more intermingled by the agency of the winds and waves, so that he assents to the common opinion that there is nothing produced in any other part of nature which is not found in the sea, while the latter has many things peculiar to itself. Thus he finds no difficulty in believing that a live Triton, of the commonly received form, and a Nereid, had been seen and heard on the coast of Spain in the reign of Tiberius, and that a great number of dead Nereids had been found on the beach in the reign of Augustus, to say nothing of sea-elephants and sea-goats. The story of Arion and the dolphin he thinks amply confirmed by numerous undoubted instances of the attachment shown by dolphins for men, and especially boys. It seems that these creatures are remarkably apt at answering to the name Simon, which they prefer to any other (c. 8). Pliny, however, rightly terms whales and dolphins *beluae*, not *pisces*, though the only classification of marine animals is one according to their integuments (ix. 12 or 14, 13 or 15). His account of the ordinary habits of the whale is tolerably accurate; and indeed, generally speaking, the ninth book exhibits much less of the marvellous and exaggerated than some of the others. He recognises seventy-four different kinds of fishes, with thirty of Crustacea (14 or 16). The eagerness with which pearls, purple dye, and shell-fish are sought for excites Pliny to vehement objurgation of the luxury and rapacity of the age (c. 34). On the supposed origin of pearls, and the mode of extracting the purple dye, he enters at considerable length (c. 34—41). Indeed, as he sarcastically remarks: *abunde tractata est ratio qua se virorum juxta feminarumque forma credit amplissimam fieri.*

The tenth book is devoted to an account of birds, beginning with the largest—the ostrich. As to the phoenix even Pliny is sceptical; but he has some curious statements about eagles, and several other birds. The leading distinction which he recognises among birds is that depending on the form of the feet (x. 11 or 13). Those, also, which have not talons but toes, are subdivided into *oscines* and *alites*, the former being distinguished by their note, the latter by their different sizes (c. 19 or 22). He notices that those with crooked talons are usually carnivorous; that those which are heavy feed on grain or fruits; those that fly high, on flesh (c. 47). The validity of augury he does not seem to question. Though he had found no difficulty in winged horses (viii. 21), he regards as fabulous winged Pegasi with horses' heads. The substance of the bird when hatched he states to be derived from the white of the egg, the yolk serving as its food (c. 53). From his account of eggs he digresses into a general discussion of the phaenomena of generation in animals of all kinds (c. 62, &c.), in connection with which

he has several most extraordinary statements, as, e. gr., that the spinal marrow of a man may turn into a serpent (c. 66), and that mice can generate by licking each other. The generation and fecundity of these little creatures he regards as especially astonishing; and what becomes of them all he cannot think, as they are never picked up dead, or dug up in winter in the fields (c. 65). He then proceeds to some statements as to the relative acuteness of the senses in different animals, and other miscellaneous matters. The reciprocal enmities and attachments of different animals are frequently touched upon by him.

The first part of the eleventh book is occupied with an account of insects. The phaenomena of the insect kingdom Pliny regards as exhibiting the wonderful operations of nature in even a more surprising manner than the others. He, however, only notices a few of the most common insects. On bees he treats at considerable length. He finds space, however, to mention the pyralis, an insect which is produced and lives in the fire of furnaces, but dies speedily if too long away from the flame (c. 36). The remainder of the book (c. 37 or 44, &c.) is devoted to the subject of comparative anatomy, or at least something of an approximation to that science. Considerable ingenuity has been shown by those from whom Pliny copies in bringing together a large number of coincidences and differences, though, as might have been expected, there are many errors both in the generalisations and in the particular facts.

Botany, the next division of natural history taken up by Pliny, occupies by far the largest portion of the work. Including the books on medical botany, it occupies sixteen books, eight on general botany (xii.—xix.), and eight more on medicines derived from plants. Pliny's botany is altogether devoid of scientific classification. The twelfth book treats of exotics, especially the spice and scent bearing trees of India, Arabia, and Syria. Of the trees themselves Pliny's account is extremely unsatisfactory: frequently he merely names them. The book is chiefly occupied with an account of their products, the modes of collecting and preparing them, &c. The first part of the thirteenth book is occupied with a general account of unguents, the history of their use, the modes of compounding them, and the plants from which they are chiefly derived. Palms and other exotics, chiefly those of Syria, Arabia, and Egypt, taken up without any principle of arrangement, are noticed or described in the remainder of the book. His account of the papyrus (c. 11 or 21—13 or 27) goes considerably into detail. The fourteenth book is occupied with an account of the vine, and different notices respecting the various sorts of wines, closing with a somewhat spirited review of the effects of drunkenness. The fifteenth book treats of the more common sorts of fruit, the olive, apple, fig. &c. The sixteenth passes first to the most common kinds of forest trees, and then contains a great variety of remarks on general botany, and other miscellaneous notices, especially on the uses of wood and timber, into the midst of which there is awkwardly thrust some account of reeds, willows, and other plants of that kind. The seventeenth book treats of the cultivation and arrangement of trees and plants, the modes of propagating and grafting them, the diseases to which they are subject, with the modes of curing them, &c. The eighteenth book opens with an apology, in Pliny's peculiar style, on behalf of the earth, the benign parent of all, whom men have unjustly blamed for the mischievous use which they themselves have made of some of her products. The rest of the book is occupied with an account of the different sorts of grain and pulse, and a general account of agriculture. This and the preceding are by far the most valuable of the botanical books of the *Historia Naturalis*, and exhibit a great amount of reading, as well as considerable observation.

The next eight books (xx.—xxvii.) are devoted, generally speaking, to medical botany, though the reader must not expect a writer like Pliny to adhere very strictly to his subject. Thus, a great part of the twenty-first book treats of flowers, scents, and the use of chaplets; and some of the observations about bees and bee-hives are a little foreign to the subject. Indeed, the 20th and part of the 21st book are rather a general account of the medical, floral and other productions of *gardens* (see c. 49, end). Then, after giving an account of various wild plants, and some general botanical remarks respecting them, Pliny returns to the subject of medicines. The classification of these is chiefly according to the sources from which they are derived, whether garden or other cultivated plants (xx.—xxii.), cultivated trees (xxiii.), forest trees (xxiv.), or wild plants (xxv.); partly according to the diseases for which they are adapted (xxvi.). Cuvier (*l. c.*) remarks that almost all that the ancients have told us of the virtues of their plants is lost to us, on account of our not knowing what plants they are speaking of. If we might believe Pliny, there is hardly a single human malady for which nature has not provided a score of remedies.

In the twenty-eighth book Pliny proceeds to notice the medicines derived from the human body, and from other land animals, commencing with what is tantamount to an apology for introducing the subject in that part of the work. Three books are devoted to this branch, diversified by some notices respecting the history of medicine (xxix. 1—8), and magic, in which he does not believe, and which he considers an offshoot from the art of medicine, combined with religion and astrology (xxx. 1, &c). The thirty-first book treats of the medical properties of various waters; the thirty-second of those of fishes and other aquatic creatures.

The remaining section of the *Historia Naturalis* would doubtless have been headed by Pliny "Mineralogy," though this title would give but a small idea of the nature of the contents. In the 33d book the subject of metals is taken up. It begins with various denunciations of the wickedness and cupidity of men, who could not be content with what nature had provided for them on the surface of the earth, but must needs desecrate even the abode of the Manes to find materials for the gratification of their desires. Pliny's account of gold and silver consists chiefly of historical disquisitions about rings, money, crowns, plate, statues, and the other various objects in the making of which the precious metals have been used, in which he has presented us with a number of curious and interesting notices. He also specifies when and how metallic products are used as remedies. The mention of bronze (book xxxiv.) leads him to a digression about statues and statuaries, again chiefly of an

historical kind, and preserving several interesting and valuable facts (c. 9—19). In the 19th chapter he enumerates the chief works of the most celebrated statuaries, but the barren inventory is enlivened by very few remarks which can satisfy the curiosity of the artist or the lover of art. The introduction of this digression, and the mention of some mineral pigments, leads Pliny to take up the subject of painting in the 35th book. His account, however, is chiefly that of the historian and anecdote collector, not that of a man who understood or appreciated the art. The early stages of it he discusses very summarily; but on its progress after it had reached some maturity, and the various steps by which it rose in estimation among the Romans, he has many valuable and interesting records. In his account of the pigments employed by the ancient painters, he mixes up the medical properties of some of them in a way peculiarly his own, though not very conducive to regularity of arrangement. His chronological notices of the eras of the art and of the most distinguished painters are extremely valuable, and he notices, usually with tolerable clearness, the great improvers of the art, and the advances which they respectively made. The reader will find in this part of the work many interesting anecdotes of the great painters of Greece; but will often wish that instead of a great variety of unimportant details, and accounts of trivial processes and mechanical excellences, Pliny had given a more full and satisfactory account of many of the masterpieces of antiquity, which he only barely mentions. The excellent materials which he had before him in the writings of several of the ancient artists, and others which he might have consulted, might have been worked up, in better hands, into a far more interesting account. After a short notice of the plastic art, a few chapters at the end of the book are devoted to the medical and other properties of various mineral products, the use of bricks, &c.

For the 36th book "*lapidum natura restat*," as Pliny says, "*hoc est praecipua morum insania.*" Marble and the other kinds of stone and kindred materials used in buildings, or rather the admirable and curious works in which they have been employed (including a notice of sculpture and sculptors), occupy the greater portion of the book, the remainder of which treats of other minerals, and the medicinal and other uses to which they were applied. The 37th book treats, in a similar manner, of gems and precious stones, and the fine arts as connected with the department of engraving, the whole concluding with an energetic commendation of Italy, as the land of all others the most distinguished by the natural endowments and the glory of its inhabitants, by the beauty of its situation, and its fertility in everything that can minister to the wants of man.

The style of Pliny is characterised by a good deal of masculine vigour and elevation of tone, though its force is frequently rather the studied vehemence of the rhetorician than the spontaneous outburst of impassioned feeling. In his fondness for point and antithesis, he is frequently betrayed into harshness, and his pregnant brevity not uncommonly degenerates into abruptness and obscurity, though much of this latter characteristic which is found in his writings is probably due to the corrupt state of the text.

The editions of Pliny's Natural History are very numerous. The first was published at Venice 1469, and was rapidly followed by many others; but the first edition of any great merit was that by Hardouin (Paris, 1685, in 5 vols. 4to.; 2nd edition 1723, 3 vols. fol.), which exhibits great industry and learning. The edition published by Panckoucke (Paris, 1829—1833, in 20 vols.) with a French translation by Ajasson de Grandsagne is enriched by many valuable notes by Cuvier and other eminent scientific and literary men of France. These notes are also appended, in a Latin form, in another edition in six volumes (Paris, 1836—38, Panckoucke). The most valuable critical edition of the text of Pliny is that by Sillig (Leipzig, 1831—36, 5 vols. 12mo.). The last volume of this edition contains a collation of a MS. at Bamberg of great value (containing, however, only the last six books), which supplies words and clauses in many passages not suspected before of being corrupt, from which it may be inferred that the text of the earlier books is still in a mutilated state, and that much of the obscurity of Pliny may be traced to this cause. A considerable passage at the end of the last book has been supplied by Sillig from this manuscript. It appears from his preface that Sillig is engaged upon a more extensive edition of Pliny.

The Natural History of Pliny has been translated into almost all languages: into English by Holland (London, 1601); into German by Denso (1764—65), and Grosse (1781—88, 12 vols.); besides translations of parts by Fritsch and Külb; into Italian by Landino (Ven. 1476), Bruccioli (Ven. 1548), and Domenichi (Ven. 1561); into Spanish by Huerta (Madrid, 1624—29); into French by Dupinet (1562), Poinsinet de Sivry (1771—82), and Ajasson de Grandsagne; into Dutch (Arnheim, 1617); into Arabic by Honain Ibn Ishak (Joannitius). A great deal of useful erudition will be found in the *Exercitationes Plinianae* on the Polyhistor of Solinus, by Salmasius. Another valuable work in illustration of Pliny is the *Disquisitiones Plinianae*, by A. Jos. a Turre Rezzonico. Parma, 1763—67, 2 vols. fol. (Ajasson de Grandsagne, *Notice sur la Vie et les Ouvrages de Pline l'ancien*; Bähr, *Geschichte der Römischen Literatur*, p. 471, &c.) [C. P. M.]

C. PLI'NIUS CAECI'LIUS SECUNDUS, was the son of C. Caecilius, and of Plinia, the sister of C. Plinius, the author of the *Naturalis Historia*. His native place was probably Comum, now Como, on the Lake Larius, Lake of Como, on the banks of which he had several villae (*Ep.* ix. 7). The year of his birth was A. D. 61 or 62, for, in a letter addressed to Cornelius Tacitus (*Ep.* vi. 20), in which he describes the great eruption of Vesuvius, which happened A. D. 79, he says that he was then in his eighteenth year. His father died young, and after his death Plinia and her son lived with her brother, who adopted his nephew, Caecilius. Under the republic his name after adoption would have been C. Plinius Caecilianus Secundus.

The education of Plinius was conducted under the care of his uncle, his mother, and his tutor, Verginius Rufus (*Ep.* ii. 1). From his youth he was devoted to letters. In his fourteenth year he wrote a Greek tragedy (*Ep.* vii. 4); but he adds, "what kind of a thing it was, I know not: it was called a tragedy." He studied eloquence under Quintilianus and Nicetes Sacerdos (*Ep.* vi. 6). His acquirements finally gained him the reputation

of being one of the most learned men of the age; and his friend Tacitus, the historian, had the same honourable distinction. He was also an orator. In his nineteenth year he began to speak in the forum (*Ep.* v. 8), and he was frequently employed as an advocate before the court of the Centumviri (*Ep.* i. 18—ix. 23), and before the Roman senate, both on the side of the prosecution, as in the cases of Baebius Massa and Marius Priscus, and for the defence, as in the cases of Julius Bassus and Rufus Varenus (*Ep.* vi. 29).

He filled numerous offices in succession. While a young man he served in Syria, as tribunus militum, and was there a hearer of the stoic Euphrates (*Ep.* i. 10), and of Artemidorus. He was subsequently quaestor Caesaris, praetor in or about A. D. 93 (*Ep.* iii. 11), and consul A. D. 100, in which year he wrote his *Panegyricus*, which is addressed to Trajanus (*Ep.* iii. 13). In A. D. 103 he was appointed propraetor of the province Pontica (*Ep.* x. 77), where he did not stay quite two years. Among his other functions he also discharged that of curator of the channel and the banks of the Tiber (*Ep.* v. 15, and an inscription in Gruter, p. 454. 3).

Plinius was twice married. His second wife was Calpurnia, the granddaughter of Calpurnius Fabatus, and an accomplished woman: she was considerably younger than her husband, who has recorded her kind attentions to him, and her affection in a letter to her aunt Hispulla (*Ep.* iv. 19). He had no children by either wife, born alive.

The life of Plinius is chiefly known from his letters. So far as this evidence shows, he was a kind and benevolent man, fond of literary pursuits, and of building on and improving his estates. He was rich, and he spent liberally. He built a temple at Tifernum, at his own cost, and an aedes to Ceres, on his own property. He contributed, or offered to contribute a third of the cost of establishing a school in his patria (probably Comum), for the education of the youth there, and he asked his friend Tacitus to look out for teachers (*Ep.* iv. 13). The dedication of a library at the same place, and the establishment of a fund for the benefit of youths (annuos sumptus in alimenta ingenuorum, *Ep.* i. 8), are among the instances of his generosity recorded in his letters. He was a kind master to his slaves. His body was feeble, and his health not good. Nothing is known as to the time of his death.

The extant works of Plinius are his *Panegyricus* and the ten books of his *Epistolae*. The *Panegyricus* is a fulsome eulogium on Trajanus, in the exordium of which he addresses the patres conscripti, but in the course of the *Panegyricus* the emperor himself is addressed in the second person. It is of some small value for the information which it contains about the author himself and his times.

The letters of Plinius, contained in ten books, furnish the chief materials for his life, and also considerable information about his contemporaries. The tenth book consists entirely of letters from Plinius to Trajanus, and from Trajanus to Plinius. The index to Schaefer's edition of Plinius indicates the names of all the persons to whom his extant letters are addressed.

Plinius collected his own letters, as appears from the first letter of the first book, which looks something like a preface to the whole collection. He speaks of collecting others of his letters. It is not an improbable conjecture that Plinius may have written many of his letters with a view to publication, or that when he was writing some of them, the idea of future publication was in his mind. However they form a very agreeable collection, and make us acquainted with many interesting facts in the life of Plinius and that of his contemporaries.

The letters from Plinius to Trajanus and the emperor's replies are the most valuable part of the collection. The first letter in the tenth book is a letter of congratulation to Trajanus on his accession to the imperial dignity. Other letters contain requests for favours to himself or his friends; and many of them are on public affairs, on which he consulted the emperor during his government in Asia Minor. The replies of Trajanus are short, and always to the purpose in hand; for instance, in the matter of the aqueduct of Nicomedia (x. 46, 47), and the aqueduct of Sinope (x. 91, 92); as to covering over a dirty drain in Amastris, which sent forth a pestilent stench (x. 99); on the plan for uniting the lake of Nicomedia to the sea by a canal (x. 50, 51, 69, 70); and on the proposal to compel the decuriones to accept loans of the public money, in order that the interest might not be lost: the emperor's notions of justice would not allow him to accede to such a proposal.

The letter on the punishment of the Christians (x. 97), and the emperor's answer (x. 98), have furnished matter for much remark. The fact of a person admitting himself to be a Christian was sufficient for his condemnation; and the punishment appears to have been death (supplicium minatus: perseverantes duci jussi). The Christians, on their examination, admitted nothing further than their practice of meeting on a fixed day before it was light, and singing a hymn to Christ, as God (quasi Deo); their oath (whatever Plinius may mean by sacramentum) was not to bind them to any crime, but to avoid theft, robbery, adultery, breach of faith, and denial of a deposit. Two female slaves, who were said to be deaconesses (ministrae), were put to the torture by Plinius, but nothing unfavourable to the Christians could be got out of them: the governor could detect nothing except a perverse and extravagant superstition (superstitionem pravam et immodicam). Hereupon he asked the emperor's advice, for the contagion of the superstition was spreading; yet he thought that it might be stopped. The Romans had a horror of secret meetings, especially for religious celebrations, and they had experience of their mischief, as in the case of the Bacchanalia (Liv. xxxix. 8). They made no distinction between the Christians and others who congregated contrary to law: nor did they concern themselves about the particular character of any of these unions: the Roman policy was generally opposed to all meetings at irregular times or places (*Ep.* x. 43). "It is not true," says Dr. Taylor (*Elements of Civil Law*, p. 579), "that the primitive Christians held their assemblies in the night to avoid the interruptions of the civil power: but the converse of that proposition is true in the utmost latitude; viz. that they met with molestations from that quarter, because their assemblies were nocturnal." It remains a question if they would have been permitted to hold their assemblies in the day time; and it is not clear that they would. This being premised, the emperor's answer is mild and merciful; more mild than the practice of his governor had been, more

merciful and just than the proceedings of the Inquisition, and of many religious persecutions among Christians themselves: he approves of the governor's conduct, as explained in his letter, and observes that no general rule can be laid down. Persons supposed to be Christians are not to be sought for: if they are accused and the charge is proved, they are to be punished; but if a man denied the charge, and could prove its falsity by offering his prayers to the heathen gods (diis nostris), however suspected he may have been, he shall be excused in respect of his repentance. Charges of accusation (libelli) without the name of the informant or accuser, were not to be received, as they had been: it was a thing of the worst example, and unsuited to the age.

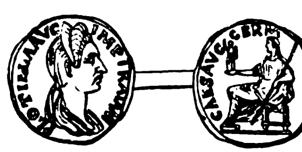
The first edition of the *Epistolae* and *Panegyricus* of Plinius is that of Venice, 1485, 4to. One of the latest and best editions is that of J. M. Gesner, by G. H. Schaefer, Leipzig, 1805, 8vo. The best edition of the *Epistolae* alone is said to be by Cortius and Longolius, Amsterdam, 1734, 4to. Schaefer's edition contains the life of Plinius by Cellarius, who has given references to the several passages in the letters, which are evidence of the facts. There is a much more elaborate life by Masson, Amsterdam, 1709, 8vo. There are German translations of the *Epistolae*, by E. Thierfeld, 1823—1829; by E. A. Schmid, 1782, &c.; and by J. B. Schaefer, 1801, &c. There is an English version of the *Epistolae* by Lord Orrery, and another by W. Melmoth. [G. L.]

PLI'NIUS VALERIA'NUS. [VALERIANUS, PLINIUS.]

PLISTONI'CUS or PLEISTONI'CUS (Πλειστόνικος), an ancient Greek physician, a pupil of Praxagoras (Cels. *De Med.* i. praef. p. 6), who therefore lived probably in the fourth and third centuries B.C. He appears to have written a work on Anatomy (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136), which is several times mentioned by Galen (*De Atra Bile*, c. 1, vol. v. p. 104; *De Meth. Med.* i. 3, ii. 5, iv. 4, vol. x. pp. 28, 110, 260; *De Venae Sect. adv. Erasistr.* cc. 5, 6, vol. xi. pp. 163, 169; *De Simplic. Medicam. Temper. ac Facult.* vi. prooem. vol. xi. p. 795; *Comment. in Hippocr.* "*Epid. VI.*" iii. 12, vol. xvii. pt. ii. p. 29; *Adv. Julian.* c. 5, vol. xviii. pt. i. p. 270), who calls him one of the most eminent physicians of his time (*De Hippocr. et Plat. Decr.* viii. 5, vol. v. p. 685). He is quoted also by Pliny (*H. N.* xx. 13, 48), Athenaeus (*Deipn.* ii. 23, p. 45), Oribasius (*Coll. Medic.* vii. 27, p. 332), and Gariopontus (*De Febr.* c. 7). None of his writings are now extant. [W. A. G.]

PLO'CAMUS, a Greek sculptor, whose name is inscribed on the plinth of a group of two statues, Bacchus supported by Ampelus. Besides the inscription ΠΛΟΚΑΜΟC ЄΠΟΙΗCЄ, there is another on the front of the plinth, ΦΟΚЄΙΩΝ CΥΝ ΜΥΡ, which is evidently of later date. (Boissard, *Antiq. Rom.* p. iv. tab. 120; Montfaucon, *Antiq. Expliq.* vol. ii. p. 11; R. Rochette, *Lettre à M. Schorn.* p. 389, 2d ed.) [P. S.]

PLOTINA, POMPEIA, the wife of the emperor Trajan, was, according to the concurrent testimony of all the writers who mention her, a woman of extraordinary merits and virtue. As she ascended the steps of the palace after her husband's accession, she turned round to the people, and took them to witness that she always desired to be the same as she was then; and throughout her life her conduct was regulated by this principle. She also increased the popularity of Trajan by repressing the exactions of the procurators. As she had no children, she persuaded her husband to adopt Hadrian, to whom she was much attached; but the statement of Dion Cassius, that her intercourse with Hadrian was of a criminal character, is opposed to all that we know of her character. Plotina survived her husband and died in the reign of Hadrian, who honoured her memory by mourning for her nine days, by building a temple in her honour, and by composing hymns in her praise. Hadrian likewise erected in honour of her a magnificent temple at Nemausus in Gaul. (Dion Cass. lxviii. 5, lxix. 1, 10; Plin. *Paneg.* 83, 84; Aur. Vict. *Epit.* 42. § 21; Spartian. *Hadr.* 4, 12.) In the coin annexed Plotina is called Augusta, but in what year she received that title is uncertain. When Pliny pronounced his Panegyric, that is, in A. D. 100, she had not yet obtained it (*Paneg.* 84); but an ancient inscription informs us that she was so called in A. D. 105. (Eckhel, vol. vi. p. 465.)



COIN OF PLOTINA, WIFE OF TRAJAN.

PLOTI'NUS (Πλωτῖνος), the originator of the new Platonic system (though not of its fundamental principles), lived so exclusively in speculation, that he appeared to be ashamed of his own bodily organisation (ἐῴκει μὲν αἰσχυνομένῳ ὅτι ἐν σώματι εἴη, Porphyr. *Vita Plotini*, c. 1; comp. *Ennead.* i. 4. §§ 14, 15), and would tell neither his parents, his forefathers, his native country, nor his birthday, in order to avoid the celebration of it. (Porphyr. cc. 1, 2.) When requested to sit for his portrait, he asked, whether it was not enough to bear the image in which nature had veiled us, and whether we ought to commit the folly of leaving to posterity an image of this image? so that his enthusiastic friend, Amelius, only succeeded in getting a faithful portrait of him by introducing an artist to his open lectures, in order that he might observe him accurately and then paint him from memory. (Porphyr. *l. c.*) According to Suidas and others, he was born at Lycopolis (Sivouth) in Egypt. That he was of Roman descent, or at least born of a freed man of Rome, is conjectured with great probability from his name. Porphyry could give very little information respecting his earlier life, at least from any *personal* communication. He learned, however, that he had been fed from the nurse's breast up to his eighth year, although he was already sent to school; that in his twenty-eighth year the impulse to study philosophy was awakened in him, but that not obtaining satisfaction from the teacher he attended (who was named Alexandriens), he fell into a state of great anxiety, and was then brought by a friend to Ammonius Saccas; that from that day forward he remained continuously with Ammonius for eleven years,

until in his thirty-ninth year the desire he experienced to learn the philosophy of the Persians and Indians, induced him to join the expedition of the emperor Gordian (A. D. 242). After the death of Gordian he retreated with great difficulty to Antioch, and from thence went, in his fortieth year, to Rome. There he held communication with some few individuals, but kept the doctrines of Ammonius secret, as he had concerted to do with two others of the same school, namely, Herennius and Origen. Even after Herennius and Origen had successively, in opposition to the agreement, begun to make known these doctrines in their books, Plotinus continued only to make use of them in oral communications (ἐκ τῆς Ἀμμωνίου συνουσίας ποιούμενος τὰς διατριβάς), in order to excite his friends to investigation, which communications, however, according to the testimony of Amelius, were characterised by great want of order and superfluity of words (ἦν δὲ ἡ διατριβή.... ἀταξίας πλήρης καὶ πολλῆς φλυαρίας, Porphyr. c. 3), until, in the first year of the reign of Gallienus (254), he was induced by his friends to express himself in writing upon the subjects treated of in his oral communications (γράφειν τὰς ἐμπιπτούσας ὑποθέσεις, Porph. c. 4). In this manner when, ten years later, Porphyry came to Rome and joined himself to Plotinus, twenty one books of very various contents had been already composed by him, which were only dispersed, however, with discretion and put into the hands of the initiated. (*Ib.* c. 4.) During the six years that Porphyry lived with Plotinus at Rome, the latter, at the instigation of Amelius and Porphyry, wrote twenty-three books on the subjects which had been earnestly discussed in their meetings, to which nine books were afterwards added. (Porphyry had returned to Sicily in the year 268.) Of the fifty-four books of Plotinus, Porphyry remarks, that the first twenty-one were of a lighter character, that only the twenty-three following were the production of the matured powers of the author, and that the other nine, especially the four last, were evidently written with diminished vigour. Although Porphyry's judgment, however, might only have approved of the edition which he had himself arranged, yet he has carefully given *the titles* to all three of the portions, as, with little variation, they again appear in the Enneads. (cc. 5, 6.)

The correction of his writings Plotinus himself committed to the care of Porphyry, for on account of the weakness of his sight he never read them through a second time, to say nothing of making corrections; intent simply upon the *matter*, he was alike careless of orthography, of the division of the syllables, and the clearness of his handwriting. He was accustomed, however, to think out his conceptions so completely, that what he had sketched out in his mind seemed copied as though from a book. He could always, with the utmost confidence, take up the thread of the investigation where he had broken off, without being obliged to read the preceding paragraph anew, even though foreign investigations might have filled up the intervening time. He lived at the same time with himself and with others, and the inward activity of his spirit only ceased during the hours of sleep, which, moreover, this very activity, as well as the scantiness of food to which he had accustomed himself, greatly abridged (cc. 7, 8); even bread itself he but seldom enjoyed (c. 8), and when suffering from pains of the stomach denied himself the bath as well as treacle (a kind that was made of viper's flesh and poppies), the latter because he *generally* abstained from flesh altogether. (c. 2, ib. Kreuzer.) His written style was close (σύντονος), pregnant (πολύνους), and richer in thoughts than in words, yet enthusiastic, and always pointing entirely to the main object (ἐκπαθῶς φράζων, c. 14). Probably he was more eloquent in his oral communications, and was said to be very clever in finding the appropriate word, even if he failed in accuracy on the whole. Beside this, the beauty of his person was increased when discoursing; his countenance was lighted up with genius, and covered with small drops of perspiration. Although he received questions in a gentle and friendly manner, yet he knew well how to answer them forcibly or to exhaust them. For three whole days, on one occasion, he discussed with Porphyry the relation of the soul to the body. (c. 13.) He ever expressed himself with the great warmth of acknowledgment respecting any successful attempts of his younger friends; as, for example, respecting a poem by Porphyry. Immoral principles he met by exciting opposition against them. (c. 15.)

At a time when, notwithstanding the reigning demoralisation, a deep religious need was awakened, noble minds, which had not yet obtained satisfaction from the open teaching of Christianity, must have attached themselves with great confidence and affection to a personality so fraught with deep reflection as was that of Plotinus. It was not only men of science like the philosophers Amelius, Porphyry, the physicians Paulinus, Eustochius, and Zethus the Arab, who regarded him with deep respect, but even senators and other statesmen did so as well. One of them, named Rogatianus, respected him to such a degree, that he stripped himself of his dignity (he had attained the praetorian rank) and renounced all kind of luxury; this he did, however, to his own bodily comfort, for having been previously lame both in his hands and feet, he perfectly recovered by this simple habit of living the use of all his limbs. (c. 7.) Even women attached themselves to him, and his house was filled with youths and maidens, whom their dying parents had entrusted to his direction. He did not either appear at all deficient in the practical skill that was requisite to manage their affairs. His sharp penetrating judgment and good sense in such matters are highly extolled (c. 11), and the care with which he looked through all the accounts respecting their fortune is much praised (c. 9).

He enjoyed the favour of the emperor Gallienus and the empress Salonina to such a degree, that he obtained almost the rebuilding of two destroyed towns in Campania, with the view of their being governed according to the laws of Plato (c. 12). Even envy itself was constrained to acknowledge his worth. It is said that the attempt of a certain Alexandrian, named Olympius (who for a short time had been a pupil of Ammonius), to injure Plotinus by magical arts (ἀστροβολῆσαι αὐτὸν μαγεύσας) recoiled upon himself, and revenged itself on him by causing the contraction of all his limbs. It is further related, that an Egyptian priest, in the temple of Isis, essayed in the presence of Plotinus to make his attending δαίμων appear, but that instead of this a god presented

himself as the protecting spirit of the philosopher, whose high dignity the Egyptian could now no longer call in question. These relations, occurring as they do in the comparatively sober-minded Porphyry (c. 10; comp. Procl. *in Alcibiad.* i. 23. p. 198, Cons.), are well worthy of observation, as characteristic of the tendencies of that age, however little disposed we may be to attach any reality to them. Although Plotinus only attached any faith to the prophecies of the astrologers after a searching examination (c. 15, extr.), yet he believed, as that Egyptian did (comp. *Ennead.* iii. 4), in protecting spirits of higher and lower ranks, and not less, probably, in the power of calling them up through intense meditation, or of working upon those at a distance by magic. It was not indeed to his individual power, but to the divine power, gained by vision, that he ascribed this miraculous agency, but he would none the more acknowledge that the gods had any individual interest in himself, and on one occasion he put off Amelius' request to share with him in a sacrifice, with the words, "Those gods of yours must come to me, not I to them." (c. 10.)

After Plotinus's death, Amelius inquired of the Delphic Apollo whither his soul was gone, and received in fifty-one lame hexameters an ardent panegyric on the philosopher, in which he was celebrated as mild and good, with a soul aspiring to the divinity, loved of God, and a fortunate searcher after truth; now, it was said, he abides like Minos, Rhadamanthus, Aeacus, Pluto, and Pythagoras, where friendship, undisturbed joy (εὐφροσύνη), and love to Deity are enthroned, in fellowship with the ever-blessed spirits (δαίμονες, c. 22). Porphyry, his biographer, adds, that he had raised his soul to the contemplation of the supreme and personal God not without success, and that the Deity appeared to him to be something elevated above all body and form, beyond thought and imagination; yea, that during his own intercourse with him, he (Plotinus) had, by a transcendent energy of soul, *four times* risen to a perfect union with God, and confesses that he himself, during a life of sixty-eight years, had only once attained that elevation. (c. 23; comp. Plotin. *Ennead.* v. 5. § 3.) The acknowledgments of Longinus, however, speak far more for the influence which Plotinus exercised on the mind of his age, than do the manifested Deity or the admiring love of Porphyry. That excellent critic had at first (having been himself a constant hearer of Ammonius and Origen) regarded Plotinus with contempt (c. 20), and even after his death could not profess any kind of agreement with most of his doctrines; indeed he had written against Plotinus's doctrine of ideas, and not given in to the answers of Porphyry and Amelius; yet still he was most anxious to get perfect copies of his books, and extolled at once the pregnancy of their style and the philosophical treatment of the investigations. In the same manner he expresses himself in his work on final causes, and also in a letter written before the death of Plotinus; in these writings he unconditionally prefers our Lycopolitan, not only to the other philosophers of his time, whether Platonics, Stoics, or Peripatetics, but also to Numenius, Cronius, Moderatus, and Thrasyllus, more especially in reference to the fullness of the objects treated of (προβλήματα), the originality of the manner in which they were discussed (τρόπῳ θεωρίας ἰδίῳ χρησάμενος; Amelius is in this respect placed by his side), and the closeness of the reasoning. (cc. 21, 22.)

When suffering from pain in the bowels, Plotinus used no other means than daily rubbing, and left this off when the men who assisted him died of the pest (A. D. 262). Suidas (who, however, is not to be relied on) says, that Plotinus himself was attacked by the plague; Porphyry on the contrary (c. 15) states, that the omission of these rubbings produced only disease of the throat (κύναγχος), which gradually became disjointed, so that at last he became speechless, weak of vision, and contracted both in hands and feet. Plotinus, therefore, withdrew to the country seat of his deceased friend Zethus in Campania, and, according to Eustochius, passed by Puteoli. There was only one of his friends present in the neighbourhood when he died (Porphyry had been obliged to go on account of health to Lilybaeum in Sicily, and Amelius was on a journey to Apameia in Syria), and of him he took leave in the following words: "Thee have I waited for, but now I seek to lead back the Divine principle within me to the God who is all in all." At his last breath, Porphyry relates that a dragon glided from under the bed, and escaped through an opening in the wall. (c. 2.)

In reference to former systems of Grecian philosophy, we are fully able to point out, for the most part with decision, how far they had prepared the way for Plotinus by earlier developments, and how much the peculiarity, both of their matter and their form, gained by his additional and creative reflections. It is not so easy, however, to decide by what peculiar ideas Plotinus compressed the New Platonic doctrines into that systematic form in which they lie before us in the *Enneads*. This result, indeed, we may see was prepared for by the philosophical efforts of almost two centuries. On the one side, Philon and others had attempted to bring the Emanation-theory, peculiar to the East, into harmony with the flower of the Hellenistic philosophy, namely with Platonism; on the other side, various Greeks had attempted partly to perfect and complete this theory, as the mature fruit of the Greek philosophic spirit, by a selection from the Platonic, Aristotelian, and Stoic doctrines, partly (as a satisfaction for the religious wants of the age) to base upon it the elements of the symbolism and the faith both of the Oriental and Grecian religions. With reference to the latter, that which first of all had sprung out of the religious wants of the age, was afterwards continued in the hope of raising a barrier against the spread of the Christian doctrines, by ennobling the various polytheistic religions, and by pointing to their common and rational basis. But as, on the one hand, the Oriental Emanation-theory, with its hidden and self-excluding deity, could not strike its roots in the soil of the Grecian philosophy, so neither, on the other hand, could the eclectic and syncretic attempts of Plutarch, Maximus Tyrius, and others, satisfy the requisitions of a regular philosophy of religion. Without altogether renouncing these syncretic and eclectic attempts, or rejecting the new intuitional method of the Oriental Emanation-theories, Numenius and his contemporary Cronius appeared to be striving to make these several systems accessible to the Grecian dialectics. In place of emanations from the divine self-revealing essence, which become more and more finite in proportion as they stand further from the godhead, Numenius,

approaching nearer to Plato, substitutes the development of *eternal ideas*, by the intuition (θεωρία) of the separate and independent soul, as directed to that absolute and unchangable Divine essence from which it first proceeded. The unconditional existence, or the good, is not supposed to enter into this development; but its fluctuating image, the soul, by virtue of its innate intuition, can explain the hidden fullness of the original being, and by virtue of its peculiar striving (ἔφεσις), can set it, as it were, out of itself, and so separate in itself the soul and the spirit. How far Ammonius Saccas entered into such a logical modification of the Emanation-theory we cannot decide, neither do we know how far he surpassed his teachers in the form of his logical definitions. We only learn that he pointed out the unanimity of Plato and Aristotle in their essential doctrines, and chose them for his leaders. (Hierocles, *de Provident.* ap. Phot. Cod. 214, 251.) According to the fore-mentioned authority of Porphyry, Plotinus had joined himself *entirely* to Ammonius in the first years of his residence in Rome, and even afterwards, when he had the commentaries of Severus, Cronius, Numenius, Gaius, Atticus, as also those of the Peripatetics, Aspasius, Alexander, Adrastus, *read* in their meetings, without at the same time following them, the spirit of his former teacher was predominant in all their investigations. (Porphyr. c. 14.) Against the charge of having copied Numenius, Amelius had defended him in a letter to Porphyry (Porph. 17, where the letter referred to is given); and indeed from the worthless fragments that have been handed down to us from the books of Numenius, we could well judge of the matter, even if Plotinus had simply surpassed that Platonic in a few important points, and not in his whole method of philosophising.

With the doctrines of Aristotle, of the Pythagoreans and Stoics, of Heracleitus, of the Eleatics, of Anaxagoras and Empedocles, our philosopher was clearly acquainted; he appropriates much from them, and opposes much often with great acuteness; as, for example, in the books on the different species of existence, the Categories. (*Ennead.* vii. 1—3; comp. Trendelenburg's *Historische Beiträge zur Philosophie*, 1st vol., *Geschichte der Kategorienlehre.*) Plato, however, is his constant guide and master. In him he finds the very basis and point of his philosophy more or less distinctly hinted at; he quotes him often with a bare "ipse dixit," is fond of joining his own speculations upon his remarks, and of exhibiting his own agreement with that great Athenian. This connection with Plato is probably common to him with Numenius, as also the critical method of examining the other Grecian systems, which was borrowed from Aristotle. But to him Plato was not, as with Numenius, the Attic Moses; on the contrary, he appears almost designedly to avoid any reference to the Oriental philosophy and religion; he attempts to find all this under the veil of the Greek mythology, and points out *here* the germ of his own philosophical and religious convictions. Of the Egyptian and other Oriental doctrines of religion he hardly makes any mention at all; and yet to one who was a born Egyptian, and had penetrated so far into Asia, such knowledge could not have been wanting. Plotinus, therefore, cannot be accused of that commixture and falsification of the Oriental mythology and mysticism, which is found in Iamblichus, Proclus, and others of the New Platonic school. Probably it was at his suggestion that Amelius and Porphyry had written against the misuse which already began to be made of the doctrines of Zoroaster. Porphyry (*Plotin.* c. 16) mentions these writings in connection with the book which Plotinus aimed against the Gnostics, and there can be no doubt but that in this discussion he had to deal also with the *Christian* Gnostics. It is only their arbitrary Emanation-phantasies, however, their doctrines of matter and evil, and their astrological fatalism that he opposes; the Christian doctrines respecting salvation, which were rather veiled than revealed by them, he leaves entirely untouched; also in the different explanations he gives of his threefold principle, he makes no reference to the Christian Trinity. Porphyry was the first to enter decidedly into the lists against the Christian revelation, and we must attribute it to the manner in which he viewed the task committed to his care, that in the books of Plotinus, which were edited by him, he introduced no unfavourable reference whatever to a religion which he detested.

In order to estimate these writings correctly, we ought not to forget that they originated for the most part in some question or other of temporary interest. Only a few of them can be considered as the commencements of a complete development of their respective subjects; as, for example, the three books on philosophical problems (iv. 3—5), on the different species of existence (vi. 1—3), and on unity and uniformity (vi. 4—5); yet it would be difficult to unite even them in one continuous series of investigations, and still more so the others, especially those that were completed in the first period, which, however, bear more than those of the other periods the character of separate treatises, being adapted only in some few respects to stand in connection with them. We need not, therefore, blame Porphyry, that despairing of all such attempts, he has divided and arranged the books according to the similarity of their subject-matter; perhaps it would have been still better if he had *entirely* separated the treatises of the first period from those of both the others, and arranged consecutively each of the other divisions separately for itself, on the very same principles by which he had already been guided. These chronological references would, at least, have necessitated a more complete discussion of Plotinus's system, however little it might have been practicable to trace the gradual development of that system in the mind of the author. The fundamental and main doctrines of it appear to have been fixed when he first began to write (which was at a tolerably mature period of life), only in the earlier periods they seem to have been concealed behind the *particular* object he had in view, more than was the case in those elaborations of a later date, which were directed towards the elucidation of the essential features of his own peculiar system. In these latter writings, the endeavour which, as far as we can judge, characterised Plotinus more than any other philosopher of his age, was especially prominent, the endeavour, namely, to pave the way to the solution of any question by a careful discussion of the difficulties of the case. However unsatisfactory this process may generally have proved, yet the insight which it afforded into the peculiarity of the problems was only second to that

of Aristotle himself, whom in this respect he appears to have chosen as his master.

The difficulty of comprehending and appreciating the system of Plotinus is greatly increased, not only by the want of any systematic and scientific exhibition of it, and the consequent tedious repetitions, but also by the impossibility of finding in such a mass of isolated treatises the connection of the parts and the foundation of the whole system. No treatises like the Theaetetus and Sophistes of Plato, which undertake to develope and fix the idea of knowledge, and of its objects, are to be found in the Ennead of Plotinus; and from this circumstance we can see how the desire for a strictly scientific foundation in the philosophy of the age had been lost. The middle point of the system, however, may be regarded as involved in the doctrines of a threefold principle, and of pure intuition. We find, if not a fully satisfactory, yet at any rate a vigorous attempt to establish these points in the argument, that true knowledge is not attained so long as the knowing and the known, subject and object, are separate from each other. We trust, says Plotinus, to our sense-perceptions, and yet we are ignorant what it is in them which belongs to the objects themselves, and what to the affections of the subject. Moreover, sense can grasp only an image (εἴδωλον) of the object, not the object itself, which ever remains beyond it. In the same way the spirit cannot know the spiritual (τὰ νοητά) so long as it is *separate* from it; and if any one would affirm that the spirit and the spiritual may somewhere or other be united, yet still our thoughts would only be types (αἱ νοήσεις τύποι ἔσονται), types it may be of a real external existence; an existence, however, which the mind can never be sure that it has grasped, and which (whether existence be a spiritual thing or not) must present itself to us as premises, judgments, or propositions (v. 5. § 1, comp. v. 3. §§ 1—3). To despair of truth altogether, he considered, notwithstanding this, to be equivalent to a denial of mind itself. Accordingly, we must of necessity presuppose knowledge, truth, and existence; we must admit that the real spirit carries every thing (spiritual) in itself, not merely their types or images; and that for this very reason there is no need of any demonstration or guarantee of truth; but, rather, that truth carries its own evidence to the soul. (Ἡ ὄντως ἀλήθεια οὐ συμφωνοῦσα ἄλλῳ ἀλλ' ἑαυτῇ, *ib.* § 2.) The true soul cannot therefore deceive; and its knowledge is nothing representational, uncertain, or borrowed from other sources (§ 1). This argumentation, directed as well against the Stoics as the atomistic Sensationalists (comp. vi. 1. § 28, ii. 6. § 1, iii. 6. § 6, iv. 4. § 23, 5. § 3, 3. § 18, i. 4. § 10, vi. 7. § 9), now breaks off, and leads immediately to considerations, in which the mind is regarded as a cosmical principle, not a knowing principle. The conclusion of this train of reasoning is found in the third book of the Enneads, which starts from the question, whether the self-conscious (νοοῦν) subject, in order to separate the thinking from the thought, presupposes an inherent multiplicity; or whether the simple *me* can comprehend itself. The former Plotinus cannot admit as valid, since on such a supposition, self and knowledge, the comprehending principle and the comprehended, would be separated from each other; he cannot renounce the idea of a pure self-comprehension, without at the same time renouncing the knowledge of every thing that can be thought of likewise (v. 3. § 1, comp. §§ 4, 5).

After an acute development of the difficulties which oppose themselves to the idea of an absolutely simple self-consciousness, Plotinus attempts to solve them by the supposition that the essence of the soul is a spontaneous activity, and that self-consciousness is to be regarded as including at once thinking itself—the thinking principle; and the object thought (v. 3. §§ 5, 8, 5. § 1). From this it follows still further, that the pure spirit (that which does not strive to work out of itself) lives necessarily in a state of self-consciousness and self-knowledge; that the human spirit, however, developes its pure activity only so far as it masters the soul, with which it is connected by the bond of a mediating thought (διάνοια), and rests simply upon itself (v. 3. § 7). Lastly, it is concluded that the human spirit can only know the divine and the spiritual, so far as it knows itself (*l. c.*). In self-knowledge, thought and existence fall absolutely together; for the former is implied in the process of knowing, the latter in *self* or the *me* (vi. 1. § 1). So likewise in all true knowledge, the object must be comprehended *immediately* (v. 9. § 13), and have reference to the ideas which are innate in the soul itself. Meditation, or meditating thought, can only be regarded as the *way* to truth (iv. 4. § 12), without being ever able to reach it (v. 5. §§ 1, 3, 6, 8. § 4, comp. i. 3. §§ 4, 5, 8. § 2). Nay, unconditioned Being, or the Godhead, cannot be grasped by thinking, or science, only by intuition (παρουσία, vi. 9. § 4, 7. § 35). In this pure intuition, the good, or the absolute being, gazes upon itself through the medium of our own spirits (vi. 7. §§ 16, 34, vi. 6. § 7, 8. § 19, 9. § 4, iv. 4. § 2, v. 3. § 3). To close the eye against all things transient and variable (οἷον μύσαντα ὄψιν, i. 6. § 8), to raise ourselves to this simple essence (ἅπλωσις), to take refuge in the absolute (vi. 9. § 11, v. 8. § 11), this must be regarded as the highest aim of all our spiritual efforts. We are necessitated, however, to regard the unconditioned or the good, as the primary ground of the spirit, and of its fundamental idea of being, or of the world of ideas, by virtue of the multiplicity of the acts of the soul's activity, and of their objects, all being included in the conception of being (vi. 3. § 10, 6. § 1, vi. 7. § 37, 9. § 2); for all multiplicity is conditioned and dependent. In this way the unconditioned shows itself as the absolutely simple,—the unconditioned *one* (v. 4. § 1, vi. 9. § 6), which for that very reason has no need of thinking nor of willing (vi. 9. § 6); and being raised entirely above all the determinations of existence (v. 3. § 12, vi. 2. § 3, &c. 8. § 18, 9. § 3) can be described neither as being or not being; neither as moved or resting; neither as free or necessary; neither as a principle or as no principle; nay, which can only be characterised as the unconditioned *one*, and as *the good* (v. 2. § 1, 4. § 1, vi. 8. § 8, 9. § 9). Accordingly, the absolute is something inexpressible (vi. 8. § 8), and can only be reached by the above-mentioned yielding up of the soul to it (comp. vi. 9. § 3, 4. § 9, &c.). Consequently, it is a necessary presupposition to all *being*, that we think of every kind of existence as dependent upon the absolute, and in a certain sense produced from it (vi. 9. § 3, comp. v. 1. § 6). It (the absolute) must ever stream forth as inexhaustible (v. 2. § 1); it must bring every thing else out of itself without becoming the weaker (vi. 8.

§ 19). Essences must flow from it, without its experiencing any change; it must dwell in all existences so far as they partake of the one essential existence (iv. 3. § 17, vi. 9. § 1); as absolutely perfect it must be the end (not the operating cause) of all being (vi. 9. §§ 8, 9). The immediate productive power of the unconditioned one absolutely exists; and next to it stands the spirit, which has a certain connection with duality and plurality, and is the source of all the determinations of being and knowing (v. 1. § 6, v. 6. § 1, v. 2. § 1, vi. 9. § 2). This partakes both of uniformity and diversity—of unity and plurality (v. 1. § 4, vi. 1). The spirit is the basis both of being and thinking, for every act of thought, directed to the unconditioned, produces a real existence, an idea; each one of which is different from the rest by virtue of its form, but identical in respect of the matter (ii. 4. § 4, ii. 5. § 6, iii. 8. §§ 8, 10, v. 1. § 7, vi. 7. § 16). Out of the spirit is developed the idea that is contained in it (λόγος, iii. 2. § 2, v. 1. §§ 3—6), that is, the soul. As being an immediate production of the spirit, the soul has a share in all existence or in *ideas*, being itself an idea (iii. 6. § 18). By it is produced the transition from eternity to time, from rest to motion (iv. 4. § 15, ii. 9. § 1; comp. v. 1. § 4); to it belongs, in contradistinction from the spirit, the power of looking out of itself; and as the result of this a practical activity (ii. 1. § 2, iii. 5. § 3, iii. 6. § 4, v. 1. §§ 6, 10, v. 2. § 1, vi. 2. § 22). In its power of imaging the world, it (the soul) stands midway between the intelligible and the sensuous (iv. 8. §§ 2, 3, iv. 9. § 7); the latter is an image of itself, as itself is an image of the spirit. The boundary of being, or the lowest principle of all, is *matter*; the necessary contrast of the first, or the good (i. 8. § 1, &c.); and in so far it must also be negative and evil (i. 8, i. 7. § 15, iii. 4. § 9); nevertheless in consequence of its susceptibility of *form*, it must have something positive about it (ii. 4. §§ 10—13). Nature also is a soul (iii. 8. § 3), and perception at once the ground and aim of all becoming. But in proportion as the perception becomes more clear and distinct, the corresponding essence belongs to a higher step in the scale of being (iii. 8. §§ 3, 7).

The further development of Plotinus's three principles, and of the dim idea of matter (see especially ii. 4, &c.), and the attempts he made to determine the idea of time in opposition to that of eternity (iii. 7), to explain the essential constitution of man, and his immortal blessedness (i. 4, &c.), to maintain the belief in a divine providence, and the freedom of the will, in opposition to the theory of an evil principle, and the inexorable necessity of predetermination or causal sequence (iii. 1—3, comp. ii. 9), together with the first weak beginnings of a natural philosophy (ii. 5—8), and the foundations of an ethical science answering to the above principles, and grounded on the separation of the lower or political from the higher or intelligible virtue,—these points, as also his researches on the Beautiful, can only just be mentioned in passing (i. 2, 3, comp. 4, 5, and ii. 6).

Beside Porphyry's recension of the books of Plotinus there was also another furnished by Eustochius, out of which a more extensive division of the books on the soul (iv. 4. § 30) has been quoted in a Greek Scholion, and the operation of which on the present text has been traced and pointed out by Fr. Kreuzer (see his remarks to i. 9. § 1, ii. 3. § 5, p. 248. 12, Kreuz. iv. 2. §§ 1, 2, iv. 7. § 8, p. 857, Kr.). Moreover, there is in connection with the last-mentioned passage a completion by Eusebius (*Pr. Ev.* xv. 22).

The Enneads of Plotinus appeared first in the Latin Translation of Marsilius Ficinus (Florence, 1492), a translation which was furnished with an elaborate introduction to each part, and a full table of contents, and to which the very faulty Greek text of Petrus Perna was appended (Basel, 1580). The Greek and Latin edition of Fr. Kreuzer is much more satisfactory, which is furnished, moreover, with critical and exegetical annotations: "Plotini opera omnia," &c. Oxonii, 1835, 3 vols. 4to. There is an English translation of Selections from the works of Plotinus by Thomas Taylor, London, 1834. [Ch. A. B.]

PLO'TIUS. 1. A. Plotius, a friend of Cicero, was curule aedile with Cn. Plancius, B. C. 54, praetor urbanus, B. C. 51, and subsequently propraetor of Bithynia and Pontus, in which province he was at least as late as B. C. 48. (Cic. *pro Planc.* 7, 22, *ad Att.* v. 15, *ad Fam.* xiii. 29.)

2. M. Plotius, was engaged in the civil war, B. C. 48, between Caesar and Pompey. (Caes. *B. C.* iii. 19.)

PLO'TIUS FIRMUS. [Firmus.]

PLO'TIUS GALLUS. [Gallus.]

PLO'TIUS GRIPHUS, a partizan of Vespasian, was raised to the praetorship, A. D. 70 (Tac. *Hist.* iii. 52, iv. 39, 40.)

PLO'TIUS NUMIDA. [Numida.]

PLO'TIUS TUCCA. [Tucca.]

PLO'TIUS, whose full name was Marius Plotius Sacerdos, a Latin grammarian, the author of *De Metris Liber*, dedicated to Maximus and Simplicius. All that we know with regard to the writer is comprised in the brief notice prefixed by himself to his work "Marius Plotius Sacerdos composui Romae docens de metris." From the prooemium which follows we learn that this essay formed the third and concluding book of a treatise upon grammar, the subject of the first book having been *De Institutis Artis Grammaticae*, and of the second *De Nominum Verborumque Ratione nec non de Structurarum Compositionibus*. Although we have no direct means of determining the period when Plotius flourished we are led to infer from his style that he cannot be earlier than the fifth or sixth century. Endlicher published in his "Analecta Grammatica" from a MS. which once belonged to the celebrated monastery of Bobbio a tract, entitled *M. Claudii Sacerdotis Artium Grammaticarum Libri duo*, which he endeavoured to prove were in reality the two books by Marius Plotius Sacerdos described above, but there is not sufficient evidence to warrant this conclusion.

The "Liber de Metris" was first published by Putschius in his "Grammaticae Latinae Auctores antiqui," 4to. Hannov. 1605. p. 2623—2663, from a MS. or MSS. belonging to Andreas Schottus and Joannes a Wouwer. It will be found also in the "Scriptores Latini Rei Metricae" of Gaisford, 8vo. Oxon. 1837. p. 242—302. [W. R.]

PLUTARCHUS (Πλούταρχος), a tyrant of Eretria in Euboea. Whether he was the immediate successor of Themison, and also whether he was in any way connected with him by blood, are points which we have no means of ascertaining,

Trusting perhaps to the influence of his friend Meidias, he applied to the Athenians in B.C. 354 for aid against his rival, Callias of Chalcis, who had allied himself with Philip of Macedon. The application was granted in spite of the resistance of Demosthenes, and the command of the expedition was entrusted to Phocion, who defeated Callias at Tamynae. But the conduct of Plutarchus in the battle had placed the Athenians in great jeopardy, and though it may have been nothing more than rashness, Phocion would seem to have regarded it as treachery, for he thenceforth treated Plutarchus as an enemy and expelled him from Eretria (Dem. *de Pac.* p. 58, *Philipp.* iii. p. 125, *c. Meid.* pp. 550, 567, 579; Aesch. *de Fals. Leg.* p. 50, *c. Ctes.* p. 66; Plut. *Phoc.* 12, 13; Paus. i. 36.) [CALLIAS; PHOCION.] [E. E.]

PLUTARCHUS (Πλούταρχος), was born at Chaeroneia in Boeotia. The few facts of his life which are known, are chiefly collected from his own writings.

He was studying philosophy under Ammonius at the time when Nero was making his progress through Greece (Περὶ τοῦ Εἰ ἐν Δελφοῖς, c. 1), as we may collect from the passage referred to. Nero was in Greece and visited Delphi in A.D. 66; and Plutarch seems to say, that he was at Delphi at that time. We may assume then that he was a youth or a young man in A.D. 66. In another passage (*Antonius*, 87) he speaks of Nero as his contemporary. His great-grandfather Nicarchus told him what the citizens of Chaeroneia had suffered at the time of the battle of Actium (Plut. *Antonius*, 68). He also mentions his grandfather Lamprias, from whom he heard various anecdotes about M. Antonius, which Lamprias had heard from Philotas, who was studying medicine at Alexandria when M. Antonius was there with Cleopatra. (*Antonius*, 29.) His father's name does not appear in his extant works. He had two brothers, Timon and Lamprias. As a young man, he was once employed on a mission to the Roman governor of the province. (Πολιτικὰ παραγγέλματα, 20.)

It appears incidentally from his own writings that he must have visited several parts of Italy: for instance, he speaks of seeing the statue or bust of Marius at Ravenna (*Marius*, 2). But he says in express terms that he spent some time at Rome, and in other parts of Italy (*Demosthenes*, 2). He observes, that he did not learn the Latin language in Italy, because he was occupied with public commissions, and in giving lectures on philosophy; and it was late in life before he busied himself with Roman literature. He was lecturing at Rome during the reign of Domitianus, for he gives an account of the stoic L. Junius Arulenus Rusticus receiving a letter from the emperor while he was present at one of Plutarch's discourses (Περὶ πολυπραγμοσύνης, c. 15). Rusticus was also a friend of the younger Plinius, and was afterwards put to death by Domitianus. Sossius Senecio, whom Plutarch addresses in the introduction to his life of Theseus (c. 1), is probably the same person who was a friend of the younger Plinius (*Ep.* i. 13), and consul several times in the reign of Trajanus.

The statement that Plutarch was the preceptor of Trajanus, and that the emperor raised him to the consular rank, rests on the authority of Suidas (*s. v.* Πλούταρχος), and a Latin letter addressed to Trajanus. But this short notice in Suidas is a worthless authority; and the Latin letter to Trajanus, which only exists in the Policraticus of John of Salisbury (Lib. 5. c. 1, ed. Leiden, 1639), is a forgery, though John probably did not forge it. John's expression is somewhat singular: "Extat Epistola Plutarchi Trajanum instituentis, quae cujusdam politicae constitutionis exprimit sensum. Ea dicitur esse hujusmodi;" and then he gives the letter. In the second chapter of this book John says that this Politica Constitutio is a small treatise inscribed "Institutio Trajani," and he gives the substance of part of the work. Plutarch, who dedicated the Ἀποφθέγματα Βασιλέων καὶ Στρατηγῶν to Trajanus, says nothing of the emperor having been his pupil. But some critics have argued that Plutarch is not the author of the Apophthegmata, because he says in the dedication that he had written the lives of illustrious Greeks and Romans; for they assume that he did not return to Chaeroneia until after the death of Trajanus, and did not write his Lives until after his return. If these assumptions could be proved, it follows that he did not write the Apophthegmata, or at least the dedication. If we assume that he retired to Chaeroneia before the death of Trajanus, we may admit that he wrote his Lives at Chaeroneia and the Apophthegmata afterwards. It appears from his Life of Demosthenes (c. 2), that he certainly wrote that Life at Chaeroneia, and this Life and that of Cicero were the fifth pair (*Demosthenes*, c. 3.) Plutarch probably spent the later years of his life at Chaeroneia, where he discharged various magisterial offices, and had a priesthood.

Plutarch's wife, Timoxena, bore him four sons and a daughter, also named Timoxena. It was on the occasion of his daughter's death that he wrote his sensible and affectionate letter of consolation to his wife (Παραμυθητικὸς εἰς τὴν ἰδίαν γυναῖκα).

The time of Plutarch's death is unknown.

The work which has immortalised Plutarch's name is his Parallel Lives (Βίοι Παράλληλοι) of forty-six Greeks and Romans. The forty-six Lives are arranged in pairs; each pair contains the life of a Greek and a Roman, and is followed by a comparison (σύγκρισις) of the two men: in a few pairs the comparison is omitted or lost. He seems to have considered each pair of Lives and the Parallel as making one book (βιβλίον). When he says that the book of the Lives of Demosthenes and Cicero was the fifth, it is the most natural interpretation to suppose that it was the fifth in the order in which he wrote them. It could not be the fifth in any other sense, if each pair composed a book.

The forty-six Lives are the following:—1. Theseus and Romulus; 2. Lycurgus and Numa; 3. Solon and Valerius Publicola; 4. Themistocles and Camillus; 5. Pericles and Q. Fabius Maximus; 6. Alcibiades and Coriolanus; 7. Timoleon and Aemilius Paulus; 8. Pelopidas and Marcellus; 9. Aristides and Cato the Elder; 10. Philopoemen and Flamininus; 11. Pyrrhus and Marius; 12. Lysander and Sulla; 13. Cimon and Lucullus; 14. Nicias and Crassus; 15. Eumenes and Sertorius; 16. Agesilaus and Pompeius; 17. Alexander and Caesar; 18. Phocion and Cato the Younger; 19. Agis and Cleomenes, and Tiberius and Caius Gracchi; 20. Demosthenes and Cicero; 21. Demetrius Poliorcetes and Marcus Antonius; 22. Dion and M. Junius Brutus.

There are also the Lives of Artaxerxes Mnemon,

Aratus, Galba, and Otho, which are placed in the editions after the forty-six Lives. A Life of Homer is also sometimes attributed to him, but it is not printed in all the editions.

The following Lives by Plutarch are lost:— Epaminondas, Scipio, Augustus, Tiberius, Caligula, Claudius, Nero, Vitellius, Hesiod, Pindar, Crates the Cynic, Daiphantus, Aristomenes, and the poet Aratus.

There is extant an imperfect list of the works of Plutarch, intitled Πλουτάρχου βιβλίων πίναξ, which is attributed to his son Lamprias. Whether Lamprias made the list or not, may be doubtful; but it is probable that a list of Plutarch's works was made in ancient times, for it was common to make such lists; and his son may have performed the pious duty. (Suidas, *s. v.* Λαμπρίας.)

The authorities for Plutarch's Lives are incidentally indicated in the Lives themselves. He is said to quote two hundred and fifty writers, of whom about eighty are writers whose works are entirely or partially lost. The question of the sources of Plutarch's Lives has been examined by A. H. L. Heeren. (*De Fontibus et Auctoritate Vitarum Parallelarum Plutarchi Commentationes IV.* Goettingae, 1820, 8vo.) Plutarch must have had access to a good library; and if he wrote all his Lives during his old age at Chaeronea, we must infer that he had a large stock of books at command. The passage in the Life of Demosthenes (c. 2), in which he speaks of his residence in a small town, is perhaps correctly understood to allude to the difficulty of finding materials for his Roman Lives; for he could hardly have been deficient in materials for his Greek Biographies. It is not improbable that he may have collected materials and extracts long before he began to compose his Lives. Plutarch being a Greek, and an educated man, could not fail to be well acquainted with all the sources for his Greek Lives; and he has indicated them pretty fully. His acquaintance with the sources for his Roman Lives was less complete, and his handling of them less critical, but yet he quotes and refers to a great number of Roman writers as his authorities, as we may observe particularly in the Lives of Cicero and Caesar. He also used the Greek writers on Roman affairs — Polybius, Theophanes the historian of Cn. Pompeius, Strabo, Nicolaus Damascenus, and others.

In order to judge of his merits as a biographer we must see how he conceived his work. He explains his method in the introduction to his Life of Alexander: he says, that he does not write histories, — he writes lives: and the most conspicuous events in a man's life do not show his character so well as slight circumstances. It appears then that his object was to delineate character, and he selected and used the facts of a man's life for this purpose only. His Lives, as he says, are not histories; nor can history be written from them alone. They are useful to the writer of history, but they must be used with care, for they are not intended even as materials for history. Important historical events are often slightly noticed, and occupy a subordinate place to a jest or an anecdote. The order of time is often purposely neglected, and circumstances are mentioned just when it is most suitable to the biographer's purpose. Facts and persons are sometimes confounded; and a sober painstaking writer, like Drumann (*Geschichte Roms*) has reason to complain of Plutarch and his carelessness.

But there must be some merit in a work which has entertained and instructed so many generations, which is read in so many languages, and by people of all conditions: a work which delighted Montaigne and Rousseau, for it was one of the few books which Rousseau had never read without profit (*Les Reveries du Promeneur solitaire, Quatrième Promenade*); a work which amuses both young and old, the soldier and the statesman, the philosopher and the man who is busied about the ordinary affairs of life. The reason is that Plutarch has rightly conceived the business of a biographer: his biography is true portraiture (*Alexander*, 1). Other biography is often a dull, tedious enumeration of facts in the order of time, with perhaps a summing up of character at the end. Such biography is portraiture also, but it is false portraiture: the dress and the accessories put the face out of countenance. The reflections of Plutarch are neither impertinent, nor trifling: his sound good sense is always there: his honest purpose is transparent: his love of humanity warms the whole. His work is and will remain, in spite of all the fault that can be found with it by plodding collectors of facts, and small critics, the book of those who can nobly think, and dare and do. It is the book of all ages for the same reason that good portraiture is the painting of all time; for the human face and the human character are ever the same. It is a mirror in which all men may look at themselves.

If we would put the Lives of Plutarch to a severe test, we must carefully examine his Roman Lives. He says that he knew Latin imperfectly; and he lived under the empire when even many of the educated Romans had but a superficial acquaintance with the earlier history of their state. We must, therefore, expect to find him imperfectly informed on Roman institutions; and we can detect him in some errors. Yet, on the whole, his Roman Lives do not often convey erroneous notions: if the detail is incorrect, the general impression is true. They may be read with profit by those who seek to know something of Roman affairs, and have not knowledge enough to detect an error. They probably contain as few mistakes as most biographies which have been written by a man who is not the countryman of those whose lives he writes.

The first edition of the Lives was a collection of the Latin version of the several Lives, which had been made by several hands. The collection appeared at Rome, 2 vols. fol. about 1470: this version was the foundation of the Spanish and Italian versions. The first edition of the Greek text was that printed by P. Giunta, Florence, 1517, folio. The edition of Bryan, London, 1729, 5 vols. 4to., with a Latin version, was completed by Moses du Soul after Bryan's death. There is an edition by A. Coraes, Paris, 1809—1815, with notes, in 6 vols. 8vo.; and one by G. H. Schaefer, Leipzig, 1826, 6 vols. 8vo., with notes original and selected. The latest and best edition of the Greek text is by C. Sintenis, Leipzig, 1839—1846, 4 vols. 8vo., with the Index of the Frankfort edition, considerably altered. (See the Praefatio of Sintenis, vol. i.)

The translations are numerous. The French translation of Amyot, which first appeared in

1559, and has often been reprinted, has great merit. The English translation of Sir Thomas North, London, 1612, professes to be from the French of Amyot, but it does not always follow the French version, and some passages are very incorrectly rendered by North which are correctly rendered by Amyot. North's version is, however, justly admired for the expression. The translation commonly called Dryden's, was made by many hands: Dryden did nothing further than write the dedication to the Duke of Ormond, and the Life of Plutarch, which is prefixed to the version.

The English version of John and William Langhorne has been often printed. The writer of this article has translated and written Notes on the following Lives: Tiberius and Caius Gracchi, Marius, Sulla, Sertorius, Lucullus, Crassus, Pompeius, Caesar, Cato the Younger, Cicero, M. Brutus and Antonius. The German translation of Kaltwasser, Magdeburg, 1799—1806, 10 vols. 8vo., the last of which is chiefly occupied with an Index, is on the whole a faithful version. The French translation of Dacier is often loose and inaccurate.

Plutarch's other writings, above sixty in number, are placed under the general title of Moralia or Ethical works, though some of them are of an historical and anecdotical character, such as the essay on the malignity (*κακοηθεία*) of Herodotus, which neither requires nor merits refutation, and his Apophthegmata, many of which are of little value. Eleven of these essays are generally classed among Plutarch's historical works: among them, also, are his Roman Questions or Inquiries, his Greek Questions, and the Lives of the Ten Orators. But it is likely enough that several of the essays which are included in the Moralia of Plutarch, are not by him. At any rate, some of them are not worth reading. The best of the essays included among the Moralia are of a different stamp. There is no philosophical system in these essays: pure speculation was not Plutarch's province. His best writings are practical; and their merit consists in the soundness of his views on the ordinary events of human life, and in the benevolence of his temper. His "Marriage Precepts" are a sample of his good sense, and of his happiest expression. He rightly appreciated the importance of a good education, and he gives much sound advice on the bringing up of children.

His Moral writings are read less than they deserve to be; and his Lives are little read in the original. Perhaps one obstacle to the reading of Plutarch in the original is that his style is somewhat difficult to those who are not accustomed to it. His manner is totally unlike the simplicity of the best Attic writers. But it is one of his merits, that in a rhetorical age he is seldom a rhetorical writer, though he aims and strains at ornament and effect in his peculiar way. His sentences, especially in the Lives, are often ill-constructed, burdened with metaphors, and encumbered with a weight of words,— but they are not words without a meaning; there is thought under them, and we must not complain of a writer because he does not always clothe good ideas in the most becoming dress. The common fault of fine words as of fine dress is that there is nothing under either of them worth looking at.

The first edition of the Moralia, which is said to be very incorrect, was printed by the elder Aldus, Venice, 1509, fol.; and afterwards at Bâle by Froben, 1542, fol., 1574, fol. Wyttenbach's edition of the Moralia, the labour of four-and-twenty years, was printed at Oxford in 4to.: it consists of four parts, or six volumes of text (1795—1800), and two volumes of notes (1810—1821). It was also printed at the same time in 8vo. The notes of Wyttenbach were also printed at Leipzig, in 1821, in two vols. 8vo. The Moralia were translated by Amyot into French, 1565, 3 vols. fol. Kaltwasser's German translation of the Moralia was published at Frankfort-on-the-Main, 1783—1800, 9 vols. 8vo.

The first edition of all the works of Plutarch is that of H. Stephens, Geneva, 1572, 13 vols. 8vo. An edition of the Greek text, with a Latin version, appeared at Leipzig, 1774—1782, 12 vols. 8vo. and it is generally called J. J. Reiske's edition, but Reiske died in 1774. J. C. Hutten's edition appeared at Tübingen, 1791—1805, 14 vols. 8vo. Amyot's version of the Lives and of the Moralia was published at Paris by Didot, 1818—1820, 25 vols. 8vo. [G. L.]

PLUTA'RCHUS (Πλούταρχος). 1. The younger, was a son of the famous biographer of the same name, and is supposed by some to have been the author of several of the works which pass usually for his father's, as e. g. the *Apophthegmata*, and the treatises περὶ ποταμῶν and περὶ τῶν ἀρεσκόντων τοῖς φιλοσόφοις. His explanation of the fabled Sirens as seductive courtezans (Tzetz. *Chil.* i. 14, comp. *ad Lycophr.* 653) only shows that he belonged to that class of dull and tasteless critics, referred to by Niebuhr with just indignation, who thought that they were extracting historical truth from poetry by the very simple and ingenious process of turning it into prose. (See Voss. *de Hist. Graec.* pp. 251, 252, ed. Westermann; Niebuhr, *Hist. of Rome*, vol. i. p. 232.)

2. An Athenian, son of Nestorius, presided with distinction over the Neo-Platonic school at Athens in the early part of the fifth century, and was surnamed the Great. He was an Eclectic or Syncretist, and numbered among his disciples Syrianus of Alexandria, who succeeded him as head of the school, and Proclus of Lycia. He appears to have followed Iamblichus in his doctrine of the efficacy of theurgic rites for bringing man into communion with God, herein illustrating what has been often remarked, that the Neo-Platonic system was the parhelion of the Catholic. Plutarchus wrote commentaries, which are lost, on the "Timaeus" of Plato, and on Aristotle's treatise "On the Soul." He died at an advanced age, about A. D. 430 (Suid. *s. vv.* Δομνῖνος, Ἡγίας, Νικόλαος, Ὀδαίναθος, Πρόκλος ὁ Λύκιος; Marin. *Vit. Procl.* 12; Phot. *Bibl.* 242; Fabric. *Bibl. Graec.* vol. iii. pp. 95, 183, 235, 632, v. p. 197, ix. p. 370.)

3. Secretary to the emperor Justinian, of the events of whose reign he wrote a history, which has perished. (Nic. Alem. *ad Procop.* Ἀνέκδοτα; see Fabr. *Bibl. Graec.* vol. v. p. 197; Voss. *de Hist. Graec.* p. 324, ed. Westermann.) [E. E.]

PLU'TION (Πλουτίων), a Greek rhetorician, twice quoted briefly by Seneca, as it seems safe to infer that *Puton* in the second passage should be read Plution. (*Suas.* i. p. 13, *Controvers.* i. 3. p. 104, ed. Genev. 1628.) The commentators on the former passage state, on the authority of Eusebius, that he was a celebrated teacher of rhetoric. Westermann places him in the period

between Augustus and Hadrian. (*Geschichte der Griech. Beredt.* p. 188.) [W. M. G.]

PLUTO (Πλουτώ). 1. A daughter of Oceanus and Tethys, and one of the playmates of Persephone. (Hes. *Theog.* 355; Hom. *Hymn. in Cer.* 422.)

2. A daughter of Cronos or Himantes, became by Zeus or Tmolus, the mother of Tantalus. (Schol. *ad Eurip. Or.* 5; Paus. ii. 22. § 4; Schol. *ad Pind. Ol.* iii. 41; Hygin. *Fab.* 155.) [L. S.]

PLUTON (Πλούτων), the giver of wealth, at first a surname of Hades, the god of the lower world, and afterwards also used as the real name of the god. In the latter sense it first occurs in Euripides. (*Herc. Fur.* 1104; comp. Lucian, *Tim.* 21.) [L. S.]

PLUTUS (Πλοῦτος), sometimes also called Pluton (Aristoph. *Plut.* 727), the personification of wealth, is described as a son of Iasion and Demeter (Hes. *Theog.* 969, &c.; Hom. *Hymn. in Cer.* 491, *Od.* v. 125). Zeus is said to have blinded him, in order that he might not bestow his favours on righteous men exclusively, but that he might distribute his gifts blindly and without any regard to merit (Aristoph. *Plut.* 90; Schol. *ad Theocrit.* x. 19). At Thebes there was a statue of Tyche, at Athens one of Eirene, and at Thespiae one of Athena Ergane; and in each of these cases Plutus was represented as the child of those divinities, symbolically expressing the sources of wealth (Paus. ix. 16. § 1, 26. § 5). Hyginus (*Poet. Astr.* ii. 4) calls him the brother of Philomelus. He seems to have commonly been represented as a boy with a Cornucopia. (Hirt, *Mythol. Bilderb.* ii. p. 105, &c.) [L. S.]

PLU'VIUS, i. e. the sender of rain, a surname of Jupiter among the Romans, to whom sacrifices were offered during long protracted droughts. These sacrifices were called *aquilicium*, "the calling forth of water," because certain magic ceremonies were performed by Etruscans to call down rain from heaven. (Tibull. i. 8. 26; Tertull. *Apolog.* 40; Fest. p 2, ed. Müller.) [L. S.]

PNYTA'GORAS (Πνυταγόρας).* 1. The eldest son of Evagoras, king of Salamis in Cyprus, who served under his father during the war carried on by the latter against the king of Persia [EVAGORAS], and contributed essentially to his successes. Isocrates speaks of him in terms of praise not inferior to those which he bestows upon the father. (Isocrat. *Evag.* p. 201; Diod. xv. 4.) The circumstances of the conspiracy which led to the assassination of Evagoras are not very clearly known to us: but it is certain that Pnytagoras also was involved in his fate, and perished together with his father by the machinations of the eunuch Thrasydaeus. (Theopomp. *ap. Phot.* p. 120, a. b. ed. Bekk., *Fragm.* 111, ed. Didot.)

* There is much confusion in regard to this name. Our MSS. of Diodorus and Isocrates give in some cases Pythagoras, in others Protagoras. But Theopompus, Arrian, Athenaeus, and Q. Curtius, concur in the true form Pnytagoras, which has been judiciously restored by the later editors both of Diodorus and Isocrates. Borrell (*Sur les Médailles des Rois de Chypre*, p. 48) endeavours to defend the reading Pythagoras on the authority of coins, but their evidence is inconclusive.

2. King of Salamis in Cyprus, in which position he probably succeeded Nicocles, though we have no account of his accession, or his relation to the previous monarchs. But we find him in possession of the city in B. C. 351, when he was besieged there by the younger Evagoras, at the head of an armament destined to reduce Cyprus for the Persian king. Pnytagoras, however, while he held out successfully against the invaders, sent an embassy with offers of submission to the king of Persia, and thus obtained the confirmation of his power. (Diod. xvi. 46.) From this time he appears to have retained the virtual sovereignty unmolested until the conquest of Phoenicia by Alexander (B. C. 332), when he submitted, together with the other petty princes of Cyprus, to the Macedonian monarch. He commanded, in person, the fleet with which he assisted the conqueror in the siege of Tyre, and rendered important services. In one of the naval actions before that city his own quinquereme was sunk, but he himself escaped, and was rewarded by Alexander after the siege with rich presents, and an extension of territory. (Arr. *Anab.* ii. 20, 22; Curt. iv. 3. § 11; Duris, *ap. Athen.* iv. p. 167, c.) His son Nithadon accompanied Alexander throughout his campaigns, and was appointed to the command of a trireme in the descent of the Indus. (Arr. *Ind.* 18.) Borrell, in his *Essai sur les Médailles des Rois de Chypre* (p. 48—50), has confounded this Pnytagoras with the preceding: and the same error has inadvertently been committed in the article EVAGORAS, No. 2. Vol. II. p. 55, a. [E. H. B.]

POBLI'CIA GENS. [PUBLICIA GENS.]

POBLI'LIA GENS. [PUBLILIA GENS.]

PODALEI'RIUS (Ποδαλείριος), a son of Asclepius and Epione or Arsinoe, and a brother of Machaon, along with whom he led the Thessalians of Tricca against Troy (Hom. *Il.* ii. 729, &c.; Apollod. iii. 10. § 8; Paus. iv. 31. § 9). He was, like his brother, skilled in the medical art (Hom. *Il.* xi. 832, &c.). On his return from Troy he was cast by a storm on the coast of Syros in Caria, where he is said to have settled (Paus. ii. 26. § 7, iii. 26. § 7). He was worshipped as a hero on mount Dria. (Strab. vi. p. 284.)

Another mythical personage of this name occurs in Virgil. (*Aen.* xii. 304.) [L. S.]

PODARGE. [HARPYIAE.]

PODARCES (Ποδάρκης). 1. Is said to have been the original name of Priam. (Apollod. ii. 6. § 4; comp. PRIAMUS.)

2. A son of Iphiclus and grandson of Phylacus, was a younger brother of Protesilaus, and led the Thessalians of Phylace against Troy. (Hom. *Il.* ii. 695; Apollod. i. 9. § 12; Hygin. *Fab.* 97; Strab. ix. p. 432; Schol. *ad Hom. Od.* xi. 289.) [L. S.]

POEAS (Ποίας), a son of Phylacus or Thaumacus, and husband of Methone, by whom he became the father of Philoctetes (Hom. *Od.* iii. 190; Eustath. *ad Hom.* p. 323). He is mentioned among the Argonauts (Apollod. i. 9. § 16; comp. Pind. *Pyth.* i. 53), and is said to have killed with an arrow, Talaus, in Crete (Apollod. i. 9. § 26). At the request of Heracles, Poeas kindled the pile on which the hero burnt himself, and was rewarded with the arrows of Heracles. (Apollod. ii. 7. § 7; comp. HERACLES and PHILOCTETES.) [L. S.]

POEMANDER (Ποίμανδρος), a son of Chaeresilaus and Stratonice, was the husband of Tanagra,

a daughter of Aeolus or Aesopus, by whom he became the father of Ephippus and Leucippus. He was the reputed founder of the town of Tanagra in Boeotia which was hence called Poemandria. When Poemander inadvertently had killed his own son, he was purified by Elephenor. (Paus. ix. 20. § 2; Plut. *Quaest. Graec.* 70; comp. Strab. ix. p. 404; Lycophr. 326.) [L. S.]

POENA (Ποινή), a personification of retaliation, is sometimes mentioned as one being, and sometimes in the plural. They belonged to the train of Dice, and are akin to the Erinnyes (Aeschyl. *Choeph.* 936, 947; Paus. i. 43. § 7.) [L. S.]

POE'NIUS PO'STUMUS, praefectus of the camp of the second legion in Britain during the war against Boadicea (Tac. *Ann.* xiv. 37.)

POETE'LIA GENS, plebeian (Dionys. x. 58), first occurs at the time of the decemvirate. The name is frequently confounded with that of Petillius or Petilius [PETILLIA GENS.] The only family-name in this gens is that of LIBO, which is usually found with the agnomen *Visolus*. Livy (vii. 11), it is true, says that C. Poetelius *Balbus* was consul B. C. 360 with M. Fabius Ambustus; but as the Capitoline Fasti make C. Poetelius Libo the colleague of Fabius, and Balbus does not occur elsewhere as a cognomen of the Poetelii, the cognomen in Livy is probably either an error or a corruption. All the other Poetelii bear the surname Libo with the exception of P. Poetelius, who was sent as one of the three ambassadors to Syphax in B. C. 210. (Liv. xxvii. 4.)

POGONA'TUS CONSTANTI'NUS. [CONSTANTINUS IV.]

POLA, SE'RVIUS, one of Cicero's enemies, and described by him as "homo teter et ferus" (Cic. *ad Q. Fr.* ii. 13, comp. *ad Fam.* viii. 12). He is the same as the person called simply Servius in another passage (*ad Q. Fr.* ii. 6), and is supposed by Pighius to be the same as the Servius, who was condemned in B. C. 51, when he was tribune of the plebs elect (*ad Fam.* viii. 4).

POLEMARCHUS (Πολέμαρχος). 1. The pupil of the celebrated astronomer Eudoxus, whose instructions he received in Cyzicus, his native place, and the teacher of the more celebrated Calippus, who accompanied him to Athens (Simplicius, *de Caelo*, ii. p. 120, a.). He lived about the middle of the fourth century B. C.

2. Of Tarentum, and a follower of Pythagoras (Iamblich. *Vit. Pyth.*). Fabricius conjectures (*Bibl. Graec.* vol. i. p. 864) that he is the same with Polyarchus, surnamed ἡδυπαθής, who is mentioned by Athenaeus (xii. p. 545), as having been sent by Dionysius the younger, on an embassy to Tarentum, where, being intimate with Archytas, he dilated to that philosopher on the excellency of pleasure; his discourse being given by Athenaeus, on the authority of Aristoxenus. But this seems an unhappy conjecture. The doctrines ascribed to Polyarchus are certainly not those of the school of Pythagoras; nor is it even hinted that he was a native of Tarentum.

3. A writer of this name is quoted by Athenaeus (iv. p. 111, c.), whom, from his being named along with Artemidorus and Heracleon, we should judge to be a grammarian. [W. M. G.]

POLE'MIUS, or SA'LVIUS, or SY'LVIUS, the author of a sacred calendar, drawn up A. D. 448, which is entitled *Laterculus s. Index Dierum Festorum*, and which includes Heathen as well as Christian festivals, is generally believed to have been bishop of Martigny, in the Valais. A portion of this *Laterculus* was published by Bollandus, in the general preface to the *Acta Sanctorum*, vol. i. pp. 44, 45, and the whole will be found, but in a mutilated state, in the seventh volume of the same work, p. 178. (Mansi, *ad Fabric. Bibl. Med. et Infim. Lat.* vi.; Schönemann, *Bibl. Patrum Lat.* vol. ii. § 50.) [W. R.]

POLEMOCLES (Πολεμοκλῆς), a Rhodian, who was despatched by his countrymen with three triremes, to Byzantium, at the same time that they sent thither Aridices, with proposals of peace, which were accepted by the Byzantines, and a treaty concluded in consequence, B. C. 220. He was next sent to Crete to assist the Cnossians, who were in alliance with Rhodes against the Lyttians. (Polyb. iv. 52, 53.) [E. H. B.]

POLEMO'CRATES (Πολεμοκράτης), a son of Machaon, and, like his father, a skilful physician; he had a heroum at Eua in Argolis. (Paus. ii. 38. § 6.) [L. S.]

PO'LEMON (Πολέμων), historical. 1. Son of Andromenes the Stymphaean, a Macedonian officer, in the service of Alexander the Great. The great intimacy which subsisted between him and Philotas caused him to be suspected, together with his brothers Amyntas, Attalus, and Simmias, of participating in the treasonable designs imputed to Philotas: a charge to which Polemon had the imprudence to give countenance by taking to flight immediately on learning the arrest of the son of Parmenion. Amyntas, however, who remained, having successfully defended himself before the assembly of the army, obtained the pardon or acquittal of Polemon also. (Arr. *Anab.* iii. 27; Curt. vii. 1. § 10, 2. § 1—10.)

2. Son of Megacles, a Macedonian of Pella, who was one of the officers appointed by Alexander to command the garrison at Memphis, B. C. 331. (Arr. *Anab.* iii. 5. § 4.)

3. Son of Theramenes, a Macedonian officer, who was left by Alexander in the command of a fleet of thirty triremes which was destined to guard the mouths of the Nile, and the sea-coast of Egypt, B. C. 331. (Arr. *Anab.* iii. 5. § 6; Curt. iv. 8. § 4.)

4. A Macedonian officer of rank, who, in the disputes that followed the death of Alexander, distinguished himself as a warm partizan of Perdiccas. In order to conciliate the favour of the regent, he endeavoured, though ineffectually, to prevent Arrhidaeus from transporting the body of the deceased monarch to Egypt (Arrian, *ap. Phot.* p. 70, b.) He afterwards served under Alcetas, the brother of Perdiccas, and was taken prisoner by Antigonus in Pisidia, together with Attalus and Docimus, B. C. 320. From this time he shared the fortunes of Attalus; the history of their captivity, escape, and final defeat has been already given. [ATTALUS, No. 2.] (Diod. xviii. 45, xix. 16.) It is highly probable, as suggested by Droysen, that this Polemon is the same with the son of Andromenes (No. 1), and that he was consequently a brother of Attalus, with whom we find him so closely connected.

5. A dynast of Olba in Cilicia, whose name appears on the coins of that city, with the titles of Ἀρχιερεύς and Δυνάστης. As it is associated with that of M. Antony, there is little doubt that he is the same person who is mentioned by Appian (*B. C.*

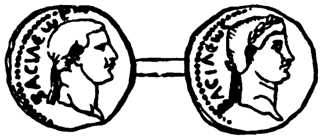
v. 75) as being appointed by Antony to the sovereignty of a part of Cilicia, and who subsequently became king of Pontus [POLEMON I.] The grounds on which this identity is denied by Eckhel (vol. iii. p. 63) are not satisfactory. (Visconti, *Iconographie Grecque*, vol. iii. p. 5, &c.) [E. H. B.]

PO'LEMON (Πολέμων), the name of two kings of Pontus and the Bosporus.

1. POLEMON I., was the son of Zenon, the orator of Laodiceia, and it was as a reward for the services rendered by his father as well as himself that he was appointed by Antony in B. C. 39 to the government of a part of Cilicia. (Appian, *B. C.* v. 75; Strab. xii. p. 578.) At a subsequent period he obtained from the triumvir in exchange for this principality the more important government of Pontus with the title of king. The precise date of this change is unknown, but Polemon is already called by Dion Cassius king of Pontus in B. C. 36, in which year he co-operated with Antony in his campaign against the Parthians. On this occasion he shared in the defeat of Appius Statianus, and was taken prisoner by the Parthian king, but allowed to ransom himself, and restored to liberty. (Dion Cass. xlix. 25; Plut. *Ant.* 38.) In B. C. 35 he was employed by Antony to negotiate with the Median king Artavasdes, whom he succeeded in detaching from the alliance of Parthia, and gaining over to that of Rome: a service for which he was subsequently rewarded by the triumvir by the addition to his dominions of the Lesser Armenia. (Dion Cass. xlix. 33, 44.) But though he thus owed his elevation to Antony he was fortunate enough not to share in his fall, and although he had sent an auxiliary force to the assistance of his patron in B. C. 30, shortly before the battle of Actium, he was able to make his peace with Octavian, who confirmed him in his kingdom, and some years afterwards bestowed on him the honorary appellations of a friend and ally of the Roman people. (Plut. *Ant.* 61; Strab. xii. p. 578; Dion Cass. liii. 25.) At a subsequent period (about B. C. 16) he was intrusted by Agrippa with the charge of reducing the kingdom of Bosporus, which had been usurped by Scribonius after the death of Asander. The usurper was put to death by the Bosporans before the arrival of Polemon, who notwithstanding some opposition established himself in the sovereignty of the country, in which he was confirmed, first by Agrippa and then by Augustus himself. (Dion Cass. liv. 24.) His reign after this was long and prosperous: his dominions comprised, besides Pontus itself, Colchis and the other provinces, as far as the kingdom of the Bosporus, the confines of which last he extended to the river Tanaïs, and destroyed the city of that name, which had ventured to throw off his yoke (Strab. xi. pp. 493, 495, 499.) But having engaged in an expedition against the barbarian tribe of the Aspurgians (who inhabited the mountains above Phanagoria) he was not only defeated by them, but taken prisoner, and immediately put to death. (Id. xi. p. 495, xii. p. 556.) The date of this event is unknown; but it appears from an inscription that he must have been still on the throne as late as B. C. 2. (Böckh, *Corp. Inscr.* vol. ii. No. 3524; Eckhel, vol. ii. p. 369.)

Polemon had been twice married: first to Dynamis, a daughter of Pharnaces, and grand-daughter of Mithridates the Great, by whom he appears to have had no children. (Dion Cass. liv. 24); and secondly to PYTHODORIS, who succeeded him on the throne. By her he left two sons, Polemon II., and Zenon king of Armenia, and one daughter who was married to Cotys king of Thrace. (Strab. xii. p. 556; Tac. *Ann.* ii. 56.)

2. POLEMON II., was a son of the preceding and of Pythodoris. During the lifetime of his mother he was content to remain in a private station, while he assisted her in the administration of her dominions: but in A. D. 39, he was raised by Caligula to the sovereignty not only of Pontus, which had been held by Pythodoris, but of the Bosporus also. This last was, however, afterwards taken from him by Claudius, who assigned it to Mithridates, while he gave Polemon a portion of Cilicia in its stead, A. D. 41. (Dion Cass. lix. 12, lx. 8.) He appears to have been a man of a weak character, and in A. D. 48 allowed himself to be persuaded by Berenice, the widow of Herod, king of Chalcis, to adopt the Jewish religion in order that he might marry that princess, who possessed vast wealth. But Berenice had sought this marriage only as a cloak for her illicit amours [BERENICE, No. 2.]: it was in consequence soon dissolved, and Polemon ceased to profess Judaism (Joseph. *Ant.* xx. 7. § 3). At a subsequent period he was induced by Nero to abdicate the throne, and Pontus was reduced to the condition of a Roman province. This appears to have taken place about the year A. D. 62 (Suet. *Nero*, 18; Eutrop. vii. 14; Aur. Vict. *de Caes.* 5. § 2; Eckhel, vol. ii. p. 373). As the city of Polemonium on the Euxine (Scymn. Ch. *Fr.* i. 177; Steph. Byz. *s. v.* Πολεμώνιον) is not mentioned by Strabo, it appears certain that we must ascribe its foundation to Polemon II., and not to his father. Concerning the coins of the two Polemons, see Cary, *Hist. des Rois de Thrace et du Bosphore*, 4to. Paris, 1752, and Eckhel, vol. ii. pp. 368—373. [E. H. B.]



COIN OF POLEMON II.

PO'LEMON (Πολέμων), literary. 1. Of Athens, an eminent Platonic philosopher, and for some time the head of the Academy, was the son of Philostratus, a man of wealth and political distinction. In his youth, Polemon was extremely profligate; but one day, when he was about thirty, on his bursting into the school of Xenocrates, at the head of a band of revellers, his attention was so arrested by the discourse, which the master continued calmly in spite of the interruption, and which chanced to be upon temperance, that he tore off his garland and remained an attentive listener, and from that day he adopted an abstemious course of life, and continued to frequent the school, of which, on the death of Xenocrates, he became the head, in Ol. 116, B. C. 315. According to Eusebius (*Chron.*) he died in Ol. 126. 4, B. C. 273. Diogenes also says that he died at a great age, and of natural decay. He esteemed the object of philosophy to be, to exercise men in things and deeds, not in dialectic

speculations; his character was grave and severe; and he took pride in displaying the mastery which he had acquired over emotions of every sort. He was a close follower of Xenocrates in all things, and an intimate friend of Crates and Crantor, who were his disciples, as well as Zeno and Arcesilas; Crates was his successor in the Academy. In literature he most admired Homer and Sophocles, and he is said to have been the author of the remark, that Homer is an epic Sophocles, and Sophocles a tragic Homer. He left, according to Diogenes, several treatises, none of which were extant in the time of Suidas. There is, however, a quotation made by Clemens Alexandrinus, either from him or from another philosopher of the same name, ἐν τοῖς περὶ τοῦ κατὰ φύσιν βίου (*Strom.* vii. p. 117), and another passage (*Strom.* ii. p. 410), upon happiness, which agrees precisely with the statement of Cicero (*de Fin.* iv. 6), that Polemon placed the *summum bonum* in living according to the laws of nature. (Diog. Laërt. iv. 16—20; Suid. *s. v.*; Plut. *de Adul. et Amic.* 32, p 71, e.; Lucian. *Bis Accusat.* 16, vol. ii. p. 811; Ath. ii. p. 44, e.; Cic. *Acad.* i. 9, ii. 35, 42, *de Orat.* iii. 18, *de Fin.* ii. 6, 11, iv. 2, 6, 16, 18, v. 1, 5, 7, *et alib.*; Horat. *Serm.* ii. 3. 253, fol.; Val. Max. vi. 9; Menag. *ad Diog. Laërt. l. c.*; Fabric. *Bibl. Graec.* vol. iii. p. 183; comp. p. 323, n. *hhh.*)

2. Another Platonic philosopher, the disciple of Plotinus. (Porphyr. *Plot. Vit.*; Fabric. *l. c.*; Clinton, *F. H. sub anno* B. C. 315, vol. ii. 3d ed.)

3. Of Athens by citizenship, but by birth either of Ilium, or Samos, or Sicyon, a Stoic philosopher and an eminent geographer, surnamed ὁ περιηγήτης, was the son of Euegetes, and a contemporary of Aristophanes of Byzantium, in the time of Ptolemy Epiphanes, at the beginning of the second century B. C. (Suid. *s. v.*; Ath. vi. p. 234; Clinton, *F. H.* vol. iii. *sub ann.* B. C. 199). In philosophy he was a disciple of Panaetius. He made extensive journeys through Greece, to collect materials for his geographical works, in the course of which he paid particular attention to the inscriptions on votive offerings and on columns, whence he obtained the surname of Στηλοκόπας. (Ath. *l. c.*; Casaub. *ad loc.*) As the collector of these inscriptions, he was one of the earlier contributors to the *Greek Anthology*, and he wrote a work expressly, Περὶ τῶν κατὰ πόλεις ἐπιγραμμάτων (Ath. x. pp. 436, d., 442, e.); besides which, other works of his are mentioned, upon the votive offerings and monuments in the Acropolis of Athens, at Lacedaemon, at Delphi, and elsewhere, which no doubt contained copies of numerous epigrams. Hence Jacobs infers that, in all probability, his works formed a chief source of the *Garland* of Meleager (*Animadv. in Anth. Graec.* vol. i. Prooem. pp. xxxiv. xxxv.). Athenaeus and other writers make very numerous quotations from his works, the titles of which it is unnecessary to give at length. They are chiefly descriptions of different parts of Greece; some are on the paintings preserved in various places, and several are controversial, among which is one against Eratosthenes. (Fabric. *Bibl. Graec.* vol. iii. p. 184; Vossius, *de Hist. Graec.* pp. 159, foll. ed. Westermann; Clinton, *F. H.* vol. iii. p. 524, where a list of his works is given.)

4. Antonius, a highly celebrated sophist and rhetorician, who flourished under Trajan, Hadrian, and the first Antoninus, and was in high favour with the two former emperors. (Suid. *s. v.*; Philostr. *Vit. Soph.* p. 532.) He is placed at the sixteenth year of Hadrian, A. D. 133, by Eusebius (*Chron.*). His life is related at considerable length by Philostratus (*Vit. Sophist.* ii. 25, pp. 530—544). He was born of a consular family, at Laodiceia, but spent the greater part of his life at Smyrna, the people of which city conferred upon him at a very early age the highest honours, in return for which he did much to promote their prosperity, especially by his influence with the emperors. Nor, in performing these services, did he neglect his native city Laodiceia. An interesting account of his relations with the emperors Hadrian and Antoninus is given by Philostratus (pp. 533, 534).

Among the sophists and rhetoricians, whom he heard, were Timocrates, Scopelianus, Dion Chrysostom and Apollophanes. His most celebrated disciple was Aristeides. His chief contemporaries were Herodes Atticus, Marcus Byzantinus, Dionysius Milesius, and Favorinus, who was his chief rival. Among his imitators in subsequent times was S. Gregory Nazianzen. His style of oratory was imposing rather than pleasing; and his character was haughty and reserved. During the latter part of his life he was so tortured by the gout, that he resolved to put an end to his existence; he had himself shut up in the tomb of his ancestors at Laodiceia, where he died of hunger, at the age of sixty-five. The exact time of his death is not known; but it must have been some time after A. D. 143, as he was heard in that year by Verus.

The only extant work of Polemon is the funeral orations for Cynaegeirus and Callimachus, the generals who fell at Marathon, which are supposed to be pronounced by their fathers, each extolling his own son above the other. Philostratus mentions several others of his rhetorical compositions, the subjects of which are chiefly taken from Athenian history, and an oration which he pronounced, by command of Hadrian, at the dedication of the temple of Zeus Olympius at Athens, in A. D. 135.

His λόγοι ἐπιτάφιοι were first printed by H. Stephanus, in his collection of the declamations of Polemon, Himerius, and other rhetoricians, Paris, 1547, 4to., afterwards by themselves in Greek, Paris, 1586, 4to.; and in Greek and Latin, Tolosae, 1637, 8vo. The latest and best edition is that of Caspar and Conrad Orelli, Lips. 1819, 8vo. (Fabric. *Bibl. Graec.* vol. vi. pp. 2—4; Clinton, *Fasti Romani*, *s. a.* 133, 135, 143.) There is a coin of Hadrian, bearing the inscription ΠΟΛΕΜΩΝ. ΑΝΕΘΗΚΕ. CΜΥΡΝΑΙΟΙC. (Rasche, *Lexicon Rei Num. s. v. Polemon*; Eckhel, *Doctr. Num. Vet.* vol. ii. p. 562). This coin belongs to a class which Eckhel has explained in a dissertation (vol. iv. c. 19, pp. 368—374). The question respecting the identity of the sophist with the writer, who forms the subject of the following article, is discussed by Fr. Passow (*Ueber Polemon's Zeitalter*, in the *Archiv. für Philologie und Paedagogik*, 1825, vol. i. pp. 7—9, *Vermischte Schriften*, p. 137.) [P. S.]

PO'LEMON (Πολέμων), the author of a short Greek work on Physiognomy, which is still extant. Nothing is known of the events of his life, but from some expressions that he uses (*e. g.* the word εἰδωλόθυτος, i. 6. p. 197) it has been supposed that he was a Christian. With respect to his date it can only be stated that he must have lived in or before the third century after

Christ, as he is mentioned by Origen (*Cont. Cels.* i. 33. p.351, ed. Bened.), and from his style he cannot be supposed to have lived much earlier than this time. His work, which appears to have suffered much from the ignorance of transcribers, consists of two books: in the first, which contains twenty-three chapters, after proving the utility of physiognomy, he lays down the general principles of the science; he speaks of the shape of the head, the colour of the hair, of the forehead, the eyes, the ears, the nose, the manner of breathing, the sound of the voice, &c.; in the second book, which consists of twenty-seven chapters, he goes on to apply the principles he had before laid down, and describes in a few words the characters of the courageous man, the timid, the impudent, the passionate, the talkative, &c. It was first published in Greek by Camillus Peruscus, with Aelian's "Varia Historia," and other works, at Rome, 1545, 4to. It was translated into Latin by Nicolaus Petreius, and published with Meletius "De Natura Hominis," and other works, at Venice, 1552, 4to. The last and best edition is that by J. G. F. Franz in his "Scriptores Physiognomoniae Veteres," Altenburg. 1780. 8vo. in Greek and Latin, with a Preface and Notes. It was translated into Arabic, and is still extant in that language. [PHILEMON]. (See Franz's Preface to his "*Script. Physiogn. Vet.*" and *Penny Cyclopaedia.*) [W. A. G.]

PO'LEMON, of Alexandria, a painter mentioned by Pliny among those who were *non ignobiles quidem, in transcursu tamen dicendi* (*H. N.* xxxv. 11. s. 40. § 42). [P. S.]

PO'LIAS (Πολιάς), i. e. "the goddess protecting the city," a surname of Athena at Athens, where she was especially worshipped as the protecting divinity of the acropolis. (Paus. i. 27. § 1; Arnob. *adv. Gent.* vi. 193.) [L. S.]

PO'LICHUS, artist. [PTOLICHUS.]

POLIEUS (Πολιεύς), "the protector of the city," a surname of Zeus, under which he had an altar on the acropolis at Athens. Upon this altar barley and wheat were strewed, which were consumed by the bull about to be sacrificed to the god. The priest who killed the victim, threw away the axe as soon as he had struck the fatal blow, and the axe was then brought before a court of justice. (Paus. i. 24. § 4, 28. § 11.) [L. S.]

POLI'OCHUS (Πολίοχος), an Athenian comic poet, of uncertain age, of whom two fragments only occur in Athenaeus (vii. p. 313, c. ii. p. 60, c.), the one from his Κορινθιαστής, and the other from a play, of which the title is not mentioned. (Meineke, *Frag. Com. Graec.* vol. i. p. 498, vol. iv. pp. 589, 590.) [P. S.]

POLIORCE'TES, DEME'TRIUS. [DEMETRIUS, p. 962.]

POLIS, a statuary, mentioned by Pliny among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). [P. S.]

POLI'TES (Πολίτης). 1. A son of Priam and Hecabe, and father of Priam the younger, was a valiant warrior, but was slain by Pyrrhus. (Hom. *Il.* ii. 791, xiii. 533, xxiv. 250; Virg. *Aen.* ii. 526, v. 564.)

2. A companion of Odysseus, who is said to have been worshipped as a hero at Temesa in Italy. (Hom. *Od.* x. 224; Strab. vi. p. 255.)

3. One of the companions of Menelaus. (Paus. x. 25. § 2.) [L. S.]

POLIU'CHOS (Πολιοῦχος), i. e. "protecting the city," occurs as a surname of several divinities, such as Athena Chalcioecus at Sparta. (Paus. iii. 17. § 2), and of Athena at Athens. (Comp. ATHENA.) [L. S.]

POLLA, the name of several Roman females, was merely another form of Paulla, like Clodius of Claudius.

1. The wife of D. Brutus, one of the murderers of Caesar. Cicero calls her simply *Polla* (*ad Fam.* xi. 8), but we learn from a letter of Caelius (*ad Fam.* viii. 7) that her full name was *Paulla Valeria.* She was a sister of the C. Valerius Triarius, who was tribune of the plebs B. C. 51, and who subsequently served in the civil war in Pompey's fleet. She divorced her husband, whose name is not mentioned, in B. C. 50, without being able to give any reason for so doing, and then married D. Brutus (*ad Fam.* viii. 7).

2. The mother of L. Gellius Publicola. (Dion Cass. xlvii. 24, where the manuscripts have Palla.)

3. The sister of M. Agrippa. (Dion Cass. lv. 8.)

4. ACERRONIA POLLA, the friend of Agrippina, is spoken of under ACERRONIA.

5. VESPASIA POLLA, the daughter of Vespasius Pollio, and the mother of the emperor Vespasian. (Suet. *Vesp.* 1.)

6. ARGENTARIA POLLA, the wife of the poet Lucan. (Stat. *Silv.* ii. 7. 62, &c.; Martial, vii. 21, 23, x. 64.)

POLLE'NIUS SEBENNUS, lived in the reign of Alexander Severus (Dion Cass. lxxvi. 9.)

POLLES (Πόλλης). Suidas mentions (*s. v.* Μελάμπους), that Melampus and Polles had acquired such celebrity as diviners, that there was a current proverb, "*It needs a Melampus or a Polles to divine it.*" He was a native of Aegae in Asia Minor, and wrote copiously on the subject of divination in all its forms; as on the prognostications to be derived from the objects that met a traveller on his way; from what occurred at home; regarding the result of diseases; and similar subjects, for which see Suidas (*s. vv.* Οἰωνιστική, Πόλλης). [W. M. G.]

POLLEX, one of Cicero's slaves. (Cic. *ad Fam.* xiv. 6, *ad Att.* viii. 5, xiii. 46, 47.)

POLLIA'NUS (Πωλλιανός), an epigrammatic poet, five of whose pieces are preserved in the Greek Anthology. From the first of these epigrams it is probable that he was a grammarian; the third is addressed to a poet named Florus, who is possibly the Florus who lived under Hadrian; but there is no other indication of the writer's age. (Brunck, *Anal.* vol. ii. p. 439; Jacobs, *Anth. Graec.* vol. iii. pp. 146, 147, vol. xiii. p. 940.) [P. S.]

PO'LLIO, artists. 1. A gem-engraver (Bracci, *Praef. ad Comm.* ii. p. 6).

2. C. Postumius, an architect, whose name occurs in an inscription in the cathedral at Terracina; from which it may be inferred, with much probability, that he was the architect of the celebrated temple of Apollo at that place. From another inscription it appears that C. Cocceius, the architect of the temple of Augustus at Pozzuoli, was the freedman and disciple of this Postumius Pollio. (R. Rochette, *Lettre à M. Schorn*, pp. 440—441, 2nd ed.) [P. S.]

PO'LLIO, A'NNIUS, was accused of treason (*majestas*) towards the end of the reign of Tiberius, but was not brought to trial. He was subsequently one of Nero's intimate friends, but was

notwithstanding accused of taking part in Piso's conspiracy against that emperor in A. D. 63, and was in consequence banished. His wife's name was Servilia. (Tac. *Ann.* vi. 9, xv. 56, 71, xvi. 30.)

PO'LLIO, A'NTIUS, one of the consules suffecti in A. D. 155 (Fasti).

PO'LLIO, ASI'NIUS. 1. C. ASINIUS POLLIO, a distinguished orator, poet and historian of the Augustan age. He was descended from a family of the Marrucini, and he may have been a grandson of the Herius Asinius, who commanded this people in the Marsic war. We learn from the Fasti Capitolini, and from inscriptions, that his father's name was Cneius. Pollio was born at Rome in B. C. 76 according to Hieronymus (in Euseb. *Chron.*), and he had consequently frequent opportunities of hearing in his youth Cicero, Caesar, Hortensius, and the other great orators of the age. He was early fired with the ambition of treading in the footsteps of these illustrious men, and accordingly in B. C. 54, when he was only twenty-two years of age, he came forward as the accuser of C. Cato, on account of the disturbances which the latter had caused in B. C. 56, when he was tribune of the plebs. Cato was defended by C. Licinius Calvus and M. Scaurus; but as the illegal acts of which he was accused, had been performed to favour the election of Pompey and Crassus to the consulship, he was now supported by the powerful influence of the former, and was accordingly acquitted. It can scarcely be inferred from this accusation that Pollio was in favour of the republican party; he probably only wished to attract attention, and obtain celebrity by his bold attack against one of the creatures of the triumvirs. At all events, he espoused Caesar's party, when a rupture at length took place between Caesar and Pompey, and repaired to Caesar in Cisalpine Gaul probably in the course of B. C. 50. He accompanied Caesar in his passage across the Rubicon at the beginning of B. C. 49, on which occasion he is mentioned in a manner that would indicate that he was one of Caesar's intimate friends (Plut. *Caes.* 32), and was a witness of his triumphal progress through the towns of Italy. After Caesar had obtained possession of Italy Pollio was sent, under the command of Curio, to drive M. Cato out of Sicily, and from thence crossed over with Curio into Africa. After the unfortunate battle, in which Curio was defeated by King Juba, and in which he lost his life, Pollio hastened back to the camp at Utica, collected the remains of the army, and with difficulty made his escape by sea. He now joined Caesar, accompanied him in his campaign against Pompey in Greece, and was present at the battle of Pharsalia, B. C. 48, which he could therefore describe as an eye-witness. After the battle of Pharsalia he returned to Rome, and was probably tribune of the plebs in B. C. 47, since he is mentioned in that year as one of the opponents of the tribune Dolabella, who was endeavouring to carry a measure for the abolition of all debts (Plut. *Anton.* 9), and as a private person he could not have offered any open resistance to a tribune. In the following year, B. C. 46, Pollio fought under Caesar against the Pompeian party in Africa, and he related in his history how he and Caesar on one occasion had driven back the enemy when their troops were surprised (Plut. *Caes.* 52). He also accompanied Caesar next year, B. C. 45, in his campaign in Spain, and on his return to Rome must have been one of the fourteen praetors, whom Caesar appointed in the course of this year, since we find him called *praetorius* in the history of B. C. 44. (Vell. Pat. ii. 73.) He did not, however, remain long in Rome, for Caesar sent him again into Spain, with the command of the Further Province, in order to prosecute the war against Sex. Pompey, who had again collected a considerable force since the battle of Munda. He was in his province at the time of Caesar's death on the 15th of March, B. C. 44, and his campaign against Sextus is described by his panegyrist Velleius Paterculus (*l. c.*) as most glorious; but he was, in fact, defeated, and nearly lost his life in the battle (Dion Cass. xlv. 10). He would probably have been unable to maintain his position in his province, if a peace had not been concluded after Caesar's death between Rome and Sextus. This was brought about by the mediation of Antony and Lepidus; Sextus quitted Spain, but Pollio continued quietly in his province.

On the breaking out of the war between Antony and the senate in B. C. 43, Pollio was strongly pressed to assist the latter with troops. In his letters to Cicero, three of which have come down to us (*ad Fam.* x. 31—33), he expresses great devotion to the cause of the senate, but alleges various reasons why it is impossible for him to comply with their request. Like most of Caesar's other friends, he probably did not in heart wish success to the senatorial party, but at the same time would not commit himself to Antony. Even when the latter was joined by Lepidus, he still hesitated to declare in their favour; but when Octavian espoused their side, and compelled the senate in the month of August to repeal the sentence of outlawry which had been pronounced against them, Pollio at length joined them with three legions, and persuaded L. Plancus in Gaul to follow his example. Octavian, Antony, and Lepidus then formed the triumvirate, and determined who should be consuls for the next five years. Pollio was nominated for B. C. 40, but was in return obliged to consent to the proscription of his father-in-law, L. Quintius.

In the division of the provinces among the triumvirs, Antony received the Gauls with the exception of the Narbonese. The administration of the Transpadane Gaul was committed to Pollio by Antony, and he had accordingly the difficult task of settling the veterans in the lands which had been assigned to them in this province. It was upon this occasion that he saved the property of the poet Virgil at Mantua from confiscation, whom he took under his protection from his love of literature. In the Perusinian war which was carried on by Fulvia and L. Antonius against Octavian in B. C. 41 and 40, Pollio, like the other legates of Antony, took little part, as he did not know the views and wishes of his commander. Octavian compelled him to resign the province to Alfenus Varus; and as Antony, the triumvir, was now expected from Greece, Pollio exerted himself to keep possession of the sea-coast in order to secure his landing, since an open rupture between Octavian and Antony seemed now almost inevitable. He was fortunate in securing the co-operation of Domitius Ahenobarbus, who was cruising in the Ionian sea with a squadron of ships which had

formed part of the fleet of Brutus and Cassius. The threatened war, however, did not break out; and a reconciliation took place at Brundusium between Octavian and Antony in B. C. 40, at which Pollio acted the part of mediator. Pollio returned to Rome with the triumvirs, and now became consul with Cn. Domitius Calvinus, according to the promise made him three years before. It was during his consulship that Virgil addressed to him his fourth Eclogue.

In the following year, B. C. 39, Antony went to Greece, and sent Pollio with a part of his army to fight against the Parthini, an Illyrian people, who had espoused the side of Brutus and Cassius. Pollio was successful in his expedition; he defeated the Parthini and took the Dalmatian town of Salonae; and in consequence of his success obtained the honour of a triumph on the 25th of October in this year. He gave his son Asinius Gallus the agnomen of Saloninus after the town which he had taken. It was during his Illyrian campaign that Virgil addressed to him the eighth Eclogue (see especially ll. 6, 7, 12).

From this time Pollio withdrew altogether from political life, and devoted himself to the study of literature. He still continued however to exercise his oratorical powers, and maintained his reputation for eloquence by his speeches both in the senate and the courts of justice. When the war broke out between Octavian and Antony, the former asked Pollio to accompany him in the campaign; but he declined on account of his former friendship with Antony, and Octavian admitted the validity of his excuse. He lived to see the supremacy of Augustus fully established, and died at his Tusculan villa, A. D. 4, in the eightieth year of his age, preserving to the last the full enjoyment of his health and of all his faculties. (Val. Max. viii. 13. § 4.)

Asinius Pollio deserves a distinguished place in the history of Roman literature, not so much on account of his works, as of the encouragement which he gave to literature. He was not only a patron of Virgil, Horace (see *Carm.* ii. 1), and other great poets and writers, but he has the honour of having been the first person to establish a public library at Rome, upon which he expended the money he had obtained in his Illyrian campaign. (Plin. *H. N.* vii. 3, xxxv. 2.) He also introduced the practice of which Martial and other later writers so frequently complain, of reading all his works before a large circle of friends and critics, in order to obtain their judgment and opinion before making them public. (Senec. *Controv.* iv. Praef. p. 441.) None of Pollio's own works have come down to us, but they possessed sufficient merit to lead his contemporaries and successors to class his name with those of Cicero, Virgil and Sallust, as an orator, a poet and an historian. It was however as an orator that he possessed the greatest reputation. We have already seen that he distinguished himself when he was only twenty-two by his speech against C. Cato: Catullus describes him in his youth (*Carm.* xii. 9) as

> "leporum
> Disertus puer et facetiarum,"

and Horace speaks of him in the full maturity of his powers (*Carm.* ii. 1. 13) as

> "Insigne maestis praesidium reis
> Et consulenti, Pollio, curiae;"

and we have also the more impartial testimony of Quintilian, the two Senecas and the author of the Dialogue on Orators to the greatness of his oratorical powers. Belonging as he did both to the Ciceronian and the Augustan age, the orations of Pollio partook somewhat of the character of each period. They possessed the fertility of invention and the power of thought of the earlier period, but at the same time somewhat of the artificial and elaborate rhetoric which began to characterise the style of the empire. There was an excessive care bestowed upon the composition, and at the same time a fondness for ancient words and expressions, which often obscured the meaning of his speeches, and detracted much from the pleasure of his hearers and readers. Hence the author of the Dialogue on Orators (c. 21) speaks of him as *durus et siccus*, and Quintilian says (x. 1. § 113) that so far is he from possessing the brilliant and pleasing style of Cicero (*nitor et jucunditas Ciceronis*), that he might appear to belong to the age preceding that of the great orator. We may infer that there was a degree of pedantry and an affectation of learning in his speeches; and it was probably the same desire of exhibiting his reading, which led him to make frequent quotations from Ennius, Accius, Pacuvius, and the other ancient poets. (Quintil. i. 8. § 11, ix. 4. § 76.) The care however with which he composed his speeches—his *diligentia*—forms an especial subject of praise with Quintilian. (Comp. in general Quintil. x. 1. § 113, x. 2. § 25, xii. 11. § 28; Senec. *Controv.* iv. Praef. p. 441, *Suas.* vi. p. 50; Senec. *Ep.* 100; Auct. *Dial. de Orat.* 17, 21, 25.) Meyer has collected the titles of eleven of his orations. (*Orator. Roman. Fragm.* p. 491, &c.)

As an historian Pollio was celebrated for his history of the civil wars in seventeen books. It commenced with the consulship of Metellus and Afranius, B. C. 60, in which year the first triumvirate was formed, and appears to have come down to the time when Augustus obtained the undisputed supremacy of the Roman world. It has been erroneously supposed by some modern writers from a passage in Plutarch (*Caes.* 46), that this work was written in Greek. Pollio was a contemporary of the whole period embraced in his history, and was an eye-witness of many of the important events which he describes. His work was thus one of great value, and is cited by subsequent writers in terms of the highest commendation. It appears to have been rich in anecdotes about Caesar, but the judgment which he passed upon Cicero appeared to the elder Seneca unjustly severe. Pollio was assisted to some extent in the composition of the work by the grammarian Atteius Philologus, who drew up for his use certain rules which might be useful to him in writing. (Suid. *s. v.* Ἀσίννιος; Senec. *Suas.* vi. vii.; Hor. *Carm.* ii. 1; Suet. *Caes.* 30, *De Ill. Gram.* 10; Plut. *Caes.* 46; Tac. *Ann.* iv. 34; Appian, *B. C.* ii. 82; Val. Max. viii. 13. ext. 4.)

As a poet Pollio was best known for his tragedies, which are spoken of in high terms by Virgil and Horace, but which probably did not possess any great merit, as they are hardly mentioned by subsequent writers, and only one fragment of them is preserved by the grammarians. (Virg. *Ecl.* iii. 86, viii. 10; Hor. *Carm.* ii. 1. 9, *Sat.* i. 10. 42;

Charis. i. p. 56, ed. Lind.) The words of Virgil (*Ecl.* iii. 86), "Pollio et ipse facit *nova* carmina," probably refer to tragedies of a new kind, namely, such as were not borrowed from the Greek, but contained subjects entirely new, taken from Roman story. (Welcker, *Die Griechischen Tragödien*, p. 1421, &c.)

Pollio also enjoyed great reputation as a critic, but he is chiefly known in this capacity for the severe judgment which he passed upon his great contemporaries. Thus he pointed out many mistakes in the speeches of Cicero (Quintil. xii. 1. § 22), censured the Commentaries of Caesar for their want of historical fidelity, and found fault with Sallust for affectation in the use of antiquated words and expressions (Suet. *de Ill. Gram.* 10), a fault with which Pollio himself is charged by other writers. He also complained of a certain *Patavinity* in Livy (Quintil. i. 5. § 56, viii. 1. § 3), respecting which some remarks are made in the life of Livy. [Vol. II. p. 795.]

Pollio had a son, C. Asinius Gallus Saloninus, who is spoken of elsewhere. [GALLUS, No. 2.] Asinius Gallus married Vipsania, the daughter of Agrippa and Pomponia, the former wife of Tiberius, by whom he had several children: namely, 1. Asinius Saloninus. (Tac. *Ann.* iii. 75.) 2. Asinius Gallus. [GALLUS, No. 3.] 3. Asinius Pollio, spoken of below [No. 2], Asinius Agrippa, consul A. D. 25 [AGRIPPA, p. 77, a], Asinius Celer. [CELER.] (Lipsius, *ad Tac. Ann.* iii. 75.)

(The following are the most important authorities for the life of Pollio, in addition to those which have been cited above: Cic. *ad Fam.* ix. 25, x. 31, xi. 9, *ad Att.* xii. 2, 38, 39, xiii. 20; Appian, *B. C.* ii. 40, 45, 82, iii. 46, 74, 97, iv. 12, 27, v. 20—23, 50, 64; Vell. Pat. ii. 63, 76, 86; Dion Cass. xlv. 10, xlviii. 15, 41; and among modern writers, Eckhard, *Commentatio de C. Asinio, iniquo optimorum Latinorum auctorum censore*, Jen. 1793, and especially Thorbecke, *Commentatio de C. Asinii Pollionis Vita et Studiis*, Lugd. Batav. 1820.)

2. C. ASINIUS POLLIO, grandson of the preceding, and son of C. Asinius Gallus Saloninus and of Vipsania, the daughter of Agrippa, was consul A. D. 23 with C. Antistius Vetus. (Tac. *Ann.* iv. 1; Plin. *H. N.* xxxiii. 1. s. 8.) We learn from coins, a specimen of which is annexed, that he was also proconsul of Asia. The obverse represents Drusus, the son of the emperor Tiberius and Germanicus seated on a curule chair, with the legend ΔΡΟΥΣΟΣ ΚΑΙ ΓΕΡΜΑΝΙΚΟΣ ΚΑΙΣΑΡΕΣ ΝΕΟΙ ΘΕΟΙ ΦΙΛΑΔΕΛΦΟΙ; the reverse a crown of oak leaves, with the legend ΓΑΙΩ ΑΣΙΝΙΩ ΠΟΛΛΙΩΝΙ ΑΝΘΥΠΑΤΩ, and within the crown ΚΟΙΝΟΥ ΑΣΙΑΣ. Drusus and Germanicus are here called Philadelphi, because they were brothers by adoption; and there was an obvious reason why Pollio had these coins struck, inasmuch as Drusus was the half-brother of Pollio by the same mother Vipsania. (Eckhel, vol. vi. pp. 210, 211.)



COIN OF ASINIUS POLLIO, CONSUL A. D. 23.

3. ASINIUS POLLIO, the commander of a regiment of horse, serving under Luceius Albinus in Mauritania, was slain in A. D. 69, when the troops espoused the side of Vitellius. (Tac. *Hist.* ii. 59.)

4. ASINIUS POLLIO VERRUCOSUS, consul A. D. 81. (Dion Cass. lxvi. 26; Fasti.)

POʹLLIO, ASIʹNIUS, a native of Tralles in Asia Minor, is described by Suidas (*s. v.* Πωλίων) as a sophist and philosopher, who taught at Rome at the time of Pompey the Great, and succeeded Timagenes in his school. But as Timagenes flourished B. C. 55 [TIMAGENES], we must place the date of Asinius Pollio rather later. Judging from the name of the latter, we may infer that he was a freedman of the great Asinius Pollio. Suidas ascribes to the Trallian the following works: 1. An Epitome of the Atthis of Philochorus, respecting which see PHILOCHORUS, p. 299, b. 2. Memorabilia of the philosopher Musonius (Rufus). 3. An Epitome of the Georgics of Diophanes, in two books. 4. A commentary on Aristotle's work on Animals. 5. On the Civil War between Caesar and Pompey. The second of these works however could not have been written by this Pollio, since Musonius lived in the reign of Nero: some writers ascribe it to Valerius Pollio, who lived in the reign of Hadrian, but others to Claudius Pollio, a contemporary of the younger Pliny. The work on the civil war between Caesar and Pompey may perhaps have been a translation into Greek of the history of the great Pollio on the same subject. (Vossius, *de Hist. Graecis*, p. 197, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 566, with the note of Harles; Clinton, *F. H.* vol. iii. p. 550.)

POʹLLIO, CAEʹLIUS, was commander of the Roman army in Armenia, A. D. 51, and was bribed by Rhadamistus to betray the cause of Mithridates king of Armenia, whom the Romans had placed upon the throne. Notwithstanding his corrupt conduct, he was allowed to remain in Armenia till the first year of Nero's reign, A. D. 54, when he was succeeded by Laelianus. (Tac. *Ann.* xii. 44, 45; Dion Cass. lxi. 6.)

POʹLLIO, CARVIʹLIUS, a Roman eques, lived in the times of the dictator Sulla, and was celebrated for several new kinds of ornamental furniture, which he invented and brought into use. (Plin. *H. N* ix. 11. s. 13, xxxiii. 11. s. 51.)

POʹLLIO, CLAUʹDIUS, a contemporary of the younger Pliny, who extols his merits in one of his letters (vii. 31). Pliny states that Pollio had written the life of one of his friends: the name is corrupt in the manuscripts; the best modern editions have Annius Bassus; but some read Musonius, and therefore suppose that the Memorabilia of Musonius, which Suidas ascribes to Asinius Pollio, is the very work alluded to by Pliny. The name however of the philosopher was Musonius *Rufus*, and not *Bassus*; and the way in which he is spoken of by Pliny would lead to the conclusion that he was not the celebrated philosopher.

POʹLLIO, CLAUʹDIUS, a centurion, who put Diadumenianus to death. (Dion Cass. lxxviii. 40.)

PO'LLIO, CLO'DIUS, a man of praetorian rank, against whom Nero wrote a poem, entitled *Luscio*. (Suet *Dom*. 1.)

PO'LLIO, DOMI'TIUS, offered his daughter for a Vestal Virgin in the reign of Tiberius. (Tac. *Ann*. ii. 87.)

PO'LLIO, L. FUFI'DIUS, consul A. D. 166 with Q. Servilius Pudens. (Lamprid. *Commod*. 11; Fasti.)

PO'LLIO, HERE'NNIUS, a Roman orator, and a contemporary of the younger Pliny. (Plin. *Ep*. iv. 19.)

PO'LLIO, JU'LIUS, a tribune of the praetorian cohort, assisted Nero in poisoning Britannicus. (Tac. *Ann*. xiii. 15.)

PO'LLIO, ME'MMIUS. [MEMMIUS, No. 13.]

PO'LLIO, NAE'VIUS. [NAEVIUS, No. 8.]

PO'LLIO, ROMI'LIUS, a Roman who attained the age of upwards of a hundred years. When asked by the emperor Augustus how he had preserved such vigour of mind and body, he replied "intus mulso, foris oleo." (Plin. *H. N.* xxii. 24. s. 53.)

PO'LLIO, RU'BRIUS, the commander of the praetorian cohorts in the reign of Claudius, was allowed a seat in the senate as often as he accompanied the emperor thither. (Dion Cass. lx. 23.)

PO'LLIO, TREBE'LLIUS. [TREBELLIUS.]

PO'LLIO, VALE'RIUS, an Alexandrian philosopher, lived in the time of the emperor Hadrian, and was the father of the philosopher Diodorus. (Suidas, *s. v.* Πωλίων.) [DIODORUS, literary, No 2.]

PO'LLIO, VE'DIUS, a Roman eques and a friend of Augustus, was by birth a freedman, and has obtained a place in history on account of his riches and his cruelty. He was accustomed to feed his lampreys with human flesh, and whenever a slave displeased him, the unfortunate wretch was forthwith thrown into the pond as food for the fish. On one occasion Augustus was supping with him, when a slave had the misfortune to break a crystal goblet, and his master immediately ordered him to be thrown to the fishes. The slave fell at the feet of Augustus, praying for mercy; the emperor interceded with his master on his behalf, but when he could not prevail upon Pollio to pardon him, he dismissed the slave of his own accord, and commanded all Pollio's crystal goblets to be broken and the fish-pond to be filled up. Pollio died B. C. 15, leaving a large part of his property to Augustus. (Dion Cass. liv. 23; Senec. *de Ira*, iii. 40, *de Clem*. i. 18; Plin. *H. N.* ix. 23. s. 39, 53. s. 78; Tac. *Ann*. i. 10, xii. 60.) This Pollio appears to be the same as the one against whom Augustus wrote fescennine verses. (Macrob. *Sat*. ii. 4.)

PO'LLIO, VESPA'SIUS, a native of Nursia, was thrice tribune of the soldiers and likewise praefect of the camp. His son obtained the dignity of praetor, and his daughter Vespasia Polla became the mother of the emperor Vespasian. (Suet. *Vesp*. 1.)

PO'LLIO, VITRA'SIUS. 1. The praefectus or governor of Egypt in the reign of Tiberius, died A. D. 32. (Dion Cass. lviii. 19.)

2. Probably the son of the preceding, was the procurator of the emperor in Egypt in the reign of Claudius. (Plin. *H. N.* xxxvi. 7. s. 11.)

3. The legatus Lugdunensis, in the reign of the emperor Hadrian, may have been a son of No. 2 and a grandson of No. 1. (Dig. 27. tit. 1. s. 15. § 17.)

4. Lived in the reign of M. Aurelius, and was consul the second time in A. D. 176 with M. Flavius Aper. The year of his first consulship is not recorded. (Lamprid. *Commod*. 2; Fasti.) The *Senatusconsultum Vitrasianum*, of which mention is made in the Digest (40. tit. 5. s. 30. § 6), was probably passed during one of the consulships of Vitrasius Pollio. This Pollio was perhaps the great-grandson of No. 1. The Vitrasia Faustina slain by Commodus was probably his daughter. (Lamprid. *Commod*. 4.)

POLLIS (Πόλλις), is first mentioned in B. C. 390 as ἐπιστολεύς, or second in command of the Lacedaemonian fleet (Xen. *Hell*. iv. 8. § 11). In B.C. 376 he was appointed *navarchus* or commander-in-chief of a Lacedaemonian fleet of sixty ships in order to cut off from Athens her supplies of corn. His want of success and defeat by Chabrias are related in the life of the latter [Vol. I. p. 676, a.] (Xen. *Hell*. v. 4. §§ 60, 61; Diod. xv. 34; Polyaen. iii. 11. § 17.) In several MSS. of the above-mentioned authors, his name is written Πόλις, but Πόλλις is the preferable form.

POLLIS, an architect, who wrote on the rules of the orders of architecture, *praecepta symmetriarum*. (Vitruv. vii. praef. § 14.) [P. S.]

POLLU'TIA, slain by Nero with her father L. Vetus. (Tac. *Ann*. xvi. 10, 11.)

POLLUX. [DIOSCURI.]

POLLUX, JU'LIUS (Ἰούλιος Πολυδεύκης), of Naucratis in Egypt, was a Greek sophist and grammarian. He received instruction in criticism from his father, and afterwards went to Athens, where he studied rhetoric under the sophist Adrian. He opened a private school at Athens, where he gave instruction in grammar and rhetoric, and was subsequently appointed by the emperor Commodus to the chair of rhetoric at Athens. He died during the reign of Commodus at the age of fifty-eight, leaving a young son behind him. We may therefore assign A. D. 183 as the year in which he flourished. (Suidas, *s. v.* Πολυδεύκης; Philostr. *Vit. Soph*. ii. 12.) Philostratus praises his critical skill, but speaks unfavourably of his rhetorical powers, and implies that he gained his professor's chair from Commodus simply by his mellifluous voice. He seems to have been attacked by many of his contemporaries on account of the inferior character of his oratory, and especially by Lucian in his Ῥητόρων διδάσκαλος, as was supposed by the ancients and has been maintained by many modern writers (see especially C. F. Ranke, *Comment. de Polluce et Luciano*, Quedlinburg, 1831), though Hemsterhuis, from the natural partiality of an editor for his author, stoutly denies this supposition, and believes that Lucian intended to satirize a certain Dioscorides. It has also been conjectured that Lucian attacks Pollux in his *Lexiphanes*, and that he alludes to him with contempt in a passage of the *De Saltatione* (c. 33, p. 287, ed. Reitz). Athenodorus, who taught at Athens at the same time as Pollux, was likewise one of his detractors. (Philostr. *Vit. Soph*. ii. 14.) We know nothing more of the life of Pollux, except that he was the teacher of the sophist Antipater, who taught in the reign of Alexander Severus. (Philostr. *Ibid*. ii. 24.)

Pollux was the author of several works, of which

Suidas has preserved the titles of the following. 1. *Ὀνομαστικὸν ἐν βιβλίοις ι'*, an Onomasticon in ten books. 2. *Διαλέξεις ἤτοι λαλιαί*, Dissertations. 3. *Μελέται*, Declamations. 4. *Εἰς Κόμοδον Καίσαρα ἐπιθαλάμιος*, an oration on the marriage of the Caesar Commodus. 5. *Ῥωμαϊκὸς λόγος*, a panegyric on Rome. 6. *Σαλπιγκτὴς ἢ ἀγὼν μουσικός*, a Trumpeter, or a musical contest. 7. *Κατὰ Σωκράτους*, a speech against Socrates. 8. *Κατὰ Σινωπέων*, against the Sinopians. 9. *Πανελλήνιος*, a speech delivered before the assembled Greeks. 10. *Ἀρκαδικός*, a speech addressed to the Arcadians or in praise of the Arcadians.

All these works have perished with the exception of the *Onomasticon*, which has come down to us. The latter is divided into ten books, each of which contains a short dedication to the *Caesar* Commodus, and the work was therefore published before A. D. 177, since Commodus became Augustus in that year. Each book forms a separate treatise by itself, containing the most important words relating to certain subjects, with short explanations of the meanings of the words, which are frequently illustrated by quotations from the ancient writers. The alphabetical arrangement is not adopted, but the words are given according to the subjects treated of in each book. The object of the work was to present youths with a kind of store-house, from which they could borrow all the words of which they had need, and could at the same time learn their usage in the best writers. The contents of each book will give the best idea of the nature of the work. 1. The first treats of the gods and their worship, of kings, of speed and slowness, of dyeing, of commerce and manufactures, of fertility and the contrary, of time and the divisions of the year, of houses, of ships, of war, of horses, of agriculture, of the parts of the plough and the waggon, and of bees. 2. The second treats of man, his eye, the parts of his body and the like. 3. Of relations, of political life, of friends, of the love of country, of love, of the relation between masters and slaves, of money, of travelling, and numerous other subjects. 4. Of the various branches of knowledge and science. 5. Of hunting, animals, &c. 6. Of meals, the names of crimes, &c. 7. Of the different trades, &c. 8. Of the courts, the administration of justice, &c. 9. Of towns, buildings, coins, games, &c. 10. Of various vessels, &c. In consequence of the loss of the great number of lexicographical works from which Pollux compiled his Onomasticon, this book has become one of the greatest value for acquiring a knowledge of Greek antiquity, and explains many subjects which are known to us from no other source. It has also preserved many fragments of lost writers, and the great number of authors quoted in the work may be seen by a glance at the long list given in Fabricius. (*Bibl. Graec.* vol. vi. p. 145, &c.)

The first three editions of the Onomasticon contain simply the Greek text, without a Latin translation and with numerous errors: they are by Aldus, Venice, 1502, fol., by B. Junta, Florence, 1520, fol., by S. Grynaeus, Basel, 1536, 4to. The first Greek and Latin edition was by Wolfgang Seber, Frankfort, 1608, 4to., with the text corrected from manuscripts; the Latin translation given in this edition had been previously published by Walther at Basel, 1541, 8vo. The next edition is the very valuable one in Greek and Latin by J. H. Lederlin and Tib. Hemsterhuis, Amsterdam, 1706, fol.; it contains copious notes by Goth. Jungermann, Joach. Kühn, and the two editors. This was followed by the edition of W. Dindorf, Leipzig, 1824, 5 vols. 8vo., containing the works of the previous commentators. The last edition is by Imm. Bekker, Berlin, 1846, which gives only the Greek text.

(Fabric. *Bibl. Graec.* vol. vi. p. 141; Vossius, *De Hist. Graecis*, p. 278, ed. Westermann; Hemsterhuis, *Praefatio ad Polluacm;* C. F. Ranke, *Commentatio de Polluce et Luciano*, Quedlinburg, 1831; Gräfenhan, *Geschichte der Klassischen Philologie*, vol. iii. p. 166, &c., Bonn, 1846; Clinton, *Fasti Romani*, sub ann. 176, 183.)

POLLUX, JU'LIUS, a Byzantine writer, is the author of a chronicon, which treats at some length of the creation of the world, and is therefore entitled *Ἱστορία φυσική*. Like most other Byzantine histories, it is an universal history, beginning with the creation of the world and coming down to the time of the writer. The two manuscripts from which this work is published end with the reign of Valens, but the Paris manuscript is said to come down as low as the death of Romanus, A. D. 963, and also to contain what is wanting at the conclusion of the anonymous continuation of Constantinus Porphyrogenitus. The whole work is made up of extracts from Simeon Logotheta, Theophanes, and the continuation of Constantinus, and relates chiefly ecclesiastical events. It was first published from a manuscript at Milan by J. B. Bianconi, under the title of *Anonymi Scriptoris Historia Sacra*, Bononiae, 1779, fo. Ign. Hardt found the work in a more perfect state, and with the name of the author prefixed to it in a manuscript at Munich, and, believing that it had not yet been printed, published it at Munich, 1792, 8vo., under the title of *Julii Pollucis Historia Physica, nunc primum Gr. et Lat. ed. &c.* (Fabric. *Bibl. Graec.* vol. vi. p. 144; Vossius, *De Hist. Graecis*, p. 278, ed. Westermann; Schöll, *Geschichte der Griechischen Litteratur*, vol. iii. p. 257.)

POLUS (Πῶλος). 1. A sophist and rhetorician, a native of Agrigentum. He was a disciple of Gorgias (or, according to other authorities, of Licymnius, Schol. *ad Plat. Phaedr.* p. 812), and wrote a work on rhetoric, called by Suidas Τέχνη, as also a genealogy of the Greeks and barbarians who were engaged in the Trojan war, with an account of their several fates; a catalogue of the ships, and a work Περὶ Λέξεων. He is introduced by Plato as an interlocutor in the Gorgias. (Suidas, *s. v.*; Philostr. *Vit. Sophist.* i. 13, with the note of Olearius; Fabric. *Bibl. Graec.* vol. ii. p. 801.)

2. A Pythagorean, a native of Lucania. A fragment from a work by him on Justice is preserved by Stobaeus. (*Serm.* 9.)

3. A celebrated tragic actor, the son of Charicles of Sunium, and a disciple of Archias of Thurii. It is related of him that at the age of 70, shortly before his death, he acted in eight tragedies on four successive days. (Plut. *Dem.* p. 859, *An seni ger. sit Resp.* 3. p. 785, b; Lucian. *Necyom.* vol. i. p. 479, ed. Hemst.) [C. P. M.]

POLYAENUS (Πολύαινος), historical. 1. One of the leading men at Syracuse, B. C. 214. (Liv. xxiv. 22.)

2. Of Cyparissus, was in the company of Philopoemen, when the latter killed Machanidas in B. C. 207. (Polyb. xi. 18. § 2.)

3. An Achaean, belonged to the party of Archon, Polybius, and the more moderate patriots, who thought that the Achaeans ought not to oppose the Romans in their war against Perseus, B. C. 171. (Polyb. xxviii. 6. § 9.)

4. CLAUDIUS POLYAENUS, probably a freedman of the emperor Claudius, bequeathed a house to this emperor at Prusa. (Plin. *Ep.* x. 23. s. 75.)

5. Legatus of Bithynia in the time of the younger Pliny. (Plin. *Ep.* vii. 6. § 6.)

POLYAENUS (Πολύαινος), literary. 1. Of ATHENS, an historical writer, mentioned by Eusebius. (*Chron.* i. p. 25.)

2. Of LAMPSACUS, the son of Athenodorus, a mathematician and a friend of Epicurus, adopted the philosophical system of his friend, and, although he had previously acquired great reputation as a mathematician, he now maintained with Epicurus the worthlessness of geometry. (Cic. *de Fin.* i. 6, *Acad.* ii. 33; Diog. Laërt. x. 24, ii. 105, with the note of Menagius.) It has been supposed that it was against this Polyaenus that the treatise was written, a fragment of which has been discovered at Herculaneum under the title of Δημητρίου πρὸς τὰς Πολυαίνου ἀπορίας. (Schöll, *Geschichte d. Griech. Litteratur*, vol. ii. p. 209.)

3. JULIUS POLYAENUS, the author of four epigrams in the Greek Anthology (ix. 1, 7, 8, 9, Tauchnitz), in one of which he is called Polyaenus of Sardis, and in the other three Julius Polyaenus. He must be the same as Polyaenus of Sardis, the sophist, spoken of by Suidas, who says (*s. v.* Πολύαινος), that he lived in the time of the first Caesar, Caius, that is, in the time of Julius Caesar, and wrote Λόγοι δικανικοὶ καὶ δικῶν ἤτοι συνηγοριῶν ὑποτυπώσεις, and Θριάμβου Παρθικοῦ βιβλία γ΄. The latter work probably referred to the victories over the Parthians gained by Ventidius.

4. The MACEDONIAN, the author of the work on Stratagems in war (Στρατηγήματα), which is still extant, lived about the middle of the second century of the Christian aera. Suidas (*s. v.*) calls him a rhetorician, and we learn from Polyaenus himself that he was accustomed to plead causes before the emperor. (Praef. lib. ii. and lib. viii.) He dedicated his work to M. Aurelius and Verus, while they were engaged in the Parthian war, about A. D. 163, at which time, he says, he was too old to accompany them in their campaigns. (Praef. lib. i.) This work is divided into eight books, of which the first six contain an account of the stratagems of the most celebrated Greek generals, the seventh of those of barbarous or foreign people, and the eighth of the Romans, and illustrious women. Parts, however, of the sixth and seventh books are lost, so that of the 900 stratagems which Polyaenus described, only 833 have come down to us. The work is written in a clear and pleasing style, though somewhat tinged with the artificial rhetoric of the age. It contains a vast number of anecdotes respecting many of the most celebrated men in antiquity, and has preserved many historical facts of which we should otherwise have been ignorant; but its value as an historical authority is very much diminished by the little judgment which the author evidently possessed, and by our ignorance of the sources from which he took his statements. There is an abridgment of this work in a Greek manuscript in the king's library at Paris, containing only fifty-five chapters, but which serves to elucidate and explain many passages of the original.

Polyaenus also wrote several other works, all of which have perished. Suidas has preserved the titles of two, Περὶ Θηβῶν and Τακτικὰ βιβλία γ΄; and Stobaeus makes a quotation from a work of Polyaenus, Ὑπὲρ τοῦ κοινοῦ τῶν Μακεδόνων (*Florileg.* xliii. (or xli.) § 53), and from another entitled Ὑπὲρ τοῦ Συνεδρίου (*Ibid.* § 41). Polyaenus likewise mentions his intention of writing a work on the memorable actions (Ἀξιομνημόνευτα) of M. Aurelius and L. Verus (Praef. lib. vi.).

Polyaenus was first printed in a Latin translation, executed by Justus Vulteius, at Basel, 1549, 8vo. The first edition of the Greek text was published by Casaubon, Lyon, 1589, 12mo.; the next by Pancratius Maasvicius, Leyden, 1690, 8vo.; the third by Samuel Mursinna, Berlin, 1756, 12mo.; and the last by Coray, Paris, 1809, 8vo. The work has been translated into English by R. Shepherd, London, 1793, 4to.; into German by Seybold, Frankfort, 2 vols 8vo. 1793 and 1794, and by Blume, Stuttgart, 1834, 16mo. (Fabric. *Bibl. Graec.* vol. v. p. 321, &c.; Schöll, *Geschichte der Griech. Litteratur*, vol. ii. p. 716; Kronbiegel, *De Dictionis Polyaeneae Virtutibus et Vitiis*, Lipsiae, 1770; Droysen, *Geschichte des Hellenismus*, vol. i. p. 685.)

5. Of Sardis. [See No. 3.]

POLYANTHES (Πολυάνθης), a Corinthian, who commanded a Peloponnesian fleet, with which he fought an indecisive battle against the Athenian fleet under Diphilus in the gulf of Corinth in B. C. 413. (Thuc. vii. 34.) He is again mentioned in B. C. 395, as one of the leading men in Corinth, who received money from Timocrates the Rhodian, whom the satrap Tithraustes sent into Greece in order to bribe the chief men in the different Greek states to make war upon Sparta, and thus necessitate the recal of Agesilaus from his victorious career in Asia (Xen. *Hell.* iii. 5. § 1; Paus. iii. 9. § 8).

POLYARATUS (Πολυάρατος), a Rhodian, one of the leaders of the party in that state favourable to Perseus, during the second Macedonian War. According to Polybius he was a man of an ostentatious and extravagant character, and had, in consequence, become loaded with debts, which he hoped to pay off by the king's assistance. At the commencement of the war (B. C. 171) he united with Deinon in endeavouring, though unsuccessfully, to induce the Rhodians to refuse the assistance of their ships to the Roman praetor C. Lucretius; but shortly afterwards he supported with success the proposition made to allow Perseus to ransom the Macedonian captives who had fallen into the hands of the Rhodians (Polyb. xxvii. 6, 11). He continued throughout the war to maintain an active correspondence with Perseus; and in the third year of the contest (B. C. 169), matters having apparently taken a turn more favourable to the king, the Rhodians were induced, by his efforts and those of Deinon, to give a favourable audience to the ambassadors of Perseus and Gentius, and to interpose their influence at Rome to put an end to the war (Liv. xliv. 23, 29). But this step gave great offence to the Romans, and after the defeat of Perseus, Polyaratus hastened to provide for his safety by flight. He took refuge at the court of Ptolemy, king of Egypt, but his surrender being

demanded by the Roman legate Popillius, the king, in order to evade compliance, sent him away secretly to Rhodes. Polyaratus, however, made his escape on the voyage, and took refuge, first at Phaselis, and afterwards at Cibyra, but the inhabitants of both these cities were unwilling to incur the enmity of the Roman senate, by affording him protection, and he was ultimately conveyed to Rhodes, from whence he was sent a prisoner to Rome. (Polyb. xxix. 11, xxx. 9.) [E. H. B.]

POLYARCHUS. [POLEMARCHUS.]

POLYARCHUS (Πολύαρχος), a Greek physician, who is mentioned by Celsus (*De Med.* v. 18. § 8, viii 9. § 1, pp. 86, 177), and must, therefore, have lived in or before the first century after Christ. He appears to have written a pharmaceutical work, as some of his prescriptions are several times quoted by Galen (*De Compos. Medicam. sec. Loc.* viii. 5, vol. xiii. pp. 184, 185, 186, *De Compos. Medicam. sec. Gen.* vii. 7, vol. xiii. p. 981), Aëtius (ii. 4. 57, iii. 1. 34, iii. 2. 14, pp. 415, 481, 530), Marcellus (*De Medicam.* c. 20, p. 339), and Paulus Aegineta (*De Re Med.* iii. 68, 70, 74, vii. 18, pp. 486, 487, 489, 684); but of his writings only these extracts remain. [W. A. G.]

POLYBI'ADES (Πολυβιάδης), a Lacedaemonian general, succeeded Agesipolis in the command of the army against Olynthus, and compelled the city to surrender in B. C. 379. (Xen. *Hell.* v. 3. §§ 20, 26; Diod. xv. 23.)

POLY'BIUS (Πολύβιος), historical. 1. Of Megalopolis, fought under Philopoemen at the battle of Mantineia against Machanidas, tyrant of Lacedaemon, B. C. 207. (Polyb. xi. 15. § 5.) It has been usually supposed that this Polybius was a relation of the historian, probably either his uncle or grandfather; but this is opposed to the statement of the historian himself in one of the Vatican fragments (p. 448, ed. Mai), "that no one, as far as he knew, had borne the same name as his, up to his time." Now though Polybius, when he wrote the passage quoted above, might possibly have forgotten his namesake who fought at the battle of Mantineia, still he certainly would not have escaped his memory if any one of his family had borne this name. It is, however, even improbable that he should have forgotten this namesake, especially since he was a native of Megalopolis, and we therefore think that the conjecture of Lucht in his edition of the Vatican Fragments is correct, that the true reading in xi. 15, is Πολύβῳ and not Πολυβίῳ. (Comp. Thirlwall, *Hist. of Greece*, vol. viii. p. 273, note 2.)

2. A freedman of the emperor Augustus, read in the senate the will of the emperor after his decease. (Dion Cass. lvi. 32; Suet. *Aug.* 101.)

3. A freedman of the emperor Claudius, was so highly favoured by this emperor that he was allowed to walk between the two consuls. He was the companion of the studies of Claudius; and on the death of his brother Seneca addressed to him a *Consolatio*, in which he bestows the highest praises upon his literary attainments. Polybius was put to death through the intrigues of Messalina, although he had been one of her paramours. (Dion Cass. lx. 29, 31; Suet. *Claud.* 28.)

POLY'BIUS (Πολύβιος), literary. 1. The historian, was the son of Lycortas, and a native of Megalopolis, a city in Arcadia. The year in which he was born is uncertain. Suidas (*s. v.*) places his birth in the reign of Ptolemy Euergetes, who died in B. C. 222. It is certain, however, that Polybius could not have been born so early as that year; for he tells us himself (xxv. 7) that he was appointed ambassador to Egypt along with his father and the younger Aratus in B. C. 181, at which time he had not yet attained the legal age, which he himself tells us (xxix. 9), was thirty among the Achaeans. But if he was born, according to Suidas, before the death of Ptolemy Euergetes, he must then have been forty years of age. In addition to which, if any other proof were needed, it is impossible to believe that he could have taken the active part in public affairs which he did after the fall of Corinth in B. C. 146, if he was born so early as Suidas alleges. We may therefore, without much improbability, suppose with Casaubon that he was born about B. C. 204, since he would in that case have been about twenty-five at the time of his appointment to the Egyptian embassy.

Lycortas, the father of Polybius, was one of the most distinguished men of the Achaean league; and his son therefore received the advantages of his training in political knowledge and the military art. He must also have reaped great benefit from his intercourse with Philopoemen, who was a friend of his father's, and on whose death, in B. C. 182, Lycortas was appointed general of the league. At the funeral of Philopoemen in this year Polybius carried the urn in which his ashes were deposited. (Plut. *Philpoem.* 21, *An seni gerunda sit respubl.* p. 790, &c.) In the following year, as we have already seen, Polybius was appointed one of the ambassadors to Egypt, but he did not leave Greece, as the intention of sending an embassy was abandoned. From this time he probably began to take part in public affairs, and he appears to have soon obtained great influence among his countrymen. When the war broke out between the Romans and Perseus king of Macedonia, it became a grave question with the Achaeans what line of policy they should adopt. The Roman party in the league was headed by Callicrates, an unprincipled time-serving sycophant, who recognised no law but the will of Rome. He was opposed by Lycortas and his friends: and the Roman ambassadors, Popillius and Octavius, who came into Peloponnesus at the beginning of B. C. 169, had complained that some of the most influential men in the league were unfavourable to the Roman cause and had denounced by name Lycortas, Archon, and Polybius. The more moderate party, who did not wish to sacrifice their national independence, and who yet dreaded a contest with the Romans from the consciousness of their inability to resist the power of the latter, were divided in opinion as to the course of action. Lycortas strongly recommended them to preserve a strict neutrality, since they could hope to gain nothing from either party; but Archon and Polybius thought it more advisable not to adopt such a resolution, but to be guided by circumstances, and if necessary to offer assistance to the Romans. These views met with the approval of the majority of the party; and accordingly, in B. C. 169, Archon was appointed strategus of the league, and Polybius commander of the cavalry, to carry these views into execution. The Achaeans shortly after passed a decree, placing all their forces at the disposal of the Roman consul, Q. Marcius Philippus; and Polybius was sent into Macedonia to learn the pleasure of the consul. Marcius, however, declined their assistance for the present. (Polyb. xxviii. 3, 6.) In the following year, B. C. 168, the

two Ptolemies, Philometor and his brother Euergetes II., sent to the Achaeans, to request succour against Antiochus Epiphanes, and, if this were refused, to beg that Lycortas and Polybius might come to them, in order to aid them with their advice in the conduct of the war. But as Antiochus was shortly after compelled by the Romans to relinquish his attempts against the Ptolemies, neither of these measures was necessary, and Polybius accordingly remained at home (xxix. 8).

After the fall of Perseus and the conquest of Macedonia, two Roman commissioners, C. Claudius and Cn. Dolabella, visited Peloponnesus, for the purpose of advancing the Roman interests in the south of Greece. At the instigation of Callicrates, they commanded that 1000 Achaeans should be carried to Rome, to answer the charge of not having assisted the Romans against Perseus. This number included all the best and noblest part of the nation, and among them was Polybius. They arrived in Italy in B. C. 167, but, instead of being put upon their trial, they were distributed among the Etruscan towns. Polybius was more fortunate than his other companions in misfortune. He had probably become acquainted in Macedonia with Aemilius Paulus, or his sons Fabius and Scipio, and the two young men now obtained permission from the praetor for Polybius to reside at Rome in the house of their father Paulus. Scipio was then eighteen years of age, and soon became warmly attached to the illustrious exile, and availed himself of his advice and assistance, both in his private studies and his public life. The friendship thus formed between the young Roman noble and the Greek exile was of great advantage to both parties: Scipio was accompanied by his friend in all his military expeditions, and received much advantage from the experience and knowledge of the latter; while Polybius, besides finding a liberal patron and protector in his exile, was able by his means to obtain access to public documents, and accumulate materials for his great historical work (Polyb. xxxii. 9, &c.; Paus. vii. 10).

The Achaean exiles remained in Italy seventeen years. The Achaeans had frequently sent embassies to the senate supplicating the trial or release of their countrymen, but always without success. Even their earnest entreaty, that Polybius and Stratius alone might be set at liberty, had been refused. At length, in B. C. 151, Scipio exerted his influence with Cato the Censor to get him to support the restoration of the exiles, and the authority of the latter carried the point, though not without a hard struggle and a protracted debate in the senate. After their restoration had been decreed, Polybius was anxious to obtain from the senate on behalf of himself and his countrymen the additional favour of being reinstated in the honours which they had formerly enjoyed; but upon consulting Cato, the old man bade him, with a smile, beware of returning, like Ulysses, to the Cyclop's den, to fetch away any trifles he had left behind him. (Polyb. xxxv. 6; Plut. *Cat. Maj.* 9; Paus. vii. 10.) Polybius returned to Peloponnesus in this year with the other Achaean exiles, who had been reduced during their banishment from 1000 to 300. During his stay in Greece, which was, however, not long, he exhorted his countrymen to peace and unanimity, and endeavoured to counteract the mad projects of the party who were using every effort to hurry the Achaeans into a hopeless struggle with the Roman power. When it was too late, the Achaeans saw and recognised the wisdom of his advice; and a statue erected to his honour bore on its pedestal the inscription, "that Hellas would have been saved, if the advice of Polybius had been followed" (Paus. viii. 37. § 2). In the first year of the third Punic war, B. C. 149, the consul M'. Manilius sent for Polybius to attend him at Lilybaeum, but upon reaching Corcyra, he heard from the consuls that the Carthaginians had given hostages, and thinking, therefore, that the war was at an end, and that his presence was no longer needed, he returned to Peloponnesus (Polyb. *Exc. Vatican.* p. 447). But he soon left it again in order to join Scipio. His Roman connections probably made him an object of suspicion with what was called the independent party; and his residence in his native country may therefore have been not very pleasant to him. In addition to which he was no doubt anxious to be a spectator of the final struggle which was now going on between Rome and Carthage, and the history of which he intended to write.

Polybius was present with Scipio at the destruction of Carthage, B. C. 146 (Appian, *Pun.* 132); and immediately after that event he hurried to Greece, where the Achaeans were waging a mad and hopeless war against the Romans. Whether he was present at the capture of Corinth may well be questioned, and it is probable, as Thirlwall (*Hist. of Greece*, vol. viii. p. 455, note 3) has remarked, that he would not have hastened to Peloponnesus till the struggle was over. He must, however, have arrived there soon afterwards; and he exerted all his influence to alleviate the misfortunes of his countrymen, and to procure favourable terms for them. As a friend of Scipio, the conqueror of Carthage, he was received with marked distinction; and the want of patriotism with which his enemies had charged him, enabled him now to render his country far more effectual service than he could otherwise have done. The statues of Philopoemen and Aratus, which the Roman commissioners had ordered to be conveyed to Italy, were allowed, at his intercession, to remain in Peloponnesus. So much respect did the commissioners pay him, that when they quitted the country in the spring of B. C. 145, after arranging its affairs, and reducing it to the form of a Roman province, they ordered him to visit the various cities, and explain the new laws and constitution. In the execution of this duty, Polybius spared no pains or trouble. He traversed the whole country, and with indefatigable zeal he drew up laws and political institutions for the different cities, and decided disputes that had arisen between them. He further obtained from the Romans a relaxation of some of the most severe enactments which had been made against the conquered Achaeans. His grateful fellow-countrymen acknowledged the great services he had rendered them, and statues were erected to his honour at Megalopolis, Mantineia, Pallantium, Tegea, and other places. (Polyb. xl. 8—10; Paus. viii. 9, 30, 37, 44, 48.)

Polybius seems now to have devoted himself to the composition of the great historical work, for which he had long been collecting materials. At what period of his life he made the journies into foreign countries for the purpose of visiting the places which he had to describe in his history, it is

impossible to determine. He tells us (iii. 59) that he undertook long and dangerous journies into Africa, Spain, Gaul, and even as far as the Atlantic, on account of the ignorance which prevailed respecting those parts. Some of these countries he visited while serving under Scipio, who afforded him every facility for the prosecution of his design. Thus we learn from Pliny (*H. N.* v. 1), that Scipio, during the third Punic war, placed a fleet at the disposal of his friend, in order that he might explore the African coast. At a later period of his life he visited Egypt likewise; and this journey must have been taken after the fall of Corinth, since he was in that country in the reign of Ptolemy Physcon, who did not ascend the throne till B. C. 146 (Strab. xvii. p. 797). It has been conjectured that Polybius accompanied Scipio to Spain in B. C. 134, and was present at the fall of Numantia in the following year, since Cicero states (*ad Fam.* v. 12) that Polybius wrote a history of the Numantine war. The year of his death is uncertain. We have only the testimony of Lucian (*Macrob.* 23), that he died at the age of 82, in consequence of a fall from his horse, as he was returning from the country. If we are correct in placing his birth in B. C. 204, his death would fall in B. C. 122

The history of Polybius consisted of forty books. It began B. C. 220, where the history of Aratus left off, and ended at B. C. 146, in which year Corinth was destroyed, and the independence of Greece perished. It consisted of two distinct parts, which were probably published at different times and afterwards united into one work. The first part comprised a period of fifty-three years, beginning with the second Punic war, the Social War in Greece, and the war between Antiochus and Ptolemy Philopator in Asia, and ending with the conquest of Perseus and the downfal of the Macedonian kingdom, in B. C. 168. This was in fact the main portion of his work, and its great object was to show how the Romans had in this brief period of fifty-three years conquered the greater part of the world; but since the Greeks were ignorant for the most part of the early history of Rome, he gives a survey of Roman history from the taking of the city by the Gauls to the commencement of the second Punic war, in the first two books, which thus form an introduction to the body of the work. With the fall of the Macedonian kingdom the supremacy of the Roman dominion was decided, and nothing more remained for the other nations of the world than to receive laws from the republic, and to yield submission to its sway. But, says Polybius (iii. 4), "the view only of the manner in which wars are terminated can never lead us into a complete and perfect knowledge, either of the conquerors or the conquered nations, since, in many instances, the most eminent and signal victories, through an injudicious use and application of them, have proved fatal and pernicious; as, on the other hand, the heaviest ills of fortune, when supported with constancy and courage, are frequently converted into great advantage. On this account it will be useful, likewise, to review the policy which the Romans afterwards observed, in governing the countries that were subdued, and to consider also, what were the sentiments of the conquered states with respect to the conduct of their masters: at the same time describing the various characters and inclinations of particular men, and laying open their tempers and designs, as well in private life as in the affairs of government....... To render, therefore, this history complete and perfect, it will be necessary to lay open and explain the circumstances and condition of each several people, from the time that the contest was decided which gave to the Romans the sovereignty of the world, to the rise of new commotions and disorders. And as these too were of great importance, and attended with many uncommon incidents, and as I was myself engaged in the execution of some of them, in the conduct and contrivance of others, and was an eye-witness of almost all, I shall undertake the task of relating them at large, and begin, as it were, a new history." This second part, which formed a kind of supplement, comprised the period from the conquest of Perseus in B. C. 168, to the fall of Corinth in B. C. 146. The history of the conquest of Greece seems to have been completed in the thirty-ninth book; and the fortieth book probably contained a chronological summary of the whole work. (Comp. Clinton, *F. H.* ad ann. 146.)

The subjects contained in each of these parts are related circumstantially by Polybius in the following passage, which will give the reader the best idea of the contents of the work.

"Having first explained the causes of the war between the Carthaginians and the Romans, which is most frequently called the war of Hannibal, we shall show in what manner this general entered Italy, and gave so great a shock to the empire of the Romans, that they began to fear that they should soon be dispossessed even of their proper country and seat of government: while their enemies, elate with a success which had exceeded all their hopes, were persuaded that Rome itself must fall, as soon as they should once appear before it. We shall then speak of the alliance that was made by Philip with the Carthaginians as soon as he had ended his war with the Aetolians, and settled the affairs of Greece. Next will follow the disputes between Antiochus and Ptolemy Philopator, and the war that ensued between them for the sovereignty of Coele-Syria; together with the war which Prusias and the Rhodians made upon the people of Byzantium; with design to force them to desist from exacting certain duties, which they were accustomed to demand from all vessels that sailed into the Pontus. In this place we shall pause awhile, to take a view of the form and constitution of the Roman government; and, in the course of our inquiry, shall endeavour to demonstrate, that the peculiar temperament and spirit of their republic supplied the chief and most effectual means by which this people were enabled, not only to acquire the sovereignty of Italy and Sicily, and to reduce the Gauls and Spaniards to their yoke, but to subdue the Carthaginians also, and when they had completed this great conquest, to form the project of obtaining universal empire. We shall add, likewise, a short digression concerning the fate of Hiero's kingdom in Sicily; and afterwards go on to speak of those commotions that were raised in Egypt, after the death of Ptolemy, by Philip and Antiochus: the wicked arts by which those princes attempted to share between themselves the dominions of the infant king; and the manner in which the former of them invaded Egypt, Samos, and Caria; and the latter Coele-Syria and Phoenicia. We then shall make a general recapitulation of all that was transacted

by the Carthaginians and the Romans, in Spain, Sicily, and Africa; and from thence shall again remove the history to Greece, which now became the scene of new disorders. And having first run through the naval battles of Attalus and the Rhodians against king Philip, we shall next describe the war that followed between the Romans and this prince; together with the causes, circumstances, and conclusion of it. After these events, we shall relate in what manner the Aetolians, urged by their resentment, called Antiochus from Asia, and gave occasion to the war between the Achaeans and the Romans. And having explained the causes of that war, and seen the entrance of Antiochus into Europe, we shall then show the manner in which he fled back again from Greece; and afterwards, when he had suffered an entire defeat, was forced to abandon all the country on this side of mount Taurus. Next will follow the victories by which the Romans gave an effectual check to the insolence of the Gauls; secured to themselves the sovereignty of nearer Asia; and delivered the people of that country from the dread of being again exposed to the violence and savage fury of those barbarians. We shall then give some account of the misfortunes in which the Aetolians and Cephallenians were involved, and of the war which Eumenes sustained against Prusias and the Gauls of Greece; together with that of Ariarathes against Pharnaces. And after some discourse concerning the union and form of government of the confederate cities of Peloponnesus, which will be attended also with some remarks upon the growth and flourishing conditions of the republic of the Rhodians, we shall, in the last place, take a short review of all that has been before related; and conclude the whole with the expedition of Antiochus Epiphanes into Egypt, and the war with Perseus, which was followed by the entire subversion of the Macedonian empire." (iii. 2, 3.)

He then proceeds to relate the subjects contained in the second part of his history. "The chief of these transactions were, the expeditions of the Romans against the Celtiberians and Vaccaeans; the war which the Carthaginians made against Massinissa, a sovereign prince of Africa; and that between Attalus and Prusias in Asia. We shall also see the manner in which Ariarathes, king of Cappadocia, was driven from his dominions by Orofernes, assisted by Demetrius, and again by his own address recovered his paternal rights. We shall see Demetrius, the son of Seleucus, after he had reigned twelve years in Syria, deprived of his kingdom aud his life, by the conspiracy of the other kings. About the same time, the Romans absolved those Greeks that were accused of having secretly excited the wars of Perseus, and permitted them to return to their own country. And not long afterwards the same Romans made war again upon the Carthaginians: at first intending to force them to remove the seat of their republic; but afterwards with design to exterminate both their name and government, for reasons which I shall there endeavour to explain. And lastly, when the Macedonians had, about this time, broken their alliance with the Romans, and the Lacedaemonians were also separated from the Peloponnesian league, the ill fate of Greece received at once both its beginning and full accomplishment, in the loss of the common liberty." (iii. 5.)

It has been already remarked that the main object of the work of Polybius was to show by what means and in what manner the Romans subdued the other nations of the world. And although he regards Fortune (Τύχη) as the goddess who regulates the affairs of men, whose hand may always be traced in the history of nations, and to whom the Romans, therefore, owe their dominion (comp. e. g. i. 4, 58, 86, ii. 35, 70, iv. 2, viii. 4), still he repeatedly calls the reader's attention to the means by which Fortune enabled this people to rise to their extraordinary position. These he traces first of all in their admirable political constitution (vi. 1), and in the steadfastness, perseverance, and unity of purpose which were the natural results of such a constitution. But while the history of Rome thus forms the subject of his work, the history of the various nations with which Rome came into contact, was also given with equal care; and accordingly we find him entitling his work "A General or Universal History" (καθολική, κοινὴ ἱστορία), and mentioning the unity of subject as one of the chief motives that had induced him to select that period of history. (Comp. i. 4, ii. 37. § 4, iv. 28. § 3, v. 31. § 6, v. 105. § 4.) The history of Polybius might, therefore, be called, as it has been by a German writer, the "History of the Growth of Roman Power, to the Downfal of the Independence of Greece."

The history of Polybius is one of the most valuable works that has come down to us from antiquity; and few historical works, either in ancient or in modern times, will bear comparison with it. Polybius had a clear apprehensoin of the knowledge which an historian must possess; and his preparatory studies were carried on with the greatest energy and perseverance. Thus he not only collected with accuracy and care an account of the events that he intended to narrate, but he also studied the history of the Roman constitution, and made distant journies to become acquainted with the geography of the countries that he had to describe in his work. In addition to this, he had a strong judgment and a striking love of truth, and, from having himself taken an active part in political life, he was able to judge of the motives and actions of the great actors in history in a way that no mere scholar or rhetorician could possibly do. But the characteristic feature of his work, and the one which distinguishes it from all other histories which have come down to us from antiquity, is its *didactic* nature. He did not, like other historians, write to afford amusement to his readers, or to gratify an idle curiosity respecting the migration of nations, the foundation of cities, or the settlement of colonies; his object was to teach by the past a knowledge of the future, and to deduce from previous events lessons of practical wisdom. Hence he calls his work a *Pragmateia* (πραγματεία), and not a *History* (ἱστορία, see e. g. i. 1, 3, iii. 32). The value of history consisted, in his opinion, in the instruction that might be obtained from it; and a mere narration of events, however vividly pourtrayed, was described by him as ἀλαζονεία and φαντασία (xvi. 20. § 4, xxii. 2. § 7). Consequently he conceived it to be the duty of the historian to impress upon his reader the lessons of political and moral wisdom which his narrative conveyed, and was by no means satisfied to let the reader draw such conclusions for himself. Thus the narrative of events became in his view of secon-

dary importance; they formed only the text of the political and moral discourses which it was the province of the historian to deliver. The reflections of Polybius are, it is true, characterised by deep wisdom; and no one can read them without admiring the solidity of the historian's judgment, and deriving from them at the same time both instruction and improvement. Still, it must be admitted, that, excellent as they are, they materially detract from the merits of the history as a work of art; their frequent occurrence interrupts the continuity of the narrative, and destroys, to a great extent, the interest of the reader in the scenes which are described. Instead of narrating the events in such a manner that they should convey their own moral, and throwing in, as it were by the way, the reflections to which the narrative should give rise, he pauses in the midst of the most interesting scenes to impress upon the reader the lessons which these events ought to teach, and he thus imparts to his work a kind of moralising tone, which frequently mars the enjoyment of the reader, and, in some cases, becomes absolutely repulsive. There can be no doubt that some of the most striking faults in the history of Polybius arise from his pushing too far the principle, which is doubtless a sound one to a certain extent, that history is written for instruction and not for amusement. Hence he omits, or relates in a very brief manner, certain important events, because they did not convey, in his opinion, lessons of practical wisdom; and, on the other hand, he frequently inserts long episodes, which have little connection with the main subject of his work, because they have a didactic tendency. Thus we find that one whole book (the sixth) was devoted to a history of the Roman constitution; and in the same manner episodes were introduced even on subjects which did not teach any political or moral truths, but simply because his countrymen entertained erroneous opinions on those subjects. The thirty-fourth book, for example, seems to have been exclusively a treatise on geography. Although Polybius was thus enabled to impart much important information, of which we, in modern times, especially reap the benefits, still it cannot be denied that such episodes are no improvements to the history considered as a work of art.

Still, after making these deductions, the great merits of Polybius remain unimpaired. His strict impartiality, to which he frequently lays claim, has been generally admitted both by ancient and modern writers. And it is surprising that he displays such great impartiality in his judgment of the Romans, especially when we consider his intimate friendship with Scipio, and the strong admiration which he evidently entertained of that extraordinary people. Thus we find him, for example, characterising the occupation of Sardinia by the Romans in the interval between the first and second Punic wars, as a violation of all justice (iii 28. § 2), and denouncing the general corruption of the Roman generals from the time of their foreign conquests, with a few brilliant exceptions (xviii. 18). But, at the same time, he does not display an equal impartiality in the history of the Achaean league; and perhaps we could hardly expect from him that he should forget that he was an Achaean. He no doubt thought that the extension of the Achaean league was essential to the liberties of Greece; and he is thus unconsciously led to exaggerate equally the merits of its friends and the faults of its enemies. He describes in far too glowing colours the character of Aratus, the great hero of the Achaean league, and ascribes (ii. 40) to the historical work of this statesman a degree of impartiality, to which it certainly was not entitled. On the same principle, he gives quite a false impression of the political life of Cleomenes, one of the greatest men of the latter days of Greece, simply because this king was the great opponent of Aratus and the league. He was likewise guilty of injustice in the views which he gives of the Aetolians, of which Brandstäter has quoted some striking instances in the work referred to below, although it must be confessed that the modern writer is in some cases equally unjust to the ancient historian, from the partiality which he displays for the Aetolians. Not only does Polybius exhibit a partiality for the Achaeans, but he cannot forget that he was an Arcadian, and is equally zealous for the honour of his native land. Thus he considers it strange that the Achaean league derived its name from the Achaean people, and not rather from the Arcadians, whom he classes with the Lacedaemonians (ii. 38); and many other instances might be quoted in which he displays an equal partiality towards his own people.

The style of Polybius will not bear comparison with the great masters of Greek literature; nor is it to be expected that it should. He lived at a time when the Greek language had lost much of its purity by an intermixture of foreign elements, and he did not attempt to imitate the language of the great Attic writers. He wrote as he spoke, and had too great a contempt for rhetorical embellishments to avail himself of them in the composition of his work. The style of such a man naturally bore the impress of his mind; and, as instruction and not amusement was the great object for which he wrote, he did not seek to please his readers by the choice of his phrases or the composition of his sentences. Hence the later Greek critics were severe in their condemnations of his style, and Dionysius classes his work with those of Phylarchus and Duris, which it was impossible to read through to the end. (Dionys. *De Compos. Verb.* c. 4.) But the most striking fault in the style of Polybius arises from his want of imagination. No historian can present to his readers a striking picture of events, unless he has at first vividly conceived them in his own mind; and Polybius, with his cool, calm, calculating judgment, was not only destitute of all imaginative powers, but evidently despised it when he saw it exercised by others. It is no doubt certain that an historian must keep his imagination under a strong control; but it is equally certain that he will always fail in producing any striking impression upon the mind of his readers, unless he has, to some extent, called his imagination into exercise. It is for this reason that the geographical descriptions of Polybius are so vague and indistinct; and the following remarks of Dr. Arnold, upon the character of Polybius as a geographer, are quite in accordance with the general views we have expressed: — "Nothing shows more clearly the great rarity of geographical talent, than the praise which has been commonly bestowed upon Polybius as a good geographer. He seems indeed to have been aware of the importance of geography to history, and to have taken considerable pains to gain information on the subject: but this very cir-

cumstance proves the more the difficulty of the task; for his descriptions are so vague and imperfect, and so totally devoid of painting, that it is scarcely possible to understand them. For instance, in his account of the march of the Gauls into Italy, and of the subsequent movements of their army and of the Romans, there is an obscurity, which never could have existed had he conceived in his own mind a lively image of the seat of war as a whole, of the connection of the rivers and chains of mountains with each other, and of the consequent direction of the roads and most frequented passes." (*Hist. of Rome*, vol. iii. pp. 473, 474.) To this same cause, the want of imagination on the part of Polybius, we are disposed to attribute the apparent indifference with which he describes the fall of his native country, and the extinction of the liberties of Greece. He only sought to relate facts, and to draw the proper reflections from them: to relate them with vividness and to paint them in striking colours was not his calling.

The greater part of the history of Polybius has perished. We possess the first five books entire, but of the rest we have only fragments and extracts, of which some, however, are of considerable length, such as the account of the Roman army, which belonged to the sixth book. The first five books were first printed in a Latin translation executed by Nic. Perotti, and issued from the celebrated press of Sweynheym and Pannartz, Rome, 1473, fol. The first part of the work of Polybius, which was printed in Greek, was the treatise on the Roman army, which was published by Ant. de Sabio, Venice, 1529, 4to., with a Latin translation by Lascaris; and in the following year, 1530, the Greek text of the first five books, with the translation of Perotti, appeared at Hagenau, edited by Obsopoeus (Koch), but without the treatise on the Roman army, which had probably not yet found its way across the Alps. A few years afterwards a discovery was made of some extracts from the other books of Polybius; but the author of the compilation, and the time at which it was drawn up, are unknown; for we can hardly believe with Casaubon that it was the Epitome which was made by M. Brutus, and of which both Plutarch (*Brut.* c. 4) and Suidas (*s. v.* Βροῦτος) speak. These extracts, which must be distinguished from those of the emperor Constantinus Porphyrogenitus mentioned below, contain the greater part of the sixth book, and portions of the following eleven (vii.—xvii.). The manuscript containing them was brought from Corfu, and they were published, together with the first five books which had already appeared at Basel, 1549, fol. from the press of Herragius. The Latin translation of these extracts was executed by Wolfgang Musculus, who also corrected Perotti's version of the other books, and the editing of the Greek text was superintended by Arnold Paraxylus Arlenius. A portion of these extracts, namely a description of the naval battle fought between Philippus and Attalus and the Rhodians, belonging to the sixteenth book, had been previously published by Bayf in his *De Re Navali Veterum*, Paris, 1536, reprinted at Basel, 1537. In 1582 Ursinus published at Antwerp, in 4to., a second collection of Extracts from Polybius, entitled *Excerpta de Legationibus* (Ἐκλογαὶ περὶ Πρεσβειῶν), which were made in the tenth century of the Christian era by order of the Emperor Constantinus Porphyrogenitus. These *Excerpta* are taken from various authors, but the most important of them came from Polybius. In 1609 Is. Casaubon published at Paris, in folio, his excellent edition of Polybius, in which he incorporated all the Excerpta and fragments that had hitherto been discovered, and added a new Latin version. He intended likewise to write a commentary upon the author, but he did not proceed further than the 20th chapter of the first book; this portion of his commentary was published after his death at Paris, 1617, 8vo. A further addition was made to the fragments of Polybius by Valesius, who published, in 1634, another portion of the Excerpta of Constantinus, entitled *Excerpta de Virtutibus et Vitiis* (περὶ ἀρετῆς καὶ κακίας), containing extracts from Polybius, Diodorus Siculus, and other writers; and to this collection Valesius added several other fragments of Polybius, gathered together from various writers. Jacobus Gronovius undertook a new edition of Polybius, which appeared at Amsterdam in 1670, in 3 vols. 8vo.; the text of this edition is taken almost verbatim from Casaubon's, but the editor added, besides the extracts of Valesius and the commentary of Casaubon on the first twenty chapters of the first book, many additional notes by Casaubon which had been collected from his papers by his son Mericus Casaubon, and likewise notes by Gronovius himself. The edition of Gronovius was reprinted under the care of J. A. Ernesti at Leipzig, 1763—1764, 3 vols. 8vo. The next edition is that of Schweighaeuser, which surpasses all the preceding ones. It was published at Leipzig, 1789—1795 in 8 vols. 8vo., of which the first four contained the Greek text with a Latin translation, and the other volumes a commentary, an historical and geographical index, and a copious "Lexicon Polybianum," which is almost indispensable to the student. Schweighaeuser's edition was reprinted at Oxford in 1823, in 5 vols. 8vo., without the commentary, but with the Lexicon. From the time of Valesius no new additions were made to the fragments of Polybius, with the exception of a fragment describing the siege of Ambracia, originally published in the second volume of Gronovius's Livy, until Angelo Mai discovered in the Vatican library at Rome the third section of the Excerpta of Constantinus Porphyrogenitus, entitled *Excerpta de Sententiis* (περὶ γνωμῶν), which, among other extracts, contained a considerable number from the history of Polybius. These excerpta were published by Mai in the second volume of his *Scriptorum veterum Nova Collectio*, Rome, 1827, but in consequence of the mutilated state of the manuscript from which they were taken, many of them are unintelligible. Some of the errors in Mai's edition are corrected in the reprints of the Excerpta, published by Geel at Leyden in 1829, and by Lucht at Altona in 1830; but these Excerpta appear in a far more correct form in the edition of Heyse, Berlin, 1846, since Heyse collated the manuscript afresh with great care and accuracy. The last edition of Polybius is by Immanuel Bekker (Berlin, 1844, 2 vols. 8vo.), who has added the Vatican fragments.

Of the translations of Polybius into modern languages, those most worthy of notice are the French, by Thuillier, chiefly remarkable on account of the military commentary appended to it by Folard, Amsterdam, 1759, 7 vols. 4to.; the German,

by Seybold, Lemgo, 1779—1783, 4 vols. 8vo.; and the English by Hampton, 1772, 2 vols. 4to.: the latter is upon the whole a faithful version, and we have availed ourselves of it in the quotations which we have made above.

Livy did not use Polybius till he came to the second Punic war, but from that time he followed him very closely, and his history of the events after the termination of that war appears to be little more than a translation of his Greek predecessor. Cicero likewise seems to have chiefly followed Polybius in the account which he gives of the Roman constitution in his *De Republica*. The history of Polybius was continued by Poseidonius and Strabo. [POSEIDONIUS; STRABO.]

Besides the great historical work of which we have been speaking, Polybius wrote, 2. *The Life of Philopoemen* in three books, to which he himself refers (x. 24). 3. A treatise on *Tactics* (τὰ περὶ τὰς Τάξεις ὑπομνήματα), which he also quotes (ix. 20), and to which Arrian (*Tactic.* init.) and Aelian (*Tactic.* cc. 1, 3) allude; 4. *A History of the Numantine War*, according to the statement of Cicero (*ad Fam.* v. 12); and 5, a small treatise *De Habitatione sub Aequatore* (περὶ τῆς περὶ τὸν ἰσημερινὸν οἰκήσεως), quoted by Geminus (c. 13, in Petavius, *Uranologium*, vol. iii. p. 31, &c.), but it is not improbable that this formed part of the 34th book of the History, which was entirely devoted to geography.

The reader will find some valuable information respecting the character of Polybius as an historian in the following works;—Lucas, *Ueber Polybius Darstellung des Aetolischen Bundes*, Königsberg, 1827; Merleker, *Die Geschichte des Aetolisch-Achaeischen Bundesgenossen-Krieges*, Königsberg, 1831; K. W. Nitzsch, *Polybius: zur Geschichte antiker Politik und Historiographie*, Kiel, 1842; Brandstäter, *Die Geschichten des Aetolischen Landes, Volkes und Bundes, nebst einer historiographischen Abhandlung ueber Polybius*, Berlin, 1844.

2. Of SARDIS, a Greek grammarian of unknown date, some of whose works have been printed by Iriarte (*Catal. Cod. MSS. Biblioth. Matrit.* vol. i. pp. 117. &c., 379, &c.) and Walz (*Rhetores Graeci*, vol. viii.).

POLYBOEA (Πολύβοια), the name of two mythical personages, one a sister of Hiacynthus (Paus. iii. 19. § 4), and the other the wife of Actor. (Eustath. *ad Hom.* p. 321.) [L. S.]

POLYBO'TES (Πολυβώτης), a giant, who in the contest between the gods and giants was pursued by Poseidon across the sea as far as the island of Cos. There Poseidon tore away a part of the island, which was afterwards called Nisyrion, and throwing it upon the giant buried him under it. (Apollod. i. 6. § 2; Paus. i. 2. § 4; Strab. x. p. 489.) [L. S.]

PO'LYBUS (Πόλυβος.) 1. A Trojan, a son of Antenor, mentioned in the Iliad. (xi. 59.)

2. An Ithacan, father of the suitor Eurymachus, was slain by the swine-herd Eumaeus. (Hom. *Od.* i. 399, xxii. 284.)

3. The son of Alcandra, at Thebes in Egypt; he was connected with Menelaus by ties of hospitality. (Hom. *Od.* iv. 126.)

4. One of the Phaeacians. (Hom. *Od.* viii. 373.)

5. The king of Corinth, by whom Oedipus was brought up. He was the husband of Periboea or Merope. (Soph. *Oed. Rex*, 770; Apollod. iii 5. § 7.) Pausanias (ii. 6. § 3), makes him king of Sicyon, and describes him as a son of Hermes and Chthonophyle, and as the father of Lysianassa, whom he gave in marriage to Talaus, king of the Argives. (Comp. OEDIPUS.)

6. The father of Glaucus by Euboea. (Athen. vii. p. 296.) [L. S.]

PO'LYBUS* (Πόλυβος), one of the pupils of Hippocrates, who was also his son-in-law, and lived in the island of Cos, in the fourth century B. C. Nothing is known of the events of his life, except that, with his brothers-in-law, Thessalus and Dracon, he was one of the founders of the ancient medical sect of the dogmatici); that he was sent abroad by Hippocrates, with his fellow-pupils, during the time of the plague, to assist different cities with his medical skill (Thessal. *Orat.* p. 843), and that he afterwards remained in his native country (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" i. praef. vol. xv. p. 12). According to Galen (*l. c.*), he followed implicitly the opinions and mode of practice of Hippocrates; but the strict accuracy of this assertion has been doubted. He has been supposed, both by ancient and modern critics, to be the author of several treatises in the Hippocratic collection. Choulant (*Handb. der Bücherkunde für die Aeltere Medicin*) specifies the following:—1. Περὶ Φύσιος Ἀνθρώπου, *De Natura Hominis*; 2. Περὶ Γονῆς, *De Genitura*; 3. Περὶ Φύσιος Παιδίου, *De Natura Pueri*; 4. Περὶ Διαίτης Ὑγιεινῆς, *De Salubri Victus Ratione*; 5. Περὶ Παθῶν, *De Affectionibus*; and 6. Περὶ τῶν Ἐντὸς Παθῶν, *De Internis Affectionibus*: Clemens Alexandrinus (*Strom.* vi. p. 290) attributes to him the treatise, Περὶ Ὀκταμήνου, *De Octimestri Partu*; and Plutarch (*De Philosoph. Plac.* v. 18) quotes him as the author of that Περὶ Ἑπταμήνου, *De Septimestri Partu*. Of these, however, M. Littré (*Oeuvres d'Hippocr.* vol. i. p. 345, &c.) considers that only the first, and perhaps the fourth, are to be attributed to Polybus [HIPPOCRATES, p. 487], although Galen says that the treatise *De Natura Hominis* was the work of Hippocrates himself (*Comment. in Hippocr.* "*De Nat. Hom.*" i. praef. vol. xv. pp. 11, 12). Polybus is several times mentioned by Galen, chiefly in connection with different works in the Hippocratic Collection (*De Foet. Format.* c. 1. vol. iv. p. 653, *De Hippocr. et Plat. Decr.* vi. 3, vol. v. p. 529, *De Diffic. Respir.* iii. 1, 13, vol. vii. pp. 891, 960, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 19, vol. xv. p. 164, *Comment. in Hippocr.* "*De Sal. Vict. Rat.*" praef. and c. 33; vol. xv. pp. 175, 223, *Comment. in Hippocr.* "*De Humor.*" i. praef. vol. xvi. p. 3, *Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. i. p. 8): his name also occurs in Celsus (*De Med.* v. 20. § 2, 26. § 23, vi. 7. § 3, pp. 91, 100, 127), Caelius Aurelianus (*De Morb. Acut.* iii. 9, 15, pp. 218, 227), and Pliny (*H. N.* xxxi. in fine). A collection of the treatises attributed to Polybus was published in a Latin translation, 1544, 4to. Basil., per J. Oporinum; and in Italian by P. Lauro, 1545, 4to. Venice. A Latin translation of the treatise *De Salubri Victus Ratione*, was published in a separate form by J. Placotomus (*Bretschneider*), 1561, 12mo. Antwerp, and is to be found appended to the *Regi-*

* In the spurious oration attributed to Thessalus (ap. Hippocr. *Opera*, vol. iii. p. 843), and also in some Latin works, he is called *Polybius*, but this is probably a mistake.

men Sanitatis Salernitanum (in numerous editions), and to three or four other works. [W. A. G.]

POLYCAON (Πολυκάων). 1. A son of Lelex, brother of Myles, and husband of Messene, the daughter of Triopas of Argos. He emigrated from Laconia to Messenia, which country he thus called after his wife. He was the first king of Messenia. (Paus. iii. 1. § 1, iv. 1. § 1.)

2. A son of Butes, was married to Euaechme, the daughter of Hyllus. (Paus. iv. 2. § 1.) [L. S.]

POLYCARPUS (Πολύκαρπος). 1. Asceta. There is extant in Greek a life of the female saint Syncletica, which has been ascribed to various persons. Some MSS. and the Greek ecclesiastical historian, Nicephorus Callisti (*H. E.* viii. 40), ascribe it to Athanasius, but Montfaucon, though he gives the piece with a Latin version in his edition of the works of Athanasius (vol. ii. p. 681, &c.), classes it among the spurious works, and declares that the difference of style, and the absence of any external testimony for five or six centuries after Athanasius, leave no room to doubt its spuriousness. A copy, which was among the papers of Combéfis, contains a clause, stating that the discourses or sayings of the saint had been reported by "the blessed Arsenius of Pegadae;" but this does not seem to describe him as the compiler of the narrative, but only as the author from whom part of the materials were derived. It is then most reasonable to follow the very ancient MS. in the Vatican library, which ascribes the biography to Polycarp the Ascetic or Monk, but where or when this Polycarp lived cannot be determined. The biography was first published in the Latin version of David Colvillus in the *Acta Sanctorum Januarii*, vol. i. p. 242, &c. The original Greek text is said to have been published with some other pieces, 4to. Ingoldstadt, 1603; it is given with a new Latin version and notes in the *Ecclesiae Graecae Monumenta* of Cotelerius, vol. i. p. 201, &c., 4to. Paris, 1677. The MS. used by Cotelerius contained neither the author's name nor the final clause about Arsenius of Pegadae. The title of the piece is Βίος καὶ πολιτεία τῆς ὁσίας καὶ ἀοιδίμου μητρὸς ἡμῶν (in Montfaucon's edition, Β. κ. π. τῆς ἁγίας καὶ μακαρίας καὶ διδασκάλου) Συγκλητικῆς, *Vita et Gesta sanctae celebrisque matris nostrae* (or according to Montfaucon, *sanctae beataeque magistrae*) *Syncleticae*. (Fabric. *Biblioth. Graec.* vol. x. p. 329.)

2. Martyr. [No. 3.]

3. Of Smyrna, a Christian writer of the age immediately succeeding that of the Apostles. Of the early history of this eminent father we have no trustworthy account. The time of his birth is not known, and we can only determine it by approximation. At the time of his martyrdom, to which various dates are assigned, he had been a Christian eighty-six years. Now if we adopt for the present Tillemont's date of his martyrdom, A. D. 166, and suppose Polycarp to have been of Christian parents, or at least educated from childhood in the Christian faith, and so interpret the eighty-six years, as several eminent critics do, of the term of his natural life, his birth will fall in A. D. 80; but if with other critics we suppose him to have been converted at a riper age, and compute the eighty-six years from the time of his conversion, his birth must be placed at a considerably earlier period. A vague passage in the Latin text of Polycarp's epistle to the Philippians (c. xi.), which we think merely indicates that the church at Smyrna was not in existence when the Apostle Paul wrote his epistle to the Philippians, has been adduced to prove that Polycarp was born before that time; but the words are too indefinite to bear out any such inference.

An ancient life, or rather a fragment of a life of Polycarp, ascribed by Bollandus to a certain Pionius of unknown date, and given by him in a Latin version in the *Acta Sanctorum Januarii* (a. d. 26), vol. ii. p. 695, &c., dwells much on the early history of Polycarp, but the record (if indeed it be the work of Pionius) is some centuries later than its subject, and is evidently false in several particulars. We are inclined to think, however, that it embodies some genuine traditions of Polycarp's history. According to this account, the Apostle Paul visited Smyrna in his way from Galatia, through the proconsular Asia to Jerusalem (the writer apparently confounding two journeys recorded in Acts, xviii. 18—22, and 23, &c.), and having collected the believers, instructed them in the proper time of keeping Easter. After Paul's departure, his host, Strataeas, the brother of Timotheus, became bishop of the infant church; or, for the passage is not clear, Strataeas became an elder and Bucolus was bishop. It was during the episcopate of Bucolus (whether he was the contemporary or the successor of Strataeas) that Callisto, a female member of the church, eminent for riches and works of charity, was warned of God in a dream to go to the gate of the city, called the Ephesian gate, where she would find a little boy (puerulum) named Polycarp, of Eastern origin, who had been reduced to slavery, and was in the hands of two men, from whom she was to redeem him. Callisto, obedient to the vision, rose, went to the gate, found the two men with the child, as it had been revealed to her; and having redeemed the boy, brought him home, educated him with maternal affection in the Christian faith, and, when he attained to manhood, first made him ruler over her house, then adopted him as her son, and finally left him heir to all her wealth. Polycarp had been from childhood distinguished by his beneficence, piety, and self-denial; by the gravity of his deportment, and his diligence in the study of the Holy Scriptures. These qualities early attracted the notice and regard of the bishop, Bucolus, who loved him with fatherly affection, and was in return regarded by him with filial love. By Bucolus he was ordained first to the office of deacon, in which he laboured diligently, confuting heathens, Jews, and heretics; delivering catechetical homilies in the church, and writing epistles of which that to the Philippians is the only extant specimen. He was subsequently when of mature age (his hair was already turning gray) and still maturer conduct, ordained presbyter by Bucolus, on whose death he was elected and consecrated bishop. We omit to notice the various miracles said to be wrought by Polycarp, or to have occurred on different occasions in his life.

Such are the leading facts recorded in this ancient narrative, which has, we think, been too lightly estimated by Tillemont. That it has been interpolated with many fabulous admixtures of a later date, is clear; but we think there are some things in it which indicate that it embodies earlier and truer elements. The difficulty is to discover and separate these from later corruptions. The chief ground for rejecting the narrative altogether is the

supposed difficulty of reconciling them with the more trustworthy statements of Irenaeus, who, in his boyhood, had known, perhaps lived with Polycarp (Iren. *Epistola ad Florinum*, apud Euseb. *H. E.* v. 20), and of other writers. According to Irenaeus (*Epist. ad Victorem Papam*, apud Euseb. *H. E.* v. 24), Polycarp had intercourse with "John and others of the Apostles:" or still more expressly (*Adv. Haeres.* iii. 3, et apud Euseb. *H. E.* iv. 14), he was instructed (perhaps converted, μαθητευθεὶς) by the Apostles, and conversed familiarly with many who had seen Christ; was by the Apostles appointed (κατασταθεὶς) bishop of the church at Smyrna; and always taught what he had learned from the Apostles. Tertullian (*De Praescriptionibus Haeretic*, c. 32), and Jerome (*De Viris Illustribus*, c. 17), distinctly mention John as the Apostle by whom Polycarp was ordained. But we question if the expressions of Irenaeus, when critically examined and stripped of the rhetorical exaggeration with which his natural reverence for Polycarp has invested them, will prove more than that Polycarp had enjoyed opportunities of hearing some of the Apostles; and was, with their sanction, appointed bishop of the church at Smyrna. That John was one of the Apostles referred to by Irenaeus, there is not the slightest reason to doubt; and we are disposed, with Tillemont, to regard Philip, whom Polycrates of Ephesus (apud Euseb. *H. E.* v. 24) states to have ended his days in the Phrygian Hierapolis, as another of those with whom Polycarp had intercourse. We believe that intercourse with these apostles, and perhaps with some other old disciples who had seen Jesus Christ, is sufficient to bear out the statements of Irenaeus, and is not inconsistent with the general truth of the ancient narrative given by Bollandus. His statement of the ordination of Polycarp by the Apostles, may perhaps be reduced to the fact that John, of whom alone Tertullian (*l. c.*) makes mention, was among "the bishops of the neighbouring churches," who came, according to the narrative, to the consecration of Polycarp. This circumstance enables us to fix that consecration in or before A. D. 104, the latest date assigned to the death of the venerable Apostle, and which is not inconsistent with the narrative. It must be borne in mind, too, that the whole subject of the ordination of these early bishops is perplexed by ecclesiastical writers utterly neglecting the circumstance, that in some of the larger churches there was in the Apostolic age a plurality of bishops (comp. *Philippians*, i. 1), not to speak of the grave and much disputed question of the identity of bishops and presbyters. The Apostolic ordination mentioned by Irenaeus and Tertullian may, therefore, have taken place during the lifetime of Bucolus, and have been antecedent to the precedency which, on his death, Polycarp obtained. We are the more disposed to admit the early origin and the truth of the leading statements embodied in the narration, as the natural tendency of a forger of a later age would have been to exaggerate the opportunities of Apostolic intercourse, and the sanctions of Apostolic authority, which Polycarp certainly possessed.

Polycarp was bishop of Smyrna at the time when Ignatius of Antioch passed through that city on his way to suffer death at Rome, some time between A. D. 107 and 116. [IGNATIUS, No. 1.] Ignatius seems to have enjoyed much this intercourse with Polycarp, whom he had known, apparently, in former days, when they were both hearers of the apostle John. (*Martyr. Ignatii*, c. 3.) The sentiment of esteem was reciprocated by Polycarp, who collected several of the epistles of Ignatius, and sent them to the church at Philippi, accompanied by an epistle of his own. (Polyc. *Epistol. ad Philipp.* c. 13.) Polycarp himself visited Rome while Anicetus was bishop of that city, whose episcopate extended, according to Tillemont's calculation, from A. D. 157 to 168. Irenaeus has recorded (*Epistol. ad Victor.* apud Euseb. *H. E.* v. 14) the difference of opinion of these two holy men on the time of observing Easter, and the steadfastness of Polycarp in adhering to the custom of the Asiatic churches, derived, as they affirmed, from the Apostles; as well as their mutual kindness and forbearance, notwithstanding this difference. Indeed, the character of Polycarp appears to have attracted general regard: Irenaeus retained for him a feeling of deepest reverence (*Epistola ad Florin.* apud Euseb. *H. E.* v. 21); Jerome speaks of him (*De Viris Illustr.* c. 17) as "totius Asiae princeps," the most eminent man in all proconsular Asia. An anecdote given elsewhere [MARCION] shows that even reputed heretics, notwithstanding his decided opposition to them, desired to possess his esteem; and it is not improbable that the reverence excited by his character conduced to his success in restoring them to the communion of the church. It has been conjectured that he was the angel of the church of Smyrna to whom Jesus Christ directed the letter in the Apocalypse (ii. 8—11); and also that he was the bishop to whom the apostle John, according to a beautiful anecdote recorded by Clement of Alexandria (*Liber "Quis Dives salvetur?"* c. 42), committed the care of a young man, who, forsaking his patron, became a chief of a band of robbers, and was re-converted by the apostle: but these are mere conjectures, and of little probability.

The martyrdom of Polycarp occurred, according to Eusebius (*H. E.* iv. 15), in the persecution under the emperors Marcus Aurelius and Lucius Verus; and is recorded in a letter of the Church at Smyrna to the Churches of Philomelium and other places, which is still extant, and of which Eusebius (ibid.) has given the chief part. The persecution began: one Germanicus, an ancient man, was thrown to the wild beasts, and several others, including some who were brought from Philadelphia, were put to death at Smyrna. Polycarp had at first intended to remain in the city and brave the danger of martyrdom; but the intreaties of his flock led him to withdraw to a retreat in the adjacent country, where he passed his time in prayer. Here, three days before his apprehension, he had a remarkable dream, which his anticipation of his fate led him to interpret as an intimation that he should be burnt alive, a foreboding but too exactly verified by the event. Messengers having been sent to apprehend him, he withdrew to another hiding place; but his place of retreat was discovered by the confession of a child, who had been forced by torture to make known where he was. Polycarp might still have escaped by leaving the place on the approach of those sent to apprehend him; but he refused, saying, "The will of God be done." His venerable figure and calm and courteous deportment commanded the respect of his captors; and a prayer offered by him affected some of them with remorse for their share in his apprehension. The

officer into whose custody he was delivered, with the usual laxity of paganism, would have persuaded him, apparently through pity, to offer divine honours and sacrifice to the emperor; but his steady refusal changed their pity into anger, and they violently threw him down from the carriage in which they were conveying him. On entering the amphitheatre where the proconsul, Stratius Quadratus, was, a voice which the excited feelings of the old man and his companions led them to regard as from heaven, exclaimed, "Be strong, O Polycarp! and quit you like a man." The proconsul was, like others, moved by his appearance, and exhorted him to consider his advanced age, and comply with the requirements of government: "Swear by the fortune of Caesar, recant, and cry 'Away with the godless (τοὺς ἀθέους).'" Looking first round upon the heathen multitude, and then up to heaven, the old man sighed and said, "Away with the godless." The proconsul again urged him, "Swear by Caesar's fortune, and I will release thee. Revile Christ." "Eighty and six years have I served him," was the reply, "and he never did me wrong: how then can I revile my King and my Saviour?" Threats of being thrown to wild beasts, and of being committed to the flames, failed to move him; and his bold avowal that he was a Christian provoked the wrath of the assembled multitude. "This man," they shouted, "is the teacher of impiety, the father of the Christians, the man that does away with our gods (ὁ τῶν ἡμετέρων θέων καθαιρέτης); who teaches many not to sacrifice to nor to worship the gods." They demanded that he should be thrown to wild beasts, and when the Asiarch, Philip of Tralles, who presided over the games which were going on, evaded the demand, on the plea that the combats with wild beasts were ended, they demanded that he should be burned alive. The demand was complied with; and the populace, in their rage, soon collected from the baths and workshops logs and faggots for the pile. The old man ungirded himself, laid aside his garments, and took his place in the midst of the fuel; and when they would have secured him with nails to the stake, said, "Let me remain as I am; for he that has enabled me to brave the fire will so strengthen me that, without your fastening me with nails, I shall, unmoved, endure its fierceness." After he had offered a short but beautiful prayer, the fire was kindled, but a high wind drove the flames on one side, so that he was roasted rather than burned; and the executioner was ordered to despatch him with a sword. On his striking him with it so great a quantity of blood flowed from the wound as to quench the flames, which were, however, resuscitated, in order to consume his lifeless body. His ashes were collected by the pious care of the Christians of his flock, and deposited in a suitable place of interment. The day and year of Polycarp's martyrdom are involved in considerable doubt. Samuel Petit places it in A. D. 175; Usher, Pagi, and Bollandus, in A. D. 169; Eusebius (*Chronicon*) places it earlier, in the seventh year of Marcus Aurelius, who acceded to the throne, 7th March, A. D. 161; Scaliger, Le Moyne, and Cave, place it in A. D. 167; Tillemont in 166; the *Chronicon Paschale* in the consulship of Aelianus and Pastor, A. D. 163; and Pearson, who differs widely from all other critics, in A. D. 147, in the reign of Titus Antoninus Pius. Pearson brings various reasons in support of his opinion, which reasons are examined by Tillemont in one of his careful and elaborate notes. Polycarp is reverenced as a saint both by the Greek and Romish Churches; by the former on the 23d of February, by the latter on the 26th of January, or (at Paris) on the 27th of April. The Greeks of Smyrna, on his festival, used formerly to visit devoutly what is shown as his tomb, near the ruins of an ancient church or chapel, on a hill side to the S. E. of the city. Mr. Arundel (*Discoveries in Asia Minor*, vol. ii. p. 397) is disposed to think that the tradition as to his place of internment is correct.

The chief authorities for the history of Polycarp have been cited. The account of Eusebius (*H. E.* iv. 14, 15, and v. 20) is chiefly taken from Irenaeus (*ll. cc.*), and from the letter of the Church at Smyrna, giving an account of his martyrdom, which will be noticed below. Halloix (*Illustr. Eccles. Orientalis Scriptorum Vitae*), Cave (*Apostolici, or the Lives, &c., of the Primitive Fathers*), and Tillemont (*Mémoires*, vol. ii.), have collected the chief notices of the ancients, and embodied them in their narrative. See also Ceillier, *Auteurs Sacrés*, vol. i. p. 672, &c. The English reader may consult (beside Cave's work just mentioned) Lardner (*Credibility*, &c. part ii. ch. 6, 7), Neander (*Church Hist.* trans. by Rose, vol. i. p. 106, &c.), Milman (*Hist. of Christianity*, bk. ii. ch. 7), and other ecclesiastical historians.

We have remaining only one short piece of this father: his Πρὸς Φιλιππησίους ἐπιστολή, *Ad Philippenses Epistola.* That he wrote such an epistle, and that it was extant in their time, is attested by Irenaeus (*Adv. Haeres.* iii. 3, and *Epistol. ad Florinum*, apud Euseb. *H. E.* iv. 14, and v. 20), Eusebius (*H. E.* iii. 36, iv. 14), Jerome (*De Viris Illustr.* c. 17), and later writers whom it is needless to enumerate; and, notwithstanding the objections of the Magdeburg Centuriators (Cent. ii. c. 10); of Daillé (*De Scriptis Ignatianis*, c. 32), who however only denied the genuineness of a part; of Matthieu de la Roche; and, at a later period, of Semler, our present copies have been received by the great majority of critics as substantially genuine. Some have suspected the text to be interpolated; and the suspicion is perhaps somewhat strengthened by the evidence afforded by the Syriac version of the Epistles of Ignatius, lately published by Mr. Cureton [IGNATIUS, No. 1], of the extensive interpolation of those contemporary and kindred productions.

The *Epistola ad Philippenses* is extant in the Greek original, and in an ancient Latin version; the latter of which contains, toward the conclusion, several chapters, of which only some fragments preserved by Eusebius are found in the Greek. The letter partakes of the simplicity which characterizes the writings of the apostolic fathers, being hortatory rather than argumentative; and is valuable for the numerous passages from the New Testament, especially from the first Epistle of Peter and the Epistles of Paul, which are incorporated in it, and for the testimony which it consequently affords to the early existence and wide circulation of the Sacred Writings. It was first published in black letter in the Latin version, by Jac. Faber Stapulensis, with the works of the pseudo-Dionysius Areopagita and of Ignatius [DIONYSIUS; IGNATIUS, No. 1], fol. Paris, 1498, under the title of *Theologia Vivificans*; and was reprinted at Strasbourg, A. D. 1502; at Paris, 1515; at Basel, 1520; at Cologne, 1536; at Ingolstadt, with the

Clementina [CLEMENS, ROMANUS], 4to. 1546; at Cologne, with the Latin version of the writings of the pseudo-Dionysius, 1557; and with the *Clementina* and the Latin version of the *Epistolae* of Ignatius, fol. A.D. 1569. It appeared also in the following collections: the *Micropresbyticon*, Basel, 1550; the *Orthodoxographa* of Heroldus, Basel, 1555; in the *Orthodoxographa* of Grynaeus, Basel, 1569; in the *Mella Patrum* of Francis Rous, 8vo. London, 1650; and in the various editions of the *Bibliotheca Patrum*, from its first publication by De la Bigne, A.D. 1575. The Greek text was first published by Halloix, subjoined to the life of Polycarp, in his *Illustrium Ecclesiae Orientalis Scriptorum Vitae et Documenta*, vol. i. fol. Douai, 1633; and was again published by Usher, with the *Epistolae* of Ignatius, 4to. Oxford, 1644, not in the *Appendix Ignatiana* (which came out in 1647) as incorrectly stated by Fabricius; by Maderus, 4to. Helmstadt, 1653; and in the *Patres Apostolici* of Cotelerius, 2 vols. fol. Paris, 1672; and Amsterdam, 1724; of Ittigius, 8vo. Leipzig, 1699; of Frey, Basel, 1742, and of Russel, 2 vols. 8vo. 1746. It is contained also in the editions of Ignatius, by Aldrich, 8vo. Oxon. 1708, and Smith, 4to. Oxon. 1709. It is contained also in the *Varia Sacra* of Le Moyne, vol. i. 4to. Leyden, 1685; and in the *Bibliotheca Patrum* of Galland, vol. i. fol. Venice, 1765. Of more recent editions may be mentioned those of Hornemann, *Scripta Genuina Graeca Patrum Apostolicorum*, 4to. Copenhagen, 1828; Routh, *Scriptorum Ecclesiasticorum Opuscula Praecipua quaedam*, vol. i. 8vo. Oxford, 1832; Jacobson, *Patrum Apostolicorum quae supersunt*, vol. ii. 8vo. Oxford, 1838; and Hafele, *Patrum Apostolicorum Opera*, 8vo. Tubingen, 1839. There are English versions of this Epistle by Wake and Clementson [IGNATIUS, No. 1], and one in Cave's *Apostolici*, or *Lives of the Primitive Fathers*.

That Polycarp wrote other *Epistolae* is attested by Irenaeus (*Epistol. ad Florin.*): one Πρὸς Ἀθηναίους, *Ad Athenienses*, is quoted by St. Maximus in his *Prologus ad Libros Dionysii Areopagitae* [MAXIMUS CONFESSOR], and by Joannes Maxentius [MAXENTIUS, JOANNES], but is supposed to be spurious; at any rate it is now lost: another, Πρὸς Διονύσιον τὸν Ἀρεοπαγίτην, *Ad Dionysium Areopagitam*, mentioned by Suidas (*s. v.* Πολύκαρπος), is supposed to be spurious also. The life of Polycarp, ascribed to Pionius, states that he wrote various *Tractatus*, *Homiliae*, and *Epistolae*, and especially a book *De Obitu S. Joannis;* of which, according to Halloix (*l. c.*), some extracts from a MS. said to be extant in an abbey in Northern Italy, had been given in a *Concio de S. Joanne Evangelista* by Franciscus Humblot; but even Halloix evidently doubted their genuineness. Some fragments ascribed to Polycarp, cited, in a Latin version, in a *Catena in Quatuor Evangelistas* by Victor of Capua, were published by Franciscus Feuardentius subjoined to Lib. iii. c. 3, of his *Annotationes ad Irenaeum*, and were subsequently reprinted by Halloix (*l.c.*), Usher (*Appendix Ignatiana*, p. 31, &c.), Maderus (*l. c.*), Cotelerius (*l. c.*), Ittigius (*l. c.*), and Galland (*l. c.*), under the title of *Fragmenta Quinque e Responsionum Capitulis S. Polycarpo adscriptis:* but their genuineness is very doubtful. (Cave, *Hist. Litt.* ad ann. 108, vol. i. p. 44, &c. fol. Oxon. 1740; Ittigius, *De Biblioth. Patrum*, passim; Fabric. *Bibl. Graec.* vol. vii. p. 47, &c.; Ceillier, *Auteurs Sacrés*, *l. c.;* Lardner, *Credibility*, pt. ii. b. i. c. 6, &c.; Gallandius, *Bibliotheca Patrum*, proleg. ad vol. i. c. ix.; Jacobson, *l. c.* proleg. pp. l. &c. lxx.)

The Τῆς Σμυρναίων ἐκκλησίας περὶ μαρτυρίου τοῦ ἁγίου Πολυκάρπου ἐπιστολὴ ἐγκυκλικός is almost entirely incorporated in the *Historia Ecclesiastica* of Eusebius (iv. 15); it is also extant in its original form, in which it was first published by Archbishop Usher, in his *Appendix Ignatiana*, 4to. London, 1647; and was reprinted in the *Acta Martyrum Sincera et Selecta* of Ruinart, 4to. Paris, 1689, and in the *Patres Apostolici* of Cotelerius, vol. ii. fol. Paris, 1672, Antwerp (or rather Amsterdam), 1698, and Amsterdam, 1724; it was also reprinted by Maderus, in his edition of the *Epistola Polycarpi*, already mentioned; by Ittigius, in his *Bibliotheca Patrum Apostolicorum*, 8vo. Leipzig, 1699; by Smith, in his edition of the *Epistolae* of Ignatius (reprinted at Basel, by Frey, 8vo. 1742); by Russel, in his *Patres Apostolici*, vol. ii. 8vo. London, 1746; by Gallandius, in his *Bibliotheca Patrum*, vol. i. fol. Venice, 1765; and by Jacobson, in his *Patrum Apostolicorum quae supersunt*, vol. ii. 8vo. Oxford, 1838. There is an ancient Latin version, which is given with the Greek text by Usher; and there are modern Latin versions given by other editors of the Greek text, or in the *Acta Sanctorum Januarii* (ad d. xxvi.) vol. ii. p. 702, &c. There are English versions by Archbishop Wake, 8vo. London, 1693 (often reprinted); and lately revised by Chevallier, 8vo. Cambridge, 1833; and by Dalrymple, in his *Remains of Christian Antiquity*, 8vo. Edinburgh, 1776. (Cave, *l. c.* p. 65; Fabric. *l. c.* p. 51; Lardner, *l. c.* c. 7; Ceillier, *l. c.* p. 695; Ittigius, Galland, and Jacobson, *ll. cc.*) [J. C. M.]

POLYCASTE (Πολυκάστη). 1. A daughter of Nestor and Anaxibia (Hom. *Od.* iii. 464; Apollod. i. 9. § 9), became by Telemachus the mother of Perseptolis. (Eustath. *ad Hom. l. c.*)

2. A daughter of Lygaeus, was married to Icarius, by whom she became the mother of Penelope. (Strab. x. p. 461.) [L. S.]

POLY'CHARES (Πολυχάρης), a Messenian, and the conqueror in the 4th Olympiad (B.C. 764), is celebrated as the immediate cause of the first Messenian war, B.C. 743. Having been wronged by the Lacedaemonian Euaephnus, he took revenge by aggressions upon other Lacedaemonians; and as the Messenians would not deliver him up to the Spartans, war was eventually declared by the latter against Messenia. (Paus. iv. 4. § 5, &c.)

POLYCHARMUS (Πολύχαρμος), wrote a work upon Lycia (Λυκιακά), which is referred to by Athenaeus (viii. p. 333, d.), and Stephanus Byzantinus (*s. vv.* Ἴλαρις, Σοῦρα, Φελλός). It is doubtful whether he is the same as the Polycharmus of Naucratis, who wrote a work on Aphrodite (Περὶ Ἀφροδίτης), from which Athenaeus makes an extract (pp. 675, f.—676, c.).

POLYCHARMUS (Πολύχαρμος), a sculptor, two of whose works stood in Pliny's time in the portico of Octavia at Rome (Plin. *H. N.* xxxvi. 5. s. 4. § 10). One of these works was Venus washing herself; but what the other was is doubtful, on account of the corrupt state of the passage in Pliny. As it stands in the common editions, it is, *Venerem lavantem sese, Daedalum stantem Polycharmus*, which is the reading of the inferior MSS., and seems to be only a conjectural emendation of the

unintelligible readings of the older MSS. The Codex Reg. II. gives *lavantem sese de dalsa stantem*, and the Bamberg MS., *lavantem se sed aedalsas stantem*. Sillig conjectures *lavantem se, sed et aliam stantem*, and L. Jahn, *lavantem se, ad aedem aliam stantem*. (Sillig, *Cat. Artif.* p. 359, and edition of Pliny, *l. c.;* Jahn, *Kunstblatt*, 1833, No. 37; and collation of the Bamberg MS. appended to Sillig's edition of Pliny, vol. v. p. 443.)

There are several beautiful statues of Venus, stooping on one knee, in the attitude of washing herself, which are supposed to be copies of the work of Polycharmus. The finest is in the Vatican, and the next best in the Museum at Paris. (*Mus. Pio-Clem.* vol. i. pl. 10; Clarac, pl. 345, No. 698; Müller, *Archäol. d. Kunst*, § 377, n. 5; *Denkmäler d. Alten Kunst*, vol. ii. pl. xxvi. fig. 279.) [P. S.]

POLYCLEITUS (Πολύκλειτος), historical. 1. An officer appointed by Ptolemy to command the fleet sent under Menelaus to Cyprus in B.C. 315. From thence Polycleitus was detached with a fleet of fifty ships to support the partisans of Ptolemy and Cassander in the Peloponnese, but, finding on his arrival there that there was no longer occasion for his services, he returned with his fleet to Cilicia. Here he received intelligence that a fleet under Theodotus, and a land force under Perilaus, were advancing to the support of Antigonus, and hastened to intercept them. Both one and the other were surprised and totally defeated; the two commanders and the whole fleet fell into the hands of Polycleitus, who returned with them to Egypt, where he was received with the utmost distinction by Ptolemy. (Diod. xix. 62, 64.)

2. One of the officers left by Epicydes in the command of the garrison of Syracuse when he himself quitted the city. [EPICYDES.] They were all put to death in a sedition of the citizens shortly afterwards. (Liv. xxv. 28.) [E. H. B.]

POLYCLEITUS (Πολύκλειτος), literary. 1. Of Larissa, a Greek historian, and one of the numerous writers of the history of Alexander the Great. Athenaeus quotes from the eighth book of his histories (xii. p. 539, a.); and there are several other quotations from him in Strabo (xi. p. 509, d., xv. pp. 728, a. d., 735, a., xvi. 742, a.), and other writers (Plut. *Alex.* 46; Aelian. *N. A.* xvi. 41). There are some other passages in which the name of Polycleitus is erroneously put for that of Polycritus of Mende (Diod. xiii. 83; Ath. v. p. 206, e.; Plin. *H. N.* xxxi. 2. s. 4.) He may, perhaps, have been the same person as Polycleitus of Larissa, the father of Olympias, mother of Antigonus Doson. Most of the extracts from his histories refer to the geography of the countries which Alexander invaded. They are collected, with a notice of the author, by C. Müller, in his *Scriptores Rerum Alexandri Magni*, (pp. 129—133), in Didot's *Scriptorum Graecorum Bibliotheca*, Paris, 1846. (See also Vossius, *de Hist. Graec.* p. 489, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 49.)

2. An epigrammatic poet, who is mentioned by Meleager (*Prooem.* 40), as one of those included in his *Garland*. None of his epigrams are extant. (Jacobs, *Anth. Graec.* vol. xiii. p. 941). [P. S.]

POLYCLEITUS (Πολύκλειτος), a physician of Messina in Sicily, to whom some of the epistles of Phalaris are addressed, and who, therefore (if he be a real personage), may be supposed to have lived in the sixth century B. C. Having cured the tyrant of a dangerous disease, he received from him some valuable presents, and also succeeded in persuading him to pardon a conspirator against his life (Phalar. *Epist.* 106, 109). [W. A. G.]

POLYCLEITUS (Πολύκλειτος, in Latin writers, Polycletus and Polyclitus), artists. Some difficulty has arisen from the mention of two statuaries of this name, whom Pausanias expressly distinguishes from one another, who seem both to have lived about the same period, and who are both said to have been of Argos. (Paus. vi. 6. § 1.) Moreover, Pliny speaks of the great Polycleitus as a Sicyonian, though several other writers, as well as Pausanias, call him an Argive. (*H. N.* xxxiv. 8. s. 19. § 2.) The question which thus arises, as to the number of artists of this name, is very fully discussed by Thiersch, but with more ingenuity than sound judgment. (*Epochen*, pp. 150, 203, &c.) He distinguishes three statuaries of the name (besides a fourth, of Thasos); namely, first, Polycleitus of Sicyon, the pupil of Ageladas, an artist of the beginning of the period of the perfection of art, and whose works partook much of the old conventional style; secondly, Polycleitus the elder, of Argos, maker of the celebrated statue in the Heraeum at Argos; and, thirdly, Polycleitus, the younger, of Argos, the pupil of Naucydes. But the common opinion of other writers is both simpler and sounder, namely that, on account of the close connection between the schools of Argos and Sicyon, the elder Polycleitus might easily have been assigned to both, and, if a more precise explanation be required, that he was a native of Sicyon, and was made a citizen of Argos, to which Sicyon was then subject, probably as an honour well earned by his statue in the Heraeum. We know the same thing to have happened with other artists; and we think that Thiersch himself could hardly have failed to accept this explanation, but for his perverse theory respecting the early date of Pheidias [PHEIDIAS], which imposed upon him the necessity of placing that artist's chief contemporaries also higher than their true dates. The questions which arise, respecting the assignment of particular works to either of the two Polycleiti of Argos, will be considered in their proper places.

1. Polycleitus, the elder, of Argos, probably by citizenship, and of Sicyon, probably by birth, was one of the most celebrated statuaries of the ancient world; and was also a sculptor, an architect, and an artist in toreutic. He was the pupil of the great Argive statuary Ageladas, under whom he had Pheidias and Myron for his fellow-disciples. He was somewhat younger than Pheidias, and about the same age as Myron. He is placed by Pliny at the 87th Olympiad, B. C. 431, with Ageladas, Callon, Phradmon, Gorgias, Lacon, Myron, Pythagoras, Scopas, and Parelius (*H. N.* xxxiv. 8. § 19). An important indication of his date is derived from his great statue in the Heraeum near Argos; for the old temple of Hera was burnt in Ol. 89. 2, B. C. 423 (Thuc. iv. 133; Clinton, *F. H. s. a.*); and, including the time required to rebuild the temple of the goddess, the statue by Polycleitus in the new temple could scarcely have been finished in less than ten years; which brings his life down to about B. C. 413. Comparing this conclusion with the date given by Pliny, and with the fact that he was a pupil of Ageladas, Polycleitus may be safely said to have flourished from

about Ol. 82 to 92, or B.C. 452—412. A further confirmation of this date is furnished by Plato's mention of the sons of Polycleitus, as being of about the same age as the sons of Pericles. (*Protag.* p. 328, c.)

Of his personal history we know nothing further. As an artist, he stood at the head of the schools of Argos and Sicyon, and approached more nearly than any other to an equality with the great head of the Athenian school, whom he was even judged to have surpassed on one occasion, in the celebrated competition of the Amazons. (See below, and PHEIDIAS.) The essential difference between these artists was that Pheidias was unsurpassed, nay *perfect*, in making the images of the gods, Polycleitus in those of men. The one embodied in his Athena and Olympian Zeus, for all subsequent ages, the ideal standard of divine majesty; the other expressed, in his Doryphorus, the ideal perfection of human beauty. It is not, however, surprising that, in the estimation of many, the beauty of Polycleitus should even have been preferred to the more unapproachable majesty of Pheidias, in an age when art, having reached its climax, was on the point of beginning to degenerate. Nay, even Polycleitus himself was, by some, placed below Myron in some respects (Plin. *H. N.* xxxiv. 8. s. 19. § 3); and his forms were thought by the artists of the age of Alexander susceptible of greater grace. If, therefore, we find, in writers of a still later period, expressions which appear to refer to the works of Polycleitus as retaining something of the stiffness of an early period of art, we must not at once conclude that such passages, even if they are rightly interpreted, refer to some earlier artist of the same name.

Among the statements of Pliny respecting Polycleitus is the following (*H. N.* xxxiv. 8. s. 19. § 2): — "*Proprium ejus est, ut uno crure insisterent signa, excogitasse; quadrata tamen ea esse tradit Varro et paene ad unum exemplum.*" (The word *quadrata*, which Sillig formerly suspected, is confirmed by the authority of the Bamberg MS.) This passage has exercised the critical skill of most of the writers on art. Thiersch regards it as obviously characterising the style of one of the early improvers of the art; and he therefore supposes that the artist of whom Varro made this statement was the oldest artist of the name, Polycleitus of Sicyon, whom, according to him, Pliny has confounded with the more celebrated Polycleitus of Argos. But the language of Varro, properly understood, neither requires nor sustains any such hypothesis. The mere mechanical difficulty in statuary, of making a standing figure rest its weight on one leg, may have been, and probably had been, overcome before the time of Polycleitus; but it was, as we understand Varro, a distinguishing feature of his works, that he did this without in any way interfering with those proportions and that repose, which constituted the perfection of his art. It was not, of course, for an artist like Pheidias to poise his divinities upon one leg; but Polycleitus, the inventor of the perfect canon of the *human* form, would naturally devote careful study to an attitude, which adds so much to the life-like expression of a figure, while, on the other hand, he refrained from any tampering with his own established proportions, and avoided the dangers into which the free use of this attitude might lead an artist too eager for variety. Some writers think that Varro intended to censure Polycleitus on the ground that he adhered so strictly to his own canon as to introduce too much uniformity into his works; but the passage (to say nothing of its only referring to those statues of Polycleitus which rested on one leg) does not appear to be in the tone of censure*, and if it were, we should rather suspect the soundness of Varro's judgment, than of Polycleitus's practice on such a point. In fact, this appears to be the very point in which Myron was inferior to Polycleitus; that the former, in his eagerness for variety, transgressed, in his choice of subjects, in his proportions, and in his attitudes, those high principles of art to which Polycleitus always adhered.

The word *quadrata*, in the above passage, demands further explanation. It is clearly meant to describe a certain proportion of the human figure, and may be roughly explained as expressing a robust middle stature, in opposition to a tall and slender stature. The meaning is clearly shown by Pliny's description (*l. c.* § 6) of the style of proportion practised by Lysippus, who, he says, made the heads smaller than the ancients made them, the bodies more slender and less fleshy, and thus the whole statue apparently taller "*quadratas veterum staturas permutando.*" Vitruvius gives a canon of proportion, according to which the length of the outstretched arms is equal to the height of the statue, so that the whole figure may be enclosed in a square; but it does not seem that there is any precise reference to this canon in the term *quadrata*, as used by Pliny. (Böttiger, *Andeutungen*, p. 120; Schorn, *Studien*, p. 300.)

The praises which the ancients heap upon Polycleitus are numerous and of the highest order. According to Pliny (*l. c.*), he was considered to have brought the art of statuary to perfection; and the same judgment is passed upon his works by Cicero, who expressly gives him the preference over Myron (*Brut.* 18; comp. *de Orat.* iii. 7, *Acad.* ii. 47, *De Fin.* ii. 34, *Tusc.* i. 2, *Paradox.* v. 2). Dionysius of Halicarnassus praises him, in conjunction with Pheidias, for those qualities which he expresses by the phrase κατὰ τὸ σεμνὸν καὶ μεγαλότεχνον καὶ ἀξιωματικόν. (*De Isocr.* p. 95, Sylburg.) Quintilian (xii. 10) tells us that his works were distinguished by accurate execution (*diligentia*) and beauty (*decor*) above those of all others; but that he was thought to be deficient in grandeur (*pondus*). But even this fault is mentioned with the qualification "*ne nihil detrahatur;*" and the critic proceeds to explain that it applies to his preference for human subjects over divine, and, among the former, for youthful figures, and that the deficiency is ascribed to him chiefly in comparison with Pheidias and Alcamenes: — "Nam ut humanae formae decorem addiderit supra verum, ita non explevisse deorum auctoritatem videtur. Quin aetatem quoque graviorem dicitur refugisse, nihil ausus ultra leves genas. At quae Polycleto defuerunt, Phidiae atque Alcameni dantur." The breasts of his statues were especially admired. (*Rhet. ad Herenn.* iv. 6.) Several other passages might be added

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* Perhaps, however, this censure may be implied in another passage of Varro, in which he says "Neque enim Lysippus *artificum priorum* potius est *vitiosa* secutus quam artem," *de L. L.* ix. 18, ed. Müller.

from Lucian, the poets of the Anthology, and other writers. Even while he lived Polycleitus was ranked among the very first artists: Xenophon makes Socrates place him on a level, as a statuary, with Homer, Sophocles, and Zeuxis in their respective arts. (*Mem.* i. 4. § 3.) The Socrates of Plato also speaks of him in terms which imply an equality with Pheidias. (*Protag.* p. 311, c.)

Of the artists who succeeded him, Lysippus especially admired him, and declared that his Doryphorus was his own teacher (Cic. *Brut.* 86). In fact Lysippus stood in much the same relation to the Argive school of Polycleitus as Praxiteles to the Attic school of Pheidias and Alcamenes.

An interesting anecdote is told by Aelian (*V. H.* xiv. 8), respecting the manner in which Polycleitus proved the superiority of the rules of art to popular opinion. He made two statues, one of which he finished to his own mind, and the other he exposed to public view, and altered it according to the opinions expressed by the spectators. He then exhibited the statues together. One of them was universally admired; the other was derided. "You yourselves," exclaimed the artist, "made the statue you abuse; I made the one you admire." Plutarch relates a saying of Polycleitus, that the work was the most difficult when the clay model had been brought to apparent perfection. (*Quaest. Conv.* ii. 3. p. 636, c.)

The disciples of Polycleitus were Argius, Asopodorus, Alexis, Aristeides, Phrynon, Dinon, Athenodorus, Demeas Clitorius, Canachus II., and Pericleitus. (Plin. *H. N.* xxxiv. 8. s. 19; Paus. vi. 13. § 4; see the articles.)

Plato refers to the two sons of Polycleitus, as being also statuaries, but of no reputation in comparison with their father: he does not, however, mention their names. (*Protag.* p. 328, c.)

Polycleitus was not only celebrated as a statuary in bronze, but also as a sculptor in marble, as an architect, and as an artist in toreutic. His works in these departments will be mentioned presently. His fame as a toreutic artist was so great that he was considered, according to Pliny, to have perfected the art, which Pheidias had commenced, but had left incomplete: — "*toreuticen sic erudisse* [*judicatur*], *ut Phidias aperuisse.*" (*H. N. l. c.* 2.) There are a few passages in which Polycleitus seems to be spoken of as a painter; but they are insufficient to establish the fact. (See Sillig, *Catal. Artif. s. v.*)

Polycleitus wrote a treatise on the proportions of the human body, which bore the same name as the statue in which he exemplified his own laws, namely, Κανών (Galen, *περὶ τῶν καθ' Ἱπποκράτην καὶ Πλάτωνα*, iv. 3, vol. iv. p. 449, ed. Kühn).

The following were the chief works of Polycleitus in bronze. The kind of bronze which he chiefly used was the Aeginetan; whereas his contemporary Myron preferred the Delian. (Plin. *H. N.* xxxiv. 2. s. 5; *Dict. of Ant. s. v. Aes.*)

1. The *Spear Bearer* (*Doryphorus*), a youthful figure, but with the full proportions of a man (*viriliter puerum*, Plin. *H. N.* xxxiv. 8. s. 19. § 2). There can be no doubt that this was the statue which became known by the name of *Canon*, because in it the artist had embodied a perfect representation of the ideal of the human figure, and had thus, as Pliny says, exhibited art itself in a work of art. Pliny, indeed, appears to speak of this *Canon* as something different from the *Doryphorus*, but that it really was this statue is plain from the statement already quoted from Cicero respecting Lysippus, and from other passages in the ancient writers (Cic. *Orat.* 2; Quintil. v. 12. § 21; Galen, vol. i. p. 566, vol. iv. p. 606). Lucian describes the proportions of the human figure, as exhibited in the *Canon* of Polycleitus, in terms which completely confirm the explanation given above of the term *quadrata*, as applied to his works, and which amount to this; that the figure should be moderate both in height and stoutness. (Lucian. *de Salt.* 75, vol. ii. p. 309.) Quintilian describes the figure as alike fit for war or for athletic games (*l. c.*).

2. A youth of tender age, binding his head with a fillet, the sign of victory in an athletic contest (*diadumenum molliter juvenem*, Plin. *l. c.*; Lucian. *Philops.* 18, vol. iii. p. 46). This work was valued at a hundred talents (Plin. *l. c.*). The beautiful statue in the Villa Farnese is no doubt a copy of it (Gerhard, *Ant. Denkmäler*, Cent. i. pl. 69; Müller, *Denkmäler d. alt. Kunst*, vol. i. pl. 31, fig. 136).

3. An athlete, scraping himself with a strigil (*destringentem se*, Plin. *l. c.*).

4. A naked figure, described by Pliny as *talo incessentem*; an obscure phrase, which is explained by some to mean challenging to the game of *tali* (Harduin, *ad loc.*), by others, trampling down, or spurning away, an opponent in the pancratium. (Jacobs, *ad Philost.* p. 435; Müller, *Arch. d. Kunst*, § 120, n. 3.)

5. A group of two naked boys playing at *tali*, known by the name of *Astragalizontes*. In Pliny's time this group stood in the Atrium of Titus, and was esteemed by many as one of the most perfect works of statuary. The British Museum contains a portion of a similar group in marble, which was found in the baths of Titus in the pontificate of Urban VIII., and which was probably copied, but with some alterations, from the work of Polycleitus. (*Townley Marbles*, vol. i. p. 304.)

6. A Mercury, at Lysimachia. (Plin. *l. c.*)

7. A Heracles Ageter, arming himself, which was at Rome in Pliny's time (Plin. *l. c.*; but the reading is somewhat doubtful). Cicero also mentions a Hercules by Polycleitus; but this seems to have been a different work, in which the hero was represented as killing the hydra (*de Orat.* ii. 16).

8. A portrait statue of Artemon, surnamed Periphoretos, the military engineer employed by Pericles in the war against Samos (Plin. *l. c.*; Plut. *Per.* 27).

9. An Amazon, which gained the first prize, above Pheidias, Ctesilaus, Cydon, and Phradmon, in the celebrated contest at Ephesus (Plin. *H. N.* xxxiv. 8. s. 19).

To the above list must be added some other works, which are not mentioned by Pliny.

10. A pair of small but very beautiful Canephoroe (Cic. *in Verr.* iv. 3; Symmach. *Ep.* i. 23; *Amalthea*, vol. iii. p. 164).

11. A statue of Zeus Philius at Megalopolis, the dress and ornaments of which were similar to those appropriate to Dionysus (Paus. viii. 31. § 2. s. 4).

12. Several statues of Olympic victors (Paus. vi. § 4, 4. § 6, 7. § 3, 9. § 1, 13. § 4). But it cannot be determined whether these should be ascribed to the elder or the younger Polycleitus. (See below, No. 2.)

Of his works in marble, the only ones which are mentioned are his statue of Zeus Milichius at Argos (Paus. ii. 20. § 1), and those of Apollo, Leto, and Artemis, in the temple of Artemis Orthia, on the summit of Mt. Lycone in Argolis. (Paus. ii. 24. § 5.)

But that which he probably designed to be the greatest of all his works was his ivory and gold statue of Hera in her temple between Argos and Mycenae. This work was executed by the artist in his old age (see above), and was doubtless intended by him to rival Pheidias's chryselephantine statues of Athena and of Zeus, which, in the judgment of Strabo (viii. p. 372), it equalled in beauty, though it was surpassed by them in costliness and size. According to the description of Pausanias (ii. 17. § 4), the goddess was seated on a throne, her head crowned with a garland, on which were worked the Graces and the Hours, the one hand holding the symbolical pomegranate, and the other a sceptre, surmounted by a cuckoo, a bird sacred to Hera, on account of her having been once changed into that form by Zeus. From an epigram by Parmenion (Brunck, *Anal.* vol. ii. p. 202, No. 5) it would seem that the figure of the goddess was robed from the waist downwards. Maximus Tyrius, who compares the statue with the Athena of Pheidias, describes the Hera of Polycleitus as the white-armed goddess of Homer, having ivory arms, beautiful eyes, a splendid robe, a queenlike figure, seated on a golden throne. (*Dissert.* xiv. 6, vol. i. p. 260, Reiske.) In this description we clearly see the Homeric ideal of Hera, the white-armed, large-eyed (λευκώλενος, βοῶπις), which Polycleitus took for the model of his Hera, just as Pheidias followed the Homeric ideal of Zeus in his statue at Olympia. The character expressed by the epithet βοῶπις must have been that of the whole countenance, an expression of open and imposing majesty; and accordingly, in a most laudatory epigram on the statue, Martial says (x. 89): —

> " Ore nitet tanto, quanto superasset in Ida
> Judice convictas non dubitante deas."

This statue remained always the ideal model of Hera, as Pheidias's of the Olympian Zeus. Thus Herodes Atticus, when he set up at Caesareia the statues of Augustus and Rome, had them made on the model of these two statues respectively. (Joseph. *Ant. Jud.* xv. 13.) Praxiteles, however, ventured to make some minor alterations in Polycleitus's type of Hera. [PRAXITELES.] There is an excellent essay on this statue, with an explanation of the allegorical signification of its parts, by Böttiger. (*Andeutungen*, pp. 122—128; comp. Müller, *Archäol. d. Kunst*, § 352.)

It is impossible to determine which of all the existing figures and busts of Hera or Juno, and of Roman empresses in the character of Juno, may be considered as copies of the Hera of Polycleitus; but in all probability we have the type on a coin of Argos, which is engraved in Müller's *Denkmäler* (vol. i. pl. 30. fig. 132; comp. Böttiger, *l. c.* p. 127).

In the department of toreutic, the fame of Polycleitus no doubt rested chiefly on the golden ornaments of his statue of Hera; but he also made small bronzes (*sigilla*), and drinking-vessels (*phialae*) (Martial. viii. 51; Juvenal. viii. 102). Moschion mentions a celebrated lamp, which he made for the king of Persia (*ap. Ath.* v. p. 206, e).

As an architect Polycleitus obtained great celebrity by the theatre, and the circular building (*tholus*), which he built in the sacred enclosure of Aesculapius at Epidaurus: the former Pausanias thought the best worth seeing of all the theatres, whether of the Greeks or the Romans. (Paus ii. 27. §§ 2, 5.)

2. Of the younger Polycleitus of Argos very little is known, doubtless because his fame was eclipsed by that of his more celebrated namesake, and, in part, contemporary. The chief testimony respecting him is a passage of Pausanias, who says that the statue of Agenor of Thebes, an Olympic victor in the boys' wrestling, was made by "Polycleitus of Argos, *not the one who made the statue of Hera*, but the pupil of Naucydes" (Paus. vi. 6. § 1. s. 2). Now Naucydes flourished between B. C. 420 and 400; so that Polycleitus must be placed about B. C. 400. With this agrees the statement of Pausanias, that Polycleitus made the bronze tripod and statue of Aphrodite, at Amyclae, which the Lacedaemonians dedicated out of the spoils of the victory of Aegospotami (Paus. iii. 18. § 5. s. 8); for the age of the elder Polycleitus cannot be brought down so low as this. Mention has been made above of the statue of Zeus Philius, at Megalopolis, among the works of the elder Polycleitus. Some, however, refer it to the younger, and take it as a proof that he was still alive after the building of Megalopolis, in B. C. 370; but this argument is in no way decisive, for it is natural to suppose that many of the statues which adorned Megalopolis were carried thither by the first settlers. To this artist also we should probably refer the passage of Pausanias (ii. 22. § 8), in which mention is made of a bronze statue of Hecate by him at Argos, and from which we learn too that Polycleitus was the brother of his instructor Naucydes. [NAUCYDES.] He also was probably the maker of the mutilated statue of Alcibiades, mentioned by Dio Chrysostom (*Orat.* 37, vol. ii. p. 122, Reiske). It would seem from the passage of Pausanias first quoted (vi. 6. § 1), that the younger Polycleitus was famous for his statues of Olympic victors; and, therefore, it is exceedingly probable that some, if not all, of the statues of this class, mentioned above under the name of the elder Polycleitus, ought to be referred to him. Whatever else was once known of him is now hopelessly merged in the statements respecting the elder artist.

Thiersch makes still a third (according to him, a fourth) statuary or sculptor of this name, Polycleitus of Thasos, on the authority of an epigram of Geminus (*Anth. Plan.* iii. 30; Brunck, *Anal.* vol. ii. p. 279):—

> Χείρ με Πολυκλείτου Θασίου κάμεν, εἰμὶ δ' ἐκεῖνος
> Σαλμωνεύς, βρονταῖς ὃς Διὸς ἀντεμάνην, κ.τ.λ.

where Grotius proposed to read Πολυγνώτου for Πολυκλείτου, an emendation which is almost certainly correct, notwithstanding Heyne's objection, that the phrase χεὶρ κάμεν is more appropriate to a sculpture than a painting. There is no other mention of a Thasian Polycleitus; but it is well known that Polygnotus was a Thasian. The error is just one of a class often met with, and of which we have a precisely parallel example in another epigram, which ascribes to Polycleitus a painting of Polyxena (*Anth. Plan.* iv. 150; Brunck, *Anal.*

vol. ii. p. 440). It is not, however, certain that Πολυγνώτοιο is the right reading in this second case; the blunder is very probably that of the author of the epigram. (Jacobs, *Animadv. in Anth. Graec. ad loc.*)

Lastly, there are gems bearing the name of Polycleitus, respecting which it is doubtful whether the engraver was the same person as the great Argive statuary; but it is more probable that he was a different person. (Bracci, tab. 96; Stosch, *de Gemm.* 76; Lewezow, *über den Raub des Palladium*, pp. 31, &c.; Sillig, *Catal. Artif. s. v.*) [P. S.]

POCYCLE'TUS (Πολύκλειτος), a favourite freedman of Nero, was sent by that emperor into Britain to inspect the state of the island. (Tac. *Ann.* xiv. 39, *Hist.* i. 37, ii. 95; Dion Cass. xliii. 12.)

POLYCLES (Πολυκλῆς). 1. A Macedonian general who was left in the command of Thessaly by Antipater, when the latter crossed over into Asia to the support of Craterus, B. C. 321. The Aetolians took advantage of the absence of Antipater to invade Locris, and laid siege to Amphissa; whereupon Polycles hastened to its relief, but was totally defeated, his army utterly destroyed, and he himself slain. (Diod. xviii. 38.)

2. One of the partisans and counsellors of Eurydice, who shared in her defeat by Olympias (B. C. 317), and accompanied her on her flight to Amphipolis, where she was soon after taken prisoner. (Id. xix. 11.) [E. H. B.]

PO'LYCLES (Πολυκλῆς), artists. 1. 2. Two statuaries of this name are mentioned by Pliny (*H. N.* xxxiv. 8. s. 19); one, as flourishing in the 102d Olympiad (B. C. 370), contemporary with Cephisodotus, Leochares, and Hypatodorus; the other, as one of a number of statuaries, who flourished at the revival of the art in the 156th Olympiad (B. C. 155), and who, though far inferior to those who lived from the time of Pheidias down to the 120th Olympiad (B. C. 300), were nevertheless artists of reputation. In this list the name of Polycles is followed by the word *Athenaeus*, which is usually taken for the name of another artist, but which may perhaps, as Sillig has observed, indicate the city to which Polycles belonged; for it is not at all improbable that Pliny would copy the words Πολυκλῆς Ἀθηναῖος, which he found in his Greek authority, either through carelessness, or because he mistook the second for the name of a person. It is also extremely probable that the elder Polycles was an Athenian, and that he was, in fact, one of the artists of the later Athenian school, who obtained great celebrity by the sensual charms exhibited in their works. For not only does Pliny mention Polycles I. in connection with Cephisodotus I. and Leochares, whom we know to have been two of the most distinguished artists of that school; but he also ascribes to Polycles (without, however, specifying which of the two) a celebrated statue of an Hermaphrodite, a work precisely in keeping with the character of the school which produced the Ganymede of Leochares. (Plin. *l. c.* § 20.) From the comparison, then, of these two statements, the inference is highly probable that the Hermaphrodite was the work of the elder Polycles, who was an artist of the later Athenian school of statuary. Müller strongly confirms this view by the ingenious observation, that, in Pliny's alphabetical lists of artists, the names under each letter come pretty much in the order of time; and in the present instance, the name of Polycles comes before those of Pyrrhus and of Phoenix, the disciple of Lysippus. (*Archäol. d. Kunst*, § 128, n. 2.)

Respecting the Hermaphrodite of Polycles, it cannot be determined with certainty which of the extant works of this class represents its type, or whether it was a standing or a recumbent figure. The prevailing opinion among archaeologists is that the celebrated recumbent Hermaphrodite, of which we have two slightly different examples, in marble, the one in the Florentine Gallery, the other in the Louvre (formerly in the Villa Borghese), is copied from the bronze statue of Polycles. (Meyer. *Kunstgeschichte*, vol. i. pp. 98, 99, and plate 9; Müller, *Archäol. d. Kunst*, § 392, n. 2; Osann, *Ueber eine in Pompeii Ausgegrabene Hermaphroditenstatue;* and Böttiger, *Ueber die Hermaphroditen-Fabel und Bildung*, in the *Amalthea*, vol. i. pp. 342—366.)

The younger Polycles, from the date assigned to him by Pliny, and from the mention of a statue of Juno by Polycles in the portico of Octavia at Rome (Plin. *H. N.* xxxvi. 4. s. 5. § 10), would seem to have been one of the Greek artists who flourished at Rome about the time of the original erection of that portico by Metellus Macedonicus. But it is evident, on a careful examination of the latter passage of Pliny, and it is probable, from the nature of the case, that many, if not most of the works of art, with which Metellus decorated his portico, were not the original productions of living artists, but either the works of former masters, transported from Greece, or marble copies taken from such works. It contained, for example, works by Praxiteles, one of which stood in the very part of the edifice in which the statue by Polycles was placed. Hence arises the suspicion that this Polycles may be no other than the great Athenian artist already mentioned; that, like other statuaries of that era (Praxiteles, for instance), he wrought in marble as well as in bronze, or else that the marble statue of Juno in the portico of Metellus was only a copy from one of his works, and that Pliny places him erroneously at the 156th Olympiad, because, finding him mentioned among the artists whose works stood in the portico of Metellus, he mistook him for an artist living at the period of its erection. It is true that this is uncertain conjecture; but Pliny is very apt to make mistakes, and still more the copyists, especially in lists of names, and a sound critic is very reluctant to consent to the unnecessary multiplication of persons bearing distinguished names.

The name, however, occurs in Pausanias as well as Pliny. In his enumeration of the statues of Olympic victors, after mentioning statues by Pheidias and Silanion, he says that another statuary of the Athenians, Polycles, the disciple of Stadieus the Athenian, made an Ephesian boy, a pancratiast, Amyntas the son of Hellanicus. (Paus. vi. 4. § 3. s. 5.) It is evident from this passage that this Polycles was a very distinguished Athenian artist, and the context seems to show that he flourished between the times of Pheidias and Lysippus, and nearer to the latter. If, therefore, there were two artists of the name, he is probably the same as the elder. In another passage he mentions the statue of the Olympic victor Agesarchus, as the work of the sons of Polycles, whose names he does not give, but of whom he promises

to say more in a subsequent part of his work (vi. 12. § 3. s. 9). Accordingly, at the end of the chapter in which he describes Elateia in Phocis, after mentioning the temple of Asclepius, with the bearded statue of the god in it, made by Timocles and Timarchides, who were of Athenian birth, he proceeds to give an account of the temple of Athena Cranaea, in which was a statue of the goddess, equipped as if for battle, and with works of art upon the shield in imitation of the shield of the Athena of the Parthenon; "and this statue *also*," he says, "was made by the sons of Polycles." (Paus. x. 34. § 3. s. 6—8.) From this passage, taken in its connection, it is evident that the sons of Polycles were no other than Timocles and Timarchides, and that these were Athenian artists of considerable reputation. Now, reverting to Pliny, we find in the same list of statuaries at the revival of the art in Ol. 156, in which the name of Polycles occurs, the name of Timocles; and in the passage respecting the works in the portico of Octavia, immediately after the mention of the statue of Juno by Polycles, he mentions that of Jupiter by the sons of Timarchides, in the adjacent temple. It follows that, if there be no mistake in Pliny, the Polycles of the two latter passages of Pausanias (and perhaps, therefore, of the first) was the younger Polycles. At all events, we establish the existence of a family of Athenian statuaries, Polycles, his sons Timocles and Timarchides, and the sons of Timarchides, who either belonged (supposing Pliny to have made the mistake above suggested) to the later Attic school of the times of Scopas and Praxiteles, or (if Pliny be right) to the period of that revival of the art, about B. C. 155, which was connected with the employment of Greek artists at Rome. (Comp. TIMARCHIDES and TIMOCLES.) There is still one more passage in which the name of Polycles occurs, as the maker of some statues of the Muses, in bronze. (Varro, *ap. Nonium*, *s. v. Ducere*.)

3. Of Adramyttium, a painter, mentioned by Vitruvius among those artists who deserved fame, but who failed through adverse fortune to attain to it. (iii. Praef. § 2.) [P. S.]

POLY'CRATES (Πολυκράτης), historical. 1. Of Samos, one of the most fortunate, ambitious, and treacherous of the Greek tyrants. With the assistance of his brothers Pantagnotus and Syloson, he made himself master of the island towards the latter end of the reign of Cyrus. At first he shared the supreme power with his brothers; but he shortly afterwards put Pantagnotus to death and banished Syloson. Having thus become sole despot, he raised a fleet of a hundred ships, and took a thousand bowmen into his pay. With this force he conquered several of the islands, and even some towns on the main land; he made war upon Miletus, and defeated in a sea-fight the Lesbians, who had come to the assistance of the latter city. His navy became the most formidable in the Grecian world; and he formed the design of conquering all the Ionian cities as well as the islands in the Aegean. He had formed an alliance with Amasis, king of Egypt, who, however, finally renounced it through alarm at the amazing good fortune of Polycrates, which never met with any check or disaster, and which therefore was sure, sooner or later, to incur the envy of the gods. Such, at least, is the account of Herodotus, who has narrated the story of the rupture between Amasis and Polycrates in his most dramatic manner. In a letter which Amasis wrote to Polycrates, the Egyptian monarch advised him to throw away one of his most valuable possessions, in order that he might thus inflict some injury upon himself. In accordance with this advice Polycrates threw into the sea a seal-ring of extraordinary beauty; but in a few days it was found in the belly of a fish, which had been presented to him by a fisherman. Thereupon Amasis immediately broke off his alliance with him. Of course the story is a fiction; and Mr. Grote remarks (*Hist. of Greece*, vol. iv. p. 323) with justice, that the facts related by Herodotus rather lead us to believe that it was Polycrates, who, with characteristic faithlessness, broke off his alliance with Amasis, finding it more for his interest to cultivate friendship with Cambyses, when the latter was preparing to invade Egypt, B. C. 525. He sent to the assistance of the Persian monarch forty ships, on which he placed all the persons opposed to his government, and at the same time privately requested Cambyses that they might never be allowed to return. But these malcontents either never went to Egypt, or found means to escape; they sailed back to Samos, and made war upon the tyrant, but were defeated by the latter. Thereupon they repaired to Sparta for assistance, which was readily granted. The Corinthians likewise, who had a special cause of quarrel against the Samians, joined the Spartans, and their united forces accompanied by the exiles sailed against Samos. They laid siege to the city for forty days, but at length despairing of taking it, they abandoned the island, and left the exiles to shift for themselves. The power of Polycrates now became greater than ever. The great works which Herodotus saw and admired at Samos were probably executed by him. He lived in great pomp and luxury, and like some of the other Greek tyrants was a patron of literature and the arts. The most eminent artists and poets found a ready welcome at his court; and his friendship for Anacreon is particularly celebrated. But in the midst of all his prosperity he fell by the most ignominious fate. Oroetes, the satrap of Sardis, had for some reason, which is quite unknown, formed a deadly hatred against Polycrates. By false pretences, the satrap contrived to allure him to the mainland, where he was arrested soon after his arrival, and crucified, B. C. 522. (Herod. iii. 39—47, 54—56, 120—125; Thuc. i. 13; Athen. xii. p. 540.)

2. An Athenian, a lochagus in the army of the Cyrean Greeks, is mentioned several times by Xenophon, whom he defended on one occasion. (Xen. *Anab.* iv. 5. § 24, v. 1. § 16, vii. 2. §§ 17, 29, vii. 6. § 41.)

3. An Argive, the son of Mnasiades, descended from an illustrious family at Argos, came over to the court of the Egyptian monarch Ptolemy Philopator, just before his campaign against Antiochus III., in B. C. 217. Polycrates was of great service in drilling and encouraging the Egyptian troops, and he commanded the cavalry on the left wing at the battle of Raphia, in B. C. 217, in which Antiochus was defeated, and which secured to Ptolemy the provinces of Coele-Syria, Phoenicia, and Palestine. Although Polycrates was still young he was second to no one, says Polybius, in the king's court, and was accordingly appointed by Ptolemy governor of Cyprus. The duties of this office he

discharged with the utmost fidelity and integrity; he secured the island for Ptolemy Epiphanes, the infant son and successor of Philopator, and on his return to Alexandria about B. C. 196, he brought with him a considerable sum of money for the use of the monarch. He was received at Alexandria with great applause, and forthwith obtained great power in the kingdom; but as he advanced in years, his character changed for the worse, and he indulged in every kind of vice and wickedness. We are ignorant of his subsequent career, in consequence of the loss of the later books of Polybius; but we learn from a fragment of the historian that it was through his evil advice that Ptolemy took no part in military affairs, although he had reached the age of twenty-five. (Polyb. v. 64, 65, 82, 84, xviii. 38, xxiii. 16.)

POLY'CRATES (Πολυκράτης), an Athenian rhetorician and sophist of some repute, a contemporary of Socrates and Isocrates, taught first at Athens and afterwards at Cyprus. He is mentioned as the teacher of Zoilus. He is named along with some of the most distinguished orators of his time by Dionysius of Halicarnassus (*de Isaeo*, c. 8, *de Dem. Eloc.* c. 20), who, however, finds great fault with his style. He wrote, 1. An accusation of Socrates (κατηγορία Σωκράτους), which is said by some writers to have been the speech delivered by Melitus at the trial of Socrates; but as it contained allusion to an event which occurred six years after the death of the philosopher, it would seem to have been simply a declamation on the subject composed at a subsequent period. (Diog. Laërt. ii. 38, 39, with the note of Menagius; Aelian, *V. H.* xi. 10, with the note of Perizonius; Isocr. *Busiris*, § 4, &c.; Quintil. ii. 17. § 1, iii. 1. § 11; Suidas, *s. v.* Πολυκράτης.) 2. Βουσίριδος Ἀπολογία. The oration of Isocrates, entitled *Busiris*, is addressed to Polycrates, and points out the faults which the latter had committed in his oration on this subject. 3. Ἐγκώμιον Θρασυβούλου (Schol. *ad Arist. Rhet.* p. 48). 4. Περὶ Ἀφροδισίων, an obscene poem on love, which he published under the name of the poetess Philaenis, for the purpose of injuring her reputation (Athen. viii. p. 335, c. d.). It is doubtful whether the above-mentioned Polycrates is the same as the Polycrates who wrote a work on Laconia (Λακωνικά) referred to by Athenaeus (iv. p. 139, d.). Spengel supposes that the rhetorician Polycrates is the author of the *Panegyric on Helen*, which has come down to us as the work of Gorgias. (Westermann, *Geschichte der Griech. Beredtsamkeit*, § 50, n. 22.)

POLY'CRATES (Πολυκράτης). 1. A statuary, whom Pliny mentions among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). There is a fragment of a Hermes in the Villa Mattei, bearing the mutilated inscription,

ΤΙΜΟΘΕΟΣ ΑΘΗ....
ΠΟΛΥΚΡ...........

on which slight basis Visconti rests the hypothesis that Polycrates was an Athenian artist, contemporary with Timotheus, and that the Hermes in question was a copy of a bronze statue of Timotheus by Polycrates. A simpler hypothesis would be to complete the inscription thus, Τιμόθεος Ἀθηναῖος ἀνέθηκε, Πολυκράτης ἐποίει. (*Monum. Mattei* vol. iii. n. 118; Visconti, *Icon. Greeque*, vol. i. p. 150, n.; R. Rochette, *Lettre à M. Schorn*, pp. 389—390.)

2. An engraver of precious stones, known by an inscription on a gem representing Eros and Psyche. (Mariette, *Traité, &c.* vol. i. p. 421; R. Rochette, *Lettre à M. Schorn*, p. 149.) [P. S.]

POLY'CRITUS (Πολύκριτος), of Mendae in Sicily, wrote a work on Dionysius, the tyrant of Syracuse, which is referred to by Diogenes Laërtius (ii. 63). Aristotle likewise quotes a work by Polycritus on Sicilian affairs, in poetry (*Mirab. Auscult.* 112), which is probably the same work as the one referred to by Diogenes. It is doubtful whether this Polycritus is the same person as the Polycritus who wrote on the East, and whose work is referred to by Strabo (xv. p. 735), Plutarch (*Alex.* 46), Antigonus of Carystus (c. 150, or 135, ed. Westermann), and as one of the writers from whom Pliny compiled the 11th and 12th books of his Natural History.

POLY'CRITUS (Πολύκριτος), a physician at the court of Artaxerxes Mnemon, king of Persia, in the fourth century B. C. (Plut. *Artax.* 21). He was a native of Mende in Macedonia, and not a "son of Mendaeus," as Fabricius states (*Bibl. Gr.* vol. xiii. p. 376, ed. vet.). [W. A. G.]

POLY'CRITUS (Πολύκριτος), a mythical architect, mentioned by the Pseudo-Plutarch, in connection with the story of Poemander. (*Quaest. Graec.* 37, p. 299, c.) [P. S.]

POLYCTOR (Πολύκτωρ). 1. A son of Aegyptus and Caliande. (Apollod. ii. 1. § 5.)

2. A son of Pterelaus, prince of Ithaca. A place in Ithaca, Polyctorium, was believed to have derived its name from him. (Hom. *Od.* xvii. 207; Eustath. *ad Hom.* p. 1815.)

There is one more mythical personage of this name. (Hom. *Od.* xviii. 298.) [L. S.]

POLYDAMAS (Πολυδάμας), a son of Panthous and Phrontis, was a Trojan hero, a friend of Hector, and brother of Euphorbus. (Hom. *Il.* xi. 57, xvi. 535, xvii. 40.) [L. S.]

POLY'DAMAS (Πουλυδάμας). 1. Of Scotussa in Thessaly, son of Nicias, conquered in the Pancratium at the Olympic games, in Ol. 93, B. C. 408. His size was immense, and the most marvellous stories are related of his strength, how he killed without arms a huge and fierce lion on mount Olympus, how he stopped a chariot at full gallop, &c. His reputation led the Persian king, Dareius Ochus, to invite him to his court, where he performed similar feats. (Euseb. Ἑλλ. ὀλ. p. 41; Paus. vi. 5, vii. 27. § 6, who calls him Πουλυδάμας; Diod. *Fragm.* vol. ii. p. 640, ed. Wesseling; Lucian, *Quomodo Hist. conscrib.* 35, et alibi; Suidas, *s. v.* Πολυδάμας; Krause, *Olympia*, p. 360.)

2. Of Pharsalus in Thessaly, was entrusted by his fellow-citizens about B. C. 375, with the supreme government of their native town. Polydamas formed an alliance with Sparta, with which state his family had long been connected by the bonds of public hospitality; but he soon after entered into a treaty with Jason of Pherae. The history of this treaty is related elsewhere [Vol. II. p. 554, b.]. On the murder of Jason in B. C. 370, his brother Polyphron, who succeeded to his power, put to death Polydamas and eight other most distinguished citizens of Pharsalus. (Xen. *Hell.* vi. 1. § 2, &c. vi. 4. § 34.)

POLYDAMNA (Πολύδαμνα), the wife of king Thon in Egypt; she gave Helen a remedy by

which she could soothe any grief or anger. (Hom. *Od.* iv. 228.) [L. S.]

POLYDECTES (Πολυδέκτης), a son of Magnes and king of the island of Seriphos, is called a brother of Dictys. (Pind. *Pyth.* xii. 14; Apollod. i. 9. § 6; Strab. x. p. 487; Zenob. i. 41; Paus. i. 22. § 6.) [L. S.]

POLYDECTES (Πολυδέκτης), the sixth or seventh king of Sparta in the Proclid line, was the eldest son of Eunomus, the brother of Lycurgus the lawgiver, and the father of Charilaus, who succeeded him. Herodotus, contrary to the other authorities, makes Polydectes the father of Eunomus. (Plut. *Lyc.* 2; Paus. iii. 7. § 2; Herod. viii. 131.) [EUNOMUS.]

POLYDECTES, a sculptor who lived at Rome under the earlier emperors, and wrought in conjunction with Hermolaus. These two were among the artists who "filled the palace of the Caesars on the Palatine with most approved works." (Plin. *H. N.* xxxvi. 5. s. 4. § 11.) [P. S.]

POLYDEGMON or POLYDECTES (Πολυδέγμων or Πολυδέκτης), that is, "the one who receives many," occurs as a surname of Hades (Hom. *Hymn. in Cer.* 431; Aeschyl. *Prom.* 153.) [L. S.]

POLYDEUCES (Πολυδεύκης), one of the Dioscuri, is commonly called Pollux and the twin-brother of Castor. (Hom. *Il.* iii. 237; Apollod. iii. 11. § 1; comp. DIOSCURI.) [L. S.]

POLYDEUCES, literary. [POLLUX.]

POLYDO'RA (Πολυδώρα). 1. A daughter of Oceanus and Thetys. (Hes. *Theog.* 354.)

2. The mother of Idas and Lynceus. (Schol. *ad Apollon. Rhod.* i. 151.)

3. A daughter of Danaus and the wife of Peneius, by whom she became the mother of Dryops. (Schol. *ad Apollon. Rhod.* i. 1212; Anton. Lib. 32.)

4. The daughter of Meleager and Cleopatra, was married to Protesilaus, after whose death she was so much affected by grief that she made away with herself. (Paus. iv. 2. § 5.)

5. A daughter of Peleus and Polymela, was a sister of Achilles, and married to Sparcheius or Borus, by whom she became the mother of Menesthius. (Hom. *Il.* xvi. 176; Apollod. iii. 13. § 4; Eustath. *ad Hom.* p. 321.) [L. S.]

POLYDO'RUS (Πολύδωρος). 1. A son of Cadmus and Harmonia, was king of Thebes, and husband of Nycteïs, by whom he became the father of Labdacus. (Hes. *Theog.* 978; Apollod. iii. 4. § 2, 5. § 5; Paus. ii. 6. § 2, ix. 5. § 1, &c.; Herod. v. 59.)

2. The youngest among the sons of Priam and Laotoë, was slain by Achilles. (Hom. *Il.* xx. 406, &c., xxii. 46, &c.) The tragic poets (see Eurip. *Hec.* 3) call him a son of Priam and Hecabe. When Ilium was on the point of falling into the hands of the Greeks, Priam entrusted his son Polydorus and a large sum of money to Polymestor or Polymnestor, king of the Thracian Chersonesus; but after the destruction of Troy, Polymestor killed Polydorus for the purpose of getting possession of his treasures, and cast his body into the sea. His body was afterwards washed upon the coast, where it was found and recognised by his mother Hecabe, who together with other Trojan captives took vengeance upon Polymestor by killing his two children, and putting out his eyes. (Eurip. *Hec. l. c.*, 1050; Virg. *Aen.* iii. 49, &c.; Ov. *Met.* xiii. 432, &c., 536; Plut. *Parall. min.* 24.) Another tradition states that Polydorus was entrusted to his sister Iliona, who was married to Polymestor, and who was to educate him. She accordingly brought him up as her own son, while she made every one else believe that her own son Deïphilus or Deïpylus was Polydorus. The Greeks determined to destroy the race of Priam sent to Polymestor, promising him Electra for his wife, and a large amount of gold, if he would kill Polydorus. Polymestor was prevailed upon, and he accordingly slew his own son instead of Polydorus. The true Polydorus having afterwards learnt the real intention of Polymestor persuaded his sister Iliona to kill Polymestor. (Hygin. *Fab.* 109, 240; Horat. *Sat.* ii. 3. 61; Cic. *Tusc.* i. 44, *Acad.* ii. 27.) According to a third tradition, lastly, Polymestor, who was attacked by the Greeks, delivered up Polydorus to them in order to secure their leaving him in peace. The Greeks wanted to get possession of Helen in his stead, but as the Trojans refused to make the exchange, the Greeks stoned Polydorus to death under the very walls of Troy, and his body was delivered up to Helen. (Dict. Cret. ii. 18, 22, 27.)

3. One of the Epigoni, a son of Hippomedon. (Paus. ii. 20. § 4; comp. ADRASTUS.) [L. S.]

POLYDO'RUS (Πολύδωρος). 1. The tenth or eleventh king of Sparta in the Eurysthenid line, was the son of Alcamenes and the father of Eurycrates, who succeeded him. This king lived in the time of the first Messenian war, and assisted in bringing it to a conclusion, B. C. 724. He was murdered by Polemarchus, a Spartan of high family; but his name was precious among his people on account of his justice and kindness. They purchased his house of his widow; and the magistrates in futuro sealed all public documents with his image. Several constitutional changes were introduced by him and his colleague Theopompus; and Plutarch says that Polydorus increased the number of the Spartan lots. It is further stated that Crotona and the Epizephyrian Locri were founded in his reign. (Herod. vii. 204; Paus. iii. 3. §§ 1—3, iii. 11. § 10, iii. 12. § 3, iv. 7. § 7, viii. 52. § 1; Plut. *Lyc.* 6, 8.)

2. The brother of Jason of Pherae, Tagus of Thessaly, obtained the supreme power along with his brother Polyphron, on the death of Jason in B. C. 370. But shortly afterwards as the two brothers were on a journey to Larissa, Polydorus died suddenly in the night, assassinated, as it was supposed, by Polyphron (Xen. *Hell.* vi. 4. § 33). Diodorus makes a mistake in stating (xv. 61) that Polydorus was killed by another brother Alexander, who afterwards became tyrant of Pherae; for this Alexander was the nephew, and not the brother of Polydorus and Polyphron. (Plut. *Pelop.* c. 29.) [See Vol. I. p. 124.]

POLYDO'RUS, a distinguished sculptor of Rhodes, was one of the associates of Agesander, in the execution of the celebrated group of the Laocoon; and was not improbably the son of Agesander, since there is a tradition that Agesander made the figure of Laocoon in the group, and his sons those of the sons of Laocoon. The age of Polydorus depends of course on the date assigned to the Laocoon: if Thiersch be right he lived at Rome under Titus (Plin. *H. N.* xxxvi. 4. s. 5. § 11; AGESANDER). He is also mentioned by Pliny, unless an earlier artist of the same name be intended, among

statuaries in bronze who made *athletas et armatos et venatores sacrificantesque*. (*H. N.* xxxiv. 8. s. 19. § 34.) [P. S.]

POLYEIDES (Πολυείδης), a Greek physician who must have lived in or before the first century after Christ, as he is quoted by Celsus* (*De Med.* v. 20. § 2, 26. § 23, vi. 7. § 3, pp. 91, 100, 127) and Andromachus (ap. Gal. *De Compos. Medicam. sec. Gen.* v. 12, vol. xiii. p. 834). He appears to have written a pharmaceutical work, as his medical formulae are several times referred to by Galen (*De Meth. Med.* v. 6, vi. 3, vol. x. pp. 330, 405, *Ad Glauc. de Meth. Med.* ii. 3, 11, vol. xi. pp. 87, 137, *De Simplic. Medicam. Temper. ac Facult.* x. 2. § 13, vol. xii. p. 276, *De Compos. Medicam. sec. Gen.* iii. 3, vol. xiii. p. 613), Caelius Aurelianus (*De Morb. Acut.* iii. 3, 5, pp. 186, 198), Paulus Aegineta (iv. 25, vii. 12, pp. 514, 663), Aëtius (iii. 1. 48, iv. 2. 50, 58, iv. 4. 64, pp. 504, 715, 725, 809), Oribasius (*Ad Eunap.* iv. 128, p. 674), and Nicolaus Myrepsus (*De Compos. Medicam.* xli. 44, p. 788). [W. A. G.]

* In some editions of Celsus he is called *Polybus*, or *Polybius*; but upon comparison of these passages with the other authors who mention him, it appears most probable that the true reading is *Polyides*.

POLYEIDUS, artist. [POLYÏDUS.]

POLYEUCTUS (Πολύευκτος). 1. An Athenian orator, delivered the speech against Socrates at his trial, which, however, was composed by some one else (Diog. Laërt. ii. 38). Antiphon wrote a speech against this Polyeuctus. (Bekker, *Anecd. Gr.* vol. i. p. 82.)

2. An Athenian orator of the demus Sphettus, was a political friend of Demosthenes, with whom he worked in resisting the Macedonian party and in urging the people to make war against Philip. Hence we find him accused along with Demosthenes of receiving bribes from Harpalus (Dinarch. *c. Dem.* p. 129). Polyeuctus was very corpulent, at which his adversary Phocion made himself merry (Plut. *Phoc.* 9), and his love of luxury was attacked by the comic poet Anaxandrides (Athen. iv. p. 166, d.). The orations of Polyeuctus are referred to by Aristotle (*Rhet.* iii. 10. § 7) and Diogenes Laërtius (vi. 23); and a fragment of his oration against Demades is preserved by Apsines (*Rhet.* p. 708, ed. Ald.). For further particulars see Dem. *Philipp.* iii. p. 129; Plut. *Dem.* 10, *Phoc.* 5, *Vitae X. Orat.* pp. 841, e., 844, f., 846, c., *Polit. Praec.* p. 803, e.; and among modern writers, Ruhnken, *Hist. Critica Orat. Graec.* pp. 80, 81; Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 53, n. 5, 6.

POLYEUCTUS (Πολύευκτος), an Athenian statuary, who made the statue of Demosthenes which the Athenians set up in the Agora, after the orator's death. (Pseudo-Plut. *Vit. X. Orat.* p. 847, a.) [P. S.]

POLYGNOTUS (Πολύγνωτος), one of the most celebrated Greek painters, was a native of the island of Thasos, and was honoured with the citizenship of Athens, on which account he is sometimes called an Athenian. He belonged to a family of artists, who had their origin in Thasos, but came to Athens, and there practised their art. They probably derived their art, like most of the painters in the islands of the Aegean, from the Ionian school. His father, Aglaophon, was also his instructor in his art; he had a brother, named Aristophon; and there was, very probably, a younger Aglaophon, the son of Aristophon, who was contemporary with Alcibiades; so that we have the following genealogy:—

Aglaophon.
- Polygnotus
- Aristophon.
  - Aglaophon, about B. C. 415.

(Harpocr., Suid., Phot. *s. v.* Πολύγνωτος; Plat. *Gorg.* p. 448, b., and Schol.; Theophrast. *ap. Plin. H. N.* vii. 56. s. 57; Plin. *H. N.* xxxv. 9. s. 35, 36. § 1; Quintil. xii. 10. § 3; Dio Chrysost. *Orat.* lv. p. 558, b.; Simon. *Ep.* 76. s. 82, *ap. Brunck. Anal.* vol. i. p. 142, *Anth. Pal.* ix. 700; AGLAOPHON; ARISTOPHON; Sillig, *Cat. Art. s. vv. Aglaophon, Aristophon, Polygnotus.*)

With respect to the time at which Polygnotus lived, Pliny only states indefinitely, that he flourished before the 90th Olympiad, B. C. 420, which is with Pliny an era in the history of the art (Plin. *H. N.* xxxv. 9. s. 35: from the context of this passage it would follow that Polygnotus lived after Panaenus, which is certainly incorrect). A much more definite indication of his time is obtained from the statements of Plutarch (*Cim.* 4) respecting the intimacy of Polygnotus with Cimon and his sister Elpinice, which, taken in connection with the fact of Cimon's subjugation of Thasos, renders almost certain the opinion of Müller (*de Phidiae Vita*, p. 7), that Polygnotus accompanied Cimon to Athens on that general's return from the expedition against Thasos, which is in itself one of those happy conjectures that almost carry conviction with them, even when sustained by far less direct evidence than we possess in this case.* Accord-

* The objection against this view, derived from a story told about Elpinice, would scarcely deserve attention, were it not for the importance which has been attached to it by such critics as Lessing, Böttiger, and others of less note. Polygnotus, we are told, fell in love with Cimon's sister, Elpinice, and placed her portrait among the Trojan women, in his picture in the Poecile (Plut. *Cim.* 4). Now, not only does it appear that Elpinice must at this time have been nearly forty years old (not, certainly, a very formidable objection in itself), but it is also related that, only two years later (B. C. 461), Pericles answered an appeal which Elpinice made to him on behalf of her brother Cimon, by calling her *an old woman!* (Plut. *Cim.* 14, *Per.* 10.) The whole story is suspicious, for Plutarch tells it again as having happened twenty-two years later, when, certainly, the appellation would be far more appropriate (*Per.* 28). But, even if the story were true, it is absurd to take the *sarcasm* of Pericles as an *actual fact*, and to rest upon it the argument that Polygnotus must have been in love with Elpinice when she was younger, and therefore must have flourished at an earlier period than that at which all other indications, direct and indirect, lead us to place him. Besides, Plutarch only mentions the story of his love for Elpinice as a *rumour*, and he even hints that it was a malicious rumour. The known connection of Polygnotus with Cimon is quite enough to account for his honouring his patron's sister with a place in one of his great paintings.

ing to this view, Polygnotus came to Athens in Ol. 79. 2, B. C. 463, at which time he must have been already an artist of some reputation, since Cimon thought him worthy of his patronage. He may, therefore, have been between twenty-five and thirty-five years old, or even older; and this agrees perfectly with the slight indications we have of the length of time during which he flourished at Athens. For we learn from Pausanias (i. 22. § 6) that there was a series of paintings by Polygnotus in a chamber attached to the Propylaea of the Acropolis; and although it is *possible*, as these were probably panel pictures, that they might have been painted before the erection of the building in which they were placed, yet, from the description of Pausanias, and from all that we know of the usual practice in the decoration of public buildings at this period, it is far more probable that they were painted expressly for the building. Now the Propylaea were commenced in B. C. 437, and completed in B. C. 432, so that the age of Polygnotus is brought down almost to the beginning of the Peloponnesian war. Again, in the *Gorgias* of Plato, "Aristophon, the son of Aglaophon, and his brother," are referred to in a way which implies that they were two of the most distinguished painters then living (*Gorg.* p. 448, b., comp. Schol.*). Now the probable date of the Gorgias is about Ol. 88. 2, B. C. 427—426, which is within six years of the date assigned by Pliny as that *before which* Polygnotus flourished. Hence we may conclude that the period during which Polygnotus lived at Athens, was from B. C. 463 to about 426; and assuming his age, at his death, to have been about 65, the date of his birth would just about coincide with that of the battle of Marathon; or he may have been somewhat older, as we can hardly suppose him to have been much less than thirty at the time of his migration to Athens. At all events, his birth may be safely placed very near the beginning of the fifth century B. C. The period of his greatest artistic activity at Athens seems to have been that which elapsed from his removal to Athens (B. C. 463) to the death of Cimon (B. C. 449), who employed him in the pictorial decoration of the public buildings with which he began to adorn the city, such as the temple of Theseus, the Anaceium, and the Poecile. The reason why we have no mention of him in connection with the still more magnificent works which were erected in the subsequent period, under the administration of Pericles and the superintendence of Pheidias, is probably because he had left Athens during this period, with the other artists who had undertaken the decoration of the buildings connected with the great temple at Delphi; for there we know that some of his greatest works were executed. It appears, however, from the passage of Pausanias already cited, that he returned to Athens about B. C. 435, to execute his paintings in the Propylaea. He also worked at Plataeae and at Thespiae (see below).

The above considerations respecting the date of Polygnotus lead to the very interesting result, that he was exactly contemporaneous with Pheidias, having been born about the same time, having survived him only a few years, and having commenced his artistic career about the same period: for, not to insist on the probability that Pheidias had some share in the works at the temple of Theseus, we know that both artists worked at about the same time for the temple of Athena Areia at Plataeae, where Polygnotus (in conjunction with Onatas) painted the walls of the portico, and Pheidias made the acrolith statue of the goddess: the date of these works may be assumed to have been about B. C. 460, or a little later. Again, about the end of their career, we find, at the Propylaea, the paintings of Polygnotus decorating the latest edifices which were erected under the superintendence of Pheidias. Thus, it appears that the causes which produced that sudden advance in the formative art of statuary, of which Pheidias was the leader, produced also a similar advance in the representative art of painting, as practised by Polygnotus. The periods of the *essential development* of each art were identical, under the effect of the same influences. What those influences were, has been very fully explained under PHEIDIAS. But, it may be said, from all that we know of the style of Polygnotus the advance of the one art does not seem to have corresponded precisely to that of the other, for Pheidias brought his art to perfection; but no one supposes that the works of Polygnotus exhibited the art of painting in any thing like perfection. This has, in fact, been adduced by eminent archaeologists, such as Böttiger, as a reason for placing Polygnotus about ten years earlier. The reply is, that the objection rests on a confusion between two very different things, the art of painting, as developed by all the accessory refinements and illusions of perspective and foreshortening, elaborate and dramatic composition, varied effects of light and shade, and great diversities of tone and colouring, and, on the other hand, the mere representation on a flat surface, with the addition of colours, of figures similar to those which the statuary produces in their actual form in a solid substance: in one word, it is a confusion between the art of Apelles and the art of Polygnotus, which differed even more from one another than the latter did from such sculptures as the bas-reliefs of Phigaleia or the Parthenon. The painting of Polygnotus was essentially *statuesque*; and this sort of painting it is probable that he brought nearly, if not quite, to perfection, by the ideal expression, the accurate drawing, and the improved colouring which characterised his works, though he made no attempt to avail himself of the higher accessories of the art, the discovery of which was reserved for a later period. The difference is clearly indicated by Cicero, when he says that Polygnotus, and Timanthes, and other artists who used but few colours, were admired for their forms and outlines, but that in Echion, Nicomachus, Protogenes, and Apelles, *every thing* had reached perfection. (*Brut.* 18.)

So fully did the ancients recognise the position of Polygnotus, as the head of this perfected style of statuesque painting, that Theophrastus ascribed to him the invention of the whole art. (Plin. *H. N.* vii. 56. s. 57.) In how far this statement is incorrect, and what steps had been taken in the art before the time of Polygnotus, may be seen in the

* It is, of course, almost useless to speculate on the reason why the *name* of Polygnotus is not specified. It may have been on account of his celebrity; or it may have been that he was growing old, and that his brother Aristophon was, just at the time, more before the public eye.

article *Painting* in the *Dictionary of Greek and Roman Antiquities*.

The improvements which Polygnotus effected in painting are described by Pliny very briefly and unsatisfactorily. (*H. N.* xxxv. 9. s. 35.) Among these improvements were, opening the mouth, showing the teeth, and varying the expression of the countenance from its ancient stiffness. He was the first who painted women with brilliant (or transparent) drapery (*lucida veste*), and with variegated head-dresses (*mitris versicoloribus*); and, generally, he was the first who contributed much to the advancement of painting (*plurimumque picturae primus contulit*). Lucian also selects his figures as models of excellence for the beauty of the eye-brows, the blush upon the cheeks (as in his Cassandra in the Lesche at Delphi), and the gracefulness of the draperies. (*De Imag.* 7, vol. ii. p. 465). These statements of Pliny amount to saying that Polygnotus gave great expression to both face and figure, and great elegance and variety to the drapery. How these matters were treated before his time we may judge from many of the ancient vases, where the figures are in the most constrained attitudes, the faces hard profiles, with closed lips and fixed eyes, often looking sideways, and the draperies standing, rather than hanging, in rigid parallel lines. That the expression which Polygnotus gave to his figures was something more, however, than a successful imitation of real life, and that it had an ideal character, may be inferred from the manner in which Aristotle speaks of the artist. Thus he calls him an *ethic painter* (γραφεὺς ἠθικός), *a good ethographer* (ἀγαθὸς ἠθογράφος), terms which denote his power of expressing, not passion and emotion only, but also ideal character. (*Polit.* viii. 5. p. 267, ed. Göttling, *Poët.* vi. 5, ed. Herm., 11, ed. Ritter.) In the second of these passages he contrasts him with Zeuxis, whose painting, he says, has no ἦθος at all; and his meaning is further shown by what he says on the subject, of which these allusions to painting are in illustration, namely ἦθος in poetry. "Tragedy," he says, "could not exist without action, but it could without ideal characters (ἠθῶν); for the tragedies of most of the recent poets are without character (ἀήθεις), and, in general, there are many poets of this kind;" words thoroughly exemplified in some of the tragedies of Euripides, and in the account we have of others of the later tragedians and dithyrambic poets, where the expression of ideal character is sacrificed to the exhibition of mere emotion, to the energy and complication of dramatic action, or even to lower sources of interest. In another well-known passage, which forms a sort of landmark in the history of art (*Poët.* 2), he says: "But since those who imitate, imitate men in action, and it is necessary that these be either good or bad (for characters, ἤθη, almost always follow these distinctions alone: for all men differ in their characters by vice and virtue), they imitate persons either better than ordinary men (ἢ καθ' ἡμᾶς), or worse, or such as men really are, just as the painters do: *for Polygnotus represented men as better than they are; Pauson worse than they are; and Dionysius like ordinary men.*" And so, in the passage respecting ἤθη, first quoted from the *Politic* (where the whole context deserves careful reading), he says that "the young ought not to study the works of Pauson, but those of Polygnotus, and whoever else of the painters or statuaries is ethic." In the *Poetic*, Aristotle goes on to explain his distinction by reference to various imitative arts, and especially poetry, in which, he says, "Homer represented characters better than ordinary men, but Cleophon like ordinary men, but Hegemon, who first composed parodies, and Nicochares, the author of the Delias, worse;" he then quotes Timotheus and Philoxenus as examples of the same thing in the dithyramb, and adds the very important remark that "this is the very difference which makes the distinction between tragedy and comedy; for the one purposes to imitate men worse, but the other better, than men as they now actually are." (Comp. Hermann's Notes, and Lessing's *Hamburgische Dramaturgie*.)

The parallel which Aristotle thus draws between Polygnotus and Homer (and the poets of Homer's spirit) seems, from all we know of Polygnotus, to be an exact illustration, both of his subjects and of his mode of treating them. It should never be forgotten that Grecian art was founded upon Grecian poetry, and took from it both its subjects and its character. Pheidias and Polygnotus were the Homers of their respective arts; they imitated the personages and the subjects of the old mythology, and they treated them in an *epic* spirit, while Lysippus and Apelles were essentially *dramatic*: the former artists strove to express character and repose, the latter action and emotion; the former exhibited ideal personages, the latter real ones; the men of the former are godlike, the gods of the latter are ordinary men; Pheidias derived the image of his Zeus from the sublimest verses of Homer, Apelles painted his Venus from a courtezan, and Zeuxis could find no higher model for the queen of Olympus than a selection from real and living beauties. The limits of this article do not permit any further exposition of this essential and fundamental point of aesthetic science. We must not, however, omit to state a fact, in illustration of the parallel between Homer and Polygnotus, namely, that the painter's works in the Lesche at Delphi were commonly known as *the Iliad and Odyssey of Polygnotus*; though it must be admitted that most of those who used that phrase were thinking of the subjects of the paintings, and little or nothing of their character, and that very few had any notion of the sense in which Polygnotus is placed beside Homer by the great philosopher, who is rightly regarded as the father of aesthetic science. The subjects of the pictures of Polygnotus were almost invariably taken from Homer and the other poets of the epic cycle.

With respect to the more technical and mechanical improvements which Polygnotus introduced into painting, the statement of Pliny concerning his female draperies is admirably illustrated by Böttiger, to whose section on Polygnotus, in his *Ideen zur Geschichte der Archäologie der Malerei*, we here refer once for all, as one of the chief authorities for the present subject, and as one of the most valuable contributions to the history of ancient art. Böttiger (pp. 263—265) remarks that the descriptions of Polygnotus's paintings prove that female figures were introduced by him far more freely than we have any reason to suppose them to have appeared in earlier works of art; and that he thus gained the opportunity of enlivening his pictures with the varied and brilliant

colours, which we know to have prevailed in the dress of the Greek women. His draperies are described by Lucian as having the appearance of thinness of substance, part adhering to the limbs so as to cover the figure without hiding it, and the greater part arranged in flowing masses as if moved by the wind. (Lucian. *de Imag.* 7, vol. ii. p. 465.) Respecting the *mitras versicolores*, see Böttiger, p. 265.

Concerning his principles of composition, we know but little; but from that little it would seem that his pictures had nothing of that elaborate and yet natural grouping, aided by the powers of perspective, which is so much admired in modern works of art. The figures seem to have been grouped in regular lines, as in the bas-reliefs upon a frieze; and when it was desired to introduce other sets of figures nearer to, or more remote from the spectator, this was effected by placing them in other parallel lines below or above the first. A sort of principle of *architectural symmetry* governed the whole composition, the figures on each side of the centre of the picture being made to correspond with each other.

Such an advance as painting made in the age of Polygnotus could not have taken place without some new appliances in colouring; and accordingly we are told by Pliny that Polygnotus and his contemporary Micon were the first who used the *sil* or yellow ochre which was found in the Attic silver mines; and that the same artists made a black (*atramentum*) from the husks of pressed grapes, which was therefore called *tryginon*, τρύγινον. (Plin. *H. N.* xxxiii. 12. s. 56, xxxv. 6. s. 25.) Böttiger supposes that they used the yellow ochre to a great extent for draperies and head-dresses. Polygnotus is one of those artists whom Cicero mentions as having used no more than four colours. (*Brut.* 18; but respecting the error in this statement see Müller, *Arch. d. Kunst*, § 319, and *Dict. of Ant.* art. *Colores.*)

The instrument with which Polygnotus usually worked was the pencil, as we learn from a passage in Pliny, which also furnishes another proof of the excellence of the artist. The great painter Pausias, who was a pupil of Pamphilus, the master of Apelles, restored certain paintings of Polygnotus at Thespiae, and was considered to have fallen far short of the excellence of the original paintings, because "*non suo genere certasset*," that is, he used the pencil, as Polygnotus had done in the original pictures, instead of painting, as he was accustomed to do, in encaustic with the cestrum. (Plin. *H. N.* xxxv. 11. s. 40.) Polygnotus, however, sometimes painted in encaustic, and he is mentioned as one of the earliest artists who did so. (Plin. *H. N.* xxxv. 11. s. 39.)

As to the form of his pictures, it may be assumed that he generally followed what we know to have been the usual practice with the Greek artists, namely, to paint on panels, which were afterwards let into the walls where they were to remain. (*Dict. of Ant.* art. *Painting;* Böttiger, *Arch. d. M.*) In Pliny's list of his works, one of them is expressly mentioned as a panel picture (*tabula*); but, on the other hand, the pictures at Thespiae, just referred to, are said to have been on walls (*parietes*). Indeed, the common opinion, that panel pictures were the form almost invariably used by the early Greek artists, should be received with some caution.

There is one passage of Pliny, from which it would appear that Polygnotus excelled in statuary as well as painting, though none of his works in that department were preserved. (Plin. *H. N.* xxxiv. 8. s. 19. § 25, adopting the reading of the Bamberg MS., *Polygnotus, idem pictor e nobilissimis.*) Perhaps this fact may contribute to the explanation of two obscure epigrams in the Greek Anthology. (Brunck, *Anal.* vol. ii. pp. 279, 440; see Jacobs's *Notes;* and comp. POLYCLEITUS.)

His chief contemporaries, besides the members of his own family, already mentioned, were MICON, PANAENUS, the brother or nephew of Pheidias, ONATAS of Aegina, DIONYSIUS of Colophon, TIMAGORAS of Chalcis, and AGATHARCHUS the scene-painter. No disciples of his are mentioned, although we may almost assume that he instructed his brother Aristophon and his nephew Aglaophon; but we are told by Aelian (*V. H.* iv. 3), that Dionysius closely imitated his style. (But see Aristot. *l. c.* and Plut. *Timol.* 2.)

The Works of Polygnotus, as mentioned by Pliny (*H. N.* xxxv. 9. s. 35), include paintings in the temple at Delphi, in the portico called *Poecile* at Athens, those at Thespiae already mentioned, and a panel picture, which was placed in the portico in front of Pompey's Curia, at Rome. Pliny and Harpocration both state that he executed his works at Athens gratuitously; and the former says that, on this account, he was more highly esteemed than Myron, who painted for pay; the latter, that it was for this service that he obtained the citizenship of Athens. We may infer that he displayed the same liberality at Delphi, especially as Pliny tells us that the Amphictyons decreed him "*hospitia gratuita*," that is, the προξενία, in all the states of Greece. (Böttiger, pp. 271, 272.) To the above works must be added, on other authorities, his paintings in the temple of Theseus, in the Anaceium, and the chamber of the Propylaea, at Athens, and those in the temple of Athena Areia at Plataeae. The detailed description of these works, and the full discussion of the questions which arise respecting their composition, would far exceed our limits. We have, therefore, preferred to occupy the space with the more important subjects of the time and artistic character of Polygnotus; and we shall now describe his works briefly, referring to the authorities in which full details will be found. We follow a chronological arrangement, so far as it can be made out with any probability.

1. *Paintings in the Temple of Theseus at Athens.* — It is true that the only authority for supposing him to have painted here at all is a conjectural emendation of a passage of Harpocration; but the conjecture is so simple, and agrees so well with what we know of the artist's history, and the only interpretation of the text as it stands is so forced, that we can hardly hesitate to admit the correction. Harpocration, followed by Suidas and Photius, says (*s. v.*) that Polygnotus obtained the citizenship of Athens, either because he painted the *Stoa Poecile* gratuitously, or, as others say, the pictures ἐν τῷ Θησαυρῷ καὶ τῷ Ἀνακείῳ. Now, we know that the *Anaceium* was the temple of the Dioscuri, but what was the *Thesaurus*? Böttiger (p. 270) replies, the public treasury in the Opisthodomus of the temple of Athena Polias. The objection, that it is strange that Polygnotus should have been employed to decorate the *secret chamber* of the temple, Böttiger endeavours to obviate by

referring to the paintings of Evanthes in the opisthodomus of the temple of Jupiter Casius, mentioned by Achilles Tatius (iii. 6), not a very good authority (see EVANTHES). It may also be objected that the name of Polygnotus is not mentioned in the extant inscription respecting the works of this temple. But it is perhaps enough to say that the conjecture is too violent to be admitted by itself; especially when it is contrasted with the explanation of Reinesius, who, for ἐν τῷ Θησαυρῷ would read ἐν τῷ Θησέως ἱερῷ. Now, the temple of Theseus was built during the administration of Cimon, after the translation of the hero's remains from Scyros to Athens in B.C. 468. If, therefore, as is almost certain, Cimon brought Polygnotus with him from Thasos in B.C. 463, it would almost certainly be partly with a view to the decoration of this very temple. Pausanias, indeed, in his description of the temple (i. 17. § 2), ascribes the paintings in it to Micon, but this is rather a confirmation of the argument than otherwise, for these two artists more than once assisted in decorating the same building. It is an obvious conjecture, from a comparison of the dates, that Micon was already employed upon the painting of the temple before the arrival of Polygnotus, who was then appointed to assist him. [Comp. MICON.]

2. *Paintings in the Stoa Poecile at Athens.*— Among the works which Cimon undertook for the improvement of the city, after the final termination of the Persian wars, the spoils of which furnished him with the means, one of the first was the decoration of the places of public resort, such as the Agora and the Academy, the former of which he planted with plane-trees (Plut. *Cim.* 3). He also enlarged and improved the portico which ran along one side of the Agora, and which was called at first the *Portico of Peisianax* (ἡ Πεισιανάκτειος στοά), but afterwards received the name of the *Poecile* or *Painted Portico* (ἡ ποικίλη στοά), from the paintings with which it was decorated. (Paus. i. 15; Müller, *Phid.* 6; Böttiger, p. 275.) Cimon executed this work soon after his return from Thasos (Plut. *l. c.*), and employed Polygnotus and Micon to decorate the portico with those paintings, from which it afterwards obtained its name. The portico itself was a long colonnade, formed by a row of columns on one side and a wall on the other; and against this wall were placed the paintings, which were on panels. These paintings, as they appeared in the time of Pausanias, represented four subjects: — (1.) The battle of Oenoë, fought between the Athenians and Lacedaemonians, the painter of which was unknown; (2.) The battle of Theseus and the Athenians with the Amazons, by Micon; (3.) The Greeks, after the taking of Troy, assembling to judge the case of Cassandra's violation by Ajax; this painting was by Polygnotus; (4.) The battle of Marathon, by Panaenus; also ascribed to Micon and to Polygnotus, who may have assisted in the work. (Paus. *l. c.*; Böttiger, pp. 274—290; MICON, PANAENUS.) From the description of Pausanias, it would seem that, in the picture of Polygnotus, the Greek chieftains, sitting in judgment, formed the centre of the composition, with the Grecian army grouped on the one side, and, on the other, the Trojan captives, among whom Cassandra was conspicuous. Böttiger supposes that, in his treatment of the subject, the artist followed the Ἰλίου Πέρσις of the cyclic poet Arctinus. Böttiger also supposes that there were two or three panels, representing different stages of the event; a supposition for which there does not seem to be sufficient reason. The subject, as representing the first great victory of the united Greeks, was appropriately connected with the celebration of their recent triumphs.

3. *In the Anaceium, or Temple of the Dioscuri, at Athens*, which was perhaps more ancient than the time of Cimon, who seems to have repaired and beautified it, Polygnotus painted the marriage of the daughters of Leucippus, as connected with the mythology of the Dioscuri (Πολύγνωτος μὲν ἔχοντα ἐς αὐτοὺς ἔγραψε γάμον τῶν θυγατέρων τῶν Λευκίππου, Paus. i. 18. § 1), and Micon painted the Argonautic expedition. The subject of Polygnotus was evidently that favourite subject of ancient poetry and art, the rape of Phoebe and Hilaera on their marriage-day, by Castor and Pollux: the ancient form of the legend, which was followed by Polygnotus, is supposed by Böttiger to have been contained in the cyclic poem entitled *Cypria*, which related to the events before the Iliad. We still possess, in bas-reliefs on ancient sarcophagi, three if not four representations of the story, which we may safely assume to have been imitated from the picture of Polygnotus, and which strikingly display that uniform symmetry, which we know to have been one characteristic of his works, in contradistinction to the more natural grouping of a later period. In modern times, Rubens has painted the story of Phoebe and Hilaera in a picture, now at Munich, which would doubtless present a most interesting contrast to the treatment of the same subject by Polygnotus, if we had but the opportunity of comparing them. The sculptures also, which are presumed to have been taken after the painting of Polygnotus, have furnished David with some ideas for his Rape of the Sabine women. (Böttiger, pp. 291—295.)

4. *In the temple of Athena Areia at Plataeae*, Polygnotus and Onatas painted the walls of the front portico (that is, probably, the wall on each side of the principal entrance); Polygnotus represented Ulysses just after he had slain the suitors. (Paus. ix. 4. § 1; Hom. *Od.* xxii.)

5. *His paintings on the walls of the temple of Thespiae* have been already mentioned. Nothing is known of their subject.

6. *Paintings in the Lesche of the Cnidians at Delphi.*—Some of the same causes which led to the sudden development of art at Athens, in the age following that of the Persian wars, gave a similar impulse to its advancement about the same time in other places, especially at those two centres of the Greek union and religion, Olympia and Delphi. The great works at the former place have been spoken of under PHEIDIAS; those at the latter appear to have been executed not only about the same time (or rather, perhaps, a little earlier), but also by Athenian artists chiefly. We know, for example, that the statues in the pediments of the temple at Delphi were made by PRAXIAS of Athens, the disciple of Calamis, and finished, after his death, by ANDROSTHENES, the disciple of Eucadmus (Paus. x. 19. § 3). These artists must have been contemporary with Pheidias and Polygnotus; and there are some other indications of the employment of Athenian artists at Delphi about the same period (Müller, *Phid.* p. 28, n. y.).

Taking, then, these facts in connection with the absence of any mention of Polygnotus's having been engaged on the great works of Pericles and Pheidias (except the Propylaea, at a later period), it may fairly be supposed that, after the death of his patron, Cimon, he was glad to accept the invitation, which the fame of his works at Athens caused him to receive, to unite with other Athenian artists in the decoration of the temple at Delphi. The people who gave him the commission were the Cnidians. It was customary for the different Greek cities to show their piety and patriotism, not only by enriching the temple at Delphi with valuable gifts, but by embellishing its precincts with edifices, chiefly treasuries to contain their gifts. Among the rest, the Cnidians had built at Delphi both a treasury, and one of those enclosed courts, or halls, which were called λέσχαι (places for conversation), which existed in considerable numbers in various Greek cities, and which were especially attached to the temples of Apollo. The most famous of all of them was this Lesche of the Cnidians at Delphi, which seems to have been a quadrangular or oblong court or peristyle, surrounded by colonnades, very much like our cloisters. It was the walls of the two princi al colonnades of this building (those on the right and left of a person entering) that Polygnotus was employed by the Cnidians to paint: and it is very interesting to observe the parallel between the most renowned works of the early stages of the art in ancient Greece and modern Italy,—the paintings of Polygnotus in the Lesche at Delphi, and those ascribed to Andrea Orcagna, in the Campo Santo at Pisa.

Polygnotus took his subjects from the whole cycle of the epic poetry which described the wars of Troy, and the return of the Greek chieftains. There were two paintings, or rather series of paintings; the one upon the wall on the right hand; the other opposite to this, upon the wall on the left hand. The former represented, according to Pausanias (x. 25. § 2), the taking of Troy, and the Grecian fleet loosing from the shores of Ilium to return home; the latter, the descent of Ulysses into the lower world, which subject seems to have been treated with especial reference to the mysteries. In both pictures the figures seem to have been arranged in successive groups, and the groups, again, in two or more lines above each other, without any attempt at perspective, and with names affixed to the several figures. To the picture on the right hand was affixed the following epigram, which was ascribed to Simonides:—

Γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφῶντος
Υἱὸς, περθομένην Ἰλίου ἀκρόπολιν.

Pausanias devotes seven chapters to the description of these paintings (x. 25—31); from which, however, we gain little more than a catalogue of names. The numerous and difficult questions which arise, respecting the succession and grouping of the figures, the manner in which each of them was represented, the aesthetical and symbolical significations of the pictures, and so forth, have furnished a wide field of discussion for artists and archaeologists. The most important works upon the subject are the following:—Diderot, *Correspond.* vol. iii. pp. 270, f. ed. 1831; Riepenhausen, F. et J., *Peintures de Polygnote à Delphes, dessinées et gravées d'après la Descr. de Pausanias*, 1826, 1829. comp. *Götting. Gel. Anzeig.* 1827, p. 1309; Göthe, *Werke*, vol. xliv. pp. 97, f., old ed., vol. xxxi. p. 110, ed. 1840; Böttiger, pp. 296, f.; Otto Jahn, *Die Gemählde des Polygnotos in der Lesche zu Delphi*, Kiel, 1841; and, concerning the general subject of the Greek representations of the lower world, on ancient vases, compared with the description of Polygnotus's second picture, see Gerhard's *Archäologische Zeitung*, 1843, 1844, Nos. xi.—xv. and Plates 11—15

7. His paintings in the chamber adjoining to the *Propylaea of the Acropolis* were probably the latest of his great works. The subjects were all from Homer and the epic cycle (Paus. i. 22; Böttiger, pp. 290, 291).

8. The panel-picture mentioned by Pliny as being at Rome in his time, shows that Polygnotus sometimes painted single figures, but Pliny's description of the work is perfectly unintelligible, "*in qua dubitatur ascendentem cum clypeo pinxerit, an descendentem.*" (Plin. *H. N.* xxxv. 9. s. 35.) [P. S.]

POLY'GONUS (Πολύγονος), a son of Proteus, a grandson of Poseidon and brother of Telegonus. The two brothers were killed by Heracles at Torone, when they challenged him to a contest in wrestling. (Apollod. ii. 5. § 9.) [L. S.]

POLYHY'MNIA. [POLYMNIA.]

POLYI'DUS (Πολύϊδος). 1. A son of Coeranus, a grandson of Abas and a great-grandson of Melampus. He was, like his ancestor, a celebrated soothsayer at Corinth, and is described as the father of Euchenor, Astycrateia, and Manto. (Pind. *Ol.* xiii. 104; Hom. *Il.* xiii. 663, &c.; Paus. i. 43. § 5; Apollod. iii. 3. § 1.) When Alcathous had murdered his own son Callipolis at Megara, he was purified by Polyïdus, who erected at Megara a sanctuary to Dionysus, and a statue of the god, which was covered all over except the face. (Paus., Apollod. *ll. cc.*; Hygin. *Fab.* 136.)

2. A son of the Trojan Eurydamas, and a brother of Abas, was slain by Diomedes. (Hom. *Il.* v. 148.) [L. S.]

POLYI'DUS (Πολύειδος, Πολύϊδος, Πολυΐδας, Πολυείδης, all these forms occur, but the most usual is Πολύϊδος), a dithyrambic poet of the most flourishing period of the later Athenian dithyramb, and also skilful as a painter, was contemporary with Philoxenus, Timotheus, and Telestes, about Ol. 95, B. C. 400. (Diod. xiv. 46.) The notices of him are very scanty; but he seems to have been esteemed almost as highly as Timotheus, whom indeed one of his pupils, Philotas, once conquered. It is related that, as Polyïdus was boasting of this victory, Stratonicus, the musician, rebuked him by saying, "I wonder you do not understand that you make ψηφίσματα, but Timotheus νόμους," an untranslateable witticism, intimating that Timotheus had been conquered by the voice of the people, and not by the merit of his opponent. (Ath. viii. p. 532, b.) It seems from a passage of Plutarch (*De Mus.* 21, p. 1138, b.), that Polyïdus went beyond Timotheus in those intricate variations, for the introduction of which the musicians of this period are so frequently attacked. A remarkable testimony to his popularity throughout Greece is still extant in the form of a decree of the Cnossians, commending Menecles of Teos for having played on the harp at Cnossus "after the manner of Timotheus and Polyïdus and the ancient Cretan poets, as becomes an accomplished man." (Böckh, *Corp. Inscr. Graec.* vol. ii. p. 641, No. 3053.)

One of his pieces was entitled Ἄτλας, and in it he represented Atlas as a Libyan shepherd, whom Perseus turned into stone by showing him the Gorgon's head; a remarkable example of the total want of ideal art, and of any poetical conception of the early mythology, which characterised the dithyrambic poets of that period. (Tzetzes, *Schol. ad Lycophr.* 879, *Exeg. Iliad.* p. 132. 18; *Etym. Mag.* p. 104. 20; Meineke, *Hist. Crit. Com. Graec.* p. 239, n.)

There are also two remarkable references in the *Poetic* (16, 17) of Aristotle to the *Iphigeneia* of Polyïdus, where Aristotle is mentioning examples of ἀναγνώρισις. But here it seems from the context that a tragic poet is referred to; besides which it is improbable, Müller argues, that Aristotle would speak of the celebrated dithyrambic poet, as he does in the first of these passages, by the name of Πολυείδου τοῦ σοφιστοῦ. On the other hand, there is the critical canon, which forbids us to assume an unknown person of the same name as one well known, if any other probable explanation can be suggested. Perhaps, in this case, the best solution of the difficulty is the conjecture of Welcker, that Polyïdus was a sophist, who took a pride in cultivating several different branches of art and literature, and who thus was at once a painter, a dithyrambic poet, and a tragedian. There are three iambic trimeter lines in Stobaeus (*Serm.* xciii.) which appear at first sight to settle the point as to there having been a tragic poet of this name; but it is easily shown that these lines are a quotation, not from a poet named Polyïdus, but from the Polyïdus of Euripides. (Müller, *Gesch. d. Griech. Litt.* vol. ii. p. 287, or vol. ii. p. 59, Eng. trans.; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 610, fol.; Bode, *Gesch. d. Hell. Dichtk.* vol. ii. pt. 2. p. 323, vol. iii. pt. 1, p. 562; Schmidt, *Diatrib. in Dithyramb.* pp. 121—124; Kayser, *Hist. Crit. Trag. Graec.* pp. 318—322; Welcker, *die Griech. Trag.* pp. 1043, 1044; Bartsch, *de Chaeremone*, p. 14; Bernhardy, *Grundriss d. Gesch. d. Griech. Litt.* vol. ii. pp. 554, 555.) [P. S.]

POLYI'DUS, artists. 1. Besides the painter and dithyrambic poet (see above), Vitruvius mentions the two following artists of this name, who may, however, very possibly have been one and the same person, since military engineers were often also architects.

2. Of Thessaly, a military engineer, who made improvements in the covered battering-ram (*testudo arietaria*) during Philip's siege of Byzantium, B. C. 340. His pupils were Diades and Chaereas, who served in the campaigns of Alexander. (Vitruv. x. 19. s. 13. § 3, Schneider.)

3. An architect, who wrote on the proportions of the orders (*praecepta symmetriarum*, Vitruv. vii. Praef. § 14). [P. S.]

POLYME'DE (Πολυμήδη), a daughter of Autolycus, was married to Aeson, and by him became the mother of Iason. (Apollod. i. 9. § 16; Tzetz. *ad Lyc.* 175.) Apollonius Rhodius (i. 233) calls her Alcimede. (Comp. IASON.) [L. S.]

POLYME'LA (Πολυμήλη). 1. A daughter of Peleus, and the wife of Menoetius, by whom she became the mother of Patroclus. (Apollod. iii. 13. § 8.) In some traditions she is called Philomela. [PATROCLUS.]

2. A daughter of Phylas, was married to Echecles, but became by Hermes the mother of Eudorus. (Hom. *Il.* xvi. 180, &c.)

3. A daughter of Aeolus, was beloved by Odysseus, but afterwards married her brother Diores. (Parthen. *Erot.* 2.) [L. S.]

POLYMESTOR or POLYMNESTOR. [POLYDORUS.]

POLYMNESTUS (Πολύμνηστος), the father of Battus, the founder of Cyrene. [BATTUS, p. 476, a.]

POLYMNESTUS, or POLYMNASTUS (Πολύμνηστος), the son of Meles of Colophon, was an epic, elegiac, and lyric poet, and a musician. He flourished not long after Thaletas, in honour of whom he made a poem at the request of the Spartans (Paus. i. 14. § 3), and earlier than Alcman, who mentioned him (Plut. *Mus.* p. 1133, a). It seems, therefore, that he was in part contemporary with both these poets, and the period during which he flourished may be roughly stated at B. C. 675—644. He belongs to the school of Dorian music, which flourished at this time at Sparta, where he carried on the improvements of Thaletas. He cultivated the orthian nomes, and invented a new kind of auloedic nome, which was named after him, Πολυμνήστιον (Plut. *de Mus.* pp. 1132—1135; Suid. *s. v.*; Hesych. *s. v.* Πολυμνήστιον ᾄδειν). The Attic comedians attacked his poems for their erotic character. (Aristoph. *Equit.* 1287; Cratinus, *ap. Schol. ibid.*) As an elegiac poet, he may be regarded as the predecessor of his fellow-countryman, Mimnermus. (Fabric. *Bibl. Graec.* vol. ii. p. 135; Bode, *Gesch. d. Hellen. Dichtk.* vol. ii. pt. 1, *passim*; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 291, 292, *et alib.*; Clinton, *F. H.* vol. i. *s. a.* 665, 657, 644, and p. 365.) [P. S.]

POLYMNESTUS, a statuary, whose name was first made known by the discovery of an inscription on a base in the Acropolis at Athens, in 1840, by Ross, who has thus restored it, [Π]ΟΛΥΜΝΗΣΤΟΣ ΚΕΝ[ΧΡΑΜΙΣ] ΕΠΟΙΗΣΑΝ. From the form of the letters, Ross supposes the inscription to be of abou the time of Praxiteles or Lysippus. The only reason for the restoration of the name of the second of these artists, is the mention in Pliny (*H. N.* xxxiv. 8. s. 19. § 27) of a statuary named Cenchramis, among those who made comedians and athletes. (Raoul-Rochette, *Lettre à M. Schorn*, p. 390.) [P. S.]

POLY'MNIA or POLYHY'MNIA (Πολύμνια), a daughter of Zeus, and one of the nine Muses. She presided over lyric poetry, and was believed to have invented the lyre. (Hes. *Theog.* 78; Schol. *ad Apollon. Rhod.* iii. 1.) By Oeagrus she became the mother of Orpheus. (Schol. *l. c.* i. 23.) In works of art she was usually represented in a pensive attitude. (Hirt, *Mythol. Bilderb.* p. 209; comp. MUSAE.) [L. S.]

POLYNEICES (Πολυνείκης), the son of Oedipus and Iocaste, and brother of Eteocles and Antigone. (Hom. *Il.* iv. 377; ADRASTUS.) [L. S.]

POLYPHANTAS (Πολύφαντας), a general in the service of Philip V. king of Macedonia, during the war against the Romans and Aetolians. In B. C. 208 he was left together with Menippus in the Peloponnese to support the Achaeans with a force of 2500 men; and the following year (B. C. 207) was sent with a small force to the assistance of the Boeotians and Phocians. (Liv. xxvii. 32, xxviii. 5; Polyb. x. 42.) [E. H. B.]

POLYPE'MON (Πολυπήμων), the name of three mythical personages. (Hom. *Od.* xxiv. 305; Apollod. iii. 16. § 2; Paus. i. 38. § 5). [L. S.]

POLYPHE'MUS (Πολύφημος). 1. The celebrated Cyclops in the island of Thrinacia, was a son of Poseidon, and the nymph Thoosa. For an account of him see the article CYCLOPES.

2. A son of Elatus or Poseidon and Hippea, was one of the Lapithae at Larissa in Thessaly. He was married to Laonome, a sister of Heracles, with whom he was connected by friendship. He was also one of the Argonauts, but being left behind by them in Mysia, he founded Cios, and fell against the Chalybes. (Hom. *Il.* i. 264; Schol. *ad Apollon. Rhod.* i. 40, 1241, iv. 1470; Val. Flacc. i. 457; Apollod. i. 9. §§ 16, 19.) [L. S.]

POLYPHRON (Πολύφρων), the brother of Jason of Pherae, Tagus of Thessaly, succeeded to the supreme power along with his brother Polydorus on the death of Jason, in B. C. 370. Shortly afterwards he murdered Polydorus [POLYDORUS], and thus became sole Tagus. He exercised his power with great cruelty, and converted his office into a tyranny. He murdered Polydamas of Pharsalus [POLYDAMAS], but was murdered in his turn, B. C. 369, by his nephew Alexander, who proved, however, a still greater tyrant. [ALEXANDER of PHERAE.] (Xen. *Hell.* vi. 4. §§ 33, 34; Plut. *Pelop.* c. 29.)

POLYPOETES (Πολυποίτης). 1. A son of Apollo and Phthia. (Apollod. i. 7. § 6; comp. AETOLUS.)

2. A son of Peirithous and Hippodameia, was one of the Lapithae, who joined the Greeks in the Trojan war, commanding the men of Argissa, Gyrtone, Orthe, Elone and Oloosson. (Hom. *Il.* ii. 738, &c., comp. vi. 29, xii. 129.) At the funeral games of Patroclus, he gained the victory in throwing the iron ball. (*Il.* xxiii. 836, &c.) After the fall of Troy, Polypoetes and Leonteus are said to have founded the town of Aspendus in Pamphylia. (Eustath. *ad Hom.* p. 334.) [L. S.]

POLYSPERCHON (Πολυσπέρχων). 1. Son of Simmias, a Macedonian of the province of Stymphaea, and a distinguished officer in the service of Alexander the Great. Of his earlier services we know nothing, but it is certain that he was already a veteran and experienced warrior in B. C. 332, when he was appointed to succeed Ptolemy the son of Seleucus in the command of one of the divisions of the phalanx. We afterwards find him occupying the same post in the battle of Arbela, and lending the weight of his authority and experience to support the proposition of Parmenion before the action to attack the Persian camp by night. (Arr. *Anab.* ii. 12, iii. 11; Diod. xvii. 57; Curt. iv. 13. §§ 7, 28, who inaccurately calls him "Dux peregrini militis.") In the subsequent campaigns in the upper provinces of Asia and India, he bore an important part, and his name is frequently mentioned. Thus we find him associated with Coenus and Philotas at the passage of the Pylae Persicae, and afterwards detached under Craterus against the revolted chiefs in Paraetacene, accompanying Alexander on his expedition against the Assaceni, and reducing with his own division only the strong fortress of Nora. His name occurs again at the passage of the Hydaspes, as well as in the descent of that river, on both which occasions he served under Craterus; and in B. C. 323 he was once more associated with that general as second in command of the army of invalids and veterans, which the latter was appointed to conduct home to Macedonia. (Arr. *Anab.* v. 16, 22, 25, v. 11, 18, vi. 5, vii. 12; Curt. v. 4. § 20, viii. 5. § 2, 11. § 1; Justin. xii. 10, 12.)

In consequence of his absence from Babylon on this service at the time of Alexander's death, he appears to have been passed over in the arrangements which followed that event, nor do we find any mention of his name for some time afterwards, but it seems certain that he must have returned with Craterus to Europe, and probably took part with him and Antipater in the Lamian war. In B. C. 321, when the dissensions between Antipater and Perdiccas had broken out into actual hostilities, and the former was preparing to follow Craterus into Asia, he entrusted to Polysperchon the chief command in Macedonia and Greece during his absence. The veteran general proved himself worthy of the charge; he repulsed the Aetolians who had invaded Thessaly, and cut to pieces a Macedonian force under Polycles, defeated Menon of Pharsalus, and recovered the whole of Thessaly. (Diod. xviii. 38; Justin. xiii. 6.) Though we do not learn that he obtained any reward for these services during the lifetime of Antipater, it is evident that he enjoyed the highest place in the confidence of the regent, of which the latter gave a striking proof on his deathbed, B. C. 319, by appointing Polysperchon to succeed him as regent and guardian of the king, while he assigned to his own son Cassander the subordinate station of Chiliarch. (Id. ib. 48.)

Polysperchon was at this time one of the oldest of the surviving generals of Alexander, and enjoyed in consequence the highest favour and popularity among the Macedonians; but he was aware that both Cassander and Antigonus were jealous of his elevation, and were beginning to form secret designs for the overthrow of his power. In order to strengthen himself against them he now made overtures to Olympias, who had been driven from Macedonia by Antipater, as well as to Eumenes, whom he sought to raise up as a rival to Antigonus in Asia. At the same time he endeavoured to conciliate the Greek cities by proclaiming them all free and independent, and abolishing the oligarchies which had been set up by Antipater. Nor were these measures unsuccessful: Olympias, though she still remained in Epeirus, lent all the support of her name and influence to Polysperchon, while Eumenes, who had escaped from his mountain fastness at Nora, and put himself at the head of the Argyraspids, prepared to contend with Antigonus for the possession of Asia. While his most formidable rival was thus occupied in the East, it remained for Polysperchon himself to contend with Cassander in Greece. The restoration of the democracy at Athens had attached that city to the cause of the regent, but Nicanor held possession of the fortresses of Munychia and the Peiraeeus for Cassander, and refused to give them up notwithstanding the repeated orders of Olympias. Hereupon Polysperchon sent forward an army under his son Alexander into Attica, while he himself followed with the royal family. They had already advanced into Phocis when they were met by deputies from Athens, as well as by Phocion and others of the oligarchical party who had fled from the city. Both parties obtained a public hearing in the presence of the king, which ended in Phocion and his companions being given up to the opposite party by the express order of Poly-

sperchon, and sent to Athens to undergo the form of a trial. (Diod. xviii. 49, 54—58, 62, 64—66; Plut. *Phoc.* 31—34. For a more detailed account of these transactions see PHOCION.)

By the destruction of Phocion and his friends, the regent hoped to have secured the adherence of the Athenians; but while he was still in Phocis with the king (B. C. 318), Cassander himself unexpectedly arrived in Attica with a considerable fleet and army, and established himself in the Peiraeeus. Hereupon Polysperchon advanced into Attica and laid siege to the Peiraeeus, but finding that he made little progress, he left his son Alexander to continue the blockade, while he himself advanced into the Peloponnese with a large army. Here he at first met with little opposition: almost all the cities obeyed his mandates and expelled or put to death the leaders of their respective oligarchies: Megalopolis alone refused submission, and was immediately besieged by the regent himself with his whole army. Polysperchon had apparently expected an easy victory, but the valour of the citizens frustrated his calculations: all his attacks were repulsed, and after some time he found himself compelled to raise the siege and withdraw from the Peloponnese. Shortly afterwards his admiral Cleitus, who had been despatched with a fleet to the Hellespont, was totally defeated by that of Cassander under Nicanor, and his forces utterly destroyed. (Diod. xviii. 68—72.)

These reverses quickly produced an unfavourable turn in the disposition of the Greek states towards Polysperchon: and Athens in particular again abandoned his alliance for that of Cassander, who established an oligarchical government in the city under the presidency of Demetrius of Phalerus. (Id. *ib.* 74, 75.) At the same time Eurydice, the active and intriguing wife of the unhappy king Arrhidaeus, conceived the project of throwing off the yoke of the regent, and concluded an alliance with Cassander, while she herself assembled an army with which she obtained for a time the complete possession of Macedonia. But in the spring of 317 Polysperchon having united his forces with those of Aeacides king of Epeirus, invaded Macedonia, accompanied by Olympias, whose presence alone quickly determined the contest. [OLYMPIAS]. During the subsequent events Polysperchon plays but a subordinate part. We do not learn that he interposed to prevent the cruelties of Olympias, or to save the life of the unhappy king, of whom he was the nominal guardian: and though he afterwards occupied the passes of Perrhaebia with an army, he was unable to prevent the advance of Cassander into Macedonia, or to avert the fall of Pydna, which fell into the hands of the enemy, while Polysperchon was still shut up in Perrhaebia. Here he was reduced to great straits by Cassander's general Callas, and was besieged in the town of Azorus, when the news of the death of Olympias (B. C. 316) caused him to despair of recovering his footing in Macedonia, and he withdrew with a small force into Aetolia. (Diod. xix. 11, 35, 36, 52.)

From thence he appears to have joined his son Alexander in the Peloponnese, where we find him in B. C. 315, when the altered position of affairs having united Cassander with Lysimachus, Ptolemy, and Seleucus in a general coalition against Antigonus, the latter sought to attach the aged Polysperchon to his cause, by offering him the chief command in the Peloponnese. The bribe was accepted, and for a short time Polysperchon and his son conjointly carried on the war in the Peloponnese against Cassander and the generals of Ptolemy. But before the end of the same year Alexander was gained over by Cassander; and Polysperchon, though he did not follow the example of his son, and coalesce with his old enemy, at least assumed a position hostile to Antigonus, as we find him in 313 defending Sicyon and Corinth against Telesphorus, the lieutenant of that general. (Id. *ib.* 60, 62, 64, 74.) From this time we lose sight of him till B. C. 310, when he again assumed an important part by reviving the long-forgotten pretensions of Heracles the son of Barsine (now the only surviving son of Alexander) to the throne of Macedonia. Having induced the unhappy youth to quit his retirement at Pergamus, and join him in the Peloponnese, he persuaded the Aetolians to espouse his cause, and with their assistance raised a large army, with which he advanced towards Macedonia. He was met at Trampyae in Stymphaea by Cassander, but the latter, distrusting the fidelity of his own troops, instead of risking an engagement, entered into secret negotiations with Polysperchon, and endeavoured by promises and flatteries to induce him to abandon the pretender whom he had himself set up. Polysperchon had the weakness to give way, and the meanness to serve the purposes of Cassander by the assassination of Heracles at a banquet. (Diod. xx. 20—28. For further details and authorities, see HERACLES.) It is satisfactory to know that Polysperchon did not reap the expected reward of his crime: Cassander had promised him the chief command of the Peloponnese, but this he certainly never obtained, though we find him at a later period possessing a certain footing in that country: he seems to have occupied a subordinate and inglorious position. The last occasion on which his name occurs in history is in B. C. 303, when we find him co-operating with Cassander and Prepelaus against Demetrius (Diod. xx. 103), but no notice of his subsequent fortunes or the period of his death has been transmitted to us.*

Polysperchon appears to have been a soldier of considerable merit, and to have been regarded by the Macedonians with favour as belonging to the older race of Alexander's generals; but he was altogether unequal to the position in which he found himself placed on the death of Antipater, and his weakness degenerated into the basest villany in such instances as the surrender of Phocion, and the assassination of Heracles.

2. A leader of mercenaries who joined with Leptines in the assassination of Callippus. (Plut. *Dion*, 58.) [CALLIPPUS.] [E. H. B.]

POLYSTE'PHANUS (Πολυστέφανος), a Greek writer, possessed no small reputation, but his writings were full of incredible tales. (Gell. ix. 4.) Harpocration (*s. v.* λουτροφόρος) quotes a work of his περὶ κρηνῶν.

POLY'STRATUS. 1. An eminent Epicurean philosopher, who succeeded Hermarchus as head of

* Justin, by some inconceivable error, represents Polysperchon as killed in the war against Eumenes, before the death of Antipater (xiii. 8): and again (xv. 1, init.) alludes to him as dead before the murder of Heracles the son of Barsine.

the sect, and was himself succeeded by Dionysius. (Diog. Laërt. x. 25.) Valerius Maximus relates that Polystratus and Hippocleides were born on the same day, followed the sect of the same master Epicurus, shared their patrimony in common, and supported the school together, and at last died at the same moment in extreme old age. (i. 8. ext. § 17.)

2. An epigrammatic poet, who had a place in the *Garland* of Meleager. There are two of his epigrams in the Greek Anthology, one of which is on the destruction of Corinth, which took place in B.C. 146. He must therefore have lived some time within the seventy or eighty years preceding the time of Meleager, and probably soon after the taking of Corinth. A certain Polystratus, of Letopolis in Egypt, is mentioned by Stephanus Byzantinus (*s. v.* Λητοῦς πόλις), but there is nothing to indicate whether he was the same person as the epigrammatist. (Brunck, *Anal.* vol. ii. p. 1; Jacobs, *Anth. Graec.* vol. ii. p. 1, vol. xiii. p. 941.) [P. S.]

POLY'STRATUS, of Ambracia, a statuary, mentioned only by Tatian, who ascribes to him a statue of Phalaris which stood at Agrigentum, and was very much admired. (Tatian, *adv. Graec.* 54. p. 118, ed. Worth.) [P. S.]

POLYTECHNUS, a mythical artificer (τέκτων), mentioned by Antoninus Liberalis (ii. pp. 70—72; R. Rochette, *Lettre à M. Schorn*, pp. 390, 391). [P. S.]

POLYTI'MUS, artists. 1. A sculptor, who was evidently a Greek freedman, and who is known by the inscription POLYTIMUS LIB. on the base of a statue of a young hunter in the Museum of the Capitol. (Welcker, *Kunstblatt*, 1827, No. 83. p. 331; R. Rochette, *Lettre à M. Schorn*, p. 391.)

2. A gem-engraver. (Villoison, *Mém. de l'Institut de France*, vol. ii. p. 112.) [P. S.]

POLY'XENA (Πολυξένη), a daughter of Priam and Hecabe (Apollod. iii. 12. § 5). She was beloved by Achilles, and when the Greeks, on their voyage home, were still lingering on the coast of Thrace, the shade of Achilles appeared to them demanding that Polyxena should be sacrificed to him. Neoptolemus accordingly sacrificed her on the tomb of his father. (Eurip. *Hec.* 40; Ov. *Met.* xiii. 448, &c.) According to some Achilles appeared to the leaders of the Greeks in a dream (Tzetz. *ad Lyc.* 323), or a voice was heard from the tomb of Achilles demanding a share in the booty, whereupon Calchas proposed to sacrifice Polyxena. (Serv. *ad Aen.* iii. 322.) For there was a tradition that Achilles had promised Priam to bring about a peace with the Greeks, if the king would give him his daughter Polyxena in marriage. When Achilles, for the purpose of negotiating the marriage, had gone to the temple of the Thymbraean Apollo, he was treacherously killed by Paris. (Hygin. *Fab.* 110.) Quite a different account is given by Philostratus (*Her.* 19. 11; comp. *Vit. Apollon.* iv. 16), according to whom Achilles and Polyxena fell in love with each other at the time when Hector's body was delivered up to Priam. After the murder of Achilles Polyxena fled to the Greeks, and killed herself on the tomb of her beloved with a sword. The sacrifice of Polyxena was represented in the acropolis of Athens. (Paus. i. 22. § 6, comp. x. 25. § 2.) [L. S.]

POLYXE'NIDAS (Πολυξενίδας), a Rhodian, who was exiled from his native country, and entered the service of Antiochus III., king of Syria. We first find him mentioned in B.C. 209, when he commanded a body of Cretan mercenaries during the expedition of Antiochus into Hyrcania (Polyb. x. 29). But in B.C. 192, when the Syrian king had determined upon war with Rome, and crossed over into Greece to commence it, Polyxenidas obtained the chief command of his fleet. After co-operating with Menippus in the reduction of Chalcis, he was sent back to Asia to assemble additional forces during the winter. We do not hear anything of his operations in the ensuing campaign, B.C. 191, but when Antiochus, after his defeat at Thermopylae, withdrew to Asia, Polyxenidas was again appointed to command the king's main fleet on the Ionian coast. Having learnt that the praetor C. Livius was arrived at Delos with the Roman fleet, he strongly urged upon the king the expediency of giving him battle without delay, before he could unite his fleet with those of Eumenes and the Rhodians. Though his advice was followed, it was too late to prevent the junction of Eumenes with Livius, but Polyxenidas gave battle to their combined fleets off Corycus. The superiority of numbers, however, decided the victory in favour of the allies; thirteen ships of the Syrian fleet were taken and ten sunk, while Polyxenidas himself, with the remainder, took refuge in the port of Ephesus (Liv. xxxv. 50, xxxvi. 8, 41, 43—45; Appian, *Syr.* 14, 21, 22, 23). Here he spent the winter in active preparations for a renewal of the contest; and early in the next spring (B.C. 190), having learnt that Pausistratus, with the Rhodian fleet, had already put to sea, he conceived the idea of surprising him before he could unite his forces with those of Livius. For this purpose he pretended to enter into negotiations with him for the betrayal into his hands of the Syrian fleet, and having by this means deluded him into a fancied security, suddenly attacked him, and destroyed almost his whole fleet. After this success he sailed to Samos to give battle to the fleet of the Roman admiral and Eumenes, but a storm prevented the engagement, and Polyxenidas withdrew to Ephesus. Soon after, Livius, having been reinforced by a fresh squadron of twenty Rhodian ships under Eudamus, proceeded in his turn to offer battle to Polyxenidas, but this the latter now declined. L. Aemilius Regillus, who soon after succeeded Livius in the command of the Roman fleet, also attempted without effect to draw Polyxenidas forth from the port of Ephesus: but at a later period in the season Eumenes, with his fleet, having been detached to the Hellespont while a considerable part of the Rhodian forces were detained in Lycia, the Syrian admiral seized the opportunity and sallied out to attack the Roman fleet. The action took place at Myonnesus near Teos, but terminated in the total defeat of Polyxenidas, who lost forty-two of his ships, and made a hasty retreat with the remainder to Ephesus. Here he remained until he received the tidings of the fatal battle of Magnesia, on which he sailed to Patara in Lycia, and from thence proceeded by land to join Antiochus in Syria. (Liv. xxxvii. 8, 10, 11, 13, 16, 26, 28—30, 45; Appian, *Syr.* 24, 25, 27.) After this his name is not again mentioned. [E. H. B.]

POLY'XENUS (Πολύξενος), a son of Agas-

thenes, grandson of Augeas, and father of Amphimachus, was the commander of the Epeians in the war against Troy. (Hom. *Il.* ii. 623; Paus. v. 3. § 4.) There are three other mythical personages of this name, one a king of Eleusis (Hom. *Hymn. in Cer.* 154), the second a king of Elis (Apollod. ii. 4. § 6), and the third a son of Jason and Medeia. (Paus. ii. 3. § 7.) [L. S.]

POLY'XENUS (Πολύξενος). 1. A Syracusan of noble birth, whose sister was married to the illustrious HERMOCRATES. When Dionysius, after his elevation to the despotism of his native country B. C. 406, became desirous to strengthen himself by connection with noble families, he gave his sister in marriage to Polyxenus at the same time that he himself married the daughter of Hermocrates (Diod. xiii. 96). From this time we find Polyxenus closely attached to the fortunes of the tyrant. During the rebellion of the Syracusans in B. C. 404, which threatened to overthrow the power of Dionysius, his brother-in-law was one of those who assisted him with their counsels; and again, in B. C. 395, when the Carthaginians were preparing to form the siege of Syracuse, Polyxenus was despatched to implore assistance from the Italian Greeks, as well as from the Corinthians and Lacedaemonians. This object he fully accomplished, and returned to Sicily with a fleet of thirty ships furnished by the allies, and commanded by the Lacedaemonian Pharacidas; a reinforcement which contributed essentially to the liberation of Syracuse. (Id. xiv. 8, 62, 63.)

2. A native of Tauromenium in Sicily, who was sent as ambassador by his fellow-citizens to Nicodemus, the tyrant of Centoripe. (Timaeus, *ap. Athen.* xi. p. 471, f.) [E. H. B.]

POLYXO (Πολυξώ). 1. A nymph married to Danaus. (Apollod. ii. 1. § 5.)

2. The wife of Nycteus and mother of Antiope. (Apollod. iii. 10. § 1.)

3. One of the Hyades. (Hygin. *Fab.* 182.)

4. The nurse of queen Hypsipyle in Lemnos, was celebrated as a prophetess. (Apollon. Rhod. i. 668; Val. Flacc. ii. 316; Hygin. *Fab.* 15.)

5. An Argive woman, who was married to Tlepolemus. (Paus. iii. 19. § 10.) [L. S.]

POLYZE'LUS (Πολύζηλος), a Syracusan, son of Deinomenes and brother of Gelon, the tyrant of Syracuse. His name was inscribed together with those of his three brothers on the tripods dedicated by Gelon to commemorate his victory at Himera, B. C. 480, whence we may conclude that Polyzelus himself bore a part in the success of that memorable day. (Schol. ad Pind. *Pyth.* i. 155.) At his death, in B. C. 478, Gelon left the sovereign power to his brother Hieron, but bequeathed the hand of his widow Demarete, the daughter of Theron, together with the command of the army, to Polyzelus, who by this means obtained a degree of power and influence, which quickly excited the jealousy of Hieron. The latter in consequence deputed his brother to assist the Crotoniats, who had applied to him for support against the Sybarites, in hopes that he might perish in the war. Polyzelus, according to one account, refused to comply, and was, in consequence, driven into exile; but other authors state that he undertook the enterprise, and brought the war to a successful termination, but by this means only inflamed the jealousy of Hieron still more, and was ultimately compelled to quit Syracuse in consequence. He took refuge at the court of his father-in-law Theron, who readily espoused his cause, and even took up arms for the purpose of restoring Polyzelus to his country; but the war between Theron and Hieron was brought to a close by the intervention of the poet Simonides, and a reconciliation effected between the two brothers, in pursuance of which Polyzelus returned to Syracuse, and was restored to all his former honours. He appears after this to have continued on friendly terms with Hieron during the remainder of his life; the date of his death is not mentioned, but it is evident that he must have died before Hieron, as the latter was succeeded by his youngest brother Thrasybulus. (Diod. xi. 48; Schol. *ad Pind. Ol. II.* init. and ib. 29; Ael. *V. H.* ix. 1.) The above circumstances are narrated with considerable variations by Diodorus and the scholiast, who has himself given more than one account, but the preceding version, which rests mainly on the authority of Timaeus, appears the most consistent and probable. [E. H. B.]

POLYZE'LUS (Πολύζηλος). 1. Of Messene, an historian, who, according to one account, was the father of the poet Ibycus. (Suid. *s. v.* Ἴβυκος). If so, he must have lived about B. C. 570.

2. Of Rhodes, an historian, of uncertain date, whose Ῥοδιακά is quoted by Athenaeus (viii. p. 361, c.). He seems also to have written other works. Plutarch quotes him as an authority in his life of Solon (c. 15); and there is at least one other reference to him. (Schol. *ad Hesiod. Op.* 10; the passage in Ath. i. p. 31, e. refers to Polyzelus the comic poet). Hyginus (*Astron.* ii. 14) gives, on the authority of Polyzelus, and evidently from his Ῥοδιακά, an account of Phorbas killing the Rhodian dragon. (Vossius, *de Hist. Graec.* p. 490, ed. Westermann.)

3. An Athenian comic poet of the Old Comedy, as some lines upon Theramenes, from his Δημοτυνδάρεως, clearly show (Phot. and Suid. *s. v.* τριῶν κακῶν); although the greater number of the titles of his plays refer to the nativities of the gods, a class of subjects which belongs to the Middle Comedy. He must therefore be assigned to the last period of the Old Comedy and the beginning of the Middle; as is further proved by an allusion, in the play already quoted, to Hyperbolus, who died in B. C. 411. (Schol. *ad Lucian. Tim.* 30.) This play, the Δημοτυνδάρεως, is conjectured by Kühn, with much ingenuity, to have been a sort of parody on the recal of Tyndarus to life, applying the fable to the resuscitation of the Athenian people. The period, at which such a subject is likely to have been chosen, would be the year B. C. 402, after the overthrow of the Thirty Tyrants. The titles of his plays, as mentioned by Suidas, are, Νίπτρα, Δημοτυνδάρεως, Διονύσου γοναί, Μουσῶν γοναί, Ἀφροδίτης γοναί, to which Eudocia adds Ἄρεως γοναί. (Meineke, *Frag. Com. Graec.* vol. i. pp. 260, 261, vol. ii. pp. 867—872; Fabric. *Bibl. Graec.* vol. ii. p. 488.) [P. S.]

POMO'NA, the Roman divinity of the fruit of trees, hence called *Pomorum Patrona.* Her name is evidently connected with *Pomum.* She is represented by the poets as having been beloved by several of the rustic divinities, such as Silvanus, Picus, Vertumnus, and others (Ov. *Met.* xiv. 623, &c.; Propert. iv. 2. 21, &c.; Serv. *ad Aen.* vii. 190). Her worship must originally have been of considerable importance, as we learn from Varro

(*De L. L.* vii. 45) that a special priest, under the name of *flamen Pomonalis*, was appointed to attend to her service (comp. Plin. *H. N.* xxiii. 1). It is not impossible that Pomona may in reality be nothing but the personification of one of the attributes of Ops. (Hartung, *Die Relig. d. Röm.* vol. ii. p. 133, &c.) [L. S.]

POMPAE'DIUS SILO. [SILO.]

POMPEIA. 1. The daughter of Q. Pompeius, consul B. C. 141 [POMPEIUS, No. 3], married C. Sicinius. (Cic. *Brut.* 76.)

2. The daughter of Q. Pompeius Rufus, son of the consul of B. C. 88 [POMPEIUS, No. 8], and of Cornelia, the daughter of the dictator Sulla. She married C. Caesar, subsequently the dictator, in B. C. 67, but was divorced by him in B. C. 61, because she was suspected of intriguing with Clodius, who stealthily introduced himself into her husband's house while she was celebrating the mysteries of the Bona Dea. (Suet. *Caes.* 6; Plut. *Caes.* 5, 10; Dion Cass. xxxvii. 45.)

3. The sister of the triumvir, married C. Memmius, who commanded in Sicily under her brother, in B. C. 81, and went as his quaestor into Spain, in the war against Sertorius, in which he was killed, B. C. 75. (Plut. *Pomp.* 11, *Sert.* 21; Cic. *pro Balb.* 2; Oros. v. 23.)

4. Daughter of the triumvir by his third wife Mucia. When her father, in B. C. 59, married Julia, the daughter of Julius Caesar, she was promised to Servilius Caepio, to whom Julia had been already betrothed. She did not, however, marry Caepio, but Faustus Sulla, the son of the dictator, to whom she had likewise been previously betrothed. Her husband perished in the African war, B. C. 46, and she and her children fell into the hands of Caesar, who, however, dismissed them in safety. (Plut. *Caes.* 14, *Pomp.* 47; Dion Cass. xlii. 13; Auct. *Bell. Afric.* 95.) She subsequently married L. Cornelius Cinna, and her son by this marriage, Cn. Cinna Magnus, entered into a conspiracy against Augustus (Dion Cass. lv. 14; Senec. *de Clem.* i. 9.) She was with her brother Sextus in Sicily for some time, and she there made presents to the young Tiberius, subsequently emperor, when his parents fled for refuge to the island. (Suet. *Tib.* 6.) As her brother Sextus survived her, she must have died before B. C. 35. (Senec. *Consol. ad Polyb.* 34.)

5. Daughter of Sex. Pompeius Magnus, the son of the triumvir and of Scribonia. At the peace of Misenum in B. C. 39 she was betrothed to M. Claudius Marcellus, the son of Octavia, the sister of Octavian, but was never married to him. She accompanied her father in his flight to Asia, B. C. 36. (Appian, *B. C.* v. 73; Dion Cass. xlviii. 38, xlix. 11.) She is not mentioned after this time, but it has been conjectured by commentators, with much probability, that she may have married Scribonius Libo, and had by him a son, Scribonius Libo Drusus; since Tacitus (*Ann.* ii. 27) calls Pompeius, the triumvir, the proavus of Libo Drusus; Scribonia, the wife of Augustus, his amita; and the two young Caesars his consobrini. The descent of Libo Drusus would then be, 1. Cn. Pompeius, the triumvir, *proavus*. 2. Sex. Pompeius, *avus*. 3. Pompeia, *mater*. 4. Libo Drusus.

6. Of uncertain origin, the wife of P. Vatinius, who was tribune, B. C. 59. She was still alive in B. C. 45. (Cic. *ad Fam.* v. 11.)

POMPEIA CELERI'NA, the mother-in-law of the younger Pliny, to whom one of his letters is addressed. (*Ep.* i. 4.)

POMPEIA MACRI'NA, descended from Pompeius Theophanes, was the daughter of Pompeius Macer, and was exiled by Tiberius A. D. 33. (Tac. *Ann.* vi. 18.)

POMPEIA PAULI'NA. [PAULINA, No. 3.]

POMPEIA GENS, plebeian, is not mentioned till the second century before the Christian aera: the first member of it who obtained the consulship, Q. Pompeius, in B. C. 141, is described as a man of a humble and obscure origin (Cic. *Verr.* v. 70, *pro Muren.* 7, *Brut.* 25). It is expressly stated that there were two or three distinct families of the Pompeii under the republic (Vell. Pat. ii. 21); and we can trace two, one of which was brought into celebrity by Q. Pompeius, the consul of B. C. 141, and the other is still better known as that to which the triumvir belonged. In the former family we find the surname of *Rufus*; in the latter, the father of the triumvir was distinguished by the personal cognomen of *Strabo*, and the triumvir himself gained that of *Magnus*, which he handed down to his children as an hereditary surname. Beside these cognomens we have on coins *Faustulus* as a surname of a Sex. Pompeius, who is otherwise unknown, and *Pius* as a surname of Sextus, the son of Cn. Pompeius Magnus, to designate him as the avenger of his father and brother. (Eckhel, vol. v. p. 280, &c.) But as all the members of these families are usually spoken of under their gentile name, and not under their cognomens, they are given below under POMPEIUS. In addition to the cognomens already mentioned, we find many others, borne for the most part by freedmen or provincials, who had received the Roman franchise from the Pompeii: of these an alphabetical list is given below.

POMPEIA'NUS, son of Lucilla and Claudius Pompeianus. We are told by Spartianus that he was employed by Caracalla in the conduct of the most important wars, and was twice raised to the consulship, but his name does not appear in the Fasti. The same authority adds that he was put to death by the emperor, but in such a manner that he appeared to have perished by the hands of robbers. (Spartian. *Caracall.* 3.) [W. R.]

POMPEIA'NUS, TIB. CLAU'DIUS, the son of a Roman knight originally from Antioch, rose to the highest dignities under M. Aurelius. He was one of the legates despatched to oppose the barbarian Kelts from beyond the Rhine, when they threatened to burst into Italy [PERTINAX]: he stands in the Fasti as consul for A. D. 173, was suffectus probably in A. D. 176, and received in marriage Lucilla, the daughter of the emperor, before the regular period of mourning for her first husband L. Verus had expired. He was one of the trusty counsellors to whose charge the youthful Commodus was consigned, and one of the few who escaped the cruel persecution of that brutal savage, although he openly refused to countenance his follies, or to pander to his vices. During this unhappy period he passed his time chiefly in the country, excusing himself from appearing in public on account of age and weakness of sight. Pertinax, who had served under his command, treated him with the greatest distinction, and Didius Julianus is said to have invited him to quit his retirement at Tarraco, and to ascend the throne. Lampridius would lead us to suppose that he actually fell a

victim to the cruelties of Commodus, but more trustworthy authorities represent him as having lived on to the reign of Severus. (Dion Cass. lxxi. 3, 20, lxxiii. 3; Herodian. i. 8. § 6; Capitolin. *M. Aur.* 20; Vulcat. Gallican. *Avid. Cass.* 11; Lamprid. *Commod.*) [W. R.]

POMPEIA'NUS, CLAU'DIUS QUINTIA'NUS, a young senator, husband of the daughter of Lucilla, was persuaded by his mother-in-law to attempt the life of Commodus, with whom he lived on terms of familiar intimacy, and having failed was put to death. (Dion Cass. lxxii. 4, and note of Reimarus; Herodian. i. 8; Lamprid. *Commod.* 4; Amm. Marc. xxix. 4.) [W. R.]

POMPEIUS. In the following account we give first the family of Q. Pompeius, consul B. C. 141, and next that of the triumvir. The lives of the various persons mentioned below are treated at length by Drumann (*Geschichte Roms*, vol. iv. p. 306, &c.), to whom we refer our readers once for all. The Stemma on the opposite page is taken from Drumann, and is in some parts conjectural.

1. L. POMPEIUS, tribune of the soldiers, B. C. 171, in the army of the consul P. Crassus, when the latter was carrying on war against Perseus, king of Macedonia (Liv. xlii. 66).

2. A. POMPEIUS, is said to have been a flute-player, a report probably invented by the aristocracy for the purpose of degrading his son, a *novus homo* (Plut. *Reg. et Imperat. Apopth.* p. 200).

3. Q. POMPEIUS, A. F., the son of the preceding [No. 2], was of humble origin; but we know nothing of his early career, nor of the means by which he first came into public notice. Since, however, Cicero speaks of him (*Brut.* 25) as no mean orator, distinction in oratory may have paved the way for him as it did for so many other Romans to the higher offices of the state. He was consul B. C. 141 with Cn. Servilius Caepio, and gained his election in opposition to Laelius by assuring Scipio that he did not intend to become a candidate for the office, and then entering upon a vigorous canvass after he had thus thrown the friends of Laelius off their guard. Scipio had previously been on friendly terms with Pompeius, but now renounced all further connection with him. (Plut. *l. c.*; Cic. *Lael.* 21.) Pompeius in his consulship was sent into Nearer Spain as the successor of Q. Metellus (Val. Max. ix. 3. § 7), and not of Fabius Maximus Servilianus, who commanded in Further Spain (Appian, *Hisp.* 63). Pompeius was unsuccessful in Spain: he experienced several defeats from the enemy, and in vain laid siege to Numantia. His troops, which he kept encamped before the walls of this town during the winter, perished in great numbers through the cold and disease; and, accordingly, fearing that the aristocracy would call him to account on his return to Rome, he proposed to the Numantines terms of peace. He required from them publicly an unconditional surrender; but in private only demanded from them hostages, the captives and deserters, and also thirty talents. The Numantines, who were weary of the war, gladly purchased peace on these conditions, and immediately paid part of the money; but on the arrival of M. Popillius Laenas in Spain shortly afterwards (B. C. 139), as the successor of Pompeius, the latter, who was now released from the responsibility of the war, had the effrontery to disown the treaty, although it had been witnessed by the officers of his own army. Laenas referred the matter to the senate, to which the Numantine legates accordingly repaired. Pompeius persisted in the same lie; the senate declared the treaty invalid; and the war was accordingly renewed. Pompeius escaped all punishment for this conduct in relation to the treaty: he was, however, accused shortly afterwards of extortion in his province, but was fortunate enough to obtain an acquittal, although some of the most eminent men at Rome, such as Q. Metellus Macedonicus and L. Metellus Calvus, bore witness against him. (Val. Max. viii. 5. § 1; Cic. *pro Font.* 7.) His want of success in Spain did not lose him the favour of the people, for he was elected censor in B. C. 131 with Q. Metellus Macedonicus, the first time that both censors were chosen from the plebs. (Appian, *Hisp.* 76—79; Liv. *Epit.* 54, 59; Oros. v. 4; Cic. *de Off.* iii. 30, *de Fin.* ii. 17.)

4. POMPEIUS, is mentioned as one of the opponents of Tib. Gracchus in B. C. 133: he stated that, as he lived near Gracchus, he knew that Eudemus of Pergamum had given a diadem out of the royal treasures and a purple robe to Gracchus, and he also promised to accuse the latter as soon as his year of office as tribune had expired. (Plut. *Tib. Gracch.* 14; Oros. v. 8.) Drumann makes this Pompeius the son of No. 3, and likewise tribune of the plebs for B. C. 132; but although neither of these suppositions is impossible, there is still no authority for them. It is not impossible that this Pompeius is the same as the preceding; and as the latter very likely possessed public land, he would be ready enough to oppose Gracchus, although he had previously belonged to the popular party. We have likewise seen from his conduct in the Numantine war that he had no great regard for truth.

5. POMPEIA, daughter of No. 3, married C. Sicinius. [POMPEIA, No. 1.]

6. Q. POMPEIUS Q. F. RUFUS, either son or grandson of No. 3, was a zealous supporter of the aristocratical party. In his tribunate of the plebs, B. C. 100, he brought forward a bill, in conjunction with his colleague L. Cato, for the recal of Metellus Macedonicus from banishment (Oros. v. 17.) He was praetor B. C. 91 (Cic. *de Orat.* i. 37), and consul, B. C. 88, with L. Sulla. In the latter year the civil war broke out between Marius and Sulla respecting the command of the Mithridatic war. The history of these events is related in the life of MARIUS [p. 957]; and it is only necessary to mention here that the tribune P. Sulpicius Rufus, who was the great agent of Marius, had previously been the personal friend of Pompeius; but such was the exasperation of political feeling, that Sulpicius had recourse to arms against his former friend, in order to carry his measure for incorporating the new citizens among the old tribes. In the riots which ensued, the young son of Pompeius was murdered. Pompeius himself was deprived of his consulship and fled to Nola, where Sulla had a powerful army. At the head of these troops the two consuls speedily returned to Rome, and proscribed Marius and his leading partizans. Sulla then set out for the East to conduct the war against Mithridates, leaving Italy in charge of Pompeius. To the latter was assigned the army of Cn. Pompeius Strabo, who was still engaged in carrying on war against the Marsi; but Strabo, who was unwilling to be deprived of the command, caused Pompeius Rufus to be murdered by the soldiers

STEMMA POMPEIORUM.

- 1. L. Pompeius, Trib. Mil. B. C. 171.
  - 2. A. Pompeius.
    - 3. Q. Pompeius, Cos. B. C. 141, Cens. B. C. 131.
      - 4. Pompeius, B. C. 133.
        - 6. Q. Pompeius Rufus, Cos. B. C. 88.
          - 8. Q. Pompeius Rufus, married Cornelia, daughter of the dictator Sulla, killed B. C. 88.
            - 9. Q. Pompeius Rufus, Trib. Pl. B. C. 52.
              - 13. Q. Pompeius Rufus, Pr. B. C. 63.
            - 10. Pompeia, married the dictator Caesar.
        - 7. A. Pompeius, Trib. Pl. B. C. 102.
          - 11. Q. Pompeius Bithynicus.
            - 12. A. Pompeius Bithynicus. Pr. B. C. 44.
      - 5. Pompeia, married C. Sicinius.

- 14. Cn. Pompeius.
  - 15. Sex. Pompeius, married Lucilia.
    - 16. Sex. Pompeius, Vir doctus, B. C. 89.
      - 17. Sex. Pompeius.
        - 19. Sex. Pompeius, Cos. B. C. 35.
          - 20. Sex. Pompeius, Cos. A. D. 14.
      - 18. Q. Pompeius.
    - 21. Cn. Pompeius Strabo, Cos. B. C. 89.
      - 22. CN. POMPEIUS MAGNUS, triumvir, married, 1. Antistia, 2. Aemilia, 3. Mucia, 4. Julia, 5. Cornelia.
        - 24. Cn. Pompeius Magnus, married Claudia; died B. C. 45.
        - 25. Sex. Pompeius Magnus, married Scribonia; died B. C. 35.
          - 27. Pompeia, married Scribonius Libo.
            - Libo Drusus, died A. D. 19.
            - Scribonia, married M. Licinius Crassus, Cos. A. D. 29.
              - M. Licinius Crassus, killed by Nero.
              - 28. Cn. Pompeius Magnus, married the daughter of the emperor Claudius.
              - L. Calpurnius Piso Licinianus. [See Piso, No. 31.]
              - Licinius Crassus Scribonianus.
        - 26. Pompeia, married Faustus Sulla.
      - 23. Pompeia.

shortly after his arrival in the camp, having previously received him without opposition. [See below, No. 21.] Cicero mentions Pompeius Rufus among the orators whom he had heard in his youth: his orations were written or corrected by L. Aelius. (Appian, *B. C.* i. 55—57, 63; Vell. Pat. ii. 20; Liv. *Epit.* 77; Plut. *Sull.* 8; Cic. *Lael.* 1. *pro Cluent.* 5, *Brut.* 56, 89.)

7. A POMPEIUS, tribune of the plebs, B. C. 102, may perhaps have been a younger son of No. 4. (Plut. *Mar.* 17.)

8. Q. POMPEIUS RUFUS, son of No. 6, married Sulla's daughter, and was murdered by the party of Sulpicius and Marius in the forum in B. C. 88 (Appian, *B. C.* i. 56; Plut. *Sull.* 8).

9. Q. POMPEIUS RUFUS, son of No. 8, and grandson of the dictator Sulla, first appears in public in B. C. 54 as the accuser of M. Messalla, because he had gained his election to the consulship by bribery. [MESSALLA, No. 7.] He was tribune of the plebs B. C. 52, and not B. C. 53, as Dion Cassius states (xl. 45). In his tribuneship he distinguished himself as the great partizan of the triumvir Pompey. The latter longed for the dictatorship, and therefore secretly fomented the disturbances at Rome, in hopes that all parties tired of anarchy would willingly throw themselves into his arms. Rufus supported his views, and to increase the confusion would not allow any of the elections to be held. There seemed an end of all government. The senate apprehended Rufus and cast him into prison, notwithstanding his sacred character as tribune; but this act of violence only strengthened his power and influence. He retaliated by throwing into prison one of the most active supporters of the senatorial party, the aedile Favonius. The murder of Clodius by Milo on the 20th of January still further favoured the views of the triumvir; Rufus and his colleague Munatius Plancus added fuel to the fire, and omitted no means for increasing the wrath of the people. Pompey was appointed sole consul; the laws which he proposed were supported by Rufus and his party, and Milo was condemned. But he had no sooner laid down his office of tribune, on the 10th of December in this year, than he was accused by one of his late colleagues, M. Caelius, of violating the very law *De Vi*, which he had taken so active a part in passing. He was condemned, and lived in exile at Bauli in Campania. Here he was in great pecuniary difficulties, till M. Caelius, who had accused him, generously compelled his mother Cornelia to surrender to him his paternal property. The last time that Rufus is mentioned is in B. C. 51, when his enemies spread the false report that he had murdered Cicero on his journey to Cilicia. (Cic. *ad Q. Fr.* iii. 2. § 3, *ad Att.* iv. 16. § 8; Dion Cass. xl. 45, 49, 55; Ascon. *in Cic. Milon.* passim; Caelius, *ad Fam.* viii. 1. § 4; Val. Max. iv. 2. § 7.)

10. POMPEIA, daughter of No. 8. [POMPEIA, No. 2.]

11. Q. POMPEIUS BITHYNICUS, probably son of No. 7. [BITHYNICUS, No. 1.]

12. A. POMPEIUS BITHYNICUS, son of No. 11. [BITHYNICUS, No. 2.]

13. Q. POMPEIUS RUFUS, praetor B. C. 63. His cognomen shows that he belonged to the preceding family, but his descent is quite uncertain. In his praetorship he was sent to Capua, where he remained part of the following year, because it was feared that the slaves in Campania and Apulia might rise in support of Catiline. In B. C. 61 he obtained the province of Africa, with the title of proconsul, which he governed with great integrity, according to Cicero. He did not, however, succeed in obtaining the consulship, although he was alive some years afterwards, for we find him bearing witness in B. C. 56 in behalf of M. Caelius, who had been with him in Africa. (Sall. *Cat.* 30; Cic. *pro Cael.* 30.)

14. CN. POMPEIUS, only known from the Fasti Capitolini, as the grandfather of No. 21.

15. SEX. POMPEIUS, son of the preceding, married Lucilia, a sister of the poet C. Lucilius, who was therefore the grandmother, and not the mother of the triumvir, as is stated by Velleius Paterculus (ii. 29), and many modern writers.

16. SEX. POMPEIUS SEX. F. CN. N., was the son of No. 15, and we may conclude from his praenomen that he was the elder of his two sons. He never obtained any of the higher offices of the state, but acquired great reputation as a man of learning, and is praised by Cicero for his accurate knowledge of jurisprudence, geometry, and the Stoic philosophy. He was present on one occasion in the camp of his brother Strabo during the Social war, B. C. 89, but this is the only time in which his name occurs in public affairs. (Cic. *Brut.* 47, *Philipp.* xii. 11, *De Orat.* i. 15, iii. 21, *De Off.* i. 6.)

17. SEX. POMPEIUS, son of No. 16, only known as the father of No. 19.

18. Q. POMPEIUS SEX. F., probably younger son of No. 16, is recommended by Cicero in a letter, of which we do not know the date, to one Curius, proconsul of some province (Cic. *ad Fam.* xiii. 49).

19. SEX. POMPEIUS SEX. F., son of No. 17, was consul B. C. 35, with L. Cornificius, in which year Sex. Pompeius, the son of the triumvir, was killed in Asia. (Dion Cass. xlix. 18, 33.)

20. SEX. POMPEIUS SEX. F. son of No. 19, was consul A. D. 14, with Sex. Appuleius, in which year the emperor Augustus died. These consuls were the first to render homage to Tiberius (Dion Cass. lvi. 29; Tac. *Ann.* i. 7; Suet. *Aug.* 100; Vell. Pat. ii. 123). Sex Pompeius seems to have been a patron of literature. Ovid addressed him several letters during his exile (*ex Pont.* iv. 1. 4, 5, 15); and it was probably this same Sex. Pompeius, whom the writer Valerius Maximus accompanied to Asia, and of whom he speaks as his Alexander. (Val. Max. ii. 6. § 8, iv. 7. extern. § 2.)

21. CN. POMPEIUS SEX. F. CN. N. STRABO, younger son of No. 15, and father of the triumvir. His surname Strabo, which signifies one who squints, and which occurs in several other Roman gentes, is said to have been first given to his cook, Menogenes, and then to have been applied to Pompeius himself, from his likeness to his slave (Plin. *H. N.* vii. 10. s. 12; Val. Max. ix. 14. § 2). Whether this be true or false, Pompeius at all events adopted the name; and it appears on his coins, and in the Fasti. All the ancient writers agree in giving this Pompeius a thoroughly bad character. His name is first mentioned in connection with a discreditable matter. He had been quaestor in Sardinia in B. C. 103, under the propraetor T. Albucius, against whom he collected materials for an accusation, although the Romans regarded the relation between praetor and quaestor as a sacred one, like that between father and

son. For that reason he was not allowed to conduct the accusation, which was assigned to C. Caesar instead (Cic. *Div. in Caecil.* 19). He was probably praetor in B. C. 94, and obtained in the following year the government of Sicily (Cic. *Verr.* iii. 16, v. 66). On the breaking out of the Social or Marsic war, in B. C. 90, Pompeius served as legate under the consul P. Rutilius Lupus. Pompeius was at first defeated, and obliged to take refuge at Firmum, where he was besieged by Afranius, one of the Italian generals. But when Sulpicius came to his assistance, Afranius was attacked at once by the two Roman armies, and lost his life in the battle: his troops fled in confusion to Asculum. To this town Pompeius proceeded to lay siege; and as he seems to have been regarded as a general of no mean abilities, he was elected to the consulship, B. C. 89, with L. Porcius Cato. Soon after entering upon his consulship, he defeated the Italians on the east coast, who, ignorant that the Etruscans had made terms with the Romans, were marching to their assistance. He followed up this victory by others, and defeated, in succession, the Marsi, Marrucini, and Vestini. He at length took Asculum, and subdued the Picentines, and returned to Rome at the end of the year, which he entered in triumph on the 27th of December. Before he laid down his consulship, he probably brought forward the law (*lex Pompeia*), which gave to all the towns of the Transpadani the Jus Latii or Latinitas.

In the following year, B. C. 88, occurred the dreadful struggle between Marius and Sulla for the command of the Mithridatic war, which ended in the proscription of Marius, and his flight from Italy. Strabo had returned to his army, and was engaged in southern Italy in completing the subjugation of the Italians, when he learnt that the senate had deprived him of the command, and had assigned his army to the consul Q. Pompeius Rufus, to whom the care of Italy was entrusted, while his colleague Sulla was engaged in the Mithridatic war. But Strabo, who was excessively fond of power, was indignant at this decision. He however concealed his resentment and handed over the army to Rufus; but at the same time he secretly instigated the soldiers to murder their new commander, which they accordingly did shortly afterwards. He affected great horror of the crime, but took no steps to bring the perpetrators to justice; and Sulla, who was on the point of starting for the East, was obliged to overlook the murder.

Next year, B. C. 87, the Marian party obtained the upper hand. L. Cinna, who had been driven out of the city by his colleague Cn. Octavius, had collected a formidable army, and being joined by Marius, advanced against Rome. The aristocracy summoned Pompeius Strabo to their aid; but as he commanded against their wish, and had been refused a second consulship this year, he was unwilling to espouse their side. Still, not being prepared to join the other party, he advanced by slow marches to the relief of the city, and, contrary to his wishes, was obliged to fight near the Colline Gate with Cinna and Sertorius. The battle was not decisive, but Strabo was unable to play any longer a neutral part. Cinna attempted to remove him by assassination, but he was saved by the energy and prudence of his son, who also quelled a dangerous mutiny among the soldiers. Shortly after these events, and in the course of the same year, B. C. 87, Strabo was killed by lightning. His avarice and cruelty had made him hated by the soldiers to such a degree, that they tore his corpse from the bier and dragged it through the streets. Cicero describes him (*Brut.* 47) as "worthy of hatred on account of his cruelty, avarice, and perfidy." He possessed some reputation as an orator, and still more as a general. He left behind him a considerable property, especially in Picenum; and his anxiety to protect his estates probably led him to make that neighbourhood one of the principal seats of the war against the Italians (Appian, *B. C.* i. 40, 47, 52, 66—68, 80; Liv. *Epit.* 74—79; Vell. Pat. ii. 20, 21; Flor. iii. 18; Oros. v. 18; Plut. *Pomp.* 1, 3; Cic. *Philipp.* xii. 11.)

22. Cn. Pompeius Magnus, the son of No. 21, and afterwards the triumvir, was born on the 30th of September, B. C. 106, in the consulship of Atilius Serranus and Servilius Caepio. He was consequently a few months younger than Cicero, who was born on the 3d of January in this year, and six years older than Caesar. He had scarcely left school before he was summoned to serve under his father in the Social war. He fought under him in B. C. 89 against the Italians, when he was only seventeen years of age, and continued with him till his death two years afterwards. He was present at the battle of the Colline Gate, in B. C. 87, and, as has been already related, he saved the life of his father, and quelled an insurrection of the soldiers by his courage and activity. The death of his father soon after this event left Pompey his own master at the age of nineteen. The aristocratical party were no longer able to offer any opposition to Marius and Cinna, who accordingly entered Rome shortly afterwards, and took a bloody revenge on their opponents. Pompey's house was plundered; and he did not venture to appear in public till after the death of Marius in the following year, B. C. 86. His enemies, however, immediately accused him of having shared with his father in the plunder of Asculum. Not trusting either to the justice of his cause, or to the eloquence of his advocates, L. Marcius Philippus and Q. Hortensius, he agreed to marry the daughter of the praetor Antistius, who presided at the trial, and was in consequence acquitted.

In B. C. 84, the Marian party made great preparations to oppose Sulla, who had now finished the Mithridatic war, and was on his way to Italy. Pompey, though so young, was fired with the ambition of distinguishing himself above all the other leaders of the aristocracy; and while the rest were content to wait quietly for Sulla's arrival in Italy to deliver them from their enemies, Pompey resolved to share with Sulla the glory of crushing the Marian party. He accordingly fled from the camp of Cinna shorly before the latter was murdered, and hastened to Picenum, where he proceeded to levy troops without holding any public office, and without any authority from the senate or people. The influence which he possessed by his large estates in Picenum, and by his personal popularity, enabled him to raise an army of three legions by the beginning of the following year, B. C. 83. He assumed the command at Auximum, a town in the north of Picenum, not far from Ancona; and while the rest of the aristocracy hastened to join Sulla, who had landed at Brundisium, Pompey was anxious to distinguish himself by some brilliant success over the enemy. The faults

of the Marian generals gave him the wished-for opportunity; he was surrounded by three armies, commanded respectively by M. Brutus, C. Caelius Caldus, and C. Carrinas, whose great object seems to have been to prevent his escape to Sulla. Pompey now displayed for the first time the great military abilities for which he became afterwards so conspicuous; he concentrated all his forces in one spot, and then fell upon M. Brutus at a time when he could receive no assistance from the other generals, and completely defeated him. Pompey also distinguished himself by his personal bravery in this engagement, charging at the head of his cavalry, and striking down a Celtic horseman with his own hand. The Marian generals, after the loss of this battle, quarrelled among themselves, and withdrew from the country. Pompey, who had no longer an enemy to oppose him, set out to join Sulla, and was hailed as a deliverer by the towns of Picenum, who had now no other alternative but submission. He was proscribed by the senate, but his troops proved faithful to him, and he joined Sulla in safety, having already gained for himself a brilliant reputation. He was received by Sulla with still greater distinction than he had anticipated; for when he leapt down from his horse, and saluted Sulla by the title of Imperator, the latter returned the compliment by addressing him by the same title. Pompey was only twenty-three, and had not held any public office when he received this unprecedented mark of honour.

Next year, B. C. 82, the war was prosecuted with vigour against the Marian party. Pompey took a prominent part in it as one of Sulla's legates, and by his success gained still further distinction. The younger Marius, who was now consul, was blockaded in Praeneste, and his colleague, Carbo, was making every effort to relieve him. Sulla himself fought an indecisive battle against Carbo; but his legates, Marcius and Carrinas, were defeated by Pompey. Carbo then retreated to Ariminum, and sent Marcius to the relief of Praeneste; but Pompey defeated the latter again in the Apennines, and compelled him to retire. Despairing of success, Carbo then abandoned Marius to his fate, and set sail for Africa. Praeneste shortly afterwards surrendered. Sulla thus became the master of Italy, and was proclaimed dictator. He then proceeded to reward his partizans, and to take vengeance on his enemies; and in order to connect Pompey more closely with himself, he compelled him to marry his step-daughter Aemilia, the daughter of his wife Caecilia Metella, by her former husband Aemilius Scaurus. To effect this marriage two divorces had to take place: Pompey was obliged to put away his wife Antistia, though her father had been murdered by Marius as a partizan of Sulla, simply on account of his connection with Pompey; and Aemilia was obliged to leave her husband M'. Glabrio, although she was pregnant at the time. Aemilia died shortly afterwards in child-birth.

But although the war in Italy was brought to a close, the Marian party still held out in other parts of Europe; and Pompey, who was now regarded as one of the principal leaders of the aristocracy, was sent against them by Sulla. He first proceeded to Sicily, to which island Carbo had crossed over from Africa, but here met with no opposition; as soon as he landed, Carbo fled from the island, intending to take refuge in Egypt, but he was seized and brought in chains to Pompey, at Lilybaeum, who put him to death, and sent his head to Sulla. He likewise executed several others of the Marian party; but he can scarcely be reproached with cruelty for so doing, as he had no other alternative, even if he had wished to save them; and he treated the cities which had espoused the popular side with greater leniency than might have been expected. Next year, B. C. 81, Pompey left Sicily, and passed over to Africa, in order to oppose Cn. Domitius Ahenobarbus, the son-in-law of Cinna, who, with the assistance of Hiarbas, had collected a formidable army. But his troops, chiefly consisting of Numidians, were no match for the veterans who had conquered the well-disciplined Italian allies. Still they fought with great bravery, and out of 20,000 only 3000 are said to have survived the decisive battle. Their camp was taken, and Domitius fell. In a few months Pompey reduced the whole of Numidia; Hiarbas was taken prisoner and put to death, and his throne was given to Hiempsal. But it was not only his military achievements that gained him great renown at Rome; unlike other Roman governors, he abstained from plundering the province, which seemed the more extraordinary, since the disturbed state of the country afforded him particular facilities for doing so. Intent upon triumphing, he collected a great number of elephants and lions in Numidia, and returned to Rome, in the same year, covered with glory. As he approached Rome, numbers flocked out of the city to meet him; and the dictator himself, who formed one of the crowd, greeted him with the surname of MAGNUS, which he bore ever afterwards, and handed down to his children.* But Pompey did not find it easy to obtain his wished-for triumph. Hitherto no one but a dictator, consul, or praetor, had enjoyed this distinction, and it seemed a monstrous thing for a simple eques, who had not yet obtained a place in the senate, to covet this honour. Sulla at first tried to dissuade Pompey from pressing his request; and as he would not relinquish his design, the matter was referred to the senate, and there Sulla positively opposed it. Pompey was not, however, to be cowed, and uttered a threat about the rising and the setting sun; whereupon Sulla, indignant at his impudence, shouted out contemptuously, "Let him triumph then!" It is true that Sulla's dominion was too firmly established to be overthrown by Pompey; but he probably could not have put him down without a struggle, and therefore thought it better to let him have his own way. Pompey therefore entered Rome in triumph as a simple eques in the month of September B. C. 81, and before he had completed his twenty-fifth year. Pompey's conduct in insisting upon a triumph on this occasion has been represented by many modern writers as vain and childish; but it should be recollected that it was a vanity which all distinguished Romans shared, and that to enter Rome drawn in

* There can be little doubt that this surname was given to Pompey on this occasion, though many writers assign it to a different time. The question is discussed at length by Drumann, vol. iv. p. 335. Pompey did not use it himself till he was appointed to the command of the war against Sertorius (Plut. *Pomp.* 13).

the triumphal car was regarded as one of the noblest objects of ambition.

Having thus succeeded in carrying his point against the dictator Pompey again exhibited his power in promoting in B.C. 79 the election of M. Aemilius Lepidus to the consulship, in opposition to the wishes of Sulla. Through Pompey's influence Lepidus was not only elected, but obtained a greater number of votes than his colleague Q. Catulus, who was supported by Sulla. The latter had now retired from public affairs, and would not relinquish his Epicurean enjoyments for the purpose of defeating Pompey's plans, but contented himself with warning the latter, as he met him returning from the comitia in triumph, "Young man, it is time for you not to slumber, for you have strengthened your rival against yourself." The words of Sulla were prophetic; for upon his death, which happened in the course of the same year, Lepidus attempted to repeal the laws of Sulla, and to destroy the aristocratical constitution which he had established. He seems to have reckoned upon the support of Pompey; but in this he was disappointed, for Pompey remained faithful to the aristocracy, and thus saved his party. During the year of the consulship of Lepidus and Catulus, B.C. 78, peace was with difficulty preserved [LEPIDUS, No. 13]; but at the beginning of the following year B.C. 77, Lepidus, who had been ordered by the senate to repair to his province of Further Gaul, marched against Rome at the head of an army, which he had collected in Etruria. Here Pompey and Catulus were ready to receive him; and in the battle which followed under the walls of the city, Lepidus was defeated and obliged to take to flight. While Catulus followed him into Etruria, Pompey marched into Cisalpine Gaul, where M. Brutus, the father of the so-called tyrannicide, commanded a body of troops on behalf of Lepidus. On Pompey's approach Brutus threw himself into Mutina, which he defended for some time, but at length surrendered the town to Pompey, on condition that his life should be spared. This was granted by Pompey; but next day he was murdered, by Pompey's orders, at Rhegium, a small town on the Po, whither he had retired after the surrender of Mutina. Pompey was much blamed for this cruel and perfidious act, which was however more in accordance with the spirit of his party than his own general conduct. But he seems to have acted now in accordance with Sulla's principles; for he likewise put to death Cornelius Scipio Aemilianus, the son of Lepidus, whom he took prisoner at Alba in Liguria. The war in Italy was now at an end; for Lepidus, despairing of holding his ground in Etruria, had sailed with the remainder of his forces to Sardinia, where he died shortly afterwards

The senate, who now began to dread Pompey, ordered him to disband his army; but he found various excuses for evading this command, as he was anxious to obtain the command of the war against Sertorius in Spain. Sertorius was the only surviving general of the Marian party, who still continued to hold out against the aristocracy. By his extraordinary genius and abilities he had won the hearts of the Spaniards, and had for the last three years successfully opposed Metellus Pius, one of the ablest of Sulla's generals [SERTORIUS]. The misfortunes of Metellus only increased Pompey's eagerness to gain laurels, where a veteran general had met with nothing but disasters; and he therefore still continued at the head of his army in the neighbourhood of Rome. The senate, however, hesitated to give him this opportunity for gaining fresh distinction and additional power; but as Sertorius was now joined by Perperna, and was daily becoming more formidable, it became absolutely necessary to strengthen Metellus; and as they had no general except Pompey, who was either competent or willing to conduct the war against Sertorius, they at length unwillingly determined to send him to Spain, with the title of Proconsul, and with equal powers to Metellus. In the debate in the senate which ended in his appointment, it was urged that no private man ought to receive the title of Proconsul, whereupon L. Philippus replied with bitter scorn, in allusion to the insignificance of the existing consuls, "Non ego illum mea sententia pro consule, sed pro consulibus mitto."

In forty days Pompey completed his preparations, and left Italy with an army of 30,000 foot and 1000 horse, at the beginning of B.C. 76, being then thirty years of age. He crossed the Alps between the sources of the Rhône and the Po, and advanced towards the southern coast of Spain. The Spanish tribes, through which he marched, did not offer him much resistance, and the town of Lauron (not far from Valencia) declared in his favour. But the approach of Sertorius quickly changed the face of matters, and taught Pompey that he had a more formidable enemy to deal with than any he had yet encountered. His army was suddenly surprised by Sertorius, and he was obliged to retreat with the loss of a legion. Sertorius followed up his victory by taking the town of Lauron, which he committed to the flames, almost before Pompey's face. Thus his first campaign in Spain ended ingloriously. He passed the winter in the Nearer Province, and at the beginning of B.C. 75 crossed the Iberus, and again marched southward against C. Herennius and Perperna, the legates of Sertorius. These he defeated, with great loss, near Valencia; and elated with his success, and anxious to wipe off the disgrace of the preceding year, he hastened to attack Sertorius, hoping to crush him entirely before Metellus arrived to share the glory with him. Sertorius, who had advanced from the west, was equally eager to fight before the junction of the two Roman armies. The battle, thus eagerly desired by both generals, was fought on the banks of the Sucro (Xucar). It was obstinately contested, but was not decisive. The right wing, where Pompey commanded in person, was put to flight by Sertorius, and Pompey himself was nearly killed in the pursuit; his left wing, however, which was under the command of his legate L. Afranius, drove the right wing of Sertorius's army off the field, and took his camp. Night put an end to the battle; and the approach of Metellus on the following day obliged Sertorius to retire. Pompey and Metellus then continued together for a time, but were reduced to great straits for want of provisions, and were frequently obliged to separate in order to obtain food and fodder. On one of these occasions they were attacked at the same time, Pompey by Sertorius, and Metellus by Perperna; Metellus defeated the latter with a loss of 5000 men, but Pompey was routed by Sertorius, and lost 6000 of his troops. Shortly after this Pompey retired, for the winter,

to the country of the Vaccaei, whence he wrote to the senate, in the most earnest terms, for a further supply of troops and corn, threatening to quit Spain if he did not receive them, as he was resolved to continue the war no longer at his own expence. His demands were complied with, and two legions were sent to his assistance; for the consul L. Lucullus, who then had great influence with the senate, feared that Pompey might execute his threat of returning to Italy, and then deprive him of the command of the Mithridatic war.

Of the campaigns of the next three years (B. C. 74—72) we have little information; but Sertorius, who had lost some of his influence over the Spanish tribes, and who had become an object of jealousy to M. Perperna and his principal Roman officers, was unable to prosecute the war with the same vigour as he had done during the two preceding years. Pompey accordingly gained some advantages over him, but the war was still far from a close; and the genius of Sertorius would probably have soon given a very different aspect to affairs, had he not been assassinated by Perperna in B. C. 72. [SERTORIUS.] Perperna had flattered himself that he should succeed to the power of Sertorius; but he soon found that he had murdered the only man who was able to save him from ruin and death. In his first battle with Pompey, he was completely defeated, his principal officers slain, and himself taken prisoner. Anxious to save his life he offered to deliver up to Pompey the papers of Sertorius, which contained letters from many of the leading men at Rome, inviting Sertorius to Italy, and expressing a desire to change the constitution which Sulla had established. But Pompey refused to see him, and commanded him to be put to death, and the letters to be burnt: the latter was an act of prudence for which Pompey deserves no small praise. The war was now virtually at an end; and the remainder of the year was employed in subduing the towns which had compromised themselves too far to hope for forgiveness, and which accordingly still held out against Pompey. By the winter the greater part of Spain was reduced to obedience; and some of the Spaniards, who had distinguished themselves by their support of the troops of the republic, were rewarded by Pompey with the Roman franchise. Among those who received this honour was L. Cornelius Balbus, whose cause Cicero subsequently pleaded in an oration that has come down to us. [BALBUS.] Metellus had taken no part in the final struggle with Perperna, and returned to Italy before Pompey. The latter thus obtained the credit of bringing the war to a conclusion, and of making, in conjunction with commissioners from the senate, the final arrangements for settling the affairs of the conquered country. His reputation, which had been a little dimmed by the long continuance of the war, now burst forth more brightly than ever; and the people longed for his return, that he might deliver Italy from Spartacus and his horde of gladiators, who had defeated the consuls, and were in possession of a great part of the country.

In B. C. 71 Pompey returned to Italy at the head of his army. Crassus, who had now the conduct of the war against Spartacus, hastened to bring it to a conclusion before the arrival of Pompey, who he feared might rob him of the laurels of the campaign. He accordingly fought a decisive battle with Spartacus in Lucania, in which the latter perished with a great part of his troops; but Pompey was fortunate enough to fall in with six thousand of the fugitives, who had rallied again, and whom he cut to pieces, and thereupon he wrote to the senate, "Crassus, indeed, has defeated the enemy, but I have extirpated the war by the roots." Thus he claimed for himself, in addition to all his other exploits, the glory of finishing the Servile war; and the people, who now idolized him, were only too willing to admit his claims. Crassus deeply felt the injustice that was done him, but he dared not show his resentment, as he was anxious for the consulship, and could not dispense with the services of Pompey in obtaining it. Pompey himself had also declared himself a candidate for the same honour; and although he was ineligible by law, inasmuch as he was absent from Rome, had not yet reached the legal age, and had not held any of the lower offices of the state, still his election was certain. He had always been a personal favourite with the people; and during his long absence from Italy, they seemed to have forgotten that he had been one of Sulla's principal generals, and only looked upon him as the great general, who had delivered Italy from an invasion of Spanish barbarians. In their eyes he no longer belonged to the aristocratical party, whose corruption and venality both as magistrates and judices had become intolerable. Pompey likewise was not ignorant that he was an object of jealousy and dislike to the leading members of the aristocracy, and that they would be ready enough to throw him on one side, whenever an opportunity presented. He accordingly resolved to answer the expectations which the people had formed respecting him, and declared himself in favour of a restoration of the tribunician power, which had been abolished by Sulla. The senate dared not offer any resistance to his election; at the head of a powerful army, and backed by the popular enthusiasm, he could have played the part of Sulla, if he had chosen. The senate, therefore, thought it more prudent to release him from the laws, which disqualified him from the consulship; and he was accordingly elected without any open opposition along with M. Crassus, whom he had recommended to the people as his colleague. A triumph, of course, could not be refused him on account of his victories in Spain; and accordingly, on the 31st of December, B. C. 71, he entered the city a second time in his triumphal car, a simple eques.

On the 1st of January, B. C. 70, Pompey entered on his consulship with M. Crassus. One of his first acts was to redeem the pledge he had given to the people, by bringing forward a law for the restoration of the tribunician power. Sulla had allowed the tribunicial office to continue, but had deprived it of the greater part of its power; and there was no object for which the people were so eager as its restoration in its former authority and with its ancient privileges. Modern writers have disputed whether its restoration was an injury or a benefit to the state; but such speculations are of little use, since it is certain, that the measure was inevitable, and that it was quite impossible to maintain the aristocratical constitution in the form in which it had been left by Sulla. It is probable enough that Pompey was chiefly induced by his love of popular favour to propose the law, but he may also have had the

good sense to see, what the short-sightedness of the majority of the aristocracy blinded them to, that further opposition to the people would have been most injurious to the interests of the aristocracy itself. The law was passed with little opposition; for the senate felt that it was worse than useless to contend against Pompey, supported as he was by the popular enthusiasm and by his troops, which were still in the immediate neighbourhood of the city. Later in the same year Pompey also struck another blow at the aristocracy by lending his all-powerful aid to the repeal of another of Sulla's laws. From the time of C. Gracchus (B. C. 123) to that of Sulla (B. C. 80), the judices had been taken exclusively from the equestrian order; but by one of Sulla's laws they had been chosen during the last ten years from the senate. The corruption and venality of the latter in the administration of justice had excited such general indignation that some change was clamorously demanded by the people. Accordingly, the praetor L. Aurelius Cotta, with the approbation of Pompey, proposed a law by which the judices were to be taken in future from the senatus, equites, and tribuni aerarii, the latter probably representing the wealthier members of the third order in the state. (Comp. Madvig, *De Tribunis aerariis*, in *Opuscula*, vol. ii. p. 242, &c.) This law was likewise carried; but it did not improve the purity of the administration of justice, since corruption was not confined to the senators, but pervaded all classes of the community alike. In carrying both these measures Pompey was strongly supported by Caesar, with whom he was thus brought into close connection, and who, though he was rapidly rising in popular favour, could as yet only hope to weaken the power of the aristocracy through Pompey's means.

Pompey had thus broken with the aristocracy, and had become the great popular hero. On the expiration of his consulship he dismissed his army, which he no longer needed for the purpose of overawing the senate, and for the next two years (B. C. 69 and 68) he remained in Rome, as he had previously declared that he would not accept a province. Having had little or no experience in civil affairs, he prudently kept aloof during this time from all public matters, and appeared seldom in public, and then never without a large retinue, in order to keep up among the people the feelings of respectful admiration with which they had hitherto regarded him. Pompey did not possess the diversified talents of Caesar: he was only a soldier, but he showed no small good sense in abstaining from meddling with matters which he did not understand. But the necessities of the commonwealth did not allow him to remain long in inactivity. The Mediterranean sea was at this time swarming with pirates. From the earliest times down to the present day piracy has more or less prevailed in this sea, which, lying as it does between three continents, and abounding with numerous creeks and islands, presents at the same time both the greatest temptations and the greatest facilities for piratical pursuits. Moreover, in consequence of the civil wars in which the Romans had been engaged, and the absence of any fleet to preserve order upon the sea, piracy had reached an alarming height. The pirates possessed fleets in all parts of the Mediterranean, were in the habit of plundering the most wealthy cities on the coasts, not only of Greece and of the islands, but even of Italy itself, and had at length carried their audacity so far as to make descents upon the Appian road, and carry off Roman magistrates, with all their attendants and lictors. All communication between Rome and the provinces was cut off, or at least rendered extremely dangerous; the fleets of corn-vessels, upon which Rome to a great extent depended for its subsistence, could not reach the city, and the price of provisions in consequence rose enormously. Such a state of things had become intolerable, and all eyes were now directed to Pompey. He, however, was not willing to take any ordinary command, and the scarcity of provisions made the people ready to grant him any power he might ask. Still he was prudent enough not to ask in person for such extraordinary powers as he desired, and to appear only to yield to the earnest desires of the people. Accordingly, at the beginning of the year B. C. 67, he got the tribune A. Gabinius, a man of abandoned character, and whose services he had probably purchased, to bring forward a bill, which was intended to give Pompey almost absolute authority over the greater part of the Roman world. It proposed that the people should elect a man with consular rank, who should possess unlimited and irresponsible power for three years over the whole of the Mediterranean, and to a distance of fifty miles inland from its coasts,—who should have fifteen legates from the senate, a fleet of 200 ships, with as many soldiers and sailors as he thought necessary, and 6000 Attic talents. The bill did not name Pompey, but it was clear who was meant. The aristocracy were in the utmost alarm, for not only did they dread the ambition of Pompey, but they feared that he might interfere with many of their friends and relatives, who held provinces which would come under his imperium, and probably spoil their plans for making their fortunes by the plunder of the provincials. Accordingly, they resolved to offer the most vigorous opposition to the bill. In the senate Caesar was almost the only member of the senate who came forward in its support. Party-spirit ran to such a height that the most serious riots ensued. The aristocracy, headed by the consul C. Piso, made an attack upon Gabinius, who, in danger of his life, fled for refuge to the people; and they, in their turn, led on by Gabinius, assaulted the senate-house, and would probably have sacrificed the consul to their fury, had not Gabinius effected his rescue, dreading the odium which such a catastrophe would have occasioned. Even Pompey himself was threatened by the consul, "If you emulate Romulus, you will not escape the end of Romulus." When the day came for putting the bill to the vote, Pompey affected to be anxious for a little rest, and entreated the people to appoint another to the command, but this piece of hypocrisy deceived no one. Q. Catulus and Q. Hortensius spoke against the bill with great eloquence, but with no effect. Thereupon the tribune L. Trebellius, whom the aristocracy had gained over, placed his veto upon the voting; and as no threats nor entreaties could induce him to withdraw his opposition, Gabinius proposed that he should be deprived of his tribuneship. Even then it was not till seventeen out of the thirty-five tribes had voted for his degradation, that Trebellius gave way, and withdrew his veto. It was now too late in the day to come to any

decision, but on the following morning the bill was passed, and became a law. When Pompey appeared before the people and accepted the command, he was received with shouts of joy: and upon his asking for still greater means in order to bring the war to a conclusion, his requests were readily complied with. He now obtained 500 vessels, 120,000 sailors and foot-soldiers, 5000 horse-soldiers, 24 legates, and the power of taking such sums of money as he might think fit out of the public treasury. On the day that the bill was passed the price of provisions at Rome immediately fell: this was to the people the most conclusive answer that could be given to the objections of the aristocracy, and showed, at all events, the immense confidence which all parties placed in the military abilities of Pompey.

Pompey completed all his preparations by the end of the winter, and was ready to commence operations early in the spring. His plans were formed with great skill and judgment and were crowned with complete success. He stationed his legates with different squadrons in various parts of the Mediterranean to prevent the pirates from uniting, and to hunt them out of the various bays and creeks in which they concealed themselves; while, at the same time, he swept the middle of the sea with the main body of his fleet, and drove them eastwards. In forty days he cleared the western sea of pirates, and restored communication between Spain, Africa, and Italy. After then remaining a short time in Italy, he sailed from Brundisium; and on his way towards Cilicia, where the pirates had gathered in large numbers, he stopped at Athens, where he was received with divine honours. With the assistance of his legates he cleared the seas as he went along; and, in consequence of his treating mercifully the crews which fell into his power, numbers surrendered themselves to him, and it was chiefly through their means that he was able to track out the lurking places of those who still lay in concealment. The main body of the pirates had deposited their families and property in the heights of Mount Taurus, and with their ships awaited Pompey's approach off the promontory of Coracaesium in Cilicia. Here the decisive battle was fought; the pirates were defeated, and fled for refuge into the town, which they shortly afterwards surrendered with all their property, and promised to evacuate all their strong places. The humanity with which Pompey had acted during the whole of the war, contributed very much to this result, and saved him a tedious and difficult campaign among the fastnesses of Mount Taurus. More than 20,000 prisoners fell into his hands; and as it would have been dangerous to turn them loose upon society without creating some provision for them, he settled them in various towns, where it would be difficult for them to resume their former habits of life. Those on whom most reliance could be placed were distributed among the small and somewhat depopulated cities of Cilicia, and a large number was settled at Soli, which had been lately deprived of its inhabitants by the Armenian king Tigranes, and which was henceforward called Pompeiopolis. The worse class were removed to Dyme in Achaia, or to Calabria. The second part of this campaign, reckoning from the time that Pompey sailed from Brundisium, occupied only forty-nine days, and the whole war was brought to a conclusion in the course of three months; so that, to adopt the panegyric of Cicero (*pro Leg. Man.* 12) "Pompey made his preparations for the war at the end of the winter, entered upon it at the commencement of spring, and finished it in the middle of the summer." Pompey, however, did not immediately return to Rome, but was employed during the remainder of this year and the beginning of the following (B.C. 66) in visiting the cities of Cilicia and Pamphylia, and providing for the government of the newly-conquered districts. It was during this time that he received ambassadors from the Cretans, and endeavoured to obtain the credit of the pacification of that island, when its conquest had been completed by Q. Metellus. The history of this event is related elsewhere. [METELLUS, No. 23.]

Pompey was now anxious to obtain the command of the war against Mithridates. The rapidity with which he had crushed the pirates, whose power had been so long an object of dread, formed a striking contrast to the long-continued struggle which Lucullus had been carrying on ever since the year B.C. 74 with the king of Pontus. Nay more, the victories which Lucullus had gained at first had been forgotten in the disasters, which the Roman armies had lately experienced, and in consequence of which Mithridates was now once more in possession of his hereditary dominions. The end of the war seemed more distant than ever. The people demanded again the invincible arm of Pompey. Accordingly, the tribune C. Manilius, who had been secured by Pompey and his friends, brought forward a bill at the beginning of B.C. 66, giving to Pompey the command of the war against Mithridates, with unlimited power over the army and the fleet in the East, and with the rights of a proconsul in the whole of Asia as far as Armenia. As his proconsular power already extended over all the coasts and islands of the Mediterranean in virtue of the Gabinian law, this new measure virtually placed almost the whole of the Roman dominions in his hands. But there was no power, however excessive, which the people were not ready to intrust to their favourite hero; and the bill was accordingly passed, notwithstanding the opposition of Hortensius, Catulus, and the aristocratical party. Cicero advocated the measure in an oration which has come down to us (*Pro Lege Manilia*), and Caesar likewise supported it with his growing popularity and influence. On receiving intelligence of this new appointment, Pompey, who was then in Cilicia, complained that his enemies would not let him rest in peace, and that they were exposing him to new dangers in hopes of getting rid of him. This piece of hypocrisy, however, deceived no one, and Pompey himself exhibited no unwillingness to take the command which had been given him. He immediately crossed the Taurus, and received the army from Lucullus, whom he treated with marked contempt, repealing all his measures and disparaging his exploits.

The power of Mithridates had been broken by the previous victories of Lucullus, and the successes which the king had gained lately were only of a temporary nature, and were mainly owing to the disorganisation of the Roman army. The most difficult part of the war had already been finished before Pompey was appointed to the command, and it was therefore only left to him to bring it to a conclusion. For this purpose he had a more numerous army and a more powerful fleet than Lucullus had

ever possessed. The plan of his campaign, however, was characterised by great military skill, and fully justified the confidence which the Roman people reposed in him. One of his first measures was to secure the friendship and alliance of the Parthian king, Phraates III., a step by which he not only deprived Mithridates of all hopes of the co-operation of that monarch, but likewise cut him off from all assistance from the Armenian king Tigranes, who was now obliged to look to the safety of his own dominions. Pompey next stationed his fleet in different squadrons around the coasts of Asia Minor, in order to deprive Mithridates of all communication from the sea, and he then proceeded in person at the head of his land forces against the king. Thus thrown back upon his own resources, Mithridates sued for peace, but as Pompey would hear of nothing but unqualified submission, the negotiation was broken off. The king was still at the head of an army of 30,000 foot and 2000 horse, but he knew too well the strength of a Roman army to venture an engagement with these forces, and accordingly withdrew gradually to the frontiers of Armenia. For a long time he succeeded in avoiding a battle, but he was at length surprised by Pompey in Lesser Armenia, as he was marching through a narrow pass, and was obliged to fight. The battle was soon decided; the king lost the greater number of his troops, and escaped with only a few horsemen to the fortress of Synorium, on the borders of the Greater Armenia. Here he collected again a considerable force; but as Tigranes refused to admit him into his dominions, because he suspected him of fomenting the intrigues of his son against him, Mithridates had no alternative but to take refuge in his own distant dominions in the Cimmerian Bosporus. To reach them he had to march through Colchis, and to fight his way through the wild and barbarous tribes that occupied the country between the Caucasus and the Euxine. He, however, succeeded eventually in his arduous attempt, and reached the Bosporus in safety in the course of next year. Pompey abandoned at present all thoughts of following the fugitive king, and resolved at once to attack the king of Armenia, who was now the more formidable of the two monarchs. But before commencing his march he founded the city of Nicopolis in Lesser Armenia as a memorial of his victory over Mithridates.

On entering Armenia Pompey met with no opposition. He was joined by the young Tigranes, who had revolted against his father, and all the cities submitted to them on their approach. When the Romans drew near to Artaxata, the king, deserted by his army and his court, had no alternative but submission, and accordingly went out to meet Pompey, and threw himself before him as a suppliant. Pompey received him with kindness, acknowledged him as king of Armenia, and demanded only the payment of 6000 talents. His foreign possessions, however, in Syria, Phoenicia, Cilicia, Galatia, and Cappadocia, which had been conquered by Lucullus, were to belong to the Romans. To his son Tigranes Sophene and Gordyene were given as an independent kingdom; but as the young prince was discontented with this arrangement, and even ventured to utter threats, Pompey had him arrested, and kept him in chains to grace his triumph.

After thus settling the affairs of Armenia, Pompey left L. Afranius with a part of his forces in the country between the Euphrates and the Araxes, and proceeded himself with the rest of his army towards the north in pursuit of Mithridates. But the season was already so far advanced that he could not advance further with them than the river Cyrus (the Kur), in the neighbourhood of which he resolved to take up his quarters for the winter. The legions were distributed through the country in three separate divisions; and Oroeses, king of Albania, on the borders of whose kingdom the Romans were encamped, thought this a favourable opportunity for crushing the invaders. He accordingly crossed the Cyrus at the head of a large army about the middle of December, but was easily defeated by Pompey, and compelled to sue for peace, which was granted him on condition of his giving the Romans a passage through his territories.

In B.C. 65 Pompey commenced his march northwards in pursuit of Mithridates, but he had first to fight against the Iberians, a warlike people, who lay between the Albanians on the east and the Colchians on the west. Having repulsed these barbarians, and compelled them to sue for peace, Pompey then advanced as far as the river Phasis (Fax), which flows into the Euxine, and here he met with his legate Servilius, the commander of his fleet in the Euxine. From him Pompey obtained more certain information respecting the movements of Mithridates, and also learnt the wild and inaccessible nature of the country through which he would have to march in order to reach the king. The experience he had had himself of the warlike character of the inhabitants confirmed the report of his legate; and he therefore prudently resolved to give up the pursuit of Mithridates, and not to involve himself in a war with the fierce tribes of the Caucasus, from which he could obtain little honour, and his troops must inevitably suffer much injury. Accordingly, he did not cross the Phasis, but retraced his steps southwards. By the middle of the summer he again reached the banks of the Cyrus, which he crossed, and then proceeded to the Araxes, where the Albanians, who had again risen in arms against him, were stationed in great force. These he again defeated without any difficulty, and received a second time the submission of the king. He now hastened to leave this savage district, and to march to the rich and fertile country of Syria, which would be an easy prey, and from thence he meditated advancing as far south as the Persian Gulph, and carrying his victorious standards to countries hitherto unvisited by Roman arms. But it was too late this year to march so far south, and he accordingly led his troops into winter-quarters at Amisus, a town of Pontus, on the Euxine. He was now regarded as the master of the Eastern world; and during the winter he received ambassadors from the kings of Elymais, Media, and various other countries, who were anxious to solicit his favour. The ruin of Mithridates seemed so certain that his favourite wife or concubine, Stratonice, surrendered to the Roman general one of the strongest fortresses of the king, which had been entrusted to her care, together with valuable treasures and private documents. Pompey now reduced Pontus to the form of a Roman province, without waiting for any commissioners from the senate; and he ordered his

fleet to cruise in the Euxine, and seize all vessels that attempted to carry provisions to the king in the Bosporus.

In the spring of B. C. 64 Pompey left his winter-quarters in Pontus, and set out for Syria. In his march he passed the field of battle near Zela, where Valerius Triarius, the legate of Lucullus, had been defeated by Mithridates three years before, with a loss of more than 7000 men. Pompey collected their bones which still lay upon the field, and buried them with due honours. On his arrival in Syria he deposed Antiochus Asiaticus [ANTIOCHUS XIII.], whom Lucullus had allowed to take possession of the throne, after the defeat of Tigranes, and made the country a Roman province. He likewise compelled the neighbouring princes, who had established independent kingdoms on the ruins of the Syrian empire, to submit to the Roman dominion. The whole of this year was occupied with the settlement of Syria, and the adjacent countries.

Next year, B. C. 63, Pompey advanced further south, in order to establish the Roman supremacy in Phoenicia, Coele-Syria and Palestine. In the latter country, however, a severe struggle awaited it. The country was at the time distracted by a civil war between Hyrcanus and Aristobulus, the two sons of Aristobulus I., who died B. C. 105. Pompey espoused the side of Hyrcanus; and Aristobulus, who at first had made preparations for resistance, surrendered himself to Pompey, when the latter had advanced near to Jerusalem. But the Jews themselves refused to follow the example of their king; the more patriotic and fanatical took refuge in the fortress of the temple, broke down the bridge which connected it with the city, and prepared to hold out to the last. They refused to listen to any overtures for a surrender; and it was not till after a siege of three months that the place was taken. Pompey entered the Holy of Holies, the first time that any human being, except the high-priest, had dared to penetrate into this sacred spot. He reinstated Hyrcanus in the high-priesthood, and left the government in his hands, but at the same time compelled him to recognise the authority of Rome by the payment of an annual tribute: Aristobulus he took with him as a prisoner. It was during this war in Palestine that Pompey received intelligence of the death of Mithridates. [MITHRIDATES, VI.] Pompey now led his troops back into Pontus for the winter, and began to make preparations for his return to Italy. He confirmed Pharnaces, the son and murderer of Mithridates, in the possession of the kingdom of Bosporus; Deiotarus, tetrarch of Galatia, who had supported the Romans in their war with Mithridates, was rewarded with an extension of territory, and Ariobarzanes, king of Cappadocia, was restored to his kingdom. After making all the arrangements necessary to secure the Roman supremacy in the East, Pompey set out for Italy, which he reached at the end of B. C. 62. His arrival had been long looked for by all parties with various feelings of hope and fear. The aristocracy dreaded that he would come as their master; the popular party, and especially the enemies of Cicero, hoped that he would punish the latter for his unconstitutional proceedings in the suppression of the Catilinarian conspiracy; and both parties felt that at the head of his victorious army he might seize upon the supreme power, and play the part of Sulla. Pompey, however, soon calmed these apprehensions. He disbanded his army almost immediately after landing at Brundisium; but he did not proceed straightway to Rome, as he was anxious to learn somewhat more accurately the state of parties before he made his appearance in the city. When he at length set out, he was received by all the cities through which he passed with an enthusiasm which knew no bounds; and as he approached the capital, the greatest part of the population flocked out to meet him, and greeted him with the wildest acclamations of joy. After remaining in the neighbourhood of the city for some months, he at length entered it in triumph, on his birth-day, the 30th of September, B. C. 61. Pompey had just completed his forty-fifth year, and this was the third time that he had enjoyed the honour of a triumph. His admirers represented him as celebrating now his victory over the third continent, just as his first triumph had been gained over Africa, and his second over Europe. This triumph, however, was not only the greatest of the three, but the most splendid that the Romans had ever yet seen. It lasted for two days, although there was no army to lengthen out the procession. In front, large tablets were carried, specifying the nations and kings he had conquered, and proclaiming that he had taken 1000 strong fortresses, and nearly 900 towns and 800 ships; that he had founded 39 cities, that he had raised the revenue of the Roman people from 50 millions to 85 millions; and that he had brought into the treasury 20,000 talents, in addition to 16,000 that he had distributed among his troops at Ephesus. Next followed an endless train of waggons loaded with the treasures of the East. On the second day Pompey himself entered the city in his triumphal car, preceded by the princes and chiefs whom he had taken prisoners, or received as hostages, 324 in number, and followed by his legates and military tribunes, who concluded the procession. After the triumph, he displayed his clemency by sparing the lives of his prisoners, and dismissing them to their various states, with the exception of Aristobulus and Tigranes, who, he feared, might excite commotions in Judaea and Armenia respectively, if they were set at liberty.

With this triumph the first and most glorious part of Pompey's life may be said to have ended. Hitherto he had been employed almost exclusively in war, and his whole life had been an almost uninterrupted succession of military glory. But now he was called upon to play a prominent part in the civil commotions of the commonwealth, a part for which neither his natural talents nor his previous habits had in the least fitted him. From the death of Sulla to the present time, a period of nearly twenty years, he had been unquestionably the first man in the Roman world, but he did not retain much longer this proud position, and eventually discovered that the genius of Caesar had reduced him to a second place in the state. It would seem as if Pompey on his return to Rome hardly knew himself what part to take in the politics of the city. He had been appointed to the command against the pirates and Mithridates in opposition to the aristocracy, and they still regarded him with jealousy and distrust. He could not therefore ally himself to them, especially too as some of their most influential leaders, such as M. Crassus, L. Lucullus,

and Metellus Creticus, were his personal enemies. At the same time he does not seem to have been disposed to unite himself to the popular party, which had risen into importance during his absence in the East, and over which Caesar possessed unbounded influence. The object, however, which engaged the immediate attention of Pompey was to obtain from the senate a ratification for all his acts in Asia, and an assignment of lands which he had promised to his veterans. In order to secure this object the more certainly, he had purchased the consulship for one of his creatures, L. Afranius, who accordingly was elected with Q. Metellus for the year B. C. 60. But he was cruelly disappointed; L. Afranius was a man of slender ability and little courage, and did hardly any thing to promote the views of his patron: the senate, glad of an opportunity to put an affront upon a man whom they both feared and hated, resolutely refused to sanction Pompey's measures in Asia. This was the unwisest thing the senate could have done. If they had known their real interests, they would have yielded to all Pompey's wishes, and have sought by every means to win him over to their side, as a counterpoise to the growing and more dangerous influence of Caesar. But their short-sighted policy threw Pompey into Caesar's arms, and thus sealed the downfal of their party. Pompey was resolved to fulfil the promises he had made to his Asiatic clients and his veteran troops; his honour and reputation were pledged; and the refusal of the senate to redeem his pledge was an insult that he could not brook, more especially as he might have entered Rome at the head of his army, and have obtained his wishes with his sword. With these feelings Pompey broke off all connection with the aristocracy, and devoted himself to Caesar, who promised to obtain for him the ratification of his acts. Pompey, on his side, agreed to support Caesar in all his measures; and that they might be more sure of carrying their plans into execution, Caesar prevailed upon Pompey to become reconciled to Crassus, who by his connections, as well as by his immense wealth, had great influence at Rome. Pompey, Caesar, and Crassus, accordingly agreed to assist one another against their mutual enemies; and thus was first formed the first triumvirate.

This union of the three most powerful men at Rome crushed the aristocracy for the time. Supported by Pompey and Crassus, Caesar was able in his consulship, B. C. 59, to carry all his measures. An account of these is given elsewhere. [CAESAR, p. 543.] It is only necessary to mention here, that by Caesar's agrarian law, which divided the rich Campanian land among the poorer citizens, Pompey was able to fulfil the promises he had made to his veterans; and that Caesar likewise obtained from the people a ratification of all Pompey's acts in Asia. In order to cement their union more closely, Caesar gave to Pompey his daughter Julia in marriage, Pompey having shortly before divorced his wife Mucia.

At the beginning of the following year, B. C. 58, Gabinius and Piso entered upon the consulship, and Caesar went to his province in Gaul Pompey retired with his wife Julia to his villa of Albanum near Rome, and took hardly any part in public affairs during this year. He quietly allowed Clodius to ruin Cicero, whom the triumvirs had determined to leave to his fate. Cicero therefore went into banishment; but after Clodius had once gained from the triumvirs the great object he had desired, he did not care any longer to consult their views. He restored Tigranes to liberty whom Pompey had kept in confinement, ridiculed the great Imperator before the people, and was accused of making an attempt upon Pompey's life. Pompey in revenge resolved to procure the recal of Cicero from banishment, and was thus brought again into some friendly connections with the aristocratical party. With Pompey's support the bill for Cicero's return was passed in B. C. 57, and the orator arrived at Rome in the month of September. To show his gratitude, Cicero proposed that Pompey should have the superintendence of the corn-market throughout the whole republic for a period of five years, since there was a scarcity of corn at Rome, and serious riots had ensued in consequence. A bill was accordingly passed, by which Pompey was made the Praefectus Annonae for five years. In this capacity he went to Sicily, and sent his legates to various parts of the Mediterranean, to collect corn for the capital; and the price in consequence soon fell. About the same time there were many discussions in the senate respecting the restoration of Ptolemy Auletes to Egypt. Ptolemy had come to Rome, and been received by Pompey in his villa at Albanum, and it was generally believed that Pompey himself wished to be sent to the East at the head of an army for the purpose of restoring the Egyptian monarch. The senate, however, dreaded to let him return to the scene of his former triumphs, where he possessed unbounded influence; and accordingly they discovered, when he was in Sicily and Ptolemy in Ephesus, that the Sibylline books forbade the employment of force.

Pompey returned to Rome early in B. C. 56; and though he could not obtain for himself the mission to the East, he used all his influence in order that the late consul, Lentulus Spinther, who had obtained the province of Cilicia, should restore Ptolemy to his kingdom. Clodius, who was now curule aedile, accused Milo at the beginning of February; and when Pompey spoke in his favour, he was abused by Milo in the foulest manner, and held up to laughter and scorn. At the same time he was attacked in the senate by the tribune C. Cato, who openly charged him with treachery towards Cicero. The evident delight with which the senate listened to the attack inflamed Pompey's anger to the highest pitch; he spoke openly of conspiracies against his life, denounced Crassus as the author of them, and threatened to take measures for his security. He had now lost the confidence of all parties; the senate hated and feared him; the people had deserted him for their favourite Clodius; and he had no other resource left but to strengthen his connection with Caesar, and to avail himself of the popularity of the conqueror of Gaul for the purpose of maintaining his own power and influence. This was a bitter draught for the conqueror of the East to swallow: he was already compelled to confess that he was only the second man in the state. But as he had no alternative, he repaired to Caesar's winter-quarters at Lucca, whither Crassus had already gone before him. Caesar reconciled Pompey and Crassus to one another, and concluded a secret agreement with them, in virtue of which they were to be consuls for the next year, and obtain provinces and armies, while he was to have his government prolonged for an-

other five years, and to receive pay for his troops. This arrangement took place about the middle of April. Pompey now hastened to Sardinia and Africa in order to have plenty of corn to distribute among the people, which was always one of the surest means of securing popularity with the rabble of the city. Pompey and Crassus, however, experienced more opposition to their election than they had anticipated. It is true that all the other candidates gave way with the exception of L. Domitius Ahenobarbus; but supported by M. Cato and the aristocracy, he offered a most determined opposition. The consul Lentulus Marcellinus likewise was resolved to use every means to prevent their election; and Pompey and Crassus, finding it impossible to carry their election while Marcellinus was in office, availed themselves of the veto of the tribunes Nonius Sufenas and C. Cato to prevent the consular comitia from being held this year. The elections therefore did not take place till the beginning of B. C. 55, under the presidency of an interrex. Even then Ahenobarbus and Cato did not relax in their opposition, and it was not till the armed bands of Pompey and Crassus had cleared the Campus Martius of their adversaries that they were declared consuls.

Thus, in B. C. 55, Pompey and Crassus were consuls the second time. They forthwith proceeded to carry into effect the compact that had been made at Lucca. They got the tribune C. Trebonius to bring forward two bills, one of which gave the province of the two Spains to Pompey, and that of Syria to Crassus, and the other prolonged Caesar's government for five years more, namely from the 1st of January, B. C. 53, to the end of the year 49. Pompey was now at the head of the state, and at the expiration of his year of office, would no longer be a private man, but at the head of an army, and in the possession of the imperium. With an army he felt sure of regaining his former influence; and he did not see that Caesar had only used him as his tool to promote his own ends, and that sooner or later he must succumb to the superior genius of his colleague. Pompey had now completed the theatre which he had been some time building; and, as a means of regaining the popular favour, he resolved to open it with an exhibition of games of unparalleled splendour and magnificence. The theatre itself was worthy of the conqueror of the East. It was the first stone theatre that had been erected at Rome, and was sufficiently large to accommodate 40,000 spectators. It was situate in the Campus Martius, and was built on the model of one which Pompey had seen at Mytilene, in the year 62. The games exhibited by Pompey lasted many days, and consisted of scenic representations, in which the actor Aesopus appeared for the last time, gymnastic contests, gladiatorial combats, and fights of wild beasts. Five hundred African lions were killed, and eighteen elephants were attacked and most of them put to death by Gaetulian huntsmen. A rhinoceros was likewise exhibited on this occasion for the first time. The splendour of these games charmed the people for the moment, but were not sufficient to regain him his lost popularity. Of this he had a striking proof almost immediately afterwards; for the people began to express their discontent when he levied troops in Italy and Cisalpine Gaul and sent them into Spain under the command of his legates, L. Afranius and M. Petreius, while he himself remained in the neighbourhood of the city. Pompey's object now was to obtain the dictatorship, and to make himself the undisputed master of the Roman world. Caesar's continued successes in Gaul and Britain, and his increasing power and influence, at length made it clear to Pompey that a struggle must take place between them, sooner or later; but down to the breaking out of the civil war, he seems to have thought that Caesar would never venture to draw the sword against him, and that as long as he could rule the senate and the comitia, his rival would likewise be obliged to submit to his sway. The death of his wife Julia, in B. C. 54, to whom he was tenderly attached, broke one link which still connected him with Caesar; and the fall of Crassus in the following year (B. C. 53), in the Parthian expedition, removed the only person who had the least chance of contesting the supremacy with them. In order to obtain the dictatorship, Pompey secretly encouraged the civil discord with which the state was torn asunder, hoping that the senate and the people, tired of a state of anarchy, would at length throw themselves into his arms for the purpose of regaining peace and order. In consequence of the riots, which he secretly abetted, the consular comitia could not be held in B. C. 54, and it was not till the middle of B. C. 53 that Domitius Calvinus and Valerius Messalla were chosen consuls, and that the other magistrates were elected. But new tumults ensued. Milo had become a candidate for the consulship, and Clodius for the praetorship; each was attended by a band of hired ruffians; battles took place almost every day between them in the forum and the streets; all order and government were at an end. In such a state of things no elections could be held; and the confusion at length became downright anarchy, when Milo murdered Clodius on the 20th of January in the following year (B. C. 52). [Vol. I. p. 774.] The senate, unable to restore order, had now no alternative but calling in the assistance of Pompey. They therefore commissioned him to collect troops and put an end to the disturbances. Pompey, who had at length obtained the great object of his desires, obeyed with alacrity; he was invested with the supreme power of the state by being elected sole consul on the 25th of February; and in order to deliver the city from Milo and his myrmidons, he brought forward laws against violence (*De Vi*) and bribery at elections. Milo was put upon his trial; the court was surrounded with soldiers, and the accused went into exile. Others also were condemned, and peace was once more restored to the state. Having thus established order, he made Metellus Scipio, whose daughter Cornelia he had married since Julia's death, his colleague on the 1st of August, and then held the comitia for the election of the consuls for the ensuing year. He next proceeded to strike a blow at Caesar. He brought forward an old law, which had fallen into disuse that no one should become a candidate for a public office in his absence, in order that Caesar might be obliged to resign his command, and to place himself in the power of his enemies at Rome, if he wished to obtain the consulship a second time. But the renewal of this enactment was so manifestly aimed at Caesar that his friends insisted he should be specially exempted from it; and as Pompey was not yet prepared to break openly with him, he thought it more expedient to yield. Pompey at the same time provided

that he should continue in possession of an army after his rival had ceased to have one, by obtaining a senatusconsultum, by which his government of the Spains was prolonged for another five years. And, in case Caesar should obtain the consulship, he caused a law to be enacted, in virtue of which no one should have a province till five years had elapsed from the time of his holding a public office. Such were the precautions adopted against his great rival, the uselessness of which time soon showed.

The history of the next four years (B. C. 51—48) is related at length in the life of CAESAR [Vol. I. pp. 549—552]; and it is, therefore, only necessary to give here a brief outline of the remaining events of Pompey's life. In B. C. 51 Pompey became reconciled to the aristocracy, and was now regarded as their acknowledged head, though it appears that he never obtained the full confidence of the party. In the following year (B. C. 50) the struggle between Caesar and the aristocracy came to a crisis. The latter demanded that Caesar should resign his province and come to Rome as a private man in order to sue for the consulship; but it would have been madness in Caesar to place himself in the power of his enemies, who had an army in the neighbourhood of the city under the command of Pompey. There was no doubt that he would immediately have been brought to trial, and his condemnation would have been certain, since Pompey would have overawed the judges by his soldiery as he had done at the trial of Milo. Caesar, however, agreed to resign his provinces, and disband his army, provided Pompey would do the same. This proposition, however, was rejected, and Caesar prepared for war. He had now completed the subjugation of Gaul, and could confidently rely on the fidelity of his veteran troops, whom he had so often led to victory and glory. At the same time he lost no opportunity of strengthening his interest at Rome; the immense wealth he had acquired by the conquest of Gaul was lavishly spent in gaining over many of the most influential men in the city; the services of the consul Aemilius Paulus and of the tribune Curio, who were reckoned devoted partizans of Pompey, were purchased by enormous bribes. Pompey, on the other hand, neglected to prepare for the coming contest; he was firmly convinced, as we have already remarked, that Caesar would never venture to march against the constituted authorities of the state; and if he were mad enough to draw the sword, Pompey believed that his troops would desert him in the desperate enterprize, while his own fame and the cause of the republic would attract to his standard a multitude of soldiers from all parts of Italy. So confident was he of success that he did not attempt to levy troops; and when some of his friends remonstrated with him, and pointed out the defenceless condition of their party, if Caesar advanced against the city, Pompey replied "that he had only to stamp with his foot in any part of Italy, and numbers of troops would immediately spring up." He was confirmed in the conviction of his own popularity by the interest expressed on his behalf during a dangerous illness by which he was attacked this year at Neapolis. Many cities offered sacrifices for his restoration to health; and on his recovery public rejoicings took place in numerous towns of Italy. But he was soon cruelly undeceived. At the beginning of B. C. 49 the senate decreed that Caesar should disband his army by a certain day, or otherwise be regarded as an enemy of the state. Two of the tribunes put their veto upon the decree, but their opposition was set at nought, their lives were threatened, and they fled for refuge to Caesar's camp. Caesar hesitated no longer; he crossed the Rubicon, which separated his province from Italy, and at the head of a single legion marched upon Rome. He was received with enthusiasm by the Italian towns; his march was like a triumphal progress; city after city threw open their gates to him; the troops of the aristocracy went over to his side; and Pompey, after all his confident boasting, found himself unable to defend the capital. He fled, with all the leading senators, first to Capua, where he remained for a short time, and subsequently to Brundisium. Caesar, however, gave him no rest; by the 8th of March he was under the walls of Brundisium; and as Pompey despaired of holding out in that city, he embarked on the 15th of the month, and crossed over to Greece. As Caesar had no ships he could not follow him for the present, and therefore marched against Pompey's legates in Spain, whom he conquered in the course of the same year.

In the next year (B. C. 48) the war was decided. Early in January Caesar arrived in Greece, and forthwith commenced active operations. Pompey meantime had collected a numerous army in Greece, Egypt, and the East, the scene of his former glories. But although his troops far outnumbered Caesar's, he well knew that they were no match for them in the field, and therefore prudently resolved to decline a battle. His superiority in cavalry enabled him to cut off Caesars's supplies, and gave him the complete command of all the provisions of the country. The utmost scarcity began to prevail in Caesar's camp; since not only could he obtain nothing from the country, but he was likewise unable to receive any supplies from Italy, in consequence of the fleet of Pompey, which had the entire command of the sea. But Pompey was prevented from carrying out the prudent plan which he had formed for conducting the campaign. His camp was filled with a multitude of Roman nobles, unacquainted with war, and anxious to return to their estates in Italy and to the luxuries of the capital. Their superior numbers made them sure of victory; and Pompey's success at Dyrrhacium, when he broke through Caesar's lines and compelled him to retire with considerable loss, rendered them still more confident of success. Pompey's unwillingness to fight, which only showed that he understood his profession far better than the vain and ignorant nobles who would school him, was set down to his love of power and his anxiety to keep the senate in subjection. Stung with the reproaches with which he was assailed, and likewise elated to some degree by his victory at Dyrrhacium, he resolved to bring the contest to an issue. Accordingly, he offered battle to Caesar in the plain of Pharsalia in Thessaly, on the 9th of August, and the result justified his previous fears. His numerous army was completely defeated by Caesar's veterans. This defeat by his great rival seems at once to have driven Pompey to despair. He made no attempt to rally his forces, though he might still have collected a considerable army; but regarding every thing as lost, he hurried to the sea-

coast with a few friends, only anxious to escape from the country. He embarked on board a merchant ship at the mouth of the river Peneus, and first sailed to Lesbos, where he took up his wife Cornelia, who was staying in the island, and from thence made for the coast of Pamphylia, where he was joined by several vessels and many senators. His friends now advised him to seek refuge in Egypt, since he had been the means of restoring to his kingdom the father of the young Egyptian monarch, and might, therefore, reckon upon the gratitude of the court. He accordingly set sail for Egypt, with a considerable fleet and about 2000 soldiers, and upon his arrival off the coast sent to beg for the protection of the king. The latter was only thirteen years of age, and the government was in the hands of Pothinus, an eunuch, Theodotus of Chios, and Achillas. These three men, dreading Caesar's anger if they received Pompey, and likewise fearing the resentment of the latter if they forbade him to land, resolved to release themselves from their difficulties by putting him to death. They accordingly sent out a small boat, took Pompey on board with three or four attendants, and rowed for the shore. His wife and friends watched him from the ship, anxious to see in what manner he would be received by the king, who was standing on the edge of the sea with his troops; but just as the boat reached the shore, and Pompey was in the act of rising from his seat, in order to step on land, he was stabbed in the back by Septimius, who had formerly been one of his centurions, and was now in the service of the Egyptian monarch. Achillas and the rest then drew their swords; whereupon Pompey covered his face with his toga, without uttering a word, and calmly submitted to his fate. He was killed on the 29th of September, the day before his birth-day, B. C. 48, and had consequently just completed his 58th year. His head was cut off, and his body, which was thrown out naked on the shore, was buried by his freedman Philippus, who had accompanied him from the ship. The head was brought to Caesar when he arrived in Egypt soon afterwards, but he turned away from the sight, shed tears at the untimely end of his rival, and put his murderers to death.

The character of Pompey is not difficult to estimate. He was simply a soldier; his life from his seventeenth to his forty-second year was spent almost entirely in military service; and when he returned to Rome after the conquest of Mithridates, he did not possess any knowledge of civil affairs, and soon displayed his incompetency to take a leading part in the political commotions of the time. He had a high sense of his own importance, had been accustomed for years to the passive obedience which military discipline required, and expected to be treated at Rome with the same deference and respect which he had received in the camp. With an overweening sense of his own influence, he did not condescend to attach himself to any political party, and thus became an object of suspicion to both the aristocracy and the people. He soon found out, what Marius had discovered before him, that something more was required than military glory to retain the affections of the multitude; and he never learnt the way to win the hearts of men. He was of a cold and phlegmatic temperament, and seems to have possessed scarcely any personal friends among the Roman nobles. He was both a proud and a vain man, faults which above all others make a man disliked by his associates and equals. At the same time his moral character was superior to that of the majority of his contemporaries; and he was free from most of the vices which pervaded all the higher ranks of society at the time. The ancient writers bear almost unanimous testimony to the purity of his marriage life, to his affection for his different wives, to the simplicity and frugality of his mode of life, and to the control which he possessed over his passions and appetites. In his government of the provinces he also exhibited a striking contrast to most of the Roman nobles; justice was not to be purchased from him, nor did he enrich himself, according to the ordinary fashion, by plundering the subjects of Rome. His untimely death excites pity; but no one, who has well studied the state of parties at the downfal of the Roman commonwealth, can regret his fall. He had united himself to a party which was intent on its own aggrandizement and the ruin of its opponents; and there is abundant evidence to prove, that had that party gained the mastery, a proscription far more terrible than Sulla's would have taken place, the lives of every distinguished man on the other side would have been sacrificed, their property confiscated, and Italy and the provinces divided as booty among a few profligate and unprincipled nobles. From such horrors the victory of Caesar saved the Roman world.

Pompey was married several times. His wives and children are mentioned in the Stemma in p. 475, and an account of his two surviving sons is given below. Pompey never had his own portrait struck upon his coins; but it appears on the coins of Pompeiopolis and on those of his sons Cneius and Sextus. [See below Nos. 24 and 25.]

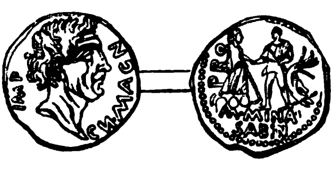
(The principal ancient authorities for the life of Pompey are the biography of Plutarch, the histories of Dion Cassius, Appian, and Velleius Paterculus, the Civil War of Caesar, and the Letters and Orations of Cicero. His life is related at length by Drumann, *Geschichte Roms*, vol. iv.)

23. Pompeia, sister of the triumvir. [Pompeia, No. 3.]

24. Cn. Pompeius Magnus, the eldest son of the triumvir [No. 22] by his third wife Mucia, was born between the years B. C. 80 and 75. He accompanied his father in the expedition against the pirates B. C. 67, but he must then have been too young to have taken any part in the war. On the breaking out of the civil war in B. C. 49, he was sent to Alexandria to obtain ships and troops for his father; and after procuring an Egyptian fleet of fifty ships he joined the squadron that was cruising in the Adriatic Sea in B. C. 48. Here he succeeded in taking several of Caesar's vessels off Oricum, and he made an unsuccessful attack upon the town of Lissus. After the defeat of his father at Pharsalia, he was deserted by the Egyptian fleet which he commanded, and he then repaired to the island of Corcyra, where many of the Roman nobles, who had survived the battle, had taken refuge. Here he maintained that, possessing as they did the command of the sea, they ought not to despair of success; and he was very nearly killing Cicero, when the latter recommended submission to the conqueror. On his way to Africa, which his party had resolved to make the scene of the war, he learnt from his brother Sextus the death of his

father. He did not, however, remain long in Africa, but in the course of B. C. 47 set sail for Spain, in order to secure that country for his party, and by means of his father's friends and dependents, to raise troops which might assist the aristocracy in Africa. But Cneius was some time in reaching Spain; after making an unsuccessful attack upon the town of Ascurum in Mauritania, he took possession of some of the islands off the Spanish coast, and appears not to have landed on the mainland till B. C. 46. He had not been here long before he was joined by his brother Sextus and others of his party, who had fled from Africa after their defeat at Thapsus. In a short time he was at the head of thirteen legions. Caesar sent his legate C. Didius against him, and towards the end of the year followed himself. The war was brought to a close by the battle of Munda, fought on the 17th of March, B. C. 45, in which Caesar entirely defeated the Pompeians. It was, however, the most bloody battle during the whole of the civil war: the Pompeians fought with the courage of despair; they drove back at first Caesar's troops, and it was only by Caesar's throwing himself into the front line of the battle, and exposing his person like a common soldier, that they were led back again to the charge. Cneius himself escaped with a severe wound, and fled to Carteia on the sea-coast. Here he embarked, and set sail with a squadron of twenty ships; but having been obliged to put to land again in consequence of neglecting to provide himself with water, he was surprised by Didius, who had sailed from Gades with a fleet, his ships were destroyed, and he himself obliged to take refuge in the interior of the country. But he could not remain concealed; the troops sent in pursuit of him overtook him near Lauron, and put him to death. His head was cut off, and carried to Caesar, who had it exposed to public view in the town of Hispalis, that there might be no doubt of his death. Cneius seems to have been by nature vehement and passionate; and the misfortunes of his family rendered him cruel and suspicious. He burned to take vengeance on his enemies, and Rome had nothing to expect from him, if he had conquered, but a terrible and bloody proscription. (Caes. *B. C.* iii. 5, 40; Dion Cass. xlii. 12, 56, xliii. 14, 28—40; Appian, *B. C.* ii. 87, 103—105; Cic. *ad Fam.* vi. 18, xv. 19; Hirt, *B. Afr.* 22, 23; Auctor, *B. Hisp.* 1—39.)

The annexed coin was probably struck by Cn. Pompey, when he was in Spain. It contains on the obverse the head of his father with CN. MAGN. IMP., and on the reverse a commander stepping out of a ship, and shaking hands with a woman, probably intended to represent Spain, with the legend M. MINAT. SABIN. PR. Q. Some writers suppose that this coin was struck by the triumvir himself, but there is no reason to suppose that he ever had his own portrait struck upon his coins. (Eckhel, vol. v. p. 282.)



COIN OF CN. POMPEIUS, THE SON OF THE TRIUMVIR.

25. **Sex. Pompeius Magnus**, the younger son of the triumvir [No. 22] by his third wife Mucia, was born B. C. 75, since he was forty at the time of his death in B. C. 35. (Appian, *B. C.* v. 144.) During the campaign of his father against Caesar in Greece, Sextus was with his mother at Mytilene; and after the loss of the battle of Pharsalia in B. C. 48, he and his mother accompanied the elder Pompey to Egypt, and saw him murdered before their eyes. From thence they fled to Cyprus, and shortly afterwards joined Cn. Pompey and Cato. Sextus remained in Africa, while his brother Cneius went to Spain; but after the battle of Thapsus B. C. 46, which ruined all the hopes of the Pompeians in Africa, Sextus quitted that country, and repaired to his brother in Spain, together with Labienus and others of their party. In Spain he kept possession of Corduba till the defeat of his brother at the battle of Munda in March, B. C. 45. As soon as he heard of the loss of this battle, he fled from Corduba, and lived for a time in concealment in the country of the Lacetani, between the Iberus and the Pyrenees. Here he supported himself by robbery, and gradually collected a considerable band of followers, with whom he penetrated into the province of Baetica. The governor of the province, C. Carrinas, was unable to offer any effectual opposition to him; he was generally supported by the natives and the veterans of his father settled in the province; Carteia, and other towns, fell into his hands. The death of Caesar still further favoured his enterprises. Asinius Pollio, who had succeeded Carrinas in the government of the province, did not possess much military talent, and was on one occasion surprised and defeated by Sextus. This victory gave Sextus the command of almost the whole of Baetica, and turned towards him the attention of the parties that were now struggling for the supremacy at Rome. But as none of them were yet prepared for open war, Lepidus, who had the command of the Nearer Spain and of Narbonese Gaul, was commissioned to make terms with Sextus. The latter agreed to lay aside hostilities on condition of his being allowed to return to Rome, and of receiving his patrimonial inheritance. These terms were assented to, and the senate voted a large sum of money to Sextus as an indemnification for that portion of his property which had been sold. So far matters seemed quiet, but they did not long continue so. Antony and the aristocratical party soon came to an open rupture; Antony marched into Cisalpine Gaul to oppose Dec. Brutus, and the senate used every effort to obtain assistance against Antony. For this purpose they applied not only to Lepidus, but also to Pompey, who had come to Massilia with a fleet and an army in order to be nearer the scene of action, and to determine what course he should adopt. The senate, on the proposition of Cicero, passed a laudatory decree in his honour, and likewise appointed him to the command of the republican fleet: he did not, however, advance to the relief of Mutina, but remained inactive. Shortly after this Octavian threw off the mask he had hitherto worn, wrested the consulship from the senate in the month of August (B. C. 43), and obtained the enactment of the Lex Pedia, by which all the murderers of Caesar were outlawed. Pompey was in-

cluded among these murderers, although he had had no share in the deed, and on the establishment of the triumvirate in October was proscribed. His fleet secured him safety; but as the governors of Gaul and Spain had declared in favour of the triumvirs, he had no fixed station on the mainland. He therefore cruised about, plundering the coasts both for the sake of support and with the view of injuring the triumvirs. His numbers gradually increased; many of those who had been proscribed by the triumvirs, and multitudes of slaves, flocked to him; and he at length felt himself strong enough to take possession of Sicily, which he made his head quarters. The towns of Mylae, Tyndaris, Messana, and Syracuse fell into his power, and the whole island eventually acknowledged his sway. A. Pompeius Bithynicus, who was propraetor of Sicily, had at first repulsed Sextus in his attempts upon Messana, but had afterwards allowed him to obtain possession of the town on condition that they should rule together over Sicily; but this condition was never observed, and Sextus became the real master of the island. Sextus likewise received support from Q. Cornificius, the governor of Africa. Rome now began to suffer from want of its usual supplies, which were cut off by Sextus; and accordingly Octavian sent against him a fleet commanded by his legate Q. Salvidienus Rufus (B.C. 42). The latter succeeded in protecting the coasts of Italy from the ravages of Pompey's ships, but was defeated in the straits of Sicily when he ventured upon a naval engagement against the main body of Pompey's fleet. This battle was fought under the eyes of Octavian, who departed immediately afterwards for Greece, in order to prosecute the war against Brutus and Cassius. Pompey had now become stronger than ever. His naval superiority was incontestable; and in his arrogance he called himself the son of Neptune. About this time he put to death Pompeius Bithynicus under pretence of a conspiracy.

While the war was going on in Greece between the triumvirs and the republican party, Pompey remained inactive. This was a fatal mistake. He should either have attacked Italy and caused there a diversion in favour of Brutus and Cassius, or he should have supported the latter in Greece; for it was evident that if they fell, he must sooner or later fall likewise. But the fall of Pompey was delayed longer than might have been expected. Octavian on his return to Italy was engaged with the Perusinian war (B.C. 41), and Pompey was thus enabled to continue his ravages upon the coasts of Italy without resistance. The continued misunderstandings between Octavian and Antony, which now threatened an open war, were still more favourable for Pompey. In the beginning of B.C. 40 Antony requested the assistance of Pompey against Octavian. Pompey forthwith sent troops into the south of Italy, but was obliged to withdraw them shortly afterwards, upon the reconciliation of the triumvirs at Brundisium. The triumvirs now resolved to make war upon Pompey; but as he was in possession of Sicily, Sardinia, and Corsica, and his fleets plundered all the supplies of corn which came from Egypt and the eastern provinces, the utmost scarcity prevailed at Rome, and a famine seemed inevitable. The Roman populace were not content to wait for the conquest of Pompey; they rose in open insurrection and demanded of their new rulers a reconciliation with the master of the sea. Octavian thought it more prudent to yield, and accordingly a peace was negotiated between the triumvirs and Pompey, through the mediation of Scribonius Libo, the father-in-law of the latter. By this peace, which was concluded at Misenum in B.C. 39, the triumvirs granted to Pompey the provinces of Sicily, Sardinia, Corsica, and Achaia, and promised him the consulship, the augurate, and an indemnification of seventeen and a half millions of denarii for his private fortune: Pompey, on his part, promised to supply Italy with corn, to protect commerce in the Mediterranean, and to marry his daughter to M. Marcellus, the son of Octavia, the sister of the triumvir. But this peace was a mere farce. Antony refused to give up Achaia; and Pompey, therefore, recommenced his piratical excursions. A war was inevitable: the only thing that could save Pompey was a quarrel between Octavian and Antony. In B.C. 38 Pompey sustained a severe loss in the desertion of one of his principal legates, Menas or Menodorus, who surrendered to Octavian Sardinia and Corsica, together with a large naval and military force [MENAS]. This important accession determined Octavian to commence war immediately. He appointed C. Calvisius Sabinus to the command of his fleet, with Menas as his legate. This campaign was unfavourable to Octavian. His fleet was twice defeated by Pompey's admirals, first off Cumae by Menecrates, who, however, perished in the battle, and next off Messana, where his fleet was likewise almost destroyed by a storm. Pompey, however, did not follow up his success; he remained inactive, and lost, as usual, the favourable moment for action. Octavian, on the contrary, made every effort to equip a new fleet. He saw that it was absolutely necessary for him to crush Pompey before he ventured to measure his strength against Antony and Lepidus. He accordingly spent the whole of next year (B.C. 37) in making preparations for the war, and obtained assistance from both his colleagues, Antony and Lepidus. He appointed M. Vipsanius Agrippa to the supreme command of the whole fleet. Just before the breaking out of hostilities, Menas again played the deserter and returned to his old master's service, dissatisfied at having merely a subordinate command assigned to him. By the summer of B.C. 36, all the preparations of Octavian were completed, and the war commenced. He had three large fleets at his disposal; his own, stationed in the Julian harbour, which he had constructed near Baiae; that of Antony, under the command of Statilius Taurus, in the harbour of Tarentum; and that of Lepidus, off the coast of Africa. His plan was for all three fleets to set sail on the same day, and make a descent upon three different parts of Sicily. But a fearful storm marred this project; Lepidus alone reached the coast of Sicily, and landed at Lilybaeum; Statilius Taurus was able to put back to Tarentum; but Octavian, who was surprised by the storm off the Lucanian promontory of Palinurum, lost a great number of his ships, and was obliged to remain in Italy to repair his shattered fleet. This was a reprieve to Pompey, who offered sacrifices to Neptune for his timely assistance, but he still remained inactive. Menodorus, who had been already of considerable service to Pompey, again played the traitor and went over to Octavian. As soon as the fleet had been repaired, Octavian again set sail for Sicily. Agrippa defeated Pompey's

fleet off Mylae, destroying thirty of his ships; but the decisive battle was fought on the third of September (B. C. 36), off Naulochus, a seaport between Mylae and the promontory of Pelorum. The Pompeian fleet was commanded by Demochares, and that of Octavian by Agrippa, each consisting of about 300 ships. Agrippa gained a brilliant victory; most of the Pompeian ships were destroyed or taken. Pompey himself fled first to Messana, where he straightway embarked together with his daughter, and set sail for the East with a squadron of seventeen ships. Octavian did not pursue him, as his attention was immediately called to the attempts of Lepidus to make himself independent of his colleague [LEPIDUS, p. 768, a.]. Pompey was thus enabled to reach Mytilene in safety, where he began to form schemes for seizing the eastern provinces of Antony, who had just returned from his disastrous campaign against the Parthians, in which he had barely escaped with his life. For this purpose he entered into negotiations with chiefs in Thrace and the north-eastern coast of the Black Sea, and even opened a communication with the Parthians, thinking that they might, perhaps, trust him with an army, as they had done T. Labienus a few years previously. He gave out that he was making preparations to carry on the war against Octavian.

In B. C. 35 Pompey crossed over from Lesbos to Asia. Here he soon disclosed his real designs by seizing upon Lampsacus. Thereupon C. Furnius, the legate of Antony, declared open war against him; and Antony likewise sent Titius, with a fleet of 120 ships, to attack his naval forces. Unable to cope with so large a force, Pompey burnt his ships and united their crews to his army. His friends now recommended him to make terms with Antony; but, as their advice was not attended to, most of them deserted him, among whom was his father-in-law, Scribonius Libo. Thereupon he attempted to fly to Armenia, but he was overtaken by the troops of Antony, deserted by his own soldiers, and obliged to surrender. He was carried as a prisoner to Miletus, where he was shortly afterwards put to death (B. C. 35) by order of Titius. Titius, undoubtedly, would not have put Pompey to death on his own responsibility. It is probable that Plancus, the governor of Syria, to whom the execution of Pompey was attributed by many, had received orders from Antony to instruct his legates to execute Pompey, if he were seized in arms; but, as many persons lamented the death of Pompey, the son of the great conqueror of Asia, Antony was willing enough to throw the blame upon Plancus or Titius.

Sextus did not possess any great abilities. He took up arms from necessity, as he was first deprived of every thing by Caesar, and then proscribed by the triumvirs. His success was owing more to circumstances than to his own merits: the war between the triumvirs and the republicans, and subsequently the misunderstandings between Octavian and Antony, enabled him to obtain and keep possession of Sicily. He seems never to have aspired to supreme power. He would have been contented if he could have returned in safety to Rome, and have recovered his patrimony, and he carried on war for that purpose, and not for dominion. He ought, however, to have seen that he could never have returned to Rome except as the conqueror of Octavian, and that his personal safety could only have been secured by his becoming the master of the Roman world. He was personally brave, but was deficient in refinement, and possessed scarcely any knowledge of literature. Velleius Paterculus says (ii. 73) that he could not speak correctly, but this is doubtless an exaggeration; for Cicero saw little to alter in the letter which Sextus sent to him for correction before it was given to the consuls (Cic. *ad Att.* xvi. 4). Sextus assumed the surname of *Pius*, to show that he was an avenger of his father and brother. This surname appears on his coins [see below]. (Auct. *B. Hisp.* 3, &c. 32; Cic. *ad Att.* xii. 37, 44, xiv. 13, 21, 29, xv. 7, 20, 22, xvi. 1, *Philipp.* xiii. passim; Appian, *B. C.* ii. 105, 122, iii. 4, iv. 84—117, v. 2—143; Dion Cass. lib. xlvi.—xlix.; Vell. Pat. ii. 73, 87; Liv. *Epit.* 123, 128, 129, 131.)

The coins of Sex. Pompey are numerous. On the obverse the head of his father is usually represented; and writers on numismatics state that the head on the obverse of his coins is always that of the triumvir; but we are tempted to think that it is in some cases that of Sextus himself. We subjoin a few specimens of some of the most important coins.



COINS OF SEX. POMPEIUS, THE SON OF THE TRIUMVIR.

The head on the obverse of the first two coins is supposed to be that of the triumvir. On the obverse of the former of these we have the legend SEX. MAG. PIVS. IMP. SAL. (the interpretation of which is doubtful), and on the reverse a female figure with the legend PIETAS. It has been already remarked that Sextus assumed the surname of *Pius*, to show that he wished to revenge the death of his father and brother; and for the same reason we find Pietas on the obverse of the coin. The obverse of the second coin has the legend MAGNVS IMP. ITER, with a lituus before the head of the triumvir, and an urceus behind; and the reverse has the legend PRAEF. CLAS. ET ORAE. MARIT. EX. S. C. He is called on this coin imperator a second time (*iterum*), because his victory over Asinius Pollio in Spain first gave him a claim

to this title, and his defeat of the fleet of Augustus off Sicily enabled him to assume it a second time. The legend on the obverse, PRAEFECTUS CLASSIS ET ORAE MARITIMAE EX S. C., which appears on many of the coins of Sextus, has reference to the decree of the senate which conferred upon him the command of the fleet shortly after the death of Julius Caesar, as has been already related. The third coin is intended to indicate Pompey's command of the sea. It represents on the obverse a war-galley with a column, on which Neptune is standing, and on the reverse Scylla holding an oar in her two hands, and in the act of striking. (Eckhel, vol. vi. pp. 26—33.)

26. POMPEIA, the daughter of the triumvir, married Faustus Sulla. [POMPEIA, No. 4.]

27. POMPEIA, the daughter of Sex. Pompeius, No. 25. [POMPEIA, No. 5.]

28. CN. POMPEIUS MAGNUS, was descended from the family of the triumvir, but his pedigree is not stated by the ancient writers. He was, most probably, a son of M. Licinius Crassus, Cos. A. D. 29, and Scribonia; the latter of whom was a daughter of Scribonius Libo and of Pompeia, the daughter of Sex. Pompey, who was a son of the triumvir. He would thus have been a great-grandson of Sex. Pompey, and great-great-grandson of the triumvir [see Stemma on p. 475]. It was not uncommon in the imperial period for persons to drop their paternal names, and assume the names of their maternal ancestors. Caligula would not allow this Pompey to use the cognomen of Magnus; but it was restored to him by the emperor Claudius, whose daughter Antonia he married. He was sent by his father-in-law to the senate to proclaim his victory over Britain. He was subsequently put to death by Claudius, at the instigation of Messalina. (Dion Cass. lx. 5, 21, 29; Zonar. xi. 9; Suet. *Cal.* 35, *Claud.* 27, 29; Senec. *Apocol. Claud.*)

29. M. POMPEIUS, the commander of the cavalry under Lucullus, in the third Mithridatic war. He was wounded and taken prisoner (Appian, *Mithr.* 79; Memnon, 45, ed. Orelli). Plutarch calls him Pomponius (*Lucull.* 15), which Schweighäuser has introduced into the text of Appian, though all the MSS. of Appian have Pompeius.

30. CN. POMPEIUS, served in Caesar's army in Gaul, under the legate Q. Titurius, in B. C. 54. (Caes. *B. G.* v. 36.)

31. CN. POMPEIUS, consul suffectus from the 1st of October, B. C. 31 (Fasti).

POMPEIUS, a Latin grammarian of uncertain date, probably lived before Servius and Cassiodorus, as these writers appear to have made some use of his works. He wrote, 1. *Commentum artis Donati*, on the different parts of speech, in thirty-one sections, and 2. *Commentariolus in librum Donati de Barbaris et Metaplasmis*, in six sections. Both these works were published, for the first time, by Lindemann, Leipzig, 1821.

POMPEIUS CATUSSA, an artist, whose name is found on a monument which he erected to his wife's memory, and which is now in the museum at Lyon. He is described in the inscription as a citizen of Sequana, and a *tector*, that is, one of those artists who decorated the interiors of houses with ornamental plastering, a sort of work of which there are numerous examples at Pompeii. (R. Rochette, *Lettre à M. Schorn*, p. 437.)

POMPEIUS COLLE'GA. [COLLEGA.]

POMPEIUS FESTUS. [FESTUS.]

POMPEIUS GALLUS. [GALLUS.]

POMPEIUS GROSPHUS. [GROSPHUS.]

POMPEIUS LENAEUS. [LENAEUS.]

POMPEIUS LONGI'NUS. [LONGINUS.]

POMPEIUS MACER. [MACER.]

POMPEIUS MA'CULA. [MACULA.]

POMPEIUS PAULI'NUS. [PAULINUS.]

POMPEIUS PROPINQUUS. [PROPINQUUS.]

POMPEIUS RHEGI'NUS. [RHEGINUS.]

POMPEIUS SATURNI'NUS. [SATURNINUS.]

POMPEIUS THEO'PHANES. [THEOPHANES.]

POMPEIUS TROGUS. [JUSTINUS, p. 680.]

POMPEIUS VARUS. [VARUS.]

POMPEIUS VINDULLUS. [VINDULLUS.]

POMPEIUS VOPISCUS. [VOPISCUS.]

PO'MPIDAS (Πομπίδης), a Theban, who was one of the leaders of the party in his native city favourable to the Roman interests. On this account he was driven into exile, when Ismenias and his partizans obtained the direction of affairs, and concluded a treaty with Perseus. He afterwards took a prominent part in the accusation of Ismenias and his colleagues before the Roman deputy, Q. Marcius Philippus, at Chalcis, B. C. 171. (Polyb. xxvii. 2.) [E. H. B.]

POMPI'LIA GENS, is early mentioned. There was a tribune of the plebs of the name of Sex. Pompilius in B. C. 420 (Liv. iv. 44); and Q. Cicero speaks (*de Pet. Cons.* 3) of a Roman eques of the name, who was a friend of Catiline; but these are almost the only Pompilii of whom we have any account, with the exception of the grammarian mentioned below. The gentes, which traced their descent from Numa Pompilius, the second king of Rome, bore other names. [CALPURNIA GENS; POMPONIA GENS.]

M. POMPI'LIUS ANDRONI'CUS, was a Syrian by birth, and taught rhetoric at Rome in the former half of the first century before Christ, but in consequence of his indolent habits he was eclipsed by Antonius Gnipho and other grammarians, and accordingly retired to Cumae, where he composed many works. His most celebrated work was entitled *Annalium Ennii Elenchi*, but the exact meaning of Elenchi is a disputed point. The elder Pliny uses it to signify a list of contents to his work on Natural History. (Suet. *de Ill. Gramm.* 8.)

POMPO'NIA. 1. Wife of P. Cornelius Scipio, consul B. C. 218, and mother of P. Scipio Africanus the elder. (Sil. Ital. xiii. 615; comp. Gell. vii. 1.)

2. The sister of T. Pomponius Atticus, was married to Q. Cicero, the brother of the orator. The marriage was effected through the mediation of M. Cicero, the great friend of Atticus, B. C. 68, but it proved an extremely unhappy one. Pomponia seems to have been of a quarrelsome disposition, and the husband and wife were on bad terms almost from the day of their marriage. Their matrimonial disputes gave Cicero great trouble and uneasiness. His letters to Atticus frequently contain allusions to the subject. His friend naturally thought his sister ill used, and besought Cicero to interpose on her behalf; but the latter as naturally advocated the cause of his brother, who really seems to have been the least in fault. In a letter which Cicero wrote to Atticus in B. C. 51 he gives an amusing account of one of

their matrimonial squabbles, of which he was an eye-witness (*ad Att.* v. 1). When their son, young Quintus, grew up, he endeavoured to reconcile his parents, and was encouraged in his filial task by both his uncles; but he did not meet with much success; and Q. Cicero, after leading a miserable life with his wife for almost twenty-four years, at length divorced her at the end of B. C. 45, or in the beginning of the following year. (Corn. Nep. *Att.* 5; Cic. *ad Att.* i. 5, v. 1, vii. 1, 5, xiv. 10, et alibi, *ad Q. Fr.* iii. 1, &c.)

3. The daughter of T. Pomponius Atticus. She is also called Caecilia, because her father was adopted by Q. Caecilius, and likewise Attica. She was born in B. C. 51, after Cicero had left Italy for Cilicia. She is frequently mentioned in Cicero's letters to Atticus, and seems at an early age to have given promise of future excellence. She was still quite young when she was married to M. Vipsanius Agrippa. The marriage was negotiated by M. Antony, the triumvir, probably in B. C. 36. She was afterwards suspected of improper intercourse with the grammarian Q. Caecilius Epirota, a freedman of her father, who instructed her. Her subsequent history is not known. Her husband Agrippa married Marcella in B. C. 28, and accordingly she must either have died or been divorced from her husband before that year. Her daughter Vipsania Agrippina married Tiberius, the successor of Augustus. (Cic. *ad Att.* v. 19, vi. 1, 2, 5, vii. 2, et alibi; Corn. Nep. *Att.* 12; Suet. *Tib.* 7, *de Illustr. Gramm.* 16.)

POMPO'NIA GRAECI'NA, the wife of A. Plautius, was accused in the reign of Claudius of practising religious worship unauthorised by the state; but her husband Plautius, who was allowed, on account of his victories in Britain, to judge her, in accordance with the old Roman law, declared her innocent. She was probably the daughter of P. Pomponius Graecinus, consul suffectus A. D. 16. She was related to Julia, the daughter of Drusus, and granddaughter of Pomponia, the daughter of Atticus; and she lived forty years after the death of Julia, who was executed by Claudius at the instigation of Messalina. (Tac. *Ann.* xiii. 32.)

POMPO'NIA RUFI'NA, a Vestal virgin in the reign of Caracalla, put to death for violation of her vow of chastity. (Dion Cass. lxxvii. 16.)

POMPO'NIA GENS, plebeian. Towards the end of the republic the Pomponii, like other Roman gentes, traced their origin to the remote times of the Roman state. They pretended to be descended from Pompo, one of the alleged sons of Numa (Plut. *Num.* 21); and they accordingly placed the image of this king upon their coins. In the earliest times the Pomponii were not distinguished by any surname; and the only family that rose to importance in the time of the republic was that of MATHO; the first member of which who obtained the consulship was M. Pomponius Matho in B. C. 233. On coins we also find the cognomens MOLO, MUSA and RUFUS, but these surnames do not occur in ancient writers. The other cognomens in the time of the republic, such as ATTICUS, were not family names, but were rather descriptive of particular individuals. An alphabetical list of them is given below, as well as of the cognomens in the imperial period, which were rather numerous. (Comp. Drumann, *Geschichte Roms*, vol. v. p. 1, &c.)

POMPO'NIUS. 1. M. POMPONIUS, one of the tribunes of the plebs, elected at the abolition of the decemvirate, B. C. 449. (Liv. iii. 54.)

2. M. POMPONIUS, consular tribune, B. C. 399, perhaps either a son or grandson of the preceding. (Liv. v. 13.)

3. Q. POMPONIUS, perhaps a younger brother of the preceding, was tribune of the plebs, B. C. 395, in which year he supported the views of the senate by opposing, in conjunction with his colleague, A. Virginius, the proposition that a portion of the senate and people should settle at Veii. He and his colleague were, in consequence, accused two years afterwards, and compelled to pay a heavy fine. (Liv. v. 29, comp. cc. 24, 25.)

4. M. POMPONIUS, tribune of the plebs, B. C. 362, brought an accusation against L. Manlius Imperiosus, who had been dictator in the preceding year, but was compelled to drop the accusation by the son of Manlius, afterwards surnamed Torquatus, who obtained admittance into the tribune's house, and threatened him with immediate death if he did not swear that he would abandon the impeachment of his father. (Liv. vii. 4, 5; Cic. *de Off.* iii. 30.; Val. Max. v. 4. § 3; Appian, *Samn.* 2.) [TORQUATUS.]

5. SEX. POMPONIUS, legatus of the consul Ti. Sempronius Longus in the first year of the first Punic war, B. C. 218. (Liv. xxi. 15.)

6. M. POMPONIUS, tribune of the plebs, B. C. 167, opposed, with his colleague M. Antonius, the proposition of the praetor M'. Juventius Thalna, that war should be declared against the Rhodians. (Liv. xlv. 21.) Pomponius was praetor in B. C. 161, and in this year obtained a decree of the senate, by which philosophers and rhetoricians were forbidden to live in Rome. (Suet. *de clar. Rhet.* 1; Gell. xv. 11.)

7. M. POMPONIUS, a Roman eques, was one of the most intimate friends of C. Gracchus, and distinguished himself by his fidelity to the latter on the day of his death, B. C. 121. When Gracchus, despairing of his life, had retired to the temple of Diana, and was going to kill himself there, Pomponius and Licinius took his sword, and induced him to fly. As they fled across the Sublician bridge, hotly pursued, Pomponius and Licinius turned round, in order to give their friend time for escape, and they allowed no one to pass till they fell pierced with wounds. This is the account of Plutarch; the details are related a little differently by other writers. (Plut. *C. Gracch.* 16, 17; Vell. Pat. ii. 6; Val. Max. iv. 7. § 2; Aurel. Vict. *de Vir. Ill.* 65; comp. Cic. *de Div.* ii. 29.)

8. M. POMPONIUS, aedile B. C. 82, in the consulship of the younger Marius. In the scenic games exhibited by him, the actress Galeria appeared, who was then a child of 12 years old, and who was again brought on the stage in A. D. 9, in her 104th year, in the votive games in honour of Augustus. (Plin. *H. N.* vii. 49. s. 48.)

9. CN. POMPONIUS, who perished in the civil war between Marius and Sulla, was an orator of some repute, and is reckoned by Cicero as holding the next place to his two great contemporaries, C. Aurelius Cotta and P. Sulpicius Rufus. His oratory was characterised by great vehemence, and he did not express his meaning very clearly. (Cic. *Brut.* 57, 62, 89, 90, *de Orat.* iii. 13.)

10. M. POMPONIUS, as he is called by Plutarch (*Lucull.* 15.), the commander of the cavalry of Lu-

cullus in the third Mithridatic war. His real name was Pompeius. [POMPEIUS, No. 29.]

11. M. POMPONIUS, one of the legates of Pompey in the war against the pirates, B. C. 67, to whom Pompey assigned the superintendence of the gulfs washing the south of Gaul and Liguria. (Appian, *Mithr.* 95.)

12. P. POMPONIUS, accompanied P. Clodius, when he was murdered by Milo, B. C. 52. (Ascon. *in Mil.* p. 33, ed. Orelli.)

13. M. POMPONIUS, commanded the fleet of Caesar at Messana, the greater part of which was burnt in B. C. 48, by C. Cassius Longinus (Caes. *B. C.* iii. 101.)

14. POMPONIUS, was proscribed by the triumvirs in B. C. 43. He was in Rome at the time, but escaped by assuming the insignia of a praetor, and accompanied by his slaves as lictors, left Rome, travelled through Italy as a public magistrate, and eventually crossed over to Sex. Pompey in one of the triremes of the state. (Appian, *B. C.* iv. 45.) Valerius Maximus relates (vii. 3. § 9) this circumstance of Sentius Saturninus Vetulio or Vetulo.

POMPO'NIUS, SEXTUS. Some writers are of opinion that there was only one jurist of this name: some think that there were two. (See the references in Zimmern, *Geschichte des Römischen Privatrechts*, vol. i. p. 338, n. 6.)

Pomponius is often cited by Julianus (Dig. 3. tit. 5. s. 6. § 6—8; Dig. 17. tit. 2. s. 63. § 9), and also under the name of Sextus.

Puchta (*Cursus der Institutionen*, vol. i. p. 444), says there is no reason for assuming that there were two Pomponii. As to the passage (Dig. 28. tit. 5. s. 41), at the head of which stands the name of Pomponius, he observes that the words "ut refert Sextus Pomponius," at the end of the extract, merely show that the compilers did not take the extract immediately from the work of Pomponius, but from some other work in which it was cited. He adds, that this kind of repetition is not unusual in the Digest; and he refers to another passage (Dig. 22. tit. 1. s. 26; Julianus, lib. vi. ex Minucio), in which the repetition is avoided, but in other respects it is exactly like Dig. 28. tit. 5. s. 41. As to the passage (Dig. 30. s. 32), "tam Sextus quam Pomponius," he observes that the expression would be highly inapt, if the name Pomponius belonged to both jurists. The weakest ground of all, as he considers it, for supposing that there were two Pomponii is that Julianus often cites Pomponius; and it is supposed that as Pomponius was a younger man than Julianus, and of less note, that Julianus would not have cited him.

Pomponius is the author of a long extract in the Digest (Dig. 1. tit. 1. s. 2), which is taken from a work of his in one book, entitled Enchiridion. His period may be approximately determined from the fact that Julianus is the last of the jurists whom he mentions, and the period of the activity of Julianus belongs to the reign of Hadrianus.

The number of extracts from Pomponius in the Digest is 585. He was a Cassianus (Gaius ii. 218), "sed Juliano et Sexto placuit:" where Sextus means Sextus Pomponius. In another passage he alludes to C. Cassius under the name of Caius noster (Dig. 45. tit. 3. s. 39): for in this passage, and in a passage of Julianus (Dig. 24. tit. 3. s. 59), Caius or Gaius means C. Cassius, and not the later jurist, now known by the name of Gaius. The same remark applies to Dig. 46. tit. 3. s. 78, which is an extract from C. Cassius made by Javolenus.

The works of Pomponius are the Enchiridion, which is not mentioned in the Florentine Index; Variae Lectiones, of which the Index mentions only fifteen books, though the twenty-fifth, the thirty-fourth, and even the fortieth and forty-first books are cited in the Digest (Dig. 8. tit. 5. s. 8. § 6); twenty books of Epistolae; five books of Fideicommissa; libri lectionum ad Q. Mucium; libri ad Plautium; liber singularis regularum; libri ad Sabinum; libri V. SCtorum; and the two books of an Enchiridion, which is mentioned in the Index. Some other writings of Pomponius are cited. The extract from the single book of the Enchiridion, De Origine Juris, is our chief authority for the Roman jurists, to the time of Julianus, and for our knowledge of the two sectae or scholae. [CAPITO.]

The question of the two Pomponii is discussed by W. Grotius, *Vitae Jurisconsultorum*, with which may be compared the works of Zimmern and Puchta, which have been already referred to. [G. L.]

POMPO'NIUS A'TTICUS. [ATTICUS.]

POMPO'NIUS BASSUS. [BASSUS.]

L. POMPO'NIUS BONONIENSIS, the most celebrated writer of Fabulae Atellanae, was a native of Bononia (Bologna) in northern Italy, as his surname shows, and flourished in B. C. 91. (Euseb. *Chron.*) The nature of the Fabulae Atellanae is described at length in the *Dict. of Antiq.*; and it is therefore only necessary to state here that these farces were originally not written, but produced by the ready fertility of the Italian *improvvisatori*; and that it is probable that Pomponius and his contemporay Novius [NOVIUS] were the first to write regular dramas of this kind. (Comp. Vell. Pat. ii. 9; Macrob. *Saturn.* i. 10.) Pomponius is frequently referred to by the Roman grammarians, who have preserved the titles of many of his plays. The fragments which have thus come down to us are collected by Bothe, *Poetae Scenici Latin.* vol. v., *Fragm.* vol. ii. pp. 103—124, and by Munk, *De L. Pomponio Bononiensi, &c.*, Glogaviae, 1827. (Comp. Schober, *Ueber die Attellanischen Schauspiele*, Leipzig, 1825.)

There is an epigram of four lines, which Priscian attributes to Pomponius (p. 602, ed. Putschius); but in the passage of Varro (*de L. L.* vii. 28, ed. Müller), from which Priscian took it, the author of the epigram is called Papinius.

M. POMPO'NIUS DIONY'SIUS, a freedman of T. Pomponius Atticus, received his nomen from Atticus, his former master, according to the usual custom, but had the praenomen *Marcus* given him in compliment to M. Tullius Cicero (Cic. *ad Att.* iv. 15, comp. iv. 8, 11, 13). It is erroneously stated in Vol. I. p. 1039, a. init. that his full name was *T.* Pomponius Dionysius.

POMPO'NIUS FESTUS. [FESTUS.]

POMPO'NIUS FLACCUS. [FLACCUS.]

P. POMPO'NIUS GRAECI'NUS, consul suffectus, A. D. 16, was a friend and patron of Ovid, who addressed to him three of the epistles which were written by the poet from his place of banishment (*ex Pont.* i. 6, ii. 6, iv. 9). This Pomponius Graecinus was the brother of Pomponius Flaccus [FLACCUS, POMPONIUS, No. 2], and probably also the father of the Pomponia Graecina, who lived in the reign of Claudius. [POMPONIA GRAECINA.]

POMPO'NIUS LABEO. [LABEO.]

POMPO'NIUS MARCELLUS. [MARCELLUS.]

POMPO'NIUS MELA. [MELA.]

POMPO'NIUS RUFUS. [RUFUS.]

POMPO'NIUS SABI'NUS. [SABINUS.]

POMPO'NIUS SECUNDUS. [SECUNDUS.]

POMPO'NIUS SILVA'NUS. [SILVANUS.]

T. POMPO'NIUS VEIANTA'NUS, commander of some of the allied troops in Southern Italy in B. C. 213; ventured to attack Hanno, the Carthaginian general, was defeated and taken prisoner. He had formerly been one of the publicani, and had earned a bad character by cheating both the state and the farmers of the revenue with whom he was in partnership. (Liv. xxv. 1, 3.)

POMPOSIA'NUS METTIUS. [METTIUS.]

C. POMPTI'NUS, is first mentioned in B. C. 71, when he served as legate under M. Crassus, in the Servile war. (Frontin. *Strat.* ii. 4. § 8.) He was praetor B. C. 63, in which year he rendered important service to Cicero in the suppression of the Catilinarian conspiracy, especially by the apprehension of the ambassadors of the Allobroges. He afterwards obtained the province of Gallia Narbonensis, and in B. C. 61 defeated the Allobroges, who had invaded the province. In consequence of this victory he sued for a triumph on his return to Rome; but as it was refused by the senate, he remained for some years beyond the pomoerium, urging his claim. At length, in B. C. 54, his friends made a final attempt to procure him the long-desired honour. He was opposed by the praetors, M. Cato and P. Servilius Isauricus, and by the tribune Q. Mucius Scaevola, who urged that he was not entitled to the privilege, because he had not received the imperium by a lex curiata; but he was supported by the consul Appius, and by most of the praetors and tribunes; and as there was no hope of prevailing upon the senate to grant the favour, his former legate, Serv. Sulpicius Galba, brought the matter before the people, and obtained from them a resolution, passed contrary to law before daylight, in virtue of which Pomptinus at length entered the city in triumph. (Sall. *Cat.* 45; Cic. *in Cat.* iii. 2, *de Prov. Cons.* 13, *in Pison.* 14, *ad Att.* iv. 16, v. 1, 4, 5, 6, 8, 10, 14, *ad Q. Fr.* iii. 4. § 6; Dion Cass. xxxvii. 47, xxxix. 65; Liv. *Epit.* 103.)

In B. C. 51 Pomptinus accompanied Cicero as legate to Cilicia, but he did not remain there longer than a year, according to the stipulation he had previously made with Cicero. (Cic. *ad Att.* v. 21. § 9, vi. 3, *ad Fam.* ii. 15. § 4, iii. 10. § 3, xv. 4. § 9.) There is considerable variation in the orthography of the name. We find him called *Pomptinius*, *Pomtinius*, *Pomtinus* and *Pontinius*, as well as *Pomptinus*, which seems the preferable form.

PO'MPYLUS (Πομπύλος), a slave of Theophrastus, who also became celebrated as a philosopher. (Diog. Laërt. v. 36; Gell. ii. 18; Macrob. *Sat.* i. 11.)

PONNA'NUS, the author of an epigram in the Latin Anthology (No. 539, ed. Meyer) on a picture respecting the death of Cleopatra, but of whom nothing is known.

PO'NTIA. 1. A woman in the reign of Nero, who obtained an infamous notoriety as the murderer of her own children (Juv. vi. 638, &c.; Martial, ii. 34, iv. 42. 5.) The scholiast on Juvenal states that she was the wife of P. (C.?) Petronius, who was condemned as one of the conspirators against Nero; that having been convicted, after her husband's death, of destroying her own children by poison, she partook of a sumptuous banquet, and then put an end to her life by opening her veins. In an inscription published by Gruter (p. 921. 6), recording this act of villany, she is called the daughter of T. Pontius; but we may, with Heinrich (*ad Juv. l. c.*), question the genuineness of this inscription, as it was probably manufactured out of this passage of Juvenal.

2. PONTIA POSTUMIA, was slain by her lover, Octavius Sagitta, tribune of the plebs, A. D. 58, because she refused to marry him after promising to do so. Sagitta was accused by the father of Pontia, and condemned under the lex Cornelia de Sicariis to the severest form of banishment (*deportatio in insulam*). In the civil wars following the death of Nero, Sagitta returned from banishment, but was again condemned by the senate, in A. D. 70, to his former punishment. (Tac. *Ann.* xiii. 44, *Hist.* iv. 44.)

PO'NTIA GENS, plebeian, was originally Samnite. It never attained much eminence at Rome during the republic, but under the empire some of its members were raised to the consulship. During the republican period AQUILA is the only cognomen borne by the Roman Pontii; but in the imperial times we find various surnames, of which an alphabetical list is given below, after PONTIUS, where the Samnite Pontii are also mentioned.

PONTIA'NUS. 1. Mentioned in one of Cicero's letters (*ad Att.* xii. 44. § 2), appears to have been a friend of Mustela, and to have been defended upon some occasion by Cicero.

2. P. AUFIDIUS PONTIANUS, of Amiternum, spoken of by Varro. (*R. R.* ii. 9. § 6.)

3. SER. OCTAVIUS LAENAS PONTIANUS, consul A. D. 131, with M. Antonius Rufinus.

4. PONTIANUS, consul suffectus in A. D. 135.

5. PROCULUS PONTIANUS, consul A. D. 238.

PO'NTICUS, a Roman poet, and a contemporary of Ovid and Propertius, wrote an heroic poem on the Theban war, and hence is compared to Homer by Propertius (Ovid, *Trist.* iv. 10. 47; Propert. i. 7, i. 9. 26.)

PONTI'DIA is mentioned twice in Cicero's letters (*ad Att.* v. 21. § 14. vi. 1. § 10), from which it appears that Cicero had entered into negotiations with her for the marriage of his daughter Tullia to her son.

PONTI'DIUS. 1. C. PONTIDIUS, is mentioned by Velleius Paterculus (ii. 16) as one of the leaders in the Social or Marsic war, B. C. 90. There can be no doubt that he is the same person as Appian calls (*B. C.* i. 40) C. Pontilius; and as the name of Pontidius occurs elsewhere, the orthography in Velleius seems preferable.

2. M. PONTIDIUS, of Arpinum, was an orator of some distinction, speaking with fluency, and acute in the management of a case, but vehement and passionate (Cic. *Brut.* 70, comp. *de Orat.* ii. 68.)

TI. PONTIFI'CIUS, a tribune of the plebs, B. C. 480, attempted to introduce an agrarian law. (Liv. ii. 44.)

PONTI'LIUS. [PONTIDIUS, No. 1.]

PONTI'NIUS. [POMPTINUS.]

PO'NTIUS. 1. A friend of Scipio Africanus

minor, was mentioned by Cicero in his work *De Fato.* (Macrob. *Sat.* ii. 12, or Cic. *Frag.* p. 235, ed. Orelli.)

2. Detected in adultery, and dreadfully punished by the husband, P. Cernius. (Val. Max. vi. 1. § 13.)

3. T. PONTIUS, a centurion possessing great bodily strength, mentioned by Cicero (*de Senect.* 10), is perhaps the same as the Pontius of whom Lucilius speaks (ap. Cic. *de Fin.* i. 3).

4. PONTIUS, one of Caesar's soldiers, was taken prisoner by Scipio, the father-in-law of Pompey, but preferred death rather than deserting his old general. (Val. Max. iii. 8. § 7.)

5. PONTIUS, one of the companions of Antony in his revels. (Cic. *Phil.* xiii. 2. § 3.)

PO'NTIUS, a deacon of the African Church, the tried friend and constant companion of Cyprian, drew up a narrative of the life and sufferings of the martyred bishop, which is styled an excellent production (*egregium volumen*) by Jerome. If the piece extant under the name of Pontius, entitled *De Vita et Passione S. Cypriani*, be genuine, it certainly does not merit such high commendation, since it is composed in an ambitious declamatory style, full of affectation and rhetorical ornaments. Perhaps the original work may have formed the basis of what we now possess, which has probably been built up into its present form by the labour of various hands. It will be found attached to all the most important editions of Cyprian, and is contained also in the *Acta Primorum Martyrum* of Ruinart, 4to. Paris, 1690, and fol. Amst. 1713. The *Acta Pontii* are preserved in the *Miscellanea* of Baluze, 8vo. Par. 1678, vol. ii. p. 124, and in the *Acta Sanctorum* under 8th March, the day marked as his festival in the Roman Martyrologies. (Hieron. *de Viris Ill.* 68; Schönemann, *Bibl. Patrum Lat.* vol. i. c. iii. § 6.) [W. R.]

PO'NTIUS AUFIDIA'NUS, a Roman eques, killed his daughter when she had been guilty of a breach of chastity. (Val. Max. vi. 1. § 3.)

PO'NTIUS COMI'NIUS. [COMINIUS.]

PO'NTIUS FREGELLA'NUS, was deprived of his rank as senator, A. D. 36, as one of the agents of the notorious Albucilla in her adulteries. (Tac. *Ann.* vi. 48.)

PO'NTIUS, HERE'NNIUS, the father of C. Pontius, was an old man living at Caudium, when his son defeated the Roman army in the neighbourhood of that town in B. C. 321. The Samnites sent to ask his advice how they should avail themselves of their extraordinary good fortune. The reply which he gave is related at length by Livy (ix. 1, 3; comp. Appian, *Samn.* iv. 3.) It would appear from Cicero (*de Senect.* 12), that there was a tradition which supposed Herennius Pontius and Archytas of Tarentum to have been friends; and Niebuhr supposes that Nearchus had written a dialogue in which Archytas, the Samnite Pontius, and Plato, were speakers. (*Hist. of Rome*, vol. iii. note 373.)

C. PO'NTIUS, son of HERE'NNIUS, the general of the Samnites in B. C. 321, defeated the Roman army under the two consuls T. Veturius Calvinus and Sp. Postumius Albinus in one of the mountain passes in the neighbourhood of Caudium. The survivors, who were completely at the mercy of the Samnites, were dismissed unhurt by Pontius. They had to surrender their arms, and to pass under the yoke; and as the price of their deliverance, the consuls and the other commanders swore, in the name of the republic, to a humiliating peace. The Roman state however refused to ratify the treaty, and sent back the consuls and the other commanders to Pontius, who, however, refused to accept them. The name of Pontius does not occur again for nearly thirty years, but as Livy rarely mentions the names of the Samnite generals, it is not improbable that Pontius may have commanded them on many other occasions. At all events we find him again at the head of the Samnite forces in B. C. 292, in which year he defeated the Roman army under the command of the consul Q. Fabius Gurges. This disaster, when nothing but victory was expected, so greatly exasperated the people that Fabius would have been deprived of his imperium, had not his father, the celebrated Fabius Maximus, offered to serve as his legate during the remainder of the war. It was in the same year that the decisive battle was fought, which brought the war to a conclusion. The Samnites were entirely defeated, and Pontius was taken prisoner. In the triumph of the consul, Pontius was led in chains, and afterwards beheaded, an act which Niebuhr characterises as "the greatest stain in the Roman annals," and for which the plea of custom can be offered as the only palliation. (Liv. ix. 1, &c., *Epit.* xi.; Appian, *Samn.* iv. &c.; Cic. *de Senect.* 12, *de Off.* ii. 21; Niebuhr, *Hist. of Rome*, vol. iii. pp. 215, &c., 397, &c.)

M. PO'NTIUS LAELIA'NUS, consul A. D. 163 with Pastor.

PO'NTIUS LUPUS, a Roman eques, who continued to plead in the courts after he had lost his sight. (Val. Max. viii. 7. § 5.)

PO'NTIUS NIGRI'NUS. [NIGRINUS.]

PO'NTIUS PAULI'NUS. [PAULINUS, p. 114.]

PO'NTIUS PILA'TUS, was the sixth procurator of Judaea, and the successor of Valerius Gratus. He held the office for ten years in the reign of Tiberius, and it was during his government that Christ taught, suffered, and died. By his tyrannical conduct he excited an insurrection at Jerusalem, and at a later period commotions in Samaria also, which were not put down without the loss of life. The Samaritans complained of his conduct to Vitellius, the governor of Syria, who deprived him of his office, and sent him to Rome to answer before the emperor the accusations that were brought against him. As Pilatus reached Rome shortly after the death of Tiberius, which took place on the 15th of March, A. D. 37, he was probably deposed in the preceding year A. D. 36, and would therefore have entered upon his duties as procurator in A. D. 26. Eusebius states that Pilatus put an end to his own life at the commencement of the reign of Caligula, worn out by the many misfortunes he had experienced. (Tac. *Ann.* xv. 44; Matthew, xxvii; Mark, xv; Luke, iii. 1, xxiii.; John, xviii. xix.; Joseph. *Antiq.* xviii. 3. § 1, &c., xviii. 4. § 1, &c., *B. Jud.* ii. 9. § 2; Euseb. *H. E.* ii. 7.) The early Christian writers refer frequently to an official report, made by Pilatus to the emperor Tiberius, of the condemnation and death of Christ. (Just. Mart. *Apol.* i. pp. 76, 84; Tertull. *Apol.* 5; Euseb. *H. E.* ii. 2; Oros. vii. 4; Chrysost. *Homil. VIII. in Pasch.*) It is not at all improbable that such a report was made; but considering, on the one hand, the frequency of forgeries in the early Christian Church, and on the other, that it was no

part of the policy of the imperial government to publish such reports, we may reasonably question the genuineness of the document. At all events there can be no doubt that the acts of Pilate, as they are called, which are extant in Greek (Fabric. *Apocr.* vol. i. pp. 237, 239, vol. iii. p. 456, &c.), as well as his two Latin letters to the emperor (Fabric. *Apocr.* vol. i. p. 298, &c.), are the productions of a later age. (Comp. Winer, *Biblisches Realwörterbuch*, art. *Pilatus.*)

PO'NTIUS TELESI'NUS. 1. A Samnite, appears to have been appointed general of the Samnite forces in the Social war after the death of Pompaedius Silo. At all events he was at the head of the Samnite army in B. C. 82, in which year Carbo and the younger Marius were consuls. Marius and the brother of Telesinus were besieged in Praeneste by Sulla. Telesinus himself, at the head of an army of 40,000 men, had marched to the neighbourhood of Praeneste, apparently with the intention of relieving the town, but in reality with another object, which he kept a profound secret. In the dead of the night he broke up from his quarters, and marched straight upon Rome, which had been left without any army for its protection. The Samnites were upon the point of avenging the many years of oppression which they had experienced from the Romans. Sulla scarcely arrived in time to save the city. Near the Colline gate the battle was fought, the most desperate and bloody of all the contests during the civil war. Pontius fell in the fight; his head was cut off, and carried under the walls of Praeneste, to let the younger Marius know that his last hope of succour was gone. (Appian, *B. C.* i. 90—93; Vell. Pat. ii. 27.)

2. A brother of the preceding, commanded the Samnite forces which had been sent to the assistance of the younger Marius, and shared in the defeat of the latter by Sulla, and with him took refuge in Praeneste, where they were besieged by the conqueror, B. C. 82. After the defeat of the Samnites and the death of the elder Telesinus, which have been related above, Marius and the younger Telesinus attempted to escape by a subterraneous passage, which led from the town into the open country; but finding that the exit was guarded, they resolved to die by one another's hands. Telesinus fell first, and Marius accordingly put an end to his own life, or was stabbed by his slave. (Liv. *Epit.* 88; Vell. Pat. ii. 27.)

PO'NTIUS TITINIA'NUS, the son of Q. Titinius, adopted by Pontius, joined Caesar through fear, in B. C. 49. (Cic. *ad Att.* ix. 19. § 2.)

PONTUS (Πόντος), a personification of the sea, is described in the ancient cosmogony as a son of Gaea, and as the father of Nereus, Thaumas, Phorcys, Ceto, and Eurybia, by his own mother. (Hes. *Theog.* 132, 233, &c.; Apollod. i. 2. § 6.) Hyginus (*Fab.* praef. p. 3, ed. Staveren) calls him a son of Aether and Gaea, and also assigns to him somewhat different descendants. [L. S.]

POPI'LLIA, was twice married, and had by her former husband Q. Lutatius Catulus, by her second C. Julius Caesar Strabo. Her son Catulus delivered a funeral oration over her grave, which was the first time that this honour had been paid to a female at Rome. (Cic. *de Orat.* ii. 11.)

POPI'LLIA GENS, plebeian. In manuscripts the name is sometimes written with one *l*, and sometimes with two; but as it always appears with a double *l* in the Capitoline Fasti, this form is to be preferred. There are no coins to decide the question; for those which Goltzius has published, are spurious. The Popillia gens is one of the great plebeian gentes that rose into eminence after the passing of the Licinian laws, which threw open the consulship to the plebeian order. The first member of it who obtained the consulship was M. Popillius Laenas, in B. C. 359, and he was the first plebeian who obtained the honour of a triumph. The only family of the Popillii mentioned under the republic, is that of LAENAS: the majority of the few Popillii, who occur without a surname, and who are given below, may have belonged to the same family, and their cognomen is probably omitted through inadvertence.

POPI'LLIUS. 1. T. POPILLIUS, a legatus in the Roman army engaged in the siege of Capua, B. C. 211. (Liv. xxvi. 6.)

2. P. POPILLIUS, one of the three ambassadors sent to king Syphax in Africa, in B. C. 210. (Liv. xxvii. 4.)

3. C. POPILLIUS, surnamed SABELLUS, a Roman eques, distinguished himself by his bravery in the campaign against the Istri in B. C. 178. (Liv. xli. 4.)

4. M. POPILLIUS, one of the ambassadors sent to the Aetolians, in B. C. 174. (Liv. xli. 25.)

5. P. POPILLIUS, the son of a freedman, is said by Cicero to have been condemned for bribery. (Cic. *pro Cluent.* 36, 47.)

POPLI'COLA. [PUBLICOLA.]

POPPAEA SABI'NA. [SABINA.]

POPPAEUS SABI'NUS. [SABINUS.]

POPPAEUS SECUNDUS. [SECUNDUS.]

POPPAEUS SILVA'NUS. [SILVANUS.]

POPPAEUS VOPISCUS. [VOPISCUS.]

POPULO'NIA, a surname of Juno among the Romans, by which she seems to have been characterised as the protectress of the whole Roman people. This opinion is confirmed by the fact that in her temple there was a small table, the symbol of political union. (Macrob. *Sat.* iii. 11.) [L. S.]

PO'RCIA. 1. The sister of Cato Uticensis, was brought up with her brother in the house of their uncle M. Livius Drusus, as they lost their parents in childhood. She married L. Domitius Ahenobarbus, who was consul in B. C. 54, and, like her brother, one of the leaders of the aristocratical party. We learn from Cicero that she was at Naples in B. C. 49, when her husband was besieged at Corfinium by Caesar. (Cic. *ad Att.* ix. 3.) In the following year, B. C. 48, she lost her husband, who fell in the battle of Pharsalia. She herself died towards the end of B. C. 46, or the beginning of the next year, and her funeral panegyric was pronounced by Cicero, and likewise by M. Varro and Lollius. (Plut. *Cat.* 1, 41; Cic. *ad Att.* xiii. 37, 48.)

2. The daughter of Cato Uticensis by his first wife Atilia. She was married first to M. Bibulus, who was Caesar's colleague in the consulship B. C. 59, and to whom she bore three children. Bibulus died in B. C. 48; and in B. C. 45 she married M. Brutus, the assassin of Julius Caesar. She inherited all her father's republican principles, and likewise his courage and firmness of will. She induced her husband on the night before the 15th of March to disclose to her the conspiracy against Caesar's life, and she is reported to have wounded herself in the

thigh in order to show that she had a courageous soul and could be trusted with the secret. At the same time her affection for her husband was stronger than her stoicism, and on the morning of the 15th, her anxiety for his safety was so great that she fainted away, and word was brought to Brutus in the senate-house that his wife was dying. She parted with Brutus at Velia in Lucania in the course of the same year, when he embarked for Greece. She then returned to Rome, where she continued to live unmolested by the triumvirs. But after she learnt the loss of the battle of Philippi and the death of Brutus in B.C. 42, she resolved not to survive the ruin of her party and the death of her husband, and accordingly put an end to her own life. The common tale was, that her friends, suspecting her design, had taken all weapons out of her way, and that she therefore destroyed herself by swallowing live coals. The real fact may have been that she suffocated herself by the vapour of a charcoal fire, which we know was a frequent means of self-destruction among the Romans. (Plut. *Cat.* 25, 73, *Brut.* 2, 13, 15, 23, 33; Dion Cass. xliv. 13, xlvii. 49; Appian, *B. C.* iv. 136; Val. Max. iii. 2. § 5, iv. 6. § 5; Polyaen. viii. 32; Martial, i. 43.)

3. The daughter of Cato Uticensis by his second wife Marcia. She remained with her mother in Rome when her father left the city in B.C. 49 on Caesar's approach. (Plut. *Cat.* 52.) She probably died young.

PO'RCIA GENS, plebeian, is not mentioned till the middle of the third century before the Christian aera; and the first member of the gens, who obtained the consulship, was the celebrated M. Porcius Cato, in B.C. 195. The name was derived by the Romans from *porcus*, a pig, and was compared with *Ovinius*, *Caprilius*, and *Taurus*, all of which names indicated connection with the breeding or feeding of cattle. (Plut. *Public.* 11; Varr. *de R. R.* ii. 1.) The Porcii were divided into three families under the republic, namely, those of LAECA, LICINUS, and CATO, all of which names appear on coins. In the imperial period we find two or three other cognomens, which are given below.

PORCINA, an agnomen of M. Aemilius Lepidus, consul B.C. 137.

PO'RCIUS FESTUS. [FESTUS.]

PO'RCIUS LATRO. [LATRO.]

PO'RCIUS SEPTI'MIUS. [SEPTIMIUS.]

PORPHY'RIO, POMPO'NIUS, the most valuable among the ancient commentators on Horace. His annotations, however, in common with those of all the earlier Latin scholiasts, have been so altered and interpolated by the transcribers of the middle ages, that it is extremely difficult, and, in many cases impossible, to separate the genuine matter from what is supposititious. We know nothing regarding the history of Porphyrio, nor the period when he flourished, except that he was, if we can trust Charisius (p. 196, ed. Lindemann), later than Festus, and that he must have been later than Acro also, whom he quotes (*ad Hor. Sat.* i. 8. 25, ii. 3. 33.) (See Suringar, *Historia Crit. Scholiast. Lat.*) For the editions of Porphyrio, see the notice of the editions of HORATIUS. [W. R.]

PORPHY'RION (Πορφυρίων). 1. One of the giants, a son of Uranus and Ge. During the fight between the giants and the gods, when Porphyrion intended to offer vi lence to Hera, or, according to others, attempted to throw the island of Delos against the gods, Zeus hurled a thunderbolt at him, and Heracles completed his destruction with his arrows. (Apollod. i. 6. § 1, &c.; Pind. *Pyth.* viii. 12; Horat. *Carm.* iii. 4. 54; Claudian, *Gigantom.* 114, &c.)

2. According to a tradition of the Athmonians, the most ancient king in Attica; he is said to have reigned even before Actaeus, and to have introduced into Attica the worship of Aphrodite. (Paus. i. 2. § 5, 14. § 6.) [L. S.]

PORPHY'RIUS (Πορφύριος), the celebrated antagonist of Christianity, was a Greek philosopher of the Neo-Platonic school. Eunapius and Suidas (following no doubt, Porphyrius himself, *Vit. Plot.* 8, p. 107), in their biographies call him a Tyrian; but both St. Jerome (*Praef. Epist. ad Gal.*) and St. Chrysostom (*Homil. VI. in I. ad Corinth.* p. 58) term him Βαταν εώτης, a word on the fancied correction of which a good deal of ingenuity has been unnecessarily expended; some imagining that it is a corruption of some term of reproach (such as βοτανιώτης, *herb-eater*, βιοθάνατος, or βαλανεώτης). The more reasonable view is that the word is correct enough, and describes more accurately the birth-place of Porphyrius,—Batanea, the Bashan of Scripture. To account for his being called a Tyrian some have supposed that he was originally of Jewish origin, and having first embraced, and afterwards renounced Christianity, called himself a Tyrian to conceal his real origin. Heumann, making a slight alteration in the text of Chrysostom, supposed that Porphyrius falsely assumed the epithet Βατανεώτης, to induce the belief that he was of Jewish origin, that his statements with regard to the Jewish Scriptures might have the more weight. None of these conjectures seems in any degree probable. The least improbable view is that of Jonsius, who is followed by Fabricius, Brucker, and others, that there was a Tyrian settlement in the district of Batanea, and that Porphyrius was born there, but, from the neighbourhood of the more important place, called himself, and was called by others, a Tyrian. (Brucker, *Hist. Crit. Phil.* vol. ii. p. 240; Harles, *ad Fabr. Bibl. Gr.* vol. v. p. 725.)

The original name of Porphyrius was *Malchus* (Μάλχος, the Greek form of the Syrophoenician Melech), a word, as he himself tells us, which signified king. His father bore the same name, and was a man of distinguished family (Porph. *Vit. Plot.* c. 16). Aurelius, in dedicating a work to him, styled him Βασιλεύς. The more euphonious name Πορφύριος (in allusion to the usual colour of royal robes), was subsequently devised for him by his preceptor Longinus (Eunap. *Porph.* p. 13; Suid. *s. v.*). Suidas states that he lived in the reign of Aurelian, and died in that of Diocletian. Eunapius says, more explicitly, that he lived in the reigns of Gallienus, Claudius, Tacitus, Aurelian, and Probus. Porphyrius himself tells us that he was thirty years of age when he first became the pupil of Plotinus, which was in the tenth year of the reign of Gallienus (*Vit. Plot.* c. 4. p. 99); the date of his birth was, therefore, A. D. 233.

From Porphyrius himself, as quoted by Eusebius (*H. E.* iii. 19; comp. Proclus, *in Tim.* i. p. 20), it appears that when very young he was placed under the instruction of Origen. This could not have been, as some have imagined, at Alexandria, for about the time of the birth of Porphyrius Origen

quitted Alexandria, and did not return to it. It was most likely at Caesareia that Porphyrius attended on the instructions of Origen. Eunapius has been charged with a gross blunder in making Origen the fellow-student of Porphyrius; but it does not seem necessary to suppose that he meant the celebrated Christian writer of that name.

Porphyrius next removed to Athens, where he studied under Apollonius (Porph. *Quaest. Hom.* 25) and the celebrated Longinus, by whose extensive learning, and rhetorical and grammatical skill, he profited so much as to attract the commendation of Longinus (*Vit. Plot.* c. 21, p. 133). At the age of twenty he went to Rome for the first time, to hear Plotinus; but as the latter had at that time intermitted his instructions, Porphyrius returned to the East, whether to the school of Longinus or not we do not know. Of the events of the next ten years we know nothing. At the age of thirty he came to Rome with Antonius of Rhodes, and applied himself to learn the philosophy of Plotinus, from Plotinus himself, and from his older disciple, Amelius, to whom Plotinus assigned the task of elucidating the difficulties in the doctrine of their common master which might be felt by the younger disciple (*Vit. Plot.* c. 4). Porphyrius, having some doubts respecting a dogma of Plotinus, wrote a treatise, endeavouring to establish, in opposition to his master, ὅτι ἔξω τοῦ νοῦ ὑφέστηκε τὰ νοητά, hoping to induce Plotinus to reply. Plotinus, having read the treatise, handed it over to Amelius to answer, which he did, in a tolerably large book. To this Porphyrius replied in his turn, and was answered by Amelius in a rejoinder which satisfied him, upon which he wrote a recantation, and read it publicly in the school. He employed all his influence, however, to induce Plotinus to develope his doctrines in a more extended and articulate form. He also inspired Amelius with a greater zeal for writing. Porphyrius gained so thoroughly the approbation and confidence of Plotinus, that he was regarded by the latter as the ornament of his school, and was admitted by him to terms of close intimacy. He frequently had assigned to him the task of refuting opponents, and was entrusted with the still more difficult and delicate duty of correcting and arranging the writings of Plotinus (*Vit. Plot.* c. 13, p. 115; c. 15. p. 117; c. 7. p. 107; c. 24. p. 139). Though he had abandoned Longinus for Plotinus, he still kept up a friendly intercourse with the former (*Vit. Plot.* c. 20, comp. the letter which he received from Longinus while in Sicily, ib. c. 18). His connection with Plotinus continued for about six years, at the end of which period he went to Sicily; for a naturally hypochondriacal disposition, stimulated perhaps by his enthusiastic attachment to the doctrines of Plotinus, had induced in him a desire to get free from the shackles of the flesh, and he had in consequence begun to entertain the idea of suicide. But Plotinus, perceiving his state of mind, advised him to leave Rome and go to Sicily. Porphyrius took his advice, and went to visit a man of the name of Probus, who lived in the neighbourhood of Lilybaeum (*Vit. Plot.* c. 11, comp. Eunap. *l. c.* p. 14, whose account of the matter differs, and of course errs, in some particulars). Plotinus shortly after died in Campania. It was while in Sicily, according to Eusebius (*Hist. Eccl.* vi. 19) and Jerome (*Catal. Script. Illust.*), that he wrote his treatise against the Christian religion, in 15 books, on which account Augustine (*Retract.* ii. 31) styles him *Siculum illum cujus celeberrima fama est.* The notion that this work was written in Bithynia is quite without foundation, being merely derived from a passage of Lactantius (v. 2), referring to somebody whose name is not mentioned, and who wrote against the Christians, and which was supposed by Baronius to refer to Porphyrius. But the account does not suit him in any respect. It was very likely about this period that Porphyrius took occasion to visit Carthage. That he also went to Athens after the death of Plotinus, has been inferred (by Holstenius) from a passage quoted by Eusebius, where, as the text stands, Porphyrius is made to speak of celebrating the birth-day of Plotinus at Athens with Longinus. There can be little doubt, however, that the reading should be, as Brucker (*l. c.* p. 248) suggests, Πλατώνεια, and that the incident refers to the earlier part of the life of Porphyrius, otherwise the allusion will not accord with the history of either Porphyrius or Longinus.

Of the remainder of the life of Porphyrius we know very little. According to Eunapius he returned to Rome, where he taught, and gave frequent public exhibitions of his acquirements and talents as a speaker, and was held in high honour by the senate and people till he died. A curious illustration of his excitable and enthusiastic temperament is afforded by what he says of himself (*Vit. Plot.* c. 23), that in the 68th year of his age he himself, like Plotinus, was favoured with an ecstatic vision of the Deity. When probably at a somewhat advanced period of life he married Marcella, the widow of one of his friends, and the mother of seven children (*ad Marc.* 1), with the view, as he avowed, of superintending their education. About ten months after his marriage he had occasion to leave her and go on a journey; and to console her during his absence he wrote to her an epistle, which is still extant. The date of his death cannot be fixed with any exactness; it was probably about A. D. 305 or 306.

It appears from the testimony even of antagonists, and from what we have left of his writings, that Porphyrius was a man of great abilities and very extensive learning. Eusebius speaks of him as one τῶν μάλιστα διαφανῶν καὶ πᾶσι γνωρίμων, κλέος τε οὐ μικρὸν φιλοσοφίας παρ' Ἕλλησιν ἀπενηνεγμένον (*Praep. Ev.* iii. 9); and Augustine styles him *hominem non mediocri ingenio praeditum* (*de Civ. Dei*, x. 32, comp. xix. 22). The philosophical doctrines of Porphyrius were in all essential respects the same as those of his master Plotinus. To that system he was ardently attached, and showed himself one of its most energetic defenders. His writings were all designed directly or indirectly to illustrate, commend, or establish it. His rhetorical training, extensive learning, and comparative clearness of style, no doubt did good service in the cause of his school. Nevertheless, he is charged with inconsistencies and contradictions; his later views being frequently at variance with his earlier ones. (Eunap. *Vit. Porph.* fin.; Euseb. *Praep. Ev.* iv. 10; Iambl. ap. Stobaeum, *Ecl.* i. p. 866). The reason of this may probably be found in the vacillation of his views with respect to theurgy and philosophy, a vacillation which would doubtless attract the greater attention, as it was in opposition to the general tendencies of his age and

school that he ranked philosophy higher than the theurgic superstitions which were connected with the popular polytheism. With the latter, some features of his doctrines had considerable affinity. He insisted strongly on the contrast between the corporeal and the incorporeal, and the power of the latter over the former. The influence of the incorporeal was, in his view, unrestricted by the limits of space, and independent of the accident of contiguity. When free from intermixture with matter, it is omnipresent, and its power unlimited. His doctrine with regard to daemons pointed in the same direction. Over both them and the souls of the dead power could be obtained by enchantments (*de Abst.* ii. 38, 39, 41, 43, 47). Yet these notions seem to have been taken up by him rather in deference to the prevalent opinion of his times, than as forming an essential part of his philosophy. Though at first somewhat disposed to favour theurgy, he still ranked philosophy above it, considering, with Plotinus, that the true method of safety consisted in the purgation of the soul, and the contemplation of the eternal deity. The increasing value set upon theurgy, and the endeavours to raise it above philosophy itself, probably produced something like a reaction in his mind, and strengthened the doubts which he entertained with regard to the popular superstition. These doubts he set forth in a letter to the Egyptian prophet Anebos, in a series of questions. The distrust there expressed respecting the popular notions of the gods, divinations, incantations, and other theurgic arts, may have been, as Ritter believes (*Gesch. der Phil.* vol. iv. p. 678), the modified opinion of his later years, provoked, perhaps, by the progress of that superstition to which at an earlier period he had been less opposed. The observation of Augustine is, doubtless, in the main correct: — "Ut videas eum inter vitium sacrilegae curiositatis et philosophiae professionem fluctuasse, et nunc hanc artem tamquam fallacem, et in ipsa actione periculosam, et legibus prohibitam, cavendam monere, nunc autem velut ejus laudatoribus cedentem, utilem dicere esse mundanae parti animae, non quidem intellectuali qua rerum intelligibilium percipiatur veritas, nullas habentium similitudines corporum, sed spirituali, qua rerum corporalium capiantur imagines." The letter to Anebos called forth a reply, which is still extant, and known under the title Περὶ Μυστηρίων, and is the production probably of Iamblichus. The worship of the national gods seems to have been upheld by Porphyrius only on the consideration that respect should be shown to the ancient religious usages of the nation. He, however, set but small store by it. (Βωμοὶ δὲ θεοῦ ἱερουργούμενοι μὲν οὐδὲν βλάπτουσιν, ἀμελούμενοι δὲ οὐδὲν ὠφελοῦσιν, *ad Marc.*) He ackowledged one absolute, supreme deity, who is to be worshipped with pure words and thoughts (*ad Marc.* 18). He also, however, distinguished two classes of visible and invisible gods, the former being composed of body and soul, and consequently neither eternal nor immutable (*de Abst.* ii. 34, 36, 37—39). He also distinguished between good and evil daemons, and held that the latter ought to be appeased, but that it should be the object of the philosopher to free himself as much as possible from everything placed under the power of evil daemons. For that reason, among others, he rejected all animal sacrifices (*de Abst.* ii. 38, 39, 43). The ascetic tendency of his philosophy, as connected with his exalted ideas of the power of reason, which is superior to nature and the influence of daemons, conduced to raise him above the superstitious tendencies of his age; the spirit of the philosopher being, in his view, superior to all impressions from without. The object of the philosopher should be to free himself as much as possible from all desires of, or dependence on, that which is external, such appetites being the most hateful tyrants, from which we should be glad to be set free, even with the loss of the whole body (*ad Marc.* 34). We should, therefore, restrain our sensual desires as much as possible. It was mainly in this point of view that he rejected all enjoyment of animal food. Though bad genii have some power over us, yet through abstinence and the steady resistance of all disturbing influences, we can pursue the good in spite of them. If we could abstain from vegetable as well as animal food, he thought we should become still more like the gods. (*De Abst.* iii. 27.) It is by means of reason only that we are exalted to the supreme God, to whom nothing material should be offered, for every thing material is unclean (*de Abst.* i. 39, 57, ii. 34, *ad Marc.* 15). He distinguishes four degrees of virtues, the lowest being *political virtue*, the virtue of a good man who moderates his passions. Superior to this is *purifying virtue*, which completely sets the soul free from affections. Its object is to make us resemble God, and by it we become daemonical men, or good daemons. In the higher grade, when entirely given up to knowledge and the soul, man becomes a god, till at last he lives only to reason, and so becomes the father of gods, one with the one supreme being. (*Sent.* 34.)

A great deal of discussion has taken place respecting the assertion of Socrates (*H. E.* iii. 23), that in his earlier years Porphyrius was a Christian, and that, having been treated with indignity by the Christians, he apostatized, and revenged himself by writing against them. The authority is so small, and the improbability of the story so great (for it does not appear that any of his antagonists charged him with apostacy, unless it was Eusebius), while it may so easily have arisen from the fact that in his early youth Porphyrius was instructed by Origen, that it may confidently be rejected. An able summary of the arguments on both sides is given by Brucker (ii. p. 251, &c.) Of the nature and merits of the work of Porphyrius against the Christians we are not able to judge, as it has not come down to us. It was publicly destroyed by order of the emperor Theodosius. The attack was, however, sufficiently vigorous to call down upon him the fiercest maledictions and most virulent abuse. His name was employed as synonymous with everything silly, blasphemous, impudent and calumnious. Socrates (i. 9. p. 32) even adduces an edict of Constantine the Great, ordaining that the Arians should be termed Porphyriani. A doubt has been raised as to the identity of the assailant of Christianity with the Neo-platonic philosopher; but it is totally without foundation. The attack upon Christianity is said to have called forth replies from above thirty different antagonists, the most distinguished of whom were Methodius, Apollinaris, and Eusebius.

As a writer Porphyrius deserves considerable praise. His style is tolerably clear, and not unfrequently exhibits both imagination and vigour. His learning was most extensive. Fabricius (*Bibl.*

Graec. vol. v. p. 748, &c), has compiled a list of about 250 authors quoted by him in those portions of his writings which we still possess. A great degree of critical and philosophical acumen was not to be expected in one so ardently attached to the enthusiastic and somewhat fanatical system of Plotinus. His attempt to prove the identity of the Platonic and Aristotelic systems would alone be sufficient to show this. Nevertheless, his acquaintance with the authors whom he quotes was manifestly far from superficial; but his judgment in using the stores of learning which he possessed was but small. Cyril (*Adv. Jul.* vi. init.) quotes a passage from his history of philosophers, from which it appears that his account of Socrates was a mere farrago of the most absurd and calumnious stories respecting that philosopher. Indeed, his object would seem to have been to magnify Pythagoras at the expense of every other philosopher. Though far less confused and unintelligible than Plotinus, his statements of his own metaphysical views are often far from comprehensible. (See especially his Πρὸς τὰ νοητὰ ἀφορμαί.)

Of the very numerous writings of Porphyrius the following are extant: — 1. Πυθαγόρου βίος; supposed by many to be a fragment of his larger history of philosophers. 2. Περὶ Πλωτίνου βίου καὶ τῆς τάξεως τῶν βιβλίων αὐτοῦ. [PLOTINUS]. 3. Περὶ ἀποχῆς τῶν ἐμψύχων, in four books, dedicated to his friend and fellow-disciple Firmus Castricius. 4. Fragments of his epistle Πρὸς Ἀνεβῶ τὸν Αἰγύπτιον. Large quotations from this work are made by Eusebius in his *Praeparatio Evangelica*. 5. Πρὸς τὰ νοητὰ ἀφορμαι. 6. Ὁμηρικὰ ζητήματα, addressed to Anatolius. 7. Περὶ τοῦ ἐν Ὀδυσσείᾳ τῶν Νυμφῶν ἄντρου, a fanciful allegorical interpretation of the description of the cave of the nymphs in the Odyssey, showing both the ingenuity and the recklessness with which Porphyrius and other writers of his stamp pressed writers and authorities of all kinds into their service, as holders of the doctrines of their school. 8. A fragment from a treatise Περὶ Στυγός, preserved by Stobaeus. 9. Εἰσαγωγή, or Περὶ τῶν πέντε φωνῶν, addressed to Chrysaorius, and written by Porphyrius while in Sicily. It is commonly prefixed to the Organon of Aristotle. 10. A Commentary on the Categories of Aristotle, in questions and answers. 11. Some fragments of a Commentary on Aristotle's books Περὶ φυσικῆς ἀκροάσεως. 12. A Commentary on the Harmonica of Ptolemaeus, leaving off at the seventh chapter of the second book. 13. Περὶ προσῳδίας (see Villoison, *Anecd. Graeca*, vol. ii. p. 103—118). 14. Scholia on the Iliad, preserved at Leyden, among the books and papers of Is. Vossius. A portion of them was published by Valckenaer, in an appendix to Ursinus's Virgil, with a copious account of the scholia generally. Other scholia on the Iliad, preserved in the Vatican library, were published by Villoison (*Anecd. Gr.* ii. p. 266, &c.), and in his edition of the Iliad. 15. Portions of a Commentary, apparently on the Ethics of Aristotle, and of one on the Organon. 16. Two books on the philosophy of Plato were affirmed to be extant by Gesner. 17. An epistle to his wife Marcella. This piece was discovered by Angelo Mai, in the Ambrosian library, and published at Milan, in 1816. The letter is not quite complete, as the end of the MS. is mutilated. The contents of it are of a general philosophical character, designed to incite to the practice of virtue and self-restraint, and the study of philosophy. The sentiments are a little obscure here and there, but many of the maxims and remarks exhibit great wisdom, and a considerable depth of very pure religious feeling. He considers sorrow to be a more wholesome discipline for the mind than pleasures (c. 7). With great energy and some eloquence he urges the cultivation of the soul and the practice of virtue, in preference to attention to the body. His views of the Deity, of his operations, and the right mode of contemplating and worshipping him, are of a very exalted kind, some reminding the reader strongly of passages in the Scriptures. The laws under which man is placed he distinguishes into natural, civil, and divine, and marks out their respective provinces with considerable beauty and clearness. 18. A poetical fragment, from the tenth book of a work entitled Περὶ τῆς ἐκ λογίων φιλοσοφίας, is published at the end of the preceding work. 19. An introduction to the Tetrabiblos of Ptolemaeus is also attributed by some to Porphyrius, by others to Antiochus. The ἐπίτομος διήγησις εἰς τὰς καθ' Ὁμήρου πλάνας τοῦ Ὀδυσσέως, the production of Nicephorus Gregoras, has also been attributed by some to Porphyrius.

Besides these we have mention of the following lost works of Porphyrius: — 20. Περὶ ἀγαλμάτων (Euseb. *Praep. Ev.* iii. 7; Stob. *Ecl. Phys.* i. 25). 21. Περὶ ἀνόδου ψυχῆς (August. *de Civ. Dei*, x. 910, &c.). 22. Περὶ τοῦ μίαν εἶναι τὴν Πλάτωνος καὶ Ἀριστοτέλους αἵρεσιν. (Suid. *s. v.* Πορφ.) 23. A commentary on Aristotle's treatise Περὶ ἑρμηνείας. (Boethius, *in loc.* ii.). 24. Πρὸς Ἀριστοτέλην, περὶ τοῦ εἶναι τὴν ψυχὴν ἐντελέχειαν (Suid.). 25. Ἐξήγησις τῶν κατηγοριῶν, dedicated to Gedalius. (Eustath. *ad Il.* iii. p. 293.) 26. Περὶ ἀρχῶν. (Suid.) 27. Περὶ ἀσωμάτων. (Suid.) 28. Περὶ τοῦ γνῶθι σεαυτόν. (Suid.) 29. Γραμματικαὶ ἀπορίαι. (Suid.) 30. A reply to the Apology for Alcibiades in the Symposium of Plato, by Diophanes (Porph. *Vit. Plot.* 15). 31. Ἐπιγράμματα. (Eustath.) 32. Περὶ τοῦ ἐφ' ἡμῖν, dedicated to Chrysaorius. (Stob. *Ecl.*) 33. A treatise against a spurious work attributed to Zoroaster (Porph. *Vit. Plot.* 16). 34. Περὶ θείων ὀνομάτων. (Suid.) 35. Εἰς τὸ Θεοφράστου περὶ καταφάσεως καὶ ἀποφάσεως. (Boethius in Arist. *de Interpr.*) 36. Εἰς τὸ Θουκυδίδου προοίμιον, πρὸς Ἀριστείδην. (Suid.) 37. Περὶ ἰδεῶν, πρὸς Λογγῖνον. (Porph. *Vit. Plot.* 20.) 38. Ὁ ἱερὸς γάμος, a poem composed for the birth-day of Plato. (Ibid. 15.) 39. Εἰς τὴν τοῦ Ἰουλιανοῦ Χαλδαίου φιλοσόφου ἱστορίαν. (Suid.) 40. Εἰς τὴν Μινουκιανοῦ τέχνην. (Suid.) 41. Ὁ πρὸς Νημέρτιον λόγος. (Cyrill. *c. Julian.* iii. p. 79, &c.) It appears to have been a treatise on the providence of God. 42. Ὅτι ἔξω τοῦ νοῦ ὑφέστηκε τὸ νόημα. (Porph. *Vit. Plot.* 18.) 43. Περὶ τῆς Ὁμήρου φιλοσοφίας. (Suid.) 44. Περὶ τῆς ἐξ Ὁμήρου ὠφελείας τῶν βασιλέων, in ten books. (Suid.) 45. Περὶ παραλελειμμένων τῷ ποιητῇ ὀνομάτων. This and the two preceding were, probably, only parts of a larger work. 46. Περὶ τῶν κατὰ Πίνδαρον τοῦ Νείλου πηγῶν. (Suid.) 47. Commentaries on several of the works of Plotinus. (Eunap. *Vit. Porph.*) 48. Εἰς τὸν Σοφίστην τοῦ Πλάτωνος. (Boethius, *de Divis.* Praef.) 49. Σύμμικτα ζητήματα, in seven books. (Suid.) 50. Τὰ εἰς τὸν Τίμαιον ὑπομνήματα, a commentary on the Timaeus of Plato. (Macrob. *in Somn. Scip.* ii. 3,

Proclus, *in Timaeum.*) 51. Περὶ ὕλης, in 6 books. (Suid.) 52. Φιλόλογος ἱστορία, in 5 books. (Suid.; Euseb. *Praep. Ev.* x. 3, who quotes a passage of some length from the first book.) 53. Φιλόσοφος ἱστορία, in 4 books, a work on the lives and doctrines of philosophers. (Socrates, *H. E.* iii. 23; Eunap. *Pr.* p. 10.) 54. Περὶ ψυχῆς, in five books (Suid.; Euseb. *Praep. Ev.* xiv. 10.) 55. Περὶ τῶν ψυχῆς δυνάμεων. (Stob. *Eclog.*) 56. Κατὰ Χριστιανῶν, in 15 books. This celebrated work exhibited considerable acquaintance with both the Jewish and the Christian Scriptures. In the first book he treated of the discrepancies and contradictions in the Scriptures themselves, endeavouring in that way to show that they were of human, and not of divine origin. He seems to have laid considerable stress on the dispute between Paul and Peter. (Hieron. *Comment. in Epist. ad Galat.* praef.) In the third book he treated of the modes of interpreting the Scriptures, attacking the allegories of Origenes. (Euseb. *H. E.* vi. 19). In the fourth book he treated of the Mosaic history and the antiquities of the Jews. (Euseb. *l. c.* i. 9.) The 12th was one of the most celebrated books. In it he attacked the book of the prophecies of Daniel (Hieron. *Comment. in Dan.*), maintaining that it was the production of a contemporary of Antiochus Epiphanes. On the refutation of this Eusebius, Apollinaris, and Methodius bestowed considerable labour. A good deal of the contents of this book is known from St. Jerome's commentary on the book of Daniel. The 13th book either entirely or in part treated of the same subject. A number of somewhat quibbling objections were also brought by Porphyrius against the history of the Gospels. (Hieron. *Epist. CI. ad Pammach.*, *Adv. Pelag.* ii., *Quaest. Heb. in Gen.* &c.) It seems that though he charged the Christians with having perverted the doctrines of Christ, he acknowledged the latter as an eminent sage. (Euseb. *Dem. Evang.* iii. 6. p. 134.) (Fabric. *Bibl. Graec.* vol. v. p. 725, &c.; Holstenius, *de Vita et Scriptis Porphyrii*; Ritter, *Geschichte der Philosophie*, xiii. c. 2, vol. iv. p. 666, &c.; Lardner, *Credibility of the Gospel History*, part 2. chap. xxxvii.) [C. P. M.]

PORPHY'RIUS, PUBLI'LIUS OPTATIA'NUS, a Roman poet, who lived in the age of Constantine the Great. From his panegyric on this emperor, we learn that he had been banished for some reason; and Constantine was so pleased with the flattery of the poet, that he not only recalled him from exile, but honoured him with a letter. Hieronymus says that he was restored to his native country in A. D. 328; but the panegyric must have been presented to Constantine in A. D. 326, as in the manuscript it is said to have been composed in the *Vicennalia* of the emperor, which were celebrated in this year, and likewise from the fact that the poet praises Crispus, the son of Constantine, who was put to death by order of his father in A. D. 326. We may therefore conclude that the panegyric was written in the previous year, and was intended to celebrate the Vicennalia of the emperor. It is probable that Publilius, after his return, was raised to offices of honour and trust, since Tillemont points out (*Histoire des Empereurs*, vol. iv. p. 364), from an ancient writer on the praefects of the city, that there was a Publilius Optatianus, praefect of the city in A. D. 329, and again in 333, and it is likely enough that he was the same person as the poet. This is all that we know for certain respecting his life. From the way in which he speaks of Africa, it has been conjectured that he was a native of that province; and this is not unlikely, as the name of Optatus and Optatianus was a common one in Africa.

The poems of Porphyrius are some of the worst specimens of a dying literature. The author has purposely made them exceedingly difficult to be understood; and their merit in his eyes, and in those of his contemporaries, seems to have consisted in the artificial manner in which he was able to represent, by lines of various lengths, different objects, such as an altar, an organ, &c. The poems which have come down to us are:—

I. *The Panegyric on Constantine*, already mentioned, which consists properly of a series of short poems, all of them celebrating the praises of the emperor. There is prefixed a letter of Porphyrius to Constantine, and also a letter from the latter to the poet. This poem has been printed by Pithoeus, *Poëmat. Vet.* Paris, 1590, 12mo. and Genev. 1596, 8vo., and by Velserus, Augustae Vindel. 1595, fo.

II. *Idyllia*, of which we have three, namely, 1. *Ara Pythia*, 2. *Syrinx*, 3. *Organon*, with the lines so arranged as to represent the form of these objects. These three poems are printed in Wernsdorf's *Poetae Latini Minores* (vol. ii. pp. 365—413), who also discusses at length everything relating to the life and works of Porphyrius.

III. *Epigrams*, of which five are printed in the Latin Anthology (Nos. 236—240, ed. Meyer.).

PORPHYROGE'NITUS, a surname of Constantinus VII. [See Vol. I. p. 840.]

PO'RRIMA. [POSTVERTA.]

PORSENA*, or PORSENNA, LARS†, king of the Etruscan town of Clusium, plays a distinguished part in the legends of the Tarquins. According to the common tale, as related by Livy, Tarquinius Superbus, on his expulsion from Rome, applied first to Veii and Tarquinii for assistance; and when the people of these towns failed in restoring him to his kingdom, he next repaired to Lars Porsena, who willingly espoused his cause, and forthwith marched against Rome at

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* The quantity of the penultimate is doubtful. We might infer from the form *Porsenna* that the penultimate was long, but we sometimes find it short in the poets. Niebuhr indeed asserts that Martial (*Epigr.* xiv. 98) was guilty of a decided blunder in shortening the penultimate; but Mr. Macaulay points out (*Lays of Ancient Rome*, p. 45) that other Latin poets have committed the same decided blunder, as Horace's pure iambic line (*Epod.* xvi. 4),

"Minacis aut Etrusca Porsenae manus,"

and Silius Italicus in several passages. The penultimate, however, is not short in all the Latin poets, as the line of Virgil proves (*Aen.* viii. 646),

"Nec non Tarquinium ejectum Porsena jubebat,"

and the Greek writers make it long, Πορσήνας, Plut. *Publ.* 16, Πορσῖνος, Dionys. v. 21, &c. It would, therefore, seem that the word was pronounced indifferently either Porsĕna or Porsēna.

† *Lars*, *Lar* or *Larth*, was a title of honour, given to almost all the Etruscan kings or chiefs. (Comp. Müller, *Etrusker*, vol. i. pp. 405, 408.)

the head of a vast army. The Romans could not meet him in the field; he took possession of the hill Janiculum, and would have entered the city by the bridge which connected Rome with the Janiculum, had it not been for the superhuman prowess of Horatius Cocles, who kept the whole Etruscan army at bay, while his comrades broke down the bridge behind him. [COCLES] The Etruscans proceeded to lay siege to the city, which soon began to suffer from famine. Thereupon a young Roman, named C. Mucius, resolved to deliver his country by murdering the invading king. He accordingly went over to the Etruscan camp, but ignorant of the person of Porsena, killed the royal secretary instead. Seized, and threatened with torture, he thrust his right hand into the fire on the altar, and there let it burn, to show how little he heeded pain. Astonished at his courage, the king bade him depart in peace; and Scaevola, as he was henceforward called, told him, out of gratitude, to make peace with Rome, since three hundred noble youths, he said, had sworn to take the life of the king, and he was the first upon whom the lot had fallen. The story then went on to relate that Porsena forthwith offered peace to the Romans on condition of their restoring to the Veientines the land which they had taken from them: that these terms were accepted, and that Porsena withdrew his troops from the Janiculum after receiving twenty hostages from the Romans. It is further stated that he subsequently restored these hostages [compare CLOELIA], and also the land which had been given up to the Veientines. (Liv. ii. 9—15; comp. Dionys. v. 21—34; Plut. *Public.* 16—19.)

Such was the tale by which Roman vanity concealed one of the earliest and greatest disasters of the city. The real fact is, that Rome was completely conquered by Porsena. This is expressly stated by Tacitus (*Hist.* iii. 72), and is confirmed by other writers. Thus, Dionysius relates (v. 34) that the senate sent Porsena an ivory throne, a sceptre, a golden crown and a triumphal robe, which implies that they did homage to him as their sovereign lord: for we find that the Etruscan cities are represented to have sent the same honours to the Roman king Tarquinius Priscus as an acknowledgment of his supremacy. (Dionys. iii. 62.) So thorough was the subjection of the Romans that they were expressly prohibited from using iron for any other purpose but agriculture. (Plin. *H. N.* xxxiv. 14. s. 39.) Even the common story related, that they were deprived of the land which they had taken from the Veientines; and Niebuhr shows that they lost all the territory which the kings had gained on the right bank of the Tiber, and that they did not recover it till a long time afterwards. He remarks that we find the thirty tribes, which were established by Servius Tullius, reduced to twenty after the war with Porsena, and that it appears clear from the history of the subsequent war with the Veientines that the Roman territory did not then extend much beyond the Janiculum.

The Romans, however, did not long remain subject to the Etruscans. After the conquest of Rome, Aruns, the son of Porsena, proceeded to attack Aricia, but was defeated before the city by the united forces of the Latin cities, assisted by the Greeks of Cumae. (Liv. ii. 15; Dionys. v. 36, vii. 2—11.) The Etruscans appear, in consequence, to have been confined to their own territory on the right bank of the Tiber, and the Romans to have availed themselves of the opportunity to recover their independence.

The Romans of a later age were constantly reminded of Porsena's expedition against their city by the custom at all auctions of offering for sale first the goods of king Porsena. (Liv. ii. 14; Plut. *Public.* 19.) Niebuhr conjectures, with much probability, that this custom may have arisen from the circumstance that, when the Romans recovered their independence, they must have obtained possession of property within the city belonging to Porsena, which they probably sold by auction.

The object of Porsena's expedition against Rome is said to have been the restoration of the Tarquins, and it is natural that such should have been the belief in later times, happening, as the war did, within a year or two of the establishment of the republic. But if such had been its real object, the Tarquins must have been restored to Rome on the conquest of the city. It is, therefore, more natural to believe that this war was in reality a great outbreak of the Etruscan nations, who meditated the conquest of Latium, and attacked Rome first, because it was the first city that lay in their way. K. O. Müller even goes so far in opposition to the old tale, as to conjecture that it was Porsena, who expelled the Tarquins from Rome. (*Etrusker*, vol. i. p. 122.)

The sepulchre of Porsena at Clusium is described at length by Pliny, who borrowed his account from Varro. (*H. N.* xxxvi. 19. § 4.) It was said to have been an enormous quadrilateral building, each side being three hundred feet long, and fifty feet high. Within was an extraordinary labyrinth, and over the labyrinth were five pyramids, one at each corner and one in the middle, each pyramid being seventy-five wide at the base, and a hundred and fifty feet high. There are other details given, which are still more wonderful, and it is evident that the building, as described by Varro, is a work of the imagination. It is not impossible that he may have seen some remains of a building, which was said to be the tomb of Porsena, and that he found in Etruscan books the description which he has given.

(Respecting the sepulchre of Porsena, see Müller, *Etrusker*, vol. ii. p. 224, &c., and Letronne, *Annal. dell' Instit. arch.* 1829, p. 391; and respecting the history of Porsena in general, see Niebuhr, *Hist. of Rome*, vol. i. pp. 541—551, and Arnold, *Hist. of Rome*, vol. i. pp. 125—127.)

PORTHA'ON (Πορθάων). 1. A son of Agenor and Epicaste, was king of Pleuron and Calydon in Aetolia, and married to Euryte, by whom he became the father of Oeneus, Agrius, Alcathous, Melas, Leucopeus, and Sterope. (Hom. *Il.* xiv. 115, &c.; Apollod. i. 7. § 7, &c.; Paus. iv. 35. § 1, vi. 20. § 8, 21. § 7; Hygin. *Fab.* 175.) It should be observed that his name is sometimes written Portheus (Heyne *ad Apollod. l.c.*), and under this name he is mentioned by Antonius Liberalis (2) who calls him a son of Ares.

2. A son of Periphetes. (Paus. viii. 24.) [L.S.]

PORTICA'NUS. [OXYCANUS.]

PORTU'NUS or **PORTUMNUS**, the protecting genius of harbours among the Romans. He was invoked to grant a happy return from a voyage. Hence a temple was erected to him at

the port of the Tiber, from whence the road descended to the port of Ostia. At his temple an annual festival, the Portunalia, was celebrated on the 17th of August. (Varro, *De Ling. Lat.* vi. 19; Arnob. iii. 23; Cic. *de Nat. Deor.* ii. 26; Virg. *Aen.* v. 241.) He was represented with a key in his hand, *portus* as well as *porta* signifying a place which can be closed. At the time when the Romans became familiar with Greek mythology, Portunus was identified with the Greek Palaemon (Festus, *s. v. Portunus*, p. 242, ed. Müller; comp. PALAEMON.) [L. S.]

PORUS (Πῶρος), the Greek form of the name of two Indian kings at the period of Alexander's invasion. Bohlen (*Das alte Indien*, vol. i. p. 91) considers it to be a corruption of the Sanscrit "Paurusha," which signifies a hero.

1. King of the Indian provinces east of the river Hydaspes, which appears to have formed the boundary of his dominions on the west. It was here, accordingly, that he prepared to meet the invader, and, far from following the example of Taxilas and Abisares, who had sent embassies of submission to Alexander, he assembled a large army, with which he occupied the left bank of the river. On the arrival of the king on the opposite side, the forces of Porus, and especially his elephants (more than 200 in number), presented so formidable an aspect that Alexander did not venture to attempt the passage in the face of them, but sought by delay, and by repeated feigned attempts at crossing, to lull the vigilance of the Indian monarch into security. These devices were partly successful, and at length Alexander, leaving Craterus with the main body of his army encamped opposite to Porus, effected the passage of the river himself, about 150 stadia higher up, with a force of 6000 foot and 5000 horse. Porus immediately despatched his son, with a select body of cavalry, to check the march of the invaders, while he himself followed with all his best troops. The battle that ensued* was one of the most severely contested which occurred during the whole of Alexander's campaigns. Porus displayed much skill and judgment in the disposition of his forces, but his schemes were baffled by the superior generalship of his adversary, and his whole army at length thrown into confusion. Still the Indian king maintained his ground, and it was not till the troops around him were utterly routed, and he himself severely wounded in the shoulder, that he consented to quit the field. Alexander was struck with his courage, and sent emissaries in pursuit of him to assure him of safety. Hereupon Porus surrendered, and was conducted to the conqueror, of whom he proudly demanded to be treated in a manner worthy of a king. This magnanimity at once conciliated the favour of Alexander, who received him with the utmost honour, and not only restored to him his dominions, but increased them by large accessions of territory. (Arrian, *Anab.* v. 8, 9—19, 20, 21; Curt. viii. 13, 14; Diod. xvii. 87—89; Plut. *Alex.* 60; Justin. xii. 8; Strab. xv. pp. 686, 691, 698.)

* It was fought, according to Arrian, in the month of Munychion, in the archonship of Hegemon, i. e. April or May, B. C. 326: but this date is subject to many difficulties. (See Clinton, *F. H.* vol. ii. p. 158; Droysen, *Gesch. Alex.* p. 400, note; and Thirlwall's *Greece*, vol. vii. p. 22, note.)

From this time Porus became firmly attached to his generous conqueror. He accompanied Alexander on his expedition against the neighbouring Indian tribes; but after he had crossed the Acesines, was sent back to his own territory to raise an additional force, with which he rejoined the king at Sangala, and rendered him effective assistance against the Cathaeans, a tribe with whom he himself was previously on terms of hostility. He subsequently accompanied Alexander with an auxiliary force as far as the banks of the Hyphasis, and after his return contributed actively to the equipment of his fleet. For these services he was rewarded by the king with the government of the whole region from the Hydaspes to the Hyphasis, including, it is said, seven nations, and above two thousand cities. (Arrian, *Anab.* v. 22, 24, 29, vi. 2; Curt. ix. 2. § 5, 3. § 22; Diod. xvii. 93.) These dominions he continued to hold unmolested until the death of Alexander, and was allowed to retain them (apparently with the title of king) in the division of the provinces after that event, as well as in the subsequent partition at Triparadeisus, B. C. 321. Probably the generals were aware how difficult it would have been to dispossess him. Eudemus, however, who had been left in command of the Macedonian troops in the adjacent province, was able to decoy Porus into his power, and treacherously put him to death. (Diod. xviii. 3, xix. 14; Curt. x. 1. § 20; Arrian, *ap. Phot.* p. 72, a.)

We are told that Porus was a man of gigantic stature—not less than five cubits in height; and his personal strength and prowess in war were not less conspicuous than his valour.

2. Another Indian monarch who, at the time of Alexander's expedition, ruled over the district termed Gandaris, east of the river Hydraotes. He was a cousin of the preceding, but on hostile terms with him, which led him on the approach of Alexander to court the alliance of the Macedonian king, and to send envoys with offers of submission to the invader, both before and after the defeat of Porus. But on learning the favour with which his kinsman had been treated by Alexander, he became alarmed for his own safety, and fled on the approach of the conqueror. His dominions were subdued by Hephaestion, and annexed to those of his kinsman. (Arrian. *Anab.* v 20, 21; Strab. xv. p. 699.) [E. H. B.]

POSCA, M. PINA'RIUS, praetor B. C. 181, obtained Sardinia as his province. He crossed over to Corsica, and put down an insurrection in that island, and on his return to Sardinia carried on war with success against the Ilienses, a people who had not hitherto been completely subdued. (Liv. xl. 18, 25, 34). Cicero speaks of a M. Pinarius *Rusca*, who brought forward a lex annalis, which was opposed by M. Servilius (*de Orat.* ii. 65), but as this Pinarius Rusca is not mentioned elsewhere, it has been conjectured that we ought to read Posca instead.

POSEIDIPPUS or POSIDIPPUS (Ποσείδιππος, Ποσίδιππος, both forms are found in MSS.; the inscription on the statue in the Vatican gives the former). 1. An Athenian comic poet of the New Comedy, was the son of Cyniscus, and a native of Cassandreia in Macedonia. He is one of the six who are mentioned by the anonymous writer on Comedy (p. xxx.) as the most celebrated poets of the New Comedy. In time, he was the

last, not only of these six, but of all the poets of the New Comedy. He began to exhibit dramas in the third year after the death of Menander, that is, in Ol. 122. 3, B. C. 289, so that his time falls just at the era in Greek literary history which is marked by the accession of Ptolemy Philadelphus. (Suid. *s. v.;* Clinton, *F. H.* vol. ii. *s. a.* and p. ii.)

Of the events of the poet's life nothing is known; but his portrait is preserved to us in the beautiful sitting statue* in the Vatican, which, with the accompanying statue of Menander, is esteemed by Winckelmann and others as among the finest works of Greek sculpture which have come down to us. (Visconti, *Mus. Pio-Clem.* vol. iii. pp. 16—21; Winckelmann, *Vorläufige Abhandlung*, c. iv. § 126; see also the description by Schlegel, quoted under MENANDER, Vol. II. p. 1031, b.)

Athenaeus (xiv. p. 652, d.) mentions a letter of the comic poet and grammarian, Lynceus of Samos, to Poseidippus.

In his language, Meineke (p. 484) has detected some new words, and old words in new senses, totally unknown to the best Attic writers.

According to Suidas, he wrote forty plays, of which the following eighteen titles are preserved: *Ἀναβλέπων*, *Ἀποκλειομένη*, *Γαλάτης*, *Δήμοται*, *Ἑρμαφρόδιτος*, *Ἐπίσταθμος*, *Ἐφεσία*, *Κώδων*, *Λοκρίδες*, *Μεταφερόμενοι*, *Μύρμηξ*, *Ὅμοιοι*, *Παιδίον*, *Πορνοβοσκός*, *Σύντροφοι*, *Φιλόσοφοι*, *Φιλοπάτωρ*, *Χορεύουσαι*. The extant fragments of these plays are not sufficient to enable us to form an accurate judgment of the poet's style; but it seems, from the titles, that some of his plays were of a licentious character. Gellius (ii. 23) mentions him among the Greek comedians who were imitated by the Latin poets. (Fabric. *Bibl. Graec.* vol. ii. pp. 489, 490; Meineke, *Frag. Com. Graec.* vol. i. pp. 482—484, vol. iv. pp. 513—528, ed. Minor, pp. 1141—1149.)

2. An epigrammatic poet, who was probably a different person from the comic poet, since he is mentioned with the appellation ὁ ἐπιγραμματογράφος (Schol. *in Apoll. Rhod.* i. 1289). He seems, however, to have lived about the same time as the comic poet, since Zeno and Cleanthes, who were contemporary with the latter, are mentioned in one of his epigrams (No. 11), and another epigram (No. 21) is upon the temple which Ptolemy Philadelphus erected in honour of his sister and wife Arsinoë [ARSINOE]. He is several times referred to by Athenaeus, Stephanus Byzantinus, and the grammarians. His epigrams formed a part of the *Garland* of *Meleager*, who appears to mention him as a Sicilian (*Prooem.* 45, 46); and twenty-two of them are preserved in the Greek Anthology; but some of these are also ascribed to Asclepiades and Callimachus. One of his epigrams, that on the statue of Opportunity by Lysippus (No. 13), is imitated by Ausonius (*Epig.* 12.)

Athenaeus (xiii. p. 596, c.) quotes the *Αἰθιοπία* of Poseidippus, and elsewhere his *Ἀσωπία*, which seem to have been epic poems, and which Schweighäuser is probably right in referring to the author of the epigrams. (Brunck, *Anal.* vol. ii. pp. 46, 51, 528; Jacobs, *Anth. Graec.* vol. ii. pp. 46—52, vol. xiii. pp. 942, 943; Fabric. *Bibl. Graec.* vol. iv. p. 493.)

3. An historian, who wrote a work respecting Cnidus, which contained several particulars respecting the Venus of Praxiteles. (Clem. Alex. *Protrept.* pp. 16, 17; Arnob. vi. 13.) He is also cited by Tzetzes, who concludes his quotation with an epigram by Poseidippus (*Chil.* vii. 144). From this and other circumstances it appears very probable that this historian was the same person as the epigrammatist. (Vossius, *de Hist. Graec.* p. 491, ed. Westermann). [P. S.]

POSEIDON (Ποσειδῶν), the god of the Mediterranean sea. His name seems to be connected with πότος, πόντος and ποταμός, according to which he is the god of the fluid element. (Müller, *Proleg.* p. 290.) He was a son of Cronos and Rhea (whence he is called Κρόνιος and by Latin poets *Saturnius*, Pind. *Ol.* vi. 48; Virg. *Aen.* v. 799.) He was accordingly a brother of Zeus, Hades, Hera, Hestia and Demeter, and it was determined by lot that he should rule over the sea. (Hom. *Il.* xiv. 156, xv. 187, &c.; Hes. *Theog.* 456.) Like his brothers and sisters, he was, after his birth, swallowed by his father Cronos, but thrown up again. (Apollod. i. 1. § 5, 2. § 1.) According to others, he was concealed by Rhea, after his birth, among a flock of lambs, and his mother pretended to have given birth to a young horse, which she gave to Cronos to devour. A well in the neighbourhood of Mantineia, where this is said to have happened, was believed, from this circumstance, to have derived the name of the "Lamb's Well," or Arne. (Paus. viii. 8. § 2.) According to Tzetzes (*ad Lycoph.* 644) the nurse of Poseidon bore the name of Arne; when Cronos searched after his son, Arne is said to have declared that she knew not where he was, and from her the town of Arne was believed to have received its name. According to others, again, he was brought up by the Telchines at the request of Rhea. (Diod. v. 55.) In the earliest poems, Poseidon is described as indeed equal to Zeus in dignity, but weaker. (Hom. *Il.* viii. 210, xv. 165. 186, 209; comp. xiii. 355, *Od.* xiii. 148.) Hence we find him angry when Zeus, by haughty words, attempts to intimidate him; nay, he even threatens his mightier brother, and once he conspired with Hera and Athena to put him into chains (Hom. *Il.* xv. 176, &c., 212, &c.; comp. i. 400.); but, on the other hand, we also find him yielding and submissive to Zeus (viii. 440). The palace of Poseidon was in the depth of the sea near Aegae in Euboea (xiii. 21; *Od.* v. 381), where he kept his horses with brazen hoofs and golden manes. With these horses he rides in a chariot over the waves of the sea, which become smooth as he approaches, and the monsters of the deep recognise him and play around his chariot. (*Il.* xiii. 27, comp. Virg. *Aen.* v. 817, &c., i. 147; Apollon. Rhod. iii. 1240, &c.) Generally he himself put his horses to his chariot, but sometimes he was assisted by Amphitrite. (Apollon. Rhod. i. 1158, iv. 1325; Eurip. *Androm.* 1011; Virg. *Aen.* v. 817.) But although he generally dwelt in the sea, still he also appears in Olympus in the assembly of the gods. (Hom. *Il.* viii. 440, xiii. 44, 352, xv. 161, 190, xx. 13.) Poseidon in conjunction with Apollo is said to have built the walls of Troy for Laomedon (vii. 452; Eurip. *Androm.* 1014), whence Troy is called *Neptunia Pergama* (Neptunus and Poseidon being identified, Ov. *Fast.* i. 525, *Heroid.* iii. 151; comp. Virg. *Aen.* vi. 810.) Accordingly, although he was otherwise well disposed towards the Greeks, yet he was jealous of the wall which the Greeks built around their own ships, and he lamented the inglorious manner in which the walls

erected by himself fell by the hands of the Greeks. (Hom. *Il.* xii. 17, 28, &c.) When Poseidon and Apollo had built the walls of Troy, Laomedon refused to give them the reward which had been stipulated, and even dismissed them with threats (xxi. 443); but Poseidon sent a marine monster, which was on the point of devouring Laomedon's daughter, when it was killed by Heracles. (Apollod. ii. 5 § 9.) For this reason Poseidon like Hera bore an implacable hatred against the Trojans, from which not even Aeneas was excepted (Hom. *Il.* xx. 293, &c.; comp. Virg. *Aen.* v. 810; *Il.* xxi. 459, xxiv. 26, xx. 312, &c.), and took an active part in the war against Troy, in which he sided with the Greeks, sometimes witnessing the contest as a spectator from the heights of Thrace, and sometimes interfering in person, assuming the appearance of a mortal hero and encouraging the Greeks, while Zeus favoured the Trojans. (*Il.* xiii. 12, &c., 44, &c., 209, 351, 357, 677, xiv. 136, 510.) When Zeus permitted the gods to assist whichever party they pleased, Poseidon joining the Greeks, took part in the war, and caused the earth to tremble; he was opposed by Apollo, who, however, did not like to fight against his uncle. (*Il.* xx. 23, 34, 57, 67, xxi. 436, &c.) In the Odyssey, Poseidon appears hostile to Odysseus, whom he prevents from returning home in consequence of his having blinded Polyphemus, a son of Poseidon by the nymph Thoosa. (Hom. *Od.* i. 20, 68, v. 286, &c., 366, &c., 423, xi. 101, &c., xiii. 125; Ov. *Trist.* i. 2. 9.)

Being the ruler of the sea (the Mediterranean), he is described as gathering clouds and calling forth storms, but at the same he has it in his power to grant a successful voyage and save those who are in danger, and all other marine divinities are subject to him. As the sea surrounds and holds the earth, he himself is described as the god who holds the earth (γαιήοχος), and who has it in his power to shake the earth (ἐνοσίχθων, κινητὴρ γᾶς). He was further regarded as the creator of the horse, and was accordingly believed to have taught men the art of managing horses by the bridle, and to have been the originator and protector of horse races. (Hom. *Il.* xxiii. 307, 584; Pind. *Pyth.* vi. 50; Soph. *Oed. Col.* 712, &c.) Hence he was also represented on horseback, or riding in a chariot drawn by two or four horses, and is designated by the epithets Ἵππιος, Ἵππειος, or Ἵππιος ἄναξ. (Paus. i. 30. § 4, viii. 25. § 5, vi. 20. § 8, viii. 37. § 7; Eurip. *Phoen.* 1707; comp. Liv. i. 9, where he is called *equester.*) In consequence of his connection with the horse, he was regarded as the friend of charioteers (Pind. *Ol.* i. 63, &c.; Tzetz. *ad Lyc.* 156), and he even metamorphosed himself into a horse, for the purpose of deceiving Demeter. The common tradition about Poseidon creating the horse is as follows: — when Poseidon and Athena disputed as to which of them should give the name to the capital of Attica, the gods decided, that it should receive its name from him who should bestow upon man the most useful gift. Poseidon then created the horse, and Athena called forth the olive tree, for which the honour was conferred upon her. (Serv. *ad Virg. Georg.* i. 12.) According to others, however, Poseidon did not create the horse in Attica, but in Thessaly, where he also gave the famous horses to Peleus. (Lucan, *Phars.* vi. 396, &c.; Hom. *Il.* xxiii. 277; Apollod. iii. 13. § 5.)

The symbol of Poseidon's power was the trident, or a spear with three points, with which he used to shatter rocks, to call forth or subdue storms, to shake the earth, and the like. Herodotus (ii. 50, iv. 188) states, that the name and worship of Poseidon was imported to the Greeks from Libya, but he was probably a divinity of Pelasgian origin, and originally a personification of the fertilising power of water, from which the transition to regarding him as the god of the sea was not difficult. It is a remarkable circumstance that in the legends about this divinity there are many in which he is said to have disputed the possession of certain countries with other gods. Thus, in order to take possession of Attica, he thrust his trident into the ground on the acropolis, where a well of sea-water was thereby called forth; but Athena created the olive tree, and the two divinities disputed, until the gods assigned Attica to Athena. Poseidon, indignant at this, caused the country to be inundated. (Herod. viii. 55; Apollod. iii. 14. § 1; Paus. i. 24. § 3, &c.; Hygin. *Fab.* 164.) With Athena he also disputed the possession of Troezene, and at the command of Zeus he shared the place with her. (Paus. ii. 30. § 6) With Helios he disputed the sovereignty of Corinth, which along with the isthmus was adjudged to him, while Helios received the acropolis. (ii. 1. § 6.) With Hera he disputed the possession of Argolis, which was adjudged to the former by Inachus, Cephissus, and Asterion, in consequence of which Poseidon caused the rivers of these river-gods to be dried up. (ii. 15. § 5, 22. § 5; Apollod. ii. 1. § 4.) With Zeus, lastly, he disputed the possession of Aegina, and with Dionysus that of Naxos. (Plut. *Sympos.* ix. 6.) At one time Delphi belonged to him in common with Ge, but Apollo gave him Calauria as a compensation for it. (Paus. ii. 33. § 2, x. 5. § 3; Apollon. Rhod. iii. 1243, with the Schol.)

The following legends also deserve to be mentioned. In conjunction with Zeus he fought against Cronos and the Titans (Apollod. i. 2. § 1), and in the contest with the Giants he pursued Polybotes across the sea as far as Cos, and there killed him by throwing the island upon him. (Apollod. i. 6. § 2; Paus. i. 2. § 4.) He further crushed the Centaurs when they were pursued by Heracles, under a mountain in Leucosia, the island of the Seirens. (Apollod. ii. 5. § 4.) He sued together with Zeus for the hand of Thetis, but he withdrew when Themis prophesied that the son of Thetis would be greater than his father. (Apollod. iii. 13. § 5; Tzetz. *ad Lyc.* 178.) When Ares had been caught in the wonderful net by Hephaestus, the latter set him free at the request of Poseidon (Hom. *Od.* viii. 344, &c.), but Poseidon afterwards brought a charge against Ares before the Areiopagus, for having killed his son Halirrhothius. (Apollod. iii. 14. § 2.) At the request of Minos, king of Crete, Poseidon caused a bull to rise from the sea, which the king promised to sacrifice; but when Minos treacherously concealed the animal among a herd of oxen, the god punished Minos by causing his daughter Pasiphaë to fall in love with the bull. (Apollod. iii. 1. § 3, &c.) Periclymenus, who was either a son or a grandson of Poseidon, received from him the power of assuming various forms. (i. 9. § 9, iii. 6. § 8.)

Poseidon was married to Amphitrite, by whom he had three children, Triton, Rhode, and Benthesicyme (Hes. *Theog.* 930; Apollod. i. 4. § 6,

iii. 15. § 4); but he had besides a vast number of children by other divinities and mortal women. He is mentioned by a variety of surnames, either in allusion to the many legends related about him, or to his nature as the god of the sea. His worship extended over all Greece and southern Italy, but he was more especially revered in Peloponnesus (which is hence called οἰκητήριον Ποσειδῶνος) and in the Ionic coast towns. The sacrifices offered to him generally consisted of black and white bulls (Hom. *Od.* iii. 6, *Il.* xx. 404; Pind. *Ol.* xiii. 98; Virg. *Aen.* v. 237); but wild boars and rams were also sacrificed to him. (Hom. *Od.* xi. 130, &c., xxiii. 277; Virg. *Aen.* iii. 119.) In Argolis bridled horses were thrown into the well Deine as a sacrifice to him (Paus. viii. 7. § 2), and horse and chariot races were held in his honour on the Corinthian isthmus. (Pind. *Nem.* v. 66, &c.) The Panionia, or the festival of all the Ionians near Mycale, was celebrated in honour of Poseidon. (Herod. i. 148.) In works of art, Poseidon may be easily recognised by his attributes, the dolphin, the horse, or the trident (Paus. x. 36. § 4), and he was frequently represented in groups along with Amphitrite, Tritons, Nereids, dolphins, the Dioscuri, Palaemon, Pegasus, Bellerophontes, Thalassa, Ino, and Galene. (Paus. ii. 1. § 7.) His figure does not present the majestic calm which characterises his brother Zeus; but as the state of the sea is varying, so also is the god represented sometimes in violent agitation, and sometimes in a state of repose. (Hirt, *Mythol. Bilderb.* i. p. 26.) It must be observed that the Romans identified Poseidon with their own Neptunus, and that accordingly the attributes belonging to the former are constantly transferred by the Latin poets to the latter. [L. S.]

POSEIDO'NIUS (Ποσειδώνιος), a distinguished Stoic philosopher, was a native of Apameia in Syria (Strab. xiv. p. 968, xvi. p. 1093; Suidas, *s. v.* Ποσειδ.). He was called sometimes the *Apamean,* from his birthplace, sometimes the *Rhodian,* from the place where he taught (Lucian, *Macrob.* vol. iii. p. 223; Athen. vi. p. 252, e.) He was also known by the surname Ἀθλήτης (Suid. *l. c.*). The date of his birth is not known with any exactness; but he was a disciple of Panaetius and a contemporary of Pompeius and Cicero. Athenaeus (xii. p. 549, e.), by a great mistake, mentions Poseidonius instead of Panaetius as the companion of Scipio Africanus on his embassy to Egypt. Elsewhere (xiv. p. 657) he talks of him as a contemporary of Strabo, misunderstanding a passage of the latter (xvi. p. 1093), where the expression καθ' ἡμᾶς, in an author who quotes from so many writers of different ages, may very well be understood of one who preceded him but a short time. Vossius supposes that the old age of Poseidonius may have coincided with the childhood of Strabo. The supposition is not necessary. As Panaetius died in B. C. 112, and Poseidonius came to Rome in the consulship of M. Marcellus (B. C. 51), and according to Lucian (*l. c.*) reached the age of 84 years, B. C. 135 is probably not far from the date of the birth of Poseidonius.

Poseidonius, leaving Syria, betook himself to Athens, and became the disciple of Panaetius, and never returned to his native country. (Suid. *l. c.*; Cic. *de Off.* iii. 2, *Tusc. Disp.* v. 37.) On the death of Panaetius he set out on his travels, and first visited Spain. At Gades he staid thirty days, observing the setting of the sun, and by his observations confuting the ignorant story of the hissing sound made by the sun as it descended into the ocean. Having collected a variety of information on points of geography and natural history, he set out for Italy. Nor was he idle on the voyage, paying attention to the course of the winds, and examining the peculiarities of the coasts along which he passed. He visited Sicily and the neighbouring islands, and then proceeded to Dalmatia and Illyricum (Strab. iii. p. 165, iv. p. 197, xiii. p. 614; Vitruv. *de Archit.* viii. 4). After visiting Massilia, Gallia Narbonensis, and Liguria, he returned to the East, and fixed his abode at Rhodes, where he became the president of the Stoic school. He also took a prominent part in the political affairs of the republic, influencing the course of legislation, and among other offices filling that of Prytanis (Strab. iv. p. 655, vii. p. 316). He was sent as ambassador to Rome in B. C. 86. With Marius he became personally acquainted, and Plutarch in his life of Marius was considerably indebted to information derived from him (Plut. *Mar.* 45). Cicero, when he visited Rhodes, received instruction both from Molo and from Poseidonius (Cic. *de Nat. Deor.* i. 3, *de Fin.* i. 2; Plut. *Cic.* 4). Pompey also had a great admiration for Poseidonius, and visited him twice, in B. C. 67 and 62. (Strab. xi. p. 492; Plut. *Pomp.* 42; Plin. *H. N.* vii. 31.) To the occasion of his first visit probably belongs the story that Poseidonius, to prevent the disappointment of his distinguished visitor, though severely afflicted with the gout, held a long discourse on the topic that pain is not an evil (Cic. *Tusc. Disp.* ii. 25). He seems to have availed himself of his acquaintance with Pompey to gain such additions as he could to his geographical and historical knowledge (Strab. xi. p. 492). In B. C. 51 Poseidonius removed to Rome, and appears to have died soon after. He was succeeded in his school by his disciple and grandson Jason. [JASON, p. 556.] Among his disciples were Phanias (Diog. Laërt. vii. 41), and Asclepiodotus (Senec. *Qu. Nat.* ii. 26, vi. 17). Besides Cicero, he seems to have had among his hearers C. Velleius, C. Cotta, Q. Lucilius Balbus, and probably Brutus. (Cic. *de Nat. Deor.* i. 44; Plut. *Brut.* p. 984.) Of Pompey we have already spoken.

Poseidonius was a man of extensive and varied acquirements in almost all departments of human knowledge. Strabo (xvi. p. 753) calls him ἀνὴρ τῶν καθ' ἡμᾶς φιλοσόφων πολυμαθέστατος. Cicero thought so highly of his powers, that he requested him to write an account of his consulship (*ad Att.* ii. 1). As a physical investigator he was greatly superior to the Stoics generally, attaching himself in this respect rather to Aristotle. His geographical and historical knowledge was very extensive. Though attached to the Stoic system, he was far less dogmatical and obstinate than the majority of that school, refusing to admit a dogma because it was one of the school, if it did not commend itself to him for its intrinsic merits. This scientific cast of his mind Galen attributes to his accurate acquaintance with geometry (*De Plac. Hipp. et Plat.* iv. p. 279, viii. p. 319). His style of composition also seems to have been far removed from the ungraceful stiffness which was frequently affected by Stoic writers. (Strab. v. p. 147; comp. Galen, *l. c.* iv. p. 281, v. p. 296.)

Poseidonius adhered to the division of philosophy usual among the ancients, into *physics*, *ethics*, and *dialectics* (Diog. Laërt. vii. 39), comparing the first to the blood and flesh of an animal, the second to the bones and nerves, the last to the soul. (Sextus Emp. *adv. Math.* vii. 19; Diog. Laërt. vii. 40.) He recognised two principles (ἀρχαί) — passive (matter), and active (God). His physical doctrines were, in the main, those of the Stoics generally, though he differed from them in some particulars. He held that the vacuum beyond the universe was not infinite, but only large enough to allow of the *dissolution* of the universe (he discarded the doctrine of its destruction by fire, Phil. Jud. *de Aet. Mundi*, ii. p. 497, ed. Mang.). He considered the heaven as the governing principle (τὸ ἡγεμονικόν) of the universe (Diog. Laërt. vii. 139.) He cultivated astronomy with considerable diligence, and, unlike Panaetius, was a believer in astrology (Cic. *de Div.* ii. 42). Poseidonius also constructed a planetary machine, or revolving sphere, to exhibit the daily motions of the sun, moon and planets. (Cic. *de Nat. Deor.* ii. 34.) He inferred that the sun is larger than the earth, among other reasons because the shadow cast by the earth is conical. (Diog. Laërt. vii. 144; Macrob. *ad Somn. Scip.* i. 20.) Its greater apparent magnitude as it sets he attributed to its being seen through dense and misty air, and supposed that if we could see it through a solid wall it would appear larger still. (Cleomedes, *Cycl. Theor.* ii. p. 430.) He calculated the diameter of the sun to be 4,000,000 stadia, on the assumption that the orbit of the sun was 10,000 times the circumference of the earth, and that it is within a space of 400 stadia N. and S. that the sun casts no shadow. (Cleomedes, *l. c.* p. 452.) The distance between the earth and the sun he set down at above 502,000,000 stadia. (Plin. *H. N.* ii. 21.) The moon also he considered to be larger than the earth, and composed of transparent elements, though on account of its great size the rays of the sun do not pass through it in eclipses. (Stob. *Ecl. Phys.* i. p. 59; Cleom. *l. c.* ii. p. 500.) His view of the milky way, that it is of an igneous nature, not so dense as stars, but more so than light, and intended to warm those parts of the universe which the sun's heat does not reach, was extensively adopted. (Macrob. *l. c.* i. 15.) Poseidonius's calculation of the circumference of the earth differed widely from that of Eratosthenes. He made it only 180,000 stadia, and his measurement was pretty generally adopted. His calculation was founded on observations of the star Canobus made in Spain, not, as Cleomedes says, in Rhodes. (Strab. ii. p. 119; Cleom. *l. c.* i. 8.; comp. Mannert, *Geogr.* vol. i. p. 105, &c.) The shape of the habitable part of the earth he compared to that of a sling, the greatest extent being from E. to W. (Strab. ii. p. 267; Agathemerus, ap. Hudson. *Geogr. Min.* vol. ii. p. 2.) Of the connection between the moon and the tides he was well aware. (Strab. iii. p. 173.) Strabo frequently refers to Poseidonius as one of the most distinguished geographers. A great number of passages, containing the views of Poseidonius on various other geographical and astronomical points, has been collected by Bake.

As the basis of his ethical and mental philosophy Poseidonius took the Stoic system, though with considerable modifications, for he held it possible to amalgamate with it much of the systems of Plato and Aristotle. In some respects his views approximated to the Pythagorean doctrines. (Sext. Empir. *Adv. Math.* vii. 93; Galen. *de Hipp. et Plat. Plac.* v. p. 171.) It seems to have been his object as far as possible to banish contradiction from philosophy, and bring all the systems which had been propounded into harmony with each other, and to infuse into the decaying vitality of philosophical thought something of the vigour of past times. But that he could suppose the doctrines of Zeno, Aristotle and Plato capable of reconciliation with each other, shows that he could not have seized very distinctly the spirit of each. To give anything like plausibility to this attempt, it was of course necessary to introduce considerable modifications into the Stoic doctrines. In some points however in which he differed from Panaetius he rather returned to the views of the earlier Stoic philosophers. His fourfold division of virtue is apparently that followed by Cicero in his *De Officiis*. He did not think virtue by itself sufficient for perfect happiness, unless accompanied by external, bodily good. (Diog. Laërt. vii. 128.) The summum bonum he considered to be the living in the contemplation of the truth and order of all things, and the fashioning oneself, as far as possible, in accordance therewith, being led aside as little as possible by the irrational part of the soul. (Clem. Alex. *Strom.* ii. p. 416.) In the classification of the faculties of the soul he returned to the system of Plato, dividing them into *reason*, *emotion*, and *appetite* (δείκνυσιν διοικουμένους ἡμᾶς ὑπὸ τριῶν δυνάμεων, ἐπιθυμητικῆς τε καὶ θυμοειδοῦς καὶ λογιστικῆς, Galenus, *l. c.* viii. p. 319), with which division he considered questions of practical morality to be intimately connected (Galen. *l. c.* iv. p. 284, v. p. 291). It was apparently to keep up a bond of connection with the Stoic dogmas that he spoke of these δυνάμεις as all belonging to one essence (Galen. *l. c.* vi. p. 298), though other features of his system are not easily reconcilable with that view. But instead of regarding the πάθη of the soul as being, or ensuing upon, judgments (κρίσεις) of the reason, he deduced them from the irrational faculties of the soul, appealing to the fact that emotion and appetite manifest themselves in irrational beings. He connected affections and perturbations of the mind with external influences, the union of the soul with the body, and the influence of the latter upon the former, some conditions of man being predominantly bodily, others spiritual; some passing from the body to the soul, others from the soul to the body. This idea he carried out to the permanent modifications of character produced by particular bodily organisations, founding thereon a sort of physiognomical system. (Galen. *l. c.* v. p. 290.) He sometimes spoke of appetite as corresponding to vegetable life, emotion to animal life, reason to the properly human (*l. c.* p. 170).

None of the writings of Poseidonius has come down to us entire. We find mention of the following:—1. Περὶ θεῶν, consisting of at least thirteen books (Diog. Laërt. vii. 138). 2. Περὶ μαντικῆς, in five books. Poseidonius defended divination, and analysed its foundations. 3. Περὶ εἱμαρμένης. 4. Περὶ Ἡρώων καὶ δαιμόνων. 5. Φυσικὸς λόγος, consisting of at least fifteen books (Diog. Laërt. vii. 140). 6. Περὶ κόσμου. 7. Ἐξήγησις τοῦ Πλάτωνος Τιμαίου. 8. Περὶ κενοῦ. 9. Περὶ μετεώρων: Diogenes Laërtius cites from the seventeenth book of

it. 10. Μετεωρολογικὴ Στοιχείωσις. 11. Περὶ τοῦ ἡλίου μεγέθους. 12. Περὶ Ὠκεανοῦ. 13. Περὶ ψυχῆς. 14. Πρὸς Ζήνωνα τὸν Σιδώνιον, or at least a mathematical work in which his views were controverted. 15. Ἠθικὸς λόγος. 16. Προτρεπτικά, in defence of the position, that the study of philosophy ought not to be neglected on account of the discrepancies in the systems of different philosophers. 17. Περὶ καθήκοντος (see Cic. *ad Att.* xvi. 11). 18. Περὶ παθῶν. 19. A treatise on the connection between virtues and the division of the faculties of the mind (Galen, *l. c.* viii. p. 319). 20. Περὶ κριτηρίου. 21. Εἰσαγωγὴ περὶ λέξεως. A grammatical work. 22. An extensive historical work, in at least forty-nine or fifty books (Athen. iv. p. 168, d.), and apparently of very miscellaneous contents, to judge by the tolerably numerous quotations of it in Athenaeus, and comprising events from the time of Alexander the Great to his own times.

Suidas, by a gross blunder, attributes to Poseidonius of Alexandria an historical work in fifty-two books, in continuation of the history of Polybius. Vossius (*de Hist. Graec.* p. 199, ed. Westermann) considers this work to be identical with the historical work of Poseidonius of Apameia. Bake dissents from this view, inasmuch as events were mentioned by Poseidonius earlier than those included in the history of Polybius, and assigns the work to Poseidonius of Olbiopolis. His objection is not decisive, and Westermann coincides with Vossius. But the account which Suidas gives of the work is enormously wrong, as he says it ended with the Cyrenaic war (B. C. 324), and yet was a continuation of the history of Polybius, which goes down to the destruction of Corinth by Mummius (B. C. 146). 23. A history of the life of Pompeius Magnus (Strab. xi. p. 753). This may possibly have been a part of his larger historical work. 24. Τέχνη τακτική (*de Acie instruenda*). 25. Various epistles.

All the relics which still remain of the writings of Poseidonius have been carefully collected and illustrated by Janus Bake, in a work entitled *Posidonii Rhodii Reliquiae Doctrinae*, Lugd. Bat. 1810. (Fabric. *Bibl. Graec.* vol. iii. p. 572; Vossius, *de Hist. Graec.* p. 198, ed. Westermann; Ritter, *Geschichte der Philosophie*, bk. xi. c. 6, vol. iii. p. 700, &c.; Bake, *l. c.*).

There was an earlier Poseidonius, a native of Alexandria, and a disciple of Zeno, mentioned by Diogenes Laërtius (vii. 38) and Suidas, who (besides the historical work above referred to) mentions some writings, of which, however, he is more disposed to consider Poseidonius of Olbiopolis the author. The latter he describes as a sophist and historian, and the author of the following works:—Περὶ τοῦ Ὠκεανοῦ: Περὶ τῆς Τυριακῆς καλουμένης χώρας: Ἀττικὰς ἱστορίας, in four books: Λιβυκά, in eleven books; and some others. The first mentioned work is assigned by Bake to Poseidonius of Apameia.

There were also some others of the same name who are not worth mentioning. [C. P. M.]

POSEIDO'NIUS (Ποσειδώνιος), the name of two Greek physicians, who have been confounded together by Sprengel (*Hist. de la Méd.* vol. ii. p. 92, French transl.), and placed in "the time of Valens;" and also by M. Littré (*Oeuvres d'Hippocr.* vol. iii. p. 5), who, while correcting *one half* of Sprengel's chronological mistake, falls himself into the same error, and equally supposes them to have been one and the same individual, whom he places in the first century after Christ.

1. The author of some medical works, of which nothing but a few fragments remain, who quotes Archigenes (ap. Aët. ii. 2. 12, p. 255), and is himself quoted by Rufus Ephesius (ap. Ang. Mai, *Classic. Auctor. e Vatic. Codic. Edit.* vol. iv. p. 11), and who must, therefore, have lived about the end of the first century after Christ. He is one of the earliest writers who is known to have mentioned the glandular or *true* plague, though this disease was, till quite lately, supposed to have been unknown till a much later period (see M. Littré, *loco cit.*). He is several times quoted by Aëtius (i. 3. 121, ii. 2. 2, 3, 5, 6, 7, 8, 10, 12, 13, 18, 20, 21, 24, pp. 139, 243, 244, 246, 247, 248, 254, 255, 257, 258, 260), and Paulus Aegineta (vii. 3, 21, 22, pp. 614, 692, 693). The name frequently occurs in Galen, but it is probable that in every passage the philosopher is referred to and not the physician. If (as seems upon the whole not unlikely) this Poseidonius is the pupil of Zopyrus at Alexandria, who is mentioned by Apollonius Citiensis as his fellow-pupil (ap. Dietz, *Schol. in Hippocr. et Gal.* vol. i. p. 2), there is a chronological difficulty which the writer is not at present able to explain.

2. The son of Philostorgius and brother of Philagrius, who lived in the latter half of the fourth century after Christ, during the reign of Valentinian and Valens. (Philostorg. *H. E.* viii. 10.) [W.A.G.]

POSEIDO'NIUS, of Ephesus, a celebrated silver-chaser, who was contemporary with Pasiteles, in the time of Pompey. (Plin. *H. N.* xxxiii. 12. s. 55.) Pliny mentions him also among the artists who made *athletas et armatos et venatores sacrificantesque*, and adds to the mention of his name the words *qui et argentum caelavit nobiliter* (*H. N.* xxxiv. 8. s. 19. § 34). Nagler (*Künstler-Lexicon*) makes the singular mistake of ascribing to him the sphere of the celebrated philosopher Poseidonius, which is mentioned by Cicero (*de Nat. Deor.* ii. 34). [P. S.]

POSIS, a Roman modeller, who lived in the first century B. C., and who was mentioned as an acquaintance by M. Varro, according to whom he made apples and grapes, which it was impossible to distinguish from the real objects. (Varro, *ap. Plin. H. N.* xxxv. 12. s. 45. The text of the passage is very corrupt; but there can be little doubt that the reading as restored by Gronovius gives the meaning fairly, namely: *M. Varro tradit sibi cognitum Romae Posim nomine, a quo facta poma et uvas, ut non posis discernere a veris.*) These imitations of fruit must have been first modelled, and then painted. Their truthfulness would suggest the suspicion that they were in wax; but, from the absence of any statement to that effect, it must be supposed that they were only in some kind of clay or stucco or gypsum. [P. S.]

POSSI'DIUS, a disciple of Augustine, with whom he lived upon intimate terms for nearly forty years. In A. D. 397 he was appointed bishop of Calama, a town in Numidia at no great distance from Hippo Regius; but this elevation brought no tranquillity nor ease, for his career from this time forward presents one continued struggle with a succession of fierce antagonists. For a long period he was engaged in active strife with the Donatists, maintained triumphant disputations in public with

their leaders on several occasions, and was one of the four prelates despatched in 410 by the orthodox party in Africa to Honorius, for the purpose of soliciting a repeal of the law which had been passed in favour of their heretical opponents. He next took a prominent part in the councils held against Caelestius and Pelagius. In A. D. 430 he was driven from Calama by the Vandals, sought refuge at Hippo, and while that city was besieged, watched over the deathbed of his preceptor and friend. Prosper relates in his chronicle (A. D. 437) that Possidius, along with Novatus and Severianus, strenuously resisted the efforts of Genseric to propagate the doctrines of Arianism, and it is generally believed, that having been expelled from Africa, after the capture of Carthage (A. D. 439), he made his way to Italy, and there died.

Two tracts by Possidius are still extant.

1. *Vita Augustini.* 2. *Indiculus Scriptorum Augustini.* These are attached to all the best editions of Augustine. The best edition of the *Vita*, in a separate form, is that of Salinas, 8vo. Rom. 1731, and Aug. Vindel. 1768; of the *Indiculus*, that published at Venice, 8vo. 1735. [W. R.]

POSSIS (Πόσσις), a Greek writer, mentioned only by Athenaeus, who cites two of his works, namely, the third book of his history of the Amazons (Ἀμαζονίς, vii. p. 296, d.), and the third book of his history of Magnesia (Μαγνητικά, xii. p. 533, d.).

POSTVERTA or POSTVORTA, is properly a surname of Carmenta, describing her as turning backward and looking at the past, which she revealed to poets and other mortals. In like manner the prophetic power with which she looked into the future, is indicated by the surnames Antevorta, Prorsa (i. e. Proversa), and Porrima. Poets, however, have personified these attributes of Carmenta, and thus describe them as the companions of the goddess. (Ov. *Fast.* i. 633; Macrob. *Sat.* i. 7; Gellius, xvi. 16; Serv. *ad Aen.* viii. 339.) [L. S.]

POSTU'MIA. 1. A Vestal virgin, accused of incest in B. C. 419, in consequence of the elegance of her dress and the freedom of her remarks, but acquitted, with an admonition to be more careful in her conduct for the future. (Liv. iv. 44.)

2. The wife of Ser. Sulpicius, was a busy intriguing woman, and did not bear a good character. She is said to have been one of the mistresses of Julius Caesar (Suet. *Jul.* 50), and Cicero suspected that it was her charms which drew his legatus Pomptinus from Cilicia to Rome. (Cic. *ad Att.* v. 21. § 9.) Her name frequently occurs in Cicero's correspondence at the time of the civil wars (*ad Fam.* iv. 2, *ad Att.* x. 3. A, x. 14, xii. 11, &c.).

POSTU'MIA, PO'NTIA. [PONTIA, No. 2.]

POSTU'MIA GENS, patrician, was one of the most ancient patrician gentes at Rome, and frequently held the highest offices of the state, from the banishment of the kings to the downfal of the republic. The most distinguished family in the gens was that of ALBUS or ALBINUS, but we also find at the commencement of the republic distinguished families of the names of MEGELLUS and TUBERTUS. The first of the Postumii, who obtained the consulship, was P. Postumius Tubertus, in B. C. 503, only six years after the expulsion of the kings. REGILLENSIS is properly an agnomen of the ALBINI, and accordingly persons with this surname are given under ALBINUS. In the Punic wars, and subsequently, we also find the surnames PYRGENSIS, TEMPSANUS, and TYMPANUS. A few Postumii are mentioned without any surname: these are given below.

POSTU'MIUS. 1. A. POSTUMIUS, tribunus militum in B. C. 180. (Liv. xl. 41.)

2. C. POSTUMIUS, tribunus militum in B. C. 168. (Liv. xlv. 6.)

3. POSTUMIUS, a soothsayer, who predicted success to Sulla, and told him to keep him in chains, and put him to death if matters did not turn out well. Plutarch (*Sull.* 9) says that this occurred when Sulla was marching upon Rome, in B. C. 88; whereas Cicero (*de Div.* i. 33) and Valerius Maximus (i. 6. § 4) relate that it happened before the battle in which Sulla defeated the Samnites.

4. M. POSTUMIUS, quaestor of Verres in his government of Sicily, B. C. 73. (Cic. *Verr.* ii. 18.)

5. CN. POSTUMIUS, was one of the supporters (*subscriptores*) of Ser. Sulpicius in his prosecution of Murena for bribery in B. C. 63. He had been a candidate for the praetorship in the same year. (Cic. *pro Mur.* 26, 27, 33.)

6. T. POSTUMIUS, an orator mentioned by Cicero with praise (*Brut.* 77), may perhaps have been the same person as the following.

7. POSTUMIUS, a friend of Cicero, belonged to the Pompeian party, and on the breaking out of the civil war, in B. C. 49, was appointed by the senate to succeed Furfanius Postumus in Sicily; but as he refused to go to the province without Cato, Fannius was sent in his stead. (Cic. *ad Att.* vii. 15. § 2.) Cicero mentions him as one of his friends in B. C. 46 (*ad Fam.* vi. 12. § 2, xiii. 69). He speaks of him again as one of the procuratores of the games of Octavius in B. C. 44 (*ad Att.* xv. 2. § 3).

8. POSTUMIUS, a legate of Caesar, whom he sent over from Greece to Italy in B. C. 48, to hasten the passage of his troops. (Appian, *B. C.* ii. 58.)

9. P. POSTUMIUS, a friend of M. Marcellus, who was murdered at Athens in B. C. 45. (Servius, ap. Cic. *ad Fam.* iv. 12. § 2.)

10. Q. POSTUMIUS, a Roman senator, was torn to pieces by order of Antony, because he meditated deserting to Augustus in B. C. 31. (Dion Cass. l. 13.)

POSTU'MIUS, architect. [POLLIO.]

POSTUMULE'NUS, is only known as a friend of Trebianus or Trebonius (Cic. *ad Fam.* vi. 10).

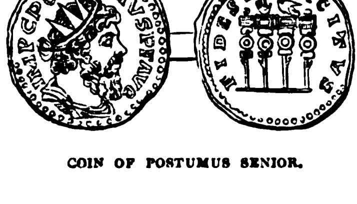
PO'STUMUS, which signifies a person born after the death of his father, was originally a praenomen (Varr. *L. L.* v. 60, ed. Muller), but was also used as a cognomen, of which several instances occur in the persons mentioned below.

PO'STUMUS, a Roman, to whom Horace addresses one of his odes (ii. 14). Nothing is known of him, but he may have been the same person as the Postumus to whom Propertius addresses one of his elegies (iii. 12).

PO'STUMUS, stands second on the list of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS]. His full name was *M. Cassianus Latinius Postumus.* Of humble origin, he owed his advancement to merit, was nominated by Valerian, who entertained the strongest conviction of his worth, governor of Gaul, and was entrusted specially with the defence of the Rhenish frontier. By his aid Gallienus was enabled to repulse for some years the attacks of the barbarians; but on setting out for Illyria (A. D. 257), in order to quell

the insurrection of Ingenuus [INGENUUS], he committed his son Saloninus to the guardianship of Silvanus. Postumus, feeling slighted by this arrangement, took advantage of the disaffection of the troops towards the royal family, raised the standard of rebellion, assumed the style and title of emperor, and drove Saloninus to take refuge in Colonia Agrippina, where he was besieged, and eventually put to death upon the capture of the city. These events took place in A.D. 258 and 259, while Valerian was prosecuting his unfortunate campaign against the Persians. Whatever guilt may attach to the circumstances under which Postumus established his sway—and these are differently represented by different authorities, since Pollio declares that he was urged on by the discontent of the army and the provincials rather than by any ambition of his own, denying, at the same time, that he had any hand in the death of the youth whom he represents as having been actually consigned to his protection—it seems certain that he exercised his power with firmness, moderation, and skill. Not only were the efforts of Gallienus to take vengeance for his son signally frustrated; but while the nominal sovereign was indulging in slothful pleasures, the pretender, beloved by all to whom his influence extended, maintained a strong and just government, and preserved Gaul from the devastation of the warlike tribes upon the eastern border. Hence the titles of *Imperator* and *Germanicus Maximus*, which recur upon the medals of several successive years, are in this case something better than a mere empty boast. At length, however, his fickle subjects became weary of submitting to the strict and well-regulated discipline enforced in all departments of the state, rallied round a new adventurer named Laelianus [LAELIANUS; LOLLIANUS], and Postumus, who assuredly may claim the highest place among the numerous pageants of royalty that sprung up and disappeared with such rapidity during this disturbed epoch, was slain A.D. 267, in the tenth year of his reign. The number of coins still extant bearing the effigy of this prince, and the skilful workmanship displayed in the gold pieces especially, prove that the arts of peace were not despised in his court, while the letters S. C. stamped after the usual fashion upon the brass money, seem to indicate that he had surrounded himself with a body of counsellors, whom he chose to consider the true Roman senate.

All questions connected with this reign have been investigated, with much diligence, accuracy, and learning, by Brequigny in the *Mémoires de l'Academie de Sciences et Belles-Lettres*, vol. xxx. p. 338, &c. There is also a dissertation on the Life of Postumus by Ioach. Meierus, preserved in *Wolterek Elect.* p. 203. The chief ancient authorities are, Trebell. Poll. *Trig. Tyrann.* ii.; Aurel. Vict. *de Caes.* 33, *Epit.* 32; Eutrop. ix. 7; Oros. vii. 22; Zosim. i. 38; Zonar. xii. 24. From inscriptions and medals we obtain the name given above, *M. Cassianus Latinius Postumus*, but Victor terms him Cassius *Labienus* Postumus, while Pollio uniformly designates him as *Postumius*, and erroneously limits the duration of his power to seven years. [W. R.]



COIN OF POSTUMUS SENIOR.

PO'STUMUS, son of the foregoing, is mentioned by Trebellius Pollio, who presses in his name to swell the number of the 30 tyrants, stating that having received first the title of Caesar, and subsequently that of Augustus, he was slain along with his father. But when we recollect that notwithstanding the multitude of coins still existing of the elder Postumus, not one has been found commemorating the dignities of the younger, we are led with Eckhel to doubt the testimony of a writer notoriously inaccurate, and to conclude that no such person ever existed, or at all events that he was never invested with the title of Augustus or Caesar. (Trebell. Pollio. *Trig. Tyr.* iii.; Eckhel, vol. vii. p. 447.) It must not, however, be concealed, that in addition to the pieces described by Goltzius, which every numismatologist rejects as spurious, there are to be found in some cabinets two very rare medals, one in gold, the other in billon, bearing upon the obverse the head of the elder Postumus, with the legend IMP. C. POSTUMUS. P. F. AUG., and on the reverse the bust of a more juvenile personage, with a radiated crown, and the words INVICTO. AUG. Whether we are justified in regarding this as a representation of the younger Postumus, is a question which can hardly be answered with certainty, but the arguments adduced to prove the affirmative are far from being conclusive. (See Mionnet, *Medailles Romaines*, vol. ii. p. 70.) A cut of the billon coin is placed below. [W. R.]



COIN OF POSTUMUS JUNIOR.

PO'STUMUS, A'CTIUS, a rhetorician, mentioned by the elder Seneca. (*Controv.* 21.)

PO'STUMUS, AGRIPPA. [AGRIPPA, p. 78.]

PO'STUMUS, CU'RTIUS. 1, 2. QU. and CN. CURTII POSTUMI, two brothers, were argentarii, with whom Verres had pecuniary dealings. One of these, Quintus, who is called by Cicero a sodalis of Verres, was afterwards a judex quaestionis in the trial of Verres. (Cic. *Verr.* i. 39, 61.)

3. M. CURTIUS POSTUMUS, was recommended by Cicero to Caesar in B.C. 54 for the post of tribune of the soldiers, which he obtained. (Cic. *ad Q. Fr.* ii. 15. § 3, iii. 1. § 3.) On the breaking out of the civil war, in B.C. 49, he espoused with zeal the cause of Caesar, and was, on that account, a disagreeable guest to Cicero, whom he visited at his Formian villa. He appears to have entertained the hope of obtaining, through Caesar's influence, some of the higher dignities in the state (*dibaphum cogitat*). It appears that Atticus was afraid lest Curtius should prevent him from leaving Italy

about this time. (Cic. *ad Att.* ix. 2, a. 5. 6. x. 13. § 3, *ad Fam.* ii. 16. § 7.) When Cicero had returned to Rome, after the defeat of the Pompeians, and considered it advisable to cultivate the friendship of Caesar, he renewed his acquaintance with Curtius, and accordingly speaks of him as one of his friends in B.C. 46; but in the following year he writes with indignation to Atticus that Curtius thinks of becoming a candidate for the consulship (*ad Fam.* vi. 12. § 2, *ad Att.* xii. 49.). After Caesar's death Curtius attacked with vehemence those persons, like Cicero, who rejoiced at Caesar's death, but defended his acts (*ad Att.* xiv. 9. § 2). Instead of Curtius *Postumus*, we frequently find Curtius *Postumius* in many manuscripts and editions of Cicero.

PO'STUMUS, M. EGNA'TIUS, one of the consules suffecti in A.D. 183.

PO'STUMUS, T. FURFA'NIUS, was one of the judices at the trial of Milo in B.C. 52, and had previously suffered injuries from Clodius. (Cic. *pro Mil.* 27.) He appears to have been praetor in Sicily in B.C. 50 and 49, and in the latter year the senate appointed Postumius as his successor (*ad Att.* vii. 5. § 2). [POSTUMIUS, No. 7.] He is again mentioned as the governor of Sicily, with the title of proconsul, in B.C. 45 (*ad Fam.* vi. 8. § 3, vi. 9).

PO'STUMUS, JU'LIUS, a paramour of Mutilia Prisca, who had great influence with Livia, the mother of Tiberius, and whom Sejanus employed to injure Agrippina, the widow of Germanicus, in the opinion of Livia, A.D. 23. (Tac. *Ann.* iv. 12.) In an inscription (Gruter, 113, 1) we find mention made of a C. Julius Sex. f. Postumus, who was praefect of Egypt under Claudius: he was probably the son of the preceding.

PO'STUMUS, POE'NIUS. [POENIUS.]

PO'STUMUS, C. RABI'RIUS, whom Cicero defended in B.C. 54 in an oration, still extant, was a Roman eques, and the son of C. Curius, a wealthy farmer of the public revenues. He was born after the death of his father, who had married the sister of C. Rabirius, whom Cicero had defended in B.C. 63, when he was accused by T. Labienus; and he was adopted by his uncle Rabirius, whose name he consequently assumed. The younger Rabirius carried on a profitable business as a money-lender, and had among his debtors Ptolemy Auletes, who had been compelled to borrow large sums of money, in order to purchase the support of the leading men at Rome, to keep him on the throne. To pay his Roman creditors, Ptolemy was obliged to oppress his subjects; and his exactions became at length so intolerable, that the Egyptians expelled him from the kingdom. He accordingly fled to Rome in B.C. 57, and Rabirius and his other creditors supplied him with the means of corrupting the Roman nobles, as they had no hopes of regaining their money except by his restoration to the throne. Ptolemy at length obtained his object, and Gabinius, the proconsul of Syria, encouraged by Pompey, marched with a Roman army into Egypt in B.C. 55. Ptolemy thus regained his kingdom. Rabirius forthwith repaired to Alexandria, and was invested by the king with the office of *Dioecetes*, or chief treasurer, no doubt with the sanction of Gabinius. In this office he had to amass money both for himself and Gabinius; but his extortions were so terrible, that Ptolemy had him apprehended, either to secure him against the wrath of the people, or to satisfy their indignation, lest they should drive him again from his kingdom. Rabirius escaped from prison, probably through the connivance of the king, and returned to Rome. But here a trial awaited him. Gabinius was accused of extortion (*repetundae*) under the provisions of the lex Julia, passed in the consulship of Caesar, B.C. 59, and was condemned to pay a considerable fine. As Gabinius was unable to pay this sum, a suit was instituted under the same law against Rabirius, who was liable to make up the deficiency, if it could be proved that he had received any of the money of which Gabinius had illegally become possessed. The suit against Rabirius was, therefore, a supplementary appendage to the cause of Gabinius. The accuser, the praetor, and the judices, were the same; and as Cicero had defended Gabinius, he also performed the same office for Rabirius. (Cic. *pro Rabirio Postumo*, passim.) The issue of the trial is not mentioned; but as the judices had condemned Gabinius, they probably did not spare his tool. We may therefore conclude that he went into banishment, like his patron, and was recalled by Caesar from exile. At all events, we find him serving under Caesar in B.C. 46, who sent him from Africa into Sicily, in order to obtain provisions for the army. (Hirt. *B. Afr.* 8.)

PO'STUMUS, Q. SEIUS, a Roman eques, said by Cicero to have been poisoned by P. Clodius, because he was unwilling to sell his house to the latter. (Cic. *pro Dom.* 44, 50, *de Harusp. Resp.* 14.)

PO'STUMUS, VI'BIUS, consul suffectus, A.D. 5, conquered the Dalmatians in A.D. 10, and received, in consequence, the honour of the triumphal ornaments. (Dion Cass. lvi. 15; Vell. Pat. ii. 116; Flor. iv. 12. § 11.)

POTA'MIUS, a Spaniard by birth, was bishop of Lisbon in the middle of the fourth century; and if the first of the pieces mentioned below be genuine, he must, in the early part of his career, have been a champion of the Catholic faith. Subsequently, however, he was a zealous Arian, and it is believed that he drew up the document known in ecclesiastical history as *The second Sirmian Creed.* [PHOEBADIUS.] The writings usually ascribed to Potamius are: — 1. *Epistola ad Athanasium Episcopum Alexandrinum de Consubstantialitate Filii Dei*, in some MSS. entitled *Epistola Potamii ad Athanasium ab Arianis* (impetitum?) *postquam in Concilio Ariminensi subscripserunt*, composed in the year A.D. 355, while the opinions of the author were yet orthodox. The authenticity of this piece, however, which is characterised by great obscurity of thought and of expression, and often half barbarous in phraseology, is very doubtful. It was first published by the Benedictine D'Achery, in his *Spicilegium veterum aliquot Scriptorum*, 4to. Paris, 1661, vol. ii. p. 366, or vol. iii. p. 299, of the new edition by Baluze, fol. 1717, and will be found under its best form in Galland's *Bibliotheca Patrum*, vol. v. fol. Venet. 1769, p. 96. 2. *Sermo de Lazaro*, and 3. *Sermo de Martyrio Esaiae Prophetae.* Two discourses resembling in style the epistle to Athanasius, long attributed to Zeno, bishop of Verona, and published, without suspicion, among his works, until the brothers Ballerini (*S. Zenonis Sermones*, fol. Venet. 1739, p. 297—303) proved that they must be assigned to Potamius, whom however they supposed to be a person altogether different from the bishop of Lisbon, and belonging

to a different age. The arguments which they employ to demonstrate this last position are founded upon the second title of the *Epistola ad Athanasium* as given above, but this title Galland, Schoenemann, and others, hold to be the blunder of an ignorant transcriber. The *Sermones* will be found in Galland, and the discussions with regard to the real author in the Prolegomena to the volume, cap. x. p. xvii. [W. R.]

POT'AMO, PAPI'RIUS, a scriba of Verres, and one of the instruments of his tyranny, is called by Cicero in irony "homo severus, ex vetere illa equestri disciplina" (Cic. *Verr.* iii. 60, 66). He was originally the scriba and friend of Q. Caecilius Niger, the quaestor of Verres, and he remained with Verres, when Caecilius left the island. (Cic. *Div. in Caecil.* 9.)

PO'TAMON (Ποτάμων). 1. Of Alexandria. Of this philosopher we have notices in Diogenes Laërtius (Prooem. § 21), Porphyrius (*de Vita Plotini*, in Fabric. *Bibl. Graec.* vol. ii. p. 109, old ed.), and Suidas (*s. vv.* αἵρεσις, Ποτάμων). Many attempts have been made to reconcile, by emendation and conjecture, the discrepancies found in these notices, or to ascertain the truth regarding him. Of these an elaborate account will be found in Brucker's *Historia Criticae Philosophiae* (vol. ii. p. 193, &c.). This subject has also been investigated in a treatise by Gloeckner, entitled, *De Potamonis Alex. Philosophia Eclectica, recentiorum Platonicorum Disciplinae admodum dissimili, Disput.* 4to. Lipsiae, 1745. Of this an excellent abstract is given by Harless (in Fabric. *ibid.* vol. iii. p. 184, &c.). What is chiefly interesting and important regarding Potamon, is the fact recorded by Laërtius, that, immediately before his time (πρὸ ὀλίγου), Potamon had introduced an eclectic sect of philosophy (ἐκλεκτική τις αἵρεσις). Modern writers have made too much of this solitary fact, for we read nowhere else of this school of Potamon. The meaning of Porphyrius, in the passage referred to above, is by no means clear. It is impossible to tell whether he makes Potamon the occasional disciple of Plotinus, or Plotinus of Potamon. Suidas, in the article αἵρεσις, evidently quotes Laërtius, but in Ποτάμων he states, that he lived πρὸ Αὐγούστου, καὶ μετ' αὐτόν. Whatever meaning these words may have—for that is one of the points of discussion in this question—the two articles are irreconcileable. Indeed, Suidas exhibits his usual confusion in this name. He makes (*s. v.* Λεσβώναξ) Potamon the rhetorician [No. 2], a philosopher, and we need not encumber the question with his unsupported authority on a point of chronology. Yet, to accommodate his statement with those of Laërtius and Porphyrius, Gloeckner and Harless suppose three Potamons. For this, or even for the supposition that there were two there seems no necessity. Setting aside the authority of Suidas, remembering the uncertainty of the time of Laërtius—to determine which his mention of Potamon may furnish a new element,—we cannot but attach much weight to the statement of Porphyrius, the contemporary of Plotinus, and who refers to Potamon, as a well-known name. We should, therefore, conclude that the Potamon mentioned by Laërtius and Porphyrius are the same, and, on a minute investigation of the passage where he is mentioned by the latter author, that he was older than Plotinus, and entrusted his children to his guardianship. He may have brought from Alexandria to Rome the idea of an eclectic school. But he had no followers in his peculiar combinations. They were supplanted by the school that endeavoured to ingraft Christianity upon the older systems of philosophy. Indeed, the short notice given by Laërtius does not entitle Potamon to the distinction invariably conferred upon him, that he was the first to introduce an eclectic school; though, probably, he was the first who taught at Rome a system so called.

Laërtius states briefly a few of his tenets, derived from his writings, from which we can only learn that he combined the doctrines of Plato with the Stoical and Aristotelian, and not without original views of his own. According to Suidas he wrote a commentary on the Republic of Plato.

2. Of Mytilene (Strab. xiii. p. 617), son of Lesbonax the rhetorician, was himself a rhetorician, in the time of Tiberius Caesar, whose favour he enjoyed (Suidas, *s. v.*). Westermann, indeed, makes him a teacher of Tiberius, but this is stated nowhere else (*Geschichte Griech. Bered.* p. 106). He is mentioned as an authority regarding Alexander the Great, by Plutarch (*Alex.* 61). It is, probably, he whom Lucian states to have attained the age of ninety (*Macrob.* § 23). Suidas informs us that, in addition to his life of Alexander the Great, he wrote several other works, namely, Ὧροι Σαμίων, Βρούτου ἐγκώμιον, Περὶ τελείου ῥήτορος. And, to the treatises mentioned by Suidas, should probably be added that περὶ τῆς διαφορᾶς, quoted by Ammonius in his treatise περὶ ὁμοίων καὶ διαφόρων λέξεων, *s. v.* ἐρωτᾷν. (Suidas, *s. vv.* Θεοδώρος Γαδαρεύς, Λεσβώναξ, Ποτάμων.)

3. A poet, sneered at by Lucillius. (*Anth. Graec.* vol. iii. p. 44, Jacobs.) [W. M. G.]

POTHAEUS (Ποθαῖος), a Greek architect, of unknown age and country, who, in conjunction with Antiphilus and Megacles, made the treasury of the Carthaginians at Olympia. (Paus. vi. 19. § 4. s. 7.) [P. S.]

POTHEINUS (Ποθεῖνος), artists. 1. An Athenian sculptor, whose name is preserved on an inscription which was affixed to the portrait-statue of a certain Nymphodotus, in the palaestra at Athens. (Böckh, *Corp. Inscr.* No. 270, vol. i. p. 375. The inscription, as explained by Böckh, reads thus, Εἰκόνα τήνδε Ποθεῖνος .... τεύξας ἀνήκατο, which can only mean that Potheinus was both the sculptor and the dedicator of the statue. That artists not unfrequently dedicated their own works, is shown by Welcker, *Kunstblatt*, 1827, No. 83; comp. R. Rochette, *Lettre à M. Schorn*, p. 392).

2. A vase-painter, whose name appears on a beautiful vessel, in the ancient style, representing the contest of Thetis and Peleus, which was found in 1833 at Ponte dell' Abbadia, and is now in the museum at Berlin. It is doubtful whether the name inscribed on the vase is Ποθεῖνος or Πείθινος; but it looks more like the latter. (Levezow, *Verzeichniss*, No. 1005, p. 246; Gerhard, *Berlins Ant. Bildwerke*, No. 1005, p. 291; R. Rochette, *Lettre à M. Schorn*, pp. 56, 57.) [P. S.]

POTHI'NUS, an eunuch, the guardian of the young king Ptolemy, and the regent of the kingdom, recommended the assassination of Pompey, when the latter fled for refuge to Egypt after the loss of the battle of Pharsalia in B. C. 48 (Lucan, viii. 484, &c.). He plotted against Caesar when he came to Alexandria, later the same year. It

was Pothinus who placed Achillas over the Egyptian forces, with directions to seize a favourable opportunity for attacking Caesar, but he himself remained with the young king in the quarters of Caesar. But as he was here detected in carrying on a treasonable correspondence with Achillas, he was put to death by order of Caesar. (Caes. *B. C.* iii. 108, 112; Dion Cass. xlii. 36, 39; Plut. *Caes.* 48, 49; Lucan, x. 333, &c. 515, &c.)

POTHOS (Πόθος), a personification of love or desire, was represented along with Eros and Himeros, in the temple of Aphrodite at Megara, by the hand of Scopas. (Paus. i. 43. § 6; Plin. *H. N.* xxxvi. 4, 7.) [L. S.]

POTI'TIA GENS, one of the most ancient patrician gentes at Rome, but it never attained any historical importance. The Potitii were, with the Pinarii, the hereditary priests of Hercules at Rome: the legend which related the establishment of the worship of this god, is given under PINARIA GENS. It is further stated that the Potitii and Pinarii continued to discharge the duties of their priesthood till the censorship of App. Claudius (B. C. 312), who induced the Potitii, by the sum of 50,000 pounds of copper, to instruct public slaves in the performance of the sacred rites; whereat the god was so angry, that the whole gens, containing twelve families and thirty grown up men, perished within a year, or, according to other accounts, within thirty days, and Appius himself became blind (Liv. ix. 29; Festus, p. 237, ed. Müller; Val. Max. i. 1. § 17). Niebuhr remarks that if there is any truth in the tale respecting the destruction of the Potitia gens, they may have perished in the great plague which raged fifteen or twenty years later, since such legends are not scrupulous with respect to chronology. The same writer further observes that it is probable that the worship of Hercules, as attended to by the Potitii and the Pinarii, was a form of religion peculiar to these gentes, and had nothing to do with the religion of the Roman state; and that as App. Claudius wished to make these *sacra privata* part of the *sacra publica*, he induced the Potitii to instruct public slaves in the rites, since no foreign god could have a flamen. (Niebuhr, *Hist. of Rome*, vol. iii. p. 309.)

POTI'TUS, P. AFRA'NIUS, vowed during an illness of Caligula, to sacrifice his life, if the emperor recovered, expecting to be rewarded for his devotion. But when Caligula got well, and Afranius was unwilling to fulfill his vow, the emperor had him decked out like a sacrificial victim, paraded through the streets, and then hurled down from the eminence (*ex aggere*) by the Colline gate. (Dion Cass. lix. 8; Suet. *Cal.* 27.)

POTI'TUS, VALE'RIUS. Potitus was the name of one of the most ancient and most celebrated families of the Valeria Gens. This family, like many of the other ancient Roman families, disappears about the time of the Samnite wars; but the name was revived at a later period by the Valeria gens, as a praenomen: thus we find mention of a Potitus Valerius Messalla, who was consul suffectus in B. C. 29. The practice of using extinct family-names as praenomens was common to other gentes: as for instance in the Cornelia gens, where the Lentuli adopted, as a praenomen, the extinct cognomen of Cossus. [COSSUS; LENTULUS.]

1. L. VALERIUS POTITUS, consul B. C. 483 and 470, the founder of the family, was a relation of the celebrated P. Valerius Publicola; but it is a matter of dispute whether he was his brother or his nephew. Dionysius, it is true, calls him (viii. 77) his brother *; but it has been conjectured by Glareanus, Gelenius, and Sylburg, that we ought to read ἀδελφιδοῦς or ἀδελφόπαις instead of ἀδελφός; and this conjecture is confirmed by the fact that Dionysius elsewhere (viii. 87) speaks of him as the son of Marcus, whereas we know that the father of Publicola was Volusus. If Potitus was the son of Marcus, he was probably the son of the M. Valerius who was consul B. C. 505, four years after the kings were expelled, and who is described in the Fasti as M. Valerius Vol. f. Volusus. Moreover, seeing that Potitus was consul a second time B. C. 470, that is, thirty-nine years after the expulsion of the kings, it is much more likely that he should have been a nephew than a brother of the man who took such a prominent part in the events of that time. We may, therefore, conclude with tolerable certainty that he was the nephew of Publicola.

Potitus is first mentioned in B. C. 485, in which year he was one of the *quaestores parricidii*, and, in conjunction with his colleague, K. Fabius, impeached Sp. Cassius Viscellinus before the people. [VISCELLINUS.] (Liv. ii. 41; Dionys. viii. 77.) He was consul in B. C. 483, with M. Fabius Vibulanus (Liv. ii. 42; Dionys. viii. 87), and again in 470 with Ti. Aemilius Mamercus. In the latter year he marched against the Aequi; and as the enemy would not meet him in the open field, he proceeded to attack their camp, but was prevented from doing so by the indications of the divine will. (Liv. ii. 61, 62; Dionys. ix. 51, 55.)

2. L. VALERIUS POTITUS, consul with M. Horatius Barbatus, in B. C. 449. Dionysius calls him a grandson of the great P. Valerius Publicola, and a son of the P. Valerius Publicola, who was consul in B. C. 460, and who was killed that year in the assault of the Capitol, which had been seized by Herdonius (Dionys. xi. 4); and hence we find him described as L. Valerius *Publicola* Potitus. But we think it more probable that he was the son or grandson of L. Valerius Potitus [No. 1]; first, because we find that Livy, Cicero, and Dionysius, invariably give him the surname of Potitus, and never that of Publicola, and secondly because the great popularity of Potitus would naturally give origin to the tradition that he was a lineal descendant of that member of the gens, who took such a prominent part in the expulsion of the kings.

The annals of the Valeria gens recorded that L. Valerius Potitus was the first person who offered opposition to the decemvirs; and whether this was the case or not, there can be no doubt that he took a leading part in the abolition of the tyrannical power. He and M. Horatius are represented as the leaders of the people against Ap. Claudius after the murder of Virginia by her father; and when the plebeians had seceded to the Sacred Hill, he and Horatius were sent to them by the senate, as the only acceptable members, to negotiate the terms of peace. In this mission they succeeded; the decemvirate was abolished, and the two friends of the plebs, Valerius and Horatius, were elected consuls, B. C. 449. Their consulship is memorable by the

* Dionysius also calls him L. Valerius *Publicola*, but this is opposed to the Fasti, and is in itself improbable.

enactment of the celebrated *Valeriae et Horatiae Leges*, which secured the liberties of the plebs, and gave them additional power in the state. 1. The first law is said to have made a plebiscitum binding on the whole people, but Niebuhr supposes that the sanction of the senate and the confirmation of the curiae were necessary to give a plebiscitum the full force of a lex. [Comp. PHILO, p. 298, a.] 2. The second law enacted that whoever should procure the election of a magistrate without appeal should be outlawed, and might be killed by any one with impunity. 3. The third law declared that, whoever harmed the tribunes of the plebs, the aediles, the judices, or the decemvirs, should be outlawed and accursed. It is doubtful who are meant by the judices and decemvirs: various conjectures have been made on the point by modern writers (Niebuhr, *Hist. of Rome*, vol. ii. p. 368; Arnold, *Hist. of Rome*, vol. i. p. 319). After the enactment of these laws, the consuls proceeded to march against the foreign enemies of the state. The people flocked to the standards of the popular consuls, and fought with enthusiasm under their orders. They accordingly met with great success; Valerius defeated the Aequi and the Volsci, Horatius the Sabines, and both armies returned to Rome covered with glory. The senate, however, refused to grant a triumph to these traitors to their order; whereupon the centuries conferred upon them this honour by their supreme authority, regardless of the opposition of the senate. (Liv. iii. 39—41, 49—55, 61—64; Dionys. xi. 4, &c. 45, &c.; Cic. *de Rep.* ii. 31, *Brut.* 14; Niebuhr, *Hist. of Rome*, vol. ii. pp. 345—376.) In B. C. 446 Valerius was chosen by the centuries one of the quaestores parricidii (Tac. *Ann.* xi. 22; respecting the statement in Tacitus, see *Dict. of Antiq. s. v. Quaestor*).

3. C. VALERIUS POTITUS VOLUSUS, described in the Capitoline Fasti as L. F. VOLUSI N., was consular tribune B. C. 415 (Liv. iv. 49), and consul with M'. Aemilius Mamercinus, B. C. 410. In his consulship he distinguished himself by his opposition to the agrarian law of the tribune M. Maenius; and he recovered the Arx Carventana, which had been taken by the Volsci, in consequence of which he entered the city in an ovation. He was consular tribune a second time in B. C. 407, and a third time in B. C. 404. (Liv. iv. 57, 61.)

4. L. VALERIUS POTITUS, described in the Capitoline Fasti as L. F. P. N., consular tribune five times, namely in B. C. 414, 406, 403, 401, 398 (Liv. iv. 49, 58, v. 1, 10, 14). He was also twice consul; first in B. C. 393, with P. Cornelius Maluginensis Cossus, in which year both consuls had to resign, through some fault in the auspices (*vitio facti*), and L. Lucretius Flavus Tricipitinus and Ser. Sulpicius Camerinus were chosen in their stead; and a second time in the following year, B. C. 392, with M. Manlius, in which year both the consuls celebrated the great games, which had been vowed by the dictator M. Furius, and also carried on war against the Aequi. In consequence of their success in this war, Valerius obtained the honour of a triumph, and Manlius of an ovation (Liv. v. 31; Dionys. i. 74). In the same year Valerius was the third interrex appointed for holding the comitia (Liv. v. 31), and in B. C. 390, the year in which Rome was taken by the Gauls, he was magister equitum to the dictator M. Furius Camillus. (Liv. v. 48.)

5. P. VALERIUS POTITUS PUBLICOLA, described in the Capitoline Fasti, as L. F. L. N., and consequently a son of No. 4, was consular tribune six times, namely, in B. C. 386, 384, 380, 377, 370, and 367. (Liv. vi. 6, 18, 27, 32, 36, 42.)

6. C. VALERIUS POTITUS, a son of No. 3, judging from his praenomen, was consular tribune, B. C. 370. (Liv. vi. 36.)

7. C. VALERIUS POTITUS FLACCUS, probably son or grandson of No. 6, was consul B. C. 331, with M. Claudius Marcellus. Livy says, that in some annals Valerius appeared with the cognomen of Potitus, and in others with that of Flaccus (Liv. viii. 18). Orosius, who mentions Valerius (iii. 10), calls him simply Valerius Flaccus, without the cognomen of Potitus. It is probable that he was the first of the family who assumed the surname of Flaccus, and that his descendants dropped the name of Potitus. If this supposition is correct, the Flacci, who became afterwards a distinguished family of the Valeria gens, would be sprung from this Valerius Potitus. [FLACCUS, VALERIUS.]

8. L. VALERIUS POTITUS, probably a brother of No. 7, was magister equitum in B. C. 331, to the dictator Cn. Quintilius Varus. (Liv. viii. 18.)

9. M. VALERIUS MAXIMUS POTITUS, consul B. C. 286. [MAXIMUS, VALERIUS, No. 6.]

POTO'NE. [PERICTIONE.]

PRACHIAS, artist. [PRAXIAS.]

PRAECI'LIUS, the name of a father and a son, whom Cicero recommended to Caesar in B. C. 45. (Cic. *ad Fam.* xiii.)

PRAECONI'NUS, L. VALE'RIUS, a legatus who was defeated and killed by the Aquitani a year before Caesar's legatus, P. Crassus, made war upon this people, B. C. 56 (Caesar, *B. G.* iii. 20). This defeat of Praeconinus is not mentioned by any other writer, and we know nothing of him or of the history of the war.

PRAENESTI'NA, a surname of the Roman Fortuna, who had a temple and oracle at Praeneste. (Ov. *Fast.* vi. 62; Suet. *Domit.* 15; comp. FORTUNA.) [L. S.]

PRAESENS, BRU'TTIUS, to whom one of Pliny's letters is addressed (*Ep.* vii. 3.), was probably the father of the following Praesens.

PRAESENS, BRU'TTIUS, the father of Crispina, wife of the emperor Commodus. He is generally supposed to be the C. Bruttius Praesens who appears in the Fasti as consul for A. D. 153, and again for A. D. 180. There is also a C. Bruttius Praesens marked as having been consul for the second time in A. D. 139, and another as consul in A. D. 217. (Capitolin. *M. Aurel.* 27; Lamprid. *Commod.* 12; Censorin. 21.) [W. R.]

PRAETEXTA'TUS, C. ASI'NIUS, consul A. D. 242, with C. Vettius Atticus. (Fasti; Capitol. *Gord.* 26.)

PRAETEXTATUS, ATEIUS. [ATEIUS.]

PRAETEXTA'TUS, SULPI'CIUS. 1. Q. SULPICIUS PRAETEXTATUS consular tribune, B. C. 434. There was considerable difference in the annalists respecting the supreme magistrates for this year; we learn from Livy that Valerius Antias and Q. Tubero made Q. Sulpicius one of the consuls for the year. (Liv. iv. 23; Diod. xii. 53.)

2. SER. SULPICIUS PRAETEXTATUS, four times consular tribune, namely in B. C. 377, 376, 370, 368. He married the elder daughter of M. Fabius Ambustus; and it is said that the younger daughter of Fabius, who was married to Licinius Stolo, urged on her husband to procure the consulship for

the plebeians, as she was jealous of the honours of her sister's husband. Niebuhr has pointed out the worthlessness and contradictions in this tale. (Liv. vi. 32—34, 36, 38; Niebuhr, *Hist. of Rome*, vol. iii. pp. 2, 3.)

PRAETEXTA'TUS, VE'TTIUS AGO'RIUS, a senator of distinguished ability and uncorrupted morals, was proconsul of Achaia in the reign of Julian, Praefectus Urbi under Valentinian I., and Praefectus Praetorio under Theodosius. He died in the possession of the last office, when he was consul elect. (Amm. Marc. xxii. 7, xxvii. 9, xxviii. 1; Zosim. iv. 3; Symmach. *Ep.* x. 26; Valesius, *ad Amm. Marc.* xxii. 7.) It was at the house of this Vettius Praetextatus that Macrobius supposes the conversation to have taken place, which he has recorded in his *Saturnalia*. [See Vol. II. p. 888.]

PRA'TINAS (Πρατίνας), one of the early tragic poets who flourished at Athens at the beginning of the fifth century, B. C., and whose combined efforts brought the art to its perfection, was a native of Phlius, and was therefore by birth a Dorian. His father's name was Pyrrhonides or Encomius. It is not stated at what time he went to Athens, but we find him exhibiting there, in competition with Choerilus and Aeschylus, about Ol. 70, B. C. 500—499. (Suid. *s. v.*, Αἰσχύλος, Πρατίνας.) Of the two poets with whom he then contended, Choerilus had already been twenty years before the public, and Aeschylus now appeared, for the first time, at the age of twenty-five; Pratinas, who was younger than the former, but older than the latter, was probably in his full vigour at this very period.

The step in the progress of the art, which was ascribed to Pratinas, is very distinctly stated by the ancient writers; it was the separation of the satyric from the tragic drama (Suid. *s. v.*, πρῶτος ἔγραψε Σατύρους; Acro, *ad Hor. Art. Poët.* 230, reading *Pratinae* for *Cratini*; respecting the alleged share of Choerilus in this improvement, see CHOERILUS, Vol. I. p. 697, b.) The change was a very happy one; for it preserved a highly characteristic feature of the older form of tragedy, the entire rejection of which would have met with serious obstacles, not only from the popular taste, but from religious associations, and yet preserved it in such a manner as, while developing its own capabilities, to set free the tragic drama from the fetters it imposed. A band of Satyrs, as the companions of Dionysus, formed the original chorus of tragedy; and their jests and frolics were interspersed with the more serious action of the drama, without causing any more sense of incongruity than is felt in the reading of those jocose passages of Homer, from which Aristotle traces the origin of the satyric drama and of comedy. As however tragedy came to be separated more and more from any reference to Dionysus, and the whole of the heroic mythology was included in its range of subjects, the chorus of Satyrs of course became more and more impracticable and absurd, and at the same time the jocose element, which formed an essential part of the character of the chorus of Satyrs, became more and more incongruous with the earnest spirit and thrilling interest of the higher tragic dramas. It is easy to enter into the fun of the *Prometheus the Fire-kindler*, where an old Satyr singes his beard in attempting to embrace the beautiful fire; but it is hard to fancy what the poet could have done with a chorus of Satyrs, in place of the ocean nymphs, in the *Prometheus Bound*. The innovation of Pratinas at once relieved tragedy of this incubus, and gave the Satyrs a free stage for themselves; where, by treating the same class of subjects on which the tragedies were founded, in a totally different spirit, the poet not only preserved so venerable and popular a feature of his art as the old chorus, but also, in the exhibition of tetralogies, afforded a wholesome relaxation, as well as a pleasant diversion, to the overstrained minds of the spectators.

It has been suggested by some writers, that Pratinas was induced to cultivate the satyric drama by his fear of being eclipsed by Æschylus in tragedy; a point which is one of pure conjecture. It is more to the purpose to observe that the early associations of Pratinas would very probably imbue him with a taste for that species of the drama; for his native city, Phlius, was the neighbour of Sicyon, the home of those "tragic choruses," on the strength of which the Dorians claimed to be the inventors of tragedy: it was adjacent also to Corinth, where the cyclic choruses of Satyrs, which were ascribed to Arion, had been long established. (Herod. v. 67; Themist. *Orat.* xix.; Aristot. *Poët.* 3; Bentley, *Phal.*)

The innovation of Pratinas, like all the great improvements of that age of the development of the drama, was adopted by his contemporaries; but Pratinas is distinguished, as might be expected, by the large proportion of his satyric dramas; having composed, according to Suidas, fifty plays, of which thirty-two were satyric. He gained but one prize. (Suid. *s. v.*) Böckh, however, by an alteration in the text of Suidas, ιβ' for λβ', assigns to Pratinas only twelve satyric dramas, thus leaving a sufficient number of tragedies to make three for every satyric drama, that is, twelve tetralogies and two single plays. (*Trag. Gr. Princ.* p. 125.) In merit, the satyric dramas of Pratinas were esteemed the first, except only those of Aeschylus. (Paus. ii. 13. § 16.) His son Aristias was also highly distinguished for his satyric plays. [ARISTIAS.]

Pratinas ranked high among the lyric, as well as the dramatic poets of his age. He cultivated two species of lyric poetry, the hyporcheme and the dithyramb, of which the former was closely related to the satyric drama by the jocular character which it often assumed, the latter by its ancient choruses of Satyrs. Pratinas may perhaps be considered to have shared with his contemporary Lasus the honour of founding the Athenian school of dithyrambic poetry. Some interesting fragments of his hyporchemes are preserved, especially a considerable passage in Athenaeus (i. p. 22, a.) which gives an important indication of the contest for supremacy, which was then going on both between poetry and music, and between the different kinds of music. The poet complains that the voices of the singers were overpowered by the noise of the flutes, and expresses his desire to supplant the prevailing Phrygian melody by the Dorian. It is impossible to say how much of his lyric poetry was separate from his dramas; in which, both from the age at which he lived, and from express testimony, we know that great importance was assigned not only to the songs, but also to the dances of the chorus. In the passage just cited Athenaeus mentions him as one of the poets who

were called ὀρχηστικοί, from the large part which the choral dances bore in their dramas.

(Casaub. *de Satyr. Poes. Graec.* lib. i. c. 5; Näke, *Choeril.* p. 12; Müller, *Dorier*, vol. ii. pp. 334, 361, 362, 2nd ed., *Gesch. d. Griech. Lit.* vol. ii. p. 39, Eng. trans. vol. i. p. 295; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 497, f.; Bode, *Gesch. d. Hell. Dichtk.* vol. iii. pt. i. pp. 79, f.; Welcker, *die Griech. Trag.* pp. 17, 18, *Nachtr. z. Aesch. Trilog.* p. 276; Kayser, *Hist. Crit. Trag. Graec.* p. 70.) [P. S.]

PRAXA'GORAS (Πραξαγόρας), an Athenian, lived after the time of Constantine the Great, probably under his sons. He wrote at the age of nineteen, two books on the Athenian kings; at the age of twenty-two, two books on the history of Constantine; and at the age of thirty-one, six books on the history of Alexander the Great. All these works were written in the Ionic dialect. None of them has come down to us with the exception of a few extracts made by Photius, from the history of Constantine. In this work Praxagoras, though a heathen, placed Constantine before all other emperors. (Phot. *Cod.* 62.)

PRAXA'GORAS (Πραξαγόρας), a celebrated physician, who was a native of the island of Cos. (Galen, *de Uteri Dissect.* c. 10, vol. ii. p. 905, et alibi.) His father's name was Nicarchus* (Galen, *loco cit.*; *de Facult. Nat.* ii. 9, vol. ii. p. 141, *de Tremore*, c. 1, vol. vii. p. 584), and he belonged to the family of the Asclepiadae (id. *de Meth. Med.* i. 3, vol. x. p. 28). He was the tutor of Philotimus (id. *loco cit.*; *de Aliment. Facult.* i. 12, vol. vi. p. 509), Plistonicus (Cels. *de Med.* i. praef. p. 6), and Herophilus (Galen, *de Differ. Puls.* iv. 3, vol. viii. p. 723, *de Meth. Med.* i. 3, vol. x. p. 28, *de Tremore*, c. 1, vol. vii. p. 585); and as he was a contemporary of Chrysippus, and lived shortly after Diocles Carystius (Cels. *de Med.* i. praef., p. 5; Pliny, *H. N.*, xxvi. 6), he may be safely placed in the fourth century B. C. He belonged to the medical sect of the Dogmatici (Galen, *Introd.* c. 4, vol. xiv. p. 683), and was celebrated for his knowledge of medical science in general, and especially for his attainments in anatomy and physiology. He was one of the chief defenders of the humoral pathology, who placed the seat of all diseases in the humours of the body (id. *ibid.* c. 9, p. 699). He is supposed by Sprengel (*Hist. de la Méd.*, vol. i. p. 422, 3), Hecker (*Gesch. der Heilk.* vol. i. p. 219), and others, to have been the first person who pointed out the distinction between the veins and the arteries; but this idea is controverted (and apparently with success) by M. Littré (*Œuvres d'Hippocr.* vol. i. p. 202, &c.), who shows that the distinction in question is alluded to by Aristotle (if the treatise *de Spiritu* be genuine), Hippocrates (or at least the author of the treatise *de Articulis*, who was anterior to Praxagoras), Diogenes Apolloniates, and Euryphon. Many of his anatomical opinions have been preserved, which show that he was in advance of his contemporaries in this branch of medical knowledge. On the other hand, several curious and capital errors have been attributed to him, as, for instance, that the heart was the source of the nerves (an opinion which he held with Aristotle), and that the ramifications of the artery, which he saw issue from the heart, were ultimately converted into nerves, as they contracted in diameter (Galen, *de Hippocr. et Plat. Decr.* i. 6, vol. v. p. 187).* Some parts of his medical practice appear to have been very bold, as, for instance, his venturing, in cases of ileus when attended with introsusception, to open the abdomen in order to replace the intestine (Cael. Aurel. *de Morb. Acut.* iii. 17, p. 244). He wrote several medical works, of which only the titles and some fragments remain, preserved by Galen, Caelius Aurelius, and other writers. A fuller account of his opinions may be found in Sprengel's *Hist. de la Méd.*, and Kühn's *Commentatio de Praxagora Coo*, reprinted in the second volume of his *Opuscula Academica Medica et Philologica*, p. 128, &c. There is an epigram by Crinagoras, in honour of Praxagoras in the Greek Anthology. (*Anth. Plan.* 273.) [W. A. G.]

PRAXASPES (Πραξάσπης), a Persian, who was high in favour with king Cambyses, and acted as his messenger. By his means Cambyses had his brother Smerdis assassinated. In one of his fits of madness, Cambyses shot the son of Praxaspes with an arrow through the heart, in the presence of his father. When the news of the usurpation of Smerdis reached Cambyses, he naturally suspected Praxaspes of not having fulfilled his directions. The latter, however, succeeded in clearing himself. After the death of Cambyses, the Magians deemed it advisable to endeavour to secure the co-operation of Praxaspes, as he was the only person who could certify the death of Smerdis, having murdered him with his own hands. He at first assented to their proposals, but having been directed by them to proclaim to the assembled Persians that the pretender was really the son of Cyrus, he, on the contrary, declared the stratagem that was being practised, and then threw himself headlong from the tower on which he was standing, and so perished. (Herod. iii. 30, 33, 34, 62, 66, 74.) [C. P. M.]

PRA'XIAS (Πραξίας), artists. 1. An Athenian sculptor of the age of Pheidias, but of the more archaic school of Calamis, commenced the execution of the statues in the pediments of the great temple of Apollo at Delphi, but died while he was still engaged upon the work, which was completed by another Athenian artist, Androsthenes, the disciple of Eucadmus. (Paus. x. 19. § 3. s. 4.)

The date of Praxias may be safely placed about Ol. 83, B. C. 448, and onwards. His master Calamis flourished about B. C. 467, and belonged to the last period of the archaic school, which immediately preceded Pheidias. [See PHEIDIAS, p. 245, b.] Moreover, the indications which we have of the time when the temple at Delphi was decorated by a number of Athenian artists, point to the period between B. C. 448 and 430, and go to show that the works were executed at about the very time

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* In Galen, *Comment. in Hippocr.* "*Aphor.*" i. 12, vol. xvii. pt. ii. p. 400. Νικάνδρου must be a mistake for Νικάρχου. In some modern works his father is called *Nearchus*, but perhaps without any ancient authority.

* As the word νεῦρον sometimes signifies *a ligament*, as well as a *nerve*, in the ancient writers (see note to the Oxford edition of Theophilus *de Corp. Hum. Fabr.* p. 204, l. 5), Sprengel and others have supposed that the word bears this meaning in the passage referred to, but Kühn, with more probability considers that the more common signification of the word is the true one (*Opusc.* vol. ii. p. 140).

when the temples of Athena at Athens, and of Zeus at Olympia, were being adorned by Pheidias and his disciples. (Comp. PHEIDIAS, p. 248, b.; POLYGNOTUS, p. 467, b.; and Müller, *Phid.* pp. 28, 29.)

The sculptures themselves are described by Pausanias (*l. c.*) very briefly as consisting of Artemis and Leto, and Apollo and the Muses, and also the setting sun and Dionysus and the women called Thyiades. In all probability, the first collection of statues, those connected with the genealogy of Apollo, occupied the front pediment, and the other pediment was filled with the remaining sculptures, namely those connected with the kindred divinity Dionysus, the inventor of the lyre and the patron of the dithyramb. As the temple was one of the largest in Greece, it is likely that there were, in each pediment, other figures subordinate to those mentioned by Pausanias. (Welcker, *die Vorstellungen der Giebelfelder und Metopen an dem Tempel zu Delphi*, in the *Rheinisches Museum*, 1842, pp. 1—28).

2. A vase-painter, whose name appears on one of the Canino vases, on which the education of Achilles is represented. The name, as reported by M. Orioli, the discoverer of the vase, is Πραχίας, ΠΡΑ + ΙΑΣ, a proper name, so totally unknown, as to raise a strong suspicion that the name has either been miswritten or misread, and that it ought to be ΠΡΑ + ΣΙΑΣ. There is a similar diversity in the name of the vase-painter Exechias. (Raoul-Rochette, *Lettre à M. Schorn*, p. 57. Comp. pp. 44, 45, and De Witte, in the *Revue de Philologie*, 1847, vol. ii. p. 422.) [P. S.]

PRAXI'DAMAS (Πραξιδάμας). 1. A writer on poetry or music, probably the latter. Suidas is the only author who expressly mentions him (*s. v.* ψάζειν). Harpocration (*s. v.* Μουσαῖος) seems to allude to memoirs of Praxidamas, written by Aristoxenus. He must, therefore, have lived between the time of Democritus, B. C. 460, and that of Aristoxenus, B. C. 320. (See Jonsius, *de Script. Hist. Phil.* i. 14. 8, &c.)

2. The first athlete who erected a statue of himself at Olympia (Ol. 59, B. C. 544), to commemorate his victory with the *cestus*. (Paus. vi. 18; Pindar. *Nem.* vi. 27, &c.) [W. M. G.]

PRAXI'DICE (Πραξιδίκη), i. e. the goddess who carries out the objects of justice, or watches that justice is done to men. When Menelaus arrived in Laconia, on his return from Troy, he set up a statue of Praxidice near Gytheium, not far from the spot where Paris, in carrying off Helen, had founded a sanctuary of Aphrodite Migonitis (Paus. iii. 22. § 2). Near Haliartus, in Boeotia, we meet with the worship of Praxidicae, in the plural (ix. 33. § 2), who were called daughters of Ogyges, and their names are Alalcomenia, Thelxinoea, and Aulis (ix. 33. § 4; Suid. *s. v.*; Steph. Byz. *s. v.* Τρεμίλη). Their images consisted merely of heads, and their sacrifices only of the heads of animals. With the Orphic poets Praxidice seems to be a surname of Persephone. (Orph. *Argon.* 31, *Hymn.* 28. 5; comp. Müller, *Orchom.* p. 122, 2d edit.) [L. S.]

PRAXILLA (Πράξιλλα), of Sicyon, a lyric poetess, who flourished about Ol. 82. 2, B. C. 450, and was one of the nine poetesses who were distinguished as the Lyric Muses (Suid. *s. v.*; Euseb. *Chron. s. a.*; Antip. Thess. *Ep.* 23; Brunck, *Anal.* vol. ii. p. 114, *Anth. Pal.* ix. 26.) Her scolia were among the most celebrated compositions of that species. (Ath. xv. p. 694, a.) She was believed by some to be the author of the scolion preserved by Athenaeus (p. 695, c.), and in the Greek Anthology (Brunck, *Anal.* vol. i. p. 157), which was extremely popular at Athens (Paus. *ap. Eustath. ad Il.* ii. 711; Aristoph. *Vesp.* 1231, et Schol.). She also composed dithyrambs (Hephaest. 9, p. 22, ed. Gaisf.)

This poetess appears to have been distinguished for the variety of her metres. The line of one of her dithyrambs, which Hephaestion quotes in the passage just referred to, is a dactylic hexameter: it must not, however, be inferred that her dithyrambs were written in heroic verse, but rather that they were arranged in dactylic systems, in which the hexameter occasionally appeared. One species of logaoedic dactylic verse was named after her the Praxilleian (Πραξίλλειον), namely,

– ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑

as in the following fragment: —

ὦ διὰ τῶν θυρίδων καλὸν ἐμβλέποισα,
παρθένε τὰν κεφαλὰν, τὰ δ' ἔνερθε νύμφα,

which only differs from the Alcaic by having one more dactyl. (Hephaest. 24, p. 43; Hermann, *Elem. Doct. Metr.* p. 231.) Another verse named after her was the Ionic a Majore trimeter brachycatalectic. (Hephaest. 36, p. 63.)

The few fragments and references to her poems, which we possess, lead to the supposition that the subjects of them were chiefly taken from the erotic stories of the old mythology especially as connected with the Dorians. In one of her poems, for example, she celebrated Carneius as the son of Zeus and Europa, as educated by Apollo and Leto, and as beloved by Apollo (Paus. iii. 13. § 3, s. 5; Schol. *ad Theocr.* v. 83): in another she represented Dionysus as the son of Aphrodite (Hesych. *s. v.* Βάκχου Διώνης): in one she sang the death of Adonis (Zenob. *Prov.* iv. 21), and in another the rape of Chrysippus by Zeus. (Ath. xiii. p. 603, a.) She belongs decidedly to the Dorian school of lyric poetry, but there were also traces of Aeolic influence in her rhythms, and even in her dialect. Tatian (*adv. Graec.* 52, p. 113, ed. Worth) mentions a statue of her, which was ascribed to Lysippus. (Fabric. *Bibl. Graec.* vol. ii. pp. 136, 137; Müller, *Hist. of Greek Lit.* vol. i. pp. 188, 189; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 2. p. 11. n. 120, f.) [P. S.]

PRAXION (Πραξίων), a Greek writer, on the history of Megara (Suidas, Harpocrat. and Phot. *s. v.* Σκίρον; Schol. *ad Aristoph. Eccles.* 18.)

PRAXI'PHANES (Πραξιφάνης). 1. A Peripatetic philosopher, was a native either of Mytilene (Clem. Alex. i. p. 365, ed. Potter), or of Rhodes (Strab. xiv. p. 655). He lived in the time of Demetrius Poliorcetes and Ptolemy Lagi, and was a pupil of Theophrastus, about B. C. 322 (Proclus, i. *in Timaeum*; Tzetzes, *ad Hesiod. Op. et Dies*, 1.) He subsequently opened a school himself, in which Epicurus is said to have been one of his pupils (Diog. Laërt. x. 13). Praxiphanes paid especial attention to grammatical studies, and is hence named along with Aristotle as the founder and creator of the science of grammar (Clemens Alex. *l. c.*; Bekker, *Anecdot.* ii. p. 229, where Πραξιφάνους should be read instead of Ἐπιφάνους). Of the writings of Praxiphanes, which appear to have been numerous, two are especially mentioned, a Dialogue Περὶ

ποιητῶν (Diog. Laërt. iii. 8.) in which Plato and Isocrates were the speakers, and which is perhaps preserved in the book Περὶ ποιημάτων discovered at Pompeii, and an historical work cited by Marcellinus in his Life of Thucydides (§ 29) under the title of Περὶ ἱστορίας. (For further particulars, see Preller, *Disputatio de Praxiphane Peripatetico inter antiquissimos grammaticos nobili*, Dorp. 1842.)

2. A Scholiast on Sophocles. (Schol. *ad Soph. Oed. Col.* 894.)

PRAXITAS (Πραξίτας), a Lacedaemonian, who, in B. C. 393, was stationed as polemarch, with his mora, at Sicyon. The Corinthians, Pasimelus and Alcimanes, being desirous of restoring Corinth to her connection with Lacedaemon, offered to admit Praxitas by night within the long walls that joined Corinth with Lechaeum. In this they succeeded, and in the engagement which took place next day with the Argive forces, the Lacedæmonians slaughtered great numbers of the latter. After this victory, Praxitas, having been joined by his allies, demolished the long walls, and then crossing the isthmus, took and garrisoned Sidus and Crommyon. (Xen. *Hellen.* iv. 4. § 7—13.) [C. P. M.]

PRAXI'TELES (Πραξιτέλης), one of the most distinguished artists of ancient Greece, was both a statuary in bronze and a sculptor in marble; but his most celebrated works were in the latter material. (Plin. *H. N.* xxxiv. 8. s. 19. § 10, xxxvi. 5. s. 4. § 5.) It is remarkable how little is known of his personal history. Neither his country, nor the name of his father or of his instructor, nor the date of his birth or of his death, is mentioned by any ancient author. As to his country, sundry conjectures have been founded on detached passages of some of the later ancient authors, but none of them are sustained by sufficient evidence even to deserve discussion (see Sillig, *Cat. Art. s. v.*): all that is known with certainty is, that Praxiteles, if not a native, was a citizen of Athens, and that his career as an artist was intimately connected with that city. This fact is not only indicated by the constant association of his name with the later Attic school of sculpture, and by Pliny's reference to his numerous works in the Cerameicus at Athens, but there is an inscription still extant, in which he is expressly called an Athenian. (Böckh, *Corp. Inscr.* No. 1604).

With respect to his date, he is mentioned by Pliny (*H. N.* xxxiv. 8. s. 19) as contemporary with Euphranor at the 104th Olympiad, B. C. 364. Pausanias (viii. 9. § 1) places him in the third generation after Alcamenes, the disciple of Pheidias; which agrees very well with the date of Pliny, since Alcamenes flourished between Ol. 83 and 94, B. C. 448—404. Vitruvius (vii. Praef. § 13) states that he was one of the artists who adorned the Mausoleum of Artemisia; and, if so, he must have lived at least as late as Ol. 107, B. C. 350. If we were to accept as genuine the will of Theophrastus, in which he requests Praxiteles to finish a statue of Nicomachus (Diog. Laërt. v. 14), we must extend the time of Praxiteles to about the year B. C. 287, in which Theophrastus died; but it is not safe to rest much upon such documents, occurring in the work of Diogenes, nor is it likely that Praxiteles lived so late. It is most probable that the date assigned by Pliny is about that of the beginning of the artistic career of Praxiteles.

The position occupied by Praxiteles in the history of ancient art can be defined without much difficulty. He stands, with Scopas, at the head of the later Attic school, so called in contradistinction to the earlier Attic school of Pheidias. Without attempting those sublime impersonations of divine majesty, in which Pheidias had been so inimitably successful, Praxiteles was unsurpassed in the exhibition of the softer beauties of the human form, especially in the female figure. Without aiming at ideal majesty, he attained to a perfect ideal gracefulness; and, in this respect, he occupies a position in his own art very similar to that of Apelles in painting. In that species of the art to which he devoted himself, he was as perfect a master as Pheidias was in his department, though the species itself was immeasurably inferior. In fact, the character of each of these artists was a perfect exponent of the character of their respective times. The heroic spirit and the religious earnestness of the period preceding the Peloponnesian War gave birth to the productions of the one; the prevailing love of pleasure and sensual indulgences found its appropriate gratification in the other. The contrast was marked in their subjects as well as in their style. The chryselephantine statue of Zeus at Olympia realised, as nearly as art can realise, the illusion of the actual presence of the supreme divinity; and the spectator who desired to see its prototype could find it in no human form, but only in the sublimest conception of the same deity which the kindred art of poetry had formed: but the Cnidian Aphrodite of Praxiteles, though an ideal representation, expressed the ideal only of sensual charms and the emotions connected with them, and was avowedly modelled from a courtezan. Thus also the subjects of Praxiteles in general were those divinities whose attributes were connected with sensual gratification, or whose forms were distinguished by soft and youthful beauty,—Aphrodite and Eros, Apollo and Dionysus. His works were chiefly imitated from the most beautiful living models he could find; but he scarcely ever executed any statues professedly as portraits. Quintilian (xii. 10) praises him and Lysippus for the natural character of their works.

His works are too numerous to be all mentioned here individually. The most important of them will be described according to the department of mythology from which their subjects were taken.

1. *Statues of Aphrodite.* By far the most celebrated work of the master, and that in which he doubtless put forth all his power, was the marble statue of Aphrodite, which was distinguished from other statues of the goddess by the name of the Cnidians, who purchased it. The well-known story, related by Pliny (*H. N.* xxxvi. 5. s. 4. § 5), is that the artist made two statues of Aphrodite, of which the one was draped, the other not. In his own opinion, they were of equal value, for he offered them for sale together at the same price. The people of Cos, who had always possessed a character for severe virtue, purchased the draped statue, "*severum id ac pudicum arbitrantes;*" the other was bought by the Cnidians, and its fame almost entirely eclipsed the merits of the rival work. It was always esteemed the most perfectly beautiful of the statues of the goddess. According to Pliny, it surpassed all other works, not only of Praxiteles, but in the whole world; and many

made the voyage to Cnidus expressly to behold it. So highly did the Cnidians themselves esteem their treasure, that when King Nicomedes offered them, as the price of it, to pay off the whole of their heavy public debt, they preferred to endure any suffering rather than part with the work which gave their city its chief renown. It was afterwards carried, with the Samian Hera and the Lindian Athena, to Constantinople, where it perished by fire, with innumerable other works of art, in the reign of Justinian. (Zonar. xiv. 2.)

The temple in which it stood at Cnidus was so constructed, that the beauties of the statue could be seen equally well from every point of view.

Of the numerous descriptions and praises of the statue, which abound in the ancient authors, the one which gives us the best notion of it is that of Lucian (*Amor.* 13, 14, vol. ii. pp. 411, 412; comp. *Imag.* 6, vol. ii. p. 463.) The material was the purest and most brilliant Parian marble; the form was in every respect perfect; the position of the left hand was the same as in the Venus de Medici; the right hand held some drapery which fell over a vase standing by her; the face wore a gentle smile; and the whole expression was supposed by the ancients to indicate the appearance of the goddess when Paris adjudged to her the prize of beauty:

Οὔτε σε Πραξιτέλης τεχνάσατο, οὐθ' ὁ σίδαρος,
'Αλλ' οὕτως ἕστης, ὥς ποτε κρινομένη,

an opinion, which, however well it may have accorded with the grace and beauty of the work, cannot be regarded as the true expression of the intention of the artist, for the drapery and vase by the side of the figure indicate that she has either just left or is about to enter the bath. The representation of the goddess as standing before Paris is rather to be seen in the Venus de Medici and in the copy, by Menophantus, of the Aphrodite in the Troad. (Plato, *Epig.* 10, *ap.* Brunck, *Anal.* vol. i. p. 171, *Anth. Plan.* iv. 161, Jacobs, *Anth. Pal.* App. vol. ii. p. 675; comp. Even *in Anth. Plan.* iv. 166, Jacobs, *l. c.*, p. 676, and several other epigrams, which stand with these in the Anthology of Planudes; Auson. *Epig.* 56; Athenag. *Legat. pro Christ.* 14, p. 61; Jacobs, in Wieland's *Attisches Museum*, vol. iii. pp. 24, f., 29, f.) This statue appears to have been the first instance in which any artist had ventured to represent the goddess entirely divested of drapery. The artist modelled it from a favourite courtezan named Phryne (Ath. xiii. pp. 585, 591), of whom also he made more than one portrait statue. (Paus. ix. 27. § 4. s. 5, x. 14. § 5. s. 7; Aelian. *V. H.* ix. 32; Tatian. *Orat. ad Graec.* 53, p. 115, ed. Worth.) This statue was, therefore, a new ideal of the goddess; which was frequently imitated by succeeding artists. It is, however, very doubtful which, or whether any, of the existing statues of Venus, are copies of the Cnidian Aphrodite. Its type is preserved on coins of Cnidos, struck in honour of Plautilla, and on gems: the marble statues, which are probably copies of it, are the following: one in the garden of the Vatican; another in the Museo Pio-Clementino, which, however, is supposed by Böttiger to be a copy of the Coan, on account of the drapery which covers part of the figure, which Visconti, and most of the subsequent writers, take to be a mere addition made by the artist in copying the Cnidian statue; another, which was formerly in the Braschi palace, and is now in the Glyptothek at Munich; there are also some busts after it. (Rasche, *Lex Rei Num. s. v. Cnidus*; Eckhel, *Doct. Num. Vet* vol. ii. p. 580; Lippert, *Dactyl.* i. 1. 81; Perrier, No. 85; Episcopius, No. 86; *Mus. Pio-Clem.* i. 11; Flaxman, *Lectures on Sculpture*, pl. xxii.; Müller, *Arch. d. Kunst*, § 127, n. 4, *Denkmäler d. alt. Kunst*, vol. i. pl. xxxv. No. 146, a. b. c. d., vol. ii. pl. xxv. No. 277.) It has been the subject of much discussion among the writers on art, whether or not the Venus de Medici is an imitation of the Cnidian Aphrodite. (See Heyne, *Antiq. Aufsätze*, vol. i. pp. 123, f.; Winckelmann, *Gesch. d. Kunst*, b. v. c. 2. § 3; Meyer, *zu Winck. l. c.*, and *Beilage* viii. *zu* b. ix., *Gesch. d. Kunst*, vol. i. p. 113; Visconti, *Mus. Pio-Clem.* vol. i. p. 18; Levezow, *Ob die Med. Ven. ein Bild. d. Knid. sei*; Thiersch, *Epochen*, p. 288; Müller, *Arch. d. Kunst*, *l. c.*) The truth appears to be that Cleomenes, in making the Venus de Medici, had the Venus of Praxiteles in his mind, and imitated it in some degree; but the difference in the treatment of the subject is sufficient to prevent the one being considered a copy of the other. Types between the two are seen in the Aphrodite of Menophantus and in the Capitoline Venus; of which the latter, while preserving the drapery and vessel of the Cnidian statue, has almost exactly the attitude and expression of the Venus de Medici. (See Müller, *Denkmäler*, vol. ii. pl. xxvi. n. 278.)

The supposed copies of the Coan Venus are even more doubtful than those of the Cnidian. Indeed, with the exception of that in the Museo Pio-Clementino, already mentioned, there is none which can with any probability be regarded as a copy of it. A fine conjectural restoration of it is given in plate xxiii. to Flaxman's *Lectures on Sculpture*.

Besides the Coan and the Cnidian, Praxiteles made other statues of Aphrodite, namely: one in bronze which, Pliny tells us, was considered equal to the Cnidian, and which perished at Rome in the fire in the reign of Claudius (Plin. *H. N.* xxxiv. 8. s. 19. § 10); another, of Pentelic marble, at Thespiae (Paus. ix. 27. § 3); another at Alexandria on Mt. Latmus. (Steph. Byz. *s. v.*)

2. *Eros, and other divinities connected with Aphrodite.* Praxiteles made two marble statues of Eros, of the highest celebrity, the one of which was dedicated at Thespiae, the other at Parium on the Propontis. Like all the early Greek artists, Praxiteles represented Eros, not as a child, but as in the flower of youth. The statue at Thespiae, which was of Pentelic marble, with the wings gilt (Julian. *Or.* ii. p. 54, c.), was dedicated by Phryne (Lucian, *Am.* 14, 17; Paus. ix. 27. § 3), and an interesting story is told of the manner in which she became possessed of it. Praxiteles, in his fondness for Phryne, had promised to give her whichever of his works she might choose, but he was unwilling to tell her which of them, in his own opinion, was the best. To discover this, she sent a slave to tell Praxiteles that a fire had broken out in his house, and that most of his works had already perished. On hearing this message, the artist rushed out, exclaiming that all his toil was lost, if the fire had touched his Satyr or his Eros. Upon this Phryne confessed the stratagem, and chose the Eros. (Paus. i. 20. § 2.) When Mummius plundered Thespiae, like other Greek cities, of the works of art, he spared this statue, and it

was still at Thespiae in the time of Cicero, who says that visits were made to that city expressly to see it. (*In Verr.* iv. 2.) It was removed to Rome by Caligula, restored to Thespiae by Claudius, and carried back by Nero to Rome, where it stood in Pliny's time in the schools of Octavia, and it finally perished in the conflagration of that building in the reign of Titus. (Paus. ix. 27. § 3; Plin. *H. N.* xxxvi. 5. s. 4. § 5; Dion Cass. lxvi. 24.) Its place at Thespiae was supplied by a marble copy by MENODORUS. (Paus. *l. c.*) There was in the same place a bronze statue of Eros, made by Lysippus, in emulation of the work of Praxiteles. (*ib.*)

The other statue of Eros, at Parium on the Propontis, is said by Pliny (*l. c.*) to have equalled the Cnidian Venus. Nothing is known of its history, unless it be (which is extremely probable) the same as that of which the Sicilian, Heius, was robbed by Verres. (Cic. *in Verr. l. c.*) Callistratus ascribes two bronze statues of Eros to Praxiteles; but the truth of this statement is doubtful, and the author may perhaps have confounded the bronze statue at Thespiae by Lysippus with the marble one by Praxiteles. (Callist. *Ecphr.* 3, 11.) A copy of one of these statues is seen in a beautiful torso found at Centocelle, on the road from Rome to Palestrina (*Mus. Pio-Clem.* i. pl. 12), of which there is a more perfect specimen at Naples (*Mus. Borb.* vi. 25); there is also a very similar figure among the Elgin Marbles in the British Museum. (Müller, *Denkmäler*, vol. i. pl. xxxv. n. 144, 145.) To this class of the artist's works belong also the statues of Peitho and Paregoros, in the temple of Aphrodite Praxis at Megara. (Paus. i. 43. § 6.)

3. *Subjects from the Mythology of Dionysus.* The artist's ideal of Dionysus was embodied in a bronze statue, which stood at Elis (Paus. vi. 26. § 1), and which is described by Callistratus (*Ecphr.* 8). It represented the god as a charming youth, clad with ivy, girt with a Faun's skin, carrying the lyre and the thyrsus. He also treated the subject in a famous bronze group, in which Dionysus was represented as attended by Intoxication and a Satyr (Plin. *H. N.* xxxiv. 8. s. 19. § 10: *Liberum Patrem et Ebrietatem nobilemque una Satyrum, quem Graeci Periboëton nominant*). According to these words of Pliny, the celebrated statue of a satyr, which Praxiteles, as above related, ranked among his best works, was the figure in this group. This may, however, be one of Pliny's numerous mistakes, for it seems, from Pausanias's account of this satyr, that it stood alone in the street of the tripods at Athens (Paus. i. 20. § 1; Ath. xiii. p. 591, b.; Heyne, *Antiq. Aufsätze*, vol. ii. p. 63). It is generally supposed that we have copies of this celebrated work in several marble statues representing a satyr resting against the trunk of a tree, the best specimen of which is that in the Capitoline Museum (*Mus. Cap.* iii. 32; *Mus. Franç.* ii. pl. 12; *Mus. Pio-Clem.* ii. 30; Müller, *Arch. d. Kunst*, § 127, n. 2, *Denkmäler*, vol. i. pl. xxxv. n. 143). Another satyr, of Parian marble, was at Megara. (Paus. i. 43. s. 5.) Groups of Maenades, Thyiades, and dancing Caryatides are mentioned by Pliny among the marble works of Praxiteles; and also some Sileni in the collection of Asinius Pollio. (Plin. *H. N.* xxxvi. 5. s. 4. § 5; Aemilian. Ep. 2, *ap.* Brunck, *Anal.* vol. ii. p. 275, *Anth. Pal.* ix. 756; Böttiger, *Amalth.* vol. iii. p. 147; Müller, *Archäol. l. c.*) Among other works of this class, for which the reader is referred to Müller (*l. c.*) and Sillig (*s. v.*), the only one requiring special mention is the marble group of Hermes carrying the infant Dionysus, of which copies are supposed to exist in a bas-relief and a vase-painting. (Paus. v. 17. § 1; Müller, *Arch. d. Kunst, l. c.*)

4. *Subjects from the Mythology of Apollo.* This class contained one of the most celebrated statues of Praxiteles, namely the bronze figure of *Apollo the Lizard-slayer* (Plin. *H. N.* xxxiv. 8. s. 19. § 10; *puberem Apollinem subrepenti Lacertae cominus insidiantem, quem Sauroctonon vocant*; comp. Martial, *Ep.* xiv. 172). Numerous copies of it exist; some in marble, one in bronze, and several on gems. (Müller, *Arch. d. Kunst, l. c.* n. 7, *Denkmäler*, vol. i. pl. xxxvi. n. 147, a. b.)

There still remain numerous works of Praxiteles, a full enumeration of which will be found in Sillig. (*Cat. Artif. s. v.*) It was an undecided question among the ancients, whether the celebrated group of Niobe was the work of Praxiteles or of Scopas.

One point in the technical processes of Praxiteles deserves particular notice. It is recorded by Pliny that Praxiteles, on being asked which of his own works in marble he thought the best, replied, those in which Nicias had had a hand, "*tantum*," adds Pliny, "*circumlitioni ejus tribuebat.*" (Plin. *H. N.* xxxv. 11. s. 40. § 28.) In all probability, this *circumlitio* consisted in covering the marble with a tinted encaustic varnish, by which we can easily conceive how nearly it was made to resemble flesh. (See *Dict. of Ant. art. Pictura*, § viii.) It was probably from a confused recollection of this statement in his Greek authorities that Pliny had shortly before (*l. c.* 11. s. 39), mentioned Praxiteles as an improver of encaustic painting.

Praxiteles had two sons, who were also distinguished sculptors, Timarchus and Cephisodotus II. (Pseudo-Plut. *Vit. X. Orat.* pp. 843, 844; Paus. i. 8. § 5, ix. 12. § 5.) Respecting the error by which some writers make a second Praxiteles out of the artist Pasiteles, see PASITELES, No. 2. [P. S.]

PRAXI'THEA (Πραξιθέα). 1. A daughter of Phrasimus and Diogeneia, was the wife of Erechtheus, and mother of Cecrops, Pandorus, Metion, Orneus, Procris, Creusa, Chthonia, and Oreithyia. (Apollod. iii. 15. § 1.) Some call her a daughter of Cephissus. (Lycurg. *c. Leocrat.* 98.)

2. A daughter of Thespius. (Apollod. ii. 7. § 8.)

3. A daughter of Leus in Athens, and a sister of Theore and Eubule. (Aelian, *V. H.* xii. 28.) [L. S.]

PRAXO, a lady of high rank at Delphi, who was connected by relations of hospitality with Perseus, king of Macedonia. It was at her house that the Cretan Evander, and the other emissaries employed by Perseus to assassinate Eumenes in B. C. 172, were lodged; on which account she was suspected of participating in the plot, and was carried to Rome by C. Valerius. Her subsequent fate is not mentioned. (Liv. xlii. 15, 17.) [E. H. B]

PRE'CIA, the mistress of P. Cethegus, was courted by Lucullus in order to use her influence with Cethegus, when he was seeking to obtain the command against Mithridates. (Plut. *Lucull.* 6.) [CETHEGUS, No. 7.]

PRECIA'NUS, a jurisconsult, was a friend of Cicero and Trebatius, and had influence with Caesar. Cicero mentions him in B. C. 54 (Cic. *ad*

Fam. vii. 8). His name shows that his original name was Precius, and that he was adopted by a member of another gens.

L. PRE'CIUS, a distinguished Roman eques, who carried on business at Panormus, when Verres was governor of Sicily (Cic. *Verr.* v. 62, 65). A certain Precius left some property to Cicero, which is mentioned two or three times in his correspondence under the name of *Preciana hereditas* (*ad Fam.* xiv. 5. § 2, *ad Att.* vi. 9. § 2, vii. 1. § 9); but who this Precius was is not known.

PREPELAUS (Πρεπέλαος), a general in the service of Cassander, king of Macedonia. He is first mentioned in B. C. 315, when he was sent by Cassander on a secret mission to Alexander the son of Polysperchon, whom he succeeded in detaching from the cause of Antigonus and inducing to join his arms with those of Cassander (Diod. xix. 64). Shortly after we find him commanding an army which was sent to support Asander in Caria, and co-operating with that general against Ptolemy, the nephew of Antigonus (Id. *ib.* 68). From this time we hear no more of him till B. C. 303, when he held the important fortress of Corinth with a large force, but was unable to prevent its falling into the hands of Demetrius, and only saved himself by a hasty flight (Id. xx. 103). In the following summer (B. C. 302) he was sent by Cassander, with a considerable army, to co-operate with Lysimachus in Asia, where his arms were crowned with the most brilliant successes; he reduced in a short space of time the important cities of Adramyttium, Ephesus, and Sardes, and made himself master of almost the whole of Aeolia and Ionia. But he was unable to prevent the recovery of a great part of these conquests by Demetrius, before the close of the same autumn (Id. xx. 107, 111). After this we hear no more of him. [E. H. B.]

PRESBON (Πρέσβων), a son of Phrixus, by a daughter of Aeetes, king of Colchis. He himself was the father of Clymenus, who is hence called Presboniades. (Paus. ix. 34. § 5, 37. § 2; Schol. *ad Apollon. Rhod.* ii. 1125.) A son of Minyas was likewise called Presbon. (Schol. *ad Apollon. Rhod.* i. 230.) [L. S.]

P. PRESENTEIUS, one of the commanders of the allies in the Marsic war, defeated the legate Perperna in B. C. 90. (Appian, *B. C.* i. 41.)

PRI'AMUS (Πρίαμος), the famous king of Troy, at the time of the Trojan war. He was a son of Laomedon and Strymo or Placia. His original name is said to have been Podarces, i. e. "the swift-footed," which was changed into Priamus, "the ransomed" (from πρίαμαι), because he was the only surviving son of Laomedon and was ransomed by his sister Hesione, after he had fallen into the hands of Heracles (Apollod. ii. 6. § 4, iii. 12. § 3). He is said to have been first married to Arisbe, the daughter of Merops, by whom he became the father of Aesacus; but afterwards he gave up Arisbe to Hyrtacus, and married Hecabe (Hecuba), by whom he had the following children: Hector, Alexander or Paris, Deïphobus, Helenus, Pammon, Polites, Antiphus, Hipponous, Polydorus, Troïlus, Creusa, Laodice, Polyxena, and Cassandra. By other women he had a great many children besides (Apollod. iii. 12. § 5). According to the Homeric tradition, he was the father of fifty sons, nineteen of whom were children of Hecabe, to whom others add an equal number of daughters (Hom. *Il.* xxiv. 495, &c., with the note of Eustath.; comp. Hygin. *Fab.* 90; Theocr. xv. 139; Cic. *Tusc.* i. 35). Previous to the outbreak of the war of the Greeks against his kingdom, he is said to have supported the Phrygians in their war against the Amazons (Hom. *Il.* iii. 184). When the Greeks landed on the Trojan coast Priam was already advanced in years, and took no active part in the war (xxiv. 487, 500). Only once did he venture upon the field of battle, to conclude the agreement respecting the single combat between Paris and Menelaus (iii. 250, &c.). After the death of his son Hector, Priam, accompanied by Hermes, went to the tent of Achilles to ransom Hector's body for burial, and obtained it (xxiv. 470). His death is not mentioned by Homer, but later poets have filled up this gap in the legend. When the Greeks entered the city of Troy, the aged king, it is said, put on his armour, and was on the point of rushing into the crowd of the enemy, but he was prevailed on by Hecabe to take refuge with herself and her daughters, as a suppliant at the altar of Zeus Herceius. While he was tarrying in the temple, his son Polites, pursued by Pyrrhus, rushed into the temple, and expired at the feet of his father, whereupon Priam aimed at Pyrrhus, but was killed by him. (Virg. *Aen.* ii. 512, &c.; Eurip. *Troad.* 17; Paus. ii. 24. § 5, iv. 17. § 3.) His body remained unburied. (Virg. *Aen.* ii. 558; Senec. *Troad.* 50, &c.; Q. Smyrn. xiii. 240, &c.)

Another Priam is mentioned by Virgil (*Aen.* v. 564), as a son of Polites, and is accordingly a grandson of king Priam. [L. S.]

PRI'AMUS, a Greek by birth, and a Roman freedman, whose name occurs in an inscription as *Sicinius Priamus*, with the designation AURIF, that is, a worker in gold. (Muratori, *Thes.* vol. ii. p. cmlxxvii. n. 9; R. Rochette, *Lettre à M. Schorn*, p. 393.) [P. S.]

PRIAPA'TIUS, a king of Parthia. [ARSACES, IV.]

PRIA'PUS (Πρίαπος), a son of Dionysus and Aphrodite (Paus. ix. 31. § 2; Diod. iv. 6; Tibull. i. 4. 7; Schol. *ad Apollon. Rhod.* i. 932). Aphrodite, it is said, had yielded to the embraces of Dionysus, but during his expedition to India, she became faithless to him, and lived with Adonis. On Dionysus' return from India, she indeed went to meet him, but soon left him again, and went to Lampsacus on the Hellespont, to give birth to the child of the god. But Hera, dissatisfied with her conduct, touched her, and, by her magic power, caused Aphrodite to give birth to a child of extreme ugliness, and with unusually large genitals. This child was Priapus. According to others, however, Priapus was a son of Dionysus and a Naiad or Chione, and gave his name to the town of Priapus (Strab. xiii. p. 587; Schol. *ad Theocr.* i. 21), while others again describe him as a son of Adonis, by Aphrodite (Tzetz. *ad Lyc.* 831), as a son of Hermes (Hygin. *Fab.* 160), or as the son of a long-eared father, that is, of Pan or a Satyr (Macrob. *Sat.* vi. 5). The earliest Greek poets, such as Homer, Hesiod, and others, do not mention this divinity, and Strabo (xiii. p. 558) expressly states, that it was only in later times that he was honoured with divine worship, and that he was worshipped more especially at Lampsacus on the Hellespont, whence he is sometimes called *Hellespontiacus* (Ov. *Fast.* i. 440, vi. 341; Arnob. iii. 10). We have every reason to believe that he was regarded as the pro-

moter of fertility both of the vegetation and of all animals connected with an agricultural life, and in this capacity he was worshipped as the protector of flocks of sheep and goats, of bees, the vine, all garden-produce, and even of fishing (Paus. ix. 31. § 2; Virg. *Ecl.* vii. 33, *Georg.* iv. 110, with the commentators). Like other divinities presiding over agricultural pursuits, he was believed to be possessed of prophetic powers, and is sometimes mentioned in the plural (Tibull. i. 4. 67; Moschus, iii. 27). As Priapus had many attributes in common with other gods of fertility, the Orphics identified him with their mystic Dionysus, Hermes, Helios, &c. (Schol. *ad Theocr.* i. 21; Eustath. *ad Hom.* pp. 691, 242.) The Attic legends connect Priapus with such sensual and licentious beings as Conisalus, Orthanes, and Tychon. (Strab. *l. c.*; Aristoph. *Lys.* 982; comp. Diod. iv. 6). In like manner he was confounded by the Italians with Mutunus or Muttunus, the personification of the fructifying power in nature (Salmas. *ad Solin.* p. 219; Arnob. iv. 11). The sacrifices offered to him consisted of the first-fruits of gardens, vineyards, and fields (Anthol. Palat. vi. 102), of milk, honey, cakes, rams, asses, and fishes (Anthol. Palat. x. 14; Ov. *Fast.* i. 391, 416; Serv. *ad Virg. Georg.* ii. 84). He was represented in carved images, mostly in the form of hermae, with very large genitals, carrying fruit in his garment, and either a sickle or cornucopia in his hand (Tibull. i. 1. 22, 4. 8; Virg. *Georg.* iv. 110; Horat. *Sat.* i. 8; Hirt. *Mythol. Bilderb.* p. 172). The hermae of Priapus in Italy, like those of other rustic divinities, were usually painted red, whence the god is called *ruber* or *rubicundus*. (Ov. *Fast.* i. 415, vi. 319, 333). [L. S.]

PRIA'PUS, a maker of fictile vases, whose name occurs on a cup in the Durand collection, found at Vulci. (*Cab. Durand.* n. 882, p. 281; R. Rochette, *Lettre à M. Schorn*, p. 57.) [P. S.]

PRIMIGENIA, a surname of Fortuna, under which she had a celebrated sanctuary at Praeneste, and at Rome on the Quirinal. (Cic. *de Div.* ii. 41; Liv. xxxiv. 53.) [L. S.]

PRIMUS, a Roman freedman, whose name appears on an inscription in the Museum at Naples, in the form M. ARTORIUS M. L. PRIMUS ARCHITECTUS. M. Raoul-Rochette has copied and published the inscription; and he states that he was assured by M. C. Bonucci, that the stone came from the great theatre at Pompeii, of which, therefore, if this statement be correct, Primus was the architect. (R. Rochette, *Lettre à M. Schorn*, p. 441.) [P. S.]

PRIMUS, M. ANTO'NIUS, was born at Tolosa in Gaul, and received in his boyhood the surname of *Becco*, which signified in the Gallic language a cock's beak. (Suet. *Vitell.* 18; Martial, ix. 100.) He afterwards went to Rome, and rose to the dignity of a senator; but having been condemned of forgery (*falsum*) under the lex Cornelia in the reign of Nero, he was expelled from the senate, and banished from the city. (Tac. *Ann.* xiv. 40; Dion Cass. lxv. 9). After the death of Nero (A. D. 68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion, which was stationed in Pannonia. It was believed that he subsequently wrote to Otho, offering to take the command of his forces; but as Otho would not employ him, he gave him no support in his struggle with Vitellius. When the fortunes of the latter began to decline (A. D. 69), Antonius was one of the first generals in Europe who declared in favour of Vespasian; and he rendered him the most important services. He was well fitted to play a conspicuous part in a civil war, being bold in action, ready in speech, unscrupulous in the use of means, equally ready to plunder and to bribe, and possessing considerable military abilities. It was by his influence that the legions in Moesia, as well as those in Pannonia, espoused the side of Vespasian. When the other generals of Vespasian were of opinion that they should remain in Pannonia, and await the arrival of Mucianus, who was marching from the East at the head of a powerful body of Vespasian's troops, Antonius on the contrary urged an immediate invasion of Italy. His energy overruled all opposition. Without waiting till the army was ready, Antonius, with a small body of picked troops, and accompanied by Arrius Varus, who had gained great renown under Corbulo in the Armenian war, crossed the Alps and pushed forwards into Italy. Here he met with great success; he obtained possession of several towns in Transpadane Gaul, and at Patavium was joined by two legions which had followed him from the north. At Patavium he allowed his troops a short time for repose, and then marched upon Verona, which also fell into his power. Meantime Alienus Caecina, who had been sent by Vitellius at the head of a large army to oppose Antonius, adopted no active measures against him, though with his superior forces he might easily have driven him out of Italy. Shortly afterwards three more legions crossed the Alps and joined Antonius, who was now at the head of five legions. His authority however was shared by two generals of consular rank, T. Ampius Flavianus, the governor of Pannonia, and Aponius Saturninus, the governor of Moesia; but an insurrection of the soldiers delivered him from these rivals, and obliged them to flee from the camp. Antonius affected great indignation at these proceedings, but it was believed by many that the mutiny had been instigated by himself that he might obtain the sole command. The army of Caecina meanwhile had been thrown into great confusion by the treason of their general Caecina, who had endeavoured to persuade his troops to desert Vitellius and espouse the cause of Vespasian; but not succeeding in his attempt, he had been thrown into chains, and new generals elected by the soldiers in his stead. Antonius resolved to avail himself of these favourable circumstances for making an immediate attack upon the army of Vitellius. He accordingly broke up from his quarters at Verona, and advanced as far as Bedriacum, a small town at no great distance from Cremona. At Bedriacum the decisive battle was fought. The imprudence of Arrius Varus, who had charged the enemy too soon and was driven back with loss, threw the army of Antonius into confusion, and nearly caused the loss of the battle. Antonius only arrested the flight by killing one of his own standard-bearers who was in the act of flying, and by leading the men against the enemy with the standard in his hand. Victory at length declared for Antonius, and the enemy fled in confusion to Cremona, from which town they had marched to Bedriacum. In the night Antonius was attacked by another army of Vitellius, consisting of six legions, which had been stationed at Hostilia, thirty miles distant, and which had im-

mediately set out against Antonius upon hearing of the defeat of their comrades. The skill and valour of Antonius again secured the victory for his troops after another hard-fought battle. In the morning he marched against Cremona, which was at length obliged to submit to him after a vigorous defence. The unhappy city was given up to plunder and flames; and at the end of four days of incessant pillage, during which the most horrible atrocities were perpetrated, the entire city was levelled to the ground.

Hitherto Antonius had acted with moderation and caution; but, as frequently happens, success revealed his cruel character, and brought forth to public view the avarice, pride, and other vices which were inherent in his nature. Henceforth he treated Italy like a conquered country; and in order to maintain his popularity with the soldiers, allowed them every kind of licence. Mucianus, who was jealous of his success, and who wished to reserve to himself the glory of putting an end to the war, wrote to Antonius, recommending caution and delay, though he worded his letters in such a manner that the responsibility of all movements was thrown upon Antonius. But to the officers of Antonius he expressed himself with more openness, and thus endeavoured to keep Antonius in the north of Italy. Antonius, however, was not of a temper to brook such interference, and he therefore wrote to Vespasian, extolling his own exploits, and covertly attacking Mucianus. Without troubling himself about the wishes of the latter, he crossed the Apennines in the middle of winter, and marched straight upon Rome. Upon reaching Ocriculum, however, he halted for some days. His soldiers, whose appetites had been whetted by the plunder of Cremona, and who were impatient to glut themselves with the spoils of Rome, were indignant at this delay, and accused their general of treachery. It is probable that Antonius, who saw that it would be difficult to restrain his soldiers, feared the general odium, as well as the displeasure of Vespasian, if his troops were to sack the imperial city. But whatever were his motives or intentions, circumstances occurred which put an end to his inactivity. News arrived that Flavius Sabinus had taken refuge in the Capitol, and that he was there besieged by the Vitellian troops. Thereupon Antonius immediately marched upon Rome, but before he could reach the city the Capitol was burnt, and Sabinus killed. Upon arriving at the suburbs, he endeavoured to prevent his troops from entering the city till the following day; but the soldiers, who saw the prey before their eyes, demanded to be led forthwith to the attack. Antonius was obliged to yield; he divided his army into three bodies, and gave orders for the assault. The troops of Vitellius fought with the courage of despair; driven out of the suburbs, they continued the combat in the streets of the city, and the struggle continued for many days. At length the work of butchery came to an end; the soldiers of Vitellius were everywhere destroyed, and the emperor himself put to death. Thereupon Domitian, who was in Rome, received the name of Caesar; Arrius Varus was entrusted with the command of the Praetorian troops; but the government and all real power was in the hands of Antonius. His rapacity knew no bounds, and he kept plundering the emperor's palace, as if he had been at the sack of Cremona. The subservient senate voted him the consular ornaments; but his rule lasted only for a short time. Mucianus reached Rome soon after the death of Vitellius, and was immediately received by the senate and the whole city, as their master. But though Antonius was thus reduced to a subordinate position in the state, Mucianus was still jealous of him. He, therefore, would not allow him to accompany Domitian in his expedition into Germany; at which Antonius was so indignant that he repaired to Vespasian, who was at Alexandria. He was not received by Vespasian in the distinguished manner which he had expected, and to which he thought that he was entitled; for though the emperor treated him with kindness and consideration on account of the great services he had rendered him, he secretly regarded him with dislike and suspicion, in consequence of the accusations of Mucianus, and the haughty conduct of Antonius himself. (Tac. *Hist.* ii. 86, libb. iii.—iv.; Dion Cass. lxv. 9—18; Joseph. *B. J.* iv. 11.) This is the last time that Antonius is mentioned by Tacitus; but we learn from Martial, who was a friend of Antonius, that he was alive at the accession of Trajan. In an epigram of the tenth book, which was probably published in A. D. 100, the second year of Trajan's reign [see Vol. II. p. 965, b.], Antonius is said to be in his sixtieth year. (Mart. x. 23, comp. x. 32, ix. 100.)

PRISCA, MUTI'LIA, a friend of Livia, the mother of the emperor Tiberius, and the mistress of Julius Postumus. (Tac. *Ann.* iv. 12.)

PRISCA, PU'BLIA, the wife of C. Geminius Rufus, who was put to death in A. D. 31, in the reign of Tiberius. Prisca was also accused and summoned before the senate, but stabbed herself in the senate-house. (Dion Cass. lviii. 4.)

PRISCIA'NUS, one of the most celebrated grammarians of the later period of Roman literature. From the surname Caesariensis which is given to him, we gather that he was either born at Caesareia, or at least was educated there. The time at which he lived cannot be fixed with any great precision. He is spoken of as a contemporary of Cassiodorus, who lived from A. D. 468 to at least A. D. 562. (Paulus Diaconus, *de Gest. Longob.* i. 25.) According to a statement of Aldhelm (ap. Mai, *Auct. Class.* vol. v. p. 501, &c.), the emperor Theodosius the younger, who died in A. D. 450, copied out Priscian's grammatical work with his own hand. Some authorities, therefore, place him in the first half of the fifth century, others a little later in the same century, others in the beginning of the sixth century. The second is the only view at all consonant with both the above statements. Priscianus was a pupil of Theoctistus. (Prisc. xviii. 5.) He himself taught grammar at Constantinople, and was in the receipt of a salary from the government, from which (as well as from parts of his writings, especially his translation of the Periegesis of Dionysius) it appears probable that he was a Christian. Of other particulars of his life we are ignorant. He was celebrated for the extent and depth of his grammatical knowledge, of which he has left the evidence in his work on the subject, entitled *Commentariorum grammaticorum Libri XVIII.*, addressed to his friend and patron, the consul Julianus. Other titles are, however, frequently given to it. The first sixteen books treat upon the eight parts of speech recognised by the ancient grammarians, letters, syllables, &c. The last two books are on syntax, and in one MS.

are placed as a distinct work, under the title *De Constructione*. Priscianus made good use of the works of preceding grammarians, but the writers whom he mainly followed were Apollonius Dyscolus (*Apollonius, cujus auctoritatem in omnibus sequendam putavi*, xiv. 1, vol. i. p. 581, ed. Krehl) and Herodianus (ii. 6, vol. i. p. 76, ed. Krehl). The treatise of Priscianus soon became the standard work on Latin grammar, and in the epitome of Rabanus Maurus obtained an extensive circulation. One feature of value about it is the large number of quotations which it contains both from Latin and Greek writers, of whom nothing would otherwise have remained. His acquaintance with Greek as well as Latin enabled him to carry on a parallel between the two languages.

Besides the systematic grammatical work of Priscianus there are still extant the following writings:—1. A grammatical catechism on twelve lines of the Aeneid, manifestly intended as a school book. 2. A treatise on accents. 3. A treatise on the symbols used to denote numbers and weights, and on coins and numbers. 4. On the metres of Terence. 5. A translation of the Προγυμνάσματα (*Praeexercitamenta*) of Hermogenes. The translation is however very far from being literal. The Greek original was discovered and published by Heeren in 1791. This and the two preceding pieces are addressed to Symmachus. 6. On the declensions of nouns. 7. A poem on the emperor Anastasius in 312 hexameters, with a preface in 22 iambic lines. 8. A piece *De Ponderibus et Mensuris*, in verse. (Wernsdorf, *Poet. Lat. Min.* vol. v. p. 212, &c. 235, &c. 494, &c.) This piece has been attributed by some to the grammarian Rhemnius Fannius Palaemon, by others to one Remus Favinus, but the authorship of Priscianus seems well established. 9. An *Epitome phaenomenôn*, or *De Sideribus*, in verse. (Wernsdorf *l. c.* v. pt. i. p. 239.) This and the two preceding pieces have been edited separately by Endlicher (Vienn. 1828), with a preliminary dissertation. 10. A free translation of the Periegesis of Dionysius in 1427 lines, manifestly made for the instruction of youth. It follows the order of the Greek on the whole, but contains many variations from the original. In particular Priscianus has taken pains to substitute for the heathen allusions a phraseology better adapted for Christian times. 11. A couple of epigrams. (*Anth. Lat.* v. 47, 139.) To Priscianus also are usually attributed the acrostichs prefixed to the plays of Plautus, and describing the plot.

The best edition of Priscianus is that by Krehl, which contains all but a few of the shorter poems (above, Nos. 7, 8, 9, 11). [C. P. M.]

PRISCIA'NUS, THEODO'RUS, a physician, who was a pupil of Vindicianus (*Rer. Med.* iv. praef. p. 81. ed. Argent.), and who therefore lived in the fourth century after Christ. He is supposed to have lived at the court of Constantinople, and to have attained the dignity of Archiater. He belonged to the medical sect of the Empirici, but not without a certain mixture of the doctrines of the Methodici, and even of the Dogmatici. He is the author of a Latin work, entitled, "Rerum Medicarum Libri Quatuor," which is sometimes attributed to a person named *Octavius Horatianus*. The first book treats of external diseases, the second of internal, the third of female diseases, and the fourth of physiology, &c. The author, in his preface, speaks against the learned and wordy disputes held by physicians at the bedside of the patient, and also their putting their whole reliance upon foreign remedies in preference to those which were indigenous. Several of the medicines which he mentions himself are absurd and superstitious; the style and language of the work are bad; and altogether it is of little interest and value. It was first published in 1532, in which year two editions appeared, one at Strasburg, fol., and the other at Basel, 4to. Of these the latter is more correct than the other, but not so complete, as the whole of the fourth book is wanting, and also several chapters of the first and second books. It is also to be found in Kraut's *Experimentarius Medicinae*, Argent., fol., 1544, and in the Aldine Collection of *Medici Antiqui Latini*, 1547, fol., Venet. A new edition was commenced by J. M. Bernhold, of which only the first volume was ever published (1791, 8vo. Ansbach), containing the first book and part of the second. A work "on Diet," which is sometimes attributed to Theodorus Priscianus, is noticed under THEODORUS. (See Sprengel, *Hist. de la Méd.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PRISCILLA, CASSIA, a Roman female artist, whose name appears, with the addition of *fecit*, on a bas-relief, in the Borgia collection, at Velletri, representing Hercules and Omphale. (Millin, *Galer. Myth.* pl. cxvii. n. 453; Muratori, *Thes.* vol. i. p. xcv. 1; R. Rochette, *Lettre à M. Schorn*, p. 393.) [P. S.]

L. PRISCILLIA'NUS, acquired unenviable celebrity as an informer, under Caracalla, by whom he was made praefect of Achaia. He was celebrated also for his gladiatorial skill in wild beast fights, and eventually was banished to an island, during the reign of Macrinus, at the instance of the senate, whose hatred he had incurred by procuring the destruction of several members of their body. (Dion Cass. lxxviii. 21.) [W. R.]

PRISCI'NUS, PEDUCAEUS. [PEDUCAEUS, Nos. 7 and 8.]

PRISCUS, artists. 1. ATTIUS, a Roman painter, who lived under the Flavian emperors (about A. D. 70), and was one of the best artists of the period. In conjunction with Cornelius Pinus, he adorned with paintings the temple of Honos et Virtus, when it was restored by Vespasian. Of these two artists Priscus approached nearest to the ancients. (Plin. *H. N.* xxxv. 10. s. 37.)

2. Of Nicomedia, an architect and military engineer, who lived under Septimius Severus. (Dion Cass. lxxiv. 11, lxxv. 11.) [P. S.]

PRISCUS (Πρίσκος), one of the earliest and most important Byzantine historians, was surnamed PANITES, because he was a native of Panium in Thrace. We know little of his life in general, but much of a short, though highly interesting and important period of it, viz. from A. D. 445—447, when he was ambassador of Theodosius the Younger at the court of Attila. The embassy consisted of several persons. In later years he and one Maximinus transacted diplomatic business for the emperor Marcian, in Egypt and Arabia. He died in or about A. D. 471. Niebuhr thinks he was a heathen. Priscus wrote an account of his embassy to Attila, enriched by digressions on the life and reign of that king, the Greek title of which is Ἱστορία Βυζαντικὴ καὶ κατὰ Ἀττήλαν,

which was originally divided into eight books, according to Suidas. This is the most valuable account we have on Attila, and it is deeply to be regretted that only fragments of it have come down to posterity: it was written after the death of Theodosius, which took place in A. D. 450. Priscus is an excellent and trustworthy historian, and his style is remarkably elegant and pure. Suidas says that he also wrote Μελέται Ῥητορικαί, *Declamationes Rhetoricae* and *Epistolae*, which are lost. Jornandes and Juvencus, the author of the Life of Attila, borrowed largely from the History of Priscus, whose name is often mentioned by them, as well as by other Byzantine writers, as, for instance, by Evagrius, who calls him Πατρίσκος, and by Theophanes, who calls him Περσικός, both apparently mistakes or corruptions of the text. The fragments of the History were first edited in Greek by David Hoeschel, Augsburg, 1603, 4to; a Latin translation with notes, by Cantoclarus or Chanteclair, Paris, 1609, 8vo; the same reprinted together with the text, and revised by Fabrot in the Paris edition of *Excerptae de Legationibus*, together with Dexippus, Menander, and others; the same also in Labbe's *Protrepticon*, Paris, 1648, fol. The latest and best edition, together with the other writers who have furnished the materials for the *Excerpta de Legationibus*, is, by Niebuhr, in the Bonn Collection of the Byzantines, 1829, 8vo. (Fabric. *Bibl. Graec.* vii. p. 539, 540; Hanckius, *de Script. Byzant.*; Niebuhr's Notes on Priscus, in his edition mentioned above; Suidas, *s. v.* Πρίσκος Πανίτης.) [W. P.]

PRISCUS, brother of the emperor Philippus I. Having received the command of the Syrian armies, by his intolerable oppression he gave rise to the rebellion of Iotapianus. [IOTAPIANUS.] (Zosim. i. 18, 21.). [W. R.]

PRISCUS, a friend of the younger Pliny, who has addressed several of his letters to him; one on the death of Martial, another respecting the health of Fannia, &c. (*Ep.* ii. 13, iii. 21, vi. 8, vii. 8, 19). Pliny himself nowhere in the letters mentions his gentile name, but we find him called in the superscription of one of the letters, *Cornelius Priscus*: if this superscription is correct, he is probably the same as the Cornelius Priscus, who was consul in A. D. 93 [see below]. Some modern writers, among whom is Heineccius, thinks that the Priscus to whom Pliny wrote is the same as the jurist Neratius Priscus, who lived under Trajan and Hadrian, and who was, therefore, a contemporary of Pliny. [NERATIUS.]

PRISCUS, ANCHA'RIUS, accused Caesius Cordus, proconsul of Crete, of the crimes of repetundae and majestas, in the reign of Tiberius, A. D. 21. (Tac. *Ann.* iii. 38, 70.)

PRISCUS, L. ATI'LIUS, consular tribune B. C. 399 and 396, is spoken of under ATILIUS, No. 1. The surname of Priscus is only given to him in the Capitoline Fasti.

PRISCUS ATTALUS. [ATTALUS, p. 411.]

PRISCUS, T. CAESO'NIUS, a Roman eques, was appointed by Tiberius the minister of a new office which he instituted, and which was styled *a voluptatibus*. (Suet. *Tib.* 42.)

PRISCUS, CORNE'LIUS, consul, with Pompeius Collega, in A. D. 93, the year in which Agricola died. (Tac. *Agr.* 44.) See above PRISCUS, the friend of Pliny.

PRISCUS, FA'BIUS, a legatus, the commander of a legion in the war against Civilis, A. D. 70. (Tac. *Hist.* iv. 79.)

PRISCUS, FULCI'NIUS. [FULCINIUS.]

PRISCUS, HELVI'DIUS. 1. A legate of a legion under T. Ummidius Quadratus, governor of Syria, was sent by the latter across the Taurus, in A.D. 52, in consequence of the disorders that had arisen through the conduct of Julius Pelignus, the governor of Cappadocia (Tac. *Ann.* xii. 49). This Priscus must have been a different person from the celebrated Helvidius Priscus mentioned below, since the latter did not obtain the quaestorship till the reign of Nero, and the legates of the legions were usually chosen at that time from persons of higher rank in the state.

2. The son-in-law of Thrasea Paetus, and, like him, distinguished by his love of liberty, which he at length sealed with his blood. He was born at Tarracina *, and was the son of a certain Cluvius, who had filled the post of chief centurion (*primipilus*). His name shows that he was adopted by an Helvidius Priscus, perhaps by the Helvidius who is mentioned above. In his youth he devoted himself with energy to the higher branches of study, not, says Tacitus, to disguise an idle leisure under a pompous name, but in order to enter upon public duties with a mind fortified against misfortune. He chose as his teachers of philosophy those who taught that nothing is good but what is honourable, nothing bad but what is disgraceful, and who did not reckon power, nobility, or any external things, either among blessings or evils. In other words he embraced with ardour the Stoic philosophy. So distinguished did he become for his virtue and nobleness of soul, that when quaestor he was chosen by Thrasea Paetus as his son-in-law; and by this connection he was still further strengthened in his love of liberty. He was quaestor in Achaia during the reign of Nero, and by the way in which he discharged the duties of his office, gained the love of the provincials. (Comp. Schol. *ad Juv.* v. 36.) Having obtained the tribuneship of the plebs in A.D. 56, he exerted his influence to protect the poor against the severe proceedings of Obultronius Sabinus, the quaestor of the treasury. The name of Priscus is not mentioned again for a few years. His freedom of speech and love of independence could not prove pleasing to the court, and he, therefore, was not advanced to any of the higher offices of the state. It appears that he and his father-in-law were even imprudent enough to celebrate in their houses republican festivals, and to commemorate the birth-days of Brutus and Cassius.

> "Quale coronati Thrasea Helvidiusque bibebant
> Brutorum et Cassii natalibus." (Juv. v. 36.)

These proceedings reached the ears of the emperor; Thrasea was put to death [THRASEA], and Priscus banished from Italy (A. D. 66). He retired with his wife, Fannia, to Apollonia in Macedonia, where he remained till the death of Nero. He was recalled to Rome by Galba (A. D. 68), and one of his first acts was to bring to trial Eprius Marcellus, the accuser of his father-in-law; but as the senti-

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* This statement depends only upon a correction of the text of Tacitus (*Hist.* iv. 5). Some manuscripts have *Tarentium* or *Tarentinae municipio*; but we find in the Florentine manuscript, *Carecinae municipio*, which has been altered, with much probability, into *Tarracinae municipio*.

ments of Galba were doubtful, he dropped the accusation. On the murder of Galba at the beginning of the following year (A. D. 69), he obtained from Otho the corpse of the emperor, and took care that it was buried (Plut. *Galb.* 28). In the course of the same year he was nominated praetor for the next year, and as praetor elect ventured to oppose Vitellius in the senate. After the death of Vitellius in December, A. D. 69, Priscus again attacked his old enemy Eprius Marcellus. The contest between them arose respecting the manner in which the ambassadors were to be chosen who were to be sent to Vespasian; Priscus maintaining that they should be appointed by the magistrates, Marcellus that they should be chosen by lot, fearing that if the former method were adopted he might not be appointed, and might thus appear to have received some disgrace. Marcellus carried his point on this occasion. Priscus accused him, shortly afterwards, of having been one of the informers under Nero, but he was acquitted, in consequence of the support which he received from Mucianus and Domitian.

Although Vespasian was now emperor, and no one was left to dispute the throne with him, Priscus did not worship the rising sun. During Vespasian's continued absence in the East, Priscus, who was now praetor (A. D. 70), opposed various measures which had been brought forward by others with a view of pleasing the emperor. Thus he maintained that the retrenchments in the public expences, which were rendered necessary by the exhausted state of the treasury, ought to be made by the senate, and not left to the emperor, as the consul elect had proposed; and he also brought forward a motion in the senate that the Capitol should be rebuilt at the public cost, and only with assistance from Vespasian. It may be mentioned, in passing, that later in the year Priscus, as praetor, dedicated the spot on which the Capitol was to be built. (Tac. *Hist.* iv. 53.) On the arrival of the emperor at Rome, Priscus was the only person who saluted him by his private name of Vespasian; and, not content with omitting his name in all the edicts which he published as praetor, he attacked both the person and the office of the emperor. Such conduct was downright folly; he could not by smart speeches and insulting acts restore the republic; and if his sayings and doings have been rightly reported, he had only himself to thank for his fate. Thus we are told by one of his admirers that Vespasian having forbidden him on one occasion from appearing in the senate, he replied, "You can expel me from the senate, but, as long as I am a member of it, I must go into the house." —"Well, then, go in, but be silent."—"Don't ask me for my opinion, then, and I will be silent." —"But I must ask you."—"Then I must say what seems to me just."—"But if you do I will put you to death."—"Did I ever say to you that I was immortal? You do your part, and I will do mine. Yours is, to kill; mine, to die without fear; yours is, to banish; mine, to go into exile without sorrow." (Epictet. *Dissert.* i. 2.) After such a specimen of the way in which he bearded the emperor, we cannot be surprised at his banishment. His wife Fannia followed him a second time into exile. It appears that his place of banishment was at no great distance from the capital; and he had not been long in exile before he was executed by order of Vespasian. It would seem that the emperor was persuaded by some of the enemies of Priscus to issue the fatal mandate; for shortly afterwards he sent messengers to recall the executioners; and his life would have been saved, had it not been for the false report that he had already perished. The life of Priscus was written by Herennius Senecio at the request of his widow Fannia; and the tyrant Domitian, in consequence of this work, subsequently put Senecio to death, and sent Fannia into exile for the third time. Priscus left a son, who is called simply Helvidius, without any surname, and is therefore spoken of under HELVIDIUS. (Tac. *Ann.* xiii. 28, xvi. 28, 33, 35, *Hist.* ii. 91, iv. 5—9, 43, 44, *Agric.* 2, *Dial. de Orat.* 5; Dion Cass. lxv. 7, lxvi. 12, lxvii. 13; Suet. *Vesp.* 15; Plin. *Ep.* vii. 19.)

PRISCUS, JAVOLE'NUS. [JAVOLENUS.]

PRISCUS, JU'LIUS, a centurion, was appointed by Vitellius (A. D. 69) praefect of the praetorian guards on the recommendation of Fabius Valens. When news arrived that the army, which had espoused the side of Vespasian, was marching upon Rome, Julius Priscus was sent with Alphenus Varus at the head of fourteen praetorian cohorts and all the squadrons of cavalry to take possession of the passes of the Apennines, but he and Varus disgracefully deserted their post and returned to Rome. After the death of Vitellius, Priscus put an end to his life, more, says Tacitus, through shame than necessity. (Tac. *Hist.* ii. 92, iii. 55, 61, iv. 11.)

PRISCUS, JU'NIUS, praetor in the reign of Caligula, was put to death by this emperor on account of his wealth, though accused as a pretext of other crimes. (Dion Cass. lix. 18.)

PRISCUS, C. LUTO'RIUS, a Roman eques, composed a poem on the death of Germanicus, which obtained great celebrity, and for which he was liberally paid by Tiberius. When Drusus fell ill, in A. D. 21, Priscus composed another poem on his death, anticipating, if he died, a still more handsome present from the emperor, as Drusus was his own son, while Germanicus had been only his son by adoption. Priscus was led by his vanity to recite this poem in a private house in presence of a distinguished company of women of rank. He was denounced in consequence to the senate; and this body, anxious to punish the insult to the imperial family, condemned Priscus to death, without consulting Tiberius, and had him executed forthwith. The proceeding, however, displeased Tiberius, not through any wish to save the life of Priscus, but because the senate had presumed to put a person to death without asking his opinion. He therefore caused a decree of the senate to be passed, that no decrees of the body should be deposited in the aerarium till ten days had elapsed; and as they could not be carried into execution till this was done, no one could in future be executed till ten days after his condemnation. (Tac. *Ann.* iii. 49—51; Dion Cass. lvii. 20.) It is recorded of this Lutorius Priscus that he paid Sejanus the enormous sum of 50,000,000 sesterces (*quinquenties sestertium*) for an eunuch of the name of Paezon. (Plin. *H. N.* vii. 39. s. 40.)

PRISCUS, Q. MU'STIUS, consul suffectus, A. D. 163 (Fasti).

PRISCUS, NERA'TIUS. [NERATIUS.]

PRISCUS, Q. NO'NIUS, consul A. D. 149 with Ser. Scipio Orfitus (Fasti).

PRISCUS, NO'VIUS, was banished by Nero, in A. D. 66, in consequence of his being a friend of

Seneca. He was accompanied in his exile by his wife Artoria Flacilla. (Tac. *Ann.* xv. 71.) We learn from the Fasti that D. Novius Priscus was consul A. D. 78, in the reign of Vespasian. He was probably the same person as the one banished by Nero.

PRISCUS, T. NUMI'CIUS, consul B. C. 469 with A. Virginius Tricostus Caeliomontanus, fought against the Volscians with success, and took Ceno, one of their towns. (Liv. ii. 63; Dionys. ix. 56.)

PRISCUS PANITES. [See above, PRISCUS, the Byzantine writer.]

PRISCUS, PETRO'NIUS, banished by Nero, A. D. 66. (Tac. *Ann.* xv. 71.)

PRISCUS, SERVI'LIUS. The Prisci were an ancient family of the Servilia gens, and filled the highest offices of the state during the early years of the republic. They also bore the agnomen of Structus, which is always appended to their name in the Fasti, till it was supplanted by that of Fidenas, which was first obtained by Q. Servilius Priscus Structus, who took Fidenae in his dictatorship, B. C. 435 [see below, No. 6], and which was also borne by his descendants [Nos. 7 and 8].

1. P. SERVILIUS PRISCUS STRUCTUS, consul B. C. 495 with Ap. Claudius Sabinus Regillensis. This year was memorable in the annals by the death of king Tarquin. The temple of Mercury was also dedicated in this year, and additional colonists were led to the colony of Signia, which had been founded by Tarquin. The consuls carried on war against the Volscians with success, and took the town of Suessa Pometia; and Priscus subsequently defeated both the Sabines and Aurunci. In the struggles between the patricians and plebeians respecting the law of debt, Priscus was inclined to espouse the side of the latter, and published a proclamation favourable to the plebeians; but as he was unable to assist them in opposition to his colleague and the whole body of the patricians, he incurred the enmity of both parties. (Liv. ii. 21—27; Dionys. vi. 23—32; Val. Max. ix. 3. § 6; Plin. *H. N.* xxxv. 3.)

2. Q. SERVILIUS PRISCUS STRUCTUS, a brother of No. 1, was magister equitum, in B. C. 494, to the dictator, M'. Valerius Maximus. (Dionys. vi. 40.)

3. SP. SERVILIUS PRISCUS STRUCTUS, consul B. C. 476, with A. Virginius Tricostus Rutilus. In consequence of the destruction of the Fabii at the Cremera in the preceding year, the Etruscans had advanced up to the very walls of Rome, and taken possession of the hill Janiculus. In an attempt which Priscus made to take this hill by assault, he was repulsed with great loss, and would have sustained a total defeat, had not his colleague Virginius come to his assistance. In consequence of his rashness on this occasion, he was brought to trial by the tribunes, as soon as his year of office had expired, but was acquitted. (Liv. ii. 51, 52; Dionys. ix. 25, &c.)

4. Q. SERVILIUS PRISCUS STRUCTUS, probably son of No. 2, was consul B. C. 468, with T. Quintius Capitolinus Barbatus, and again B. C. 466, with Sp. Postumius Albus Regillensis. In each year Priscus commanded the Roman armies in the wars with the neighbouring nations, but did not perform anything worth recording. (Liv. ii. 64, iii. 2; Dionys. ix. 57, 60.)

5. P. SERVILIUS SP. F. P. N. PRISCUS STRUCTUS, son of No. 3, was consul B. C. 463, with L. Aebutius Elva, and was carried off in his consulship by the great plague which raged at Rome in this year. (Liv. iii. 6, 7; Dionys. ix. 67, 68; Oros. ii. 12.)

6. Q.* SERVILIUS P. F. SP. N. PRISCUS STRUCTUS FIDENAS, son of No. 5, was appointed dictator B. C. 435, in consequence of the alarm excited by the invasion of the Veientes and Fidenates, who had taken advantage of the plague, which was then raging at Rome, to ravage the Roman territory, and had advanced almost up to the Colline Gate. Servilius defeated the enemy without difficulty, and pursued the Fidenates to their town, to which he proceeded to lay siege, and which he took by means of a mine. From the conquest of this town he received the surname of *Fidenas*, which was afterwards adopted by his children in the place of Structus. Servilius is mentioned again in B. C. 431, when he called upon the tribunes of the plebs to compel the consuls to elect a dictator in order to carry on the war against the Volsci and Aequi. In B. C. 418 the Roman army was defeated by the Aequi and the Lavicani, in consequence of the dissensions and incompetency of the consular tribunes of that year. Servilius was therefore appointed dictator a second time; he carried on the war with success, defeated the Aequi, and took the point of Lavici, where the senate forthwith established a Roman colony. (Liv. iv. 21, 22, 26 45—47.)

7. Q. SERVILIUS Q. F. P. N. (PRISCUS) FIDENAS, the son of No. 6, was consular tribune six times, namely in B. C. 402, 398, 395, 390, 388, 386. (Liv. v. 8, 14, 24, 36, vi. 4, 6.) He was also interrex in B. C. 397. (Liv. v. 17.) There can be no doubt that this Servilius was the son of No. 6, both from his praenomen Quintus, and his surname Fidenas, as well as from the circumstances that he is designated in the Capitoline Fasti, Q. F. P. N. A difficulty, however, arises from the statement of Livy, that the C. Servilius, who was consular tribune in B. C. 418, was the son of the conqueror of Fidenae (Liv. iv. 45, 46); but this is probably a mistake, since the consular tribune of B. C. 418 is called, in the Capitoline Fasti, C. SERVILIUS Q. F. C. N. AXILLA. Besides which, if he were the son of the conqueror of Fidenae, he must have been a younger son, as his praenomen shows; and in that case the younger son would have obtained one of the highest dignities in the state sixteen years before his elder brother.

8. Q. SERVILIUS Q. F. Q. N. (PRISCUS) FIDENAS, the son of No. 7, was consular tribune three times, namely, in B. C. 382, 378, 369. (Liv. vi. 22, 31, 36.)

9. SP. SERVILIUS PRISCUS, censor B. C. 378, with Q. Cloelius Siculus (Liv. vi. 31). As this Servilius does not bear the surname of Fidenas, he probably was not a descendant of the conqueror of Fidenae.

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* Livy (iv. 21) calls him *A.* Servilius, in speaking of his dictatorship of B. C. 435, but *Q.* Servilius when he mentions his dictatorship of B. C. 418 (iv. 46), as well as when he speaks of him elsewhere (e. g. iv. 26). There can, therefore, be no doubt that the name of *Quintus* is to be preferred, which we find also in the Capitoline Fasti.

PRISCUS SENE'CIO, Q. SO'SIUS, consul A. D. 169, with P. Coelius Apollinaris (Fasti).

PRISCUS, STA'TIUS, consul A. D. 159, with Plautius Quintillus, two years before the death of the emperor Antoninus (Fasti). He was one of the generals sent by his successor, M. Aurelius, to conduct the war against the Parthians, A. D. 162—165. He took Artaxata, the capital of Armenia, and rescued the whole of that country from the Parthian power. (Capitolin. *Anton. Phil.* 9, *Verus*, 7; Dion Cass. lxxi. *Fragm.* p. 1201, ed. Reimarus.)

PRISCUS, TARQUI'NIUS. [TARQUINIUS.]

PRISCUS, TARQUI'TIUS, had been a legate of Statilius Taurus, in Africa, whom he accused, in order to gratify Agrippina, the wife of the emperor Claudius, who was anxious to obtain possession of his pleasure grounds. Taurus put an end to his life before sentence was pronounced; and the senate expelled Priscus from its body as an informer. He was restored, however, to his former rank by Nero, and appointed governor of Bithynia; but was condemned in A. D. 61, on account of extortion in his province, to the great delight of the senate. (Tac. *Ann.* xii. 59, xiv. 46.)

PRISCUS, M. TREBA'TIUS, consul suffectus in A. D. 109. (Fasti.)

PRISCUS, L. VALE'RIUS MESSA'LA THRA'SEA, was distinguished alike by his birth and wisdom during the reign of Septimius Severus. He was consul in A. D. 196, and about seventeen years afterwards fell a victim to the cruelty of Caracalla. (Dion Cass. lxxvii. 5.)

PRISCUS, VE'CTIUS, a person mentioned by the younger Pliny. (Plin. *Ep.* vi. 12.)

PRIVERNAS, an agnomen given to L. Aemilius Mamercinus, from his taking Privernum in B. C. 329. [MAMERCINUS, No. 9.]

PROAE'RESIUS (Προαιρέσιος), a distinguished teacher of rhetoric, was a native of Armenia, born about A. D. 276, of good connections, though poor. He came to Antioch to study under the rhetorician Ulpian. Having soon risen to high distinction in his school, he removed to Athens, where he placed himself under Julian, then seated in the chair of rhetoric. There came along with him from Antioch his friend Hephaestion. A fact told by Eunapius in his life of Proaeresius (*Vit. Soph.* vol. i. p. 73, ed. Boissonade), illustrates both the poverty and the zeal of these youths. They had between them but one change of raiment (ἱμάτιον καὶ τριβώνιον), and three thin, faded blankets (στρώματα). When Proaeresius went forth to the public schools, his friend lay in bed working his exercises, and this they did alternately. Proaeresius soon acquired a high place in his master's esteem, of which, as well as his own merit, a singular proof is given by Eunapius (*ibid.* p. 71, &c.). On the death of Julian (according to Clinton, *Fast. Rom.* p. 401, in A. D. 340), who left Proaeresius his house (Eunap. *ibid.* p. 69), it was determined no longer to confine the chair of rhetoric to one, but to extend this honour to many. (Eunap. *ibid.* p. 79.) Epiphanius, Diophantus, Sopolis, Parnasius, and Hephaestion were chosen from among a crowd of competitors; but Hephaestion left Athens, dreading competition with Proaeresius. The students, generally, betook themselves to their professors, according to their nations; and there attached themselves to Proaeresius the students coming from the district south from Pontus inclusive, as far as Egypt and Lybia. His great success excited the jealousy of the others, who combined against him. Through the intervention of a corrupt proconsul, he was driven from Athens. A new proconsul not only restored him, but, after a public trial, bestowed on him public marks of approbation, and placed him at once at the head of all the teachers of rhetoric in Athens. The fresh attempts of his enemies to supplant him by splendid entertainments, at which they endeavoured to win over men of power, were rendered nugatory by the arrival in Athens of Anatolius, the praefect of Illyrium. It is probable that the favour with which that accomplished man regarded Proaeresius, attracted to the latter the attention of the emperor Constans, who sent for him to Gaul, about A. D. 342. Constans detained him for more than one year (if we may found upon the expression χειμῶνας, Eunap. *ibid.* p. 89), and then sent him to Rome. Here he was highly esteemed, and having written or delivered a eulogy on the city, was honoured in return with a life-size statue of bronze, bearing this inscription, "*The Queen of Cities to the Prince of Eloquence.*" On his departure from Rome, he obtained for Athens a tributary supply of provisions from several islands — a grant which was confirmed by the eparch of Athens at the solicitation of Anatolius — and he himself was honoured with the title of στρατοπεδάρχης. When the emperor Julian (A. D. 362) had promulgated the decree, for which he is so strongly censured, even by his eulogist Ammianus Marcellinus (xx. 10, xxv. 4), forbidding teachers belonging to the Christian religion to practise their art, we are told (Hieron. *in Chronic.* An. 2378), that Proaeresius was expressly exempted from its operation, but that he refused any immunity not enjoyed by his brethren. To this partial suspension of his rhetorical functions, Eunapius also alludes, but, distracted by his love of the man, and his hatred of his religion, says doubtingly, "he seemed to be a Christian" (*ibid.* p. 92). Eunapius says that it was about this very time he himself arrived at Athens, and found in Proaeresius all the kindness of a father. It is probable, then, that this was in the year 363, when Julian was in the East, and we may suppose the edict less rigidly enforced. Proaeresius was then in his 87th year. Eunapius remained at Athens for five years, and states that his friend and teacher died not many days after his departure. Proaeresius had married Amphicleia of Tralles, and by her he had several daughters, all of whom died in the bloom of youth, and on whom Milesius wrote him consolatory verses. His rival Diophantus pronounced his funeral oration (Eunap. *ibid.* p. 94), and his epitaph, written by his pupil Gregory Nazianzen, is given by Fabricius (*Bibl. Graec.* vol. vi. p. 137).

From the account given of him by Eunapius, who had the best means of information, we learn that he was of gigantic stature (Casaubon and Wyttenbach, *ad Eunap.* vol. ii. p. 285, conjecture that he was nine feet high!), and of stately bearing, so vigorous in his old age, that it was impossible to suppose him other than in the prime of life. His constitution was of iron strength (σιδηρέον), braving the winter colds of Gaul without shoes, and in light clothing, and drinking unwarmed the water of the Rhine when almost frozen. His style of eloquence seems to have been flowing, and graced with allusions to classic times. He had great powers of extemporaneous speaking, and a

prodigious memory. He has no great credit, so far as style is concerned, in his pupil Eunapius, but the names of Basil the Great and Gregory Nazianzen (Sozomen, *H. E.* vi. 17), fully bear out his high reputation as a teacher of rhetoric. (Compare Suidas, *s. v.*; Clinton, *Fast. Rom.* pp. 401, 405, 449, 469; Westermann, *Geschichte der Griech. Beredt.* p. 237.) [W. M. G.]

PROBA, FALCO'NIA. [FALCONIA.]

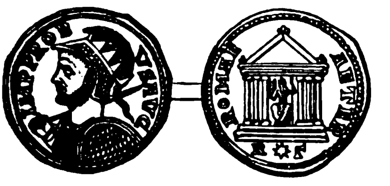
PROBUS, M. AURE'LIUS, Roman emperor A. D. 276—282, was a native of Sirmium in Pannonia. His mother is said to have been of more noble extraction than his father Maximus, who after having served as a centurion with good reputation was raised to the rank of tribune, and died in Egypt, bequeathing a very moderate fortune to his widow and two children, a son and a daughter. Young Probus, at an early age, attracted the attention, and gained the favour of Valerian, from whom, in violation of the ordinary rules of military service, he received while almost a boy the commission of tribune. Letters have been preserved by Vopiscus, addressed by the prince to Gallienus, and to the praetorian prefect, in which he announces the promotion of the youth, whom he praises warmly, and recommends to their notice. Nor did he prove unworthy of this patronage. He conducted himself so gallantly in the war against the Sarmatians beyond the Danube, that he was forthwith entrusted with the command of a distinguished legion, and was presented in a public assembly with various military rewards, among others with the highest and most prized of all decorations, a civic crown, which he had earned by rescuing a noble youth, Valerius Flaccus, a kinsman of the emperor, from the hands of the Quadi. His subsequent exploits in Africa, Egypt, Arabia, Scythia, Persia, Germany, and Gaul, gained for him the esteem and admiration of Gallienus, Aurelian, and the second Claudius, all of whom expressed their feelings in the most earnest language, while his gentle though firm discipline, the minute care which he evinced in providing for the wants and comforts of the soldiers, and his liberality in dividing spoils, secured the zealous attachment of the troops. By Tacitus he was named governor of the whole East, and declared to be the firmest pillar of the Roman power, and, upon the death of that sovereign, the purple was forced upon his acceptance by the armies of Syria. The downfal of Florianus speedily removed his only rival, and he was enthusiastically hailed by the united voice of the senate, the people, and the legions.

The whole reign of Probus, which lasted for about six years, presents a series of the most brilliant achievements. His attention was first turned to Gaul, which had become disturbed upon the overthrow of Postumus, and after the death of Aurelian had been ravaged, occupied, and almost subjugated by the Germans. By a succession of victories the new ruler recovered sixty important cities, destroyed 400,000 of the invaders, and drove the rest across the Rhine. Following up his success, he penetrated into the heart of Germany, compelled the vanquished tribes to restore the whole of the plunder which they had borne away, and to furnish a contingent of 16,000 recruits, which were distributed in small numbers among the different armies of the empire; he established a line of posts stretching far into the interior, and even formed the scheme of disarming the inhabitants and of reducing the whole country to the form of a province. Passing onwards, every foe was swept away from the frontiers of Rhaetia and Noricum, which now enjoyed complete security, the Goths upon the Thracian borders, overawed by his name, tendered submission or were admitted to alliance, the robber hordes of Isauria and the savage Blemmyes of Ethiopia were crushed or dispersed, a treaty was concluded with the Persians at their own eager solicitation, while, in addition to the conquest of foreign foes, the rebellions of Saturninus at Alexandria, of Proculus and Bonosus in Gaul, were promptly suppressed. The emperor on his return to the metropolis celebrated a well-earned triumph, and determined forthwith to devote his whole energies to the regulation of the civil government. The privileges restored by his predecessor to the senate were confirmed, agriculture was promoted by the removal of various pernicious restrictions, large bodies of barbarians were transplanted from the frontiers to more tranquil regions, where they were presented with allotments of land in order that they might learn to dwell in fixed abodes, and to practise the occupations and duties of civilised life, while in every direction protection and encouragement were extended to industry. But the repose purchased by such unremitting exertion proved the cause of ruin to Probus. Fearing that the discipline of the troops might be relaxed by inactivity and ease, he employed them in laborious works of public utility, and was even rash enough to express the hope that the time was fast approaching when soldiers would be no longer necessary. Alarmed by these ill-judged expressions, and irritated by toils which they regarded as at once painful and degrading, a large body of men who were employed under his own inspection in draining the vast swamps which surrounded his native Sirmium, in a sudden transport of rage made an attack upon the emperor, who, having vainly attempted to save himself by taking refuge in a strong tower, was dragged forth and murdered by the infuriated mutineers.

History has unhesitatingly pronounced that the character of Probus stands without a rival in the annals of imperial Rome, combining all the best features of the best princes who adorned the purple, exhibiting at once the daring valour and martial skill of Aurelian, the activity and vast conceptions of Hadrian, the justice, moderation, simple habits, amiable disposition, and cultivated intellect of Trajan, the Antonines, and Alexander. We find no trace upon record of any counterbalancing vices or defects, and we can detect no motive which could have tempted the writers who flourished soon after his decease to employ the language of falsehood or flattery in depicting the career of an obscure Illyrian soldier, unconnected by blood or alliance alike with those who went before him, and with those who succeeded him on the throne.

Our chief authority is the biography, in the Augustan History, of Vopiscus, who complains that even when he wrote, the great achievements of this extraordinary man were rapidly sinking into oblivion, obliterated doubtless by the stirring events and radical changes in the constitution which followed with such rapidity the accession of Diocletian. By the aid, however, of the books and state papers which he had consulted in the Ulpian

and Tiberian libraries, the public acta, the journals of the senate, together with the private diary of a certain Turdulus Gallicanus, he was enabled to compile a loose and ill-connected narrative. We may refer also, but with much less confidence, to Zosimus, i. 64, &c., the concluding portion of the reign being lost; to Zonaras, xii. 29; Aurel. Vict. *de Caes.* xxxvii, *Epit.* xxxvii; Eutrop. ix. 11. [W. R.]



COIN OF PROBUS.

PROBUS, a name borne by several celebrated Roman grammarians, whom it is difficult to distinguish from each other.

1. M. Valerius Probus, of Berytus, who having served in the army, and having long applied without success for promotion, at length betook himself, in disgust, to literary pursuits. He belongs to the age of Nero, since he stands last in order in the catalogue of Suetonius, immediately after Q. Remmius Palaemon, who flourished in the reigns of Tiberius, Caius, and Claudius; this is fully confirmed by the notice of Jerome in the Eusebian chronicle under Olympiad ccix. 1. (A. D. 56—7): "Probus Berytius eruditissimus grammaticorum Romae agnoscitur." Chance led him to study the more ancient writers, and he occupied himself in illustrating (*emendare ac distinguere et adnotare curavit*) their works. He published a few trifling remarks on some matters of minute controversy (*nimis pauca et exigua de quibusdam minutis quaestiunculis edidit*), and left behind him a considerable body of observations (*silvam*) on the earlier forms of the language. Although not in the habit of giving regular instructions to pupils, he had some admirers (*sectatores*), of whom he would occasionally admit three or four to benefit by his lore. To this Probus we may, with considerable probability, assign those annotations on Terence, from which fragments are quoted in the Scholia on the dramatist. (Sueton. *de illus. Gramm.* 24; Schopfen, *de Terentio et Donato ejus interprete*, 8vo. Bonn, 1821, p. 31.)

2. Valerius Probus, termed by Macrobius "Vir perfectissimus," flourished some years before A. Gellius, and therefore about the beginning of the second century. He was the author of commentaries on Virgil, and possessed a copy of a portion at least of the Georgica, which had been corrected by the hand of the poet himself. These are the commentaries so frequently cited by Servius; but the *Scholia in Bucolica et Georgica*, now extant, under the name of Probus, belong to a much later period. (Gell. i. 15. § 18, iii. 1. § 5, ix. 9. § 12, 15, xiii. 20. § 1, xv. 30. § 5; Macrob. *Sat.* v. 22; Heyne, *de antiq. Virgil. interprett.* subjoined to his notices "De Virgilii editionibus.")

It must not be concealed, that many plausible reasons, founded upon the notices contained in the Noctes Atticae, may be adduced for believing that the Valerius Probus of Gellius is one and the same person with the Probus Berytius of Suetonius and Hieronymus, for although Gellius, who speaks of having conversed with the pupils and friends of Valerius Probus, did not die before A. D. 180, it is by no means impossible, as far as we know to the contrary, that Probus Berytius might have lived on to the beginning of the second century, although the words of Martial (*Ep.* iii. 2, 12) cannot be admitted as evidence of the fact. This view has been adopted and ably supported by Jahn in the Prolegomena to his edition of Persius, 8vo. Lips. 1843 (p. cccxxxvi. &c.). The chief difficulty, however, after all, arises from the chronology. Probus of Berytus is represented by Suetonius as having *long* sought the post of a centurion, and as having not applied himself to literature until he had lost all hopes of success; hence he must have been well advanced in life before he commenced his studies, and consequently, in all probability, must have been an old man in A. D. 57, when he was recognised at Rome as the most learned of grammarians. Moreover, a scholar who in the age of Nero undertook to illustrate Virgil, could scarcely with propriety have been represented as devoting himself to the ancient writers, who had fallen into neglect and almost into oblivion, for such is the meaning we should naturally attach to the words of Suetonius.

3. The life of Persius, commonly ascribed to Suetonius, is found in many of the best MSS. of the Satirist with the title *Vita A. Persii Flacci de Commentario Probi Valerii sublata.* Now since this biography bears evident marks of having been composed by some one who lived at a period not very distant from the events which he relates, we may fairly ascribe it to the commentator on Virgil.

4. The name of the ancient scholiast on Juvenal was, according to Valla, by whom he was first published, *Probus Grammaticus.* (See *In D. Junii Juv. Satt. Comment. vetusti post Pithoei Curas*, ed. D. A. G. Cramer, 8vo. Hamb. 1823, p. 5.)

5. In the "Grammaticae Latinae auctores antiqui," 4to. Hannov. 1605, p. 1386—1494, we find a work upon grammar, in two books, entitled *M. Valerii Probi Grammaticae Institutiones*, with a preface in verse, addressed to a certain Coelestinus. The first book treats briefly of letters, syllables, the parts of speech and the principles of prosody. The second book, termed *Catholica*, comprises general rules for the declension of nouns and verbs, with a few remarks on the arrangement of words and examples of the different species of metrical feet, corresponding throughout so closely with the treatise of M. Claudius Sacerdos [see Plotius Marius], that it is evident that one of these writers must have copied from the other, or that both must have derived their materials from a common source. The text of this Probus has lately received important improvements from a collation of the Codex Bobiensis, now at Vienna, and appears under its best form in the "Corpus Grammaticorum Latinorum" of Lindemann, 4to. Lips. 1831, vol. i. pp. 39—148. The lines to Coelestinus are included in the *Anthol. Lat.* of Burmann, vol. i. addend. p. 739, or No. 205, ed. Meyer.

6. In the same collection by Putschius, p. 1496—1541, is contained *M. Valerii Probi Grammatici de Notis Romanorum Interpretandis Libellus*, an explanation of the abbreviations employed in inscriptions and writings of various kinds.

7. Endlicher, in his *Analecta Grammatica*, has published, from a Codex Bobiensis, now at Vienna, a fragment *Valerii Probi de Nomine*.

It is not unlikely that the same individual may be the author of the three pieces last named, but this is a point on which it is vain to speak with confidence. (Osann, *Beiträge zur Griechisch. und Römisch. Literatur Geschichte*, ii. p. 283; Jahn, *l. c.*; Suringar, *Historia Critica Scholiast. Lat.*) [W. R.]

PROBUS, AEMI'LIUS. [NEPOS, CORNELIUS.]

PROCAS, one of the fabulous kings of Alba Longa, succeeded Aventinus, reigned twenty-three years, and was the father of Numitor and Amulius. (Dionys. i. 71; Liv. i. 3; Appian, *Rom.* i. 1; Virg. *Aen.* vi. 767.)

PROCHIRUS, MICHAEL. [MICHAEL, literary, No. 11.]

PRO'CHORUS (Πρόχορος). There is extant in MS. a Greek life of St. John the Evangelist, professedly written by Prochorus, one of the seventy disciples, and also one of the seven deacons. (Luke, x. 1; Acts, vi. 5.) The work is professedly spurious, but critics are not determined as to its age. Vossius and others are disposed to identify the work with the *Circuitus Joannis*, mentioned in the *Synopsis S. Scripturae* ascribed to Athanasius. Le Nourry and Ittigius assign to it a later date; and Tillemont regards it as comparatively recent, a forgery of the Middle Ages. It bears the title Προχόρου τοῦ ἐπὶ ταῖς χρειαῖς τῶν ἑπτὰ καταστᾳθέντος, ἀνεψιοῦ Στεφάνου τοῦ πρωτομάρτυρος, περὶ Ἰωάννου τοῦ θεολόγου καὶ εὐαγγελιστοῦ ἱστορία. *Prochori qui fuit unus de septem ministerio praefectis, consobrinus Stephani protomartyris, de Joanne theologo et evangelista historia.* A portion of the Greek text, with a Latin version by Sebastian Castalio, was published in the third edition of the Graeco-Latin version, by Michael Neander, of Luther's Catechism, 8vo, Basel, 1567, p. 526; and again in vol. i. of the *Monumenta Orthodoxographa* of Grynaeus, fol. Basel, 1569. A larger portion has been published, but in a Latin version only, in various editions of the *Bibliotheca Patrum* (e. g. vol. ii. ed. Paris, 1575; vol. vii. ed. Paris, 1579 and 1654; vol. i. ed. Cologn. 1618, and vol. ii. ed. Lyon, 1677); also in the *Historia Christian. Veterum Patrum* of René Laurent de la Barre, fol. Paris, 1583. (Cave, *Hist. Litt.* ad ann. 70, vol. i. p. 36, ed. Oxford, 1740—43; Fabric. *Cod. Apocryph. N. T.* vol. ii. p. 815; *Biblioth. Graec.* vol. x. p. 135; Voss. *de Historicis Graec.* ii. 9.) [J. C. M.]

PROCILLA, JU'LIA, the mother of Agricola (Tac. *Agr.* 4).

PROCI'LLIUS. 1. A Roman historian, a contemporary of Cicero. He appears to have written on early Roman history, as Varro quotes his account of the origin of the Curtian lake, and likewise on later Roman history, as Pliny refers to him respecting Pompey's triumph on his return from Africa (Varr. *L. L.* v. 148, comp. v. 154, ed. Müller; Plin. *H. N.* viii. 2). He was held in high estimation by Atticus, but Cicero writes that Dicaearchus was far superior to him, from which we may infer that Procillius wrote likewise on geographical subjects. (Cic. *ad Att.* ii. 2. § 2.)

2. Tribune of the plebs, B. C. 56, was accused by Clodius in B. C. 54, together with his colleagues, C. Cato and Nonius Sufenas, on account of the violent acts which they had committed in their tribuneship. Cato and Nonius were acquitted, but Procillius was condemned. (Cic. *ad Att.* iv. 15. § 4, 16. § 5, *ad Q. Fr.* ii. 8. § 1; Drumann, *Geschichte Roms*, vol. ii. p. 339, vol. iii. p. 100.) This Procillius may have been the same person as the historian.

3. L. PROCILLIUS, whom we know only from coins, a specimen of which is annexed. The obverse represents the head of Juno Sispita, and the reverse Juno in a chariot. We may infer from this coin that the Procillii came from Lanuvium, which was celebrated for its worship of Juno Sispita. (Eckhel, vol. v. p. 289.)



COIN OF L. PROCILLIUS.

PROCILLUS, C. VALE'RIUS, a Gallic chief, whose father C. Valerius Caburnus had received the Roman franchise from C. Valerius Flaccus. Caesar placed great confidence in Procillus, and reckoned him as one of his friends. He employed Procillus as his interpreter in the confidential interview which he had with Divitiacus, and he likewise sent him on a subsequent occasion, along with M. Mettius, as his ambassador to Ariovistus. Procillus was thrown into chains by Ariovistus, but, on the defeat of the latter, was rescued by Caesar in person, a circumstance which, Caesar states, caused him as much pleasure as the victory itself. (Caes. *B. G.* i. 19, 47, 53.)

PROCLEIA (Πρόκλεια), a daughter of Laomedon, and the wife of Cycnus, by whom she became the mother of Tennes and Hemithea. (Paus. x. 14. § 2; Tzetz. *ad Lyc.* 232.) [L. S.]

PROCLES (Προκλῆς). 1. One of the twin sons of Aristodemus, who, according to the tradition respecting the Dorian conquest of Peloponnesus, on the death of their father, inherited jointly his share of the conquered territory, and became the ancestor of the two royal families of Sparta. Procles was usually regarded as the younger of the two brothers. The line of kings descended from him was called, after his son or grandson Eurypon, the Eurypontidae. (Herod. viii. 131, vi. 51, &c.; Paus. iv. 1. § 7.)

2. Tyrant of Epidaurus, the father of Lysis or Melissa, the wife of Periander. Having revealed to the son of the latter the secret of his mother's death [PERIANDER], he incurred the implacable resentment of Periander, who attacked and captured Epidaurus, and took Procles prisoner. (Herod. iii. 50—52; Paus. ii. 28. § 8.)

3. The son of Pityreus, was the leader of the Ionians who settled in the island of Samos. He was an Epidaurian by birth, and led with him a considerable number of Epidaurian exiles. Androclus and the Ephesians attacked Procles and his son Leogorus, who shared the royal power with him, and expelled them. (Paus. vii. 4. § 2.)

4. A descendant of Demaratus, king of Sparta, from whom, together with Eurysthenes, who was

apparently his brother, he inherited the dominion of Eliserne and Teuthrania, in Asia Minor. He was among the Greeks who accompanied the younger Cyrus in his expedition against his brother, and is mentioned more than once by Xenophon (*Anab.* ii. 1. § 3, 2. § 1, 7, 8, 10.). He returned safe home; for at the time of the expedition of Thimbron into Asia Minor (B. C. 399) he and Eurysthenes were still governing their little principality, and readily attached themselves to the Lacedaemonian commander. (Xen. *Hellen.* iii. 1. § 6.) [C. P. M.]

PROCLES, a distinguished Greek medallist, whose name appears on the coins of Naxos and of Catana. The name was first discovered on an extremely rare coin of Naxos, where it is engraved on the plinth of a statue of Silenus, which forms the reverse of the coin, in characters so fine as to require a strong lens to decipher them. There remained, however, a possibility of doubt whether the name was that of the engraver of the medal, or that of the maker of the original statue itself. This doubt has been fully set at rest by the discovery of the same name on a splendid medal of Catana, in the collection of the Duc de Luynes. (R. Rochette, *Lettre à M. Schorn*, p. 95, with an engraving at the head of M. Raoul-Rochette's Preface.) [P. S.]

PROCLUS (Πρόκλος), historical. 1. Prefect of the city under Theodosius the Great. He was put to death in the tenth year of his reign. An epigram on the pedestal of an obelisk at Constantinople records his success in setting the obelisk upright. (*Anthol. Graec.* iv. 17.) A Latin translation of the epigram by Hugo Grotius is given by Fabricius (*Bibl. Graec.* vol. ix. p. 368).

2. Surnamed Ὀνειροκρίτης, according to some authorities (Theophanes, p. 140; Cedrenus, p. 298), predicted the death of the emperor Anastasius. It appears to be this Proclus of whom Zonaras (*Annal.* xiv. p. 55) relates that he set on fire the fleet of Vitalianus, who was in arms against Anastasius, by means of mirrors. Other accounts (Chron. Joann. Malalae, vol. ii. p. 126) say that it was by means, not of mirrors, but of sulphur, that he effected this. This story has sometimes been erroneously referred to Proclus Diadochus (Fabric. *Bibl. Graec.* vol. ix. p. 370). [C. P. M.]

PROCLUS (Πρόκλος), literary. 1. EUTYCHIUS PROCLUS, a grammarian who flourished in the 2nd century, born at Sicca in Africa. He was the instructor of M. Antoninus (Jul. Capit. *Vit. Ant.* c. 2.). It is probably this Proclus who is mentioned by Trebellius Pollio (*Aemil. Tyr.*) as the most learned grammarian of his age. He was created consul by Antoninus (Fabric. *Bibl. Graec.* vol. ix. p. 365).

2. Or PROCULEIUS, son of Themison, held the office of hierophant at Laodiceia in Syria. He wrote, according to Suidas, the following works:—1. Θεολογία. 2. Εἰς τὴν παρ' Ἡσιόδῳ τῆς Πανδώρας μῦθον. 3. Εἰς τὰ χρυσᾶ ἔπη. 4. Εἰς τὴν Νικομάχου εἰσαγωγὴν τῆς ἀριθμητικῆς, and some geometrical treatises.

3. Surnamed Μαλλώτης, a Stoic philosopher, a native of Cilicia. He was, according to Suidas (*s. v.*), the author of ὑπόμνημα τῶν Διογένους σοφισμάτων, and a treatise against the Epicureans. It is probably this Proclus who is mentioned by Proclus Diadochus (*in Tim.* p. 166).

4. Or PROCULUS, a follower of Montanus, from whom a sect of heretics were called Procliani, who were deemed bad enough to require rebaptizing if they returned to the church (Fabric. *Bibl. Graec.* ix. p. 366.).

5. A native of Naucratis in Egypt. He was a man of distinction in his native city, but in consequence of the civil commotions there removed, while still young, to Athens. There he placed himself under the instructions of Adrianus, and afterwards himself taught eloquence, and had Philostratus as one of his pupils. He possessed several houses in and near Athens, and imported considerable quantities of merchandise from Egypt, which he disposed of wholesale to the ordinary vendors. After the death of his wife and son he took a concubine, to whom he entirely surrendered the control of his household, and in consequence of her mismanagement, reaped considerable discredit. It was his practice, if any one paid down 100 drachmae at once, to allow him admission to all his lectures. He also had a library, of which he allowed his pupils to make use. In the style of his discourses he imitated Hippias and Gorgias. He was remarkable for the tenacity of his memory, which he retained even in extreme old age. (Philostr. *Vit. Procli*, p. 602, &c. ed. Olearius.)

6. Surnamed Διάδοχος (the successor), from his being regarded as the genuine successor of Plato in doctrine, was one of the most celebrated teachers of the Neoplatonic school. (Marin. c. 10. In some MSS. he is styled διάδοχος Πλατωνικός.) He was of Lycian origin, the son of Patricius and Marcella, who belonged to the city of Xanthus, which Proclus himself regarded as his native place. According, however, to the distinct statement of Marinus (*Vit. Procli*, c. 6) he was born at Byzantium, on the 8th of February, A. D. 412, as is clear from the data furnished by his horoscope, which Marinus has preserved. The earlier period of his life was spent at Xanthus. When still very young, he was distinguished by his remarkable eagerness for study, to which Marinus believes him to have been urged by Athena herself, who appeared to him in a vision. Such watchful care, indeed, did the gods, according to that writer, take of Proclus, that he was preternaturally cured of a dangerous malady in his youth by Apollo, who appeared in his own person for the purpose. Statements like this indicate how large an abatement must be made in the extravagant account which Marinus gives of the precocity and progress of Proclus. From Xanthus he removed, while still young, to Alexandria, where his studies were conducted chiefly under the guidance of the rhetorician Leonas, who received him into his family, and treated him as though he had been his own son. Through him Proclus was introduced to the leading men and the most distinguished scholars of Alexandria, whose friendship he speedily secured by his abilities, character, and manners. He studied grammar under Orion. [ORION.] He also applied himself to learn the Latin language, purposing, after the example of his father, to devote himself to the study of jurisprudence. Leonas having occasion to make a journey to Byzantium, took young Proclus with him, who eagerly embraced the opportunity of continuing his studies. On his return to Alexandria, Proclus abandoned rhetoric and law for the study of philosophy, in which his instructor was Olympiodorus. He also learnt ma-

thematics from Hero. Whether from the confusion of his doctrines, or the indistinctness of his mode of expounding them, Olympiodorus was rarely understood by his disciples. Proclus, by his extraordinary powers of apprehension and memory, was able, after the lectures, to repeat them almost verbatim to his fellow-pupils. He also with great ease, according to Marinus, learnt by heart the philosophical treatises of Aristotle. Olympiodorus was so delighted with him, that he offered him his daughter in marriage. Becoming at last dissatisfied with the instruction to be obtained at Alexandria, Proclus removed to Athens, where he was received by a fellow-countryman of the name of Nicolaus. By Syrianus, with whom he formed an acquaintance, he was introduced to Plutarchus, the son of Nestorius, who was charmed with the aptitude and zeal displayed by so young a man (he was at the time not 20 years of age), so that though very old, he addressed himself to the task of instructing the young aspirant, and read with him Aristotle's treatise *de Anima* and the *Phaedo* of Plato. He even took him to reside with him, and termed him his son. Plutarchus at his death commended Proclus to the care of his successor Syrianus, who in his turn regarded him rather as a helper and ally in his philosophical pursuits, than as a disciple, and took him to cultivate with him the ascetic system of life, which was becoming the practice of the school, and soon selected him as his future successor. After a sufficient foundation had been laid by the study of Aristotle, Proclus was initiated into the philosophy of Plato and the mystic theology of the school. By his intense application and unwearied diligence, he achieved such rapid progress, that by his 28th year he had written his commentary on the Timaeus of Plato, as well as many other treatises. On the death of Syrianus he succeeded him, and inherited from him the house in which he resided and taught. The income which he derived from his school seems to have been considerable. (Phot. p. 337, b. ed. Bekk.) He also found time to take part in public affairs, giving his advice on important occasions, and, by precept and example, endeavouring to guide the conduct of the leading men. Whether it was that his interference in this way provoked hostility, or (as Ritter, vol. iv. p. 658 believes) that his eager attachment to, and diligent observance of heathen practices had drawn down upon him the suspicion of violating the laws of the Christian emperors, Proclus was compelled to quit Athens for a time; he went to Asia, where he had the opportunity of making himself better acquainted with the mystic rites of the East. He himself compiled a collection of the Chaldaean oracles, on which he laboured for five years. After a year's absence, he came back to Athens. After his return he proceeded more circumspectly in his religious observances, concealing them even from his disciples, for which purpose, Marinus tells us, his house was conveniently situated. The profounder secrets of his philosophy he proclaimed only to his most confidential disciples, in meetings with respect to which it appears secrecy was enjoined (ἄγραφοι συνουσίαι). Marinus records, with intense admiration, the perfection to which he attained in all virtues. His ascetic temper led him to decline the numerous advantageous matrimonial connections that were offered to him; but towards all his friends he exhibited the greatest urbanity, watching over their welfare with the most sedulous care; if any of them were ill, addressing the most fervent supplications to the gods for their recovery, and himself adopting all the means which he could to restore them. His friendship with Archiadas reached a perfectly Pythagorean perfection. But far beyond these mere social virtues was, in the estimation of Marinus, his devotion to the purifying virtues, that is, to every form of superstition and fanaticism. All the mystic rites of purification, Orphic and Chaldaean, he practised most assiduously. From animal food he almost totally abstained; fasts and vigils, of which he prescribed to himself even more than were customary, he observed with scrupulous exactitude. The reverence with which he honoured the sun and moon would seem to have been unbounded. He celebrated all the important religious festivals of every nation, himself composing hymns in honour not only of Grecian deities, but of those of other nations also. Nor were departed heroes and philosophers excepted from this religious veneration; and he even performed sacred rites in honour of the departed spirits of the entire human race. Indeed, he held that the philosopher should be the hierophant of the whole world. His ordinary labours at the same time seem to have been very great. He delivered five lectures a day, besides holding a species of literary soirées. It was of course not surprising that such a man should be favoured with various apparitions and miraculous interpositions of the gods, in which he seems himself to have believed as devoutly as his encomiast Marinus. At least, he used to tell, with tears in his eyes, how a god had once appeared and proclaimed to him the glory of the city. But the still higher grade of what, in the language of the school, was termed the theurgic virtue, he attained by his profound meditations on the oracles, and the Orphic and Chaldaic mysteries, into the profound secrets of which he was initiated by Asclepigeneia, the daughter of Plutarchus, who alone was in complete possession of the theurgic knowledge and discipline, which had descended to her from the great Nestorius. He profited so much by her instructions, as to be able, if we may believe Marinus, to call down rain in a time of drought, to stop an earthquake, and to procure the immediate intervention of Aesculapius to cure the daughter of his friend Archiadas. It was supernaturally revealed to him in a dream, that he belonged to the *Hermetic chain* (a species of heathen apostolical succession), and that the soul of the Pythagorean Nicomachus dwelt in him.

Proclus died on the 17th of April, A. D. 485, the year after an eclipse of the sun mentioned by Marinus, and determined to have occurred Jan. 13. 484. The seventy-five years which Marinus assigns as the length of his life are of course lunar years. During the last five years of his life he had become superannuated, his strength having been exhausted by his fastings and other ascetic practices. According to Marinus he was endowed with the greatest bodily as well as mental advantages. His senses remained entire till his death. He was possessed of great strength and remarkable personal beauty. He was only twice or thrice in his life attacked with anything like severe illness, though it appears that he was somewhat liable to attacks of the gout. His powers of memory are described as prodigious. He was buried near Lycabettus. In

his will he liberally remembered his slaves. As a philosopher he enjoyed the highest celebrity among his contemporaries and successors. Marinus does not scruple to call him absolutely inspired, and to affirm that when he uttered his profound dogmas his countenance shone with a preternatural light. Besides his other philosophical attainments he was a distinguished mathematician, astronomer and grammarian. Cousin considers that all the philosophic rays which ever emanated from the great thinkers of Greece, Orpheus, Pythagoras, Plato, Aristotle, Zeno, Plotinus, &c. were concentrated in and re-emitted by Proclus (*Praef.* p. xxvi.). Such laudation is extravagant and absurd. Proclus was a fanciful speculator, but nothing more, though the vagueness and incomprehensibility of his system may have led some moderns to imagine that they were interpreting Proclus when they were only giving utterance to their own vague speculations. That Proclus, with all his profundity, was utterly destitute of good sense, may be gathered from what Marinus tells of him, that he used to say that, if he could have his way, he would destroy all the writings that were extant, except the oracles and the Timaeus of Plato; as indeed scarcely any other impression is left by the whole life which Marinus has written of him. That this want of good sense characterised the school generally is clear from the fact that as the successor of Proclus they could tolerate so very silly a person as Marinus.

In the writings of Proclus there is a great effort to give an appearance (and it is nothing more) of strict logical connection to the system developed in them, that form being in his view superior to the methods of symbols and images. He professed that his design was not to bring forward views of his own, but simply to expound Plato, in doing which he proceeded on the idea that everything in Plato must be brought into accordance with the mystical theology of Orpheus. He wrote a separate work on the coincidence of the doctrines of Orpheus, Pythagoras, and Plato. It was in much the same spirit that he attempted to blend together the logical method of Aristotle and the fanciful speculations of Neoplatonic mysticism. Where reasoning fails him, he takes refuge in the πίστις of Plotinus, which is superior to knowledge, conducting us to the operations of theurgy, which transcends all human wisdom, and comprises within itself all the advantages of divinations, purifications, initiations, and all the activities of divine inspiration. Through it we are united with the primeval unity, in which every motion and energy of our souls comes to rest. It is this principle which unites not only men with gods, but the gods with each other, and with the one, — the good, which is of all things the most credible.

Proclus held, in all its leading features, the doctrine of emanations from one ultimate, primeval principle of all things, the absolute unity, towards union with which again all things strive. This union he did not, like Plotinus, conceive to be effected by means of pure reason, as even things destitute of reason and energy participate in it, purely as the result of their subsistence (ὕπαρξις, *Theol. Plat.* i. 25, ii. 1, 4). In some unaccountable way, therefore, he must have conceived the πίστις, by which he represents this union as being effected, as something which did not involve rational or thinking activity. All inferior existences are connected with the highest only through the intermediate ones, and can return to the higher only through that which is intermediate. Every multitude, in a certain way, partakes of unity, and everything which becomes *one*, becomes so by partaking of the one. (*Inst. Theol.* 3.) Every object is a union of the one and the many: that which unites the one and the many is nothing else than the pure, absolute one — the essential *one*, which makes every thing else partake of unity.

Proclus argued that there is either one principium, or many principia. If the latter, the principia must be either finite or infinite in number. If infinite, what is derived from them must be infinite, so that we should have a double infinite, or else, finite. But the finite can be derived only from the finite, so that the principia must be finite in number. There would then be a definite number of them. But number presupposes unity. Unity is therefore the principium of principia, and the cause of the finite multiplicity and of the being of all things. (*Theol. Plat.* ii. 1.) There is therefore *one* principium which is incorporeal, for the corporeal consists of parts. It is immoveable and unchangeable, for every thing that moves, moves towards some object or end, which it seeks after. If the principium were moveable it must be in want of the good, and there must be something desirable outside it. But this is impossible, for the principium has need of nothing, and is itself the end towards which everything else strives. The principium, or first cause of all things, is superior to all actual being (οὐσία), and separated from it, and cannot even have it as an attribute. (*l. c.*) The absolutely one is not an object of cognition to any existing thing, nor can it be named (*l. c.* p. 95). But in contemplating the emanation of things from the one and their return into it we arrive at two words, the *good*, and the *one*, of which the first is analogical and positive, the latter negative only (*l. c.* p. 96). The absolutely one has produced not only earth and heaven, but all the gods which are above the world and in the world: it is the god of all gods, the unity of all unities (*l. c.* ii. p. 110). Everything which is perfect strives to produce something else, the full seeks to impart its fulness. Still more must this be the case with the absolute good, though in connection with that we must not conceive of any creative power or energy, for that would be to make the One imperfect and not simple, not fruitful through its very perfection (*l. c.* p. 101). Every emanation is less perfect than that from which it emanates (*Inst. Theol.* 7), but has a certain similarity with it, and, so far as this similarity goes, remains in it, departing from it so far as it is unlike, but as far as possible being one with it, and remaining in it (*Inst. Theol.* 31). What is produced from the absolutely one is produced as unity, or of the nature of unity. Thus the first produced things are independent unities (αὐτοτελεῖς ἑνάδες). Of these independent unities some are simple, others more composite. The nearer the unities are to the absolute unity the simpler they are, but the greater is the sphere of their operation and their productive power. Thus out of unity there arises a multitude of things which depart farther and farther from the simplicity of the absolute one; and as the producing power diminishes, it introduces more and more conditions into things, while it diminishes their universality and simpli-

city. His whole system of emanations seems in fact to be a *realization* of the logical subordination of ideas. The simplest ideas which are contained in those which are composite being regarded by him as the principles of *things*.

The emanations of Proclus proceeded in a curious triadic manner. That which precedes all power, and emanates immediately from the primal cause of all things, is limit. The power or force which produces existence is infinitude (*Theol. Plat.* iii. p. 133). From these two principia arises a third, a compound of the two — *substance* (as a sort of genus of all substances), that which in itself is absolutely an existing thing and nothing more (*l. c.* p. 135). Everything, according to Proclus, contains in itself being (οὐσία), life (ζωή), and intelligence (νοῦς). The life is the centre of the thing, for it is both an object of thought and exists. The intelligence is the limit of the thing, for the intellect (νοῦς) is in that which is the object of intellect (νοητόν), and the latter in the former; but the intellect or thought exists in the thing thought of objectively, and the thing thought of exists in the intellect productively (νοερῶς). This accordingly is the first triad, limit, infinitude, and the compound of the two. Of these the first — the limit — is the deity who advances to the extreme verge of the conceivable from the inconceivable, primal deity, measuring and defining all things, and establishes the paternal, concatenating and immaculate race of gods. The infinite is the inexhaustible power of this deity. The "mixed" is the first and highest world of gods, which in a concealed manner comprehends everything within itself.

Out of this first triad springs the second. As the first of the unities produces the highest existing thing, the intermediate unity produces the intermediate existent thing, in which there is something first — unity, divinity, reality; something intermediate — power; and something last — the existence in the second grade, conceivable life (νοητὴ ζωή); for there is in everything which is the object of thought, being (τὸ εἶναι), life (τὸ ζῆν), and thought (τὸ νοεῖν). The third of the unities, the "mixed," produces the third triad, in which the intelligence or thinking power (νοῦς) attains to its subsistence. This thinking power is the limit and completion of everything which can be the object of thought. The first triad contains the principle of union, — the second of multiplicity and increase by means of continuous motion or life, for motion is a species of life, — the third, the principle of the separation of the manifold, and of formation by means of limit.

In his treatise on Providence and Fate, Proclus seeks to explain the difference between the two, and to show that the second is subordinate to the first in such a manner that freedom is consistent with it. Both providence and fate are causes, the first the cause of all good, the second the cause of all connection (and connection as cause and effect). There are three sorts of things, some whose operation is as eternal as their substance, others whose substance does not exist, but is perpetually coming into existence, and, between these, things whose substance is eternal, but whose operation takes place in time. Proclus names these three kinds *intellectual*, *animal* and *corporeal*. The last alone are subjected to fate, which is identical with nature, and is itself subject to providence, which is nothing else than the deity himself. The corporeal part of man is entirely subject to fate. The soul, as regards its substance, is superior to fate; as regards its operation, sometimes (referring to those operations which require corporeal organs and motions) beneath, sometimes superior to fate, and so forms the bond of connection between intellectual and corporeal existence. The freedom of the soul consists in its living according to virtue, for this alone does not involve servitude. Wickedness on the other hand is want of power, and by it the soul is subjected to fate, and is compelled to serve all that ministers to or hinders the gratification of the desires. Proclus strongly distinguished the soul from that which is material, pointing out its reflective power as a mark of difference; the corporeal not being able to turn back in that way upon itself, owing to its consisting of separable parts. He founded on this also an argument for the immortality of the soul. (*Inst. Theol.* 15.) Some of the topics touched upon in this treatise are carried out still further in the essay On Ten Questions about Providence.

In the treatise on the origin of evil (περὶ τῆς τῶν κακῶν ὑποστάσεως), Proclus endeavours to show that evil does not originate with God, or with the daemons, or with matter. Evil is the consequence of a weakness, the absence of some power. As with the total absence of all power activity would be annihilated, there cannot be any total, unmixed evil. The good has one definite, eternal, universally operating cause, namely God. The causes of evil are manifold, indefinite, and not subject to rule. Evil has not an original, but only a derivative existence.

The following works of Proclus are still extant: —1. Εἰς τὴν Πλάτωνος Θεολογίαν, in six books. 2. Στοιχείωσις Θεολογική (*Institutio Theologica*). This treatise was first published in the Latin translation of Franciscus Patricius. The Greek text, with the translation of Aem. Portus, is appended to the edition of the last-mentioned work, published at Hamburgh in 1618. 3. A commentary on the *First Alcibiades* of Plato. 4. A commentary on the Timaeus of Plato. Of this commentary on the Timaeus five books remain, but they only treat of about a third of the dialogue. It is appended to the first Basle edition of Plato. 5. Various notes on the Πολιτεία of Plato, printed in the same edition of Plato as the last-mentioned work. 6. A commentary on the Parmenides of Plato, published in Stallbaum's edition of that dialogue. 7. Portions of a commentary on the Cratylus of Plato, edited by Boissonade, Lips. 1820. 8. A paraphrase of various difficult passages in the τετράβιβλος σύνταξις of Ptolemaeus: first published, with a preface, by Melanchthon, at Basle, 1554. 9. A treatise on motion (περὶ κινήσεως), a sort of compendium of the last five books of Aristotle's treatise περὶ φυσικῆς ἀκροάσεως. 10. Ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων (Basle, 1520). 11. Σφαῖρα, frequently appended to the works of the ancient astronomers. There are also several separate editions of it. 12. A commentary on the first book of Euclid's elements (attached to various editions of the text of Euclid). 13. A commentary on the Ἔργα καὶ ἡμέραι of Hesiod, in a somewhat mutilated form (Ὑπόμνημα εἰς τὰ Ἡσιόδου ἔργα καὶ ἡμέρας), first published at Venice in 1537. A better edition is that by Heinsius (Leyden, 1603). 14. Χρηστομάθεια γραμματική, or rather some

portions of it preserved by Photius (cod. 239), treating of poetry and the lives of various celebrated poets. The short life of Homer which passes under the name of Proclus, was probably taken from this work. 15. Ἐπιχειρήματα ιη' κατὰ Χριστιανῶν. The object of this work was to maintain the eternity of the universe against the Christian doctrine on the subject. The work of Proclus has not come down to us in a separate form, but we still possess his arguments in the refutation of them by Joannes Philoponus (*de Aeternitate Mundi*). 16. *De Providentia et Fato*, addressed to Theodorus, a mechanician. 17. *Decem Dubitationes circa Providentiam* (περὶ τῶν δέκα πρὸς τὴν Πρόνοιαν ἀπορημάτων). 18. *De Malorum Subsistentia* (Περὶ τῆς τῶν κακῶν ὑποστάσεως). This and the two preceding treatises only exist in the Latin translation of Gulielmus de Morbeka. They are printed entire by Fabricius, in his *Bibliotheca Graeca*, vol. ix. p. 373, &c. 19. A little astrological treatise on the effect of eclipses, in a Latin translation. 20. A treatise on poetry, also in a Latin translation, printed, together with a treatise by Choeroboscus (Paris, 1615). 21. Five hymns. 22. Some scholia on Homer. There is no complete edition of the extant works of Proclus. The edition of Cousin (Paris, 6 vols. 8vo., 1820—1827) contains the treatises on Providence and Fate, on the Ten Doubts about Providence, and on the Nature of Evil. the commentary on the Alcibiades, and the commentary on the Parmenides. There are English translations of the commentaries on the Timaeus, the six books on the Theology of Plato, the commentaries on the first book of Euclid, and the Theological Elements, and the five Hymns, by Thomas Taylor.

Besides the treatises already mentioned, the following have perished:—1. A commentary on the Philebus of Plato (Procl. *in Tim.* p. 53, 222). 2. A commentary on the Phaedrus of Plato (Procl. *l. c.* p. 329). 3. A defence of the Timaeus of Plato against the ἀντιῤῥήσεις of Aristotle (*l. c.* p. 226. βιβλίον ἰδίᾳ ἐκδεδωκὼς οἶδα τῶν πρὸς τὸν Τίμαιον Ἀριστοτέλους ἀντιῤῥήσεων ἐπισκέψεις ποιουμένων). 4. Καθαρτικὸς τῶν δογμάτων τοῦ Πλάτωνος, against Domninus. (Suid. *s. v.* Δομνῖνος.) 5. A commentary on the Theaetetus of Plato. (Marinus, *l. c.* cap. ult.) 6. Νόμοι, a commentary apparently on the Laws of Plato. (Procl. *in Tim.* p. 178). 7. Notes on the Ἐννεάδες of Plotinus. 8. Μητρωακὴ βίβλος, on the mother of the gods. (Suid. *s. v.* Προκλ.) 9. Εἰς τὴν Ὀρφέως θεολογίαν. (Suid. *l. c.*; Marinus, c. 27.) 10. Περὶ τὰ λόγια, in ten books. (Suid. Marin. c. 26.) 11. A commentary on Homer. (Suid.) 12. Περὶ τῶν παρ' Ὁμήρῳ θεῶν. (Suid.) 13. Συμφωνία Ὀρφέως, Πυθαγόρου καὶ Πλάτωνος. (Suid. Marin. c. 22.) 14. On the three ἑνάδες νοηταί, namely, ἀλήθεια, καλλονή, and συμμετρία. (Procl. *in Polit.* p. 433.) 15. Εἰς τὸν λόγον τῆς Διοτίμας περὶ τῆς τῶν κακῶν ὑποστάσεως. 16. Περὶ ἀγωγῆς, on the theurgic discipline, in two books. (Suid.) 17. Various hymns and epigrams. (Fabric. *Bibl. Graec.* vol. ix. pp. 363—445; Brucker, *Historia Critica Philosophiae*, vol. ii. pp. 319—336; Tennemann, *Geschichte der Philosophie*, vol. vi.; Ritter, *Geschichte der Philosophie*, bk. xiii. c. 3. vol. iv. p. 699, &c.) [C. P. M.]

PROCLUS (SAINT), was at a very early age appointed reader in the church at Constantinople. He was also employed as secretary or amanuensis to St. Chrysostom, and was employed in a similar capacity by Atticus (who succeeded Arsacius as patriarch of Constantinople), by whom he was invested successively with the orders of deacon and presbyter. He was raised to the rank of bishop of Cyzicus by Sisinnius, the successor of Atticus, but did not exercise the functions of his office, the people of Cyzicus choosing another in his place. On the death of Sisinnius (A. D. 427) there was a general expression of feeling in favour of Proclus as his successor, but Nestorius was appointed. Proclus contended zealously against the heresies which the latter strove to introduce into the church, combating them even in a sermon preached before Nestorius himself. On the deposition of Nestorius, Proclus was again proposed as his successor; but his elevation was again opposed, though on what grounds does not appear very clearly ascertained. But on the death of Maximianus, who was appointed instead, Proclus was at last created patriarch. In A. D. 438 Proclus gained a great deal of honour by having the body of St. Chrysostom brought to Constantinople. There is still extant a fragment of a Latin translation of an éloge on St. Chrysostom, by Proclus, delivered probably about this time. It was in the time of Proclus that the custom of chanting the Trisagion was introduced into the church. While in office, Proclus conducted himself with great prudence and mildness. For further details respecting his ecclesiastical career, the reader is referred to Tillemont's *Mémoires Ecclésiastiques* (vol. xiv. pp. 704—718). His extant writings are enumerated by Fabricius (*B. G.* vol. ix. pp. 505—512). One of the most celebrated of his letters (περὶ πίστεως) was written in A. D. 435, when the bishops of Armenia applied to him for his opinion on certain propositions which had been disseminated in their dioceses, and were attributed to Theodorus of Mopsuestia. The discussion that ensued with respect to these propositions made a considerable stir in the East.

Proclus bestowed a great deal of pains upon his style, which is terse and sententious, but is crowded with antitheses and rhetorical points, and betrays a laboured endeavour to reiterate the same sentiment in every possible variety of form. From the quotations of subsequent authors, it appears that several of the writings of Proclus are lost. The *Platonic Theology* of Proclus Diadochus has sometimes been erroneously described as a theological work of St. Proclus. The 24th of October is the day consecrated to the memory of St. Proclus by the Greek church. [C. P. M.]

PROCLUS (Πρόκλος), one of the eminent artists in mosaic who flourished in the Augustan age. His name occurs on two inscriptions found at Perinthus, from one of which we learn that he adorned the temple of Fortune in that city, and that the Alexandrian merchants, who frequented the city, erected a statue in honour of him. The second inscription is the epitaph of a mosaic artist, who is said in it to have left a son, his associate and equal in the art; from which it would seem probable that both father and son were named Proclus. The second inscription, as restored, runs thus:—

Πάσαις ἐν πολίεσσι τέχνην ἤσκησα πρὸ πάντων
ψηφοθέτας, δαέροις Παλλάδος εὑράμενος,
υἷα λιπὼν βουλῆς σύνεδρον Πρόκλον ἰσότεχνόν μοι
ὀγδωκοντούτης τοῦδε τάφοιο λαχών.

(Böckh, *Corp. Inscr.* vol. ii. p. 68, n. 2024, 2025

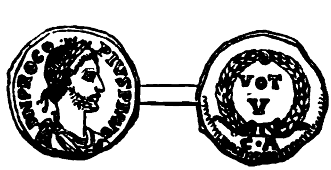
Welcker, in the *Rhein. Mus.* 1833, vol. i. p. 289; R. Rochette, *Lettre à M. Schorn*, p. 393.) [P. S.]

PROCLUS (Πρόκλος), a physician, probably a native of Rhegium*, among the Bruttii in Italy. He belonged to the medical sect of the Methodici (Galen, *De Meth. Med.* i. 7, vol. x. p. 52, *Introd.* c. 4, vol. xiv. p. 684), and must have lived about the end of the first century after Christ, as he was junior to Thessalus, and senior to Galen. He is no doubt the same physician who is called *Proculus* in our present editions of Caelius Aurelianus (*De Morb. Chron.* iii. 8, p. 469), where he is said to have been one of the followers of Themison, and his opinion on the different kinds of dropsy is quoted. He may also be the same person whose remedy for the gout and sciatica is mentioned by Paulus Aegineta (iii. 77, vii. 11, pp. 492, 661) and Joannes Actuarius (*De Meth. Med.* v. 6, p. 265). [W. A. G.]

PROCLUS, LARGI'NUS, a person in Germany, who predicted that Domitian would die on a certain day. He was in consequence sent to Rome, where he was condemned to death; but as the punishment was deferred, in order that he might be executed after the fatal day had passed, he escaped altogether, as Domitian died on the very day he had named. (Dion Cass. lxviii. 16; comp. Suet. *Dom.* 16.)

PROCNE (Πρόκνη), a daughter of king Pandion of Athens, was the wife of Tereus, and was metamorphosed into a swallow. (Apollod. iii. 14. § 8; Thucyd. ii. 29.) [L. S.]

PROCO'PIUS (Προκόπιος), Roman emperor in the East, through rebellion, from A. D. 363 to 366. According to all probability, he was a relation of the emperor Julian through Basilina, the mother of that emperor, and the second wife of Constantius Consul, who was the youngest son of Constantius Chlorus. [See the genealogical table Vol. I. p. 832.] Procopius was a native of Cilicia, where he was born about A. D. 365. Constantius II. made him his secretary, and employed him in the field as tribune. The emperor Julian created him comes, and appointed him commander in Mesopotamia, when he set out against Persia in A. D. 363. It was then said that Julian had advised him to assume the purple, or manifested a wish that he should be his successor in case he should lose his life in the projected expedition, and this saying afterwards found many believers, to the great advantage of Procopius. However, it was Jovian who succeeded Julian, in 363, and by him Procopius was charged with conducting the body of the fallen hero to Tarsus. Aware that Jovian entertained suspicions against him, or, perhaps, in order to carry out schemes which, at that period, nobody expected, Procopius went to Caesareia in Cappadocia, instead of returning to the imperial quarters. This step was sufficient to rouse the suspicions of Jovian, whatever might have been his previous disposition, and some troops were despatched to seize the fugitive, who, however, deceived his pursuers, and escaped with his family to Tauris. Afraid of being betrayed by the barbarians, he soon left that country and returned to Asia Minor; a dangerous step, which, however, throws some light on his secret plans. During some time he wandered from place to place, and his return having been discovered by Valentinian and Valens, the successors of Jovian (364), he hid himself in the mountains, till at last he found refuge at the house of the senator Strategius, who lived near Chalcedon. Strategius became a confidant of the ambitious schemes of Procopius, who found further adherents among the numerous adversaries of Valens in Constantinople, whither the fugitive general often proceeded on secret visits. The eunuch Eugenius became one of the principal promoters of the plans of Procopius, which were now manifestly those of deposing Valens, and making himself master of the East. The plot broke out in 365, and owing to his numerous partisans and his own artifices, the people of Constantinople proclaimed him emperor on the 28th of September of that year. The emperor Valens was at that period staying at Caesareia in Cappadocia, but was soon informed of the rebellion, and prepared for effective resistance. Meanwhile, Procopius set out for Asia Minor with a well-disciplined army, advanced as far as the Sangarius, and, through a bold stratagem, caused an imperial body, which defended the passage of that river, to desert their master, and join his own army. However, Valens advanced in his turn, and laid siege to Chalcedon, but was defeated under its walls, and obliged to retreat into Phrygia; Marcellus, a general of Procopius, took the important town of Cyzicus, and Procopius became master of Bithynia; a series of successes which turned his mind, made him haughty, and caused him more adversaries than adherents. The war was renewed with vigour in the spring of the following year 366, but to the great disadvantage of Procopius, whose army, commanded by the fugitive Persian prince, Hormisdas, was totally defeated by the celebrated general Arbetion. Soon afterwards, on the 27th of May, 366, another battle was fought at Nacolia, in Phrygia, the two rivals commanding their armies in person, and it ended in the rout of the rebels. Procopius fled, accompanied by a few attendants, with whom he wandered some days in the mountains, when they treacherously seized him, and delivered him into the hands of Valens, by whose order he was immediately put to death. Socrates says that Procopius suffered death by being tied to two trees forcibly bent together, which, on snapping asunder, tore the body of the unfortunate man to pieces. The cruel conduct of Valens against the partisans of Procopius belongs to the history of the former. There are gold and silver coins of Procopius extant, the former being extremely rare, according to Eckhel. (Amm. Marc. xxvi. 6; Zosim. lib. iv.; Themist. *Orat.* 7; Socrat. iv. 3, &c.; Philostorg. ix. 5; Eckhel, vol. viii. pp. 156, 157.) [W. P.]



COIN OF PROCOPIUS.

* That is, if in Galen, *De Meth. Med.* i. 7, vol. x. p. 52, we read τοῦ Ῥηγίνου instead of καὶ Ῥηγίνου, an alteration which is not unlikely to be a sound one, as the name of *Rheginus* applied to a physician is probably not to be found elsewhere.

PROCOPIUS (Προκόπιος), one of the most eminent Byzantine historians, was a native of Caesareia in Palestine, where he was born, at the beginning of the sixth century of the Christian era. He went to Constantinople when still a young man, and there obtained so much distinction as an advocate and a professor of eloquence, that he attracted the attention of Belisarius, who appointed him, in A. D. 527, his ὑπογραφεύς, or secretary. In this quality Procopius accompanied the great hero on his different wars in Asia, Africa, and Italy, being frequently employed in state business of importance, or in conducting military expeditions. In the Gothic war we find him entrusted with the commissariat department, and at the head of the Byzantine navy, a post of vital importance for the success of the campaign. Procopius returned with Belisarius to Constantinople a little before 542. His eminent talents and corresponding merits were appreciated by the emperor Justinian, who conferred upon him the title of illustris, made him a senator, and in 562 created him prefect of Constantinople. Procopius died a little before, or a little after the death of Justinian, that is, about A. D. 565, at the age of sixty and upwards, probably nearer to seventy. Of this great historian Gibbon says, with much truth, that according to the vicissitudes of courage or servitude, of favour or disgrace, he successively composed the history, the panegyric, and the satire of his own times. It is, however, still doubtful whether Procopius actually was the author of that collection of satire and scandal which is attributed to him, under the title of "Historia Arcana" or "Anecdotes." We shall speak of it after first mentioning two other points of doubt regarding our author, the solution of which has occupied the mind and the pen of eminent scholars. First, it has been questioned whether he was a Christian or a Pagan. Space, however, will not allow us to give even the shortest account of the different opinions that have been, or are still, prevalent on that subject, and we consequently merely mention that, while Eichel and La Mothe de Vayer, both quoted below, declared him to be a Pagan, Gerard Vossius, Fabricius, Harles, and others thought that he was a Christian. Indeed, Procopius frequently speaks of faith, either Christian or Pagan, in a manner inconsistent with his own words, so as fully to justify doubts respecting his creed. Assemanni and Cave take a middle course. The latter thinks that he was neither Christian nor Pagan entirely, but being somewhat of a sceptical turn of mind (or perhaps we ought to say, extremely liberal and excessively tolerant in religious matters) he used to despise the superstitions of the Pagans in his conversations with Christians, and would admit, when in company with Pagans, that there was also truth without the sphere of Christianity. We may add that Justinian, who was a bigoted Christian, whether in orthodoxy or heterodoxy, would probably not have permitted a Pagan to discharge the functions of a senator, or a prefect of Constantinople. The other doubtful point alluded to above is of a very strange description. For, since Procopius has given a most graphic description of the plague which devastated Constantinople in 543, rendering his narrative still more lucid and scientifically descriptive, by entering into medical details concerning the symptoms of the disease, &c., it has been thought by some that he was a professional medical man. He thus figures as a physician in several French medical dictionaries. But this is going too far. Procopius betrays, in all his works, a vast deal of miscellaneous knowledge, and while describing the plague, probably derived some additional information from medical friends, which, however, no more makes him a physician, than his work on the Buildings of Justinian constitutes him a professional architect.

As an historian Procopius deserves great praise. Many of his contemporaries, as well as writers who lived a short time after him, speak of him with unreserved esteem. His style is good, formed upon classic models, often elegant, and generally plastic and full of vigour. The general impression of his writings is that of a man who has thought much and seen much, from a position at the highest quarters of information. Procopius is the principal historian for the eventful reign of Justinian.

Among the works of Procopius the most important is:—1. Ἱστορίαι, in 8 books; viz., two *On the Persian War*, containing the period from A. D. 408—553, and treating more fully of the author's own times; two *On the War with the Vandals*, from A. D. 395—545; four *On the Gothic War*, or properly speaking, only three books, the fourth (eighth) being a sort of supplement containing various matters, and going down to the beginning of A. D. 553. It was continued by Agathias till 559. The work is extremely interesting; the descriptions of the habits, &c. of the barbarians are faithful and masterly done. Photius gives an analysis of the first two books, and Agathias, the continuator of Procopius, gives an analysis of all the eight books, in the preface to his History.

2. Κτίσματα, *Libri VI. de Aedificiis conditis vel restoratis auspicio Justiniani.* A work equally interesting and valuable in its kind, though apparently too much seasoned with flattery of the emperor. Gibbon thinks that Procopius was afraid of having offended the pride of Justinian, through too faithful a narrative of glorious events in which the emperor had no personal share, and that he subsequently wrote on the splendid buildings of his master, in order to regain his favour.

3. Ἀνέκδοτα, *Historia Arcana*, a collection of anecdotes, some of them witty and pleasant, but others most indecent, and sometimes absurd, reflecting upon Justinian, the empress Theodora, Belisarius, and other eminent persons. It is a complete *Chronique Scandaleuse* of the court of Constantinople, from A. D. 549 till 562. The authorship of Procopius has been much doubted, partly because his contemporaries do not mention it, and partly because such a production can hardly be reconciled with the character of a grave historian and statesman. However, the first writer who attributed this work to Procopius, namely Suidas (*s. v.* Προκόπιος), does so in a very positive manner, and adds that it had until then not been issued for circulation, which, indeed, it was not fit for. Montesquieu and Gibbon both give credit to the Anecdotes, and do not doubt the authorship of Procopius.

4. *Orationes*, probably extracts from the "History," which is rather overstocked with harangues and speeches.

Editions:—1. *Historia*. *Latin Versions*. The first of these was published under the title *De Bello Italico adversus Gothos gesto*, lib. iv. Foligno, 1470, fol., Venet. 1471, fol., by Leonardo Aretino, or Leonardo Bruni of Arezzo, who, thinking that he had the only existing MS. of the work, was dis-

honest enough to style himself the author of it. Other versions are:—*De Bello Pers. et Vandal. ex Versione Raphaelis Volaterran.*, Rome, 1509, fol.; by Christopherus Persona, Rome, 1506, fol.; cum Praefatione Beati Rhenani, Basel, 1531, fol.; cum Zosimo, ibid. 1576, fol.; cum Jornande et Agathia, Lyon, 1594, 8vo.; sub titulo *De Gothorum Origine*, Frankfort, 1606, fol.; by Hugo Grotius, in his *Historia Gothor. Longobard. et Vandal.*, Amsterdam, 1655, 8vo.; and others. — *Greek and Greek and Latin:* A portion of the Bellum Gothicum, Graece et Latine, by Petrus Pithoeus, in his *Codex Legum Wisigothorum*, Paris, 1579, fol.; the 8 books by David Hoeschel, Graece, together with *De Aedificiis*, Augsburg, 1676, fol.; *Descriptio Ponti Euxini, ex Libr. I. de Bello Gothico*, Graece et Latine, by Bonaventura Vulcanius, in his *Scriptores Rer. Gothicar.*, Leyden, 1597, 1617, 8vo. H. Holcroft published an English translation, London, 1653, fol. There are also French, German, and Italian translations.

2. *De Aedificiis.* The editio princeps, by Joan. Hervagius, Graece, Basel, 1531, fol.; the same, Paris, 1543, and ibid. 1537, 4to., with a Latin translation by Fr. Cranenveld, and notes of Th. Adamaeus; a Latin version by Arnoldus Vesaliensis, together with the eight books of the History and Zosimus, Basel, 1576, fol.; by David Hoeschel, Graece, ad calcem "Historiarum," Augsburg, 1607, fol.

3. *Historia Arcana.* Graece et Latine, cum Notis N. Alemanni, Lyon, 1623, fol.; idem, Cologne, 1669, fol.; a Joan. Eichelio, Helmstädt, 1654, 4to.; Excerpta, by Hugo Grotius, in his work quoted above. The famous Christian Thomasius intended to make a new edition, but it did not appear. There is an English translation, 1674, 8vo.; a German, by Paul Reinhard, Erlangen and Leipzig, 1753, 8vo.; and there are French and Italian versions.

4. *Orationes*, Basel, 1538, 8vo.

There are two collections of the Works of Procopius, with Latin versions, notes, &c.; the first by Claude Maltret, Paris, 2 vols. fol. 1662, 1663, which is not very carefully edited, and was badly reprinted at Venice, 1729, fol.; and the second in the Bonn Collection of the Byzantines, by Dindorf, Bonn, 3 vols. 8vo., 1833—1838: it contains Alemanni's valuable notes on the Historia Arcana, an index, and a text revised with great care. (Fabric. *Biblioth. Graec.* vol. vii. p. 553, &c.; Cave, *Hist. Lit.* vol. i. p. 510; Hanckius, *Script. Byzant.*; La Mothe de Vayer, *Jugemens sur les Historiens Grecs*, in the 8th vol. of his *Oeuvres*.) [W. P.]

PROCRIS (Πρόκρις), a daughter of Erechtheus in Athens, was married to Cephalus (Apollod. iii. 15. § 2; comp. CEPHALUS). A second Procris was a daughter of Thespius. (Apollod. ii. 7. § 8.) [L. S.]

PROCRUSTES (Προκρούστης), that is, "the Stretcher," is a surname of the famous robber Polypemon or Damastes. He used to force all the strangers that fell into his hands into a bed which was either too small or too large, and in which he had their limbs stretched by force until they died. He was slain by Theseus, on the Cephissus in Attica; the bed of Procrustes is used proverbially even at the present day. (Plut. *Thes.* 11; Paus. i. 38. § 5; Ov. *Met.* vii. 438.) [L. S.]

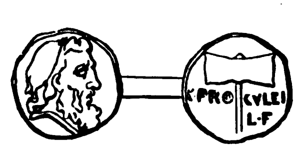
C. PROCULEIUS, a Roman eques, one of the friends of Octavian, was sent by the latter, after the victory at Actium, to Antony and Cleopatra. Antony was just expiring when Proculeius arrived, having previously told Cleopatra to trust Proculeius more than any other of the friends of Octavian. The account of his interview with Cleopatra is related at length by Plutarch, who calls him *Procleius* (Plut. *Ant.* 77—79; Dion Cass. li. 11.) It is of this Proculeius that Horace speaks (*Carm.* ii. 2):—

> "Vivet extento Proculeius aevo,
> Notus in fratres animi paterni:"—

and Porphyrio relates, in his commentary on this passage, that Proculeius divided his property with his brothers Caepio (not Scipio as in some editions) and Murena, who had lost their property in the civil wars. It is also stated by Dion Cassius (liv. 3), that Proculeius was a brother of the Murena, who was condemned, in B. C. 22, on account of his conspiring against Augustus. The nature of this relationship is, however, not clear. The full name of this Murena was A. Terentius Varro Murena, and Drumann conjectures that he was the son of L. Licinius Murena, who was consul B. C. 62, and that he was adopted by A. Terentius Varro. The same writer farther conjectures that Proculeius was the son of C. Licinius Murena, the brother of the consul of B. C. 62, and that he was adopted by some one of the name of Proculeius. In that case Proculeius would have been the cousin of Murena. We know that it was common among the Romans to call cousins by the name of brothers (*frater patruelis* and *frater*). (Drumann, *Geschichte Roms*, vol. iv. pp. 193, 194.)

The great intimacy of Proculeius with Augustus is attested by many writers. (Dion Cass. *l. c.*; Tac. *Ann.* iv. 40; Plin. *H. N.* vii. 45. s. 46, xxxvi. 25. s. 59.) Dion Cassius (*l. c.*) speaks of him and Maecenas as the principal friends of the emperor, and they both interceded, but to no purpose, for the life of their relation, Murena. We also learn from Tacitus (*l. c.*), that he was one of the Romans to whom Augustus had thought of giving his daughter Julia in marriage. Proculeius put an end to his own life by taking gypsum, when suffering from a disease in the stomach. (Plin. *H. N.* xxxvi. 25. s. 59.)

The following coin, which has C. PROCULEI L. F. on the reverse, may have been struck by the above-mentioned Proculeius. It is uncertain to whom the head on the obverse refers; on the reverse we see a *bipennis*. (Eckhel, vol. v. p. 289.)



COIN OF C. PROCULEIUS.

PRO'CULUS, a Roman cognomen, was originally a praenomen, like Postumus and Agrippa. The Roman grammarians connected it with *procul*, and explain it in two different ways, as meaning either a person born when his father was at a distance from his native country, or a person born of parents advanced in age. (Paul. Diac. ex Fest. p. 225, ed. Müller.)

PRO'CULUS, the wealthy descendant of a race of robber chiefs, was a native of Albium Ingaunum,

in Liguria. Having entered upon the career of a soldier, he served with great distinction in the Roman legions, and frequently held the command of a tribune. In the year A. D. 280, he was persuaded by a bold ambitious wife to place himself at the head of the discontented inhabitants of Lyons, and to assume the purple. During the brief period of his sway, he achieved a victory over the Alemanni; but having been attacked and routed by Probus, he sought refuge among the Franks, by whom he was delivered up to death. (Vopisc. *Vita Proculi* in *Script. Hist. Aug.*) [W. R.]

PRO'CULUS, the jurist. The fact that Proculus gave his name to the school or sect (Proculiani or Proculeiani, as the name is also written), which was opposed to that of the Sabiniani, shows that he was a jurist of note. He was a contemporary of Nerva the son [NERVA]. Proculus is often cited, and there are 37 extracts from him in the Digest from his eight books of Epistolae. He is the second jurist in order of time who is excerpted in the Digest. Labeo is the first. According to the Florentine Index, he wrote eight books of Epistolae; but he wrote at least eleven books. (Dig. 18. tit. 1. s. 69.) He appears also to have written notes on Labeo.

It is inferred that Proculus was named Sempronius Proculus, from the case put in the Digest (31. s. 47); but in that passage Sempronius Proculus asks the opinion of his grandson (nepos), whose name, as the answer shows, was Proculus. If he was a daughter's son, his name would not necessarily be Sempronius. Proculus is called "non levis juris auctor" by the Divi Fratres (Dig. 37. tit. 14. s. 17.) Some writers suppose that Proculus is the Licinius Proculus, who was Praefectus Praetorio under Otho. (Tacit. *Hist.* i. 46, 82, ii. 39, &c.) Lampridius (*Alex. Severus*, 68) makes Proculus one of the consiliarii of Alexander Severus; but that is not the only mistake which Lampridius commits in that passage. (Zimmern, *Geschichte des Röm. Privatrechts.*) [G. L.]

PRO'CULUS, a physician. [PROCLUS.]

PRO'CULUS, ACERRO'NIUS. [ACERRONIUS.]

PRO'CULUS, C. ARTO'RIUS, a Roman grammarian, who erroneously gave the name of *figurae* to *tropi*. (Quintil. ix. 1, init.) This writer is frequently quoted by Festus, under the simple name of Artorius. (Festus, pp. 225, 352, 364, ed. Müller.)

PRO'CULUS, BA'RBIUS, one of the soldiers whom Otho employed to corrupt the fidelity of Galba's troops, when he was aspiring to the empire. (Tac. *Hist.* i. 25; Plut. *Galb.* 24.)

PRO'CULUS, CERVA'RIUS, was privy to the conspiracy of Piso against Nero, but, in consequence of his turning informer and accusing Fenius Rufus, he obtained his pardon. (Tac. *Ann.* xv. 50, 66, 71.)

PRO'CULUS, CE'STIUS. [CESTIUS, No. 4.]

PRO'CULUS, COCCEIUS, one of the *speculatores* (see *Dict. of Ant.* p. 508, b., 2d ed.) of the emperor Galba. (Tac. *Hist.* i. 24.)

PRO'CULUS, FLA'VIUS, a Roman eques in the reign of the emperor Claudius. (Plin. *H. N.* xxxiii. 2. s. 8.)

PRO'CULUS, JU'LIUS. 1. Is related in the legend of Romulus to have informed the sorrowing Roman people, after the strange departure of their king from the world, that Romulus had descended from heaven and appeared to him, bidding him tell the people to honour him in future as a god under the name of Quirinus. (Liv. i. 16; Ov. *Fast.* ii. 499, &c.; Flor. i. 1; Lactant. i. 15; Dion Cass. lvi. 46.)

2. A friend of Martial. (Mart. i. 71.)

3. Slain by Commodus in Asia. (Lamprid. *Commod.* 7.)

PRO'CULUS, LICI'NIUS, was one of Otho's friends, and was advanced by him to the dignity of praefect of the praetorian cohorts. Otho placed more confidence in him than in any of his other generals, and he maintained his influence with the emperor by calumniating those who had more virtue than himself. His want of experience in war and his evil counsels hastened Otho's fall. He escaped with his life after the defeat at Bedriacum, and obtained his pardon from Vitellius by pleading that he had purposely betrayed his master. (Tac. *Hist.* i. 46, 82, 87, ii. 33, 39, 44, 60.)

PRO'CULUS, C. PLAU'TIUS, consul B. C. 358, with C. Fabius Ambustus, carried on war with the Hernici, whom he conquered, and obtained in consequence the honour of a triumph. Two years afterwards, B. C. 356, he was named magister equitum by the dictator C. Marcius Rutilus. Rutilus was the first plebeian dictator, and Proculus the first plebeian magister equitum. (Liv. vii. 12, 15, 17.)

PRO'CULUS, SCRIBO'NIUS. 1. A senator, who was torn to pieces by the senators in the senate-house, because Protogenes, the instrument of Caligula's cruelties, exclaimed, as Proculus was going to salute him, "Do you, who hate the emperor so much, venture to salute me?" (Dion Cass. lix. 26; comp. Suet. *Cal.* 28.)

2. The brother of Scribonius Rufus. These brothers were distinguished by their wealth and their friendship for one another, and had governed the two Germanies at the same time. Having been summoned by Nero to Greece, they were accused on their arrival, and, as no opportunity was afforded them of clearing themselves of the charges brought against them, they put an end to their own lives (Dion Cass. lxiii. 17). It is of these two brothers, Scribonius Proculus and Scribonius Rufus, that Tacitus speaks, calling them simply "Scribonii fratres." We learn from him that Pactius Africanus was supposed to have denounced them to Nero (Tac. *Ann.* xiii. 48, *Hist.* iv. 41). These brothers were probably the sons of the preceding Scribonius Proculus. (See Reimarus, *ad Dion Cass. l. c.*)

PRO'CULUS, TI'TIUS, put to death in A. D. 48, because he had been privy to the adulteries of Silius and Messalina. (Tac. *Ann.* xi. 35.)

PRO'CULUS, VE'CTIUS, the step-father (*vitricus*) of the wife of the younger Pliny (Plin. *Ep.* ix. 13. § 13). Pliny addresses one of his letters (iii. 15) to a certain Proculus, who may perhaps be the same person as this Vectius Proculus.

PRO'CULUS, VOLU'SIUS, had been one of the instruments employed by Nero in the murder of his mother, and was a commander of one of the ships in the fleet off the Campanian coast, when the conspiracy of Piso against Nero was formed. From a woman of the name of Epicharis, he obtained some information respecting the plot, which he straightway communicated to Nero. (Tac. *Ann.* xv. 51, 57.)

PRO'DICUS (Πρόδικος), was a native of Iulis in the island of Ceos, the birthplace of Simonides

(Plat. *Protag.* p. 316, d.; Suid. *s. v.*), whom he is described as having imitated (Plat. *Prot.* pp. 339, c., 340, e., 341, b.), and with whom he was without doubt acquainted, as the poet did not die till the 79th, or the beginning of the 80th Olympiad. Prodicus came frequently to Athens for the purpose of transacting business on behalf of his native city, and even attracted admiration in the senate as an orator (Plat. *Hipp. Maj.* p. 282, comp. Philos. *Vit. Soph.* i. 12), although his voice was deep and apt to fall (Plat. *Protag.* p. 316, a.; Philost. *l. c.*). Plutarch describes him as slender and weak (Plut. *an seni ger. sit Resp.* c. 15); and Plato also alludes to his weakliness, and a degree of effeminacy which resulted therefrom (*Prot.* p. 315, d.). Philostratus is the first who taxes him with luxury and avarice (*l. c.*, comp. Welcker, *Kleine Schriften*, ii. p. 513, &c.). In the *Protagoras* of Plato, which points to the 87th Olympiad (any more exact determination is disputable) as the time at which the dialogue is supposed to take place, Prodicus is mentioned as having previously arrived in Athens. He had been brought forward in a play of Eupolis, and in the *Clouds* and the *Birds* of Aristophanes (l. 360), which belong to Ol. 89 and Ol. 91, and came frequently to Athens on public business. (Plut. *Hipp. Maj.* p. 282.) Still later, when Isocrates (born Ol. 86. 1) is mentioned as his disciple (see Welcker, *Prodikos von Keos, Vorgänger des Socrates*, published first in the *Rheinisches Museum der Philologie*, von Welcker and Näke, i. 1—39, 533—545, afterwards in F. G. Welcker's *Kleine Schriften*, ii. p. 392—541), and in the year of the death of Socrates, Prodicus was still living. (Plat. *Apol.* p. 19. c.) The dates of his birth and death cannot be determined. The statement of Suidas (*s. v.*, comp. Schol. on Plat. *de Rep.* x. p. 600. c.), that he was condemned to the hemlock cup as a corrupter of the youth in Athens, sounds very suspicious (comp. Welcker, p. 582). According to the statement of Philostratus (p. 483, comp. 496, ed. Olearius), on which little more reliance can be placed, he delivered his lecture on virtue and vice in Thebes and Sparta also. The *Apology* of Plato unites him with Gorgias and Hippias in the statement, that into whatever city they might come, they were competent to instruct the youth. Lucian (*Vit. Herod.* c. 3) mentions him among those who had held lectures at Olympia. In the dialogues of Plato he is mentioned or introduced, not indeed without irony, though, as compared with the other sophists, with a certain degree of esteem. (*Hipp. Maj.* p. 282, *Theaet.* p. 151, b., *Phaedo*, 60, *Protag.* p. 341, a., *Charmid.* p. 163, d., *Meno*, p. 96, *Cratyl.* p. 384. b., *Symp.* p. 177, *Euthyd.* p. 305.) Aristophanes in the *Clouds* (l. 360) deals more indulgently with him than with Socrates; and the Xenophontic Socrates, for the purpose of combating the voluptuousness of Aristippus, borrows from the book of the wise Prodicus (Πρόδ. ὁ σοφός) the story of the choice of Hercules (*Memor.* ii. 1. § 21, &c.). This separation of Prodicus from the other sophists has been pointed out by Welcker in the above-quoted treatise (p. 400, &c.). Like Protagoras and others, Prodicus delivered lectures in return for the payment of contributions (ἐπιδείκνυται — Xen. *Mem.* ii. 1. § 21, comp. Philostr. p. 482; Diog. Laërt. ix. 50; ἠρανίζοντο—τιμή, Plat. *Prot.* 314, b.) of from half a drachma to 50 drachmae, probably according as the hearers limited themselves to a single lecture, or entered into an agreement for a more complete course (*Axioch.* 6; *Cratyl.* p. 384, b.; Arist. *Rhet.* iii. 14. § 9; Suid. *s. v.*; comp. Welcker, p. 414). Prodicus is said to have amassed a great amount of money (*Hipp. Maj.* p. 282, d.; Xen. *Symp.* iv. 62, i. 5; on the practice of paying for instruction and lectures, comp. again Welcker, *l. c.* p. 412, &c.). The assertion that he hunted after rich young men, is only found in Philostratus (p. 496). As Prodicus and others maintained with regard to themselves, that they stood equally on the confines of philosophy and politics (*Euthyd.* p. 305, c.), so Plato represents his instructions as chiefly ethical (*Meno*, p. 96, d.; comp. *de Rep.* x. p. 600, e.), and gives the preference to his distinction of ideas, as of those of courage, rashness, boldness, over similar attempts of other sophists (*Lach.* p. 197, c.). What pertained to this point was probably only contained in individual show-orations (Diog. Laërt., Philost. *ll. cc.*), which he usually declined. (Philost. p. 482.) Though known to Callimachus, they do not appear to have been much longer preserved. (Welcker, p. 465, &c.) In contrast with Gorgias and others, who boasted of possessing the art of making the small appear great, the great small, and of expatiating in long or short speeches, Prodicus required that the speech should be neither long nor short, but of the proper measure (Plat. *Phaed.* p. 267, a.; comp. *Gorg.* p. 449, c., *Prot.* p. 334, e., 335, b., 338, d.; Arist. *Rhet.* iii. 17), and it is only as associated with other sophists that he is charged with endeavouring to make the weaker cause strong by means of his rhetoric. (Cic. *Brut.* c. 8.) He paid especial attention to the correct use of words (Plat. *Euthyd.* p. 187, e., *Cratyl.* p. 384, b., comp. Galen. *in Hippocr. de Articul.* iv. p. 461. 1), and the distinction of expressions related in sense (*Lach.* p. 197, d., *Prot.* p. 340, a., 341, a., *Charmid.* p. 163, d., *Meno*, p. 75, c., comp. Themist. *Orat.* iv. p. 113). As disciples of Prodicus in oratory, we find mentioned the orators Theramenes (Aeschin. *in Athen.* v. p. 220, b.; Schol. *ad Aristoph. Nub.* p. 360), and Isocrates (Dionys. Hal. *Isocr.* 1; Phot. *cod.* 260; comp. Welcker, p. 463, &c.). Thucydides is said to have appropriated from him his accuracy in the use of words (Marcell. *Vit. Thuc.* p. xiii., Bekk.; comp. Schol. ap. Hemsterhus. *Annot. in Lucian.*, App. 3; Maxim. Tyr. *Dissert.* vii. p. 72, Davis.)

The speech on the choice of Hercules (Philost. p. 496; Xenophon, *Mem.* ii. 1. § 21, only quotes the σύγγραμμα περὶ τοῦ Ἡρακλέους) was entitled Ὧραι. (Suid. *s. v.* Ὧραι and Πρόδ.; Schol. *ad Aristoph. Nub.* l. 360. Respecting the different explanations of this title, see Welcker, p 466, &c., who refers it to the youthful bloom of Hercules.) To Hercules, as he was on the point, at his entrance on the age of youth, of deciding for one of the two paths of life, that of virtue and that of vice, there appear two women, the one of dignified beauty, adorned with purity, modesty, and discretion, the other of a voluptuous form, and meretricious look and dress. The latter promises to lead him by the shortest road, without any toil, to the enjoyment of every pleasure. The other, while she reminds him of his progenitors and his noble nature, does not conceal from him that the gods have not granted what is really beautiful and good apart from trouble and careful striving. The

former seeks to deter him from the path of virtue by urging the difficulty of it; the latter calls attention to the unnatural character of enjoyment which anticipates the need of it, its want of the highest joy, that arising from noble deeds, and the consequences of a life of voluptuousness, and how she herself, honoured by gods and men, leads to all noble works, and to true well-being in all circumstances of life. Hercules decides for virtue. This outline in Xenophon probably represents, in a very abbreviated form, and with the omission of all collateral references, the leading ideas of the original, of which no fragments remain (comp. Welcker, p. 469, &c., who also shows that the amplifications in Dio Chysostomus and Themistius belong to these rhetoricians, and are not derived from the *Horae* of Prodicus, p. 488, &c. Respecting the numerous imitations of this narrative in poets, philosophers, rhetoricians, and in works of art, see, in like manner, Welcker, p. 467, &c.). In another speech, which treated of riches, and the substance of which is reproduced in the dialogue *Eryxias*, Prodicus had undertaken to show that the value of external goods depends simply upon the use which is made of them, and that virtue must be learnt. (Welcker endeavours to point out the coincidence of the former doctrine with that of Socrates and Antisthenes, p. 493, &c.) Similar sentiments were expressed in Prodicus's *Praise of Agriculture* (Themist. *Orat.* 30, p. 349; comp. Welcker, p 496, &c.). His views respecting the worthlessness of earthly life in different ages and callings, and how we must long after freedom from connection with the body in the heavenly and cognate aether, are found represented in the dialogue *Axiochus*, from a lecture by Prodicus; as also his doctrine that death is not to be feared, as it affects neither the living nor the departed (comp. Stob. *Serm.* xx. 35). Whether the appended arguments for immortality are borrowed from him, as Welcker (p. 500) endeavours to show, is doubtful. The gods he regarded as personifications of the sun, moon, rivers, fountains, and whatever else contributes to the comfort of our life (Sext. Emp. *adv. Math.* i. 52; Cic. *de Nat. Deor.* i. 42), and he is therefore, though hastily, charged with atheism (ib. 55). [Ch. A. B.]

PRODO'RUS, one of the statuaries mentioned by Pliny as of some celebrity, but not distinguished by any of their works. (*H. N.* xxxiv. 8. s. 19. § 25.) [P. S.]

PROETUS (Προῖτος). 1. A son of Abas and Ocaleia, and a twin-brother of Acrisius. In the dispute between the two brothers for the kingdom of Argos, Proetus was defeated and expelled (Paus. ii. 25. § 6). The cause of this quarrel is traced by some to the conduct of Proetus towards Danaë, the daughter of Acrisius (Apollod. ii. 4. § 1), and Ovid (*Met.* v. 238) represents Acrisius as expelled by Proetus, and Perseus, the grandson of Acrisius, avenges his grandfather by changing Proetus into a block of stone, by means of the head of Medusa. But according to the common tradition, Proetus, when expelled from Argos, fled to Jobates or Amphianax in Lycia, and married his daughter Anteia or Stheneboea (Hom. *Il.* vi. 160; Eustath. *ad Hom.* p. 630, &c.; comp. Serv. *ad Virg. Eclog.* vi. 48). Jobates, thereupon, restored Proetus to his kingdom by armed force. Tiryath was taken and fortified by the Cyclopes (Schol. *ad Eurip. Orest.* 953; Paus. ii. 16. § 4), and Acrisius then shared his kingdom with his brother, surrendering to him Tiryuth, i. e. the Heraeum, Midea and the coast of Argolis (Paus. ii. 16. § 2). By his wife Proetus became the father of three daughters, Lysippe, Iphinoë, and Iphianassa (Servius, *l. c.*, calls the two last Hipponoë and Cyrianassa, and Aelian, *V. H.* iii. 42, mentions only two daughters, Elege and Celaene). When these daughters arrived at the age of maturity, they were stricken with madness, the cause of which is differently stated by different authors; some say that it was a punishment inflicted upon them by Dionysus, because they had despised his worship (Apollod. *l. c.*; Diod. iv. 68), and according to others, by Hera, because they presumed to consider themselves more handsome than the goddess, or because they had stolen some of the gold of her statue (Serv. *ad Virg. Ecl.* vi. 48). In this state of madness they wandered through Peloponnesus. Melampus promised to cure them, if Proetus would give him one third of his kingdom. As Proetus refused to accept these terms, the madness of his daughters not only increased, but was communicated to the other Argive women also, so that they murdered their own children and ran about in a state of frenzy. Proetus then declared himself willing to listen to the proposal of Melampus; but the latter now also demanded for his brother Bias an equal share of the kingdom of Argos. Proetus consented (Herod. ix. 34; Schol. *ad Pind. Nem.* ix. 30), and Melampus having chosen the most robust among the young men, gave chase to the mad women, amid shouting and dancing, and drove them as far as Sicyon. During this pursuit, Iphinoë, one of the daughters of Proetus, died, but the two others were cured by Melampus by means of purifications, and were then married to Melampus and Bias. There was a tradition that Proetus had founded a sanctuary of Hera, between Sicyon and Titane, and one of Apollo at Sicyon (Paus. ii. 7. § 7, 12. § 1). The place where the cure was effected upon his daughters is not the same in all traditions, some mentioning the well Anigros (Strab. viii. p. 346), others the well Cleitor in Arcadia (Ov. *Met.* xv. 325), or Lusi in Arcadia (Paus. viii. 18. § 3). Some even state that the Proetides were cured by Asclepius. (Pind. *Pyth.* iii. 96.)

Besides these daughters, Proetus had a son, Megapenthes (Apollod. ii. 2. § 2; comp. MEGAPENTHES). When Bellerophontes came to Proetus to be purified of a murder which he had committed, the wife of Proetus fell in love with him, and invited him to come to her: but, as Bellerophontes refused to comply with her desire, she charged him before Proetus with having made improper proposals to her. Proetus then sent Bellerophontes to Jobates in Lycia, with a letter in which Jobates was desired to murder Bellerophontes. (Hom. *Il.* vi. 157, &c.; Apollod. ii. 3. § 1; Tzetz. *ad Lyc.* 17; comp. HIPPONOUS.)

2. A son of Thersander and father of Maera. (Paus. x. 30.; Schol. *ad Od.* xi. 325.) [L. S.]

PROMACHORMA (Προμαχόρμα), i. e. "the protectress of the bay," was a surname of Athena, under which she had a sanctuary on mount Buporthmos near Hermione. (Paus. ii. 34. § 9.) [L. S.]

PRO'MACHUS (Πρόμαχος). 1. One of the Epigoni, was a son of Parthenopaeus. (Apollod. iii. 7. § 2; Paus. x. 10. § 4.)

2. A son of Aeson, was killed by Pelias. (Apollod. i. 9. § 7; comp. PELIAS.)

3. A son of Alegenor, a Boeotian, fought in the Trojan war. (Hom. *Il.* xiv. 475.)

4. A son of Heracles and brother of Echephron. (Paus. viii. 42. § 2; comp. ECHEPHRON.)

5. The name Promachus, that is, "the champion," also occurs as a surname of Heracles at Thebes (Paus. ix. 11. § 2), and of Hermes at Tanagra (ix. 22. § 2). [L. S.]

PROMA'THIDES (Προμαθίδης), of Heracleia, wrote a work entitled Ἡμίαμβοι, which treated of mythological subjects (Athen. vii. p. 296, b.). Besides this work, which must have been in poetry, Promathides also wrote other works in prose, among which was one on the history of his native town. Athenaeus quotes his account of the cup of Nestor (Athen. xi. p. 489, b.; Schol. *ad Apoll. Rhod.* i. 1126, ii. 815, 847, 913, 931; Steph. Byz. *s. v.* Γάλλος). Promathides is placed by Passow a little before the time of Augustus. (Vossius, *de Hist. Graec.* p. 492, ed. Westermann.)

PROMETHEUS (Προμηθεύς), is sometimes called a Titan, though in reality he did not belong to the Titans, but was only a son of the Titan Iapetus (whence he is designated by the patronymic Ἰαπετιονίδης, Hes. *Theog.* 528; Apollon Rhod. iii. 1087), by Clymene, so that he was a brother of Atlas, Menoetius, and Epimetheus (Hes. *Theog.* 507). His name signifies "forethought," as that of his brother Epimetheus denotes "afterthought." Others call Prometheus a son of Themis (Aeschyl. *Prom.* 18), or of Uranus and Clymene, or of the Titan Eurymedon and Hera (Potter, *Comment. ad Lyc. Cass.* 1283; Eustath. *ad Hom.* p. 987). By Pandora, Hesione, or Axiothea, he is said to have been the father of Deucalion (Aesch. *Prom.* 560; Tzetz. *ad Lyc.* 1283; Schol. *ad Apollon. Rhod.* ii. 1086), by Pyrrha or Clymene he begot Hellen (and according to some also Deucalion; Schol. *ad Apollon. l. c.;* Schol. *ad Pind. Ol.* ix. 68), and by Celaeno he was the father of Lycus and Chimareus (Tzetz. *ad. Lyc.* 132, 219), while Herodotus (iv. 45) calls his wife Asia. The following is an outline of the legends related of him by the ancients. Once in the reign of Zeus, when gods and men were disputing with one another at Mecone (afterwards Sicyon, Schol. *ad Pind. Nem.* ix. 123), Prometheus, with a view to deceive Zeus and rival him in prudence, cut up a bull and divided it into two parts: he wrapped up the best parts and the intestines in the skin, and at the top he placed the stomach, which is one of the worst parts, while the second heap consisted of the bones covered with fat. When Zeus pointed out to him how badly he had made the division, Prometheus desired him to choose, but Zeus, in his anger, and seeing through the stratagem of Prometheus, chose the heap of bones covered with the fat. The father of the gods avenged himself by withholding fire from mortals, but Prometheus stole it in a hollow tube (*ferula*, νάρθηξ, Aeschyl. *Prom.* 110). Zeus now, in order to punish men, caused Hephaestus to mould a virgin, Pandora, of earth, whom Athena adorned with all the charms calculated to entice mortals; Prometheus himself was put in chains, and fastened to a pillar, where an eagle sent by Zeus consumed in the daytime his liver, which, in every succeeding night, was restored again. Prometheus was thus exposed to perpetual torture, but Heracles killed the eagle and delivered the sufferer, with the consent of Zeus, who thus had an opportunity of allowing his son to gain immortal fame (Hes. *Theog.* 521, &c., *Op. et Dies*, 47, &c.; Hygin. *Poet. Astr.* ii. 15; Apollod. ii. 5. § 11). Prometheus had cautioned his brother Epimetheus against accepting any present from Zeus, but Epimetheus, disregarding the advice, accepted Pandora, who was sent to him by Zeus, through the mediation of Hermes. Pandora then lifted the lid of the vessel in which the foresight of Prometheus had concealed all the evils which might torment mortals in life. Diseases and sufferings of every kind now issued forth, but deceitful hope alone remained behind (Hes. *Op. et Dies*, 83, &c.; comp. Horat. *Carm.* i. 3. 25, &c.). This is an outline of the legend about Prometheus, as contained in the poems of Hesiod. Aeschylus, in his trilogy *Prometheus*, added various new features to it, for, according to him, Prometheus himself is an immortal god, the friend of the human race, the giver of fire, the inventor of the useful arts, an omniscient seer, an heroic sufferer, who is overcome by the superior power of Zeus, but will not bend his inflexible mind. Although he himself belonged to the Titans, he is nevertheless represented as having assisted Zeus against the Titans (*Prom.* 218), and he is further said to have opened the head of Zeus when the latter gave birth to Athena (Apollod. i. 3. § 6). But when Zeus succeeded to the kingdom of heaven, and wanted to extirpate the whole race of man, the place of which he proposed to give to quite a new race of beings, Prometheus prevented the execution of the scheme, and saved the human race from destruction (*Prom.* 228, 233). He deprived them of their knowledge of the future, and gave them hope instead (248, &c.). He further taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, the art of writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts (252, 445, &c., 480, &c.). But, as in all these things he had acted contrary to the will of Zeus, the latter ordered Hephaestus to chain him to a rock in Scythia, which was done in the presence of Cratos and Bia, two ministers of Zeus. In Scythia he was visited by the Oceanides; Io also came to him, and he foretold her the wanderings and sufferings which were yet in store for her, as well as her final relief (703, &c.). Hermes then likewise appears, and desires him to make known a prophecy which was of great importance to Zeus, for Prometheus knew that by a certain woman Zeus would beget a son, who was to dethrone his father, and Zeus wanted to have a more accurate knowledge of this decree of fate. But Prometheus steadfastly refused to reveal the decree of fate, whereupon Zeus, by a thunderbolt, sent Prometheus, together with the rock to which he was chained, into Tartarus (Horat. *Carm.* ii. 18, 35). After the lapse of a long time, Prometheus returned to the upper world, to endure a fresh course of suffering, for he was now fastened to mount Caucasus, and tormented by an eagle, which every day, or every third day, devoured his liver, which was restored again in the night (Apollon. Rhod. ii. 1247, &c. iii. 853; Strab. xv. p. 688; Philostr. *Vit. Apoll.* ii. 3; Hygin. *Poet. Astr.* ii. 15; Aeschyl. *Prom.* 1015, &c.). This state of suffering was to last until some other god, of his own accord, should take his place, and descend into Tartarus for him (*Prom.* 1025). This came to pass when Cheiron, who had been incurably wounded by an arrow of Heracles, desired to go

into Hades; and Zeus allowed him to supply the place of Prometheus (Apollod. ii. 5. § 4; comp. CHEIRON). According to others, however, Zeus himself delivered Prometheus, when at length the Titan was prevailed upon to reveal to Zeus the decree of fate, that, if he should become by Thetis the father of a son, that son should deprive him of the sovereignty. (Serv. *ad Virg. Eclog.* vi. 42; Apollod. iii. 13. § 5; Hygin. *Fab.* 54; comp. Aeschyl. *Prom.* 167, &c. 376.)

There was also an account, stating that Prometheus had created men out of earth and water, at the very beginning of the human race, or after the flood of Deucalion, when Zeus is said to have ordered him and Athena to make men out of the mud, and the winds to breathe life into them (Apollod. i. 7. § 1; Ov. *Met.* i. 81; Etym. Mag. *s. v.* Προμηθεύς). Prometheus is said to have given to men something of all the qualities possessed by the other animals (Horat. *Carm.* i. 16. 13). The kind of earth out of which Prometheus formed men was shown in later times near Panopeus in Phocis (Paus. x. 4. § 3), and it was at his suggestion that Deucalion, when the flood approached, built a ship, and carried into it provisions, that he and Pyrrha might be able to support themselves during the calamity (Apollod. i. 7. § 2). Prometheus, in the legend, often appears in connection with Athena, e. g., he is said to have been punished on mount Caucasus for the criminal love he entertained for her (Schol. *ad Apollon. Rhod.* ii. 1249); and he is further said, with her assistance, to have ascended into heaven, and there secretly to have lighted his torch at the chariot of Helios, in order to bring down the fire to man (Serv. *ad Virg. Eclog.* vi. 42). At Athens Prometheus had a sanctuary in the Academy, from whence a torch-race took place in honour of him (Paus. i. 30. § 2; Schol. *ad Soph. Oed. Col.* 55; Harpocrat. *s. v.* λαμπάς). The mythus of Prometheus is most minutely discussed by Welcker, in his *Aeschylische Trilogie Prometheus*, Darmstadt, 1824; by Völcker, *Mythologie des Iapet. Geschlechtes*, 1824; and with especial reference to the Prometheus of Aeschylus, by Schoemann, *Des Aeschylus Gefesselter Prometheus*. Greifswald, 1844, and by Blackie, in the *Class. Mus.* vol. v. p. 1, &c., which contain a very sound explanation of the mythus, as developed by Aeschylus. [L. S.]

PRONAEA (Προναία), a surname of Athena, under which she had a chapel at Delphi, in front of the temple of Apollo. (Herod. i. 92; Aeschyl. *Eum.* 21; Paus. ix. 10. § 2.) *Pronaus* also occurs as a surname of Hermes. (Paus. *l. c.*) [L. S.]

PRONA'PIDES (Προναπίδης, a various reading is Προνοπίδης), an Athenian, is said to have been the teacher of Homer. (Tzetzes, *Chil.* v. 634.) He is enumerated among those who used the Pelasgic letters, before the introduction of the Phoenician, and is characterised as a graceful composer of song. (Diod. iii. 66.) Tatian (*Orat. ad Graec.* c. 62) mentions, among the early Greek writers, one Prosnautides, an Athenian, whom Worth, in his edition of Tatian, plausibly conjectures to be Pronapides. According to the Scholiast on Theodosius the Grammarian, Pronapides invented the mode of writing from left to right now in use, as contradistinguished from the σπυριδὸν, the βουστροφηδὸν, and other methods. (Bekker, *Anecd. Graec.* 786. 17; Fabric. *Bibl. Graec.* vol. i. p. 217.) [W. M. G.]

PRONAX (Πρῶναξ), a son of Talaus and Lysimache, and a brother of Adrastus and Eriphyle. He was the father of Lycurgus and Amphithea (Apollod. i. 7. § 13). According to some traditions the Nemean games were instituted in honour of Pronax. (Aelian, *V. H.* iv. 5; comp. Paus. iii. 18. § 7.) [L. S.]

PRONOE (Προνόη), the name of three mythical personages, one a Nereid (Hes. *Theog.* 261), the second a daughter of Phorbas, and mother of Pleuron and Calydon, by Aetolus (Apollod. i. 7. § 7), and the third a Naiad. (Conon, 2.) [L. S.]

PRO'NOMUS (Πρόνομος), of Thebes, the son of Oeniadas, was one of the most distinguished auletic musicians of Greece at the time of the Peloponnesian War (*Epigr. Incert.* 212, Brunck, *Anal.* vol. iii. p. 194). He was the instructor of Alcibiades in flute-playing. (Ath. iv. p. 184, d.) He invented a new sort of flute, the compass of which was such, that melodies could be played upon it in all the three modes of music, the Dorian, the Phrygian, and the Lydian, for each of which, before this invention, a separate flute had been necessary. (Paus. ix. 12. § 4. s. 5, 6; Ath. xiv. p. 631, e.) One very celebrated composition of his was a Delian prosodia (that is, a prelude to be played as the sacred embassy to Delos approached the temple), which he made for the people of Chalcis in Euboea (Paus. *l. c.*). His melodies were brought forward, in competition with those of Sacadas, the Argive, in the musical contests which formed a part of the festivities celebrated at the foundation of Messene by Epaminondas (Paus. iv. 27. § 4. s. 7). Another proof of the high esteem in which he was held by his fellow-citizens was afforded by their erection of his statue near that of Epaminondas, in the temple of Apollo Spodius, at Thebes (Paus. ix. 12. § 4. s. 5, 6). He is mentioned once by Aristophanes (*Eccles.* 102, comp. Schol. and Suid. *s. v.*); but only to hang a jest on his long beard. (Fabric. *Bibl. Graec.* vol. ii. p. 136; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. p. 76; Bode, *Gesch. d. Hellen. Dichtk.* vol. ii. pt. i. pp. 43, n. 3, 207, 314, pt. ii. pp. 192, 236, 351.) [P. S.]

PRONOUS (Πρόνοος). 1. A son of Phegeus, and brother of Agenor in Psophis, slew Alcmaeon. (Apollod. iii. 7. § 6; comp. AGENOR and ALCMAEON; Schol. *ad Thuc.* i. 3.)

2. A Trojan who was slain by Patroclus. (Hom. *Il.* xvi. 399.) [L. S.]

PRONUBA, a surname of Juno among the Romans, describing her as the deity presiding over marriage. (Virg. *Aen.* iv. 166, vii. 319; Ov. *Heroid.* vi. 43.) [L. S.]

PROPE'RTIUS, SEX. AURE'LIUS. (The agnomen, NAUTA, found in some *Codices* and early editions, seems to have been derived from a corrupt reading of ii. 24. 38.) The materials for a life of Propertius are meagre and unsatisfactory, consisting almost entirely of the inferences which may be drawn from hints scattered in his writings. We know neither the precise place nor date of his birth. He tells us that he was a native of Umbria, where it borders on Etruria, but nowhere mentions the exact spot. Conjecture has assigned it, among other towns, to Mevania, Ameria, Hispellum, and Asisium; of which one of the two last seems entitled to the preference. The date of his birth has been variously placed between the years of Rome 697 and 708 (B. C. 57 to 46). Lachmann, however, was the first who placed it so low as B. C. 48 or 47; and the latest date (B. C. 46) is that of Hertzberg, the recent German

editor. The latter's computation proceeds on very strained inferences, which we have not space to discuss; but it may possibly be sufficient to state that one of his results is to place the tenth elegy of the second book, in which Propertius talks about his *extrema aetas* (v. 6) in B. C. 25, when, according to Hertzberg, he was one-and-twenty! For several reasons, too long to be here adduced, it might be shown that the year assigned by Mr. Clinton, namely, B. C. 51, is a much more probable one, and agrees better with the relative ages of Propertius and Ovid. We know that the latter was born in B. C. 43, so that he would have been eight years younger than Propertius: a difference which would entitle him to call Propertius his predecessor, whilst at the same time it would not prevent the two poets from being *sodales* (Ov. *Trist.* iv. 10. 45).

Propertius was not descended from a family of any distinction (ii. 24. 37), nor can the inference that it was equestrian be sustained from the mention of the *aurea bulla* (iv. 1. 131), which was the common ornament of all children who were *ingenui*. (Cic. *in Verr.* ii. 1, 58, with the note of Asconius; Macrob. i. 6.) The paternal estate, however, seems to have been sufficiently ample (Nam tua versarent cum *multi* rura *juvenci*, iv. 1. 129); but of this he was deprived by an agrarian division, probably that in B. C. 36, after the Sicilian war, and thus thrown into comparative poverty (in tenues cogeris ipse Lares, *Ib.* 128). At the time of this misfortune he had not yet assumed the *toga virilis*, and was therefore under sixteen years of age. He had already lost his father, who, it has been conjectured, was one of the victims sacrificed after the taking of Perusia; but this notion does not rest on any satisfactory grounds. The elegy on which it is founded (i. 21) refers to a kinsman named Gallus. We have no account of Propertius's education; but from the elegy before quoted (iv. 1) it would seem that he was destined to be an advocate, but abandoned the profession for that of poetry. That he was carefully instructed appears from the learning displayed in his writings, and which was probably acquired altogether at Rome; the smallness of his means having prevented him from finishing his education at Athens, as was then commonly done by the wealthier Romans. At all events it is plain from the sixth elegy of the first book, written after his connection with Cynthia had begun, that he had not then visited Greece. In the twenty-first elegy of the third book he meditates a journey thither, probably at the time when he had quarrelled with his mistress; but whether he ever carried the design into execution we have no means of knowing.

The history of Propertius's life, so far as it is known to us, is the history of his amours, nor can it be said how much of these is fiction. He was, what has been called in modern times "a man of wit and pleasure about town;" nor in the few particulars of his life which he communicates in the first elegy of the fourth book, does he drop the slightest hint of his ever having been engaged in any serious or useful employment. He began to write poetry at a very early age, and the merit of his productions soon attracted the attention and patronage of Maecenas. This was most probably shortly after the final discomfiture and death of Antony in B. C. 30, when, according to the computation adopted in this notice, Propertius was about one-and-twenty. This inference is drawn from the opening elegy of the second book (v. 17, &c.), from which it appears that Maecenas had requested him to describe the military achievements of Octavianus. At that important epoch it formed part of that minister's policy to engage the most celebrated wits of Rome in singing Caesar's praises; his object being to invest his master's successes with all those charms of popularity which would necessarily prove so conducive to the great object which lay nearest to his heart — the establishment of Caesar's absolute empire. This is also evident from the works of Horace. That poet was a republican; yet, after the battle of Actium, Maecenas succeeded in inducing him to magnify Caesar, with whom there was nobody left to contest the world. These considerations, by the way, lead us also to the conclusion that there must have been at least a difference of eight years, as stated above, in the ages of Ovid and Propertius. The latter poet was already known to fame when it suited the political views, as well as the natural taste, of Maecenas to patronise him. Ovid, on the contrary, was then a mere boy; and his reputation would have been just bursting forth, when the faithful minister of Augustus was dismissed by his ungrateful master. An earlier, and perhaps more disinterested, patron of Propertius was Tullus, the nephew, probably, of L. Volcatius Tullus, the fellow-consul of Octavianus, in B. C. 33. Tullus, however, seems to have been much of the same age as Propertius, as may be inferred from the conclusion of iii. 22; and they may, therefore, be in some degree looked upon as *sodales*.

It was probably in B. C. 32 or 31, that Propertius first became acquainted with his Cynthia. He had previously had an amour with a certain Lycinna, and to which we must assign the space of a year or two. This connection, however, was a merely sensual one, and was not, therefore, of a nature to draw out his poetical powers. In Cynthia, though by no means an obdurate beauty, he found incitement enough, as well as sufficient obstacles to the gratification of his passion, to lend it refinement, and to develope the genius of his muse. The biographers of Propertius make him a successful lover at once. They neither allow time for courtship, nor assign any of his elegies to that period. It is plain, however, from several passages, that his suit must have been for a length of time an unsuccessful one (see especially ii. 14. 15), and several of his pieces were probably written during its progress; as the first of the first book (which Lachmann refers to the time of his quarrel with his mistress), the fifth of the fourth book, and others. Cynthia was a native of Tibur (iv. 7. 85), and her real name was Hostia. (Appuleius, *Apolog.*; Schol. *in Juven.* vi. 7.) As Propertius (iii. 20. 8) alludes to her *doctus avus*, it is probable that she was a grand-daughter of Hostius, who wrote a poem on the Histric war. [HOSTIUS.] She seems to have inherited a considerable portion of the family talent, and was herself a poetess, besides being skilled in music, dancing, and needlework (i. 2. 27, i. 3. 41, ii. 1. 9, ii. 3. 17, &c.). From these accomplishments Paldamus, in the *Ep. Ded.* to his edition of *Propertius*, inferred that she was a woman of rank; and some have even absurdly derived her genealogy from Hostus Hostilius. But

the truth seems to be that she belonged, as Hertzberg thinks, to that higher class of courtezans, or rather kept women, then sufficiently numerous at Rome. We cannot reconcile the whole tenor of the poems with any other supposition. Thus it appears that Propertius succeeded a lover who had gone to Africa for the purpose of gain (iii. 20), perhaps after having been well stripped by Cynthia. Propertius is in turn displaced by a stupid praetor, returning from Illyricum with a well-filled purse, and whom the poet advises his mistress to make the most of (ii. 16). We are led to the same conclusion by the fifth elegy of the fourth book, before alluded to, as written during his courtship, which is addressed to Acanthis, a *lena*, or procuress, who had done all she could to depreciate Propertius and his poems with Cynthia, on account of his want of wealth. Nor can we draw any other inference from the seventh elegy of the second book, which expresses the alarm felt by the lovers lest they should be separated by the *Lex Julia de maritandis ordinibus*, and the joy of Cynthia at its not having been passed. What should have prevented Propertius, then, apparently a bachelor, from marrying his mistress? It was because women who had exercised the profession of a courtezan were forbidden by that law to marry an *ingenuus*. There was no other disqualification, except that *libertinae* were not permitted to marry a man of senatorial dignity. The objection raised might, indeed, be solved if it could be shown that Cynthia was a married woman. But though Broukhusius (*ad* ii. 6. 1) has adopted that opinion, he is by no means borne out in it by the passages he adduces in its support. That she had a husband is nowhere mentioned by Propertius, which could hardly have been the case had such been the fact. The very elegy to which Broukhusius's note is appended, by comparing Cynthia to Laïs, and other celebrated Grecian courtezans, proves the reverse. Nor can the opinion of that critic be supported by the word *nupta* in the twenty-sixth line of the same piece. That term by no means excludes the notion of an illicit connection. Such an arrangement, or *conditio* (ii. 14. 18), as that between Propertius and his mistress, did not take place without some previous stipulations, and even solemnities, which the poet has described in the twentieth elegy of the third book (v. 15, &c.), and which he does not hesitate to call *sacra marita*.

The precise date and duration of this connection cannot be accurately determined. Propertius's first success with his mistress must have been after the battle of Actium, from ii. 15. 37 and 44; and as it was in the summer time (iii. 20. 11, &c.), it should probably be placed in B.C. 30. The seventh elegy of the fourth book seems to show that the lovers were separated only by the death of Cynthia. See especially the fifth and sixth verses: —

> Cum mihi somnus ab exequiis penderet amoris,
> Et quererer lecti frigida regna mei.

That Propertius married, probably after Cynthia's death, and left legitimate issue, may be inferred from the younger Pliny twice mentioning Passienus Paulus, a *splendidus eques Romanus*, as descended from him. (*Ep.* vi. 15, and ix. 22.) This must have been through the female line. The year of Propertius's death is altogether unknown. Masson placed it in B.C. 15 (*Vit. Ovid.* A.U.C. 739), and he has been followed by Barth and other critics. Masson's reasons for fixing on that year are that none of his elegies can be assigned to a later date than B.C. 16; and that Ovid twice mentions him in his *Ars Amatoria* (iii. 333 and 536) in a way that shows him to have been dead. The first of these proves nothing. It does not follow that Propertius ceased to live because he ceased to write; or that he ceased to write because nothing later has been preserved. The latter assertion, too, is not indisputable. There are no means of fixing the dates of several of his pieces; and *El.* iv. 6, which alludes to Caius and Lucius, the grandsons of Augustus (l. 82), was probably written considerably after B.C. 15. (Clinton, *F. H.* B.C. 26.) With regard to Masson's second reason, the passages in the *Ars Am.* by no means show that Propertius was dead; and even if they did, it would be a strange method of proving a man defunct in B.C. 15, because he was so in B.C. 2, Masson's own date for the publication of that poem!

Propertius resided on the Esquiline, near the gardens of Maecenas. He seems to have cultivated the friendship of his brother poets, as Ponticus, Bassus, Ovid, and others. He mentions Virgil (ii. 34. 63) in a way that shows he had heard parts of the Aeneid privately recited. But though he belonged to the circle of Maecenas, he never once mentions Horace. He is equally silent about Tibullus. His not mentioning Ovid is best explained by the difference in their ages; for Ovid alludes more than once to Propertius, and with evident affection.

In 1722, a stone, bearing a head and two inscriptions, one to Propertius, and one to a certain Cominius, was pretended to be discovered at Spello, the ancient Hispellum, in the palace of Theresa Grilli, Princess Pamphila. Though the genuineness of this monument was maintained by Montfaucon and other antiquarians, as well as by several eminent critics, later researches have shown the inscription of Propertius's name to be a forgery. The same stone, discovered in the same place, was known to be extant in the previous century, but bearing only the inscription to Cominius. (See the authorities adduced by Hertzberg, *Quaest. Propert.* vol. i. p. 4.)

As an elegiac poet, a high rank must be awarded to Propertius, and among the ancients it was a moot point whether the preference should be given to him or to Tibullus. (Quint. x. 1. § 93.) His genius, however, did not fit him for the sublimer flights of poetry, and he had the good sense to refrain from attempting them. (iii. 3. 15, &c.) Though he excels Ovid in warmth of passion, he never indulges in the grossness which disfigures some of the latter's compositions. It must, however, be confessed that, to the modern reader, the elegies of Propertius are not nearly so attractive as those of Tibullus. This arises partly from their obscurity, but in a great measure also from a certain want of nature in them. Muretus, in an admirable parallel of Tibullus and Propertius, in the preface to his *Scholia* on the latter, though he does not finally adjudicate the respective claims of the two poets, has very happily expressed the difference between them in the following terms: — "Illum (Tibullum) judices simplicius scripsisse quae cogitaret: hunc (Propertium) diligentius cogitasse quid scriberet. In illo plus naturae, in hoc plus curae atque industriae perspicias." The fault

of Propertius was too pedantic an imitation of the Greeks. His whole ambition was to become the Roman Callimachus (iv. 1. 63), whom, as well as Philetas and other of the Greek elegiac poets, he made his model. He abounds with obscure Greek myths, as well as Greek forms of expression, and the same pedantry infects even his versification. Tibullus generally, and Ovid almost invariably, close their pentameter with a word contained in an iambic foot; Propertius, especially in his first book, frequently ends with a word of three, four, or even five syllables. P. Burmann, and after him Paldamus, have pretended to discover that this termination is favourable to pathos; but Propertius's motive for adopting it may more probably be attributed to his close, not to say servile, imitation of the Greeks.

The obscurity of Propertius, which is such that Jos. Scaliger (*Castigationes in Propertium*, p. 169, Steph. 1577) did not hesitate to say that the second book was almost wholly unintelligible, is not owing solely to his recondite learning, and to the studied brevity and precision of his style, but also to the very corrupt state in which his text has come down to us. Alexander ab Alexandro (*Genial. Dier.* ii. 1) relates, on the authority of Pontanus, that the *Codex Archetypus* was found under some casks in a wine cellar, in a very imperfect and illegible condition, when Pontanus, who was born in 1426, was a mere youth. This story was adopted by Jos. Scaliger (*Ibid.* p. 168), who, assuming as well the recklessness and negligence of the first transcriber, introduced many alterations and transpositions, which were adopted by subsequent critics to the age of Broukhius and Burmann. Van Santen, in the preface to his edition, published at Amsterdam, in 1780, was the first to question the truth of the story related by Alexander (p. x. &c.), chiefly on the grounds that there is extant a MS. of Propertius, with an inscription by Puccius, dated in 1502, in which he mentions having collated it with a codex which had belonged to B. Valla, and which he styles *antiquissimus*; an epithet he could not have applied to any copy of the MS. alluded to by Alexander. That this codex of Valla's was not that found in the wine cellar is shown by an annotation of Ant. Perreius, in a copy of Catullus, Tibullus, and Propertius, dated in the early part of the sixteenth century, in which he distinguishes them. It may be observed that this reasoning allows that there was such a MS. as that mentioned by Alexander, who, however, does not say that it *belonged* to Pontanus. But though Van Santen's arguments do not seem quite conclusive, they have been adopted by most modern critics; and have been further strengthened by the observation that Petrarch, who flourished more than a century before Pontanus, quotes a passage from Propertius (ii. 34. 65) just as it is now read, in his fictitious letters (the 2d to Cicero); and that one at least of the MSS. now extant (the Guelferbytanus or Neapolitan) is undoubtedly as old as the thirteenth century. Whatever may be the merits of this question, it cannot be doubted that the MS. from which our copies are derived was very corrupt; a fact which the followers of Van Santen do not pretend to deny.

The *Editio Princeps* of Propertius was printed in 1472, fol.; it is uncertain at what place. There is another edition of the same date in small 4to. The text was early illustrated and amended by the care of Beroaldus, Jos. Scaliger, Muretus, Passerat, and other critics. The works of Propertius have been often printed with those of Catullus and Tibullus. The following are the best separate editions:— By Broukhusius, Amsterdam, 1702, sm. 4to. By Vulpius, Padua, 1755, 2 vols. 4to. By Barthius, Leipsig, 1778, 8vo. By Burmannus, Utrecht, 1780, 4to. This edition appeared after Burmann's death, edited by Santenius. By Kuinoel, Leipzig, 1804, 2 vols. 8vo. By Lachmann, Leipzig, 1816, 8vo. This edition is chiefly critical. Many conjectures are introduced into the text, and the second book is divided into two, at the tenth elegy, on insufficient grounds. By Paldamus, Halle, 1827, 8vo. By Le Maire, Paris, 1832, 8vo, forming part of the *Bibliotheca Latina*. By Hertzberg, Halle, 1844—5, 4 thin vols. 8vo. The commentary is ample, but prolix, and often fanciful and inconclusive.

Propertius has been translated into French by St. Amand, Bourges et Paris, 1819, with the Latin text; into German by Hertzberg, Stuttgardt, 1838 (Metzler's Collection); into Italian terza rima by Becello, Verona, 1742. There is no complete English translation, but there is a correct, though rugged, version of the first book, accompanied with the Latin text, anonymous, London 1781. [T. D.]

PROPE'RTIUS CELER, a man of praetorian rank in the reign of Tiberius, begged to be allowed to resign his senatorial rank on account of his poverty, but received from the emperor instead a million of sesterces, in order to support his dignity. (Tac. *Ann.* i. 75.)

PROPINQUUS, POMPEIUS, the procurator of the province of Belgica, at the death of Nero, A. D. 68, was slain in the following year, when the troops proclaimed Vitellius emperor (Tac. *Hist.* i. 12, 58).

PRORSA. [POSTVERTA.]

PROSE'RPINA. [PERSEPHONE.]

PROSPER, surnamed *Aquitanus* or *Aquitanicus*, from the country of his birth, flourished during the first half of the fifth century. Regarding his family and education no records have been preserved; but in early life he settled in Provence, and there became intimately associated with a certain Hilarius, who, to avoid confusion, is usually distinguished as *Hilarius Prosperi* or *Prosperianus*. The two friends displayed great zeal in defending the doctrines of Augustin against the attacks of the Semipelagians who were making inroads upon the orthodoxy of Southern Gaul, and having opened a correspondence with the bishop of Hippo, they received in reply the two tracts still extant under the titles *De Praedestinatione Sanctorum*, and *De Dono Perseverantiae*. Finding that, notwithstanding these exertions, their antagonists were still active and successful, they next undertook a journey to Rome, where they submitted the whole controversy to Pope Coelestinus, and induced him by their representations to publish, in A. D. 431, his well-known *Epistola ad Episcopos Gallorum*, in which he denounces the heresy of Cassianus, and warns all the dignitaries of the church to prohibit their presbyters from entertaining and disseminating tenets so dangerous. Armed with this authority, Prosper returned home, and, from the numerous controversial tracts composed by him about this period, appears to have prosecuted his labours with unflagging enthusiasm. Soon after, however, he disappears from history, and we know

nothing certain with regard either to his subsequent career or to the date of his death. In the chronicle of Ado (fl. A. D. 850) he is spoken of as the *Notarius* of Pope Leo, and in some MSS. is styled *Episcopus Rhegiensis* (i. e. Ries in Provence), but ecclesiastical historians agree in believing that Prosper of Aquitaine had no claim to these titles.

The works usually ascribed to this writer may be divided into three classes: — I. Theological. II. Historical. III. Poetical.

I. THEOLOGICAL.—1. *Epistola ad Augustinum de Reliquiis Pelagianae Haereseos in Gallia.* Written between A. D. 427—429, and considered of importance in affording materials for the history of Semipelagianism. 2. *Epistola ad Rufinum de Gratia et Libero Arbitrio.* Written while Augustin was still alive, and therefore not later than the middle of the year A. D. 430. 3. *Pro Augustino Responsiones ad Capitula Objectionum Gallorum calumniantium.* Written about A. D. 431. 4. *Pro Augustini Doctrina Responsiones ad Capitula Objectionum Vincentianarum.* Written, probably, soon after the preceding. 5. *Pro Augustino Responsiones ad Excerpta quae de Genuensi Civitate sunt missa.* Belonging to the same epoch as the two preceding. 6. *De Gratia Dei et Libero Arbitrio Liber.* In reply to the doctrines of Cassianus respecting Freewill, as laid down in the thirteenth of his *Collationes Patrum* [CASSIANUS], whence the piece is frequently entitled *De Gratia Dei adversus Collatorem.* Written about A. D. 432. 7. *Psalmorum a C. usque ad CL. Expositio*, assigned by the Benedictine editors to A. D. 433, but placed by Schoenemann and others before A. D. 424. 8. *Sententiarum ex Operibus S. Augustini delibatarum Liber unus.* Compiled about A. D. 451. The whole of the above will be found in the Benedictine edition of the works of Augustin; the epistle is numbered CCXXV., and is placed immediately before another upon the same subject by Hilarius; the remaining tracts are all included in the Appendix to vol. x.

The authenticity of the following is very doubtful: — 1. *Confessio.* Sometimes ascribed to Prosper Aquitanicus, sometimes to Prosper Tiro. It was first published from a Vatican MS. by Sirmond (8vo. Par. 1619), in a volume containing also the Opuscula of Eugenius, bishop of Toledo, together with some poems by Dracontius and others. See also the collected works of Sirmond, Paris, 1696, vol. ii. p. 913. 2. *De Vocatione Gentium Libri duo.* Ascribed in some MSS. to Ambrose. Great diversity of opinion exists with regard to the real author. Erasmus would assign it to Eucherius, bishop of Lyons, Vossius to Hilarius Prosperi, Quesnel to Leo the Great. The whole question is fully discussed by Antelmius, in an essay, of which the title is given at the end of this article, and by the brothers Ballerini in their edition of the works of Leo, vol. ii. p. 662 [LEO]. Those who assign it to Prosper suppose it to have been written about A. D. 440, while the Ballerini bring it down as low as 496. 3. *Ad Sacram Virginem Demetriadem Epistola s. De Humilitate Christiana Tractatus*, supposed to have been written about A. D. 440. It is placed among the letters of Ambrose (lxxxiv.) in the earlier editions of that father, claimed for Prosper by Sotellus and Antelmius, chiefly on account of a real or fancied resemblance in style, and given by Quesnel to Leo the Great. See the edition of the works of Leo by the Ballerini, vol. ii. p. 743. 4. *Praeteritorum Sedis Apostolicae Episcoporum Auctoritates de Gratia Dei et Libero Voluntatis Arbitrio.* Believed to have been compiled about A. D. 431. It was first made known by Dionysius Exiguus who subjoined it to the Epistle of Coelestinus addressed to the bishops of Gaul. See the observations of the Ballerini in the edition of Leo, vol. ii. p. 719.

The following, although bearing the name of Prosper, are certainly spurious: — 1. *De Vita Contemplativa Libri tres.* Composed, in all probability, as Sirmond has pointed out, by Julianus Pomerius, a Gaulish presbyter, who flourished at the close of the fifth century. (Gennad. *de Viris Ill.* 98; Isidor. *de Script. Eccles.* 12.) 2. *De Promissionibus et Praedictionibus Dei.* Referred to by Cassiodorus as the production of Prosper, but apparently the work of some African divine.

II. HISTORICAL.—Two, perhaps we should say three, chronicles are extant bearing the name of Prosper. It will be convenient to describe them separately according to the titles by which they are usually discriminated.

1. *Chronicon Consulare*, extending from A. D. 379, the date at which the chronicle of Jerome ends, down to A. D. 455, the events being arranged according to the years of the Roman consuls. We find short notices with regard to the Roman emperors, the Roman bishops, and political occurrences in general, but the troubles of the Church are especially dwelt upon, and above all the Pelagian heresy. In the earlier editions this chronicle ended with the year A. D. 444, but appeared in its complete form in the *Historiae Francorum Scriptores Coaetanei* of Andrew Du Chesne, fol. Par. 1636—1649. Rösler infers from internal evidence, that it was originally brought down by Prosper to A. D. 433, and that subsequently two additions were made to it, either by himself or by some other hand, the one reaching to A. D. 444, the other to A. D. 455. We ought to observe also that, as might be expected in a work of this nature, we find it in some MSS. continued still further, while in others it is presented in a compressed and mutilated form.

2. *Chronicon Imperiale*, called also *Chronicon Pithoeanum*, because first made known by Peter Pithou, in 1588. It is comprehended within precisely the same limits as the preceding (A. D. 379—455), but the computations proceed according to the years of the Roman emperors, and not according to the consuls. While it agrees with the Chronicon Consulare in its general plan, it differs from it in many particulars, especially in the very brief allusions to the Pelagian controversy, and in the slight, almost disrespectful notices of Augustine. It is, moreover, much less accurate in its chronology, and is altogether to be regarded as inferior in authority.

The singular coincidence with regard to the period embraced by these two chronicles, a coincidence which, however, in some degree disappears if we adopt the hypothesis of Rösler, would lead us to believe that they proceeded from the same source; but, on the other hand, the difference of arrangement, and the want of harmony in details, would lead to an opposite conclusion. Hence, while the greater number of critics agree in regarding Prosper Aquitanicus as the framer of the first, not a few are inclined to make over the second to Prosper Tiro, who, it is imagined, flourished in the sixth century. It must be remembered, at

the same time, that the existence of this second Prosper as a personage distinct from the antagonist of the Semipelagians, has never been clearly demonstrated, and consequently all statements regarding him must be received with caution and distrust.

3. Labbe, in his *Nova Bibliotheca MSS. Librorum*, fol. Paris, 1657, published the Chronicon Consulare, with another chronicle prefixed, commencing with Adam, and reaching down to the point where the Consulare begins. This was pronounced by Labbe to be the complete work as it issued from the hands of Prosper, the portion previously known having been, upon this supposition, detached from the rest, for the sake of being tacked as a supplement to the chronicle of Jerome. The form and style, however, of the earlier section are so completely different from the remainder, that the opinion of Labbe has found little favour with critics.

For full information with regard to these chronicles, and the various opinions which have been broached as to their origin, we may refer to Roncalli, *Vetust. Lat. Script. Chronicorum*, 4to. Patav. 1787; Rösler, *Chronica Medii Aevi*, Tubing. 1798; Graevius, *Thesaur. Antiq. Rom.* vol. xi.

III. Poetical. Among the works of the Christian poets which form the fifth volume of the "Collectio Pisaurensis" (4to. Pisaur. 1766), the following are attributed to Prosper Aquitanicus, but we must premise that they have been collected from many different sources, that they unquestionably are not all from the same pen, and that it is very difficult to decide whether we are to regard Prosper Aquitanicus and Prosper Tiro, the latter name being prefixed to several of these pieces in the MSS., as the same or as distinct individuals.

1. *Ex sententiis S. Augustini Epigrammatum Liber unus*, a series of one hundred and six epigrams in elegiac verse, on various topics connected with speculative, dogmatical, and practical theology, and with morals. Thus the third is *De Essentia Deitatis*, the thirty-ninth *De Justitia et Gratia*, the twenty-second *De diligendo Deum*, the hundred and fifth *De cohibenda Ira*.

2. *Carmen de Ingratis*, in dactylic hexameters, divided into four parts and forty-five chapters. An introduction is prefixed in five elegiac couplets, of which the first two explain the nature and extent of the poem.

> Unde voluntatis sanctae subsistat origo,
> Unde animis pietas insit, et unde fides.
> Adversum ingratos, falsa et virtute superbos,
> Centenis decies versibus excolui.

3. *In Obtrectatorem S. Augustini Epigramma*, in five elegiac couplets. 4. Another, on the same subject, in six elegiac couplets. 5. *Epitaphium Nestorianae et Pelagianae haereseon*, in eleven elegiac couplets, in which "Nestoriana Haeresis loquitur." Written after the condemnation of the Nestorians by the council of Ephesus in A. D. 431. 6. *Uxorem hortatur ut se totam Deo dedicet*, in fifty-three elegiac couplets, with an introduction in sixteen Iambic Dimeters Catalectic (Anacreontics). Besides the above there is a *Carmen de Providentia divina*, in some editions of Prosper, which is rejected by Antelmius, and made over by some scholars to Hilarius.

The first among the works ascribed to Prosper which issued from the press was the Epigrammata published at Mayence, 4to. 1494, as "Epigrammata Sancti Prosperi episcopi regiensis de Vitiis et Virtutibus ex dictis Augustini," and reprinted by Aldus, 4to. Venet. 1501, along with other Christian poems. Next appeared the treatise *De Gratia Dei*, printed by Schoeffer at Mayence, 4to. 1524, as "S. Prosperi Presbyteri Aquitanici Libellus adversus inimicos Gratiae Dei contra Collatorem," in a volume containing the epistle of Aurelius, bishop of Carthage, the epistle of Pope Coelestinus, and other authorities upon the same subject. Then followed the *Epistola ad Ruffinum* and the *Responsiones ad Excerpta*, &c. 8vo. Venet. 1538, and soon after Gryphius published at Leyden, fol. 1539, the first edition of the collected works, carefully corrected by the collation of MSS. The edition of Olivarius, 8vo. Duaci, 1577, was long regarded as the standard, but far superior to all others is the Benedictine, fol. Paris, 1711, superintended by Le Brun de Marette and D. Mangeaut.

Full information with regard to the interminable controversies arising out of the works of Prosper is contained in the notes and dissertations of the Benedictines, in the dissertations of Quesnel and the Ballerini in their respective editions of the works of Leo the Great, and in a rare volume "De veris Operibus SS. Patrum Leonis Magni et Prosperi Aquitani Dissertationes criticae, &c." 4to. Paris, 1689, by Josephus Antelmius, to which Quesnel put forth a reply in the *Ephemerides Parisienses*, viii. and xv. August, 1689, and Antelmius a duply in two *Epistolae duabus Epistolas P. Quesnelli partibus responsoriae*, 4to. Paris, 1690.

(See the works on the Semipelagian heresy referred to at the end of the articles Cassianus and Pelagius.) [W. R.]

PROSTA'TIUS, a Roman artist in mosaic, of the time of the emperors, whose name is inscribed on a mosaic pavement found at Aventicum (*Avenches*) in Switzerland. (Schmidt, *Antiq. de la Suisse*, pp. 17, 19, 24; R. Rochette, *Lettre à M. Schorn*, p. 394.) [P. S.]

PROTA'GORAS (Πρωταγόρας), was born at Abdera, according to the concurrent testimony of Plato and several other writers. (*Protag.* p. 309, c., *De Rep.* x. p. 606, c.; Heracleides Pont. *ap. Diog. Laërt.* ix. 55; Cicero, *de Nat. Deor.* i. 23, &c.) By the comic poet Eupolis (*ap. Diog. Laërt.* ix. 50), he is called a Teian (Τήϊος), probably with reference to the Teian origin of that city (Herod. i. 168, &c.), just as Hecataeus the Abderite is by Strabo. (See Ed. Geist in a programme of the Paedagogium at Giessen, 1827; comp. Fr. Hermann in the Schulzeitung, 1830, ii. p. 509.) In the manifestly corrupted text of the Pseudo-Galenus (*de Philos. Hist.* c. 8), he is termed an Elean (compare J. Frei, *Quaestiones Protagoreae*, Bonnae, 1845, p. 5). By the one his father is called Artemon, by the others Maeandrius or Maeander (Diog. Laërt. ix. 50, ib. Interp.), whom Philostratus (p. 494), probably confounding him with the father of Democritus, describes as very rich; Diogenes Laërtius (ib. 53) as miserably poor. The well-known story, however, that Protagoras was once a poor porter, and that the skill with which he had fastened together, and poised upon his shoulders, a large bundle of wood, attracted the attention of Democritus, who conceived a liking for him, took him under his care and instructed him (Epicurus *in Diog. Laërt.* x. 8, ix. 53; Aul.

Gellius, *N. A.* v. 3; comp. Athen. viii. 13, p. 354, c.),—appears to have arisen out of the statement of Aristotle, that Protagoras invented a sort of porter's knot (τύλη) for the more convenient carrying of burdens (Diog. Laërt. ix. 53; comp. Frei, *l. c.* p. 6, &c.). Moreover, whether Protagoras was, as later ancient authorities assumed (Diog. Laërt. ix. 50; Clem. Alex. *Strom.* i. p. 301, d., &c.), a disciple of Democritus, with whom in point of doctrine he had absolutely nothing in common, is very doubtful, and Frei (*l. c.* p. 24, &c.) has undertaken to show that Protagoras was some twenty years older than Democritus. If, in fact, Anaxagoras, as is confirmed in various ways, was born about B. C. 500, and was forty years older than Democritus, according to the latter's own statement (Diog. Laërt. ix. 41; comp. 34), Protagoras must have been older than Democritus, as it is certain that Protagoras was older than Socrates, who was born B. C. 468 (Plat. *Protag.* p. 317, c., 314, b., 361, e.; comp. Diog. Laërt. ix. 42, 56), and died before him at the age of nearly seventy (Plat. *Meno*, p. 91, e.; comp. *Theaet.* p. 171, d., 164, e., *Euthyd.* p. 286, c.; the assumption of others, that he reached the age of ninety years, Diog. Laërt. ix. 55, Schol. in Plat. *de Rep.* x. p. 600, is of no weight), after he had practised the sophistic art for forty years, and had by flight withdrawn himself from the accusation of Pythodorus, one of the Four Hundred, who governed Athens in B. C. 411 (Diog. Laërt. ix. 54; comp. Philostratus, *l. c.* Aristotle mentioned Euathlus, the disciple of Protagoras, as his accuser, Diog. Laërt. *l. c.*). Apollodorus, therefore, might very well assign the 84th Olympiad (B. C. 444) as the period when he flourished (Diog. Laërt. ix. 54, 56). A more accurate determination of the date of his death, and thence of his birth, cannot be extracted from a fragment of the Silli of Timon (in Sext. Emp. *adv. Math.* ix. 57), and a passage of Plato (*Theaet.* p. 171, d.), as the placing together of Protagoras and Socrates in them does not presuppose that their deaths were contemporaneous. Nor are we justified in concluding from the boastful expression of the sophist (Plat. *Prot.* p. 317, c.), that he was twenty years older than Socrates. On the other hand, if Euripides alluded to his death in the Ixion (according to Philochorus in Diog. Laërt. ix. 55), he must have died before B. C. 406 or 407, i. e. before the death of Euripides. With preponderating probability, therefore, Frei places the death of Protagoras in B. C. 411, assuming that Pythodorus accused him during the government of the Four Hundred (*Quaest. Protag.* p. 64), and accordingly assigns about B. C. 480 as the date of his birth.

That Protagoras had already acquired fame during his residence in Abdera cannot be inferred from the doubtful statement, that he was termed by the Abderites λόγος, and Democritus φιλοσοφία or σοφία. (Aelian. *Var. Hist.* iv. 20; comp. Suid. *s. vv.* Πρωταγ. Δημόκρ., &c. Phavorinus, in Diog. Laërt. ix. 50, gives to Protagoras the designation of σοφία). He was the first who called himself a sophist, and taught for pay (Plat. *Protag.* p. 349, a.; Diog. Laërt. ix. 52). He must have come to Athens before B. C. 445, since, according to the statement of Heracleides Ponticus (Diog. Laërt. ix. 50), he gave laws to the Thurians, or, what is more probable, adapted for the use of the new colonists, who left Athens for the first time in that year, the laws which had been drawn up at an earlier period by Charondas, for the use of the Chalcidic colonies (for according to Diod. xii. 11. 3, and others, these laws were in force at Thurii likewise). Whether he himself removed to Thurii, we do not learn, but at the time of the plague we find him again in Athens, as he could scarcely have mentioned the strength of mind displayed by Pericles at the death of his sons, in the way he does (in a fragment still extant, Plut. *de Consol. ad Apoll.* c. 33, p. 118, d.), had he not been an eye-witness. He had also, as it appears, returned to Athens after a long absence (Plat. *Prot.* p. 301. c.), at a time when the sons of Pericles were still alive (ibid. p. 314, e., 329, a.) A somewhat intimate relation between Protagoras and Pericles is intimated also elsewhere. (Plut. *Pericl.* c. 36. p. 172, a.) His activity, however, was by no means restricted to Athens. He had spent some time in Sicily, and acquired fame there (Plat. *Hipp. Maj.* p. 282, d.), and brought with him to Athens many admirers out of other Greek cities through which he had passed (Plat. *Prot.* p. 315, a.). The impeachment of Protagoras had been founded on his book on the gods, which began with the statement: "Respecting the gods, I am unable to know whether they exist or do not exist." (Diog. Laërt. ix. 51, &c.) The impeachment was followed by his banishment (Diog. Laërt. ix. 52; Cic. *de Nat. Deor.* i. 23; Euseb. *Praep. Evang.* xiv. 19, &c.), or, as others affirm, only by the burning of his book. (Philost. *Vit. Soph. l. c.*; Joseph. *c. Apion.* ii. 37; Sext. Emp. *adv. Math.* ix. 56; Cic. Diog. Laërt. *ll. cc.*)

From the list of the writings of Protagoras which Diogenes Laërtius (ix. 55) doubtless borrowed from one of his Alexandrine authorities (he describes them as still extant, ἐστὶ τὰ σωζόμενα αὐτοῦ βιβλία ταῦτα; comp. Welcker's account of Prodikos, in his *Kleine Schriften*, ii. p. 447, 465), and which he gives probably with his accustomed negligence, one may see that they comprised very different subjects:—*ethics* (περὶ ἀρετῶν and περὶ τῶν οὐκ ὀρθῶς τοῖς ἀνθρώποις πρασσομένων, περὶ φιλοτιμίας), *politics* (περὶ πολιτείας, περὶ τῆς ἐν ἀρχῇ καταστάσεως; comp. Frei, p. 182, &c.), *rhetoric* (ἀντιλογιῶν δύο, τέχνη ἐριστικῶν), and other subjects of different kinds (προστακτικός, περὶ μαθημάτων, περὶ πάλης, περὶ τῶν ἐν Ἅιδου). The works which, in all probability, were the most important of those which Protagoras composed, *Truth* (Ἀλήθεια), and *On the Gods* (Περὶ Θεῶν), are omitted in that list, although in another passage (ix. 51) Diogenes Laërtius refers to them. The first contained the theory refuted by Plato in the Theaetetus (*Theaet.* p. 161, c., 162, a., 166, c., 170, e.), and was probably identical with the work on the Existent (Περὶ τοῦ ὄντος), attributed to Protagoras by Porphyrius (in Euseb. *Praep. Evang.* x. 3, p. 466, Viger). This work was directed against the Eleatics (Πρὸς τοὺς ἓν τὸ ὂν λέγοντας), and was still extant in the time of Porphyrius, who describes the argumentation of the book as similar to that of Plato, though without adding any more exact statements. With the doctrine that was peculiar to Protagoras we obtain the most complete acquaintance from the Theaetetus of Plato, which was designed to refute it, and the fidelity of the quotations in which is confirmed by the much more scanty notices of Sextus Empiricus and others. The sophist started from the fundamental presup-

position of Heracleitus, that every thing is motion, and nothing besides or beyond it, and that out of it every thing comes into existence; that nothing at any time *exists*, but that everything is perpetually *becoming* (Plat. *Theaet.* pp. 156, 152: Sextus Empiricus inaccurately attributes to him matter in a perpetual state of flux, ὕλη ῥευστή, *Pyrrhon. Hyp.* i. 217, 218). He then distinguished two principal kinds of the infinitely manifold motions, an active and a passive; but premised that the motion which in one concurrence manifested itself actively, will in another appear as passive, so that the difference is as it were a fluctuating, not a permanent one (*Theaet.* pp. 156, 157). From the concurrence of two such motions arise sensation or perception, and that which is felt or perceived, according to the different velocity of the motion; and that in such a way that where there is homogeneity in what thus meets, as between seeing and colour, hearing and sound (*ib.* p. 156), the definiteness of the colour and the seeing, of the perception and that which is perceived, is produced by the concurrence of corresponding motions (p. 156, d., comp. 159, c.). Consequently, we can never speak of Being and Becoming in themselves, but only for something (τινί), or of something (τινός), or to something (πρός τι, p. 160, b., 156, c., 152, d.; Arist. *Metaph.* ix. 3; Sext. Emp. *Hyp.* i. 216, 218). Consequently there *is* or exists for each only that of which he has a sensation, and only that which he perceives is true for him (*Theaet.* p. 152, a., comp. *Cratyl.* p. 386; Aristocles, *in Euseb. Praep. Evang.* xiv. 20; Cic. *Acad.* ii. 46; Sext. Emp. *l. c.* and *adv. Math.* vii. 63, 369, 388, &c.); so that as sensation, like its objects, is engaged in a perpetual change of motion (*Theaet.* p. 152, b.; Sext. Emp. *Hyp.* i. p. 217, f.), opposite assertions might exist, according to the difference of the perception respecting each several object (Arist. *Metaph.* iv. 5; Diog. Laërt. ix. 5; Clem. Alex. *Strom.* v. p. 674, a.; Senec. *Epist.* 88). The conclusions hitherto discussed, which he drew from the Heracleitean doctrine of eternal *Becoming*, Protagoras summed up in the well-known proposition: The man is the measure of all things; of the existent that they exist; of the non-existent, that they do not exist (*Theaet.* p. 152, a., 160, d., *Cratyl.* p. 385, e.; Arist. *Metaph.* x. 1, xi. 6; Sext. Emp. *adv. Math.* vii. 60, *Pyrrhon. Hyp.* i. p. 216; Aristocles, *in Euseb. Praep. Evang.* xiv. 20; Diog. Laërt. ix. 51), and understood by the *man*, the perceiving or sensation-receiving subject. He was compelled, therefore, likewise to admit, that confutation was impossible, since every affirmation, if resting upon sensation or perception, is equally justifiable (Plat. *Euthyd.* p. 185, d. &c.; Isocr. *Helenae Enc.* p. 231, Bekk.; Diog. Laërt. ix. 53); but, notwithstanding the equal truth and justifiableness of opposite affirmations, he endeavoured to establish a distinction of better and worse, referring them to the better or worse condition of the percipient subject, and promised to give directions for improving this condition, i. e. for attaining to higher activity (*Theaet.* p. 167; comp. Sext. Emp. *Hyp.* i. p. 218). Already, before Plato and Aristotle (*Metaph.* iv. 4, comp. the previously quoted passages), Democritus had applied himself to the confutation of this sensualism of Protagoras, which annihilated existence, knowledge, and all understanding (Plut. *adv. Colot.* p. 1109, a.; Sext. Emp. *adv. Math.* vii. 389).

When Protagoras, in his book on the Gods, maintained that we are not able to know whether and how they exist (Timon, *in Sext. Emp. adv. Math.* ix. 56, comp. 58; Cic. *de Nat. Deor.* i. 1, 12, 23, 42; Diog. Laërt. ix. 51, &c. To regard the expression, ὁποῖοί τινές εἰσι, *quales sint*, as Frei does, *l. c.* p. 98, as a foreign addition, seems to me to involve difficulties), he probably could only have in mind the mutually opposed statements on the point, and must himself have been disposed to a denial as he could scarcely have been conscious of a corresponding sensation or perception.

It is not every pleasure, but only pleasure in the beautiful, to which Protagoras, in the dialogue which bears his name (p. 351, b.), allows moral worth; and he refers virtue to a certain sense of shame (αἰδώς) implanted in man by nature, and a certain conscious feeling of justice (δίκη), which are to serve the purpose of securing the bonds of connection in private and political life (ibid. p. 322, c. &c.); and, accordingly, explains how they are developed by means of education, instruction, and laws (p. 325, c. &c., comp. 340, c.). He is not able, however, to define more exactly the difference between the beautiful and the pleasant, and at last again contents himself with affirming that pleasure or enjoyment is the proper aim of *the good* (p. 354, &c.). In just as confused a manner does he express himself with respect to the virtues, of which he admits five (holiness, ὁσιότης,—and four others), and with regard to which he maintains that they are distinguished from each other in the same way as the parts of the countenance (ib. p. 349, b., 329, c., &c.). As in these ethical opinions of Protagoras we see a want of scientific perception, so do we perceive in his conception of the Heracleitean doctrine of the eternal flow of all things, and the way in which he carries it out, a sophistical endeavour to establish, freed from the fetters of science, his subjective notions, setting aside the Heracleitean assumption of a higher cognition, and a community of rational activity (ξυνὸς λόγος), by means of rhetorical art. That he was master of this in a high degree, the testimonies of the ancients leave indubitable. His endeavours, moreover, were mainly directed to the communication of this art by means of instruction (Plat. *Prot.* p. 312, c.), to render men capable of acting and speaking with readiness in domestic and political affairs (ib. p. 318, e.). He would teach how to make the weaker cause the stronger (τὸν ἥττω λόγον κρείττω ποιεῖν, Arist. *Rhet.* ii. 24; A. Gellius, *N. A.* v. 3; Eudoxus, *in Steph. Byz. s. v.* Ἄβδηρα; comp. Aristoph. *Nub.* 113, &c. 245, &c. 873, 874, 879, &c.). By way of practice in the art he was accustomed to make his pupils discuss Theses (*communes loci*) on opposite sides (antinomically) (Diog. Laërt. ix. 52, &c.; comp. Suid. *s. v.*; Dionys. Halic. Isocr. Timon in *Diog. Laërt.* ix. 52; Sext. Emp. *adv. Math.* ix. 57; Cic. *Brut.* 12); an exercise which is also recommended by Cicero (*ad Att.* ix. 4), and Quintilian (x. 5. § 10). The method of doing so was probably unfolded in his Art of Dispute (τέχνη ἐριστικῶν, see above). But he also directed his attention to language, endeavoured to explain difficult passages in the poets, though not always with the best success (Plat. *Prot.* p. 388, c. &c.; comp. respecting his and the opposed Platonic exposition of the well-known lines of Simonides, Frei, p. 122, &c.); entered at some length into the threefold gender of names (ἄῤῥενα, θήλεα, and σκεύη, Arist. *Rhet.* iii. 5, *El. Soph.* c. 14; comp. Aristoph. *Nub.*

645, &c.), and the tenses and moods of verbs (Diog. Laërt. ix 52, 53; Quintil. iii. 4. § 10; Frei, *l. c.* p. 133, &c.). Although Protagoras left it to his pupils to fix the amount of his fees in proportion to the profit they considered themselves to have derived from his lessons (Plat. *Prot.* p. 328. b.; Arist. *Eth. Nic.* ix. 1), he—the first who demanded payment for instruction and lectures—nevertheless obtained an amount of wealth which became proverbial. (Plat. *Hipp. Maj.* p. 282, c., *Meno*, p. 91, d., *Theaet.* p. 161, a., 179, a.; Quintil. iii. 1. § 10; Diog. Laërt. ix. 52, 50, &c.) [Ch. A. B.]

PROTAGO'RIDES (Πρωταγορίδης), of Cyzicus, a writer only known to us from Athenaeus, who refers to three of his works:—1. Περὶ Δαφνικῶν ἀγώνων, on the games celebrated at Daphne, a village in the neighbourhood of Antioch (iv. pp. 150, c., 176, a., 183, f.). 2. Κωμικαὶ Ἱστορίαι, a history of Comedy (iii. p. 124, e.). 3. Ἀκροάσεις ἐρωτικαί, love tales (iv. p. 162, c.).

PROTARCHUS (Πρώταρχος), an engraver of precious stones, whose name occurs on a very beautiful gem in the Florentine Museum, which represents Eros charming a lion with the harp. Formerly the artist's name was misread Πλώταρχος. (*Gal. di Firenz. Gemm.* ii. 1; Müller, *Archäol. d. Kunst*, § 391, n. 4.) [P. S.]

PRO'TEAS (Πρωτέας). 1. An Athenian general in the time of the Peloponnesian war, the son of Epicles. He was one of the three commanders of the squadron sent out to assist the Corcyraeans in their contest with the Corinthians. Again, in the first year of the Peloponnesian war (B. C. 431), Proteas was one of the three commanders of the fleet of 100 ships, sent round Peloponnesus (Thuc. i. 45, ii. 23).

2. A Macedonian officer, the son of Andronicus. He was employed by Antipater in collecting a squadron with which to defend the islands and coasts of Greece against the Phoenicians and others in the service of Persia, and succeeded in capturing, at Siphnus, 8 out of a squadron of 10 ships, with which Datames was there stationed. (Arrian, *Anab.* ii. 2. § 7—11.)

3. Son of Lanice, the nurse of Alexander the Great. [LANICE.]

4. Grandson of the former, and, like him, notorious for his propensity to drinking. (Athen. iv. p. 129. a.; Photius, *Cod.* 190. p. 148. a., ed. Bekker.) [C. P. M.]

PROTESILA'US (Πρωτεσίλαος), a son of Iphiclus and Astyoche, and accordingly a brother of Podarces, belonged to Phylace in Thessaly, whence he is called Φυλάκιος (Lucian, *Dial. Mort.* 23. 1; Hom. *Il.* ii. 705; Eustath. *ad Hom.* p. 323), though this name may also be traced to his being a grandson of the Aeolid Phylacus. He led the warriors of several Thessalian places against Troy, and was the first of all the Greeks that was killed by the Trojans, for he was the first who leaped from the ships upon the Trojan coast (Hom. *Il.* ii. 695, &c. xiii. 681, xv. 705; Philostr. *Her.* ii. 15). According to the common tradition Protesilaus was slain by Hector (Lucian, *l. c.*; Tzetz. *ad Lyc.* 245, 528, 530; Hygin. *Fab.* 103; Ov. *Met.* xii. 67), but, according to others, he fell by the hands of Achates (Eustath. *ad Hom.* p. 326), of Aeneas (Dict. Cret. ii. 11), or of Euphorbos (Eustath. *l. c.* p. 325). Protesilaus is most celebrated in ancient story for the strong affection and fidelity existing between him and his wife Laodameia, the daughter of Acastus. When she heard of the death of her husband, she prayed to the infernal gods to be allowed to converse with him only for the space of three hours. The prayer being granted, Hermes conducted Protesilaus for a few hours to the upper world, and when Protesilaus died a second time, Laodameia expired with him (Hygin. *Fab.* 108; Eustath. p. 325). This story, from which the account of Lucian differs only slightly, has been variously modified by the poets, for, according to some, Laodameia, after the second death of her husband, made an image of him, which she worshipped, and when her father Acastus ordered her to burn it, she threw herself with the image into the flames (Hygin. *Fab.* 104). According to others, Protesilaus, on returning from the lower world, found his wife embracing his image, and when he died the second time, he begged of her not to follow too late, whereupon she killed herself with a sword. Others again relate that Laodameia, being compelled by her father to marry another man, spent her nights with the image of Protesilaus (Eustath. *l. c.*); but Conon (*Narrat.* 13), lastly, has quite a different tradition, for according to him, Protesilaus, after the Trojan war, took with him Aethylla, a sister of Priam, who was his prisoner. When, on his homeward voyage, he landed on the Macedonian peninsula of Pallene, between Mende and Scione, and had gone some distance from the coast, to fetch water, Aethylla prevailed upon the other women to set fire to the ships. Protesilaus, accordingly, was obliged to remain there, and built the town of Scione.

His tomb was shown near Eleus, in the Thracian Chersonesus (Strab. xiii. p. 595; Paus. i. 34. § 2; Tzetz. *ad Lyc.* 532). There was a belief that nymphs had planted elm-trees around his grave, and that those of their branches which grew on the Trojan side were sooner green than the others, but that at the same time the foliage faded and died earlier (Philostr. *Her.* ii. 1); or it was said that the trees, when they had grown so high as to see Troy, died away, and that fresh shoots then sprang from their roots (Plin. *H. N.* xvi. 99; Anthol. Palat. vii. 141, 385). A magnificent temple was erected to Protesilaus at Eleus, and a sanctuary, at which funeral games were celebrated, existed in Phylace (Herod. vii. 33, 116, 120; Paus. iii. 4. § 5; Pind. *Isthm.* i. 83, with the Schol.). Protesilaus himself was represented in the Lesche at Delphi. (Paus. x. 30. § 1.) [L. S.]

PROTEUS (Πρωτεύς), the prophetic old man of the sea (ἅλιος γέρων), occurs in the earliest legends as a subject of Poseidon, and is described as seeing through the whole depth of the sea, and tending the flocks (the seals) of Poseidon (Hom. *Od.* iv. 365, 385, 400; Virg. *Georg.* iv. 392; Theocr. ii. 58; Horat. *Carm.* i. 2. 7; Philostr. *Icon.* ii. 17). He resided in the island of Pharos, at the distance of one day's journey from the river Aegyptus (Nile), whence he is also called the Egyptian (Hom. *Od.* iv. 355, 385). Virgil, however, instead of Pharos, mentions the island of Carpathos, between Crete and Rhodes (*Georg.* iv. 387; comp. Hom. *Il.* ii. 676), whereas, according to the same poet, Proteus was born in Thessaly (*Georg.* iv. 390, comp. *Aen.* xi. 262). His life is described as follows. At midday he rises from the flood, and sleeps in the shadow of the rocks of the coast, and around him lie the monsters of the deep (Hom. *Od.*

iv. 400; Virg. *Georg.* iv. 395). Any one wishing to compel him to foretell the future, was obliged to catch hold of him at that time; he, indeed, had the power of assuming every possible shape, in order to escape the necessity of prophesying, but whenever he saw that his endeavours were of no avail, he resumed his usual appearance, and told the truth (Hom. *Od.* iv. 410, &c. 455, &c.; Ov. *Art. Am.* i. 761, *Fast.* i. 369; Philostr. *Vit. Apoll.* i. 4). When he had finished his prophecy he returned into the sea (Hom. *Od.* iv. 570). Homer (*Od.* iv. 365) ascribes to him one daughter, Eidothea, but Strabo (x. p. 472) mentions Cabeiro as a second, and Zenodotus (*ap. Eustath. ad Hom.* p. 1500) mentions Eurynome instead of Eidothea. He is sometimes represented as riding through the sea, in a chariot drawn by Hippocampae. (Virg. *Georg.* iv. 389.)

Another set of traditions describes Proteus as a son of Poseidon, and as a king of Egypt, who had two sons, Telegonus and Polygonus or Tmolus. (Apollod. ii. 5. § 9; Tzetz. *ad Lyc.* 124.) Diodorus however observes (i. 62), that only the Greeks called him Proteus, and that the Egyptians called him Cetes. His wife is called Psamathe (Eurip. *Hel.* 7) or Torone (Tzetz. *ad Lyc.* 115), and, besides the above mentioned sons, Theoclymenus and Theonoë are likewise called his children. (Eurip. *Hel.* 9, 13.) He is said to have hospitably received Dionysus during his wanderings (Apollod. iii. 5. § 1), and Hermes brought to him Helena after her abduction (Eurip. *Hel.* 46), or, according to others, Proteus himself took her from Paris, gave to the lover a phantom, and restored the true Helen to Menelaus after his return from Troy. (Tzetz. *ad Lyc.* 112, 820; Herod. ii. 112, 118.) The story further relates that Proteus was originally an Egyptian, but that he went to Thrace and there married Torone. But as his sons by her used great violence towards strangers, he prayed to his father Poseidon to carry him back to Egypt. Poseidon accordingly opened a chasm in the earth in Pallene, and through a passage passing through the earth under the sea he led him back into Egypt. (Tzetz. *ad Lyc.* 124; Eustath. *ad Hom.* p. 686.) A second personage of the name of Proteus is mentioned by Apollodorus (ii. 1. § 5) among the sons of Aegyptus. [L. S.]

PROTHOE'NOR (Προθοήνωρ), a son of Areilycus, was one of the leaders of the Boeotians against Troy, where he was slain by Polydamas. (Hom. *Il.* ii. 495, xiv. 450, &c.) [L. S.]

PROTHOUS (Πρόθοος), a son of Tenthredon, commander of the Magnetes who dwelt about mount Pelion and the river Peneius, was one of the Greek heroes at Troy. (Hom. *Il.* ii. 758.) There are three other mythical personages of this name, one a son of Agrius (Apollod. i. 8. § 6), the second a son of Lycaon (iii. 8. § 1), and a third a son of Thestius and brother of Althaea. (Paus. viii. 45. § 5, who calls him Πρόθους.) [L. S.]

PROTOGENEIA (Πρωτογένεια). 1. A daughter of Deucalion and Pyrrha. (Apollod. i. 7. § 2.) She was married to Locrus, but had no children; Zeus, however, who carried her off, became by her, on mount Maenalus in Arcadia, the father of Opus. (Schol. *ad Pind. Ol.* ix. 85; Schol. *ad Apollon. Rhod.* iv. 1780.) According to others she was not the mother, but a daughter of Opus. (Schol. *ad Pind. l. c.*) Endymion also is called a son of Protogeneia. (Conon, *Narrat.* 14.)

2. A daughter of Calydon and Aeolia. (Apollod. i. 7. § 7.) [L. S.]

PROTO'GENES (Πρωτογένης), the chief instrument of the cruelties of the emperor Caligula, used to carry about him two books, one called *the sword*, and the other *the dagger*, in which were entered the names of the persons destined for death. These books were found, after the emperor's death, in his secret depositaries. They were burnt by order of Claudius, who likewise put Protogenes to death. (Dion Cass. lix. 26, lx. 4; Suet. *Cal.* 27; Oros. vii. 5.)

PROTO'GENES (Πρωτογένης), artists. 1. One of the most celebrated Greek painters, lived at the period of the greatest perfection of the art, and was contemporary with Apelles, about Ol. 112, B. C. 332. Almost all we know of him is contained in a passage of Pliny, the text of which is very much corrupted, yet not so as to affect any essential point in the history of the artist or his works. (Plin. *H. N.* xxxv. 10. s. 36. § 20.)

Protogenes was a native of Caunus, in Caria, a city subject to the Rhodians.* (Comp. Paus. i. 3. § 4; Plut. *Demetr.* 22: Suidas makes him a native of Xanthus, in Lycia, *s. v.*) He resided at Rhodes almost entirely; the only other city of Greece which he is said to have visited is Athens, where he executed one of his great works in the Propylaea. He appears to have been one of those men, who, combining the highest genius with modesty and contentment, only obtain by the exertions of generous friends the reputation which they have earned by their own merits. Up to his fiftieth year he is said to have lived in poverty and in comparative obscurity, supporting himself by painting ships, which at that period used to be decorated with elaborate pictorial devices. His fame had, however, reached the ears of Apelles, who, upon visiting Rhodes, made it his first business to seek out Protogenes. The interesting trial of skill, by which the two artists introduced themselves to each other, has been related under APELLES. As the surest way of making the merits of Protogenes known to his fellow-citizens, Apelles offered him, for his finished works, on which Protogenes himself had set a very insignificant price, the enormous sum of fifty talents *apiece* (*quinquagenis talentis*), at the same time spreading the report, that he intended to sell the pictures as his own. The Rhodians were thus roused to an understanding of what an artist they had among them; and Apelles at once confirmed the impression, and made those who were anxious to retain such valuable works in their country pay for their previous indifference, by refusing to part with them except for an advanced price. (Plin. *l. c.* § 13.)

We possess the record of another interesting scene in the artist's tranquil life. When Demetrius Poliorcetes was using every effort to subdue Rhodes, he refrained from attacking the city at its most vulnerable point, lest he should injure the masterpiece of Protogenes, his Ialysus, which had been placed

* The words of Pliny, *gentis Rhodiis subjectae*, which have given the critics much trouble, are now established as the true reading by the authority of the Bamber MS., confirmed by historical testimonies as to the matter of fact. (See Janus's collation of the Bamberg MS. appended to Sillig's edition of Pliny.)

in that quarter; and he also paid the most flattering attentions to the artist himself. Protogenes, who was residing in his suburban cottage (comp. *l. c.* s. 37: *casula Protogenes contentus est in hortulo suo*) amidst the very camp of Demetrius, when the hostilities commenced, proceeded in his works with his usual steady perseverance, and, on the king's sending for him and asking how he could be so bold as to live and work without the walls, he replied, that he knew that the king was at war with the Rhodians, but not with the arts. His confidence had its reward. Demetrius stationed guards about his house, to preserve him from injury; and, instead of calling him away from his work to play the courtier, he himself withdrew from the military cares on which he was so intent, to visit the artist in his studio, and stood watching his work surrounded by the din of arms and the thunder of the battering engines. In the honourable tranquillity thus secured to him during this year of tumult, Protogenes completed one of his most celebrated works. (Plin. *l. c.*; comp. vii. 38. s. 39.)

This form of the story is not only the most interesting, but at least as credible as any other, since Pliny doubtless copied it from some old Greek writer upon art. According to Plutarch (*Demetr.* 22, *Reg. et Imp. Apophth.* p. 183, b.) the picture on which Protogenes was engaged in his suburban residence, was the Ialysus itself; and the Rhodians, alarmed for the safety of the unfinished work, sent heralds to Demetrius, to entreat him to spare it, to whom Demetrius replied, that he would rather destroy the images of his father than that picture. Aulus Gellius (xv. 3) gives still another, and the least probable version of the story. (See also Suid. *s. v.*)

From this story it appears that Protogenes lived at least down to B. C. 303; and, connecting this with the statement that he was fifty years old before he attained to wealth and high reputation, the conjecture of Meyer (*Gesch. d. bild. Künst*, vol. i. p. 189), that he was born about Ol. 104, is not improbable. Müller gives Ol. 112—120, B. C. 332—300, as the time during which he flourished.

Protogenes belongs to the number of self-taught artists; at least in so far as this, that he owed comparatively nothing of his merits or reputation to whatever instruction he may have received. The name of his teacher was unknown; and the obscurity in which he so long lived is a proof that he had none of the prestige which attaches to the pupils of a celebrated school. His disadvantages in this respect he laboured to counteract by the most unwearied diligence. In characterizing the several painters of the period of the perfection of the art, Quintilian mentions Protogenes as excelling the rest in the care with which he wrought up his pictures (xii. 10. § 6). On his most celebrated picture he is said to have spent seven years, or even, according to another statement, eleven; and to have painted it four times over (Plin. *l. c.*; Aelian, xii. 41; Fronto, 11). In the opinion of Apelles, he carried this elaboration of his works to a fault, as we learn from an interesting story which is told, with some variations, by Pliny, Aelian, and Plutarch, respecting the criticisms of Apelles on the work just referred to, the Ialysus of Protogenes. On first beholding the picture, Apelles stood in silent admiration; and presently he remarked that the work and the artist were alike great, and that Protogenes was in every respect equal to himself or even superior, with the exception of two points, the one, that he did not know when to take his hand off his picture, the other, that he was deficient in that peculiar grace which Apelles always claimed as the one great quality by which he himself excelled all other artists (Plin. *l. c.* § 10; Plut. *Demetr.* 22; Aelian, *l. c.*; comp. Cic. *Orat.* 22). Several passages might be quoted to prove the high esteem in which Protogenes was held by the ancients. That truth to nature, which in various degrees characterised the works of all the great artists of the age, was so conspicuous in his, that Petronius speaks of them as vying in truth with nature herself (*Sat.* 84). Cicero mentions him as one of the painters whose works were perfect in every respect. (*Brut.* 18; see also Varro, *L. L.* ix 12, ed. Müller; Colum. *R. R.* i. praef. § 31.)

The number of the works of Protogenes was comparatively small, as Pliny remarks, on account of the labour he bestowed upon each of them. His master-piece was the picture of Ialysus, the tutelary hero of Rhodes, to which reference has already been made. If we may believe the anecdote preserved by Pliny, the artist lived, during all the years he was engaged on this picture, upon moistened lupines, in order that he might just satisfy the cravings of hunger and thirst, without subjecting himself to any sensation of corporeal pleasure which might interfere with the devotion of his whole faculties to the work. The same writer informs us that Protogenes painted this picture over four several times, as a precaution against damage and decay, so that, if one surface should be removed, another might appear from beneath it. Nearly all modern artists treat this reason as absurd, and explain the fact mentioned by Pliny, supposing it to be correct, simply as an example of the artist's elaborate finish. Very possibly the statement may be a conjecture of Pliny's own, founded upon the appearance presented by some parts of the picture, where the colour had peeled off. Another of Pliny's stories about the picture relates to the accidental production of one of the most effective parts of it, the foam at the mouth of a tired hound. The artist, he tells us, dissatisfied with his repeated attempts to produce the desired effect, at last, in his vexation, dashed the sponge, with which he had repeatedly effaced his work, against the faulty place; and the sponge, charged as it was by repeated use with the necessary colours, left a mark in which the painter recognised the very foam which his art had failed to produce. Amidst all this truly Plinian gossip about the picture, we are left in profound ignorance of its composition: all that is clear is, that the hero was represented either as hunting, or as returning or just returned from the chase. It was, no doubt, dedicated in the temple of Ialysus at Rhodes, where it escaped destruction in the siege by Demetrius, as above related, and where it was seen by Cicero (*Orat.* 2), who again refers to it in a manner which perhaps implies that it had suffered from neglect (*ad Att.* ii. 21: we say *perhaps*, because the sentence is merely hypothetical). He also mentions it in his enumeration of the chief works of art existing in his time (*in Verr.* iv. 60). In the time of Strabo it was still at Rhodes (xiv. p. 652); but, when Pliny wrote, it had been carried to Rome, where

it formed part of the rich collection in the temple of Peace. Suidas (*s. v.*) mentions the picture as a strange and wonderful work, but appears to have mistaken the hero Ialysus for Dionysus (the reading however is doubtful).

His next most famous picture was that which Pliny tells us he painted during the siege of Rhodes, and to which, from that circumstance, a peculiar interest was attached (*Sequiturque tabulam ejus temporis haec fama, quod eam Protogenes sub gladio pinxerit*). Its subject was a satyr resting (*quem Anapauomenon vocant*), and still holding the pipes; a subject strikingly similar to the celebrated Satyr of Praxiteles, though, of course, treated differently in the two different departments of art. This picture was still at Rhodes in the time of Strabo, who mentions it and the Ialysus, and the Colossus, as the most remarkable objects at that place (*l. c.*). The Satyr (Strabo tells us) was leaning against a column, upon which the artist had originally painted a partridge sitting; but the people, who flocked to see the picture, were so struck with the perfectly natural appearance of the bird that they entirely overlooked the principal figure; and, to make matters worse, the bird-keepers brought tame partridges, which were no sooner placed opposite the picture than they began to chirp at the painted bird, thinking it alive, to the unbounded delight of the multitude. On this, Protogenes, feeling that his labour was lost (ὁρῶν τὸ ἔργον πάρεργον γέγονος), obtained permission from the keepers of the temple, and obliterated the partridge from the picture.

Another celebrated work of Protogenes was that in the Propylaea of the Acropolis of Athens, which Pliny thus describes: *nobilem Paralum et Ammoniada, quam quidam Nausicaam vocant.* The *Paralus*, as is well known, was one of the two sacred ships of the Athenians, to which, at a later period, three more were added, of which one was the *Ammonias*, that is, the vessel in which offerings were sent to Jupiter Ammon. Thus much is clear; but how these vessels were represented, whether each formed a separate picture, or the two were combined in one composition, and what we are to understand by the phrase, *quam quidam Nausicaam vocant*, that is, what the ship *Ammonias* (or the picture of both ships) had to do with Nausicaa and the island of the Phaeacians,—are questions extremely difficult to solve. Pausanias, indeed, tells us (i. 22. § 6) that one of the paintings in the Propylaea represented Nausicaa and her maidens bathing, with Ulysses near them, as described by Homer (*Od.* vi. *init.*); but he ascribes the picture to Polygnotus, and says not a word of the sacred ships. The only escape yet suggested from this labyrinth of confusion, is by following the clue furnished by the conjecture of Ottfried Müller (*Arch. d. Kunst, Nachträge*, p. 707, 2d ed.), that, instead of carrying on the nominative Πολύγνωτος in the passage of Pausanias, we should insert Πρωτογένης after ἔγραψε δὲ καὶ, so as to make him, and not Polygnotus, the painter of the picture which Pausanias describes as that of Nausicaa; and further, that the very subject of the painting was disputed among the ancients themselves, "some," as Pliny says, "taking it for Nausicaa," among whom was Pausanias; and others, of whom Pliny himself was one, regarding it as the representation of some harbour, into which the ships Paralus and Ammonias were sailing. According to this view the group which Pausanias took for Nausicaa and her companions may be explained as a group of maidens celebrating the festival of the god to whom the sacred vessels are bringing their offerings. This painting is also mentioned by Cicero, like the Ialysus, as one of the greatest works in existence, but he does not mention the artist's name (*in Verr. l. c.*). Pliny tells us that Protogenes, in memory of his former circumstances, added to this picture some little ships of war, as additional ornaments or bordering (*parerga*).

Another picture, which Protogenes painted at Athens, was that of the Thesmothetae, in the senate-house of the Five Hundred (Paus. i. 3. § 4).

The other works of Protogenes, in the list of Pliny, are *Cydippe*, *Tlepolemus*, the tragic poet *Philiscus* meditating [PHILISCUS], an *athlete*, king *Antigonus*, and the *mother of Aristotle*. Pliny adds that the great philosopher advised the artist to paint Alexander "*propter aeternitatem rerum*;" but that his own taste and the impulse of his genius carried him to other subjects, so that there was only one of his pictures, and that the last, in which the Macedonian conqueror appeared: this composition is called by Pliny *Alexander and Pan*.

In the enumeration of his works, that celebrated panel must not be forgotten, which, in its three simple lines, presented the memorial of the celebrated contest between Apelles and Protogenes, and excited more admiration than the great works of art near which it was preserved at Rome. To what has been said on this subject under APELLES, it need only be added that the words of Pliny, who had *seen* the picture (and that, no doubt, repeatedly), evidently describe *mere lines* drawn right across the panel (*per tabulam*); and even writers who object to such a display, as not even within the province of painting, and who seek for other ingenious and elaborate interpretations (such as that the three lines were three outlines of figures or limbs), are found to admit, not only that the notion of their being three simple lines is the only one countenanced by the text of Pliny (who, we repeat, *saw* the picture), but also that this feat, though merely manual, was all the greater and more wonderful, on account of their being mere lines of excessive thinness, the one *within* the other, from the extraordinary command of the instrument, and precision of eye and hand which such a feat supposes. Let it be remembered also, how great was the importance which the ancients rightly attached to *accurate drawing*; and, we would add, let those who sneer at the performance attempt to reproduce it.

Protogenes excelled also as a statuary (Plin. *l. c.*), though none of his works are individually specified: Pliny only mentions him among the artists who made, in bronze, *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8, 19. § 34).

According to Suidas, Protogenes wrote two works on art, namely, Περὶ γραφικῆς καὶ σχημάτων βιβλία β'.

2. A freedman in the family of Augustus, was an artist in gold and silver. (Bianchini, *Sepolcro de' Servi*, n. 191; R. Rochette, *Lettre à M. Schorn*, p. 394.) [P. S.]

PROTYS, an artist of the Graeco-Roman period, whose name is known by an inscription on the base of a piece of sculpture, representing four figures placed back to back, which was found in Upper

Egypt, and is now in the Museum at Turin. The inscription is:—

ΠΡѠΤΥΤΟϹ ΤЄΧΝΗ
ЄΡΓΑϹΤΗΡΙΑΡΧΟΥ

that is, "the work of Protys, the chief of the artists' workshop." (R. Rochette, *Lettre à M. Schorn*, pp. 394, 395.) [P. S.]

PRO'XENUS (Πρόξενος). 1. A native of Boeotia (according to Diod. xiv. 19, of Thebes). He was a disciple of Gorgias, and a friend of Xenophon. Being connected by the ties of hospitality with the younger Cyrus, the latter engaged him in his service. He came to Sardes at the head of 1500 heavy armed, and 500 light armed soldiers. (Xen. *Anab.* i. 1. § 11, 2. § 3.) It was at his invitation that Xenophon was induced to enter the service of Cyrus (iii. 1. §§ 4, 8). He was one of the four ill-fated generals whom Clearchus persuaded to accompany him to Tissaphernes. He was seized with the rest, and taken to the king of Persia, and afterwards put to death (ii. 5. § 31, &c. 6. § 1). Xenophon speaks of him as a man whose ambition was under the influence of strict probity, and who was especially anxious to secure the affections of his soldiers, so that while the well-disposed readily obeyed him, he failed to inspire the rest with a wholesome fear of his authority (ii. 6. § 17, &c.). He was 30 years of age at the time of his death (B. C. 401). For other occasions on which he is mentioned by Xenophon, see *Anab.* i. 5. § 14, ii. 1. § 10, v. 3. § 5. (Comp. Diog. Laërt. ii. 49.)

2. A brother of Hermocrates of Syracuse. (Xen. *Hellen.* i. 3. § 13.)

3. One of the Tegeates, who was selected to join in founding Megalopolis. (*Paus.* viii. 27. § 2; Xen. *Hellen.* vi. 5. § 6.) [C. P. M.]

PRO'XENUS (Πρόξενος), literary. 1. Two persons of this name, one of Posidonia, and the other of Sybaris, are mentioned among the followers of Pythagoras by Iamblichus (*Vit. Pyth.* cap. ult.).

2. A person mentioned in Aristotle's will. (Diog. Laërt. v. 15.) From the directions given regarding his likeness, it is probable that he enjoyed the intimate friendship of the philosopher. [W. M. G.]

PRO'XIMUS, STA'TIUS, a tribune of the praetorian cohorts, joined the conspiracy of Piso against Nero. He was pardoned by the emperor, but put an end to his own life, through the foolish vanity of obtaining renown by dying when he might have lived. (Tac. *Ann.* xv. 50, 71.)

PRUDE'NTIUS, AURE'LIUS CLEMENS. Our acquaintance with the personal history of Prudentius, whom Bentley has designated as "the Horace and Virgil of the Christians," is derived exclusively from a short autobiography in verse, written when the poet was fifty-seven years old, and serving as an introduction to his works, of which it contains a catalogue. From this we gather that he was born during the reign of Constantius II. and Constans, in the consulship of Philippus and Salia, A. D. 348; that after acquiring, when a boy, the rudiments of liberal education, he frequented, as a youth, the schools of the rhetoricians, indulging freely in dissipated pleasures; that having attained to manhood, he practised as a forensic pleader; that he subsequently discharged the duties of a civil and criminal judge in two important cities; that he received from the emperor (Theodosius, probably, or Honorius), a high military appointment at court, which placed him in a station next to that of the prince, and that as he advanced in years, he became deeply sensible of the emptiness of worldly honour, and earnest in his devotion to the exercises of religion. Of his career after A. D. 405, or of the epoch of his death, we know nothing, for the praises of Stilicho, who suffered the penalty of his treason in 413, indicate that the piece in which they appear (*C. Symm.* ii.) must have been published before that date, but can lead to no inference with regard to the decease of the author.

The above notices are expressed with so much brevity, and in terms so indefinite, that a wide field has been thrown open to critics for the exercise of ingenious learning in expanding and interpreting them. Every thing, however, beyond what we have stated, rests upon conjecture. We may, indeed, safely conclude that Prudentius was a Spaniard (see especially *Peristeph.* vi. 146); but the assertions with regard to the place of his birth, rest upon no sure foundation; for although he speaks of the inhabitants of Saragossa (*Peristeph.* iv. 1. comp. 97.) as "*noster* populus," he uses elsewhere the self-same phrase with regard to Rome (*C. Symm.* i. 192, comp. 36), and applies the same epithet to Calahorra (*Peristeph.* i. 116, iv. 31), and to Tarragona (*Peristeph.* vi. 143). In like manner the attempts to ascertain the towns in which he discharged his judicial functions, and to determine the nature of the dignity to which he was eventually elevated, have proved entirely abortive. With regard to the latter, Gennadius concludes that he was what was called a *Palatinus miles*, i. e. an officer of the household (Cod. Theod. 6. tit. 37), and certainly it is highly improbable that he ever was employed in active service; others imagine that he was consul, or praefect of the city — or of the praetorium — or that he was raised to the rank of *patrician* — opinions unsupported by even plausible arguments, and therefore not worth confuting.

The extant poems of Prudentius, of which we now proceed to give a list, are composed in a great variety of metres, and these we shall describe as we go along.

I. *Praefatio*, containing, as we have already remarked, an autobiography and a catalogue of the author's works. It extends to forty-five verses, and is composed in a stanza which would be termed technically *Tricolon Tristrophon*, the first line being a Choriambic Dimeter, the second a Choriambic Trimeter, the third a Choriambic Tetrameter, all acatalectic, and all formed upon the Horatian model.

II. *Cathemerinon* (i. e. καθημερινῶν ὕμνῶν) *Liber*. A series of twelve hymns proper to be repeated or sung by the devout Christian; the first six at particular periods during each day; the remainder, with one exception, adapted to special occasions:— 1. *Ad Gallicantum*, 100 lines, Iambic Dim. Acat. 2. *Hymnus Matutinus*, 112 lines, same metre as the preceding. 3. *Hymnus ante cibum*, 205 lines, Pure Dactylic Trim. Hypercat. 4. *Hymnus post cibum*, 102 lines, Phalaecian Hendecasyllabic. 5. *Hymnus ad incensum lucernae*, 164 lines, Choriambic Trim. Acat. 6. *Hymnus ante somnum*, 152 lines, Iambic Dim. Cat. 7. *Hymnus jejunantium*, 220 lines, Iambic Trim. Acat. 8. *Hymnus post jejunium*, 90 lines, Sapphic Stanza. 9. *Hymnus omni hora*, 114 lines, Trochaic Tetram. Cat. 10. *Hymnus in exsequiis defunctorum*, 172 lines, Ana-

paestic Dim. Cat. 11. *Hymnus de natali Domini*, 116 lines, Iambic Dim. Acat. 12. *Hymnus Epiphaniae*, 208 lines, same metre as the preceding.

III. *Apotheosis.* On the divinity of Christ and his relation to the Father. The orthodox doctrine of the Trinity is here defended against the Sabellians, the Jews, the Ebionites, the Manichaeans, and other heretics, while various discussions are intermingled on the Nature of the Soul, on Original Sin, and on the Resurrection. We have first a *Praefatio* of 56 lines in Iambic Trim. Acat. and Iambic Dim. Acat., placed alternately as in the first and second Epodes of Horace, after which follows the main body of the piece, comprised in 1084 heroic hexameters.

IV. *Hamartigenia* (Ἁμαρτιγένεια). On the origin of evil and of sin, occupied chiefly with a refutation of the heresies of the Marcionites. We have first a *Praefatio* of 63 lines in Iambic Trim. Acat., after which follows the main body of the piece, comprised in 965 heroic hexameters.

V. *Psychomachia.* The conflict and triumph of virtue in the soul of the Christian, especially of Faith, Chastity, Meekness, Humility, Moderation, Liberality, and Concord, against their antagonistic vices. We have first a *Praefatio* of 68 lines in Iambic Trim. Acat., after which follows the main body of the piece, comprised in 915 heroic hexameters.

VI. *Contra Symmachum Liber I.* An exposure of the origin and worthlessness of the heathen Gods, together with an account of the conversion of Rome to Christianity. We have first a *Praefatio* of 89 lines in Choriambic Trim. Acat., after which follows the main body of the piece comprised in 657 heroic hexameters.

VII. *Contra Symmachum Liber II.* A refutation of the statements and arguments in the celebrated petition presented by Symmachus [SYMMACHUS] to the emperor Valentinian, praying for the restoration of the altar and statue of Victory, cast down by Gratian. We have a second preface of 66 lines in Choriambic Dim. Acat., followed by 1132 heroic hexameters.

VIII. *Peristephanon Liber* (Περὶ στεφάνων), a series of fourteen poems in honour of various saints, many of them Spanish, who had worn the crown of martyrdom. 1. *Passio Emeterii et Chelidonii Calaguritanorum Martyrum*, 120 lines, Trochaic Tetram. Cat. 2. *Passio Laurentii Martyris*, 584 lines, Iambic Dim. Acat. 3. *In Honorem Eulaliae Virginis*, 215 lines, Dactylic Trim. Hypercat. 4. *Passio XVIII. Martyrum Caesaraugustanorum*, 200 lines, in the Sapphic Stanza. 5. *Passio Vincentii*, 575 lines, Iambic Dim. Acat. 6. *In honorem B. Fructuosi episcopi Tarraconensis et Augurii et Eulogii Diaconorum*, 162 lines, Phalaecian hendecasyllabics. 7. *Passio Quirini episcopi ecclesiae Siscianae*, 90 lines, Choriambic Dim. Acat. 8. *De loco quo Martyres passi sunt, nunc Baptisterium Calaguri*, 18 lines in the Elegiac distich. 9. *Passio Cassiani*, 106 lines, consisting of the heroic hexameter and Iambic Trim. Acat., placed alternately as in Hor. Epod. xvi. 10. *Romani Martyris Supplicium*, 1140 lines, Iambic Trim. Acat. 11. *Passio Hippolyti Martyris*, 246 lines in the Elegiac distich. 12. *Passio Petri et Pauli Apostolorum*, 66 lines, in a distich consisting of a logaoedic verse placed alternately with the Iambic Trim. Cat., being the same measure as that employed by Horace, C. i. 4. 13. *Passio Cypriani Martyris*, 106 lines, a system of the logaoedic verses employed in the preceding. 14. *Passio Agnetis Virginis*, a system of 133 Alcaic Hendecasyllabic verses, the same with those which form the first two lines of the Alcaic stanza in Horace.

IX. *Diptychon* (or *Dittochaeon*). Forty-eight tetrastichs in heroic hexameters relating to remarkable events and characters in Bible history, twenty-four being appropriated to those connected with the Old and twenty-four to those belonging to the New Testament. A keen controversy has arisen with regard to the authenticity of these summaries. They are not mentioned by Prudentius in his autobiography, when enumerating the rest of his productions, and they have been considered of an inferior stamp. Moreover, although found in all the best MSS., they are frequently placed, as it were apart, after the *Epilogus* mentioned below, thus indicating some suspicion in regard to the authorship, and in one codex they are ascribed to *Amaenus*, which some suppose to be merely a complimentary epithet, while others, contending that it is a proper name, have called into existence an independent *Prudentius Amaenus* unheard of elsewhere. With regard to the title, we read in Gennadius that "Prudentius, vir seculari literatura eruditus, composuit Διττοχαῖον de toto Veteri et Novo Testamento personis exceptis." Now, this Διττοχαῖον, which has been interpreted to signify *cibum duplicem* (i. e. the Old and New Testaments), appears under the varying shapes *Dittochaeon*, *Ditrochaeon*, *Dirochaeon*, *Diptychon*, as the designation prefixed to the tetrastichs in the MSS., and we can scarcely doubt that *Diptychon* (Δίπτυχον) is the true form, and that the rest are corruptions. On the whole, notwithstanding the formidable array of arguments in support of the opposite view of the question, there does not seem sufficient grounds for rejecting these little narratives as spurious, or for regarding them, as some have done, in the light of abridgements by a later hand, of a more voluminous original. The circumstance, that Prudentius does not include them in his list proves nothing, since they may have been written at a later period; and that something of the kind actually was written seems clear from the passage in Gennadius, obscure though it be.

X. *Epilogus*, from which we may, perhaps, infer that the preceding pieces had been composed after Prudentius had withdrawn from public life; thirty-four lines, Trochaic Dim. Cat. and Iambic Trim. Cat. placed alternately.

The *Hexaemeron* and the *Invitatio* (or *Invitatorium*) *ad Martyrium*, placed by Gennadius among the works of Prudentius, are no longer extant, and many doubt whether they ever existed. The clause in which the latter is named is so confused as to be almost unintelligible.

Although considerable diversity of opinion has always prevailed with regard to the merits of Prudentius, it is hard to understand how he ever acquired that amount of reputation which he has undoubtedly enjoyed among many eminent modern scholars. We are not at all surprised by the admiration with which he was viewed in the middle ages; and we may not feel, perhaps, much astonished by the panegyrics even of Fabricius, Barth and Tillemont; but how one so acute as Bentley, a critic little addicted to hyperbolical commendation, could have employed the phrase

quoted at the beginning of this article is quite incomprehensible. If he intended simply to affirm that Prudentius stands first among Christian versifiers, we may perhaps, though not without hesitation, acquiesce in the decision, but the expression seems to imply high positive praise; and to this it is impossible to subscribe. His Latinity is not formed, like that of Juvencus and Victorinus, upon the best ancient models, but is confessedly impure, abounding both in words altogether barbarous, and in classical words employed in a barbarous sense, with here and there obsolete forms from Lucretius and the comedians, affectedly interspersed; he is totally ignorant or regardless of the common laws of prosody; the very nature of his theme in the Apotheosis and Hamartigenia, which are in fact treatises on the most abstruse questions of dogmatic and controversial theology, presents a complete barrier to creative efforts or to a play of fancy; and those effusions which afforded more latitude for a display of poetical talent are in no way remarkable. The hymns are not, as they ought to be, songs of praise and prayer and thanksgiving, but are didactic essays, loaded with moral precepts and doctrinal subtleties, while the sufferings of the martyrs, which form the subject of the Peristephanon, are for the most part detailed with heavy spiritless prolixity. His powers appear to greater advantage in the books against Symmachus than in any other portion of his works, and the dirge "In Exsequiis defunctorum" (Cathem. x.) is perhaps the best specimen of his lyric style.

The earliest edition of Prudentius bearing a date is that printed at Deventer in 1472, and this is generally accounted the Princeps. By far the most complete and splendid is that of Faustinus Arevalus, 2 vols. 4to. Rom. 1788 and 1789, but for all ordinary purposes that of Obbarius (8vo. Tubing. 1845), whose Prolegomena embrace a large amount of information condensed into a small compass, will be found satisfactory. The edition of Weitzius (8vo. Hann. 1613) contains a complete collection of the earlier commentaries, and those of Chamillard, 4to. Paris, 1687 (in usum Delph.), of Cellarius, 8vo. Hal. 1703, 1739, and of Teolius (2 vols. 4to. Parm. 1788), are considered valuable. These poems will be found also in the *Bibliotheca Patrum Max.* fol. Lug. Bat. 1677, vol. v. p. 990, and in the collections of Fabricius and Maittaire. (Gennad. *de Viris Ill.* 13; J. P. Ludwig, *Dissert. de Vita A. Prudentii*, Viteb. 4to. 1642; J. Le Clerque, *Vie de Prudence*, Amst. 1689; H. Middeldorpf, *Comment. de Prudentio et Theologia Prudentiana*, pt. i. 4to. Vratisl. 1823, pt. ii. 4to. Vratisl. 1827.) [W. R.]

PRU'SIAS (Προυσίας). 1. From a passage of Strabo (xii. p. 564) it would appear that there was a Prusias, king of Bithynia, as early as the time of Croesus, who was the founder of the city of Prusa, at the foot of Mount Olympus, but the reading, though confirmed by Stephanus Byzantinus (*s. v.* Προῦσα) is probably corrupt. (See Groskurd, *ad Strab. l. c.*; Forbiger, *Hand. d. alt. Geogr.* p. 386; Droysen, *Hellenism.* vol. ii. p. 655.)

2. A son of Prusias II., surnamed Μονόδους, because all the teeth in his upper jaw were united into one solid mass. He probably died early, as nothing more is known of him. (Liv. *Epit.* l.; Val. Max. i. 8. ext. 12; Plin. *H. N.* vii. 16; Tzetz. *Chil.* iii. 953, has confounded him with his father.) [E. H. B.]

PRU'SIAS I. (Προυσίας), king of Bithynia, was the son of Zielas, whom he succeeded on the throne, and grandson of NICOMEDES I. The date of his accession is unknown, but it appears that it preceded the death of Antiochus Hierax, and may therefore be placed at least as early as B. C. 228. (Trog. Pomp. Prol. xxvii.; Clinton, *F. H.* vol. iii. pp. 413, 414; Niebuhr, *Kl. Schrift.* p. 287.) The first event of his reign, which is recorded to us, is a war with the Byzantines, in which we find him engaging in B. C. 220, in conjunction with the Rhodians. The latter were at first supported by Attalus, king of Pergamus, as well as by Achaeus, who had lately assumed the sovereignty of Asia Minor, and they endeavoured also to set up Tiboetes, the uncle of Prusias, as a competitor for the throne of Bithynia. Their efforts were, however, unsuccessful: Prusias conquered all the possessions of the Byzantines in Asia, while the Thracians pressed them closely on the European side, and they were soon compelled to submit to a peace on disadvantageous terms. (Polyb. iv. 47—52.) Shortly after this, in B. C. 217, Prusias is mentioned among the princes who sent costly presents to the Rhodians after the great calamity they had suffered by an earthquake: and the following year (216) he obtained great distinction by defeating and cutting to pieces a formidable army of Gauls, who had been invited into Asia by Attalus, and had become the terror of the adjoining countries. (Id. v. 90, 111.) On the breaking out of the war between the Romans and Philip, king of Macedon, Prusias lent his assistance to the latter; and besides supplying him with an auxiliary squadron of ships, rendered him a more important service by invading the territories of his own neighbour and rival Attalus, whom he thus recalled from Greece to the defence of his own kingdom, B. C. 207. (Liv. xxvii. 30, xxviii. 7.) The name of the Bithynian monarch was, in consequence, included in the treaty of peace between Philip and the Romans in B. C. 205 (Liv. xxix. 12), and we subsequently find the two kings uniting their forces to besiege Cius in Bithynia, which, after it had fallen into their hands, was sacked by order of Philip, the inhabitants sold as slaves, and the city itself given up to Prusias. (Polyb. xv. 21, xvii. 5; Liv. xxxii. 34; Strab. xii. p. 563.)

It does not appear that the latter, though he was connected by marriage with the Macedonian king, took any part in the decisive struggle of Philip with the Roman power (B. C. 200—196): but in B. C. 190, when Antiochus was, in his turn, preparing to contend with the republic, he made repeated attempts to obtain the alliance of Prusias, who was at first disposed to listen to his overtures, but yielded to the arguments of the two Scipios, and concluded an alliance with Rome, though he appears to have, in fact, taken no part in the war that followed. (Polyb. xxi. 9; Liv. xxxvii. 25; Appian. *Syr.* 23.) After the termination of that war, however, Prusias became involved in hostilities with Eumenes, king of Pergamus, by which he gave umbrage to the Romans, and he soon after greatly increased this offence by affording a shelter to their implacable enemy, the fugitive Hannibal. The exiled general rendered important services to the king in his contest with Eumenes, but, notwithstanding these obligations, Prusias was unwilling to brave the anger of Rome, and when Flamininus was deputed by the senate to demand

the surrender of Hannibal, the king basely gave his consent, and the Carthaginian general only escaped falling into the hands of his enemies by a voluntary death. (Polyb. xxiii. 18, xxiv. 1; Liv. xxxix. 51; Justin, xxxii. 4; Plut. *Flamin.* 20; Corn. Nep. *Hann.* 10—12; App. *Syr.* 11; Eutrop. iv. 5; Oros. iv. 20; Strab. xii. p. 563.)

This is the last circumstance which can be referred with certainty to the elder Prusias: the period of his death, and of the accession of his son, is not mentioned by any ancient writer, but Mr. Clinton regards the Prusias mentioned in the treaty of B. C. 179, between Eumenes and Pharnaces, as the second king of this name: and this supposition, though not admitting of proof, appears at least a very probable one. (Clinton, *F. H.* vol. ii. p. 417.) In this case we must place his death between 183 and 179 B. C. It was apparently during the latter part of his reign that Prusias, who had already made himself master of Cierus, Tieios, and other dependencies of Heracleia, laid siege to that city itself; but while pressing the attack with vigour, he himself received a severe wound from a stone, which not only compelled him for a time to abandon the enterprise, but left him with a lameness for the remainder of his life. On this account he is sometimes distinguished by the epithet of the Lame (ὁ χωλός) (Memnon. c. 27, ed. Orell.)

Prusias appears to have been a monarch of vigour and ability, and raised his kingdom of Bithynia to a much higher pitch of power and prosperity than it had previously attained. Like many of his contemporary princes, he sought distinction by the foundation or new settlement of cities, among the most conspicuous of which were Cius and Myrleia on the Propontis, which he repeopled and restored after their ruin by Philip, bestowing on the one his own name, while he called the other after his wife, Apameia. In addition to this, he gave the name of Prusias also to the small city of Cierus, which he had wrested from the Heracleians. (Strab. xii. p. 563; Steph. Byz. *s. v.* Προῦσα and Ἀπάμεια, Memnon. c. 41, 47.) The foundation of Prusa, at the foot of Mount Olympus, is also ascribed to him by some authors. (Plin. v. 43. See on this point Droysen, *Hellenism.* vol. ii. p. 655.) Before the close of his reign, however, his power received a severe blow by the loss of the Hellespontine Phrygia, which he was compelled to cede to the kings of Pergamus; probably by the treaty which terminated the war already alluded to. (Strab. *l. c.*) [E. H. B.]

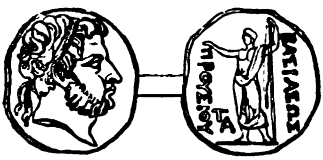
PRU'SIAS II. (Προυσίας), king of Bithynia, was the son and successor of the preceding. No mention is found in any extant author of the period of his accession, and we only know that it must have been subsequent to B. C. 183, as Strabo distinctly tells us (xii. p. 563), that the Prusias who received Hannibal at his court, was the son of Zielas. In B. C. 179, we find the name of Prusias associated with Eumenes in the treaty concluded by that monarch with Pharnaces, king of Pontus (Polyb. xxvi. 6), and this is supposed by Clinton to be the younger Prusias. It is certain, at least, that he was already on the throne before the breaking out of the war between the Romans and Perseus, B. C. 171. Prusias had previously sued for and obtained in marriage a sister of the Macedonian king, but notwithstanding this alliance he determined to keep aloof from the impending contest, and await the result with a view to make his peace with whichever party should prove victorious. (Liv. xlii. 12, 29; Appian, *Mithr.* 2.) In B. C. 169, however, he ventured to send an embassy to Rome, to interpose his good offices in favour of Perseus, and endeavour to prevail upon the senate to grant him a peace upon favourable terms. His intervention, however, was haughtily rejected, and fortune having the next year decided in favour of the Romans, Prusias sought to avert any offence he might have given by this ill-judged step, by the most abject and sordid flatteries. He received the Roman deputies who were sent to his court, in the garb which was characteristic of an emancipated slave, and styled himself the freedman of the Roman people: and the following year, B. C. 167, he himself repaired to Rome, where he sought to conciliate the favour of the senate by similar acts of slavish adulation. By this meanness he disarmed the resentment of the Romans, and obtained a renewal of the league between him and the republic, accompanied even with an extension of territory. (Polyb. xxx. 16; Liv. xlv. 44; Diod. xxxi. Exc. Vat. p. 83, Exc. Legat. p. 565; Appian. *Mithr.* 2; Eutrop. iv. 8; Zonar. ix. 24.)

From this time we find Prusias repeatedly sending embassies to Rome to prefer complaints against Eumenes, which, however, led to no results (Polyb. xxxi. 6, 9, xxxii. 3, 5), until, at length, in B. C. 156, after the death of Eumenes, the disputes between his successor Attalus and the Bithynian king broke out into open hostilities. In these Prusias was at first successful, defeated Attalus in a great battle, and compelled him to take refuge in Pergamus, to which he laid siege, but without effect. Meanwhile, Attalus had sent to Rome to complain of the aggression of the Bithynian king, and an embassy was sent by the senate, to order Prusias to desist: but he treated this command with contempt, and attacking Attalus a second time, again drove him within the walls of Pergamus. But the following year the arms of Attalus were more successful, and a fresh embassy from the senate at length compelled Prusias to make peace, B. C. 154. (Polyb. xxxii. 25, 26, xxxiii. 1, 10, 11; Appian. *Mithr.* 3; Diod. xxxi. Exc. Vales. p. 589.) Meanwhile, the Bithynian monarch had alienated the minds of his subjects by his vices and cruelties, and his son Nicomedes had become the object of the popular favour and admiration. This aroused the jealousy and suspicion of the old king, who, in order to remove his son from the eyes of his countrymen, sent him to Rome: and subsequently, as his apprehensions still increased, gave secret instructions to his ambassador Menas to remove the young prince by assassination. Menas, however, finding how high Nicomedes stood in the favour of the Roman senate, attached himself to the cause of the prince, and united with Andronicus the ambassador of Attalus in an attempt to establish Nicomedes on the throne of Bithynia. Prusias was unable to make head against the disaffection of his own subjects, supported by the arms of Attalus, and after an ineffectual appeal to the intervention of the Romans, who secretly favoured Nicomedes, shut himself up within the walls of Nicomedia. The gates were, however, opened by the inhabitants, and Prusias himself was slain in a temple, to which he had fled for refuge. His death took place in B. C. 149. (Ap-

pian. *Mithr.* 4—7; Justin. xxxiv. 4; Liv. *Epit.* L; Diod. xxxii. Exc. Phot. p. 523; Zonar. ix. 28.)

Prusias II. is described to us as a man in whom personal deformity was combined with a character the most vicious and degraded, and all ancient authors concur in representing him as the slave of every vice that was contemptible in a man, or odious in a king. His passion for the chase is attested by the epithet of the "Huntsman" (Κυνηγός), by which he is sometimes designated. (Polyb. xxx. 16, xxxvii. 2; Diod. xxxii. Exc. Vales. p. 591; Appian. *Mithr.* 2, 4; Liv. *Epit.* L; Athen. xi. p. 496. d.)

The chronology of the reigns of the two kings who bore the name of Prusias is very obscure: the earlier writers, such as Reinerus and Sigonius, even confounded the two, and supposed that there was only one king of Bithynia of this name. Valesius (*ad Polyb.* xxxvii. 2) was the first to point out this error: and the subject has since been fully investigated by Mr. Clinton (*F. H.* vol. iii. pp. 413, 418.) If we adopt the view of the last author, we may assign to the elder Prusias a reign of about 48 years (B. C. 228—180), and of 31 years to the younger (180—149). But of these dates the only one that can be fixed with certainty is that of the death of Prusias II. [E. H. B.]



COIN OF PRUSIAS II.

PRY'TANIS (Πρύτανις). 1. A king of Sparta, of the Proclid line, who, according to Pausanias, was the son of Eurypon, and fourth king of that race. The same author ascribes to his reign the commencement of the wars between Sparta and Argos. Diodorus allots a period of forty-nine years to his reign, but omits all notice of the two kings between him and Procles. It is needless to remark, that the chronology, and even the genealogy, of the kings of Sparta before Lycurgus, is probably apocryphal. (Paus. iii. 7. § 2; Diod. *ap. Euseb. Arm.* p. 150.)

2. One of the sons of PARISADES I., king of Bosporus. He appears to have submitted without opposition to the authority of his elder brother Satyrus, who ascended the throne on the death of Parisades, B. C. 311, and was left by him in charge of his capital city of Panticapaeum, during the campaign in which he engaged against their remaining brother Eumelus. Satyrus himself having fallen on this expedition, Prytanis assumed the sovereign power, but was defeated by Eumelus, and compelled to conclude a treaty, by which he resigned the crown to his brother. Notwithstanding this, he made a second attempt to recover it, but was again defeated, and put to death by order of Eumelus. His wife and children shared the same fate. (Diod. xx. 22—24.) [E. H. B.]

PSAMATOSIRIS. [ARSACIDAE, p. 363, a.]

PSAMMENITUS (Ψαμμήνιτος), king of Egypt, succeeded his father Amasis in B. C. 526, and reigned only six months. He was conquered by Cambyses in B. C. 525, and his country made a province of the Persian empire. His life was spared by Cambyses, but as he was detected shortly afterwards in endeavouring to excite a revolt among the Egyptians, he was compelled to put an end to his life by drinking bull's blood. (Herod. iii. 10, 13—15.)

PSAMMIS (Ψάμμις), king of Egypt, succeeded his father Necho in B. C. 601, and reigned six years. He carried on war against Ethiopia, and died immediately after his return from the latter country. He was succeeded by his son Apries in B. C. 596 or 595. (Herod. ii. 159—161.) In consequence of the shortness of his reign and his war with the Ethiopians, his name does not occur in the writers of the Old Testament, like those of his father and son. Herodotus is the only writer who calls him Psammis. Manetho calls him *Psammûthis*, and Rosellini and Wilkinson make him *Psamatik* II. (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. p. 130.)

PSAMMI'TICHUS or PSAMME'TICHUS (Ψαμμίτιχος or Ψαμμήτιχος), the Greek form of the Egyptian PSAMETIK. 1. A king of Egypt, and founder of the Saitic dynasty, reigned 54 years, according to Herodotus, that is, from B. C. 671 to 617.* (Herod. ii. 157.) The reign of this monarch forms an important epoch in Egyptian history. It was during his time that the Greeks were first introduced into Egypt; and accordingly the Greek writers were no longer exclusively dependent on the accounts of the Egyptian priests for the history of the country. Psammitichus was the son of Necho, and after his father had been put to death by Sabacon, the Aethiopian usurper of the Egyptian throne, he fled to Syria, and was restored to Egypt by the inhabitants of the Saitic district, of which he was a native, when Sabacon abandoned Egypt in consequence of a dream. (Herod. ii. 152.) The manner in which Psammitichus obtained possession of the kingdom is related at length by Herodotus. After the death of Setho, the king and priest of Hephaestos, the dominion of Egypt was divided among twelve kings, of whom Psammitichus was one.

This period is usually called the *Dodecarchia*. The twelve kings probably obtained their independent sovereignty in the confusion which followed the death of Setho, of which Diodorus speaks (i. 66), and to which Isaiah probably alludes, when he says (Is. xix. 2), "they fought every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom." The Dodecarchia is not mentioned by Manetho, but he makes three kings of the Saitic dynasty intervene between the last of the Ethiopians and Psammitichus. This, however, need occasion us no surprise, because, as Bunsen remarks, lists of dynasties know nothing of anarchies or dodecarchies; and, in the chronological tables of a monarchy, the name of a prince has the dynastic right of occupying the period, which the historian must represent as an anarchy or a divided sovereignty. Thus Louis XVIII. did not enter France as king till the eighteenth year of his reign, and Louis XVII. is never even mentioned in French history.

But to return to the narrative of Herodotus. These

* Böckh places his accession in B. C. 654. (*Manetho und die Hundstern-Periode*, p. 342, &c.)

twelve kings reigned for a time in perfect harmony, and executed some great works in common, among which was the wonderful labyrinth near the lake Moeris. But an oracle had predicted, that whoever should pour a libation out of a brazen helmet in the temple of Hephaestus should become king of Egypt. Now it came to pass, that as the twelve kings were assembled on one occasion in the temple of Hephaestus, the priest, by accident, brought out only eleven golden goblets, and Psammitichus, who happened to be standing last, took off his brazen helmet, and used it as a substitute. The other kings, thinking that the oracle had been fulfilled by Psammitichus, stript him of his power, and drove him into the marshes. In these difficulties he sent to consult the oracle of Leto at Buto, and was told, "that vengeance would come by brazen men appearing from the sea." This answer staggered his faith, but no long time afterwards word was brought to him, that brazen men had landed from the sea, and were plundering the country. These were Ionian and Carian pirates, who were dressed in an entire suit of brazen armour, which appears to have been unknown in Egypt. Believing that these were the men whom the oracle had foretold, he took them into his service, and with their aid conquered the other eleven kings, and became sole ruler of Egypt. (Herod. ii. 149—152.) The account of Herodotus, as Mr. Grote remarks, bears evident marks of being the genuine tale which he heard from the priests of Hephaestus, however little satisfactory it may be in an historical point of view. Diodorus (i. 66, 67) makes a more plausible historical narrative, which, however, is probably a corruption, by the later Greeks, of the genuine story. According to him, Psammitichus was king of Sais, and by his possession of the sea-coast, was enabled to carry on a profitable commerce with the Phoenicians and Greeks, by which he acquired so much wealth that his colleagues became jealous of him, and conspired against him. Psammitichus raised an army of mercenaries from Arabia, Caria, and Ionia, and defeated the other kings near Momemphis. Polyaenus (vii. 3) gives another version of the story about the Carian mercenaries.

But whatever may have been the way in which Psammitichus obtained possession of the kingdom, there can be no doubt that Greek mercenaries rendered him most important assistance, and that he relied mainly upon them for preserving the power which he had gained by force. He accordingly provided for them a settlement on the Pelusiac or eastern branch of the Nile, a little below Bubastis, the Ionians on one side of the river, and the Carians on the other; and as the place, where they were stationed, was fortified, it was called *Stratopeda*, or the Camps. In order to facilitate intercourse between the Greeks and his other subjects, Psammitichus ordered a number of Egyptian children to live with them, that they might learn the Greek language; and from them sprung the class of interpreters (Herod. ii. 154). Strabo tells us (xvii. p. 801) that it was in the reign of Psammitichus that the Milesians, with a fleet of thirty ships, sailed up the Canopic or western branch of the Nile, and founded the city of Naucratis, which became one of the great emporia for commerce. It is certainly untrue that the Milesians *founded* Naucratis, as the city was of Egyptian origin; and it appears to have been the opinion of Herodotus that the Greeks first settled at Naucratis in the reign of Amasis. Still there are several circumstances which lead us to conclude that the Greeks had settled at Naucratis before the reign of the latter monarch, and it is therefore very probable that the western branch was opened in the reign of Psammitichus, for purposes of commerce. It appears, likewise, from the writers of the Old Testament, that many Jews settled in Egypt about this time. (Is. xix. 18; Jer. xliv. 1.)

The employment of foreign mercenaries by Psammitichus appears to have given great offence to the military caste in Egypt, and the king, relying on his Greek troops, did not consult the feelings and wishes of the native soldiery. It had been the previous practice to station the Egyptian troops on actual service at three different places: at Daphne, near Pelusium, on the eastern frontier, at Marea on the north-western frontier, and at Elephantine on the southern or Ethiopian frontier. As Psammitichus had no need of their services on the eastern frontier, which was guarded by his Greek mercenaries, he stationed a greater number than usual at the two other posts, and let them remain there unrelieved for the space of three years. Indignant at this treatment, and also because they were assigned a less honourable place in the line of battle than the Greek mercenaries, they emigrated in a body of 240,000 men, into Ethiopia, where settlements were assigned to them by the Ethiopian king (Herod. ii. 30; Diod. i. 67). It must, therefore, have been chiefly with his Ionian and Carian troops that Psammitichus carried on his wars against Syria and Phoenicia, with the hope of bringing those rich and fertile countries under his dominion, an object which was followed up by his son and successor Neco. It is related of Psammitichus that he laid siege to the city of Azotus (the Ashod of Scripture) for twenty-nine years, till he took it (Herod. ii. 157); and he was in Syria, when the Scythians were advancing against Egypt, and induced them by large presents to abandon their undertaking. (Herod. i. 105.)

As Psammitichus had displeased a large portion of his subjects by the introduction of foreigners, he seems to have paid especial court to the priesthood. He built the southern propylaea of the temple of Hephaestus at Memphis, and a splendid aula, with a portico round it, for the habitation of Apis, in front of the temple (Herod. ii. 153). (On the reign of Psammitichus, see Heeren, *African Nations*, vol. ii. p. 385, &c.; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. p. 130, &c.; Böckh, *Manetho und die Hundstern-Periode*, p. 341, &c.; Grote, *Hist. of Greece*, vol. iii. p. 429, &c.)

2. The father of Inaros, who defeated and slew Achaemenes, the son of Dareius Hystaspis. (Herod. vii. 7.) [INAROS.]

PSAON (Ψάων), of Plataeae, a Greek writer, who continued the history of Diyllus in 30 books. (Diod. xxi. 5, p. 490, ed. Wesseling; Dionys. *Comp. Verb.* c. 4.) [DIYLLUS.]

PSELLUS (Ψέλλος). There are several Greek writers of this name, concerning whom Leo Allatius wrote a valuable dissertation, which was appended by Fabricius to the fifth volume of his *Bibliotheca Graeca*, and is repeated by Harless in an abridged form, but with additions and corrections, in the second edition (vol. x. pp. 41, &c.).

1. Simon, surnamed Psellus, though a Hebrew,

and not himself a writer, deserves mention here, as he was the grandfather of Josephus (*Jos. Vit.* 1).

2. Michael Psellus, the elder, of Andros, flourished in the 9th century A. D. He was extremely learned in ancient literature and philosophy, and endeavoured to resist the torrent of ignorance and barbarism which was coming upon the Christian world. He was also an eager student of the Alexandrian philosophy. By these pursuits he incurred the suspicion of one of his own pupils, named Constantine, who attacked him in some elegiac verses, as if he had renounced Christianity. Upon this, Psellus placed himself under the tuition of the celebrated Photius; and having thus improved his knowledge of theology, he replied to his adversary in a long iambic poem, which is not now extant. Cave places him at A. D. 870 (*Hist. Litt. s. a.* vol. ii. p. 55); Baronius and others at A. D. 859 (Saxe, *Onomast.*). Some writers have stated that he was the tutor of the emperor Leo VI., surnamed Sapiens; but this arises from a confusion of the emperor Leo, who was a pupil of Photius, with Leo Byzantinus, surnamed Philosophus, the grandson of John the patriarch: it was the latter who was the pupil of Psellus. Except the poem already referred to, we have no mention of any writings of the elder Psellus; but it is suspected by Cave, Allatius, and others, that he was the real author of some of the works which are ascribed to the younger Psellus, especially of the *Dialogue on the Operations of Daemons*, an unedited tract *On Daemons*, and a small work *On Stones*. The reasons for ascribing these works to the elder Psellus are their inferiority in style to the writings of the younger, and the traces they exhibit of the Alexandrian philosophy; but it is confessed that these reasons are indecisive. The Paraphrase to several Books of Aristotle, which is generally ascribed to Michael of Ephesus, is also thought by these scholars to be the work of the elder Psellus. (Compare Brucker, *Hist. Crit. Philos.* vol. iii. p. 538.)

3. Michael Constantinus Psellus the younger, a far more celebrated person, flourished in the 11th century of our era. He was born at Constantinople, of a consular and patrician family, A. D. 1020. When five years old he was placed in the hands of a tutor, to whom, however, he is said to have been far less indebted than to his own prodigious industry and talent. He afterwards studied at Athens, and excelled in all the learning of the age; so that he was a proficient at once in theology, jurisprudence, physics, mathematics, philosophy, and history. He taught philosophy, rhetoric, and dialectics, at Constantinople, where he stood forth as almost the last upholder of the falling cause of learning. The emperors honoured him with the title of Prince of the Philosophers (φιλοσόφων ὕπατος), and did not disdain to use his counsels, and in effecting their elevation he even had a share. The period during which he thus flourished at Constantinople extends over the reigns of Constantinus Monomachus (A. D. 1042—1054), his empress Theodora (to A. D. 1056), and Michael Stratonicus, who succeeded Theodora, and who entrusted Psellus with a conciliatory mission to Isaac Comnenus, whom the soldiers had saluted emperor in A. D. 1057. He still remained in favour with both these emperors, and with Constantinus Ducas, who succeeded Comnenus in A. D. 1060, and also with his successor Eudocia, and her three sons. When Romanus Diogenes, whom Eudocia had married, was also declared emperor (A. D. 1068), Psellus was one of his counsellors; but three years afterwards he was the chief adviser, among the senators, of the measure by which Diogenes was deposed, and Michael VII. Ducas, the son of Constantinus Ducas, elected in his place, A. D. 1071. Michael was the pupil of Psellus himself, by whom he had been so thoroughly imbued with the love of letters, that, in spite of the remonstrances of Psellus, he devoted himself to study and writing poetry, to the neglect of his imperial duties. To this folly Michael added the ingratitude of permitting his tutor to be supplanted in his favour by Joannes Italus, a man of far less talent, but an eloquent sophist, and a great favourite with the nobles, in discussions with whom the emperor spent his time. The deposition of Michael Ducas (A. D. 1078) was followed by the fall of Psellus, who was compelled by the new emperor, Nicephorus Botanias, to retire into a monastery; and in his dishonoured old age he witnessed the elevation of his rival to the title of Prince of the Philosophers, which he himself had so long held, and which the next emperor, Alexius Comnenus, conferred upon Joannes, in A. D. 1081. Psellus appears to have lived at least till A. D. 1105; some suppose that he was still alive in 1110, the thirtieth year of Alexius Comnenus.

He was not only the most accomplished scholar, but also the most voluminous writer of his age. His works are both in prose and poetry, on a vast variety of subjects, and distinguished by an eloquence and taste which are worthy of a better period.

A great number of the works of Psellus are still unedited. Of those which have been printed there is no complete collection. In 1532 a work was printed at Venice, in 8vo., and reprinted at Paris in 1541, in 12mo., entitled *Pselli Introductio in sex Philosophiae Modus: Synopsis quinque vocum et decem Categoriarum*, together with similar works by Blemmidas and Georgius Pachymerius. With this exception, all his works have been published singly, as follows: — 1. Περὶ ἐνεργείας δαιμόνων διάλογος, *de Operatione Daemonum Dialogus*, Gr. ed. G. Gualminus, Par. 1615, 8vo.; carelessly reprinted, Kilon. 1688, 12mo. 2. *De Lapidum Virtutibus*, Gr. Lat. ed. Phil. Jac. Maussacus, Tolos. 1615, 8vo.; re-edited by Jo. Steph. Bernardus, Lugd. Bat. 1745, 8vo. (It has been already stated that some scholars attribute these works to the elder Psellus.) 3. *Synopsis Organi Aristotelici*, Gr. Lat. ed. a Elia Ehingero F., Aug. Vind. 1597, 8vo. 4. Mathematical Works, namely, (1) complete; *Pselli Opus in quatuor Mathematicas Disciplinas, Arithmeticam, Musicam, Geometriam, et Astronomiam*, ed. Arsenio, Archiepisc. Monembas. Gr. Venet. 1532, 8vo.; reprinted, Paris. 1545, 12mo.; re-edited by G. Xylander, Basil. 1556, 8vo.; (2) separate portions; *Geometria*, stud. M. C. Meureri, Lips. 1589, 8vo.; περὶ ἀριθμητικῆς σύνοψις, *Arithmetices Compendium*, Gr. Paris. in off. Wechel. 1538, 4to.; reprinted, with a Latin version, Paris. 1545, 8vo.; Σύνοψις μουσικῆς, *Compendium Musices*, Gr. Paris. ap. A. Wechel. 1556, 4to. 5. *Synopsis Legum, versibus iambis et politicis*, containing the *Carmina politica de Dogmate*, *Carmina de Nomocanone*, and *Tractatus de septem sacris synodis oecumenicis*, Gr. Lat. per Fr. Bosquetum, Paris. 1632, 8vo.; re-

edited, with the omission of the last of the three works, by Corn. Sibenius, in the *Novus Thesaurus Juris civilis et canonici* of Ger. Meermannus, vol. i. pp. 37, &c., 1571, fol.; again re-edited by L. H. Zeucherus, Lips. 1789, 8vo.; reprinted in the *Auctores Graeci Minores*, vol. ii. Lips. 1796. 6. Διδασκαλία παντοδαπή, *sive de omnifaria doctrina capita et quaestiones ac responsiones CXCIII. ad Michaelem Ducam Imp. Const.* Gr. Lat. in the old edition of Fabric. *Biblioth. Graec.* vol. v. pp. 1, &c., Hamb. 1705, 4to. 7. Εἰς τὰς ἁγίας ἑπτὰ συνόδους, *de Septem Synodis*, Gr., with the epigrams of Cyrus Theodorus Prodromus, Basil. 1536, 8vo. 8. *Paraphrasis in Cantica Canticorum*, first edited, with the similar works of Eusebius, Polychronius, and others, by J. Meursius, Lugd. Bat. 1617, 4to.; reprinted in the works of Meursius, vol. viii. pp. 289, &c., Florent. 1746, fol.; also in the Paris *Bibliotheca Patrum*, vol. xiii. pp. 681, foll. 9. *Capita XI. de S. Trinitate et persona Christi*, Gr. Lat., edited by J. Wegelinus, with the *Argumenta contra Nestorianos* of Cyril of Alexandria and John of Damascus, Aug. Vind. 1611, 8vo.; another edition, 1698, fol. 10. *Celebres Opiniones de Anima*, Gr. Lat. with Origen's *Philocalia*, Paris, 1624, 4to. 11. *De Vitiis et Virtutibus, et Allegoriae*, in iambic verse, Gr., stud. Arsenii, in the *Praeclara dicta philosophorum*, Romae (no date), 8vo.; reprinted, with the *Allegories* of Heracleides Ponticus, Basil. 1544, 8vo. 12. *Encomium in Metaphrastem Dominum Symeonem*, Gr. Lat., in the *De Symeonum Scriptis Diatriba* of Leo Allatius, Paris, 1664, 4to. 13. *Judicium de Heliodori et Achillis Tatii fabulis amatoriis*, Gr., edited by D'Orville, in the *Miscellan. Observ. Crit. in Auctores veteres et recentiores*, vol. vii. tom. iii. pp. 366, &c. Paris, 1743, 8vo. 14. *Carmen Iambicum in depositionem Joh. Chrysostomi*, in the *Excerpta Graecorum et Rhetorum* of Leo Allatius, Romae, 1641, 8vo. 15. *Patria, seu Origines Urbis Constantinopolitanae, i. e. de Antiquitatibus Constantinopolitanis Libri IV.* Gr. Lat., edited by Anselmus Bandurius, in his *Imperium Orientale*, Paris, 1711, repr. Venet. 1729, folio. 16. *Scholia in Zoroastrem*, printed with various editions of the *Oracula Magica* of Zoroaster, 1599, &c. 17. *Annotationes in Gregorium*, printed with some editions of Gregory Nazianzen, 1609, 1690. 18. Παράφρασις εἰς τὸ περὶ ἑρμηνείας, *De Interpretatione*, in the Aldine *Editio Princeps* of Ammonius Hermeas, 1503, folio. (Hoffmann, *Lexicon Bibliogr. Script. Graecor. s. v.*) For a list of the numerous unedited works of Psellus, see Fabricius and Cave.

The Greek Anthology contains one epigram ascribed to Psellus, which, in the absence of any further information, may be ascribed to the younger Michael Psellus, as the most celebrated person of the name. (Brunck, *Anal.* vol. iii. p. 127; Jacobs, *Anth. Graec.* vol. iv. p. 97, vol. xiii. p. 918.)

4. Joannes Psellus, a Byzantine writer, whose time is unknown, and to whom are ascribed three poems. Constantinus Psellus, and some other writers of the same name, scarcely deserve mention. Very little is known of them, and in the statements which are made respecting them they are perpetually confounded with the younger Michael Psellus. (See Fabric. *Bibl. Graec.* vol. x. p. 97.) [P. S.]

PSIAX, an Athenian vase-painter, whose name is found inscribed on a *lecythus* made by Hilinos, in the following form, ΦΣΙΑΧΣ ΕΛΡΑΦΣΕΝ. (R. Rochette, *Lettre à M. Schorn*, pp. 53, 54; comp. pp. 47, 48.) [P. S.]

PSILAS (Ψιλᾶς), *i. e.* "the giver of wings," or "the unbearded," a surname of Dionysus, under which he was worshipped at Amyclae. (Paus. iii. 19. § 6; Lobeck *ad Phrynich.* p. 435.) [L. S.]

PSOPHIS (Ψωφίς), the founder of the town of Psophis in Arcadia, was, according to some, a son of Arrhon, but, according to others, Psophis was a woman, a daughter of Xanthus or of Eryx. (Paus. viii. 24. § 1.) [L. S.]

PSYCHE (Ψυχή), that is, "breath" or "the soul," occurs in the later times of antiquity, as a personification of the human soul, and Apuleius (*Met.* iv. 28, &c.) relates about her the following beautiful allegoric story. Psyche was the youngest of the three daughters of some king, and excited by her beauty the jealousy and envy of Venus. In order to avenge herself, the goddess ordered Amor to inspire Psyche with a love for the most contemptible of all men: but Amor was so stricken with her beauty that he himself fell in love with her. He accordingly conveyed her to some charming place, where he, unseen and unknown, visited her every night, and left her as soon as the day began to dawn. Psyche might have continued to have enjoyed without interruption this state of happiness, if she had attended to the advice of her beloved, never to give way to her curiosity, or to inquire who he was. But her jealous sisters made her believe that in the darkness of night she was embracing some hideous monster, and accordingly once, while Amor was asleep, she approached him with a lamp, and, to her amazement, she beheld the most handsome and lovely of the gods. In her excitement of joy and fear, a drop of hot oil fell from her lamp upon his shoulder. This awoke Amor, who censured her for her mistrust, and escaped. Psyche's peace was now gone all at once, and after having attempted in vain to throw herself into a river, she wandered about from temple to temple, inquiring after her beloved, and at length came to the palace of Venus. There her real sufferings began, for Venus retained her, treated her as a slave, and imposed upon her the hardest and most humiliating labours. Psyche would have perished under the weight of her sufferings, had not Amor, who still loved her in secret, invisibly comforted and assisted her in her labours. With his aid she at last succeeded in overcoming the jealousy and hatred of Venus; she became immortal, and was united with him for ever. It is not difficult to recognise in this lovely story the idea of which it is merely the mythical embodiment, for Psyche is evidently the human soul, which is purified by passions and misfortunes, and is thus prepared for the enjoyment of true and pure happiness. (Comp. Manso, *Versuche*, p. 346, &c.) In works of art Psyche is represented as a maiden with the wings of a butterfly, along with Amor in the different situations described in the allegoric story. (Hirt, *Mythol. Bilderb.* p. 222, Tafel. 32.) [L. S.]

PSYCHRISTUS, JACOBUS. [JACOBUS, No. 1.]

PTERAS (Πτέρας), of Delphi, a mythical artist, who was said to have built the second temple of Apollo at Delphi. The tradition was that the first temple was made of branches of the wild laurel from Tempe; and that the second was made by bees, of wax and bees' wings. The name

of Pteras shows that the story of his building the temple is only a rationalistic interpretation of this fable. Another story about Pteras was that the Apteraei in Crete took their name from him. (Paus. x. 5. § 5. s. 9, 10.) [P. S.]

PTOLEMAEUS (Πτολεμαῖος), the name of two mythical personages, one a son of Peiraeas, who accompanied Agamemnon as charioteer to Troy (Hom. *Il.* iv. 228), and the other a son of Damasichthon, king of Thebes. (Paus. ix. 5. § 8.) [L. S.]

PTOLEMAEUS (Πτολεμαῖος), minor historical persona. (Several persons of this name, which appears to have been one in its origin exclusively Macedonian, occur among the officers and generals of Alexander the Great, whom it is not always easy to distinguish from one another.)

1. Son of Lagus. [PTOLEMAEUS I. king of EGYPT.]

2. Son of Philip, an officer who commanded the leading squadron of Macedonian cavalry at the passage of the Granicus. (Arr. *Anab.* i. 14.) It is supposed by Gronovius (*ad Arr. l. c.*) and by Droysen, that he is the same who was afterwards left by Alexander with a force of 3000 foot and 200 horse to defend the province of Caria, and who subsequently, together with Asander the governor of Lydia, defeated the Persian general Orontobates, B. C. 332. (Arr. ib. i. 23, ii. 5.)

3. One of the select officers called Somatophylaces, or guards of the king's person, who was killed at the siege of Halicarnassus, B. C. 334. (Arr. *Anab.* i. 22.) Freinsheim, in his supplement to Curtius (ii. 10. § 13), has assumed this to be the son of Philip, but it is more probable, as already pointed out, that the latter was the governor of Caria.

4. Son of Seleucus, another of the Somatophylaces, who combined with that distinguished post the command of one of the divisions of the phalanx. He was lately married when he accompanied Alexander on his expedition to Asia, B. C. 334, on which account he was selected by the king to command the body of Macedonians, who were allowed to return home for the winter at the end of the first campaign. In the following spring he rejoined Alexander at Gordium, with the troops under his command, accompanied by fresh reinforcements. At the battle of Issus (B. C. 332) his division of the phalanx was one of those opposed to the Greek mercenaries under Dareius, and upon which the real brunt of the action consequently devolved; and he himself fell in the conflict, after displaying the utmost valour. (Arr. *Anab.* i. 24, 29, ii. 8, 10; Curt. iii. 9. § 7.)

5. An officer who commanded a force of Thracian mercenaries, with which he joined Alexander in Bactria, B. C. 329. (Arr. *Anab.* iv. 7; Curt. vii. 10. § 11.)

6. Son of Ptolemy, an officer appointed by Antipater in B. C. 321, to be one of the Somatophylaces of the titular king, Philip Arrhidaeus. (Arr. *ap. Phot.* p. 72, a.) Nothing more is known of him, but Droysen conjectures that he was a son of No. 4. (*Hellenism.* vol. i. p. 154.)

7. Nephew of Antigonus, the general of Alexander, who afterwards became king of Asia. His name is first mentioned as present with his uncle at the siege of Nora in B. C. 320, when he was given up to Eumenes as a hostage for the safety of the latter during a conference with Antigonus. (Plut. *Eum.* 10.) At a later period we find him entrusted by his uncle with commands of importance. Thus in B. C. 315, when Antigonus was preparing to make head against the formidable coalition organized against him, he placed Ptolemy at the head of the army which was destined to carry on operations in Asia Minor against the generals of Cassander. This object the young general successfully carried out — relieved Amisus, which was besieged by Asclepiodorus, and recovered the whole satrapy of Cappadocia; after which he advanced into Bithynia, of which he compelled the king Zipoetes to join his alliance, and then occupied Ionia, from whence Seleucus withdrew on his approach. (Diod. xix. 57, 60.) He next threatened Caria, which was however for a time defended by Myrmidon, the Egyptian general; but the following year Ptolemy was able to strike a decisive blow in that quarter against Eupolemus, the general of Cassander, whom he surprised and totally defeated. (Id. ib. 62, 68.) The next summer (B. C. 313) the arrival of Antigonus himself gave a decided preponderance to his arms in Asia Minor, and Ptolemy, after rendering active assistance in the sieges of Caunus and Iasus, was sent with a considerable army to Greece to carry on the war there against Cassander. His successes were at first rapid: he drove out the garrisons of his adversary from Chalcis and Oropus, invaded Attica, where he compelled Demetrius of Phalerus to make overtures of submission, and then carried his arms triumphantly through Boeotia, Phocis, and Locris. Wherever he went he expelled the Macedonian garrisons, and proclaimed the liberty and independence of the several cities. After this he directed his march to the Peloponnese, where the authority of Antigonus had been endangered by the recent defection of his general Telesphorus. (Id. ib. 75, 77, 78, 87.) Here he appears to have remained till the peace of 311 suspended hostilities in that quarter. But he considered that his services had not met with their due reward from Antigonus; and when, therefore, in B. C. 310 the kings of Macedonia and Egypt were preparing to renew the war, Ptolemy suddenly abandoned the cause of his uncle and concluded a treaty with Cassander and the son of Lagus. Probably his object was to establish himself in the chief command in the Peloponnese: but the reconciliation of Polysperchon with Cassander must have frustrated this object: and on the arrival of the Egyptian king with a fleet at Cos, Ptolemy repaired from Chalcis to join him. He was received at first with the utmost favour, but soon gave offence to his new patron by his intrigues and ambitious demonstrations, and was in consequence thrown into prison and compelled to put an end to his life by poison, B. C. 309. (Id. xx. 19, 27.) Schlosser has represented this general as an enthusiast in the cause of the liberty of Greece, but there seems no reason to suppose that his professions to that effect were more earnest or sincere than those of his contemporaries.

8. Son of Lysimachus, king of Thrace. He was the eldest of the three sons of that monarch by his last wife Arsinoë, and the only one who escaped falling into the hands of Ptolemy Ceraunus. Having in vain urged his mother not to trust to the friendly professions of the usurper, he himself appears to have made his escape and taken refuge with Monunius, king of the Dardanians, whom he per-

suaded to take up arms in his cause, but we know nothing of the events of the war. (Justin. xxiv. 2; Trog. Pomp. Prol. xxiv.) It is probable, however, that the Ptolemy who is mentioned as establishing, or asserting, a transient claim to the throne of Macedonia, during the period of anarchy which followed the death of Ptolemy Ceraunus (B. C. 280—277), is no other than the one in question. (Porphyr. *ap. Euseb. Arm.* p. 157; Dexippus, *ap. Syncell.* p. 267.)

9. Son of Pyrrhus, king of Epeirus, by his wife Antigone, the step-daughter of Ptolemy Lagi. When only fifteen years of age he was left by his father in charge of his hereditary dominions, when Pyrrhus himself set out on his expedition to Italy, B. C. 280. (Justin. xviii. 1.) Of his proceedings during his father's absence we know nothing: but immediately after the return of Pyrrhus, B. C. 274, we find Ptolemy actively co-operating with him, reducing Corcyra with a small force: and after the defeat of Antigonus Gonatas, repulsing him in an attempt to recover his lost kingdom, and inflicting on him a second defeat. He afterwards accompanied Pyrrhus on his expedition to the Peloponnese, B. C. 272, and took a prominent part in the attack on Sparta, but in the march from thence towards Argos, Areus having occupied the mountain passes, a severe combat ensued, in which Ptolemy, who commanded the advanced guard of his father's army, was slain. Young as he was, he had given the most striking proofs of daring courage and personal prowess, and, had his life been spared, would probably have rivalled the renown of his father. (Justin. xxv. 3, 4; Plut. *Pyrrh.* 28, 30.)

10. Son of Alexander II. king of Epeirus. [PTOLEMAEUS, king of EPEIRUS.]

11. An illegitimate son of Ptolemy Philadelphus, king of Egypt, who was appointed by his father to command at Ephesus, when that important city fell into his hands during the war with Antiochus II. Ptolemy was subsequently induced to revolt from his father, in conjunction with Timarchus, tyrant of Miletus, and attempted to establish his own power at Ephesus, but was compelled by a mutiny of his Thracian mercenaries to take refuge in the temple of Diana, where he was slain together with his mistress Eirene. (Trog. Pomp. Prol. xxvi.; Athen. xiii. p. 593, a.; Niebuhr, *Kl. Schrift.* p. 268—271.)

12. Son of Chrysermus, an officer high in the confidence of Ptolemy Philopator. He had been for some time on friendly terms with Cleomenes, whom he visited during his confinement; but accidentally betrayed to the latter the true intentions of the king of Egypt in regard to him, and thus gave rise to his attempted insurrection. On the first breaking out of the tumult Ptolemy, having issued forth from the palace, was instantly attacked and put to death by three of the friends of Cleomenes, B. C. 220. (Plut. *Cleom.* 36, 37.)

13. Another person of the same name was governor of the city of Alexandria at the time of the outbreak of Cleomenes, and having fallen in with the little band of Spartans, was dragged from his chariot and put to death. (Polyb. v. 39; Plut. *Cleom.* 37.)

14. A Macedonian officer of high rank in the army of Philip V. during the Social War, who joined with Leontius and Megaleas in promoting the treasonable designs of Apelles, and was in consequence put to death by Philip, B. C. 218. (Polyb. v. 25, 26, 29.)

15. Son of Thraseas, a leader of Greek mercenaries in the service of Ptolemy Philopator, who was appointed, together with Andromachus, to command the phalanx in the war against Antiochus, B. C. 217. (Polyb. v. 65.)

16. Son of Aëropus, an officer in the service of Antiochus the Great at the battle of Panium, B. C. 198. (Id. xvi. 18.)

17. Son of Eumenes, an officer in the service of Ptolemy Epiphanes king of Egypt, who was charged with the duty of arresting Scopas, and bringing him to trial. [SCOPAS.] (Polyb. xviii. 36.)

18. Son of Sosibius, the minister of Ptolemy Philopator. He was naturally of a haughty and ambitious character, and these qualities were increased by a visit he paid to the Macedonian court during the minority of Ptolemy Epiphanes. Hence, on his return to Egypt, he made common cause with his brother Sosibius, and took a prominent part against Tlepolemus who held the chief direction of affairs. Their intrigues were however defeated, and the party of Tlepolemus prevailed. (Polyb. xvi. 22.)

19. Surnamed MACRON, an Egyptian officer, who was appointed to the government of Cyprus during the minority of Ptolemy Philometor; an office which he discharged with zeal and ability. By prudent economy in the administration of the island, he amassed a large sum of money which he sent to Philometor, on his attaining his majority, and thus secured the favour of the young king (Polyb. xxvii. 12, and Vales. *ad loc.**). What led to the change in his policy we know not, but we subsequently find him betraying his trust, and giving over the island of Cyprus to Antiochus Epiphanes. (2 Macc. x. 12.)

20. A rhetorician of Alexandria, who was employed as ambassador by Ptolemy Euergetes II. to Antiochus Epiphanes when the latter was besieging Alexandria, B. C. 170 (Polyb. xxviii. 16). He is perhaps the same person with the brother of Comanus, whom we find accompanying that minister on his embassy to Rome in B. C. 162. (Id. xxxi. 27.)

21. An Egyptian, surnamed SYMPETESIS, who was appointed by Ptolemy Euergetes II. to govern Cyrene during his absence, when he went to Rome in B. C. 162, to prefer his complaints in person against his brother Philometor. He subsequently joined in the revolt of the Cyrenaeans against Euergetes, and appears to have commanded the army with which they defeated him near the Catabathmus. (Polyb. xxxi. 26.)

22. Surnamed Caesarion, a son of C. Julius Caesar and Cleopatra. [CAESARION.]

23. Surnamed PHILADELPHUS, a son of M. Antony, the Triumvir, by Cleopatra. He was the youngest of their three children, and could therefore hardly have been born before B. C. 39. (Dion Cass. xlix. 32.) In B. C. 34, he was proclaimed by his father king of Syria, including Cilicia, and all the provinces west of the Euphrates (Dion Cass. xlix. 41; Plut. *Ant.* 54). After the death of Antony, and the subjugation of Egypt, B. C. 30, his life was spared by Augustus, at the intercession of Juba and Cleopatra, and he was brought up by Octavia with

* This passage is referred by Schweighäuser to Ptolemy son of Agesarchus, to whom it is certainly not applicable.

her own children, but we hear nothing more of him. (Dion Cass. li. 15; Plut. *Ant.* 87.) [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), literary. The celebrated astronomer and geographer of this name is spoken of below under PTOLEMAEUS, CLAUDIUS.

I. HISTORIANS. 1. Of Megalopolis, the son of Agesarchus, wrote a history of king Ptolemy IV. Philopator, which is quoted by Athenaeus (vi. p. 246, c., x. p. 425, e., xiii. p. 577, f.), Clemens Alexandrinus (*Protrep.* p. 13), and Arnobius (vi. 4). From these passages it is clear that the historian lived at the court of Ptolemy, who reigned from B. C. 222 to B. C. 204. (Vossius, *de Hist. Graec.* p. 157, ed. Westermann; Fabric. *Bibl. Graec.* vol. v. p. 295). Schweighäuser supposes that the Ptolemy, who was governor of Cyprus during the regency of Ptolemy Philometor, is the same as Ptolemy of Megalopolis (Polyb. xxvii. 12); but the governor of Cyprus was a different person. [See above, No. 19.]

2. An Egyptian priest, of Mendes, who wrote on the ancient history of Egypt (τὰ Αἰγυπτίων ἀνέκαθεν ἱστορῶν, Syncell, p. 64). He related the acts of the Egyptian kings in three books, as we learn from Clemens Alexandrinus (*Strom.* i. p. 138), who immediately before quotes from Ptolemy ἐν τοῖς χρόνοις, by which it appears doubtful whether we are to understand another distinct work, or a set of chronological tables connected with his great work on Egyptian history. Tatian also (*adv. Graec.* 59) mentions him as a distinguished chronologer, and presently afterwards refers to his χρόνοι. A scholiast on Homer also quotes from Ptolemy, ἐν τῷ πρώτῳ χρόνῳ (*Schol. Buttm. in Od.* iv. 228). He is also referred to by Justin (*Exhort. ad Graec.* p. 10), Eusebius (*Praep. Evang.* x. 12), Tertullian (*Apol.* 19), and Cyril (*c. Julian.* i. p. 15).

He probably lived under the first Roman emperors; for, since his work on Egypt was quoted by Apion (Clem. Alex. *l. c.*), it could not have been written later than the time of Tiberius; and, on the other hand, the absence of any allusion to it in Strabo, or any earlier writer, affords some presumption that it could not have been written earlier than the time of Augustus. This conclusion would become certain, if we were to adopt the opinion of Meursius and Vossius, that this Ptolemy was the author of a work upon King Herod, which is quoted by Ammonius (*de Verb. Diff. s. v.* Ἰδουμαῖοι); but it is at least as probable that the author there cited is Ptolemy of Ascalon, of whose authority Ammonius makes use in other articles. (Vossius, *de Hist. Graec.* pp. 225, 226, ed. Westermann; Fabric. *Bibl. Graec.* vol. v. p. 296.)

II. PHILOSOPHERS AND SOPHISTS. 3, 4. Of Alexandria, two disciples of Epicurus, of whom the only further information we possess is, that they were distinguished as ὁ μέλας and ὁ λευκός (Diog. Laërt. x. 25).

5. Of Cyrene, a sceptic, was the disciple of Eubulus, the disciple of Euphranor, the disciple of Timon. Diogenes tells us, that Timon had no successor until his school was restored by Ptolemy (ix. 115, 116).

6. Of Naucratis, a sophist, surnamed Marathon, was a hearer of Herodes Atticus, but an imitator of Polemon; and an opponent of Heracleides Lycius. The particulars of his life, which are not of sufficient importance to be mentioned here, may be read in Philostratus. (*Vit. Sophist.* ii. pp. 591, &c. 608).

7. A sophist and Peripatetic philosopher, of the beginning of the third century of our era, whom Longinus mentions that he had seen in his youth. We also learn from Longinus that Ptolemy left no writings except poems and declamations. (*Praef. ad Lib.* περὶ τέλους, *ap.* Porphyr. *Vit. Plotin.* p. 127; comp. Harless, *ad Fabric. Bibl. Graec.* vol. iii. p. 504, n. *rr.*)

8. A Platonic philosopher, of whom nothing is known, except that he lived before Proclus, who quotes him in his work on the Timaeus of Plato (i. p. 7, b).

III. GRAMMARIANS. 9. Of Alexandria, surnamed Pindarion, was the son of Oroandrus, and the disciple of Aristarchus (Suid. *s. v.*). Suidas mentions the following as his works:—Ὁμηρικῶν ὑποδειγμάτων βιβλία γ′, περὶ τοῦ Ὁμηρικοῦ χαρακτῆρος, πρὸς Νεοθαλίδην περὶ λέξεως, περὶ τοῦ παρ Ὁμήρῳ Οὔτιδος, περὶ Ἀστεροπαίου τοῦ παρ' Ὁμήρῳ μνημονευομένου, and others. (Fabric. *Bibl. Graec.* vol. i. p. 520, vol. vi. p. 378).

10. Another disciple of Aristarchus, on account of his close adherence to whom he was called Ἐπίθετος or Ἐπιθέτης. He was also a hearer of the grammarian Hellanicus. He wrote upon the *Wounds* mentioned by Homer (περὶ τῶν παρ' Ὁμήρῳ πληγῶν), and a Commentary on the Odyssey (Suid. *s. v.*; Fabric. *Bibl. Graec. ll. cc.*).

11. The father of the grammarian Aristonicus, was himself also a grammarian. Both father and son were distinguished as teachers at Rome. The following were his works:—τὰ ὁμοίως εἰρημένα τοῖς τραγικοῖς, εἰς Ὅμηρον βιβλία ν′, τὰ παρὰ τῷ ποιητῇ ξένως ἱστορημένα, τὰ περὶ Μουσῶν καὶ Νηρηΐδων (Suid. *s. v.*; Fabric. *ll. cc.*).

12. Of Ascalon, taught at Rome. His works were, προσῳδία Ὁμηρική, περὶ Ἑλληνισμοῦ ἤτοι ὀρθοεπίας βιβλία ιε′, περὶ μέτρων, περὶ τῆς ἐν Ὀδυσσείᾳ Ἀριστάρχου διορθώσεως, περὶ διαφορᾶς λέξεων, and other grammatical works. The most important of these works was that περὶ διαφορᾶς λέξεων, which formed the foundation of the similar work of Ammonius. It is still extant, and it is printed in the *Bibliotheca Graeca* of Fabricius (vol. vi. pp. 156—163, comp. vol. i. p. 52).

13. Of Alexandria, surnamed Chennus, flourished under Trajan and Hadrian. His works were, περὶ παραδόξου ἱστορίας; an historical drama, entitled Σφίγξ; an epic poem, in twenty-four rhapsodies, entitled Ἀνθόμηρος, and some others. (Suid. *s. v.*) We still possess in the *Bibliotheca* of Photius (Cod. 190) an epitome of the work of Ptolemy, περὶ τῆς εἰς πολυμαθίαν καινῆς ἱστορίας, in seven books, which there can be little doubt is the same work as that which Suidas mentions by the title περὶ παραδόξου ἱστορίας. Photius commends the work as containing in a small space information which a whole life might be spent in collecting from other books; but he adds, that it contains many things which are marvellous and absurd, and badly put together. It is in fact a farrago of the most heterogeneous materials. It is addressed to a certain learned lady named Tertulla.

Suidas and Photius speak of Ptolemy as ὁ Ἡφαιστίωνος, which is naturally interpreted the *son* of Hephaestion; but there is some doubt whether it ought not rather to be understood as meaning the *father* or *teacher* of Hephaestion (see Ionsius, *de Script. Hist. Philos.* i. 2. § 5, and Villoison, *Proleg. ad Apollon. Lex. Hom.* p. iv.). Tzetzes calls him Ptolemy Hephaestion.

Suidas mentions a Ptolemy of Cythera, an epic poet, who wrote a poem about the virtues of the plant called *psalacantha;* but this statement is perhaps the result of some confusion, since the work of Ptolemy Chennus contains various marvellous statements respecting that very plant.

The work of Ptolemy has been edited, with commentaries, by And. Schottus and Dav. Hoeschelius in Gale's *Historiae Poeticae Scriptores*, p. 303, &c. Paris, 1675, 8vo., with a dissertation upon Ptolemy; by L. H. Teucher, with Conon and Parthenius, Lips. 1794, 8vo.; and by Westermann, in his *Mythographi*, p. 182, &c. Brunsv. 1843, 8vo. (Vossius, *de Hist. Graec.* p. 256, ed. Westermann; Fabric. *Bibl. Graec.* vol. v. pp. 295, 296, vol. vi. pp. 377, 378).

13. A heretic, of the sect of the Valentinians (Iren. *adv. Haeres.* Praef.). His *Letter to Flora* is preserved by Epiphanius (xxx. 7), and printed in Grabe's *Spicilegium Patrum* (Dodwell, *Dissert. ad Iren.* pp. 318, foll.; Fabric. *Bibl. Graec.* vol. v. p. 296). [P. S.]

PTOLEMAEUS (Πτολεμαῖος), a surgeon, one of whose medical formulae is quoted by Celsus (*De Med.* vi. 7. 2, p. 126), and who must, therefore, have lived in or before the first century after Christ. He is perhaps the same person whose opinion on the cause of dropsy is quoted by Caelius Aurelianus (*De Morb. Chron.* iii. 8. p. 479), and who is called by him a follower of Erasistratus. Perhaps also he is the physician whose medical formulae are quoted by Asclepiades Pharmacion (ap. Galen. *De Compos. Medicam. sec. Loc.* ii. 2, vol. xii. p. 584; see also *ibid.* iv. 7. p. 789, *De Compos. Medicam. sec. Gen.* v. 14, vol. xiii. pp. 849, 853.) [W. A. G.]

PTOLEMAEUS (Πτολεμαῖος) of ALORUS, regent, or according to some authors king of Macedonia. The circumstances connected with his elevation, and the revolutions in which he took part, are very variously related. Diodorus (xv. 71) calls him a son of Amyntas II.; but this seems to be certainly a mistake, and Dexippus (*ap. Syncell.* p. 263, b.) says that he was a stranger to the royal family. During the short reign of Alexander II., the eldest son of Amyntas, we find Ptolemy engaged in war with that prince, and apparently disputing the throne with him. Their differences were terminated for a time by the intervention of Pelopidas, but the reconciliation was a hollow one, and Ptolemy soon took an opportunity to remove the young king by assassination, B. C. 367. (Plut. *Pelop.* 26, 27; Diod. xv. 71; Marsyas *ap. Athen.* xiv. p. 629, d.) It seems probable that this murder was perpetrated with the connivance, if not at the instigation, of the queen-mother Eurydice [EURYDICE, No. 1.]; and Ptolemy in consequence obtained possession of the supreme power without opposition. But the appearance of a new pretender to the throne, Pausanias, soon reduced him to great difficulties, from which he was rescued by the intervention of the Athenian general Iphicrates, who established the brother of Alexander, Perdiccas III., upon the throne, while Ptolemy exercised the virtual sovereignty under the name of regent. (Aesch. *de F. Leg.* pp. 31, 32; Corn. Nep. *Iphicr.* 3.) It was probably after this that the partisans of the late king invoked the assistance of Pelopidas, who invaded Macedonia with a mercenary force, but was met by Ptolemy, who disarmed his resentment by protestations of submission, and obtained the confirmation of his authority as regent, giving hostages for his friendly disposition towards the Thebans. (Plut. *Pelop.* 27.) To this new alliance it may be ascribed that Ptolemy abandoned his friendly relations with the Athenians, notwithstanding the benefits he had received from Iphicrates. (Aesch. *l. c.* p. 32.) He continued to administer the sovereign power for a period of three years, when he was, in his turn, assassinated by the young king Perdiccas III., B. C. 364. (Diod. xv. 77.) Diodorus gives Ptolemy the title of king, and his name is included by the chronographers among the Macedonian kings (Dexippus *ap. Syncell. l. c.*; Euseb. Arm. pp. 153, 154), but it seems more probable that he assumed the regal authority without its designation. (Compare, in regard to the above facts, Thirlwall's *Greece*, vol. v. p. 162—165; Flathe, *Gesch. Macedoniens*, vol. i. p. 38—40; and Abel, *Makedonien vor König Philipp.* p. 217—223.) [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), surnamed APION (Ἀπίων) king of Cyrene, was an illegitimate son of Ptolemy Physcon, king of Egypt, by his mistress Eirene. His father left him by his will the kingdom of the Cyrenaïca, to which he appears to have succeeded without opposition, on the death of Physcon, B. C. 117. We know nothing of the events of his reign, but at his death in B. C. 96, he bequeathed his kingdom by his will to the Roman people. The senate, however, refused to accept the legacy, and declared the cities of the Cyrenaïca free. They were not reduced to the condition of a province till near thirty years afterwards; a circumstance which has given rise to much confusion, some of the later Roman writers having considered this latter date to be that of the death of Apion, and the accompanying bequest. Hence Sextus Rufus, Ammianus, and Hieronymus were led to suppose that there were two kings of the name of Apion, an error in which they have been followed by Scaliger, Freinshemius, and other modern writers. The subject has been satisfactorily examined by Valesius in his notes to Ammianus, and by Clinton. (Justin. xxxix. 5; Liv. *Epit.* lxx.; Jul. Obsequens, c. 109; Eutrop. vi. 11; Sex. Ruf. c. 13; Amm. Marc. xxii. 16. § 24; and Vales. *ad loc.;* Hieronym. *in Euseb. Chron.* Ol. 171. 1, and Ol. 178. 3; Clinton, *F. H.* vol. iii. p. 389, note.) [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), surnamed CERAUNUS, king of Macedonia, was the son of Ptolemy I. king of Egypt, by his second wife Eurydice. The period of his birth is not mentioned; but if Droysen is right in assigning the marriage of Eurydice with Ptolemy to the year B. C. 321 (see *Hellenism.* vol. i. p. 154), their son cannot have been born till B. C. 320. He must, at all events, have been above thirty years old in B. C. 285, when the aged king of Egypt came to the resolution of setting aside his claim to the throne, and appointing his younger son, Ptolemy Philadelphus, his successor. (Appian. *Syr.* 62; Justin. xvi. 2.) To this step we are told that the old king was led not only by his warm attachment to his wife Berenice and her son Philadelphus, but by apprehensions of the violent and passionate character of his eldest son, which subsequent events proved to be but too well founded. Ptolemy Ceraunus quitted the court of Egypt in disgust, and repaired to that of Lysimachus, where his sister Lysandra was married to Agathocles, the heir to the Thracian crown. On the other hand,

Arsinoë, the sister of Ptolemy Philadelphus, was the wife of Lysimachus himself, and exercised great influence over the mind of the old king. But instead of this being employed against her half-brother Ceraunus, she appears soon to have made common cause with him; and he not only assisted her in her intrigues against Agathocles, but is even said to have assassinated that unhappy prince with his own hand. (Memnon. c. 8; Justin. xvii. 1.) The conduct of Ptolemy in the war that followed between Lysimachus and Seleucus is differently reported: Pausanias (i. 16. § 2) represents him as quitting the court of Lysimachus, and taking refuge with his rival, while Memnon (c. 12) states, with more probability, that he adhered to Lysimachus to the last, but after his death made his peace with Seleucus. It is certain, however, that he was received by the latter in the most friendly manner, and treated with all the distinction due to his royal birth. Seleucus, we are told, even held out hopes to him of establishing him on the throne of Egypt, when Ptolemy, probably deeming the crown of Macedonia to be more easily within his grasp, basely assassinated his new patron at Lysimachia, B. C. 280, and immediately assumed the diadem himself. (Appian. *Syr.* 62; Memnon. c. 12; Justin. xvii. 2; Paus. i. 16. § 2; Euseb. Arm. p. 157.)

His authority appears to have been acknowledged without opposition by the army, and this enabled him to make himself master, with little difficulty, of the European dominions of Lysimachus. Antiochus, the son of Seleucus, was sufficiently occupied with maintaining his Asiatic and hereditary possessions, and Ptolemy Philadelphus was well contented to see his half-brother established on another throne, which led him to abandon all projects concerning that of Egypt. The usurper had the address to gain over Pyrrhus king of Epeirus, who might have proved his most dangerous rival, by a promise of assisting him with an auxiliary force in his expedition to Italy. Thus his only remaining opponent was Antigonus, the son of Demetrius, who now attempted to recover the throne of his father, and for him Ptolemy was more than a match. His fleet, supported by an auxiliary squadron of the Heracleans, totally defeated that of Antigonus, and compelled the latter to withdraw into Boeotia, while Ptolemy established himself, without farther opposition, on the throne of Macedonia. (Memnon. c. 13; Justin. xvii. 2, xxiv. 1.)

He was now able to fortify himself in his new position by a treaty with Antiochus, who acknowledged him as sovereign of Macedonia. But his jealousy and apprehensions were still excited by Arsinoë, the widow of Lysimachus, who had taken refuge at Cassandreia with her two sons, Lysimachus and Philip; and he endeavoured to decoy them into his power by offering to marry Arsinoë, and share the kingdom with her children. The queen, notwithstanding her previous experience of his character, gave credit to his oaths and protestations and received him at Cassandreia, but Ptolemy took the opportunity, during the nuptial festivities, to seize on the fortress, and immediately caused the two young princes to be assassinated. (Justin. xxiv. 1—3.) Their elder brother Ptolemy had, it appears, made his escape, and taken refuge with Monunius, king of the Dardanians, who for a time espoused his cause, and waged war, though without effect, against the Macedonian king (Trog. Pomp. Prol. xxiv.)

Ptolemy, however, was not destined long to enjoy the throne which he had obtained by so many crimes. Before the close of the year which had witnessed the death of Seleucus, he was alarmed by the approach of a new and formidable enemy, the Gauls, who now, for the first time, appeared on the frontiers of Macedonia. Their chief, Belgius, sent overtures for a treaty to Ptolemy, but the Macedonian king haughtily refused them, and rejecting the proffered assistance of Monunius, hastened to meet and give battle to the barbarian host. The result was most disastrous; the Macedonian army was totally routed, and the king, having been thrown from the elephant on which he was riding, fell alive into the hands of the enemy, by whom he was put to death in the most barbarous manner, and his head carried about on the point of a spear, in token of victory. (Justin. xxiv. 3—5; Paus. x. 19. § 7; Memnon. c. 14; Diod. xxii. Exc. Hoeschel. p. 495, Exc. Vales. p. 592; Dexippus *ap. Syncell.* p. 266; Polyb. ix. 35. § 4.)

Concerning the chronology of these events, see Clinton (*F. H.* vol. ii. pp. 237, 238). It seems certain that the death of Ptolemy must have taken place before the end of B. C. 280, and that the period of seventeen months assigned to his reign by Dexippus (*l. c.*) must be reckoned from the death of Lysimachus, and not from that of Seleucus. [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), tetrarch of CHALCIS in Syria, the son of Mennaeus. He appears to have held the cities of Heliopolis and Chalcis as well as the mountain district of Ituraea, from whence he was in the habit of infesting Damascus and the more wealthy parts of Coele-Syria with predatory incursions. These Alexandra, queen of Judaea, endeavoured to repress by sending against him her son Aristobulus with an army, but without much success. Subsequently, when Pompey came into Syria, B. C. 64, Ptolemy was summoned to answer for his misdeeds, but was able to purchase impunity from the conqueror with a sum of a thousand talents. In B. C. 49, when Alexander, the son of Aristobulus, was put to death at Antioch by the partisans of Pompey, Ptolemy afforded shelter and protection to the brothers and sisters of the deceased prince, and his son Philippion at first married one of the fugitive princesses, Alexandra: but, afterwards, Ptolemy becoming enamoured of her himself, put Philippion to death, and made Alexandra his own wife.

After the battle of Pharsalia Ptolemy was confirmed by Caesar in the possession of his dominions, over which he continued to rule till his death in B. C. 40, when he was succeeded by his son Lysanias. The only occasion on which we meet with his name during this interval is in B. C. 42, when he united with Marion, prince of Tyre, in an attempt to restore Antigonus, the son of Aristobulus, to the throne of Judaea. They were, however, both defeated by Herod. (Strab. xvi. p. 753; Joseph. *Ant.* xiii. 16. § 3, xiv. 3. § 2, 7. § 4, *B. J.* i. 9. § 2, 13. § 1.) We learn from his coins that he assumed the title of tetrarch. (Eckhel, vol. iii. p. 264.) [E. H. B.]

PTOLEMAEUS, CLAU'DIUS (Πτολεμαῖος Κλαύδιος). A few words will be necessary on

the plan we intend to adopt in this article. Ptolemy stands before us in two distinct points of view: as a mathematician and astronomer; and as a geographer. There must of course be a separate treatment of these two characters. As an astronomer, it must be said that the history of the science, for a long train of centuries, presents nothing but comments on his writings: to treat the history of the latter would be so far to write that of astronomy itself. We shall, therefore, confine ourselves to the account of these writings, their principal contents, and the chief points of their bibliographical annals, without reference to commentators, or to the effect of the writings themselves, on the progress of science. And, though obliged to do this by the necessity of selection which our limits impose, we are also of opinion that the plan is otherwise the most advantageous. For, owing to that very close connection of Ptolemy's name with the history of astronomy of which we have spoken, the accessible articles on the subject are so discursive, that the reader may lose sight of the distinction between Ptolemy and his followers. The two other great leaders, Aristotle and Euclid, are precisely in the same predicament.

Of Ptolemy himself we know absolutely nothing but his date, which an astronomer always leaves in his works. He certainly observed in A. D. 139, at Alexandria; and Suidas and others call him *Alexandrinus.* If the canon presently mentioned be genuine (and it is not doubted), he survived Antoninus, and therefore was alive A. D. 161. Old manuscripts of his works call him Pelusiensis and Pheludiensis. But Theodorus, surnamed Meliteniota (Fabric. *Bibl. Graec.* vol. x. p. 411), in the thirteenth century, describes him as of Ptolemais in the Thebaid, called Hermeius. Accordingly, our personal knowledge of one of the most illustrious men that ever lived, both in merits and fame, and who resided and wrote in what might well be called the sister university to Athens, is limited to two accounts of one circumstance, between the uncertainties of which it is impossible to decide, and which give his birth to opposite sides of the Nile. Weidler (*Hist. Astron.* p. 177) cites some description of his personal appearance from an Arabic writer, who does not state his source of information. Some writers call him *king* Ptolemy, probably misled by the name, which is nevertheless known to have been borne by private persons, besides the astronomer. On this, and some other gossip not worth citing, because no way Greek, see Halma's preface, p. lxi. Ptolemy is then, to us, the author of certain works; and appears in the character of promulgator of his own researches, and deliverer and extender of those of Hipparchus. In this last character there is some difficulty about his writings. It is not easy to distinguish him from his illustrious predecessor. It is on this account that we have deferred specific mention of HIPPARCHUS, as an astronomer, to the present article.

The writings of Ptolemy (independently of the work on geography, which will be noted apart) are as follows:—

1. Μεγάλη Σύνταξις τῆς Ἀστρονομίας, as Fabricius has it, and as it is very commonly called: but the Greek, both in Grynoeus and Halma, begins with μαθηματικῆς συντάξεως βιβλίον πρῶτον. But the Tetrabiblus presently mentioned, the work on astrology, is also σύνταξις, in Fabricius μαθηματικὴ σύνταξις: and the heading *Mathematica Syntaxis*, in several places of Schweiger, Hoffmann*, &c., would rather puzzle a beginner. To distinguish the two, the Arabs probably called the greater work μεγάλη, and afterwards μεγίστη: the title *Almagest* is a compound of this last adjective and the Arabic article, and must be considered as the European as well as the Arabic vernacular title. To this name we shall adhere; for though *Syntaxis* be more Greek, yet, as there are two syntaxes of Ptolemy, and others of other writers, we prefer a well-known and widely-spread word, adopted by all middle Latin writers, and clothed with numerous historical associations. It reminds us, too, of those who preserved and communicated the work in question; and but for whose just appreciation it would have probably been lost.

On the manuscripts of the Almagest, see Fabricius (*Bibl. Graec.* vol. v. p. 281) and Halma's preface, p. xlv. &c. Doppelmayer (we copy Halma) says the manuscript used by Grynoeus, the first therefore printed from, was given to the Nuremberg library by Regiomontanus, to whom it was given (probably as a legacy) by Cardinal Bessarion. De Murr could not find this manuscript at Nuremberg, but only that of Theon's commentary, given by Regiomontanus, as described: but Montignot testifies to having caused it to be consulted for his version of the catalogue. Halma somewhat hastily concludes that there are difficulties in the way of supposing this manuscript to have been used: but public libraries do sometimes lose their manuscripts. This Basle edition may count as one manuscript unknown. Halma corrected its text by various others, in the Royal Library at Paris, principally five, as follows:—First, a *Paris* manuscript (No. 2389) nearly perfect, cited by some who have used it as of the sixth century, but pretty certainly not later than the eighth. It bears a presentation inscription to John Lascaris, of the imperial family, who is known to have been sent by Lorenzo di Medicis twice to Constantinople, after its occupation by the Turks, to procure manuscripts. Secondly, a *Florence* manuscript of the twelfth century, marked 2390. Thirdly, a Venice manuscript, marked 313, supposed to be of the eleventh century. Fourthly, two Vatican manuscripts, marked 560 and 184, of about the twelfth century. These Florence, Venice, and Vatican manuscripts were probably returned to their original owners at the peace of 1815. The seizures made by the French in Italy have procured us the only two editions of Euclid and Ptolemy which give various readings.

The first appearance of the Almagest in print is in the epitome left by Regiomontanus, and edited by Grossch and Roemer, Venice, 1496, folio, headed "Epytoma Joannis de monte regio in almagestum Ptolomei." The dedication to Cardinal Bessarion calls it the epitome of Purbach, who commenced it, and his pupil Regiomontanus, who finished it. It is a full epitome, omitting, in parti-

* So far was this appropriation of the word *Syntaxis* carried, that it was applied to various *astrological* works having nothing to do with Ptolemy. Hoffman has two works in his list which he supposes to be English translations of the astrological syntaxis, because they bear as titles "the *Compost* of Phtolomeus." We have one of them; which is a common astrological almanack, having just as much relation to Ptolemy as the current number of Moore, namely, a folly in common with him.

cular, the catalogue of stars. It was reprinted (Lalande) Basle, 1543, folio; Nuremberg, 1550, folio; and, apparently in the same year, another title was put to it (Halma, preface, p. xliii.). The first complete edition is the Latin version of Peter Liechtenstein, "Almagestum Claudii Ptolemei, Pheludiensis Alexandrini....," Venice, 1515, folio (Lalande and Baily). It is scarce, but there is a copy in the Royal Society's library. Baily says that it bears internal marks of having been made from the Arabic (as was indeed generally admitted), and throws great light on the subsequent Greek editions and versions. Next comes the version of George of Trebizond, "Ptolemaei Almagestum, ex Versione Latinâ Georgii Trapezuntii," Venice, 1525, folio. (Fabricius, who is in doubt as to whether it were not 1527, and confounds it with the former version.) From all we can collect, however, no one asserts himself to have *seen* an earlier edition of the version of Trapezuntius than that of Venice, 1528, folio (with a red lily in the title page); and Hoffman sets down none earlier. Its title (from a copy before us) is "Claudii Ptolemaei Pheludiensis Alexandrini Almagestum.... latina donatum lingua ab Georgio Trapezuntio.... anno salutis MDXXVIII. labente." This version is stated in the preface to have been made from the Greek*: the editor was Lucas Gauricus. The nine books of astronomy by the Arab Geber, edited by Peter Apian, Nuremberg, 1534, folio, and often set down as a commentary on, almost an edition of, the Almagest, have no right whatever to either name, as we say from examination. Halma, observing in the epitome of Purbach and Regiomontanus strong marks of Arabic origin, and taking Geber to be in fact Ptolemy, concludes that the epitome was made from Geber, and reproves them for not naming their original. Halma must have taken Geber's work to be actually the Almagest, for, with the above censure, he admits that the two epitomists have caught the meaning and spirit of Ptolemy. It is worth while, therefore, to state, from examination of Geber (whom Halma had not seen), and comparison of it with the epitome in question, that neither is Geber a commentary on the Almagest, nor the epitome formed from Geber.

The first Greek text of the Almagest (as well as that of Euclid) was published by Symon Grynoeus, Basle, 1538, folio: "Κλ. Πτολεμαιου μεγάλης συνταξέως βιβλ. ιγ′...." It is Greek only, and contains the Almagest, and the commentary of Theon [PAPPUS]. Basle, 1541, folio. Jerome Gemusaeus published ".... omnia quae extant opera (Geographia excepta)...." This edition contains the *Almagest*, *Tetrabiblon*, *Centiloquium*, and *Inerrantium Stellarum Significationes* of Ptolemy, and the *Hypotyposes* of Proclus. Except as containing the first professed collection of the works, it is not of note. As to its Almagest, it is Trapezuntius as given by Gauricus. The publisher, H. Petrus, seems to have found reason† to know that he had been mistaken in his editor. In 1551 (Basle, folio) he republished it as ".... omnia quae extant opera, praeter Geographiam, quam non dissimili forma [double column] nuperrimè ædidimus: summa cura et diligentia castigata ab Erasmo Oswaldo Schrekhenfuchsio...." The contents are the same as in the former edition, with notes added by the new editor. Erasmus Reinbold published the first book only (Gr. Lat. with Scholia), Wittenberg, 1549, 8vo. (Lalande, who gives also 1560), and also 1569 (Halma). S. Gracilis (Legrêle) published the second book in Latin, Paris, 1556, 8vo. (Lal. Halm.). J. B. Porta gave the first book in Latin, with Theon, Naples, 1588, 4to. (Lal.), and the first and second books in the same way, Naples, 1605, 4to. (Lal. Halm.).

From the time of Galileo, at which we are now arrived, we cannot find that any complete version of the Almagest (Greek edition there certainly was none) was published until that of Halma, to which we now come. We shall not attempt to describe the dissertations by Delambre, Ideler, &c., contained in this splendid collection, but shall simply note the contents of the first four volumes: for the rest see THEON. Of the manuscripts we have already spoken. The descriptions are—Paris, 1813, 1816, 1819, 1820, quarto. The first two volumes contain the Almagest, in Greek and French, with the various readings. The third contains the κανὼν βασιλείων and the φάσεις τῶν ἀπλανῶν of Ptolemy, and the works of GEMINUS. The fourth contains the ὑποθέσεις τῶν πλανωμένων and the ἀρχαὶ καὶ ὑποθέσεις μαθηματικαὶ of Ptolemy, and the ὑποτυπώσεις of Proclus.

The part of the Almagest which really concerns the modern astronomer, as part of the effective records of his science, is the catalogue of stars in the seventh and eighth books. Of this catalogue there have been several distinct editions. The earliest (according to Lalande, not mentioned by Halma) is a Latin version by John Noviomagus, from Trapezuntius, ".... Phaenomena stellarum 1022 fixarum ad hanc aetatem reducta....," Cologne, 1537, folio, with forty-eight drawings of the constellations by Albert Durer. The next (Baily) is a Greek edition (stated to be furnished by Halley), at the end of the third of the four volumes of Hudson's "Geographiae veteris Scriptores Graeci minores," Oxford, 1698—1712, 8vo. The next (Halma) is a French version by Montignot, Nancy, 1786, and Strasburg, 1787, 4to., translated into German by Bode, Berlin and Stettin, 1795, 8vo. The last, and by far the best, is that given (in Greek) by the late Francis Baily, in his collection of the catalogues of Ptolemy, Ulugh Beigh, Tycho Brahé, Halley, and Hevelius, which forms volume xiii. of the Memoirs of the Royal Astronomical Society, London, 1843, 4to. This edition of the

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* It is a slight matter, but it is difficult to say how small an error is not worth correcting when great names support it. Halma, followed by Baily, says that Trapezuntius got his Greek manuscript from a copy of one in the Vatican, made by order of the abbot Bartolini. But what Gauricus says is "Georg. Trap. magnum hunc Astronomum.... e Graeca in Latinam transtulit linguam. Quem Laurentius Bartolinus.... e Vaticano exemplari.... transcribendum curavit." The *quem* seems to refer to Trapezuntius, who had long been dead: Gauricus explains how he came by a copy. Andrew Trapezuntius, in *his* preface to his father's work (which follows that of Gauricus), though dedicating to the pope, does not hint at the manuscript from the pope's library, nor at any manuscript in particular.

† Mr. Baily, who closely examined all his editions, as will presently be noted, does not even give the name of this one, though to our knowledge it was one of those he tried to make use of.

catalogue is the one which should be cited. It gives the readings of the Florence and Paris manuscripts (from Halma), of the Greek of Grynoeus and Halma, and of the Latin of Liechtenstein and Trapezuntius, with corrections from our present astronomical knowledge very sparingly, and we believe very judiciously, introduced. The astronomer might easily make Ptolemy's catalogue what it ought to have been; the scholar, from criticism alone, would certainly place many stars where it is impossible Ptolemy could have recorded them as being. From frequent conversation with Mr. Baily during the progress of his task, we can confidently say that he had no bias in favour of making his text astronomically correct at the expense of critical evidence; but that he was as fully impressed with the necessity of producing Ptolemy's errors as his truths.

Mr. Baily remarks, as to the catalogue, and the same appears as to other parts of the Almagest, that Halma often gives in the text he has chosen readings different from those of *all* his principal subjects of collation. This means that he has, in a considerable number of cases, either amended his text conjecturally, or preferred the reading of some minor manuscript, without particular mention. This is no great harm, since, as the readings of all his great sources are always given, it amounts to having one more choice from an unnamed quarter. But it is important that the critical reader of the edition should have notice of it; and the more so, inasmuch as the readings are at the end of each volume, without* text-reference from the places in which they occur.

On the preceding summary of the bibliographical history of the Almagest, we shall remark that the reader is not to measure the currency of it by the number of its editions. It was the gold which lay in the Bank, while paper circulated on its authority. All the European books on astronomy were fashioned upon it, and it was only the more learned astronomers who went to the common original. Euclid was actually read, and accordingly, as we have seen, the presses were crowded with editions of the Elements. But Ptolemy, in his own words, was better known by his astrology than by his astronomy. We now come to his other writings, on which we have less to say.

2. Τετράβιβλος σύνταξις, generally called *Tetrabiblon*, or *Quadripartitum de Apotelesmatibus et Judiciis Astrorum*. With this goes another small work, called καρπὸς, or *Fructus Librorum Suorum*, often called *Centiloquium*, from its containing a hundred aphorisms. Both of these works are astrological, and it has been doubted by some whether they be genuine. But the doubt merely arises from the feeling that the contents are unworthy of Ptolemy. The Tetrabiblon itself is, like the Almagest and other writings, dedicated to his brother Syrus: it refers, in the introduction, to another work on the mathematical theory. Both works

* If editors will put the various readings at the end of their volumes, instead of at the bottom of the pages, we should wish, when there are more volumes than one, that the readings for one volume should be inserted at the end of another. It would then be practicable to have the text and its variations open before the reader at one and the same moment, which, when two or three instances come close together, is very desirable.

have been twice printed in Greek, and together; first, by John Camerarius (Gr. Lat.), Nuremberg, 1535, 4to.; secondly, with new Latin version and preface, by Philip Melancthon, Basle, 1553, 8vo. (Fabricius, Hoffmann). Among the Latin editions, over and above those already noted as accompanying editions of the Almagest, Hain mentions two (of both works) of the fifteenth century; one by Ratdolt, Venice, 1484, 4to.; another by Bonetus (with other astrological tracts), Venice, 1493, fol. There is another, translated by Gogava, Louvain, 1548, 4to. (Hoffmann, Lalande); and there is another attached to the collection made by Hervagius (which begins with Julius Firmicus, and ends with Manilius), Basle, 1533, folio; and all except the Firmicus and Manilius seem to have been printed before, Venice, 1519, folio (Lalande). There is mention of two other editions, of Basle and Venice, 1551 and 1597, including both Firmicus and Manilius (Lalande). The *Centiloquium* has been sometimes attributed to Hermes Trismegistus: but this last-named author had a *Centiloquium* of his own, which is printed in the edition just described, and is certainly not in matter the same as Ptolemy's. Fabricius, mentioning the *Centiloquium*, says that Ptolemy *de Electionibus*, appeared (Lat.), Venice, 1509,——. Perhaps this is the same work as the one of the same title, afterwards published as that of the Arab Zahel. The English translation (1701) purporting to be from "Ptolemy's Quadripartite" (Hoffmann), must be from the paraphrase by Proclus, as appears from its title-page containing the name of Leo Allatius, who edited the latter. The usual Latin of the *Centiloquium* is by Jovius Pontanus: whether the *Commentaries* attributed to him, printed, Basle, 1531, 4to. (Lalande), &c., are any thing more than the *version*, we must leave to the professedly astrological bibliographer. It was printed without the *Quadripartitum* several times, as at Cologne, 1544, 8vo.: and this is said to be with the *comment* of Trapezuntius, meaning probably the version. The commentaries or introductions, two in number, attributed to Proclus and Porphyry, were printed (Gr. Lat.) Basle, 1559, folio (Lalande).

3. Κανὼν Βασιλέων. This is a catalogue of Assyrian, Persian, Greek, and Roman sovereigns, with the length of their reigns, several times referred to by Syncellus, and found, with continuation, in Theon. It is considered an undoubted work of Ptolemy. It is a scrap which has been printed by Scaliger, Calvisius (who valued it highly), Petavius and Dodwell; but most formally by Bainbridge (in the work presently cited), and by Halma, as above noticed.

4. Φάσεις ἀπλανῶν ἀστέρων καὶ συναγωγὴ ἐπισημασιῶν, *De Apparentiis et Significationibus inerrantium*. This annual list of sidereal phaenomena has been printed three times in Greek: by Petavius, in his *Uranologion*, Paris, 1630, folio; partially in Fabricius, but deferred by Harless to a supplementary volume which did not appear; and by Halma, as above noticed. There are three other works of the same name or character, which have been attributed to Ptolemy, and all three are given, with the genuine one, by Petavius, as above. Two of them are Roman calendars, not worth notice. The third was published, in Latin, from a Greek manuscript, by Nic. Leonicus, Venice, 1516, 8vo. (Fabricius): and this is reprinted in the collection beginning with Julius Firmicus, above noticed. We have

mentioned the versions of the genuine work which are found with those of the Almagest.

5, 6. *De Analemmate* and *Planisphaerium*. These works are obtained from the Arabic. Fabricius, who had not seen them, conjectures that they are the same, which is not correct. The *Analemma* is a collection of graphical processes for facilitating the construction of sun-dials, grounded on what we now call the orthographic projection of the sphere, a perspective in which, mathematically speaking, the eye is at an infinite distance. The *Planisphere* is a description of the stereographic projection, in which the eye is at the pole of the circle on which the sphere is projected. Delambre seems to think, from the former work, that Ptolemy knew the *gnomonic* projection, in which the eye is at the centre of the sphere: but, though he uses some propositions which are closely connected with the theory of that projection, we cannot find any thing which indicates distinct knowledge of it. There is but one edition of the work *De Analemmate*, edited by Commandine, Rome, 1562, 4to. (Lalande says there is a Venetian title of the same date. He also mentions another edition, Rome, 1572, 4to., perhaps an error of copying). Nothing is told about the Arabic original, or the translator. The *Planisphaerium* first appeared in print in the edition of the Geography, Rome (?), 1507, fol. (Hoffmann); next in Valder's collection, entitled "Sphaerae atque Astrorum Coelestium Ratio....," Basle (? no place is named), 1536, 4to. With this is joined the *Planisphaerium* of Jordanus. There is also an edition of Toulouse, 1544, fol. (Hoffmann). But the best edition is that of Commandine, Venice, 1558, 4to. Lalande says it was reprinted in 1588. Suidas records that Ptolemy wrote ἅπλωσις ἐπιφανείας σφαίρας, which is commonly taken to be the work on the planisphere. Both the works are addressed to Syrus.

7. Περὶ ὑποθέσεων τῶν πλανωμένων, *De Planetarum Hypothesibus*. This is a brief statement of the principal hypotheses employed in the Almagest (to which it refers in a preliminary address to Syrus) for the explanation of the heavenly motions. Simplicius refers to two books of hypotheses, of which we may suppose this is one. It was first printed (Gr. Lat.) by Bainbridge, with the Sphere of Proclus and the canon above noted, London, 1620, 4to., with a page of Bainbridge's corrections at the end; afterwards by Halma, as already described.

8. Ἁρμονικῶν βιβλία γ'. This treatise on the theory of the musical scale was first published (Gr. Lat.) in the collection of Greek musicians, by Gogavinus. Venice, 1562, 4to. (Fabricius). Next by Wallis (Gr. Lat.), Oxford, 1682, 4to., with various readings and copious notes. This last edition was reprinted (with Porphyry's commentary, then first published) in the third volume of Wallis's works, Oxford, 1699, folio.

9. Περὶ κριτηρίου καὶ ἡγεμονικοῦ, *De Judicandi Facultate et Animi Principatu*, a metaphysical work, attributed to Ptolemy. It was edited by Bouillaud (Gr. Lat.), Paris, 1663, 4to., and the edition had a new title page (and nothing more) in 1681.

In Lalande we find attributed to Ptolemy, "Regulae Artis Mathematicae" (Gr. Lat.),—1569, 8vo., with explanations by Erasmus Reinhold.

The collection made by Fabricius of the lost works of Ptolemy is as follows:—From Simplicius, Περὶ μετρήσεως μονόβιβλος, to prove that there can be only three dimensions of space; Περὶ ῥοπῶν βιβλίον, mentioned also by Eutocius; Στοιχεῖα, *two* books of hypotheses. From Suidas, three books Μηχανικῶν. From Heliodorus and Simplicius, Ὀπτικὴ πραγματεία. From Tzetzes, Περιήγησις; and from Stephen of Byzantium, Περίπλους. There have been many modern forgeries in Ptolemy's name, mostly astrological.

It must rest an unsettled question whether the work written by Ptolemy on optics be lost or not. The matter now stands thus: Alhazen, the principal Arab writer on optics, does not mention Ptolemy, nor indeed, any one else. Some passages from Roger Bacon, taken to be opinions passed on a manuscript purporting to be that of Ptolemy, led Montucla to speak highly of Ptolemy as an optical writer. This mention probably led Laplace to examine a Latin version from the Arabic, existing in the Royal Library at Paris, and purporting to be Ptolemy's treatise. The consequence was Laplace's assertion that Ptolemy had given a detailed account of the phenomenon of astronomical refraction. This remark of Laplace led Humboldt to examine the manuscript, and to call the attention of Delambre to it. Delambre accordingly gave a full account of the work in his *Histoire de l'Astronomie Ancienne*, vol. ii. pp. 411—431. The manuscript is headed *Incipit Liber Ptholemaei de Opticis sive Aspectibus translatus ab Ammiraco* [or *Ammirato*] *Eugenio Siculo*. It consists of five books, of which the first is lost and the others somewhat defaced. It is said there is in the Bodleian a manuscript with the whole of five books of a similar title. The first three books left give such a theory of vision as might be expected from a writer who had the work attributed to Euclid in his mind. But the fifth book does actually give an account of refraction, with experimental tables upon glass, water, and air, and an account of the reason and quantity of astronomical refraction, in all respects better than those of Alhazen and Tycho Brahé, or of any one before Cassini. With regard to the genuineness of the book, on the one hand there is its worthiness of Ptolemy on the point of refraction, and the attribution of it to him. On the other hand, there is the absence of allusion, either to the Almagest in the book on optics, or to the subject of refraction in the Almagest. Delambre, who appears convinced of the genuineness, supposes that it was written after the Almagest. But on this supposition, it must be supposed that Ptolemy, who does not unfrequently refer to the Almagest in his other writings, has omitted to do so in this one, and that upon points which are taken from the Almagest, as the assertion that the moon has a colour of its own, seen in eclipses. But what weighs most with us is the account which Delambre gives of the geometry of the author. Ptolemy was in geometry, perspicuous, elegant, profound, and powerful; the author of the optics could not even succeed in being clear on the very points in which Euclid (or another, if it be not Euclid) had been clear before him. Delambre observes, in two passages, "La démonstration de Ptolémée est fort embrouillée; celle d'Euclide est et plus courte et plus claire,".... "Euclide avait prouvé proposition 21 et 22, que les objets paraissent diminués dans les miroirs convexes. On entrevoit que Ptolémée a voulu aussi démontrer les mêmes propositions." Again, the refraction apart,

Delambre remarks of Alhazen that he is "plus riche, plus savant, et plus géométre que Ptolémée." Taking all this with confidence, for Delambre, though severe, was an excellent judge of relative merit, we think the reader of the Almagest will pause before he believes that the man who *had written* this last work (which supposition is absolutely necessary) became a poor geometer, on the authority of one manuscript headed with his name. The subject wants further investigation from such sources as still exist: it is not unlikely that the Arabic original may be found. Were we speaking for Ptolemy, we should urge that a little diminution of his fame as a mathematician would be well compensated by so splendid an addition to his experimental character as the credit of a true theory of refraction. But the question is, how stands the fact? and for our own parts, we cannot but suspend our opinion.

We now come to speak of Ptolemy as an astronomer, and of the contents of the Almagest. And with his name we must couple that of his great predecessor, Hipparchus. The latter was alive at B. C. 150, and the former at A. D. 150, which is of easy remembrance. From the latter labours of Hipparchus to the earlier ones of Ptolemy, it is from 250 to 260 years. Between the two there is nothing to fill the gap: we cannot construct an intermediate school out of the names of Geminus, Poseidonius, Theodosius, Sosigenes, Hyginus, Manilius, Seneca, Menelaus, Cleomedes, &c.: and we have no others. We must, therefore, regard Ptolemy as the first who appreciated Hipparchus, and followed in his steps. This is no small merit in itself.

What Hipparchus did is to be collected mostly from the writings of Ptolemy himself, who has evidently intended that his predecessor should lose no fame in his hands. The historian who has taken most pains to discriminate, and to separate what is due to Hipparchus, is Delambre. If he should be held rather too partial to the predecessor of Ptolemy, those who think so will be obliged to admit that he gives his verdict upon the evidence, and not upon any prepossession gained before trial. He is too much given, it may be, to try an old astronomer by what he has done for us, but this does not often disturb his estimate of the *relative* merit of the ancients. And it is no small testimony that an historian so deeply versed in modern practice, so conversant with ancient writings, so niggard of his praise, and so apt to deny it altogether to any thing which has since been surpassed, cannot get through his task without making it evident that Hipparchus has become a chief favourite. The summing up on the merits of the *true father of astronomy*, as the historian calls him, is the best enumeration of his services which we can make, and will save the citation of authorities. The following is translated from the preliminary discourse (which, it is important to remember, means the last part written) of the *Histoire de l'Astronomie Ancienne*.

"Let no one be astonished at the errors of half a degree with which we charge Hipparchus, perhaps with an air of reproach. We must bear in mind that his astrolabe was only an armillary sphere; that its diameter was but moderate, the subdivisions of a degree hardly sensible; and that he had neither telescope, vernier, nor micrometer. What could we do even now, if we were deprived of these helps, if we were ignorant of refraction and of the true altitude of the pole, as to which, even at Alexandria, and in spite of armillary circles of every kind, an error of a quarter of a degree was committed. In our day we dispute about the fraction of a second; in that of Hipparchus they could not answer for the fraction of a degree; they might mistake* by as much as the diameter of the sun or moon. Let us rather turn our attention to the essential services rendered by Hipparchus to astronomy, of which he is the real founder. He is the first who gave and demonstrated the means of solving all triangles, rectilinear and spherical, both. He constructed a table of chords, of which he made the same sort of use as we make of our sines. He made more observations than his predecessors, and understood them better. He established the theory of the sun in such a manner that Ptolemy, 263 years afterwards, found nothing to change for the better. It is true that he was mistaken in the amount of the sun's inequality; but I have shown that this arose from a mistake of half a day in the time of the solstice. He himself admits that his result may be wrong by a quarter of a day; and we may always, without scruple, double the error supposed by any author, without doubting his good faith, but only attributing self-delusion. He determined the first inequality of the moon, and Ptolemy changed nothing in it; he gave the motion of the moon, of her apogee and of her nodes, and Ptolemy's corrections are but slight and of more than doubtful goodness. He had a glimpse (*il a entrevu*) of the second inequality; he made all the observations necessary for a discovery the honour of which was reserved for Ptolemy; a discovery which perhaps he had not time to finish, but for which he had prepared every thing. He showed that all the hypotheses of his predecessors were insufficient to explain the double inequality of the planets; he predicted that nothing would do except the combination of the two hypotheses of the excentric and epicycle. Observations were wanting to him, because these demand intervals of time exceeding the duration of the longest life: he prepared them for his successors. We owe to his catalogue the important knowledge of the retrograde motion of the equinoctial points. We could, it is true, obtain this knowledge from much better observations, made during the last hundred years: but such observations would not give proof that the motion is sensibly uniform for a long succession of centuries; and the observations of Hipparchus, by their number and their antiquity, in spite of the errors which we cannot help finding in them, give us this important confirmation of one of the fundamental points of Astronomy. He was here the first discoverer. He invented the planisphere, or the mode of representing the starry heavens upon a plane, and of producing the solutions of problems of spherical astronomy, in a manner often as exact as, and more commodious than, the use of the globe itself. He is also the father of true geography, by his happy idea of marking the position of spots on

* The reader must not think that Delambre says the diameter of the sun is a degree, or near it. By not answering for the fraction of a degree, he means that they could be sure of no more than the *nearest* degree, which leaves them open to any error under half a degree, which is about the diameter of the sun or moon.

the earth, as was done with the stars, by circles drawn from the pole perpendicularly to the equator, that is, by latitudes and longitudes. His method of eclipses was long the only one by which difference of meridians could be determined; and it is by the projection of his invention that to this day we construct our maps of the world and our best geographical charts."

We shall now proceed to give a short synopsis of the subjects treated in the Almagest: the reader will find a longer and better one in the second volume of the work of Delambre just cited.

The first book opens with some remarks on theory and practice, on the division of the sciences, and the certainty of mathematical knowledge: this preamble concludes with an announcement of the author's intention to avail himself of his predecessors, to run over all that has been sufficiently explained, and to dwell upon what has not been done completely and well. It then describes as the intention of the work to treat in order:—the relations of the earth and heaven; the effect of position upon the earth; the theory of the sun and moon, without which that of the stars cannot be undertaken; the sphere of the fixed stars, and those of the five stars called *planets*. Arguments are then produced for the spherical form and motion of the heavens, for the sensibly spherical form of the earth, for the earth being in the centre of the heavens, for its being but a point in comparison with the distances of the stars, and its having no motion of translation. Some, it is said, admitting these reasons, nevertheless think that the earth may have a motion of rotation, which causes the (then) only apparent motion of the heavens. Admiring the simplicity of this solution, Ptolemy then gives his reasons why it cannot be. With these, as well as his preceding arguments, our readers are familiar. Two circular celestial motions are then admitted: one which all the stars have in common, another which several of them have of their own. From several expressions here used, various writers have imagined that Ptolemy held the opinion maintained by many of his followers, namely, that the celestial spheres are solid. Delambre inclines to the contrary, and we follow him. It seems to us that, though, as was natural, Ptolemy was led into the phraseology of the solid-orb system, it is only in the convenient mode which is common enough in all systems. When a modern astronomer speaks of the variation of the eccentricity of the moon's orbit as producing a certain effect upon, say her longitude, any one might suppose that this orbit was a solid transparent tube, within which the moon is materially restrained to move. Had it not been for the notion of his successors, no one would have attributed the same to Ptolemy: and if the literal meaning of phrases have weight, Copernicus is at least as much open to a like conclusion as Ptolemy.

Then follows the geometrical exposition of the mode of obtaining a table of chords, and the table itself to half degrees for the whole of the semicircle, with differences for minutes, after the manner of recent modern tables. This morsel of geometry is one of the most beautiful in the Greek writers: some propositions from it are added to many editions of Euclid. Delambre, who thinks as meanly as he can of Ptolemy on all occasions, mentions it with a doubt as to whether it is his own, or collected from his predecessors. In this, as in many other instances, he shows no attempt to judge a mathematical argument by any thing except its result: had it been otherwise, the unity and power of this chapter would have established a strong presumption in favour of its originality. Though Hipparchus constructed chords, it is to be remembered we know nothing of his manner as a mathematician; nothing, indeed, except some results. The next chapter is on the obliquity of the ecliptic as determined by observation. It is followed by spherical geometry and trigonometry enough for the determination of the connection between the sun's right ascension, declination, and longitude, and for the formation of a table of declinations to each degree of longitude. Delambre says he found both this and the table of chords very exact.

The second book is one of deduction from the general doctrine of the sphere, on the effect of position on the earth, the longest days, the determination of latitude, the points at which the sun is vertical, the equinoctial and solsticial shadows of the gnomon, and other things which change with the spectator's position. Also on the arcs of the ecliptic and equator which pass the horizon simultaneously, with tables for different *climates*, or parallels of latitude having longest days of given durations. This is followed by the consideration of oblique spherical problems, for the purpose of calculating angles made by the ecliptic with the vertical, of which he gives tables.

The third book is on the length of the year, and on the theory of the solar motion. Ptolemy informs us of the manner in which Hipparchus made the discovery of the precession of the equinoxes, by observation of the revolution from one equinox to the same again being somewhat shorter than the actual revolution in the heavens. He discusses the reasons which induced his predecessor to think there was a small inequality in the length of the year, decides that he was wrong, and produces the comparison of his own observations with those of Hipparchus, to show that the latter had the true and constant value (one three-hundredth of a day less than 365¼ days). As this is more than six minutes too great, and as the error, in the whole interval between the two, amounted to more than a day and a quarter, Delambre is surprised, and with reason, that Ptolemy should not have detected it. He hints that Ptolemy's observations may have been *calculated* from their required result; on which we shall presently speak. It must be remembered that Delambre watches every process of Ptolemy with the eye of a lynx, to claim it for Hipparchus, if he can; and when it is certain that the latter did not attain it, then he might have attained it, or would if he had lived, or at the least it is to be matter of astonishment that he did not.

Ptolemy then begins to explain his mode of applying the celebrated theory of *excentrics*, or revolutions in a circle which has the spectator out of its centre; of *epicycles*, or circles, the centres of which revolve on other circles, &c. As we cannot here give mathematical explanations, we shall refer the reader to the general notion which he probably has on this subject, to Narrien's *History of Astronomy*, or to Delambre himself. As to the solar theory, it may be sufficient to say that Ptolemy explains the one inequality then known, as Hipparchus did before him, by the supposition that the circle of the sun is an excentric; and that he does not

appear to have added to his predecessor at all, in discovery at least.

On this theory of epicycles, we may say a word once for all. The common notion is that it was a cumbrous and useless apparatus, thrown away by the moderns, and originating in the Ptolemaic, or rather Platonic, notion, that all celestial motions *must* either be circular and uniform motions, or compounded of them. But on the contrary, it was an elegant and most efficient mathematical instrument, which enabled Hipparchus and Ptolemy to represent and predict much better than their predecessors had done; and it was probably at least as good a theory as their instruments and capabilities of observation required or deserved. And many readers will be surprised to hear that the modern astronomer to this day resolves the same motions into epicyclic ones. When the latter expresses a result by series of sines and cosines (especially when the angle is a mean motion or a multiple of it) he uses epicycles; and for one which Ptolemy scribbled on the heavens, to use Milton's phrase, he scribbles twenty. The difference is, that the ancient believed in the necessity of these instruments, the modern only in their convenience; the former used those which do not sufficiently represent actual phenomena, the latter knows how to choose better; the former taking the instruments to be the actual contrivances of nature, was obliged to make one set explain every thing, the latter will adapt one set to latitude, another to longitude, another to distance. Difference enough, no doubt; but not the sort of difference which the common notion supposes.

The fourth and fifth books are on the theory of the moon, and the sixth is on eclipses. As to the moon, Ptolemy explains the first inequality of the moon's motion, which answers to that of the sun, and by virtue of which (to use a mode of expression very common in astronomy, by which a word properly representative of a phenomenon is put for its cause) the motions of the sun and moon are below the average at their greatest distances from the earth, and above it at their least. This inequality was well known, and also the motion of the lunar apogee, as it is called; that is, the gradual change of the position of the point in the heavens at which the moon appears when her distance is greatest. Ptolemy, probably more assisted by records of the observations of Hipparchus than by his own, detected that the single inequality above mentioned was not sufficient, but that the lunar motions, as then known, could not be explained without supposition of another inequality, which has since been named the *evection.* Its effect, at the new and full moon, is to make the effect of the preceding inequality appear different at different times; and it depends not only on the position of the sun and moon, but on that of the moon's apogee. The disentanglement of this inequality, the magnitude of which depends upon three angles, and the adaptation of an epicyclic hypothesis to its explanation, is the greatest triumph of ancient astronomy.

The seventh and eighth books are devoted to the stars. The celebrated catalogue (of which we have before spoken) gives the longitudes and latitudes of 1022 stars, described by their positions in the constellations. It seems not unlikely that in the main this catalogue is really that of Hipparchus, altered to Ptolemy's own time by assuming the value of the precession of the equinoxes given by Hipparchus as the least which could be; some changes having also been made by Ptolemy's own observations. This catalogue is pretty well shown by Delambre (who is mostly successful when he attacks Ptolemy as an *observer*) to represent the heaven of Hipparchus, altered by a wrong precession, better than the heaven of the time at which the catalogue was made. And it is observed that though Ptolemy observed at Alexandria, where certain stars are visible which are not visible at Rhodes (where Hipparchus observed), none of those stars are in Ptolemy's catalogue. But it may also be noticed, on the other hand, that one original mistake (in the equinox) would have the effect of making all the longitudes wrong by the same quantity; and this one mistake might have occurred, whether from observation or calculation, or both, in such a manner as to give the suspicious appearances.

The remainder of the thirteen books are devoted to the planets, on which Hipparchus could do little, except observe, for want of long series of observations. Whatever we may gather from scattered hints, as to something having been done by Hipparchus himself, by Apollonius, or by any others, towards an explanation of the great features of planetary motion, there can be no doubt that the theory presented by Ptolemy is his own.

These are the main points of the Almagest, so far as they are of general interest. Ptolemy appears in it a splendid mathematician, and an (at least) indifferent observer. It seems to us most likely that he knew his own deficiency, and that, as has often happened in similar cases, there was on his mind a consciousness of the superiority of Hipparchus which biassed him to interpret all his own results of observation into agreement with the predecessor from whom he feared, perhaps a great deal more than he knew of, to differ. But nothing can prevent his being placed as a fourth geometer with Euclid, Apollonius, and Archimedes. Delambre has used him, perhaps, harshly; being, certainly in one sense, perhaps in two, an *indifferent* judge of the higher kinds of mathematical merit.

As a literary work, the Almagest is entitled to a praise which is rarely given; and its author has shown abundant proofs of his conscientious fairness and nice sense of honour. It is pretty clear that the writings of Hipparchus had never been public property: the astronomical works which intervene between Hipparchus and Ptolemy are so poor as to make it evident that the spirit of the former had not infused itself into such a number of men as would justify us in saying astronomy had a scientific school of followers. Under these circumstances, it was open to Ptolemy, had it pleased him, most materially to underrate, if not entirely to suppress, the labours of Hipparchus; and without the fear of detection. Instead of this, it is from the former alone that we now chiefly know the latter, who is constantly cited as the authority, and spoken of as the master. Such a spirit, shown by Ptolemy, entitles us to infer that had he really used the catalogue of Hipparchus in the manner hinted at by Delambre, he would have avowed what he had done; still, under the circumstances of agreement noted above, we are not at liberty to reject the suspicion. We imagine, then, that Ptolemy was strongly biassed towards those methods both of observation and interpretation, which

would place him in agreement, or what he took for agreement, with the authority whom in his own mind he could not disbelieve. (Halma and Delambre, *opp. citt.*; Weidler, *Hist. Astron.*; Lalande, *Bibliogr. Astron.*; Hoffman, *Lexic. Bibliogr.*; the editions named, except when otherwise stated; Fabric. *Bibl. Graec.*, &c.) [A. De M.]

THE GEOGRAPHICAL SYSTEM OF PTOLEMY.

The Γεωγραφικὴ Ὑφήγησις of Ptolemy, in eight books, may be regarded as an exhibition of the final state of geographical knowledge among the ancients, in so far as geography is the science of determining the positions of places on the earth's surface; for of the other branch of the science, the description of the objects of interest connected with different countries and places, in which the work of Strabo is so rich, that of Ptolemy contains comparatively nothing. With the exception of the introductory matter in the first book, and the latter part of the work, it is a mere catalogue of the names of places, with their longitudes and latitudes, and with a few incidental references to objects of interest. It is clear that Ptolemy made a diligent use of all the information that he had access to; and the materials thus collected he arranged according to the principles of mathematical geography. His work was the last attempt made by the ancients to form a complete geographical system; it was accepted as the text-book of the science; and it maintained that position during the middle ages, and until the fifteenth century, when the rapid progress of maritime discovery caused it to be superseded.

The treatise of Ptolemy was based on an earlier work by Marinus of Tyre, of which we derive almost our whole knowledge from Ptolemy himself (i. 6, &c.). He tells us that Marinus was a diligent inquirer, and well acquainted with all the facts of the science, which had been collected before his time; but that his system required correction, both as to the method of delineating the sphere on a plane surface, and as to the computation of distances: he also informs us that the data followed by Marinus had been, in many cases, superseded by the more accurate accounts of recent travellers. It is, in fact, as the corrector of those points in the work of Marinus which were erroneous or defective, that Ptolemy introduces himself to his readers; and his discussion of the necessary corrections occupies fifteen chapters of his first book (cc. 6—20). The most important of the errors which he ascribes to Marinus, is that he assigned to the known part of the world too small a length from east to west, and too small a breadth from north to south. He himself has fallen into the opposite error.

Before giving an account of the system of Ptolemy, it is necessary to notice the theory of Brehmer, in his *Entdeckungen im Alterthum*, that the work of Marinus of Tyre was based upon ancient charts and other records of the geographical researches of the Phoenicians. This theory finds now but few defenders. It rests almost entirely on the presumption that the widely extended commerce of the Phoenicians would give birth to various geographical documents, to which Marinus, living at Tyre, would have access. But against this may be set the still stronger presumption, that a scientific Greek writer, whether at Tyre or elsewhere, would avail himself of the rich materials collected by Greek investigators, especially from the time of Alexander; and this presumption is converted into a certainty by the information which Ptolemy gives us respecting the Greek itineraries and periplus which Marinus had used as authorities. The whole question is thoroughly discussed by Heeren, in his *Commentatio de Fontibus Geographicorum Ptolemaei, Tabularumque iis annexarum*, Gotting. 1827, which is appended to the English translation of his *Ideen* (*Asiatic Nations*, vol. iii. Append. C.). He shows that Brehmer has greatly overrated the geographical knowledge of the Phoenicians, and that his hypothesis is altogether groundless.

In examining the geographical system of Ptolemy, it is convenient to speak separately of its mathematical and historical portions; that is, of his notions respecting the figure of the earth, and the mode of determining positions on its surface, and his knowledge, derived from positive information, of the form and extent of the different countries, and the actual positions and distances of the various places in the then known world.

1. *The Mathematical Geography of Ptolemy.*— Firstly, as to the figure of the earth. Ptolemy assumes, what in his mathematical works he undertakes to prove, that the earth is neither a plane surface, nor fan-shaped, nor quadrangular, nor pyramidal, but spherical. It does not belong to the present subject to follow him through the detail of his proofs.

The mode of laying down positions on the surface of this sphere, by imagining great circles passing through the poles, and called meridians, because it is mid-day at the same time to all places through which each of them passes; and other circles, one of which was the great circle equidistant from the poles (the equinoctial line or the equator), and the other small circles parallel to that one; and the method of fixing the positions of these several circles, by dividing each great circle of the sphere into 360 equal parts (now called *degrees*, but by the Greeks "parts of a great circle"), and imagining a meridian to be drawn through each division of the equator, and a parallel through each division of any meridian;—all this had been settled from the time of Eratosthenes. What we owe to Ptolemy or to Marinus (for it cannot be said with certainty to which) is the introduction of the terms *longitude* (μῆκος) and *latitude* (πλάτος), the former to describe the position of any place with reference to the *length* of the known world, that is, its distance, in degrees, from a fixed meridian, measured along its own parallel; and the latter to describe the position of a place with reference to the *breadth* of the known world, that is, its distance, in degrees, from the equator, measured along its own meridian. Having introduced these terms, Marinus and Ptolemy designated the positions of the places they mentioned, by stating the numbers which represent the longitudes and latitudes of each. The subdivision of the degree adopted by Ptolemy is into twelfths.

Connected with these fixed lines, is the subject of *climates*, by which the ancients understood belts of the earth's surface, divided by lines parallel to the equator, those lines being determined according to the different lengths of the day (the longest day was the standard) at different places, or, which is the same thing, by the different lengths, at different

places, of the shadow cast by a gnomon of the same altitude at noon of the same day. This system of climates was, in fact, an imperfect development of the more complete system of parallels of latitude. It was, however, retained for convenience of reference. For a further explanation of it, and for an account of the climates of Ptolemy, see the *Dictionary of Antiquities*, art. *Clima*, 2nd ed.

Next, as to the size of the earth. Various attempts had been made, long before the time of Ptolemy, to calculate the circumference of a great circle of the earth by measuring the length of an arc of a meridian, containing a known number of degrees. Thus Eratosthenes, who was the first to attempt any complete computation of this sort from his own observations, assuming Syene and Alexandria to lie under the same meridian*, and to be 5000 stadia apart, and the arc between them to be 1-50th of the circumference of a great circle, obtained 250,000 stadia for the whole circumference, and 694$\frac{4}{9}$ stadia for the length of a degree; but, in order to make this a convenient whole number, he called it 700 stadia, and so got 252,000 stadia for the circumference of a great circle of the earth (Cleomed. *Cyc. Theor.* i. 8; Ukert, *Geogr. d. Griech. u. Römer*, vol. i. pt. 2, pp. 42—45). The most important of the other computations of this sort were those of Poseidonius, (for he made two,) which were founded on different estimates of the distance between Rhodes and Alexandria: the one gave, like the computation of Eratosthenes, 252,000 stadia for the circumference of a great circle, and 700 stadia for the length of a degree; and the other gave 180,000 stadia for the circumference of a great circle, and 500 stadia for the length of a degree (Cleomed. i. 10; Strab. ii. pp. 86, 93, 95, 125; Ukert, *l. c.* p. 48). The truth lies just between the two; for, taking the Roman mile of 8 stadia as 1-75th of a degree, we have ($75 \times 8 =$) 600 stadia for the length of a degree.†

Ptolemy followed the second computation of Poseidonius, namely, that which made the earth 180,000 stadia in circumference, and the degree 500 stadia in length; but it should be observed that he, as well as all the ancient geographers, speaks of his computation as confessedly only an approximation to the truth. He describes, in bk. i. c. 3, the method of finding, from the direct distance in stadia of two places, even though they be not under the same meridian, the circumference of the whole earth, and conversely. There having been found, by means of an astronomical instrument, two fixed stars distant one degree from each other, the places on the earth were sought to which those stars were in the zenith, and the distance between those places being ascertained, this distance was, of course (excluding errors), the length of a degree of the great circle passing through those places, whether that circle were a meridian or not.

The next point to be determined was the mode of representing the surface of the earth with its meridians of longitude and parallels of latitude, on a sphere, and on a plane surface. This subject is discussed by Ptolemy in the last seven chapters of his first book (18—24), in which he points out the imperfections of the system of delineation adopted by Marinus, and expounds his own. Of the two kinds of delineation, he observes, that on a sphere is the easier to make, as it involves no method of projection, but is a direct representation; but, on the other hand, it is inconvenient to use, as only a small portion of the surface can be seen at once: while the converse is true of a map on a plane surface. The earliest geographers had no guide for their maps but reported distances and general notions of the figures of the masses of land and water. Eratosthenes was the first who called in the aid of astronomy, but he did not attempt any complete projection of the sphere (see ERATOSTHENES, and Ukert, vol. i. pt. 2, pp. 192, 193, and plate ii., in which Ukert attempts a restoration of the map of Eratosthenes). Hipparchus, in his work against Eratosthenes, insisted much more fully on the necessary connection between geography and astronomy, and was the first who attempted to lay down the exact positions of places according to their latitudes and longitudes. In the science of projection, however, he went no further than the method of representing the meridians and parallels by parallel straight lines, the one set intersecting the other at right angles. Other systems of projection were attempted, so that at the time of Marinus there were several methods in use, all of which he rejected, and devised a new system, which is described in the following manner by Ptolemy (i. 20, 24, 25). On account of the importance of the countries round the Mediterranean, he kept as his datum line the old standard line of Eratosthenes and his successors, namely the parallel through Rhodes, or the 36th degree of latitude. He then calculated, from the length of a degree on the equator, the length of a degree on this parallel; taking the former at 500 stadia, he reckoned the latter at 400. Having divided this parallel into degrees, he drew perpendiculars through the points of division for the meridians; and his parallels of latitude were straight lines parallel to that through Rhodes. The result, of course, was, as Ptolemy observes, that the parts of the earth north of the parallel of Rhodes were represented much too long, and those south of that line much too short; and further that, when Marinus came to lay down the positions of places according to their reported distances, those north of the line were too near, and those south of it too far apart, as compared with the surface of his map. Moreover, Ptolemy observes, the projection is an incorrect representation, inasmuch as the parallels of latitude ought to be circular arcs, and not straight lines.

Ptolemy then proceeds to describe his own method, which does not admit of an abridged statement, and cannot be understood without a figure. The reader is therefore referred for it to Ptolemy's own work (i. 24), and to the accounts given by Ukert (*l. c.* pp. 195, &c.), Mannert (vol. i. pp. 127, &c.), and other geographers. All that can be said of it here is that Ptolemy represents the parallels of latitude as arcs of concentric circles (their centre representing the North Pole), the chief of which are those passing through Thule, Rhodes, and Meroë, the Equator, and the one through Prasum. The meridians of longitude are represented by

* As we are not dealing here with the *facts* of geography, but only with the opinions of the ancient geographers, we do not stay to correct the errors in the data of these computations.

† It will be observed that we recognise no other stadium than the Olympic, of 600 Greek feet, or 1-8th of a Roman mile. The reasons for this are stated in the *Dictionary of Antiquities*, art. *Stadium*.

straight lines which converge, north of the equator, towards the common centre of the arcs which represents the parallels of latitude; and, south of it, towards a corresponding point, representing the South Pole. Having laid down these lines, he proceeds to show how to give to them a curved form, so as to make them a truer representation of the meridians on the globe itself. The portion of the surface of the earth thus delineated is, in length, a whole hemisphere, and, in breadth, the part which lies between 63° of north latitude and $16\frac{5}{12}$° of south latitude.

2. *The Historical or Positive Geography of Ptolemy.*—The limits just mentioned, as those within which Ptolemy's projection of the sphere was contained, were also those which he assigned to the known world. His own account of its extent and divisions is given in the fifth chapter of his seventh book. The boundaries which he there mentions are, on the east, the unknown land adjacent to the eastern nations of Asia, namely, the Sinae and the people of Serica; on the south, the unknown land which encloses the Indian Sea, and that adjacent to the district of Aethiopia called Agisymba, on the south of Libya; on the west, the unknown land which surrounds the Aethiopic gulf of Libya, and the Western Ocean; and on the north, the continuation of the ocean, which surrounds the British islands and the northern parts of Europe, and the unknown land adjacent to the northern regions of Asia, namely Sarmatia, Scythia, and Serica.

He also defines the boundaries by meridians and parallels, as follows. The *southern* limit is the parallel of $16\frac{5}{12}$° S. lat., which passes through a point as far south of the equator, as Meroë is north of it, and which he elsewhere describes as the parallel through Prasum, a promontory of Aethiopia: and the *northern* limit is the parallel of 63° N. lat., which passes through the island of Thule: so that the whole extent from north to south is $79\frac{5}{12}$°, or in round numbers, 80°; that is, as nearly as possible, 40,000 stadia. The *eastern* limit is the meridian which passes through the metropolis of the Sinae, which is $119\frac{1}{2}$° east of Alexandria, or just about eight hours: and the *western* limit is the meridian drawn through the Insulae Fortunatae (the Canaries) which is $60\frac{1}{2}$°, or four hours, west of Alexandria, and therefore 180°, or twelve hours, west of the easternmost meridian. The various lengths of the earth, in itinerary measure, he reckons at 90,000 stadia along the equator (500 stadia to a degree), 40,000 stadia along the northernmost parallel ($222\frac{2}{9}$ stadia to a degree), and 72,000 stadia along the parallel through Rhodes (400 stadia to a degree), along which parallel most of the measurements had been reckoned.

In comparing these computations with the actual distances, it is not necessary to determine the true position of such doubtful localities as Thule and the metropolis of the Sinae; for there are many other indications in Ptolemy's work, from which we can ascertain nearly enough what limits he intends. We cannot be far wrong in placing his northern boundary at about the parallel of the Zetland Isles, and his eastern boundary at about the eastern coast of Cochin China, in fact just at the meridian of 110° E. long. (from Greenwich), or perhaps at the opposite side of the Chinese Sea, namely, at the Philippine Islands at the meridian of 120°. It will then be seen that he is not far wrong in his dimensions from north to south; a circumstance natural enough, since the methods of taking latitudes with tolerable precision had long been known, and he was very careful to avail himself of every recorded observation which he could discover. But his longitudes are very wide of the truth, his length of the known world, from east to west, being much too great. The westernmost of the Canaries is in a little more than 18° W. long., so that Ptolemy's easternmost meridian (which, as just stated, is in 110° or 120° E. long.) ought to have been that of 128 or 138°, or in round numbers 130° or 140°, instead of 180°; a difference of 50° or 40°, that is, from 1-7th to 1-9th of the earth's circumference.

It is well worthy, however, of remark in passing, that the modern world owes much to this error; for it tended to encourage that belief in the practicability of a western passage to the Indies, which occasioned the discovery of America by Columbus.

There has been much speculation and discussion as to the cause of Ptolemy's great error in this matter; but, after making due allowance for the uncertainties attending the computations of distance on which he proceeded, it seems to us that the chief cause of the error is to be found in the fact already stated, that he took the length of a degree exactly one sixth too small, namely, 500 stadia instead of 600. As we have already stated, on his own authority, he was extremely careful to make use of every trustworthy observation of latitude and longitude which he could find; but he himself complains of the paucity of such observations; and it is manifest that those of longitude must have been fewer and less accurate than those of latitude, both for other reasons, and chiefly on account of the greater difficulty of taking them. He had, therefore, to depend for his longitudes chiefly on the process of turning into degrees the distances computed in stadia; and hence, supposing the distances to be tolerably correct, his error as to the longitudes followed inevitably from the error in his scale. Taking Ptolemy's own computation in stadia, and turning it into degrees of 600 stadia each, we get the following results. The length of the known world, measured along the equator, is 90,000 stadia; and hence its length in degrees is $\frac{90,000}{600} = 150°$; the error being thus reduced from 50° or 40° to 20° or 10°. But a still fairer method is to take the measurement along the parallel of Rhodes, namely 72,000 stadia. Now the true length of a degree of latitude in that parallel is about $47' = \frac{47}{60}$ of a degree of a great circle $= \frac{47}{60} \times$ 600 stadia = 470 stadia, instead of 400; and the 72,000 stadia give a little over 153 degrees, a result lamost identical with the former. The remaining error of 20° at the most, or 10° at the least, is, we think, sufficiently accounted for by the errors in the itinerary measures, which experience shows to be almost always on the side of making distances too great, and which, in this case, would of course go on increasing, the further the process was continued eastward. Of this source of error Ptolemy was himself aware; and accordingly he tells us that, among the various computations of a distance, he always chose the least; but, for the reason just stated, that least one was probably still too great.

The method pursued by Ptolemy in laying down the actual positions of places has already been incidentally mentioned in the foregoing discussion. He fixed as many positions as possible by their

longitudes and latitudes, and from these positions he determined the others by converting their distances in stadia into degrees. For further details the reader is referred to his own work.

His general ideas of the form of the known world were in some points more correct, in others less so, than those of Strabo. The elongation of the whole of course led to a corresponding distortion of the shapes of the several countries. He knew the southern part of the Baltic, but was not aware of its being an inland sea. He makes the Palus Maeotis far too large and extends it far too much to the north. The Caspian he correctly makes an inland sea (instead of a gulf of the Northern Ocean), but he errs greatly as to its size and form, making its length from E. to W. more than twice that from N. to S. In the southern and south-eastern parts of Asia, he altogether fails to represent the projection of Hindostan, while, on the other hand, he gives to Ceylon (Taprobane) more than four times its proper dimensions, probably through confounding it with the mainland of India itself, and brings down the southern part of it below the equator. He shows an acquaintance with the Malay peninsula (his Aurea Chersonesus) and the coast of Cochin China; but, probably through mistaking the eastern Archipelago for continuous land, he brings round the land which encloses his Sinus Magnus and the gulf of the Sinae (probably either the gulf of Siam and the Chinese Sea, or both confounded together) so as to make it enclose the whole of the Indian Ocean on the south. At the opposite extremity of the known world, his idea of the western coast of Africa is very erroneous. He makes it trend almost due south from the pillars of Hercules to the Hespera Keras in $8\frac{5}{12}$ N. lat., where a slight bend to the eastward indicates the Gulf of Guinea; but almost immediately afterwards the coast turns again to the S.S.W.; and from the expression already quoted, which Ptolemy uses to describe the boundary of the known world on this side, it would seem as if he believed that the land of Africa extended here considerably to the west. Concerning the interior of Africa he knew considerably more than his predecessors. Several modern geographers have drawn maps to represent the views of Ptolemy; one of the latest and best of which is that of Ukert (*Geogr. d. Griech. u. Römer*, vol. i. pl. 3).

Such are the principal features of Ptolemy's geographical system. It only remains to give a brief outline of the contents of his work, and to mention the principal editions of it. Enough has already been said respecting the first, or introductory book. The next six books and a half (ii.—vii. 4) are occupied with the description of the known world, beginning with the West of Europe, the description of which is contained in book ii.; next comes the East of Europe, in book iii.; then Africa, in book iv.; then Western or Lesser Asia, in book v.; then the Greater Asia, in book vi.; then India, the Chersonesus Aurea, Serica, the Sinae, and Taprobane, in book vii. cc. 1—4. The form in which the description is given is that of lists of places with their longitudes and latitudes, arranged under the heads, first, of the three continents, and then of the several countries and tribes. Prefixed to each section is a brief general description of the boundaries and divisions of the part about to be described; and remarks of a miscellaneous character are interspersed among the lists, to which, however, they bear but a small proportion.

The remaining part of the seventh, and the whole of the eighth book, are occupied with a description of a set of maps of the known world, which is introduced by a remark at the end of the 4th chapter of the 7th book, which clearly proves that Ptolemy's work had originally a set of maps appended to it. In c. 5 he describes the general map of the world. In cc 6, 7, he takes up the subject of spherical delineation, and describes the armillary sphere, and its connection with the sphere of the earth. In the first two chapters of book viii., he explains the method of dividing the world into maps, and the mode of constructing each map; and he then proceeds (cc. 3—28) to the description of the maps themselves, in number twenty-six, namely, ten of Europe, four of Libya, and twelve of Asia. The 29th chapter contains a list of the maps, and the countries represented in each; and the 30th an account of the lengths and breadths of the portions of the earth contained in the respective maps. These maps are still extant, and an account of them is given under AGATHODAEMON, who was either the original designer of them, under Ptolemy's direction, or the constructor of a new edition of them.

Enough has been already said to show the great value of Ptolemy's work, but its perfect integrity is another question. It is impossible but that a work, which was for twelve or thirteen centuries the text-book in geography, should have suffered corruptions and interpolations; and one writer has contended that the changes made in it during the middle ages were so great, that we can no longer recognise in it the work of Ptolemy (Schlözer, *Nord. Gesch.* in the *Allgem. Welthistorie*, vol. xxxi. pp. 148, 176). Mannert has successfully defended the genuineness of the work, and has shown to what an extent the eighth book may be made the means of detecting the corruptions in the body of the work. (vol. i. p. 174.)

The *Geographia* of Ptolemy was printed in Latin, with the Maps, at Rome, 1462, 1475, 1478, 1482, 1486, 1490, all in folio: of these editions, those of 1482 and 1490 are the best: numerous other Latin editions appeared during the sixteenth century, the most important of which is that by Michael Servetus, Lugd. 1541, folio. The Editio Princeps of the Greek text is that edited by Erasmus, Basil. 1533, 4to.; reprinted at Paris, 1546, 4to. The text of Erasmus was reprinted, but with a new Latin Version, Notes, and Indices, edited by Petrus Montanus, and with the Maps restored by Mercator, Amst. 1605, folio; and a still more valuable edition was brought out by Petrus Bertius, printed by Elzevir, with the maps coloured, and with the addition of the Peutingerian Tables, and other important illustrative matter, Lugd. Bat. 1619, folio; reprinted Antwerp, 1624, folio. The work also forms a part of the edition of Ptolemy's works, undertaken by the Abbé Halmer, but left unfinished at his death, Paris, 1813—1828, 4to.; this edition contains a French translation of the work. For an account of the less important editions, the editions of separate parts, the versions, and the works illustrating Ptolemy's Geography, see Hoffmann, *Lex. Bibliog. Script. Graec.* A useful little edition of the Greek text is contained in three volumes of the Tauchnitz classics, Lips. 1843, 32mo. [P. S.]

PTOLEMAEUS (Πτολεμαῖος), king of CYPRUS, was the younger brother of Ptolemy Auletes, king of Egypt, being like him an illegitimate son of Ptolemy Lathyrus. Notwithstanding this defect of birth he appears to have been acknowledged as king of Cyprus at the same time that his brother Auletes obtained possession of the throne of Egypt, B. C. 80. But he unfortunately neglected the precaution of making interest at Rome to obtain the confirmation of his sovereignty, and had the farther imprudence to give personal offence to P. Clodius, by neglecting to ransom him when he had fallen into the hands of the Cilician pirates (Strab. xiv. p. 684; Appian, *B. C.* ii. 23). He paid dearly for his niggardliness on this occasion, for when Clodius became tribune (B. C. 58), he brought forward a law to deprive Ptolemy of his kingdom, and reduce Cyprus to a Roman province. Cato, who was entrusted with the charge of carrying into execution this nefarious decree, sent to Ptolemy, advising him to submit, and offering him his personal safety, with the office of high-priest at Paphos, and a liberal maintenance. But the unhappy king, though he was wholly unprepared for resistance to the Roman power, had the spirit to refuse these offers, and put an end to his own life, B. C. 57. (Strab. *l. c.*; Dion Cass. xxxviii. 30, xxxix. 22; Liv. *Epit.* civ.; Plut. *Cat. Min.* 34—36; Appian, *B. C.* ii. 23; Vell. Pat. ii. 45; Cic. *pro Sext.* 26—28; Val. Max. ix. 4, ext. § 1.)

We are told that Ptolemy had disgraced himself by every species of vice (Vell. Pat. *l. c.*), but it appears certain that it was the vast treasures that he possessed, which, by attracting the cupidity of the Romans, became the cause of his destruction, of which his vices were afterwards made the pretext. [E. H. B.]

PTOLEMAEUS, king of CYRENE. [PTOLEMAEUS APION.]

PTOLEMAEUS I. (Πτολεμαῖος), king of EGYPT, surnamed SOTER (the Preserver), but perhaps more commonly known as the son of Lagus. His father was a Macedonian of ignoble birth [LAGUS], but his mother Arsinoë had been a concubine of Philip of Macedon, on which account it seems to have been generally believed that Ptolemy was in reality the offspring of that monarch (Curt. ix. 8. § 22; Paus. i. 6. § 2.) This could, indeed, hardly have been the case if Lucian's statement be correct (*Macrob.* 12), that Ptolemy was eighty-four years of age at the time of his death, as in that case he must have been born in B. C. 367, when Philip was not sixteen years old. But the authority of Lucian on this point can hardly outweigh the distinct assertions of other authors as to the existence of such a belief, and we must therefore probably assign his birth to a later period. Whatever truth there may have been in this report, it is certain that Ptolemy early enjoyed a distinction at the Macedonian court to which his father's obscurity would scarcely have entitled him, and we find him mentioned before the death of Philip among the friends and confidential advisers of the young Alexander. The part which he took in promoting the intrigue for the marriage of the prince with the daughter of Pixodarus, king of Caria, gave great offence to Philip, and Ptolemy was banished, together with all the other persons concerned. (Plut. *Alex.* 10; Arrian, *Anab.* iii. 6.) On the accession of Alexander, however, B. C. 336, he was immediately recalled from exile, and treated with the utmost distinction. It is remarkable that we do not find him holding any special command, or acting any important part during the first few years of the expedition to Asia, though it is clear that he accompanied the king throughout this period. Indeed, his name is only twice mentioned previous to the year B. C. 330, when he obtained the honourable post of Somatophylax in the place of Demetrius, who had been implicated in the conspiracy of Philotas. (Arr. *ib.* ii. 11, iii. 18, 27.) But from this period we find him continually employed on the most important occasions, and rendering the most valuable services.

In the following campaign (329), after the army had crossed the Oxus, Ptolemy was sent forward with a strong detachment, to apprehend the traitor Bessus, whom he seized and brought before Alexander. Again, in the reduction of the revolted province of Sogdiana, and in the attack on the rock-fortress of Chorienes, he is mentioned as taking a conspicuous part, and commanding one of the chief divisions of the army. (Arr. *Anab.* iii. 29, 30, iv. 16, 21.) But it was especially during the campaigns in India that the services of Ptolemy shone the most conspicuous; and we find him displaying on numerous occasions all the qualities of an able and judicious general, in command of separate detachments, or of one of the divisions of the main army. In the conquest of the Aspasians and Assacenians, in the reduction of the fortress of Aornos, at the passage of the Hydaspes and the siege of Sangala, as well as in many minor operations, the name of Ptolemy is still among the most prominent. Nor was his personal valour less remarkable than his abilities as a general; and we find him on one occasion slaying with his own hand the chief of one of the Indian tribes in single combat. Some writers also ascribed to him a share in the glory of saving the life of Alexander among the Malli [LEONNATUS], but it appears from his own testimony, as reported by Arrian and Curtius, that he was absent at the time on a separate command. (Arr. *Anab.* iv. 24, 25, 29, v. 13, 23, 24, vi. 5, 11; Curt. viii. 10. § 21, 13. § 18—27, 14. § 15, ix. 5. § 21.)

Numerous evidences occur during the same period of the high favour and personal consideration with which he was regarded by Alexander: we find him constantly in close attendance upon the king's person; and on occasion of the conspiracy of the pages it was he who, by discovering and revealing their treasonable designs, probably became the means of saving the life of his sovereign (Arr. iv. 8, 13; Curt. viii. 1. §§ 45, 48, 6. § 22, ix. 6. § 15; Chares ap. Athen. iv. p. 171, c.). According to a marvellous tale related by several writers Alexander was soon after able to return the obligation and save the life of his friend and follower when wounded by a poisoned arrow, by applying a remedy suggested to him in a dream. (Curt. ix. 8. § 22—27; Diod. xvii. 103; Strab. xv. p. 723; Justin. xii. 10; Cic. *de Divin.* ii. 66.) During the toilsome march through Gedrosia, Ptolemy once more commanded one of the three principal divisions of the army; and in the festivities at Susa was honoured with a crown of gold, while he obtained in marriage Artacama, a sister of Barsinë. (Curt. ix. 10. § 6; Diod. xvii. 104; Arr. *Anab.* vii. 4; Plut. *Eum.* 1.) He is again mentioned as accompanying Alexander on his last military

enterprize, the winter campaign against the Cossaeans, B.C. 324. (Arr. *ib.* vii. 15.)

From all these facts it is clear that at the death of Alexander few among his friends and generals occupied so prominent a place as the son of Lagus, and Perdiccas appears to have looked upon him from the first as one of his most formidable rivals. But Ptolemy was too prudent to allow his ambition to lead him into any premature demonstrations of enmity. In the first assembly of the generals he had indeed proposed that the government should be administered by a council of officers; but this suggestion being rejected, he attached himself to the party of Perdiccas during the subsequent transactions. But he was far from losing sight of his own interests. It is said to have been by his advice that the different provinces and satrapies were portioned out among the generals, and he took care to secure for himself in the distribution the important government of Egypt, at once the most wealthy and the most secure from foreign invasion. (Curt. x. 6. §§ 13, 16, 7. § 16; Justin. xiii. 2, 4; Arrian *ap. Phot.* p. 69, a; Dexippus, *ibid.* p. 64, a; Paus. i. 6. § 2.) Thither he appears to have hastened as speedily as possible: and one of his first acts on arriving in his new government was to put to death Cleomenes, who had administered the province under Alexander with the title of receiver-general of tributes, and had been expressly appointed by the council of generals to continue as hyparch under Ptolemy. Cleomenes had amassed vast treasures by extortion and rapine, and his execution thus tended to conciliate the minds of the Egyptians at the same time that it removed out of the way of Ptolemy a partisan of Perdiccas, and put him in possession of this accumulated treasure. (Paus. i. 6. § 3; Arrian, *l. c.*; Dexippus, *l. c.*)

All his efforts were now directed to strengthen himself in his new position: he attached his subjects by the mildness of his rule at the same time that he raised large forces, and concluded a secret league with Antipater against their common enemy, the regent Perdiccas. A still more overt act of disobedience was his persuading Arrhidaeus, who had been entrusted with the funeral of Alexander, to allow his body to be transported to Egypt, instead of conducting it, as originally agreed, to Aegae in Macedonia. (Diod. xviii. 14, 26, 28; Paus. i. 6. § 3; Arrian, *ap. Phot.* p. 70, b.) About the same time (B. C. 322) he took advantage of the civil dissensions at Cyrene to annex that important city and province to his dominions. (Diod. xviii. 21; Arrian, *ap. Phot.* p. 70, a.)

It was not till the beginning of the year B. C. 321 that hostilities actually commenced between Perdiccas and his adversaries. The regent, justly deeming Ptolemy the most formidable of his antagonists, determined to leave Eumenes to make head against his enemies in Asia, while he himself marched against Egypt. The result of his expedition has been already given under PERDICCAS [p. 187]. The personal popularity of Ptolemy with the Macedonian army, which had contributed essentially to his success, secured him a welcome reception by the royal forces immediately after the death of Perdiccas, but he wisely declined the office of regent, which was bestowed, by his advice, on Arrhidaeus and Pithon. In the new arrangements at Triparadeisus, he naturally retained possession of Egypt and Cyrene; and it was probably at this period that he strengthened his union with the new regent Antipater, by marrying his daughter Eurydice. (Droysen, *Hellenism.* vol. i. p. 154.) But the very next year (B. C. 320) we find him venturing on a bold step, in direct contravention of the arrangements then made, by seizing on the important satrapy of Phoenicia and Coele-Syria, which had been assigned to Laomedon, whom he did not scruple to dispossess by force of arms. (Diod. xviii. 39, 43; Appian. *Syr.* 52; Arrian, *ap. Phot.* p. 71, b.) It was probably during this expedition that he made himself master of Jerusalem, by attacking the city on the Sabbath day. (Josephus, *Ant.* xii. 1, *adv. Apion.* i. 22.)

The death of Antipater (B. C. 319) produced a great change in the relative situations of the different leaders, and Ptolemy was now induced to contract an alliance with Cassander and Antigonus against Polysperchon and Eumenes. He at first fitted out a fleet, with which he repaired to the coasts of Cilicia, and commenced operations against Eumenes, who in his turn threatened Phoenicia (Diod. xviii. 62, 73); but the war was eventually drawn off to the upper provinces of Asia, and Ptolemy remained a passive spectator of the contest. At length the decisive victory of Antigonus over Eumenes raised the former to a height of power which rendered him scarcely less formidable to his allies than his enemies, and his treatment of Pithon and Peucestes sufficiently betrayed his ambitious designs. Seleucus, who had himself with difficulty escaped from his hands, fled for refuge to Egypt, and by his representations of the character and projects of Antigonus awakened Ptolemy to a sense of the danger, and induced him to enter into an alliance with Cassander and Lysimachus against their common enemy, B. C. 316. (Id. xix. 56; Paus. i. 6. § 4.)

The next spring (315), after ineffectual attempts at negotiation, Antigonus commenced hostilities by the invasion of Syria, quickly recovered most of the cities in Phoenicia which had fallen under the yoke of Ptolemy, and laid siege to Tyre, the most important of all, and the strength of which for a long time defied all his efforts. While he was engaged in this siege, and in the equipment of a fleet, and his nephew Ptolemy was carrying on the war in Asia Minor with great success, the king of Egypt was undisputed master of the sea, of which he availed himself to establish a footing in Cyprus, where he either gained over or subdued almost all the petty princes among whom the island was divided. At the same time he did not neglect the affairs of Greece, whither he despatched a strong fleet under his admiral Polycleitus, and endeavoured to gain over the Greek cities by idle proclamations of liberty. Polycleitus, on his return, defeated Theodotus, one of Antigonus's admirals, at Aphrodisias in Cilicia, and took his whole fleet. But the next year (314) Tyre at length fell into the hands of Antigonus, who now found himself undisputed master of Syria and Phoenicia, and was, consequently, able to turn his own attention towards Asia Minor, leaving his son Demetrius to protect the newly-acquired provinces. The youth of Demetrius would have induced Ptolemy to attempt their recovery, but his attention was occupied during the year 313 by a revolt in Cyrene, and the defection of several of the princes of Cyprus. The former he succeeded in putting down through the

agency of his general Agis, while he deemed it necessary to repair in person to Cyprus, with a large force, with which he quickly reduced the revolted cities, and placed the whole island under the command of Nicocreon of Salamis, on whose fidelity he had full reliance. After this he laid waste with his fleet the adjoining coasts of the main land, took the towns of Posideum in Syria, and Mallus in Cilicia, and withdrew again to Cyprus before Demetrius, who hastened to oppose him, could arrive on the spot. But the following spring (B. C. 312) he determined, at the instigation of Seleucus, to oppose Demetrius in the field, and invaded Palestine with a large army. He was met by the young general at Gaza, and a pitched battle ensued, in which Ptolemy and Seleucus were completely victorious, and Demetrius was compelled to evacuate Syria, leaving the whole country open to the Egyptian kings, who recovered almost without opposition all the cities of Phoenicia. After this he sent Seleucus at his own request with a small force against Babylon, where that general succeeded in establishing a permanent footing. [SELEUCUS.] Meanwhile, Demetrius partly retrieved his disaster by defeating Ptolemy's general Cilles, and soon after Antigonus himself advanced into Syria, to support his son. Ptolemy gave way before them, and withdrew into Egypt, where he prepared for defence; but Antigonus did not attempt to follow him, and spent his time in operations in Asia. The next year (B. C. 311) hostilities were suspended by a general peace. (Diod. xix. 57—62, 64, 69, 79—86, 90, 93, 105; Plut. *Demetr.* 5, 6; Paus. i. 6. § 5; Justin. xv. 1; Appian, *Syr.* 54.)

Of the motives which led to this treaty we have no information, but the probability is that all parties regarded it as little more than a truce. Ptolemy appears to have been the first to recommence hostilities, and, under pretence that Antigonus had not, pursuant to the treaty, withdrawn his garrisons from the Greek cities in Asia, he sent a fleet to Cilicia under Leonidas, who reduced many towns on the coast, but was again compelled to withdraw by the arrival of Demetrius. The next year (B. C. 309) Ptolemy in person sailed with a large fleet to Lycia, took the important city of Xanthus, as well as Caunus and other places in Caria, and laid siege to Halicarnassus, which was, however, relieved by the sudden arrival of Demetrius. Ptolemy now withdrew to Myndus where he wintered, and the next spring (308) repaired in person to the Peloponnese, where he announced himself as the liberator of Greece, but effected little, beyond the taking possession of the two strongholds of Corinth and Sicyon, which were yielded to him by Cratesipolis; and having placed garrisons in these he returned to Egypt. (Diod. xx. 19, 27, 37; Plut. *Demetr.* 7.) This year was, however, marked by a more important advantage in the recovery of Cyrene, which had for some years past shaken off the Egyptian yoke, but was now, after the death of Ophellas, reduced once more under the subjection of Ptolemy by the arms of his brother Magas. [MAGAS.]

The next season (B. C. 307) Demetrius succeeded in establishing his authority over great part of Greece, and drove Demetrius the Phalerean out of Athens, who took refuge at the court of Egypt. Ptolemy appears to have remained inactive during these events, but it is probable that his military and naval preparations at Cyprus gave umbrage to Antigonus, who in consequence recalled Demetrius from Greece, and determined to make a grand effort to wrest that important island from the hands of his rival. It was occupied by Ptolemy's brother Menelaus with a powerful fleet and army, but he was unable to resist the forces of Demetrius, was defeated, and besieged in the city of Salamis, the capital of the island. Ptolemy himself now hastened to his relief with a fleet of 140 ships, and a sea-fight ensued between him and Demetrius — one of the most memorable in ancient history — which terminated, after an obstinate contest, in the total defeat of the Egyptian fleet. Ptolemy was now compelled to withdraw to Egypt, while his brother Menelaus, with his fleet and army and the whole island of Cyprus, fell into the hands of the conqueror. Antigonus was so much elated by this victory as to assume the title of king, an example which Ptolemy, notwithstanding his defeat, immediately followed, B. C. 306. (Diod. xx. 45—53; Plut. *Demetr.* 15—18; Paus. i. 6. § 6; Justin. xv. 2; Appian, *Syr.* 54.)

But the defeat at Salamis not only entailed upon the Egyptian king the loss of Cyprus, but left his rival for a time the undisputed master of the sea, an advantage of which Antigonus now determined to avail himself to strike a decisive blow against Egypt itself. For this purpose he himself advanced by land through Syria with a powerful army, while Demetrius supported him with his fleet. Ptolemy did not attempt to meet him in the field or oppose him on the frontiers of Egypt, but contented himself with fortifying and guarding the passages of the Nile, as he had done against Perdiccas: a manoeuvre which proved equally successful on the present occasion. The fleet of Demetrius suffered severely from storm, and his efforts to effect a landing in Lower Egypt were frustrated, while Antigonus himself was unable to force the passage of the river: his troops began to suffer from hunger: many of them deserted to Ptolemy, whose emissaries were active with bribes and promises: and the old king at length found himself compelled to abandon the enterprise and retire into Syria. (Diod. xx. 73—76; Plut. *Demetr.* 19; Paus. i. 6. § 6.) Ptolemy was well contented to have escaped from so great a danger, and doubtless occupied in recruiting his forces, but we do not learn that he ventured to resume the offensive. The next year however (B. C. 305), Demetrius having turned his arms against the Rhodians, Ptolemy assisted the latter with repeated supplies both of troops and provisions. So important, indeed, were his succours on this occasion, that when Demetrius had been at length compelled to raise the siege (304), the Rhodians paid divine honours to the Egyptian monarch as their saviour and preserver (Σωτήρ), a title which appears to have been now bestowed upon Ptolemy for the first time. (Diod. xx. 81—88, 96, 98—100; Paus. i. 6. § 6, 8. § 6; Athen. xv. p. 696, f.)

During the next two years the king of Egypt seems to have been a nearly passive spectator of the contest in Greece, though in the course of it Corinth and Sicyon were wrested from his power by Demetrius: but at length in B. C. 302 the arrogant pretensions of Antigonus once more united Ptolemy and Seleucus with Cassander and Lysimachus in a league against their common foe. Still, however, Ptolemy took comparatively little part in the contest, which led to the decisive

battle of Ipsus, and after advancing into Coele-Syria, and making himself master of part of that country and of Phoenicia, he was alarmed by a false report of the victory of Antigonus, and withdrew into Egypt. (Diod. xx. 106, 113; Justin. xv. 2, 4.)

The defeat and death of Antigonus (B. C. 301) altogether altered the relations of the allied monarchs. Seleucus was now become almost as formidable as Antigonus had been, and the possession of Coele-Syria and Phoenicia, which were claimed by Ptolemy as the price of his adhesion to the coalition, and by Seleucus as part of the allotted reward of his victory, was near producing an immediate breach between the two. Seleucus appears to have waived his pretensions for a time, but ultimately obtained possession (in what manner we know not) of the disputed provinces. (Diod. xxi. Exc. Vat. pp. 42, 43; Polyb. v. 67.) Meanwhile, their mutual jealousy led them to form new alliances with the other monarchs; and while Seleucus married Stratonice, the daughter of Demetrius, Ptolemy sought to strengthen his connection with Lysimachus, by giving that monarch his daughter Arsinoë in marriage. At the same time he did not refuse to be reconciled, in appearance at least, to Demetrius, to whom he even gave Ptolemaïs, another of his daughters, for a wife. An alliance was at the same time concluded between them, and Pyrrhus, the fugitive heir to the throne of Epeirus, was placed at the Egyptian court by Demetrius, as a hostage for his fidelity.

The young prince quickly rose to a high place in the favour of Ptolemy, who gave him his step-daughter Antigone in marriage, and conceived the design of raising him up as a rival to Demetrius. His nominal alliance with the latter did not prevent him from furnishing all the support in his power to the Greek cities which were opposed to him, on occasion of the expedition of Demetrius to Greece in B. C. 297: and the following year he took the opportunity to create a formidable diversion by sending Pyrrhus, at the head of a small force, to Epeirus, where the young prince quickly established himself upon the throne. (Plut. *Demetr.* 32, 33, *Pyrrh.* 4, 5; Paus. i. 6. § 8.)

The next year (B. C. 295) he took advantage of Demetrius being still engaged in the affairs of Greece, to recover the important island of Cyprus. This he quickly reduced, with the exception of Salamis, where Phila, the wife of Demetrius, held out for a long time, but her husband's attention being now wholly engrossed by the prospects which had opened to him in Macedonia [DEMETRIUS], he was unable to render her any assistance, and she was ultimately compelled to surrender to Ptolemy. The whole island thus fell into the power of the king, and became from henceforth an integral portion of the Egyptian monarchy. (Plut. *Demetr.* 35, 38.)

It is not till after the lapse of a considerable interval that we again find Ptolemy engaging actively in foreign war. But he could not remain an indifferent spectator of the events which placed his old enemy Demetrius on the throne of Macedonia: and in B. C. 287 we find him once more joining in a league with Lysimachus and Seleucus against the object of their common enmity. The part taken by Ptolemy in the war that followed was, however, limited to the sending a fleet to the Aegaean: and the defeat and captivity of Demetrius soon removed all cause of apprehension. (Plut. *Demetr.* 44, *Pyrrh.* 10, 11; Justin. xvi. 2.) It is probable that the latter years of his reign were devoted almost entirely to the arts of peace, and to promoting the internal prosperity of his dominions. But his advancing age now warned him of the necessity of providing for the succession to his throne.

Ptolemy was at this time the father of three legitimate sons, of whom the two eldest, Ptolemy surnamed Ceraunus, and Meleager, were the offspring of Eurydice, the daughter of Antipater, while the youngest, also named Ptolemy (afterwards surnamed Philadelphus) was the child of his latest and most beloved wife, Berenice. His attachment to Berenice, as well as the favourable opinion he had formed of the character of the young man himself, now led him to conceive the project of bestowing the crown upon the last of these three princes, to the exclusion of his elder brothers. Such a design met with vehement opposition from Demetrius the Phalerian, who now held a high place in the counsels and favour of Ptolemy: but the king, nevertheless, determined to carry it into execution, and even resolved to secure the throne to his favourite son by establishing him on it in his own lifetime. In the year B. C. 285 accordingly, he himself announced to the assembled people of Alexandria that he had ceased to reign, and transferred the sovereign authority to his youngest son, whom he presented to them as their king. His choice was received, we are told, with the utmost favour, and the accession of the new monarch was celebrated with festivities and processions on a scale of unparalleled magnificence, during which the aged monarch himself appeared among the officers and attendants of his son. (Justin. xvi. 2; Athen. v. p. 196, 203.) Nothing occurred to interrupt the harmony which subsisted between them from this time till the death of the elder Ptolemy, which took place about two years after, B. C. 283. His reign is variously estimated at thirty-eight or forty years, according as we include or not these two years which followed his abdication. (Porphyr. *ap. Euseb. Arm.* pp. 113, 114; Joseph. *Ant.* xii. 2.) He was not only honoured by his son with a splendid funeral; but his body was deposited in the magnificent edifice which had been erected as the mausoleum of Alexander; and divine honours were paid to him in common with the great conqueror. (Theocr. *Idyll.* xvii. 16—19; Strab. xvii. p. 794.)

The character of Ptolemy has been generally represented in a very favourable light by historians, and there is no doubt that if we compare him with his contemporary and rival potentates he appears to deserve the praises bestowed upon his mildness and moderation. But it is only with this important qualification that they can be admitted: for there are many evidences, such as the barbarous murder of Nicocles [NICOCLES], and the execution of Ptolemy, the nephew of Antigonus [see above, p. 565, No. 7], that he did not shrink from any measure that he deemed requisite in order to carry out the objects of his ambition. But the long-sighted prudence, by which he seems to have been pre-eminently distinguished among his contemporaries, led him to confine that ambition within more rational bounds than most of his rivals. He appears to have been the only one among the generals of Alexander who foresaw from the first that the empire of that conqueror must in-

evitably be broken up, and who wisely directed his endeavours to secure for himself the possession of an important and valuable portion, instead of wasting his strength in idle attempts to grasp the whole.

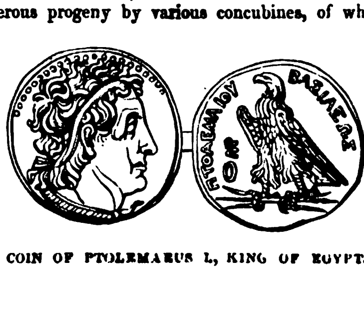
But whatever were the faults of Ptolemy as an individual, as a ruler he certainly deserves the highest praise. By his able and vigorous administration he laid the foundations of the wealth and prosperity which Egypt enjoyed for a long period, and which even many successive generations of misrule were afterwards insufficient to destroy. He restored order to the finances of the country, encouraged commerce and industry, and introduced a system of administration which appears to have been well suited to the peculiar state of society which had so long existed in Egypt, and to the religious and social prejudices of the nation. (See on this subject Droysen, *Hellenismus*, vol. ii. pp. 34—52.) Under his fostering care Alexandria quickly rose to the place designed for it by its founder, that of the greatest commercial city of the world. Among other measures for the prosperity of his new capital we find Ptolemy establishing there a numerous colony of Jews, who frequently acted an important part during the reigns of his successors. (Joseph. *Ant.* xii. 1.) With this exception, the policy of the king was mainly directed to the prosperity of his Greek subjects, while the native Egyptians, though no longer subjected to the oppressions they had suffered under former rulers, were kept in comparative obscurity. Nor do we find that the first Ptolemy showed any especial marks of favour to their religion, though to him is ascribed the first introduction of the foreign worship of Serapis, and the foundation of the celebrated temple dedicated to that divinity at Alexandria. (Tac. *Hist.* iv. 84; Plut. *de Isid. et Osirid.* 28.) [SERAPIS.]

Not less eminent or conspicuous were the services rendered by Ptolemy to the advancement of literature and science. In this department indeed it is not always easy to distinguish the portion of credit due to the father from that of his son: but it seems certain that to the elder monarch belongs the merit of having originated those literary institutions which assumed a more definite and regular form, as well as a more prominent place, under his successor. Such appears to have been the case with the two most celebrated of all, the Library and the Museum of Alexandria. (See Droysen, *Hellenism.* vol. ii. p. 43; Geier, *de Ptolemaei Lagidae Vita*, p. 61; Parthey, *Das Alexandrinische Museum*, pp. 36—49; Ritschl. *Die Alexandr. Bibliothek.* pp. 14—16.)

The first suggestion of these important foundations is ascribed by some writers to Demetrius of Phalerus, who spent all the latter years of his life at the court of Ptolemy, and became one of his most confidential friends and advisers. But many other men of literary eminence were also gathered around the Egyptian king: among whom may be especially noticed the great geometer Euclid, the philosophers Stilpo of Megara, Theodorus of Cyrene, and Diodorus surnamed Cronus; as well as the elegiac poet Philetas of Cos, and the grammarian Zenodotus. (Diog. Laërt. ii. 102, 111, 115, v. 37, 78; Plut. *de Exil.* 7, *Apophth. Reg.* p. 189, d; Suid. *s. v.* Φιλητᾶς and Ζηνόδοτος.) To the two last we are told Ptolemy confided the literary education of his son Philadelphus. Many anecdotes sufficiently attest the free intercourse which subsisted between the king and the men of letters by whom he was surrounded, and prove that the easy familiarity of his manners corresponded with his simple and unostentatious habits of life. We also find him maintaining a correspondence with Menander, whom he in vain endeavoured to attract to his court, and sending overtures probably of a similar nature to Theophrastus. (Suid. *s. v.* Μένανδρος; Diog. Laërt. v. 37.) Nor were the fine arts neglected: the rival painters Antiphilus and Apelles both exercised their talents at Alexandria, where some of their most celebrated pictures were produced. (Plin. *H. N.* xxxv. 36; Lucian. *de Calumn.* 2.)

But Ptolemy was not content with the praise of an enlightened patron and friend of literature; he sought for himself also the fame of an author, and composed an historical narrative of the wars of Alexander, which is frequently cited by later writers, and is one of the chief authorities which Arrian made the groundwork of his own history. That author repeatedly praises Ptolemy for the fidelity of his narrative and the absence of all fables and exaggerations, and justly pays the greatest deference to his authority, on account of his personal acquaintance with the events which he relates. No notice of his style has been preserved to us, from which we may probably infer that his work was not so much distinguished in this respect as for its historical value. Arrian expressly tells us that it was composed by him after he was established on the throne of Egypt, and probably during the latter years of his life. (Arr. *Anab.* i. *prooem.* The other passages in which his authority is cited are collected, and all the information relating to his history brought together by Geier, *de Ptolemaei Lagidae Vita et Scriptis*, pp. 72—77; and in his *Scriptores Historiae Alex. Magni*, pp. 1—26. The fragments are also given in the edition of Arrian published by Didot, at Paris, 1846.) It appears also that the letters of Ptolemy to Seleucus were extant at a later period, and were collected by one Dionysodorus, of whom nothing more is known. (Lucian. *Pro Laps. in Salut.* 10.)

Ptolemy had been three times married: 1. to the Persian princess Artacama [see above, p. 581], by whom he appears to have had no children; 2. to Eurydice, the daughter of Antipater, who had borne him three sons—Ptolemy Ceraunus, Meleager, and one whose name is not mentioned (Paus. i. 7. § 1.), and two daughters, Lysandra and Ptolemaïs; 3. to Berenice, who became the mother of Ptolemy Philadelphus as well as of Arsinoë, the wife of Lysimachus. For further information concerning his children by these marriages, see the articles ARSINOE and BERENICE. But besides these, he became the father of a numerous progeny by various concubines, of whom



COIN OF PTOLEMAEUS I., KING OF EGYPT.

the most conspicuous was Thaïs, the celebrated Athenian hetaera. By her he had two sons, named Leontiscus and Lagus, and a daughter, Eirene, who was married to Eunostus, one of the petty princes of Cyprus. (Athen. xiii. p. 576, e.; Paus. i. 6. § 8.) Another son of Ptolemy, named Argaeus, is also mentioned, who was probably illegitimate, but his mother is unknown. (Paus. i. 7. § 1.) [E. H. B.]

PTOLEMAEUS II. (Πτολεμαῖος), king of EGYPT, surnamed PHILADELPHUS, was the son of Ptolemy I. by his wife Berenice. He was born in the island of Cos, whither his mother had accompanied her husband during the naval campaign of B. C. 309. (Theocr. Idyll. xvii. 58; et Schol. *ad loc.*; Callim. *H. ad Del.* 165—190; Droysen, *Hellenism.* vol. i. p. 418.) We have scarcely any information concerning the period of his boyhood or youth, though we learn that he received a careful education; and Philetas, the elegiac poet of Cos, and Zenodotus the grammarian, are mentioned as his literary preceptors (Suid. *s. v.* Φιλητᾶς and Ζηνόδοτος). But it is probable that his own promising character and disposition combined with the partiality of his father for Berenice, to induce the aged monarch to set aside the offspring of his former marriage in favour of Philadelphus. In order to carry this project into execution, and secure the succession to this his favourite son, the king at length resolved to abdicate the sovereign power, and establish Philadelphus (at this time 24 years of age) upon the throne during his own lifetime. The young prince appears to have been personally popular with the Alexandrians, who, we are told, welcomed the announcement with the utmost joy, and the accession of the new monarch (Nov. B. C. 285) was celebrated with festivities and processions of the utmost magnificence. (Justin. xvi. 2; Athen. v. pp. 196—203; Porphyr. ap. Euseb. Arm. p. 113.)

It is probable that the virtual authority of king still remained in the hands of Ptolemy Soter, during the two years that he survived this event; but no attempt was made to disturb his arrangement of the succession. Ptolemy Ceraunus and Meleager quitted Egypt, and Philadelphus found himself at his father's death (B. C. 283) the undisputed master of his wealthy and powerful kingdom. His long reign was marked by few events of a striking character, while his attention was mainly directed to the internal administration of his kingdom, and the patronage of literature and science; his foreign policy was essentially pacific, and the few external wars by which his reign was troubled, were not of a nature to affect deeply the prosperity of his dominions. Unfortunately, our historical information concerning his reign is so scanty, that we have the greatest difficulty in arranging and connecting the few notices that have been transmitted to us. Its tranquillity appears to have been first disturbed by hostilities with his half brother Magas, who had governed Cyrene as viceroy under Ptolemy Soter, but on the death of that monarch threw off the yoke, and asserted his independence. Not content with maintaining himself in the possession of the Cyrenaïca, Magas even attempted to invade Egypt, and had advanced as far as Paraetonium, when he was recalled to his own dominions by a revolt of the Marmaridae. A formidable mutiny among his Gaulish mercenaries prevented Ptolemy from pursuing him (Paus. i. 7. §§ 1, 2; Schol. *ad Callim. H. in Del.* 170—190). Magas, however, subsequently induced Antiochus II., king of Syria, to make common cause with him against the Egyptian monarch, and himself undertook a second expedition against Egypt, in which he again advanced to the frontier, and took the fortress of Paraetonium; but the efforts of Antiochus were paralysed by the address of Ptolemy, and he was able to effect nothing on the side of Syria. At length the war was terminated by a treaty, which left Magas in undisputed possession of the Cyrenaïca, while his infant daughter Berenice was betrothed to Ptolemy, the son of Philadelphus. (Paus. i. 7. § 3; Polyaen. ii. 28; Justin. xxvi. 3; Droysen, *Hellenism.* vol. ii. pp. 244—250.)

It was probably during the continuance of this war that we find Ptolemy also taking an active part in the affairs of Greece, by sending a fleet under Patroclus to the assistance of the Athenians against Antigonus Gonatas [PATROCLUS]. Nor was he inattentive to the events that were passing in more distant countries. After the defeat of Pyrrhus by the Romans, he had hastened to conclude a treaty with the rising republic, and during the subsequent war between Rome and Carthage, he continued faithful to his new allies, and refused to assist the Carthaginians. (Liv. *Epit.* xiv.; Dion Cass. fr. 146; Zonar. viii. 6; Justin. xviii. 2; Val. Max. iv. 3. § 9; Appian. *Sic.* 1.)

Of the subsequent relations between Egypt and Syria, we know only in general terms that hostilities between them were frequently interrupted or suspended, and as often renewed; but the wars appear to have been marked by no events of a striking character. It must have been towards the close of the reign of Philadelphus that the long protracted contest was terminated by a treaty of peace, by which Ptolemy gave his daughter Berenice in marriage to Antiochus II. The other stipulations of the peace are unknown to us, but it is certain that Phoenicia and Coele-Syria—the never-failing cause of dispute between the two monarchies—remained in the hands of Ptolemy (Hieron. *ad Daniel.* xi. 6; Droysen, vol. ii. p. 316.) In Greece Ptolemy appears to have continued throughout his reign on unfriendly if not directly hostile terms with Macedonia, and lost no opportunity of assisting the party opposed to that power; but it was not until a few years defore his death that the successes of Aratus and the rise of the Achaean league opened out to his policy fresh prospects in that quarter. He hastened to support Aratus with considerable sums of money, and received him in the most friendly manner when he visited Alexandria in person. (Plut. *Arat.* 11, 12.)

But while Ptolemy was thus attentive to the events that were passing among the neighbouring potentates, his chief care was directed to the internal administration of his kingdom, and to the encouragement and extension of its foreign commerce. One of the first measures of his reign was to take effectual steps for clearing Upper Egypt from the robbers and banditti by which it was infested (Theocr. Idyll. xv. 46—49, and Schol. *ad loc.*), and he afterwards carried his arms far into Ethiopia, and established friendly relations with the barbarian tribes of that country. He was also the first to derive from those regions a supply of elephants for war, which had been previously pro-

cured solely from India, and so important did he deem this resource that he founded a city or fortress named Ptolemaïs on the confines of Ethiopia, solely with a view to this object (Agatharchides ap. Phot. p. 441, b, 453, a; Hieronym. *ad Dan.* xi. 5; Plin. *H. N.* vi. 34; Diod. iii. 36). With Ergamenes, the Greek king of Meroë, he appears to have maintained friendly relations. In order to command the important navigation and commerce of the Red Sea, he founded the city of Arsinoë at the head of the gulf (on the site of the modern Suez), and that of Berenice on the coast almost under the tropic. The former he connected with the Nile by renewing and clearing out the canal which had previously been constructed by Necho, while he opened a high road from Berenice to Coptos on the Nile, which continued for ages to be the route by which all the merchandise of India, Arabia, and Aethiopia was conveyed to Alexandria. Not contented with this, we find him sending Satyrus on a voyage of discovery along the western coast of the Red Sea, and founding another city of Berenice as far south as the latitude of Meroë (Strab. xvii. pp. 770, 804, 815; Plin. *H. N.* vi. 34; Diod. i. 33; Droysen, *Hellenism.* vol. ii. p. 735—738; Letronne, *Rec. des Inscr.* p. 180—188). It was doubtless also with a view to the extension of his commerce with India that we find him sending an ambassador of the name of Dionysius to the native princes of that country. (Plin. *H. N.* vi. 21.)

But it is more especially as the patron and promoter of literature and science that the name of Philadelphus is justly celebrated. The institutions of which the foundations had been laid by his father quickly rose under his fostering care to the highest prosperity. The Museum of Alexandria became the resort and abode of all the most distinguished men of letters of the day, and in the library attached to it were accumulated all the treasures of ancient learning. The first person who filled the office of librarian appears to have been Zenodotus of Ephesus, who had previously been the preceptor of Ptolemy: his successor was the poet Callimachus. (Suid. *s. v.* Ζηνόδοτος; Parthey, *das Alex. Museum*, p. 71; Ritschl, *die Alex. Bibliothek*, p. 19.) Among the other illustrious names which adorned the court and reign of Ptolemy, may be mentioned those of the poets Philetas and Theocritus (the last of whom has left us a laboured panegyric upon the Egyptian monarch, which is of some importance in an historical point of view), the philosophers Hegesias and Theodorus, the mathematician Euclid, and the astronomers Timocharis, Aristarchus of Samos, and Aratus. It was not merely by his munificence, or the honours which he bestowed upon these eminent men that Ptolemy was able to attract them to his court: he had himself received a learned education, and appears to have possessed a genuine love of literature, while many anecdotes attest to us the friendly and familiar terms upon which he associated with the distinguished strangers whom he had gathered around him. Nor was his patronage confined to the ordinary cycle of Hellenic literature. By his interest in natural history he gave a stimulus to the pursuit of that science, which gave birth to many important works, while he himself formed collections of rare animals within the precincts of the royal palace. It was during his reign also, and perhaps at his desire, that Manetho gave to the world in a Greek form the historical records of the Egyptians; and according to a well-known tradition,—which, disguised as it has been by fables, may not be without an historical foundation,—it was by his express command that the Holy Scriptures of the Jews were translated into Greek (Joseph. xii. 2. For the fuller investigation of this subject, see ARISTEAS). Whatever truth there may be in this tale, it is certain that he treated the Jewish colonists, many of whom had already settled at Alexandria under Ptolemy Soter, with much favour, and not only allowed them perfect toleration for their religion, but appears to have placed them in many respects on a par with his Greek subjects. (Joseph. *l. c.*)

The fine arts met with scarcely less encouragement under Ptolemy than literature and science, but his patronage does not appear to have given rise to any school of painting or sculpture of real merit; and we are told that Aratus gained his favour by presents of pictures of the Sicyonic school. (Plut. *Arat.* 12.) His architectural works, on the contrary, were of a superior order, and many of the most splendid buildings at Alexandria were erected or completed under his reign, especially the museum, the lighthouse on the island of Pharos, and the royal burial place or sepulchre, to which he removed the body of Alexander from Memphis, while he deposited there the remains of his father and mother (Paus. i. 7. § 1; Strab. xvii. p. 791). As a farther proof of his filial piety he raised a temple to the memory of Ptolemy and Berenice, in which their statues were consecrated as tutelary deities of Egypt (Theocr. Id. xvii. 123). The new cities or colonies founded by Philadelphus in different parts of his dominions were extremely numerous. On the Red Sea alone we find at least two bearing the name of Arsinoë, one called after another of his sisters Philotera, and two cities named in honour of his mother Berenice. The same names occur also in Cilicia and Syria: and in the latter country he founded the important fortress of Ptolemaïs in Palestine. (Concerning these various foundations, see Droysen, *Hellenism.* vol. ii. pp. 678, 699, 721, 731, &c.; Letronne, *Recueil des Inscr.* pp. 180—188.)

All authorities concur in attesting the great power and wealth, to which the Egyptian monarchy was raised under Philadelphus. We are told that he possessed at the close of his reign a standing army of 200,000 foot and 40,000 horse, besides war-chariots and elephants; a fleet of 1500 ships, among which were many vessels of stupendous size; and a sum of 740,000 talents in his treasury; while he derived from Egypt alone an annual revenue of 14,800 talents (Appian. praef. 10; Hieronym. *ad Daniel.* xi. 5). His dominions comprised, besides Egypt itself, and portions of Ethiopia, Arabia, and Libya, the important provinces of Phoenicia and Coele-Syria, together with Cyprus, Lycia, Caria, and the Cyclades: and during a great part at least of his reign, Cilicia and Pamphylia also (Theocrit. *Idyll.* xvii. 86—90; Droysen, *l. c.* p. 316). Before his death Cyrene was reunited to the monarchy by the marriage of his son Ptolemy with Berenice, the daughter of Magas.

The private life and relations of Philadelphus are far from displaying his character in as favourable a light as we might have inferred from the splendour of his administration. Almost immediately on his accession he had banished Demetrius Phalereus,

the friend and counsellor of his father, who was believed to have advised the latter against altering the succession in favour of his younger son; and it was probably not long afterwards that he put to death his brother Argaeus, who was accused of conspiring against his life. Another of his brothers, who had attempted to excite a revolt in Cyprus, subsequently shared the same fate; and his first wife Arsinoë, the daughter of Lysimachus, was banished to Coptos in Upper Egypt on a similar charge (Paus. i. 7. § 1; Diog. Laërt. v. 78; Schol. *ad Theocr. Id.* xvii. 128). After her removal Ptolemy took the strange resolution of marrying his own sister Arsinoë, the widow of Lysimachus; a flagrant violation of the religious notions of the Greeks, and which gave rise to severe animadversions. Though she must have been many years older than himself, he appears to have continued tenderly attached to her throughout her life, and evinced his affection not only by bestowing her name upon many of his newly-founded colonies, but by assuming himself the surname of Philadelphus, a title which some writers referred in derision to his unnatural treatment of his two brothers. After her death he erected a temple to Arsinoë, and caused divine honours to be paid to her memory. (Paus. i. 7. §§ 1, 3; Theocrit. *Idyll.* xvii. 130, and Schol. *ad loc.*; Athen. xiv. p. 621.) By this second marriage Ptolemy had no issue: but his first wife had borne him two sons—Ptolemy, who succeeded him on the throne, and Lysimachus; and a daughter, Berenice, whose marriage to Antiochus II., king of Syria, has been already mentioned.

Philadelphus died a natural death before the close of the year B. C. 247; having reigned thirty-eight years from his first accession, and thirty-six from the death of his father (Euseb. Arm. p. 114; Clinton, *F. H.* vol. iii. p. 379). He had been always of a feeble and sickly constitution, which prevented him from ever taking the command of his armies in person; and he led the life of a refined voluptuary, combining sensual and dissolute pleasures with the more elevated gratifications of the taste and understanding. (Strab. xvii. p. 789; Athen. xiii. p. 576.) The great defects of his character as an individual have been already adverted to, but there can be no doubt that his dominions enjoyed the utmost prosperity under his mild and pacific rule, and his skilful policy added as much to the greatness and strength of his empire as could the arms of a more warlike monarch.

The coins of Ptolemy Philadelphus are only to be distinguished from those of his father by the character of the countenance, and in some instances by their dates; none of them bearing the epithet of Philadelphus. [E. H. B.]



COIN OF PTOLEMAEUS II., KING OF EGYPT.

PTOLEMAEUS III. (Πτολεμαῖος), king of EGYPT, surnamed EUERGETES, was the eldest son and successor of Ptolemy II., Philadelphus. When a mere child he was betrothed to Berenice, the daughter of Magas; but it was not till after the death of Magas, and the assassination of Demetrius the Handsome, who had made himself master of Cyrene [BERENICE, p. 483], that their nuptials were solemnised. The date of these events is uncertain; but the marriage cannot have long preceded the death of Philadelphus, B. C. 247. On that event Ptolemy succeeded quietly to the extensive dominions of his father; to which he now reunited Cyrene in right of his wife. But a still wider field was soon opened to his ambition. On learning the death of Philadelphus, Antiochus II. king of Syria, put aside his wife Berenice, the daughter of the Egyptian king, and recalled his former wife, Laodice, who soon sacrificed to her resentment both her faithless husband and her rival, Berenice, with her infant son. Ptolemy appears to have taken up arms on receiving the first news of the danger of his sister; but finding that he was too late to save her, he determined at least to avenge her fate, and invaded Syria in person at the head of a numerous army. The cruelties of Laodice, and the unhappy fate of Berenice, had already excited general disaffection; many cities voluntarily joined Ptolemy, and neither the youthful Seleucus nor his mother were able to oppose the progress of the Egyptian king, who advanced apparently without opposition as far as Antioch, and made himself master of the whole country south of Mount Taurus. But instead of crossing that ridge, and pursuing Seleucus himself, he turned his arms eastward, crossed the Euphrates, advanced as far as Babylon and Susa, and after reducing all Mesopotamia, Babylonia, and Susiana, received the submission of all the upper provinces of Asia as far as the confines of Bactria and India. From this career of conquest he was recalled by the news of seditions in Egypt, and returned to that country, carrying with him an immense booty, comprising, among other objects, all the statues of the Egyptian deities which had been carried off by Cambyses to Babylon or Persia. These he restored to their respective temples, an act by which he earned the greatest popularity with his native Egyptian subjects, who bestowed on him in consequence the title of Euergetes (the Benefactor), by which he is generally known. While the arms of the king himself were thus successful in the East, his fleets reduced the maritime provinces of Asia, including Cilicia, Pamphylia, and Ionia, as far as the Hellespont, together with Lysimachia and other important places on the coast of Thrace which continued for a long period subject to the Egyptian rule. (Monum. Adulitan. *ap. Clinton. F. H.* vol. iii. p. 382; Hieronym. *ad Daniel.* xi. 7; Justin, xxvii. 1; Appian. *Syr.* 65; Polyb. v. 58.) Concerning the events which followed the return of Euergetes to his own dominions (probably in B. C. 243) we are almost wholly in the dark; but it appears that the greater part of the eastern provinces speedily fell again into the hands of Seleucus, while Ptolemy retained possession of the maritime regions and a great part of Syria itself. He soon obtained a valuable ally in the person of Antiochus Hierax, the younger brother of Seleucus, whom he uniformly supported in his wars against his elder brother, and by this diversion effectually prevented Seleucus from prosecuting active hostilities against Egypt. The war

was at length terminated, or rather suspended by a truce for ten years; but the contest between the two brothers soon broke out afresh, and continued until the total defeat of Antiochus compelled him to take refuge in Egypt. Here, however, he was received rather as a captive than an ally; probably because it did not suit Ptolemy to renew hostilities with Syria. (Justin. xxvii. 2, 3.)

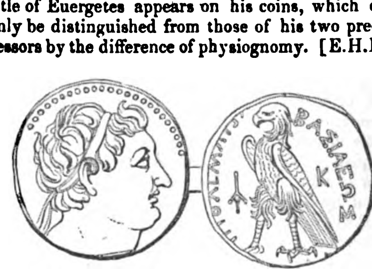
In regard to the remainder of the reign of Euergetes we have scarcely any information. It appears, however, that in his foreign policy he followed the same line as his father. We find him generally unfriendly to Macedonia, and on one occasion at least in open hostility with that power, as we are told that he defeated Antigonus (Gonatas) in a great sea-fight off Andros (Trog. Pomp. Prol. xxvii.); but the date and circumstances of this action are wholly uncertain. (See on this subject, Niebuhr, *Kl. Schrift.* p. 297; Droysen, vol. ii. p. 364.) With the same views he continued to support Aratus and the Achaean league, until the sudden change of policy of the former, and his unnatural alliance with Macedonia, led to a corresponding change on the part of Ptolemy, who thenceforth threw all the weight of his influence in favour of Cleomenes, to whom he afforded an honourable retreat after his decisive defeat at Sellasia, B. C. 222. (Plut. *Arat.* 24, 41, *Cleom.* 22, 32; Paus. ii. 8. § 5.) We find him also maintaining the same friendly relations as his father with Rome, though he declined the offers of assistance made him by that powerful republic during his war with Syria. (Eutrop. iii. 1.) During the latter years of his reign Euergetes took advantage of the state of peace in which he found himself with his neighbours to turn his arms against the Ethiopian tribes on his southern frontier, whom he effectually reduced to submission, and advanced as far as Adule, a port on the Red Sea, where he established an emporium, and set up an inscription commemorating the exploits of his reign. To a copy of this, accidentally preserved to us by an Egyptian monk, COSMAS INDICOPLEUSTES, we are indebted for much of the scanty information we possess concerning his reign. (See Buttmann's *Museum f. Alterthumswissenschaft*, vol. ii. pp. 105—166; the inscription itself is also given by Chishull, *Antiq. Asiaticae*, p. 76, and by Salt in his *Travels in Abyssinia* (1814), p. 453, as well as by Clinton, *F. H.* vol. iii. p. 382, note.)

Ptolemy Euergetes is scarcely less celebrated than his father for his patronage of literature and science: he added so largely to the library at Alexandria that he has been sometimes erroneously deemed its founder, and the well-known anecdote of the stratagem by which he possessed himself of the original manuscripts of Aeschylus, Sophocles, and Euripides, sufficiently attests the zeal with which he pursued this object. (Galen, *Comm. ad Hippocr.* lib. iii. Epidem. p. 411; Parthey, *Das Alex. Mus.* p. 88.) Among the distinguished men of letters who flourished at Alexandria during his reign, the names of Eratosthenes, Apollonius Rhodius, and Aristophanes, the grammarian, are alone sufficient to prove that the literature and learning of the Alexandrian school still retained their former eminence.

The reign of Euergetes may undoubtedly be looked upon as the most flourishing period of the Egyptian kingdom. (See Polyb. v. 34.) His brilliant military successes in the first years after his accession not only threw a lustre over his reign, but added some important and valuable acquisitions to his territories; while his subjects continued to enjoy the same internal tranquillity as under his predecessors. He appears also to have shown more favour than the two former monarchs towards the native-born Egyptians; and he evinced a desire to encourage their religious feelings, not only by bringing back the statues of their gods out of Asia, but by various architectural works. Thus we find him making large additions to the great temple at Thebes, erecting a new one at Esne, and dedicating a temple at Canopus to Osiris in the names of himself and his queen Berenice. (Wilkinson's *Thebes*, p. 425; Letronne, *Recueil*, pp. 2—6.) On the other hand, his foundations of new cities and colonies were much less numerous than those of his father, though that of Berenice in the Cyrenaïca may in all probability be ascribed to him. (See Droysen, vol. ii. pp. 723—726.) Among the last events of his reign may be mentioned the magnificent presents with which he assisted the Rhodians after their city had been overthown by an earthquake; the amount of which is in itself a sufficient proof of the wealth and power which he possessed. (Polyb. v. 89.)

The death of Euergetes must have taken place before the end of B. C. 222: it is clearly ascribed by Polybius (ii. 71) to natural causes; though a rumour followed by Justin (xxix. 1) asserted that he was poisoned by his son, a suspicion to which the character and subsequent conduct of the young man lent sufficient countenance. He had reigned twenty-five years in uninterrupted prosperity. By his wife Berenice, who survived him, he left three children: 1. Ptolemy, his successor; 2. Magas; and 3. Arsinoë, afterwards married to her brother Ptolemy Philopator.

Trogus Pompeius twice designates Ptolemy Euergetes by the epithet of Tryphon (Prol. xxvii. and xxx.), an appellation which is also found in Eusebius (p. 165, ed. Arm.). Neither this nor the title of Euergetes appears on his coins, which can only be distinguished from those of his two predecessors by the difference of physiognomy. [E.H.B.]



COIN OF PTOLEMAEUS III., KING OF EGYPT.

PTOLEMAEUS IV. (Πτολεμαῖος), king of EGYPT, surnamed PHILOPATOR, was the eldest son and successor of Ptolemy Euergetes. He was very far from inheriting the virtues or abilities of his father: and his reign was the commencement of the decline of the Egyptian kingdom, which had been raised to such a height of power and prosperity by his three predecessors. Its first beginning was stained with crimes of the darkest kind. Among his earliest acts, on assuming the sovereign power (B. C. 222), was to put to death his mother, Berenice, and his brother, Magas, of whose influence and popularity with the army he was jealous, as well as his uncle

Lysimachus, the brother of Ptolemy Euergetes. In all these murders his minister Sosibius was his ready and dextrous instrument, and probably the first to advise their perpetration. Cleomenes, the exiled king of Sparta, of whose influence with the mercenary troops Sosibius had skilfully availed himself, soon became in his turn an object of suspicion, and was placed in confinement, from which he sought to escape by raising a revolt in Alexandria, and failing in this put an end to his own life. (Polyb. v. 34—39; Plut. *Cleom.* 33—37.)

Having thus, as he conceived, secured himself from all danger from domestic enemies, Ptolemy gave himself up without restraint to a life of indolence and luxury, and to every kind of sensual indulgence, while he abandoned to his minister Sosibius the care of all political affairs. The latter seems to have been as incapable as his master: the discipline of the army was neglected, and the kingdom was allowed to fall into a state of the utmost disorder, of which Antiochus the Great, king of Syria, was not slow to avail himself. The defection of Theodotus, the governor of Coele-Syria under Ptolemy [THEODOTUS], afforded the first opening to the ambitious designs of the Syrian king, who turned his arms in the first instance against Seleucia in Pieria; and after reducing that important fortress (which had been held by the kings of Egypt since the invasion of Syria by Euergetes) advanced into Phoenicia, where the two strong fortresses of Tyre and Ptolemaïs were betrayed into his hands by Theodotus. These tidings at length aroused Ptolemy and his ministers from their apathy, and while they sought to amuse Antiochus with pretended negotiations they began to assemble Greek mercenaries, as well as to arm and train Egyptian troops after the Macedonian fashion. With the approach of spring (B.C. 218) they were able to oppose an army under Nicolaus and a fleet under Perigenes to the arms of Antiochus; but Nicolaus was defeated near Porphyreon, and the Syrian king made himself master, with little difficulty, of great part of Coele-Syria and Palestine. But the next year (B.C. 217) Ptolemy in person took the command of his forces, and set out from Alexandria at the head of an army of 70,000 foot and 5000 horse. He was met by Antiochus with a nearly equal force at Raphia, on the borders of the desert, and a pitched battle ensued, in which the Egyptian army was completely victorious, and Antiochus lost more than 14,000 men. This decisive success was followed by the immediate submission of the whole of Coele-Syria; and Antiochus, apprehensive of farther defections, hastened to sue for peace, which was readily granted by the indolent Ptolemy, who was anxious to return to his life of ease and luxury at home. (Polyb. v. 40, 58—71, 79—87; Justin. xxx. 1.)

It was on his return from this expedition that he visited Jerusalem; on which occasion the refusal of the high priest to admit him to the sanctuary of the temple, is said to have excited in his mind an implacable animosity against the Jewish nation, which led him on his return to Alexandria not only to withdraw from the Jews of that city the privileges they had enjoyed under his predecessors, but to subject them to the most cruel persecutions. (iii. Macc.) The tranquillity of Egypt was further disturbed at the same period by a revolt of the native Egyptians — the first that had occurred under their Greek rulers — which appears to have lasted a considerable time, and not to have been suppressed without much bloodshed. (Polyb. v. 107, xiv. 12.)

Meanwhile, the king, after his return from his Syrian expedition, gave himself up more and more to every species of vice and debauchery. His mistress Agathoclea, and her brother Agathocles, became not only the abandoned ministers of his pleasures, but were admitted to a large share in the direction of affairs, and divided with Sosibius the patronage and distribution of all places of honour or profit. The latter minister, however, continued till near the close of the reign of Ptolemy to preside over the chief administration of the state; and as he had been the instrument of Ptolemy in the murders which disgraced the early part of his reign, so he again lent him his assistance in putting to death his queen Arsinoë, who had become obnoxious to her profligate husband. (Polyb. xiv. 11, 12, xv. 25, 33; Justin. xxx. 1, 2.) After her death Ptolemy gave himself up without restraint to the career of vice which probably contributed to shorten his life. He died in B.C. 205, after a reign of seventeen years, leaving only one son, a child of five years old. (Euseb. Arm. p. 114; Justin. xxx. 2.)

The character of Ptolemy Philopator — feeble, effeminate, and vicious — is sufficiently attested by ancient authorities; and from his reign may be dated the commencement of the decline of the kingdom of Egypt, which thenceforth proceeded by rapid strides. Externally, however, its decay was not yet visible: it still retained all its former possessions and commanded the respect of foreign powers. We find Ptolemy, during the earlier years of his reign, still following up the policy of his predecessors; in Greece, cultivating the friendship of the Athenians, and interposing his mediation to bring about a peace between Philip and the Aetolians. (Polyb. v. 100, 106.) He continued also stedfastly attached to the alliance of the Romans, to whom he furnished large supplies of corn during their struggle with Carthage. (Polyb. ix. 44; Liv. xxvii. 4.) Philopator is also mentioned as striving to display his wealth and power by the construction of ships of the most gigantic and unwieldy size, one of which is said to have had forty banks of oars. (Athen. v. pp. 203—206.)

Plunged as he was in vice and debauchery, Philopator appears to have still inherited something of the love of letters for which his predecessors were so conspicuous. Not only did the literary schools and institutions of Alexandria continue to flourish under his reign, but we find him associating on familiar terms with philosophers and men of letters, and especially patronising the distinguished grammarian Aristarchus. (Diog. Laërt. vii. 177; Suid.



COIN OF PTOLEMAEUS IV., KING OF EGYPT.

s. v. Ἀρίσταρχος.) He even carried his admiration for Homer so far as to dedicate a temple to him as a divinity. (Ael. *V. H.* xiii. 22.) [E. H. B.]

PTOLEMAEUS V. (Πτολεμαῖος), king of EGYPT, surnamed EPIPHANES, was the son and successor of Ptolemy IV. He was a child of between four and five years old at the death of his father, B. C. 205; and the reins of government were immediately assumed in his name by the favourite and minister of the late monarch, Agathocles. The death of Philopator was even kept a secret for some time by the favourite, in order that he and his sister Agathoclea might possess themselves of the treasures in the palace, and concert measures for defending their power. Tlepolemus, their chief adversary, was absent from Alexandria, but notwithstanding this advantage, they were unable to face the indignation of the populace, and a violent sedition arose, in which Agathocles, his mother and sister, and all their chief supporters, were put to death [AGATHOCLEA]. After this Sosibius (son of the late minister of that name) obtained possession of the young king's person and the custody of his signet ring: but he was soon after compelled to yield them both to Tlepolemus, who assumed the chief administration of affairs. The new minister, however, though popular with the Alexandrians, and having the qualities of a brave soldier, was wholly incompetent for the position in which he was thus placed, and the affairs of the kingdom fell into the utmost disorder (Polyb. xv. 25—33, xvi. 21, 22; Justin. xxx. 2). Meanwhile the two monarchs, Philip king of Macedonia and Antiochus III. of Syria, had determined to take advantage of the minority of Ptolemy, and entered into a league to dispossess him of the crown, and divide his dominions between them. In pursuance of this arrangement Antiochus invaded Coele-Syria, while Philip reduced the Cyclades and the cities in Thrace which had still remained subject to Egypt. In this emergency the Egyptian ministers had recourse to the powerful intervention of Rome, and sent an embassy to place the young king and his dominions under the protection of the republic. The senate readily accepted the overture, and sent ambassadors to Egypt, one of whom, M. Lepidus, appears to have even assumed the title of guardian of Ptolemy [LEPIDUS, No. 7], while they commanded both Philip and Antiochus to desist from aggression, and restore the cities they had already conquered. The successes of the Syrian king had, in the meantime, been rapid and important. He defeated Scopas, the general of Ptolemy, in a decisive action at Panium, and shut him up within the walls of Sidon, where he was at length compelled by famine to surrender; and this advantage was followed up by the reduction of Jerusalem and the conquest of all Coele-Syria, Phoenicia, and Judea. While Antiochus himself was thus wresting from the crown of Egypt the possessions it had so long held in Syria, his generals reduced all the cities in Cilicia and Lycia which had hitherto been subject to the Egyptian monarchy. But his career of conquest was now checked by the Roman embassy, which commanded him to refrain from further hostilities, and restore all the conquered cities. In order to evade this demand without openly opposing the power of Rome, he concluded a treaty with Egypt, by which it was agreed that the young king should marry Cleopatra, the daughter of Antiochus, and receive back the Syrian provinces as her dower. (Polyb. iii. 2, xv. 20, xvi. 39, xviii. 33, 34, xxviii. 17; Justin, xxx. 2, 3, xxxi. 1; Liv. xxxi. 2, 9; Appian, *Syr.* 1—3, *Mac.* 3; Hieronym. *ad Daniel.* xi. 14—17; Joseph. *Ant.* xii. 4. § 1.)

This treaty took place in B. C. 199, but the marriage was not actually solemnised until six years after. During this interval the peace between Egypt and Syria continued unbroken, while the administration of the former kingdom was placed in the hands of Aristomenes, a man who was every way worthy of the charge. We are told that, under his wise and vigorous government, the taxes were reduced, order restored, and the country recovered, in great measure, from the disorders of the reign of Philopator. Yet the period of his administration was not unmarked by civil troubles: a formidable revolt broke out in Lower Egypt, and it was not till after a long and arduous siege that Lycopolis, where the rebels had established their head-quarters, was taken, and the insurrection suppressed (Inscr. Rosett. pp. 3, 23, ed. Letronne; Polyb. xv. 31; Diod. Exc. Vales. p. 574). At a subsequent period Scopas, the general who had opposed Antiochus, appears to have attempted to follow the example of Cleomenes, and excite a revolt in Alexandria itself, but his designs were discovered, and he was immediately put to death (Polyb. xviii. 36, 37). It was in consequence of this last attempt that the guardians or ministers of the young king determined to declare him of full age, and the ceremony of his Anacleteria, or coronation, was solemnised with great magnificence, B. C. 196. It was on this occasion that the decree was issued which has been preserved to us in the celebrated inscription known as the Rosetta stone, a monument of great interest in regard to the internal history of Egypt under the Ptolemies, independent of its importance as having afforded the key to the discovery of hieroglyphics. (Polyb. xviii. 38; Inscr. Rosett. ed. Letronne, Paris, 1841, published with the *Fragmenta Historicorum Graecorum*, by Didot.)

Three years afterwards (in the winter of B. C. 193—192) the marriage of Ptolemy with the Syrian princess Cleopatra was solemnised at Raphia. (Hieronym. *ad Daniel.* xi. 17; Liv. xxxv. 13.) The war between Antiochus and the Romans was at this time on the eve of breaking out, and the former had doubtless hoped to attach the Egyptian king to his cause. But Cleopatra regarded the interests of her husband more than those of her father; and Ptolemy continued steadfast in his alliance with Rome. On the outbreak of the war he sent an embassy to the senate, with a large present of money and offers of assistance, both of which were, however, declined: and again in the following year (B. C. 190) we find him sending a fresh embassy to congratulate the Romans on their victory over Antiochus (Liv. xxxvi. 4, xxxvii. 3). But though the encroachments of the Syrian king upon his Egyptian neighbour had been one of the pretexts of the war, Ptolemy derived no advantage from the treaty which concluded it, and Antiochus, in defiance of his promise, still retained possession of Coele-Syria and Phoenicia.

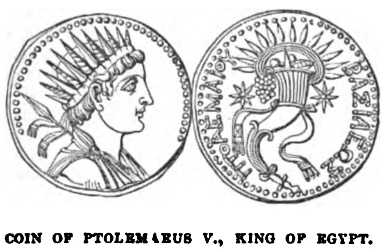
We know very little of the reign of Ptolemy Epiphanes from the time that he himself assumed the government: but we are told that as long as he continued under the guidance and influence of Aristomenes, his administration was equitable and

popular. Gradually, however, he became estranged from his able and virtuous minister, and threw himself more and more into the power of flatterers and vicious companions, until at length he was induced to rid himself of Aristomenes, who was compelled to take poison. Polycrates, who appears to have enjoyed great influence with the king after this period, shared in his vices and encouraged him in his effeminacy, studiously keeping him aloof from all part in military affairs. The only event which is recorded to us of this period is a second revolt in Lower Egypt, which was successfully put down by Polycrates, and the leaders of the insurrection (who from their names must have been native Egyptians) were barbarously put to death by Ptolemy himself, B. C. 185. (Diod. Exc. Vales. p. 574; Polyb. xxiii. 16; and see Letronne, *ad Inscr. Rosett.* p. 23.)

Towards the close of his reign Ptolemy appears to have conceived the project of recovering Coele-Syria from Seleucus, the successor of Antiochus, and had assembled a large mercenary force for that purpose: but having, by an unguarded expression excited the apprehensions of some of his friends, he was cut off by poison in the 24th year of his reign and the 29th of his age, B. C. 181. (Hieronym. *ad Daniel.* xi. 20; Diod. Exc. Vat. p. 71; Porphyr. *ap. Euseb. Arm.* p. 114; Joseph. *Ant.* xii. 4. § 11.)

He left two sons, both named Ptolemy, who subsequently ascended the throne, under the names of Ptolemy Philometor and Euergetes II., and a daughter, who bore her mother's name of Cleopatra.

The auspicious beginning of his rule and his subsequent degeneracy have been already noticed. His reign was marked by the rapid decline of the Egyptian monarchy, for the provinces and cities wrested from it during his minority by Antiochus and Philip were never recovered, and at his death Cyprus and the Cyrenaïca were almost the only foreign possessions still attached to the crown of Egypt. But he had not yet abandoned the part assumed by his predecessors in the affairs of Greece, and we find him still maintaining a close alliance with the Achaeans, and sending just before his death, to offer them the assistance of an Egyptian squadron. (Polyb. xxiii. 1, 7, xxv. 7.) [E. H. B.]



COIN OF PTOLEMAEUS V., KING OF EGYPT.

PTOLEMAEUS VI. (Πτολεμαῖος), king of EGYPT, surnamed PHILOMETOR, was the eldest son and successor of Ptolemy V. He was a mere child at the death of his father in B. C. 181, and the regency was assumed during his minority by his mother Cleopatra, who, by her able administration, maintained the kingdom in a state of tranquillity, and preserved the peace with Antiochus. But after her death, in B. C. 173, the chief power fell into the hands of Eulaeus and Lenaeus, ministers as corrupt as they were incapable; who had the rashness to engage in war with Antiochus Epiphanes, king of Syria, in the vain hope of recovering the provinces of Coele-Syria and Phoenicia, which had been wrested by his father from the Egyptian monarchy. But their presumption met with a speedy punishment; their army was totally defeated by Antiochus, near Pelusium, and this victory laid open to him the whole of Lower Egypt, so that he was able to advance without opposition as far as Memphis, B. C. 170. The young king himself fell into his hands, but was treated with kindness and distinction, as Antiochus hoped by his means to make himself master of Egypt. To this design Philometor appears to have lent himself a willing instrument; but on learning the captivity of his brother, the younger Ptolemy, who was then at Alexandria with his sister Cleopatra, immediately assumed the title of king, under the name of Euergetes II., and prepared to defend the capital to the utmost. Antiochus hereupon advanced to Alexandria, to which he laid vigorous siege; but was unable to make much progress, and the intervention of deputies from the Roman senate soon after induced him to retire from before the walls. He established the young Philometor as king at Memphis, while he himself withdrew into Syria, retaining, however, in his hands the frontier fortress of Pelusium. This last circumstance, together with the ravages committed by the Syrian troops, awakened Philometor, who had hitherto been a mere puppet in the hands of the Syrian king, to a sense of his true position, and he hastened to make overtures of peace to his brother and sister at Alexandria. It was agreed that the two brothers should reign together, and that Philometor should marry his sister Cleopatra. But this arrangement did not suit the views of Antiochus, who immediately renewed hostilities, and while he sent a large fleet to reduce Cyprus, advanced in person against Egypt. The two brothers were unable to offer any effectual opposition, and he had advanced a second time to the walls of Alexandria, when he was met by a Roman embassy, headed by M. Popillius Laenas, who haughtily commanded him instantly to desist from hostilities. The arrogance of the Roman deputy produced its effect; the capital of Egypt was saved, and Antiochus withdrew to his own dominions, B. C. 168. (Porphyr. *ap. Euseb. Arm.* p. 114; Hieronym. *ad Daniel.* xi. 21—30; Polyb. xxvii. 17, xxviii. 1, 16, 17, 19, xxix. 8, 11; Diod. Exc. Vales. p. 579, 580, Exc. Legat. p. 624, Exc. Vat. pp. 75, 76; Liv. xlii. 29, xliv. 19, xlv. 11—13; Justin. xxxiv. 2, 3; Appian. *Syr.* 66; Clinton, *F. H.* vol. iii. p. 318—320, 386.)

Shortly after these events we find the two brothers sending a joint embassy to Rome to express their gratitude to the senate for their deliverance (Liv. xlv. 13; Polyb. xxx. 11). But this concord did not last long: dissensions broke out between them, and Euergetes, who at first obtained the advantage, expelled his brother from Alexandria. Hereupon Philometor repaired in person to Rome, B. C. 164, where he was received by the senate with the utmost honour, and deputies were appointed to accompany him to Egypt, and reinstate him in the sovereign power. This they appear to have effected with little opposition; and Euergetes, whose tyrannical government had already alienated the minds of the Alexandrians, was dethroned, and fell into the power of his elder brother. Philometor,

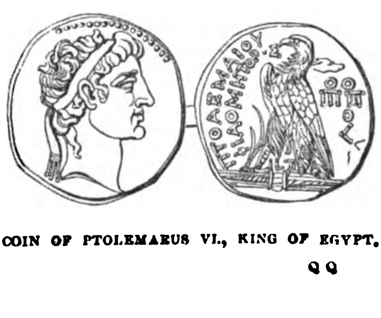
however, had the magnanimity to pardon him, and it was arranged by the Roman deputies that the two brothers should divide the monarchy; Euergetes obtaining Cyrene as a separate kingdom, while Philometor retained Egypt itself. The former, however, could not long remain contented with the portion allotted him: he repaired to Rome in person, and succeeded in persuading the senate, in contravention of their own arrangement, to add Cyprus to his share. Three Roman ambassadors accompanied Euergetes to enforce these new terms, but they prevented that monarch from asserting his claim to Cyprus by arms, and sent him to Cyrene to await the result of their negotiations with Philometor. The latter, however, contrived to amuse the deputies with fair words, and detained them at Alexandria a considerable time without making any concessions. Euergetes meanwhile had assembled an army, and advanced to the confines of Egypt, but an insurrection at Cyrene itself, which nearly cost him both his throne and his life, prevented him from prosecuting his cause by arms. The next year both brothers again sent ambassadors to Rome, but those of Philometor were unfavourably received and ordered to quit the city without delay. Still no effectual support was given to Euergetes, and his own efforts having failed to put him in possession of Cyprus, he again repaired to Rome in B.C. 154, to invoke the assistance of the senate. They now proceeded to send with him five legates charged to establish him in Cyprus, but without supporting him with any Roman force. Philometor meanwhile anticipated him, and occupied Cyprus in person with a powerful fleet and army, so that when his brother at length landed in the island at the head of a mercenary force, he was quickly defeated and shut up in the city of Lapethus, where he was soon compelled to surrender. Philometor not only a second time spared his life, but treated him with the utmost kindness, and sent him back to Cyrene on condition that he should thenceforth content himself with that kingdom. Nor did the Romans again interfere to disturb the arrangement thus concluded. (Polyb. xxxi. 18, 25—27, xxxii. 1, xxxiii. 5, x. 112; Diod. Exc. Vales. pp. 584. 588, Exc. Vat. p. 84, Exc. Legat. p. 626; Liv. *Epit.* xlvi. xlvii.; Porphyrius, *ap. Euseb. Arm.* pp. 114, 115.)

The attention of Philometor appears to have been, from this time, principally directed to the side of Syria. Demetrius Soter, who was then established on the throne of that country, had sought during the dissensions between the two brothers to make himself master of Cyprus; and in return for this act of hostility Ptolemy now lent his support to the pretensions of Alexander Balas, and when the latter had established himself on the throne of Syria, bestowed on him his daughter Cleopatra in marriage, B.C. 150. But the usurper repaid this favour with the blackest ingratitude. For Demetrius, the son of the dethroned monarch, having landed in Syria to assert his claim to the crown, Ptolemy immediately assembled a large fleet and army, with which he advanced to the support of his son-in-law; but on arriving at Ptolemaïs, he was near falling a victim to an attempt on his life, made by Ammonius, the favourite and minister of Alexander, and there is little doubt that the king himself was a partner in the design. At all events, by protecting his favourite, and refusing to punish him, he justly alienated the mind of Ptolemy, who hastened to conclude a peace with Demetrius, and give him the support of the very forces which he had brought to oppose him. Having taken away his daughter Cleopatra from her faithless husband, he now bestowed her hand on his new ally Demetrius. The disaffection of the Syrians towards Alexander quickly enabled Ptolemy to subdue the whole country, and he entered Antioch without opposition; where he was himself declared, by the acclamations of the people, king of Syria as well as Egypt. But his natural moderation concurred with policy in leading him to decline the proffered honour, and establish Demetrius on the throne. Meanwhile Alexander, having assembled an army in Cilicia, again invaded Syria. He was met by the combined forces of Demetrius and Ptolemy, and totally defeated; but Philometor himself was thrown from his horse during the battle, and fractured his skull so severely, that he died a few days after, B.C. 146. (Polyb. xl. 12; Justin. xxxv. 1, 2; Joseph. xiii. 4; Liv. *Epit.* lii.; Appian. *Syr.* 67; Euseb. Arm. p. 166.) He had reigned 35 years from the period of his first accession, and 18 from his restoration by the Romans. (Porphyr. *ap. Euseb. Arm.* p. 115.)

During the reign of Philometor the number of Jews in Egypt received a large augmentation by the emigration of a numerous body who were driven out of Judaea by the opposite faction, and established themselves at Heliopolis with the permission and under the protection of the Egyptian king. (Joseph. *Ant.* xiii. 3, *B. J.* i. 1. § 1.) We learn also that Philometor followed the example of his predecessors in dedicating new temples, or repairing and augmenting the old ones to the Egyptian divinities. (Letronne, *Rec. des Inscr.* pp. 10, 24; Wilkinson's *Thebes*, p. 82.)

Philometor is praised for the mildness and humanity of his disposition, qualities which distinguish him not only by comparison with his brother, but even beyond most of his predecessors. Polybius even tells us that not a single citizen of Alexandria was put to death by him for any political or private offence. In the earlier years of his reign he allowed himself to fall into weakness and indolence, but his subsequent conduct in the wars of Cyprus and Syria shows that he was by no means deficient in occasional energy. On the whole, if not one of the greatest, he was at least one of the best of the race of the Ptolemies. (Polyb. xl. 12; Diod. Exc. Vales. p. 594.)

He left three children: 1. A son, Ptolemy, who was proclaimed king after his father's death, under the name of Ptolemy Eupator, but was put to death almost immediately after by his uncle Euergetes. 2. A daughter, Cleopatra, married first to Alexander Bala, then to Demetrius II. king of Syria; and



COIN OF PTOLEMAEUS VI., KING OF EGYPT.

3. Another daughter, also named Cleopatra, who was afterwards married to her uncle Ptolemy Euergetes. [E. H. B.]

PTOLEMAEUS VII. (Πτολεμαῖος) king of EGYPT, bore the surname of EUERGETES, whence he is styled EUERGETES II., to distinguish him from Ptolemy III., but he is more commonly known by the name of PHYSCON (Φύσκων), an appellation bestowed on him by the Alexandrians on account of his bloated and unwieldy appearance. He was the second son of Ptolemy Epiphanes, and continued in a private station during the regency of his mother Cleopatra and the first years of the reign of his brother Philometor. But when the latter had fallen into the hands of Antiochus Epiphanes, the Alexandrians declared the younger brother king, and he assumed the title of Euergetes, together with the royal diadem, B.C. 170. The subsequent events — the repulse of Antiochus, the reconciliation of the two brothers, their joint reign, and their subsequent dissensions — have been already related in the preceding article. From the time of his last defeat in Cyprus, B.C. 154, Ptolemy Physcon appears to have acquiesced in the arrangement then concluded, and remained quiet in the government of Cyrene until the death of his brother Philometor, B.C. 146. On that event Cleopatra, the sister and widow of the late king, proclaimed her infant son king of Egypt, by the title of Ptolemy Eupator, and assumed the reins of government in his name. But her brother immediately assembled an army, and marched against Alexandria. Hostilities were, however, prevented by the intervention of Roman deputies, and it was agreed that Euergetes should obtain the crown of Egypt, and marry his sister Cleopatra. Their nuptials were solemnized accordingly, and on the very day of their celebration the king caused his unfortunate nephew to be put to death. (Justin. xxxviii. 8.)

A reign thus commenced in blood was continued in a similar spirit. Already during his former brief rule at Alexandria, as well as in his separate kingdom of Cyrene, Euergetes had given abundant proofs of his tyrannical and cruel disposition, which had alienated the minds of his subjects, and led them to term him in derision Kakergetes. But when he found himself established on the throne of Egypt, he gave free scope to his sanguinary disposition. Many of the leading citizens of Alexandria, who had taken part against him on the death of his brother, were put to death without mercy, while the populace were given up without restraint to the cruelties of his mercenary troops, and the streets of the city were repeatedly deluged with blood. Thousands of the inhabitants fled from the scene of such horrors, and the population of Alexandria was so greatly thinned that the king found himself compelled to invite foreign settlers from all quarters to re-people his deserted capital. At the same time that he thus incurred the hatred of his subjects by his cruelties, he rendered himself an object of their aversion and contempt by abandoning himself to the most degrading vices. In consequence of these, he had become bloated and deformed in person, and so enormously corpulent, that he could scarcely walk. (Justin. *l. c.*; Diod. xxxiii. Exc. Vales. p. 594; Athen. iv. p. 184, c., vi. p. 252, e., xii. p. 549. d.)

His union with Cleopatra was not of long duration. At first, indeed, he appears to have lived on good terms with her, and she bore him a son, to whom he gave the name of Memphitis. But he afterwards became enamoured of his niece Cleopatra (the offspring of his wife by her former marriage with Philometor), and he did not hesitate to divorce the mother, and receive her daughter instead, as his wife and queen. By this proceeding he alienated still more the minds of his Greek subjects; but the abilities and vigour of his general Hierax enabled him for a time to defy the popular discontent. Meanwhile he was careful still to court the alliance of Rome, and received Scipio Africanus and his colleagues, when they visited Egypt, with every demonstration of respect. (Justin. xxxviii. 8; Diod. Exc. Vales. xxxiii. pp. 593—595, 598, xxxiv. 602, Exc. Leg. p. 630; Liv. *Epit.* lix.; Oros. v. 10; Athen. xii. p. 549, d.)

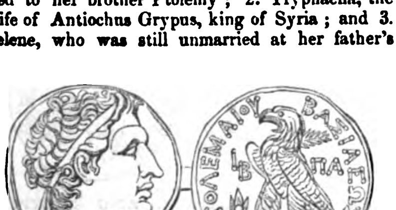
At length, however, his vices and cruelties became too much for his subjects to bear. His palace was burnt in a popular tumult, and he deemed it expedient to give way to the fury of the people, and make his escape secretly to Cyprus, B.C. 130. On this the Alexandrians declared his sister Cleopatra queen. Irritated at this, but unable to assail her by open force, Euergetes had recourse to the barbarous expedient of putting to death Memphitis, his son by Cleopatra, and sending his head and hands to Alexandria, where they were presented to his unhappy mother on her birthday. This atrocious act excited the most violent indignation among the Alexandrians, who took up arms for Cleopatra; but that princess had the indiscretion to apply for assistance to Demetrius II., king of Syria, and by so doing alienated the minds of her subjects to such a degree that she was soon after compelled in her turn to fly from Alexandria, and Ptolemy found himself unexpectedly reinstated on the Egyptian throne, B.C. 127. (Liv. *Epit.* lix.; Justin. xxxviii. 8, 9; Diod. xxxiv. Exc. Vales. pp. 602, 603; Val. Max. ix. 2, ext. § 5.)

From this time he appears to have adopted a milder and more moderate system of government. His first act of clemency was to pardon Marsyas, who had been the general of the revolted Alexandrians (Diod. Exc. Vales. p. 603); and though we have little information concerning the remaining events of his reign, we do not find that it was again disturbed by any civil disorders. His attention was principally directed to the affairs of Syria, where Demetrius had espoused the cause of Cleopatra, and advanced as far as Pelusium to her support, but was compelled, by the disaffection of his own troops, to retire without effecting anything. In order to revenge himself for this attempt, Ptolemy now set up against him a new pretender in the person of a youth named Zabinas or Zebina, who assumed the title of Alexander II., and with the forces furnished him by the Egyptian king, was able to establish himself for a time on the throne of Syria. But inflated with this success, the usurper forgot his obligations to Ptolemy, and behaved with such haughtiness to his benefactor, that the latter suddenly changed his policy, became reconciled to his sister Cleopatra, whom he permitted to return to Egypt, and gave his daughter Tryphaena in marriage to Antiochus Grypus, the son of Demetrius, whom he also supported with a large auxiliary force. Antiochus was thus enabled to recover possession of the throne of his forefathers, B.C. 125, and from this time the friendly relations between Syria and Egypt continued

uninterrupted until the death of Ptolemy. (Justin. xxxix. 1, 2; Joseph. *Ant.* xiii. 9; Euseb. Arm. pp. 167, 168.) This took place in the year B. C. 117, ten years after his restoration to the throne, and twenty-nine after the death of his brother Philometor. But he himself reckoned the years of his reign from the date of his first assumption of the regal title at Alexandria, in B. C. 170, and according to this mode of computation, his death took place in the fifty-fourth year of his reign. (Porphyr. *ap. Euseb. Arm.* p. 115; Clinton. *F. H.* vol. iii. p. 386.)

The character of Ptolemy Physcon has sufficiently appeared from the foregoing narrative. But stained as he was at once by the most infamous and degrading vices, and by the most sanguinary and unsparing cruelty, he still retained in a great degree that love of letters which appears to have been hereditary in the whole race of the Ptolemies. He had in his youth been a pupil of Aristarchus, and not only courted the society of learned men, but was himself the author of a work called Ὑπομνήματα, or memoirs, which extended to twenty-four books. It is repeatedly cited by Athenaeus (ii. p. 43, e., 71, b., ix. p. 387, x. p. 438, xiv. p. 654, &c.), but the quotations refer to minute and miscellaneous points from which it is impossible to judge of the general character of the work. It would seem, however, to have been a sort of general natural history, rather than an historical narration of events. But even in his patronage of literature Ptolemy displayed his capricious and tyrannical character: and during the first years of his sole reign his cruelties appear to have produced a general consternation among the philosophers and men of letters at Alexandria, many of whom fled from Egypt, and took refuge in other countries, where they opened schools, and thus introduced the learning and science of Alexandria (Athen. iv. p. 184). Ptolemy endeavoured in the later years of his reign to repair the mischief he had thus caused, and again draw together an extensive literary society in his capital. To him also is ascribed, with some probability, the prohibition of the export of papyrus, a measure which was dictated by jealousy of the growing literary riches of the kings of Pergamus, and led, as is well known, to the invention of parchment (Plin. *H. N.* xiii. 11 (21)). Some writers, however, refer this statement to Euergetes I. (See Parthey, *Das Alex. Museum*, p. 48.)

Euergetes II. left two sons; Ptolemy, afterwards known as Soter II., and Alexander, both of whom subsequently ascended the throne of Egypt; and three daughters: 1. Cleopatra, already married to her brother Ptolemy; 2. Tryphaena, the wife of Antiochus Grypus, king of Syria; and 3. Selene, who was still unmarried at her father's



COIN OF PTOLEMAEUS VII., KING OF EGYPT.

death. To his natural son Ptolemy surnamed Apion, he bequeathed by his will the separate kingdom of Cyrene [PTOLEMAEUS APION]. [E.H.B.]

PTOLEMAEUS VIII. (Πτολεμαῖος), king of EGYPT, surnamed SOTER II., and also PHILOMETOR, both of which titles he bears on inscriptions, but more often distinguished by historians by the appellation of LATHYRUS or LATHURUS (Λάθουρος). He was the eldest son of Ptolemy Physcon, by his niece Cleopatra, and was already of full age at the time of his father's death, B. C. 117. Cleopatra, however, who had been appointed by the will of her late husband to succeed him on the throne, was desirous to associate with herself her younger son, Ptolemy Alexander, to the exclusion of his brother. But the latter was popular with the Alexandrians, and the queen was obliged to give way. She accordingly sent Alexander to Cyprus, while she declared Lathyrus king, with the titles of Soter and Philometor. But, in order to retain her influence over him undivided, she compelled him to repudiate his sister Cleopatra, to whom he had been previously married and was tenderly attached, and marry his younger sister Selene in her stead (Justin. xxxix. 3; Paus. i. 9. § 1). This arrangement seems to have in some degree produced its intended effect; at least the mother and son were able to rule conjointly for near ten years before they came to any open rupture. But they were on many occasions opposed to one another, in their foreign as well as domestic policy, and we find Ptolemy sending assistance to Antiochus Cyzicenus in his wars against the Jews, in direct opposition to the will of his mother, who had uniformly favoured the latter, and had placed two officers of that nation at the head of her army. But Cleopatra could ill brook such resistance to her authority: and by accusing Ptolemy of a design against her life, she excited such an insurrection in Alexandria that the king was forced to seek safety in flight, B. C. 107. (Justin. xxxix. 4; Paus. i. 9. § 2; Joseph. *Ant.* xiii. 10. §§ 2, 4; Porphyr. *ap. Euseb. Arm.* p. 115.)

His brother Alexander now assumed the sovereignty of Egypt, in conjunction with his mother while Lathyrus was able to establish himself in the possession of Cyprus. Cleopatra indeed attempted to dispossess him of that island also, but without success, and Ptolemy held it as an independent kingdom for the eighteen years during which Cleopatra and Alexander reigned in Egypt. His wars in Syria are the only events which have been recorded to us of this period. In B. C. 103 he landed in Syria with a large army, in order to support the citizens of Ptolemaïs and Gaza against Alexander Jannaeus, king of the Jews, defeated that monarch in a great battle on the banks of the Jordan, and made himself master of Ptolemaïs, Gaza, and other cities. Hereupon Cleopatra hastened with an army to oppose him, and reduced Phoenicia and Ptolemaïs, while Lathyrus, after an unsuccessful attempt to march upon Egypt itself, retired to Gaza, and the following spring withdrew to Cyprus, B. C. 101 (Joseph. *Ant.* xiii. 12, 13). In the subsequent disputes of the Syrian princes he and his mother, as was to be expected, took opposite sides, Ptolemy being in close alliance with Antiochus Cyzicenus, while Cleopatra supported his brother Antiochus Grypus (Justin. xxxix. 4). At a later period (in B. C. 94) we find Ptolemy again taking part in the civil wars which followed

the death of Antiochus Grypus, and setting up Demetrius Eucaerus, the youngest son of that monarch, as a claimant to the throne. (Joseph. *Ant.* xiii. 13. § 4.)

After the death of Cleopatra and the expulsion of Alexander in B.C. 89 [PTOLEMAEUS IX.], Ptolemy Lathyrus was recalled by the Alexandrians and established anew on the throne of Egypt, which he occupied thenceforth without interruption till his death in B.C. 81 (Justin. xxxix. 5; Porphyr. *l. c.* p. 116). The most important event of this period was the revolt of the once mighty city of Thebes, in Upper Egypt, which was still powerful enough to hold out for nearly three years against the arms of Ptolemy, but at the end of that time was taken and reduced to the state of ruin in which it has ever since remained (Paus. i. 9. § 3). With this exception the eight years of the second reign of Ptolemy Lathyrus appear to have been a period of internal tranquillity, while his prudent policy regained for him in some degree that consideration abroad which Egypt had nearly lost. We find the Athenians, in return for some benefits which he had conferred upon them, erecting statues to him and his daughter Berenice (Paus. *l. c.*); and during the Mithridatic war, B.C. 87, Lucullus was sent by Sulla to request from him the assistance of the Egyptian fleet. But Lathyrus was desirous to remain neuter during that contest, and, while he received Lucullus with every demonstration of honour he declined to furnish the required assistance. (Plut. *Lucull.* 2, 3.)

The character of Lathyrus appears to have been mild and amiable, even to a degree bordering upon weakness: but it shows in a favourable light when contrasted with those of his mother and brother, and he appears to have been free from the vices which degraded so many of the Egyptian kings. He reigned in all thirty-five years and a half; ten in conjunction with his mother (B.C. 117—107), eighteen in Cyprus (107—89), and seven and a half as sole ruler of Egypt (Porphyr. *ap. Euseb. Arm.* p. 116). After his restoration in B.C. 89 he appears to have assumed the additional title of Philadelphus, whence he is sometimes distinguished as PTOLEMY PHILADELPHUS II. (Letronne, *Rec. des Inscr.* pp. 64—66; Clinton, *F. H.* vol. iii. p. 393.) He left only one daughter Berenice, called also Cleopatra, who succeeded him on the throne: and two sons, both named Ptolemy, who, though illegitimate, became severally kings of Egypt and Cyprus. [E. H. B.]



COIN OF PTOLEMAEUS VIII., KING OF EGYPT.

PTOLEMAEUS IX. (Πτλεμαῖος), king of EGYPT, surnamed ALEXANDER, whence he is generally distinguished as ALEXANDER I., was the youngest son of Ptolemy VII. by his niece Cleopatra. His mother's partiality led her to desire to place him on the throne in conjunction with herself, on the death of Euergetes, B.C. 117, in preference to his elder brother. But the will of the Alexandrians having compelled her to assume Lathyrus as her colleague, she sent Alexander to Cyprus with the title of general or governor of that island. Three years later, however (B.C. 114), he assumed the title of king, on what pretext we know not, and reckoned the years of his reign from this date (Porphyr. *ap. Euseb. Arm.* p. 116). But he appears to have remained content with the possession of Cyprus till B.C. 107, when Cleopatra, having expelled Ptolemy Lathyrus, recalled her favourite son to occupy the vacant throne of Egypt. Alexander reigned conjointly with his mother from this time till B.C. 90: but it is probable that her haughty and imperious character left him little real part in the administration of affairs. The only occasion on which we meet with his name in this interval is in B.C. 102, when he commanded the Egyptian fleet which attacked Phoenicia by sea, while Cleopatra with the army marched against Palestine (Joseph. *Ant.* xiii. 13. § 1). But at length the violence and cruelties of his mother terrified Alexander to such a degree that he determined to free himself from her power, and made his escape secretly from Alexandria. Hereupon Cleopatra, fearing lest her sons should make common cause against her, sent an embassy to Alexander to entreat his return. With this request he was induced to comply; but soon found reason to suspect that she was forming designs against his life, and immediately determined to anticipate them by causing her to be assassinated, B.C. 90. But he did not long enjoy the fruits of this crime. Cleopatra had been popular with the army, and the soldiers in consequence hated Alexander, who had not reigned alone a year, when he was compelled by a general sedition of the populace and military to quit Alexandria. He however raised fresh troops, and attempted to overcome the insurgent soldiery, but was totally defeated in a sea-fight by the rebels under Tyrrhus, and fled for refuge to Myra in Lycia, B.C. 89. His brother Lathyrus was now recalled by the Alexandrians to Egypt, a circumstance which led Alexander to hope that he might make himself master of Cyprus, and he accordingly assembled some forces, and invaded that island, but was defeated in a naval action by Chaereas, and fell in the battle. (Justin. xxxix. 4, 5; Porphyr. *ap. Euseb. Arm.* p. 116.)

He left two children: a son, Alexander, who afterwards ascended the throne of Egypt, and a daughter, of whom nothing more is known. (Porphyr. *l. c.*) [E. H. B.]



COIN OF PTOLEMAEUS IX., KING OF EGYPT.

PTOLEMAEUS X. (Πτολεμαῖος), king of EGYPT, son of the preceding, bore his father's name of Alexander, whence he is styled PTOLEMAEUS ALEXANDER II. When a mere child, he was sent by his grandmother Cleopatra for safety to the

island of Cos, probably as early as B. C. 102 (see Joseph. *Ant.* xiii. 13. § 1), where he remained till the year B. C. 88, when that island was taken by Mithridates the Great. On this occasion Alexander fell into the hands of the conqueror, who treated him with the utmost distinction, and retained him at his own court. But the young prince soon after found an opportunity to escape, and took refuge with Sulla, whom he accompanied on his return to Rome. Here he remained till B. C. 81, when the death of Ptolemy Lathyrus without male issue having left the throne of Egypt vacant, Sulla, who was then dictator, nominated the young Alexander (who had obtained a high place in his favour) king of Egypt, and sent him to take possession of the crown. It was, however, agreed, in deference to the claims of Cleopatra Berenice, the daughter of Lathyrus, whom the Alexandrians had already placed on the throne, that Alexander should marry her, and admit her to share the sovereign power. He complied with the letter of this treaty by marrying Cleopatra immediately on his arrival in Egypt, but only nineteen days afterwards caused her to be assassinated: an act of cruelty which aroused the indignation of the Alexandrians, who in consequence rose against their new monarch, dragged him to the gymnasium, and there put him to death, B. C. 80. (Porphyr. *ap. Euseb. Arm.* p. 117; Appian. *Mithr.* 23, *B. C.* i. 102; Cic. *Frag. Or. de rege Alexandr.* p. 352, ed. Orell.; Trog. Pomp. Prolog. xxxix.)

Much difficulty and perplexity have arisen in regard to an Alexander king of Egypt, who is alluded to in more than one passage by Cicero, as having bequeathed his dominions by will to the Roman people (Cic. *de Leg. agrar.* i. 1, ii. 16, 17; *Fr. de reg. Alexandrino*, p. 350). It appears that the fact of this bequest was by no means very certain, and that it never was acted upon by the Roman senate. But authors are not at all agreed which of the two Alexanders is here meant; and some writers have even deemed it necessary to admit the existence of a third king of the name of Alexander, who died about B. C. 65. The silence of the chronographers seems, however, conclusive against this hypothesis. Niebuhr, on the contrary, conceives Ptolemy Alexander I. to have lived on in exile till the year 65, and to have been the author of this testament: but this is opposed to the direct testimony of Porphyry as to his death. Other writers suppose Alexander II. to be the person designed, and adopt the statement of Trogus Pompeius that he was only expelled by the Alexandrians, in opposition to the authority of Porphyry and Appian, confirmed as they are by a passage in Cicero, in regard to his death. (See on this subject Clinton, *F. H.* vol. iii. p. 392; Champollion-Figeac, *Annales des Lagides*, vol. ii. p. 247; Visconti, *Iconographie Grecque*, vol. iii. p. 251; Niebuhr, *Kl. Schriften*, p. 302; Orelli, *Onomast. Tullian.* p. 30.) The fragmentary and imperfect nature of our authorities for this period of Egyptian history renders it scarcely possible to arrive at a satisfactory solution of this question. [E. H. B.]

PTOLEMAEUS XI. (Πτολεμαῖος), king of EGYPT, assumed the surnames or titles of NEUS DIONYSUS (Νέος Διόνυσος), but is more commonly known by the appellation of AULETES (the flute-player). He was an illegitimate son of Ptolemy Lathyrus, and, on account of his spurious birth, his pretensions to the throne appear to have been altogether passed over at his father's death: but when the assassination of Berenice and the death of Alexander II. had completed the extinction of the legitimate race of the Lagidae (B. C. 80), Ptolemy was proclaimed king by the Alexandrians (Porphyr. *ap. Euseb. Arm.* p. 117). So imperfect is our history of this period that we know nothing concerning the first twenty years of his reign. But of his character in general we are told that he was given up to every kind of vice and debauchery, and his name is associated with those of Philopator and Physcon, as one of the worst rulers of the whole race of the Ptolemies (Strab. xvii. p. 796). He appears to have assumed the name of Dionysus as a sort of authority for his orgies, and is said to have been on the point of putting to death the Platonic philosopher Demetrius, for refusing to join in his drunken revels (Lucian, *de Calumn.* 16). His passion for playing on the flute, to which he owed his popular appellation, led him to institute musical contests, in which he himself condescended to appear as a competitor. (Strab. *l. c.*; Plut. *de Adul. et Amic.* 12.)

But it was not his vices alone which served to disgust and alienate the minds of his subjects. It had been a natural object of his desire to obtain the countenance and protection of the Roman senate; but, for some reason or other, it was long before he could obtain their ratification of his title to the crown, and it was not till the consulship of Caesar that he was able to purchase by vast bribes the desired privileges (Suet. *Caes.* 54). But he had expended immense sums in the pursuit of this object, which he was compelled to raise by the imposition of fresh taxes, and the discontent thus excited combining with the contempt entertained for his character, led to his expulsion by the Alexandrians, in B. C. 58. On this he determined to proceed in person to Rome to procure from the senate his restoration. On his way thither he had an interview at Rhodes with Cato, who endeavoured, but in vain, to dissuade him from his purpose (Plut. *Cat. Min.* 35). His first reception was promising, and by a lavish distribution of bribes, combined with the influential support of Cicero, who pronounced an oration in his favour (*Pro Rege Alexandrino*), he procured a decree from the senate, commanding his restoration, and entrusting the charge of effecting it to P. Lentulus Spinther, then proconsul of Cilicia. Meanwhile, the Alexandrians sent an embassy of a hundred of their leading citizens to plead their cause with the Roman senate: but Ptolemy had the audacity to cause the deputies, on their arrival in Italy, to be waylaid, and the greater part of them murdered, while the rest were prevented, either by threats or bribes, from coming forward against him. The indignation excited at Rome by this proceeding, however, produced a reaction: the tribunes took up the matter against the nobility, while a party in the senate strove to get the commission transferred from Lentulus to Pompey, and an oracle was produced from the Sibylline books, forbidding the restoration of the king by an armed force. The intrigues and disputes thus raised were protracted throughout the year 56, and at length Ptolemy, despairing of a favourable result, quitted Rome in disgust, and withdrew to Ephesus. (Dion Cass. xxxix. 12—16; Cic. *ad Fam.* i. 1—7, *ad Q. Fr.* ii. 2, 3, *pro Rabir.* 2, 3, *pro Cael.* 10; Porphyr. *ap. Euseb. Arm.* pp. 117, 118; Plut. *Pomp.* 49.)

Some years afterwards, however, he obtained from private individuals what he had failed in inducing the senate to accomplish: and in B.C. 55 A. Gabinius, who was proconsul in Syria, was induced, by the influence of Pompey, aided by the enormous bribe of ten thousand talents from Ptolemy himself, to undertake his restoration. The Alexandrians had in the meantime placed on the throne of Egypt, Berenice, the eldest daughter of Ptolemy, who had married Archelaus, the son of the general of Mithridates [ARCHELAUS, No. 2]; and they opposed Gabinius with an army on the confines of the kingdom. They were, however, defeated in three successive battles, Archelaus slain, and Ptolemy once more established on the throne, B.C. 55. One of his first acts was to put to death his daughter Berenice, and many of the leading citizens of Alexandria. (Dion Cass. xxxix. 55—58; Liv. *Epit.* cv.; Plut. *Ant.* 3; Strab. xvii. p. 796; Cic. *in Pison.* 21, *pro Rabir. Post.* 8; Porphyr. *l. c.*)

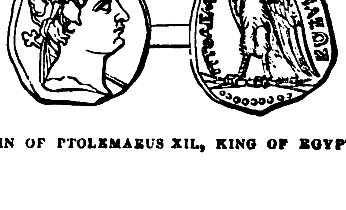
He survived his restoration only three years and a half (Porphyr. *ib.*); of the events of which period we have no information; but as Ptolemy was now supported by a large body of Roman soldiers who had been left behind by Gabinius for his protection, he was safe from any outbreak of popular discontent. On the other hand seditions and tumults of the soldiery themselves became frequent, and the king was repeatedly compelled to give way to their demands (Caes. *B. C.* iii. 103, 110; Dion Cass. xlii. 5). The immense sum exacted from him by Gabinius had also involved him in pecuniary embarrassments, and he was compelled to surrender the whole finances of his kingdom into the hands of Rabirius Postumus. (Cic. *pro Rabir.* 10.)

His death took place in May B.C. 51 (see Cic. *ad Fam.* viii. 4), after a reign of twenty-nine years from the date of his first accession. He left two sons, both named Ptolemy, and two daughters, Cleopatra and Arsinoë. Two other daughters, Tryphaena and Berenice, had died before him (Porphyr. *l. c.* p. 118). Besides the titles already mentioned, Ptolemy Auletes bears, in inscriptions, both Greek and hieroglyphic, those of Philopator and Philadelphus. None of these, however, appear on his coins. [E. H. B.]



COIN OF PTOLEMAEUS XI., KING OF EGYPT.

PTOLEMAEUS XII. (Πτολεμαῖος), king of EGYPT, was the eldest son of Ptolemy XI. Auletes. He is commonly said to have borne the surname of Dionysus, in imitation of his father, but there appears to be no authority for this assertion. By his father's will the sovereign power was left to himself and his sister Cleopatra jointly, and this arrangement was carried into effect without opposition, B.C. 51. Auletes had also referred the execution of his will to the Roman senate, and the latter accepted the office, confirmed its provisions and bestowed on Pompey the title of guardian of the young king (Caes. *B. C.* iii. 108; Eutrop. vi. 21). But the approach of the civil war prevented them from taking any active part, and the administration of affairs fell into the hands of an eunuch named Pothinus. It was not long before dissensions broke out between the latter and Cleopatra, which ended in the expulsion of the princess, after she had reigned in conjunction with her brother about three years, B.C. 48. Hereupon she took refuge in Syria, and assembled an army with which she invaded Egypt. The young king, accompanied by his guardians, met her at Pelusium, and it was while the two armies were here encamped opposite to one another, that Pompey landed in Egypt, to throw himself as a suppliant on the protection of Ptolemy; but was assassinated by the orders of Pothinus and Achillas before he could obtain an interview with the king himself. (Caes. *B. C.* iii. 103, 104; Dion Cass. xlii. 3, 4; Plut. *Pomp.* 77—79; Appian, *B. C.* ii. 84, 85; Strab. xvii. p. 797.) Shortly after, Caesar arrived in Egypt, and took upon himself to regulate the affairs of that kingdom, and settle the dispute between Ptolemy and his sister. But Cleopatra, who now hastened to return to Alexandria, soon obtained so powerful a hold over the conqueror by the influence of her personal attractions, that it was evident the latter would decide the controversy in her favour. Hereupon Pothinus determined to excite an insurrection against Caesar, and secretly summoned the army from Pelusium under Achillas. Caesar was taken by surprise, and had to maintain his ground with very inadequate forces in a part of the city where he was vehemently assailed both by the army and the populace. Ptolemy himself was at this time in the power of the conqueror, but after the contest had continued for some time, he obtained permission to repair to the camp of the insurgents, under pretence of exercising his authority to reduce them to submission; instead of which he immediately put himself at their head. Caesar, however, still defied all their efforts; and, meanwhile, Mithridates of Pergamus had assembled an army in Syria, with which he advanced to the relief of the dictator. Ptolemy now turned his arms against this new enemy, and took up a strong position on the banks of the Nile to prevent Mithridates from crossing that river. Caesar himself, however, quickly arrived from Alexandria, landed near the mouth of the Nile, attacked and defeated the forces of the young king, and followed up his advantage by storming his camp. Ptolemy himself endeavoured to escape by the river, but was drowned in the attempt. His death occurred either before the close of B.C. 48, or early in the following year. (Caes. *B.C.* iii. 106—112; Hirt. *B. Alex.* 1—31; Dion Cass. xlii. 7—9, 34—43; Plut. *Caes.* 48, 49; Liv. *Epit.* cxii.; Appian, *B. C.* ii. 89, 90; Porphyr. *ap. Euseb. Arm.* p. 118.) [E. H. B.]



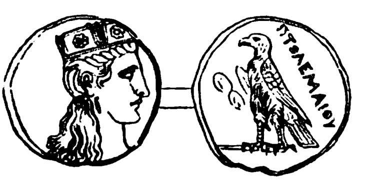
COIN OF PTOLEMAEUS XII., KING OF EGYPT.

PTOLEMAEUS XIII. (Πτολεμαῖος), king of EGYPT, was the youngest son of Ptolemy Auletes. He was declared king by Caesar in conjunction with Cleopatra, after the death of his elder brother Ptolemy XII., B. C. 47: and although he was a mere boy, it was decreed that he should marry his sister, with whom he was thus to share the power. Both his marriage and regal title were, of course, purely nominal: in B. C. 45, Cleopatra took him with her to Rome, but shortly after the death of Caesar she put the poor boy to death, after he had enjoyed his titular sovereignty a little more than three years, B. C. 43. (Porphyr. *ap. Euseb. Arm.* p. 118; Hirt. *B. Alex.* 33; Dion Cass. xlii. 44, xliii. 27; Strab. xvii. p. 797; Suet. *Caes.* 35.)

Concerning the history of the Ptolemies in general, see Vaillant, *Historia Ptolemaeorum Regum Aegypti*, fol. Amstel. 1701; Champollion-Figeac, *Annales des Lagides*, 2 vols. 8vo. Paris, 1815; Letronne, *Recherches pour servir à l'histoire d'Egypte*, 8vo. Paris, 1823, and *Recueil des Inscriptions Grecques en Egypte*, 4to. Paris, 1842; Clinton, *F. H.* vol. iii. Appendix, ch. 5. Much light has been thrown upon the history of the earlier Ptolemies by Niebuhr, *Kleine Schriften*, pp. 179—305, and by Droysen, *Hellenismus*, vol. ii., but a good history of this dynasty is still a desideratum.

Of the coins of the Ptolemies it may be observed, that most of them can only be assigned to the several monarchs of the name by conjecture; very few of them bearing any title but those of ΠΤΟΛΕΜΑΙΟΥ ΒΑΣΙΛΕΩΣ. Hence they are of little or no historical value. (See on this subject Eckhel, vol. iv. pp. 4—25; Visconti, *Iconographie Grecque*, vol. iii. chap. 18.) [E. H. B.]

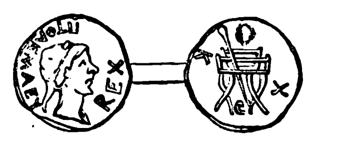
PTOLEMAEUS (Πτολεμαῖος), king of EPEIRUS, was the second son of Alexander II., king of Epeirus, and Olympias, and grandson of the great Pyrrhus. He succeeded to the throne on the death of his elder brother, Pyrrhus II., but reigned only a very short time, having set out on a military expedition, during the course of which he fell sick and died. (Justin. xxviii. 1, 3; Paus. iv. 35. § 3.) The date of his reign cannot be fixed with certainty, but as he was contemporary with Demetrius II. king of Macedonia, it may be placed between 239—229, B. C. [E. H. B.]



COIN OF PTOLEMAEUS, KING OF EPEIRUS.

PTOLEMAEUS, kings of MACEDONIA. [PTOLEMAEUS of ALORUS, and PTOLEMAEUS CERAUNUS.]

PTOLEMAEUS (Πτολεμαῖος), king of MAURITANIA, was the son and successor of Juba II. By his mother Cleopatra he was descended from the kings of Egypt, whose name he bore. The period of his accession and the death of his father cannot be determined with certainty, but we know that Ptolemy was already on the throne when Strabo wrote, about 18 or 19, A. D. (Strab. xvii. pp. 828, 840; Clinton. *F. H.* vol. iii. p. 203.) He was at this time very young, and the administration of affairs fell in consequence, in great measure, into the hands of his freedmen. Great disorders ensued, and many of the Mauritanians joined the standard of the Numidian Tacfarinas, who carried on a predatory warfare against the Romans. But in A. D. 24 Tacfarinas himself was defeated and killed by P. Dolabella, and Ptolemy himself rendered such efficient assistance to the Roman general in his campaign, that an embassy was sent to reward him, after the ancient fashion, with the presents of a *toga picta* and sceptre, as a sign of the friendship of the Roman people. (Tac. *Ann.* iv. 23—26.) He continued to reign without interruption till A. D. 40, when he was summoned to Rome by Caligula, and shortly after put to death, his great riches having excited the cupidity of the emperor. (Dion Cass. lix. 25; Suet. *Cal.* 26; Senec. *de Tranquil.* 11.) We learn nothing from history of his character; but from the circumstance that a statue was erected in his honour by the Athenians (Stuart's *Antiq. of Athens*, vol. iii. p. 55; Visconti, *Iconographie Grecque*, vol. iii. p. 275), we may probably infer that he inherited something of his father's taste for literature. The annexed coin belongs to this Ptolemy; the curule chair and sceptre, on the reverse, probably refer to the honours decreed him by the Roman senate, as already mentioned. [E. H. B.]



COIN OF PTOLEMAEUS, KING OF MAURITANIA.

PTOLEMAEUS, son of MENNAEUS. [PTOLEMAEUS, tetrarch of CHALCIS.]

PTO'LICHUS (Πτόλιχος), statuaries. 1. Of Aegina, the son and pupil of Synnoön, flourished from about Ol. 75 to about Ol. 82, B. C. 480—448. [ARISTOCLES]. The only works of his, which are mentioned, are the statues of two Olympic victors, Theognetus of Aegina, and Epicradius of Mantineia (Paus. vi. 9. § 1, 10. § 2).

2. Of Corcyra, the pupil of Critios of Athens (Paus. vi. 3. § 2. s. 5). Pausanias does not mention any work of his, but merely gives his name as one of the following artistic genealogy of teachers and pupils: Critios of Athens, Ptolichus, Amphion, Pison of Calauria, Damocritus of Sicyon. As Critios flourished chiefly about Ol. 75, B. C. 477, we may place Ptolichus about Ol. 83, B. C. 448. He was therefore a contemporary of Pheidias. [P. S.]

PTOUS (Πτῷος), a son of Athamas and Themisto, from whom mount Ptoum and the sanctuary of Apollo, which was situated upon it, were believed to have derived their name. (Paus. ii. 23. § 3; Apollod. i. 9. § 2.) Ptous also occurs as a surname of Apollo. (Paus. iv. 32. § 5, ix. 23. § 3.) [L. S.]

PUBLI'CIA. 1. The wife of L. Postumius Albinus, consul B. C. 154, was accused of murdering her husband. She gave bail to the praetor for her appearance, but was put to death by order of her relations, consequently by a *judicium domesticum*. (Val. Max. vi. 3. § 8; Liv. *Epit.* 48; Rein

Criminalrecht der Römer, p. 407.) [Comp. LICINIA, No. 1.]

2. The wife of Lentulus, the flamen Martialis. (Macrob. *Sat.* ii. 9.)

PUBLI'CIA GENS, plebeian. The ancient form of the name was *Publicius*, which we find on coins and in the Fasti Capitolini. This gens rose into importance in the time between the first and second Punic wars, and the first member of it who obtained the consulship was M. Publicius Malleolus, in B. C. 232. During the republic it was divided into two families, that of MALLEOLUS, which was the most important, and that of BIBULUS, which has been accidentally omitted under that head, and is therefore given below. Besides these names, there are a few cognomens of freedmen and of persons in the imperial period, which are likewise given below. The cognomen *Malleolus* is the only one that appears on coins of this gens, and there are also other coins which bear no surname. Of the latter we subjoin a specimen. The obverse represents a female head covered with a helmet, the reverse Hercules strangling a lion, with the legend C. POBLICI C. F. It is not known who this C. Poblicius was. (Eckhel, vol. v. p. 279.)



COIN OF PUBLICIA GENS.

PUBLI'CIUS. 1. PUBLICIUS, an Italian seer, is mentioned twice by Cicero along with the Marcii. (Cic. *de Div.* i. 50, ii. 55.) [See Vol. II. p. 944, b.]

2. L. PUBLICIUS BIBULUS, tribunus militum of the second legion, B. C. 216. (Liv. xxii. 53.)

3. C. PUBLICIUS BIBULUS, tribune of the plebs B. C. 209, distinguished himself by his hostility to M. Claudius Marcellus, whom he endeavoured to deprive of his imperium; but Marcellus made such a triumphant reply to the accusations of Publicius, that not only was the bill for taking away his imperium rejected, but he was elected consul on the next day. (Liv. xxvii. 20, 21.)

4. C. PUBLICIUS, whose saying respecting P. Mummius is mentioned by Cicero (*de Orat.* ii. 67), on the authority of Cato. He may have been the same person as No. 3, as Glandorp has conjectured.

5. L. PUBLICIUS, an intimate friend of Sex. Naevius, and a slave-dealer, mentioned by Cicero in B. C. 81. (Cic. *pro Quint.* 6.)

6. PUBLICIUS, a Roman eques, celebrated for conducting bribery at the elections at Rome, about B. C. 70. (Pseudo-Ascon. *in Verr.* p. 135.)

7. Q. PUBLICIUS, praetor B. C. 69, before whom Cicero defended D. Matrinius. (Cic. *pro Cluent.* 45.)

8. PUBLICIUS, one of Catiline's crew, B. C. 63. (Cic. *in Cat.* ii. 2.)

9. PUBLICIUS, a tribune of the plebs, of uncertain date, brought forward a law that presents of wax-candles (*cerei*) at the Saturnalia should be made to the patrons only by those clients who were in good circumstances, as the making of these presents had become a very burdensome obligation to many clients. (Macrob. *Sat.* i. 7.)

PUBLI'CIUS CELSUS. [CELSUS.]

PUBLI'CIUS CERTUS, was the accuser of the younger Helvidius, who was slain by Domitian. As a reward for this service he was nominated praefectus aerarii and was promised the consulship; but after the death of the tyrant, he was accused by the younger Pliny in the senate, A. D. 96, of the part he had taken in the condemnation of Helvidius. The emperor Nerva did not allow the senate to proceed to the trial of Publicius; but Pliny obtained the object he had in view, for Publicius was deprived of his office of praefectus aerarii, and thus lost all hope of the consulship. The account of his impeachment, which was afterwards published, is related by Pliny in a letter to Quadratus (*Ep.* ix. 13). Publicius died a few days after the proceedings in the senate, and it was supposed by some that his death was hastened by fear.

PUBLI'CIUS GE'LLIUS. [GELLIUS.]

CN. PUBLI'CIUS MENANDER, a freedman mentioned by Cicero, in his oration for Balbus (c. 11).

PUBLI'COLA, or POPLI'CULA, or POPLI'COLA, a Roman cognomen, signified "one who courts the people" (from *populus* and *colo*), and thus "a friend of the people." The form *Poplicula* or *Poplicola* was the most ancient. *Poplicola* generally occurs in inscriptions, but we also find *Poplicula* (Orelli, *Inscr.* No. 547). *Publicola* was the more modern form, and seems to have been the one usually employed by the Romans in later times. We find it in the best manuscripts of Livy, and in the palimpsest manuscript of Cicero's *De Republica*.

PUBLI'COLA, GE'LLIUS. 1. L. GELLIUS PUBLICOLA, was the contubernalis of the consul C. Papirius Carbo, B. C. 120 (Cic. *Brut.* 27). None of his family had held any of the higher offices of the state before him, and we do not know how he rose into distinction. He must, at all events, have been far advanced in years when he attained the consulship. The year of his praetorship is not mentioned; but after his praetorship he received the province of Achaia, with the title of proconsul; and during his government he offered, in mockery, his mediation to the rival philosophers of Athens, to reconcile their disputes (Cic. *de Leg.* i. 20). In B. C. 74 he defended the cause of M. Octavius Ligur, whose adversary was unjustly favoured by the praetor Verres (Cic. *Verr.* i. 48). In B. C. 72 Gellius was consul with Cn. Cornelius Lentulus Clodianus. The two consuls carried on war against Spartacus. Gellius at first defeated Crixus, one of the principal generals of Spartacus, near mount Garganus in Apulia, and Crixus lost his life in the battle. The two consuls then marched against Spartacus, who was attempting to escape across the Alps into Gaul. But they were no match for the leader of the gladiators. Spartacus attacked each of them separately, in the Apennines, and conquered them in succession. The two consuls then united their forces, but were again defeated in Picenum, by their indefatigable adversary. It was about this time that Pompey had brought the war in Spain to a conclusion; and as he had conferred the Roman citizenship upon many persons in that country, the consuls brought forward a law to ratify his acts (Cic. *pro Balb.* 8, 14). The consuls also proposed in the senate, that no one in the provinces should be accused of capital crimes in their absence. This was directed against Verres. (Cic. *Verr.* ii. 39).

Two years afterwards, B. C. 70, Gellius was censor with Lentulus, his former colleague in the consulship. They exercised their office with great severity, and expelled many persons from the senate, among whom was C. Antonius. It was during their censorship that Pompey, who was then consul, appeared as an ordinary eques at the solemn muster of the equites, and, amid the applause of the spectators, led his horse by the curule chair of the censors, and answered the ordinary questions. In B. C. 67 and 66 Gellius served as one of Pompey's legates in the war against the pirates, and had the charge of the Tuscan sea. In the first conspiracy of Catiline an attempt was made to obtain possession of his fleet, and, though the mutiny was put down, Gellius had a narrow escape of his life. In consequence of the personal danger he had previously incurred, he was one of the warmest supporters of Cicero in his suppression of the second conspiracy, and accordingly proposed that Cicero should be rewarded with a civic crown. From this time he appears as a steady friend of Cicero and the aristocratical party. In B. C. 59 he opposed the agrarian law of Caesar, and in B. C. 57 he spoke in favour of Cicero's recall from exile. He was alive in B. C. 55, when Cicero delivered his speech against Piso, but probably died soon afterwards. He was married twice. (Appian, *B. C.* i. 117; Plut. *Crass.* 9; Oros. v. 24; Flor. iii. 20. § 10; Eutrop. vi. 7; Liv. *Epit.* 96, 98; Plut. *Pomp.* 22; Cic. *pro Cluent.* 42; Ascon. *in Tog. Cand.* p. 84, ed. Orelli; Appian, *Mithr.* 95; Flor. iii. 6. § 8; Cic. *post Red. ad Quir.* 7; Gell. v. 6; Cic. *ad Att.* xii. 21; Plut. *Cic.* 26; Cic. *in Pis.* 3; Val. Max. v. 9. § 1.) Orelli, in his *Onomasticon Tullianum* (vol. ii. p. 269), makes the L. Gellius, the contubernalis of Carbo, a different person from the consul of B. C. 72; but this is clearly an error, for Cicero speaks of the contubernalis of Carbo as his friend (*Brut.* 27), and that he reached a great age is evident from many passages. (Cic. *Brut.* 47; Plut. *Cic.* 26.)

2. L. GELLIUS PUBLICOLA, the son of the preceding by his first wife. He was accused of committing incest with his step-mother, and of conspiring against his father's life; but although the latter was nearly convinced of his guilt, he allowed him to plead his cause before a large number of senators, and, in consequence of their opinion, declared him innocent (Val. Max. v. 9. § 1). After the death of Caesar in B. C. 44, Gellius espoused the republican party, and went with M. Brutus to Asia. Here he was detected in plotting against the life of Brutus but was pardoned at the intercession of his brother, M. Valerius Messalla. Shortly afterwards he entered into a conspiracy to take away the life of Cassius, but again escaped unpunished, through the intercession of his mother Polla. It would hence appear that Polla had been divorced from her first husband Gellius, and had subsequently married Messalla. Gellius, however, showed no gratitude for the leniency which had been shown him, but deserted to the triumvirs, Octavian and Antony; and while in their service he had coins struck, on which he appears with the title of *Q. P.*, that is, *Quaestor Propraetore* (Eckhel, vol. v. p. 223). He was rewarded for his treachery by the consulship in B. C. 36. In the war between Octavian and Antony, he espoused the side of the latter, and commanded the right wing of Antony's fleet at the battle of Actium. As he is not mentioned again, he probably perished in the action. (Dion Cass. xlvii. 24; Liv. *Epit.* 122; Dion Cass. xlix. 24; Plut. *Ant.* 65, 66; Vell. Pat. ii. 85.)

3. GELLIUS PUBLICOLA, probably a brother of No. 1, is called a step-son of L. Marcius Philippus, consul B. C. 91, and a brother of L. Marcius Philippus, consul B. C. 56. According to Cicero's account he was a profligate and a spendthrift, and having dissipated his property, united himself to P. Clodius. As an intimate friend of the latter, he of course incurs the bitterest enmity of Cicero, whose statements with respect to him must, therefore, be received with caution. (Cic. *pro Sext.* 51, 52, *in Vatin.* 2, *de Harusp. Resp.* 27, *ad Att.* iv. 3. § 2, *ad Q. Fr.* ii. 1. § 1; Schol. Bob. *pro Sext.* p. 304, ed. Orelli.)

4. GELLIUS PUBLICOLA, had been the quaestor of Junius Silanus in Asia, in the reign of Tiberius, and was subsequently one of his accusers in A. D. 22. (Tac. *Ann.* iii. 67.)

5. L. GELLIUS PUBLICOLA, one of the consules suffecti in the reign of Caligula, A. D. 40 (Fasti). (For an account of the Gellii see Drumann, *Geschichte Roms*, vol. ii. pp. 64—67.)

PUBLI'COLA, VALE'RIUS. 1. P. VALERIUS VOLUSI F. PUBLICOLA, the colleague of Brutus in the consulship in the first year of the republic. The account given of him in Livy, Plutarch, and Dionysius cannot be regarded as a real history. The history of the expulsion of the Tarquins and of the infancy of the republic has evidently received so many poetical embellishments, and has been so altered by successive traditions, that probably we are not warranted in asserting any thing more respecting Publicola than that he took a prominent part in the government of the state during the first few years of the republic. The common story, however, runs as follows. P. Valerius, the son of Volusus, belonged to one of the noblest Roman houses, and was a descendant of the Sabine Volusus, who settled at Rome with Tatius, the king of the Sabines. [VALERIA GENS.] When Lucretia summoned her father from the camp, after Sextus Tarquinius had wrought the deed of shame, P. Valerius accompanied Lucretius to his daughter, and was by her side when she disclosed the villany of Sextus and stabbed herself to the heart. Valerius, in common with all the others who were present, swore to avenge her death, which they forthwith accomplished by expelling the Tarquins from the city. Junius Brutus and Tarquinius Collatinus were first elected consuls, B. C. 509; but as the very name of Tarquinius made Collatinus an object of suspicion to the people, he was obliged to resign his office and leave the city, and Valerius was chosen in his stead. Shortly afterwards the people of Veii and Tarquinii espoused the cause of the Tarquins, and marched with them against Rome, at the head of a large army. The two consuls advanced to meet them with the Roman forces. A bloody battle was fought, in which Brutus fell; and both parties claimed the victory, till a voice was heard in the dead of the night proclaiming that the Romans had conquered, as the Etruscans had lost one man more. Alarmed at this, the Etruscans fled, and Valerius entered Rome in triumph. Valerius was now left without a colleague; and as he began at the same time to build a house on the top of the hill Velia, which looked down upon the forum, the people feared that he was aiming at kingly power. As soon as Valerius became aware

of these suspicions, he stopt the building; and the people, ashamed of their conduct, granted him a piece of ground at the foot of the Velia, with the privilege of having the door of his house open back into the street. When Valerius appeared before the people he ordered the lictors to lower the fasces before them, as an acknowledgment that their power was superior to his. Not content with this mark of submission, he brought forward laws in defence of the republic and in support of the liberties of the people. One law enacted that whoever attempted to make himself a king should be devoted to the gods, and that any one who liked might kill him; and another law declared, that every citizen who was condemned by a magistrate should have the right of appeal to the people. Now as the patricians possessed this right under the kings, it is probable that the law of Valerius conferred the same privilege upon the plebeians. By these laws, as well as by the lowering of his fasces before the people, Valerius became so great a favourite, that he received the surname of *Publicola*, or "the people's friend," by which name he is more usually known. As soon as these laws had been passed, Publicola held the comitia for the election of a successor to Brutus; and Sp. Lucretius Tricipitinus was appointed as his colleague. Lucretius, however, did not live many days, and accordingly M. Horatius Pulvillus was elected consul in his place. Each of the consuls was anxious to dedicate the temple on the Capitol, which Tarquin had left unfinished when he was driven from the throne; but the lot gave the honour to Horatius, to the great mortification of Publicola and his friends. [PULVILLUS.] Some writers, however, place the dedication of the temple two years later, B. C. 507, in the third consulship of Publicola, and the second of Horatius Pulvillus. (Dionys. v. 21; Tac. *Hist.* iii. 72.)

Next year, which was the second year of the republic, B. C. 508, Publicola was elected consul again with T. Lucretius Tricipitinus. In this year most of the annalists placed the expedition of Porsena against Rome, of which an account has been given elsewhere [PORSENA]. In the following year, B. C. 507, Publicola was elected consul a third time with M. Horatius Pulvillus, who had been his colleague in his first consulship, or according to other accounts, with P. Lucretius; but no event of importance is recorded under this year. He was again consul a fourth time in B. C. 504 with T. Lucretius Tricipitinus, his colleague in his second consulship. In this year he defeated the Sabines and entered Rome a second time in triumph. His death is placed in the following year (B. C. 503) by the annalists (Liv. ii. 16), probably, as Niebuhr has remarked, simply because his name does not occur again in the Fasti. Niebuhr supposes that the ancient lays made him perish at the lake Regillus, at which two of his sons were said to have been killed (Dionys. vi. 12), and at which so many heroes of the infant commonwealth met their death. He was buried at the public expense, and the matrons mourned for him ten months, as they had done for Brutus. (Liv. i. 58, 59, ii. 2, 6—8, 11, 15, 16; Dionys. iv. 67, v. 12, &c. 20, 21, 40, &c.; Plut. *Public.* passim; Cic. *de Rep.* ii. 31; Niebuhr, *Hist. of Rome*, vol. i. pp. 498, &c. 525, 529, &c. 558, 559.)

2. P. VALERIUS P. F. VOLUSI N. PUBLICOLA, son of the preceding, was consul for the first time B. C. 475, with C. Nautius Rutilus, conquered the Veientines and Sabines, and obtained a triumph in consequence. He was interrex in B. C. 462, and consul a second time in 460, with C. Claudius Sabinus Regillensis. In the latter year Publicola was killed in recovering the Capitol, which had been seized by Herdonius. The history of this event is related under HERDONIUS. (Liv. ii. 52, 53, 15—19; Dionys. ix. 28, x. 14—17.)

3. P. VALERIUS PUBLICOLA POTITUS, consul B. C. 449, is represented by many writers as the son of the preceding, and the grandson of No. 1. The improbability of this account is pointed out under POTITUS, No. 2, to which family he probably belongs.

4. L. VALERIUS PUBLICOLA, was consular tribune five times, namely, in B. C. 394, 389, 387, 383, 380. (Liv. v. 26, vi. 1, 5, 21, 27.)

5. P. VALERIUS POTITUS PUBLICOLA, who was consular tribune six times, belongs to the family of the Potiti. [POTITUS, No. 5.]

6. M. VALERIUS PUBLICOLA, magister equitum to the dictator C. Sulpicius Peticus in B. C. 358, and twice consul, namely, in B. C. 355, with C. Sulpicius Peticus, and in 353, with the same colleague. On the history of the three years abovementioned see PETICUS. (Liv. vii. 12, 17—19.)

7. P. VALERIUS PUBLICOLA, consul B. C. 352, with C. Marcius Rutilus, and praetor two years afterwards, B. C. 350, in which year he had the command of the army of reserve in the war against the Gauls. In B. C. 344 he was appointed dictator, for the purpose of celebrating games in consequence of the appearance of prodigies. (Liv. vii. 21, 23, 28.)

8. P. VALERIUS PUBLICOLA, magister equitum to the dictator M. Papirius Crassus, in B. C. 332. (Liv. viii. 17.)

PUBLI'COLA, L. VIPSTA'NUS, consul A. D. 48, with A. Vitellius. (Tac. *Ann.* xi. 23.)

PUBLI'LIA, the second wife of M. Tullius Cicero, whom he married in B. C. 46. As Cicero was then sixty years of age, and Publilia quite young, the marriage occasioned great scandal. It appears that Cicero was at the time in great pecuniary embarrassments; and after the divorce of Terentia, he was anxious to contract a new marriage for the purpose of obtaining money to pay his debts. Publilia had a large fortune, which had been left her by her father, but, in order to evade the Voconia lex, which limited the amount that a woman could receive by will, the property had been left to Cicero in trust for her. The marriage proved an unhappy one, as might have been expected; and after the death of his daughter Tullia in B. C. 45, Cicero was able to plead his sorrow as an excuse for going into the country alone. While there he writes to Atticus that Publilia had sent him a letter, requesting to be allowed to visit him, and that he had written back to her that he wished to remain alone; but he begged Atticus to let him know how long he might remain without being surprised by a visit from her. At length Cicero became so tired of his young wife, and so annoyed by her mother and brother, that he was glad to divorce her in the course of the year 45. It was said by some that she had expressed joy at the death of Tullia; this may have served Cicero as an excuse for his conduct. Cicero had now to repay the dowry, and consequently had incurred all the reproach and inconvenience of such a marriage without reaping from it any advantage. He found

no small difficulty in raising the money to pay this dowry; and his letters to Atticus frequently allude to his negotiations on this subject with Publilius, the brother of his late wife. (Cic. *ad Fam.* iv. 14, *ad Att.* xii. 32, xiii. 34, 47, xiv. 19, xvi. 2, 6; Dion Cass. xlvi. 18; Plut. *Cic.* 41; Quintil. vi. 3. § 75.) Dion Cassius states (lvii. 15) that Vibius Rufus, in the reign of Tiberius, married Cicero's widow, by whom we are probably to understand Publilia, and not Terentia, as many have done. (Drumann, *Geschichte Roms*, vol. vi. pp. 694—696.)

PUBLI'LIA GENS, plebeian. The ancient form of the name was *Poblilius*, which we find in the Capitoline Fasti. In many manuscripts and editions of the ancient writers we find the name of Publilius corrupted into *Publius*; and Glandorp, in his *Onomasticon*, has fallen into the mistake of giving most of the Publilii under the head of Publii (pp. 727, 728). The Publilii were first brought into notice as early as B. C. 472, by the celebrated tribune Volero Publilius, and they subsequently obtained the highest dignities of the state. The only family of this gens that bore a separate cognomen was that of PHILO; and it was one of this family, Q. Publilius Philo, who obtained the consulship in B. C. 339. The greatness of the gens became extinct with this Philo; and after his death we do not read of any persons of the name who attained to importance in the state. *Volscus* was an agnomen of the Philones. [PHILO, No. 1.]

PUBLI'LIUS. 1. VOLERO PUBLILIUS, the author of an important change in the Roman constitution. He had served with distinction as a first centurion, and, accordingly, when he was called upon to enlist as a common soldier at the levy in B. C. 473, he refused to obey. The consuls ordered the lictors to seize him and scourge him. He appealed to the tribunes, but as they took no notice of the outrage, he resisted the lictors, and was supported by the people. The consuls were driven out of the forum, and the senate was obliged to bow before the storm. Publilius had acquired so much popularity by his courageous conduct, that he was elected tribune of the plebs for the following year, B. C. 472. He did not, however, bring the consuls of the previous year to trial, as had been expected, but, sacrificing his private wrongs to the public welfare, he brought forward a measure to secure the plebeians greater freedom in the election of the tribunes. They had been previously elected in the comitia centuriata, where the patricians had a great number of votes; and Publilius accordingly proposed that they should be elected in future by the comitia tributa. This measure was undoubtedly proposed to the comitia tributa, but the patricians, by their violent opposition, prevented the tribes from coming to any vote respecting it this year. In the following year, B. C. 471, Publilius was re-elected tribune, and together with him C. Laetorius, a man of still greater resolution. He now brought forward fresh measures. He proposed that the aediles, as well as the tribunes, should be elected by the tribes, and, what was still more important, that the tribes should have the power of deliberating and determining in all matters affecting the whole nation, and not such only as might concern the plebs. These measures were still more violently resisted by the patricians; but though the consul Ap. Claudius had recourse to force he could not prevent the tribes from passing them. Some said that the number of the tribunes was now for the first time raised to five, having been only two previously. (Liv. ii. 55—58; Dionys. ix. 41, &c.; Zonar. vii. 17; Niebuhr, *Hist. of Rome*, vol. ii. p. 211, &c.)

2. Q. PUBLILIUS, tribune of the plebs B. C. 384, in which year, in conjunction with his colleague, M. Maenius or Menenius, he accused Manlius. (Liv. vi. 19, 20.)

3. Q. PUBLILIUS, was appointed one of the triumviri mensarii in B. C. 352. (Liv. vii. 21.)

4. C. PUBLILIUS, a youth who had given himself up to slavery (as a *nexus*), in order to pay the debts of his father, and whose cruel treatment by the usurer, L. Papirius, so roused the indignation of the people, as to lead to the enactment, in B. C. 326, of the Lex Poetelia Papiria, which abolished imprisonment for debt in the case of the nexi (Liv. viii. 28). Valerius Maximus (vi. 1. § 9) calls this youth T. Veturius.

5. T. PUBLILIUS, one of the first plebeian augurs created on the passing of the Ogulnia lex, in B. C. 300. (Liv. x. 9.)

6. PUBLILIUS, the brother of Cicero's second wife, with whom Cicero had considerable negotiation respecting the repayment of Publilia's dowry, after he had divorced her in B. C. 45. (Cic. *ad Att.* xiii. 34, 47, xiv. 19, xvi. 2, 6.)

7. PUBLILIUS, a Roman comic poet, only known by the quotation of a single line by Nonius (*s. v. latibulet*), from one of his comedies entitled *Putatores*. As he is not mentioned elsewhere, it has been supposed that we ought to read *Publius* (that is, Publius Syrus) in this passage of Nonius.

PU'BLIUS, a Roman praenomen, is found in many manuscripts and editions instead of Publilius. [PUBLILIA GENS.]

PU'BLIUS, is placed in the lists of artists as a Roman painter of animals, on the strength of an epigram of Martial (i. 109), in which the poet celebrates the beauty of an Issian bitch, and of its portrait; but whether Publius was the owner or the painter of the animal, or both, is not perfectly clear. [P. S.]

PU'BLIUS, a physician who is quoted by Andromachus (ap. Galen. *De Compos. Medicam. sec. Loc.* ix. 4, *De Compos. Medicam. sec. Gen.* ii. 15, v. 13, vol. xiii. pp. 281, 533, 842), and who must therefore have lived in or before the first century after Christ. He is by some persons supposed to have been one of Galen's tutors, but this is undoubtedly a mistake; as, besides the chronological difficulty, it is probable that in the passage which has given rise to this opinion (*De Compos. Medicam. sec. Gen.* v. 14, vol. xiii. p. 852) Galen is quoting the words of Asclepiades Pharmacion, and not speaking in his own person; and also that the term ὁ καθηγητής is used merely as a sort of honorary title [comp. LUCIUS, p. 827]. He is quoted also by Marcellus Empiricus, *De Medicam.* c. 29, p. 378. [W. A. G.]

PU'BLIUS SYRUS. [SYRUS.]

PUDENS, L. A'RRIUS, consul A. D. 165, with M. Gavius Orfitus (Fasti).

PUDENS, MAE'VIUS, was employed by Otho, to corrupt the soldiers of Galba. (Tac. *Hist.* i. 24.)

PUDENS, Q. SERVI'LIUS, consul A. D. 166, with L. Fufidius Pollio. (Lamprid. *Commod.* 11; Fasti.)

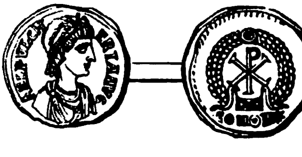
PUDICI'TIA (Αἰδώς), a personification of modesty, was worshipped both in Greece and at

Rome. At Athens an altar was dedicated to her. (Paus. i. 17. § 1.) At Rome two sanctuaries were dedicated to her, one under the name of *Pudicitia patricia*, and the other under that of *Pudicitia plebeia*. The former was in the forum Boarium near the temple of Hercules. When the patrician Virginia was driven from this sanctuary by the other patrician women, because she had married the plebeian consul L. Volumnius, she built a separate sanctuary to *Pudicitia plebeia* in the Vicus Longus. (Liv. x. 23; Fest. p. 242, ed. Müller.) No woman who had married twice was allowed to touch her statue; and Pudicitia, moreover, was considered by some to be the same as Fortuna Muliebris. She is represented in works of art as a matron in modest attire. (Hirt, *Mythol. Bilderb.* p. 114. tab. 13.) [L. S.]

PULCHELLUS, a diminutive of Pulcher, is used by Cicero (*ad Att.* ii. 1. § 4), to indicate his great enemy, P. Clodius Pulcher.

PULCHER, a cognomen of the Claudia Gens. The persons with this surname are given under CLAUDIUS.

PULCHE'RIA (Πουλχερία), co-empress and empress of the East, A. D. 414—453, was the eldest daughter of the emperor Arcadius, who died in A. D. 414, and was succeeded by his son Theodosius the Younger. But as this prince was then only fourteen years old, Pulcheria took the reins of government in his stead, although she too had scarcely passed the limits of childhood, being born in A. D. 399. She was created Augusta on the 4th of July, 414, and henceforth reigned in the name of her weak brother with the consent and to the satisfaction of the senate and the people. The historical and political part of her reign is, however, more properly told in the life of THEODOSIUS II., and we shall consequently only relate such facts as are more particularly connected with the person and character of this extraordinary woman. Immediately after her accession she took the veil, together with her younger sisters Arcadia and Marina, the latter probably against their will, but Pulcheria decidedly from political motives, although the ceremony took place with a religious solemnity, as if she had parted for ever with earthly affairs. She probably intended to bar every ambitious scheme upon her and her sisters' hand, lest she should lose her power, or the empire become an object of contest between three brothers-in-law. But although she lived separated from the world, she did not remain strange to its interests, and her long and peaceful reign, at least in Asia, give evidence of her eminent abilities. In her personal intercourse she was extremely mild and amiable, her superior education giving additional charms to it: she spoke and wrote Latin and Greek with equal facility and elegance, and was well versed in arts, literature, and science. Her piety was sincere, and although she gave millions to the poor and the distressed, and likewise for the building and embellishment of churches and convents, she was bountiful without ostentation. To her brother Theodosius she was a guardian angel, instilling into his mind the most virtuous principles, and watching his education; and if she could not make an energetic man of him, it was not her fault but that of his original mental and intellectual constitution. He trusted her with the utmost confidence, and was happier in seeing the administration in her hands, than he would have been had the cares of it devolved upon him. Pulcheria brought about the marriage between her brother and the beautiful and virtuous Athenais (Eudoxia), and she performed her task in so charming a manner that many a modern chaperone would do well to take her for a model (A. D. 421). Theodosius died in 450, and, leaving only a daughter, was succeeded by her husband Valentinian III., who also was unfit for the throne. Pulcheria consequently remained at the head of affairs, and began her second reign by inflicting the punishment of death upon the dangerous and rapacious eunuch Chrysaphius. Fearing lest the ambition of that haughty intriguer should be imitated by others, she resolved to marry, and of course was released from her vows of chastity. The object of her choice was the excellent Marcian, with whom she continued to reign in common till her death, which took place on the 18th of February, 453, at the age of 54 years and one month. She was lamented by every body, and was afterwards canonised; her feast is still celebrated in the Greek church. There is a story told by Suidas that Pulcheria had a lover, Paulinus, and that she had lived in incestuous intercourse with her brother; but we doubt the first, and do not believe the second, because it is not to be reconciled with the well-known character and principles of both Pulcheria and Theodosius. (For authorities see those quoted in the lives of MARCIANUS; THEODOSIUS II.; and VALENTINIANUS III.) [W. P.]



COIN OF PULCHERIA.

PULEX, a surname of M. Servilius Geminus. [GEMINUS, SERVILIUS, No. 3.]

T. PU'LFIO, a centurion in Caesar's army in Gaul, distinguished himself, along with L. Varenus, by a daring act of bravery, when the camp of Q. Cicero was besieged by the Nervii in B. C. 54. In the civil war he deserted his old commander, betrayed the army of C. Antonius, one of Caesar's legates, and fought on the side of the Pompeians. (Caes. *B. G.* v. 44, *B. C.* iii. 67.)

PULLUS, L. JU'NIUS, C. F. C. N., consul B. C. 249, with P. Claudius Pulcher, in the first Punic war. His fleet was entirely destroyed by a storm, on account, as it was said, of his neglecting the auspices, and in despair he put an end to his own life. (Polyb. i. 52—55; Diod. *Fragm.* xxiv. 1; Eutrop. ii. 15. s. 26, Oros. iv. 10; Val. Max. i. 4. § 3; Cic. *de Div.* i. 16, ii. 8, 33, *de Nat. Deor.* ii. 3; Censorin. *de Die Nat.* 17.)

PULLUS, NUMITO'RIUS. [NUMITORIUS, No. 3.]

PULVILLUS, the name of a distinguished family of the Horatia gens.

1. M. HORATIUS M. F. PULVILLUS, according to Dionysius, played a distinguished part in the expulsion of the Tarquins, and according to all authorities was one of the consuls elected in the first year of the republic, B. C. 509. Most ancient writers state that Horatius was appointed consul in the place of Sp. Lucretius Tricipitinus, who suc-

ceeded L. Junius Brutus, but who died a few days after his appointment. (Liv. ii. 8; Dionys. v. 19; Plut. *Publ.* 12.) Some of the annalists, however, stated that Horatius was the immediate successor of Brutus (Liv. ii. 8), while Polybius (iii. 22) mentions Brutus and Horatius together as the first consuls. There is a difference between Dionysius and Livy respecting another point. Dionysius (v. 21) makes Horatius consul a second time with P. Valerius Publicola, in the third year of the republic, B. C. 507, but Livy (ii. 15) speaks of P. Lucretius as the colleague of Publicola in that year, and makes no mention of a second consulship of Horatius. The account of Dionysius is supported by Tacitus (*Hist.* iii. 72), who speaks of the second consulship of Horatius. The name of Horatius Pulvillus is chiefly celebrated by his dedication of the temple in the Capitol, which was consecrated by him in his second consulship, according to Dionysius and Tacitus. The story runs, that it had been decided by lot that Horatius should have this honour, and that as he was on the point of pronouncing the solemn words of dedication, M. Valerius, the brother of his colleague, came to him with the false news that his son was dead, hoping that Horatius would utter some sound of lamentation, which would have interrupted the ceremony, and thus secured the dedication for Publicola. But Horatius did not allow himself to be disturbed by the dreadful tidings, and only replying "Carry out the dead," calmly proceeded to finish the dedication. (Liv. ii. 8, vii. 3; Plut. *Publ.* 14; Dionys. v. 35; Cic. *pro Dom.* 54; Tac. *Hist.* iii. 72.)

2. C. Horatius M. f. M. n. Pulvillus, said to be a son of No. 1, was consul, B. C. 477, with T. Menenius Lanatus. He was sent to carry on the war against the Volsci, but was recalled to oppose the Etruscans, who had taken possession of the Janiculum and crossed the Tiber, after gaining two victories, first over the Fabii at the Cremera, and subsequently over the consul Menenius. In the first battle, which Horatius fought with the Etruscans near the temple of Hope, neither party gained any advantage; but in the second, which took place at the Colline gate, the Romans were slightly the superior. (Liv. ii. 51; Dionys. ix. 18, &c.; Diod. xi. 53; Gell. xvii. 21, where he is erroneously called *Marcus* instead of *Caius*.) Horatius was consul a second time twenty years afterwards, in B. C. 457, with Q. Minucius Esquilinus Augurinus. He carried on war against the Aequi, whom he defeated, and destroyed Corbio. He died B. C. 453, of the pestilence, which carried off many distinguished men in that year. He was one of the college of augurs. (Liv. iii. 30, 32; Dionys. x. 26, &c.)

3. L. Horatius Pulvillus, consular tribune, B. C. 386. (Liv. vi. 6.)

4. M. Horatius Pulvillus, perhaps a brother of the preceding, was consular tribune, B. C. 378. (Liv. vi. 31.)

PU'PIA GENS, plebeian, never attained any importance, and it was only by the adoption of a member of the noble family of Piso, that its name became enrolled in the consular Fasti. The Piso adopted by one of this gens is usually called M. Pupius Piso, and obtained the consulship in B. C. 61. We find on Greek coins the cognomen of Rufus, which is the only surname that occurs in the gens.

PUPIE'NUS MA'XIMUS, M. CLO'DIUS, was elected emperor with Balbinus, in A. D. 238 when the senate received intelligence of the death of the two Gordians in Africa. For particulars, see Balbinus.



COIN OF CLODIUS PUPIENUS MAXIMUS.

PUPILLUS, ORBI'LIUS. [Orbilius.]

PU'PIUS. 1. P. Pupius, was one of the first plebeian quaestors, elected B. C. 409. (Liv. iv. 54.)

2. Cn. Pupius, and K. Quintius Flamininus, were appointed duumviri in B. C. 216, for building the temple of Concord. (Liv. xxii. 33.)

3. L. Pupius, aedile B. C. 185, and praetor B. C. 183, when he obtained by lot the charge of Apulia. (Liv. xxxix. 39, 45.)

4. M. Pupius, was an old man when he adopted Piso [No. 5]. (Cic. *pro Dom.* 13.)

5. M. Pupius Piso, consul B. C. 61, is spoken of under Piso [No. 18].

6. Cn. Pupius, an agent of the company that farmed the Bithynian revenues, is recommended by Cicero to Crassipes (*ad Fam.* xiii. 9).

7. L. Pupius, a centurio primi pili, fell into Caesar's hands, when he entered Italy at the beginning of B. C. 49, but was dismissed by him uninjured. (Caes. *B. C.* i. 13.)

PU'PIUS, a Roman dramatist, whose compositions are characterised by Horace, whether ironically or not we cannot tell, as the "lacrymosa poemata Pupi." The sum total of our information regarding this personage is derived from the scholiast on the passage in question (*Ep.* i. 1. 67): "Pupius, Tragoediographus, ita affectus spectantium movit ut eos flere compelleret. Inde istum versum fecit:

> Flebunt amici et bene noti mortem meam,
> Nam populus in me vivo lacrymatu' est satis."

(Burmann, *Anthol. Lat.* ii. 213, or No. 79, ed. Meyer; comp. Weichert, *Poet. Lat. Reliq.* p. 276.) [W. R.]

PURPU'REO, L. FU'RIUS, was tribune of the soldiers B. C. 210 under the consul Marcellus, and praetor B. C. 200, in which year he obtained Cisalpine Gaul as his province. He gained a brilliant victory over the Gauls, who had laid siege to Cremona under the command of the Carthaginian Hamilcar. More than 35,000 Gauls were killed or taken prisoners, and Hamilcar and three noble Gallic chiefs also fell in the battle. The senate voted a thanksgiving of three days in consequence of the victory, and the honour of a triumph was granted to Purpureo, though not without some opposition. He was consul B. C. 196 with M. Claudius Marcellus, and with his colleague defeated the Boii. Purpureo vowed three temples to Jupiter, two in the Gallic war during his praetorship, and the other during his consulship: one of these was consecrated in B. C. 194, and the other two in B. C. 192. After the conquest of Antiochus by Scipio, Purpureo was one of the ten commissioners sent by the senate to settle the affairs of Asia. He is mentioned again in B. C. 187, as one of the vehement opponents of the

triumph of Cn. Manlius Vulso [VULSO]. He was one of the candidates for the censorship in B. C. 184, when L. Valerius Flaccus and M. Porcius Cato were elected. In the following year, B. C. 183, he was sent, with two other senators, as ambassador to Transalpine Gaul; and this is the last time that his name occurs. (Liv. xxvii. 2, xxxi. 4, 6, 10, 21, 47—49, xxxiii. 24, 37, xxxiv. 53, xxxv. 41, xxxvii. 55, xxxviii. 44, 45, 54, xxxix. 40, 54.)

PU'SIO, C. FLA'VIUS, is mentioned by Cicero (*pro Cluent.* 56) as one of the Roman equites, who opposed the tribune M. Drusus.

PUTON. [PLUTION.]

PYGMAEUS (Πυγμαῖος), a being whose length is a πυγμή, that is, from the elbow to the hand. (Eustath. *ad Hom.* p. 372.) The Pygmaei, in the plural, is the name of a fabulous nation of dwarfs, the Liliputians of antiquity, who, according to Homer, had every spring to sustain a war against the cranes on the banks of Oceanus. (Hom. *Il.* iii. 5, &c.) They were believed to have been descended from Pygmaeus, a son of Dorus and grandson of Epaphus. (Steph. Byz. *s. v.* Πυγμαῖοι.) Later writers usually place them near the sources of the Nile, whither the cranes are said to have migrated every year to take possession of the fields of the pygmies. (Eustath. p. 372; Aristot. *Hist. Animal.* viii. 12; Strab. i. p. 42, xvii. p. 821.) The reports of them have been embellished in a variety of ways by the ancients. Hecataeus, for example, related that they cut down every corn ear with an axe, for they were conceived to be an agricultural people. When Heracles came into their country, they climbed with ladders to the edge of his goblet to drink from it; and when they attacked the hero, a whole army of them made an assault upon his left hand, while two others made the attack on his right hand. (Philostr. *Icon.* ii. 21.) Aristotle did not believe that the accounts of the Pygmies were altogether fabulous, but thought that they were a tribe in Upper Egypt, who had exceedingly small horses, and lived in caves. (*Hist. Animal.* viii. 14.) In later times we also hear of northern Pygmies, who lived in the neighbourhood of Thule; they are described as very shortlived, small, and armed with spears like needles. (Eustath. *ad Hom.* p. 372.) Lastly, we also have mention of Indian pygmies, who lived under the earth on the east of the river Ganges. (Ctesias, *Ind.* ii. pp. 250, 294; Philostr. *Vit. Apollon.* iii. 47; Plin. *H. N.* vi. 22.) Various attempts have been made to account for the singular belief in the existence of such a dwarfish nation, but it seems to have its origin in the love of the marvellous, and the desire to imagine human beings, in different climes and in different ages, to be either much greater or much smaller than ourselves. (Comp. Ov. *Fast.* vi. 176, *Met.* vi. 90; Aelian, *Hist. An.* xv. 29.) [L. S.]

PYGMA'LION (Πυγμαλίων). 1. A king of Cyprus and father of Metharme. (Apollod. iii. 14. § 3.) He is said to have fallen in love with the ivory image of a maiden which he himself had made, and therefore to have prayed to Aphrodite to breathe life into it. When the request was granted, Pygmalion married his beloved, and became by her the father of Paphus. (Ov. *Met.* x. 243, &c.)

2. A son of Belus and brother of Dido. (Virg. *Aen.* i. 347; Ov. *Fast.* iii. 574.) [L. S.]

PYGMON (Πύγμων), the engraver of a gem in the Florentine Museum, the inscription on which has been variously read ΠΕΙΓΜΟ, ΠΕΡΓΑΜΟΥ, and ΠΥΓΜΩΝ, but the latter appears to be the true form. There is another gem on which the name of *Pergamus* is found distinctly inscribed. (R. Rochette, *Lettre à M. Schorn*, p. 149, 2d ed.; comp. PERGAMUS.) [P. S.]

PY'LADES (Πυλάδης), a son of Strophius and Anaxibia, Cydragora or Astyochea. (Paus. ii. 29. § 4; Schol. *ad Eurip. Orest.* 33, 753; Hygin. *Fab.* 117.) He was a friend of Orestes, who was received by him in Phocis in a brotherly manner. (Pind. *Pyth.* xi. 23.) He afterwards married Electra, the sister of Orestes, and became by her the father of Hellanicus, Medon, and Strophius. (Paus. ii. 16. § 5; ORESTES, ELECTRA.) [L. S.]

PY'LADES, the pantomime dancer in the reign of Augustus, is spoken of under BATHYLLUS. He was banished on one occasion by Augustus, but afterwards restored to the city (Dion Cass. liv. 17; Suet. *Aug.* 45.)

PY'LADES (Πυλάδης), the engraver of a beautiful gem in the Museum of the King of the Netherlands, representing an eagle, carrying a crown in its beak. It is described by Jonghe (*Catal. Mus. Batav.* p. 167, n. 4), and more minutely by Visconti (Op. Var. vol. ii. p. 162, n. 21), who, without assigning any reason for his opinion, supposes the inscription ΠΥΛΑΔΟΥ to denote the owner rather than the artist. It has been engraved by Venuti (*Collectan. Antiq. Roman.* tab. lxxiv. Rom. 1736, folio), and in the work of the Count de Thoms, pl. xiii. n. 5. (Compare R. Rochette, *Lettre à M. Schorn*, p. 150, 2nd ed.) [P. S.]

PYLAE'MENES (Πυλαιμένης), a king of the Paphlagonians and an ally of Priam in the Trojan war. (Hom. *Il.* ii. 851; Strab. xii. pp. 541, 543.) [L. S.]

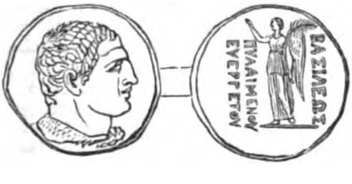
PYLAE'MENES (Πυλαιμένης), appears to have been the name of many kings of Paphlagonia, so as to have become a kind of hereditary appellation, like that of Ptolemy in Egypt, and Arsaces in Parthia. The only ones concerning whom we have any definite information are the following: —

1. A king of Paphlagonia, who in B. C. 131 assisted the Romans in the war against Aristonicus, the pretender to the throne of Pergamus. (Eutrop. iv. 20). At his death the race of the ancient kings of Paphlagonia appears to have become extinct, and it was asserted that he had by his testament bequeathed his kingdom to Mithridates V., king of Pontus. (Justin. xxxviii. 5.)

2. A son of Nicomedes II., king of Bithynia, who was placed by his father on the throne of Paphlagonia, and made to assume the name of Pylaemenes, in order that he might appear to belong to the rightful line of the kings of that country. (Justin. xxxvii. 4.) He was afterwards expelled by Mithridates the Great, in B. C. 90 (Eutrop. v. 5), and it does not appear that he himself ever recovered his throne: but after the final overthrow of Mithridates, the sons of Pylaemenes were reinstated by Pompey in the possession of some part of their father's dominions with the title of king. (Strab. xii. p. 541.)

There are extant coins bearing the titles ΒΑΣΙΛΕΩΣ ΠΥΛΑΙΜΕΝΟΥ ΕΥΕΡΓΕΤΟΥ, which may probably be ascribed to one of the two pre-

ceding kings, but it is impossible to say to which they belong. (Eckhel, vol. ii. p. 394.) [E. H. B.]



COIN OF PYLAEMENES.

PYLAS (Πύλας), a son of Cteson, and king of Megara, who, after having slain Bias, his own father's brother, founded the town of Pylos in Peloponnesus, and gave Megara to Pandion who had married his daughter Pylia, and accordingly was his son-in-law. (Apollod. iii. 15. § 5; Paus. i. 39. § 6, where he is called Pylos, and vi. 22. § 3, where he is called Pylon.) [L. S.]

PYRAECHMES (Πυραίχμης), an ally of the Trojans and commander of the Paeonians, was slain by Patroclus. (Hom. *Il.* ii. 848, xvi. 287; Dict. Cret. iii. 4; comp. Paus. v. 4. § 2; Strab. viii. p. 357.) [L. S.]

PYRAMUS. [THISBE.]

PYRANDER (Πύρανδος), wrote a work on the history of the Peloponnesus. (Plut. *Parall. Min.* c. 37; Schol. *ad Lycophr.* 1439.)

PYREICUS, a Greek painter, who probably lived about or soon after the time of Alexander the Great, since Pliny mentions him immediately after the great painters of that age, but as an artist of a totally different style. He devoted himself entirely to the production of small pictures of low and mean subjects; "*tonstrinas sutrinasque pinxit et asellos et obsonia et similia*," says Pliny; where we take the first two words to mean, not that he decorated the walls of the barbers' and shoemakers' shops with his pictures, but that he made pictures of them. It may also be taken for granted that these were treated in a quaint, or even a grotesque manner. His paintings were a source of great delight (*consummatae voluptatis*), and commanded higher prices than the greatest works of many painters. (Plin. *H. N.* xxxv. 10. s. 37.)

The ancients gave a name to this kind of painting, respecting the true form of which there is a difference of opinion. Pliny says that Pyreicus was called, on account of the subjects of his pictures, *Rhyparographos* (the reading of all the MSS.), instead of which Salmasius proposed to read *Rhopographos*, as better suited to the sense, and Welcker adopts the correction (*ad Philostr.* 396), while Sillig and others are satisfied with the former reading. The difference is hardly important enough to be discussed here. (See Sillig, *Cat. Artif. s. v.*; Döderlein, *Lat. Synon.* vol. ii. p. 38; and the Greek Lexicons, *s. vv.*)

There is a line of Propertius (iii. 9. 12. s. 7. 12, Burmann) in which Burmann reads, on the authority of two MSS.,—

Pyreicus parva vindicat arte locum,

where the great majority of the MSS. have *Parrhasius*, a reading which would easily be inserted by a transcriber ignorant of the less known name of Pyreicus. In connection with Pyreicus the phrase *parva arte* has a clear meaning; whereas it is difficult to explain it as referring to Parrhasius It is, however, uncertain which is right. Hertzberg keeps to the common reading. (See Sillig, *Cat. Art. s. v.*; and Hertzberg, *Comment. ad loc.*) [P. S.]

PYRES (Πύρης), of Miletus, a writer of that lascivious species of poetry denominated *Ionic*, and in which Sotades of Maroneia, who lived after Pyres, was principally conspicuous. As Sotades lived in the time of Ptolemy Philadelphus, Pyres must have lived previous to B. C. 285. (Athen. xiv. p. 620, e.) Suidas (*s. v.* Σωτάδης) erroneously calls him Πύῤῥος. [W. M. G.]

PYRGENSIS, M. POSTU'MIUS, one of the farmers of the public taxes in the second Punic war, was brought to trial in B. C. 212, for his peculations and fraud; and was condemned by the people, though not without great opposition, as he was supported by the rest of the publicani and one of the tribunes. Postumius went into exile before his condemnation. (Liv. xxv. 3, 4.)

PY'RGION (Πυργίων), wrote a work on the laws and institutions of the Cretans, of which the third book is quoted by Athenaeus (iv. p. 143, e.).

PYRGO'TELES (Πυργοτέλης), one of the most celebrated gem-engravers of ancient Greece, lived in the latter half of the fourth century B. C. The esteem in which he was held may be inferred from that edict of Alexander, which placed him on a level with Apelles and Lysippus, by naming him as the only artist who was permitted to engrave seal-rings for the king. (Plin. *H. N.* vii. 37. s. 38, xxxvii. 1. s. 4.) Unfortunately, however, beyond this one fact, every thing else respecting the artist is involved in that obscurity, to which the neglect of ancient writers and the impudence of ancient as well as modern forgers have conspired to doom one of the most interesting branches of Greek art. Several works are extant under the name of Pyrgoteles, but of these the best known have been demonstrated by Winckelmann to be forgeries, and very few of the others have any pretensions to authenticity. For the full discussion of the genuineness or spuriousness of the several gems ascribed to Pyrgoteles, the reader is referred to Winckelmann (*Werke*, vol. vi. pp. 107, &c.), and Raoul-Rochette (*Lettre à M. Schorn*, pp. 150—152, 2d ed.). [P. S.]

PYRILAMPES (Πυριλάμπης), a statuary of Messene, of whom nothing more is known than that he was the maker of the statues of three Olympic victors, namely, Pyrilampes of Ephesus, Xenon of Lepreon, and Asamon. (Paus. vi. 3. § 5. s. 12, 15. § 1, 16. § 4. s. 5.) [P. S.]

PYRIPHLE'GETHON (Πυριφλεγέθων), flaming with fire, is the name of one of the rivers in the lower world. (Hom. *Od.* x. 513; Strab. v. p. 244.) [L. S.]

PYRO'MACHUS, artists. This name has been the occasion of much confusion, owing to its occurring in four different forms, namely, *Phyromachus*, *Phylomachus*, *Philomachus*, and *Pyromachus*, and owing also to the fact that there were two artists, who bore one or other of these three names.

1. We have already noticed the Athenian sculptor, who executed the bas-reliefs on the frieze of the temple of Athena Polias, about Ol. 91, B. C. 415, and the true form of whose name was Phyromachus. [PHYROMACHUS.] This artist is evidently the same whom Pliny mentions, in his list of statuaries, as the maker of a group representing

Alcibiades driving a four-horse chariot. (*Pyromachi quadriga regitur ab Alcibiade*, Plin. *H. N.* xxxiv. 8. s. 19. § 20: the reading of all the MSS. is *Pyromachi*, a fact easily accounted for by a natural confusion between this artist and the other Pyromachus, who is mentioned twice in the same section). Hence we see that this Phyromachus was an Athenian artist of the age immediately succeeding that of Pheidias, and that he was highly distinguished both as a sculptor in marble, and as a statuary in bronze.

2. Another artist, necessarily different from the former, is placed in Pliny's list, among the statuaries who flourished in Ol. 121, B. C. 295. (Plin. *H. N.* xxxiv. 8. s. 19). A little further on (§ 24), Pliny mentions him as one of those statuaries who represented the battles of Attalus and Eumenes against the Gauls. Of these battles the most celebrated was that which obtained for Attalus I. the title of king, about B. C. 241 (Polyb. xviii. 24; Liv. xxxiii. 21; Strab. xiii. p. 624; Clinton, *F. H.* vol. iii. pp. 401, 402). The artist, therefore, flourished at least as late as Ol. 135, B. C. 240. Perhaps Pliny has placed him a little too early, in order to include him in the epoch preceding the decline of the art. The painter Mydon of Soli was his disciple, whence we may infer that Pyromachus was also a painter. [MYDON].

It is supposed by the best writers on ancient art that the celebrated statue of a dying combatant, popularly called the Dying Gladiator, is a copy from one of the bronze statues in the works mentioned by Pliny. It is evidently the statue of a Celt.

There are two other statues mentioned by various writers, which must be referred to one or other of these two artists.

One of these was a very celebrated statue of Asclepius, at Pergamus, whence it was carried off by Prusias; as is related by Polybius (*Excerpt. Vales.* xxxii. 25), and Diodorus (Frag. xxxi. 35; *Excerpt. de Virt. et Vit.* p. 588, ed. Wess.); of whom the former gives the artist's name as *Phylomachus*, the latter as *Phyromachus*, while Suidas converts it into *Philomachus* (*s. v.* Προυσίας). For whatever reason Raoul-Rochette has ascribed this work to the elder Phyromachus, and on what ground he asserts that its execution must be placed between Ol. 88 and 98 (*Lettre à M. Schorn*, p. 387, 2nd ed.) we are at a loss to conjecture, unless it be that he has not examined attentively enough *all three* of the passages of Pliny (comp. *l. c.* p. 388, n. 4). Wesseling already referred the work to Phyromachus II. (*ad Diod. l. c.*, a note to which R. Rochette refers); and the statements of Pliny, instead of opposing this view, rather confirm it; for, as we have seen that his *Pyromachus*, in one of the three passages, represents the Greek Φυρόμαχος, there is nothing strange in its representing the same form in the other two. We infer, therefore, that the true name of this younger artist was *Phyromachus*, and that he flourished under Eumenes I. and Attalus I., or Attalus I. and Eumenes II., at Pergamus, where he made the statue of Aesculapius now referred to, and (in conjunction with other artists) the battle groups mentioned by Pliny.

The statue of Asclepius appears to have been one of the chief types of the god. The type is probably that which is seen on the coins of Pergamus, and in several existing statues, as for example, that in the Florentine Gallery, No. 27. (Müller, *Arch d. Kunst*, §§ 157*, 394*.)

The other of the two statues referred to is a kneeling Priapus, described in an epigram of Apollonidas of Smyrna, where the old reading Φυλόμαχος is altered by Brunck to Φυρόμαχος. (No. 9, Brunck, *Anal.* vol. ii. p. 134, *Anth. Planud.* iv. 239, Jacobs, *Append. Anth. Pal.* vol. ii. p. 698.) Here again, R. Rochette (p. 388, n. 2) attacks Wesseling and Brunck (*ad loc.*) for identifying the maker of this statue with the *Phyromachus* of Diodorus; but he gives no reason for his own identification of him with Phyromachus I. His reason is probably the assumption that Anaxagoras, who is mentioned in the epigram as dedicating the statue, is the great philosopher; which is altogether uncertain. On the other hand, the work itself, as described in the epigram, seems to belong to a late period of the art. We think it doubtful, in this case, to which of the two artists the work should be referred. [P. S.]

PYRRHA. [DEUCALION.]

PY'RRHIAS (Πυῤῥίας), an Aetolian, who was sent by his countrymen during the Social War (B. C. 218), to take the command in Elis. Here he took advantage of the absence of Philip, and the incapacity of Eperatus the Achaean praetor, to make frequent incursions into the Achaean territories, and having established a fortified post on Mount Panachaïcum, laid waste the whole country as far as Rhium and Aegium. The next year (B. C. 217) he concerted a plan with Lycurgus king of Sparta for the invasion of Messenia, but failed in the execution of his part of the scheme, being repulsed by the Cyparissians before he could effect a junction with Lycurgus. He in consequence returned to Elis, but the Eleans being dissatisfied with his conduct, he was shortly after recalled by the Aetolians, and succeeded by Euripidas. (Polyb. v. 30, 91, 92, 94.) At a later period he obtained the office of praetor, or chief magistrate of the Aetolians, in the same year that the honorary title of that office was bestowed upon Attalus, king of Pergamus, B. C. 208. In the spring of that year he advanced with an army to Lamia to oppose the passage of Philip towards the Peloponnese, but though supported with an auxiliary force both by Attalus and the Roman praetor Sulpicius, he was defeated by Philip in two successive battles, and forced to retire within the walls of Lamia. (Liv. xxvii. 30.) It is not improbable that *Sipyrrhicas*, who appears in Livy (xxxi. 46) as chief of the Aetolian deputation, which met Attalus at Heracleia, is only a false reading for Pyrrhias. (Brandstäter, *Gesch. des Aetolischen Bundes*, p. 412.) [E. H. B.]

PYRRHON (Πύῤῥων), a celebrated Greek philosopher, a native of Elis. He was the son of Pleistarchus (Diog. Laërt. ix. 61), or Pistocrates (Paus. vi. 24, § 5), and is said to have been poor, and to have followed, at first, the profession of a painter. His contemporary and biographer, Antigonus of Carystus (Aristocles, ap. Euseb. *Praep. Ev.* xiv. 18, p. 763), mentioned some torch-bearers, tolerably well executed, painted by him in the gymnasium of his native town (Diog. Laërt. ix. 62, comp. 61; Aristocl. *l. c.*; Lucian, *bis Accus.* 25). He is then said to have been attracted to philosophy by the books of Democritus (Aristocl. *l. c.*; comp. Diog. Laërt. ix. 69), to have attended the lectures of Bryson, a disciple of Stilpon, to

have attached himself closely to Anaxarchus, a disciple of the Democritean Metrodorus, and with him to have joined the expedition of Alexander the Great (Diog. Laërt. *ll. cc.* ix. 63; Suid. *s. v.* Aristocles describes Anaxarchus as his teacher, *l. c.*), and on the expedition to have become acquainted with the Magians and the Indian gymnosophists. That his sceptical theories originated in his intercourse with them was asserted by Ascanius of Abdera (a writer with whom we are otherwise unacquainted), probably without any reason (Diog. Laërt. ix. 61). It is more likely that he derived from them his endeavours after imperturbable equanimity, and entire independence of all external circumstances, and the resistance of that mobility which is said to have been natural to him (*ib.* 62, 63, comp. 66, 68; Timon, *ibid.* c. 65). It is manifest, however, that his biographer Antigonus had already invented fables about him. (Diog. Laërt. *l. c.*; Aristocl. ap. Euseb. p. 763; Plut. *de Prof. in Virt.* c. 9.) A half insane man, such as he depicts him, the Eleans assuredly would never have chosen as high priest (Diog. Laërt. ix. 64; comp. Hesych. Miles. p. 50, ed. Orell.); and Aenesidemus, to confute such stories, had already maintained that Pyrrhon had indeed in philosophising refrained from decision, but that in action he by no means blindly abandoned himself to be the sport of circumstances. (Diog. Laërt. ix. 64.) The young Nausiphanes (probably a later contemporary of Epicurus) Pyrrhon won over, not indeed to his doctrine, but to his disposition (διάθεσις), to which Epicurus also could not refuse a lively recognition. (Diog. Laërt. ix. 64.) Pyrrhon's disciple Timon, who, in his Python, had detailed long conversations which he had with Pyrrhon (Aristocl. *l. c.* p. 761; comp. Diog. Laërt. ix. 67), extolled with admiration his divine repose of soul, his independence of all the shackles of external relations, and of all deception and sophistical obscurity. He compared him to the imperturbable sun-god, who hangs aloft over the earth (ib. 65, comp. 67; Sext. Emp. *adv. Math.* i. 305; Aristocl. ap. Euseb. *l. c.* p. 761, &c.). What progress he had made in laying a scientific foundation for his scepsis cannot be determined with accuracy, but it is probable that Timon, who, as it appears, was more a poet than a philosopher [Timon], was indebted to him for the essential features of the reasons for doubt which were developed by him. Just as later sceptics saw the beginnings of their doctrines in the expressions of the poets and most ancient philosophers on the insufficiency of human knowledge and the uncertainty of life, so Pyrrhon also interpreted lines of his favourite poet Homer in the sceptical sense. (Diog. Laërt. ix. 67; comp. Sext. Emp. *adv. Math.* i. 272, 281.) That dogmatic convictions lay at the foundation of the scepticism of Pyrrhon, was maintained only by Numenius. (Diog. Laërt. ix. 68.) Still more groundless, without doubt, is the statement of the Abderite Ascanius, that Pyrrhon would recognise neither Beautiful nor Ugly, Right nor Wrong, and maintained that as nothing is according to truth, so the actions of men are determined only by law and custom. (Diog. Laërt. ix. 61; comp. Aristocl. ap. Euseb. *l. c.* p. 761.) That, on the contrary, he left the validity of moral requirements unassailed, and directed his endeavours to the production of a moral state of disposition, is attested not only by individual, well-authenticated traits of character (Diog. Laërt. ix. 66, after Eratosthenes, comp. c. 64) and expressions (ib. 64), but also by the way in which Timon expressed himself with respect to the *moral* (Sext. Emp. *adv. Math.* x. 1), and by the respect which the Pyrrhonians cherished for Socrates (ib. 2; comp. Cic. *de Orat.* iii. 17). The conjecture is not improbable that Pyrrhon regarded the great Athenians as his pattern. The statement that the Athenians conferred upon Pyrrhon the rights of citizenship sounds suspicious on account of the reason which is appended, for according to the unanimous testimony of the ancients, Python, the disciple of Plato, had slain the Thracian Cotus (Diog. Laërt. ix. 65, ib. Menage); it probably rests upon some gloss.

No books written by Pyrrhon are quoted (comp. Aristocl. *l. c.* p. 763, c.), except a poem addressed to Alexander, which was rewarded by the latter in so royal a manner (Sext. Emp. *adv. Math.* i. 282; Plut. *de Alex. Fortuna*, i. 10), that the statements respecting the poverty of the philosopher's mode of life are not easily reconcilable with it. We have no mention of the year either of the birth or of the death of Pyrrhon, but only that he reached the age of 90 years (Diog. Laërt. ix. 62); nor do we learn how old he was when he took part in Alexander's expedition. But Arcesilas, who in his turn was late enough to be quoted by Timon, is said to have been one of his associates (ὁμιλητὴς Πύῤῥωνι. Numen. in Euseb. *Praep. Evang.* xii. 6). Among the disciples of Pyrrhon, besides those already mentioned, were also Eurylochus, Philo the Athenian, and Hecataeus of Abdera. (Diog. Laërt. ix. 68, 69; comp. Lucian, *Vib. Auct.* 27.) The Eleans honoured the memory of their philosophical countryman even after his death. Pausanias saw his likeness (a bust or statue) in a stoa by the agora of Elis, and a monument dedicated to him outside the city (vi. 24, § 5). [Ch. A. B.]

PYRRHON, artists. Besides the celebrated philosopher of Elis, who was also distinguished as a painter, there was an Ephesian sculptor, the son of Hecatoleos, whose name occurs on an inscription as the maker of a statue of honour, of the Roman age. (Böckh, *Corp. Inscr.*, No. 2987; R. Rochette, *Lettre à M. Schorn*, p. 395, 2d edit.) [P. S.]

PYRRHUS, mythological. [Neoptolemus.]

PYRRHUS, artists. 1. An architect, of unknown age, who, with his sons Lacrates and Hermon, built the treasury of the Epidamnians at Olympia. (Paus. vi. 19. § 5. s. 8.)

2. A statuary, who is mentioned in the list of Pliny as the maker of bronze statues of Hygia and Minerva. (*H. N.* xxxiv. 8. s. 19. § 20.) Pliny tells us nothing more of the artist; but, in the year 1840, a base was found in the Acropolis at Athens, bearing the following inscription —

ΑΘΕΝΑΙΟΙΤΕΙΑΘΕΝΑΙΑΙΤΕΙΥΓΙΕΙΑΙ
ΠΥΡΡΟΣΕΠΟΙΗΣΕΝΑΘΕΝΑΙΟΣ,

and near it were the remains of another base. It can scarcely be doubted that these bases belonged to the statues of Hygieia, the daughter of Asclepius, and of Athena surnamed Hygieia, which Pausanias mentions (i. 24. § 4. s. 5) as among the most remarkable works of art in the Acropolis, and as standing in the very place where these bases were found; and further, that the statues are the same as those referred to by Pliny; and that his Pyrrhus is the same as Pyrrhus the Athenian, who is mentioned in the above inscription as the maker of the statue of Athena Hygieia, which was de-

dicated by the Athenians. The letters of the inscription evidently belong to about the period of the Peloponnesian war. (Ross, in the *Kunstblatt*, 1840, No. 37; Schöll, *Archäol. Mittheil. aus Griechenland*, p. 126; R. Rochette, *Lettre à M. Schorn*, pp. 396, 397, 2d ed.) Raoul-Rochette makes the very ingenious suggestion that the statue of Athena Hygieia by Pyrrhus should be identified with that statue which was dedicated by Pericles to the goddess in gratitude for the recovery of his favourite Mnesicles from the injuries received by a fall during the building of the Propylaea. [MNESICLES.] Be this as it may, it is clear that Pyrrhus was an eminent artist of the Athenian school at the middle of the fifth century, B. C.

3. Agathobulus F. L. Pyrrhus, a Greek freedman of the Roman era, whose name occurs in an inscription found at Pesaro, as *Figulus Sigillator*, that is, a maker of the small terra-cotta images called *sigilla*. (Orelli, *Inscr. Lat. Select.* No. 4191; R. Rochette, *Lettre à M. Schorn*, pp. 397, 398, 2d ed.) [P. S.]

PYRRHUS (Πύῤῥος), king of Epeirus, born about the year B. C. 318, was the son of Aeacides and Phthia, the daughter of Menon of Pharsalus, a distinguished leader in the struggle between Macedonia and Greece after the death of Alexander, usually called the Lamian war. The ancestors of Pyrrhus claimed descent from Pyrrhus, the son of Achilles, who was said to have settled in Epeirus after the Trojan war, and to have become the founder of the race of Molossian kings. His father had succeeded to the throne on the death of his cousin Alexander, who was slain in Italy in B. C. 326. Alexander was the brother of Olympias, the wife of Philip and the mother of Alexander the Great; and it was this connection with the royal family of Macedonia, which brought misfortune upon the early years of Pyrrhus. His father Aeacides had taken part with his relative Olympias, and had marched into Macedonia to support her against Cassander; but when the latter proved victorious, and Aeacides and Olympias were obliged to take to flight, the Epeirots, who disliked their king and were unwilling to be any longer involved in war with Cassander, met in a general assembly, and deprived Aeacides of the throne. Aeacides himself was out of the way; but many of his friends were put to death, and Pyrrhus, who was then a child of only two years old, was with difficulty saved from destruction by the faithful adherents of the king. They escaped with the child to Glaucias, the king of the Taulantians, an Illyrian people, who afforded him protection, and nobly refused to surrender him to Cassander. Aeacides died soon afterwards in battle, and Pyrrhus was brought up by Glaucias along with his own children. About ten years afterwards, when Demetrius had shaken the power of Cassander in Greece, Glaucias restored Pyrrhus to the throne; but as he was then only twelve years old, the kingdom was governed by guardians. But Pyrrhus did not long remain in possession of his hereditary dominions. Demetrius was obliged to abandon Greece, in order to cross over to Asia to the assistance of his father, Antigonus, who was menaced by the united forces of Cassander, Ptolemy, Seleucus, and Lysimachus; and as Cassander had now regained his supremacy in Greece, he prevailed upon the Epeirots to expel their young king a second time. Pyrrhus, who was still only seventeen years of age, joined Demetrius, who had married his sister Deïdameia, accompanied him to Asia, and was present at the battle of Ipsus, B. C. 301, in which he gained great renown for his valour. Though so young, he bore down for a time every thing before him with that impetuous courage, which always distinguished him in his subsequent engagements. But his efforts could not restore the day, and he was obliged to fly from the field. Antigonus fell in the battle, and Demetrius became a fugitive; but Pyrrhus did not desert his brother-in-law in his misfortunes, and shortly afterwards went for him as a hostage into Egypt, when Demetrius concluded a peace with Ptolemy. Here Pyrrhus was fortunate enough to win the favour of Berenice, the wife of Ptolemy, and received in marriage Antigone, her daughter by her first husband. Ptolemy now supplied him with a fleet and men, and he was thus once more able to return to Epeirus. Neoptolemus, probably the son of Alexander who died in Italy, had reigned from the time that Pyrrhus had been driven from the kingdom; but as he had made himself unpopular by his harsh and tyrannical rule, Pyrrhus found many partisans. The two rivals consented to a compromise and agreed to share the sovereignty between them. But such an arrangement could not last long; and Pyrrhus anticipated his own destruction by putting his rival to death. This appears to have happened in B. C. 295, in which year Pyrrhus is said to have begun to reign (Vell. Pat. i. 14. § 6); and as Cassander did not die till the end of B. C. 297, the joint sovereignty of Pyrrhus and Neoptolemus could have lasted only a short time, as it is improbable that Pyrrhus ventured to return to his native country during the life-time of his great enemy Cassander.

Pyrrhus was twenty-three years of age when he was firmly established on the throne of Epeirus (B. C. 295), and he soon became one of the most popular princes of his age. His daring courage made him a favourite with his troops, and his affability and generosity secured the love of his people. His character resembled in many respects that of his great kinsman, the conqueror of Persia; and he seems at an early age to have made Alexander his model, and to have been fired with the ambition of imitating his exploits and treading in his footsteps. His eyes were first directed to the conquest of Macedonia. Master of that country, he might hope to obtain the sovereignty of Greece; and with the whole of Greece under his sway, there was a boundless prospect for his ambition, terminating on the one side with the conquest of Italy, Sicily, and Carthage, and on the other with the dominions of the Greek monarchs in the East. The unsettled state of Macedonia after the death of Cassander soon placed the first object of his ambition within his grasp. Antipater and Alexander, the sons of Cassander, quarrelled for the inheritance of their father; and Alexander, unable to maintain his ground, applied to Pyrrhus for assistance. This was granted on condition of Alexander's ceding to Pyrrhus the whole of the Macedonian dominions on the western side of Greece. These were Acarnania, Amphilochia, and Ambracia, and likewise the districts of Tymphaea and Parauaea, which formed part of Macedonia itself. (Plut. *Pyrrh.* 6, with the emendation of Niebuhr, *Hist. of Rome*, vol. iii. note 811, Παραυαίαν instead of Παραλίαν.) Pyrrhus fulfilled his engagements to Alexander

and drove his brother Antipater out of Macedonia, B. C. 294, though it appears that the latter was subsequently allowed to retain a small portion of the country. (Thirlwall's *Greece*, vol. viii. p. 16.)

Pyrrhus had greatly increased his power by the large accession of territory which he had thus gained, and he still further strengthened himself by forming an alliance with the Aetolians; but the rest of Macedonia unexpectedly fell into the hands of a powerful neighbour. Alexander had applied to Demetrius for assistance at the same time as he sent to Pyrrhus for the same purpose; but as the latter was the nearest at hand, he had restored Alexander to his kingdom before Demetrius could arrive at the scene of action. Demetrius, however, was unwilling to lose such an opportunity of aggrandizement; he accordingly left Athens, and reached Macedonia towards the end of the year B. C. 294. He had not been there many days before he put Alexander to death, and thus became king of Macedonia. Between two such powerful neighbours and such restless spirits, as Demetrius and Pyrrhus, jealousies and contentions were sure to arise. Each was anxious for the dominions of the other, and the two former friends soon became the most deadly enemies. Deïdameia, who might have acted as a mediator between her husband and her brother, was now dead. The jealousies between the two rivals at length broke out into open war in B. C. 291. It was during this year that Thebes revolted a second time against Demetrius, probably at the instigation of Pyrrhus; and while the Macedonian monarch proceeded in person to chastise the rebellious inhabitants, Pyrrhus effected a diversion in their favour by invading Thessaly, but was compelled to retire into Epeirus before the superior forces of Demetrius. In B. C. 290 Thebes surrendered, and Demetrius was thus at liberty to take vengeance on Pyrrhus and his Aetolian allies. Accordingly, he invaded Aetolia in the spring of B. C. 289, and after overrunning and ravaging the country almost without opposition, he marched into Epeirus, leaving Pantauchus with a strong body of his troops to keep the Aetolians in subjection. Pyrrhus advanced to meet him; but as the two armies took different roads, Demetrius entered Epeirus and Pyrrhus Aetolia almost at the same time. Pantauchus immediately offered him battle, in the midst of which he challenged the king to single combat. This was immediately accepted by the youthful monarch; and in the conflict which ensued, Pyrrhus bore his enemy to the ground, and would have killed him on the spot, had he not been rescued by his friends. The Macedonians, dismayed by the fall of their leader, took to flight and left Pyrrhus master of the field. This victory, however, was attended with more important advantages than its immediate fruits. The impetuous movements and daring valour of the Epeirot king reminded the veterans in the Macedonian army of the great Alexander, and thus paved for Pyrrhus his accession to the Macedonian throne. Demetrius meantime had found no one to resist him in Epeirus, and during his expedition into this country he also obtained possession of Corcyra. After the death of Antigone, Pyrrhus, in accordance with the custom of the monarchs of his age, had married three wives, in order to strengthen his power by a close connection with foreign princes. Of these wives one was a Paeonian princess, another an Illyrian, and a third Lanassa, the daughter of Agathocles of Syracuse, who brought him the island of Corcyra as a dowry But Lanassa, offended with the attention which Pyrrhus paid to his barbarian wives, had withdrawn to her principality of Corcyra, which she now bestowed upon Demetrius together with her hand. Pyrrhus accordingly returned to Epeirus more incensed than ever against Demetrius. The latter had previously withdrawn into Macedonia.

At the beginning of the following year, B. C. 288, Pyrrhus took advantage of a dangerous illness of Demetrius to invade Macedonia. He advanced as far as Edessa without meeting with any opposition; but when Demetrius was able to put himself at the head of his troops, he drove his rival out of the country without difficulty. But as he had now formed the vast design of recovering the whole of his father's dominions in Asia, he hastened to conclude a peace with Pyrrhus, in order to continue his preparations undisturbed. His old enemies, Seleucus, Ptolemy, and Lysimachus, once more entered into a league against him, and resolved to crush him in Europe before he had time to cross over into Asia. They easily persuaded Pyrrhus to break his recent treaty with Demetrius, and join the coalition against him. Accordingly, in the spring of B. C. 287, while Ptolemy appeared with a powerful fleet off the coasts of Greece, Lysimachus invaded the upper and Pyrrhus the lower provinces of Macedonia at the same time. Demetrius first marched against Lysimachus, but alarmed at the growing disaffection of his troops, and fearing that they might go over to Lysimachus, who had been one of the veteran generals and companions of Alexander, he suddenly retraced his steps and proceeded against Pyrrhus, who had already advanced as far as Beroea and had taken up his quarters in that city. But Pyrrhus proved a rival as formidable as Lysimachus. The kindness with which he had treated his prisoners, and his condescension and affability to the inhabitants of Beroea, had won all hearts; and accordingly, when Demetrius drew near, his troops deserted him in a body and transferred their allegiance to Pyrrhus. Demetrius was obliged to fly in disguise, and leave the kingdom to his rival. Pyrrhus, however, was unable to obtain possession of the whole of Macedonia: Lysimachus claimed his share of the spoil, and the kingdom was divided between them. But Pyrrhus did not long retain his portion; the Macedonians preferred the rule of their old general Lysimachus; and Pyrrhus was accordingly driven out of his newly acquired kingdom; thus leaving Lysimachus master of the entire country. It is doubtful how long Pyrrhus reigned in Macedonia. Dexippus and Porphyry (*apud Euseb. Arm.* p. 329, ed. Aucher; *apud Syncell.* p. 266, a.) state that it was only seven months, which would place the expulsion of Pyrrhus at the end of B. C. 287, or the beginning of 286; but as other writers relate (Plut. *Pyrr.* 12; Paus. i. 10. § 2) that this happened after the defeat of Demetrius in Syria, which did not take place till the middle of 286, the reign of Pyrrhus in Macedonia was probably somewhat longer. (Comp. Niebuhr, *Hist. of Rome*, vol. iii. note 813.)

For the next few years Pyrrhus appears to have reigned quietly in Epeirus without embarking in any new enterprize. But a life of inactivity was insupportable to him, and he pined for fresh scenes of action in which he might gain glory and acquire dominion. At length, in B. C. 281, the long

wished for opportunity presented itself. The Tarentines, against whom the Romans had declared war, sent an embassy to Pyrrhus in the summer of this year, begging him in the name of all the Italian Greeks to cross over to Italy in order to conduct the war against the Romans. They told him that they only wanted a general, and that they would supply him with an army of 350,000 foot and 20,000 horse, as all the nations of southern Italy would flock to his standard. This was too tempting an offer to be resisted. It realised one of the earliest dreams of his ambition. The conquest of Rome would naturally lead to the sovereignty of Sicily and Africa; and he would then be able to return to Greece with the united forces of Italy, Sicily, and Carthage, to overcome his rivals in Greece, and reign as master of the world. He therefore eagerly promised the Tarentines to come to their assistance, notwithstanding the remonstrances of his wise and faithful counsellor Cineas; but as he would not trust the success of his enterprize to the valour and fidelity of Italian troops, he began to make preparations to carry over a powerful army with him. These preparations occupied him during the remainder of this year and the beginning of the next. The Greek princes did every thing to favour his views, as they were glad to get rid of so powerful and dangerous a neighbour. Antigonus supplied him with ships, Antiochus with money, and Ptolemy Ceraunus with troops. He left as guardian of his kingdom his son Ptolemy by his first wife Antigone, who was then only a youth of fifteen years of age. (Justin. xvii. 2, xviii. 1.)

Pyrrhus crossed over to Italy early in B. C. 280, in the thirty-eighth year of his age. He took with him 20,000 foot, 3000 horse, 2000 archers, 500 slingers, and either 50 or 20 elephants, having previously sent Milo, one of his generals, with a detachment of 3000 men. (Plut. *Pyrrh.* 15; Justin. xvii. 2.) Such was his impatience to arrive at Tarentum in time to enter upon military operations early in the spring, that he set sail before the stormy season of the year had passed; and he had scarcely put out to sea before a violent tempest arose, which dispersed his fleet. He himself hardly escaped with his life, and arrived at Tarentum with only a small part of his army. After a time the scattered ships gradually made their appearance; and after collecting his troops, he began to make preparations to carry on the war with activity. The inhabitants of Tarentum were a giddy and licentious people, unaccustomed to the toils of war, and unwilling to endure its hardships. They accordingly attempted to evade entering the ranks of the army, and began to make complaints in the public assemblies respecting the demands of Pyrrhus and the conduct of his troops; but Pyrrhus forthwith treated them as their master rather than as their ally, shut up the theatre and all other public places, and compelled their young men to serve in his ranks. Notwithstanding all the activity of Pyrrhus the Romans were the first in the field. The consul M. Valerius Laevinus marched into Lucania; but as the army of Pyrrhus was inferior to that of the Romans, he attempted to gain time by negotiation, in order that he might be joined by his Italian allies. He accordingly wrote to the consul, offering to arbitrate between Rome and his Italian allies; but Laevinus bluntly told him to mind his own business and retire to Epeirus. Fearing to remain inactive any longer, although he was not yet joined by his allies, Pyrrhus marched out against the Romans with his own troops and the Tarentines. He took up his position between the towns of Pandosia and Heracleia, on the left or northern bank of the river Siris. The Romans were encamped on the southern bank of the river, and they were the first to begin the battle. They crossed the river and were immediately attacked by the cavalry of Pyrrhus, who led them to the charge in person, and distinguished himself as usual by the most daring acts of valour. The Romans, however, bravely sustained the attack; and Pyrrhus, finding that his cavalry could not decide the day, ordered his infantry to advance. The battle was still contested most furiously; seven times did both armies advance and retreat; and it was not till Pyrrhus brought forward his elephants, which bore down every thing before them, that the Romans took to flight. The Thessalian cavalry completed the rout. The Romans fled in the utmost confusion across the river Siris, leaving their camp to the conqueror. The battle had lasted all day, and it was probably the fall of night alone which saved the Roman army from complete destruction. Those who escaped took refuge in an Apulian town, which Niebuhr conjectures to have been Venusia. The number of the slain in either army is differently stated; but the loss of Pyrrhus, though inferior to that of the Romans, was still very considerable, and a large proportion of his officers and best troops had fallen. He is reported to have said, as he viewed the field of battle, "Another such victory, and I must return to Epeirus alone." He acted with generosity after the battle, burying the dead bodies of the Romans like those of his own troops, and treating his prisoners with kindness.

This victory was followed by important results. The allies of Pyrrhus, who had hitherto kept aloof, joined him now; and even many of the subjects of Rome espoused his cause. But Pyrrhus had bought his victory dearly, and must have learnt by the experience of the late battle the difficulty he would have to encounter in conquering Rome. He therefore sent his minister Cineas to Rome with proposals of peace, while he himself collected the forces of the allies and marched slowly towards Central Italy. The terms which he offered were those of a conqueror. He proposed that the Romans should recognise the independence of the Greeks in Italy, should restore to the Samnites, Lucanians, Apulians, and Bruttians, all the possessions which they had lost in war, and should make peace with himself and the Tarentines. As soon as peace was concluded on these terms, he promised to return all the Roman prisoners without ransom. Cineas, whose persuasive eloquence was said to have won more towns for Pyrrhus than his arms, neglected no means to secure the favour of the Romans for his master, and to induce them to accept the peace. The prospects of the republic seemed so dark and threatening that many members of the senate thought that it would be more prudent to comply with his demands; and this party would probably have carried the day, had it not been for the patriotic speech of the aged Ap. Claudius Caecus, who denounced the idea of a peace with a victorious foe with such effect, that the senate resolved to decline the proposals of

Pyrrhus, and commanded Cineas to quit Rome on the same day.

Cineas returned to Pyrrhus, and told him he must hope for nothing from negotiation. The king accordingly resolved to prosecute the war with vigour. He advanced by rapid marches towards Rome, plundering the country of the Roman allies as he went along. He was followed by the consul Laevinus, whose army had been reinforced by two legions, which had been levied in the city while the senate was considering the king's proposals of peace. Laevinus, however, did not venture to attack the superior forces of the enemy, but contented himself with harassing their march and delaying their advance by petty skirmishes. Pyrrhus, therefore, continued to advance steadily without meeting with any serious opposition, and at length arrived at Praeneste, which fell into his hands. He was now only twenty-four miles from Rome, and his outposts advanced six miles further. Another march would have brought him under the walls of the city; but here his progress was stopped. At this moment he was informed that peace was concluded with the Etruscans, and that the other consul, Ti. Coruncanius, had returned with his army to Rome. All hope was now gone of compelling the Romans to accept the peace, and he therefore resolved to retreat. He retired slowly into Campania, and from thence withdrew into winter-quarters to Tarentum. No other battle was fought this year.

As soon as the armies were quartered for the winter, the Romans sent an embassy to Pyrrhus, to endeavour to obtain the ransom of the Roman prisoners or their exchange for an equal number of the Tarentines or their allies. The ambassadors were received by Pyrrhus in the most distinguished manner; and his interviews with C. Fabricius Luscinus, who was at the head of the embassy, form one of the most celebrated stories in Roman history, and have been briefly related elsewhere. [Vol. II. p. 842, a.] He refused, however, to comply with the request of the Romans; but at the same time to show them his trust in their honour, and his admiration of their character, he allowed them to go to Rome in order to celebrate the Saturnalia, stipulating that they were to return to Tarentum if the senate would not accept the terms which he had previously offered them through Cineas. The senate remained firm in their resolve, and all the prisoners returned to Pyrrhus, the punishment of death having been denounced against those who should remain in the city. This is the account in Appian (*Samn.* x. 4, 5), and Plutarch (*Pyrrh.* 20); but other writers state with less probability that the prisoners were set free by Pyrrhus unconditionally and without ransom. (Liv. *Epit.* 13; Zonar. viii. 4; Flor. i. 18; Eutrop. ii. 7; Aurel. Vict. *de Vir. Ill.* 35.)

Of the campaign of the following year, B.C. 279, we know but little. The consuls were P. Decius Mus and P. Sulpicius Saverrio. Apulia was the field of operations, and the great battle of the campaign was fought near Asculum. The first encounter took place near the banks of a river, where the uneven nature of the ground was ill adapted for the movements of the phalanx, and the Romans accordingly gained the advantage. But Pyrrhus manoeuvred so as to bring the enemy into the open plain, where the Romans were defeated, and fled to their camp. This was so near to the field of battle, that not more than 6000 of the Romans fell, while Pyrrhus, according to his own statement in his commentaries, lost 3505 men. This was the account of Hieronymus, which is preserved by Plutarch, and is doubtless correct in the main. The Roman annalists, on the contrary, either represented it as a drawn battle, or claimed the victory for their own nation (Liv. *Epit.* 13; Zonar. viii. 5; Eutrop. ii. 13; Oros. iv. 1; Flor. i. 18. § 9; comp. MUS, DECIUS, No. 3.) The victory however yielded Pyrrhus no advantage, and he was obliged to retire to Tarentum for the winter without effecting any thing more during the campaign. In the last battle, as well as in the first, the brunt of the action had fallen almost exclusively on the Greek troops of the king; and the state of Greece, which was overrun by the Gauls in this year, made it hopeless for him to obtain any reinforcements from Epeirus. He was therefore unwilling to hazard his surviving Greeks by another campaign with the Romans, and accordingly lent a ready ear to the invitations of the Greeks in Sicily, who begged him to come to their assistance against the Carthaginians. This seemed an easier enterprise than the one he was already engaged in, and it had moreover the charm of novelty, which always had great attractions for Pyrrhus. It was necessary, however, first to suspend hostilities with the Romans, who were likewise anxious to get rid of so formidable an opponent that they might complete the subjugation of southern Italy without further interruption. When both parties had the same wishes, it was not difficult to find a fair pretext for bringing the war to a conclusion. This was afforded at the beginning of the following year, B.C. 278, by one of the servants of Pyrrhus deserting to the Romans and proposing to the consuls to poison his master. The consuls Fabricius and Aemilius sent back the deserter to the king, stating that they abhorred a victory gained by treason. Thereupon Pyrrhus, to show his gratitude, sent Cineas to Rome with all the Roman prisoners without ransom and without conditions; and the Romans appear to have granted him a truce, though not a formal peace, as he had not consented to evacuate Italy.

Pyrrhus was now at liberty to cross over into Sicily, which he did immediately afterwards, leaving Milo with part of his troops in possession of Tarentum, and his son Alexander with another garrison at Locri (Justin, xviii. 2; Zonar. viii. 5.) The Tarentines had demanded that his troops should be withdrawn, if he would not assist them in the field; but Pyrrhus paid no heed to their remonstrances, and retained possession of their town, as well as of Locri, in hopes of being soon able to return to Italy at the head of the Greeks of Sicily, of which island his warm imagination had already pictured him as the sovereign.

Pyrrhus remained in Sicily upwards of two years, namely from the middle of B.C. 478, to the latter end of B.C. 476. At first he met with brilliant success in Sicily. He drove the Carthaginians before him, and took the strongly fortified city of Eryx, in the assault of which he was the first to mount the scaling ladders, and distinguished himself as usual by his daring and impetuous valour. The Carthaginians became so alarmed at his success, that they offered him both ships and money on condition of his forming an alliance with them, although they had only a

short time before made a treaty with the Romans. Pyrrhus was foolish enough to reject this offer, which would have afforded him immense advantages for the prosecution of the war with Rome; and at the instigation of the Sicilian Greeks he refused to come to any terms with the Carthaginians unless they would evacuate Sicily altogether. Shortly after Pyrrhus received a severe repulse in an attempt which he made upon the impregnable town of Lilybaeum. The prestige of success was now gone. The Greeks, who had invited him to the island, were desirous to see him depart, and began to form cabals and plots against him. This led to retaliation on the part of Pyrrhus, and to acts which were deemed both cruel and tyrannical by the Greeks. He was involved in plots and insurrections of all kinds, and soon became as anxious to abandon the island as he had been before to leave Italy. Accordingly, when his Italian allies again begged him to come to their assistance, he readily complied with their request.

Pyrrhus returned to Italy in the autumn of B. C. 276. He was attacked by a Carthaginian fleet on his passage, and lost seventy of his ships of war, which he had obtained in Sicily; and when he landed, he had to fight his way through the Mamertines, who had crossed over from Sicily to dispute his passage. He defeated them after a sharp struggle, and eventually reached Tarentum in safety. His troops were now almost the same in number as when he first landed in Italy, but very different in quality. His faithful Epeirots had for the most part fallen, and his present soldiers consisted chiefly of mercenaries, whom he had levied in Italy, and on whose fidelity he could only rely so long as he led them to victory, and supplied them with pay and plunder. Pyrrhus did not remain inactive at Tarentum, but forthwith commenced operations, although the season seems to have been far advanced. He recovered Locri, which had revolted to the Romans; and as he here found himself in great difficulties for want of money to pay his troops, and could obtain none from his allies, he was induced at the advice of some Epicureans to take possession of the treasures of the temple of Proserpine in that town. The ships in which the money was to be embarked to be carried to Tarentum, were driven back by a storm to Locri. This circumstance deeply affected the mind of Pyrrhus; he ordered the treasures to be restored to the temple, and put to death the unfortunate men who had advised him to commit the sacrilegious act; and from this time he became haunted by the idea, as he himself related in his memoirs, that the wrath of Proserpine was pursuing him and dragging him down to ruin. (Dionys. xix. 9, 10; Appian, *Samn.* xii.)

The following year, B. C. 274, closed the career of Pyrrhus in Italy. The consuls were Curius Dentatus and Servilius Merenda; of whom the former marched into Samnium and the latter into Lucania. Pyrrhus advanced against Curius, who was encamped in the neighbourhood of Beneventum, and resolved to attack him before he was joined by his colleague. As Curius, however, did not wish to risk a battle with his own army alone, Pyrrhus planned an attack upon his camp by night. But he miscalculated the time and the distance; the torches burnt out, the men missed their way, and it was already broad day-light when he reached the heights above the Roman camp. Still their arrival was quite unexpected; but as a battle was now inevitable, Curius led out his men. The troops of Pyrrhus, exhausted by fatigue, were easily put to the rout; two elephants were killed and eight more taken. Encouraged by this success, Curius no longer hesitated to meet the king in the open plain. One wing of the Romans was victorious. The other was driven back by the phalanx and the elephants to their camp, but their retreat was covered by a shower of missiles from the ramparts of the camp, which so annoyed the elephants that they turned round and trod down all before them. The Romans now returned to the charge, and easily drove back the enemy which had been thus thrown into disorder. The rout was complete, and Pyrrhus arrived at Tarentum with only a few horsemen. It was now impossible to continue the war any longer without a fresh supply of troops, and he therefore applied to the kings of Macedonia and Syria for assistance; but as they turned a deaf ear to his request, he had no alternative but to quit Italy. He crossed over to Greece towards the end of the year, leaving Milo with a garrison at Tarentum, as if he still clung to the idea of returning to Italy at some future time.

Pyrrhus arrived in Epeirus at the end of B. C. 274, after an absence of six years. He brought back with him only 8000 foot and 500 horse, and had not money to maintain even these without undertaking new wars. Accordingly, at the beginning of the following year, B. C. 273, he invaded Macedonia, of which Antigonus Gonatas, the son of Demetrius, was at that time king. His army had been reinforced by a body of Gallic mercenaries, and his only object at first seems to have been plunder. But his success far exceeded his expectations. He obtained possession of several towns without resistance; and when at length Antigonus advanced to meet him, the Macedonian monarch was deserted by his own troops, who welcomed Pyrrhus as their king. Pyrrhus thus became king of Macedonia a second time, but had scarcely obtained possession of the kingdom before his restless spirit drove him into new enterprises. Cleonymus had many years before been excluded from the Spartan throne; and he had recently received a new insult from the family which was reigning in his place. Acrotatus, the son of the Spartan king Areus, had seduced Chelidonis, the young wife of Cleonymus, and the latter, now burning for revenge, repaired to the court of Pyrrhus, and persuaded him to make war upon Sparta. This invitation was readily complied with: and Pyrrhus accordingly marched into Laconia in the following year, B. C. 272, with an army of 25,000 foot, 2000 horse, and 24 elephants. Such a force seemed irresistible; no preparations had been made for defence, and king Areus himself was absent in Crete. As soon as Pyrrhus arrived, Cleonymus urged him to attack the city forthwith. But as the day was far spent, Pyrrhus resolved to defer the attack till next day, fearing that his soldiers would pillage the city, if it were taken in the night. But during the night the Spartans were not idle. All the inhabitants, old and young, men and women, laboured incessantly in digging a deep ditch opposite the enemy's camp, and at the end of each ditch formed a strong barricade of waggons. The next day Pyrrhus advanced to the assault, but was repulsed by the Spartans, who fought under their youthful leader Acrotatus in a manner worthy of their ancient courage. The assault was again re-

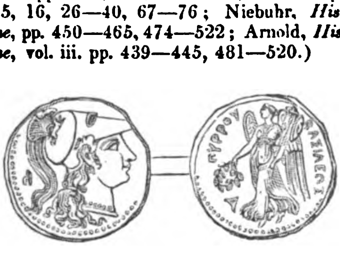
newed on the next day, but with no better success; and the arrival of Areus with 2000 Cretans, as well as of other auxiliary forces, at length compelled Pyrrhus to abandon all hopes of taking the city. He did not, however, relinquish his enterprise altogether, but resolved to winter in Peloponnesus, that he might be ready to renew operations at the commencement of the spring. But while making preparations for this object, he received an invitation from Aristeas, one of the leading citizens at Argos, to assist him against his rival Aristippus, whose cause was espoused by Antigonus. Pyrrhus forthwith commenced his march from the neighbourhood of Sparta, but did not reach Argos without some sharp fighting, as the Spartans under Areus both molested his march and occupied some of the passes through which his road lay. In one of these encounters his eldest son Ptolemy fell, greatly to the grief of his father, who avenged his death by killing with his own hand the leader of the Lacedaemonian detachment which had destroyed his son. On arriving in the neighbourhood of Argos, he found Antigonus encamped on one of the heights near the city, but he could not induce him to risk a battle. There was a party at Argos, which did not belong to either of the contending factions, and which was anxious to get rid both of Pyrrhus and Antigonus. They accordingly sent an embassy to the two kings, begging them to withdraw from the city. Antigonus promised compliance, and sent his son as a hostage; but though Pyrrhus did not refuse, he would not give any hostage. In the night-time Aristeas admitted Pyrrhus into the city, who marched into the market-place with part of his troops, leaving his son Helenus with the main body of his army on the outside. But the alarm having been given, the citadel was seized by the Argives of the opposite faction. Areus with his Spartans, who had followed close upon Pyrrhus, was admitted within the walls, and Antigonus also sent a portion of his troops into the city, under the command of his son Halcyoneus, while he himself remained without with the bulk of his forces. On the dawn of day Pyrrhus saw that all the strong places were in the possession of the enemy, and that it would be necessary for him to retreat. He accordingly sent orders to his son Helenus to break down part of the walls, in order that his troops might retire with more ease; but in consequence of some mistake in the delivery of the message, Helenus attempted to enter the city by the same gateway through which Pyrrhus was retreating. The two tides encountered one another, and to add to the confusion one of the elephants fell down in the narrow gateway, while another becoming wild and ungovernable, trod down every one before him. Pyrrhus was in the rear, in a more open part of the city, attempting to keep off the enemy. While thus engaged, he was slightly wounded through the breast-plate with a javelin; and, as he turned to take vengeance on the Argive who had attacked him, the mother of the man, seeing the danger of her son, hurled down from the house-roof where she was standing a ponderous tile, which struck Pyrrhus on the back of his neck. He fell from his horse stunned with the blow, and being recognised by some of the soldiers of Antigonus, was quickly despatched. His head was cut off and given to Halcyoneus, who carried the bloody trophy with exultation to his father Antigonus. But the latter turned away from the sight, and ordered the body to be interred with becoming honours. His remains were deposited by the Argives in the temple of Demeter. (Paus. i. 13. § 8.)

Pyrrhus perished in B.C. 272, in the forty-sixth year of his age, and in the twenty-third of his reign. He was the greatest warrior and one of the best princes of his time. If judged by a righteous standard of public morality, he will appear as a monarch intent only upon his personal aggrandisement, and ready to sacrifice the rights of other nations to the advancement of his glory and the gratification of his ambition. But if judged by the morality of the profligate times in which he lived, when every Greek prince thought he had a right to whatever dominions his sword could win, we shall see more to admire than to censure in his conduct. His government of his native dominions seems to have been just and lenient, for his Epeirots always remained faithful to him even during his long absence in Italy and Sicily. His foreign wars were carried on with no unnecessary cruelty and oppression, and he is accused of fewer crimes than any of his contemporaries. The greatest testimony to the excellence of his private life is, that in an age of treachery and corruption he ever retained the affection of his personal attendants; and hence, with the solitary exception of the physician who offered to poison him, we read of no instance in which he was deserted or betrayed by any of his officers or friends. With his daring courage, his military skill, his affable deportment, and his kingly bearing, he might have become the most powerful monarch of his day, if he had steadily and perseveringly pursued the immediate object before him. But he never rested satisfied with any acquisition, and was ever grasping at some fresh object: hence Antigonus compared him to a gambler, who made many good throws with the dice, but was unable to make the proper use of the game. Pyrrhus was regarded in subsequent times as one of the greatest generals that had ever lived. Procles, the Carthaginian, thought him superior even to Alexander in the military art (Paus. iv. 35. § 4); and Hannibal said that of all generals Pyrrhus was the first, Scipio the second, and himself the third (Plut. *Pyrrh.* 8), or, according to another version of the story, Alexander was the first, Pyrrhus the second, and himself the third (Plut. *Flamin.* 21). Pyrrhus wrote a work on the art of war, which was read in the time of Cicero (*ad Fam.* ix. 25, comp. Fabric. *Bibl. Graec.* vol. iv. p. 343); and his commentaries are quoted both by Dionysius and Plutarch.

Pyrrhus married four wives. 1. Antigone, the daughter of Berenice. 2. A daughter of Audoleon, king of the Paeonians. 3. Bircenna, a daughter of Bardylis, king of the Illyrians. 4. Lanassa, a daughter of Agathocles of Syracuse. His children were:—1. Ptolemy, born B.C. 295; killed in battle, B.C. 272. [Vol. III. p. 566, No. 9.] 2. Alexander, who succeeded his father as king of Epeirus. [Vol. I. p. 116.] 3. Helenus. [HELENUS, No. 1.] 4. Nereis, who married Gelon of Syracuse. [NEREIS.] 5. Olympias, who married her own brother Alexander. [OLYMPIAS, No. 2.] 6. Deidameia or Laodameia.

(Plutarch's biography is the principal ancient authority for the Life of Pyrrhus; and the subject has been ably treated by the following modern writers: — Droysen, *Geschichte des Hellenismus*, vol. i. pp. 249, 496, 535, 554—626, vol. ii. pp. 89,

110—163, 183—200; Thirlwall, *Hist. of Greece*, vol. vii. pp. 288, 353, 362—364, vol. viii. pp. 4, 5, 15, 16, 26—40, 67—76; Niebuhr, *Hist. of Rome*, pp. 450—465, 474—522; Arnold, *Hist. of Rome*, vol. iii. pp. 439—445, 481—520.)



COIN OF PYRRHUS.

PYRRHUS (Πύῤῥος), a Greek poet mentioned by Theocritus, is said by the Scholiast to have been a melic poet, and a native of Erythrae or Lesbos. (Theocr. iv. 31; Schol. *ad loc. et ad* iv. 20.)

PYTHAE'NETUS (Πυθαίνετος), wrote a work on Aegina. (Athen. xiii. p. 589, f; Schol. *ad Apoll. Rhod.* iv. 1712; Schol. *ad Pind. Ol.* ix. 107, *ad Nem.* v. 81, vi. 53; Schol. *ad Lycophr.* 175.)

PYTHA'GORAS (Πυθαγόρας). The authenticated facts in the history of Pythagoras are so few, and the sources from which the greater part of our information respecting him is derived are of so late a date, and so untrustworthy, that it is impossible to lay down more than an outline of his personal history with any approximation to certainty. The total absence of written memorials proceeding from Pythagoras himself, and the paucity of the notices of him by contemporaries, coupled with the secrecy which was thrown around the constitution and actions of the Pythagorean brotherhood, held out strong temptations for invention to supply the place of facts, and the stories which thus originated were eagerly caught up by the Neo-Platonic writers who furnish most of the details respecting Pythagoras, and with whom it was a recognised canon, that nothing should be accounted incredible which related to the gods or what was divine. (Iambl. *Adhort. ad Philos.* p. 324, ed. Kiessling.) In this way a multitude of the most absurd fictions took their rise — such as that Apollo was his father; that his person gleamed with a supernatural brightness; that he exhibited a golden thigh; that Abaris came flying to him on a golden arrow; that he was seen in different places at one and the same time. (Comp. Herod. iv. 94, &c.) With the exception of some scanty notices by Xenophanes, Heracleitus, Herodotus, Plato, Aristotle, and Isocrates, we are mainly dependent on Diogenes Laërtius, Porphyrius, and Iamblichus for the materials out of which to form a biography of Pythagoras. Aristotle had written a separate work on the Pythagoreans, which is unfortunately not extant. (He alludes to it himself, *Met.* i. 5. p. 986. 12, ed. Bekker.) His disciples Dicaearchus, Aristoxenus, and Heracleides Ponticus had written on the same subject. These writers, late as they are, are among the best from whom Porphyrius and Iamblichus drew: their chief sources besides being legends and their own invention. Hence we are reduced to admit or reject their statements mainly from a consideration of their inherent probability, and even in that point of view it is not enough to look at each separately, for if all the separately credible narratives respecting Pythagoras were supposed true, they would extend the sphere and amount of his activity to an utterly impossible extent. (Krische, *de Societatis a Pythagora conditae Scopo politico*. Praef.; Brandis, *Geschichte des Griech. Röm. Philosophie*, p. 440; Grote, *Hist. of Greece*, vol. iv. p. 540.)

That Pythagoras was the son of Mnesarchus, who was either a merchant, or, according to others, an engraver of signets (Diog. Laërt. viii. 1), may be safely affirmed on the authority of Herodotus (iv. 95); that Samos was his birth-place, on that of Isocrates (*Busir.* p. 227, ed. Steph.). Others called him a Tyrrhenian or Phliasian, and gave Marmacus, or Demaratus, as the name of his father (Diog. Laërt. *l. c.*; Porph. *Vit. Pyth.* 1, 2; Justin, xx. 4; Paus. ii. 13.) It is quite possible that though born in Samos, he may have been connected in race with those Tyrrhenian Pelasgians who were scattered over various parts of the Aegean Sea. There are but few chronological data, and those for the most part indistinct, for fixing the date of the birth of Pythagoras. Antilochus (ap. Clem. Alex. *Strom.* i. p. 309) reckoned 312 years from the ἡλικία of Pythagoras to B. C. 270. This would place the date of his birth at the close of the seventh century B. C. (B. C. 608.) Nearly the same date results from the account of Eratosthenes (ap. Diog. Laërt. viii. 47), and this is the date adopted by Bentley among others. On the other hand, according to Aristoxenus (Porph. *l. c.* c. 9), Pythagoras quitted Samos in the reign of Polycrates, at the age of 40. According to Iamblichus he was 57 years of age in B. C. 513. This would give B. C. 570 as the date of his birth, and this date coincides better with other statements. All authorities agree that he flourished in the times of Polycrates and Tarquinius Superbus (B. C. 540—510. See Clinton, *Fasti Hellen. s. a.* B. C. 539, 533, 531, 510). The war between Sybaris and Crotona might furnish some data bearing upon the point, if the connection of Pythagoras with it were matter of certainty.

It was natural that men should be eager to know, or ready to conjecture the sources whence Pythagoras derived the materials which were worked up into his remarkable system. And as, in such cases, in the absence of authentic information, the conjectures of one become the belief of another, the result is, that it would be difficult to find a philosopher to whom such a variety of teachers is assigned as to Pythagoras. Some make his training almost entirely Grecian, others exclusively Egyptian and Oriental. We find mentioned as his instructors Creophilus (Iambl. *Vit. Pyth.* 9), Hermodamas (Porph. 2., Diog. Laërt. viii. 2), Bias (Iambl. *l. c.*), Thales (*ibid.*), Anaximander (*ibid.* Porph. *l. c.*), and Pherecydes of Syros (Aristoxenus and others in Diog. Laërt. i. 118, 119; Cic. *de Div.* i. 49). The Egyptians are said to have taught him geometry, the Phoenicians arithmetic, the Chaldeans astronomy, the Magians the formulae of religion and practical maxims for the conduct of life (Porph. *l. c.* 6). Of the statements regarding his Greek instructors, that about Pherecydes comes to us with the most respectable amount of attestation.

It was the current belief in antiquity, that Pythagoras had undertaken extensive travels, and had visited not only Egypt, but Arabia, Phoenicia,

Judaea, Babylon, and even India, for the purpose of collecting all the scientific knowledge that was attainable, and especially of deriving from the fountain-heads instruction respecting the less public or mystic cultus of the gods. (Diog. Laërt. viii. 2; Porph. *l. c.* 11, 12; Iambl. *l.c.* 14, &c.) The journey to Babylon is possible, and not very unlikely. That Pythagoras visited Egypt, may be regarded as more than probable. Enough of Egypt was known to attract the curiosity of an inquiring Greek, and the intercourse of Samos as well as other parts of Greece with that country is mentioned. (Herod. ii. 134, 135, iii. 39.) The authorities also on the point are numerous (Antiphon. *ap. Porph.* 7; Isocr. *Busir.* p. 227; Cic. *de Fin.* v. 27; Strabo, xiv. p. 638.) The passages in Herodotus, ii. 81, 123, which have been thought to assert or imply the visit of Pythagoras to Egypt, do not, on a more accurate examination, appear to involve any such inference. (Krische, *l. c.* p. 5; Ritter, *Gesch. der Pythagorischen Philosophie*, p. 27.) According to one account, of no great authority, and mixed up with much that is absurd and incredible, Polycrates gave Pythagoras a letter of introduction to Amasis. (Diog. Laërt. viii. 3.) Still it is not easy to determine how far Pythagoras was indebted to the Egyptian priests, or, indeed, whether he learnt any thing at all from them. That he was initiated into their profoundest mysteries is in the highest degree improbable. Geometry in Egypt seems to have been chiefly of a practical kind, and the propositions which Pythagoras is said to have discovered are such as to show that the science of geometry was still in its infancy. There was nothing in the symbolical mode of representation which the Pythagoreans adopted, which bore the distinct traces of an Egyptian origin. The secret religious usages of the Pythagoreans exhibited nothing (so far as can be traced with any degree of probability) but what might have been adopted, quite in the spirit of the Greek religion, by those who knew nothing of Egyptian mysteries; and what was peculiar to Pythagoras in this respect admits of being referred with greater likelihood to the cultus of the Tyrrhenian Pelasgians, with whom Pythagoras is said to have been connected. (Ritter, *Gesch. der Philos.* vol. i. p. 363.) Even the doctrine of metempsychosis involves nothing which compels us to look to Egypt or the East for its origin. It is rather one of the most obvious sensualistic modes in which the continued existence of the soul could be conceived. Pythagoras might have derived it quite as easily from Pherecydes as from the Egyptians. Greater stress might be laid upon some external observances, such as the refraining from eating beans and fish, were it not that doubt exists even with regard to these. (Aristoxenus denied the fact of the interdiction of beans; see Gellius, *N. A.* iv. 11.) Nor, in any case, would initiation by the Egyptian priests be necessary to account for it. In short, no foreign influence can be traced, which in any way illustrates or accounts for either the philosophy or the institutions of Pythagoras. These exhibit only what might easily have been developed by a Greek mind exposed to the ordinary influences of the age. Even the ancient authorities point to a similar result in connecting the religious and ascetic peculiarities of Pythagoras with the Orphic or Cretan mysteries (Iambl. c. 25; Porph. c. 17; Diog. Laërt. viii. 3), or the Delphic oracle (Ariston. ap. Diog. Laërt. viii. 8, 21; Porph. 41).

Neither as to the kind and amount of knowledge which Pythagoras acquired, nor as to his definite philosophical views, have we much trustworthy *direct* evidence. Every thing of the kind mentioned by Plato and Aristotle is attributed not to Pythagoras, but to the Pythagoreans. We have, however, the testimony of Heracleitus (Diog. Laërt. viii. 6, ix. 1, comp. Herod. i. 29, ii. 49, iv. 95), that he was a man of extensive acquirements; and that of Xenophanes, that he believed in the transmigration of souls. (Diog. Laërt. viii. 36, comp. Arist. *de Anima*, i. 3; Herod. ii. 123. Xenophanes mentions the story of his interceding on behalf of a dog that was being beaten, professing to recognise in its cries the voice of a departed friend, comp. Grote, *l. c.* vol. iv. p. 528, note.) Pythagoras is said to have pretended that he had been Euphorbus, the son of Panthus, in the Trojan war, as well as various other characters, a tradesman, a courtezan, &c. (Porph. 26; Paus. ii. 17; Diog. Laërt. viii. 5; Horace, *Od.* i. 28, l. 10). He is said to have discovered the propositions that the triangle inscribed in a semi-circle is right-angled (Diog. Laërt. i. 25), that the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the sides (Diog. Laërt. viii. 12; Plut. *Non posse suav. vivi sec. Ep.* p. 1094). There is a celebrated story of his having discovered the arithmetical relations of the musical scale by observing accidentally the various sounds produced by hammers of different weights striking upon an anvil, and suspending by strings weights equal to those of the different hammers (Porph. *in Ptol. Harm.* p. 213; Diog. Laërt. viii. 12; Nicom. *Harm.* i. 2, p. 10, Meib.). The retailers of the story of course never took the trouble to verify the experiment, or they would have discovered that different hammers do not produce different sounds from the same anvil, any more than different clappers do from the same bell. Discoveries in astronomy are also attributed to Pythagoras (Diog. Laërt. viii. 14; Plin. *H. N.* ii. 8). There can be little doubt that he paid great attention to arithmetic, and its application to weights, measures, and the theory of music; medicine also is mentioned as included in the range of his studies (Diog. Laërt. viii. 12, 14, 32). Apart from all direct testimony, however, it might safely have been affirmed, that the very remarkable influence exerted by Pythagoras, and even the fact that he was made the hero of so many marvellous stories, prove him to have been a man both of singular capabilities and of great acquirements. The general tendency of the speculations of the Pythagorean school is evidence that the statements with regard to his mathematical researches are well founded. But whatever weight there may be in the conjecture of Ritter, that through his descent from the Tyrrhenian Pelasgians Pythagoras derived by tradition a peculiar and secret cultus, which he needed not so much to alter, as to develop so as to suit his peculiar aims, there can be little doubt that the above-named author is correct in viewing the religious element as the predominant one in his character, and a religious ascendancy in connection with a certain mystic religious system as that which it was his immediate and chief object to secure. And it was this religious element which made the profoundest impression upon his contemporaries. That they regarded him as standing in a peculiarly close connection with the gods is certain. The Crotoniates even identified him

with the Hyperborean Apollo. (Porph. *l. c.* 20; Iambl. *l. c.* 31, 140; Aelian, *V. H.* ii. 26; Diog. Laërt. viii. 36.) And without viewing him as an impostor, we may easily believe that he himself to some extent shared the same views. He is said to have pretended to divination and prophecy. (Cic. *de Divin.* i. 3, 46; Porph. *l. c.* 29.) "In his prominent vocation, analogous to that of Epimenides, Orpheus, or Melampus, he appears as the revealer of a mode of life calculated to raise his disciples above the level of mankind, and to recommend them to the favour of the gods." (Grote, vol. iv. p. 529.)

No certainty can be arrived at as to the length of time spent by Pythagoras in Egypt or the East, or as to his residence and efforts in Samos or other Grecian cities, before his removal to Italy. Ritter is inclined to believe from the expressions of Herodotus that the secret cultus or orgies of Pythagoras had gained some footing in Greece or Ionia, even before Crotona became the focus of his influence (*Gesch. der Phil.* vol. i. p. 364, *Gesch. der Pyth. Phil.* p. 31). In the visits to various places in Greece—Delos, Sparta, Phlius, Crete, &c. which are ascribed to him, he appears commonly either in his religious or priestly character, or else as a lawgiver (Iambl. *l. c.* 25; Porph. *l. c.* 17; Diog. Laërt. viii. 3, 13; Cic. *Tusc. Qu.* v. 3).

It is in the highest degree probable that the reason why Pythagoras removed to Crotona is to be found in the unfavourable condition of his native country, while under the tyranny of Polycrates, for the realisation of his schemes. Later admirers were content to believe that, from the high estimation in which he was held by his fellow-citizens, he was so overburdened with public duties, as to have no time to bestow upon philosophy, and so withdrew from Samos (Iambl. 28; Porph. 9). The reason why he selected Crotona as the sphere of his operations, it is impossible to ascertain from any existing evidence. All that is adduced on this head by K. O. Müller (*Dorians*, iii. 9. § 17, vol. ii. p. 189, &c.) is mere conjecture, and is of the most unsatisfactory kind. Grote (vol. iv. p. 538) supposes that the celebrity of Crotona for the cultivation of the art of medicine may possibly have had some influence with him. That on his arrival there he speedily attained extensive influence, and gained over great numbers to enter into his views, is all that can safely be affirmed in the midst of the marvellous stories told by later biographers of the effects of his eloquent discourses in leading the Crotoniates to abandon their luxurious and corrupting manner of life and devote themselves to that purer system which he came to introduce. (Porph. 18; Iambl. 37, &c.) His adherents were chiefly of the noble and wealthy classes. Three hundred of these were formed into a select brotherhood or club, bound by a sort of vow to Pythagoras and each other, for the purpose of cultivating the religious and ascetic observances enjoined by their master, and of studying his religious and philosophical theories. The statement that they threw all their property into a common stock has not sufficient evidence to support it, and was perhaps in the first instance only an inference from certain Pythagorean maxims and practices (comp. Cic. *de Leg.* i. 12, *de Off.* i. 7; Diog. Laërt. viii. 10; Krische, *l. c.* p. 27, &c.; Ritter, *l. c.* p. 39). That there were several women among the adherents of Pythagoras is pretty certain. That any were members of the club of 300 is not so probable. Krische (*l. c.* p. 45) considers that these female Pythagoreans were only the wives and relations of members of the brotherhood, who were instructed in some of the Pythagorean doctrines. These would doubtless be mainly those connected with the religious part of his system. (Comp. Menage, *Hist. de Mul. Philos.*)

With respect to the internal arrangements and discipline of this brotherhood only a few leading features seem to rest upon a basis of evidence and probability sufficient to warrant our bestowing any attention upon them. All accounts agree that what was done and taught among the members was kept a profound secret towards all without its pale. But we are also told that there were gradations among the members themselves. It was an old Pythagorean maxim, that every thing was not to be told to every body (Diog. Laërt. viii. 15; Arist. *ap. Iamb.* 31, ἐν τοῖς πάνυ ἀποῤῥήτοις). The division of classes is usually described as one into ἐσωτερικοί and ἐξωτερικοί, though these terms themselves are probably of later origin. Other names given to corresponding divisions are, Πυθαγόρειοι and Πυθαγορισταί (Iambl. 80). Other accounts, again, speak of a division into three classes, Πυθαγορικοί, Πυθαγόρειοι, and Πυθαγορισταί, according to the degree of intimacy which they enjoyed with Pythagoras; the first class being those who held the closest communion with him; or into σεβαστικοί, πολιτικοί, and μαθηματικοί, according as the subject of their studies related mainly to religion, to politics, or to mathematical and physical science (Phot. *Cod.* 249). Other authorities speak of ἀκουσματικοί and μαθηματικοί (Iambl. *l. c.*), or Acustici, Mathematici, and Physici (Gell. *N. A.* i. 9). Most of these divisions, however, presuppose a more marked separation between the different branches of human knowledge, or between philosophical training and political activity, than existed at that time. In the admission of candidates Pythagoras is said to have placed great reliance on his physiognomical discernment (Gell. *l. c.*). If admitted, they had to pass through a period of probation, in which their powers of maintaining silence (ἐχεμυθία) were especially tested, as well as their general temper, disposition, and mental capacity (Ariston. *ap. Iambl.* 94). That they had to maintain silence for five years, and during the whole of that period were never allowed to behold the face of Pythagoras, while they were from time to time exposed to various severe ordeals (Iambl. 68), are doubtless the exaggerations of a later age. There is more probability in the statement (Taurus, *ap. Gell.* i. 9) that the period of noviciate varied according to the aptitude which the candidates manifested for the Pythagorean discipline. As regards the nature of the esoteric instruction to which only the most approved members of the fraternity were admitted, some (e. g. Meiners, *Gesch. der Wissenschaften*) have supposed that it had reference to the political views of Pythagoras. Ritter (*l. c.* p. 47, &c.), with greater probability, holds that it had reference mainly to the *orgies*, or secret religious doctrines and usages, which undoubtedly formed a prominent feature in the Pythagorean system, and were peculiarly connected with the worship of Apollo (Aelian, *V. H.* ii. 26; Diog. Laërt. viii. 13; Iambl. 8. 91, 141; comp. Krische, *l. c.* p. 37; Brandis, *l. c.* p. 432; Müller, *Dorians*, iii. 9. § 17). The admission of women to

a knowledge of these (if indeed they were members of the club) is far more intelligible than their initiation into political secrets. And the αὐτὸς ἔφα of the master connects itself most easily with the priestly character of Pythagoras, and the belief which his disciples, and probably he himself also, entertained, that he enjoyed a closer and more direct intercourse with the gods than other men. It is possible enough, however, that some of the more recondite speculations of the philosopher were connected with these religious views, while the ordinary scientific studies — mathematics, music, astronomy, &c. — were open to all the disciples. That there were some outward peculiarities of an ascetic kind (many of which had, perhaps, a symbolical meaning) in the mode of life to which the members of the brotherhood were subjected, seems pretty certain (comp. Porph. 32; Iambl. 96, &c.). Some represent him as forbidding all animal food (as Empedocles did afterwards, Arist. *Rhet.* i. 14. § 2; Sext. Emp. ix. 127. This was also one of the Orphic precepts, Aristoph. *Ran.* 1032). This, if to any extent the case, may have had reference to the doctrine of metempsychosis (comp. Plut. *de Esu Carn.* pp. 993, 996, 997). It is, however, pointed out by Grote (vol. iv. p. 533), that all the members cannot have been subjected to this prohibition; Milo, for instance, could not possibly have dispensed with animal food. The best authorities contradict the statement. According to Ariston (ap. Diog. Laërt. viii. 20) he allowed the use of all kinds of animal food except the flesh of oxen used for ploughing, and rams (comp. Porph. 7; Iambl. 85, 108). There is a similar discrepancy as to the prohibition of fish and beans (Diog. Laërt. viii. 19, 34; Gell. iv. 11; Porph. 34, *de Abst.* i. 26; Iambl. 98). But temperance of all kinds seems to have been strictly enjoined. It is also stated that they had common meals, resembling the Spartan syssitia, at which they met in companies of ten (Iambl. 98; Strabo, vi. p. 263). Considerable importance seems to have been attached to music and gymnastics in the daily exercises of the disciples. Their whole discipline is represented as tending to produce a lofty serenity and self-possession, regarding the exhibition of which various anecdotes were current in antiquity (Athen. xiv. p. 623; Aelian, *V. H.* xiv. 18; Iambl. 197; comp. Krische, *l. c.* p. 42). Iamblichus (96—101, apparently on the authority of Aristoxenus) gives a long description of the daily routine of the members, which suggests many points of comparison with the ordinary life of Spartan citizens. It is not unlikely that many of the regulations of Pythagoras were suggested by what he saw in Crete and Sparta. Among the best ascertained features of the brotherhood are the devoted attachment of the members to each other, and their sovereign contempt for those who did not belong to their ranks (Ariston. *ap. Iambl.* 94, 101, &c., 229, &c.; comp. the story of Damon and Phintias; Porph. 60; Iambl. 233, &c.). It appears that they had some secret conventional symbols, by which members of the fraternity could recognise each other, even if they had never met before (Schol. *ad Arist. Nub.* 611; Iambl. 237, 238; Krische, pp. 43, 44). Clubs similar to that at Crotona were established at Sybaris, Metapontum, Tarentum, and other cities of Magna Graecia.

The institutions of Pythagoras were certainly not intended to withdraw those who adopted them from active exertion and social and political connections, that they might devote themselves exclusively to religious and philosophical contemplations. Rather he aimed at the production of a calm bearing and elevated tone of character, through which those trained in the discipline of the Pythagorean life should exhibit in their personal and social capacities a reflection of the order and harmony of the universe. But the question whether he had any distinct political designs in the foundation of his brotherhood, has been variously answered. It was perfectly natural, even without any express design on his part, that a club such as the Three Hundred of Crotona should gradually come to mingle political with other objects, and by the facilities afforded by their secret and compact organisation should speedily gain extensive political influence, which, moreover, the political condition of Crotona, where the aristocracy was with difficulty holding its ground, rendered more than usually easy. That this influence should be decisively on the side of aristocracy or oligarchy, resulted naturally both from the nature of the Pythagorean institutions, and from the rank and social position of the members of the brotherhood. Through them, of course, Pythagoras himself exercised a large amount of indirect influence over the affairs both of Crotona and of other Italian cities. It does not appear however that he ever held any official rank, though we are told that the senate urged him to accept the office of Prytanis. But we have no evidence that the objects of Pythagoras were (as Krische, Müller, and others believe) from the first predominantly political, or even that he had any definite political designs at all in the formation of his club. That he intended to exhibit in Crotona the model of a pure Dorian aristocracy (Müller, *Dorians*, iii. 9. § 16), is a mere fancy (comp. Grote, vol. iv. p. 545, note). It is true that the club was in practice at once "a philosophical school, a religious brotherhood, and a political association" (Thirlwall, *Hist. of Greece*, vol. ii. p. 148), but there is nothing to show that "all these characters appear to have been inseparably united in the founder's mind." Mr. Grote, more in accordance with the earliest and best authority on the subject (Plato, *de Rep.* x. p. 600, comp. *de Leg.* vi. p. 782, who contrasts Pythagoras, as the institutor of a peculiar mode of private life, with those who exercised a direct influence upon public life), remarks, "We cannot construe the scheme of Pythagoras as going farther than the formation of a private, select order of brethren, embracing his religious fancies, ethical tone, and germs of scientific idea, and manifesting adhesion by those observances which Herodotus and Plato call the Pythagorean orgies and mode of life. And his private order became politically powerful because he was skilful or fortunate enough to enlist a sufficient number of wealthy Crotoniates, possessing individual influence, which they strengthened immensely by thus regimenting themselves in intimate union" (*Hist. of Greece*, vol. iv. p. 544). The notion of Müller and Niebuhr, that the 300 Pythagoreans constituted a kind of smaller senate at Crotona, is totally without foundation. On the other hand, it seems quite as unfounded to infer from the account that Pythagoras was the first to apply to himself the epithet φιλόσοφος (Cic. *Tusc.* v. 3; Diog. Laërt. i. 12), that philosophical contemplation was the sole end that he had in view. Respecting the Pythagorean *life*, and its analogy

with the Orphic life, see Lobeck, *Aglaophamus. Orphica*, lib. ii. pp. 247, 698, 900. The resemblance in many respects of the Pythagorean brotherhood or order to that founded by Loyola has been more than once pointed out.

It is easy to understand how this aristocratical and exclusive club would excite the jealousy and hostility not only of the democratical party in Crotona, but also of a considerable number of the opposite faction. The hatred which they had excited speedily led to their destruction. The circumstances attending this event are, however, involved in some uncertainty. In the hostilities which broke out between Sybaris and Crotona on the occasion of the refusal of the Crotoniates (to which, it is said, they had been urged by Pythagoras) to surrender some exiles of Sybaris, the forces of Crotona were headed by the Pythagorean Milo [MILO]; and the other members of the brotherhood doubtless took a prominent part. The decisive victory of the Crotoniates seems to have elated the Pythagoreans beyond measure. A proposal (occasioned, according to the statement in Iamblichus, c. 255, by a refusal on the part of the senate to distribute among the people the newly conquered territory of Sybaris; though this account involves considerable difficulty; see Grote, *l. c.* p. 549) for establishing a more democratical constitution, was unsuccessfully resisted by the Pythagoreans. Their enemies, headed by Cylon and Ninon, the former of whom is said to have been irritated by his exclusion from the brotherhood, excited the populace against them. An attack was made upon them while assembled either in the house of Milo, or in some other place of meeting. The building was set on fire, and many of the assembled members perished; only the younger and more active escaping (Iambl. 255—259; Porph. 54—57; Diog. Laërt. viii. 39; Diod. x. fragm. vol. iv. p. 56, ed. Wess.; comp. Plut. *de Gen. Socr.* p. 583). Similar commotions ensued in the other cities of Magna Graecia in which Pythagorean clubs had been formed, and kept them for a considerable time in a state of great disquietude, which was at length pacified by the mediation of the Peloponnesian Achaeans (Polyb. ii. 39). As an active and organised brotherhood the Pythagorean order was everywhere suppressed, and did not again revive, though it was probably a long time before it was put down in all the Italian cities [LYSIS; PHILOLAUS]. Still the Pythagoreans continued to exist as a sect, the members of which kept up among themselves their religious observances and scientific pursuits, while individuals, as in the case of Archytas, acquired now and then great political influence. Respecting the fate of Pythagoras himself, the accounts varied. Some say that he perished in the temple with his disciples (Arnob. *adv. Gentes*, i. p. 23), others that he fled first to Tarentum, and that, being driven thence, he escaped to Metapontum, and there starved himself to death (Diog. Laërt. viii. 39, 40; Porph. 56; Iambl. 249; Plut. *de Stoic. Rep.* 37). His tomb was shown at Metapontum in the time of Cicero (Cic. *de Fin.* v. 2). According to some accounts Pythagoras married Theano, a lady of Crotona, and had a daughter Damo, and a son Telauges; others say two daughters, Damo and Myia; but other notices seem to imply that he had a wife and a daughter grown up, when he came to Crotona. (Diog. Laërt. viii. 42; Fabric. *Bibl. Graec.* vol. i. p. 772.)

For a considerable time after the breaking up of the clubs at Crotona and elsewhere great obscurity hangs over the history of the Pythagoreans. No reliance can be placed on the lists of them which later writers have given, as they have been amplified, partly through mere invention, partly through a confusion between Pythagoreans and Italian philosophers generally. The writings, or fragments of writings, which have come down to us under the names of Archytas, Timaeus, Ocellus, Brontinus, &c., have been shown to be spurious. Pythagorism seems to have established itself by degrees more and more in different parts of Greece. About the time of Socrates, and a little later, we get some trustworthy notices of Philolaus, Lysis, Cleinias, Eurytus, and Archytas. These men, and others who applied themselves to the development of the Pythagorean philosophy, were widely different from the so-called Pythagoreans of a later age (from the time of Cicero onwards), who were characterised by little except an exaggeration of the religious and ascetic fanaticism of the Pythagorean system [APOLLONIUS OF TYANA]. This Neo-Pythagorism was gradually merged in the kindred mysticism of the Neo-Platonists.

When we come to inquire what were the philosophical or religious opinions held by Pythagoras himself, we are met at the outset by the difficulty that even the authors from whom we have to draw possessed no authentic records bearing upon the subject of the age of Pythagoras himself. If Pythagoras ever wrote any thing, his writings perished with him, or not long after. The probability is that he wrote nothing. (Comp. Plut. *de Alex. fort.* p. 329; Porph. *l. c.* 57; Galen, *de Hipp. et Plat. Plac.* v. 6.) The statements to the contrary prove worthless on examination. Every thing current under his name in antiquity was spurious. (See Fabric. *Bibl. Graec.* vol. i. pp. 779—805; Ritter, *Gesch. der Pyth. Phil.* p. 56.) It is all but certain that Philolaus was the first who *published* the Pythagorean doctrines, at any rate in a written form [PHILOLAUS]. Still there was so marked a peculiarity running through the Pythagorean philosophy, by whomsoever of its adherents it was developed, and so much of uniformity can be traced at the basis even of the diversities which present themselves here and there in the views expressed by different Pythagoreans, as they have come down to us from authentic sources, that there can be little question as to the germs of the system at any rate having been derived from Pythagoras himself. (Brandis, *l. c.* p. 442.) The Pythagoreans seem to have striven in the main to keep their doctrine uncorrupted. We even hear of members being expelled from the brotherhood for philosophical or other heterodoxy; and a distinction was already drawn in antiquity between genuine and spurious Pythagorism (*Iambl.* 81; Villois. *Anecd.* ii. p. 216; Syrian. *in Arist. Met.* xii. fol. 71, b., 85, b.; Simplic. *in Arist. Phys.* fol. 104, b.; Stob. *Ecl. Phys.* i. pp. 308, 448, 496). Aristotle manifestly regarded the Pythagorean philosophy as something which in its leading features characterised the school generally. He found it, however, after it had passed through a considerable period of development, in the hands of adherents of varying tendencies. It was to be expected therefore that varieties should make their appearance (comp. Arist. *de Caelo*, iii. 1, at the end, with *Met.* i. 6). Nearly every thing that can be in any degree de-

pended on seems to have been derived from the writings of Philolaus and Archytas, especially the former (Ritter, *l. c.* p. 62, &c.). On the philosophy of Archytas Aristotle had composed a treatise in three books, which has unfortunately perished, and had instituted a comparison between his doctrines and those of the Timaeus of Plato (Athen. xii. 12; Diog. Laërt. v. 25).

Pythagoras resembled greatly the philosophers of what is termed the Ionic school, who undertook to solve by means of a single primordial principle the vague problem of the origin and constitution of the universe as a whole. But, like Anaximander, he abandoned the physical hypotheses of Thales and Anaximenes, and passed from the province of physics to that of metaphysics, and his predilection for mathematical studies led him to trace the origin of all things to *number*, this theory being suggested, or at all events confirmed, by the observation of various numerical relations, or analogies to them, in the phenomena of the universe. "Since of all things numbers are by nature the first, in numbers they (the Pythagoreans) thought they perceived many analogies to things that exist and are produced, more than in fire, and earth, and water; as that a certain affection of numbers was justice; a certain other affection, soul and intellect; another, opportunity; and of the rest, so to say, each in like manner; and moreover, seeing the affections and ratios of what pertains to harmony to consist in numbers, since other things seemed in their entire nature to be formed in the likeness of numbers, and in all nature numbers are the first, they supposed the elements of numbers to be the elements of all things" (Arist. *Met.* i. 5, comp. especially *Met.* xiii. 3). Brandis, who traces in the notices that remain more than one system, developed by different Pythagoreans, according as they recognised in numbers the inherent basis of things, or only the patterns of them, considers that all started from the common conviction that it was in numbers and their relations that they were to find the absolutely certain principles of knowledge (comp. Philolaus, ap. Stob. *Ecl. Phys.* i. p. 458; Böckh, *Philolaos*, p. 62; Stob. *l. c.* i. p. 10; Böckh, *l. c.* p. 145, ψεῦδος οὐδαμῶς ἐς ἀριθμὸν ἐπιπνεῖ —— ἁ δ' ἀλάθεια οἰκεῖον καὶ σύμφυτον τᾷ τῶ ἀριθμῶ γενεᾷ), and of the objects of it, and accordingly regarded the principles of numbers as the absolute principles of things; keeping true to the common maxim of the ancient philosophy, that like takes cognisance of like (καθάπερ ἔλεγε καὶ ὁ Φιλόλαος, θεωρητικόν τε ὄντα (τὸν λόγον τὸν ἀπὸ τῶν μαθημάτων περιγενόμενον) τῆς τῶν ὅλων φύσεως ἔχειν τινὰ συγγένειαν πρὸς ταύτην, ἐπείπερ ὑπὸ τοῦ ὁμοίου τὸ ὅμοιον καταλαμβάνεσθαι. Sext. Emp. *adv. Math.* vii. 92; Brandis, *l. c.* p. 442). Aristotle states the fundamental maxim of the Pythagoreans in various forms, as, φαίνονται δὴ καὶ οὗτοι τὸν ἀριθμὸν νομίζοντες ἀρχὴν εἶναι καὶ ὡς ὕλην τοῖς οὖσι καὶ ὡς πάθη τε καὶ ἕξεις (*Met.* i. 5); or, τὸν ἀριθμὸν εἶναι τὴν οὐσίαν ἁπάντων (ibid. p. 987. 19, ed. Bekker); or, τοὺς ἀριθμοὺς αἰτίους εἶναι τοῖς ἄλλοις τῆς οὐσίας (*Met.* i. 6. p. 987. 24); nay, even that numbers are things themselves (Ibid. p. 987. 28). According to Philolaus (Syrian. *in Arist. Met.* xii. 6. p. 1080, b. 16), number is the "dominant and self-produced bond of the eternal continuance of things." But number has two forms (as Philolaus terms them, ap. Stob. *l. c.* p. 456; Böckh, *l. c.* p. 58), or elements (Arist. *Met.* i. 5), the even and the odd, and a third, resulting from the mixture of the two, the even-odd (ἀρτιοπέρισσον, Philol. *l. c.*). This third species is *one* itself, for it is both even and odd (Arist. *l. c.* Another explanation of the ἀρτιοπέρισσον, which accords better with other notices, is that it was an even number composed of two uneven numbers. Brandis, *l. c.* p. 465, &c.). *One*, or unity, is the essence of number, or absolute number, and so comprises these two opposite species. As absolute number it is the origin of all numbers, and so of all things. (Arist. *Met.* xiii. 4. ἓν ἀρχὰ πάντων; Philol. ap. Böckh, § 19. According to another passage of Aristotle, *Met.* xii. 6. p. 1080, b. 7. number is produced ἐκ τούτου — τοῦ ἑνὸς — καὶ ἄλλου τινος.) This original unity they also termed God (Ritter, *Gesch. der Phil.* vol. i. p. 389). These propositions, however, would, taken alone, give but a very partial idea of the Pythagorean system. A most important part is played in it by the ideas of *limit*, and *the unlimited*. They are, in fact, the fundamental ideas of the whole. One of the first declarations in the work of Philolaus [Philolaus] was, that all things in the universe result from a combination of the unlimited and the limiting (φύσις δὲ ἐν τῷ κόσμῳ ἁρμόχθη ἐξ ἀπείρων τε καὶ περαινόντων, καὶ ὅλος κόσμος καὶ τὰ ἐν αὐτῷ πάντα. Diog. Laërt. viii. 85; Böckh, p. 45); for if all things had been unlimited, nothing could have been the object of cognizance (Phil. *l. c.*; Böckh, p. 49). From the unlimited were deduced immediately time, space, and motion (Stob. *Ecl. Phys.* p. 380; Simplic. *in Arist. Phys.* f. 98, b.; Brandis, *l. c.* p. 451). Then again, in some extraordinary manner they connected the ideas of odd and even with the contrasted notions of the limited and the unlimited, the odd being limited, the even unlimited (Arist. *Met.* i. 5, p. 986, a. 18, Bekker, comp. *Phys. Ausc.* iii. 4, p. 203. 10, Bekker). They called the even unlimited, because in itself it is divisible into equal halves ad infinitum, and is only limited by the odd, which, when added to the even, prevents the division (Simpl. *ad Arist. Phys. Ausc.* iii. 4, f. 105; Brandis, p. 450, note). Limit, or the limiting elements, they considered as more akin to the primary unity (Syrian. *in Arist. Met.* xiii. 1). In place of the plural expression of Philolaus (τὰ περαίνοντα) Aristotle sometimes uses the singular πέρας, which, in like manner, he connects with the unlimited (τὸ ἄπειρον. *Met.* i. 8, p. 990, l. 8, xiii. 3. p. 1091, l. 18, ed. Bekk.).

But musical principles played almost as important a part in the Pythagorean system as mathematical or numerical ideas. The opposite principia of the unlimited and the limiting are, as Philolaus expresses it (Stob. *l. c.* p. 458; Böckh, *l. c.* p. 62), "neither alike, nor of the same race, and so it would have been impossible for them to unite, had not harmony stepped in." This harmony, again, was, in the conception of Philolaus, neither more nor less than the octave (Brandis, *l. c.* p. 456). On the investigation of the various harmonical relations of the octave, and their connection with weight, as the measure of tension, Philolaus bestowed considerable attention, and some important fragments of his on this subject have been preserved, which Böckh has carefully examined (*l. c.* p. 65—89, comp. Brandis, *l. c.* p. 457, &c.). We find running through the entire Pythagorean system the idea that order, or harmony of relation, is the

regulating principle of the whole universe. Some of the Pythagoreans (but by no means all, as it appears) drew out a list of ten pairs of opposites, which they termed the *elements* of the universe. (Arist. *Met.* i. 5. Elsewhere he speaks as if the Pythagoreans generally did the same, *Eth. Nic.* i. 4, ii. 5.) These pairs were —

Limit and the Unlimited.
Odd and Even.
One and Multitude.
Right and Left.
Male and Female.
Stationary and Moved.
Straight and Curved.
Light and Darkness.
Good and Bad.
Square and Oblong.

The first column was that of the good elements (Arist. *Eth. Nic.* i. 4): the second, the row of the bad. Those in the second series were also regarded as having the character of negation (Arist. *Phys.* iii. 2). These, however, are hardly to be looked upon as ten pairs of *distinct* principles. They are rather various modes of conceiving one and the same opposition. One, Limit and the Odd, are spoken of as though they were synonymous (comp. Arist. *Met.* i. 5, 7, xiii. 4, *Phys.* iii. 5).

To explain the production of material objects out of the union of the unlimited and the limiting, Ritter (*Gesch. der Pyth. Phil.* and *Gesch. der Phil.* vol. i. p. 403, &c.) has propounded a theory which has great plausibility, and is undoubtedly much the same as the view held by later Pythagorizing mathematicians; namely, that the ἄπειρον is neither more nor less than void space, and the περαίνοντα points in space which bound or define it (which points he affirms the Pythagoreans called monads or units, appealing to Arist. *de Caelo*, iii. 1; comp. Alexand. Aphrod. quoted below), the point being the ἀρχή or principium of the line, the line of the surface, the surface of the solid. Points, or monads, therefore are the source of material existence; and as points are monads, and monads numbers, it follows that numbers are at the base of material existence. (This is the view of the matter set forth by Alexander Aphrodisiensis *in Arist. de prim. Phil.* i. fol. 10, b.; Ritter, *l. c.* p. 404, note 3.) Ecphantus of Syracuse was the first who made the Pythagorean monads to be corporeal, and set down indivisible particles and void space as the principia of material existence. (See Stob. *Ecl. Phys.* p. 308.) Two geometrical points in themselves would have no magnitude; it is only when they are combined with the intervening space that a line can be produced. The union of space and lines makes surfaces; the union of surfaces and space makes solids. Of course this does not explain very well how *corporeal substance* is formed, and Ritter thinks that the Pythagoreans perceived that this was the weak point of their system, and so spoke of the ἄπειρον, as mere void space, as little as they could help, and strove to represent it as something positive, or almost substantial.

But however plausible this view of the matter may be, we cannot understand how any one who compares the very numerous passages in which Aristotle speaks of the Pythagoreans, can suppose that his notices have reference to any such system. The theory which Ritter sets down as that of the Pythagoreans is one which Aristotle mentions several times, and shows to be inadequate to account for the physical existence of the world, but he nowhere speaks of it as the doctrine of the Pythagoreans. Some of the passages, where Ritter tries to make this out to be the case, go to prove the very reverse. For instance, in *De Caelo*, iii. 1 after an elaborate discussion of the theory in question, Aristotle concludes by remarking that the number-theory of the Pythagoreans will no more account for the production of corporeal magnitude, than the point-line-and-space-theory which he has just described, for no addition of units can produce either body or weight (comp. *Met.* xiii. 3). Aristotle nowhere identifies the Pythagorean monads with mathematical points; on the contrary, he affirms that in the Pythagorean system, the monads, in some way or other which they could not explain, got magnitude and extension (*Met.* xii. 6, p. 1080, ed. Bekker). The κενόν again, which Aristotle mentions as recognised by the Pythagoreans, is never spoken of as synonymous with their ἄπειρον; on the contrary we find (Stob. *Ecl. Phys.* i. p. 380) that from the ἄπειρον they deduced time, breath, and void space. The frequent use of the term πέρας, too, by Aristotle, instead of περαίνοντα, hardly comports with Ritter's theory.

There can be little doubt that the Pythagorean system should be viewed in connection with that of Anaximander, with whose doctrines Pythagoras was doubtless conversant. Anaximander, in his attempt to solve the problem of the universe, passed from the region of physics to that of metaphysics. He supposed "a primaeval principle without any actual determining qualities whatever; but including all qualities potentially, and manifesting them in an infinite variety from its continually self-changing nature; a principle which was nothing in itself, yet had the capacity of producing any and all manifestations, however contrary to each other—a primaeval something, whose essence it was to be eternally productive of different phaenomena" (Grote, *l. c.* p. 518; comp. Brandis, *l. c.* p. 123, &c.). This he termed the ἄπειρον; and he was also the first to introduce the term ἀρχή (Simplic. in Arist. *Phys.* fol. 6, 32). Both these terms hold a prominent position in the Pythagorean system, and we think there can be but little doubt as to their parentage. The Pythagorean ἄπειρον seems to have been very nearly the same as that of Anaximander, an undefined and infinite *something*. Only instead of investing it with the property of spontaneously developing itself in the various forms of actual material existence, they regarded all its definite manifestations as the determination of its indefiniteness by the definiteness of *number*, which thus became the *cause* of all actual and positive existence (τοὺς ἀριθμοὺς αἰτίους εἶναι τοῖς ἄλλοις τῆς οὐσίας, Arist. *Met.* i. 6). It is by numbers alone, in their view, that the objective becomes cognisable to the subject; by numbers that extension is originated, and attains to that definiteness by which it becomes a concrete body. As the ground of all quantitative and qualitative definiteness in existing things, therefore, number is represented as their inherent element, or even as the matter (ὕλη), as well as the passive and active condition of things (Arist. *Met.* i. 5). But both the περαίνοντα and the ἄπειρον are referred to a higher unity, the absolute or divine

unity. And in this aspect of the matter Aristotle speaks of unity as the principium and essence and element of all things (*Met.* xii. 6, i. 6, p. 987, b. 22); the *divine* unity being the first principle and cause, and *one*, as the first of the limiting numbers and the element of all, being the basis of positive existence, and when itself become possessed of extension (*Met.* xii. 3, p. 1091, a. 15) the element of all that possesses extension (comp. Brandis, *l. c.* p. 511, &c.). In its development, however, the Pythagorean system seems to have taken a twofold direction, one school of Pythagoreans regarding numbers as the inherent, fundamental elements of things (Arist. *de Caelo*, iii. 1); another section, of which Hippasus seems to have been the head, regarding numbers as the patterns merely, but not as entering into the essence of things (Arist. *Met.* i. 6. Though Aristotle speaks of the Pythagoreans generally here, there can be no doubt that the assertion, in which the Greek commentators found a difficulty, should be restricted to a section of the Pythagoreans. Comp. Iambl. *in Nicom. Arithm.* p. 11; Syrian. *in Arist. Met.* xii. p. 1080, b. 18; Simplic. *in Phys.* f. 104, b.; Iambl. *Pyth.* 81; Stob. *Ecl. Phys.* p. 302; Brandis, *l. c.* p. 444).

As in the octave and its different harmonical relations, the Pythagoreans found the ground of connection between the opposed primary elements, and the mutual relations of existing things, so in the properties of particular numbers, and their relation to the principia, did they attempt to find the explanation of the particular properties of different things, and therefore addressed themselves to the investigation of the properties of numbers, dividing them into various species. Thus they had three kinds of *even*, according as the number was a power of two (ἀρτιάκις ἄρτιον), or a multiple of two, or of some power of two, not itself a power of two (περισσάρτιον), or the sum of an odd and an even number (ἀρτιοπέριττον — a word which seems to have been used in more than one sense. Nicom. *Arithm.* i. 7, 8). In like manner they had three kinds of *odd*. It was probably the use of the decimal system of notation which led to the number *ten* being supposed to be possessed of extraordinary powers. "One must contemplate the works and essential nature of number according to the power which is in the number ten; for it is great, and perfect, and all-working, and the first principle (ἀρχά) and guide of divine and heavenly and human life." (Philolaus ap. Stob. *Ecl. Phys.* p. 8; Böckh, p. 139.) This, doubtless, had to do with the formation of the list of *ten* pairs of opposite principles, which was drawn out by some Pythagoreans (Arist. *Met.* i. 5). In like manner the *tetractys* (possibly the sum of the first four numbers, or 10) was described as containing the source and root of ever-flowing nature (*Carm. Aur.* l. 48). The number *three* was spoken of as defining or limiting the universe and all things, having end, middle, and beginning, and so being the number of the *whole* (Arist. *de Caelo*, i. 1). This part of their system they seem to have helped out by considerations as to the connection of numbers with lines, surfaces, and solids, especially the regular geometrical figures (*Theolog. Arithm.* 10, p. 61, &c.), and to have connected the relations of things with various geometrical relations, among which angles played an important part. Thus, according to Philolaus, the angle of a triangle was consecrated to four deities, Kronos, Hades, Pan, and Dionysus; the angle of a square to Rhea, Demeter, and Hestia; the angle of a dodecagon to Zeus; apparently to shadow forth the sphere of their operations (Procl. *in Euclid. Elem.* i. p. 36; Böckh, *l. c.* p. 152, &c.). As we learn that he connected solid extension with the number *four* (*Theol. Arithm.* p. 56), it is not unlikely that, as others did (Nicom. *Arithm.* ii. 6), he connected the number *one* with a point, *two* with a line, *three* with a surface (χροιά). To the number *five* he appropriated quality and colour; to *six* life; to *seven* intelligence, health, and light; to *eight* love, friendship, understanding, insight (*Theol. Arithm.* *l. c.*). Others connected marriage, justice, &c. with different numbers (Alex. *in Arist. Met.* i. 5, 13). Guided by similar fanciful analogies they assumed the existence of *five* elements, connected with geometrical figures, the cube being earth; the pyramid, fire; the octaedron, air; the eikosaedron, water; the dodecaedron, the fifth element, to which Philolaus gives the curious appellation of ἁ τᾶς σφαίρας ὁλκάς (Stob. *l. c.* i. p. 10; Böckh, *l. c.* p. 161; comp. Plut. *de Plac. Phil.* ii. 6).

In the Pythagorean system the element *fire* was the most dignified and important. It accordingly occupied the most honourable position in the universe — the extreme (πέρας), rather than intermediate positions; and by *extreme* they understood both the centre and the remotest region (τὸ δ' ἔσχατον καὶ τὸ μέσον πέρας, Arist. *de Caelo*, ii. 13). The central fire Philolaus terms the hearth of the universe, the house or watch-tower of Zeus, the mother of the gods, the altar and bond and measure of nature (Stob. *l. c.* p. 488; Böckh, *l. c.* p. 94, &c.). It was the enlivening principle of the universe. By this fire they probably understood something purer and more ethereal than the common element fire (Brandis, *l. c.* p. 491). Round this central fire the heavenly bodies performed their circling *dance* (χορεύειν is the expression of Philolaus); — farthest off, the sphere of the fixed stars; then, in order, the five planets, the sun, the moon, the earth and the *counter-earth* (ἀντίχθων) — a sort of other half of the earth, a distinct body from it, but always moving parallel to it, which they seem to have introduced merely to make up the number ten. The most distant region, which was at the same time the purest, was termed Olympus (Brandis, *l. c.* p. 476). The space between the heaven of the fixed stars and the moon was termed κόσμος; the space between the moon and the earth οὐρανός (Stob. *l. c.*). Philolaus assumed a daily revolution of the earth round the central fire, but not round its own axis. The revolution of the earth round its axis was taught (after Hicetas of Syracuse; see Cic. *Acad.* iv. 39) by the Pythagorean Ecphantus and Heracleides Ponticus (Plut. *Plac.* iii. 13; Procl. *in Tim.* p. 281): a combined motion round the central fire and round its own axis, by Aristarchus of Samos (Plut. *de Fac. Lun.* p. 933). The infinite (ἄπειρον) beyond the mundane sphere was, at least according to Archytas (Simpl. *in Phys.* f. 108), not void space, but corporeal. The physical existence of the universe, which in the view of the Pythagoreans was a huge sphere (Stob. *l. c.* p. 452, 468), was represented as a sort of vital process, time, space, and breath (πνοή) being, as it were, *inhaled* out of the ἄπειρον (ἐπεισάγεσθαι δ' ἐκ τοῦ ἀπείρου χρόνον τε καὶ πνοὴν καὶ τὸ κενόν, Stob. *l. c.* p. 380; see espe-

cially Arist. *Phys. Ausc.* iv. 6; Brandis, *l. c.* p. 476).

The intervals between the heavenly bodies were supposed to be determined according to the laws and relations of musical harmony (Nicom. *Harm.* i. p. 6, ii. 33; Plin. *H. N.* ii. 20; Simpl. in Arist. *de Caelo Schol.* p. 496, b. 9, 497. 11). Hence arose the celebrated doctrine of the harmony of the spheres; for the heavenly bodies in their motion could not but occasion a certain sound or note, depending on their distances and velocities; and as these were determined by the laws of harmonical intervals, the notes altogether formed a regular musical scale or harmony. This harmony, however, we do not hear, either because we have been accustomed to it from the first, and have never had an opportunity of contrasting it with stillness, or because the sound is so powerful as to exceed our capacities for hearing (Arist. *de Caelo*, ii. 9; Porph. *in Harm. Ptol.* 4. p. 257). With all this fanciful hypothesis, however, they do not seem to have neglected the observation of astronomical phaenomena (Brandis, *l. c.* p. 481).

Perfection they seemed to have considered to exist in direct ratio to the distance from the central fire. Thus the moon was supposed to be inhabited by more perfect and beautiful beings than the earth (Plut. *de Plac. Phil.* ii. 30; Stob. *l. c.* i. p. 562; Böckh, *l. c.* p. 131). Similarly imperfect virtue belongs to the region of the earth, perfect wisdom to the *κόσμος*; the bond or symbol of connection again being certain numerical relations (comp. Arist. *Met.* i. 8; Alex. Aphrod. *in Arist. Met.* i. 7, fol. 14, a.). The light and heat of the central fire are received by us mediately through the sun (which, according to Philolaus, is of a glassy nature, acting as a kind of lens, or sieve, as he terms it, Böckh, *l. c.* p. 124; Stob. *l. c.* i. 26; Euseb. *Praep. Evang.* xv. 23), and the other heavenly bodies. All things partake of life, of which Philolaus distinguishes four grades, united in man and connected with successive parts of the body, — the life of mere seminal production, which is common to all things; vegetable life; animal life; and intellect or reason (*Theol. Arithm.* 4, p. 22; Böckh, p. 159.) It was only in reference to the principia, and not absolutely in point of time, that the universe is a *production*; the development of its existence, which was perhaps regarded as an unintermitting process, commencing from the centre (Phil. ap. Stob. *l. c.* p. 360; Böckh, p. 90, &c.; Brandis, p. 483); for the universe is "imperishable and unwearied; it subsists for ever; from eternity did it exist and to eternity does it last, one, controlled by one akin to it, the mightiest and the highest." (Phil. ap. Stob. *Ecl. Phys.* p. 418, &c.; Böckh, p. 164, &c.) This Deity Philolaus elsewhere also speaks of as one, eternal, abiding, unmoved, like himself (Böckh, p. 151). He is described as having established both limit and the infinite, and was often spoken of as the absolute unity; always represented as pervading, though distinct from, and presiding over the universe: not therefore a mere germ of vital development, or a principium of which the universe was itself a manifestation or development; sometimes termed the absolute *good* (Arist. *Met.* xiii. 4, p. 1091, b. 13, Bekker), while, according to others, good could belong only to concrete existences (*Met.* xi. 7, p. 1072, b. 31). The origin of evil was to be looked for not in the deity, but in matter, which prevented the deity from conducting every thing to the best end (Theophr. *Met.* 9. p. 322, 14). With the popular superstition they do not seem to have interfered, except in so far as they may have reduced the objects of it, as well as all other existing beings, to numerical elements. (Plut. *de Is. et Os.* 10; Arist. *Met.* xiii. 5.) It is not clear whether the all-pervading soul of the universe, which they spoke of, was regarded as identical with the Deity or not (Cic. *de Nat. Deor.* i. 11). It was perhaps nothing more than the ever-working energy of the Deity (Stob. p. 422; Brandis, p. 487, note *n*). It was from it that human souls were derived (Cic. *de Nat. Deor.* i. 11, *de Sen.* 21). The soul was also frequently described as a number or harmony (Plut. *de Plac.* iv. 2; Stob. *Ecl. Phys.* p. 862; Arist. *de An.* i. 2, 4); hardly, however, in the same sense as that unfolded by Simmias, who had heard Philolaus, in the Phaedo of Plato (p. 85, &c.), with which the doctrine of metempsychosis would have been totally inconsistent. Some held the curious idea, that the particles floating as motes in the sunbeams were souls (Arist. *de An.* i. 2). In so far as the soul was a principle of life, it was supposed to partake of the nature of the central fire (Diog. Laërt. viii. 27, &c.). There is, however, some want of uniformity in separating or identifying the soul and the principle of life, as also in the division of the faculties of the soul itself. Philolaus distinguished soul (*ψυχά*) from spirit or reason (*νοῦς*, *Theol. Arith.* p. 22; Böckh, p. 149; Diog. Laërt. viii. 30, where *φρένες* is the term applied to that which distinguishes men from animals, *νοῦς* and *θυμός* residing in the latter likewise). The division of the soul into two elements, a rational and an irrational one (Cic. *Tusc.* iv. 5), comes to much the same point. Even animals, however, have a germ of reason, only the defective organisation of their body, and their want of language, prevents its development (Plut. *de Plac.* v. 20). The Pythagoreans connected the five senses with their five elements (*Theol. Arith.* p. 27; Stob. *l. c.* p. 1104). In the senses the soul found the necessary instruments for its activity; though the certainty of knowledge was derived exclusively from number and its relations. (Stob. p. 8; Sext. Emp. *adv. Math.* vii. 92.)

The ethics of the Pythagoreans consisted more in ascetic practice, and maxims for the restraint of the passions, especially of anger, and the cultivation of the power of endurance, than in scientific theory. What of the latter they had was, as might be expected, intimately connected with their number-theory (Arist. *Eth. Magn.* i. 1, *Eth. Nic.* i. 4, ii. 5). The contemplation of what belonged to the pure and elevated region termed *κόσμος*, was *wisdom*, which was superior to *virtue*, the latter having to do only with the inferior, sublunary region (Philol. ap. Stob. *Ecl. Phys.* pp. 490, 488). Happiness consisted in the science of the perfection of the virtues of the soul, or in the perfect science of numbers (Clem. Alex. *Strom.* ii. p. 417; Theodoret. *Serm.* xi. p. 165). Likeness to the Deity was to be the object of all our endeavours (Stob. *Ecl. Eth.* p. 64), man becoming better as he approaches the gods, who are the guardians and guides of men (Plut. *de Def. Or.* p. 413; Plat. *Phaed.* p. 62, with Heindorf's note), exercising a direct influence upon them, guiding the mind or reason, as well as influencing external circumstances (*γενέσθαι γὰρ ἐπίπνοιάν τινα παρὰ τοῦ δαιμονίου*,

Stob. *Ecl. Phys.* p. 206; ὥστε καὶ διάνοιαί τινες καὶ πάθη οὐκ ἐφ' ἡμῖν εἰσιν, Arist. *Eth. Eud.* ii. 8); man's soul being a possession of the gods, confined at present, by way of chastisement, in the body, as a species of prison, from which he has no right to free himself by suicide (Plat. *Phaed.* p. 61; Cic. *de Sen.* 20). With the idea of divine influence was closely connected that of the influence of daemons and heroes (Diog. Laërt. viii. 32). Great importance was attached to the influence of music in controlling the force of the passions (Plut. *de Is. et Os.* p. 384; Porph. *Vit. Pyth.* 30; Iambl. 64). Self-examination was strongly insisted on (Cic. *de Sen.* 11). Virtue was regarded as a kind of harmony or health of the soul (Diog. Laërt. viii. 33). Precepts for the practice of virtue were expressed in various obscure, symbolical forms, many of which, though with the admixture of much that is of later origin, have come down to us in the so-called Ἔπη χρυσᾶ and elsewhere (Brandis, *l. c.* p. 498, note 9). The transmigration of souls was viewed apparently in the light of a process of purification. Souls under the dominion of sensuality either passed into the bodies of animals, or, if incurable, were thrust down into Tartarus, to meet with expiation, or condign punishment. The pure were exalted to higher modes of life, and at last attained to incorporeal existence (Arist. *de An.* i. 2, 3; Herod. ii. 123; Diog. Laërt. viii. 31; Lobeck, *Aglaoph.* p. 893. What we find in Plato, *Phaedr.* p. 248, b., and in Pindar, *Thren.* fr. 4, *Olymp.* ii. 68, is probably in the main Pythagorean). As regards the fruits of this system of training or belief, it is interesting to remark, that wherever we have notices of distinguished Pythagoreans, we usually hear of them as men of great uprightness, conscientiousness, and self-restraint, and as capable of devoted and enduring friendship. [See ARCHYTAS; CLEINIAS; DAMON; PHINTIAS.]

For some account of the very extensive literature connected with Pythagoras, &c., the reader is referred to Fabric. *Bibl. Graec.* vol. i. pp. 750—804. The best of the modern authorities have been already repeatedly referred to.

Besides a Samian pugilist of the name of Pythagoras, who gained a victory in Ol. 48, and who has been frequently identified with the philosopher, Fabricius (*l. c.* p. 776, &c.) enumerates about twenty more individuals of the same name, who are, however, not worth inserting. [C. P. M.]

PYTHA'GORAS (Πυθαγόρας), artists. 1. Of Rhegium, one of the most celebrated statuaries of Greece. Pausanias, who calls him "excellent in the plastic art, if any other was so," gives the following as his artistic genealogy (vi. 4. § 2. s. 4) —

Syadras and Chartas of Sparta.
|
Eucheirus of Corinth.
|
Clearchus of Rhegium.
|
Pythagoras of Rhegium.

His precise date is difficult to fix. In Pliny's list he is placed at Ol. 87 (B. C. 432) with Ageladas, Callon, Polycletus, Myron, Scopas, and others. (*H. N.* xxxiv. 8. s. 19.) How little dependence is to be placed on Pliny's chronological groups of artists, we have had occasion more than once to notice, and the very names now mentioned furnish a sufficient proof. It is indeed possible, as Sillig proposes, to apply the statement of Pliny to Pythagoras of Samos; but, as Pliny does not say which of the two artists he refers to, it is natural to suppose that he means the more distinguished one. We are inclined to believe that Pliny's reason for placing Pythagoras at this date was the circumstance which he afterwards mentions (*l. c.* § 4), that Pythagoras was in part contemporary with Myron, whose true date was Ol. 87. The genealogy quoted above from Pausanias affords us no assistance, as the dates of the other artists in it depend on that of Pythagoras.

Most of the modern writers on ancient art attempt to determine the date of Pythagoras by his statues of Olympic victors. This test is, however, not a certain one; for there are several instances of such statues not having been made until a considerable time after the victory. Still, at a period when art was flourishing, and when the making of these statues formed one of its most important branches, the presumption is that an Olympic victor would not be allowed to remain long without the honour of a statue; and therefore the date of the victory may be taken as a guide to that of the artist, where there is no decisive evidence to the contrary. Now, in the case of Pythagoras, one of his most celebrated works was the statue of the Olympic victor Astylus of Croton, who conquered in the single and double foot race in three successive Olympiads, and on the last two of these occasions he caused himself to be proclaimed as a Syracusan, in order to gratify Hiero. (Paus. vi. 13. § 1.) Now, supposing (as is natural) that this was during the time that Hiero was king (B. C. 478—467, Ol. 75. 3—78. 2), the last victory of Astylus must have been either in Ol. 77, or Ol. 78; or, even if we admit that Hiero was not yet king, and place the last victory of Astylus in Ol. 75 (Müller, *Dorier*, Chron. tab.), the earliest date at which we should be compelled to place Pythagoras would be about B. C. 480, and, comparing this with Pliny's date, we should have B. C. 480—430 as the time during which he flourished. This result agrees very well with the indications furnished by his other statues of Olympic victors, by his contest with Myron, and by the statements respecting the character of his art.

According to Diogenes Laërtius (viii. 47), Pythagoras was the first who paid special attention to order and proportion in his art; and Pliny states that he was the first who expressed with care and accuracy the muscles and veins and hair (Plin. *l. c.* § 4). Hence it would seem that he was the chief representative of that school of improved development in statuary, which preceded the schools of perfect art which were established at Athens and at Argos respectively by Pheidias and Polycleitus; and that, while Ageladas was preparing the way for this perfection of art in Greece Proper, another school was growing up in Magna Graecia, which attained to its highest fame in Pythagoras; who, in his statues of athletes, practised those very principles of art, as applied to the *human* figure, which Polycleitus brought to perfection; and who lived long enough to gain a victory over one of the most celebrated masters of the new Attic school, namely Myron.

The most important works of Pythagoras, as has just been intimated, appear to have been his statues of athletes. Unfortunately, the passage in

which Pliny describes his works is extremely corrupt, but it can be pretty well corrected by the help of Pausanias. (Respecting the correction of the text, see Sillig, *Cat. Art. s. v.*, and edition of Pliny, with Janus's supplement; and Thiersch, *Epochen*, pp. 216, 217). Besides the statue of Astylus already mentioned, and the pancratiast at Delphi by which he gained his victory over Myron, he also made the statues of Leontiscus of Messana, an Olympic victor in wrestling (Paus. vi. 4. § 2), of Protolaus of Mantineia (vi. 6. § 1), of Euthymus, a very beautiful work of art (ib. § 2. s. 6), of Dromeus of Stymphalus (vi. 7. § 3. s. 10), of Mnaseas of Cyrene, who was known by the surname of Libys, and of his son Cratisthenes, who was represented in a chariot, with a Victory by his side (vi. 13. § 4. s. 7, 18. § 1). His other works, mentioned by Pliny, are, a naked figure carrying apples, perhaps Hercules with the golden apples of the Hesperides; a lame figure, at Syracuse, called *Claudicans*, "the pain of whose wound even the spectator seems to feel," a description which almost certainly indicates a Philoctetes; two statues of Apollo, the one slaying the serpent Python with his arrows, the other playing the harp, of which two statues the latter was known by the surname of *Dicaeus*, from a story that, when Thebes was taken by Alexander, a fugitive hid his money in the bosom of the statue, and found it afterwards in safety. There are still other works of Pythagoras, mentioned by other authors, namely, a winged Perseus (Dion Chrysost. *Orat.* 37, vol. ii. p. 106, ed. Reiske); Europa sitting on the bull (Tatian, *adv. Graec.* 53, p. 116, ed. Worth; Varro, *L. L.* v. 6. § 31); Eteocles and Polyneices dying by their mutual fratricide (ibid. 54, p. 118); and a statue of Dionysus, mentioned in an epigram by Proclus, in which, though the name of Pythagoras does not occur, we can hardly be wrong in applying to him the epithet Ῥηγίνου (Brunck, *Anal.* vol. ii. p. 446, No. 5; Jacobs, *Append. Anth. Pal.* vol. ii. p. 782, No. 69).

There are still extant various medals, gems, and bas-reliefs, on which there is a figure of Philoctetes, which some antiquaries believe to be after the type of the statue by Pythagoras, but the matter is quite uncertain.

Pliny tells us that Pythagoras had for a pupil his sister's son, Sostratus (*l. c.* § 5).

2. Of Samos, a statuary, whom Pliny (*l. c.* § 5) expressly distinguishes from the former, to whom, however, he says, the Samian bore a remarkable personal likeness. He was at first a painter, and was celebrated as the maker of seven naked statues, and one of an old man, which, in Pliny's time, stood near the temple of Fortune, which Catulus had erected out of the spoils of the Cimbri. (This is the meaning of Pliny's expression, *hujusce diei*.) There is no indication of his date, unless we were to accept the opinion of Sillig, already noticed, that Pliny's date of Ol. 87 ought to be referred to this artist rather than to Pythagoras of Rhegium. [P. S.]

PYTHA'NGELUS (Πυθάγγελος), an Athenian tragic poet at the close of the fifth century B. C., who is only known by one passage in Aristophanes (*Ran.* 87), which is, however, quite enough to show the sort of estimation in which he was held. Aristophanes places him at the very foot of the anti-climax of tragedians who were still living, and the question of Hercules, whether he is likely to supply the void left by the death of Euripides, does not even obtain an answer, except by a jest of Xanthias. [P. S.]

PY'THEAS (Πυθέας), historical. 1. The son of Lampon, of Aegina, was a conqueror in the Nemean games, and his victory is celebrated in one of Pindar's odes (*Nem.* v). He is in all probability the same as the Pytheas who distinguished himself in the Persian wars [No. 2], since we know that the latter had a son of the name of Lampon.

2. Or PYTHES, the son of Ischenous, of Aegina, was in one of the three Greek guard-ships stationed off the island of Sciathus, which were taken by the Persians shortly before the battle of Thermopylae. Pytheas distinguished himself by his bravery in the engagement, and was in consequence treated by the Persians with distinguished honour. At the battle of Salamis the Sidonian ship, in which he was kept as a prisoner, was taken by an Aeginetan vessel, and he thus recovered his liberty. Lampon, the son of this Pytheas, was present at the battle of Plataea, and urged Pausanias, after the engagement, to avenge the death of Leonidas by insulting and mutilating the corpse of Mardonius. (Herod. vii. 181, viii. 92, ix. 78; Paus. iii. 4. § 10.)

3. Or PYTHES, of Abdera, the father of Nymphodorus. (Herod. vii. 137.) [NYMPHODORUS.]

4. An Athenian orator, distinguished by his unceasing animosity against Demosthenes. He was self-educated, and, on account of the harshness and inelegance of his style, was not reckoned among the Attic orators by the grammarians. (Suidas, *s. v.*; Syrian. *ad Hermog.* 16; comp. Phil. *Phoc.* 21.) His private character was bad. and he had no political principles, but changed sides as often as suited his convenience or his interest. He made no pretensions to honesty. On being reproached on one occasion as a rascal, he frankly admitted the charge, but urged that he had been so for a shorter time than any of his contemporaries who took part in public affairs. (Aelian, *V. H.* xiv. 28.) Suidas relates (*s. v.*) that having been imprisoned on account of a debt, probably a fine incurred in a law-suit (διὰ ὄφλημα), he made his escape from prison and fled to Macedonia, and that after remaining there for a time, he returned to Athens. The statement that he was unable to pay his debts is confirmed by the account of the author of the Letters which go under the name of Demosthenes (*Ep.* 3. p. 1481, ed. Reiske), where it is related that Pytheas had acquired such a large fortune by dishonest means that he could at that time pay five talents with more ease than five drachmas formerly. We learn from the same authority that he obtained the highest honours at Athens, and was in particular entrusted with the distinguished duty of offering the sacrifices at Delphi for the Athenians. He was accused by Deinarchus of ξενία (Dionys. *Deinarch.*; Harpocrat. *s. v.* δώρων γραφή; Steph. Byz. *s. v.* Αἴγιναι), probably on account of his long residence at Macedonia. Of the part that he took in political affairs only two or three facts are recorded. He opposed the honours which the Athenians proposed to confer upon Alexander (Plut. *Praec. gerend. Reip.* p. 804, b, *An Seni ger. resp.* p. 784, c), but he afterwards espoused the interests of the Macedonian party. He accused Demosthenes of having received bribes from Harpalus. (Dem. *Ep. l. c.*; Plut. *Vit. X. Orat.* p. 846, c; Phot. *Bibl.* Cod. 265; Dionys. *Isaeus*, 4.) In the Lamian

war, B.C. 322, he joined Antipater (Plut. *Dem.* 27), and had thus the satisfaction of surviving his great enemy Demosthenes. His hostility to Demosthenes is frequently mentioned by the ancient writers, who have preserved many of his jests against the great orator. He is said to have been the author of the well-known saying, that the orations of Demosthenes smelt of the lamp. (Aelian, *V.H.* vii. 7; Plut. *Dem.* 8; comp. Athen. ii. p. 44, f.) The titles of two of the orations of Pytheas are preserved by Harpocration, Πρὸς τὴν ἔνδειξιν ἀπολογία (*s. v.* ἀγραφίου), and Κατ' Ἀδειμάντου (*s. v.* ὀξυθυμία). Two short extracts from his orations are given in Latin by Rutilius Lupus (i. 11, 14). (Comp. Ruhnken, *ad Rutil. Lup.* i. 11; Westermann, *Geschichte der Griech. Beredtsamkeit*, § 54.)

5. Boeotarch of Thebes, was, next to Critolaus, the chief instigator of the Achaeans to undertake the fatal war against the Romans, which destroyed for ever the liberties of Greece. He was put to death by Metellus at the beginning of B.C. 146. (Polyb. xl. 1, 3; Paus. vii. 14. § 6, vii. 15. § 10.)

PY'THEAS (Πυθέας), of Massilia, in Gaul, a celebrated Greek navigator, who sailed to the western and northern parts of Europe, and wrote a work containing the results of his discoveries. We know nothing of his personal history, with the exception of the statement of Polybius that he was a poor man (*ap. Strab.* ii. p. 104). The time at which he lived cannot be determined with accuracy. Bougainville (*Mém. de l'Acad. des Inscr.* vol. xix p. 143) maintained that he lived before Aristotle, but the passage on which he relied (Arist. *Met.* ii. 5.) is not sufficient to warrant this conclusion. Vossius (*de Historicis Graecis*, p. 125, ed. Westermann) places him in the time of Ptolemy Philadelphus, but this is certainly too late a date. As he is quoted by Dicaearchus, a pupil of Aristotle (Strab. ii. p. 104) and by Timaeus (Plin. *H. N.* xxxvii. 11), he probably lived in the time of Alexander the Great, or shortly afterwards.

The works of Pytheas are frequently referred to by the ancient writers. One appears to have borne the title Περὶ τοῦ Ὠκεανοῦ (ἐν τοῖς περὶ τοῦ Ὠκεανοῦ, Geminus, *Elem. Astron.* in Petav. *Uranol.* p. 22), and the other to have been called a Περίπλους (Marcianus, in *Geogr. Min.* vol. i. p. 63, ed. Hudson), or as it is termed by the Scholiast on Apollonius Rhodius (iv. 761), Γῆς περίοδος. That he gave an account of the north-western coasts of Europe is evident from Strabo, who refers to his statements respecting Iberia, Gaul, and other countries (Strab. i. p. 64, ii. p. 75, iii. p. 158, iv. p. 195). It would appear from Pytheas' own statement, as related by Polybius (*ap. Strab.* ii. p. 104), that he undertook two voyages, one in which he visited Britain and Thule, and of which he probably gave an account in his work *On the Ocean*; and a second, undertaken after his return from his first voyage, in which he coasted along the whole of Europe from Gadeira (Cadiz) to the Tanais, and the description of which probably formed the subject of his *Periplus*. Some modern writers, however, maintain that the passage in Strabo may be interpreted to mean that Pytheas undertook only one voyage; but we think that the words are scarcely susceptible of such an interpretation.

The following are the principal particulars which ancient writers have preserved from the works of Pytheas. 1. He related that at the extreme west of the inhabited world was a promontory of the Ostidamnii, called Calbion, and that islands lay to the west of it, the furthest of which named Uxisama was a three days' sail (Strab. i. p. 64). Strabo treats all this as the pure invention of Pytheas. 2. He further related that he visited Britain, and travelled over the whole of the island as far as it was accessible; and he said that it was 40,000 stadia in circumference. As to Thule and those distant parts he stated that there was neither earth, sea, nor air, but a sort of mixture of all these, like to the mollusca, in which the earth and the sea and every thing else are suspended, and which could not be penetrated either by land or by sea. The substance like the mollusca Pytheas had seen himself, but the other part of the account he gave from hearsay (Polyb. *ap. Strab.* ii p. 104). Pytheas made Thule a six days' sail from Britain; he said that the day and the night were each six months long in Thule (Strab. i. p. 63; Plin. *H. N.* ii. 77). 3. He spoke of a people called Guttones, bordering upon Germany, and dwelling upon a gulf of the sea called Mentonomon, in a space of 6000 stadia. He added that at the distance of a day's sail there was an island named Abalus, to which amber was brought by the waves in spring; that the inhabitants used it instead of firewood, and sold it to the neighbouring Teutoni. Timaeus gave credit to this account, but called the island Basilia. (Plin. *H. N.* xxxvii. 11.)

The credibility of the statements of Pytheas was differently estimated by the ancient writers. Eratosthenes and Hipparchus refer to them as worthy of belief; but other writers, especially Polybius and Strabo, regard them as of no value at all. Polybius says that it is incredible that a private man, and one who was also poor, could have undertaken such long voyages and journeys (*ap. Strab.* ii. p. 104); and Strabo, on more than one occasion, calls him a great liar, and regards his statements as mere fables, only deserving to be classed with those of Euhemerus and Antiphanes (Strab. i. p. 63, ii. p. 102, iii. pp. 148, 157, 158). Most modern writers, however, have been disposed to set more value upon the narrative of Pytheas. In reply to the objection of Polybius it has been urged that he may have been sent on a voyage of discovery by the Massilians, at the public expence, in order to become acquainted with the country from which the Carthaginians procured amber. There seems no reason to doubt that he did go on a voyage to the northern parts of Europe; but the reasons for his undertaking it must be left in uncertainty. It would appear from the extracts which have been preserved from his works, that he did not give simply the results of his own observations, but added all the reports which reached him respecting distant countries, without always drawing a distinction between what he saw himself and what was told him by others. His statements, therefore, must be received with caution and some mistrust. It is equally uncertain how far he penetrated. Some modern writers have regarded it as certain that he must have reached Iceland in consequence of his remark that the day was six months long at Thule, while others have supposed that he advanced as far as the Shetland Islands. But either supposition is very improbable, and neither is necessary; for reports of the great length of the day and night in the northern parts of Europe had already reached the Greeks before the time of Pytheas. There has been like-

wise much dispute as to what river we are to understand by the Tanais. Without stating the various opinions which have been advanced, we may remark that the supposition of Ukert appears to us the most probable, namely, that the country which Pytheas describes as the one from which amber came may have been the Cimbrian peninsula (Denmark, &c.), and that when he reached the Elbe, he concluded that he had arrived at the Tanais, which separated Europe from Asia.

Pytheas cultivated science. He appears to have been the first person who determined the latitude of a place from the shadow of the sun; and it is expressly stated that he determined the position of Massilia by observing the shadow of the sun by the gnomon (Strab. ii. pp. 71, 115). He also paid considerable attention to the phaenomena of the tides, and was well aware of the influence of the moon upon them. (Fuhr, *De Pythea*, p. 19.)

The voyages of Pytheas have been discussed by a large number of modern writers: we can only refer to the most important works on the subject:—Bougainville, *Sur l'Origine et sur les Voyages de Pythéas*, in *Mém. de l'Acad. des Inscr.* vol. xix. pp. 146—165; D'Anville, *Sur la Navigation de Pythéas à Thule*, ibid. vol. xxxvii. pp. 436—442; Ukert, *Bemerkungen über Pytheas*, in his *Geographie der Griechen und Römer*, vol. i. part i. pp. 298—309; Arvedson, *Pytheae Massiliensis Fragmenta*, Upsalae, 1824; Fuhr, *De Pythea Massiliensi*, Darmstadt, 1835; Straszewick, *Pythéas de Marseille et la Géographie de son Temps*, Paris, 1836, translated into German by Hoffmann, Leipzig, 1838.

PY'THEAS, artists. 1. A silver-chaser, who flourished at Rome in the age immediately following that of Pompey, and whose productions commanded a remarkably high price. (Plin. *H. N.* xxxv. 12. s. 55: Pliny states the precise value of every two ounces of silver plate engraved by him, but the number is differently given in the MSS. as 10,000 or 20,000 sesterces, see Sillig's edition.) A very celebrated work by him was a cup, on which Ulysses and Diomedes were represented carrying off the Palladium, in that sort of chasing which was called *emblema*. According to the opinion of Thiersch, the greatest gem engravers of that and the succeeding age did not disdain to copy from the design of Pytheas, whose figure of Diomed is still to be seen on gems by Dioscurides, Gnaeus, Calpurnius Severus, and Solon: the grounds of this opinion, however, are not stated by the author. (Thiersch, *Epochen*, pp. 296—299.)

The suggestion of Meyer appears more probable, that the designs of both the vase of Pytheas and the gems referred to were copied from some more ancient work of art. (Meyer, *Gesch. d. bild. Kunst*, vol. iii. pp. 172, 173; comp. Levezow, *Ueber den Raub des Palladium.*)

Pytheas also chased small drinking vessels with grotesque subjects, of the most elaborate and delicate workmanship, which are thus described by Pliny:—*Fecit idem et cocos magiriscia appellatos, parvulis potoriis, sed e quibus ne exemplaria quidem licet exprimere, tam opportuna injuriae subtilitas erat.*

2. A painter, of Bura in Achaia, whose painting on a wall at Pergamus, representing an elephant, is mentioned by Stephanus Byzantinus (*s. v.* Βοῦρα). [P. S.]

PYTHEN (Πυθήν), a Corinthian general, who commanded the detachment of ships sent with Gylippus for the relief of Syracuse. His name occurs now and then in the account of the operations which followed. (*Thuc.* vi. 104, vii. 1, 70.) [C. P. M.]

PYTHERMON and PYTHERMUS are two rather obscure names in the history of Greek music. Pythermus of Miletus is a person to whom some ancient writers ascribed the invention of the Ionian mode (Heraclid. *ap. Ath.* xiv. p. 625, c. d.; Böckh, *de Metr. Pind.* p. 235); and Pythermon is mentioned as the author of a scolion. (*Paroemiogr. Vat.* iii. 15). [P. S.]

PYTHES. [PYTHEAS and PYTHIUS.]

PYTHEUS, architect. [PHILEUS.]

PY'THIAS (Πυθιάς). 1. The sister or adopted daughter of Hermias, became the wife of Aristotle. [ARISTOTELES, p. 318.]

2. Daughter of Aristotle and Pythias. She was married three times: her first husband being Nicanor of Stagira, a relative of Aristotle; her second Procles, a descendant of Demaratus, king of Sparta; and her third Metrodorus, the physician (Sext. Emp. *adv. Math.* i. 12, p. 657, ed. Bekker).

3. A slave of Octavia Augusta, the wife of Nero. She became noted for the constancy with which she endured the tortures to which she was put by Tigellinus, without informing against her mistress (Dion Cass. lxii. 13). [C. P. M.]

PY'THIAS is mentioned by Pliny (*H. N.* xxxiv. 8. s. 19), according to the common reading, as one of the statuaries who flourished about the time of the revival of the art. The MSS. vary much as to the form of the name; and, taking also into account the very loose way in which some of these names are inserted by Pliny (comp. POLYCLES), it is by no means impossible that he may be one and the same person with the silver-chaser PYTHEAS. (See Sillig, edition of Pliny, *ad loc.*) [P. S.]

PYTHIONI'CE. [HARPALUS, No. 1.]

PYTHIS, a sculptor, who made the marble *quadriga*, by which the celebrated Mausoleum was surmounted. (Plin. *H. N.* xxxvi. 5. s. 4. § 9). Considering the close resemblance of this sculptor's name, in Pliny, to some of the readings of the name of the architect of the Mausoleum, in Vitruvius, it seems not improbable that they may have been the same person. [PHILEUS.] [P. S.]

PY'THIUS (Πύθιος), the Pythian, from Pytho, the ancient name of Delphi, often occurs as a surname of Apollo, whose oracle was at Delphi. (Hom. *Hymn. in Apoll.* 373; Aeschyl. *Agam.* 521; Horat. *Carm.* i. 16. 6; Tac. *Hist.* iv. 83.) [L. S.]

PY'THIUS (Πύθιος: called Πύθης by Plutarch, vol. ii. p. 262, d., and some others), a Lydian, the son of Atys, who lived in the time of the Persian invasion of Greece. He was a man of enormous wealth, which he derived from his gold mines in the neighbourhood of Celaenae in Phrygia, of which place he seems to have made himself governor. So eagerly did he prosecute his search for gold, that his subjects were almost all withdrawn from agriculture. Plutarch (*l. c.*) tells an amusing story of the device adopted by his wife to point out to him the absurdity of the course he was pursuing. She had a quantity of gold wrought into representations of various kinds of food, and set nothing but these before him one day for dinner. When Xerxes arrived at Celaenae, Pythius

banqueted him and his whole army. He had previously sent a golden plane tree and vine as a present to Dareius. He informed Xerxes that, intending to offer him a quantity of money to defray the expenses of his expedition, he had reckoned up his wealth and found it to consist of 2000 talents of silver coin and 4,000,000, all but 7000, darics of gold coin. The whole of this he offered to Xerxes, who however did not accept it; but made him a present of the odd 7000 darics, and granted him the rights of hospitality. His five sons accompanied Xerxes. Pythius, alarmed by an eclipse of the sun which happened, came to Xerxes, and begged that the eldest might be left behind. This request so enraged the king that he had the young man immediately killed and cut in two, and the two portions of his body placed on either side of the road, and then ordered the army to march between them. His other sons perished in different battles. Pythius, overwhelmed with grief, passed the rest of his days in solitude (Herod. vii. 27—29, 38, 39; Plin. *H. N.* xxxiii. 10; Plut. *l. c.*). [C. P. M.]

PY'THIUS, architect. [PHILEUS].

PYTHOCLEIDES (Πυθοκλείδης), a celebrated musician of the time of Pericles, was a native of Ceos (Plat. *Protag.* 316, e.), and flourished at Athens, under the patronage of Pericles, whom he instructed in his art. (Plut. *Per.* 4; Pseudo-Plat. *Alcib.* i. p. 118, c.). The Scholiast on the passage last cited states that Pythocleides was also a Pythagorean philosopher, and that Agathocles was his disciple. Pythocleides was one of those musicians to whom some writers ascribed the invention of the Mixolydian mode of music. (Plut. *de Mus.* 16, p. 1136, d.). [P. S.]

PYTHOCLES (Πυθοκλῆς). 1. An Athenian orator, who belonged to the Macedonian party, and was put to death with Phocion in B. C. 317. (Dem. *de Cor.* p. 320; Plut. *Phoc.* 35.)

2. Of Samos, a Greek writer of uncertain date, wrote:—1. Ἰταλικά (Plut. *Parall. min.* c. 14; Clem. Alex. *Strom.* i. p. 144). 2. Γεωργικά (Plut. *Parall. min.* c. 41). 3. Περὶ ὁμονοίας (Clem. *Protr.* p. 12.)

PY'THOCLES, a statuary, of whom nothing is known, beyond the mention of his name by Pliny among those artists whom he places at the revival of the art in Ol. 156, and whom he characterizes as *longe quidem infra praedictos, probati tamen.* (Plin. *H. N.* xxxiv. 8. s. 19.) [P. S.]

PYTHO'CRITUS (Πυθόκριτος), of Sicyon, a flute-player, exceedingly distinguished for his victories in the musical contests which were instituted by the Amphictyons at the Pythian games (B. C. 590). Pausanias tells us that the first victor in these contests was the Argive Sacadas, after whom Pythocritus carried off the prize at six Pythian festivals in succession, and that he had also the honour of acting six times as musician during the pentathlon at Olympia. In reward of these services a pillar was erected as a monument to him at Olympia, with the following inscription, Πυθοκρίτου τοῦ Καλλινίκου μνᾶμα τὐλητᾶ τόδε. (Paus. vi. 14. § 4. s. 9, 10). [P. S.]

PYTHO'CRITUS, a statuary, who is mentioned by Pliny as one of those who made *athletas et armatos et venatores sacrificantesque*, but of whom nothing more is known. (Plin. *H. N.* xxxiv. 8. s. 19. § 34). [P. S.]

PYTHODA'MUS, a medallist, whose name occurs on a coin of Aptera in Crete. (Nagler, *Allgem. Künstler-Lexicon*, s. v.) [P. S.]

PYTHO'DICUS, one of the statuaries, who are mentioned by Pliny as *aequalitate celebrati sed nullis operum suorum praecipui.* (*H. N.* xxxiv. 8. s. 19. § 25.) [P. S.]

PYTHODO'RIS (Πυθοδωρίς), queen of Pontus. She was the daughter of Pythodorus of Tralles, the friend of Pompey: and became the wife of Polemon I. king of Pontus, and the Bosporus. After the death of Polemon she retained possession of Colchis as well as of Pontus itself, though the kingdom of Bosporus was wrested from her power. She subsequently married Archelaus, king of Cappadocia, but after his death (A. D. 17) returned to her own kingdom, of which she continued to administer the affairs herself until her decease, which probably did not take place until A. D. 38. She is said by her contemporary Strabo to have been a woman of virtuous character, and of great capacity for business, so that her dominions flourished much under her rule. Of her two sons, the one, Zenon, became king of Armenia, while the other, Polemon, after assisting her in the administration of her kingdom during her life, succeeded her on the throne of Pontus. (Strab. xi. p. 499, xii. pp. 555, 556, 557, 560, xiv. p. 649; Eckhel, vol. ii. p. 370.) [E. H. B.]

PYTHODO'RUS (Πυθόδωρος), artists. 1. A Theban sculptor, of the archaic period, who made the statue of Hera (ἄγαλμα ἀρχαῖον) in her temple at Coroneia. The goddess was represented as holding the Sirens in her hand. (Paus. ix. 34. § 2. s. 3; comp. Müller, *Archäol. d. Kunst*, § 352, n. 4.)

2, 3. Two sculptors, who flourished under the early Roman emperors, and are mentioned by Pliny among those who "filled the palace of the Caesars on the Palatine with most approved works." (Plin. *H. N.* xxxvi. 5. s. 4. § 11; comp. Thiersch, *Epochen*, pp. 300, 325, foll.) [P. S.]

PYTHON (Πύθων), the famous dragon who guarded the oracle of Delphi, is described as a son of Gaea. He lived in the caves of mount Parnassus, but was killed by Apollo, who then took possession of the oracle. (Apollod. i. 4. § 1; Strab. ix. p. 422.) [L. S.]

PYTHON (Πύθων), historical. Concerning the frequent confusion between this name and those of Peithon and Pithon, see PITHON.

1. Son of Agenor. [PITHON.]

2. Son of Crateuas. [PITHON.]

3. One of the leading citizens of Abdera, who betrayed that city into the hands of Eumenes II., king of Pergamus; an act of treachery which afterwards caused him so much remorse, as to be the occasion of his death. (Diod. xxx. Exc. Vales. p. 578.)

4. The chief of the embassy sent by Prusias, king of Bithynia, to Rome, in B. C. 164, to lay before the senate his complaints against Eumenes, king of Pergamus. (Polyb. xxxi. 6.)

5. A citizen of Enna, in Sicily, who was put to death by Eunus (whose master he had been), in the great servile insurrection in B. C. 130. [EUNUS.] (Diod. Exc. Phot. p. 528.) [E. H. B.]

PYTHON (Πύθων), literary. 1. Of Catana, a dramatic poet of the time of Alexander, whom he accompanied into Asia, and whose army he entertained with a satyric drama, when they were celebrating the Dionysia on the banks of the Hy-

daspes. The drama was in ridicule of Harpalus and the Athenians. It is twice mentioned by Athenaeus, who has preserved nearly twenty lines of it. (Ath. xiii. p. 586, d., p. 595, e. f., p. 596, a.) In the second of these passages, Athenaeus mentions the poet as either of Catana or of Byzantium; and it seems very doubtful whether he was confounded with the Byzantine rhetorician of the same name, who makes some figure in the history of Philip and Alexander, or whether he was really the same person. Some writers ascribed the drama to Alexander, but no doubt erroneously. Respecting the meaning of the title of the play, Ἀγήν, there are various conjectures, all of them very uncertain. (Casaub. *de Poes. Sat. Graec.* pp. 150, 151, with Rambach's Note; Fabric. *Bibl. Graec.* vol. ii. pp. 319, 320; Wagner, F. G., *Poetarum Trag. Graec. Fragmenta*, pp. 134—136, in Didot's *Bibl. Script. Graec.* Paris, 1846.)

2. Of Aenus, in Thrace, a Peripatetic philosopher, who, with his brother Heracleides, put to death the tyrant Cotys. [COTYS, HERACLEIDES.]

3. A Peripatetic philosopher, mentioned in the will of Lycon. (Diog. Laërt. v. 70.) [P. S.]

PYTHON, artist. This name occurs twice on painted vases; in the first instance, on a cylix-shaped vase, of the best style of the art, found at Vulci, with the inscription ΓΥΘΟΝ ΕΓΟΙΕΣΕΝ, and with the name of Epictetus as the painter; in the other case, on a Lucanian vase, of the period of the decline of the art, with the inscription ΠΥΘΩΝ ΕΓΡΑΦΕ. On comparing these vases, and the inscriptions on them, although there are examples of the same person being both a maker and painter of vases, it can hardly be doubted that, in this case, the artists were two different persons, at different periods, and probably living in different parts of Italy. (R. Rochette, *Lettre à M. Schorn*, pp. 58, 59, 2d ed.) [P. S.]

PYTHONI'CUS (Πυθόνικος), of Athens, a writer mentioned by Athenaeus (v. p. 220, f.) among those who wrote systematically on allurements to love. [W. M. G.]

Q.

QUADRATILLA, UMMI'DIA, a wealthy Roman lady, who died in the reign of Trajan within a little of eighty years of age, leaving two-thirds (*ex besse*) of her fortune to her grandson and the other third to her granddaughter (Plin. *Ep.* vii. 24). Her grandson was an intimate friend of Pliny. [QUADRATUS, No. 2.] Quadratilla was probably a sister of Ummidius Quadratus, the governor of Syria, who died in A. D. 60, and appears to be the same as the Quadratilla mentioned in the following inscription, discovered at Casinum in Campania: — *Ummidia C. F. Quadratilla amphitheatrum et templum Casinatibus sua pecunia fecit.* (Orelli, *Inscr.* No. 781.) It seems that the Ummidii came originally from Casinum. [UMMIDIA GENS.]

QUADRA'TUS (Κοδράτος, Euseb. *H. E.*, Syncellus, and the Greek *Menaea*; or Κουαδρᾶτος, Euseb. *Chron.* p. 211, ed. Scaliger, 1658), one of the Apostolic Fathers and an early apologist for the Christian religion. The name of Quadratus occurs repeatedly in Eusebius (*H. E.* iii. 37, iv. 3, 23, v. 17, *Chron.* lib. ii.), but it is questioned whether that father speaks of one person or of two. Valesius, and others (including Tillemont) after him, contend for the existence of two Quadrati, one the disciple of the Apostles and the Apologist, the other, bishop of Athens and contemporary with Dionysius of Corinth [DIONYSIUS, literary, No. 22], who was of somewhat later date than the Apologist. But Jerome, among the ancients, and Cave, Grabe, Le Clerc, and Fabricius, among the moderns, refer the different notices, and we think correctly, to one person.

Quadratus is said by Eusebius (*Chron. l. c.*), Jerome (*De Viris Illustr.* c. 19, and *Ad Magnum*, c. 4, *Epistol.* 84, edit. vet., 83, ed. Benedictin., 70, ed. Vallars.), and Orosius (*Hist.* vii. 13), to have been a hearer or disciple "of the Apostles," an expression which Cave would limit by referring the term "Apostles" to the Apostle John alone, or by understanding it of men of the apostolic age, who had been familiar with the Apostles. But we see no reason for so limiting or explaining the term. Quadratus himself, in his Apology (apud Euseb. *H. E.* iv. 3), speaks of those who had been cured or raised from the dead by Jesus Christ, as having lived to his own days (εἰς τοὺς ἡμετέρους χρόνους, "ad tempora nostra"), thus carrying back his own recollections to the apostolic age. And as Eusebius, in a passage in which he ascribes to him the gift of prophecy, seems to connect him with the daughters of the Apostle Philip, we may rather suppose him to have been a disciple of that Apostle than of John. Cave conjectures that he was an Athenian by birth; but the manner in which an anonymous writer cited by Eusebius (*H. E.* v. 17) mentions him, in connection with Ammias of Philadelphia and with the daughters of Philip, would lead us to place him in early life in the central districts of Asia Minor. He afterwards (assuming that Eusebius speaks of one Quadratus, not two) became bishop of the Church at Athens, but at what time we have no means of ascertaining. We learn that he succeeded the martyr Publius; but, as the time of Publius' martyrdom is unknown, that circumstance throws no light on the chronology of his life. Quadratus presented his Apology to Hadrian, in the tenth year of his reign (A. D. 126), according to the *Chronicon* of Eusebius, but we know not whether he had yet attained the episcopate. As Eusebius does not give him in this place the title of bishop, the probable inference is that he had not; but, as the passage seems to intimate that he and the Athenian Aristeides presented their respective Apologies simultaneously, it is likely that Quadratus was already connected with the Athenian Church. The *Menaea* of the Greeks (a. d. Sept. 21) commemorate the martyrdom under the emperor Hadrian of the "ancient and learned" Quadratus, who had preached the gospel at Magnesia and Athens, and being driven away from his flock at Athens, obtained at length the martyr's crown; and the *Menologium* of the emperor Basil commemorates (a. d. 21 Sept.) the martyrdom of a Quadratus, bishop of Magnesia, in the persecution under Decius. That our Quadratus was a martyr is, we think, from the silence of Eusebius and Jerome to such a circumstance, very questionable; and that he was martyred under Hadrian, is inconsistent with the statement of those writers (Euseb. *Chron.*; Hieronym. *Ad Magnum*, c. 4), that the Apologies of Quadratus and Aristeides led that emperor to put a stop to the persecution. We think it not an improbable

conjecture that Publius fell a victim during the brief persecution thus stopped, and that Quadratus having been appointed to succeed him, made those exertions which Dionysius of Corinth, in his letter to the Athenians (apud Euseb. iv. 23), commemorates, to rally the dispersed members of the Church, and to revive their faith. Many of the Athenians, however, had apostatized; and the Church continued in a feeble state till the time when Dionysius wrote. Nothing further is known of Quadratus: the few and doubtful particulars recorded of him have, however, been expanded by Halloix (*Illustr. Eccles. Oriental. Sariptor. Vitae*) into a biography of seven chapters. (Comp. *Acta Sanctorum, Maii*, a. d. xxvi. vol. vi. p. 357.)

The Apology of Quadratus is described by Eusebius as generally read in his time, and as affording clear evidence of the soundness of the writer's judgment and the orthodoxy of his belief. It has been long lost, with the exception of a brief fragment preserved by Eusebius (*H. E.* iv. 3), and given by Grabe, in his *Spicilegium SS. Patrum, Saec.* ii. p. 125; by Galland, in the first volume of his *Bibliotheca Patrum*; and by Routh, in his *Reliquiae Sacrae*, vol. i. p. 73. (Cave, *Hist. Litt.* ad ann. 108, vol. i. p. 52; Tillemont, *Mémoires*, vol. ii. pp. 232, &c., 588, &c.; Grabe, *l. c.*; Galland, *Bibl. Patrum.* vol. i. Proleg. c. 13; Fabric. *Bibl. Graec.* vol. vii. p. 154; Lardner, *Credib.* part ii. book i. c. 28. § 1.) [J. C. M.]

QUADRA'TUS, C. A'NTIUS AULUS JU'LIUS, consul A. D. 105, with Ti. Julius Candidus, in the reign of Trajan (Fasti). Spartianus (*Hadr.* 3) mentions these consuls under the names of Candidus and Quadratus.

QUADRA'TUS, ASI'NIUS, the author of a single epigram in the Greek Anthology (Brunck, *Anal.* vol. ii. p. 299; Jacobs, *Anth. Graec.* vol. iii. p. 13), which is described in the Planudean Anthology (p. 203, Steph., p. 206, Wechel.) as of uncertain authorship, but in the Palatine MS. is headed Ἀσιννίου Κουαδράτου, with the further superscription, εἰς τοὺς ἀναιρεθέντας ὑπὸ τοῦ τῶν Ῥωμαίων ὑπάτου Σύλα, according to which it would be inferred that the writer of the epigram was contemporary with Sulla. (*Anth. Pal.* vii. 312.) But this lemma can scarcely be regarded as anything more than the conjecture of a grammarian, on the truth of which the epigram itself does not furnish sufficient evidence to decide. It is the epitaph of some enemies of the Romans (apparently foreign enemies), who had fallen by a secret and treacherous death, after fighting most bravely. There is nothing in it to support the conjecture of Salmasius, that it refers to the death of Catiline and his associates. Jacobs, following the lemma of the Palatine MS., suggests that it may refer to the slaughter of many of the Athenians, after the taking of Athens by Sulla. (*Animadv. in Anth. Graec.* vol. ii. pt. ii. p. 366.) To these another conjecture might be added, namely, that the epigram refers to some event which occurred in the later wars of Rome, and that its author is no other than the Roman historian of the time of Philippus. See below. [P. S.]

QUADRA'TUS, ASI'NIUS, lived in the times of Philippus I. and II., emperors of Rome (A. D. 244—249), and wrote two historical works in the Greek language. 1. A history of Rome, in fifteen books, in the Ionic dialect, called Χιλιετηρίς, because it related the history of the city, from its foundation to the thousandth year of its nativity (A. D. 248), when the Ludi Saeculares were performed with extraordinary pomp. It probably passed over with brevity the times of the republic, and dwelt at greater length upon the imperial period. Suidas says that the work came down to Alexander, the son of Mamaea; but this is a mistake, as Alexander died fifteen years before the thousandth year of Rome. (Suidas, *s. v.* Κοδράτος; Steph. Byz. *s. vv.* Ἄνθιον, Θαψίπολις, Ὀξύβιοι; Dion Cass. lxx. 3; Zosim. v. 27; Vulcat. Gall. *Avid. Cass.* 1; Agathias, i. p. 17, c.) 2. A history of Parthia, which is frequently quoted by Stephanus Byzantinus under the title of Παρθικά or Παρθυηνικά. (*Quadratus belli Parthici scriptor*, Capitol. *Ver.* 8; Steph. Byz. *s. vv.* Γηλύς, Ταρσός, et alibi; comp. Vossius, *De Hist. Graecis*, pp. 286, 287, ed. Westermann; Clinton, *Fasti Rom.* p. 265.)

QUADRA'TUS, FA'NNIUS, a contemporary of Horace, who speaks of him with contempt as a parasite of Tigellius Hermogenes. He was one of those envious Roman poets who tried to depreciate Horace, because his writings threw their own into the shade. (Hor. *Sat.* i. 4. 21, i. 10. 80, with the Schol.; Weichert, *Poetarum Latin. Reliquiae*, p. 290, &c.)

QUADRA'TUS, L. NI'NNIUS, tribune of the plebs B. C. 58, distinguished himself by his opposition to the measures of his colleague P. Clodius against Cicero. After Cicero had withdrawn from the city, he proposed that the senate and the people should put on mourning for the orator, and as early as the first of June he brought forward a motion in the senate for his recall from banishment. In the course of the same year he dedicated the property of Clodius to Ceres (Dion Cass. xxxviii. 14, 16, 30; Cic. *pro Sest.* 31, *post Red. in Sen.* 2, *pro Dom.* 48). Two years afterwards Quadratus is mentioned along with Favonius, as one of the opponents of the Lex Trebonia, which prolonged the government of the provinces to Caesar, Pompey, and Crassus (Dion Cass. xxxix. 35). The last time that his name occurs is in B. C. 49, when he was in Cicero's neighbourhood in Campania (Cic. *ad Att.* x. 16. § 4). In many editions of Cicero, as also in the Annales of Pighius, he is erroneously called *Mummius*. Glandorp, in his Onomasticon, calls him *Numius*.

QUADRA'TUS, NUMI'DIUS. [QUADRATUS, UMMIDIUS.]

QUADRA'TUS, L. STA'TIUS, consul A. D. 142, with C. Cuspius Rufinus (Fasti).

QUADRA'TUS, UMMI'DIUS, the name of several persons under the early Roman emperors. There is considerable discrepancy in the orthography of the name. Josephus writes it Numidius, which is the form that Glandorp (*Onomast.* p. 631) has adopted; while in the different editions of Tacitus, Pliny, and the Scriptores Historiae Augustae, we find it written variously *Numidius*, *Vinidius*, and *Ummidius*. The latter, which occurs in some of the best manuscripts, is supported by the authority of inscriptions, and is evidently the correct form. In the passage of Horace (*Sat.* i. 1. 95) where the present reading is *Ummidius*, there is the same variation in the manuscripts, but Bentley has shown that the true reading is Ummidius.

1. UMMIDIUS QUADRATUS, was governor of Syria during the latter end of the reign of Claudius, and the commencement of the reign of Nero. He succeeded Cassius Longinus in the province

about A. D. 51, and continued to govern it till his death in A. D. 60. Only three circumstances are mentioned in connection with his administration. In A.D. 52 he allowed Rhadamistus to dethrone and put to death Mithridates, the king of Armenia, whom Tiberius had placed upon the throne, and whom the Romans had hitherto supported. In the same year he marched into Judaea, and put down the disturbances which prevailed in that country. He is said to have condemned, or, according to other accounts, to have sent to the emperor Claudius for trial, Ventidius Cumanus, one of the procuratores, but to have protected Antonius Felix, the other procurator. [Comp. FELIX, p. 143, a.] The other circumstance is his disagreement with Domitius Corbulo, who had been sent into the East to conduct the war against the Parthians. His name occurs on one of the coins of Antioch. (Joseph. *Ant.* xx. 5. § 2, *B. J.* ii. 12. §§ 5, 6; Tac. *Ann.* xii. 45, &c., 54, xiii. 8, 9, xiv. 26; Eckhel, vol. iii. p. 280.) In the editions of Tacitus the praenomen of Quadratus is *Titus*, but it appears from an inscription that this is a mistake, and that his real praenomen was *Caius*. (Orelli, *Inscr.* 3665.) We learn from the same inscription that his full name was C. Ummidius Durmius Quadratus, and that he had been previously the legatus of Caligula in Lusitania. The Ummidia Quadratilla, whose death in the reign of Trajan is mentioned by Pliny [QUADRATILLA], was in all probability a sister of the above. She could hardly have been a daughter, as some modern writers have supposed, since she had a grandson of the age of twenty-four and upwards at the time of her death [see below, No. 2], and it is not probable that Ummidius, who died in A. D. 60, could have had a great-grandson of that age about A. D. 100.

2. UMMIDIUS QUADRATUS, a friend and admirer of the younger Pliny, whom he took as his model in oratory. Pliny speaks of him in the highest terms, and praises both his abilities and his excellent moral character. He was the grandson of the wealthy Ummidia Quadratilla, and inherited two-thirds of her property. [QUADRATILLA.] In the estate thus bequeathed to him was the house formerly inhabited by the celebrated jurist Cassius Longinus. He married at the age of twenty-four, in the life-time of his grandmother, but lost his wife soon after their marriage. (Plin. *Ep.* vi. 11, vii. 24.) Two of Pliny's letters are addressed to him (*Ep.* vi. 29, ix. 13), in the latter of which Pliny gives an account of the celebrated attack which he made upon Publicius Certus in the senate, in the reign of Nerva, A. D. 96.

3. UMMIDIUS QUADRATUS, is mentioned as one of the persons whom Hadrian persecuted. (Spartian. *Hadr.* 15.) He may have been a son of No. 2, who probably married again after the time that Pliny's letter was written. It seems to have been this Quadratus who married the sister of Antoninus Pius.

4. M. UMMIDIUS QUADRATUS, the son of No. 3, was the nephew of Antoninus Pius, being his sister's son. Antoninus Pius gave his maternal property to this Quadratus. (Capitol. *M. Aurel.* 7, where he is in some editions erroneously called Mummius Quadratus.) He was consul in A. D. 167, with M. Aurelius Verus.

5. UMMIDIUS QUADRATUS, the son of No. 4, was induced by Lucilla to enter into a conspiracy against her brother Commodus, by whom he was put to death, A. D. 183. (Herodian. i. 8; Lamprid. *Commod.* 4; Dion Cass. lxxii. 4.)

QUADRA'TUS, C. VOLUSE'NUS, a tribune of the soldiers in Caesar's army in Gaul, is described as "vir et consilii magni et virtutis." He held the rank of Praefectus equitum under his old commander in the campaign against Pompey in Greece, in B. C. 48. (Caes. *B. G.* iii. 5, viii. 23, *B. C.* iii. 60.) He was tribune of the plebs, B. C. 43, and one of the supporters of Antony. (Cic. *Phil.* xiv. 7. § 21, where the correct reading is *idem Ventidium, cum alii praetorem, tribunum Volusenum, ego semper hostem.*)

QUADRIFRONS, a surname of Janus. It is said that after the conquest of the Faliscans an image of Janus was found with four foreheads. Hence afterwards a temple of Janus quadrifrons was built in the Forum transitorium, which had four gates. The fact of the god being represented with four heads is considered by the ancients to be an indication of his being the divinity presiding over the year with its four seasons. (Serv. *ad Aen.* vii. 607; Isid. *Orig.* viii. 11; August. *De Civ. Dei*, vii. 4.) [L. S.]

QUADRIGA'RIUS, Q. CLAU'DIUS, a Roman historian who flourished about B. C. 100 (Vell. Pat. ii. 9). His work, which is generally quoted under the title *Annales* (Gell. ix. 13. § 6), sometimes as *Historiae* (Priscian. p. 697, ed. Putsch.) and sometimes as *Rerum Romanarum Libri* (Non. *s. v. pristis*), commenced immediately after the destruction of Rome by the Gauls, and must in all probability have extended down to the death of Sulla, since there were at least twenty-three books (Gell. x. 13), and the seventh consulship of Marius was commemorated in the nineteenth.

The first book embraced the events comprised in the period from B. C. 390 down to the subjugation of the Samnites. The struggle with Pyrrhus was the chief subject of the second and third; the first Punic war commenced in the third, and was continued through the fourth; the second Punic war commenced in the fifth, which contained the battle of Cannae; the siege of Capua was included in the sixth; the hostilities with the Achaean league and Numantia in the eighth, and the seventh consulship of Marius in the nineteenth, as was remarked above.

By Livy he is uniformly referred to simply as *Claudius* or *Clodius*, and is thus distinguished from Clodius Licinius (Liv. xxix. 22), and from "Claudius qui Annales Acilianos ex Graeco in Latinum sermonem vertit." (Liv. xxv. 39. Comp. xxxv. 14.) By other authors he is cited as *Quintus* (Priscian. p. 960, ed. Putsch), as *Claudius* (Non. Marcell. *s. v. Reticulum*), as *Q. Claudius* (Gell. ix. 13. § 6; Priscian. p. 797, ed. Putsch.), as *Claudius Quadrigarius* (Non. Marcell. *s. v. Torquem*; Gell. ii. 19. § 7), or as *Quadrigarius* (Non. Marcell. *s. v. Possetur*; Gell. i. 25. § 6.)

The fragments still extant enable us to conclude that he was very minute in many of his details, for several particulars recorded by him were omitted by Livy (e. g. Gell. v. 17; Macrob. *Sat.* i. 16; comp. Liv. viii. 19, xxxviii. 41.); while from the caution evinced by the latter in making use of him as an authority (Liv. vi. 42, viii. 19, ix. 5, x. 37, xxxiii. 10, 30, 36, xxxviii. 23, 41, xliv. 15; comp. Oros. iv. 20), especially in matters relating to numbers, it would appear that he was disposed to indulge, although in a less degree, in those exag-

gerations which disfigured the productions of his contemporary Valerius Antias. It is somewhat remarkable that he is nowhere noticed by Cicero. By A. Gellius, on the other hand, he is quoted repeatedly, and praised in the warmest terms (ix. 13. § 14. xiii. 28. § 2. xv. 1. § 4, xvii. 2; Krause, *Vitae et Fragm. Historic. Rom.* p. 243; Giesebrecht, *Ueber Claudius Quadrigarius*, attached to a programme of the Gymnasium of Prenzlau, 4to, 1831; Lachmann, *De Fontibus Historiarum T. Livii, Commentat.* i. § 19, p. 34, 4to, Gotting. 1822, *Commentat.* ii. § 12, p. 22, 4to, Gotting. 1828.) [W. R.]

QUARTI'NUS, a friend of the emperor Alexander Severus, who, after the murder of that prince, was dismissed from the camp by his successor, and having been encountered by some soldiers of Osrhoene deeply attached to the memory of their late sovereign, was forced by them to place himself at their head, and reluctantly assumed the purple. Soon after, while sleeping in his tent, he was assassinated by a certain Macedo, who had formerly commanded this body of foreign troops, and had been the chief instigator of the insurrection, but who now sought to ingratiate himself with Maximinus by presenting him with the head of his rival. He received the reward which he merited. Maximinus accepted the offering with joy, and then issued a command that the double traitor should himself be put to death, as the original author of the revolt. (Herodian. viii. 3, 4.) This Quartinus seems to be the same person with the TYCUS mentioned by Capitolinus (*Maxim.* c. 11), and with the TITUS of Trebellius Pollio (*Trig. Tyrann.* xxxix.). [W. R.]

QUERQUETULA'NAE, or *Querquetulanae virae*, nymphs presiding over the green oak forests, near the porta querquetularia, or querquetulana, were believed to be possessed of prophetic powers. (Festus, p. 261, ed. Müller; Plin. *H. N.* xvi. 10, 15. § 37.) It should be observed that the word *vira* is the ancient feminine of *vir*, and signifies women. Hence *virago* or *virgo*. [L. S.]

QUIES, the personification of tranquillity, was worshipped as a divinity by the Romans. A chapel dedicated to her stood on the via Lavicana, probably a pleasant resting-place for the weary traveller; another sanctuary of her was outside the porta Collina. (Liv. iv. 41; August. *De Civ. Dei*, iv. 16, 21.) [L. S.]

QUIE'TUS, AVI'DIUS, a contemporary of the younger Pliny, had been a friend of Paetus Thrasea, and used to relate to Pliny many things concerning that distinguished man. He supported Pliny when the latter accused Publicius Certus in the senate, in A. D. 96, on account of the share he had had in the condemnation of Helvidius by Domitian. (Plin. *Ep.* vi. 29, ix. 13. § 15.)

QUIE'TUS, CLUVIDIE'NUS, was implicated in Piso's conspiracy against Nero, and was banished to one of the islands in the Aegaean Sea. (Tac. *Ann.* xv. 71.)

QUIE'TUS, C. FU'LVIUS, included in the list of thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], was one of the two sons of that Marianus who assumed the purple after the capture of Valerian. Having been associated with his father and brother in the empire, he was entrusted with the government of the East when they marched upon Italy. Upon receiving intelligence of their defeat and death, he took refuge in Emesa where he was besieged, captured and slain by Odenathus in A. D. 262 (Trebell. Poll. *Trig. Tyrann.*). He is called *Quintus* by Zonaras (xii. 24). [W. R.]



COIN OF QUIETUS.

QUIE'TUS, Q. LU'SIUS, was an independent Moorish chief, not belonging to the Roman province of Mauritania. He served, however, with a body of Moorish cavalry in the Roman army, but in consequence of some offence which he had committed, he was dismissed from the service with disgrace. At a later time, A. D. 101, when Trajan was going to carry on war against the Dacians, and was in want of Moorish cavalry, Quietus offered his services again of his own accord, and was received with welcome by the emperor. In this war, and still more in the Parthian war, which began in A. D. 114, Quietus gained great distinction, and became one of the favourite generals of Trajan. He took the towns of Nisibis and Edessa, and subdued the Jews, against whom he had been sent. Trajan made him governor of Judaea, and rewarded him still further by raising him to the consulship in A. D. 116 or 117. His name does not appear in the Fasti, and he must, therefore, have been only one of the consules suffecti for the year. The honours conferred upon him by Trajan excited much envy; but so great a favourite was he with the emperor, that there was a report, if we may believe Themistius, that Trajan destined him as his successor. Quietus is represented on Trajan's column at the head of his Moors. After Trajan's death he returned to his native country, but he was suspected by Hadrian of fomenting the disturbances which then prevailed in Mauritania. He was first deprived of the tribes whom he governed, and was then summoned to Rome. There he was accused of entering into a conspiracy against Hadrian's life, and was murdered on a journey, probably while travelling from Mauritania to Rome. (Dion Cass. lxviii. 8, 22, 30, 32, lxix. 2; Themistius, *Orat.* xvi. p. 205, ed. Petavius, Paris, 1684; Euseb. *H. E.* iv. 2, with the note of Valesius; Spartian. *Hadr.* 5, 7; Amm. Marc. xxix. 5.)

QUI'NTIA GENS, originally patrician, but subsequently plebeian also. The ancient and more correct form of the name is *Quinctius*, which occurs on coins and the Fasti Capitolini. The Quintia gens was one of the Alban houses removed to Rome by Tullus Hostilius, and enrolled by him among the patricians (Liv. i. 30). It was consequently one of the *minores gentes*. (Niebuhr, *Hist. of Rome*, vol. ii. pp. 291, 292.) Its members often held throughout the whole history of the republic the highest offices of the state, and it produced some men of importance even during the imperial period. For nearly the first forty years after the expulsion of the kings the Quintii are not mentioned, and the first of the gens, who obtained the consulship, was T. Quintius Capitolinus

Barbatus in B.C. 471; but from that year their name constantly appears in the Fasti. The three great patrician families of the Quintia Gens were those of CAPITOLINUS, CINCINNATUS, and FLAMININUS. Besides these we find Quintii with the following surnames: ATTA, CLAUDUS, CRISPINUS, HIRPINUS, SCAPULA, TROGUS. A few persons, who bear no cognomens, are given under QUINTIUS. The only surname that occurs on coins is that of *Crispinus Sulpicianus*, which is found on coins struck in the time of Augustus. (Eckhel, vol. v. p. 291.) It is related that it was the custom in the Quintia gens for even the women not to wear any ornaments of gold. (Plin. *H. N.* xxxiii. 1. s. 6.)



COIN OF QUINTIA GENS.

QUINTIA'NUS, AFRA'NIUS, a senator of dissolute life, had been ridiculed by Nero in a poem, and in revenge took part in Piso's conspiracy against that emperor. On the detection of the conspiracy he had to put an end to his life, which he did, says Tacitus, "non ex priore vitae mollitia." (Tac. *Ann.* xv. 49, 56, 70.)

QUINTI'LIA, or QUINCTI'LIA GENS, patrician. This name occurs in the earliest legends of Roman history, for the followers of Romulus among the shepherds are said to have been called Quintilii, just as those of his brother Remus were named Fabii. The Luperci, who were among the most ancient priests of Rome, were divided into two classes, one called Quintilii or Quintiliani, and the other Fabii or Fabiani. (Festus, *s. vv. Quinctiliani Luperci*, and *Fabiani*; Ovid. *Fast.* ii. 378). Hence it has been conjectured with much probability that this priesthood was originally confined to these gentes. (Comp. *Dict. of Ant. s. v. Luperci.*) But although the gens was so ancient, it never attained any historical importance, and its name is best known from the unfortunate Quintilius Varus, who was destroyed with his whole army by the Germans in the reign of Augustus. The Quintilii obtained only one consulship and one dictatorship during the whole of the republican period, the former in B.C. 453, and the latter in B.C. 331. During the republic VARUS is the only family-name that occurs in the gens; but in the times of the empire we find one or two other cognomens, which are given below.

QUINTILIA'NUS, M. FA'BIUS, the most celebrated of Roman rhetoricians, was a native of Calagurris (Calahorra), in the upper valley of the Ebro. He was born about A.D. 40, and if not reared at Rome, must at least have completed his education there, for he himself informs us (v. 7. § 7) that, while yet a very young man, he attended the lectures of Domitius Afer, at that time far advanced in life, and that he witnessed the decline of his powers (v. 7. § 7, x. 1. §§ 11, 24, 36, xii. 11. § 3). Now we know from other sources that Domitius Afer died in A.D. 59 (Tac. *Ann.* xiv. 19; Frontin. *de Aquaed.* 102). Having revisited Spain, he returned from thence (A.D. 68) in the train of Galba, and forthwith began to practise at the bar (vii. 2), where he acquired considerable reputation. But he was chiefly distinguished as a teacher of eloquence, bearing away the palm in this department from all his rivals, and associating his name even to a proverb, with pre-eminence in the art. Among his pupils were numbered Pliny the younger (Plin. *Ep.* ii. 14, vi. 6) and the two grand-nephews of Domitian. By this prince he was invested with the insignia and title of consul (*consularia ornamenta*), and is, moreover, celebrated as the first public instructor, who, in virtue of the endowment by Vespasian (Suet. *Vesp.* 18), received a regular salary from the imperial exchequer. After having devoted twenty years, commencing probably with A.D. 69, to the laborious duties of his profession, he retired into private life, and is supposed to have died about A.D. 118.

Martial, himself from the neighbourhood of Calagurris (*Ep.* i. 62), and fond of commemorating the literary glories of his own land, although he pays a tribute to the fame of Quintilian (xi. 90),

> "Quintiliane, vagae moderator summe juventae,
> Gloria Romanae, Quintiliane, togae,"—

nowhere claims him as a countryman, and hence it has been concluded that he was not by birth a Spaniard, but this negative evidence cannot be allowed to outweigh the direct testimony of Ausonius (*Prof.* i. 7), confirmed by Hieronymus (*Chron. Euseb.* Olymp. ccxi. ccxvii.) and Cassiodorus (*Chron.* sub Domitian. ann. viii.).

It is frequently affirmed in histories of Roman literature that the father of Quintilian was a pleader, and that his grandfather was Quintilian the declaimer spoken of by Seneca, but the passages referred to in proof of these assertions will be found not to warrant any such inferences (ix. 3. § 73; Senec. *Controv.* v. praef. and 33).

Doubts have been expressed with regard to the emperor to whom Quintilian was indebted for the honours alluded to above, and it has been confidently maintained that Hadrian, not Domitian, was his patron. In the prooemium to the fourth book of the Institutions the author records with grateful pride that Domitianus Augustus had committed to his care the grandsons of his sister,—that is, the sons of Flavius Clemens and Domitilla the younger (see Sueton. *Dom.* 15; Dion Cass. p. 1112, ed. Reimar). Again, Ausonius, in his *Gratiarum Actio ad Gratianum*, remarks "Quintilianus consularia per Clementem ornamenta sortitus honestamenta nominis potius videtur quam insignia potestatis habuisse." It would be false scepticism to doubt that the Clemens here named is the Flavius Clemens to whose children Quintilian acted as preceptor, and if this be admitted, the question seems to be set at rest. To this distinction doubtless the satirist alludes, when he sarcastically declares

> "Si Fortuna volet fies de rhetore consul."

The pecuniary circumstances, also, of Quintilian, have afforded a theme for considerable discussion, in consequence of the (apparently) contradictory statements of Juvenal and Pliny. The former, after inveighing against the unsparing profusion of the rich in all luxurious indulgences connected with the pleasures of the table, as contrasted with the paltry remuneration which they offered to the most distinguished teachers of youth, exclaims (vii. 186),

"Hos inter sumtus sestertia Quintiliano
Ut multum duo sufficient; res nulla minoris
Constabit patri quam filius. Unde igitur tot
Quintilianus habet saltus,"

and then proceeds to ascribe his singular prosperity to the influence of good luck. On the other hand, Pliny, in a letter inscribed "Quintiliano suo" (vi. 32, comp. 6), makes him a present of 50,000 sesterces, about 400*l.* sterling, as a contribution towards the outfit of a daughter about to be married, assigning as a reason for his liberality "Te porro, animo beatissimum, *modicum facultatibus*, scio." Passing over the untenable supposition that Pliny may have been addressing some Quintilian different from the rhetorician, or that the estates indicated above may have been acquired at a later period, we must observe that Juvenal here employs a tone of declamatory exaggeration, and that he speaks with evident, though suppressed bitterness of the good fortune of Quintilian, probably in consequence of the flattery lavished by the latter on the hated Domitian (e. g. prooem. lib. iv.); we must bear in mind also, that although the means of Quintilian may not have been so ample as to render an act of generosity on the part of a rich and powerful pupil in any way unacceptable, still the handsome income which he enjoyed (100,000 sesterces = 800*l.*, Suet. *Vesp.* 18) must have appeared boundless wealth when compared with the indigence of the troops of half-starved grammarians who thronged the metropolis, and whose miseries are so forcibly depicted in the piece where the above lines are found.

The epistle of Pliny has suggested another difficulty. Quintilian, in the preface to his sixth book, laments in very touching language the death of his only son, whose improvement had been one of his chief inducements to undertake the work. He is thus led on to enter into details regarding his family bereavements: first of all he lost his wife, at the age of nineteen, who left behind her two boys; the younger died when five years old, the elder at ten; but there is no allusion to a daughter, and indeed his words clearly imply that two children only had been born to him, both of whom he had lost. Hence we are driven to the supposition that he must have married a second time, that the lady was the daughter of a certain Tutilius (Plin. *l. c.*), and that the offspring of this union was the girl whose approaching marriage with Nonius Celer called forth the gift of Pliny. It will be seen too that Quintilian, at the lowest computation, must have been nearly fifty when he was left childless, consequently he must have been so far advanced in life when his daughter became marriageable, that it is impossible to believe that he amassed a fortune subsequent to that event.

The great work of Quintilian is a complete system of rhetoric in twelve books, entitled *De Institutione Oratoria Libri XII.*, or sometimes, *Institutiones Oratoriae*, dedicated to his friend Marcellus Victorius, himself a celebrated orator, and a favourite at court. (Stat. *Silv.* iv. 4.) It was written during the reign of Domitian, while the author was discharging his duties as preceptor to the sons of the emperor's niece (Prooem. lib. iv. x. 1. § 9). In a short preface to his bookseller Trypho, he acquaints us that he commenced this undertaking after he had retired from his labours as a public instructor (probably in A. D. 89), and that he finished his task in little more than two years. This period appears, at first sight, short for the completion of a performance so comprehensive and so elaborate, but we may reasonably believe that his professional career had rendered him so familiar with the subject, and that in his capacity as a lecturer he must have so frequently enlarged upon all its different branches, that little would be necessary except to digest and arrange the materials already accumulated. Indeed, it appears that two books upon rhetoric had been already published under his name, but without his sanction; being, in fact, notes taken down by some of his pupils, of conversations which he had held with them.

In an introductory chapter addressed to Marcellus, he briefly indicates the plan which he had followed, and the distribution of the different parts. The first book contains a dissertation on the preliminary training requisite before a youth can enter directly upon the studies necessary to mould an accomplished orator (*ea quae sunt ante officium rhetoris*), and presents us with a carefully sketched outline of the method to be pursued in educating children, from the time they leave the cradle until they pass from the hands of the grammarian. In the second book we find an exposition of the first principles of rhetoric, together with an investigation into the nature or essence of the art (*prima apud rhetorem elementa et quae de ipsa rhetoricae substantia quaeruntur*). The five following are devoted to invention and arrangement (*inventio, dispositio*); the eighth, ninth, tenth and eleventh to composition (including the proper use of the figures of speech) and delivery, comprised under the general term *elocutio*, and the last is occupied with what the author considers by far the most important portion of his project (*partem operis destinati longe gravissimam*), an inquiry, namely, into various circumstances not included in a course of scholastic discipline, but essential to the formation of a perfect public speaker; such as his manners — his moral character, — the principles by which he must be guided in undertaking, in preparing, and in conducting causes, — the peculiar style of eloquence which he may adopt with greatest advantage — the collateral studies to be pursued — the age at which it is most suitable to commence pleading — the necessity of retiring before the powers begin to fail — and various other kindred topics.

This production bears throughout the impress of a clear, sound judgment, keen discrimination, and pure taste, improved by extensive reading, deep reflection, and long practice. The diction is highly polished, and very graceful. The fastidious critic may, indeed, detect here and there an obscure, affected phrase, or a word employed in a sense not authorised by the purest models of Latinity, but these blemishes, although significant of the age to which the treatise belongs, are by no means so numerous or so glaring as seriously to injure its general beauty. In copiousness, perspicuity, and technical accuracy, it is unquestionably superior to the essay on the same subject ascribed to Cicero, although each possesses its peculiar merits, which are fully expounded in the laborious comparison instituted by Campanus. The sections which possess the greatest interest for general readers are those chapters in the first book which relate to elementary education, and the commencement of the tenth book, which furnishes us with a com-

pressed but spirited history of Greek and Roman literature, in which the merits and defects of the great masters, in so far as they bear upon the object in view, are seized upon, and exhibited with great precision, force and truth.

One hundred and sixty-four declamations are extant under the name of Quintilian, nineteen of considerable length; the remaining one hundred and forty-five, which form the concluding portion only of a collection which originally extended to three hundred and eighty-eight pieces, are mere skeletons or fragments. No one believes these to be the genuine productions of Quintilian, although some of them were unquestionably received as such by Lactantius and Jerome, and few suppose that they proceeded from any one individual. They apparently belong not only to different persons, but to different periods, and neither in style nor in substance do they offer any thing which is either attractive or useful. The conjecture, founded on a sentence in Trebellius Pollio (*Trig. Tyran.* iv.), that they ought to be ascribed to the younger Postumus, does not admit of proof or refutation.

At the end of the eighth book of the Institutions, we read "Sed de hoc satis, quia eundem locum plenius in eo libro quo *causas corruptae eloquentiae* reddebamus, tractavimus." These words have very naturally led some scholars to conclude that the well-known anonymous *Dialogus de Oratoribus*, written in the sixth year of Vespasian (see c. 17), and which often, although upon no good authority, bears the second title *Sive de Causis Corruptae Eloquentiae*, ought to be assigned to Quintilian. This hypothesis, for many reasons, cannot be maintained, but the authorship of the tract may with greater propriety be discussed under TACITUS, among whose works it is now generally printed.

The first MS. of Quintilian was discovered in the monastery of St. Gall by Poggio the Florentine, when he was attending the council of Constance, and is probably the same with the Codex Laurentianus, now preserved at Florence.

The Editio Princeps of the Institutions was printed at Rome by Phil. de Lignamine, fol. 1470, with a letter prefixed from J. A. Campanus to Cardinal F. Piccolomini, and a second edition was printed at the same place in the same year, by Sweynheim and Pannartz, with an address from Andrew Bishop of Aleria to Pope Paul the Second. These were followed by the edition of Jenson, fol. Venet. 1471, and at least eight more appeared before the end of the fifteenth century. The nineteen larger Declamations and The Institutions were first published together at Treviso, fol. 1482.

One hundred and thirty-six of the shorter declamations were first published at Parma by Tadeus Ugoletus in 1494, were reprinted at Paris in 1509, and again at the same place with the notes and emendations of Petrus Aerodius in 1563. The remaining nine were added from an ancient MS. by Petrus Pithoeus (Paris, 8vo. 1580), who appended to them fifty-one pieces of a similar description bearing the title "Ex Calpurnio Flacco Excerptae X. Rhetorum Minorum."

The most important editions of Quintilian are, that of Burmann, 2 vols. 4to., Lug. Bat. 1720; that of Gesner, 4to. Gott. 1738; and best of all, that begun by Spalding and finished by Zumpt, 6 vols. 8vo. Lips. 1798—1829. The first of the above contains both the Institutions and the whole of the Declamations, the two others the Institutions only.

The Institutions have been translated into English by Guthrie, 2 vols. 8vo. London, 1756, 1805, and by Patsall, 2 vols. 8vo. Lond. 1774; into French by M. de Pure, 2 vols. 4to. Paris, 1663; by the Abbé Gedoyn, 4to. Paris, 1718, 12mo. 1752, 1770, 1810, 1812, 1820; and by C. V. Ouizille, 8vo. Paris, 1829; into Italian by Orazio Toscanella, 4to. Venez. 1568, 1584; and by Garilli, Vercelli, 1780; into German by H. P. C. Henke, 3 vols. 8vo. Helmstaedt, 1775—1777; republished with corrections and additions, by J. Billerbeck, 3 vols. 8vo. Helmstaedt, 1825.

The Declamations have been translated into English by Warr, 8vo. Lond. 1686 (published anonymously); into French by Du Teil, 4to. Paris, 1658 (the larger declamations only); into Italian by Orazio Toscanella, 4to. Venez. 1586; and into German by J. H. Steffens, 8vo. Zelle, 1767 (a selection only). [W. R.]

QUINTILIA'NUS, NO'NIUS. 1. SEX. NONIUS L. F. L. N. QUINTILIANUS, was consul A. D. 8 with M. Furius Camillus (Fasti Capit.; Dion Cass. lv. 33). It appears from coins that he was also triumvir of the mint under Augustus (Eckhel, vol. v. p. 262).

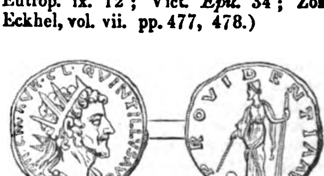
2. SEX. NONIUS QUINTILIANUS, probably a son of the preceding, was consul suffectus in the reign of Caligula, A. D. 40 (Fasti).

QUINTI'LIUS CONDIA'NUS. [CONDIANUS.]

QUINTI'LIUS MAXIMUS. [CONDIANUS.]

QUINTI'LIUS, a gem-engraver, of unknown time. Two of his works are extant; the one representing Neptune drawn by two sea-horses, cut in beryl (Stosch, No. 57; Bracci, pl. 100); the other a naked Mercury (*Spilsbury Gems*, No. 27). [P. S.]

QUINTILLUS, M. AURE'LIUS, the brother of the emperor M. Aurelius Claudius Gothicus, was elevated to the throne by the troops whom he commanded at Aquileia, in A. D. 270. But as the army at Sirmium, where Claudius died, had proclaimed Aurelian emperor, Quintillus put an end to his own life, seeing himself deserted by his own soldiers, to whom the rigour of his discipline had given offence. Most of the ancient writers say that he reigned only seventeen days; but since we find a great number of his coins, it is probable that he enjoyed the imperial dignity for a few months, as Zosimus states. He had two children. His character is said to have been unblemished, and his praises are sounded in the same lofty strain as those of his brother. [See Vol. I. p. 777.] (Trebell. Poll. *Claud.* 10, 12, 13; Eutrop. ix. 12; Vict. *Epit.* 34; Zosim. i. 47; Eckhel, vol. vii. pp. 477, 478.)



COIN OF QUINTILLUS.

QUINTILLUS, PLAU'TIUS. 1. Consul in A. D. 159 with Statius Priscus (Fasti).

2. M., consul with Commodus in A. D. 177 (Fasti).

QUINTIUS. 1. D. QUINTIUS, a man of obscure birth, but of great military reputation, commanded the Roman fleet at Tarentum in B. C. 210, and was slain in a naval engagement in that year. (Liv. xxvi. 39.)

2. P. QUINTIUS, the person whom Cicero defended in B. C. 81. The oration in his behalf is still extant.

3. L. QUINTIUS, tribune of the plebs, B. C. 74, is characterised by Cicero as a man well fitted to speak in public assemblies (Cic. *Brut.* 62). He distinguished himself by his violent opposition to the constitution of Sulla, and endeavoured to regain for the tribunes the power of which they had been deprived. The unpopularity excited against the judices by the general belief that they had been bribed by Cluentius to condemn Oppianicus, was of service to Quintius in attacking another of Sulla's measures, by which the judices were taken exclusively from the senatorial order. Quintius warmly espoused the cause of Oppianicus, constantly asserted his innocence, and raised the flame of popular indignation to such a height, that Junius, who had presided at the trial, was obliged to retire from public life. L. Quintius, however, was not strong enough to obtain the repeal of any of Sulla's laws. The consul Lucullus opposed him vigorously in public, and induced him, by persuasion in private, says Plutarch, to abandon his attempts. It is not improbable that the aristocracy made use of the powerful persuasion of money to keep him quiet. (Plut. *Lucull.* 5; Sallust, *Hist.* p. 173, ed. Orelli; Pseudo-Ascon. *in Div. in Caecil.* p. 103, *in Act.* i. *in Verr.* pp. 127, 141, ed. Orelli; Cic. *pro Cluent.* 27—29, 37, 39.)

In B. C. 67 Quintius was praetor, in which year he took his revenge upon his old enemy Lucullus, by inducing the senate to send him a successor in his province, although he had, according to a statement of Sallust, received money from Lucullus to prevent the appointment of a successor. (Plut. *Lucull.* 33, where he is erroneously called *L. Quintus*; Sall. *ap. Schol. in Cic. de Leg. Man.* p. 441, ed. Orelli.)

QUINTUS, an eminent physician at Rome, in the former half of the second century after Christ. He was a *pupil* of Marinus (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136), and not his *tutor*, as some modern writers assert. He was tutor to Lycus (id. *ibid.*) and Satyrus (id. *ibid.*, *De Anatom. Admin.* i. 1, 2, vol. ii. pp. 217, 225, *De Antid.* i. 14, vol. xiv. p. 71), and Iphicianus (id. *Comment. in Hippocr.* "*Epid. III.*" i. 29, vol. xvii. pt. i. p. 575). Some persons say he was also one of the tutors of Galen himself, but this is probably an error. He was so much superior to his medical colleagues that they grew jealous of his eminence, and formed a sort of coalition against him, and forced him to quit the city by charging him with killing his patients (id. *De Praenot. ad Epig.* c. 1, vol. xiv. p. 602). He died about the year 148 (id. *De Anat. Admin.* i. 2, vol. ii. p. 225). He was particularly celebrated for his knowledge of anatomy (id. *De Libris Propriis*, c. 2, vol. xix. p. 22), but wrote nothing himself, either on this or any other medical subject (id. *Comment. in Hippocr.* "*De Nat. Hom.*" i. 25, ii. 6, vol. xv. pp. 68, 136); his pupil Lycus professing to deliver his master's opinions (id. *Comment. in Hippocr.* "*Aphor.*" iii. praef. vol. xvii. pt. ii. p. 562). He appears to have commented on the "Aphorisms" and the "Epidemics" of Hippocrates, but Galen says that his explanations were not always sound (*Comment. in Hippocr.* "*Epid. I.*" i. praef. vol. xvii. pt. i. p. 6, *De Ord. Libror. suor.* vol. xix. p. 57). Several of his sayings have been preserved, which show more rudeness than wit, and (as Galen says) are more suitable to a jester than a physician (*De Sanit. Tu.* iii. 13, vol. vi. p. 228, *Comment. in Hippocr.* "*Epid. VI.*" iv. 9, vol. xvii. pt. ii. p. 151; Pallad. *Comment. in Hippocr.* "*Epid. VI.*" ap. Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 113). He is mentioned in several other passages of Galen's writings, and also by Aëtius (i. 1, p. 39); and he is probably the physician quoted by Oribasius (*Synops. ad Eustath.* iii. p. 56). [W. A. G.]

QUINTUS, a gem-engraver, and his brother Aulus, flourished probably in the time of Augustus. There are several works of Aulus extant, but only a fragment of one by Quintus. From the manner in which their names appear on their works, ΑΥΛΟΣ ΑΛΕΞΑ ΕΠ, ΚΟΙΝΤΟΣ ΑΛΕΞ ΕΠΟΙΕΙ, Winckelmann and Sillig conclude that their father's name was Alexander; but Osann endeavours to prove that the second word stands for the genitive, not of Ἀλέξανδρος, but of Ἀλεξᾶς. (Bracci, fol. 8; Sillig, *Cat. Art. s. v.*; Osann, in the *Kunstblatt*, 1830, p. 336.) [P. S.]

QUINTUS CURTIUS. [CURTIUS.]

QUINTUS SMYRNAEUS (Κόϊντος Σμυρναῖος), commonly called QUINTUS CALABER, from the circumstance that the first copy through which his poem became known was found in a convent at Otranto in Calabria, was the author of a poem in 14 books, entitled τὰ μεθ' Ὅμηρον, or παραλειπόμενα Ὁμήρῳ. Scarcely any thing is known of his personal history; but from the metrical and poetic characteristics of his poem, as compared with the school of Nonnus, it appears most probable that he lived towards the end of the fourth century after Christ. From a passage in his poem (xii. 308—313), it would seem that even in early youth he made trial of his poetic powers, while engaged in tending sheep near a temple of Artemis in the territory of Smyrna. The matters treated of in his poem are the events of the Trojan war from the death of Hector to the return of the Greeks. It begins rather abruptly with a description of the grief and consternation at the death of Hector which reigned among the Trojans, and then introduces Penthesileia, queen of the Amazons, who comes to their aid. In the second book we have the arrival, exploits, and death of Memnon; in the third, the death of Achilles. The fourth and fifth books describe the funeral games in honour of Achilles, the contest about his arms, and the death of Ajax. In the sixth book, Neoptolemus is sent for by the Greeks, and Eurypylus comes to the help of the Trojans. The seventh and eighth books describe the arrival and exploits of Neoptolemus; the ninth contains the exploits of Deiphobus, and the sending for Philoctetes by the Greeks. The tenth, the death of Paris and the suicide of Oenone, who had refused to heal him. The eleventh book narrates the last unsuccessful attempt of the Greeks to carry Ilium by storm; the twelfth and thirteenth describe the capture of the city by means of the wooden horse; the fourteenth, the rejoicing of the Greeks,—the

reconciliation of Menelaus and Helena, — the sacrifice of Polyxena at the tomb of Achilles, — the embarkation of the Greeks, — the scattering of their ships, and the death of Ajax.

In phraseology, similes, and other technicalities, Quintus closely copied Homer. The materials for his poem he found in the works of the earlier poets of the epic cycle. But not a single poetical idea of his own seems ever to have inspired him. He was incapable of understanding or appropriating any thing except the majestic flow of the language of the ancient epos. His gods and heroes are alike devoid of all character: every thing like pathos or moral interest was quite beyond his powers. Of similes (not very original in their character) he makes copious use. With respect to chronology his poem is as punctual as a diary. But his style is clear, and marked on the whole by purity and good taste, without any bombast or exaggeration. There can be little doubt that the work of Quintus Smyrnaeus is nothing more than an amplification or remodelling of the poems of Arctinus and Lesches. It is clear that he had access to the same sources as Virgil, though there is nothing from which it would appear that he had the Roman poet before his eyes. He appears, however, to have made diligent use of Apollonius.

The first edition of Quintus was published by Aldus Manutius in 1504 or 1505, from a very faulty MS. Laur. Rhodomannus, who spent thirty years upon the correction and explanation of the text of Quintus, published an improved edition in 1604. But the standard edition, founded on a collation of all the extant manuscripts, is that of Tychsen, Strasburg, 1807. It is also printed along with Hesiod, Apollonius, &c., in Didot's edition, Paris, 1840. A smaller poem on the Twelve Labours of Hercules, ascribed to Quintus Smyrnaeus, is extant in MS. (Bernhardy, *Grundriss der Griech. Litteratur*, vol. ii. p. 246, &c.; Tychsen, *Comment. de Quinti Smyrnaei Paralip.*, Göttingen, 1783; the materials of which are also contained in his edition.) [C. P. M.]

QUIRINA'LIS, CLO'DIUS, praefectus of the rowers at Ravenna, anticipated his condemnation by taking poison, A. D. 56. (Tac. *Ann.* xiii. 30.)

QUIRI'NUS, according to Dionysius of Halicarnassus (ii. 48), a Sabine word, and perhaps to be derived from *quiris*, a lance or spear. It occurs first of all as the name of Romulus, after he had been raised to the rank of a divinity, and the festival celebrated in his honour bore the name of Quirinalia (Virg. *Aen.* i. 292; Cic. *De Nat. Deor.* ii. 24; Ov. *Am.* iii. 8. 51, *Fast.* iv. 56, 808, vi. 375, *Met.* xv. 862.) Owing to the probable meaning of the word it is also used as a surname of Mars, Janus, and even of Augustus. (Ov. *Fast.* ii. 477; Serv. *ad Aen.* vii. 610; Sueton. *Aug.* 22; Macrob. *Sat.* i. 9; Virg. *Georg.* iii. 27; Lydus, *De Mens.* p. 144; comp. ROMULUS.) [L. S.]

QUIRI'NUS, P. SULPI'CIUS. 1. Censor B. C. 42 with L. Antonius Pietas, and consul suffectus B. C. 36 in the place of M. Cocceius Nerva (Fasti).

2. Consul B. C. 12 with M. Valerius Messalla. It would appear from his name that he was the son of the preceding; but the language of Tacitus (*Ann.* iii. 48) implies that he was of obscure origin. This historian relates that he was a native of Lanuvium, and had no connection with the ancient Sulpicia gens; and that it was owing to his military abilities and active services that he gained the consulship under Augustus. He was subsequently sent into Cilicia, where he subdued the Homonadenses, a fierce people dwelling in Mount Taurus; and in consequence of this success, he received the honour of the triumphal ornaments. In B. C. 1, or a year or two afterwards, Augustus appointed him to direct the counsels of his grandson C. Caesar, then in Armenia; and on his way to the East he paid a visit to Tiberius, who was at that time living at Rhodes. Some years afterwards, but not before A. D. 5, he was appointed governor of Syria, and while in this office he took a census of the Jewish people. This is the statement of Josephus, and appears to be at variance with that of Luke, who speaks as if the census or enrolment of Cyrenius was made at the time of the birth of Christ. This discrepancy has given rise to much discussion and various explanations, of which the reader will find an able account in Winer's *Biblisches Realwörterbuch*, *s. v. Quirinius*.

Quirinus had been married to Aemilia Lepida, whom he divorced; but in A. D. 20, twenty years after the divorce, he brought an accusation against her, because she pretended to have had a son by him. She was at the same time accused of other crimes; but the conduct of Quirinus met with general disapprobation as harsh and revengeful. Tiberius, notwithstanding his dissimulation, was evidently in favour of the prosecution, as he was anxious to conciliate Quirinus, who had no children, and might therefore be expected to leave his property to the emperor. Quirinus died in A. D. 21, and was honoured with a public funeral, which Tiberius requested of the senate. (Dion Cass. liv. 28; Tac. *Ann.* ii. 30, iii. 22, 48; Suet. *Tib.* 49; Strab. xii. p. 869; Joseph. *Antiq.* xviii. 1. § 1; St. Luke, ii. 1; comp. Acts of Apost. v. 37.)

R.

C. RABI'RIUS, defended by Cicero in the year of his consulship, B. C. 63, in a speech still extant. In B. C. 100 L. Appuleius Saturninus, the tribune of the plebs, had been declared an outlaw by the senate, besieged in the Capitol, and put to death with his accomplices, when he had been obliged to surrender through want of water. This had happened in the consulship of Marius, who had been compelled to conduct the attack, and had been supported by the leading men in the state. Among the few survivors of the actors in that scene, was the senator C. Rabirius, who had since lived in retirement, and had now attained a great age. As nearly forty years had elapsed, it would have appeared that he could have had no danger to apprehend on account of the part he had taken in the affray; and he would doubtless have been allowed to continue undisturbed, had not Caesar judged it necessary to deter the senate from resorting to arms against the popular party, and to frighten every one in future from injuring the sacred person of a tribune, even in obedience to the senate's decree. Caesar, therefore, resolved to make an example of Rabirius, and accordingly induced the tribune, T. Labienus, whose uncle had perished among the followers of Saturninus, to accuse Rabirius of having murdered the tribune. To make the warning still more striking, Labienus did not proceed against him on the charge of *majestas*, but re-

vived the old accusation of *perduellio*, which had been discontinued for some centuries, since persons found guilty of the latter crime were given over to the public executioner and hanged on the accursed tree. In accusations of perduellio, the criminal was brought to trial before the *Duumviri Perduellionis*, who were specially appointed for the occasion, and who had in former times been nominated by the comitia, first of the curiae and afterwards of the centuries. On the present occasion, however, but on what ground we are not told, the duumviri were appointed by the praetor. They were C. Caesar himself and his relative L. Caesar. With such judges the result could not be doubtful; Rabirius was forthwith condemned; and the sentence of death would have been carried into effect, had he not availed himself of his right of appeal to the people in the comitia of the centuries. The case excited the greatest interest; since it was not simply the life or death of Rabirius, but the power and authority of the senate, which were at stake. The aristocracy made every effort to save the accused; while the popular leaders, on the other hand, used every means to excite the multitude against him, and thus secure his condemnation. On the day of the trial Labienus placed the bust of Saturninus in the Campus Martius, who thus appeared, as it were, to call for vengeance on his murderers. Cicero and Hortensius appeared on behalf of Rabirius; but that they might not have much opportunity for moving the people by their eloquence, Labienus limited the defence to half an hour. Cicero did all he could for his client. He admitted that Rabirius had taken up arms against Saturninus; but denied that he had killed the tribune, who had perished by the hands of a slave of the name of Sceva. The former act he justified by the example of Marius, the great hero of the people, as well as of all the other distinguished men of the time. But the eloquence of the advocate was all in vain; the people demanded vengeance for the fallen tribune. They were on the point of voting, and would infallibly have ratified the decision of the duumvirs, had not the meeting been broken up by the praetor, Q. Metellus Celer, who removed the military flag which floated on the Janiculum. This was in accordance with an ancient custom, which was intended to prevent the Campus Martius from being surprised by an enemy, when the territory of Rome scarcely extended beyond the boundaries of the city; and the practice was still maintained, though it had lost all its significance, from that love of preserving the form at least of all ancient institutions, which so particularly distinguishes the Romans. Rabirius thus escaped, and was not brought to trial again; since Caesar could have had no wish to take the old man's life, and he had already taught the senate an important lesson. (Dion Cass. xxxvii. 26—28; Suet. *Jul.* 12; Cic. *pro C. Rabir.* passim, *in Pis.* 2, *Orat.* 29.)

The previous account has been taken from Dion Cassius, who relates the whole affair with great minuteness. Niebuhr, however, in his preface to Cicero's oration for Rabirius, has questioned the accuracy of the account in Dion Cassius; urging that Cicero speaks (c. 3) of the infliction of a fine by Labienus, which could have nothing to do with a trial of perduellio; and also that Labienus complained of Cicero's having done away with the trial for perduellio ("nam de perduellionis judicio, quod a me sublatum esse criminari soles, meum crimen est, non Rabirii," c. 3). Niebuhr, therefore, thinks that the decision of the duumviri was quashed by the consul and the senate, on the ground that the duumviri were appointed by the praetor, contrary to law; and that the speech of Cicero, which is extant, was delivered before the people, not in defence of Rabirius on an accusation of perduellio, but to save him from the payment of a heavy fine, in which Labienus attempted to condemn him, despairing of a more severe punishment. But, in the first place, the strong language which Cicero employs throughout this speech would be almost ridiculous, if the question only related to the imposition of a fine; and in the second place the objections which Niebuhr makes to the account of Dion Cassius, from the language of Cicero, can hardly be sustained. With respect to the former of the two objections, it will be seen by a reference to the oration (c. 3), that Labienus proposed to inflict two punishments on Rabirius, a fine on account of the offences he had committed in his private life, and death on account of the crime of perduellio in murdering Saturninus: to render the vengeance more complete, he wished to confiscate his property as well as take away his life. Cicero most clearly distinguishes between the two. As to the latter objection, that Labienus said that Cicero had done away with trials for perduellio, it is probable that these words only refer to the resolution of Cicero to defend Rabirius, and to certain assertions which he may have made in the senate respecting the illegality or inexpediency of renewing such an antiquated form of accusation. (Comp. Drumann, *Geschichte Roms*, vol. iii. p. 163; Mérimée, *E'tudes sur l'Histoire Romaine*, vol. ii. p. 99, &c.)

C. Rabirius had no children of his own, and adopted the son of his sister, who accordingly took his name. As the latter was born after the death of his father, he is called C. Rabirius Postumus. This Rabirius, whom Cicero also defended, in B. C. 54, is spoken of under POSTUMUS.

RABI'RIUS. Velleius Paterculus, after enumerating the distinguished literary characters who lived in the last years of the republic, in passing on to those who approached more nearly to his own age, uses the words "interque (sc. *ingenia*) proximi nostri aevi eminent princeps carminum Virgilius, Rabiriusque," where some critics have unjustifiably sought to substitute "Variusque" or "Horatiusque" for "Rabiriusque." Ovid also pays a tribute to the genius of the same individual when he terms him "magnique Rabirius oris" (*Ep. ex Pont.* iv. 16. 5), but Quintilian speaks more coolly, "Rabirius ac Pedo non indigni cognitione, si vacet" (x. 1. § 90). From Seneca (*De Benef.* vi. 3), who quotes with praise an expression placed in the mouth of Antonius, *Hoc habeo quod cunque dedi!* we are led to conclude that the work of Rabirius belonged to the epic class, and that the subject was connected with the Civil Wars.

No portion of this piece was known to exist until among the charred rolls found at Herculaneum a fragment was decyphered which many believe to be a part of the poem of Rabirius. It was first printed in the *Volumina Herculanensia* (vol. ii. p. 13, fol. Neap. 1809), and subsequently, in a separate form, in a volume edited by Kreyssig under the title "Carminis Latini de bello Actiaco s. Alexandrino fragmenta," 4to. Schneeberg, 1814. A translation into Italian appeared at Forli, 4to. 1830, styled "Frammenti di Rabirio poeta tra-

dotti da G. Montanari"; and in 1835 Kreyssig published "Commentatio de C. Sallustii Crispi Historiarum Libr. III. fragmentis, &c. atque Carminis Latini de Bello Actiaco sive Alexandrino fragmenta" (8vo. Misen. 1835), which contains a condensed view of the discussions to which these morsels have given rise.

Fulgentius Planciades in his exposition of the word *Abstemius* quotes a line from "Rabirius in Satyra," where some MSS. give *Rubrius*, a name entirely unknown. Admitting that the common reading is correct, it is impossible, in the absence of all further information, to determine whether the Rabirius referred to is the same Rabirius who is noticed by Velleius, Ovid, Seneca, and Quintilian, or a different person, and there seems to be scarcely standing-room for controversy. A good deal, notwithstanding, has been written upon the question, as may be seen by consulting Casaubon, *de Satyric. Poes.* ii. 3; Ruperti, *Proleg. ad Juvenal.*; Wernsdorf, *Poet. Lat. Min.* vol. iii. p. 19; Weichert, *de Lucio Vario Poeta*, Excurs. iv., *de Pedone et Rabirio Poetis*; Haupt, *Rhein. Mus.* Neue Folge, vol. iii. 2, p. 308. [W. R.]

RABI'RIUS, a Roman architect of the time of Domitian, who is highly praised by Martial for his skill as an artist and his virtues as a man (vii. 56, x. 71). The erection of Domitian's palace on the Palatine is ascribed to him by modern writers, but on what authority we have been unable to discover. (Hirt, *Geschichte der Baukunst*, vol. ii. p. 350; Müller, *Archäologie der Kunst*, § 190, n. 3.) [P. S.]

L. RABO'NIUS, was one of the sufferers from the unrighteous decisions of Verres, in his praetorship, B. C. 74. (Cic. *Verr.* i. 50, 51.)

RABULEIUS. 1. C. RABULEIUS, tribune of the plebs, B. C. 486, attempted to mediate between the consuls in the disputes occasioned between them by the agrarian law proposed by the consul Sp. Cassius in that year. (Dionys. viii. 72.)

2. M'. RABULEIUS, a member of the second decemvirate, B. C. 450 (Liv. iii. 35; Dionys. x. 58, xi. 23). Dionysius (x. 58) calls him a patrician, whereas he speaks of the other Rabuleius [No. 1] as a plebeian. As no other persons of this name are mentioned by ancient writers, we have no means for determining whether the gens was patrician or plebeian.

RACI'LIA, the wife of L. Quintius Cincinnatus. (Liv. iii. 26.)

L. RACI'LIUS, tribune of the plebs, B. C. 56, was a warm friend of Cicero and of Lentulus Spinther. Cicero had returned from exile in the preceding year, and Racilius had then distinguished himself by his exertions to obtain the recall of the orator. In his tribuneship he attacked Clodius in the senate, with the utmost severity; and he allowed Cicero to publish, under his name, an edict against his great enemy. This document, which is cited by an ancient scholiast under the name of *Edictum L. Racilii Tribuni Plebi*, is now lost (Cic. *pro Planc.* 32, *ad Q. Fr.* ii. 1. § 2, ii. 6. § 5, *ad Fam.* i. 7. § 2; Schol. Bob. *pro Planc.* p. 268, ed. Orelli). In the civil war Racilius espoused Caesar's party, and was with his army in Spain in B. C. 48. There he entered into the conspiracy formed against the life of Q. Cassius Longinus, the governor of that province, and was put to death with the other conspirators, by Longinus. [LONGINUS, No. 15.] (Hirt. *B. Alex.* 52, 55.)

RA'CIUS CONSTANS, governor of Sardinia, under Septimius Severus, by whom he was put to death. (Dion Cass. lxxv. 16.)

RADAGAISUS (Ῥοδογάϊσος, according to Zosimus), invaded Italy at the head of a formidable host of barbarians, in the reign of the emperor Honorius. The swarm of barbarians collected by him beyond the Rhine and the Danube amounted to 200,000, or perhaps to 400,000 men, but it matters little how many there were. This formidable host was composed of Germanic tribes, as Suevians, Burgundians, and Vandals, and also of Celtic tribes. Jornandes calls Radagaïsus a Scythian; whence we may infer that he belonged to one of those Germanic tribes which, at the beginning of the fifth century, arrived in Germany from their original dwellings north of the Euxine, especially as he is sometimes called a king of the Goths. In A. D. 406 Radagaïsus invaded Italy, destroyed many cities, and laid siege to Florence, then a young but flourishing city. The safety of Italy had been entrusted to Stilicho, who had been observing his movements with a small army, consisting of picked soldiers, and reinforced by a contingent of Huns and Goths, commanded by their chiefs Huldin and Sarus. Stilicho now approached to save Florence if possible, and to do his utmost for the preservation of Rome. The barbarians were entrenched on the hills of Faesulae in a strong position, but Stilicho succeeded in surrounding those barren rocks by an extensive line of circumvallation, till Radagaïsus was compelled, by the failure of food, to issue forth and offer battle. He was driven back within his own lines, and at last capitulated, on condition that his own and his people's lives should be saved. But Stilicho violated the agreement; Radagaïsus was put to death, and his warriors were sold as slaves. This miserable end of the barbarians and the fortunate delivery of Florence was attributed to a miracle. (Zosim. v. p. 331, ed. Oxon. 1679; Jornand. *De Regn. Success.* p. 56, ed. Lindenbrog; Oros. vii. 37; Augustin. *de Civ. Dei*, v. 23; Marcellin. and Prosper, *Chronic.*) [W. P.]

M. RAE'CIUS. 1. Was sent as ambassador into Gaul, with Sex. Antistius, in B. C. 208, to make inquiries respecting the apprehended march of Hasdrubal into Italy. (Liv. xxvii. 36.)

2. Praetor B. C. 170. (Liv. xliii. 11.)

RAGO'NIUS. 1. RAGONIUS CELSUS, governed the Gauls under the emperor Severus, who addressed a letter to him, which is preserved by Spartianus. (Spartian. *Pesc. Niger*, 3.)

2. RAGONIUS CLARUS, praefectus of Illyricum and the Gauls under the emperor Valerian, who addressed a letter to him, which is likewise preserved. (Trebell. Poll. *Trig. Tyr.* 18.)

3. L. RAGONIUS QUINTIANUS, consul with M. Macrius Bassus, in the reign of Diocletian, A. D. 289 (Fasti).

RALLA, the name of a plebeian family of the Marcia gens.

1. M. MARCIUS RALLA, praetor urbanus B. C. 204. He accompanied Scipio to Africa, and was one of the legates whom Scipio sent to Rome in B. C. 202, with the Carthaginian ambassadors, when the latter sued for peace. (Liv. xxix. 11, 13, xxx. 38.)

2. Q. MARCIUS RALLA, was created duumvir in B. C. 194, for dedicating a temple, and again in B. C. 192, for the same purpose. (Liv. xxxiv. 53, xxxv. 41.)

L. RA'MMIUS, a leading man at Brundusium, was accustomed to entertain the Roman generals and foreign ambassadors. It was said that Perseus, king of Macedonia, endeavoured to persuade him to poison such Roman generals as he might indicate, but that Rammius disclosed the treacherous offer first to the legate C. Valerius, and then to the Roman senate. Perseus, however, in an embassy which he sent to the senate, strongly denied the truth of the charge, which he maintained was a pure invention of Rammius. (Liv. xlii. 17, 41; Appian, *Mac.* 9. § 4, who calls him Erennius.)

RAMNUS, a freedman of M. Antonius, whom he accompanied in the Parthian war. (Plut. *Anton.* 48.)

RAMSES, the name of many kings of Egypt of the eighteenth, nineteenth, and twentieth dynasties. It was during this era that most of the great monuments of Egypt were erected, and the name is consequently of frequent occurrence on these monuments, where it appears under the form of *Ramessu.* In Julius Africanus and Eusebius it is written *Ramses*, *Rameses*, or *Ramesses.* The most celebrated of the kings of this name is, however, usually called Sesostris by the Greek writers. [SESOSTRIS.]

RA'NIUS, a name of rare occurrence. Cicero (*ad Att.* xii. 21) speaks of a Ranius, who may have been a slave or a freedman of Brutus. There was a L. Ranius Acontius Optatus, who was consul in the reign of Constantine, A. D. 334 (Fasti).

RAVILLA, an agnomen of L. Cassius Longinus, consul B. C. 127. [LONGINUS, No. 4.]

RE'BILUS, the name of a family of the plebeian Caninia gens.

1. C. CANINIUS REBILUS, praetor B. C. 171, obtained Sicily as his province. (Liv. xlii. 28, 31.)

2. M. CANINIUS REBILUS, probably a brother of the preceding, was sent by the senate into Macedonia, in B. C. 170, along with M. Fulvius Flaccus, in order to investigate the reason of the want of success of the Roman arms in the war against Perseus. In B. C. 167 he was one of the three ambassadors appointed by the senate to conduct the Thracian hostages back to Cotys. (Liv. xliii. 11, xlv. 42.)

3. C. CANINIUS REBILUS, was one of Caesar's legates in Gaul in B. C. 52 and 51, and accompanied him in his march into Italy in B. C. 49. Caesar sent him, together with Scribonius Libo, with overtures of peace to Pompey, when the latter was on the point of leaving Italy. In the same year he crossed over to Africa with C. Curio, and was one of the few who escaped with their lives when Curio was defeated and slain by Juba. In B. C. 46 he again fought in Africa, but with more success, for he was now under the command of Caesar himself. After the defeat of Scipio he took the town of Thapsus, on which occasion Hirtius calls him proconsul. In the following year, B. C. 45, during the war in Spain, there was a report that he had perished in a shipwreck (Cic. *ad Att.* xii. 37. § 4, 44. § 4); but this was false, for he was then in command of the garrison at Hispalis. On the last day of December in this year, on the sudden death of the consul Q. Fabius Maximus, Caesar made Rebilus consul for the few remaining hours of the day. Cicero made himself merry at this appointment, remarking that no one had died in this consulship; that the consul was so wonderfully vigilant that he had never slept during his term of office; and that it might be asked under what consuls he had been consul. (Caes. *B. G.* vii. 83, 90, viii. 24, &c., *B. C.* i. 26, ii. 24; Hirt. *B. Afr.* 86, 93, *B. Hisp.* 35; Dion Cass. xliii. 46; Cic. *ad Fam.* vii. 30; Suet. *Caes.* 76, *Ner.* 15; Plin. *H. N.* vii. 53. s. 54; Tac. *Hist.* iii. 37; Plut. *Caes.* 58; Macrob. *Sat.* ii. 3.)

4. (CANINIUS) REBILUS, probably a brother of No. 3, was proscribed by the triumvirs in B. C. 43, but escaped to Sex. Pompey in Sicily. (Appian, *B. C.* iv. 48.)

5. C. CANINIUS REBILUS, probably a son of No. 3, was consul suffectus in B. C. 12 (Joseph. *Antiq.* xiv. 10. § 20). In the Fasti Capitolini he is said to have died in his year of office, and could not therefore have been the man of consular rank mentioned by Seneca (*de Benef.* ii. 21), according to the supposition of Drumann.

6. (CANINIUS) REBILUS, a man of consular rank, and of great wealth but bad character, sent a large sum of money as a present to Julius Graecinus, who refused to accept it on account of the character of the donor (Sen. *de Benef.* ii. 21). The name of this Rebilus does not occur in the Fasti, and he must, therefore, have been one of the consules suffecti. As Julius Graecinus was put to death in the reign of Caligula, it is very probable that the Rebilus mentioned above is the same as the *C. Aminius Rebius*, who put an end to his own life in the reign of Nero. Tacitus describes him as a person of great wealth and bad character, and also states that he was then an old man (*Ann.* xiii. 30). As the name of *C. Aminius Rebius* is evidently corrupt, there can be little doubt that we should change it, as Lipsius proposed, into Caninius Rebilus. (Respecting the Caninii Rebili in general, see Drumann, *Geschichte Roms*, vol. ii. pp. 107—109.)

RE'BIUS, C. AMI'NIUS. [REBILUS, No. 6.]

RECARANUS, also called *Garanus*, a fabulous Italian shepherd of gigantic bodily strength and courage. It is related of him that Cacus, a wicked robber, once stole eight oxen of the herd of Recaranus, which had strayed in the valley of the Circus Maximus, and which the robber carried into his den in Mount Aventine. He dragged the animals along by their tails, and Recaranus would not have discovered them, had not their hiding-place been betrayed by their lowing. Recaranus accordingly entered the cave and slew the robber, notwithstanding his great strength. Hereupon he dedicated to Jupiter the ara maxima, at the foot of the Aventine, and sacrificed to the god the tenth part of the booty. The name Recaranus seems to be connected with *gerere* or *creare*, and to signify "the recoverer." The fact of his being a gigantic shepherd who recovered the oxen stolen from him, led the Romans at an early time to consider him as identical with the Greek Heracles, who was said to have made an expedition to the west of Europe; but the whole story of Recaranus is a genuine Italian legend, without any connection with that about Heracles, although the belief in the identity of the two heroes was so general among the later Romans, that Recaranus was entirely thrown into the back ground. (Serv. *ad Aen.* viii. 203, 275; Macrob. *Sat.* iii. 12; Aurel. Vict. *Orig. Gent. Rom.* 6; comp. Hartung, *Die Relig. der Röm.* vol. ii. p. 21, &c.) [L. S.]

RECEPTUS, NO'NIUS. [NONIUS, No. 9.]

RECTUS, AEMI'LIUS, governor of Egypt during the reign of Tiberius, sent to the emperor

upon one occasion a larger sum of money than was ordered, whereupon Tiberius wrote back to him that he wished him to shear, not shave his sheep. (Dion Cass. lvii. 10; comp. Suet. *Tib.* 10; Oros. vii. 4.)

REDICULUS, a Roman divinity, who had a temple near the Porta Capena, and who was believed to have received his name from having induced Hannibal, when he was near the gates of the city, to return (*redire*) southward (Fest. p. 282, ed. Müller). A place on the Appian road, near the second mile-stone from the city, was called Campus Rediculi (Plin. *H. N.* xliii. 60. § 122; Propert. iii. 3, 11). This divinity was probably one of the Lares of the city of Rome, for, in a fragment of Varro (*ap. Non.* p. 47), he calls himself *Tutanus*, i. e., the god who keeps safe. [L. S.]

REDUX, i. e., "the divinity who leads the traveller back to his home in safety," occurs as a surname of Fortuna. (Martial, viii. 85; Claudian, *de Consol. Hon.* vi. 1.) [L. S.]

REGALIA'NUS, P. C., as the name appears on medals; REGALLIANUS, as he is called by Victor (*de Caes.*); or REGILLIANUS, according to Victor, in his Epitome, and Trebellius Pollio, who ranks him among the thirty tyrants [see AUREOLUS], was a Dacian by descent, allied, it is said, to Decebalus, distinguished himself by his military achievements on the Illyrian frontier, was commended in the warmest terms by Claudius, at that time in a private station, and promoted to a high command by Valerian. The Moesians, terrified by the cruelties inflicted by Gallienus on those who had taken part in the rebellion of Ingenuus, suddenly proclaimed Regalianus emperor, and quickly, with the consent of the soldiers, in a new fit of alarm, put him to death. These events took place A. D. 263. (Aurel. Vict. *de Caes.* xxxiii. *Epit.* xxxii.; Trebell. Poll. *Trig. Tyrann.* ix.) [W. R.]

REGILLA, the wife of Herodes Atticus. (Philostr. *Vit. Soph.* ii. 1. §§ 5, 8.) [ATTICUS, HERODES.]

REGILLENSIS, an agnomen of the Claudii [CLAUDIUS], and of the Albini, a family of the Postumia gens [ALBINUS].

REGILLUS, the name of a family of the patrician Aemilia gens.

1. M. AEMILIUS REGILLUS, had been declared consul, with T. Otacilius, for B. C. 214, by the centuria praerogativa, and would undoubtedly have been elected, had not Q. Fabius Maximus, who presided at the comitia, pointed out that there was need of generals of more experience to cope with Hannibal, and urged in addition, that Regillus, in consequence of his being Flamen Quirinalis, ought not to leave the city. Regillus and Otacilius were therefore disappointed in their expectations, and Fabius Maximus himself was elected, with M. Claudius Marcellus, in their stead. Regillus died in B. C. 205, at which time he is spoken of as Flamen Martialis. (Liv. xxiv. 7, 8, 9, xxix. 11.)

2. L. AEMILIUS REGILLUS, probably son of the preceding, was praetor B. C. 190, in the war against Antiochus. He received as his province the command of the fleet, and carried on the naval operations with vigour and success. Supported by the Rhodians, he defeated the fleet of Antiochus, commanded by Polyxenidas, near Myonnesus, a small island off the Ionian coast, and afterwards took the town of Phocaea [POLYXENIDAS]. He obtained a triumph on his return to Rome in the following year. (Liv. xxxvi. 45, xxxvii. 2, 4, 14—32, 58; Appian, *Syr.* 26, 27.)

3. M. AEMILIUS (REGILLUS), a brother of No. 2, whom he accompanied in the war against Antiochus: he died at Samos in the course of the year, B. C. 190. (Liv. xxxvii. 22.)

It would appear that this family became extinct soon afterwards. We learn from a letter of Cicero (*ad Att.* xii. 24. § 2) that Lepidus, probably M. Aemilius Lepidus, consul B. C. 78, had a son named *Regillus*, who was dead at the time that Cicero wrote. It is probable that Lepidus wished to revive the cognomen of Regillus in the Aemilia gens, just as he did that of Paulus, which he gave as a surname to his eldest son. [See Vol. II. p. 765, b.]

L. REGI'NUS, tribune of the plebs, B. C. 95, is cited by Valerius Maximus (iv. 7. § 3) as a striking instance of a true friend. He was not only content with liberating from prison his friend Q. Servilius Caepio, who had been condemned in that year on account of the destruction of his army by the Cimbri, but he also accompanied him in his exile.

REGI'NUS, C. ANTI'STIUS, one of Caesar's legates in Gaul (Caes. *B. G.* vi. 1, vii. 83, 90). This Reginus appears to be the same person as the one whom Cicero mentions as his friend in B. C. 49 (*ad Att.* x. 12), and who had then the command of the coast of the Lower Sea. He is also in all probability the same as the C. Antistius Reginus, whose name appears as a triumvir of the mint on the coins of Augustus. On the coin annexed the obverse represents the head of Augustus, and the reverse various instruments used by the pontiffs. (Eckhel, vol. v. p. 137.)



COIN OF C. ANTISTIUS REGINUS.

REGI'NUS, T. POMPEIUS, lived in Further Gaul, and was passed over by his brother in his testament. (Val. Max. vii. 8. § 4; Varr. *R. R.* iii. 12.)

RE'GULUS, M. AQUI'LIUS, was one of the delatores or informers in the time of Nero, and thus rose from poverty to great wealth. He was accused in the senate at the commencement of the reign of Vespasian, on which occasion he was defended by L. Vipstanus Messalla, who is described as his *frater*, whether his brother or cousin is uncertain (Tac. *Hist.* iv. 42). Under Domitian he resumed his old trade, and became one of the instruments of that tyrant's cruelty. He survived Domitian, and is frequently spoken of by Pliny with the greatest detestation and contempt (*Ep.* i. 5, ii. 10, iv. 2, vi. 2). Martial, on the contrary, who flattered all the creatures of Domitian, can scarcely find language strong enough to celebrate the virtues, the wisdom, and the eloquence of Regulus. (*Ep.* i. 13, 83, 112, iv. 16.)

RE'GULUS, ATI'LIUS. 1. M. ATILIUS REGULUS, consul B. C. 335, with M. Valerius Corvus, marched with his colleague against the Sidicini (Liv. viii. 16.)

2. M. Atilius Regulus, probably son of No. 1., was consul B.C. 294, with L. Postumius Megellus, and carried on war with his colleague against the Samnites. The events of this year were related very differently by the annalists. According to the account which Livy followed, Regulus was first defeated with great loss near Luceria, but on the following day he gained a brilliant victory over the Samnites, of whom 7200 were sent under the yoke. Livy says that Regulus was refused a triumph, but this is contradicted by the Fasti Capitolini, according to which he triumphed *de Volsonibus et Samnitibus*. The name of the Volsones does not occur elsewhere. Niebuhr conjectures that they may be the same as the Volcentes, who are mentioned along with the Hirpini and Lucani (Liv. xxvii. 15), or perhaps even the same as the Volsinii or Volsinienses. (Liv. x. 32—37; Zonar. viii. 1; Niebuhr, *Hist. of Rome*, vol. iii. pp. 389, 390.)

3. M. Atilius, M. F. L. N. Regulus, was consul for the first time in B.C. 267, with L. Julius Libo, conquered the Sallentini, took the town of Brundusium, and obtained in consequence the honour of a triumph. (Eutrop. ii. 17; Flor. i. 20; Zonar. viii. 7; comp. Liv. *Epit.* 15.) Eleven years afterwards, B.C. 256, he was consul a second time with L. Manlius Vulso Longus, and was elected in the place of Q. Caedicius, who had died soon after he came into office. This was the ninth year of the first Punic war. The Romans had resolved to make a strenuous effort to bring the contest to a conclusion, and had accordingly determined to invade Africa with a great force. The two consuls set sail with 330 ships, took the legions on board in Sicily, and then put out to sea from Ecnomus in order to cross over to Africa. The Carthaginian fleet, however, was waiting for them under the command of Hamilcar and Hanno at Heraclea Minoa, and immediately sailed out to meet them. In the battle which followed, the Romans were victorious; they lost only twenty-four ships, while they destroyed thirty of the enemy's vessels, and took sixty-four with all their crews. The passage to Africa was now clear; and the Carthaginian fleet hastened home to defend the capital. The Romans, however, did not sail straight to Carthage, but landed their forces near the town of Clypea or Aspis, which they took, and there established their head quarters. From thence they devastated the Carthaginian territory with fire and sword, and collected an immense booty from the defenceless country. On the approach of winter, Manlius, one of the consuls, returned to Rome with half of the army, by order of the senate; while Regulus remained with the other half to prosecute the war. He carried on operations with the utmost vigour, and was greatly assisted by the incompetency of the Carthaginian generals. The enemy had collected a considerable force, which they intrusted to three commanders, Hasdrubal, Bostar, and Hamilcar; but these generals avoided the plains, where their cavalry and elephants would have given them an advantage over the Roman army, and withdrew into the mountains. There they were attacked by Regulus, and utterly defeated with great loss; 15,000 men are said to have been killed in battle, and 5000 men with eighteen elephants to have been taken. The Carthaginian troops retired within the walls of the city, and Regulus now overran the country without opposition. Numerous towns fell into the power of the Romans, and among others Tunis, at the distance of only 20 miles from the capital. To add to the distress of the Carthaginians, the Numidians took the opportunity of recovering their independence, and their roving bands completed the devastation of the country. The Carthaginians in despair sent a herald to Regulus to solicit peace. But the Roman general, who was intoxicated with success, would only grant it on such intolerable terms that the Carthaginians resolved to continue the war, and hold out to the last. In the midst of their distress and alarm, success came to them from an unexpected quarter. Among the Greek mercenaries who had lately arrived at Carthage, was a Lacedaemonian of the name of Xanthippus, who appears to have already acquired no small military reputation, though his name is not mentioned previously. He pointed out to the Carthaginians that their defeat was owing to the incompetency of their generals, and not to the superiority of the Roman arms; and he inspired such confidence in the people, that he was forthwith placed at the head of their troops. Relying on his 4000 cavalry and 100 elephants, Xanthippus boldly marched into the open country to meet the enemy, though his forces were very inferior in number to the Romans. Regulus was neither able nor willing to refuse the battle thus offered; but it ended in his total overthrow. Thirty thousand of his men were slain; scarcely two thousand escaped to Clypea; and Regulus himself was taken prisoner with five hundred more. This was in the year B.C. 255. (Polyb. i. 26—34; Liv. *Epit.* 17, 18; Eutrop. ii. 21, 22; Oros. iv. 8; Zonar. viii. 12, 13; Aurel. Vict. *de Vir. Ill.* 40.)

Regulus remained in captivity for the next five years, till B.C. 250, when the Carthaginians, after their defeat by the proconsul Metellus, sent an embassy to Rome to solicit peace, or at least an exchange of prisoners. They allowed Regulus to accompany the ambassadors on the promise that he would return to Rome if their proposals were declined, thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to obtain his own liberty. This embassy of Regulus is one of the most celebrated stories in Roman history. The orators and poets related how Regulus at first refused to enter the city as a slave of the Carthaginians; how afterwards he would not give his opinion in the senate, as he had ceased by his captivity to be a member of that illustrious body: how, at length, when he was allowed by his countrymen to speak, he endeavoured to dissuade the senate from assenting to a peace, or even to an exchange of prisoners, and when he saw them wavering, from their desire of redeeming him from captivity, how he told them that the Carthaginians had given him a slow poison, which would soon terminate his life; and how, finally, when the senate through his influence refused the offers of the Carthaginians, he firmly resisted all the persuasions of his friends to remain in Rome, and returned to Carthage, where a martyr's death awaited him. On his arrival at Carthage he is said to have been put to death with the most excruciating tortures. It was related that he was placed in a chest covered over in the inside with iron nails, and thus perished; and other writers stated in addition, that after his eyelids had been cut off, he was first thrown into a dark dun

geon, and then suddenly exposed to the full rays of a burning sun. When the news of the barbarous death of Regulus reached Rome, the senate is said to have given Hamilcar and Bostar, two of the noblest Carthaginian prisoners, to the family of Regulus, who revenged themselves by putting them to death with cruel torments. (Liv. *Epit.* 18; Gell. vi. 4; Diod. xxiv. p. 566, ed. Wesseling; Appian, *Sic.* 2, *Pun.* 4; Dion Cass. *Fragm.* p. 62, ed. Reimarus, p. 541, ed. Maii; Zonar. viii. 15; Val. Max. i. 1. § 14, ix. 2. ext. 1; Aurel. Vict. *de Vir. Ill.* 40; Flor. ii. 2; Cic. *de Off.* iii. 26, *pro Sext.* 59, *Cat.* 20, *in Pison.* 19, *de Fin.* v. 27, 29, et alibi; Hor. *Carm.* iii. 5; Sil. Ital. vi. 299, &c.)

This celebrated tale, however, has not been allowed to pass without question in modern times. Even as early as the sixteenth century Palmerius declared it to be a fable, and supposed that it was invented in order to excuse the cruelties perpetrated by the family of Regulus on the Carthaginian prisoners committed to their custody. (See the remarks of Palmerius, in Schweighäuser's Appian, vol. iii. p. 394.) This opinion has been adopted by many modern writers; but their chief argument is the silence of Polybius respecting it. Niebuhr believes (*Hist. of Rome*, vol. iii. p. 599) that Regulus died a natural death; but since all the ancient authorities agree in stating that he was put to death by the Carthaginians, we see no reason for disbelieving this fact, though the account of his barbarous treatment is probably only one of those calumnies which the Romans constantly indulged in against their hated rivals. The pride and arrogance with which he treated the Carthaginians in the hour of his success must have deeply exasperated the people against him; and it is therefore not surprising that he fell a victim to their vengeance when nothing was any longer to be gained from his life. The question of the death of Regulus is discussed at length by Halthaus (*Geschichte Roms im Zeitalter der Punischen Kriege*, Leipzig, 1846, pp. 356—369), who maintains the truth of the common account.

Regulus was one of the favourite characters of early Roman story. Not only was he celebrated on account of his heroism in giving the senate advice which secured him a martyr's death, but also on account of his frugality and simplicity of life. Like Fabricius and Curius he lived on his hereditary farm which he cultivated with his own hands; and subsequent ages loved to tell how he petitioned the senate for his recall from Africa when he was in the full career of victory, as his farm was going to ruin in his absence, and his family was suffering from want. (Comp. Liv. *Epit.* 18; Val. Max. iv. 4. § 6.)

4. C. Atilius M. f. M. n. Regulus Serranus, was consul for the first time in B. C. 257, with Cn. Cornelius Blasio, and prosecuted the war against the Carthaginians. He defeated the Carthaginian fleet off the Liparaean islands, though not without considerable loss; obtained possession of the islands of Lipara and Melite, which he laid waste with fire and sword, and received the honour of a naval triumph on his return to Rome (Polyb. i. 25; Zonar. viii. 12; Oros. iv. 8; Fasti Capitol.). Regulus was consul a second time in B. C. 250, with L. Manlius Vulso. In this year the Romans gained a brilliant victory at Panormus, under the proconsul Metellus, and thinking that the time had now come to bring the war to a conclusion, they sent the consuls to Sicily with an army of four legions and two hundred ships. Regulus and his colleague undertook the siege of Lilybaeum, the most important possession of the Carthaginians in Sicily; but they were foiled in their attempts to carry the place by storm, and after losing a great number of men, were obliged to turn the siege into a blockade. (Polyb. i. 39, 41—48; Zonar. viii. 15; Oros. iv. 10; Diod. *Fragm.* xxiv.)

This Regulus is the first Atilius who bears the surname *Serranus*, which afterwards became the name of a distinct family in the gens. The origin of this name is spoken of under Serranus.

5. M. Atilius M. f. M. n. Regulus, son of the Regulus who perished in Africa [No. 3], was consul for the first time in B. C. 227, with P. Valerius Flaccus, in which year no event of importance is recorded (Fasti; Gell. iv. 3). He was elected consul a second time in B. C. 217, to supply the place of C. Flaminius, who had fallen in the battle of the Trasimene lake. He carried on the war against Hannibal together with his colleague Servilius Geminus, on the principles of the dictator Fabius. At the end of their year of office their imperium was prolonged, as the new consuls had not yet been elected; but when Aemilius Paulus and Terentius Varro were at length appointed, and took the field, Regulus was allowed to return to Rome on account of his age, and his colleague Servilius remained with the army (Liv. xxii. 25, 32, 34, 40). Polybius, on the contrary, says (iii. 114, 116) that Regulus remained with the new consuls, and fell at the battle of Cannae, where he commanded, with Servilius, the centre of the line. This statement, however, is erroneous, and we must for once follow Livy in preference to Polybius, since it is certain that the same Regulus was censor two years after the battle of Cannae. (Comp. Perizonius, *Animadv. Hist.* c. 1, sub fin.; and Schweighäuser, *ad Polyb.* iii. 114.)

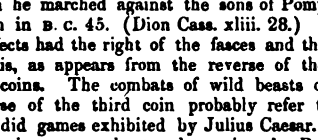
After the battle of Cannae, B. C. 216, Regulus was one of the triumviri mensarii, who were appointed on account of the scarcity of money. In B. C. 214 he was censor with P. Furius Philus. These censors punished with severity all persons who had failed in their duty to the state during the great calamities which Rome had lately experienced. All those who had formed the project of leaving Italy after the battle of Cannae, and all those who had been taken prisoners by Hannibal, and when sent as ambassadors to Rome on the promise of returning to the Carthaginian camp, had not redeemed their word, were reduced to the condition of aerarians. The same punishment was inflicted on all the citizens who had neglected to serve in the army for four years without having a valid ground of excuse. Towards the end of the year, when the new tribunes of the people entered upon their duties, one of their number, Metellus, who had been reduced to the condition of an aerarian by the censors, attempted to bring these magistrates to trial before the people, but was prevented by the other tribunes from prosecuting such an unprecedented course [Metellus, No. 2]. As Furius Philus died at the beginning of the following year, before the solemn purification (*lustrum*) of the people had been performed, Regulus, as was usual in such cases, resigned his office. (Liv. xxiii. 21, xxiv. 11, 18, 43; Val. Max. ii. 9. § 8.)

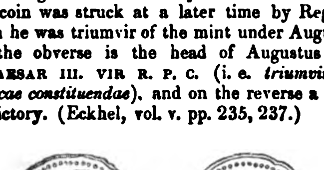
6. C. Atilius M. f. M. n. Regulus, probably a brother of No. 5, consul B. C. 225, with L.

Aemilius Papus, was sent against the inhabitants of Sardinia, who had revolted, and whom he quickly brought to subjection again. On his return to Italy he fought against the Gauls who were returning from Etruria, and fell in the battle. (Polyb. ii. 23, 27, 28; Zonar. viii. 20; Oros. iv. 13; Eutrop. iii. 5; Plin. *H. N.* iii. 20.)

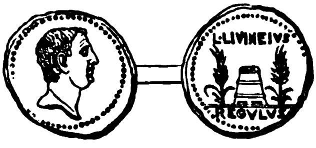
RE'GULUS, LICI'NIUS, was one of the senators who did not obtain a place in the senate when that body was reorganised by Augustus. (Dion Cass. liv. 14.)

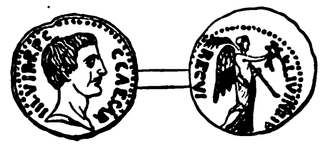
RE'GULUS, LIVINEIUS. 1, 2. M. LIVINEIUS REGULUS and L. LIVINEIUS REGULUS, two brothers, who were friends of Cicero, and displayed their zeal in his cause when he was banished, B. C. 58. Cicero does not mention their gentile name; but as he speaks of Livineius as a freedman of M. Regulus, and L. Livineius Trypho as a freedman of L. Regulus, there can be no doubt that their gentile name was Livineius (Cic. *ad Att.* iii. 17, *ad Fam.* xiii. 60). One of these brothers, probably Lucius, fought under Caesar in the African war, B. C. 46 (Hirt. *B. Afr.* 89), and he is apparently the same as the L. LIVINEIUS REGULUS, whose name occurs on a great number of coins struck in the time of Julius Caesar and Augustus. Specimens of the most important of these are given below. The head on the obverse of the first four is the same, and is probably intended to represent some ancestor of the Reguli. On the obverse of the first we have the legend L. REGVLVS PR., and on the reverse REGVLVS F. PRAEF. (VR.) The PR. on the obverse signifies praetor, and REGVLVS F. on the reverse signifies REGULUS FILIUS. It would, therefore, appear that the coins were struck by Regulus, the son of L. Regulus the praetor; and from the addition of PRAEF. VR., that is, Praefectus Urbi, it would further seem that he was one of the praefecti urbi, who were left by Caesar in charge of the city, when he marched against the sons of Pompey in Spain in B. C. 45. (Dion Cass. xliii. 28.) These praefects had the right of the fasces and the sella curulis, as appears from the reverse of the first two coins. The combats of wild beasts on the reverse of the third coin probably refer to the splendid games exhibited by Julius Caesar. The fifth coin was struck at a later time by Regulus, when he was triumvir of the mint under Augustus. On the obverse is the head of Augustus with C. CAESAR III. VIR R. P. C. (i. e. *triumvir reipublicae constituendae*), and on the reverse a figure of Victory. (Eckhel, vol. v. pp. 235, 237.)











COINS OF C. LIVINEIUS REGULUS.

3. LIVINEIUS REGULUS, a senator in the reign of Tiberius, who defended Cn. Piso in A. D. 20, when many of his other friends declined the unpopular office. [PISO, No. 23.] He was afterwards expelled from the senate, though on what occasion is not mentioned; and at a still later time, in the reign of Nero, A. D. 59, he was banished on account of certain disturbances which took place at a show of gladiators which he gave. (Tac. *Ann.* iii. 11, xiv. 17.)

RE'GULUS, ME'MMIUS. [MEMMIUS, Nos. 11 and 12.]

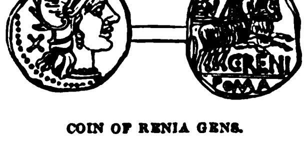
RE'GULUS, M. METI'LIUS, consul A. D. 157, with M. Civica Barbarus (Fasti).

RE'GULUS, RO'SCIUS, was consul suffectus in the place of Caecina, for a single day in A. D. 69. (Tac. *Hist.* iii. 37.)

REMMIUS PALAEMON. [PALAEMON.]

REMUS, the twin brother of Romulus. [See ROMULUS.]

RE'NIA GENS, known to us only from coins, a specimen of which is annexed. On the obverse is the head of Pallas, and on the reverse a chariot drawn by two goats, with C. RENI, and underneath ROMA. To what circumstance these goats allude, it is quite impossible to say. (Eckhel, vol. v. pp. 291, 292.)



COIN OF RENIA GENS.

REPENTI'NUS, CALPURNIUS, a centurion in the army in Germany, was put to death on account of his fidelity to the emperor Galba, A. D. 69. (Tac. *Hist.* i. 56, 59.)

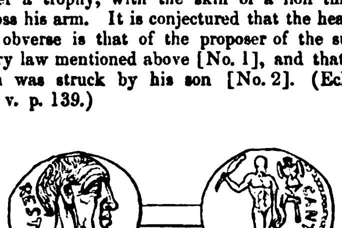
REPENTI'NUS, FA'BIUS, praefectus praetorio, with Cornelius Victorinus, under the emperor Antoninus Pius. (Capitol. *Anton. Pius*, 8.)

REPOSIA'NUS, the name prefixed to a poem, first published by Burmann, extending to 182 hexameter lines, and entitled, "Concubitus Martis et Veneris." With regard to the author nothing is known. Unless we attribute some inaccuracies in metre and some peculiarities in phraseology to a corrupt text, we must conclude that he belongs to a late epoch, but the piece is throughout replete with grace and spirit, and presents a series of brilliant pictures. Wernsdorf imagines, that for *Reposianus* we ought to read *Nepotianus*, merely because the former designation does not elsewhere occur; but this conjecture being altogether unsupported by evidence, will be received with favour by but few. The verses are to be found in Burmann, *Anthol. Lat.* i. 72, or No. 559, ed. Meyer; see also Wernsdorf, *Poët. Lat. Min.* vol. iv. par. i. pp. 52, 319, vol. v. par. iii. pp. 1470, 1477. [W. R.]

RE'STIO, A'NTIUS. 1. The author of a sumptuary law, which, besides limiting the expence of entertainments, enacted that no magistrate or magistrate elect should dine abroad anywhere except at the houses of certain persons. This law, however, was little observed; and we are told that Antius never dined out afterwards, that he might not see his own law violated. We do not know in what year this law was passed; but it was subsequent to the sumptuary law of the consul Aemilius Lepidus, B. C. 78, and before the one of Caesar (Gell. ii. 24; Macrob. *Sat.* ii. 13).

2. Probably a son of the preceding, was proscribed by the triumvirs in B. C. 43, but was preserved by the fidelity of a slave, and by his means escaped to Sex. Pompeius in Sicily. (Val. Max. vi. 8. § 7; Appian, *B. C.* iv. 43; Macrob. *Sat.* i. 11.)

The name of C. Antius Restio occurs on several coins, a specimen of which is annexed. On the obverse is the head of a man, and on the reverse Hercules, holding in one hand a club, and in the other a trophy, with the skin of a lion thrown across his arm. It is conjectured that the head on the obverse is that of the proposer of the sumptuary law mentioned above [No. 1], and that the coin was struck by his son [No. 2]. (Eckhel, vol. v. p. 139.)



COIN OF C. ANTIUS RESTIO.

RESTITU'TUS, CLAU'DIUS, an orator of considerable reputation in the reign of Trajan, was a friend of the younger Pliny, and is likewise celebrated by Martial in an epigram on the anniversary of his birth-day. (Plin. *Ep.* iii. 9. § 16, vi. 17, vii. 1; Martial, x. 87.)

REX, MA'RCIUS. 1. Q. MARCIUS REX, tribune of the plebs B. C. 196, proposed to the people to make peace with Philip. (Liv. xxxiii. 25.)

2. P. MARCIUS REX, was sent by the senate with two colleagues on a mission to the consul C. Cassius Longinus, in B. C. 171. (Liv. xliii. 1.)

3. Q. MARCIUS REX, praetor B. C. 144, was commissioned by the senate to build an aqueduct, and in order that he might complete it, his imperium was prolonged for another year. This aqueduct, known by the name of *Aqua Marcia*, was one of the most important, and is spoken of at length in the *Dictionary of Antiquities* (p. 110, 2d ed.). (Frontin. *de Aquaed.* 12; Plin. *H. N.* xxxi. 3. s. 24; Plut. *Coriol.* 1.)

4. Q. MARCIUS Q. F. Q. N. REX, consul B. C. 118, with M. Porcius Cato. The colony of Narbo Martius in Gaul was founded in this year. Marcius carried on war against the Stoeni, a Ligurian people at the foot of the Alps, and obtained a triumph in the following year on account of his victories over them. Marcius lost during his consulship his only son, a youth of great promise, but had such mastery over his feelings as to meet the senate on the day of his son's burial, and perform his regular official duties (Plin. *H. N.* ii. 31; Gell. xiii. 19; Liv. *Epit.* 62; Oros. v. 14; Fasti Capit.; Val. Max. v. 10. § 3). The sister of this Marcius Rex married C. Julius Caesar, the grandfather of the dictator. [MARCIA, No. 2.]

5. Q. MARCIUS Q. F. REX, probably a grandson of No. 4, was consul B. C. 68, with L. Caecilius Metellus. His colleague died at the commencement of his year of office, and as no consul was elected in his place, we find the name of Marcius Rex in the Fasti with the remark, *solus consulatum gessit*. He was proconsul in Cilicia in the following year, and there refused assistance to Lucullus, at the instigation of his brother-in-law, the celebrated P. Clodius, whom Lucullus had offended. In B. C. 66, Marcius had to surrender his province and army to Pompeius in compliance with the Lex Manilia. On his return to Rome he sued for a triumph, but as obstacles were thrown in the way by certain parties, he remained outside the city to prosecute his claims, and was still there when the Catilinarian conspiracy broke out in B. C. 63. The senate sent him to Faesulae, to watch the movements of C. Mallius or Manlius, Catiline's general. Mallius sent proposals of peace to Marcius, but the latter refused to listen to his terms unless he consented first to lay down his arms (Dion Cass. xxxv. 4, 14, 15, 17, xxxvi. 26, 31; Cic. *in Pison.* 4; Sall. *Hist.* 5, *Cat.* 30, 32—34). Marcius Rex married the eldest sister of P. Clodius [CLAUDIA, No. 7]. He died before B. C. 61, without leaving his brother-in-law the inheritance he had expected (Cic. *ad Att.* i. 16. § 10).

REX, RU'BRIUS, probably a false reading in Appian (*B. C.* ii. 113) for Rubrius Ruga. [RUGA.]

RHADAMANTHUS (Ῥαδάμανθυς), a son of Zeus and Europa, and brother of king Minos of Crete (Hom. *Il.* xiv. 322), or, according to others, a son of Hephaestus (Paus. viii. 53. § 2). From fear of his brother he fled to Ocaleia in Boeotia, and there married Alcmene. In consequence of his justice throughout life, he became, after his death, one of the judges in the lower world, and took up his abode in Elysium. (Apollod. iii. 1. § 2, ii. 4. § 11; Hom. *Od.* iv. 564, vii. 323; Pind. *Ol.* ii. 137; comp. GORTYS.) [L. S.]

RHADAMISTUS. [ARSACIDAE, p. 362, b.]

RHAMNU'SIA (Ῥαμνουσία), a surname of Nemesis, who had a celebrated temple at Rhamnus in Attica. (Paus. i. 33. § 2, vii. 5. § 3; Strab. ix. p. 396, &c.; Steph. Byz. *s. v.*) [L. S.]

RHA'MPHIAS (Ῥαμφίας), a Lacedaemonian, father of Clearchus (Thuc. viii. 8, 39; Xen. *Hell.* i. 1. § 35), was one of the three ambassadors who were sent to Athens in B. C. 432, with the final demand of Sparta for the independence of all the Greek states. The demand was refused, and the Peloponnesian war ensued. (Thuc. i. 139, &c.) In B. C. 422 Rhamphias, with two colleagues, commanded a force of 900 men, intended for the strengthening of Brasidas in Thrace; but their passage through Thessaly was opposed by the Thessalians, and, hearing also of the battle of Amphipolis and the death of Brasidas, they returned to Sparta. (Thuc. v. 12, 13.) [E. E.]

RHAMPSINITUS (Ῥαμψίνιτος), called *Rhemphis* by Diodorus, one of the ancient kings of Egypt, is said to have succeeded Proteus, and to have been himself succeeded by Cheops. This king is said to have possessed immense wealth, and in order to keep it safe he had a treasury built of stone, respecting the robbery of which Herodotus relates a romantic story, which bears a great resemblance to the one told by Pausanias (ix. 37. § 4) respecting the treasury built by the two brothers Agamedes and Trophonius of Orchomenus [AGAMEDES]. Rhampsinitus is said to have built the western propylaea of the temple of Hephaestus, and to have placed in front of it two large statues, each of the size of twenty-five cubits, which the Egyptians called Summer and Winter. It is further stated that this king descended to Hades and played a game at dice with Demeter, and on his return to the earth a festival was instituted in honour of the goddess (Herod. ii. 121, 122; Diod. i. 62). Rhampsinitus belongs to the twentieth dynasty according to Bunsen, and is known on inscriptions by the name of *Ramessu Neter-keh-pen* (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. pp. 119, 120).

RHAMSES, another form of the name Ramses. [RAMSES.]

RHA'RIAS (Ῥαριάς), a surname of Demeter, which she derived from the Rharian plain in the neighbourhood of Eleusis, the principal seat of her worship. (Paus. i. 38. § 6; Steph. Byz. and Suid. *s. v.*) [L. S.]

RHARUS (Ῥάρος), the father of Triptolemus at Eleusis (Paus. i. 14. § 2). It is worthy of remark, that according to the scholiast (on *Il.* i. 56), the P in this name had the spiritus lenis. [L. S.]

RHASCU'PORIS (Ῥασκούπορις). 1. Brother of Rhascus, and with him chieftain of a Thracian clan, whose territories extended from the northern shores of the Propontis to the Hebrus and the neighbourhood of Philippi. Whether the clan were that of the Sapaei or the Korpalli, or comprised both races, is uncertain. But it occupied both the mountain ridge that skirts the Propontis and the southern plains which lie between the base of Mount Rhodope and the sea (comp. Appian, *B. C.* iv. 87, 105; Tac. *Ann.* ii. 64; Plin. *H. N.* iv. 11 (18)). We can only thus explain the seeming inconsistency in Appian's account of these chieftains; for he describes their territory as a lofty, cold, and woody region, and yet assigns to them a powerful body of cavalry. In the civil war, B. C. 49—48, Rhascuporis joined Cn. Pompey, with 200 horse, at Dyrrachium; and in the war that followed Caesar's death, he aided Cassius with 3000, while his brother Rhascus, at the head of an equal number of cavalry, embraced the cause of the triumvirs. According to Appian this was a politic and provident device for mutual security; and it was agreed beforehand that the brother whose party was triumphant, should obtain the pardon of the brother whose party was vanquished. And so, after the victory at Philippi, Rhascuporis owed his life to the intercession of Rhascus. Each brother rendered good service to his respective party. When the road from Asia into Macedonia, by Aenos and Maroneia, had been preoccupied by the triumviral legions, Rhascuporis, in whose dominions the passes were, led the armies of Brutus and Cassius by a road through the forest, known only to himself and Rhascus. And Rhascus, on the other hand, by his local knowledge, detected the march of the enemy, and saved his allies from being cut off in the rear. (Caes. *B. C.* iii. 4; Appian. *B. C.* iv. 87, 103—106, 136; Lucan. *Pharsal.* v. 55; Dion Cass. xlvii. 25.) For the varieties in the orthography of Rhascuporis, e. g., Rhascypolis, Rascyporis, Thrascypolis, &c., see Fabricius, *ad Dion Cass.* xlvii. 25; Adrian, Turneb. *Adversar.* xiv. 17. On the coins we meet with Βασίλεος Ῥασκουπόριδος (Cary, *Hist. des Rois de Thrace*, pl. 2), and Ῥαισκουπόριδος (Eckhel, vol. ii. p. 59). Lucan (*l. c.*, ed. Oudendorp) calls him "gelidae dominum *Rhascupolin* orae."

2. Brother of Rhoemetalces, king of Thrace, and jointly with him defeated, A. D. 6, the Dalmatians and Breucians in Macedonia [BATO, No. 2]. On the death of Rhoemetalces, Rhascuporis received from Augustus a portion of his dominions, the remainder being awarded to his nephew Cotys, son of the deceased [COTYS, No. 5]. Rhascuporis was discontented, either with his share of Thrace — the barren mountainous district had been assigned him, — or with divided power; but so long as Augustus lived he did not dare to disturb the apportionment. On the emperor's decease, however, he invaded his nephew's kingdom, and hardly desisted at Tiberius' command. Next, on pretence of an amicable adjustment, Rhascuporis invited his nephew to a conference, seized his person, and threw him into prison; and finally, thinking a completed crime safer than an imperfect one, put him to death. To Tiberius Rhascuporis alleged the excuse of self-defence, and that the arrest and murder of his nephew merely prevented his own assassination. The emperor, however, summoned the usurper to Rome, that the matter might be investigated, and Rhascuporis, on pretext of war with the Scythian Bastarnae, began to collect an army. But he was enticed into the Roman camp by Pomponius Flaccus [No. 2], propraetor of Mysia, sent to Rome, condemned, and relegated to Alexandria, where an excuse was presently found for putting him to death, A. D. 19. He left a son, Rhoemetalces, who succeeded to his father's moiety of Thrace. (Tac. *Ann.* ii. 64—67, iii. 38; Vell. Pat. ii. 129; Suet. *Tib.* 37; Dion Cass. lv. 30.)

3. Son of Cotys (probably No. 4), was defeated and slain in battle by Vologaeses, chief of the Thracian Bessi, and leader of the general revolt of Thrace against the Romans in B. C. 13. (Dion Cass. liv. 34; comp. Vell. Pat. ii. 98.) [W. B. D.]

RHASCUS (Ῥάσκος), was one of the two chieftains of a Thracian clan. In the civil wars of Rome, B. C. 43, 42, he espoused the party of Augustus and M. Antony, while his brother Rhascuporis embraced that of Brutus and Cassius. After the victory of the triumvirs at Philippi, Rhascus

obtained from the conqueror his brother's pardon. (Appian, *B. C.* iv. 87, 104, 136.) [W. B. D.]

RHATHINES (Ῥαθίνης), a Persian, was one of the commanders sent by Pharnabazus to aid the Bithynians in opposing the passage of the Cyrean Greeks under Xenophon through Bithynia, B. C. 400. The satrap's forces were completely defeated (Xen. *Anab.* vi. 5. §§ 7, &c). We hear again of Rhathines, in B. C. 396, as one of the commanders for Pharnabazus of a body of cavalry, which worsted that of Agesilaus, in a skirmish near Dascylium. (Xen. *Hell.* iii. 4. § 13; Plut. *Ages.* 9.) [E. E.]

RHAZES (Ῥαζῆς), the author of a Greek medical treatise Περὶ Λοιμικῆς, which was published at the end of Alexander Trallianus, 1548, fol. Lutet. Paris. ex offic. Rob. Stephani. His real name is ابو بكر محمد بن زكريا الرازي *Abú Becr Mohammed Ibn Zacaríyá Ar-Razi*, who was born (as his name implies) at Rai, a town in the north of 'Irák 'Ajemí, near Chorásán, probably about the middle of the ninth century after Christ; and died either A. H. 311 (A. D. 923, 924), or perhaps, more probably A. H. 320 (A. D. 932). The treatise in question is in fact no other than his well known work, في جدري والحصبة *Fí Jadarí wal-Hashah*, "On the Small Pox and Measles," which was translated from the original Arabic into Syriac, and from that language into Greek. Neither the date nor the author of either of these versions is known; but the Greek translation (as we learn from the preface) was made at the command of one of the emperors of Constantinople, perhaps, as Fabricius (*Bibl. Gr.* vol. xii. p. 692, ed. vet.) conjectures, Constantine Ducas, who reigned from 1059 to 1067. In one of the Greek MSS. at Paris, however (§ 2228, *Catal.* vol. ii. p. 465), it is attributed to Joannes Actuarius [ACTUARIUS]; and, if this be correct, the emperor alluded to will more probably be Andronicus II. Paleologus, A. D. 1281—1328. It was from this Greek translation (which appears to have been executed either very carelessly, or from an imperfect MS.), and from Latin versions made from it, that the work was first known in Europe, the earliest Latin translation made directly from the original Arabic being that which was published by Dr. Mead, in 1747, 8vo. Lond., at the end of his work "De Variolis et Morbillis." The Arabic text was published for the first time by John Channing, in 1766, 8vo. Lond., together with a new Latin version by himself, which has been reprinted separately, and which continues to be the best up to the present time. Altogether the work has been published, in various languages, about five and thirty times, in about three hundred and fifty years, — a greater number of editions than has fallen to the lot of almost any other ancient medical treatise. The only English translation made directly from the original Arabic is that by Dr. Greenhill, 1847, 8vo., London, printed for the Sydenham Society; from which work the preceding account is taken. It may be added that the particular interest which the work has excited, arises from the fact of its being the earliest extant medical treatise in which the Small Pox is certainly mentioned; and accordingly the Greek translator has used the word λοιμική to express this disease, there being in the old Greek language no word that bears this signification. [W. A. G.]

RHEA (Ῥεία, Ῥέα, Ῥείη, or Ῥέη). The name as well as the nature of this divinity is one of the most difficult points in ancient mythology. Some consider Ῥέα to be merely another form of ἔρα, the earth, while others connect it with ῥέω, I flow (Plat *Cratyl.* p. 401, &c.); but thus much seems undeniable, that Rhea, like Demeter, was a goddess of the earth. According to the Hesiodic Theogony (133; comp. Apollod. i. 1. § 3), Rhea was a daughter of Uranus and Ge, and accordingly a sister of Oceanus, Coeus, Hyperion, Crius, Iapetus, Theia, Themis, and Mnemosyne. She became by Cronos the mother of Hestia, Demeter, Hera, Aides, Poseidon, and Zeus. According to some accounts Cronos and Rhea were preceded in their sovereignty over the world by Ophion and Eurynome; but Ophion was overpowered by Cronos, and Rhea cast Eurynome into Tartarus. Cronos is said to have devoured all his children by Rhea, but when she was on the point of giving birth to Zeus, she, by the advice of her parents, went to Lyctus in Crete. When Zeus was born she gave to Cronos a stone wrapped up like an infant, and the god swallowed it as he had swallowed his other children. (Hes. *Theog.* 446, &c.; Apollod. i. 1. § 5, &c.; Diod. v. 70.) Homer (*Il.* xv. 187) makes only a passing allusion to Rhea, and the passage of Hesiod, which accordingly must be regarded as the most ancient Greek legend about Rhea, seems to suggest that the mystic priests of Crete had already formed connections with the more northern parts of Greece. In this manner, it would seem, the mother of Zeus became known to the Thracians, with whom she became a divinity of far greater importance than she had been before in the south (Orph. *Hymn.* 13, 25, 26), for she was connected with the Thracian goddess Bendis or Cotys (Hecate), and identified with Demeter. (Strab. x. p. 470.)

The Thracians, in the mean time, conceived the chief divinity of the Samothracian and Lemnian mysteries as Rhea-Hecate, while some of them who had settled in Asia Minor, became there acquainted with still stranger beings, and one especially who was worshipped with wild and enthusiastic solemnities, was found to resemble Rhea. In like manner the Greeks who afterwards settled in Asia identified the Asiatic goddess with Rhea, with whose worship they had long been familiar (Strab. x. p. 471; Hom. *Hymn.* 13, 31). In Phrygia, where Rhea became identified with Cybele, she is said to have purified Dionysus, and to have taught him the mysteries (Apollod. iii. 5. § 1), and thus a Dionysiac element became amalgamated with the worship of Rhea. Demeter, moreover, the daughter of Rhea, is sometimes mentioned with all the attributes belonging to Rhea. (Eurip. *Helen.* 1304.) The confusion then became so great that the worship of the Cretan Rhea was confounded with that of the Phrygian mother of the gods, and that the orgies of Dionysus became interwoven with those of Cybele. Strangers from Asia, who must be looked upon as jugglers, introduced a variety of novel rites, which were fondly received, especially by the populace (Strab. *l. c.*; Athen. xii. p. 553; Demosth. *de Coron.* p. 313). Both the name and the connection of Rhea with Demeter suggest that she was in early times revered as goddess of the earth.

Crete was undoubtedly the earliest seat of the worship of Rhea; Diodorus (v. 66) saw the site where her temple had once stood, in the neighbourhood of Cnossus, and it would seem that at one time she was worshipped in that island even under the name of Cybele (Euseb. *Chron.* p. 56; Syncell. *Chronogr.* p. 125). The common tradition, further, was that Zeus was born in Crete, either on Mount Dicte or Mount Ida. At Delphi there was a stone of not very large dimensions, which was every day anointed with oil, and on solemn occasions was wrapped up in white wool; and this stone was believed to have been the one which Cronos swallowed when he thought he was devouring Zeus (Paus. x. 24. § 5). Such local traditions implying that Rhea gave birth to Zeus in this or that place of Greece itself occur in various other localities. Some expressly stated that he was born at Thebes (Tzetz. *ad Lyc.* 1194). The temple of the Dindymenian mother had been built by Pindarus (Paus. ix. 25. § 3; Philostr. *Icon.* ii. 12). Another legend stated that Rhea gave birth at Chaeroneia in Boeotia (Paus. ix. 41. § 3), and in a temple of Zeus at Plataeae Rhea was represented in the act of handing the stone covered in cloth to Cronos (Paus. ix. 2. § 5). At Athens there was a temple of Rhea in the peribolos of the Olympieium (Paus. i. 18. § 7), and the Athenians are even said to have been the first among the Greeks who adopted the worship of the mother of the gods (Julian, *Orat.* 5). Her temple there was called the Metroum. The Arcadians also related that Zeus was born in their country, on Mount Lycaon, the principal seat of Arcadian religion (Paus. viii. 36. § 2, 41. § 2; comp. Callim. *Hymn. in Jov.* 10, 16, &c.). Similar traces are found in Messenia (Paus. iv. 33. § 2), Laconia (iii. 22. § 4), in Mysia (Strab. xiii. p. 589), at Cyzicus (i. p. 45, xii. p. 575). Under the name of Cybele, we find her worship on Mount Sipylus (Paus. v. 13. § 4), Mount Coddinus (iii. 22. § 4), in Phrygia, which had received its colonists from Thrace, and where she was regarded as the mother of Sabazius. There her worship was quite universal, for there is scarcely a town in Phrygia on the coins of which she does not appear. In Galatia she was chiefly worshipped at Pessinus, where her sacred image was believed to have fallen from heaven (Herodian, i. 35). King Midas I. built a temple to her, and introduced festive solemnities, and subsequently a more magnificent one was erected by one of the Attali. Her name at Pessinus was Agdistis (Strab. xii. p. 567). Her priests at Pessinus seem from the earliest times to have been, in some respects, the rulers of the place, and to have derived the greatest possible advantages from their priestly functions. Even after the image of the goddess was carried from Pessinus to Rome, Pessinus still continued to be looked upon as the metropolis of the great goddess, and as the principal seat of her worship. Under different names we might trace the worship of Rhea even much further east, as far as the Euphrates and even Bactriana. She was, in fact, the great goddess of the Eastern world, and we find her worshipped there in a variety of forms and under a variety of names. As regards the Romans, they had from the earliest times worshipped Jupiter and his mother Ops, the wife of Saturn. When, therefore, we read (Liv. xxix. 11, 14) that, during the Hannibalian war, they fetched the image of the mother of the gods from Pessinus, we must understand that the worship then introduced was quite foreign to them, and either maintained itself as distinct from the worship of Ops, or became united with it. A temple was built to her on the Palatine, and the Roman matrons honoured her with the festival of the Megalesia. The manner in which she was represented in works of art was the same as in Greece, and her castrated priests were called Galli.

The various names by which we find Rhea designated, are, "the great mother," "the mother of the gods," Cybele, Cybebe, Agdistis, Berecyntia, Brimo, Dindymene, "the great Idaean mother of the gods." Her children by Cronos are enumerated by Hesiod: under the name of Cybele she is also called the mother of Alce, of the Phrygian king Midas, and of Nicaea (Diod. iii. 57; Phot. Cod. 224). In all European countries Rhea was conceived to be accompanied by the Curetes, who are inseparably connected with the birth and bringing up of Zeus in Crete, and in Phrygia by the Corybantes, Atys, and Agdistis. The Corybantes were her enthusiastic priests, who with drums, cymbals, horns, and in full armour, performed their orgiastic dances in the forests and on the mountains of Phrygia. The lion was sacred to the mother of the gods, because she was the divinity of the earth, and because the lion is the strongest and most important of all animals on earth, in addition to which it was believed that the countries in which the goddess was worshipped, abounded in lions (comp. Ov. *Met.* x. 682). In Greece the oak was sacred to Rhea (Schol. *ad Apollon. Rhod.* i. 1124). The highest ideal of Rhea in works of art was produced by Pheidias; she was seldom represented in a standing posture, but generally seated on a throne, adorned with the mural crown, from which a veil hangs down. Lions usually appear crouching on the right and left of her throne, and sometimes she is seen riding in a chariot drawn by lions. (Comp. CURETES; ZEUS; CRONOS.) [L. S.]

RHEA SI'LVIA. [ROMULUS.]

RHEGI'NUS. [REGINUS.]

RHEGI'NUS, physician. [PROCLUS.]

RHE'GIO, which Sillig inserts in his catalogue as the name of a gem-engraver, is merely a false reading for ΓΝΑΙΟΥ. (R. Rochette, *Lettre à M. Schorn*, p. 152, 2d ed.) [P. S.]

RHE'MNIUS, FA'NNIUS. [PRISCIANUS, p. 525, a.]

RHEOMITHRES (Ῥεομίθρης), a Persian who joined in the general revolt of the western provinces from Artaxerxes Mnemon, in B. C. 362, and was employed by his confederates to go to Tachos, king of Egypt, for aid. Having returned to Asia, with 500 talents and 50 ships of war, he sent for a number of the rebel chiefs to receive the subsidy, and, on their arrival, he arrested them, and despatched them in chains to Artaxerxes, thus making his own peace at court. It was perhaps the same Rheomithres, whom we find in command of a body of 2000 cavalry, for Dareius III., at the battle of the Granicus, in B. C. 334, and who fell in the next year at the battle of Issus. (Xen. *Cyrop.* viii. 8; Diod. xv. 92, xvii. 19, 34; Arr. *Anab.* i. 12, ii. 11; Curt. iii. 8; comp. Wess. *ad Diod.* xvii. 19; Freinsh. *ad Curt. l. c.*) [E. E.]

RHESCU'PORIS (Ῥησκούποριs), the name of several kings of Bosporus under the Roman empire, who are known to us almost exclusively from coins. The first king of this name may have been of Thracian origin, for the name is undoubtedly

Thracian. The name of the Thracian kings appears under the form of Rhascuporis, both on coins and in the best writers, while on the coins of the kings of Bosporus we always have the form Rhescuporis. (Eckhel, vol. ii. pp. 375—377.)

Rhescuporis I., was king in the reign of Tiberius, as is evident from the annexed coin, by which we learn that he assumed the name of Tiberius Julius. He continued king at the accession of Caligula, as both the name and head of that emperor appears on his coins; but he must have died or been driven out of his kingdom soon afterwards, as Caligula made Polemon king both of Pontus and Bosporus in A. D. 39. [Polemon, p. 434, b.]



COIN OF RHESCUPORIS I.

Rhescuporis II., a contemporary of Domitian, whose head appears on the annexed coin.



COIN OF RHESCUPORIS II.

Rhescuporis III., a contemporary of Caracalla and Alexander Severus, whose heads appear on his coins.



COIN OF RHESCOPORIS III.

There was also a Rhescuporis IV., who was a contemporary of Valerian, and a Rhescuporis V., a contemporary of Constantine the Great.

RHESUS (Ῥῆσος). 1. A river-god in Bithynia, one of the sons of Oceanus and Thetys. (Hes. *Theog.* 340; Hom. *Il.* xii. 21; comp. Strab. xiii. p. 590.)

2. A son of king Eïoneus in Thrace, and an ally of the Trojans in their war with the Greeks. He possessed horses white as snow and swift as the wind, which were carried off by night by Odysseus and Diomedes, the latter of whom murdered Rhesus himself in his sleep (Hom. *Il.* x. 435, 495, &c.; Virg. *Aen.* i. 469, with Serv. note). In later writers Rhesus is described as a son of Strymon and Euterpe, or Calliope, or Terpsichore. (Apollod. i. 3. § 4; Conon, *Narrat.* 4; Eustath. *ad Hom.* p. 817; Eurip. *Rhesus.*) [L. S.]

RHEXE'NOR (Ῥηξήνωρ), two mythical personages, one the father of Chalciope, and the second a son of Nausithous the king of the Phaeacians, and accordingly a brother of Alcinous. (Apollod. iii. 15. § 6; Hom. *Od.* vii. 64, &c.) [L. S.]

RHIA'NUS (Ῥιανός), of Crete, was a distinguished Alexandrian poet and grammarian, in the latter part of the third century B. C. According to Suidas (*s. v.*), he was a native of Bene, or, as some said, of Cernea, two obscure cities in Crete, while others made him a native of Ithome in Messenia, a statement easily explained by the supposition that Rhianus spent some time at Ithome, while collecting materials for his poem on the Messenian Wars. He was at first, as Suidas further tells us, a slave and keeper of the palaestra; but afterwards, having been instructed, he became a grammarian. The statement of Suidas, that he was contemporary with Eratosthenes, not only indicates the time at which he lived, but suggests the probability that he lived at Alexandria in personal and literary connection with Eratosthenes. On the ground of this statement, Clinton fixes the age of Rhianus at B. C. 222.

He wrote, according to the common text of Suidas, ἔμμετρα ποιήματα, Ἡρακλειάδα ἐν βιβλίοις δ', where there can be little doubt that we should read ἑξάμετρα ποιήματα, since the epic poems of Rhianus were certainly those of his works to which he chiefly owed his fame. Thus Athenaeus expressly designates him ἐποποιός (xi. p. 499 d.). His poems are mentioned by Suetonius (*Tib.* 70), as among those productions of the Alexandrian school, which the emperor Tiberius admired and imitated.

The subject of the epic poems of Rhianus were taken either from the old mythology, or from the annals of particular states and countries. Of the former class were his Ἡράκλεια (not Ἡρακλείας, as Suidas has it), and of the latter his Ἀχαϊκά, Ἠλιακά, Θεσσαλικά, and Μεσσηνιακά. It is quite uncertain what was the subject of his poem entitled Φήμη, which is only known to us by a single line quoted by Stephanus of Byzantium (*s. v.* Ἀράκυνθος). For a full account of the extant fragments of these poems, and for a discussion of their subjects, the reader is referred to Meineke's essay on Rhianus, in his *Analecta Alexandrina*. (See also Fabric. *Bibl. Graec.* vol. i. pp. 734, 735; Clinton, *F. H.* vol iii. pp. 512, 513.)

Like most of the Alexandrian poets, Rhianus was also a writer of epigrams. Ten of his epigrams are preserved in the Palatine Anthology, and one by Athenaeus. They treat of amatory subjects with much freedom; but they all excel in elegance of language, cleverness of invention, and simplicity of expression. He had a place in the *Garland* of Meleager. (Brunck, *Anal.* vol. i. p. 479, ii. p. 526; Jacob's *Anth. Graec.* vol. i. p. 229, vol. xiii. pp. 945—947; Meineke, pp. 206—212.)

Respecting the grammatical works of Rhianus, we only know that he is frequently quoted in the *Scholia* on Homer, as one of the commentators on the poet.

The fragments of Rhianus have been printed in most of the old collections of the Greek poets (see

Hoffmann, *Lex. Bibl. Script. Graec. s. vv. Poetae, Rhianus*), and in Gaisford's *Poetae Minores Graeci*; and separately edited by Nic. Saal, in an excellent monograph, Bonn, 1831, 8vo. (comp. Schneidewin's Review in Jahn's *Jahrbücher* for 1833, vol. ix. pp. 129, &c.), and, as already mentioned, in Meineke's *Analecta Alexandrina*, Berol. 1843, 8vo. There are also Essays on Rhianus by Jacobs (*Ephem. litt. Schol. Univ.* 1833, Sect. ii. pp. 109, &c.), Meineke (*Abhandl. d. Berlin. Acad.* 1834), and Siebelis, in a monograph, Budissae, 1829, 4to. [P. S.]

RHINTHON (Ῥίνθων), of Syracuse or Tarentum, a dramatic poet, of that species of burlesque tragedy, which was called φλυακογραφία or ἱλαροτραγῳδία, flourished in the reign of Ptolemy I. king of Egypt (Suid. *s. v.*). When he is placed by Suidas and others at the head of the composers of this burlesque drama, we are not to suppose that he actually invented it, but that he was the first to develope in a written form, and to introduce into Greek literature, a species of dramatic composition, which had already long existed as a popular amusement among the Greeks of southern Italy and Sicily, and especially at Tarentum. He was followed by other writers, such as SOPATER, SCIRAS, and BLAESUS.

The species of drama which Rhinthon cultivated may be described as an exhibition of the subjects of tragedy, in the spirit and style of comedy. It is plain, from the fragments of Rhinthon, that the comic licence extended to the metres, which are sometimes even more irregular than in the Attic comedians (Hephaest. p. 9, Gaisf.). A poet of this description was called φλύαξ. This name, and that of the drama itself, φλυακογραφία, seem to have been the genuine terms used at Tarentum.

Of the personal history of Rhinthon we know nothing beyond the statement of Suidas, that he was the son of a potter. He is said to have written thirty-eight dramas (Suid. *s. v.*; Steph. Byz. *s. v.* Τάρας), of which we still possess the following titles: Ἀμφιτρύων, Ἡρακλῆς, Ἰφιγένεια ἡ ἐν Αὐλίδι, Ἰφιγένεια ἡ ἐν Ταύροις, Ὀρέστης, Τήλεφος. He is several times quoted by Athenaeus, Hesychius, and other Greek writers, and by Cicero (*ad Att.* i. 20), and Varro (*R. R.* iii. 3. § 9).

One of the Greek grammarians tells us that Rhinthon was the first who wrote comedy in hexameter verse; the meaning of which probably is, that in his dramas the dactylic hexameter was largely used, as well as the iambic trimeter (Io. Lydus, *de Magistr. R.* i. 41). The same writer further asserts that the satire of Lucilius sprung from an imitation of the comedy of Rhinthon, just as that of the subsequent Roman satirists was derived from the Attic comedians; but to this statement little credit can be attached.

The Greek anthology (Brunck, *Anal.* vol. i. p. 196, No. 12.) contains an epigram upon Rhinthon by Nossis. (Müller, *Dorier*, b. iv. c. 7. § 6); Osann, *Anal. Crit.* pp. 69, &c.; Reuvens, *Collectan. Litt.* pp. 69, &c.; Jacobs, *Animadv. in Anth. Graec.* vol. i. pt. i. p. 421; Fabric. *Bibl. Graec.* vol. ii. p. 320; Clinton, *F. H.* vol. iii. p. 486.) [P. S.]

RHODE (Ῥόδη), a daughter of Poseidon by Amphitrite, was married to Helios, and became by him the mother of Phaeton and his sisters (Apollod. i. 4. § 4). It should be observed that the names Rhodos and Rhode are often confounded (Diod. v. 55: comp. RHODOS). A second person bearing the name of Rhode, was one of the Danaids. (Apollod. ii. 1. § 5.) [L. S.]

RHODEIA (Ῥόδεια), a daughter of Oceanus and Thetys, was one of the playmates of Persephone. (Hes. *Theog.* 351; Hom. *Hymn. in Cer.* 451.) [L. S.]

RHODOGU'NE. [ARSACES VI. p. 355, a.]

RHODON (Ῥόδων), called, in the *Haeresium Indiculus*, extant under the name of Jerome, CORODON, a Christian writer of the second century. He was a native of Proconsular Asia, but appears to have removed to Rome, where he was instructed (μαθητευθείς), perhaps converted to Christianity, by Tatian [TATIANUS]. Nothing more is known of his history than that he took an active part against the heretics of his day; being certainly engaged against the Marcionites, with one of whom, Apelles [APELLES], he had a personal discussion; and probably against the Montanists. Jerome places him in the time of Commodus and Severus, i. e. A. D. 180—211.

He wrote:—1. *Adversus Marcionem Opus.* From this work Eusebius, in his account of Rhodon, has given one or two brief citations. It was addressed to one Callistion, and contained Rhodon's account of his conference with Apelles, which is extracted by Eusebius. According to this account Rhodon silenced his antagonist, and held him up to ridicule. Certainly he appears to have possessed too much of that self-confidence and fondness for reviling which has characterized polemical writers. Marcion is termed by him "the Pontic Wolf." The fragments of this work of Rhodon are valuable as showing the diversity of opinions which prevailed among the Marcionites. 2. Εἰς τὴν ἑξαήμερον ὑπόμνημα, *Commentarius in Hexaëmeron*, which Jerome characterizes as consisting of "elegantes tractatus." 3. *Adversum Phrygas* (sc. *Cataphrygas* s. *Montanistas*) *insigne Opus.* Jerome thus characterizes a production of Rhodon, perhaps ascribing to him (as some have judged, from a comparison of cc. 37 and 39 of his *de Vir. Ill.*) the work against the Montanists in three books, addressed to Abercius or Abircius Marcellus, from which Eusebius has given a long citation (*H. E.* v. 16). The work is, however, ascribed by Rufinus and Nicephorus Callisti, among the older writers, and by Baronius, Baluze, and Le Quien, among the moderns, to Claudius Apollinaris of Hierapolis [APOLLINARIS, No. 1]; by others to the Apollonius [APOLLONIUS, literary, No. 13] mentioned and cited by Eusebius (*H. E.* v. 18), and to whom Tertullian [TERTULLIANUS] replied in his lost work *de Ecstasi*; and by Valesius (*Not. ad Euseb. H. E.* v. 16), Tillemont, Ceillier, and others, to Asterius Urbanus [URBANUS]. The claims of any of these writers to the authorship of the work cited by Eusebius are, we think, feeble. Eusebius, according to some MSS. (for the text is corrupt), cites the author simply as τις, "a certain writer;" and it is quite unaccountable that he should have omitted to mention his name if he had known it; or that he should have omitted all notice of the work in his account of Rhodon just before, if he had believed it to be his. That Jerome ascribed the work to Rhodon is only an inference: he says, in speaking of Miltiades (*de Vir. Illustr.* c. 39), that he is mentioned by Rhodon; and as a notice of Miltiades occurs in the anonymous citation given by Eusebius, it is supposed that Jerome refers to that citation, and that he therefore supposed it to be from Rhodon.

But it is surely not unlikely that a writer of consideration like Miltiades, who had been engaged in the Montanist controversy, would be mentioned both by the anonymous writer and by Rhodon, in writing on the same side of the dispute. At any rate, if Jerome identified the anonymous writer with Rhodon, it does not appear that such identification was more than a conjecture, which weighs little against the silence of the earlier, and probably better informed Eusebius.

The fragments of the work against Marcion are given in the second volume of Galland's *Bibliotheca Patrum*, p. 144, and in Routh's *Reliquiae Sacrae*, vol. i. p. 349, &c.; those from the work against the Montanists in the third volume of Galland, p. 273, under the name of Asterius Urbanus, to whom the editor ascribes them; and in the second volume of Routh, p. 73, &c., anonymously. Rhodon, in his work against the Marcionites, had promised to prepare a work in elucidation of the obscure passages of Scripture, the design of which had been formed by his instructor Tatian: but we have no evidence that Rhodon ever carried his purpose into effect. (Euseb. *H. E.* v. 16, 17; Hieron. *de Viris Illustr.* cc. 37, 39, 40; Cave, *Hist. Litt.* ad ann. 188, 189, *s. v. Asterius Urbanus* and *Rhodon*, vol. i. p. 85, ed. Oxon. 1740—1743; Fabric. *Bibl. Graec.* vol. vii. pp. 161, 168; Tillemont, *Mémoires*, vol. iii. p. 64; Ceillier, *Auteurs Sacrés*, vol. ii. p. 133; Lardner, *Credib.* part ii. book i. c. 28. § 14; Galland, *Biblioth. Patrum*, vol. ii. proleg. c. 5, vol. iii. proleg. c. 2.) [J. C. M.]

RHO'DOPE (Ῥοδόπη), the nymph of a Thracian well, was the wife of Haemus and mother of Hebrus, and is mentioned among the playmates of Persephone. (Hom. *Hymn. in Cer.* 423; Lucian, *de Saltat.* 51.) [L. S.]

RHO'DOPHON (Ῥοδοφῶν), a Rhodian, was one of those who, when hostilities broke out between Perseus and the Romans, in B. C. 171, strove successfully to retain their countrymen in their alliance with Rome, and continued throughout the war to adhere firmly to the Roman cause. In B. C. 167, when the anger of the senate against the Rhodians had been with difficulty appeased by Astymedes and his fellow-ambassadors [comp. PHILOPHRON and POLYARATUS], Rhodophon and Theaetetus were appointed to convey to Rome the present of a golden crown. (Polyb. xxvii. 6, xxviii. 2, xxx. 5; comp. Liv. xlv. 20, &c.) [E. E.]

RHODO'PIS (Ῥοδῶπις), a celebrated Greek courtezan, was of Thracian origin. She was a fellow-slave with the poet Aesop, both of them belonging to the Samian Iadmon. She afterwards became the property of Xanthes, another Samian, who carried her to Naucratis in Egypt, in the reign of Amasis, and at this great sea-port, the Alexandria of ancient times, she carried on the trade of an hetaera for the benefit of her master. While thus employed, Charaxus, the brother of the poetess Sappho, who had come to Naucratis in pursuit of gain as a merchant, fell desperately in love with the fair courtezan, and ransomed her from slavery for a large sum of money. She was in consequence attacked by Sappho in a poem, who accused her of robbing her brother of his property. She continued to live at Naucratis after her liberation from slavery, and with the tenth part of her gains she dedicated at Delphi ten iron spits, which were seen by Herodotus. She is called Rhodopis by Herodotus, but it appears clear that Sappho in her poem spoke of her under the name of Doricha. It is therefore very probable that Doricha was her real name, and that she received that of Rhodopis, which signifies the "rosy-cheeked," on account of her beauty. (Herod. ii. 134, 135; Athen. xiii. p. 596, b; Suid. *s. v.* Ῥοδώπιδος ἀνάθημα; Strab. xvii. p. 808; comp. Ov. *Her.* xv. 63.)

There was a tale current in Greece that Rhodopis built the third pyramid. Herodotus takes great pains (*l. c.*) to show the absurdity of the story, but it still kept its ground, and is related by later writers as an unquestionable fact. (Plin. *H. N.* xxxvi. 12. § 17; comp. Strab. *l. c.*) The origin of this tale, which is unquestionably false, has been explained with great probability by Zoega and Bunsen. In consequence of the name Rhodopis, the "rosy-cheeked," she was confounded with Nitocris, the beautiful Egyptian queen, and the heroine of many an Egyptian legend, who is said by Julius Africanus and Eusebius to have built the third pyramid. [Comp. NITOCRIS, No. 2.] Another tale about Rhodopis related by Strabo (*l. c.*) and Aelian (*V. H.* xiii. 33), makes her a queen of Egypt, and thus renders the supposition of her being the same as Nitocris still more probable. It is said that as Rhodopis was one day bathing at Naucratis, an eagle took up one of her sandals, flew away with it, and dropt it in the lap of the Egyptian king, as he was administering justice at Memphis. Struck by the strange occurrence and the beauty of the sandal, he did not rest till he had found out the fair owner of the beautiful sandal, and as soon as he had discovered her made her his queen. Aelian calls the king Psammitichus; but this deserves no attention, since Strabo relates the tale of the Rhodopis, who was loved by Charaxus, and Aelian probably inserted the name of Psammitichus, simply because no name was given in Strabo or the writer from whom he copied. (Comp. Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. pp. 236—238.)

RHODOS (Ῥόδος), was, according to Diodorus (v. 55), a daughter of Poseidon and Halia, and sometimes called Rhode. The island of Rhodes was believed to have derived its name from her. According to others, she was a daughter of Helios and Amphitrite, or of Poseidon and Aphrodite, or lastly of Oceanus (Pind. *Olymp.* vii. 24; Tzetz. *ad Lycoph.* 923). She was a sea-nymph, of whom the following legend is related. When the gods distributed among themselves the various countries of the earth, the island of Rhodes was yet covered by the waves of the sea. Helios was absent at the time; and as no one drew a lot for him, he was not to have any share in the distribution of the earth. But at that moment the island of Rhodes rose out of the sea, and with the consent of Zeus he took possession of it, and by the nymph of the isle he then became the father of seven sons. (Pind. *Ol.* vii. 100, &c.; Ov. *Met.* iv. 204.) [L. S.]

RHOECUS (Ῥοῖκος), a centaur who, conjointly with Hylaeus, pursued Atalanta in Arcadia, but was killed by her with an arrow (Apollod. iii. 9. § 2; Callim. *Hymn. in Dian.* 221; Aelian, *V. H.* xiii. 1). This centaur is perhaps the same as the one who is called Rhoetus by Latin poets. (RHOETUS.) [L. S.]

RHOECUS (Ῥοῖκος), the son of Phileas or Philaeus, of Samos, an architect and statuary, be-

longing to the earliest period in the history of Greek art, is mentioned as the head of a family of Samian artists, the accounts respecting whom present considerable difficulties, the discussion of which belongs more properly to the articles TELECLES and THEODORUS. It is enough, in this place, to give as the most probable result of the inquiry, the genealogy by which Müller (*Arch. d. Kunst.* § 60) exhibits the succession and dates of these artists.

Rhoecus, about Ol. 35, B. C. 640.
|
Theodorus and Telecles, about Ol. 45, B. C. 600.
|
Theodorus, about Ol. 55, B. C. 560.

Respecting Rhoecus himself we are informed that he was the first architect of the great temple of Hera at Samos (Herod. iii. 60), which Theodorus completed; and also, in conjunction with Smilis and Theodorus, of the labyrinth at Lemnos (Plin. *H. N.* xxxvi. 13, s. 19. § 3); that he, and the members of his family who succeeded him, invented the art of casting statues in bronze and iron (Paus. viii. 14. § 5, s. 8; Plin. *H. N.* xxxv. 12, s. 43), and that there still existed, at the time of Pausanias, in the temple of Artemis at Ephesus, a bronze statue of rude antique workmanship, which was said to represent night, and to have been the work of Rhoecus. (Paus. x. 38. § 3, s. 6.) [P. S.]

RHOEMETALCES I., (Ῥοιμητάλκης), king of Thrace, was the brother of Cotys [No. 4], of Rhascuporis [No. 2], and uncle and guardian of Rhascuporis [No. 3]. On his nephew's death, B. C. 13, Rhoemetalces was expelled from Thrace, and driven into the Chersonesus, by Vologaeses, chief of the Thracian Bessi. About two years afterwards L. Piso, praetor of Pamphylia, drove the Bessi from the Chersonesus, and Rhoemetalces received from Augustus his nephew's dominions, with some additions, since Tacitus calls him king of all Thrace. On his death Augustus divided his kingdom between his son Cotys [No. 5], and his brother Rhascuporis [No. 2]. (Tac. *Ann.* ii. 64; Dion Cass. liv. 20, 34; comp. Vell. Pat. ii. 98.) On the obverse of the annexed coin is the head of Augustus, and on the reverse that of Rhoemetalces and his wife. [W. B. D.]



COIN OF RHOEMETALCES I., KING OF THRACE.

RHOEMETALCES II. (Ῥοιμητάλκης), king of Thrace, was the son of Rhascuporis [No. 2] and nephew of the preceding. On the deposition of his father, whose ambitious projects he had opposed, Rhoemetalces shared with the sons of Cotys [No. 5] the kingdom of Thrace. He remained faithful to Rome, and aided in putting down the Thracian malcontents in A. D. 26. Caligula, in A. D. 38, assigned the whole of Thrace to Rhoemetalces, and gave Armenia Minor to the son of Cotys. [COTYS, No. 6.] (Dion Cass. lix. 12; Tac. *Ann.* ii. 67, iii. 38, iv. 5, 47, xi. 9.) On the obverse of the annexed coin is the head of Caligula, and on the reverse that of Rhoemetalces. [W. B. D.]



COIN OF RHOEMETALCES II., KING OF THRACE.

RHOEMETALCES, king of Bosporus, in the reigns of Hadrian and Antoninus Pius, since the heads of both of these emperors appear on his coins. He is mentioned by Capitolinus in his life of Antoninus Pius (c. 9). It is the head of the same emperor which is on the obverse of the annexed coin. (Eckhel, vol. ii. p. 378.)



COIN OF RHOEMETALCES, KING OF BOSPORUS.

RHOEO (Ῥοιώ). 1. A daughter of Staphylus and Chrysothemis, was beloved by Apollo. When her father discovered that she was with child, he put her in a chest, and exposed her to the waves of the sea. The chest floated to the coast of Euboea (or Delos), where Rhoeo gave birth to Anius (Diod. v. 62; Tzetz. *ad Lycoph.* 570). Subsequently she was married to Zarex. (Tzetz. *ad Lycoph.* 580.)

2. A daughter of the river-god Scamander, became by Laomedon the mother of Tithonus. (Tzetz. *ad Lycoph.* 18.) [L. S.]

RHOETEIA (Ῥοιτεία), a daughter of the Thracian king Sithon and Achiroe, a daughter of Neilos. She was a sister of Pallene, and the Trojan promontory of Rhoeteium was believed to have derived its name from her. (Tzetz. *ad Lycoph.* 583, 1161; Steph. Byz. *s. v.*) [L. S.]

RHOETUS. 1. A centaur, probably the same whom Greek poets call Rhoecus. At the wedding of Peirithous he was wounded by Dryas and took to flight. (Ov. *Met.* xii. 300; comp. Virg. *Georg.* ii. 456.)

2. One of the giants who was slain by Bacchus (Horat. *Carm.* ii. 19, 23); he is usually called Eurytus. (Apollod. i. 6. § 2; comp. Virg. *l. c.*)

3. A companion of Phineas, was slain by Perseus. (Ov. *Met.* v. 38.)

4. A mythical king of the Marrubians in Italy, who married a second wife Casperia, with whom his son Anchemolus committed incest. In order to escape from his father's vengeance, Anchemolus fled to king Daunus. (Serv. *ad Aen.* x. 388.) [L. S.]

RHO'PALUS (Ῥόπαλος), a son of Heracles and father of Phaestus (Ptolem. Heph. 3; Eustath

ad Hom. p. 237). A second mythical personage of this name is mentioned by Pausanias (ii. 6. § 4.) [L. S.]

RI'CIMER, one of the most extraordinary characters in later Roman history, and worthy of being called the Roman "King-Maker," was the son of a Suevian chief who had married the daughter of Wallia, king of the West Goths. He spent his youth at the court of the emperor Valentinian, served with distinction under Aëtius, and was raised to the dignity of comes. His rare talents, boundless ambition, and daring courage urged him on to still higher eminence, and his treacherous disposition and systematic selfishness assisted him greatly in attaining his object. In A. D. 456, Ricimer gained a decisive naval victory off Corsica over a fleet of the Vandals, then at war with Avitus, and he defeated the land-forces of the Vandals near Agrigentum in Sicily. These victories made his name so popular that he resolved upon carrying out a scheme which he seems to have formed some time previously, namely, to depose Avitus, who had, ever since his accession, ceased to display his former great qualities, and had incurred the hatred and contempt of his subjects. After his return to Italy, Ricimer kindled a rebellion at Ravenna, gained the assistance of the Roman senate, and then set out to encounter Avitus, who approached from Gaul. A bloody battle was fought at Placentia, on the 16th (17th) October, 456, in which Avitus lost his crown and liberty. Ricimer made him bishop of Placentia, but soon afterwards contrived his death. Marcian, and after him Leo, emperors of the East, now assumed the title of Western emperors also; but the power was with Ricimer, who might have seized the diadem, in spite of the law that no barbarian should be Roman emperor, but preferred to give it to Majorian. He had previously obtained the title of patrician from Leo, who also gave consent to the nomination of Majorian (475). A proof that the real power remained in Ricimer is given by Majorian himself, who in a letter to the senate, preserved in the Codex Theodosianus, says that he and "his father Ricimer" would take proper care of military affairs. Majorian having displayed uncommon energy, and, to Ricimer, most unexpected wisdom, the latter was filled with jealousy, and contrived the sudden and famous plot, in consequence of which Majorian lost his life by Ricimer's order (461). Ricimer put Vibius Severus Serpentinus on the throne in his stead. The accession of the new emperor was not approved of by Leo, and was contested by Aegidius, in Gaul, a province where Ricimer had not succeeded in obtaining more than nominal power. The revolt of Aegidius, however, was absorbed by other intestine troubles in Gaul, and caused no danger to Italy. Severus died in 465, perhaps poisoned by Ricimer, and during eighteen months the empire was without an emperor, though not without a head, for that was always Ricimer's. The Romans, however, were displeased with his despotism, and requested Leo to give them an emperor. Anthemius was accordingly proposed and accepted, not only by the people, but also by Ricimer, who showed great diplomatic skill in this transaction: he made a sort of bargain with the successful candidate, and promised to lend him his assistance on condition that Anthemius should give him his daughter in marriage. This was accordingly complied with, and for some time the two supreme chiefs ruled peacefully together. Soon, however, their harmony was disturbed by jealousy, and Ricimer withdrew to Milan, ready to declare war against his father-in-law. St. Epiphanius reconciled them, and matters went on to their mutual satisfaction till 472, when Leo got rid of his overbearing minister, Aspar. This event made Ricimer reflect upon his own safety, for he justly apprehended that the western emperor would follow the example set by his colleague in the East. He therefore forthwith sallied out from Milan with a picked and devoted army, and laid siege to Rome. Even before the city was taken, Ricimer offered the diadem to Olybrius, whom Leo had sent thither to negotiate a peace between the rivals. Anthemius was massacred some days after Rome had been taken by Ricimer and plundered by his warriors. Olybrius now reigned as emperor as far as was possible under the over-hanging sword of the King-Maker; but only forty days after the sack of Rome, Ricimer died of a malignant fever (18th August 472), after having made and unmade five Roman emperors. (The authorities quoted in the lives of ANTHEMIUS, AVITUS, MAJORIANUS, OLYBRIUS, and SEVERUS.) [W. P.]

ROBI'GUS (or fem. ROBI'GO) is described by some Latin writers as a divinity worshipped for the purpose of averting blight or too great heat from the young cornfields. The festival of the Robigalia was celebrated on the 25th of April, and was said to have been instituted by Numa (Varro, *de Ling. Lat.* vi. 16; Serv. *ad Virg. Georg.* i. 151; Gellius, v. 12; Ov. *Fast.* iv. 907, 911). But considering the uncertainty of the ancients themselves as to whether the divinity was masculine or feminine, and that the Romans did not pay divine honours to any evil demon, it is highly probable that the divinity Robigus, or Robigo, is only an abstraction of the later Romans from the festival of the Robigalia. (Comp. Varro, *de Re Rust.* i. 2.) [L. S.]

ROCUS, Q. CREPEREIUS. [CREPEREIUS.]

ROCUS, ROMI'LIUS. [ROMILIUS.]

ROLES, a king of some tribes of the Getae, fought under Crassus, the proconsul of Macedonia, B. C. 29, against the neighbouring barbarians, and was recognised by Augustus as a friend and ally. According to Leunclavius, the name is the same as the Norman *Rollo*, and the German Rodolph. (Dion Cass. li. 24, 26.)

ROMA (Ῥώμη). 1. The personification of the city of Rome, and as such called Dea Roma. Temples were erected to her, not only at Rome, but in other cities of the empire, such as Smyrna (Tac. *Ann.* iv. 56; Spartian. *Hadr.* 19). She was represented clad in a long robe, and with a helmet, in a sitting posture, strongly resembling the figures of the Greek Athena. She was in reality the genius of the city of Rome, and was worshipped as such from early times; but it seems that previous to the time of Augustus, there was no temple dedicated to her in the city; but afterwards their number increased in all parts of the empire (Liv. xliii. 5; Tac. *Ann.* iv. 37; Dion Cass. li. p. 458; P. Vict. *Reg. Urb.* iv.). As Roma (ῥώμη) also signified "strength," it is not impossible that the ode of Erinna, addressed to Roma, may be an ode to the personification of strength.

2. A Trojan captive, who advised her fellow-captives on the coast of Italy to set fire to the fleet

of the Greeks. (Plut. *Romul.* 1; Tzetz. *ad Lycoph.* 921.)

3. A daughter of Italus and Lucania, or a daughter of Telephus. In some traditions she was said to have been the wife of Aeneas or Ascanius, and to have given her name to the city of Rome. (Plut. *Romul.* 2.) [L. S.]

ROMA'NUS, a friend of the younger Pliny, to whom several of his letters are addressed (*Ep.* iv. 29, vi. 15, 33, viii. 8, ix. 7). Pliny had two friends of this name, *Romanus Firmus* and *Voconius Romanus*, and it is probable that some of the above letters are addressed to one of these persons, but it is impossible to say to which.

ROMA'NUS, FIRMUS, a friend and municeps of the younger Pliny, with whom the latter had been brought up, and to whom he addresses one of his letters, in which he offers to give him a sufficient sum of money to raise him to the equestrian rank. (*Ep.* i. 19.)

ROMA'NUS, FA'BIUS, one of the friends of the poet Lucan, accused Mela, the father of the poet, after the death of the latter, because Nero was anxious to obtain his property. (Tac. *Ann.* xvi. 17.)

ROMA'NUS HISPO, a Roman rhetorician, who earned an infamous character by undertaking prosecutions to please the early emperors. He is first mentioned at the commencement of the reign of Tiberius, when he supported the accusation of Caepio Crispinus against Granius Marcellus. In A. D. 62, he accused Seneca as one of the associates of C. Piso, but the accusation was retorted upon him by Seneca (Tac. *Ann.* i. 74, xvi. 17). Romanus Hispo constantly occurs as one of the declaimers in the *Controversiae* of the elder Seneca.

ROMA'NUS, JU'LIUS, a Roman poet, whose name is prefixed to an epigram on Petronius Arbiter in the Latin Anthology (ii. 235, ed. Burmann, No. 1544, ed. Meyer). This Julius, however, as Niebuhr points out (*Kleine Schriften*, p. 347), is not an ancient writer, but Julius Sabinus, otherwise called Julius Pomponius Laetus, who died in the year 1497. (Comp. Meyer, *Annot. ad Anthol. Lat.* vol. ii. p. 122.)

ROMA'NUS, VOCO'NIUS, a fellow-student and an intimate friend of the younger Pliny, was the son of an illustrious Roman eques, and his mother belonged to one of the most distinguished families in Nearer Spain (Plin. *Ep.* ii. 13). If we may trust the testimony of his friend, Voconius was a distinguished orator, and possessed great skill in composition. Several of Pliny's letters are addressed to him. (*Ep.* i. 5, ii. 1, ix. 28.)

ROMA'NUS I., LECAPE'NUS (Ῥωμανὸς ὁ Λακαπηνός), Byzantine emperor from A. D. 919—944, was the son of Theophylactus Abastactus, a brave warrior, who had once saved the life of the emperor Basil. Romanus served in the imperial fleet, distinguished himself on many occasions, and enjoyed the esteem of his fellow-soldiers on account of his rare bravery. One of his men having been attacked by a lion, Romanus, who was near, rushed to his assistance and killed the monster in single combat. When the young Constantine VII. Porphyrogenitus, ascended the throne, Romanus was high admiral, and commanded the fleet on the Danube in the war with the Bulgarians, but as he suddenly withdrew with his ship and made sail for Constantinople, he was accused of treachery by Leo Phocas. It must, however, be understood that both the accused and the accuser aimed at supreme power, and Romanus left the theatre of the war, probably for the purpose of being within reach of the throne, as well as of the man who wanted to place himself thereon. A civil war was on the point of breaking out, when Romanus, patronised and perhaps loved by the dowager empress, seized upon the chamberlain Constantine, one of the most influential adherents of Phocas, who avenged the captivity of his friend by taking up arms. Romanus, who had been appointed Magnus Hetaeriarcha, or commander in chief of the foreign body-guard of the emperor, worsted Phocas, and in reward was made Caesar in September, and crowned as Augustus and emperor on the 17th December, 919. He had previously given his daughter Helena in marriage to the young emperor Constantine, and shortly after his accession he conferred the rank of Augustus and Augusta upon his son Christopher and his wife Theodora. Romanus was now the legitimate colleague of Constantine VII., over whom he exercised such authority as to cause many plots against his life, and sometimes open rebellious, which he succeeded in quelling.

The following are the principal events of his reign. The great schism of the church, which had lasted ever since the deposition of the patriarch Euthymius and the famous fourth wedlock of the emperor Leo VI., was at last healed, in 920, through the intervention of Pope JohnX.; and by an edict of Constantine VII. of the same year, a fourth marriage was declared anti-canonical, and made punishable. In 921 another of those interminable wars with the Bulgarians, or perhaps only a fresh and formidable invasion, drew the attention of Romanus towards the Danube, but the Bulgarians saved him the trouble of going so far away from Constantinople by advancing thither with all their force, and ravaging the country. This war became still more formidable when Simeon, the king of the Bulgarians concluded, in 923, an alliance with the Arabs. But we purposely refrain from giving the details of these barbarous wars, presenting little more than an uninterrupted series of bloodshed and devastations without profit to either party. A remarkable interview between Romanus and Simeon, which took place in 926, under the walls of Constantinople, put a temporary end to these troubles. In the previous year the patrician John Radinus worsted and destroyed the fleet of the famous pirate chief Leo, of Tripolis, who had sacked Thessalonica twenty-two years previously. In 927 King Simeon died, after having ruined Bulgaria through his very victories, and was succeeded by his son Peter, who was less warlike, though not less courageous than his father; for he entered the Byzantine territory at the head of a strong army, proposing to the emperor to choose between war and peace, on condition of his giving him his grand-daughter in marriage, a proposition which Romanus the more eagerly accepted, as he wanted all his forces to check the progress of the Arabs. His possessions in Italy also required protection against the petty Lombard princes. In 901 Christopher died, the eldest son of Romanus and husband of Sophia, the daughter of Nicetas magister palatii, who a short time previously had been sent into a convent for a conspiracy against the emperor.

Romanus, so wise in many respects, compromised himself extremely in 933, by making his son Theophylactus, a lad of sixteen, patriarch of Constantinople, after first obtaining the approbation of Pope John XI. Theophylactus proved a very miserable prelate. From 934 to 940 the empire enjoyed an almost universal peace, Italy excepted, where the petty warfare with the Lombard princes went on as before. But in 941 Constantinople was in terror at the sudden appearance of a Russian fleet of 10,000 boats, commanded by Prince Ingor, who cast anchor at the very entrance of the Bosporus, and whose troops ravaged the neighbouring country. Romanus, however, equipped in all haste a small number of galleys (15?) lying in the Golden Horn, with which Theophanes boldly attacked the Russians, destroyed a great number of their boats, and compelled Ingor to fly. Theophanes soon afterwards obtained a second victory over the rest of the fleet on the coast of Thrace, and of this formidable armada very little came back to Russia. Ingor died soon afterwards, and in 945 his wife Olga came to Constantinople to receive baptism: she was christened Helena, and is held in the utmost veneration in the Russian church.

Down to this period Constantine Porphyrogenitus, although the legitimate emperor by descent, had only enjoyed the title of his rank, and he now resolved upon having the power also. To this effect he excited the ambition of the two surviving sons of Romanus, Stephanus and Constantine, both Augusti, who in their turn were tired of the autocracy of their aged father. A conspiracy was set on foot, headed by Stephanus, who had the assistance of several energetic and distinguished men. Sure of success, he suddenly seized upon the person of his father, and with secret despatch had him carried to the island of Protea, at the entrance of the Propontis, where Romanus was thrown into a convent and had his head shaved forthwith, as he was thus rendered incompetent to reign (20th of December, 944). The sons of Romanus, however, did not reap the fruits of their treachery, for Constantine VII. was proclaimed sole emperor, after the unnatural children of the deposed emperor had enjoyed the title of co-emperors during the short space of five weeks. They were then arrested and sent to Protea, where a touching interview took place between them and their unfortunate father. Stephanus died nineteen years afterwards in exile, and Constantine survived his captivity only two years, when he was massacred in an attempt at making his escape. Romanus lived a quiet monkish life in his convent, and died a natural death on the 15th of June, 948. (Cedren. p. 614, &c.; Leo. Diacon. p. 492, &c.; Manass. p. 111, &c.; Zonaras, vol. ii. p. 186, &c.; Glycas, p. 300, &c. all in the Paris editions.) [W. P.]

ROMA'NUS II., or the Younger, Byzantine emperor from A. D. 959—963, the son and successor of Constantine VII. Porphyrogenitus, was born in 939, and succeeded his father on the fifteenth of November 959. His short reign offers a few events of note. Endowed with great personal beauty and bodily strength, he preferred gymnastics, hunting, and other pleasures to the duties of an emperor, which he left to his minister Bringas. His wretched wife Theophano, who had persuaded him to poison his father, was no sooner independent than she excited Romanus against his own family; his five sisters were compelled to leave the palace, and confined in the same convent where Sophia, the widow of Christophorus Augustus had then been during thirty years; but the empress dowager, Helena, possessed too much energy to yield to her daughter-in-law, and she accordingly remained in the palace, but she died soon afterwards of a broken heart. Although Romanus never showed himself in the field, he had two renowned generals by whom some glorious deeds were done, namely, the two brothers Nicephorus and Leo Phocas. Nicephorus recovered the flourishing island of Creta, after a long siege of its capital Candia, and after the Arabs had ruled there during 150 years (961); and Leo was successful against the Arabs in Asia. After the fall of Candia, and the splendid triumph of Nicephorus in Constantinople, the two brothers joined their forces against the Arabs, and obtained most signal victories over them. A rumour having spread of the death of Romanus, Nicephorus approached the capital through fear of Bringas; but the rumour was false, and Nicephorus remained in Asia, observing Constantinople. Events showed the prudence of this step; for Romanus, already exhausted by his mode of life, was despatched by poison administered to him by his own wife Theophano. He died on the 15th of March, 963, at the age of twenty-four. Ambition, and perhaps the secret advice of the eunuch Bringas, urged Theophano to commit the foul deed. Romanus married first Bertha, afterwards called Eudoxia, the natural daughter of Hugo, king of Italy, who died a child before the marriage was consummated. By his second wife Anastasia, afterwards called Theophano, a woman of base extraction, he left two sons, Basil II. and Constantine VIII., who followed him on the throne, and two daughters, Theophano, who married Otho II. emperor of Germany, an excellent woman, who became the ancestress of most of the reigning houses in Europe, and Anna Posthuma, who married Wladimir, first Christian prince of Russia. (Cedren. p. 642, &c.; Zonar. vol. ii. p. 196, &c.; Manass. p. 115, Glyc. p. 304; Leo Diacon. p. 500, &c. in the Paris editions.) [W. P.]

ROMA'NUS III., ARGYRUS or ARGYROPU'LUS (Ῥωμανὸς ὁ Ἀργυρὸς or ὁ Ἀργυρόπουλος), Byzantine emperor from A. D. 1028—1034, was the son of Leo Argyrus Dux, and belonged to a distinguished family. Romanus obtained such military glory in the reign of Constantine VIII., that this prince appointed him his successor, and offered him the hand of one of his daughters, a few days before he died. Romanus was married to Helena, a virtuous woman, whom he tenderly loved, and declined both the crown and the bride. Constantine, however, left him the choice between his offer, or the loss of his eyes. Even then Romanus did not yield to the temptation, and would have declined it again but for the prayers of his own wife, who implored him to accept both, and rather sacrifice her than the empire. Their marriage was accordingly dissolved; and Romanus, now married to the princess Zoë, succeeded Constantine on the 12th of November, 1028. He was a brave, well-instructed man, perhaps learned; but he over-valued himself, and thought himself the best general and the best scholar of his time. Numerous acts of liberality

and clemency gained him the hearts of his new subjects at the very beginning of his reign, but did not prevent some court conspiracies. At the same time his arms met with disgrace in Sicily and Syria, nor did he retrieve his fortune when he took the field in person. The Arabs worsted him near Azar in Syria, and he only escaped captivity by shutting himself up in Antioch (1030), whence he hastened to Constantinople. His lieutenants Nicetas and Simeon, and especially Theoctistes, however, soon restored the honour of the Greek armies. Their success so mortified Argyrus that he became the prey of a deep melancholy, and only occupied himself with building churches and convents, his wife Zoë seizing the reins of the empire. Meanwhile the war with the Arabs was carried on with varying success, till at last the Greeks obtained great advantages in a decisive naval engagement, and by the conquest of Edessa, which was obliged to surrender in 1033. But the plague ravaged the provinces, and in the North the Patzinegues and other barbarians made destructive inroads. These disasters roused Romanus from his indolence. But it was too late: he had made himself unpopular for ever, and his own family had become strangers to him. The more his generals were successful against the Arabs, the more the nation became convinced that without him still greater advantages might be obtained. Hence arose a criminal intrigue betweeen Zoë, an ambitious and voluptuous wife, though past fifty, and the general Michael, surnamed Paphlago. Zoë administered a slow poison to her husband, in consequence of which he died a lingering death (1034), which was accelerated by the cruel deed of Zoë's assistants, who held the enfeebled emperor, who was taking a bath, under water till life was nearly gone. Half dead, he was taken out and placed on a bed, when his wife despatched him by a dose of active poison. Romanus died at the age of sixty-six, and was succeeded by Michael IV. the Paphlagonian, who married Zoë. It is certain that Romanus left no issue by Zoë, and it is doubtful whether he had any by Helena; but his family continued to flourish in Constantinople down to its capture by the Turks, and more than 150 years afterwards. (Cedren. p. 722, &c.; Zonar. vol. ii. p. 229, &c.; Manass. p. 123; Glyc. p. 311, &c.) [W. P.]

ROMA'NUS IV. DIO'GENES (Ῥωμανὸς ὁ Διογένης), Byzantine emperor from A. D. 1067—1071, was the son of one Constantine Diogenes, a rather extravagant character, who conspired against the emperor Romanus Argyrus, but escaped pursuit by leaping out of a high window. Romanus Diogenes was the grand-nephew of Romanus Argyrus, through his mother; and enjoying the patronage of the court notwithstanding his father's conduct, soon rose to the dignities of patrician and duke of Sardica or Triaditza. In the reign of Constantine X. Ducas, he solicited the place of Magnus Vestiarius, and having received the answer: "Deserve it through your merits," forthwith returned to Sardica, sallied out with the garrison, and routed a party of Patzinegue marauders, of whose heads he sent a collection to Constantinople. The emperor returned the compliment by granting him the desired appointment, adding: "You owe your preferment not to me, but to your sword." This piqued Romanus; and from that time he entertained schemes of rebellion and of raising himself to the throne. After the death of Constantine, and during the reign of his widow Eudoxia, he became bolder; but his manoeuvres were seen through, and he was arrested, tried, and sentenced to death. Previous to execution he was presented to the empress; and as he had obtained great military renown, and was besides a remarkably handsome man, he made such a visible impression upon Eudoxia, that his judges thought it convenient to annul their sentence, in consequence of which he was sent into nominal exile in his native country Cappadocia. Two days after his departure he was joined by some messengers of the empress, who ordered him to return to Constantinople. At his arrival there he was immediately appointed commander-in-chief of the army. The end of this farce was his marriage with the empress, and his proclamation as emperor three days after their marriage. Constantine X., however, had left three sons, who considered themselves prejudiced through the accession of Romanus, and entered into a dangerous plot against his life; but their mother succeeded in pacifying them, and submitting them to her authority. There remained, however, a strong party of malcontents at the court, composed of eminent and high-born men. Romanus, active and energetic, not only counteracted their plans, but introduced measures of radical reform into the corrupted administration, and freed himself from the authority of his wife, by leaving Constantinople and keeping his court on the Asiatic side of the Bosporus.

To these domestic quarrels the Turks put a sudden end. Their sultan, Alp-Arslân, approached by rapid marches from the shores of the Caspian and the highlands of northern Persia, while one of his lieutenants attacked Syria. Romanus took the field against them with his usual energy and promptitude. His intention was to cover Syria, and he was already on its frontiers when he was informed of the progress of the Turkish arms in the North. He consequently left Syria to his generals, and marched to Pontus with such rapidity, that he surprised and routed several Turkish bodies stationed on its frontier. This was sufficient to keep the main body of the Turks within Persia. Romanus therefore hastened back to Syria. He made a successful campaign down to Antioch and up again along the Euphrates, and wherever he carried his arms the enemy was worsted. One of his generals, less fortunate, or less skilful, was surprised by the Turks, and lost the day and half of his army. Romanus flew to his support; and in a nocturnal engagement, took the camp of the Turks and routed them with great slaughter (20th of November, 1068). He then marched again up the Euphrates as far as Ara, constantly annoyed by the light troops of the enemy; but he placed his troops in good and safe winter-quarters, and returned to the capital. Eudoxia, reconciled to her husband, had meanwhile governed the state with wisdom; and, in acknowledgment of the victories of the emperor, presented him with a sort of miscellaneous work, entitled "Ionia," which she had just finished. The campaign was renewed in 1069, and the imperial arms were again successful, though not uniformly so, as the Turks succeeded in taking and pillaging Iconium. The third campaign, in 1070, was carried on under the command-in-chief of Manuel Comnenus, the emperor requiring repose after so many fatigues. Ere long, news

reached the court that Manuel had been defeated and taken prisoner. The emperor was artfully persuaded by some false friends to refrain from taking the command once more, and matters would have taken a bad turn, but for the rare shrewdness of Manuel. It happened that Chrysoscul, the victorious Turkish general, pretended to have a better right to the sultanship than Alp-Arslán, and Manuel was no sooner aware of it than, a real Comnene as he was, he persuaded him to desert the sultan, and fly with him to Constantinople, promising him the assistance of the emperor for the recovery of his rights. The vanquished thus led his victor to Constantinople, to the utmost astonishment of the court. Romanus took as much advantage of this strange incident as circumstances would allow; and, in 1071, again set out in person against Alp-Arslán. But little acquainted with human baseness, he left many of his real friends at home, and took with him many a secret enemy invested with high power. He penetrated as far as the Araxes, not without a manly resistance from the Turks and many a partial defeat of his generals. His position in those wild regions became dangerous, but he stoutly refused the peace offered to him by the sultan. Upon this a pitched battle was fought at Manzicert on the Araxes (26th of August, 1071); and owing to the treachery of some of his officers, no less than to the valour of Alp-Arslán, Romanus lost the day and his liberty. It has been said that the noble sultan ill-treated his captive, but this is not true, on the contrary he received him well, and discoursed with him as a friend. "What would you have done with me," asked the sultan, "if I had been your prisoner?" "Beaten you to death," was the Byzantine's answer. "I will treat you differently," replied the barbarian infidel, "and according to the precepts of your own religion, which commands humanity and forgiveness of injuries." Alp-Arslán accordingly gave him 10,000 pieces of gold, and all those prisoners whom the emperor chose to pick out. Upon this a peace was concluded on equitable terms, except a ransom of 1,500,000, and an annual tribute of 360,000 pieces of gold. Romanus shed tears when he took leave of his noble victor, who allowed him to return to Constantinople before the conditions of the treaty of peace were fulfilled. The news of this disaster caused a complete revolution in the capital, so that when Romanus appeared at its gates, he was refused admittance. Michael Parapinaces had been raised to the imperial dignity, but Romanus did his utmost to crush him and recover his throne. He was not successful. Twice defeated in pitched battles, he at last surrendered, and was put to death by order of Michael. Romanus left three sons, of whom Nicephorus made himself conspicuous in after years. The reign of Romanus Diogenes, though short, is full of highly interesting events, especially of military adventures, such as those of the noble Scot Ursel or Russell Baliol; but space forbids us to enter upon these details. (Zonar. vol. ii. p. 277, &c.; Glycas, p. 326, &c.; Manass. p. 131; Bryenn. p. 112, &c., in the Paris editions.) [W. P.]

T. ROMI'LIUS ROCUS VATICA'NUS, was consul B. C. 455, with C. Veturius Geminus Cicurinus, and was a member of the first decemvirate, B. C. 451 (Liv. iii. 31, 33; Dionys. x. 33, &c.; 56). Respecting the events in the year of his consulship, see CICURINUS, No. 4. He was condemned along with his colleague, and sentenced to pay a heavy fine.

ROMI'LIUS MARCELLUS, one of the centurions of the army in Germany, who espoused the cause of Galba, and was in consequence put to death. (Tac. *Hist.* i. 56, 59.)

ROMI'LIUS PO'LLIO. [POLLIO.]

ROMU'LIUS DENTER, is said to have been appointed praefectus urbi by Romulus. (Tac. *Ann.* vi. 11.)

RO'MULUS, the founder of the city of Rome. It is unnecessary in the present work to prove that all the stories about Romulus are mythical, and merely represent the traditional belief of the Roman people respecting their origin. Romulus, which is only a lengthened form of Romus, is simply the Roman people represented as an individual, and must be placed in the same category as Aeolus, Dorus, and Ion, the reputed ancestors of the Aeolians, Dorians, and Ionians, owing to the universal practice of antiquity to represent nations as springing from eponymous ancestors. But although none of the tales about Romulus can be received as an historical fact, yet it is of importance to know the general belief of the Roman people respecting the life of the founder of their city. It is, however, very difficult to ascertain the original form of the legend; since poets, on the one hand, embellished it with the creations of their own fancy, and historians, on the other hand, omitted many of its most marvellous incidents, in order to reduce it to the form of a probable history. The various tales related respecting the foundation of Rome may be reduced to two classes, one of Greek and the other of native origin. The former bring Romulus into close connection with Aeneas. A few Greek writers make Aeneas the founder of Rome, and speak of his wife under the name of Roma; others represent Romulus as his son or a remote descendant; but the greater part make him his grandson by his daughter Ilia. In most of these accounts the twin brothers are spoken of, but they appear under the names of Romulus and Romus, not Remus (comp. Dionys. i. 72, 73; Plut. *Rom.* 2, 3; Serv. *ad Virg. Aen.* i. 274; Festus, *s. v. Roma*). These accounts, however, scarcely deserve the name of traditions, as Niebuhr has remarked; they are for the most part the inventions of Greek writers, who were ignorant of the native legend, but having heard of the fame of Rome, wished to assign to it an origin.

The old Roman legend was of a very different kind. It was preserved in popular poems, which were handed down from generation to generation, and some of which were in existence in the time of Dionysius (i. 79); and it seems to have been recorded in prose in its most genuine form by the annalist Q. Fabius Pictor, who lived during the second Punic War. This legend probably ran nearly as follows:—At Alba Longa there reigned a succession of kings, descended from Iulus, the son of Aeneas. One of the last of these kings left two sons, Numitor and Amulius. The latter, who was the younger, deprived Numitor of the kingdom, but allowed him to live in the enjoyment of his private fortune. Fearful, however, lest the heirs of Numitor might not submit so quietly to his usurpation, he caused his only son to be murdered, and made his daughter* Silvia

* Many writers call her Rhea or Rea Silvia. Nie-

one of the Vestal virgins. As Silvia one day went into the sacred grove, to draw water for the service of the goddess, a wolf met her, and she fled into a cave for safety; there, while a total eclipse obscured the sun, Mars himself overpowered her, and then consoled her with the promise that she should be the mother of heroic children (Serv. *ad Virg. Aen.* i. 274; Dionys. ii. 56; Plut. *Rom.* 27). When her time came, she brought forth twins. Amulius doomed the guilty Vestal and her babes to be drowned in the river. In the Anio Silvia exchanged her earthly life for that of a goddess, and became the wife of the river-god. The stream carried the cradle in which the children were lying into the Tiber, which had overflowed its banks far and wide. It was stranded at the foot of the Palatine, and overturned on the root of a wild fig-tree, which, under the name of the Ficus Ruminalis, was preserved and held sacred for many ages after. A she-wolf, which had come to drink of the stream, carried them into her den hard by, and suckled them; and there, when they wanted other food, the woodpecker, a bird sacred to Mars, brought it to them (Ov. *Fast.* iii. 54). At length this marvellous spectacle was seen by Faustulus, the king's shepherd, who took the children to his own house, and gave them to the care of his wife, Acca Larentia. They were called Romulus and Remus, and grew up along with the twelve sons of their foster-parents, on the Palatine hill (Massurius Sabinus, *ap. Gell.* vi. 7). They were, however, distinguished from their comrades by the beauty of their person and the bravery of their deeds, and became the acknowledged leaders of the other shepherd youths, with whom they fought boldly against wild beasts and robbers. The followers of Romulus were called Quintilii; those of Remus, Fabii. A quarrel arose between them and the herdsmen of Numitor, who stalled their cattle on the neighbouring hill of the Aventine. Remus was taken by a stratagem, during the absence of his brother, and carried off to Numitor. His age and noble bearing made Numitor think of his grandsons; and his suspicions were confirmed by the tale of the marvellous nurture of the twin brothers. Meanwhile Romulus hastened with his foster-father to Numitor; suspicion was changed into certainty, and the old man recognised them as his grandsons. They now resolved to avenge the wrongs which their family had suffered. With the help of their faithful comrades, who had flocked to Alba to rescue Remus, they slew Amulius, and placed Numitor on the throne.

Romulus and Remus loved their old abode, and therefore left Alba to found a city on the banks of the Tiber. They were accompanied only by their old comrades, the shepherds. The story which makes them joined by the Alban nobles, is no part of the old legend; since the Julii and similar families do not appear till after the destruction of Alba. As the brothers possessed equal authority and power, a strife arose between them where the city should be built, who should be its founder, and after whose name it should be called. Romulus wished to build it on the Palatine, Remus on the Aventine, or, according to another tradition, on another hill three or four miles lower down the river, called Remuria or Remoria, which Niebuhr supposes to be the hill beyond S. Paolo (comp. Dionys. i. 85; Plut. *Rom.* 9).* It was agreed that the question should be decided by augury; and each took his station on the top of his chosen hill. The night passed away, and as the day was dawning Remus saw six vultures; but at sun-rise, when these tidings were brought to Romulus, twelve vultures flew by him. Each claimed the augury in his own favour; but most of the shepherds decided for Romulus, and Remus was therefore obliged to yield. Romulus now proceeded to mark out the *pomoerium* of his city (see *Dict. of Ant. s. v.*). He yoked a bullock and a heifer to a plough with a copper ploughshare, and drew a deep furrow round the foot of the Palatine, so as to include a considerable compass below the hill; and men followed after who turned every clod to the inward side. Where the gates were to be made, the plough was carried over the space; since otherwise nothing unclean could have entered the city, as the track of the plough was holy. In the comitium a vault was built under ground, which was filled with the first-fruits of all the natural productions that support human life, and with earth which each of the settlers had brought with him from his home. This place was called *Mundus*, and was believed to be the entrance to the lower world (Festus, *s. v. Mundus*; Plut. *Rom.* 11). Rome is said to have been founded on the 21st of April, and this day was celebrated as a yearly festival down to the latest times of Roman history. It was the Palilia, or festival of Pales, the divinity of the shepherds, and was, therefore, a day well fitted for the foundation of a city by shepherds (see *Dict. of Ant. s. v. Palilia*). On the line of the pomoerium Romulus began to raise a wall. Remus, who still resented the wrong he had suffered, leapt over it in scorn, whereupon Romulus slew him, saying, "So die whosoever hereafter shall leap over my walls;" though, according to another account, he was killed by Celer, who had the charge of the building. Remorse now seized Romulus, and he rejected all food and comfort, till at length he appeased the shade of Remus by instituting the festival of the Lemuria for the souls of the departed (Ov. *Fast.* v. 461, &c.). Afterwards an empty throne was set by the side of Romulus, with a sceptre and crown, that his brother might seem to reign with him (Serv. *ad Virg. Aen.* i. 276). Thus in the earliest legends we find the supreme power divided between two persons; but it is not impossible that the belief in the double kingdom of Romulus and Remus, as well as subsequently in

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buhr remarks that *Rhea* is a corruption introduced by the editors, apparently from thinking of the goddess Rhea; whereas *Rea* seems to have signified nothing more than the *culprit*, reminding us of the expression *Rea femina*, which often occurs in Boccaccio. Niebuhr also calls attention to the remark of Perizonius, that when the mother of Romulus is represented as the daughter of Aeneas, she is always called *Ilia*, and that Rea is never prefixed to the latter name. (*Hist. of Rome*, vol. i. p. 211.)

* In his Lectures on Roman history (pp. 39, 40, ed. Schmitz, 1848) Niebuhr brings forward many reasons to prove what he had hinted at in his History (vol. i. note 618), that the latter hill was the one mentioned in the ancient tradition, and that the story relating to it was afterwards transferred to the Aventine, since this hill was the special abode of the plebeians, and there existed between it and the Palatine a perpetual feud.

that of Romulus and Titus Tatius, may have arisen simply from the circumstance of there being two magistrates at the head of the state in later times.

Romulus now found his people too few in numbers. He therefore set apart, on the Capitoline hill, an asylum, or a sanctuary, in which homicides and runaway slaves might take refuge. The city thus became filled with men, but they wanted women. Romulus, therefore, tried to form treaties with the neighbouring tribes, in order to obtain *connubium*, or the right of legal marriage with their citizens; but his offers were treated with disdain, and he accordingly resolved to obtain by force what he could not gain by entreaty. In the fourth month after the foundation of the city, he proclaimed that games were to be celebrated in honour of the god Consus, and invited his neighbours, the Latins and Sabines, to the festival. Suspecting no treachery, they came in numbers, with their wives and children. But the Roman youths rushed upon their guests, and carried off the virgins. The old legend related that thirty Sabine virgins were thus seized, and became the wives of their ravishers but the smallness of the number seemed so incredible to a later age, which looked upon the legend as a genuine history, that it was increased to some hundreds by such writers as Valerius Antias and Juba (Plut. *Rom.* 14; comp. Liv. i. 13). The parents of the virgins returned home and prepared for vengeance. The inhabitants of three of the Latin towns, Caenina, Antemnae, and Crustumerium, took up arms one after the other, and were successively defeated by the Romans. Romulus slew with his own hand Acron, king of Caenina, and dedicated his arms and armour, as spolia opima, to Jupiter. At last the Sabine king, Titus Tatius, advanced with a powerful army, against Rome. His forces were so great that Romulus, unable to resist him in the field, was obliged to retire into the city. He had previously fortified and garrisoned the top of the Saturnian hill, afterwards called the Capitoline, which was divided from the city on the Palatine, by a swampy valley, the site of the forum. But Tarpeia, the daughter of the commander of the fortress, dazzled by the golden bracelets of the Sabines, promised to betray the hill to them, if they would give her the ornaments which they wore on their left arms. Her offer was accepted; in the night time she opened a gate and let in the enemy; but when she claimed her reward, they threw upon her the shields which they carried on their left arms, and thus crushed her to death. Her tomb was shown on the hill in later times, and her memory was preserved by the name of the Tarpeian rock, from which traitors were afterwards hurled down. On the next day the Romans endeavoured to recover the hill. A long and desperate battle was fought in the valley between the Palatine and the Capitoline. At one time the Romans were driven before the enemy, and the day seemed utterly lost, when Romulus vowed a temple to Jupiter Stator, the Stayer of Flight; whereupon the Romans took courage, and returned again to the combat. At length, when both parties were exhausted with the struggle, the Sabine women rushed in between them, and prayed their husbands and fathers to be reconciled. Their prayer was heard; the two people not only made peace, but agreed to form only one nation. The Romans continued to dwell on the Palatine under their king Romulus; the Sabines built a new town on the Capitoline and Quirinal hills, where they lived under their king Titus Tatius. The two kings and their senates met for deliberation in the valley between the Palatine and Capitoline hills, which was hence called *comitium*, or the place of meeting. But this union did not last long. Titus Tatius was slain at a festival at Lavinium, by some Laurentines to whom he had refused satisfaction for outrages which had been committed by his kinsmen. Henceforward Romulus ruled alone over both Romans and Sabines; but, as he neglected to pursue the murderers, both his people and those of Laurentum were visited by a pestilence, which did not cease until the murderers on both sides were given up.

After the death of Tatius the old legend appears to have passed on at once to the departure of Romulus from the world. Of the long period which intervened few particulars are recorded, and these Niebuhr supposes, with some justice, to be the inventions of a later age. Romulus is said to have attacked Fidenae, and to have taken the city; and likewise to have carried on a successful war against the powerful city of Veii, which purchased a truce of a hundred years, on a surrender of a third of its territory. At length, after a reign of thirty-seven years, when the city had become strong and powerful, and Romulus had performed all his mortal works, the hour of his departure arrived. One day as he was reviewing his people in the Campus Martius, near the Goat's Pool, the sun was suddenly eclipsed, darkness overspread the earth, and a dreadful storm dispersed the people. When daylight returned, Romulus had disappeared, for his father Mars had carried him up to heaven in a fiery chariot ("Quirinus Martis equis Acheronta fugit," Hor. *Carm.* iii. 3; "Rex patriis astra petebat equis," Ov. *Fast.* ii. 496). The people mourned for their beloved king; but their mourning gave way to religious reverence, when he appeared again in more than mortal beauty to Proculus Julius, and bade him tell the Romans that they should become the lords of the world, and that he would watch over them as their guardian god Quirinus. The Romans therefore worshipped him under this name. The festival of the Quirinalia was celebrated in his honour on the 17th of February; but the Nones of Quintilis, or the seventh of July, was the day on which, according to tradition, he departed from the earth.

Such was the glorified end of Romulus in the genuine legend. But as it staggered the faith of a later age, a tale was invented to account for his mysterious disappearance. It was related that the senators, discontented with the tyrannical rule of their king, murdered him during the gloom of a tempest, cut up his body, and carried home the mangled pieces under their robes. But the forgers of this tale forgot that Romulus is nowhere represented in the ancient legend as a tyrant, but as a mild and merciful monarch, whose rule became still more gentle after the death of Tatius, whom it branded as a tyrant.

The genuine features of the old legend about Romulus may still be seen in the accounts of Livy (i. 3—16), Dionysius (i. 76—ii. 56), and Plutarch (*Romul.*), notwithstanding the numerous falsifications and interpolations by which it is obscured, especially in the two latter writers. It is given in its most perfect form in the Roman His-

tories of Niebuhr (vol. i. p. 220, &c.) and Malden (p. 6, &c.).

As Romulus was regarded as the founder of Rome, its most ancient political institutions and the organisation of the people were ascribed to him by the popular belief. Thus he is said to have divided the people into three tribes, which bore the names Ramnes, Tities, and Luceres. The Ramnes were supposed to have derived their name from Romulus, the Tities from Titus Tatius the Sabine king, and the Luceres from Lucumo, an Etruscan chief who had assisted Romulus in the war against the Sabines. Each tribe contained ten curiae, which received their names from the thirty Sabine women who had brought about the peace between the Romans and their own people. Further, each curia contained ten gentes, and each gens a hundred men. Thus the people, according to the general belief, were divided originally into three tribes, thirty curiae, and three hundred gentes, which mustered 3000 men, who fought on foot, and were called a legion. Besides those there were three hundred horsemen, called celeres, the same body as the equites of a later time; but the legend neglects to tell us from what quarter these horsemen came. To assist him in the government of the people Romulus is said to have selected a number of the aged men in the state, who were called patres, or senatores. The council itself, which was called the senatus, originally consisted of one hundred members; but this number was increased to two hundred when the Sabines were incorporated in the state. In addition to the senate, there was another assembly, consisting of the members of the gentes, which bore the name of comitia curiata, because they voted in it according to their division into curiae. To this assembly was committed the election of the kings in subsequent times.

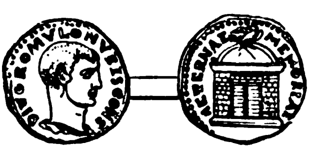
That part of the legend of Romulus which relates to the political institutions which he is said to have founded, represents undoubted historical facts. For we have certain evidence of the existence of such institutions in the earliest times, and many traces endured to the imperial period: and the popular belief only attempted to explain the origin of existing phenomena by ascribing their first establishment to the heroic founder of the state. Thus, while no competent scholar would attempt in the present day to give a *history* of Romulus; because, even on the supposition that the legend still retained some real facts, we have no criteria to separate what is true from what is false; yet, on the other hand, it is no presumption to endeavour to form a conception of the political organisation of Rome in the earliest times, because we can take our start from actually existing institutions, and trace them back, in many cases step by step, to remote times. We are thus able to prove that the legend is for the most part only an explanation of facts which had a real existence. It would be out of place here to attempt an explanation of the early Roman constitution, but a few remarks are necessary in explanation of the legendary account of the constitution which has been given above.

The original site of Rome was on the Palatine hill. On this there was a Latin colony established at the earliest times, which formed an independent state. On the neighbouring hills there appear to have been also settlements of Sabines and Etruscans, the former probably on the Quirinal and Capitoline hills, and the latter on the Caelian. In course of time these Sabine and Etruscan settlements coalesced with the Latin colony on the Palatine, and the three peoples became united into one state. At what time this union took place it is of course impossible to say; the legend referred it to the age of Romulus. There appears, however, sufficient evidence to prove that the Latins and Sabines were united first, and that it was probably long afterwards that the Etruscans became amalgamated with them. Of this we may mention, as one proof, the number of the senate, which is said to have been doubled on the union of the Sabines, but which remained two hundred till the reign of Tarquinius Priscus, who is reported to have increased it to three hundred (Liv. i. 35; Dionys. iii. 67). These three peoples, after their amalgamation, became three tribes; the Latins were called Ramnes or Ramnenses; the Sabines, Tities or Titienses; the Etruscans, Luceres or Lucerenses. The name of Ramnes undoubtedly comes from the same root as that of Romus or Romulus, and in like manner that of Tities is connected with Titus Tatius. The origin of the third name is more doubtful, and was a disputed point even in antiquity. Most ancient writers derived it from Lucumo, which etymology best agrees with the Etruscan origin of the tribe, as Lucumo was a title of honour common to the Etruscan chiefs. Others suppose it to come from Lucerus, a king of Ardea (Paul. Diac. *s. v. Lucereses*, p. 119, ed. Müller), a statement on which Niebuhr principally relies for the proof of the Latin origin of the third tribe; but we think with the majority of the best modern writers, that the Luceres were of Etruscan, and not of Latin, descent. Each of these tribes was divided into ten curiae, as the legend states; but that they derived their names from the thirty Sabine women is of course fabulous. In like manner each curia was divided into ten gentes, which must be regarded as smaller political bodies, rather than as combinations of persons of the same kindred. For further information the reader is referred to the several articles on these subjects in the *Dictionary of Antiquities*.

RO'MULUS AUGU'STULUS. [AUGUSTULUS.]

RO'MULUS SI'LVIUS. [SILVIUS.]

RO'MULUS son of the emperor Maxentius. He was nominated colleague, in the consulship, to his father, whom he predeceased, as we learn from medals of consecration still extant, upon which he is represented as a boy. [See below.] The coin which bears the legend M. AUR. ROMULUS. NOBILIS. CAES. is probably spurious. (Eckhel, vol. viii. p. 59.) [W. R.]



COIN OF ROMULUS, SON OF MAXENTIUS.

RO'MULUS, artists. 1. A sculptor of sarcophagi, whose name is found inscribed on one side of a splendid sarcophagus in the Villa Medici. (Guattani, *Monum. Ined.* vol. i. p. lvii.; R. Rochette, *Lettre à M. Schorn*, p. 398, 2d ed.)

2. Potitius, one of those artists of Roman Gaul, whose names have become known to us by means of the inscriptions preserved in the Museum at Lyons. This artist is designated in the inscription ARTIS ARG EXCLUSSOR, which, there is little doubt, means a maker of silver vases, as R. Rochette has shown, following the Abbé Greppo, from the use of the word *exclusores* in this sense, in a passage of Augustine. (*Ad Psalm.* lxvii. 31; Du Cange, *s. v. Exclusor*; R. Rochette, *Lettre à M. Schorn*, pp. 441, 442. 2d ed.) [P. S.]

ROMUS (Ῥῶμος). 1. A son of Odysseus and Circe. (Steph. Byz. *s. v.* Ἄντεια.)

2. The brother of Romulus, who is commonly called Remus. (Aelian, *V. H.* vii. 16.)

3. A son of Emathion. (Plut. *Romul.* 2; comp. ROMULUS.) [L. S.]

RO'SCIA GENS, plebeian, was of considerable antiquity, as we read of a L. Roscius as early as B. C. 438 [see ROSCIUS, No. 1]; but the name does not occur again till the last century of the republic. None of its members obtained the consulship during the republic; but in the imperial period three persons of this name received this honour. The only surnames of the Roman Roscii under the republic are FABATUS and OTHO: the Roscii at Ameria are distinguished by one or two other surnames, which are given below. [ROSCIUS, No. 2.]

ROSCILLUS, a chief of the Allobroges, who deserted from Caesar to Pompey, along with Aegus, another chief of the same people. He is spoken of under AEGUS.

RO'SCIUS. 1. L. ROSCIUS, a Roman ambassador sent to Fidenae in B. C. 438. He and his three colleagues were killed by the inhabitants of Fidenae, at the instigation of Lar Tolumnius, king of the Veientes. The statues of all four were erected in the Rostra at Rome. (Liv. iv. 17; Cic. *Phil.* ix. 2; Plin. *H. N.* xxxiv. 6. s. 11.)

2. SEX. ROSCIUS, of Ameria, a town in Umbria, now Amelia, was accused of the murder of his father in B. C. 80, and was defended by Cicero in an oration which is still extant, and which was the first that the orator delivered in a criminal cause. The following are the circumstances under which the prosecution arose. Sex. Roscius had a father of the same name, who was one of the most wealthy citizens of Ameria. The father bore an unblemished character, but had for certain reasons incurred the enmity of two of his relations and fellow-townsmen, T. Roscius Magnus and T. Roscius Capito, who not only hated the person, but coveted the wealth of their neighbour. Sextus frequently visited Rome, where he lived on terms of intimacy with Metellus, Servilius, and other Roman nobles. On one of these visits to the capital he was assassinated near the Palatine baths, as he was returning in the evening from a banquet. His enemy, Magnus, who was at Rome at the time, and who had doubtless hired the assassins, immediately despatched a messenger with the news to Capito at Ameria, but without informing the younger Sextus, who was likewise at Ameria, of the death of his father. Four days afterwards Chrysogonus, the freedman and favourite of Sulla, who was at Volaterrae in Etruria, was likewise acquainted with the event. He learnt that the property which Roscius had left behind him was considerable, consisting of not less than thirteen farms, lying for the most part on the Tiber, as well as of ready money and other valuables. Forthwith a bargain was struck between Chrysogonus and the two Roscii; and the name of Sextus was placed on the proscription list, notwithstanding an edict of Sulla, that none of the proscribed should be pursued after the first of June, B. C. 81. But as the name of Sextus was now on the list, his property was confiscated; Capito obtained three of the farms, and the remaining ten were purchased by Chrysogonus for 2000 denarii, though they were worth in reality 250 talents; and Magnus was likewise well rewarded for his share in the business. Such a barefaced act of villany excited the utmost indignation at Ameria. The decuriones of the town accordingly sent ten of the principal citizens to Sulla to acquaint him with the real state of the case, and to beg that the name of Roscius might be erased from the proscription list, in order that his son might thus regain possession of his hereditary property. Alarmed at the turn that matters were taking, Chrysogonus had an interview with the deputation, and pledged his word that their request should be complied with; and they, probably more than half-afraid of facing the dictator, were contented to receive the promise, and returned home without seeing Sulla. These half-measures, however, only exposed the younger Roscius to still greater peril. The robbers saw that they had no security for their property as long as he was alive. They therefore laid snares for his life, and he only escaped the fate of his father by flying to Rome and taking refuge in the house of Caecilia, the daughter of Metellus Balearicus. Here he was quite safe from private assassination. Disappointed of getting rid of him secretly, his enemies resolved to murder him judicially. They accordingly hired a certain C. Erucius to accuse him of the murder of his father, and they paid a sufficient number of witnesses to swear to the fact. They felt sure of a verdict against the accused, as they did not believe that any person of influence would undertake his defence; and even if he could obtain an advocate, they were convinced that his counsel would not dare, by speaking of the sale of the property, to bring any accusation against the powerful freedman of Sulla. In this, however, they were disappointed. Cicero, who was burning for distinction, saw that this was a most favourable opportunity for gaining glory, and readily undertook the defence. He did not hesitate to attack Chrysogonus with the utmost severity, and so evident was the guilt of the accusers, and so clear the innocence of the accused, that the judices had no alternative left but the acquittal of Roscius. It was the first trial for murder that had come before the judices since the judicia had been taken from the equites and restored to the senators by Sulla, and they were unwilling to give to the popular party such a handle against them as the condemnation of Roscius would have supplied. Besides which Sulla allowed the court to exercise an unbiassed judgment, and did not interfere for the sake of gratifying the wishes of his favourite. Cicero's speech was greatly admired at the time, and though at a later period he found fault with it himself, as bearing marks of youthful exaggeration, it displays abundant evidence of his great oratorical powers. (Comp. Cic. *Orat.* 30, *de Off.* ii. 14; Plut. *Cic.* 3; Drumann, *Geschichte Roms*, vol. v. pp. 234—244.)

3. Q. ROSCIUS, the most celebrated comic actor

at Rome, was a native of Solonium, a small place in the neighbourhood of Lanuvium. His sister was married to Quintius, whom Cicero defended in B. C. 81. (Cic. *pro Quint.* 24, 25.) A tale was told, that in his infancy he was found in the folds of a serpent, and that this foreshadowed his future eminence. His extraordinary skill in acting procured him the favour of many of the most distinguished Roman nobles, and, among others, of the dictator Sulla, who presented him with a gold ring, the symbol of equestrian rank. Like his celebrated contemporary, the tragic actor Aesopus, Roscius enjoyed the friendship of Cicero, who constantly speaks of him in terms both of admiration and affection, and on one occasion calls him his *amores et deliciae.* Roscius paid the greatest attention to his art, and obtained excellence in it by the most careful and elaborate study. It is to this that Horace alludes, when he says (*Ep.* ii. 1. 82):

"Quae gravis Aesopus, quae *doctus* Roscius egit."

So careful and assiduous was he in his preparations, that even in the height of his reputation, he did not venture upon a single gesture in public which he had not previously well considered and practised at home. But notwithstanding all this study, no mannerism or affectation appeared in his acting; every thing he did was perfectly natural to the character he represented; and he himself used to say that *decere* was the highest excellence of the art. He was considered by the Romans to have reached such perfection in his own profession, that it became the fashion to call every one who became particularly distinguished in his own art, by the name of Roscius. In his younger years Cicero received instruction from Roscius; and at a later time he and Roscius often used to try which of them could express a thought with the greatest effect, the orator by his eloquence, or the actor by his gestures. Macrobius, who relates this anecdote, goes on to say that these exercises gave Roscius so high an opinion of his art, that he wrote a work in which he compared eloquence and acting. Like Aesopus, Roscius realized an immense fortune by his profession. Macrobius says that he made a thousand denarii a day, and Pliny relates that his yearly profits were fifty millions of sesterces. He died in B. C. 62, as Cicero, in his oration for Archias (c. 8), which was delivered in that year, speaks of his death as a recent event. (Cic. *de Div.* i. 36, ii. 31, *de Orat.* i. 27—29, 59, 60, ii. 57, 59, iii. 26, 59, *de Leg.* i. 4, *Brut.* 84; Plut. *Cic.* 5; Macrob. *Sat.* ii. 10; Val. Max. viii. 7. § 7; Plin. *H. N.* vii. 39. s. 40.) A scholiast on Cicero gives the cognomen Gallus to Q. Roscius, but it does not occur elsewhere, as far as we know. (Schol. Bob. *pro Arch.* p. 357, ed. Orelli.)

In B. C. 68 Cicero pleaded the cause of his friend in a civil suit before the judex C. Piso. It appears that a certain C. Fannius Chaerea had a slave of the name of Panurgus, whom he entrusted to Roscius for instruction in his art, on the agreement that whatever profits the slave might acquire should be divided between them. Panurgus was murdered by one Q. Flavius of Tarquinii, and accordingly an action was brought against him for damages, by Fannius and Roscius. Before the case came on for trial, Roscius received from Flavius a farm, which Fannius valued at 100,000 sesterces: Roscius maintained that this farm was simply a compensation for his own loss; but Fannius asserted that Roscius had no right to make terms for himself alone, and that according to the original agreement he was entitled to half of the compensation. The dispute was referred for arbitration to C. Piso, who did not give any formal decision, but at his recommendation Roscius consented to pay Fannius a certain sum of money for the trouble he had had, and Fannius, on the other hand, promised to give Roscius the half of whatever he might receive from Flavius. Fannius now sued Flavius; the case came on before the judex C. Cluvius, a Roman eques, who sentenced Flavius to pay 100,000 sesterces. According to the statement of Roscius he himself never received any part of this sum although he was entitled to half of it. Some years afterwards, when Flavius was dead, Fannius sued Roscius for 50,000 sesterces, as the half of the value of the estate given to Roscius on the death of Panurgus, and appealed to the agreement made before C. Piso, in support of his claim. The case came on for trial before the same C. Piso, who now acted as judex, and Cicero defended his friend in an oration, which has come down to us, though with the loss of the opening part. The date of the oration is doubtful; we have adopted the one given by Drumann, who discusses the matter at length (*Geschichte Roms*, vol. v. pp. 346—348). The subject of the oration has afforded matter for considerable discussion to modern jurists and scholars. (See Unterholzner, *Ueber die Rede des Cicero für den Schauspieler Q. Roscius*, in Savigny's *Zeitschrift*, vol. i. p. 248, &c.; München, *Oratio M. T. C. pro Q. R. C. juridice exposita*, Coloniae, 1829; and Schmidt, in his edition of the oration, Lipsiae, 1839.)

4, 5. ROSCII, two brothers, who accompanied Crassus on his Parthian expedition. (Plut. *Crass.* 31.)

6. ROSCIUS, a legate of Q. Cornificius in Africa, perished along with his commander, in B. C. 43. (Appian, *B. C.* iv. 56.) [CORNIFICIUS, No. 3.]

RO'SCIUS, L. AELIA'NUS. 1. Consul suffectus A. D. 100 (Fasti).

2. Consul A. D. 223, with L. Marius Maximus, in the reign of the emperor Severus (Fasti).

RO'SCIUS, CAE'LIUS, the legatus of the twentieth legion, which was stationed in Britain at the time of Nero's death, A. D. 68. (Tac. *Hist.* i. 60.)

RO'SCIUS RE'GULUS. [REGULUS.]

ROSIA'NUS GE'MINUS, quaestor of the younger Pliny in his consulship, A. D. 100, is recommended by the latter in one of his letters to Trajan (*Ep.* x. 11. s. 16).

ROXA'NA (Ῥωξάνη), a daughter of Oxyartes the Bactrian. According to Arrian, she fell into the hands of Alexander on his capture of the hill-fort in Sogdiana, named "the rock," where the wife and daughters of Oxyartes had been placed for security; and the conqueror was so captivated by the charms of Roxana (who appeared to the Macedonians the most beautiful of all the Asiatic women they had seen, except the wife of Dareius), that he resolved to marry her — a design which induced Oxyartes, when he heard of it, to come and submit himself to Alexander, B. C. 327 (Arr. *Anab.* iv. 18—20). The statements of Curtius (viii. 4), and of Plutarch (*Alex.* 47), differ in some points from the above account; but see Droysen, *Alexander*, p. 346. At the time of Alexander's death, in B. C. 323, Roxana was far ad-

vanced in pregnancy, and within a few months she was delivered of a son (Alexander Aegus), who was admitted to share the nominal sovereignty with Arrhidaeus, under the regency of Perdiccas. Some time before the boy's birth she had, with the knowledge and concurrence of the regent, drawn Stateira, or Barsine, and her sister Drypetis to Babylon by a friendly letter, and then caused them to be murdered [BARSINE, No. 2]. In B. C. 321, Roxana and her infant son accompanied Perdiccas in his expedition against Egypt; and on his death in the same year, she became subject to the guardianship of Pithon and Arrhidaeus. [ARRHIDAEUS, No. 2.] In B. C. 320, she was removed over to Macedonia by Antipater. In B. C. 318, fearing probably the hostility of Eurydice, she fled with her son to Aeacides, king of Epeirus, by whom they were restored to Macedonia, together with Olympias, in the following year. It was not long, however, before Olympias, hard pressed by Cassander, was obliged to throw herself into Pydna, whither Roxana and the young prince accompanied her; and, when Pydna was taken, and Olympias put to death by Cassander, early in B. C. 316, they were placed by him in Amphipolis, with a command that they should no longer be treated as royal persons. Here they were detained under the charge of Glaucias till B. C. 311, in which year, soon after the general peace then concluded, they were murdered by their keeper, and their bodies were secretly disposed of, in accordance with orders from Cassander. (Plut. *Alex.* 77, *de Alex. Fort.* ii. 6; Arr. *Anab.* vii. 27; Curt. x. 3, 6; Diod. xviii. 3, 39, xix. 11, 52, 105; Strab. xi. p. 517, xvii. p. 794; Just. xii. 15, xiii. 2, xiv 5, 6, xv. 2; Paus. i. 6, 11, ix. 7.) [E. E.]

RUBE'LLIUS BLANDUS. [BLANDUS.]

RUBE'LLIUS GE'MINUS. [GEMINUS.]

RUBE'LLIUS PLAUTUS. [PLAUTUS.]

RUBRE'NUS LAPPA, a tragic poet and a contemporary of Juvenal, was compelled by poverty to pledge his cloak, while writing a tragedy on Atreus. (Juv. *Sat.* vii. 71—73.)

RU'BRIA. 1. The wife of one Carbo, a friend of Cicero. (Cic. *ad Fam.* ix. 21. § 3.)

2. A woman of Mediolanum in the time of Augustus, of whom Valerius Maximus (ix. 15. ext. 1) relates a story.

3. A Vestal virgin, with whom Nero committed incest. (Suet. *Ner.* 28.)

RU'BRIA GENS, plebeian, is mentioned for the first time in the tribunate of C. Gracchus, but it never attained much importance during the republic. In the imperial period the Rubrii became more distinguished; and one of them, namely C. Rubrius Gallus, obtained the consulship in A. D. 101. The surnames of the Rubrii in the time of the republic are *Ruga*, *Varro*, and *Dossenus*, the latter of which occurs only on coins [DOSSENUS]. Under the empire we meet with a few more surnames, which are given below.

RU'BRIUS. 1. RUBRIUS, tribune of the plebs along with C. Gracchus, proposed the law for founding the colony at Carthage, which was carried into effect. (Plut. *C. Gracch.* 10; comp. Appian, *B. C.* i. 12.)

2. Q. RUBRIUS VARRO, who was declared a public enemy along with Marius in B. C. 88, is mentioned by Cicero (*Brut.* 45) as an energetic and passionate accuser.

3. RUBRIUS, one of the companions of C. Verres in his iniquities (Cic. *Verr.* i. 25). He seems to have been a different person from Q. Rubrius, who is also mentioned in connection with Verres. (*Verr.* iii. 80.)

4. L. RUBRIUS, a Roman eques at Syracuse, when Verres was governor of Sicily. (Cic. *Verr.* iii. 57.)

5. RUBRIUS, was propraetor in Macedonia about B. C. 67, in which year M. Cato served under him as tribune of the soldiers. (Plut. *Cat. min.* 9.)

6. L. RUBRIUS, a senator, was taken prisoner by Caesar at the capture of Corfinium, at the beginning of B. C. 49, and was dismissed by him uninjured. (Caes. *B. C.* i. 23.)

7. M. RUBRIUS, was with M. Cato in Utica at the time of his death. (Plut. *Cat. min.* 62, 63.)

8. RUBRIUS RUGA, was one of Caesar's assassins, B. C. 44. (Appian, *B. C.* i. 113, with the note of Schweighäuser.) He may have been the same as either No. 6 or 7, both of whom belonged to the Pompeian party.

9. L. RUBRIUS, of Casinum, made M. Antonius his heir. (Cic. *Phil.* ii. 16.)

10. RUBRIUS, a Roman eques, accused at the beginning of the reign of Tiberius. (Tac. *Ann.* i. 73.)

RU'BRIUS, a physician at Rome, who lived probably about the beginning or middle of the first century after Christ, and is mentioned by Pliny (*H. N.* xxix. 5) as having gained by his practice the annual income of two hundred and fifty thousand sesterces (about 1953*l.* 2*s.* 6*d.*). As this is considered by Pliny to be a very large sum, it may give us some notion of the fortunes made by physicians at Rome about the beginning of the empire. [W. A. G.]

RU'BRIUS FABA'TUS, was apprehended in attempting to fly to the Parthians in A. D. 32, but escaped punishment from the forgetfulness rather than the mercy of Tiberius. (Tac. *Ann.* vi. 14.)

RU'BRIUS GALLUS. [GALLUS.]

RU'BRIUS PO'LLIO. [POLLIO.]

RUFILLA, A'NNIA, spoken of in the reign of Tiberius, A. D. 21. (Tac. *Ann.* iii. 36.)

RUFILLUS, a person ridiculed by Horace on account of the perfumes he carried about his person. (Hor. *Sat.* i. 2. 27, i. 4. 92.)

RUFI'NA, POMPO'NIA. [POMPONIA.]

RUFINIA'NUS, JU'LIUS, a Latin rhetorician of uncertain date, the author of a treatise *De Figuris Sententiarum et Elocutionis*, first published, along with several other pieces of a similar description, by Beatus Rhenanus, 4to. Basel, 1521. It will be found in the "Rhetores Antiqui Latini" of Pithoeus, 4to. Paris, 1599, p. 24, in the collection of Capperonerius, 4to. Argent. 1756, p. 29, and is generally included in the editions of the work by Rutilius Lupus [LUPUS], which bears the same title. [W. R.]

RUFI'NUS, prime minister of Theodosius the Great, one of the most able, but also most intriguing, treacherous, and dangerous men of his time. Suidas calls him βαθυγνώμος ἄνθρωπος καὶ κρύψινους. He was a native of Elusium, the capital of Novempopulania, a portion of Aquitania, in Gaul, now Eause in Gascony. Although of low birth, he succeeded in working his way up to the imperial court, and early attached himself to the fortune of Theodosius, with whom he became a great favourite. He employed his ascendancy over the emperor to abuse his confidence, and Theo-

dosius seemed to have been struck with a blindness which prevented him from seeing the odious vices and public crimes of this dangerous man. At the time of the great troubles at Thessalonica, in A. D. 390, Rufinus held the important post of magister officiorum, and having great influence in the imperial cabinet, excited the vindictive Theodosius to those cruel measures which brought ruin upon that flourishing city. In 392 Rufinus was consul, and raised himself to the dignity of praefectus praetorio by deposing the then prefect Tatianus, sending him into exile, and putting to death his son Proculus, the praefect of Constantinople. In consequence of these proceedings, and his boundless rapacity through which the eastern provinces were nearly ruined, Rufinus incurred the general hatred; and the empire was surprised when, after the death of Theodosius in the same year, 392, he continued his former influence over the weak Arcadius. There were, however, men in the empire able to cope with him, and little dreading his power. Among these Stilicho and Eutropius were the principal, and they consequently became objects of fear and hatred to Rufinus. In order to divert the attention of these powerful men from his own person, and prevent them from joining in Constantinople for his destruction, Rufinus persuaded the Huns and the Goths to make an inroad into the empire. The former came from Scythia by sea, landed in Asia Minor, and carried destruction as far as Antioch, where their farther progress was arrested. The Goths were met by the brave Stilicho who, owing to the machinations of Rufinus, sustained more defeats than he obtained victories, and was unable to chastise the barbarians as they deserved. They retreated, however, and now Stilicho entered with Gainas, the Gothic ally of Arcadius, into a plan for ruining Rufinus. Gainas soon gained the assistance of his officers, and approached Constantinople under the pretext of having his troops reviewed by the emperor. Rufinus had meanwhile prevailed upon Arcadius to make him co-emperor, and they set out from Constantinople to meet the returning army, and have the proclamation made in presence of Gainas and his men, whom they thought devoted to the all-powerful minister. Rufinus was so sure of his nomination, that he had already money coined with his effigy, destined to be distributed among the soldiers. Arcadius and Rufinus arrived in the camp of Gainas on the 27th of November 395, and the solemnity was on the point of taking place, when suddenly one of Gainas' men rushed upon Rufinus, who stood close to the emperor, and plunged his sword in his breast. Others soon followed his example, and in a moment Rufinus fell a victim to their fury. His head was cut off, stuck upon a spear, and paraded through the camp. His right hand was likewise cut off, and a soldier carried it about among his comrades, crying in mockery, "Charity, charity to the hand that could never get enough!" Arcadius fled in consternation from the scene of murder, but his fears were soon removed, and he agreed to confiscate the immense property of Rufinus. Of this Eutropius, who was secretly privy to the murder, got the lion's share. Others, who had been robbed by Rufinus, tried to obtain an indemnity by seizing whatever they could find belonging to him, till at last Arcadius issued an edict, at the instigation of Eutropius, by which the whole residue of the property of Rufinus was declared to be imperial, or more properly speaking Eutropian, property. The wife and daughter of Rufinus were exiled to Jerusalem, and there died in peace many years after. Rufinus was the brother of Saint Sylvia. (Claudian. *Rufinus*; Suidas, *s. v.* Ῥουφῖνος; Sozom. vii. 24, &c.; Zosim. lib. iv. v.; Theodoret. v. 17, &c.; Philostorg. xi. 1, &c.) [W. P.]

RUFI'NUS, M. ANTO'NIUS, consul A. D 131, with Ser. Octavius Laenas Pontianus. (Fasti.)

RUFI'NUS, CAECI'LIUS, a man of quaestorian rank, was expelled by Domitian, when censor, from the senate because he danced. (Dion Cass. lxvii. 13; Suet. *Dom.* 8.)

RUFI'NUS, CORNE'LIUS. Rufinus was the name of an ancient family of the Cornelia gens, from which family the dictator Sulla was descended.

1. P. CORNELIUS RUFINUS, dictator B. C. 334, was obliged to lay down his office on account of a fault in the auspices at his election. (Liv. viii. 17.)

2. P. CORNELIUS P. F. RUFINUS, probably son of the preceding, was twice consul and once dictator. He was consul for the first time in B. C. 290, with M'. Curius Dentatus, and in conjunction with his colleague brought the Samnite war to a conclusion, and obtained a triumph in consequence. [DENTATUS.] He was consul a second time in B. C. 277, with C. Junius Brutus Bubulcus, and carried on the war against the Samnites and the Greeks in Southern Italy, who were now deprived of the powerful protection of Pyrrhus. The chief event of his second consulship was the capture of the important town of Croton. Rufinus bore a bad character on account of his avarice and dishonesty, but he was at the same time one of the most distinguished generals of his time; and accordingly C. Fabricius, his personal enemy, is said to have supported his application for his second consulship in B. C. 277, because the Romans stood in need of a general of experience and skill on account of their war with Pyrrhus. But as Pyrrhus had left Italy in the middle of the preceding year, Niebuhr remarks (*Hist. of Rome*, vol. iii. note 903) that the support of Fabricius must refer to his first consulship, or perhaps with even more probability to his dictatorship, the year of which is not mentioned, but which Niebuhr refers to B. C. 280, after the defeat of the Romans at the Siris. In B. C. 275, Rufinus was expelled from the senate by the censors C. Fabricius and Q. Aemilius Papus, on account of his possessing ten pounds of silver plate. (Liv. *Epit.* 11; Eutrop. ii. 9; Cic. *de Orat.* ii. 66; Quintil. xii. 1. § 43; Gell. iv. 8; Dion Cass. *Fragm.* 37; Vell. Pat. ii. 17; Frontin. *Strat.* iii. 6. § 4; Zonar. viii. 6; Liv. *Epit.* 14; Gell. xvii. 21; Val. Max. ii. 9. § 4; Macrob. *Sat.* i. 17; Plut. *Sull.* 1.) Rufinus is said to have lost his sight in sleep, while dreaming of this misfortune. (Plin. *H. N.* vii. 50, s. 51.) His grandson was the first of the family who assumed the surname of Sulla. [SULLA.]

RUFI'NUS, C. CU'SPIUS, consul A. D. 142, with L. Statius Quadratus. (Fasti.)

RUFI'NUS, JU'NIUS. 1. A. JUNIUS RUFINUS, consul A. D. 153 with C. Bruttius Praesens. (Fasti.)

2. M. JUNIUS RUFINUS SABINIANUS, consul A. D. 155 with C. Julius Severus. (Fasti.)

RUFI'NUS, LICI'NIUS, a jurist, who lived

under Alexander Severus, which appears from his consulting Paulus (Dig. 40. tit. 13. s. 4). There are in the Digest seventeen excerpts from twelve books of *Regulae* by Rufinus, according to the Florentine Index; but one excerpt (Dig. 42. tit. 1. s. 34) is superscribed *Lib. XIII.*, which, however, proves nothing, as error easily occurs in such a numeral. The name of Licinius Rufinus appears in the Geneva edition of the *Collatio Legum Mosaicarum et Romanarum*, as the compiler; but this Rufinus cannot be the contemporary of Paulus, for the Collatio was compiled after the publication of the Code of Theodosius; not to mention other arguments. (Zimmern, *Geschichte des Röm. Privatrechts*, vol. i.) [G. L.]

RUFI'NUS, ME'NNIUS, one of the generals of Vitellius, A. D. 69. (Tac. *Hist.* iii. 12.)

RUFI'NUS, TREBO'NIUS, a friend of the younger Pliny, had been decemvir, or one of the chief magistrates, of the Roman colony of Vienna in Gaul. (Plin. *Ep.* iv. 22.) He is probably the same person as the Rufinus to whom one of Pliny's letters is addressed. (*Ep.* viii. 18.)

RUFI'NUS, TRIA'RIUS, consul in A. D. 210 with M'. Acilius Faustinus. (Fasti.)

RUFI'NUS, C. VI'BIUS, consul suffectus in A. D. 22. (Fasti.)

RUFI'NUS, literary. 1. TYRANNIUS or TURRANIUS, or TORANUS, as the name is variously written, must have been born about the middle of the fourth century, but neither the precise date nor the place of his nativity can be determined with certainty, although some of his biographers have confidently fixed upon A. D. 345, for the former, and Concordia, near the head of the Adriatic, as the latter. After he had attained to manhood he became an inmate of the monastery at Aquileia, where, upon acquiring a knowledge of the principles and rites of Christianity, he received the sacrament of baptism, in 371 or 372, from the hands of the presbyter Chromatius. At this epoch also he formed that close intimacy with Hieronymus which was long maintained with great mutual warmth, but eventually most rudely dissolved. Having conceived an eager desire to visit Palestine, Rufinus set out, almost immediately after his admission into the Church, for Syria, in the train of Melania, a noble, wealthy, and devout Roman matron, and remained in the East for about twenty-six years, passing a portion of his time at Alexandria, where he enjoyed the instructions of Didymus and other learned fathers; and the rest at Jerusalem, where he took up his abode with the monks on the Mount of Olives, making frequent excursions, however, in different directions, in company with Melania, to whom he seems to have acted as spiritual adviser and almoner. During the earlier part of the above period he maintained a most affectionate correspondence with Jerome, who had retired to the desert between Antioch and the Euphrates, and although they met once only (in 385), their friendship continued uninterrupted up to 393, when bitter strife arose. Both had been warm admirers of Origen, and this admiration had been expressed in the most emphatic terms by Jerome, in the preface to his translation of the Homilies upon the Song of Solomon. But when the doubtful tendency of many of the theories involved in the imaginative orientalisms of Origen began by degrees to be more clearly discerned, and when the cry of heresy, first raised by Theophilus, became loud and strong, Jerome, eager to escape all suspicion of adherence to such errors, vehemently supported Epiphanius, bishop of Salamis, in his attack upon John of Jerusalem, by whom Rufinus had been ordained a presbyter, and to whom he was warmly attached. The seeds of enmity planted by this controversy were cherished into vigour by the characteristic heat of Jerome, whose denunciations of his former companion became, by quick degrees, more and more fierce and unsparing; but before the quarrel had ripened into inextinguishable hatred, its progress was checked by the interposition and explanations of honest friends, and a solemn reconciliation took place at Jerusalem, on Easter day, A. D. 397.

In the autumn of the same year Rufinus embarked for Italy, along with Melania, and having been hospitably entertained by Paulinus [PAULINUS], at Nola, betook himself from thence, without visiting the metropolis, to the monastery of Pinetum. Hither multitudes flocked for the purpose of making inquiries with regard to the ceremonies and liturgies of the sister Churches of the East, the rules of the most celebrated coenobitical fraternities, the Greek ecclesiastical writers, and various other points upon which one who had been so long resident in Asia and Egypt would be capable of imparting information. The intelligence thus obtained proved so interesting, that the learned traveller was earnestly solicited to gratify curiosity still further, by translating into Latin some of those productions to which he had been in the habit of referring most frequently. With this request, not foreseeing the storm he was about to excite, he willingly complied, and accordingly published translations of the Apology for Origen by Pamphilus, and of the books of Origen Περὶ ἀρχῶν, together with an original tract *De Adulteratione Librorum Origenis*, while in the preface to the *De Principiis*, either from a wish to avoid any misconception of his own views, or from some feeling of lurking malice, he quoted the panegyric pronounced by Jerome upon Origen, of which we have made mention above. The appearance of these works produced a violent ferment. Pammachius and Oceanus represented the transaction in the most unfavourable light to Jerome, whose wrath blazed forth more hotly than ever; all attempts to bring about a better understanding served only, from the bad faith of the negotiators, to feed the flame; a bitter correspondence followed, which was crowned by the *Apologia* of the one *adversus Hieronymum*, and the *Apologia* of the other *adversus Rufinum*.

Soon after the commencement of the dispute Rufinus retired to Aquileia, and during the life of Siricius, was steadily supported by the pontifical court. But, upon the elevation of Anastasius, he was summoned by the new pope to repair to Rome, for the purpose of answering the charges preferred against his orthodoxy: this mandate, however, he evaded, and, instead of appearing in person, transmitted an *Apologia*, in which he explains his real views, and altogether disavows any participation in the dangerous doctrines imputed to him by his enemies. Anastasius replied by an epistle, in which he condemned, most unequivocally, the tenets of Origen, and censured indirectly the rashness of his translator, without, however, seeking further to disturb him in his retreat. After the death of Anastasius in 402, the flames which had raged furiously for upwards of three years, gradually became more faint, and at length expired altogether, Rufi-

nus remaining at Aquileia, under the protection of Chromatius, busily employed in literary labours, until A. D. 408, when he returned to Pinetum. From thence, upon the invasion of Italy by Alaric, he fled to Sicily, where he died soon after, in 410. In allusion to the place of his decease, his great adversary, whose hostility endured beyond the grave, composed the following epitaph:—"Scorpius inter Enceladum et Porphyrium Trinacriae humo ponitur."

The extant works of Rufinus must be separated into two classes:—A. Original Compositions, and, B. Translations from the Greek, those belonging to the latter division being the more voluminous.

A. ORIGINAL COMPOSITIONS.—I. *De Adulteratione Librorum Origenis*; a sort of *Epilogus* or supplement to the translation of the Apology for Origen by Pamphilus. It is dedicated to a monk Macarius, at whose urgent request that translation was undertaken, and is intended to prove that many of the false doctrines ascribed to Origen did not in reality proceed from that father, but were deductions from corruptions and interpolations of his genuine text. This tract will be found appended to the Apology in the fifth volume of the Benedictine edition of Jerome.

II. *De Benedictionibus XII. Patriarcharum Libri II.*, an attempt to interpret the prophecy of Jacob regarding the destinies of his sons, contained in the forty-ninth chapter of Genesis. This piece will be found under its best form in the edition of Rufinus commenced by *Vallarsi*, but not continued beyond the first volume, which appeared at Verona, fol. 1745.

III. *Apologia pro Fide sua ad Anastasium Pontificem.* IV. *Apologia s. Invectivarum in Hieronymum Libri II.* In these two polemical pieces Rufinus seeks, in the first place, to establish his own orthodoxy beyond suspicion, and in the second place, to rebut and retort the injurious statements of his opponents, especially of Jerome, whom he imitates too closely in violence and want of charity. Both will be found in the Benedictine edition of Hieronymus, and in that of Vallarsi.

V. *Historia Eremitica, s. Vitae Patrum*, the biographies of thirty-three holy men, who passed a life of sanctity and solitude in the desert of Nitria. The collection was long ascribed to Jerome, and when, from the words of Jerome himself, this was proved to be impossible, it was assigned to various authors by different critics: but, from a passage in the *Historia Ecclesiastica* (xi. 4, see below), it is evident that Rufinus must be regarded either as the compiler of the lives, or as the translator from some Greek original. The best edition is that by *Rosweyd*, fol. Antv. 1615, reprinted fol. Lugdun. 1617, and fol. Antv. 1628.

VI. *Expositio Symboli.* An explanation of the Apostles' Creed. It is contained in the first volume of the edition of Rufinus commenced by Vallarsi, fol. Veron. 1745.

VII. *Historiae Ecclesiasticae Libri XI.* This work belongs partly to the first and partly to the second of the two divisions laid down above, since the first nine books are a loose translation of the ten books of the Ecclesiastical History of Eusebius, while the tenth and eleventh are a continuation by Rufinus himself, embracing a history of the Church, from the commencement of the Arian heresy down to the death of Theodosius. The best edition is that by *Cacciari*, 2 vols. 4to. Rom. 1740.

B. TRANSLATIONS FROM THE GREEK.—I. *Basilii Magni Regula*, inserted in the *Codex Regularum*, &c. of Holstenius, 4to. Rom. 1661, reprinted at Vienna, fol. 1759.

II. *Basilii Magni Homiliae VIII.* These will be found in the edition of St. Basil, published at Paris by Garnier, in 1722, vol. ii. p. 713.

III. *Pamphili Apologia pro Origene*, to be found in all the best editions of Origen and Jerome.

IV. *Origenis de Principiis Libri IV.* V. *Origenis Homiliae, XVII. in Genesim., XIII. in Exodum, XVI. in Leviticum, XXVIII. in Numeros, XXVI. in Josue, IX. in Judices, I. in I. Librum Regum, IV. in Cantica Canticorum, X. Libri in Epistolam Pauli ad Romanos.* The whole of the above translations will be found in all the editions of Origen.

VI. *Gregorii Nazianzeni Opuscula X.*, first published by *Johannes Adelphus*, at Strasburg, 4to., 1508, and included in the Latin translation of the whole works of Gregory, by Mosellanus and Pirckheimerus, printed at Leipzig, 8vo. 1522.

VII. *Sixti Sententiae s. Enchiridium s. Annulus*, a series of moral Apophthegms, the author of which was altogether uncertain, even in the age of Rufinus, since by some they were supposed to be the production of Sextius the Stoic, named by Seneca, by others of a Pythagorean, by others of Sixtus II., who was bishop of Rome, and suffered martyrdom in A. D. 258. A collection of this nature is peculiarly open to interpolation, and hence it is little surprising that the MSS. should present variations quite irreconcileable. It is not improbable that the reflections of some heathen philosopher may have formed the groundwork, that these were modified and adapted to Christianity by Rufinus and others, and that transcribers from time to time made such alterations and additions as suited their own views and tastes. The best edition is that of Urbanus Godofredus Siberus, 4to. Lips. 1725.

VIII. *Evagrii Sententiae ad Monachos, Evagrii Sententiae de Apathia, Evagrii Liber ad Virgines.* These three tracts, which will be found in the appendix to the *Codex Regularum, &c.*, of Holstenius, 4to. Rom. 1661, are generally believed to be the "Opuscula" of Evagrius which Jerome, in his letter to Ctesiphon, mentions as having been translated by Rufinus, and to which Gennadius also makes allusions (cc. xi. and xvii.), although doubtfully and indistinctly.

IX. *Clementis Romani Recognitiones*, of which the original was attributed to Clemens Romanus. [CLEMENS ROMANUS.]

X. *Anatolii Alexandrini Canon Paschalis*, first published, from a MS., by Aegidius Bucherius, in his *De Doctrina Temporum*, fol. Antv. 1634.

The following translations from Origen frequently ascribed to Rufinus, are of doubtful authenticity:—*Homiliae VII. in Matthaeum; Homilia in Johannem; De Maria Magdalena; De Epiphania Domini.*

The following works have been erroneously ascribed to Rufinus:—*Versio Origenis Homiliarum in Lucam*, which belongs to Jerome; *Versio Josephi Operum*, which belongs to Ambrose; *Commentarii in LXXV. priores Davidis Psalmos; in Oseam, Johelem, Amos; Vita S. Eugeniae; Libellus de Fide brevior; Libellus de Fide fusior.*

The following works by Rufinus have been lost: *Epistola ad Hieronymum*, in reply to the first part of Jerome's Apologia; *Epistolae ad Aniciam*

Falconiam Probam; some translations from Latin into Greek.

The style of Rufinus is remarkably perspicuous, and, although tinged with the corruptions of his age, is far removed from barbarism. His original works do not indicate commanding genius, nor indeed are the subjects such as to admit of much display, while his merits as a translator rank very low, since all his efforts in this department are characterised by extreme inaccuracy. Indeed his object seems to have been rather to convey a general idea of the meaning of an author than faithfully to represent his words, and he does not hesitate to expand, condense, correct, or omit such passages as seemed to him obscure, diffuse, inaccurate or unnecessary, although we cannot with justice accuse him of wilful distortion or suppression. Into the merits of the controversy with Jerome, to which perhaps he owes his chief celebrity, it is unnecessary to enter. It redounded to the praise of neither party, but the latter was undoubtedly the aggressor, the motives of the attack were probably unworthy, and the coarse invective in which it was couched excites no feeling except disgust, especially when contrasted with the hyperbolical praises lavished by him not long before upon the same individual.

No complete impression of the works of Rufinus having ever been published, we have noticed the best edition of each piece separately.

(The events connected with the life of Rufinus have been investigated, with great industry and learning, by Giusto Fontanini, archbishop of Ancyra, in his *Historia Literaria Aquileiensis*, 4to. Rom. 1742, and by J. F. B. Maria de Rubeis, in his *Dissertationes Duae*, 4to., Venet. 1745; to which we may add the notices prefixed to the edition by Cacciari of the *Historia Ecclesiastica*, and the recent dissertation by J. H. Marzuttini, entitled *De Turanii Rufini Presbyteri Aquileiensis Fide et Religione*, 8vo. Patav. 1835; see also Schröck, *Kirchengeschichte*, vol. x. p. 121; Schönemann, *Bibl. Patrum Latt.* vol. i. § 27; Bähr, *Geschichte der Röm. Litterat.* suppl. Band. 2te Abtheil. §§ 95—98.)

2. Rufinus, the name attached to a little poem in twenty-two lines, *Pasiphaes Fabula ex omnibus Metris Horatianis*, which, as the name imports, contains an example of each of the different metres employed by Horace. It was first published by Cruquius (1579), by whom it was found in the Blandini MSS. attached to an ancient exposition of the Horatian metres. It has been printed by Burmann, in his *Anthol. Lat.* iii. 232, or No. 997, ed. Meyer, by Wernsdorf, *Poet. Lat. Min.* vol. iii. p. 393, comp. p. 339, and is usually appended to the larger editions of Horace. The author is altogether unknown, and even the name is uncertain, but he may be the same person with

3. Rufinus, a grammarian of Antioch, whose treatise *De Metris Comicis*, or rather extracts from it, composed partly in prose and partly in verse, is contained in the "Grammaticae Latinae Auctores Antiqui" of Putschius, 4to., Hannov. 1605, pp. 2706—2727. He was probably not earlier than Theodosius, since he quotes Firmianus, Victorinus, Albinus, and Donatus. [W. R.]

4. Rufinus, the author of thirty-eight epigrams in the Greek Anthology, and probably of one more, which is ascribed in the Planudean Anthology to an otherwise unknown *Rufus Domesticus*, but is headed in the Palatine MS. Ῥουφίνου δομεστικοῦ. (Concerning the meaning of this title, see Du Cange, *Gloss. Med. et Inf. Graec.*) There can be no doubt that the author was a Byzantine, and his verses are of the same light amatory character as those of Agathias, Paulus, Macedonius, and others; but beyond this there is no other indication of his age. Jacobs rejects the supposition of Reiske, that he should be identified with the author of the Pasiphaë. (Brunck, *Anal.* vol. ii. pp. 390, 490; Jacobs, *Anth. Graec.* vol. iii. pp. 98, 193, vol. xiii. pp. 947, 948; Fabric. *Bibl. Graec.* vol. iv. p. 494.)

There were also two or three sophists and rhetoricians of this name, for whom a bare mention will suffice, namely, Rufinus of Cyprus, a peripatetic philosopher, mentioned as a contemporary by Lucian (*Demonact.* 54. vol. ii. p. 393); Rufinus, of Naucratis, an illegitimate son of Apollonius of Naucratis (Philost. *Vit. Sophist.* ii. 19, p. 599); Rufinus, praetor of Smyrna under Severus and Caracalla, and perhaps some others. (See Olearius, *ad Philost.* ii. 25, p. 608; Fabric. *Bibl. Graec.* vol. vi. p. 137.) [P. S.]

RU'FIO. 1. A friend of Cicero, of whom nothing is known. (Cic. *ad Att.* v. 2. § 2.) Ernesti supposes that Sempronius Rufus is intended (comp. *ad Att.* vi. 2. § 10, *ad Fam.* viii. 7), Rufio being the diminutive of Rufus; but it is quite uncertain.

2. A friend of Trebatius. (*Ad Fam.* vii. 20.) It appears from an inscription in Gruter (p. 195, 13), that his gentile name was also Trebatius, since we there read of a C. Trebatius Rufio.

3. The son of a freedman of Julius Caesar, was left by him in command of three legions at Alexandria. (Suet. *Caes.* 76.)

4. Rufio Vestorianus, whom Cicero expected that M. Antonius would restore to his rights as a citizen, B. C. 44. (Cic. *ad Att.* xiv. 14. § 2.)

RU'FIUS, a modeller of small terra-cotta figures (*sigilla*), whose name is found inscribed on the base of one of these figures, found at Perugia in 1775, in the following form, C. RUFIUS. S. FINXIT, where the S, no doubt, stands for Sigillarius. Some read the name *Rupius*. (Orelli, *Inscr. Lat. Sel.* No. 4281; R. Rochette, *Lettre à M. Schorn*, pp. 398, 399.) [P. S.]

RU'FIUS CRISPI'NUS. [Crispinus.]

RUFO, a friend of the younger Pliny, who addresses one of his letters to him. (*Ep.* ix. 19.)

RUFUS, artists. 1. A painter, of whom nothing is known beyond the mention of his name in the Greek Anthology (*Anth. Pal.* xi. 233, vol. ii. p. 386, ed. Jacobs).

2. A gem-engraver, whose name occurs on one stone in the form ΡΟΥΦΟC (Raspe, No. 9823), and on a very beautiful cameo, in the Orleans cabinet, representing Aurora with the horses of the Sun, in the form ΡΟΥΦΟC ΕΠΟΙΕΙ. (*Pierres gravées d'Orleans*, vol. i. pl. 45, pp. 195, 196; R. Rochette, *Lettre à M. Schorn*, pp. 152, 153, 2d ed.) [P. S.]

RUFUS (Ῥοῦφος), the name of probably two physicians who have been sometimes confounded together, and whom it is not in every case easy to distinguish with certainty.

1. Menius Rufus* (Μήνιος Ῥοῦφος), must

* It is not quite certain that Menius Rufus was a physician at all, as Asclepiades does not say that

have lived some time in or before the first century after Christ, as he is mentioned by Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Gen.* vii. 12, vol. xiii. p. 1010). He is perhaps the same person who is quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Loc.* vii. 5, vol. xiii. p. 92) simply as *Rufus*. Perhaps also, if the date commonly assigned to Rufus Ephesius be correct, he is the physician quoted with approbation by Servilius Damocrates (ap. Gal. *De Antid.* ii. 2, vol. xiv. p. 119).

2. Rufus Ephesius, so called from the place of his birth, is said by Abú-l-faraj (*Hist. Dynast.* p. 59) to have lived in the time of Plato; and called by John Tzetzes (*Chil.* vi. *Hist.* 44, 300, p. 104) physician to Cleopatra. Suidas places him in the reign of Trajan, A. D. 98—117, which date is adopted by most modern authors, and is probably correct, as Rufus quotes Zeuxis (ap. Gal. *Comment. in Hippocr.* "*Prorrhet. I.*" ii. 58. vol. xvi. p. 636) and Dioscorides (ap. Mai, *Class. Auct. e Vatic. Codic. editi*, vol. iv. p. 11), and is himself quoted by Galen. He wrote several medical works, some of which are still extant. The principal of these is entitled Περὶ Ὀνομασίας τῶν τοῦ Ἀνθρώπου Μορίων, "*De Appellationibus Partium Corporis Humani*," which consists of two unequal parts, viz. the original treatise, and an extract from it: but whether both parts belong to Rufus, is doubtful. The first and fourth books together form the original work; and the second and third books, the extract, by help of which several passages might be corrected. They are generally reckoned as only *three* books, as the second is merely the *alter primus*. The work itself is chiefly interesting for the information it contains concerning the state of anatomical science at Alexandria, and before the time of Galen. Rufus considers the spleen to be absolutely useless (p. 59, ed. Clinch). He intimates that the nerves now called *recurrent*, were then recently discovered. "The ancients," says he (p. 42), "called the arteries of the neck καρωτίδες or καρωτικοί, because they believed, that, when they were pressed hard, the animal became sleepy and lost its voice; but in our age it has been discovered that this accident does not proceed from pressing upon these arteries, but upon the nerves contiguous to them." He shows that the nerves proceed from the brain, and he divides them into two classes, those of sensibility and those of motion (p. 36). He considers the heart to be the seat of life, and notices that the left ventricle is smaller and thicker than the right (p. 37). This work was first published in a Latin translation by J. P. Crassus, together with Aretaeus, Venet. 1552, 4to.

The other extant works of Rufus are: an incomplete treatise, Περὶ τῶν ἐν Νέφροις καὶ Κύστει Παθῶν, "*De Renum et Vesicae Morbis;*" and A fragment, Περὶ τῶν Φαρμάκων Καθαρτικῶν, "*De Medicamentis Purgantibus.*" These three works were first published in Greek by J. Goupyl, Paris, 8vo. 1554; and there is an edition (which is not of much critical value,) by J. Clinch, Greek and Latin, Lond. 1726, 4to. The last two were published in Greek, by C. F. de Matthaei, Mosq. 1806, 8vo., who supplied, from a MS. at Moscow, several passages that had never before been published: this edition is now become excessively scarce. The Latin translation by J. P. Crassus of these three works is inserted in the "Medicae Artis Principes," by H. Stephens, 1567, fol. Paris.

he was the *author* of the medical prescription which he quotes, but that he *made use* of it.

Besides these three works, an old Latin version of a treatise on the Gout, consisting of thirty-seven short chapters, has lately been published under the name of Rufus from a MS. in the Royal Library at Paris by M. E. Littré, in the "Révue de Philologie," vol. i. (1845). The work appears to be quite genuine, as it contains two chapters (30, 31) which agree very closely with a passage attributed to Rufus by Aëtius (iii. 4. 24, p. 593). A short treatise on the Pulse, Σύνοψις περὶ Σφυγμῶν, has been lately published in Greek, with a French translation, by M. Ch. Daremberg, 1846, 8vo. Paris, from a MS. in the Royal Library, which attributes it to Rufus, but probably without sufficient reason. It seems to be the same work which has appeared in an old Latin translation, among Galen's writings, and is called "Compendium Pulsuum Galeno adscriptum" [Galen, p. 214. § 69], and which Ackermann attributes to one of the *Arabistae* (*Hist. Liter. Gal.* p. clxvi.). The real author's name is unknown, and with respect to his date it can only be stated that he lived certainly after Herophilus, and probably before Galen (see M. Daremberg's *Introd.*).

Some Greek fragments of the lost works of Rufus are to be found in Angelo Mai's collection of "Classici Auctores e Vaticanis Codicibus editi" (vol. iv. Rom. 1831), one of the most interesting of which is a passage respecting the plague, which appears to prove, beyond all doubt, that the glandular (or *true*) plague was known to the ancients some centuries earlier than was commonly supposed (see Littré, *Oeuvres d'Hippocr.* vol. iii. p. 4). There are also several fragments of his lost works preserved by Galen, Oribasius, Aëtius, Rhazes, Ibn Baitar, &c. There is a dissertation by C. G. Kühn, containing "Rufi Ephesii, *De Medicamentis Purgantibus Fragmentum e Codice Parisiensi descriptum*," 1831, 4to. Lips.; and another by F. Osann, *De Loco Rufi Ephesii Medici apud Oribasium servato, sive de Peste Libyca*, 1833, 4to. Giess. A new and improved edition of (it is believed) all the extant works of Rufus, is at this present time (1848) being prepared by Dr. C. Daremberg of Paris.

Haller is inclined (*Biblioth. Botan.* vol. i. p. 108) to attribute to Rufus an anonymous fragment of one hundred and ninety Greek hexameter verses, Περὶ Βοτανῶν, *De Viribus Herbarum*, which was first published in the Aldine edition of Dioscorides, Venet. 1518, 4to. p. 231, &c., and which is inserted by Fabricius in his *Bibliotheca Graeca* (vol. ii. p. 629, ed. vet.), with Greek scholia, and a Latin translation and notes by J. Rentorf. Fabricius and others have been of the same opinion. Hermann (*Orphica*, Lips. 1805, 8vo. pp. 717, 750, 761, &c.), on metrical grounds, determines the writer to have lived some time between Manetho, the author of the Ἀποτελεσματικά, and Nonnus, the author of the *Dionysiaca;* a date sufficiently indeterminate. Rufus certainly wrote a Greek hexameter poem, in four books, Περὶ Βοτανῶν, which is mentioned by Galen (*De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 796), who quotes a few verses (*De Compos. Medicam. sec. Loc.* i. 1, vol. xii. p. 425); but this is supposed by Choulant to have been quite a different work from the fragment in question, chiefly on the ground that so scientific and sensible a physician as

Rufus would not have written any thing so full of popular superstitions and absurdities. The fragment treats of thirteen different plants, in as many chapters, in which, says Haller, "Medicarum virium adest farrago verarum et falsarum."

The names of several of his lost works have been preserved by Galen, Suidas, and especially by the Arabic writers, who appear to have been well acquainted with his books, and to have translated almost all of them into their language (see Wenrich, *De Auctor. Graecor. Version. Arab. Syriac. Armen. &c.* p. 221, &c.). Of these were five books Περὶ Διαίτης, *De Victus Ratione*, quoted by Oribasius, Suidas, and Ibn Baitar (vol. i. pp. 366, 378, 533, ii. 390); Θεραπευτικά, *De Methodo Medendi* (Galen, *De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 796), from which work probably the fragments preserved by Aëtius are taken; Περὶ Μελαγχολίας, *De Melancholia* (Galen, *De Atra Bile*, c. i. vol. v. p. 105; Ibn Baitar, vol. i. p. 89); Περὶ Διαίτης Πλεόντων, *De Victu Navigantium* (Suid.; or *De Viatorum Vivendi Ratione*, Wenrich); Περὶ Τραυματικῶν Φαρμάκων, *De Medicamentis Vulnerum* (Suid.; or *De Vulneribus*, Wenrich); Περὶ Σύκων, *De Ficubus** (Suid.; Oribas. *Coll. Medic.* i. 40, p. 213; or *De Mariscis*, Wenrich); Περὶ Ἀρχαίας Ἰατρικῆς, *De Vetere Medicina* (Suid.); Περὶ Γάλακτος, *De Lacte*; Περὶ Οἴνου, *De Vino*; Περὶ Μέλιτος, *De Melle* (Suid.; Oribas. *Coll. Medic.* ii. 61, v. 7, pp. 232, 266; Ibn Baitar, ii. p. 420, &c. Perhaps these three formed part of his work on Diet); *De Morbis qui Articulis contingunt* (Oribas. *Coll. Medic.* viii. 47, p. 362).

The titles of twenty or thirty other treatises are enumerated in Wenrich, but many of them (as indeed some of those mentioned above,) appear to have been only the different chapters of some extensive work. Rufus was also one of those who commented on some of the works of Hippocrates, and he is said by Galen (*Comment. in Hippocr. "Epid. VI."* i. 10. vol. xvii. pt. i. p. 849) to have been a diligent student of them, and to have always endeavoured to preserve the ancient readings of the text (*Comment. in Hippocr. "Prorrhet. I."* ii. 58, vol. xvi. p. 636). Further information respecting Rufus and his writings may be found in Fabricius, *Bibl. Graec.* vol. iii. p. 102, xiii. 385, ed. vet.; Haller's *Bibl. Botan.*, *Anatom.*, & *Medic. Pract.*; Sprengel's *Hist. de la Méd.*; Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*; and the *Penny Cyclopaedia*, from which some of the preceding remarks are taken. [W. A. G.]

RUFUS. 1. A lyric poet, and a contemporary of Ovid. [RUFUS, ANTONIUS.]

2. A friend of Pliny the younger, who addresses two letters to him (*Ep.* v. 21, vii. 25). His gentile name is not mentioned by Pliny. There were four other correspondents of Pliny who bear the cognomen of Rufus; namely, Calvisius, Caninius, Octavius, and Sempronius, all of whom are mentioned below in alphabetical order.

3. Of Perinthus, a Greek sophist, was a pupil of Herodes Atticus. An account of him is given by Philostratus. (*Vit. Soph.* ii. 17, pp. 597, 598, ed. Olearius; comp. Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 92, n. 5.)

4. A Greek writer, the author of a work on Music, in three books, in which he treated of the origin of tragedy and comedy. Sopater availed himself to a considerable extent of this work of Rufus. (Phot. *Cod.* 161; Fabric. *Bibl. Graec.* vol. ii. p. 320.)

5. The author of a short treatise on rhetoric, published for the first time along with a work of Tiberius on the same subject, by Boissonade, London, 1815. (Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 104, n. 2.)

RUFUS, ACI'LIUS, a contemporary of the younger Pliny, was consul designatus in A. D. 102, in which year he spoke in the senate respecting the accusation of Varenus Rufus by the Bithynians. (Plin. *Ep.* v. 20. § 6, vi. 13.)

RUFUS, AEMI'LIUS, served as praefectus of the cavalry under Domitius Corbulo in Armenia, and, on account of his misconduct, was degraded and punished by Corbulo. (Frontin. *Strat.* iv. 1. § 28.)

RUFUS, AN'NIUS LUSCUS. [LUSCUS, ANNIUS, No. 3.]

RUFUS, A'NNIUS, procurator of Judaea at the death of the emperor Augustus, A. D. 14 (Joseph. *Ant.* xviii. 2. § 2). He was succeeded in the government by Valerius Gratus. [GRATUS.]

RUFUS, ANTO'NIUS, the name of a Latin grammarian, quoted by Quintilian (i. 5. § 43) and Velius Longus (p. 2237, ed. Putsch.). The Scholiast Cruquianus (ad Hor. *Ar. Poët.* 288) speaks of an Antonius Rufus who wrote plays both praetextatae and togatae, but whether he is the same as the grammarian, must be left uncertain. Glandorp, in his *Onomasticon* (p. 99), states on the authority of Acron that Antonius Rufus translated both Homer and Pindar, but there is no passage in Acron in which the name of Antonius Rufus occurs. Glandorp probably had in his mind the statement of the Scholiast on Horace already referred to, and connected it with a line in Ovid (*ex Pont.* iv. 16. 28), in which Rufus is spoken of as a lyric poet; but who this Rufus was, whether the same as Antonius Rufus or not, cannot be determined. (Wernsdorf, *Poetae Latini Minores*, vol. iii. p. 30, vol. iv. p. 585.)

RUFUS, ASI'NIUS, a friend of Tacitus and the younger Pliny, the latter of whom recommends Asinius Bassus, the son of Rufus, to Fundanus. (Plin. *Ep.* iv. 15.)

RUFUS, ATE'RIUS, a Roman eques, was murdered in the theatre, as had been foreshown him in a dream during the preceding night. (Val. Max. i. 7. § 8.)

RUFUS, ATI'LIUS, a man of consular rank, was governor of Syria during the reign of Domitian, and died just before the return of Agricola from Britain, A. D. 84. (Tac. *Agric.* 40.)

RUFUS, A'TIUS, one of the officers in Pompey's army in Greece, in B. C. 48, accused Afranius of treachery on account of his defeat in Spain in the preceding year. (Caes. *B. C.* iii. 83.)

RUFUS, AUFIDIE'NUS, praefectus of the camp at Nauportus, when the formidable insurrection of the Pannonian legions broke out on the death of Augustus, was an especial object of the wrath of the soldiers. (Tac. *Ann.* i. 20.)

RUFUS, AURE'LIUS, a name which occurs only on coins, of which a specimen is annexed. It has on the obverse the head of Pallas, and on the reverse Jupiter driving a quadriga, with the legend AV. RVF. (Eckhel, vol. v. p. 148.)

* Probably wrongly rendered by Fabricius, "De Ficosis Tumoribus sive Excrescentiis."



COIN OF AURELIUS RUFUS.

RUFUS, BASSAEUS, praefectus praetorii under the emperor M. Aurelius, was raised to this dignity on account of his virtues, though he had received no education in consequence of his rustic origin. (Dion Cass. lxxi. 5.) He is alluded to in a letter of Avidius Cassius, preserved by Vulcatius Gallicanus ("audisti praefectum praetorii nostri philosophi, ante triduum quam fieret, mendicum et pauperem, sed subito divitem factum," c. 14). The name of Bassaeus Rufus occurs in inscriptions. (See Reimarus, *ad* Dion. Cass. lxxi. 3. § 25, p. 1179.)

RUFUS, CA'DIUS, was condemned on the charge of repetundae, at the accusation of the Bithynians in A. D. 49, but was restored by Otho in A. D. 69 to his rank as senator. (Tac. *Ann.* xii. 22, *Hist.* i. 77.)

RUFUS, CAECI'LIUS. 1. L. CAECILIUS RUFUS, the brother of P. Sulla by the same mother, but not by the same father, was tribune of the plebs, B. C. 63, and proposed soon after he had entered upon the office that his brother P. Sulla and Autronius Paetus, both of whom had been condemned on account of bribery in the consular comitia of B. C. 66, should be allowed to become candidates again for the higher offices of the state, but dropt the proposal at the suggestion of his brother. In the course of his tribunate he rendered warm support to Cicero and the aristocratical party, and in particular opposed the agrarian law of Servilius Rullus. In his praetorship, B. C. 57, he joined most of the other magistrates in proposing the recall of Cicero from banishment, and incurred in consequence the hostility of P. Clodius, whose hired mob attacked his house in the course of the same year. In B. C. 54, he supported the accusation against Gabinius. (Cic. *pro Sull.* 22, 23; comp. Dion Cass. xxxvii. 25; Cic. *post Red. in Sen.* 9, *pro Mil.* 14; Ascon. *in Mil.* p. 48, ed. Orelli; Cic. *ad Q. Fr.* iii. 3. § 2.)

2. C. CAECILIUS RUFUS, consul A. D. 17, with L. Pomponius Flaccus. (Tac. *Ann.* ii. 41; Dion Cass. lvii. 17.)

RUFUS, M. CAE'LIUS, was the son of a wealthy Roman eques of the same name, who appears to have obtained his property as a negotiator in Africa. He was accused of parsimony, especially in reference to his son, but the extravagant habits of the latter required some degree of restraint. He was alive at the trial of his son in B. C. 56 (Cic. *pro Cael.* 2, 15, 30, 32.) The younger Caelius was born at Puteoli on the 28th of May, B. C. 82, on the same day and the same year as the orator C. Licinius Calvus, in conjunction with whom his name frequently occurs (Plin. *H. N.* vii. 49. s. 50; Quintil. x. 1. § 115, x. 2. § 25, xii. 10. § 11). His father was enabled to procure him introductions to M. Crassus and Cicero, who gave him the advantage of their advice in the prosecution of his studies, especially in the cultivation of oratory. During Cicero's praetorship (B. C. 66), and the two following years, Caelius was almost always at his side; but in the consulship of the great orator (B. C. 63), he became intimate with Catiline, whose society had such extraordinary fascinations for all the wealthy Roman youths; although he took no part in the conspiracy, if we may trust Cicero's positive assurance. In B. C. 61, he accompanied the proconsul Q. Pompeius Rufus to Africa, partly to become acquainted with the mode of administering a province, but probably still more in order to look after his father's property in that country. On his return to Rome he accused in B. C. 59 C. Antonius, Cicero's colleague in the consulship, of having been one of Catiline's conspirators; and notwithstanding Cicero spoke in his behalf, Antonius was condemned. The oration which Caelius delivered against Antonius possessed considerable merit, and was read in the time of Quintilian (Quintil. iv. 2. § 123, ix. 3. § 58). Not long afterwards he obtained the quaestorship, and was charged with having purchased the votes at his election, an accusation from which Cicero endeavoured to clear him when he defended him in B. C. 56.

In B. C. 57, Caelius accused L. Sempronius Atratinus of bribery, and when the latter, who was defended by Cicero, was acquitted, he accused him again of the same crime in B. C. 56. But while the second suit was in progress, and had not yet come on for trial, Caelius himself was accused of *vis* by Sempronius Atratinus the younger. Caelius had for some time been living in the house of P. Clodius on the Aventine, and was one of the avowed paramours of his notorious sister Clodia Quadrantaria. He had, however, lately deserted her; and she, in revenge, induced Sempronius Atratinus to bring him to trial. The two most important charges in the accusation arose from Clodia's own statements; she charged him in the first place with having borrowed money from her in order to murder Dion, the head of the embassy sent by Ptolemy Auletes to Rome; and declared, in the second place, that he had made an attempt to carry her off by poison. Caelius spoke on his own behalf, and was also defended by M. Crassus and Cicero: the speech of the latter is still extant. Caelius had done great damage to his character, not only by his intrigue with Clodia, but still more by the open part he had taken both at Baiae as well as at Rome in the extravagant debaucheries of herself and her friends; and Cicero therefore exerts himself to show that the reports respecting the character of his client were unfounded, or at least grossly exaggerated; that he was not the extravagant spendthrift and luxurious debauchee that he had been represented, but had devoted much of his time to serious occupations, especially to the study of oratory. The judges acquitted him; and a second accusation, which the Claudii brought against him two years afterwards (Cic. *ad Q. Fr.* ii. 13), appears likewise to have failed.

In B. C. 52, Caelius was tribune of the plebs. He warmly supported Milo, who murdered P. Clodius at the beginning of this year, and he opposed the measures brought forward by Pompey. But his efforts were all in vain, and Milo was condemned. (Comp. Cic. *pro Mil.* 33.) In the same year he proposed a bill in conjunction with his nine colleagues to allow Caesar to become a candidate for a second consulship in his absence. To this measure no serious opposition was offered

as Pompey did not venture to refuse to it his sanction. No sooner had his year of office expired than he accused his late colleague Q. Pompeius Rufus of *vis* under the provisions of the very law which the latter had taken so active a part in passing. The triumvir, who had no further occasion for his services, rendered him but faint support. He was condemned, and retired to Bauli in Campania, where he was in great pecuniary difficulties, till Caelius generously compelled Cornelia, the mother of Pompeius, to surrender to him his paternal property. (Val. Max. iv. 2. § 7.)

In B. C. 51, Cicero went to Cilicia as proconsul, much against his will, and before leaving Italy he requested Caelius, who accompanied him on his journey as far as Cumae, to send him from time to time a detailed account of all the news of the city. Caelius readily complied with his request, and his correspondence with his friend is still preserved in the collection of Cicero's letters. In the same year Caelius became a candidate for the curule aedileship, which he gained along with Octavius. As he was anxious to exhibit the games with becoming splendour, he applied to Cicero for money and for panthers, as his command of an Asiatic province would enable him to obtain a large supply of both without much difficulty. Cicero, with all his faults, did not plunder the provincials. He therefore refused the money at once; and does not seem to have put himself to much trouble to procure the panthers, although Caelius reminds him of them in almost every letter. During his aedileship in the following year (B. C. 50), Caelius still carried on his correspondence with Cicero; and his letters contain some interesting accounts of the proceedings of the different parties at Rome immediately before the breaking out of the civil war. In the same year he became involved in a personal quarrel with the censor Ap. Claudius Pulcher, and with L. Domitius Ahenobarbus, who had been the colleague of Claudius in the consulship; but we must refer the reader for particulars to his correspondence with Cicero (*ad Fam.* viii. 12, 14). Having thus become a personal enemy of two of the most distinguished leaders of the aristocracy, his connection with this party, of which he had hitherto been a warm supporter, was naturally weakened. He felt no confidence in Pompey and the senate in the impending civil war; he saw that Caesar was the stronger; and avowing the principle that the more powerful party is to be joined when the struggle in a state comes to arms, he resolved to espouse the side of Caesar.

In the discussions in the senate at the beginning of January, B. C. 49, Caelius supported the opinion of M. Calidius that Pompey ought to betake himself to his Spanish provinces in order to remove every pretext for war. By this declaration he openly broke with the aristocratical party, and in a few days afterwards he fled from Rome with M. Antonius, Q. Cassius, and C. Curio to Caesar's camp at Ravenna (Caes. *B. C.* i. 2; Dion Cass. xli. 2, 3). Caesar sent him into Liguria to suppress an insurrection at Intemelium (*ad Fam.* viii. 15); and in April he accompanied Caesar in his campaign in Spain (*ad Fam.* viii. 16. § 4, 17. § 1). It is supposed by some modern writers that he also served under Curio in Africa in the course of the same year, as we read of a M. Rufus who was the quaestor of Curio in Africa (Caes. *B. C.* ii. 43); but this M. Rufus must in all probability have been a different person.

He was rewarded for his services by the praetorship, which he held in B. C. 48. But various causes had already alienated the mind of Caelius from his new patron, and these at length led him to engage in desperate enterprises which ended in his ruin and death. He was mortified that Caesar had entrusted the honourable duties of the city praetorship to C. Trebonius rather than to himself, a distinction, however, to which Trebonius had much greater claims, as he had in his tribuneship in B. C. 55 proposed the law for prolonging the proconsular government of Caesar. But his chief dissatisfaction with the existing state of things arose from his enormous debts. It seems that he had looked forward to a proscription for the payment of his creditors; but as Caesar's generous conduct towards his opponents deprived him of this resource, he saw no remedy for his ruined fortunes but a general commotion. Accordingly, when Trebonius was, in the exercise of his judicial duties, carrying into execution the law which had been lately passed by Caesar for the settlement of debts, Caelius set up his tribunal by the side of his colleague and promised his assistance to all who might appeal to him against the decision of the latter. But as no one availed himself of his proffered aid, he brought forward a law according to which debts were to be paid without interest in six instalments, probably at the interval of six months from one another.* When this measure was opposed by Servilius Isauricus, Caesar's colleague in the consulship, and by the other magistrates, he dropt it and brought forward two others in its place, which were in fact equivalent to a general confiscation of property. By one of these new laws the proprietors of houses had to give up a year's rent to their tenants, and by another creditors were to forgive debtors all their debts. After such sweeping measures as these, the decisions of Trebonius, however lenient, would seem harsh towards debtors. A mob attacked him as he was administering justice; several persons were wounded, and Trebonius himself driven from his tribunal. Thereupon the senate resolved to deprive Caelius of his office, and Servilius carried the decree into execution by breaking himself the curule seat of the praetor. Caelius saw that he could effect nothing more at Rome, and accordingly left the city, giving out that he intended to repair to Caesar. But his real intention was to join Milo in Campania, whom he had secretly sent for from Massilia, and along with him to raise an insurrection in favour of Pompey. Milo, however, was killed in an attack upon an obscure fort near Thurii before Caelius could join him [MILO]; and Caelius himself was put to death shortly afterwards at Thurii by some Spanish and Gallic horsemen whom he was endeavouring to bribe to surrender the place. (Caes. *B. C.* iii. 20—22; Dion Cass. xlii. 22—25; Appian, *B. C.* ii. 22; Liv. *Epit.* 111; Vell. Pat. ii. 68; Oros. vi. 15; Quintil. vi. 3. § 25.)

* The passage in Caesar (*B. C.* iii. 20), from which the statement in the text is taken, is corrupt:—"legem promulgavit, ut *sexies seni dies* sine usuris creditae pecuniae solvantur." Niebuhr conjectures *sexies semestri die* (*Kleine Schriften*, vol. ii. pp. 253, 254.)

Caelius had paid considerable attention to literature, and with no small success. He was an elegant writer and an eloquent speaker; he possessed an excitable temperament, and a lively imagination; the speeches in which he accused others were considered his master-pieces (Cic. *Brut.* 79; *orator iracundissimus*, Senec. *de Ira*, iii. 8). He was a friend of Catullus, who has addressed two of his poems to him (*Carm.* lviii. c.), and he also lived, as has appeared from the above account, on the most intimate terms with Cicero. It was the latter circumstance apparently that led Niebuhr to extenuate the faults of Caelius, and to ascribe to him virtues that he never possessed; but Cicero's intimacy with the young profligate speaks rather to the prejudice of his own character than in favour of his friend's morals. All the ancient writers, with the exception of Cicero, who have occasion to mention Caelius, agree in an unfavourable estimate of his character; and independent of their testimony, his letters to Cicero, and the speech of the latter on his behalf, in which he attempts to clear his friend of the charges brought against him, are sufficient of themselves to convince any attentive reader of the worthlessness of his moral character. (Niebuhr, *Kleine Schriften*, vol. ii. p. 252; Meyer, *Oratorum Romanorum Fragmenta*, p. 458, &c., 2d ed.; Drumann, *Geschichte Roms*, vol. ii. p. 411, &c.; and especially Suringar, *M. Caelii Rufi et M. Tullii Ciceronis Epistolae mutuae*, Lugd. Batav. 1846, in which all the authorities for the life of Caelius, both ancient and modern, are printed at length.)

RUFUS, CAESE'TIUS, proscribed by Antony in B. C. 43, and killed. He owed his fate to a beautiful insula or detached mansion which he had in the city, and which had taken the fancy of Fulvia, the wife of Antony. When his head was brought to Antony, he sent it to his wife, saying that it did not belong to him. (Appian, *B. C.* iv. 29; Val. Max. ix. 5. § 4.)

RUFUS, C. CALVI'SIUS, an intimate friend of the younger Pliny (Plin. *Ep.* i. 12. § 12, iv. 4), who has addressed several of his letters to him. (*Ep.* ii. 20, iii. 1, 19, v. 7, viii. 2, ix. 6.)

RUFUS, CAMO'NIUS, of Bononia, a friend of Martial, died at an early age in Cappadocia. (Mart. vi. 85.)

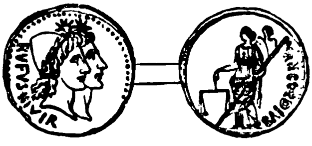
RUFUS CANI'NIUS, a native of Comum, and a friend and neighbour of the younger Pliny, was well versed in literature, and especially poetry. He appears also to have possessed some talent for the composition of poetry, and meditated writing a poem on the Dacian war (Plin. *Ep.* viii. 4). But as most of his time was taken up in the personal management of his estates, Pliny begs him to leave them to his bailiffs, and to devote his own time to the prosecution of his studies (Plin. *Ep.* i. 3). There are also several other letters of Pliny addressed to him, which all more or less urge him to prosecute his literary pursuits, and undertake the composition of some poetical work. (*Ep.* ii. 8, iii. 7, vi. 21, vii. 18, viii. 4, ix. 33.)

RUFUS, CA'NIUS, a Roman poet, to whom Martial has addressed one of his epigrams. (*Ep.* iii. 20.)

RUFUS, CLAU'DIUS CRASSUS. [CLAUDIUS, No. 12.]

RUFUS, CLU'VIUS. [CLUVIUS, No. 7.]

RUFUS, M'. CO'RDIUS, a name known to us only from coins, of which a specimen is annexed. It has on the obverse the head of the Dioscuri with RVFVS III VIR (that is, of the mint), and on the reverse a female figure with MAN. CORDIVS. (Eckhel, vol. v. p. 178.)



COIN OF M'. CORDIUS RUFUS.

RUFUS, CORE'LLIUS, a friend of the younger Pliny, whom he looked up to as a father, and of whom he always speaks with the highest veneration and respect. Corellius had been a martyr to hereditary gout for 33 years; and at length, in order to escape from the incessant pain which he suffered, he put an end to his life by voluntary starvation at the age of 67, at the commencement of Trajan's reign. His virtues and his death form the subject of one of the letters of Pliny (*Ep.* i. 12), who also mentions him on many other occasions. (*Ep.* iv. 17. § 4, v. 1. § 5, vii. 11. § 3, ix. 13. § 6.)

RUFUS, CU'RTIUS, said to have been the son of a gladiator by some, followed in the train of one of the quaestors to Africa for the purpose of gain, and, while at Adrumetum, is reported to have seen a female of superhuman size, who prophesied to him that he would one day visit Africa as proconsul. Urged on by this vision, he repaired to Rome and obtained the quaestorship and praetorship in the reign of Tiberius, at a later period the consular imperium and triumphal ornaments, and at length the government of Africa, as had been predicted (Tac. *Ann.* xi. 20, 21; Plin. *Ep.* vii. 27). Some modern writers suppose that this Curtius Rufus was the father of Q. Curtius Rufus, the historian.

RUFUS, Q. CU'RTIUS, the historian. [CURTIUS.]

RUFUS DOME'STICUS. [RUFINUS, literary, No. 4.]

RUFUS, EGNA'TIUS. 1. L. EGNATIUS RUFUS, a friend of Cicero, was a Roman eques, who appears to have carried on an extensive business in the provinces as a money-lender, and a farmer of the taxes. Cicero frequently recommends him to the governors of the provinces; as, for instance, to Q. Philippus (*ad Fam.* xiii. 73, 74), to Quintius Gallius (*ad Fam.* xiii. 43, 44), to Appuleius (*ad Fam.* xiii. 45), and to Silius (*ad Fam.* xiii. 47). Both Cicero and his brother Quintus had pecuniary dealings with him (*ad Att.* vii. 18. § 4, x. 15. § 4, xi. 3. § 3, xii. 18. § 3).

2. M. EGNATIUS RUFUS, probably son of the preceding, was aedile in B. C. 20, and gained so much popularity in this office, principally through extinguishing the fires by means of his own servants, that he obtained the praetorship for the following year in opposition to the laws, which enacted that a certain time should intervene between the offices of aedile and praetor. Encouraged by this success, he endeavoured to secure the consulship for the following year, B. C. 18; but as the consul C. Sentius Saturninus refused to receive his name as one of the candidates, he entered into a plot with persons who were, like him-

self, bankrupts in character and fortune, to murder Augustus. Being detected in these treasonable designs, he was thrown into prison and executed. (Vell. Pat. ii. 91—93; Dion Cass. liii. 24; Suet. *Aug.* 19.)

RUFUS EPHE'SIUS. [RUFUS, physicians, No. 2, p. 669.]

RUFUS, FAE'NIUS or FE'NIUS, was appointed by Nero praefectus annonae in A. D. 55, and gained the favour of the people by his discharging the duties of this office without any view to private emolument. He was in consequence appointed praefect of the praetorian cohorts along with Sofonius Tigellinus, in A. D. 62, as Nero wished, by the elevation of Rufus, to counterbalance the unpopularity of the latter appointment. But Rufus never obtained much influence with the emperor, and all the real power was in the hands of his colleague Tigellinus, whose depraved mind was more akin to Nero's own. In addition to this, his friendship with Agrippina had rendered him an object of suspicion to Nero; and he was therefore the more easily induced to take part in the conspiracy of Piso, A. D. 65. On the detection of the conspiracy he was compelled to put an end to his own life, which he did not do with the same firmness as most of his accomplices. His friends shared in his fall, and one was banished simply on account of his intimacy with him. (Tac. *Ann.* xiii. 22, xiv. 51, 57, xv. 50, 53, 61, 66, 68, xvi. 12; Dion Cass. lxii. 24.)

RUFUS FESTUS AVIE'NUS. [AVIENUS.]

RUFUS, GEMI'NIUS, was accused of the crime of majestas towards the end of A. D. 32, in consequence of his intimacy with Sejanus. He put an end to his own life, and his wife Publia Prisca followed his example. (Dion Cass. lviii. 4; Tac. *Ann.* vi. 14.)

RUFUS, HE'LVIUS, a common soldier, saved the life of a Roman citizen in the war with Tacfarinas in Africa in A. D. 20. (Tac. *Ann.* iii. 21.)

RUFUS, JULIA'NUS, consul A. D. 178 with Gavius Orfitus. (Lamprid. *Commod.* 12.)

RUFUS, JU'LIUS. 1. Consul A. D. 67 with L. Fonteius Capito. He died of a carbuncle, as is related by the elder Pliny. (*H. N.* xxvi. 1. s. 4.)

2. A contemporary of Martial, was apparently a writer of satires. (Mart. x. 99.)

3. One of the Roman nobles slain by the emperor Severus. (Spartian. *Sever.* 13.)

RUFUS, M. LUCI'LIUS, known to us only from coins, a specimen of which is annexed. The obverse represents the head of Pallas; the reverse Victory driving a biga, with M. LVCILI. RVF. (Eckhel, vol. v. p. 239.)



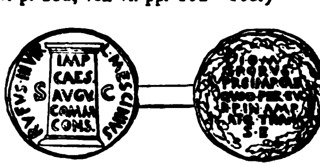
COIN OF M. LUCILIUS RUFUS.

RUFUS, MA'RCIUS, one of the legates of Crassus in the Servile war. (Frontin. *Strat.* ii. 4. § 7.)

RUFUS, ME'NIUS. [RUFUS, physicians, No. 1, p. 668.]

RUFUS, L. MESCI'NIUS, Cicero's quaestor in Cilicia, B. C. 51, of whose official conduct Cicero complains to Atticus in the strongest terms (*ad Att.* vi. 3, 4). On his departure from the province Cicero left Tiro at Laodiceia to settle his accounts with him; and in consequence of the difficulties and misunderstandings which arose out of this settlement, Cicero wrote to him a long letter which is extant (*ad Fam.* v. 20). But though Cicero had found so much fault with Rufus in his letter to Atticus, he bestows the highest praises upon him in a letter in which he urges him to join the side of Pompey on the breaking out of the civil war (*ad Fam.* v. 19). At a later time, B. C. 46, Cicero writes Rufus a letter of consolation, as he seems to have been discontented with his position (*ad Fam.* v. 21). In the same year Cicero recommended him to Serv. Sulpicius, the governor of Achaia, in which province Rufus had some business which required his presence (*ad Fam.* xiii. 26, 28). After the death of Caesar he joined the republican party, and served under Cassius Longinus, by whom he was sent against Tarsus. (Dion Cass. xlvii. 31.)

The name of L. Mescinius Rufus frequently occurs on coins as triumvir of the mint under Augustus; and it appears from these coins that he must have held this office in the years B. C. 17 and 16. The following is an interesting specimen of one of these coins. On the obverse is a cippus with IMP. CAES. AVGV. COMM. CONS., that is, *Imperator Caesar Augustus communi consensu*, and round the cippus L. MESCINIVS RVFVS III VIR: on the reverse we have inclosed in a chaplet of oak, I. O. M. S. P. Q. R. V. S. PR. S. IMP. CAES. QVOD PER EV. R. P. IN AMP. ATQ. TRAN. S. E., that is, *Iovi Optimo Maximo S. P. Q. R. votum susceptum pro salute Imperatoris Caesaris, quod per eum res publica in ampliore atque tranquilliore statu est.* This interpretation is confirmed by the fact that, after the defeat of Varus some years afterwards, we read that games were vowed by Augustus to Jupiter Optimus Maximus, *si respublica in meliorem statum vertisset* (Suet. *Aug.* 23). (Eckhel, vol. v. p. 252, vol. vi. pp. 102—105.)



COIN OF L. MESCINIUS RUFUS.

RUFUS, MINU'CIUS. 1. M. MINUCIUS RUFUS, was consul B. C. 221, with P. Cornelius Scipio Asina, and carried on war, in conjunction with his colleague, against the Istrians, whom he subdued (Eutrop. iii. 7; Oros. iv. 13; Zonar. viii. 20). In B. C. 217 Rufus was appointed magister equitum to the dictator Q. Fabius Maximus, who had been called to this office after the disastrous defeat of the Romans at the battle of the lake Trasimenus. The cautious policy of Fabius displeased the impetuous temper of Rufus, who excited the discontent of the soldiers and the people against the slow and defensive system of the dictator. Certain religious rites called Fabius to Rome, but before his departure he charged Rufus on no account

to risk a battle. But his orders were disregarded. The master of the horse straightway commenced an offensive system, and was fortunate enough to obtain a victory over a considerable division of Hannibal's troops. This success gained Rufus such popularity at Rome, that a bill was passed, on the proposition of the tribune Metilius, giving the master of the horse equal military power with the dictator. In consequence of this the Roman army was divided, and each portion encamped separately under its own general. Anxious for distinction, Rufus eagerly accepted a battle which was offered him by Hannibal, but was defeated, and his troops were only saved from total destruction by the timely arrival of Fabius, with all his forces. Thereupon Rufus generously acknowledged his error, gave up his separate command, and placed himself again under the authority of the dictator. He fell at the battle of Cannae in the following year. (Polyb. iii. 87, 89, 94, 101—105; Liv. xxii. 8, 12—30, 49; Plut. *Fab. Max.* 4—13; Appian, *Bell. Hannib.* 12, &c.; Val. Max. v. 2. § 4.)

2. Q. Minucius C. f. C. n. Rufus, plebeian aedile B. C. 201, and praetor B. C. 200, obtained in the latter year Bruttii as his province. Here he carried on an investigation respecting the robbery of the temple of Proserpine at Locri, and likewise discovered a conspiracy that had been formed in that part of Italy; and as he had not completed his inquiries at the end of the year, his imperium was prolonged for another year. In B. C. 197 he was consul with C. Cornelius Cethegus, and carried on war against the Boii with success; but as the senate refused him the honour of a triumph, he celebrated one on the Alban Mount. In B. C. 189 he was one of the ten commissioners sent into Asia after the conquest of Antiochus the Great; and his name occurs in the Senatusconsultum de Bacchanalibus (B. C. 186), as one of the senators present at the time it was written out. In B. C. 183 he was one of the three ambassadors sent into Gaul, and this is the last time that his name is mentioned. (Liv. xxxi. 4, 6, 12, 13, xxxii. 1, 27—31, xxxiii. 22, 23; Zonar. ix. 16; Cic. *Brut.* 18; Liv. xxxvii. 55, xxxix. 54.)

3. M. Minucius Rufus, praetor B. C. 197, obtained the peregrina jurisdictio. At the end of B. C. 194 he was one of the three commissioners appointed, with an imperium for three years, for the purpose of founding a Latin colony at Vibo, among the Bruttii. This colony was not founded till B. C. 192; and in the previous year, B. C. 193, Rufus was one of the ambassadors sent to Carthage. (Liv. xxxii. 27, 28, xxxiv. 53, xxxv. 40, xxxiv. 62.)

3. T. Minucius Rufus, served in the campaign against Perseus, king of Macedonia, in B. C. 171. (Liv. xlii. 54.)

4. M. Minucius Q. f. Rufus, tribune of the plebs, B. C. 121, brought forward a bill to repeal the laws of C. Gracchus. This bill was opposed by C. Gracchus, in a speech which was extant in later times, and is quoted by Festus, under the title of *De Lege Minucia* (Flor. iii. 15; Aurel. Vict. *de Vir. Ill.* 65; Festus, *s. v. Osi sunt*, p. 201, ed. Müller; Meyer, *Fragm. Orat. Rom.* p. 244, 2nd ed.). This Marcus Rufus and his brother Quintus are mentioned as arbiters between the inhabitants of Genua and the Viturii, in a very interesting inscription, which was discovered in the year 1506, about ten miles from the modern city of Genoa. This inscription has been frequently printed. It is given by Orelli (*Inscr.* No. 3121), and has been also published by Rudorff, with important elucidations, under the title of "Q. et M. Minuciorum Sententia inter Genuates et Viturios dicta, ed. et illustr. A. A. F. Rudorff," Berol. 1842, 4to.

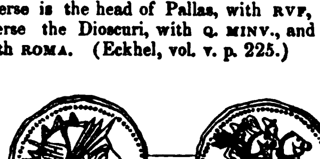
5. Q. Minucius Q. f. Rufus, consul B. C. 110, with Sp. Postumius Albinus, obtained Macedonia as his province. He carried on war with success against the barbarians in Thrace, and on his return to Rome in the following year, obtained a triumph for his victories over the Scordisci and Triballi (Sall. *Jug.* 35, where his praenomen is Marcus; Liv. *Epit.* 65; Eutrop. iv. 27; Flor. iii. 4. § 5; Frontin. *Strat.* ii. 4. § 3; Vell. Pat. ii. 8). He perpetuated the memory of his triumph by building the Porticus Minucia, near the Circus Flaminius. In the Notitia we have mention of a *Minucia Vetus et Frumentaria*, whence it is doubtful whether two different porticus or only one is intended. It appears that the tesserae, or tickets, which entitled persons to a share in the public distributions of corn, were given to the citizens in the Portus Minucia. Hence it has been conjectured that the Porticus built by the consul originally served for that purpose, but that afterwards a new Porticus Frumentaria was erected, and that accordingly the name of Vetus was given to the other one. In an inscription we read of a *Procurator Minuciae.* (Vell. Pat. *l. c.*; Cic. *Phil.* ii. 34; Lamprid. *Commod.* 16; Appul. *de Mund.* p. 74. 14, Elm.; Gruter, ccccii. 4; Becker, *Römisch. Alterth.* vol. i. p. 621.)

6. Minucius Rufus, one of the commanders of the Roman fleet in the war against Mithridates. (Appian, *Mithr.* 17.)

7. Q. Minucius Rufus, a Roman eques of high character, who lived at Syracuse, and, on more than one occasion, offered opposition to Verres. At the trial of the latter he appeared as one of the witnesses against him. (Cic. *Verr.* ii. 28, 30, 33, iii. 64, iv. 27, 31.)

8. Minucius Rufus, espoused the side of Pompey in the civil war, and commanded, along with Lucretius Vespillo, a squadron of eighteen ships, at Oricum, in B. C. 48 (Caes. *B. C.* iii. 7; Appian, *B. C.* ii. 54). He is probably the same as the Minucius who was at Tarentum in B. C. 49, and of whom Cicero speaks (*ad Att.* xi. 14, 15, *ad Q. Fr.* iii. 1. § 6). He may also be the same as the Minucius who was praetor in B. C. 43, and was one of the victims of the proscription in that year. (Appian, *B. C.* iv. 17.)

9. Q. Minucius Rufus, whose name occurs on the following coin, cannot be identified with certainty with any of the above-mentioned persons. He may perhaps be the same as No. 2. On the obverse is the head of Pallas, with RVF, on the reverse the Dioscuri, with Q. MINV., and underneath ROMA. (Eckhel, vol. v. p. 225.)



COIN OF Q. MINUCIUS RUFUS.

10. L. Minucius Rufus, consul A. D. 88, with the emperor Domitian (Fast.).

RUFUS, MUNA'TIUS, one of the most intimate friends of the younger Cato, wrote a work on his friend, which is referred to by Plutarch. In B. C. 58 Rufus accompanied Cato to Cyprus, who was charged with the task of uniting the island to the Roman dominion; but he quarrelled with his friend, and returned to Italy in disgust, because Cato would not allow him any opportunity of enriching himself. Rufus, however, in his work on Cato, gave a different account of their quarrel. They were afterwards reconciled by the intervention of Marcia, Cato's wife. (Plut. *Cat. Min.* 9, 30, 36, 37; Val. Max. iv. 3. § 2.)

RUFUS, C. MUSO'NIUS, a celebrated Stoic philosopher in the first century of the Christian era, was the son of a Roman eques of the name of Capito, and was born at Volsinii in Etruria, either at the end of the reign of Augustus, or the beginning of that of Tiberius. In consequence of his practising and inculcating the principles of the Porch, he became an object of suspicion and dislike at Nero's court, and was accordingly banished to the island of Gyaros, in A. D. 66, under the pretext of his having been privy to the conspiracy of Piso. The statement of Suidas (*s. v.*), that he was put to death by Nero, is unquestionably erroneous. He returned from exile on the accession of Galba, and when Antonius Primus, the general of Vespasian, was marching upon Rome, he joined the ambassadors that were sent by Vitellius to the victorious general, and going among the soldiers of the latter, descanted upon the blessings of peace and the dangers of war, but was soon compelled to put an end to his unseasonable eloquence. When the party of Vitellius gained the upper hand, Musonius distinguished himself by accusing Publius Celer, by whose means Barea Soranus had been condemned, and he obtained the conviction of Publius. Musonius seems to have been held in high estimation by Vespasian, as he was allowed to remain at Rome when the other philosophers were banished from the city. The time of his death is not mentioned, but he was not alive in the reign of Trajan, when Pliny speaks of his son-in-law Artemidorus. (Tac. *Ann.* xiv. 59, xv. 71, *Hist.* iii. 81, iv. 10, 40; Dion Cass. lxii. 27, lxvi. 13; Plin. *Ep.* iii. 11; Philostr. *Vit. Apoll.* iv. 35, 46, vii. 16; Themist. *Orat.* xiii. p. 173, ed. Hard.) The poet Rufus Festus Avienus was probably a descendant of Musonius. [See Vol. I. p. 433, a.]

Musonius wrote various philosophical works, which are spoken of by Suidas as λόγοι διάφοροι φιλοσοφίας ἐχόμενοι. Besides these Suidas mentions letters of his to Apollonius Tyanaeus, which were spurious. His opinions on philosophical subjects were also given in a work entitled, Ἀπομνημονεύματα Μουσωνίου τοῦ φιλοσόφου, which Suidas attributes to Asinius Pollio of Tralles (*s. v.* Πωλίων), but which must have been the work of a later writer of this name, as Asinius Pollio was a contemporary of Pompey. [See Vol. III. p. 439, b.] The work of Pollio seems to have been an imitation of the Memorabilia of Xenophon, and it was probably this work that Stobaeus (*Floril.* xxix. 78, lvi. 18), A. Gellius (v. 1, ix. 2, xvi. 1), Arrian, and other writers made use of, when they quote the opinions of Musonius. All the extant fragments of his writings and opinions are carefully collected by Peerlkamp, in the work referred to below. (Fabric. *Bibl. Graec.* vol. iii. pp. 566, 567; Ritter and Preller, *Historia Philosophiae*, pp. 438—441; Niewland, *Dissert. Philos. Crit. de Musonio Rufo*, Amstelod. 1783, which is reprinted by Peerlkamp, in his *C. Musonii Rufi Reliquiae et Apophthegmata*, Harlemi, 1822.)

RUFUS, NASIDIE'NUS. [Nasidienus.]

RUFUS, Q. NUME'RIUS, tribune of the plebs B. C. 57, opposed Cicero's return from banishment, and is said to have been bought by the enemies of the orator. Cicero says that Numerius was in ridicule called Gracchus, and that in one of the tumults of that year he was very nearly put to death by his own party, that they might bring the odium of the deed upon the friends of Cicero. (Cic. *pro Sest.* 33, 38; Ascon. *in Pis.* p. 11, ed. Orelli; Schol. Bob. *pro Sest.* p. 303, ed. Orelli.)

RUFUS, NUMI'SIUS, a Roman legate, assisted Mummius Lupercus in the defence of Vetera Castra against Civilis, A. D. 69—70 [Lupercus], but before that camp was taken he had left it, and joined Vocula at Novesium, where he was made prisoner by Classicus and Tutor [Classicus; Vocula], and taken to Treviri, where he was afterwards put to death by Valentinus and Tutor [Valentinus]. (Tac. *Hist.* iv. 22, 55, 70, 77.)

RUFUS, OCTA'VIUS, quaestor about B. C. 230. [Octavius, No. 1.]

RUFUS, OCTA'VIUS, a contemporary of the younger Pliny and a poet, to whom Pliny addresses two of his letters (*Ep.* i. 7, ii. 10).

RUFUS, PASSIE'NUS, consul B. C. 4, with C. Calvisius Sabinus (Monum. Ancyr.), is probably the same as the Passienus who obtained the honour of the triumphal ornaments on account of his victories in Africa. (Vell. Pat. ii. 116.)

RUFUS, PETI'LIUS. 1. One of the accusers of Titius Sabinus in A. D. 28, because the latter had been a friend of Germanicus. Petilius had already been praetor, and he undertook that accusation in hopes of gaining the consulship (Tac. *Ann.* vi. 68). The modern editions of Tacitus have Petitius, but we prefer the reading Petilius, as there was a consul of the name of Petilius Rufus in the reign of Domitian [No. 2].

2. Consul A. D. 83, with the emperor Domitian (Fasti).

RUFUS, PINA'RIUS MAMERCI'NUS. [Mamercinus.]

RUFUS, PLAU'TIUS, one of the conspirators against Augustus (Suet. *Aug.* 19). He is perhaps the same as the C. Plotius Rufus whose name occurs on the coins of Augustus as one of the triumvirs of the mint. (Eckhel, vol. v. p. 278.)



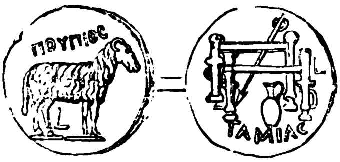
COIN OF C. PLOTIUS RUFUS.

RUFUS, POMPEIUS. [Pompeius, Nos. 6, 8, 9, 13.]

RUFUS, M. POMPO'NIUS, one of the consular tribunes B. C. 399. (Liv. v. 13; Fasti Capit.)

RUFUS, POMPO'NIUS, mentioned by Pliny (*Ep.* iv. 9. § 3), as Pomponius Rufus Varenus. [VARENUS.]

RUFUS, A. PU'PIUS, occurs on the coins of Cyrene, with the legend TAMIAC, from which it appears that he was quaestor in the province. Most of the coins have on them POTΦOC, as well as ΠΟΥΠΙΟC, but the former name is omitted in the specimen annexed. (Eckhel, vol. iv. p. 126.)



COIN OF A. PUPIUS RUFUS.

RUFUS, RUTI'LIUS. [RUTILIUS.]

RUFUS, SALVIDIE'NUS. [SALVIDIENUS.]

RUFUS, SA'TRIUS, a Roman orator, and a contemporary of the younger Pliny. (Plin. *Ep.* i. 5. § 11, ix. 13. § 17.)

RUFUS, SCRIBO'NIUS. [PROCULUS, SCRIBONIUS, No. 2.]

RUFUS, SEMPRO'NIUS. 1. C. SEMPRONIUS RUFUS, a friend of Cicero, was accused by M. Tuccius in B. C. 51. Shortly before Caesar's death he had received some injury from Q. Cornificius, in consequence of which Rufus proposed a senatusconsultum after Caesar's death, which contained certain things to the prejudice of Cornificius. (Caelius, *ad Fam.* viii. 8; Cic. *ad Att.* vi. 2. § 10, *ad Fam.* xii. 22, 25, 29.) [Comp. RUFIO.]

2. A friend of the younger Pliny, who addresses one of his letters to him. (*Ep.* iv. 22.)

3. An eunuch, and a Spaniard by birth, had been guilty of various crimes, but possessed unbounded influence with the emperor Caracalla. (Dion Cass. lxxvii. 17.)

RUFUS, L. SE'RVIUS, a name which occurs only on coins, a specimen of which is annexed.



COIN OF L. SERVIUS RUFUS.

RUFUS, SEXTI'LIUS. 1. P., succeeded to the property of Q. Fadius Gallus in a dishonourable manner. (Cic. *de Fin.* ii. 17.)

2. C., was quaestor in Cyprus in B. C. 47, at which time Cicero wrote a letter to him, which is extant (*ad Fam.* xiii. 48). In the wars which followed the death of Caesar, Rufus joined the republican party and commanded the fleet of C. Cassius (*ad Fam.* xii. 13. § 4).

RUFUS, SEXTUS. [SEXTUS RUFUS.]

RUFUS, P. SUI'LLIUS, had been formerly the quaestor of Germanicus, and having been convicted, in the reign of Tiberius, of receiving bribes in the discharge of his judicial duties, was sentenced by that emperor to be banished to an island. He was subsequently allowed to return to Rome, and gained great influence with the emperor Claudius, by whom he was promoted to the consulship in A. D. 46. But he prostituted his power and talents to base and unworthy purposes. He possessed considerable powers of oratory, but these were employed in bringing accusations against his wealthy contemporaries; and his services were only to be obtained by large sums of money. In the reign of Nero, A. D. 58, he was accused of various crimes, was condemned, and was banished to the Balearic islands (Tac. *Ann.* iv. 31, xi. 1, 4, 5, xiii. 42, 43). Suillius married the daughter of Ovid's third wife; and one of the poet's letters from Pontus is addressed to Suillius, in which he begs the latter to reconcile Germanicus to him (*ex Pont.* iv. 8). Suillius was also the half-brother of Domitius Corbulo, the celebrated general in the reign of Nero; the name of their mother was Vestilia. (Plin. *H. N.* vii. 4. s. 5.)

RUFUS, SULPI'CIUS. [SULPICIUS.]

RUFUS, TA'RIUS, was appointed, in A. D. 23, to succeed Ateius Capito, in the important office of "curator aquarum publicarum," but was himself succeeded, in the following year, by M. Cocceius Nerva, the grandfather of the emperor (Frontin. *de Aquaed.* 102). He is probably the same as the L. Tarius Rufus who was consul suffectus in B. C. 16.

RUFUS, TI'TIUS, was put to death in the reign of Caligula, for saying that the senate thought differently from what it said. (Dion Cass. lix. 18.)

RUFUS, TREBELLIE'NUS, who had previously been praetor, was appointed by Tiberius, in A. D. 19, to govern Thrace on behalf of the children of Cotys. He put an end to his own life in A. D. 35. (Tac. *Ann.* ii. 67, iii. 38, vi. 39.)

RUFUS, VA'LGIUS. [VALGIUS.]

RUFUS, VERGI'NIUS, was consul for the first time in A. D. 63, with C. Memmius Regulus, and received afterwards the government of Germany. He commanded in this country in the last year of Nero's reign (A. D. 68), when Julius Vindex, the propraetor of Gaul, revolted from Nero, and offered the sovereignty to Galba, who was then in Spain. The soldiers of Rufus wished their own commander to assume the supreme power, but he steadily refused it himself, and would not allow any one else to obtain it, except the person upon whom it might be conferred by the senate. He accordingly marched against Vindex, who was defeated by him in a bloody battle, and put an end to his life. When the news of this disaster reached Galba, he was so alarmed that he was also on the point of destroying himself. The soldiers of Rufus were now more anxious than ever to raise him to the imperial dignity, and as he would not yield to their entreaties they proceeded to use threats, which he equally disregarded. Soon afterwards Nero perished, and Galba was recognised as emperor by the senate. The new emperor, afraid of the intentions of Rufus, eagerly solicited him to accompany him to Rome; and Rufus, who had no wish for the sovereignty, complied with his request. Galba, however, still jealous of his fame with the German troops, conferred no mark of favour upon him; and this neglect of their former general gave no small umbrage to the soldiers who had served under him. On the death of Galba, Otho, anxious to conciliate the

favour of the soldiers, raised Rufus to the consulship for the second time. Otho perished by his own hand soon afterwards, and the soldiers determined that Rufus should now, at all events, accept the empire. He remained, however, firm in his resolution; and when the soldiers blockaded him in his house, he escaped from them by a backdoor. But this continued opposition to their desires almost proved his ruin. Thinking themselves insulted by him, they began to hate him as much as they had formerly loved him; and accordingly when he was accused of taking part in a conspiracy against Vitellius, they flocked to the emperor, and eagerly demanded the death of their former favourite. But Rufus escaped this peril, and lived for many years afterwards, honoured and beloved by all classes in the city. At length, in A. D. 97, when he was eighty-three years of age, the emperor Nerva made him consul for the third time, along with himself. During his consulship he broke his leg, and this accident occasioned his death. He was honoured with a public funeral, and the panegyric over him was pronounced by Cornelius Tacitus, who was then consul. His praises were also celebrated by the younger Pliny, of whom he had formerly been the tutor or guardian, and who has preserved the epitaph which Rufus composed for his own tomb:

"Hic situs est Rufus pulso qui Vindice quondam
Imperium adseruit non sibi sed patriae."

(Dion Cass. lxiii. 24, 25, 27, lxiv. 4, lxviii. 2; Plut. *Galb.* 4, 6, 10; Tac. *Hist.* i. 8, 9, 77, ii. 49, 51, 68; Plin. *Ep.* ii. 1, v. 3. § 5, vi. 10, ix. 19.) The praenomen of Virginius Rufus is doubtful, as we find in inscriptions, in which his different consulships are recorded, both *Lucius* and *Titus*. But since he is expressly stated to have been three times consul (Plin. *Ep.* ii. 1), it is more likely that there is an error in one of the inscriptions than that they refer to different persons. Some modern writers, indeed, assign a fourth consulship to him, but this opinion is untenable. (See Tillemont, *Histoire des Empereurs*, vol. ii. p. 208, ed. Bruxelles.)

RUFUS, VI'BIUS, lived in the reign of Tiberius, and prided himself on two things; namely, that he possessed the curule chair which the dictator Caesar was accustomed to use, and that he had married the widow of Cicero. But his boasting gave no offence, and he was raised by Tiberius to the consulship. His name, however, does not appear in the Fasti (Dion Cass. lvii. 15). The widow of Cicero has been usually supposed to be Terentia, but Drumann has remarked, with justice, that it was far more likely Publilia, the second wife of Cicero (*Geschichte Roms*, vol. vi. p. 696). Vibius Rufus frequently appears as one of the declaimers in the *Controversiae* of the elder Seneca. (*Contr.* 2, 4, 5, 7—9, et alibi.)

RUGA, ICI'LIUS. [ICILIUS, No. 2.]

RUGA, RU'BRIUS. [RUBRIUS, No 8.]

RULLIA'NUS, or RULLUS, a surname of Q. Fabius Maximus. [MAXIMUS, FABIUS, No. 1.]

RULLUS, P. SERVI'LIUS, tribune of the plebs, B. C. 63, proposed an agrarian law, which Cicero attacked in three orations which have come down to us. We know scarcely any thing of the family or the life of Rullus. Pliny relates that his father was the first Roman who brought a boar whole upon the table (*H. N.* viii. 51. s. 78), and Cicero describes the son as a debauchee (*c. Rull.* i. 1). This agrarian law, called as usual after the name of its proposer the *Servilia Lex*, was the most extensive that had ever been brought forward. The execution of it was entrusted to ten commissioners (*decemviri*), whose election was to be conducted in the same manner as that of the pontifex maximus. Seventeen of the tribes were to be selected by lot, and nine of these were to give their votes in favour of each candidate. The ten commissioners thus elected were to have extraordinary powers. Their office was to last five years, and the imperium was to be conferred upon them by a lex curiata. They were authorised to sell all the lands out of Italy, which had become part of the public domain since the consulship of Sulla and Q. Pompeius (B. C. 88), with the exception of those which had been guaranteed by treaty to the Roman allies; and likewise all the public domains in Italy, with the exception of the Campanian and Stellatian districts, and of the lands which had been assigned by the state, or had had a possessor since the consulship of Carbo and the younger Marius (B. C. 82). The object of the latter enactment was to avert any opposition that might be made by the numerous persons who had received grants of public lands from Sulla. Further, all the proconsuls and other magistrates in the provinces, who had not yet paid into the treasury the monies which they had obtained from the booty of the enemy or in any other way, were commanded to give the whole of such monies to the decemvirs; but an exception was made in favour of Pompey, whom it was thought prudent to exempt from the operation of the law. All the sums thus received by the decemvirs, both from the sale of the public lands and from the Roman generals, were to be devoted by them to the purchase of lands in Italy, which were then to be assigned to the poor Roman citizens as their property. They were to settle a colony of 5000 citizens on the rich public lands in the Campanian and Stellatian districts, each of the colonists receiving ten jugera in the former and twelve in the latter district. These were the chief objects of the Servilia Lex, but it contained besides many other provisions relating to the public land. Thus for instance the decemvirs were authorised to decide in all cases, whether the land belonged to the public domains or to a private person, and also to impose taxes on all the public lands which still remained in the hands of the possessors.

It is impossible to believe that Rullus would have ventured to bring forward this law without the sanction and approval of Caesar, who was then the leader of the popular party; but it is equally impossible to believe that Caesar could have desired or thought that it was practicable to carry such an unconstitutional and extravagant measure. It is not, however, difficult to divine the probable motives which actuated him in rendering it his support. Any opposition, however just, to an agrarian law, was always unpopular among the lower classes at Rome. The aristocratical party, by resisting and defeating the proposition of Rullus, would be looked upon by the people with greater dislike than ever; and their disappointment in not obtaining the grants they had anticipated would render still more welcome an agrarian law proposed by Caesar himself. Besides this consideration, Caesar was probably anxious to unmask Cicero, who had risen to the consulship by the

favour of the people, but who now exhibited unequivocal signs of having deserted his former friends and united himself to the aristocracy. The latter would expect their new champion, as consul, to show the sincerity of his conversion by opposing the popular measure with all the powers of his oratory; and thus he would of necessity lose much of the influence which he still possessed with the people.

Rullus entered upon his office with the other tribunes on the 10th of December, B. C. 64, and immediately brought forward his agrarian law, in order that the people might vote upon it in the following January. Cicero, who entered upon his consulship on the 1st of January, B. C. 63, lost no time in showing his zeal for his new party, and accordingly on the first day of the year opposed the law in the senate in the first of the orations which have come down to us. But as his eloquence did not deter Rullus from persevering in his design, Cicero addressed the people a few days afterwards in the second of the speeches which are extant. Rullus did not venture upon a public reply, but he spread the report that Cicero only opposed the law in order to gratify those who had received grants of land from Sulla. To justify himself from this aspersion, Cicero again called the people together, and delivered the third oration which we have, in which he retorts the charge upon Rullus, and shows that his law, far from depriving the Sullan colonists of their lands, expressly confirmed them in their possessions. Meantime the aristocracy had gained the tribune L. Caecilius Rufus to put his veto upon the rogation, if it should be put to the vote; but there was no occasion for this last resort; for Rullus, probably on the advice of Caesar, thought it more prudent to withdraw the measure altogether. (Drumann, *Geschichte Roms*, vol. iii. pp. 147—159.)

From this time the name of Rullus does not occur again till B. C. 41, in which year we read of L. Servilius Rullus as one of the generals of Octavian in the Perusinian war (Dion Cass. xlviii. 28; Appian, *B. C.* v. 58.) He may have been the same person as the tribune mentioned above, but was more probably his son.

RUMI'LIA, RUMI'NA, or RU'MIA, are all connected with the old Latin word *ruma*, the breast, and are names for a divinity worshipped by the Romans as the protectress of infants (Varro. *ap. Nonium*, p. 167; Donat. *ad Terent. Phorm.* i. 1. 14; Plut. *Romul.* 4). The sacrifices offered to her and Cunina consisted of libations of milk, and not of wine. Ruminus, "the nourishing," was also a surname of Jupiter. (August. *de Civ. Dei*, vii. 11.) [L. S.]

RUMINA. [CUBA.]

RUNCINA was probably only a surname of Ops, by which he was invoked by the people of Italy, to prevent the growth of weeds among the corn, and promote the harvest. (August. *de Civ. Dei*, iv. 8; Arnob. iv. 7.) [L. S.]

RUPA, a freedman of C. Curio (Cic. *ad Fam.* ii. 3).

RUPI'LIA GENS, plebeian, is rarely mentioned. It produced only one person of importance, namely, P. Rupilius, consul B. C. 132. None of the Rupilii bear any surnames, and the name does not occur on coins. Instead of Rupilius, we frequently find the better known name of Rutilius in many editions of the ancient writers. Accordingly Glandorp, in his *Onomasticon*, does not admit the Rupilii at all, but inserts all the persons of the name under Rutilius.

RUPI'LIUS. 1. P. RUPILIUS, P. F. P. N., was consul B. C. 132 with C. Popillius Laenas, the year after the murder of Tib. Gracchus. In conjunction with his colleague, he prosecuted with the utmost cruelty all the adherents and friends of the fallen tribune. In the same year he was sent into Sicily against the slaves, and brought the servile war to a conclusion, for which he obtained a triumph on his return to Rome. He remained in the island as proconsul in the following year, B. C. 131; and, with ten commissioners appointed by the senate, he made various regulations for the government of the province, which were known by the name of Lex Rupilia, though it was not a lex proper. (Vell. Pat. ii. 7; Cic. *Lael.* 11; Liv. *Epit.* 59; Oros. v. 9; Val. Max. ii. 7. § 3, vi. 9. § 8, ix. 12. § 1; Cic. *Verr.* iii. 54, iv. 50, *ad Att.* xiii. 32, *Verr.* ii. 13, 15, 16.) Rupilius was condemned, along with his colleague in the tribunate of C. Gracchus, B. C. 123, on account of his illegal and cruel acts in the prosecution of the friends of Tib. Gracchus (Vell. Pat. *l. c.*). He was an intimate friend of Scipio Africanus the younger, who obtained the consulship for him, but who failed in gaining the same honour for his brother Lucius. He is said to have taken his brother's failure so much to heart as to have died in consequence; but as it probably happened about the same time as his own condemnation, the latter indignity may have had more share in causing his death. (Cic. *Lael.* 19, 20, 27, *Tusc.* iv. 17.)

2. L. RUPILIUS, the brother of the preceding, already spoken of.

3. RUPILIUS, an actor whom Cicero had seen in his boyhood (*de Off.* i. 31).

4. A. RUPILIUS, a physician employed by Oppianicus (Cic. *pro Cluent.* 63).

5. P. RUPILIUS MENENIA, a Roman eques, the magister of the company of the publicani, who farmed the public revenues in Bithynia (Cic. *ad Fam.* xiii. 9).

C. RUPI'LIUS, an artist in silver (*argentarius*) whose name occurs in a Latin inscription. (Reines. cl. xi. No. lxxxv. p. 639; R. Rochette, *Lettre à M. Schorn*, p. 399, 2d ed.) [P. S.]

RU'PIUS. [RUFIUS.]

RUS, M. AUFI'DIUS, occurs only on coins, a specimen of which is annexed. On the obverse is a head of Pallas, and on the reverse Jupiter in a quadriga. *Rus* does not occur elsewhere as a cognomen, and it may therefore probably be a contraction of *Rusticus*. (Eckhel, vol. v. p. 147.)



COIN OF AUFIDIUS RUS.

RUSCA, PINA'RIUS. [POSCA.]

RU'SCIUS CAE'PIO, a contemporary of Domitian (Suet. *Dom.* 9).

C. RU'SIUS, an accuser mentioned by Cicero (*Brut.* 74).

RUSO, ABU'DIUS, condemned and banished from Rome in the reign of Tiberius, A. D. 34 (Tac. *Ann.* vi. 30).

RUSO, CREMU'TIUS, a friend of the younger Pliny (*Ep.* vi. 23).

RUSOR, a Roman divinity, was worshipped as one of the companions of Tellumo (Tellus), though the name was probably nothing but an attribute of Tellumo, by which was personified the power of nature (the earth) of bringing forth to light the seeds entrusted to her (Varro, *ap. August. de Civ. Dei*, vii. 23). *Rusor* seems to be a contraction for *rursor* or *reversor*. [L. S.]

RUSTIA'NUS, PLAETO'RIUS. [PLAETORIUS, No. 7.]

C. RUSTICE'LLIUS FELIX, an African, and a maker of small figures, is known by his epitaph, which was found at Rieti, according to Fabretti (*Inscr.* p. 243, No. 669), or at Borghetto, near Otricoli, according to Gruter, who also gives the artist's name in a different form, *Tudicellius* (Gruter, p. mxxxv. No. 3; Orelli, *Inscr. Lat. Sel.* No. 4279). It is remarkable that the inscription describes the artist as *Sigillariarius*, which R. Rochette explains as derived from *Sigillare*, a word synonymous with *sigillum*; but perhaps it is only a mistake of the stone-cutter. (R. Rochette, *Lettre à M. Schorn*, p. 399, 2d ed.) [P. S.]

C. RUSTICELLUS, of Bononia, an orator of considerable skill mentioned by Cicero (*Brut.* 46).

RU'STICUS, a Roman architect of unknown age, who was a freedman of the imperial family, since he is designated AUG. L. on the sepulchral monument by which his name is known. (Spon, *Miscellan.* p. 225; R. Rochette, *Lettre à M. Schorn*, p. 400, 2d ed.) [P. S.]

RU'STICUS, to whom Pliny addresses one of his letters (*Ep.* ix. 29), is supposed by many commentators to be the son of the Antistius Rusticus mentioned below, but this is quite uncertain.

RU'STICUS, ANTI'STIUS, perished in Cappadocia. The piety of his wife Nigrina is celebrated by Martial (ix. 31).

RU'STICUS ARULE'NUS. [RUSTICUS, JUNIUS, No. 2.]

RU'STICUS, FA'BIUS, a Roman historian, quoted on several occasions by Tacitus, who couples his name with that of Livy ("Livius veterum, Fabius Rusticus recentium eloquentissimi auctores," *Agr.* 10). He was a contemporary of Claudius and Nero, but we know nothing of the extent of his work, except that it related at all events the history of the latter emperor. (Comp. Tac. *Ann.* xiii. 20, xiv. 2, xv. 61.)

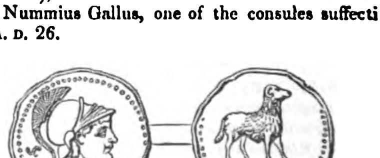
RU'STICUS, JU'NIUS. 1. JUNIUS RUSTICUS, appointed in the reign of Tiberius, A. D. 29, to draw up the acta of the senate (Tac. *Ann.* v. 4).

2. L. JUNIUS ARULENUS RUSTICUS, more usually called Arulenus Rusticus, but sometimes also Junius Rusticus. Lipsius, however, has shown that his full name was L. Junius Arulenus Rusticus (*ad Tac. Agr.* 45). Rusticus was a friend and pupil of Paetus Thrasea, and, like the latter, an ardent admirer of the Stoic philosophy. He was tribune of the plebs B. C. 66, in which year Thrasea was condemned to death by the senate; and he would have placed his veto upon the senatusconsultum, had not Thrasea prevented him, as he would only have brought certain destruction upon himself without saving the life of his master. He was praetor in the civil wars after the death of Nero, A. D. 69, and was subsequently put to death by Domitian, because he wrote a panegyric upon Thrasea. Suetonius attributes to him a panegyric upon Helvidius Priscus likewise; but the latter work was composed by Herennius Senecio, as we learn both from Tacitus and Pliny [SENECIO]. (Tac. *Ann.* xvi. 25, *Hist.* iii. 80, *Agr.* 2; Suet. *Dom.* 10; Dion Cass. lxvii. 13; Plin. *Ep.* i. 5, 14, iii. 11; Plut. *de Curios.* p. 522, d.)

3. Q. JUNIUS RUSTICUS, probably a son of No. 2, was consul A. D. 119 with the emperor Hadrian (Fasti). He is supposed by many commentators to be the consul Junius, of whom Juvenal speaks (Juv. xv. 27).

4. Q. JUNIUS RUSTICUS, probably a son of No. 3, and grandson of No. 2, was one of the teachers of the emperor M. Aurelius, and the most distinguished Stoic philosopher of his time. He received the greatest marks of honour from Aurelius, who constantly consulted him on all public and private matters, raised him twice to the consulship, and obtained from the senate after his death the erection of statues to his honour. His name, however, appears only once in the consular Fasti, namely, in A. D. 162. (Dion Cass. lxxi. 35; Capitol. *M. Antonin. Phil.* 3; Antonin. i. 7, with the note of Gataker.)

L. RU'STIUS, occurs on coins, a specimen of which is annexed. On the obverse is the head of Mars, and on the reverse a ram. The name of Q. Rustius is also found on coins (Eckhel, vol. v. pp. 297, 298). Rustius occurs in Plutarch as the name of one of the Roman officers who accompanied Crassus in his expedition against the Parthians (Plut. *Crass.* 32); and there is no occasion to change it into Ruscius or any other name, as modern editors have proposed, since we have the decisive evidence of coins that Rustius was a Roman name. On the contrary, we are inclined, on the authority of these coins, to change *Rusius* in Cicero (*Brut.* 74), and *Ruscius* in Suetonius (*Dom.* 8), into *Rustius*. We also find a T. *Rustius* Nummius Gallus, one of the consules suffecti in A. D. 26.



COIN OF L. RUSTIUS.

RUTI'LIA, the mother of C. Cotta, the orator, accompanied her son into exile in B. C. 91, and remained with him abroad till his return some years afterwards. [COTTA, No. 9.] She bore his death with the heroism of a genuine Roman matron. (Sen. *Consol. ad Helv.* 16; comp. Cic. *ad Att.* xii. 20, 22.)

RUTI'LIA GENS, plebeian. No persons of this name are mentioned till the second century before the Christian aera; for instead of Sp. *Rutilius* Crassus, who occurs in many editions of Livy (iv. 47) as one of the tribunes of the plebs in B. C. 417, we ought undoubtedly to read Sp. *Veturius* Crassus. (See Alschefski, *ad Liv. l. c.*) The first member of the gens who obtained the consulship was P. Rutilius Lupus, who perished during his

consulship, B. C. 90, in the Social war. Under the republic the Rutilii appear with the cognomens CALVUS, LUPUS, and RUFUS; but in the imperial period we find several other surnames, of which a list is given below. The persons of this name who are mentioned without a cognomen are spoken of under RUTILIUS, under which head the Rutilii with the cognomens of Calvus and Rufus are also given. The only coins of this gens extant bear on them the cognomen FLACCUS, which does not occur in writers. [FLACCUS, p. 157, a.]

RUTI'LIUS 1. P. RUTILIUS, tribune of the plebs, B. C. 169, opposed the censors of that year in the execution of one of their orders, and was in consequence removed by them from his tribe, and reduced to the condition of an aerarian. (Liv. xliii. 16, xliv. 16.)

2. P. RUTILIUS CALVUS, praetor B. C. 166. (Liv. xlv. 44.)

3. P. RUTILIUS, tribune of the plebs, B. C. 136, commanded Hostilius Mancinus to leave the senate, on the ground that he had lost his citizenship by having been surrendered to the Numantines. (Cic. *de Or.* i. 40.) [Comp. MANCINUS, No. 3.]

4. P. RUTILIUS RUFUS, consul B. C. 105, celebrated as an orator and an historian. See below.

5. C. RUTILIUS RUFUS, probably a brother of the preceding, undersigned the accusation of P. Lentulus against M'. Aquillius, about B. C. 128. This C. Rufus was, like Publius, a friend of Scaevola. (Cic. *Div. in Caecil.* 21, *Brut.* 40.)

6. RUTILIUS, an officer in the army of Sulla in Asia, was sent by the latter to Fimbria, when he solicited an interview in B. C. 84. (Appian, *Mithr.* 60.) [FIMBRIA, No. 1.]

7. C. RUTILIUS, accused by C. Rucius and defended by Sisenna. (Cic. *Brut.* 74.)

8. P. RUTILIUS, a witness in the case of Caecina. (Cic. *pro Caecin.* 10.)

9. P. RUTILIUS, employed by Caesar in assigning grants of land to his veterans, B. C. 45. (Cic. *ad Fam.* xiii. 8.)

RUTI'LIUS GA'LLICUS, praefectus urbi under Domitian. (Juv. xiii. 157; Stat. *Silv.* i. 4.)

RUTI'LIUS GE'MINUS, a Latin writer of uncertain age, was the author of a tragedy called "Astyanax," and of "Libri Pontificales," according to the suspicious testimony of the grammarian Fulgentius Planciades. (Bothe, *Poet. Lat. Scen. Fragm.* p. 270.)

RUTI'LIUS LUPUS. [LUPUS.]

RUTI'LIUS MA'XIMUS. [MAXIMUS.]

RUTI'LIUS NUMATIA'NUS, CLAU'DIUS, a Roman poet, and a native of Gaul, lived at the beginning of the fifth century of the Christian aera. He resided at Rome a considerable time, where he attained the high dignity of praefectus urbi, probably about A. D. 413 or 414. He returned, however, to his native country after it had been laid waste by the barbarians of the north, and appears to have passed there the remainder of his life in peace. His return to Gaul he described in an elegiac poem, which bears the title of *Itinerarium*, or *De Reditu*, but which Wernsdorf thinks may have been entitled originally *Rutilii de Reditu suo Itinerarium.* Of this poem the first book, consisting of 644 lines, and a small portion of the second, have come down to us. It appears from internal evidence (i. 133) that it was composed in A. D. 417, in the reign of Honorius. It is superior both in poetical colouring and purity of language to most of the productions of the age; and the passage in which he celebrates the praises of Rome is not unworthy of the pen of Claudian. Rutilius was a heathen, and attacks the Jews and monks with no small severity.

The editio princeps of the poem was printed at Bologna (Bononia) in 1520, 4to., with a dedication to Leo X. The work has since been frequently reprinted, and it appears in its best form in the edition of A. W. Zumpt, Berlin, 1840. The other editions most worthy of mention are by Kappius, Erlan. 1786; by Gruber, Nürnberg, 1804; and in the *Poetae Latini Minores*, edited by Burmann, vol. ii.; and by Wernsdorf, vol. v. pt. 1. The latter writer, in his *Prolegomena*, discusses at great length every point respecting the life and poem of Rutilius.

RUTI'LIUS, PALLA'DIUS, or, with his full name, Palladius Rutilius Taurus Aemilianus, the writer on agriculture, is spoken of under PALLADIUS.

P. RUTI'LIUS RUFUS, a Roman statesman and orator. He was a military tribune under Scipio in the Numantine war, was praetor B. C. 111, was consul B. C. 105, having been defeated when he first stood for the office in B. C. 107, and in B. C. 95 was legatus under Q. Mucius Scaevola, proconsul of Asia. While acting in this capacity he displayed so much honesty and firmness in repressing the extortions of the publicani, that he became an object of fear and hatred to the whole body. Accordingly, on his return to Rome, he was impeached, by a certain Apicius, of malversation (*de repetundis*), found guilty, and compelled to withdraw into banishment B. C. 92. Cicero (*pro Font.* 13, *Brut.* 30), Livy (*Epit.* lib. lxx.), Velleius (ii. 13), and Valerius Maximus (ii. 10. § 5), agree in asserting that Rutilius was a man of the most spotless integrity, and in representing his condemnation as the result of a foul and unprincipled conspiracy on the part of the equestrian order, who not only farmed the public revenues, but at that period enjoyed also the exclusive privilege of acting as judices upon criminal trials. He retired first to Mytilene, and from thence to Smyrna, where he fixed his abode, and passed the remainder of his days in tranquillity, having refused to return to Rome, although recalled by Sulla. (Senec. *de Benef.* vi. 37; comp. Cic. *Brut.* 22, *pro Balb.* 11; Ov. *ex Ponto*, i. 3. 63; Sueton. *de Ill. Gramm.* 6; Oros. v. 17.)

The orations of Rutilius were of a stern, harsh caste (*tristi ac severo genere*), containing much valuable matter upon civil law, but dry and meagre (*jejunae*) in form, and imbued with the keen but cold character of the Stoical philosophy, in which their author was deeply versed. He is classed in the *Brutus* (c. 29) along with Scaurus, both being described as men of much industry, extensive practice, and good abilities, but destitute of oratorical talent of a high order. They were twice fairly pitted against each other, for Rutilius, when defeated in his suit for the consulship, impeached Scaurus, his successful competitor, of bribery, and Scaurus, being acquitted, in turn charged his accuser with the same offence. We are acquainted with the titles of seven speeches by Rutilius, but of these scarcely a word has been preserved.

1. *Adversus Scaurum.* 2. *Pro se contra Scaurum.* Both delivered B. C. 107 (Cic. *Brut.* 30,

de Orat. ii. 69). 3. *Pro lege sua de tribunis militum*, delivered when consul, B. C. 105. (See Fest. *s. v. Rufuli tribuni.*) 4. *De modo aedificiorum.* On setting bounds to the extravagance displayed in rearing sumptuous dwellings. Probably delivered in his consulship. (Suet. *Aug.* 89.) 5. *Pro L. Caerucio ad populum.* Time and subject unknown. 6. *Pro se contra publicanos.* Delivered B. C. 93 or 92. 7. *Oratio ficta ad Mithridatem regem* (Plut. *Pomp.* 37). He wrote also an autobiography in five books at least (Tac. *Agric.* 1), quoted by Charisius (pp. 96, 100, 105, 112, 119, 176, ed. Putsch.), by Diomedes (pp. 371, 372), and by Isidorus (*Orig.* xxii. 11); and a History of Rome in Greek, which contained an account of the Numantine war, in which he had served; but we know not what period it embraced. (In addition to the authorities quoted above see likewise Athen. iv. p. 168, vi. p. 274, xii. p. 543; Plut. *Mar.* 28; Liv. xxxix. 52; Macrob. *Sat.* i. 16; Plin. *H. N.* vii. 30; Gell. vii. 14, § 10; Lactant. xv. 17; Appian. *B. H.* 88; Suidas *s. v.* Ῥουτίλιος; Meyer, *Oratorum Roman. Fragmenta*, p. 265, 2d ed.; Krause, *Vitae Historic. Roman.* p. 227.) With regard to the question whether Rufus was ever tribune of the plebs, see Clinton, sub B. C. 88, and Cic. *pro Planc.* 21. [W. R.]

RU'TILUS, CORNE'LIUS COSSUS. [Cossus, No. 7.]

RU'TILUS, HOSTI'LIUS, praefect of the camp in the army of Drusus in Germany, B. C. 11. (Obsequ. 132.)

RU'TILUS, C. MA'RCIUS, L. F. C. N., one of the distinguished plebeians, who obtained the highest offices of the state soon after the enactment of the Licinian laws. He was consul for the first time in B. C. 357 with Cn. Manlius Capitolinus, and carried on the war against the inhabitants of Privernum. He took the town, and obtained a triumph in consequence. In the following year, B. C. 356, he was appointed dictator in order to carry on the war against the Etruscans. This was the first time that a plebeian had attained this dignity; and the patricians were so indignant at what they chose to regard as a desecration of the office, that, notwithstanding the public danger, they threw every obstacle in the way of the preparations for the war. The people, however, eagerly supplied Rutilus with every thing that was needed, and enabled him to take the field with a well appointed army. Their expectations of success were fully realised. The plebeian dictator defeated the Etruscans with great slaughter; but as the senate refused him a triumph, notwithstanding his brilliant victory, he celebrated one by command of the people. In B. C. 352 he obtained the consulship a second time with P. Valerius Publicola; and in the following year, B. C. 351, he was the first plebeian censor. He was consul for the third time in B. C. 344 with T. Manlius Torquatus, and for the fourth time in B. C. 342 with Q. Servilius Ahala. In the latter year, which was the second of the Samnite war, Rutilus was stationed in Campania, and there discovered a formidable conspiracy among the Roman troops, which he quelled before it broke out by his wise and prudent measures. (Liv. vii. 16, 17, 21, 22, 28, 38, 39.) The son of this Rutilus took the surname of Censorinus, which in the next generation entirely supplanted that of Rutilus, and became the name of the family. [CENSORINUS.]

RU'TILUS, NAU'TIUS. 1. SP. NAUTIUS RUTILUS, is first mentioned by Dionysius in B. C. 493, as one of the most distinguished of the younger patricians at the time of the secession of the plebeians to the Sacred Mount. He was consul in B. C. 488 with Sex. Furius Medullinus Fusus, in which year Coriolanus marched against Rome. (Dionys. vi. 69, viii. 16, &c.; Liv. ii. 39.)

2. C. NAUTILUS SP. F. SP. N. RUTILUS, probably brother of No. 1., was consul for the first time B. C. 475, with P. Valerius Publicola, and laid waste the territory of the Volscians, but was unable to bring them to a battle. He was consul a second time in B. C. 458, with L. Minucius Augurinus. While Rutilus carried on the war with success against the Sabines, his colleague Minucius was defeated by the Aequians; and Rutilus had to return to Rome to appoint L. Quintius Cincinnatus dictator. (Liv. ii. 52, iii. 25, 26, 29; Dionys. ix. 28, 35, x. 22, 23, 25.)

3. SP. NAUTILUS RUTILUS, consular tribune, B. C. 424. (Liv. iv. 35.)

4. SP. NAUTILUS SP. F. SP. N. RUTILUS, three times consular tribune, namely in B. C. 419, 416, 404. Livy says that Rutilus held the office a second time in 404, but the Capitoline Fasti make it a third time; and this is more consistent with Livy's own account, who had mentioned previously two tribunates of Rutilus. (Liv. iv. 44, 47, 61; Fasti Capit.)

5. C. NAUTIUS RUTILUS, consul B. C. 411, with M. Papirius Mugillanus. (Liv. iv. 52.)

6. SP. NAUTIUS SP. F. SP. N. RUTILUS, consul B. C. 316 with M. Popillius Laenas. (Liv. ix. 21; Fasti Capit.)

7. SP. NAUTIUS (RUTILUS), an officer in the army of the consul L. Papirius Cursor, B. C. 293, distinguished himself greatly in the battle against the Samnites, and was rewarded in consequence by the consul. (Liv. x. 41, 44.)

8. C. NAUTIUS RUTILUS, consul B. C. 287 with M. Claudius Marcellus. (Fasti.)

RU'TILUS SEMPRO'NIUS. 1. C. SEMPRONIUS RUTILUS, tribune of the plebs B. C. 189, joined his colleague P. Sempronius Gracchus in a public prosecution of M'. Acilius Glabrio. (Liv. xxxvii. 57.)

2. SEMPRONIUS RUTILUS, one of Caesar's legates in Gaul. (Caes. *B. G.* vii. 90.)

RU'TILUS, VIRGI'NIUS TRICOSTUS. [TRICOSTUS.]

S.

SABA or SABAS (Σάβας), a celebrated Greek ecclesiastic of the fifth century. He was a native of Mutalasca, a village in Cappadocia, where he was born, as his biographer, Cyril of Scythopolis, records, in the seventeenth consulship of the emperor Theodosius II., A. D. 439. His parents, named Joannes and Sophia, were Christians, and persons of rank. His father being engaged in military service at Alexandria, he was left at Mutalasca, under the care of Hermias, his maternal uncle; but the depraved character of his uncle's wife led to his removal and his being placed under the care of another uncle, Gregorius, his father's brother, who resided in the village of Scandus, in the same neighbourhood. His two uncles having a dispute about the guardianship of the

boy, and the management of his absent father's property, he was placed in a monastery, called Flavianae, about twenty miles from Mutalasca, where he was trained up in the strictness of monastic observance, to which he so heartily devoted himself, that when, upon his uncles' reconciliation, he was invited to leave the monastery and take the charge of his father's property, he refused, quoting the declaration of Jesus Christ, that "no man putting his hand to the plough, and looking back, is fit for the Kingdom of Heaven." His biographer Cyril represents his removal to his uncle Gregory's house, and afterwards to the monastery, as his own acts, which, from his tender age (he being only five years old at his father's departure), is hardly probable, though it may have been the consequence of his own wish. In the monastery of Flavianae he spent ten years.

When in his eighteenth year Saba was seized with the desire of visiting Jerusalem, and of leading a solitary life in the wilderness near that city; and having obtained permission, though with difficulty, from his archimandrite or abbot, he set out and reached Jerusalem in A. D. 457, toward the close of the reign of the Eastern emperor Marcianus. After rejecting the invitations of several monastic communities to settle among them, he withdrew to the wilderness east of the city, and would have placed himself in the monastery of which Euthymius, the most eminent of the monks of Palestine, was the abbot; but Euthymius rejected him, as too young, and recommended him to the care of another abbot, Theoctistus, to be by him further trained in monastic severities. While under the care of Theoctistus, he was allowed to accompany one of the monks who had private business at Alexandria; and in that city he was recognised by his parents, who appear to have been strangely ignorant, if not regardless of their child. They would have had him engage in military service, in which his father, who had assumed the name of Conon, had risen to an important command. Saba, as might have been expected, refused to comply with their wishes, and returned to his monastery. After a time he accompanied Euthymius into the wilderness of Ruba, near the Jordan, and then into the wilderness south of the Dead Sea, and appears to have been present with him at his death, in or about A. D. 573.

After the death of this eminent person, Saba withdrew altogether from his monastery into the wilderness near the Jordan; and from thence removed to a cave near "the brook that flows from the fountain of Siloam," where in his forty-fifth year (A. D. 483 or 484) he began to form a community from those who now resorted to him, and founded the "Laura" or monastery, known afterwards as Magna Laura, the inmates of which soon amounted to a hundred and fifty. In his fifty-third year, A. D. 491 or 492 (Cyrill. Scythop. *Sabae Vita*, c. 19), not his forty-fifth, as Cave affirms, he received ordination as presbyter. He was the founder of some other monastic societies beside that of Magna Laura; and was appointed by the Patriarch of Jerusalem archimandrite of the anchorets of Palestine. But the peace of these solitaries was disturbed by the seditious proceedings of some of them, and by the disputes occasioned by the revival and progress of Origenistic and other opinions [ORIGENES] regarded by Saba as heretical. In his seventy-third year (A. D. 512) Saba was sent, with some other heads of the anchorets of Palestine, by Elias I., patriarch of Jerusalem, to avert the displeasure of the Eastern emperor Anastasius, who, in consequence of the great monophysite schism, was at variance with the patriarch. The great reputation of Saba secured for him a gracious reception at court, and several gifts and favours from the emperor: the gold he distributed among the monasteries of which he was the founder or the virtual superior. His interposition, however, did not divert the imperial patronage from the Monophysites, or prevent the ultimate deposition (A. D. 513) of the patriarch Elias, who strenuously opposed them. Saba, who supported the same party (that of the Council of Chalcedon) as Elias, in conjunction with Theodosius, another eminent archimandrite of Palestine, superior of the Coenobites, persuaded Joannes, the successor of Elias, to break the engagement to support the Monophysite party, which had been the condition of his elevation: they also supported him in defying the imperial mandate. For this contumacy, Joannes, Saba, and Theodosius, would probably all have suffered banishment, had not the troubles excited by Vitalianus the Goth (A. D. 514) diverted the emperor's attention. [ANASTASIUS I.] In A. D. 518, Saba, now in his eightieth year, visited the expatriarch Elias, in his place of exile, Aila, the modern Akaba, at the head of the gulf of Akaba, an arm of the Red Sea. Soon after this, the accession of Justinus I. to the empire having overthrown the ascendancy of the Monophysites, Saba was sent by the patriarch Joannes, to publish in the cities of Palestine the imperial letter, recognizing the Council of Chalcedon. In his ninety-first year (A. D. 529 or 530) he undertook another journey to Constantinople, where he obtained from Justinianus I., now emperor [JUSTINIANUS I.], a remission of taxes for Palestine, in consideration of the ravages occasioned by a revolt of the Samaritans, an incident worthy of notice, as furnishing one of the few links in the obscure history of that remarkable people. He received also many gifts for his monasteries. Saba died in his monastery, the Magna Laura (A. D. 532), in his ninety-fourth year.

Saba was a man of great energy. He acted an important part in that turbid period of ecclesiastical history, and fearlessly threw himself into the agitation arising from the great Monophysite schism; nor does age seem either to have diminished his ardour or restricted his exertions.

Early in the seventeenth century (A. D. 1603, also in 1613 and 1643) there was printed at Venice, in folio, an office book, or Liturgy of the Greek Church, entitled, Τυπικὸν σὺν Θεῷ ἁγίῳ παρεῖχον πᾶσαν τὴν διάταξιν τῆς ἐκκλησιαστικῆς ἀκολουθίας τοῦ χρόνου ὅλου, *Typicum, favente Deo, continens Integrum Officii Ecclesiastici Ordinem per totum Annum.* It is a compilation, the first work in which is described by Cave as, "*Typicon* τῆς ἐκκλησιαστικῆς ἀκολουθίας, *Sanctae Laurae in Hierosolymis, quod et in aliis Monasteriis Hierosolymitanis aliisque Ecclesiis obtinet ex Praescripto S. Sabae Capita lix. complexum*" (*Hist. Litt. Dissert. Secunda de Libris Eccles. Graecor.*). This *Typicon* he elsewhere describes as written by S. Saba, and used in all the monasteries of Jerusalem; and states that having been corrupted and almost lost in the various invasions and disturbances of Palestine, it was restored by Joannes Damascenus. But Oudin considers that the work is at any rate much interpolated, and that it probably is not the work of Saba

at all; but has received his name, because conformed to the usage of his monastery. His supposition that the *Typicon* was a forgery of Marcus, surnamed Hamartolus (Peccator, the Sinner), is improbable [MARCUS, No. 16]. The title of the work in Greek, as given in a Vienna MS. cited by Oudin, Τυπικὸν τῆς ἐκκλησιαστικῆς ἀκολουθίας τῆς ἐν Ἱεροσολύμοις ἁγίας Λαύρας τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Σάββα, *Typicon*, s. *Ordo Officii Ecclesiastici Monasterii Hierosolymitani Sancti Patris nostri Sabae*, indicates, not that the work was written by S. Saba, but only that it is conformed to the practice of his monastery. (Cyrillus Scythopol. *S. Sabae Vita*, apud Coteler. *Eccles. Graec. Monumenta*, vol. iii.; Cave, *Hist. Litt.* ad ann. 484, vol. i. p. 457, and vol. ii. *Dissert. Secunda*, p. 38, &c., ed. Oxon. 1740—1743; Fabric. *Bibl. Gr.* vol. x. p. 319; Oudin, *Commentar. de Scriptorib. Eccles.* vol. i. col. 1394; Tillemont, *Mém.* vol. xvi.)

There were some other persons of the name of Saba (Phot. *Biblioth.* cod. 52; Fabric. *l. c.*), but they do not require notice. [J. C. M.]

SABACES (Σαβάκης), a Persian, was satrap of Egypt under Dareius III., and was slain at the battle of Issus, in B.C. 333 (Arr. *Anab.* ii. 11; Curt. iii. 8, iv. 1). The name is otherwise written Sataces and Sathaces, and it occurs as Tasiaces in Diod. xvii. 34, according to the common reading. (Wess. *ad loc.*; Freinsh. *ad Curt. ll. cc.*) [E. E.]

SABACON (Σαβακῶν), a king of Ethiopia, who invaded Egypt in the reign of the blind king Anysis, whom he dethroned and drove into the marshes. The Ethiopian conqueror then reigned over Egypt for 50 years, but at length quitted the country in consequence of a dream, whereupon Anysis regained his kingdom. This is the account which Herodotus received from the priests (ii. 137—140; comp. Diod. i. 65); but it appears from Manetho, that there were three Ethiopian kings who reigned over Egypt, named *Sabacon*, *Sebichus*, and *Taracus*, and who form the twenty-fifth dynasty of that writer. According to his account Sabacon reigned eight years, Sebichus fourteen, and Taracus eighteen; or, according to the conjecture of Bunsen, twenty-eight; their collective reigns being thus 40 or 50 years. The account of Manetho, which is in itself more probable than that of Herodotus, is also confirmed by the fact that Taracus is mentioned by Isaiah (xxxvii. 9), under the name of Tirhakah. The time at which this dynasty of Ethiopian kings governed Egypt has occasioned some dispute, in consequence of the statement of Herodotus (ii. 140), that it was more than 700 years from the time of Anysis to that of Amyrtaeus. Now as Amyrtaeus reigned over Egypt about B.C. 455, it would follow from this account that the invasion of the Ethiopians took place about B.C. 1150. But this high date is not only in opposition to the statements of all other writers, but is at variance with the narrative of Herodotus himself, who says that Psammitichus fled into Syria when his father Necho was put to death by Sabacon (ii. 152), and who represents Sabacon as followed in close succession by Sethon, Sethon by the Dodecarchia and Psammitichus, the latter of whom began to reign about B.C. 671. There is, therefore, probably some corruption in the numbers in the passage of Herodotus. There can be little doubt that the Ethiopian dynasty reigned over Egypt in the latter half of the eighth century before the Christian era. They are mentioned in the Jewish records. The *So*, king of Egypt, with whom Hosea, king of Israel, made an alliance about B.C. 722 (2 Kings, xvii. 4), was in all probability the same as the second king of the dynasty, Sebichus*; and the Tirhakah, king of the Ethiopians, who was preparing to make war against Sennacherib, in B.C. 711 (Is. xxxvii. 9), is evidently the same as the Taracus of Manetho, as has been already remarked. Herodotus speaks of Sethon as king of Egypt at the time of Sennacherib's invasion [SETHON]; but it is evident that the Ethiopian dynasty must have ruled at least over Upper Egypt at this time, for we can hardly refer the statement of Isaiah to an Ethiopian king at Meroe.

The name of Sabacon is not found on monuments, as Lepsius has shown, though the contrary is stated by most modern writers. We find, however, on monuments, the name of *Shebek* and *Tehrak*. Shebek is the Sebichus of Manetho, and Bunsen has conjectured, with some probability, that the two first kings of the dynasty both bore this name, and that Manetho only gave the name of Sabacon to the first, as it was so well known through the history of Herodotus. Sabacon and Sebichus, however, bear so great a resemblance to one another, that they are probably merely different forms of the same name. (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. pp. 137, 138.)

SABA'ZIUS (Σαβάζιος), a Phrygian divinity, commonly described as a son of Rhea or Cybele; but in later times he was identified with the mystic Dionysus, who hence is sometimes called Dionysus Sabazius. (Aristoph. *Av.* 873; Hesych. *s. v.*) For the same reason Sabazius is called a son of Zeus by Persephone, and is said to have been reared by a nymph Nyssa; though others, by philosophical speculations, were led to consider him a son of Cabeirus, Dionysus, or Cronos. He was torn by the Titans into seven pieces. (Joan. Lydus, *De Mens.* p. 82; Orph. *Fragm.* viii. 46, p. 469, ed. Herm., *Hymn.* 47; Cic. *de Nat. Deor.* iii. 23.) The connection of Sabazius with the Phrygian mother of the gods accounts for the fact that he was identified, to a certain extent, with Zeus himself, who is mentioned as Zeus Sabazius, both Zeus and Dionysus having been brought up by Cybele or Rhea. (Val. Max. i. 3. § 4.) His worship and festivals (Sabazia) were also introduced into Greece; but, at least in the time of Demosthenes, it was not thought reputable to take part in them, for they were celebrated at night by both sexes with purifications, initiations, and immoralities. (Diod. iv. 4; Demosth. *de Coron.* p. 313; Strab. x. p. 471; Aristoph. *Vesp.* 9, *Lysistr.* 389.) Serpents, which were sacred to him, acted a prominent part at the Sabazia and in the processions (Clemens Alex. *Protrept.* p. 6; Theophrast. *Char.* 16): the god himself was represented with horns, because, it is said, he was the first that yoked oxen to the plough for agriculture. (Diod. iv. 4.) [L. S.]

SABBA (Σάββη), a daughter of Berosus and Erymanthe, is mentioned among the Sibyls; but it is uncertain as to whether she was the Babylonian, Egyptian, Chaldaean, or Jewish Sibyl.

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* *So* is in Hebrew סוא, which may have been pronounced originally *Sova* or *Seva*, and which would then bear a still stronger resemblance to *Sebichus*.

(Paus. x. 12. § 5; Aelian, *V. H.* xii. 35, with Perizonius' note.) [L. S.]

L. SABE'LLIUS, accused by L. Caesulenus. (Cic. *Brut.* 34.)

SABE'LLIUS, an heresiarch of the third century. Of this man, who has given name to one of the most enduring modifications of belief in the Christian Church, hardly anything is known. Philastrius (*De Haeres.* c. 26) and Asterius of Amaseia (apud Phot. *Bibl.* cod. 271), call him a Libyan, and Theodoret repeats the statement, with the addition that he was a native of the Libyan Pentapolis (*Haeretic. Fabul. Compend.* lib. ii. 9). Dionysius of Alexandria (apud Euseb. *H. E.* vii. 6) speaks of the Sabellian doctrine as originating in the Pentapolitan Ptolemais, of which town, therefore, we may conclude that Sabellius was a resident, if not a native. Timotheus, the presbyter of Constantinople, in his work *De Triplici Receptione Haereticorum* (apud Coteler. *Eccles. Graec. Monum.* vol. iii. p. 385), distinguishes Sabellius the Libyan from Sabellius of the Pentapolis, but without reason: and his inaccuracy in this respect throws doubt on his unsupported assertion that Sabellius was bishop of the Pentapolis. Abulpharagius (*Hist. Dynastiar.* p. 81, vers. Pocock) calls him a presbyter of Byzantium, and places him in the reign of Gallus and Volusianus, A. D. 252, 253. That he was of Byzantium is contradicted by all other accounts; but the date assigned is sufficiently in accordance with other authorities to be received. Philastrius (*ibid.*) calls him a disciple of Noetus, but it does not appear that this means anything more than that he embraced views similar to those of Noetus, who was of Asia Minor; either of Smyrna (Theodoret. *ibid.* iii. 3) or of Ephesus (Epiphan. *Haeres.* lvii.), and flourished about the middle of the third century. When Sabellius broached his doctrines they excited great commotions among the Christians of the Pentapolis; and both parties appealed to Dionysius of Alexandria, and endeavoured to secure him to their side. Dionysius wrote letters to them, which are not extant. There can be no doubt that he embraced the side of the opponents of Sabellianism, which he brands as "an impious and very blasphemous dogma:" but it does not appear that he wrote to Sabellius himself, nor do we even know whether Sabellius was then living (Euseb. *H. E.* vii. 6). From the manner in which Athanasius (*Epistol. de Sententia Dionysii*, c. 5) relates the matter, Dionysius was not engaged in controversy with Sabellius himself, but with some bishops of his party; from which it is not improbable that Sabellius was already dead. The intervention of Dionysius is placed by Tillemont in A. D. 257, and by the Benedictine editors of Athanasius (*l. c.*) in A. D. 263. Indeed it is probable, from the scanty notices we have of Sabellius, that his heresy was not broached till just before his death. His opinions were widely diffused, and Epiphanius (*Haeres.* lxii.) found many who held them both in the East and West, in the plains of Mesopotamia, and in the busy population of Rome.

The characteristic dogma of Sabellius related to the Divine Nature, in which he conceived that there was only one hypostasis or person, identifying with each other the Father, the Son, and the Spirit, "so that in one *hypostasis* there are three *designations*," ὡς εἶναι ἐν μιᾷ ὑποστάσει τρεῖς ὀνομασίας (Epiphan. *Haeres.* lxii. 1). Epiphanius further illustrates the Sabellian hypothesis by comparing it to the union of body, soul, and spirit, in man, "so that the Father, so to speak, was the body, the Son the soul, and the Spirit the spirit, of man." He appears not to give this as an illustration of his own, but as one employed by the Sabellians themselves, who also compared the Deity to the Sun, "which is one hypostasis, but has three operations (ἐνεργείας):—that of imparting light (τὸ φωτιστικόν), which they compared to the Son; of imparting warmth (τὸ θάλπον), which they compared to the Spirit; and its orbicular form, the form of its whole substance (τὸ εἶδος πάσης τῆς ὑποστάσεως), which they compared to the Father. And that the Son having been once on a time (καιρῷ ποτε) sent forth as a ray, and having wrought in the world all things needful to the Gospel economy and the salvation of men, had been received up again into heaven, like a ray emitted from the sun, and returning again to the sun. And that the Holy Spirit is sent into the world successively and severally to each one who is worthy (καὶ καθεξῆς καὶ καθ' ἕκαστα εἰς ἕκαστον τῶν καταξιουμένων), to impart to such a one new birth and fervour (ἀναζωογονεῖν δὲ τὸν τοιοῦτον καὶ ἀναζέειν), and to cherish and warm him, so to speak, by the power and co-operation (συμβάσεως) of the Holy Spirit" (*ibid.*). According to Basil (*Ep.* 214), Sabellius spoke of persons in God, but apparently only in the sense of characters or representations—"that God was one in hypostasis, but was represented in Scripture under different persons:" ἕνα μὲν εἶναι τῇ ὑποστάσει τὸν Θεόν, προσωποποιεῖσθαι δὲ ὑπὸ τῆς γραφῆς διαφόρως. Epiphanius charges them with deriving their opinions from Apocryphal writings, and especially from the spurious Gospel of the Egyptians; and Neander (*Church Hist.* by Rose, vol. ii. p. 276) thinks this statement is by no means to be rejected. However this may be (and we think the authority of Epiphanius in such a case of little moment), their main reliance in argument was upon passages in the Canonical Scriptures, especially on that in *Deut.* vi. 4, "Hear O Israel, the Lord thy God is one Lord," and on *Ex.* xx. 3, *Is.* xliv. 6, *John*, x. 30, 38, and xiv. 10. They dwelt also on the obvious difficulties in the popular view of the Godhead, asking the simpler and less-informed believers, "What shall we say then, have we one God or three?" And thus, says Epiphanius, they led the perturbed Christian "unconsciously to deny God, that is, unconsciously to deny the existence of the Son and the Holy Spirit." It is evident, however, that this denial was only the denial of their existence as distinct hypostases from the Father. The heresy of Sabellius approximated very nearly to that of Noëtus, so that Augustin wonders that Epiphanius should have distinguished the Sabellian heresy from the Noëtian: but Sabellius did not affirm that the Father suffered, though the name of Patripassions was given to his followers (Athanas. *De Synodis*, c. 7; Augustin, *De Haeres.* xli.): and Mosheim has well observed that Sabellius did not, like Noëtus, hold that the divine hypostasis was absolutely one, and that it assumed and united to itself the human nature of Christ; but contended that "a certain energy (vim) emitted from the Father of all, or, if you choose, a part of the person and nature of the Father, was united to the man Christ." (Basil, *Epistol.* 210, 214, ed. Benedictin, 64, 349, editt. prior.; comp. Epiphan. *l. c.*; Augustin, *De Haeres.*

xli.; Philastrius, *De Haeres. post Christi Passionem*, xxvi.; Athanas. *Contra Arianos Oratio III.* iv., *IV.* cxxv., *De Synodis*, c. vii.; Dionys. Romanus, apud Athanas. *Epistola de Sententia Dionysii*, cxxvi.; Theodoret, *Haeret. Fabul. Compend.* ii. 9.)

From the manner in which Athanasius argues against the Sabellians (*Orat. contra Arianos*, c. 11, 25), it appears that they considered the emission of the divine energy, the Son, to have been antecedent to creation, and needful to effect it: "That we might be created the Word proceeded forth, and from his proceeding forth we exist" (ἵνα ἡμεῖς κτισθῶμεν προῆλθεν ὁ λόγος καὶ προελθόντος αὐτοῦ ἐσμεν), is the form in which Athanasius (c. 25) states the doctrine of the Sabellians. The return of the Son into the Father appears also to have been regarded as subsequent to the consummation of all things (comp. Greg. Thaumaturgi *Fides*, apud Mai, *Scriptor. Vet. Nova Collectio*, vol. vii. p. 171), and therefore as yet to come. Neander (*l. c.*) says that Sabellius considered "human souls to be a revelation or partial out-beaming of the divine Logos," but gives no authority for the statement.

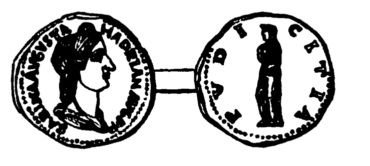
(The ancient authorities for this article have been already cited. There are notices of Sabellius and his doctrine in the following modern writers: Tillemont, *Mémoires*, vol. iv. p. 237, &c.; Lardner, *Credibility, &c.*, pt. ii. bk. i. c. xliii. § 7; Mosheim, *De Rebus Christianor. ante Constantin. Magnum*, Saec. iii. § xxxiii.; Neander, *l. c.*; Milman, *Hist. of Christianity*, vol. ii. p. 429.) [J. C. M.]

SABELLUS, a contemporary of Martial, was the author of some obscene poems. (Mart. xii. 43.)

SABI'DIUS, a friend of C. Antonius, Cicero's colleague in the consulship (Q. Cic. *de Pet. Cons.* 2. § 8). The name occurs in inscriptions, but is not found in writers.

SABICTAS. [ABISTAMENES.]

SABI'NA, the wife of the emperor Hadrian was the grand-niece of Trajan, being the daughter of Matidia, who was the daughter of Marciana, the sister of Trajan. Sabina was married to Hadrian about A. D. 100 through the influence of Plotina, the wife of Trajan, but not with the full approbation of the latter. The marriage did not prove a happy one. Hadrian complained of his wife's temper, and said that he would have divorced her if he had been in a private station; while she used to boast that she had taken care not to propagate the race of such a tyrant. But, although Hadrian treated her almost like a slave, he would not allow others to fail in their respect towards the empress; and, accordingly, when Septicius Clarus, the praefect of the praetorian cohorts, Suetonius Tranquillus, and many other high officers at the court behaved rudely to her during the expedition into Britain, Hadrian dismissed them all from their employments. Worn out by his ill-treatment Sabina at length put an end to her life. There was a report that she had even been poisoned by her husband. Spartianus speaks as if she had died about two years before Hadrian, and it appears from a coin of Amisus, that she was alive in A. D. 136. Tillemont supposes that she did not die till after the adoption of Antoninus, since the latter calls her his mother in an inscription. This, however, is scarcely sufficient evidence. Antoninus was adopted in February, A. D. 138, and Hadrian died in July in the same year. (Spartian, *Hadr.* 1, 2, 11, 23; Aurel. Vict. *Epit.* 14.) Sabina was honoured with the title of *Augusta*, as appears from her medals. She received her title at the same time as Hadrian was called *Pater Patriae*. (Oros. vii. 13.) Orosius supposes that this took place at the beginning of the reign of Hadrian, but Eckhel has shown that it must be referred to A. D. 128. Sabina was enrolled among the gods after her death, as we see from medals which bear *Divae Sabinae*. She is frequently called *Julia* Sabina by modern writers: but the name of Julia is found only on the forged coins of Goltzius. (Eckhel, vol. vi. pp. 519—523.)



COIN OF SABINA, THE WIFE OF HADRIAN.

SABI'NA, POPPAEA, first the mistress and afterwards the wife of Nero, belonged to a noble family at Rome, and was one of the most beautiful women of her age. Her father was T. Ollius, who perished at the fall of his patron Sejanus; and her maternal grandfather was Poppaeus Sabinus, who had been consul in A. D. 9, and whose name she assumed as more illustrious than that of her father. Poppaea herself, says Tacitus, possessed every thing except a virtuous mind. From her mother she inherited surpassing beauty; her fortune was sufficient to support the splendour of her birth; her conversation was distinguished by sprightliness and vivacity; and her modest appearance only gave a greater zest to her favours. She rarely appeared in public; and whenever she did so, her face was partially concealed by a veil. She was careless of her reputation; but in her amours she always consulted her interest, and did not gratify blindly either her own passions or those of others. She had been originally married to Rufius Crispinus, praefect of the praetorian troops under Claudius, by whom she had a son, but she afterwards became the mistress of Otho, who was one of the boon companions of Nero, and by whose means she hoped to attract the notice of the emperor. Having obtained a divorce from Rufius, she married Otho. Her husband extolled her charms with such rapture to the emperor, that he soon became anxious to see the lovely wife of his friend. Poppaea, who was a perfect coquette, first employed all her blandishments to win the prince, and when she saw that she had secured her prize she affected modesty, and pleaded that respect for her husband would not allow her to yield to the emperor's wishes. Such conduct had the desired effect. Nero became more ardent in his passion, and to remove Otho out of the way sent him to govern the province of Lusitania. This was in A. D. 58. (Tac. *Ann.* xiii. 45, 46.) Other writers give rather a different account of Poppaea's first acquaintance with Nero. They relate that Otho married Poppaea at the request of Nero, who was anxious to conceal the intrigue from his mother, and that the two friends enjoyed her together, till the emperor became jealous of Otho and sent him into Lusitania. This was the account which Tacitus appears to have received when he was composing his Histories (*Hist.* i. 13); but as he relates the circumstances at greater length in his

Annals, which were written subsequently, he had no doubt obtained satisfactory authority for the account which he there gives.

Poppaea now became the acknowledged mistress of Nero, but this did not satisfy her ambition. She was anxious to be his wife. But as long as Agrippina, the mother of Nero, was alive, she could scarcely hope to obtain this honour. She therefore employed all her influence with Nero to excite his resentment against his mother; and by her arts, seconded as they were by the numerous enemies of Agrippina, Nero was induced to put his mother to death in A. D. 59. Still she did not immediately obtain the great object of her desires; for although Nero hated his wife Octavia, he yielded for a time to the advice of his best counsellors, not to divorce the woman who had brought him the empire. At length, however, Poppaea, who still continued to exercise a complete sway over the emperor, induced him to put away Octavia, in A. D. 62, on the plea of barrenness, and to marry her a few days afterwards. But Poppaea did not feel secure as long as Octavia was alive, and by working alternately upon the fears and passions of her husband, she prevailed upon him to put the unhappy girl to death in the course of the same year. [OCTAVIA, No. 3.] Thus two of the greatest crimes of Nero's life, the murder of his mother and of his wife, were committed at the instigation of Poppaea.

In the following year, A. D. 63, Poppaea was delivered of a daughter at Antium. This event caused Nero the most extravagant joy, and was celebrated with public games and other rejoicings. Poppaea received on the occasion the title of Augusta. The infant, however, died at the age of four months, and was enrolled among the gods. In A. D. 65 Poppaea was pregnant again, but was killed by a kick from her brutal husband in a fit of passion. It was reported by some that he had poisoned her; but Tacitus gave no credit to this account, since Nero was desirous of offspring, and continued to the last enamoured of his wife. Her body was not burnt, according to the Roman custom, but embalmed, and was deposited in the sepulchre of the Julii. She received the honour of a public funeral, and her funeral oration was pronounced by Nero himself. She was enrolled among the gods, and a magnificent temple was dedicated to her by Nero, which bore the inscription *Sabinae deae Veneri matronae fecerunt.* Nero continued to cherish her memory, and subsequently married a youth of the name of Sporus, on account of his likeness to Poppaea. [SPORUS.] But though the emperor lamented her death, the people rejoiced at it on account of her cruelty and licentiousness; and the only class in the empire who regretted her may have been the Jews, whose cause she had defended. It is rather curious to find Josephus (*Ant.* xx. 8. § 11) calling this adulteress and murderess a pious woman. Poppaea was inordinately fond of luxury and pomp, and took immense pains to preserve the beauty of her person. Thus we are told that all her mules were shod with gold, and that five hundred asses were daily milked to supply her with a bath.

(Tac. *Ann.* xiii. 45, 46, xiv. 1, 60, 61, xv. 23, xvi. 6, 7, 21; Suet. *Ner.* 35, *Oth.* 3; Plut. *Galb.* 19; Dion Cass. lxi. 11, 12, lxii. 13, 27, 28, lxiii. 26; Plin. *H. N.* xi. 42. s. 96, xii. 18. s. 41, xxviii. 12. s. 50, xxxiii. 11. s. 49, xxxvii. 3. s. 12; comp. Eckhel, vol. vi. p. 286.)



COIN OF POPPAEA SABINA, THE WIFE OF NERO.

SABI'NIA, FU'RIA, or SABI'NA TRANQUILLI'NA, daughter of Misitheus [MISITHEUS], and wife of the third Gordian. From numbers exhibited upon coins of Alexandria and of Cappadocian Caesareia numismatologists have concluded that the marriage took place, A. D. 241, but it is not known whether they had any progeny, nor have any indications been preserved of her fate after the death of her father and her husband, A. D. 241. (Capitolin. *Gordian. tres*, 23; Eutrop. ix. 2; Eckhel, vol. vii. p. 318.) [W. R.]

SABINIA'NUS, a friend of the younger Pliny who addressed two letters to him (*Ep.* ix. 21, 24).

SABINIA'NUS, a Roman general in the reign of Constans, who appointed him in A. D. 359 to supersede the brave Ursicinus in the command of the army employed against the Persian king Sapor or Shapur. The choice was a very bad one, for Sabinianus was not only an incompetent general, though he had seen many campaigns, but was a traitor and a coward. He had scarcely taken the command, when Ursicinus was ordered to serve under him, that he might do the work, while Sabinianus enjoyed the honour. But Sabinianus could not even secure to himself the anticipated success. Through his cowardice Amida, the bulwark of the empire in Mesopotamia, was lost, and its garrison massacred. Among the few who escaped the fury of the Persians was Ammianus Marcellinus, who served in the staff of Ursicinus. The reason why Sabinianus did not relieve Amida as he was urged to do by Ursicinus, was a secret order of the court eunuch, to cause as much disgrace to Ursicinus as possible, in order to prevent him from regaining his former influence and power. In this they succeeded completely, for after his return to Constantinople in 360, Ursicinus was banished from the court and ended his days in obscurity. A similar though better-deserved fate was destined for Sabinianus, for on the accession of Julian, he shrunk back from public life, and was no longer heard of. There was another Roman general, Sabinianus, a worthy man and distinguished captain, who was worsted by Theodoric the Great, in the decisive battle of Margas. (Amm. Marc. xviii. 4, &c., xix. 1, &c.; Zonar. vol. ii. p. 20, &c. ed. Paris.) [W. P.]

SABI'NUS. 1. A contemporary poet and a friend of Ovid, known to us only from two passages of the works of the latter. From one of these (*Am.* ii. 18. 27—34) we learn that Sabinus had written answers to six of the *Epistolae Heroidum* of Ovid. Three answers enumerated by Ovid in this passage are printed in many editions of the poet's works as the genuine poems of Sabinus. It is remarked in the life of Ovid [Vol. III. p. 72, a.] that their genuineness is doubtful; but we may go

further, and assert with certainty that they were written by a modern scholar, Angelus Sabinus, about the year 1467. The other passage of Ovid, in which Sabinus is mentioned (*ex Pont.* iv. 16. 13—16) alludes to one of the answers already spoken of, and likewise informs us of the titles of two other works of Sabinus:—

"Quique suam *Troezena*, imperfectumque *dierum*
Deseruit celeri morte Sabinus *opus*."

It has been conjectured by Gläser that the *Troezen* here spoken of was an epic poem, containing a history of the birth and adventures of Theseus till his arrival at his father's court at Athens, so called from Troezen being the birth-place of Theseus, and that the *Dierum Opus* was a continuation of Ovid's Fasti. As the letter from Pontus in which the death of Sabinus is mentioned was written in A. D. 15, he probably died shortly before this year. For further discussion respecting this poet, see an essay by Gläser, entitled *Der Dichter Sabinus* in the *Rheinisches Museum* for 1842, p. 437, &c.

2. P. SABINUS, was appointed by Vitellius, on his accession to the empire in A. D. 69, praefect of the praetorian troops, although he was at the time only praefect of a cohort. (Tac. *Hist.* ii. 92, iii. 36.) He must not be confounded with his contemporary Flavius Sabinus, the praefect of the city [SABINUS, FLAVIUS].

SABI'NUS, a consularis under Antoninus Heliogabalus, on whose writings Ulpianus commented according to Aelius Lampridius (*Anton. Heliogab.* c. 16). Heliogabalus, in a low tone of voice, ordered a centurion to put Sabinus to death for staying in the city; but the centurion, who was rather deaf, thought that the order was to drive him out of Rome, which he did, and thus saved the life of Sabinus. The statement of Ulpianus commenting on a work of this Sabinus, is apparently a blunder of Lampridius. In his life of Alexander Severus (c. 68) Lampridius mentions among the consiliarii of Alexander, Fabius Sabinus, a son of Sabinus, an illustrious man, the Cato of his time. Fabius may have been a jurist, but nothing is known of him. There is no reason for calling Sabinus one, for Lampridius is no authority, and there is no other. (Grotius, *Vitae Jurisconsultorum*, p. 189.) [G. L.]

SABI'NUS, a consularis and praefect of the city, under Maximinus I., was slain while endeavouring to quell the insurrection which burst forth when intelligence arrived of the elevation of the Gordians in Africa. (Capitolin. *Maximin. duo*, 14, *Gordian. tres*, 13; Herodian. vii. 15.) [W. R.]

SABI'NUS (Σαβῖνος), Greek, literary. 1. A sophist and rhetorician, who flourished under Hadrian, and wrote a work in four books, entitled Εἰσαγωγὴ καὶ ὑποθέσεις μελετητικῆς ὕλης, and also Commentaries on Thucydides, Acusilaus, and some other authors, as well as other exegetical works. (Suid. *s. v.*) He seems to have been a native of Zeugma, as Suidas tells us that Sergius of Zeugma wrote an epitaph for his brother, Sabinus the sophist. (Suid. *s. v.* Σέργιος.)

2. The author of a single epigram in the Greek Anthology, in imitation of Leonidas of Tarentum. It is not known with certainty whether he was the same person as the sophist. (Brunck, *Anal.* vol. ii. p. 304; Jacobs, *Anth. Graec.* vol. iii. p. 18, vol. xiii. p. 948, Fabric. *Bibl. Graec.* vol. iv. p. 494.)

3. A bishop of Heracleia in Thrace, and a follower of the heresy of Macedonius, was one of the earliest writers on ecclesiastical councils. His work, entitled Συναγωγὴ τῶν Συνοδῶν, is frequently quoted by Socrates and other ecclesiastical historians. (Soc. *H. E.* i. 5, ii. 11, 13, 16; Sozom. *H. E.* Praef.; Niceph. Call. ix.; Epiphan. *Haer.* ii. 8, 9, 17.) He appears to have lived about the end of the reign of Theodosius II., who reigned from A. D. 424 to 450. (Vossius, *de Hist. Graec.* pp. 307, 314, 494; Fabric. *Bibl. Graec.* vol. xii. pp. 182, 183.) [P.S.]

SABI'NUS (Σαβῖνος), a physician, and one of the most eminent of the ancient commentators on Hippocrates, who lived before Julianus (Galen, *Adv. Julian.* c. 3. vol. xviii. pt. i. p. 255), and was tutor to Metrodorus (id. *Comment. in Hippocr.* "*Epid. III.*" i. 4. vol. xvii. pt. i. p. 507, 8), and Stratonicus (id. *de Atra Bile*, c. 4. vol. v. p. 119), and must therefore have lived about the end of the first century after Christ. Galen frequently quotes him, and controverts some of his opinions, but at the same time allows that he and Rufus Ephesius (who is commonly mentioned in conjunction with him) comprehended the meaning of Hippocrates better than most of the other commentators (Galen, *de Ord. Libror. suor.* vol. xix. p. 58: comp. *Comment. in Hippocr.* "*Epid. VI.*" ii. 10. vol. xvii. pt. i. p. 849.) It is not known whether Sabinus commented on the whole of the Hippocratic Collection; the quotations, &c. in Galen only relate to the *Aphorisms*, *Epidemics*, *de Natura Hominis*, and *de Humoribus*; and Aulus Gellius has preserved a fragment of his commentary on the treatise *de Alimento* (iii. 16). See Littré's *Oeuvres d'Hippocr.* vol. i. p. 101, &c. [W. A. G.]

SABI'NUS, ALBIUS, was a coheres with Cicero. It is in reference to him that Cicero speaks of the *Albianum negotium*. (Cic. *ad Att.* xiii. 14, xiv. 18, 20.)

SABI'NUS, ASE'LLIUS, received a magnificent reward from Tiberius for a dialogue, in which he had introduced a contest between a mushroom, a fidecula, an oyster, and a thrush. (Suet. *Tib.* 42.)

SABI'NUS, ASI'DIUS, a rhetorician mentioned by the elder Seneca (*Suas.* 2).

SABI'NUS, M. CAE'LIUS, a Roman jurist, who succeeded Cassius Longinus. He was not the Sabinus from whom the Sabiniani took their name. Caelius Sabinus was named consul by Otho; and Vitellius, on his accession to power, did not rescind the appointment. His consulship belonged to A. D. 69, in which year Vitellius was succeeded by Vespasianus. He wrote a work, *Ad Edictum Aedilium Curulium* (Gell. iv. 2, vii. 4). In the first of these two passages Gellius mentions the work of Caelius (*in libro quem de Edicto Aedilium Curulium composuit*); and Caelius here quotes Labeo. Nearly the same words are given by Ulpian (*De Aedilicio Edicto*, Dig. 21. tit. 1. s. 1. § 7), but he quotes only Sabinus, and omits Labeo's name. In the second passage Gellius quotes the words of Caelius as to the practice of slaves being sold with the pileus on the head, when the vendor would not warrant them; and though the work on the Edict is not quoted there, it seems certain that this extract must be from this book of Caelius. It appears that Caelius must also have written other works. (Dig. 35. tit. 1. s. 72. § 7.) There are no extracts from Caelius in the Digest, but he is

often cited, sometimes as Caelius Sabinus, sometimes by the name of Sabinus only. [G. L.]

SABI'NUS, CALA'VIUS, commanded the twelfth legion under Caesennius Paetus in his unfortunate campaign in Armenia, A. D. 62. (Tac. *Ann.* xv. 7.)

SABI'NUS, CALVI'SIUS. 1. C. CALVISIUS SABINUS, one of the legates of Caesar in the civil war, was sent by him into Aetolia in B. C. 48, and obtained possession of the whole of the country. (Caes. *B. C.* iii. 34, 35.) It is related by Appian (*B. C.* ii. 60) that he was defeated by Metellus Scipio in Macedonia, but this statement is hardly consistent with Caesar's account. In B. C. 45 he received the province of Africa from Caesar. Having been elected praetor in B. C. 44, he obtained from Antony the province of Africa again. It was pretended that the lot had assigned him this province; on which Cicero remarks that nothing could be more lucky, seeing that he had just come from Africa, leaving two legates behind him in Utica, as if he had divined that he should soon return. He did not, however, return to Africa, as the senate, after the departure of Antony for Mutina, conferred it upon Q. Cornificius (Cic. *Phil.* iii. 10, *ad Fam.* xii. 25). Sabinus was consul B. C. 39 with L. Marcius Censorinus, and in the following year he commanded the fleet of Octavian in the war with Sex. Pompey. In conjunction with Menas, who had deserted Pompey, he fought against Menecrates, Pompey's admiral, and sustained a defeat off Cumae. When Menas went over to Pompey again, just before the breaking out of hostilities in B. C. 36, Sabinus was deprived of the command of the fleet, because he had not kept a sufficient watch over the renegade. This, at least, is the reason assigned by Appian; but Octavian had for other reasons determined to entrust the conduct of the war to Agrippa. It is evident moreover that Sabinus was not looked upon with suspicion by Octavian, for at the close of the war the latter gave him the task of clearing Italy of robbers. He is mentioned too at a later time, shortly before the battle of Actium, as one of the friends of Octavian. (Dion Cass. xlviii. 34, 46; Appian, *B. C.* v. 81, 96, 132; Plut. *Ant.* 58.)

2. C. CALVISIUS SABINUS, probably son of No. 1, was consul B. C. 4 with L. Passienus Rufus (Monum. Ancyr.).

3. C. CALVISIUS SABINUS, probably son of No 2. and grandson of No. 1, was consul under Tiberius in A. D. 26 with Cn. Cornelius Lentulus Gaetulicus. In A. D. 32 he was accused of majestas, but was saved by Celsus, tribune of a city cohort, who was one of the informers. He was governor of Pannonia under Caligula, and was accused with his wife Cornelia; but as their condemnation was certain, they put an end to their own lives before the trial came on. (Tac. *Ann.* iv. 46, vi. 9, *Hist.* i. 48; Dion Cass. lix. 18.)

4. CALVISIUS SABINUS, a wealthy contemporary of Seneca, was of servile origin, and, though ignorant, affected to be a man of learning (Sen. *Ep.* 27).

SABI'NUS, CA'TIUS, was consul under Caracalla in A. D. 216 with Cornelius Anulinus. This was the second consulship of Sabinus; but his first does not occur in the Fasti. (Cod. Just. 2. tit. 19. s. 7; 9. tit. 32. s. 3, et alibi.)

SABI'NUS, CLAU'DIUS. [CLAUDIUS, Nos. 1, 2, 3.]

SABI'NUS, CORNE'LIUS, a tribune of the praetorian troops, was, after Cassius Chaerea, the principal conspirator against Caligula, and gave him one of the fatal blows. Upon the execution of Chaerea by Claudius, Sabinus voluntarily put an end to his own life, disdaining to survive the associate of his glorious deed (Dion Cass. lix. 29, lx. 3; Suet. *Calig.* 58; Joseph. *Ant.* xix. 1, 4).

SABI'NUS, DOMI'TIUS, is mentioned as one of the principal centurions (*primipilares*) in Galba's army at Rome in A. D. 69 (Tac. *Hist.* i. 31). We find mention of a Domitius Sabinus, a tribune of the soldiers, who served under Vespasian and Titus in the Jewish war. (Joseph. *B. J.* iii. 7. § 34, v. 8. § 1.)

SABI'NUS, FA'BIUS. [See above, SABINUS, consularis, p. 688, a.]

SABI'NUS, FLA'VIUS. 1. T. FLAVIUS SABINUS, the father of the emperor Vespasian, was himself the son of T. Flavius Petro, who had served as a centurion in the army of Pompey at Pharsalia. Sabinus had been one of the farmers of the tax of the quadragesima in Asia, which he collected with so much fairness that many cities erected statues to his honour with the inscription καλῶς τελωνήσαντι. He afterwards carried on business as a money-lender among the Helvetians, and died in their country, leaving two sons, Sabinus and Vespasian, afterwards emperor. (Suet. *Vesp.* 1.)

2. FLAVIUS SABINUS, the elder son of the preceding, and the brother of the emperor Vespasian. He is first mentioned in the reign of Claudius, A. D. 45, when he served under Plautius in Britain, along with his brother Vespasian (Dion Cass. lx. 20). He afterwards governed Moesia for seven years, and held the important office of praefectus urbis during the last eleven years of Nero's reign. He was removed from this office by Galba, but was replaced in it on the accession of Otho, who was anxious to conciliate Vespasian, who commanded the Roman legions in the East. He continued to retain the dignity under Vitellius, and made the soldiers in the city swear allegiance to the new emperor. But when Vespasian was proclaimed general by the legions in the East, and Antonius Primus and his other generals in the West, after the defeat of the troops of Vitellius, were marching upon Rome, Vitellius, despairing of success, offered to surrender the empire, and to place the supreme power in the hands of Sabinus till the arrival of his brother. The German soldiers of Vitellius, however, refused submission to this arrangement, and resolved to support their sovereign by arms. Sabinus had now gone too far to retreat; and, as he had not sufficient forces to oppose the troops of Vitellius, he took refuge in the Capitol. In the following night he caused his own children and Domitian, his brother's son, to be brought into the Capitol, and despatched a messenger to Vespasian's generals, begging for immediate assistance. On the following day the soldiers of Vitellius advanced to attack the Capitol. In the assault the houses next the Capitol were set on fire, whether by the besiegers or the besieged, is uncertain. The flames spread to the Capitol, which was eventually burnt to the ground (December, A. D. 69). Sabinus, who was worn out by old age, and who had lost his presence of mind in the danger, was taken prisoner, and dragged before Vitellius, who in vain endeavoured to save him from the fury of the soldiers. While Vitellius was standing before the steps of the palace, they

stabbed Sabinus, mangled his body, cut off his head, and dragged his remains to the place where the corpses of malefactors were thrown (*in Gemonias*). His children and his nephew Domitian made their escape. When the generals of Vespasian obtained possession of the city, the remains of Sabinus were interred with the honour of a censor's funeral. Sabinus was a man of distinguished reputation, and of unspotted character. He had been engaged in military service for thirty-five years, and was equally illustrious in peace and in war. During the seven years that he had governed Moesia, and the twelve years he had held the praefecture of the city, the only charge ever brought against him was a too great copiousness of speech. It was universally agreed, that before Vespasian became emperor, the dignity of the family centred in Sabinus. He left two sons, Flavius Sabinus [No. 4], and Flavius Clemens [CLEMENS.] (Plut. *Oth.* 5; Tac. *Hist.* i. 46, ii. 55, iii. 64—74, iv. 47; Dion Cass. lxv. 17; Suet. *Vesp.* 1, *Vitell.* 15; Joseph. *B. J.* iv. 10. § 3, iv. 11. § 4; Eutrop. vii. 12; Aurel. Vict. *Caes.* 8.)

3. T. FLAVIUS SABINUS, was consul suffectus with M. Caelius Sabinus in May and June, A. D. 69. He was one of the generals appointed by Otho to oppose the forces of Vitellius, but after the victory of the latter he made his submission to the conqueror (Tac. *Hist.* i. 77, ii. 36, 51). We have followed Tillemont (*Histoire des Empereurs*, "Note 1 sur Othon") in making this T. Flavius Sabinus a different person from the praefect of the city mentioned above. Tacitus nowhere speaks of them as the same person, and it is moreover unlikely that the praefect of the city would have been sent away from Rome. Besides which, we find that after the death of Otho, the consul Flavius Sabinus caused his troops in the north of Italy to submit to the generals of Vitellius (Tac. *Hist.* ii. 51), while the praefect of the city at the same time made the city cohorts at Rome swear allegiance to Vitellius (Tac. *Hist.* ii. 55). In addition to which we learn from inscriptions that the praenomen of the consul was *Titus*. The praenomen of the praefect of the city is not mentioned by Tacitus, but it could not have been Titus, as that was the praenomen of Vespasian. A difficulty, however, still remains, namely, why the younger brother Vespasian bore the surname of his father contrary to the general usage. But to this we reply, that it may have happened in this case, as in others, that there was a brother older than the other two, named Titus, who died after the birth of the future praefect of the city, but before the birth of Vespasian, and that the praenomen of the father was then given to the child born next.

4. FLAVIUS SABINUS, the son of the praefect of the city [No. 2], was besieged with his father in the Capitol, but escaped when it was burnt down. He married Julia, the daughter of his cousin Titus. He was consul A. D. 82, with his cousin Domitian, but was afterwards slain by the emperor, on the frivolous pretext that the herald in proclaiming his consulship had called him Imperator instead of consul. Domitian's love for his wife was perhaps the real reason of his death. (Dion Cass. lxv. 17; Philostr. *Apollon. Tyan.* vii. 3; Suet. *Dom.* 10.)

SABI'NUS, JU'LIUS, a Lingon, joined in the revolt of Classicus, A. D. 70, his ambition being excited not only by his natural vanity, but by a false idea that he was descended from Julius Caesar. He ordered his followers to salute him as *Caesar;* and with a large irregular body of Lingons he attacked the Sequani, and was defeated. He fled to a villa belonging to him, which he burnt, that he might be supposed to have perished in the flames, and hid himself in some subterranean chambers, where he was kept concealed for nine years by his friends and his wife Epponina, or Peponila. He was at length captured, taken to Rome, and there put to death by order of Vespasian. (Tac. *Hist.* iv. 55, 67; Dion Cass. lxvi. 3, 16; Plut. *Erot.* 25, pp. 770, 771; CLASSICUS.) [P. S.]

SABI'NUS, MASSU'RIUS, a hearer of Ateius Capito, was a distinguished jurist in the time of Tiberius, and he lived under Nero also, for the passage in Gaius (ii. 218) must certainly refer to this Sabinus, and not to Caelius. This is the Sabinus from whom the school of the Sabiniani took its name. [CAPITO.] Massurius was nearly fifty years of age before he was admitted into the Equestris Ordo, and he is said to have been poor enough to require pecuniary assistance from his hearers. He obtained under Tiberius the Jus Respondendi, which is a proof of his reputation as a jurist; and it is further evidence of this, that the Sabiniani took their name not from Capito, but from his more distinguished pupil. There is no direct excerpt from Sabinus in the Digest, but he is often cited by other jurists, who commented upon his *Libri tres Juris Civilis*. Pomponius wrote at least thirty-six *Libri ad Sabinum*, Ulpianus at least fifty-one, and Paulus at least forty-seven books. This fact in itself shows that the work of Massurius must have been considered to be a great authority. It is conjectured, but it is pure conjecture, that the arrangement was the same as that of the *Libri XVIII. Juris Civilis* of Q. Mucius Scaevola.

A passage from Massurius is quoted by Gellius (x. 15), who, in another passage (iii. 16), quotes a passage of Plinius (*H. N.* vii. 5), in which Plinius quotes Massurius for a case in which a woman declared that she had gone thirteen months with child. Gellius (iv. 1, 2) quotes the second book of Massurius on the *Jus Civile*. In another passage (v. 13) Gellius quotes the third book of the same work. In the fourteenth book (c. 2) he alludes to the same work, under the name of *Commentarii*. It is conjectured that Persius means to refer to the same work (*Sat.* v. 90), when he says —

"Excepto si quid Masuri rubrica vetavit."

On which see the note of Heinrich. Massurius is also mentioned by Arrian (*Epist.* iv. 3, *Μασσουρίου νόμους*). If Athenaeus (i. p. 1, c.) means this Massurius, his chronology is in great confusion.

Numerous other works of Massurius are cited by name in the Digest: *Commentarii de indigenis*, *Libri Memoralium*, *Fasti* in two books at least (Macrob. *Sat.* i. 4), at least two books of *Responsa* (Dig. 14. tit. 2. s. 4), apparently a commentary *Ad Edictum* (Dig. 38. tit. 1. s. 18), and *Libri ad Vitellium*. The fragments of the *Libri Memorialium* and of the *Fasti* are collected in Frotscher's Sallust. (Grotius, *Vitae Jurisconsult.*; Zimmern, *Geschichte des Röm. Privatrechts*, i. § 84; Puchta, *Instit.* i. § 99, and § 116, on the *Jus Respondendi.*) [G. L.]

SABI'NUS, M. MINA'TIUS, a legate of Cn. Pompeius the younger, whose name appears on coins. [See Vol. III. p. 489.]

SABI'NUS, NYMPHI'DIUS. [NYMPHIDIUS.]

SABI'NUS, OBULTRO'NIUS. [OBULTRONIUS.]

SABI'NUS, O'PPIUS. [OPPIUS, No. 18.]

SABI'NUS, OSTO'RIUS, a Roman eques, accused Barea Soranus and his daughter Servilia in A. D. 66, and was rewarded by Nero with a large sum of money, and the insignia of the quaestorship. (Tac. *Ann.* xvi. 23, 30, 33.) [BAREA SORANUS.]

SABI'NUS, L. PLO'TIUS, a Roman artist, who is only known by an inscription, in which he is described as a carver in ivory, EBORARIUS. (Reines. cl. xi. No. cxxii.; R. Rochette, *Lettre à M. Schorn*, p. 400, 2d ed.) [P. S.]

SABI'NUS, POMPO'NIUS, or with his full name JULIUS POMPONIUS SABINUS, is sometimes quoted as an ancient grammarian, but is the same as Pomponius Laetus, who lived at the revival of learning.

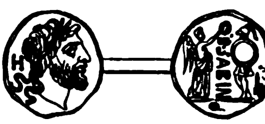
SABI'NUS, POPPAEUS, consul in A. D. 9, with Q. Sulpicius Camerinus. He was appointed in the life-time of Augustus, governor of Moesia; and Tiberius in the year after his accession, A. D. 15, not only confirmed him in his government of Moesia, but gave him in addition the provinces of Achaia and Macedonia. He continued to hold these provinces till his death in A. D. 35, having ruled over Moesia for twenty-four years. In A. D. 26, he obtained the triumphal ornaments on account of a victory which he had gained over some Thracian tribes. He did not belong to a distinguished family, and was indebted for his long continuance in his government to his possessing respectable, but not striking abilities. He was the maternal grandfather of Poppaea Sabina, the mistress, and afterwards the wife of Nero. (Dion Cass. Index, lib. lvi.; Suet. *Vesp.* 2; Tac. *Ann.* i. 80, iv. 46, v. 10, vi. 39, xiii. 45; Dion Cass. lviii. 25.)

SABI'NUS, T. SICI'NIUS, consul B. C. 487, with C. Aquillius Tuscus, carried on war against the Volsci, and obtained a triumph, as we learn from the Capitoline Fasti and Dionysius, though Livy says "cum Volscis aequo Marte discessum est." Dionysius calls him T. Siccius. (Fasti Capit.; Dionys. viii. 64, 67; Liv. ii. 40.) Sicinius served afterwards, as legatus, under the consul M. Fabius Vibulanus in B.C. 480. (Dionys. ix. 12, 13.)

SABI'NUS, TI'TIUS, a distinguished Roman eques, was a friend of Germanicus, and was consequently hated by Sejanus. To please this powerful favourite, Latinius Latiaris, who was a friend of Sabinus, induced the latter to speak in unguarded terms both of Sejanus and Tiberius, and then betrayed his confidence. Sabinus was executed in prison, and his body thrown out upon the Gemonian steps, and cast into the Tiber. The ancient writers mention the fidelity of the dog of Sabinus, which would not desert his master, and which tried to bear up his corpse when thrown into the Tiber. (Tac. *Ann.* iv. 18, 19, 68, 70, vi. 4; Dion Cass. lviii. 1; Plin. *H. N.* viii. 40. s. 61.)

SABI'NUS, Q. TITU'RIUS, one of Caesar's legates in Gaul, is first mentioned in Caesar's campaign against the Remi, in B. C. 57. In the following year, B. C. 56, he was sent by Caesar with three legions against the Unelli, Curiosolitae, and Lexovii (in Normandy), who were led by Viridovix. He gained a great victory over the forces of Viridovix, and all the insurgent states submitted to his authority. In B. C. 54 Q. Titurius Sabinus and L. Aurunculeius Cotta were stationed for the winter in the territory of the Eburones with a legion and five cohorts. They had not been more than fifteen days in the country before they were attacked by Ambiorix and Cativolcus. On this occasion Sabinus did not show the same resolution as Cotta, and it was owing to his fatal resolution to trust himself to the safe conduct of Ambiorix that the Roman troops, as well as Sabinus and Cotta, were destroyed, as is related more fully in the life of Cotta. [Vol. I. p. 869.] (Caes. *B. G.* ii. 5, iii. 11, 17—19, v. 24—37; Dion Cass. xxxix. 45, xl. 5, 6; Suet. *Caes.* 25; Liv. *Epit.* 106; Flor. iii. 10; Oros. vi. 10; Eutrop. vi. 14.)

The annexed coin was struck by a Titurius Sabinus, but it is uncertain who he was.



COIN OF TITURIUS SABINUS.

SABI'NUS TYRO, the author of a treatise on horticulture, which he dedicated to Maecenas. All that we know with regard to this writer and his work is to be found in the notice of Pliny (*H. N.* xix. 10). "Ferroque non expedire tangi rutam, cunilam, mentam, ocimum, auctor est Sabinus (al. *Sabinius*) Tyro in libro *Cepuricôn* quem Maecenati dicavit." [W. R.]

SABI'NUS, VEC'TIUS, of the Ulpian family, was the senator upon whose motion, according to Capitolinus, Balbinus and Maximus were nominated joint emperors. Upon their elevation he was appointed Praefectus Urbi. (Capitolin. *Max. et Balb.* 2, 4.) [W. R.]

SA'BULA, L. COSSU'TIUS, mentioned only on coins, a specimen of which is annexed. The obverse represents the head of Medusa, with SABVLA, the reverse Bellerophon riding on Pegasus with L. COSSVTI. C. F. (Eckhel, vol. v. p. 197.)



COIN OF L. COSSUTIUS SABULA.

SABURA or SABURRA, the commander of Juba's forces in Africa, defeated C. Curio, Caesar's general, in B. C. 49. He was destroyed with all his forces in B. C. 46 by P. Sittius. (Caes. *B. C.* ii. 38, &c.; Hirt. *B. Afr.* 48, 93; Appian, *B. C.* ii. 45, iv. 54.)

SABUS. [SANCHUS.]

SA'CADAS (Σακάδας), of Argos, one of the

most eminent of the ancient Greek musicians, is mentioned by Plutarch (*de Mus.* 9, p. 1134, b.) as one of the masters who established at Sparta the second great school or style (κατάστασις) of music, of which Thaletas was the founder, as Terpander had been of the first. His age is marked and his eminence is attested by the statement of Pausanias (x. 7. § 3), that he gained the prize for flute-playing at the first of the musical contests which the Amphictyons established in connection with the Pythian games (Ol. 47. 3, B. C. 590), and also at the next two festivals in succession (Ol. 48. 3, 49. 3, B. C. 586, 582). From the manner, however, in which his name is connected with those of Polymnestus and Alcman, in several passages, and perhaps too from the cessation of his Pythian victories, we may infer that these victories were among the latest events of his life. Pausanias elsewhere (ii. 22. § 9) speaks of these Pythian victories as having appeased the anger against the music of the flute, which Apollo had conceived on account of his contest with Silenus (comp. MARSYAS). Plutarch, relating the same fact, adds that Sacadas was the author of a new nome, in which the three modes of music were combined; the first strophe sung by the chorus being in the Dorian mode, the second in the Phrygian, and the third in the Lydian, whence the nome was called the *tripartite* (τριμερῆς); but that another authority ascribed its invention to Clonas. (Plut. *de Mus.* 8, p. 1134, a.) Pollux (iv. 79) speaks expressly of a Pythian nome as the composition of Sacadas. Plutarch also informs us that, in his rhythms, Sacadas, like Polymnestus, adhered to the pure and beautiful style which had been introduced by Terpander. (*Ib.* 12, p. 1135, c.)

In the time of Sacadas most of the musicians were poets also, though the connection between the two arts had not become so close as it was afterwards. The kind of poetry which these masters cultivated was chiefly, if not exclusively, the elegy. Accordingly we find Sacadas mentioned as *a good poet*, and a composer of elegies (Plut. *l. c.*). It was, however, in the music of the flute alone, unaccompanied by the voice, that he gained his Pythian victories. At the same games there was another and a different prize for elegies sung to the music of the flute; and this was gained by Echembrotus of Arcadia. The music of Sacadas was *auletic*, that of Echembrotus *aulodic*. Pausanias names the contest in which Sacadas gained his victories, αὔλημα τὸ πυθικόν (ii. 22. § 9). From the same passage we learn that a monument was erected to Sacadas in his native city. His statue also had a place among those of the poets and musicians on Mount Helicon; and, from a statement made by Pausanias in connection with this statue, we learn that Pindar composed a proëm in praise of Sacadas and his flute-playing. (Paus. ix. 30. § 2.) Plutarch (*de Mus.* 8, p. 1134, a.) also refers to the mention of him by Pindar. Athenaeus (xiii. p. 610, c.) ascribes to Sacadas a poem on the taking of Troy (Ἰλίου πέρσις), at least if the emendation of Schweighäuser on the various corrupt forms of the name in that passage be correct, which is not universally admitted. If Sacadas really composed such a poem, it must have resembled the epico-lyric poems of Stesichorus; but the account given of it by Athenaeus can hardly be understood as applying to the work of a flute-player and elegiac poet. (Müller, *Gesch. d. Griech. Lit.* vol. i. pp. 291, 292; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. pp. 431—433.) [P. S.]

SACCUS, an agnomen of L. Titinius Pansa. [PANSA]

SACERDOS, CARSI'DIUS, was accused in A. D. 23 of having assisted Tacfarinas with corn, but was acquitted. He was condemned in A. D. 37 to *deportatio in insulam*, as one of the accomplices of the adulteries of Albucilla, at which time he is spoken of as a man of praetorian rank. His name occurs in some editions of Tacitus, under the form of Grasidius. (Tac. *Ann.* iv. 13, vi. 48.)

SACERDOS, TI. CLAU'DIUS, one of the consules suffecti in A. D. 100. (Fasti.)

SACERDOS, JU'LIUS, slain by Caligula. (Dion Cass. lix. 22.)

SACERDOS, C. LICI'NIUS. 1. A Roman eques. When he appeared with his horse before the censors in B. C. 142, Scipio Africanus the younger, who was one of the censors, said that he knew that Sacerdos had committed perjury, but as no one came forward to accuse him, Scipio allowed him to pass on, as he would not act as accuser, witness, and judge. (Cic. *pro Cluent.* 48; Val. Max. iv. 1. § 10.)

2. The grandson of the preceding, bore an unblemished character. He was praetor B. C. 75, and in the following year had the government of Sicily, in which he was succeeded by Verres. He subsequently served as legate under Q. Metellus in Crete, and was a candidate for the consulship at the same comitia in which Cicero and Antonius were elected. Cicero frequently mentions him in his orations against Verres, and contrasts his upright administration of Sicily with the corrupt and unjust proceedings of his successor. (Cic. *Verr.* i. 10, 46, 50, ii. 28, iii. 50, 92, *pro Planc.* 11; Ascon. *in Tog. Cand.* p. 82, ed. Orelli.)

SACERDOS, MA'RIUS PLO'TIUS. [PLOTIUS.]

SACERDOS, TINEIUS. 1. C., consul under Antoninus Pius in A. D. 158 with Sex. Sulpicius Tertullus. (Fasti.)

2. Q., consul in A. D. 219 with the emperor Elagabalus. (Fasti.)

M. SACRATIVIR, of Capua, a Roman eques, who fell fighting on Caesar's side at the battle of Dyrrhachium, B. C. 48. (Caes. *B. C.* iii. 71.)

SACROVIR, JU'LIUS, and JU'LIUS FLORUS, two Gauls, the former an Aeduan and the latter a Treviran, were both of noble family, and had received the Roman citizenship on account of their services. These chiefs in the reign of Tiberius, A. D. 21, determined to excite an insurrection of the Gauls, who were burdened with debts, and ripe for revolt. Florus, who had undertaken to stir up the Belgae, collected a force consisting of debtors and clients, and was making for the wood Arduenna, when he was surrounded by the Roman legions, and seeing no way of escape, put an end to his own life. Sacrovir was at first more successful; he collected a large army among the Aedui and the surrounding people, but was defeated by the Roman legate Silius, in the neighbourhood of Augustodunum (Autun), and thereupon he likewise destroyed himself. (Tac. *Ann.* iii. 40—46, iv. 18, *Hist.* iv. 57.)

SADALES, the son of Cotys, king of Thrace, was sent by his father to the assistance of Pompey, and fought on his side against Caesar, in B. C. 48. In conjunction with Scipio, he defeated L.

Cassius Longinus, one of Caesar's legates. He was pardoned by Caesar after the battle of Pharsalia, and appears to have succeeded his father in the sovereignty about this time. He died in B. C. 42, leaving his dominions to the Romans (Caes. *B. C.* iii. 4; Lucan, v. 54; Dion Cass. xli. 51, 63, xlvii. 25). Cicero, in his orations against Verres, B. C. 70, speaks of a king Sadala (*Verr.* Act. i. 24). This Sadala was in all probability the father of Cotys, and the grandfather of the Sadales mentioned above.

SA'DOCUS (Σάδοκος), son of Sitalces, king of Thrace, was made a citizen of Athens, in B. C. 431, when the Athenians formed an alliance with his father. In the following year, the Athenian envoys at the court of Sitalces persuaded Sadocus to deliver up to them Aristeus and the other ambassadors, who were passing through Thrace on their way to Asia, to ask the aid of the Persian king against Athens (Thucyd. ii. 29, 67; comp. Herod. vii. 137; Arist. *Ach.* 145, &c.). The name occurs as Σάδωκος in the Scholiast on Aristophanes (*l. c.*). [E. E.]

SADYATTES (Σαδυάττης), a king of Lydia, succeeded his father Ardys, and reigned from B. C. 630 to 618. He carried on war with the Milesians for six years, and at his death bequeathed the war to his son and successor, Alyattes. [ALYATTES.] (Herod. i. 16, 18). Nicolaus Damascenus relates (p. 52, ed. Orelli) a tale of this king, calling him by mistake a son of Alyattes.

L. SAE'NIUS, a senator at the time of the Catilinarian conspiracy, B. C. 63 (Sall. *Cat.* 30). We find in the Fasti one of the consules suffecti for B. C. 30, with the name of L. Saenius, who was probably the same person as the senator. Appian says (*B. C.* iv. 50), that a certain Balbinus was consul in B. C. 30, in which year the conspiracy of the younger Lepidus was detected by Maecenas. Now as the Fasti do not mention a consul of the name of Balbinus, it has been conjectured with much probability that Balbinus was the cognomen of L. Saenius. Appian further states (*l. c.*) that Balbinus was proscribed by the triumvirs in B. C. 43, and restored with Sex. Pompey. The senatus consultum, by which Augustus made a number of persons patricians, is called *Lex Saenia* by Tacitus (*Ann.* xi. 25). Dion Cassius (lii. 42) speaks of the addition to the patricians as taking place in B. C. 29, but the name of the *Lex Saenia* shows that the authority of the senate was obtained at the latter end of the preceding year in the consulship of Saenius.

SAE'VIUS NICA'NOR. [NICANOR.]

SAFI'NIUS ATELLA, a person for whom Staienus bribed the judices, as he subsequently did in the case of Cluentius. (Cic. *pro Cluent.* 25, 36.)

SAGARI'TIS, a nymph in whose embraces Attis became faithless to Cybele; the goddess avenged the wrong done to her by causing the tree with which the nymph's life was connected, to be cut down. (Ov. *Fast.* iv. 229.) [L. S.]

SAGITTA, CLAU'DIUS, praefectus of an ala, hurried to L. Piso in Africa, at the beginning of A. D. 70, to inform him that his death was resolved upon. (Tac. *Hist.* iv. 49.) [PISO, No. 26.]

SAGITTA, OCTA'VIUS, tribune of the plebs, A. D. 58, murdered his mistress, Pontia Postumia, because she had refused to marry him after promising to do so. He was accused by the father of Pontia, and condemned to *deportatio in insulam*. In the civil wars which followed Nero's death he returned to Rome, but was again condemned by the senate to his former punishment, A. D. 70. (Tac. *Ann.* xiii. 44, *Hist.* iv. 44.)

SAITIS (Σαΐτις), a surname of Athena, under which she had a sanctuary on Mount Pontinus, near Lerna in Argolis. (Paus. ii. 36 in fin.; comp. Herod. ii. 175; Tzetz. *ad Lycoph.* 111.) The name was traced by the Greeks to the Egyptians, among whom Athena was said to have been called Saïs. [L. S.]

SALA'CIA, the female divinity of the sea among the Romans, and the wife of Neptune. (Varro, *De Ling. Lat.* v. 72; *ap. August. De Civ. Dei*, vii. 22; Serv. *ad Aen.* i. 144, x. 76.) The name is evidently connected with *sal* (ἅλς), and accordingly denotes the wide, open sea. Servius (*ad Aen.* i. 720) declares the name Salacia to be only a surname of Venus, while in another passage (*ad Georg.* i. 31) he observes, that Cicero, in his Timaeus, applied the name to the Greek Tethys, which we cannot wonder at, since the natural tendency was to identify Salacia with some Greek marine divinity. (Comp. Cic. *de Univers.* 11; Gellius, xiii. 22; August. *l. c.* iv. 10.) [L. S.]

SALACON, a name given by Cicero to Tigellius. It is not a proper name, as some editors think, but the Greek word σαλάκων, a swaggerer.

SALAETHUS (Σάλαιθος), a Lacedaemonian, who, early in B. C. 427, when Mytilene had revolted from Athens, and had been received into the Spartan alliance, was sent thither to give promise of aid, and contrived to make his way into the city through the Athenian lines, where they were interrupted by the bed of a torrent. The expected succour, however, was so long in coming, that Salaethus himself at last despaired of it; and in order to increase the effective force of the besieged, he ventured to entrust the commons with the full armour of the regular infantry. The consequence was that they broke out into insurrection, and the oligarchical party, fearing lest they should capitulate apart for themselves, saw no resource but in the surrender of the city to the Athenians. Salaethus concealed himself, but was taken; and, together with the chief instigators of the revolt, was sent to Athens. Here he tried to save his life by making great offers, engaging in particular to prevail on the Lacedaemonians to abandon the siege of Plataea. The people, however, paid no regard to his promises, and sentenced him to immediate execution. (Thucyd. iii. 25, 27, 28, 35, 36.) [E. E.]

SA'LAMIS (Σαλαμίς), a daughter of Asopis, and by Poseidon the mother of Cenchreus or Cychreus. (Paus. i. 35. § 2; Apollod. iii. 12. § 7; Diod. iv. 72.) From her the island of Salamis was believed by the ancients to have received its name. [L. S.]

Q. SALASSUS, a frater of the P. Curtius who was put to death in Spain, in B. C. 45, by order of Cn. Pompeius, the son of Magnus. [CURTIUS, No. 4.] (Cic. *ad Fam.* vi. 18). He is probably the same person as the Vettius Salassus, who was proscribed by the triumvirs in B. C. 43, and threw himself headlong from the roof of a house, when he saw his own wife conducting the assassins to him. (Appian, *B. C.* iv. 24; Val. Max. ix. 11. § 7.)

SALEIUS BASSUS. [BASSUS.]

SALGANEUS (Σαλγανεύς), a surname of

Apollo, derived from the town of Salganeus in Boeotia. (Steph. Byz. *s. v.*; comp. Strab. ix. p. 403.) [L. S.]

SA'LIA, FLA'VIUS, consul under Constantius II., in A. D. 348, with Flavius Philippus. The poet Prudentius was born in their consulship, as we learn from the introduction to his works.

T. SALIE'NUS, a centurion in Caesar's army in Africa, in B. C. 46, induced the two Titii to surrender their ship to C. Virgilius, the Pompeian leader. He was subsequently dismissed from the army by Caesar with disgrace. (Hirt. *B. Afr.* 28, 54.)

SALIE'NUS CLEMENS, a senator in the reign of Nero. (Tac. *Ann.* xv. 73.)

SALINA'TOR, TI. CLAUDIUS FUSCUS. [FUSCUS, p. 191, b.]

SALINA'TOR, LI'VIUS. 1. M. LIVIUS M. F. M. N. SALINATOR, was consul B. C. 219, with L. Aemilius Paulus. Both consuls were sent against the Illyrians, who had risen in arms under Demetrius of the island of Pharos in the Adriatic. The consuls soon brought the war to an end, subdued the strongholds of Demetrius, and compelled the latter to fly for refuge to Philip, king of Macedonia. Polybius attributes these exploits to Paulus alone, but we learn from other writers that Livius carried on the war together with his colleague, though it is probable that he took only a subordinate part in the campaign. He triumphed, however, with Paulus on his return to Rome; but immediately afterwards both consuls were brought to trial on the charge of having unfairly divided the booty among the soldiers. Paulus escaped with difficulty, but Livius was condemned by all the thirty-five tribes, with the exception of the Maecian. The sentence seems to have been an unjust one, and Livius took his disgrace so much to heart that he left the city and retired to his estate in the country, where he lived some years without taking any part in public affairs. (Polyb. iii. 19; Zonar. viii. 20; Appian, *Illyr.* 8; Aurel. Vict. *de Vir. Ill.* 50; Liv. xxii. 35, xxvii. 34, xxix. 37.) But the disasters which Rome experienced during the next few years would not allow her to dispense with the services of any of her citizens, and accordingly the consuls brought him back to the city in B. C. 210, after he had been absent nearly eight years. He had, however, neither forgotten nor forgiven his unjust sentence; he returned to the city in a manner which showed that his disgrace still rankled in his breast; his garments were mean, and his hair and beard long and uncombed; but the censors compelled him to lay aside his *squalor*, and resume his seat in the senate. Even then he would not speak, and he remained silent for two years, till the attacks made upon his kinsman, M. Livius Macatus, induced him, in B. C. 208, to open his lips in his defence. In the same year the exigencies of the republic led to his election to the consulship for the following year, B. C. 207, with C. Claudius Nero.

The apprehended invasion of Northern Italy by Hasdrubal, made it more necessary than ever to have generals of experience at the head of the Roman legions. One of the consuls was obliged to be a plebeian; and the deaths of Gracchus, Flaminius, and Marcellus, left Livius almost the only plebeian general to whom the republic dared to commit its fortunes. But at first Livius sternly refused to be chosen. His misanthropy increased rather than diminished. "If they considered him a good man, why had they condemned him as a bad man? if they had condemned him justly, why did they deem him worthy of a second consulship?" At length he yielded to the entreaties of the senate, and allowed himself to be elected consul. But a difficulty still remained. Livius was a personal enemy of Nero; and, as it was of the first importance that the two consuls should act with unanimity, the senate endeavoured to reconcile them. "To what purpose?" said Livius: "we shall act with all the more vigour, if we are each afraid of giving one another an opportunity of obtaining renown by our disasters?" The authority of the senate, however, again prevailed, and Livius consented with difficulty to be reconciled to his colleague. Still he went forth to the war with bitter feelings against his countrymen. When Fabius urged him not to fight till he had become well acquainted with the forces of the enemy, the consul replied, that he should fight as soon as possible, in order that he might gain glory from the victory, or have the satisfaction of seeing the defeat of his countrymen. His conduct, however, was not as rash as his words. The lot decided that he should oppose Hasdrubal in Northern Italy, and that Nero should fight against Hannibal in the south. Hasdrubal made his appearance in Northern Italy sooner than was expected either by friends or foes. His great object was to effect a junction with Hannibal, but some horsemen, whom he had sent to his brother, to carry intelligence of his movements and to propose their meeting in Umbria, were intercepted by Nero. The latter instantly set out with a light detachment of 7000 men, and succeeded in joining Livius in his camp at Sena. The two consuls resolved upon an immediate battle; but Hasdrubal, perceiving the arrival of the other consul with his forces, declined the combat, and retreated towards Ariminum. The Romans pursued him, and compelled him to fight on the Metaurus. The Carthaginian army was completely defeated, and Hasdrubal himself fell in the combat. Further details of this battle, which was decisive of the fate of Italy, are given in the life of Hasdrubal [HASDRUBAL, No. 6]. The consuls entered the city in triumph at the end of the summer, Livius in the triumphal car and Nero riding by his side, the greater distinction being granted to the former, as the battle had been fought in his province and he had had the auspices on the day of the engagement, though the general voice ascribed the honour of the victory to Nero (Liv. xxvii. 34, 35, 40, 46—49, xxviii. 9; Polyb. xi. 1—3; Zonar. ix. 9; Appian, *Annib.* 52, 53; Oros. iv. 18; Eutrop. iii. 18; Val. Max. iv. 2. § 2, vii. 2. § 6, vii. 4. § 4, ix. 3. § 1). In the battle Livius vowed a temple to Juventas, which was dedicated sixteen years afterwards. (Cic. *Brut.* 18; Liv. xxxvi. 36.)

In the same year, B. C. 207, Livius was appointed dictator for the purpose of holding the consular comitia. Next year, B. C. 206, he was stationed in Etruria, as proconsul, with an army of two legions of volones, and his imperium was prolonged for two successive years. Towards the end of B. C. 205 he advanced from Etruria into Cisalpine Gaul, in order to support the praetor Sp. Lucretius, who had to oppose Mago, who had landed in Liguria. They succeeded in shutting Mago up in Liguria, where he remained for two or three years [MAGO, No. 7]. (Liv. xxviii. 10, 46, xxix. 5, 13.) In B. C. 204 Livius was censor with his old enemy

and former colleague in the consulship, C. Claudius Nero. The long-smothered resentments of these proud and haughty men burst forth again in their censorship, and occasioned no small scandal in the state. Nero appears, however, to have been the aggressor. It so happened that both censors possessed a public horse (*equus publicus*); and accordingly, in the muster of the equites, which was one part of the censors' duties, when the herald came to the Tribus Pollia to which Livius belonged, and hesitated to summon the censor, Nero called out "Summon M. Livius," and thereupon ordered his colleague to sell his horse, because he had been condemned by the people. Livius, in retaliation, deprived Nero likewise of his horse. At the close of the census, when the censors had to take the customary oaths and deposit the records of their office in the aerarium, each left the name of his colleague among the aerarians, and Livius, besides, left as aerarians the citizens of all the tribes, with the exception of the Maecian, because they had condemned him, and had after his condemnation elected him to the consulship and censorship. The indignation of the people at the proceedings of the censors led Cn. Baebius, the tribune of the plebs, to bring an accusation against them both; but the prosecution was dropt through the influence of the senate, who thought it more advisable to uphold the principle of the irresponsibility of the censorship than to inflict upon the delinquents the punishment they deserved. Livius, in his censorship, imposed a tax upon salt, in consequence of which he received the surname of *Salinator*, which seems to have been given him in derision, but which became, notwithstanding, hereditary in his family. (Liv. xxix. 37; Aurel. Vict. *de Vir. Ill.* 50; Val. Max. ii. 9. § 6, vii. 2. § 6.)

2. C. LIVIUS SALINATOR, curule aedile B. C. 203, and praetor B. C. 202, in which year he obtained Bruttii as his province. In B. C. 193 he fought under the consul against the Boii, and in the same year was an unsuccessful candidate for the consulship (Liv. xxix. 38, xxx. 26, 27, xxxv. 5, 10). He was elected pontifex in B. C. 211, in the place of M'. Pomponius Matho, and died in B. C. 170. (Liv. xxvi. 23, xliii. 11.)

3. C. LIVIUS SALINATOR, was praetor B. C. 191, and had the command of the fleet in the war against Antiochus. He defeated Polyxenidas, the king's admiral, off Corycus, and in the following year prosecuted the war with activity till he was succeeded by L. Aemilius Regillus [POLYXENIDAS]. He was not, however, left unemployed, for in the same year, B. C. 190, he was sent to Lycia, and also to Prusias, king of Bithynia. He was consul B. C. 188, with M. Valerius Messalla, and obtained Gaul as his province, but performed nothing worthy of note. (Liv. xxxv. 24, xxxvi. 2, 42—44, xxxvii. 9—14, 16, 25, xxxviii. 35; Appian, *Syr.* 22—25.)

SALINA'TOR, O'PPIUS. [OPPIUS, No. 6.]

SALLU'STIUS or SALU'STIUS, the name of two or three persons mentioned in Cicero's correspondence.

1. CN. SALLUSTIUS, whose name frequently occurs, appears to have been a client of Cicero, and was a person of considerable literary attainments (Cic. *ad Att.* i. 3, 11, xi. 11, 17, *ad Fam.* xiv. 4. § 6, xiv. 11, *ad Q. Fr.* iii. 4. § 2, iii. 5. § 1).

2. CANINIUS SALLUSTIUS, the quaestor of Bibulus, proconsul of Syria, to whom one of Cicero's letters is addressed (*ad Fam.* ii. 17). The name seems to be corrupt. It has been conjectured that we ought to read *C. Annius Sallustianus* or *Cn. Sallustius.*

3. P. SALLUSTIUS. (Cic. *ad Att.* xi. 11.)

SALLU'STIUS, or SALU'STIUS (Σαλούστιος). 1. Praefectus Praetorio (according to Suidas *s. v.* Σαλούστιος) under the emperor Julianus. It is probably the same Sallustius who was consul in A. D. 363. Sallustius was a heathen, but, according to the testimony of Theodoretus, dissuaded the emperor from persecuting the Christians. He appears to have been on terms of friendship with the emperor Julianus, who dedicated to him his fourth oration. Himerius also dedicated one of his treatises to him (Phot. Cod. clxv. p. 108, a, 29, ed. Bekker). It was in all probability this Sallustius who was the author of a treatise Περὶ θεῶν καὶ κόσμου, which is still extant. If so, he was attached to the doctrines of the Neo-Platonists.

There are various editions of the above-mentioned treatise. It is incorporated in Gale's *Opuscula Mythologica.* There is also an edition by Orellius, with the version of Leo Allatius, the notes of Lucas Holstenius and Gale, with some by the editor himself (Turici, 1821). There are translations of the work in German by J. C. Arnold and G. Schulthess; in French by Formey, in his edition of the work (Berlin, A. D. 1748); and in English by Thomas Taylor. (Schöll, *Gesch. der Griech. Litteratur,* vol. iii. p. 357.)

2. A Cynic philosopher of some note, who lived in the latter part of the fifth century after Christ. His father Basilides was a Syrian; his mother Theoclea a native of Emesa, where probably Sallustius was born, and where he lived during the earlier part of his life. He applied himself first to the study of jurisprudence, and cultivated the art of oratory with considerable diligence under the tuition of Eunoius at Emesa. He subsequently abandoned his forensic studies, and took up the profession of a sophist. He directed his attention especially to the Attic orators, and learnt all the orations of Demosthenes by heart. His own compositions were deemed not unworthy of the great models whom he imitated. Finding the instructions of Eunoius no longer of service to him, Sallustius betook himself to Alexandria, and studied under the best masters of eloquence that the city afforded. Here too he probably imbibed a taste for philosophy; and, attracted by the fame of the Athenian school, removed to Athens, and attended the lectures of Proclus. He soon left the Neo-Platonists however, and took up with the doctrines of the Cynics, which he maintained thenceforward with great ardour. Some curious stories are told of the experiments which he made upon himself to display or increase his power of enduring pain, and his disregard of the ordinary enjoyments of life (Suidas *s. v.* χυτρόποus; Simplic. *in Epict.* p. m. 63). He assailed the philosophers of his time with considerable vehemence, to which his powers of ridicule gave additional effect. He pronounced philosophy to be an impossibility, and dissuaded the young men from resorting to the teachers of it (Suidas, *l. c. s. v.* Ἀθηνόδωρος). Leaving Athens he returned to Alexandria, where he employed his eloquence and wit in attacking the follies or vices of his contemporaries. According to Photius (Cod. ccxlii. p. 342, ed. Bekker), he pretended to a sort of divination or fortune-telling, professing to be able to tell from the appearance of a person's eyes

what kind of death he would die. Sallustius was suspected of holding somewhat impious opinions regarding the gods. He seems at least to have been unsparing in his attacks upon the fanatical theology of the Neo-Platonists. The treatise Περὶ θεῶν καὶ κόσμου has sometimes, without sufficient reason, been attributed to this Sallustius. (Suidas, *l. c.*; Phot. *l. c.*; Brucker, *Hist. Crit. Philosoph.* vol. ii. p. 528, &c.) [C. P. M.]

C. SALLU'STIUS CRISPUS, or SALU'STIUS, belonged to a plebeian family, and was born B. C. 86, the year in which C. Marius died, at Amiternum, in the country of the Sabini. About the age of twenty-seven, as some say, though the time is uncertain, he obtained the quaestorship, and in B. C. 52 he was elected tribunus plebis, in the year in which Clodius was killed by Milo in a brawl. In B. C. 50 the censors Appius Claudius Pulcher and L. Calpurnius Piso ejected Sallustius from the senate (Dion Cass. xl. 63, and the note of Reimarus), on the ground, as some say, of his having been caught in the act of adultery with Fausta, the daughter of the dictator Sulla, and the wife of T. Annius Milo. It is said that the husband soundly whipped Sallustius, and only let him off on payment of a sum of money (Varro, quoted by Gellius, xvii. 18). Sallustius belonged to the faction of Caesar, and party spirit may have had some effect with the censors, for the imputation of an adulterous commerce, even if true, would hardly have been a sufficient ground at that time for a Nota Censoria. Sallustius, in his tribunate, made a violent attack upon Milo as to the affair of Clodius, but there may have been other grounds for his enmity, besides the supposed thrashing that he had received from Milo. The adulterous act, of course, was committed before B. C. 52; and Sallustius was elected a tribune after the affair. However this may be, upon his ejection from the senate, we hear no more of him for some time. The unknown author of the Declamatio in Sallustium (c. 5, 6) merely hints that he may have gone to Caesar, who was then in Gallia; but such a hint from an unknown person is worth nothing.

In B. C. 47 Sallustius was praetor elect, and was thus restored to his rank. (Dion. Cass. xlii. 52.) He nearly lost his life in a mutiny of some of Caesar's troops in Campania, who had been led thither to pass over into Africa. (Appian, *Bell. Civ.* ii. 92.) Sallustius carried the news of the uproar to Caesar at Rome, and was followed thither by the mutinous soldiers, whom Caesar pacified. Sallustius accompanied Caesar in his African war, B. C. 46 (*Bell. Afric.* c. 8, 34), and he was sent to the island Cercina (the Karkenna islands, on the coast of Tunis), to get supplies for Caesar, which he accomplished. Caesar left him in Africa as the governor of Numidia, in which capacity he is charged with having oppressed the people, and enriched himself by unjust means (Dion Cass. xliii. 9, and the note of Reimarus.) He was accused of maladministration before Caesar, but it does not appear that he was brought to trial. The charge is somewhat confirmed by the fact of his becoming immensely rich, as was shown by the expensive gardens which he formed (horti Sallustiani) on the Quirinalis. It is conjectured that the abusive attack of Lenaeus, a freedman of Pompeius Magnus, is the authority for the scandalous tales against Sallustius (Sueton. *De Illust. Grammat.* 15); but it is not the only authority. Sallustius retired into privacy after he returned from Africa, and he passed quietly through the troublesome period after Caesar's death. He died B. C. 34, about four years before the battle of Actium. The story of his marrying Cicero's wife, Terentia, is improbable. (Drumann, *Geschichte Roms*, vol. vi. p. 693.)

The character of Sallustius has been the subject of much discussion among scholars, some of whom attempt to clear him of the scandalous imputations upon his memory. That a partizan, like Sallustius, and a rich man too, must have had many enemies, is agreeable to all experience; and of course he may have had detractors. But to attempt to decide on the real merits of his character, or the degree of his demerits, with such evidence as we have, is puerile industry. It is enough to remark that Dion Cassius always makes a man as bad as he can. That he devoted himself so busily to literature in his retirement is an argument in favour of the latter part of his life at least.

It was probably not till after his return from Africa that Sallustius wrote his historical works. The *Catilina*, or *Bellum Catilinarium*, is a history of the conspiracy of Catilina during the consulship of Cicero, B. C. 63. The introduction to this history, which some critics admire, is only a feeble and rhetorical attempt to act the philosopher and moralist. The history, however, is valuable; and the charge that the historian has underrated the services of Cicero, is not maintainable. He would have damaged Cicero more in the opinion of the admirers of Cicero, at least, by not writing the history at all. Sallustius was a living spectator of the events which he describes, and considering that he was not a friend of Cicero, and was a partizan of Caesar, he wrote with fairness. The speeches which he has inserted in his history are certainly his own composition; but we may assume that Caesar's speech was extant, and that he gave the substance of it. If he wrote the history after Caesar's death, which is probable, that may explain why he had the bad taste to put his own composition in the place of Caesar's genuine oration. Cato's speech on the same occasion was taken down by short-hand writers (Plut. *Cato Minor*, c. 23); and Sallustius of course had it in his hands; but still he wrote one himself (Drumann, *Geschichte Roms*, vol. iii. p. 174). He showed his ignorance of the true value of history, and his vanity too in not recording a speech of Cato. Constantius Felicius Durantinus, in his *Historia Conjurationis Catilinariae*, has stated the facts which Sallustius either purposely or carelessly omitted in his history.

The *Jugurtha*, or *Bellum Jugurthinum*, contains the history of the war of the Romans against Jugurtha, king of Numidia, which began B. C. 111, and continued until B. C. 106. It is likely enough that Sallustius was led to write this work from having resided in Africa, and that he collected some materials there. He cites the Punic Books of King Hiempsal, as authority for his general geographical description (*Jug.* c. 17). The Jugurthine war has a philosophical introduction of the same stamp as that to the *Catilina*. As a history of the campaign, the Jugurthine war is of no value: there is a total neglect of geographical precision, and apparently not a very strict regard

to chronology. There is an oration in the Jugurthine war (c. 30) of C. Memmius, tribunus plebis, against L. Calpurnius Bestia, which Sallustius declares to be the genuine speech of Memmius; and it is, in fact, very different from those which he composed himself.

Sallustius, also, is said to have written *Historiarum Libri Quinque*, which were dedicated to Lucullus, a son of L. Licinius Lucullus. The work is supposed to have comprised the period from the consulship of M. Aemilius Lepidus and Q. Lutatius Catulus, B. C. 78, the year of Sulla's death, to the consulship of L. Vulcatius Tullus and M. Aemilius Lepidus, B. C. 66, the year in which Cicero was praetor. If this is so, Sallust began his history where that of Sisenna on the *Civil Wars of Sulla* ended. This work is lost, with the exception of fragments which have been collected and arranged. The fragments contain, among other things, several orations and letters. Some fragments belonging to the third book, and relating to the war with Spartacus, have been published from a Vatican MS. in the present century. (*C. Sallustii Cr. Histor.* lib. iii. *Fragmenta e Cod. Vat. ed. ab Angelo Maio; edit. auctior et emendatior, curante* J. Th. Kreysig, Misen. 1830, 8vo.)

The ground for stating that the history of Sallustius began with B. C. 78, is the authority of the fragment in Donatus. (*Res Populi Romani, &c*). But Ausonius (Id. iv. *ad Nepotem*), seems to speak of some historical work which, as Le Clerc supposes, comprised a period of twelve years *before* the Tumultus Lepidi in B. C. 78. The commencement of such a work would coincide with B. C. 90, or the outbreak of the Social War, but the twelve years may be referred with equal probability to the period from B. C. 78 to B. C. 66. However, Sallust seems to have treated of the period of Sulla (Plutarch, *Comparison of Sulla and Lysander*, c. 3); though it is possible that this was done only by way of introduction to his historical work. The opusculum of Julius Exsuperantius may, with great probability, be assumed to be an epitome from the works of Sallustius. It commences with speaking of Metellus, the proconsul, taking C. Marius with him to the Jugurthine war; and it terminates with the capture of Calagurris in Spain (Calahorra) by Pompeius, the erection of his trophies on the Pyrenees, and his return to Rome from Spain, B. C. 72. It does not, therefore, comprise the whole of the period comprehended in the historical works of Sallustius; but Exsuperantius certainly followed some work which treated of the wars of Marius and Sulla.

It is, then, a probable conjecture that Sallustius treated the following subjects in their chronological order, which may not have been the order in which they were written: — the war of Jugurtha; the period from the commencement of the Marsic war, B. C. 90, to the death of Sulla, B. C. 78; the tumults caused by the consul M. Aemilius Lepidus upon the death of Sulla; the war of Sertorius, which ended B. C. 72; the Mithridatic war, which ended B. C. 63; and the conspiracy of Catiline. It was the fashion of Sallust to choose striking periods and events, and to write in piecemeal. Some grammarian probably arranged into the form of a history the works which comprised the period from B. C. 90 to B. C. 66, and this arrangement may have been made at a very early period. Plutarch (*Lucullus*, 10, 33) twice refers to Sallustius in his history of the campaigns of Lucullus in Asia. A passage in the *Pompeius* of Plutarch (c. 2) is apparently founded on a fragment, which is arranged in the third book. The fragments themselves are too meagre to allow the plan of the supposed history of Sallust to be reconstructed, though this has been attempted several times. But the more probable conclusion is that he did not write one history, but wrote several histories, all of which, except the *Catilina* and *Jugurtha*, were arranged either by himself or others, under the title of Histories. Gellius frequently quotes the Histories of Sallustius.

Duae Epistolae de Re Publica ordinanda, which appear to be addressed to Caesar at the time when he was engaged in his Spanish campaign (B. C. 49) against Petreius and Afranius, and are attributed to Sallustius; but the opinions of critics on their authenticity are divided. The rhetorical character of them is in itself no ground for supposing that they are not by Sallustius.

The *Declamatio in Sallustium*, which is attributed to Cicero, is generally admitted to be the work of some rhetorician, the matter of which is the well-known hostility between the orator and the historian. The same opinion is generally maintained as to the *Declamatio in Ciceronem*, which is attributed to Sallustius; but Quintilianus (*Inst. Or.* iv. 1. 68) quotes the very words of the commencement of this declamatio; and (ix. 3, 89) the words "O Romule Arpinas." (*Declam. in Cic.* c. 4.)

Some of the Roman writers considered that Sallustius imitated the style of Thucydides. (Vell. Pat. ii. 36.) His language is generally concise and perspicuous: perhaps his love of brevity may have caused the ambiguity that is sometimes found in his sentences. He also affected archaic words. Though he has considerable merit as a writer, his art is always apparent. The terms in which some critics speak of him as a writer seem to be very extravagant. Sallustius had no pretensions to great research or precision about facts; and probably the grammarian Atteius Philologus (Sueton. *de Illust. Gram.* 10) may have helped his indolence by collecting materials for him. His reflections have often something of the same artificial and constrained character as his expressions. One may judge that his object was to obtain distinction as a writer; that style was what he thought of more than matter. We have no means of judging how far Sallustius was superior as a writer to Sulla, L. Lucullus, and Sisenna; but he has probably the merit of being the first Roman who wrote what is usually called history. He was not above his contemporaries as a politician: he was a party man, and there are no indications of any comprehensive views, which had a whole nation for their object. He hated the nobility, as a man may do, without loving the people.

The editions of Sallustius are very numerous. The Editio Princeps was that of Rome, 1470, fol. The edition of G. Corte, Leipzig, 1724, 4to; of Haverkamp, Haag, 1742, 4to, and of F. D. Gerlach, Basel, 1823—1831, 3 vols. 4to.; and of Kritz, Leipzig, 1828—1834, 2 vols. 8vo., are the principal. An edition of the text was published by Orelli, Zürich, 1840. The translations are very numerous. The Italian version of Alfieri is as close and compact as the original. There are many

English versions. The oldest is Barclay's translation of the *Jugurtha*. The latest are by H. Stewart, London, 1806, 2 vols. 4to. and by Arthur Murphy, London, 1807. The Index Editionum Sallustii and Index Versionum, prefixed to Frotscher's edition, show the prodigious labour that has been expended on the works of Sallustius. [G. L.]

C. SALLU'STIUS CRISPUS, the grandson of the sister of the historian, was adopted by the latter, and inherited his great wealth. In imitation of Maecenas, he preferred remaining a Roman eques; and without the dignity of a senator, he possessed more influence in the state than those who had been distinguished by consulships and triumphs. Though given to luxury, and affecting to care only for his personal enjoyments, he possessed great vigour of mind, and capacity for public business. For many years he was second only to Maecenas in the confidence of Augustus, and on the fall of that favourite he became the principal adviser of the emperor. He enjoyed the same distinction at first under Tiberius, and having been privy to the murder of Agrippa Postumus, he recommended Livia, when the matter was mentioned in the senate, not to allow the imperial secrets to be discussed in that body. In A. D. 16 he was employed by Tiberius to apprehend the false Agrippa. He died in A. D. 20, at an advanced age, having lost the real confidence of the emperor some time previously, though he continued nominally to be one of his friends (Tac. *Ann.* i. 6, ii. 40, iii. 30; Senec. *de Clem.* 10). He possessed valuable copper mines in the Alpine country of the Centrones (Plin. *H. N.* xxxiv. 2). The Sallustius, whom Horace attacked in one of his Satires (*Sat.* i. 2. 48), is probably the same person as the preceding; but at a later period, when the poet became acquainted with the imperial court, he addressed one of his odes to him. (*Carm.* ii. 2.)

SALLU'STIUS LUCULLUS, legatus of Britain under Domitian, was slain by that emperor because he had called some lances of a new shape *Luculleae*, after his own name. (Suet. *Dom.* 10.)

SALMO'NEUS (Σαλμωνεύς), a son of Aeolus by Enarete, and a brother of Sisyphus. (Apollod. i. 7. § 3; Schol. *ad Pind. Pyth.* iv. 252.) He was first married to Alcidice and afterwards to Sidero; by the former wife he was the father of Tyro. (Hom. *Od.* xi. 235; Apollod. i. 9. § 8; Diod. iv. 68.) He originally lived in Thessaly, but emigrated to Elis, where he built the town of Salmone. (Strab. viii. p. 356.) He there went so far in his presumption and arrogance, that he deemed himself equal to Zeus, and ordered sacrifices to be offered to himself; nay, he even imitated the thunder and lightning of Zeus, but the father of the gods killed the presumptuous man with his thunderbolt, destroyed his town, and punished him in the lower world. (Apollod. i. 9. § 7; Lucian, *Tim.* 2; Virg. *Aen.* vi. 585, &c.; Hygin. *Fab.* 60, 61, 250; Claudian, in *Rufin.* 514.) [L. S.]

SALO'ME (Σαλώμη). 1. Also called Alexandra, was the wife of Aristobulus I., king of the Jews, on whose death, in B. C. 106, she released his brothers, who had been thrown by him into prison, and advanced the eldest of them (Alexander Jannaeus) to the throne (Joseph. *Ant.* xiii. 12. § 1, *Bell. Jud.* i. 4. § 1). By some she has been identified with Alexandra, the wife of Alexander Jannaeus, who, according to this hypothesis, married her, in obedience to the Jewish law, to raise up seed to his brother. Such a conjecture, however, is disproved by the fact, that Hyrcanus II., son of Alexander Jannaeus and Alexandra, was past 80 when he died, in B. C. 30, and therefore must have been born several years before the death of Aristobulus I. (See Joseph. *Ant.* xv. 6. § 3.)

2. Daughter of Antipater, the Idumaean, by his wife Cypros, and sister to Herod the Great. Salome and her mother conceived the bitterest hatred against Herod's wife Mariamne, who, proud of her Asmonaean blood, had overbearingly and imprudently contrasted it with theirs; and accordingly, in B. C. 34, on the return of Herod from Laodiceia, whither he had been summoned by Antony to answer for the murder of his brother-in-law, the young Aristobulus [ARISTOBULUS, No. 3.], they accused Mariamne of adultery with Josephus (the uncle and husband of Salome), to whose care Herod had committed his wife on his departure, and who consequently fell a victim to the jealousy of the king. Nor did many years elapse before, in B. C. 29, the life of Mariamne herself also was sacrificed to the anger of Herod, instigated by the calumnious representations of Salome and Cypros [MARIAMNE, No. 1.] On the death of Josephus, Salome married Costobarus, a noble Idumaean, whom Herod had made governor of Idumaea and Gaza. Soon after his marriage, Costobarus was detected in a treasonable negotiation with Cleopatra, queen of Egypt, to whom he offered to transfer his allegiance, if she could prevail on Antony to add Idumaea to her dominions; and it was only by the entreaties of Cypros and Salome that Herod was induced to spare his life. It was not long, however, before dissensions arose between Salome and her husband, whereupon she divorced him, in defiance of the Jewish law, which gave no such power to the wife, and effected his death by representing to her brother that she had repudiated him because she had discovered that he had abused the royal clemency, and was still guilty of treasonable practices. This occurred in B. C. 26.

Against the sons of Mariamne, Alexander and Aristobulus [ARISTOBULUS, No. 4.], Salome continued to cherish the same hatred with which she had persecuted their mother to her fate; and with this feeling she also strove successfully to infect her own daughter, BERENICE, whom Aristobulus, about B. C. 16, had received in marriage from Herod. The hostility was cordially reciprocated by the princes, who, however, were no match for the arts of Salome, aided too as she was by her brother Pheroras, and her nephew Antipater, and who only played into the hands of their enemies by their indiscreet violence of language. Salome did indeed herself incur for a time the displeasure of Herod, who suspected her, with good reason, of having calumniated him to his son Alexander, as harbouring evil designs towards Glaphyra, the wife of the latter, while his anger against her was further provoked by her undisguised passion for Syllaeus, the minister of Obodas, king of the Nabathaeans, and his ambassador at the Jewish court. Again, when Herod, lending a ready ear to the calumnies against his son Alexander, had thrown him into prison, the young man retaliated with charges of treason against Pheroras and Salome,

whereby the king's perplexity and tormenting suspicion were greatly increased. At length, however, the machinations of Salome and her accomplices prevailed against the princes, and succeeded in effecting their death, in B.C. 6. Nor was the favour of Herod ever afterwards withdrawn from his sister, who was prudent enough, indeed, to cultivate it assiduously. Thus, listening to the advice of the empress Livia, she obeyed her brother in marrying Alexas, his confidant, though sorely against her will; and she detected and put him on his guard against the treasonable designs of ANTIPATER and Pheroras. It was to her accordingly, and to her husband Alexas, as those upon whom he could best depend, that Herod, on his death-bed at Jericho, gave the atrocious order, that the Jewish nobles, whom he had sent for and shut up in the Hippodrome, should all be murdered there as soon as he breathed his last, so that his death might excite at any rate lamentations of some kind. This command, however, they did not obey. On the decease of Herod, Salome received as a bequest from him the towns of Jamnia, Azotus, and Phasaelis, besides a large quantity of money, to which Augustus added a palace at Ascalon; and Josephus tells us that her annual income amounted altogether to 60 talents. She died during the time that M. Ambivius was procurator of Judea; i.e. between 10 and 13 A.D., leaving the bulk of her possessions to the empress Livia. (Strab. xvi. p. 765; Joseph. *Ant.* xiv. 7, xv. 3, 7, xvi. 1, 3, 4, 7—11, xvii. 1, 2—9, 11, xviii. 2, *Bell. Jud.* i. 8, 22—25, 28, 29, 32, 33, ii. 6, 9; Euseb. *Hist. Eccl.* i. 8.)

3. A daughter of Herod the Great by Elpis. In addition to what her father bequeathed to her, Augustus gave her a considerable dowry, and married her to one of the sons of Pheroras, Herod's brother. (Joseph. *Ant.* xvii. 1. § 3, 8. § 1, 11. § 5, *Bell. Jud.* i. 28. § 4, 29. § 1, ii. 6. § 3.)

4. Daughter of Herodias by Herod Philip, son of Herod the Great, was the maiden who pleased Herod Antipas by her dancing, and obtained from him the execution of John the Baptist. She was twice married — 1st to her uncle Philip, the tetrarch of Ituraea and Trachonitis, who died childless; and 2d, to her cousin Aristobulus, son of Herod king of Chalcis [ARISTOBULUS, No. 6.], by whom she had three sons (Matt. xiv. 3—12; Mark, vi. 17—29; Joseph. *Ant.* xviii. 5. §§ 2, 4). The legendary account of her death, as given by Nicephorus in his *Ecclesiastical History* (i. 20), is a very clumsy invention. [E. E.]

SALO'NIA, the second wife of Cato the Censor, was the daughter of a scribe, and client of the latter, and bore the vigorous old man a son when he had completed his eightieth year. This son, who was called M. Cato Salonianus, was the grandfather of Cato Uticensis. (Plut. *Cat. Maj.* 24; Gell. xiii. 19.) It is stated in Hieronymus (*in Jovian.* vol. iv. p. 190, ed. Paris) that the name of Cato's second wife was Actoria Paula, but the name is probably a mistake of the copyist for Aemilia Paula, who was the wife of the Censor's eldest son. (Drumann, *Geschichte Roms*, vol. v. p. 148, &c.).

SALONI'NA, the wife of Caecina, the general of Vitellius. (Tac. *Hist.* ii. 20.)

SALONI'NA, CORNE'LIA, Augusta, the wife of Gallienus and mother of Saloninus. Since her son perished at the age of seventeen [SALONINUS], upon the capture of Colonia Agrippina by Postumus, in A.D. 259, she must have been married before A.D. 242, that is, upwards of ten years before the elevation of Valerian. Zonaras asserts that she witnessed with her own eyes the death of her husband before the walls of Milan, in A.D. 268, a statement fully confirmed, as far as dates are concerned, by the numerals found on Alexandrian medals. Hence it is evident that Gibbon is mistaken in supposing that Pipara or Pipa, the daughter of the Suevic Attalus, had any claim to be regarded as the lawful spouse of Gallienus.

The Roman medals of Salonina, which are very common, exhibit those names only which are placed at the head of this article, but on the productions of the Greek mint we find also the appellations *Julia* (ΙΟΥ. ΚΟΡ. ΣΑΛΩΝΙΝΑ), *Publia Licinia* (ΠΟ. ΛΙΚ. ΚΟΡ. ΣΑΛΩΝΙΝΑ), and *Chrysogone* (ΣΑΛΩΝ. ΧΡΥΣΟΓΟΝΗ. ΣΕΒ.). From the last some have concluded that she was of Grecian origin, but of her family we know nothing. (For authorities see GALLIENUS; SALONINUS; VALERIANUS.) [W. R.]



COIN OF SALONINA.

SALONI'NUS, was given by Asinius Pollio, as an agnomen to his son C. Asinius Gallus [GALLUS, ASINIUS, No. 2]. Asinius Gallus seems not to have employed the name himself, but he gave it as a cognomen to one of his sons by Vipsania, the former wife of the emperor Tiberius. This son, Asinius Saloninus, died in A.D. 28. (Tac. *Ann.* iii. 75.)

SALONI'NUS, P. LICI'NIUS CORNE'LIUS VALERIA'NUS, son of Gallienus and Salonina, grandson of the emperor Valerian. When his father and grandfather assumed the title of Augustus, in A.D. 253, the youth received the designation of Caesar. Some years afterwards he was left in Gaul, under the charge of Silvanus, at the period when Gallienus was hastily summoned to encounter the rebel Ingenuus, in Pannonia. The insurrection headed by Postumus soon after broke out, and Saloninus was driven to take refuge in Colonia Agrippina, where he was put to death by the conqueror, upon the capture of the city in A.D. 259 [see POSTUMUS], being at that time about seventeen years old. In addition to the names placed at the head of this article, we find *Gallienus* upon a coin of Perinthus (see also Zonaras, xii. 24), and *Egnatius* upon one of Samos. The appellations *Cornelius Saloninus* appear to have been inherited from his mother, the remainder from his paternal ancestors. Great embarrassment has been caused to historians and archaeologists by the circumstance that, upon many of the numerous medals, both Greek and Roman, struck in his honour, while he was yet alive, he is styled *Augustus*; while on those which commemorate his apotheosis, he appears as *Caesar* only. Among the various explanations proposed of this anomaly

the most plausible is founded upon the supposition that, when left alone in Gaul, he was invested for the time being with the rank of Augustus, in order that he might command more respect during the absence of his father, but that the rank thus conferred being intended to serve a temporary purpose only, was extinguished by his death. Zonaras (xii. 24), when speaking of Gallienus, remarks, in passing, that his son, who was besieged by Postumus, bore the same name with his father, was regarded as heir to the empire, and was a comely and talented youth. (Trebell. Poll. *Salonin. Gallien.*; Zosim. i. 38; Gruter, *Corp. Insc.* cclxxv. 5; Brequigny, in the *Mémoires de l'Academie de Sciences et Belles Lettres*, vol. xxxii. p. 262; Eckhel, vol. vii. p. 421.) [W. R.]



COIN OF SALONINUS.

SALO'NIUS. 1. P. SALONIUS, had been tribune of the soldiers, and first centurion for several alternate years, and was hated by the soldiers because he had been opposed to their mutinous projects in B. C. 342. (Liv. vii. 41.)

2. C. SALONIUS, one of the triumvirs who founded the colony at Tempsa in B. C. 194. He was appointed in B. C. 173 one of the decemvirs for dividing certain lands in Liguria and Cisalpine Gaul among the Roman citizens and the Latins. (Liv. xxxiv. 45, xlii. 4.)

3. Q. SALONIUS SARRA, praetor B. C. 192, obtained Sicily as his province. (Liv. xxxv. 10, 20.)

4. M. SALONIUS, the father of the second wife of Cato the Censor. [SALONIA.]

SALO'NIUS, bishop of Genoa about the middle of the fifth century, was the son of Eucherius, bishop of Lyons, and the pupil of Salvianus [SALVIANUS], who dedicated to him his two works, *De Avaritia* and *De Providentia*. He is supposed to have died before A. D. 475, because in the acts of the Council of Arles, held during that year, a certain Theophlastus is spoken of as presiding over the see of Genoa.

There is still extant a work by Salonius, *Expositio Mystica in Parabolas Salomonis et Ecclesiasten*, otherwise entitled *In Parabolas Salomonis Dialogi II.*, or *In Parabolas et Ecclesiasten Salomonis Dialogi*, in the form of a conversation between himself and his brother, Veranus. We have also an *Epistola*, written in his own name, in that of his brother, and of Ceretus, addressed to Leo the Great.

The Expositio was first printed at Haguenau (*Hagenoae*), 4to. 1532. It will be found in the *Orthodoxographa* of Heroldus, Basel, 1550; in the similar collection of Grynaeus, Basel, 1569; and in the *Bibliotheca Patrum Maxima*, vol. viii. p. 401, fol. Lugd. 1677.

The letter to Leo is included in the editions of that pontiff's works by Quesnell, and by the brothers Ballerini, being numbered lxxvi. in the former, and lxviii. in the latter. (Schönemann, *Bibl. Patrum Lat.* vol. ii. § 53.) [W. R.]

SA'LPION, an Athenian sculptor, of unknown date, whose name is inscribed upon a large vase of Parian marble, beautifully sculptured with figures in high relief, representing Hermes giving the infant Dionysus to the Nymphs to educate. This vase was found at Cormia, on the Gulf of Gaeta, and was applied to use as a font in the cathedral of Gaeta, but was afterwards removed to the Neapolitan Museum, where it now is. (Gruter, *Thes. Inscr.* p. lxxvii. No. 7; Spon, *Miscellan.* vol. ii. 1, p. 25; *Mus. Borbon.*; Nagler, *Künstler-Lexicon*, *s. v.*) [P. S.]

SA'LTIUS, SEX., conducted with L. Considius a colony to Capua, B. C. 83 (Cic. *de Leg Agr.* ii. 34). For details see CONSIDIUS, No. 3.

SA'LVIA GENS, was properly speaking no Roman gens. A few insignificant persons of this name are mentioned towards the end of the republic, but the name became of importance in the imperial period from the emperor, M. Salvius Otho, who was descended from an ancient and noble family of the town of Ferentinum in Etruria.

SA'LVIA TITISCE'NIA, a Roman female mentioned by M. Antonius in a letter to Octavian. (Suet. *Aug.* 69.)

SALVIA'NUS, an accomplished ecclesiastical writer of the fifth century, who, although never raised to the episcopal dignity, is styled by Gennadius, "the master of bishops." He was born somewhere in the vicinity of Trèves, a city with which he was evidently well acquainted. It is uncertain whether he was educated in the true faith, but he certainly was a Christian at the period of his marriage with Palladia, a pagan lady of Cologne, the daughter of Hypatius and Quieta; for he not only speedily convinced his wife of her errors, but after the birth of a daughter, Auspiciola, persuaded her to adopt some of the leading observances of a monastic life. Having, in consequence of this step, incurred the displeasure of his father-in-law, whom, however, after a lapse of seven years, he succeeded in appeasing, and eventually in converting, he removed to the south of France, and became a presbyter of the Church at Marseilles. Here he passed the remainder of his life, enjoying the friendship of the most distinguished among the holy men of that country, among others of Eucherius, bishop of Lyons, to whose sons, Salonius and Veranus, he acted as preceptor. The period of his death is uncertain, but he was still alive when Gennadius compiled his biographies, that is, about A. D. 490.

The following works by this author are still extant:—

I. *Adversus Avaritiam Libri IV. ad Ecclesiam Catholicam*, published under the name of Timotheus, about A. D. 440. It was first printed in the *Antidotum contra diversas omnium fere Saeculorum Haereses* of Io. Sichardus, fol. Basel, 1528, under the title *Timothei Episcopi ad Ecclesiam Catholicam toto Orbe diffusam et Salviani Episcopi Massiliensis in Librum Timothei ad Salonium Episcopum praefatio.*

II. *De Providentia s. De Gubernatione Dei et de Justo Dei praesentique Judicio Libri.* Written during the inroads by the barbarians upon the Roman empire, A. D. 451—455. It was first printed by Frobenius, Basel, fol. 1530, with the title *D. Salviani Massyliensis Episcopi de vero Judicio et Providentia Dei ad S. Salonium Episco-*

pum Viennensem Libri VIII. cura Io. Alexandri Brassicani Jureconsulti editi ac eruditis et cum primis Utilibus Scholiis illustrati. To this volume is appended a tract by some unknown person, attributed erroneously to Salvianus: "Anticimenon (i. e. ἀντικειμένων) Libri III. in quibus Quaestiones Veteris ac Novi Testamenti de Locis in Speciem pugnantibus.

III. *Epistolae IX.*; addressed to friends upon familiar topics. These were first printed in the edition of the collected works published by P. Pithoeus, 8vo. Paris, 1580.

Besides the above, the following, now lost, are mentioned by Gennadius:—

1. *De Virginitatis bono ad Marcellum Libri III.* 2. *De eorum Praemio satisfaciendo.* A title evidently corrupt, which no critic has yet been able to restore by a satisfactory conjecture. 3. *Ad Salonium Episcopum Liber I.* 4. *Expositionis extremae Partis Libri Ecclesiastis ad Claudianum Episcopum Viennensem Liber I.* 5. *De Principio Genesis usque ad Conditionem Hominis Liber I.*, in verse. 6. *De Sacramentis Liber I.* 7. Several Homilies.

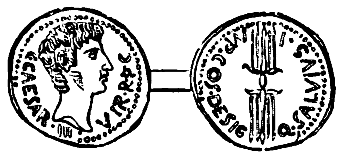
The best editions of the collected works of Salvianus are those of P. Pithoeus, 8vo. Paris, 1580, frequently reprinted; of Rittershusius, 8vo. Altorf. 1611; and, much superior to either, that of Baluzius, 8vo. Paris, 1663, 1669, 1684; of which the last may be regarded as the standard. The different pieces will be found also in the *Bibliotheca Patrum Maxima*, vol. viii. p. 339, fol. Lugd. 1677; and in the *Bibliotheca Patrum* of Galland, vol. x. p. 1, fol. Venet. 1774. (Gennadius, *de Viris Illust.* 67; Schönemann, *Bibliothec. Patrum Lat.* vol. ii. § 39; Bähr, *Geschichte der Röm. Litterat.* suppl. Band. 2te Abtheil. § 39; see also Heyne, *Opuscula Academica*, vol. vi.) [W. R.]

SALVIA'NUS, CALPU'RNIUS, accused Sex. Marius in A. D. 25, but having been rebuked by Tiberius for bringing forward the accusation, he was banished by the senate. (Tac. *Ann.* iv. 36.)

SALVIDIE'NUS ORFITUS. [ORFITUS, Nos. 2, 4, 6.]

Q. SALVIDIE'NUS RUFUS, of equestrian rank, was of humble origin, and owed his elevation to the favour of Octavian, which he repaid with the basest ingratitude. He was with Octavian at Apollonia, and is mentioned along with Agrippa as one of his confidential advisers on the assassination of Julius Caesar in B. C. 44 (Vell. Pat. ii. 59). He was soon employed by Octavian in the wars in which the latter forthwith became engaged. In B. C. 42 he commanded the fleet of Octavian against Sex. Pompeius, whose rising naval power had excited the apprehensions of the triumvirs. He succeeded in protecting the coasts of Italy from the ravages of Pompey's fleet, but in a battle fought off Brundusium under the eyes of Octavian he was obliged to retire with loss. On Octavian's return from Greece after the defeat of Brutus and Cassius, Salvidienus was sent into Spain, but before he had crossed the Alps he was summoned back to Italy to oppose L. Antonius and Fulvia, who had taken up arms against Octavian. In the struggle which ensued (B. C. 41—40), usually known by the name of the Perusinian war, Salvidienus took an active part as one of Octavian's legates. At the conclusion of the war he was sent into Gallia Narbonensis. Notwithstanding the marks of confidence he had received from Octavian, who had even promised him the consulship, he wrote to M. Antonius, offering to induce the troops in his province to desert from Octavian. His proposal came too late. Antonius, who had just been reconciled to Octavian, betrayed the treachery of Salvidienus. The latter was forthwith summoned to Rome on some pretext, and on his arrival was accused by Augustus in the senate, and condemned to death, B. C. 40. Livy relates that he put an end to his own life. (Appian, *B. C.* iv. 85, v. 20, 24, 27, 31—35, 66; Dion Cass. xlviii. 13, 18, 33; Liv. *Epit.* 123, 127; Vell. Pat. ii. 76; Suet. *Oct.* 66.)

The annexed coin was probably struck by Salvidienus. It bears on the obverse the head of Octavianus, with C. CAESAR III. VIR. R. P. C., and on the reverse Q. SALVIVS IMP. COS. DESIG. The only difficulty in referring it to the preceding person is that he is here called Q. Salvius, while in the writers his name is always Q. Salvidienus. But, on the other hand, there is no Q. Salvius mentioned by any ancient writer to whom it can belong, while the *consul designatus* applies to Q. Salvidienus, as well as the time at which the coin was struck, namely, while Octavianus was triumvir. (Eckhel, vol. v. p. 299.)



COIN OF Q. SALVIDIENUS RUFUS.

SA'LVIUS. 1. A literary slave of Atticus, is frequently mentioned in Cicero's correspondence. (Cic. *ad Att.* ix. 7, xiii. 44. § 3, xvi. 2. § 6, *ad Fam.* ix. 10, *ad Q. Fr.* iii. 1. § 6, iii. 2.)

2. A freedman, who corrupted the son of Hortensius. (Cic. *ad Att.* x. 18.)

3. Tribune of the plebs, B. C. 43, first put his veto upon the decree of the senate, which declared M. Antonius a public enemy, but was afterwards induced not only to withdraw his opposition, but to become a warm supporter of all the measures of Cicero. He was, in consequence, proscribed by the triumvirs towards the close of the year, and was put to death while he was entertaining some friends at a banquet. (Appian, *B. C.* iii. 50, &c., iv. 17.)

SA'LVIUS, the leader of the revolted slaves in Sicily, is better known by the name of Tryphon, which he assumed. [TRYPHON.]

SA'LVIUS, artists. 1. A statuary, whose name is inscribed on the edge of the colossal bronze pine-apple, 16 Roman palms high, which stands in the great niche erected by Bramante, in the gardens of the Vatican, and which was found at the foot of the Mausoleum of Hadrian, when the foundations of the church of S. Maria della Transpontina were being prepared. Hence it is inferred, with great probability, that this pine-apple formed originally the ornamental apex of the Mausoleum of Hadrian. If this conjecture be true, we have of course the date of the artist. The inscription is, P. CINCIUS. P. L. SALVIVS, which shows that the artist was a freedman. (Gruter, vol. i. p. clxxxvii.

No. 6; Visconti, *Mus. Pio-Clem.* vol. vii. pl. xliii. p. 75; Winckelmann, *Gesch. d. Kunst*, b. ii. c. 2. § 18, with the notes of Fea and Meyer; Welcker, *Kunstblatt*, 1827, No. 83; R. Rochette, *Lettre à M. Schorn*, p. 400, 2d ed.)

2. C. JULIUS, an artist, who is described on a Latin inscription at Florence as *structor parietum*, which has been supposed to mean one who decorated walls with mosaics; but the correctness of this explanation is very doubtful. (*Inscr. Ant. Etrur.* vol. i. p. 154, No. 80; R. Rochette, *Lettre à M. Schorn*, p. 400, 2d ed.) [P. S.]

SA'LVIUS COCCEIA'NUS. [COCCEIANUS.]

SA'LVIUS JULIA'NUS. [JULIANUS.]

SA'LVIUS LIBERA'LIS. [LIBERALIS.]

SA'LVIUS OTHO. [OTHO.]

SA'LVIUS POLE'MIUS. [POLEMIUS.]

SA'LVIUS TITIA'NUS, as he is usually called, but his full name was Salvius Otho Titianus. [OTHO, No. 3.]

SA'LVIUS VALENS. [VALENS.]

SALUS, the personification of health, prosperity, and the public welfare, among the Romans. In the first of these three senses she answers very closely to the Greek Hygieia, and was accordingly represented in works of art with the same attributes as the Greek goddess. In the second sense she represents prosperity in general. (Plaut. *Cist.* iv. 2. 76; Terent. *Adelph.* iv. 7, in fin.; Cic. *pro Font.* 6), and was invoked by the husbandmen at seed-time. (Ov. *Fast.* iii. 880; Macrob. *Sat.* i. 16.) In the third sense Salus is the goddess of the public welfare (*Salus publica* or *Romana*). In this capacity a temple had been vowed to her in the year B. C. 307, by the censor C. Junius Bubulcus on the Quirinal hill (Liv. ix. 43, x. 1), which was afterwards decorated with paintings by C. Fabius Pictor. (Val. Max. viii. 14. § 6; Plin. *H. N.* xxxv. 4; Tacit. *Ann.* xv. 74.) She was worshipped publicly on the 30th of April, in conjunction with Pax, Concordia, and Janus. (Ov. *Fast.* iii. 881; Zonar. x. 34.) It had been customary at Rome every year, about the time when the consuls entered upon their office, for the augurs and other high-priests to observe the signs for the purpose of ascertaining the fortunes of the republic during the coming year; this observation of the signs was called *augurium Salutis*. In the time of Cicero, this ceremony had become a mere matter of form, and neglected; but Augustus restored it, and the custom afterwards remained as long as paganism was the religion of the state. (Sueton. *Aug.* 31; Tacit. *Ann.* xii. 23; Lydus, *de Mens.* iv. 10; comp. Cic. *de Leg.* ii. 8.) This solemnity was conducted with prayers and vows for the good of the people, and the success of the generals and magistrates, and took place on some day on which there was no disturbance, discord, or any thing else which, as a bad omen, might have interfered with the prayers. (Cic. *de Div.* i. 47; Dion Cass. xxxvii. 24; Fest. *s. v. Maximum praetorem.*) Hence it was regarded as a favourable sign when the people were cheerful and joyous, even to excess, and for this reason the magistrates even allowed themselves to be ridiculed by the people. (Lydus, *l. c.*) Salus was represented, like Fortuna, with a rudder, a globe at her feet, and sometimes in a sitting posture, pouring from a patera a libation upon an altar, around which a serpent is winding itself. (Hirt, *Mythol. Bilderb.* p. 109.) [L. S.]

SALU'STIUS. [SALLUSTIUS.]

SALY'NTHIUS (Σαλύνθιος), a king of the Agraeans, gave a hospitable reception to the Peloponnesians, who, after the battle of Olpae (B. C. 426), had abandoned their Ambraciot allies and secured their own safety by a secret agreement with Demosthenes, the Athenian general. In B. C. 424, Demosthenes invaded the territory of Salynthius, and reduced him to subjection. (Thuc. iii. 111, iv. 77.) [E. E.]

SA'MIA (Σαμία), a daughter of the river-god Maeander, and wife of Ancaeus, by whom she became the mother of Samos. (Paus. vii. 4. § 2.) Samia also occurs as a surname of Hera, which is derived from her temple and worship in the island of Samos. (Herod. iii. 60; Paus. vii. 4. § 4; Tacit. *Ann.* iv. 14; comp. HERA.) There was also a tradition that Hera was born or at least brought up in Samos. (Paus. *l. c.*; Schol. *ad Apollon. Rhod.* i. 187.) [L. S.]

SA'MIUS (Σάμιος), a surname of Poseidon, derived from his temples in Samos and Samicon in Elis. (Strab. xiv. p. 637; comp. viii. pp. 343, 347; Paus. vi. 25. § 5.) [L. S.]

SA'MIUS, a Roman eques in the reign of Claudius, put an end to his own life, A. D. 47. (Tac. *Ann.* xi. 5.)

SA'MIUS, or SAMUS (Σάμιος, Σάμος), a lyric and epigrammatic poet, was a Macedonian, and was brought up with Philip V., the son of Demetrius, by whom also he was put to death, but for what reason we are not informed. (Polyb. v. 9, xxiv. 8.) He therefore flourished at the end of the third century, B. C. Polybius (v. 9) has preserved one of his iambic lines; and two epigrams by him are contained in the Greek Anthology, both on the subject of Philip's exploit in killing the wild bull on Mount Orbelus, on which we have also an epigram by Antipater of Sidon. (Brunck, *Anal.* vol. ii. p. 10, No. 18.) The name is written in both the above ways, and in the Planudean Anthology both epigrams are ascribed to *Simmias*, doubtless by the common error of substituting a well-known name for one less known. (Brunck, *Anal.* vol. i. p. 485; Jacobs, *Anth. Graec.* vol. i. p. 236, vol. xiii. pp. 948, 949.) [P. S.]

SAMMONICUS SERE'NUS. [SERENUS.]

SA'MOLAS (Σάμολας), an Achaean, was one of the three commissioners who were sent by the Cyrean Greeks from Cotyora to Sinope, in B. C. 400, for ships to convey the army to Heracleia. (Xen. *Anab.* v. 6. § 14, vi. 1. § 14.) Not long after, when the Greeks were at Calpe, we find Samolas commanding a division of the reserve in the successful engagement with the allied troops of the Bithynians and Pharnabazus. (Xen. *Anab.* vi. 5. § 11.) [E. E.]

SA'MOLAS (Σαμόλας), an Arcadian, was one of the statuaries who made the bronze figures which the people of Tegea dedicated as a votive offering at Delphi, out of the booty taken in war from the Lacedaemonians, about B. C. 400, as we know from the dates of the artists who executed other portions of this group. The statues made by Samolas were those of Triphylus and Azan. (Paus. x. 9. § 3. s. 6; ANTIPHANES.) [P. S.]

SAMPSICERAMUS, the name of a petty prince of Emesa in Syria, is a nickname given by Cicero to Cn. Pompeius. (Strab. xvi. p. 753; Cic. *ad Att.* ii. 14, 16, 17, 23.)

SAMPSON (Σαμψών), St., surnamed ὁ ξενοδό-

χος, or "Hospitum Exceptor," was born at Rome of a rich and noble family in the fifth century after Christ. He studied medicine, not as a profession, but as a means of being useful to the poor, whom he attended gratuitously and with great success. While still young he removed to Constantinople, where he continued his charitable ministrations by converting his house into a hospital for the sick poor; and where he was ordained priest at about the age of thirty. Here he became acquainted with the emperor Justinian, whom he cured of a painful and obstinate disease; and whom he persuaded to build a hospital instead of conferring any reward upon himself. Sampson did not live long after this event, but died about the year 530 or 531. Numerous miracles are said to have been wrought by him after his death, on account of which he has been canonized by the Romish and Greek churches. His hospital, which was near the church of St. Sophia, was twice destroyed by fire, but was rebuilt, and existed in full usefulness long after his death. His memory is celebrated on June 27. There is a long and interesting life of St. Sampson by Simeon Metaphrastes, which is inserted in the "Acta Sanctorum" (June, vol. v. p. 261, &c.). See also *Menolog. Graec.* June 27, vol. iii. p. 144; Bzovius, *Nomenclator Sanctor. Professione Medicor.* An account of St. Sampson's hospital may be found in Du Cange's *CPolis Christiana*, iv. 9. 9. [W. A. G.]

SANACHARIBUS. [SETHON.]

SANATROCES, a king of Parthia. [ARSACES XI.]

SANATRUCES, a king of Armenia. [ARSACIDAE, p. 363, a.]

SANCHUNIATHON (Σαγχουνιάθων), an ancient Phoenician writer, whose works were translated into Greek by Philon Byblius, who lived in the latter half of the first century of the Christian aera. A considerable fragment of the translation of Philon is preserved by Eusebius in the first book of his *Praeparatio Evangelica*. The most opposite opinions have been held by the learned respecting the authenticity and value of the writings of Sanchuniathon. The scholars of the seventeenth century, Scaliger, Grotius, Bochart, Selden, and others, regarded them as genuine remains of the most remote antiquity, and expended, or rather wasted, no small amount of learning in attempting to reconcile them with the statements in the old Testament. Their views were carried out to the fullest extent by Richard Cumberland, bishop of Peterborough, who translated into English the extracts in Eusebius (London, 1720), with historical and chronological remarks, in which he asserts that all the antediluvian patriarchs of the Old Testament are to be found in Sanchuniathon! Modern scholars, however, take a very different view of Sanchuniathon and his writings; but before we state their opinions, it will be advisable to see what the ancient writers themselves say respecting him. The first author who mentions him is Athenaeus, who speaks (iii. p. 126) of Suniaethon (of which variation in the name more will be said presently), and Mochus, as writers on Phoenician matters (Φοινικικά). The next writer who mentions him is Porphyrius (*de Abstin.* ii. 56, p. 94, ed. Holsten.), who says that Sanchuniathon wrote a Phoenician history (*Φοινικικὴ ἱστορία*) in the Phoenician language, which was translated into Greek in eight books by Philon Byblius. We likewise learn from Eusebius that Porphyrius had made great use of the writings of Sanchuniathon (of course the translation by Philon) in his work against the Christians, which has not come down to us. In that work he called Sanchuniathon a native of Berytus (Euseb. *Praep. Ev.* i. 6, x. 11). Next comes Eusebius himself, whose attention seems to have been first drawn to Sanchuniathon by the quotations in Porphyrius. It is evident from the language of Eusebius that he had consulted the translation of Philon himself, and that his acquaintance with the writer was not confined to the extracts in Porphyrius, as some modern scholars have asserted. Eusebius also calls Sanchuniathon a native of Berytus, but he says that his Phoenician history was divided into nine (not eight) books by Philon. This is all the independent testimony we possess respecting Sanchuniathon and the Greek translation by Philon, for it is pretty clear that subsequent writers who speak of both borrow their accounts either from Porphyrius or Eusebius. The most important later testimonies are those of Theodoretus and Suidas. The former writer says (*de Cur. Graec. Affect.* Serm. ii.): "Sanchuniathon, of Berytus, wrote the *Theologia* (Θεολογία) of the Phoenicians, which was translated into Greek by Philon, not the Hebrew but the Byblian." Theodoretus calls the work of Sanchuniathon a *Theologia*, on account of the nature of its contents. Suidas (*s. v.*) describes Sanchuniathon as a Tyrian philosopher, who lived at the time of the Trojan war, and gives the following list of his works: Περὶ τοῦ Ἑρμοῦ φυσιολογίας, ἥτις μεταφράσθη (namely, by Philon). Πάτρια Τυρίων τῇ Φοινίκων διαλέκτῳ, Αἰγυπτιακὴν Θεολογίαν καὶ ἄλλα τινά. But such an enumeration of different works is of little value from an inaccurate compiler like Suidas. They are probably only different titles of the same work.

Now it is quite clear from the preceding account that we have no evidence even for the existence of Sanchuniathon except the testimony of Philon Byblius himself. He is not mentioned by any writer before Philon Byblius, not even by Josephus or by Philon Judaeus, who might have been expected to have heard at least of his name. This is suspicious at first sight. The discovery of old books written by an author, of whom no one has ever heard, and in a language which few can read, is a kind of imposture known to modern as well as ancient times. The genuineness and authenticity of the work must rest entirely on the nature of its contents; and even a superficial perusal of the extracts in Eusebius will convince almost every scholar of the present day that the work was a forgery of Philon. Nor is it difficult to see with what object the forgery was executed. Philon was evidently one of the many adherents of the doctrine of Euhemerus, that all the gods were originally men, who had distinguished themselves in their lives as kings, warriors, or benefactors of man, and became worshipped as divinities after their death. This doctrine Philon applied to the religious system of the Oriental nations, and especially of the Phoenicians; and in order to gain more credit for his statements, he pretended that they were taken from an ancient Phoenician writer. This writer he says was a native of Berytus, lived in the time of Semiramis, and dedicated his work to Abibalus, king of Berytus. Having

thus invented a high antiquity for his Phoenician authority, he pretended that his writer had taken the greatest pains to obtain information, that he had received some of his accounts from Hierombalus, the priest of the god Jevo, and had collected others from inscriptions in the temples and the public records preserved in each city. This is all pure invention, to impose more effectually upon the public. The general nature of the work is in itself sufficient to prove it to be a forgery; but in addition to this we find an evident attempt to show that the Greek religion and mythology were derived from the Phoenician, and a confusion between the Phoenician and Hebrew religions, which are of themselves sufficient to convince any one that the work was not of genuine Phoenician origin. But though the work is thus clearly a forgery, the question still remains, whether the name Sanchuniathon was a pure invention of Philon or not. Movers, who has discussed the whole subject with ability, thinks that Philon availed himself of a name already in use, though it was not the name of a person. He supposes that Sanchoniathon was the name of the sacred books of the Phoenicians, and that its original form was *San-Chon-iâth*, which might be represented in the Hebrew characters by סן כון יחת, that is "the entire law of Chon," Chon being the same as Bel, or, as the Greeks called him, the philosopher Heracles, or the Tyrian Heracles. Movers further supposes that *Suniaethon* (Σουνιαίθων), which occurs in the passage of Athenaeus already referred to, is a shortened form of the name, and signifies *the whole law*, the *Chon* being omitted. But on these etymologies we offer no opinion.

The fragments of the so-called Sanchuniathon which have come down to us have been published in a useful edition by J. C. Orelli, under the title of "Sanchoniathonis Berytii, quae feruntur, Fragmenta de Cosmogonia et Theologia Phoenicum, Graece versa a Philone Byblio, servata ab Eusebio Caesariensi, Praeparationis Evangelicae Libro I. cap. VI. et VII., &c.," Lips. 1826, 8vo. Besides these extracts from the first book of the Praeparatio Evangelica, there is another short passage in Eusebius (*de Laud. Constant.* c. 3), and two in Joannes Lydus (*de Mensibus*, p. 116 *de Magistr.* p. 130), which are evidently taken from the pretended translation of Philon Byblius.

Philon Byblius himself has also been made the subject of a forgery. In 1835 a manuscript, purporting to be the entire translation of Philon Byblius, was discovered in a convent in Portugal. Many German scholars, and among others Grotefend, regarded it as the genuine work of Philon. It was first published in a German translation by Fr. Wagenfeld, under the title of "Urgeschichte der Phönizier, in einem Auszuge aus der wieder aufgefundenen Handschrift von Philo's vollstan. Uebersetzung. Mit einem Vorworte von G. F. Grotefend," Hannover, 1836. In the following year the Greek text appeared under the title of "Sanchuniathonis Historiarum Phoenicae Libros novem Graece versos a Philone Byblio, edidit Latinaque versione donavit F. Wagenfeld," Bremae, 1837. It is now, however, so universally agreed that this work is the forgery of a later age that it is unnecessary to make any further remarks upon it. (Fabric. *Bibl. Graec.* vol. i. p. 222, &c.; and especially Movers, *Die Phönizier*, p. 99, &c. p. 116, &c.)

SANCUS, SANGUS or SEMO SANCUS, a Roman divinity, is said to have been originally a Sabine god, and identical with Hercules and Dius Fidius. (Lactant. i. 15; Ov. *Fast.* vi. 216; Propert. iv. 9, 74; Sil. Ital. viii. 421.) The name which is etymologically the same as *Sanctus*, and connected with *Sancire*, seems to justify this belief, and characterises Sancus as a divinity presiding over oaths. Sancus also had a temple at Rome, on the Quirinal, opposite that of Quirinus, and close by the gate which derived from him the name of *Sanqualis porta*. This sanctuary was the same as that of Dius Fidius, which had been consecrated in the year B. C. 465 by Sp. Postumius, but was said to have been founded by Tarquinius Superbus (Liv. viii. 20, xxxii. 1; Dionys. ix. 60; Ov. *Fast.* vi. 213, &c.), and the ancients thoroughly identified their Dius Fidius with Sancus. He is accordingly regarded as the protector of the marriage oath, of the law of nations, and the law of hospitality. (Dionys. iv. 58; Varro, *De Ling. Lat.* v. 66.) Sancus is said to have been the father of the Sabine hero Sabus. (Dionys. ii. 49; August. *de Civ. Dei*, xviii. 19; Lactant. *l. c.*) [L. S.]

SANCTUS, St., is said by C. B. Carpzovius (*De Medicis ab Eccles. pro Sanctis habitis*), who copies Bzovius (*Nomenclator Sanctor. Professione Medicor.*), to have been a physician, and a native of Otriculum (or *Ocriculum*), a city of central Italy, who was put to death with cruel torments in the reign of M. Aurelius Antoninus, and whose memory is celebrated on June 26. Both these writers quote as their authority for this statement, "Monimenta Ecclesiae Otriculanae in Sabinis." It seems probable that there is some error or confusion in this account, which the writer is not able at present to clear up quite satisfactorily. In the *Menologium Graecum* (vol. iii. p. 182) St. Sanctus (Σάγκτος) is called a native of Ravenna, and is said to have suffered martyrdom under M. Antoninus. His memory is celebrated on July 26, and he is not stated to have been a physician. In Ughelli, *Italia Sacra* (vol. x. p. 151), no mention is made of St. Sanctus, but St. Medicus is said to have been one of the patron saints of Ocriculum. And in the *Acta Sanctorum* no mention is made of St. Sanctus under June 26 or July 26; but St. Medicus, a native of Otriculum, but not a physician, whose history is not unlike that of St. Sanctus in Bzovius and the *Menologium Graecum*, is commemorated under the date of June 25. [W. A. G.]

SA'NDACUS (Σάνδακος), a son of Astynous, and a grandson of Phaethon. He is said to have migrated from Syria to Cilicia, to have founded the town of Celenderis, and to have become the father of Cinyras by Pharnace. (Apollod. iii. 14. § 3.) [L. S.]

SANDO'CES (Σανδώκης), a Persian, son of Thamasius, was one of the royal judges under Dareius Hystaspis, and, having given an unjust sentence under the influence of a bribe, was condemned by the king to crucifixion. But after he had been placed on the cross, Dareius called to mind that his services outweighed his offences, and he was accordingly taken down and pardoned. In B. C. 480, he was viceroy of Cume in Aeolis, and, in the invasion of Greece by Xerxes in that year, commanded a squadron of 15 ships, which were detained behind when the main body left Sepias.

and, sailing on afterwards to the south by themselves, were captured by the Greeks off Artemisium. (Herod. vii. 194.) [E. E.]

SANDROCOTTUS (Σανδρόκοττος), an Indian king at the time of Seleucus Nicator, ruled over the powerful nation of the Gangaridae and Prasii on the banks of the Ganges. The Gangaridae, also written Gandaridae, and the Prasii, are probably the same people; the former name signifying the people in the neighbourhood of the Ganges, and the latter being of Hindu origin, and the same as the *Prachi*, the eastern country of Sanscrit writers. The capital of Sandrocottus was Palibothra, called by the Sanscrit writers Pataliputra, probably in the neighbourhood of the modern Patna. The Greek writers relate that the father of Sandrocottus was a man of low origin, being the son of a barber, whom the queen had married after putting her husband the king to death. He is called by Diodorus Siculus (xvi. 93, 94) *Xandrames*, and by Q. Curtius (ix. 2) *Aggrammes*, the latter name being probably only a corruption of the former. This king sent his son Sandrocottus to Alexander the Great, who was then at the Hyphasis, and he is reported to have said that Alexander might easily have conquered the eastern parts of India, since the king was hated on account of his wickedness and the meanness of his birth. Justin likewise relates, that Sandrocottus saw Alexander, and that having offended him, he was ordered to be put to death, and escaped only by flight. Justin says nothing about his being the king's son, but simply relates that he was of obscure origin, and that after he escaped from Alexander he became the leader of a band of robbers, and finally obtained the supreme power. So much seems certain, that in the troubles which followed the death of Alexander, Sandrocottus or his father extended his dominions over the greater part of northern India, and conquered the Macedonians, who had been left by Alexander in the Panjab. After the general peace between the successors of Alexander in B.C. 311, Seleucus was left for ten years in the undisturbed possession of his dominions, and at some period during this time he made an effort to recover the Indian conquests of Alexander. The year in which he undertook the expedition is not stated, but from the account of Justin it would appear to have been only a short time before the war with Antigonus, that is, B.C. 302. It is unknown how far Seleucus penetrated in India; according to some accounts he advanced as far as Palibothra. At all events, he did not succeed in the object of his expedition; for, in the peace concluded between the two monarchs, Seleucus ceded to Sandrocottus not only his conquests in the Panjab, but also the country of the Paropamisus. Seleucus in return received five hundred war elephants, which had then become an object of so much importance as perhaps to be almost an equivalent for the loss of the dominions which he sustained. The peace was cemented by a matrimonial alliance between the Syrian and Indian kings. Megasthenes subsequently resided for many years at the court of Sandrocottus as the ambassador of Seleucus; and to the work which Megasthenes wrote on India, later writers were chiefly indebted for their accounts of the country. [MEGASTHENES.] The name of Sandrocottus is written both by Plutarch and Appian *Androcottus* without the sibilant, and Athenaeus gives us the form *Sandrocuptus* (Σανδρόκυπτος), which bears a much greater resemblance to the Hindu name than the common orthography. (Plut. *Alex.* 62; Justin, xv. 4; Appian, *Syr.* 55; Strab. xv. pp. 702, 709, 724; Athen. i. p. 18, e.; Arrian, *Anab.* v. 6. § 2; Plin. *H. N.* vi. 17.)

Sandrocottus has excited considerable interest among modern scholars, as he appears to be the same as the *Chandragupta* of the Sanscrit writers. Not only does the great resemblance of name point to an identity of the two, but the circumstances related by the Sanscrit writers respecting the history of Chandragupta bear so great a similarity to those recorded by the Greek authors respecting Sandrocottus, that it is impossible to doubt that they are the same person. The differences between the Greek and Sanscrit writers rather enhance the value of both sets of testimonies, since a perfect agreement would have been suspicious. The Hindu narrative was as follows. At Pataliputra reigned a king named *Nanda*, who was the son of a woman of the Sudra caste, and was hence, according to the Hindu law, regarded as a Sudra himself. He was a powerful prince, but cruel and avaricious; and hence, as well as by the inferiority of his birth, he provoked the animosity of the Brahmans. He had by one wife eight sons, who with their father were known as the nine Nandas; and, according to the popular tradition, he had by a wife of low extraction another son, called Chandragupta. The last circumstance, however, is not stated in the Puranas, and may therefore be questioned; but it appears certain that Chandragupta was of low origin, and that he was of the same family as Nanda, if he was not his son. But whatever was the origin of Chandragupta, he appears to have been made the instrument of the rebellious projects of the Brahmans, who raised him while a youth to the throne, after effecting the destruction of Nanda and his eight sons. In this they were aided by a prince in the north of India, to whom an accession of territory was offered as the price of his assistance; but after they had gained their object, the Brahmans not only refused to fulfil their engagement, but appear to have got rid of him by assassination. To revenge his father's death, his son Malayaketu marched with a large army against Chandragupta, and among his forces were *Yavanas*, whom we may regard as Greeks. Malayaketu was obliged to return to his own country without inflicting his meditated vengeance. Chandragupta reigned twenty-four years, and left the kingdom to his son. The expedition of Malayaketu may perhaps be the same as that of Seleucus, who probably availed himself of the distracted state of the kingdom for the purpose of extending the Greek dominions in India.

The history of Chandragupta is the subject of a Hindu drama, entitled *Mudra Rakshasa*, which has been translated from the Sanscrit by Professor Wilson, and published in his "Select Specimens of the Theatre of the Hindus," London, 1835, vol. ii. p. 127, &c. In the preface to the translation, Mr. Wilson has examined at length the question of the identity of Sandrocottus and Chandragupta, and thus sums up the result of his inquiries:— "It thus appears that the Greek and Hindu writers concur in the name, in the private history, in the political elevation, and in the nation and capital of an Indian king, nearly, if not exactly, contem-

porary with Alexander, to a degree of approximation that cannot possibly be the work of accident." (See also Sir W. Jones, in *Asiatic Researches*, vol. iv. p. 11; Schlegel, *Indische Bibliothek*, vol. i. p. 245, &c.; Lassen, *De Pentapotamia*, p. 61; Droysen, *Hellenismus*, vol. i. p. 519, &c., vol. ii. p. 68.)

SANGA, Q. FA'BIUS, the patronus of the Allobroges, was the person to whom the ambassadors of the Allobroges disclosed the treasonable designs of the Catilinarian conspirators. Sanga communicated the intelligence to Cicero, who was thus enabled to obtain the evidence which led to the apprehension and execution of Lentulus and his associates, B. C. 63. Q. Sanga is mentioned as one of the friends of Cicero who besought the consul L. Piso, in B. C. 58, not to support Clodius in his measures against Cicero. (Sall. *Cat.* 41; Appian, *B. C.* ii. 4; Cic. *in Pis.* 31.)

SANGA'RIUS (Σαγγάριος), a river-god, is described as the son of Oceanus and Tethys, and as the husband of Metope, by whom he became the father of Hecabe. (Hes. *Theog.* 344; Apollod. iii. 12. § 5.) The river Sangarius (in Phrygia) itself is said to have derived its name from one Sangas, who had offended Rhea, and was punished by her by being changed into water. (Schol. *ad Apollon. Rhod.* ii. 722.) [L. S.]

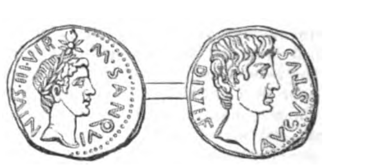
SA'NNIO, a name of the buffoon in the mimes (Cic. *de Orat.* ii. 61, *ad Fam.* ix. 16. § 10), is derived by Diodorus (Excerpta Vat. p. 129, ed. Dindorf) from a Latin who bore this name. This, however, is inadmissible: it comes from *sanna* (Juv. vi. 306; Pers. i. 62, v. 91). The Italian *Zanni* (hence our *Zany*) probably comes from *Sannio.*

SANNY'RION (Σαννυρίων), an Athenian comic poet, belonging to the latter years of the Old Comedy, and the beginning of the Middle. He was contemporary with Diocles and Philyllius (Suid. *s. v.* Διοκλῆς). Since he ridiculed the pronunciation of Hegelochus, the actor of the *Orestes* of Euripides, which was brought out in B. C. 408, he must have been exhibiting comedies soon after that year (Schol. *ad Eurip. Orest.* 279; Schol. *ad Aristoph. Ran.* 305; Clinton, *F. H.* vol. ii. *s. a.* 407, and Preface, p. xxix.). On the other hand, if the comedy entitled *Io*, which is mentioned in the didascalic monument (Böckh, *Corp. Inscr.* vol. i. p. 353) be the *Io* of Sannyrion, his age would be brought down to B. C. 374.

We know nothing of his personal history, except that his excessive leanness was ridiculed by Strattis in his *Cinesias* and *Psychastae* (Pollux, x. 189; Ath. xii. p. 551, c.; for explanations of the passages, see Meineke, *Frag. Com. Graec.* vol. ii. pp. 769, 785); and also by Aristophanes in the *Gerytades*, where he and Meletus and Cinesias are chosen as ambassadors from the poets to the shades below, because, being shades themselves, they were frequent visitants of that region (ᾀδοφοῖται, Ath. *l. c.* a; comp. the editions of the Fragments by Bekker, Dindorf, and Bergk *ap.* Meineke). It is a proof of how lightly and good-humouredly such jests were thrown about by the comic poets, that Sannyrion himself ridiculed Meletus on precisely the same ground in his Γέλως, calling him τὸν ἀπὸ Ληναίου νεκρόν (Ath. *l. c.*). He also returned the compliment to Aristophanes, by ridiculing him for spending his life in working for others; referring doubtless to his habit of bringing out his comedies in other persons' names. (Schol. *ad Plut.* p. 331, ed. Bekker; comp. PHILONIDES.)

The following are mentioned as his dramas by Suidas (*s. v.*):—Γέλως, Δανάη, Ἰώ, Ψυχασταί; but the reference which Suidas proceeds to make to Athenaeus, as his authority, proves that he has got the last title by a careless reading of the passage above quoted, in which Athenaeus says that Sannyrion was ridiculed in the *Psychastae* of Strattis. Eudocia (p. 382) omits the Δανάη, and adds the Ἰνώ and Σαρδανάπαλλος, of which there is no other mention made. A few scattered lines are preserved from the Γέλως, and a fragment of five lines from the Δανάη, in which he ridicules, as Aristophanes also does in the *Frogs* (305), Hegelochus's pronunciation of the word γάλην', in a line of the *Orestes* of Euripides (Schol. *ad Eurip. et Aristoph. ll. cc.*). There are a few words from the *Io* in Athenaeus (vi. p. 261, f.). The *Danaë* and *Io* evidently belong, in subject, to the Middle Comedy, although, from the circumstance just mentioned, the date of the former cannot be placed much lower than B. C. 407. (Meineke, *Frag. Com. Graec.* vol. i. pp. 263, 264, vol. ii. pp. 873—875; Bergk, *Reliq. Comoed. Att. Ant.* p. 430; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. iii. pt. 2, p. 387.) [P. S.]

M. SANQUI'NIUS, a triumvir of the mint under Augustus, whose name occurs only on coins, a specimen of which is annexed. The head on the obverse with a star over it is supposed to be Julius Caesar's, though it does not bear much resemblance to the heads of Caesar on other coins. The head of Augustus is on the reverse. This Sanquinius was probably the father or grandfather of the Sanquinius Maximus, who is mentioned in the reigns of Tiberius, Caligula, and Claudius. [MAXIMUS, SANQUINIUS.] (Eckhel, vol. v. p. 299.)



COIN OF M. SANQUINIUS.

SANTRA, a Roman grammarian, of whom nothing is known, but whose opinions are frequently cited by later grammarians, especially by Festus and his epitomist Paulus. The title of one of Santra's works was, *De Verborum Antiquitate.* (Charisius, p. 112; Scaurus, p. 2256; Festus, pp. 68, 170, 173, 194, 254, 277, 333, ed. Müller.)

SAOCONDA'RIUS, the son-in-law of Deiotarus. (Cic. *pro Deiot.* 11). [DEIOTARUS, No. 1.]

SAON (Σάων), a mythical lawgiver of Samothrace, is said to have been a son of Zeus by a nymph, or of Hermes by Rhene; he united the scattered inhabitants of Samothrace into one state, which he regulated by laws. (Diod. v. 48.) Another mythical personage of the same name is mentioned by Pausanias (ix. 40. § 2) as the discoverer of the oracle of Trophonius. [L. S.]

SAOTERUS, of Nicomedeia, chamberlain to Commodus, and at one time so great a favourite, that he entered Rome sharing the triumphal chariot with the emperor. He was eventually put to death through the machinations of Cleander [CLEANDER]

(Dion Cass. lxxii. 12; Lamprid. *Commod.* 3, where the name *Auterus* is probably, as Salmasius has pointed out, a corruption of Saoterus.) [W. R.]

SAPOR. [SASSANIDAE.]

SA'PIENS, LAE'LIUS. [LAELIUS.]

SAPPHO (Σαπφώ, or, in her own Aeolic dialect, Ψάπφα), one of the two great leaders of the Aeolian school of lyric poetry (Alcaeus being the other), was a native of Mytilene, or, as some said, of Eresos, in Lesbos. Different authorities gave several different names as that of her father, Simon, Eunomius, Erigyius, Ecrytus, Semus, Scamon, Etarchus, and Scamandronymus (Suid. *s. v.*). The last is probably the correct form of the name (Herod. ii. 135; Aelian, *V. H.* xii. 19; Schol. *ad Plat. Phaedr.* p. 312, Bekker). If we may believe Ovid, she lost her father when she was only six years old. (Ovid. *Heroïd.* xv. 61: this celebrated epistle on the supposed love of Sappho for Phaon, contains allusions to most of the few known events of Sappho's life.) Cleis (Κλεΐς) is mentioned as her mother's name, but only by late writers (Suid. *s. v.*; Eudoc. p. 382). She herself addresses her mother as living (Fr. 32 *). She had a daughter named Cleis, whom she herself mentions with the greatest affection (Fr. 76, comp. 28). Her husband's name was Cercolas or Cercylas (Κερκώλας, Κερκύλας), of Andros (Suid.). She had three brothers, Charaxus, Larichus, and Eurigius, according to Suidas, but only the two former are mentioned by writers of authority. Of Larichus we only know that in his youth he held a distinguished place among the Mytilenaeans, for Sappho praised the grace with which he acted as cup-bearer in the prytaneium, an honourable office, which was assigned to beautiful youths of noble birth [LARICHUS]. Charaxus is mentioned in his sister's poetry in a different manner. Having arrived at Naucratis in Egypt, in pursuit of his occupation as a merchant, he became so enamoured of the courtezan Rhodopis, that he ransomed her from slavery at an immense price; but on his return to Mytilene he was violently upbraided by Sappho in a poem (Herod. ii. 135; Strab. xvii. p. 808; Ath. xiii. p. 596, b.). According to Suidas (*s. vv.* Αἴσωπος, Ἰάδμων), Charaxus married Rhodopis and had children by her; but Herodotus says that she remained in Egypt. Athenaeus charges Herodotus with a mistake, for that the courtezan's name was Doricha (comp. Strab., Suid. *ll. cc.* and Phot. *s. v.* Ῥωδώπιδος ἀνάθημα). Both may be right, the true name being Doricha, and Rhodopis an appellation of endearment. (See Neue, p. 2.)

The period at which Sappho flourished is determined by the concurrent statements of various writers, and by allusions in the fragments of her own works. Athenaeus (xiii. p. 599, c.) places her in the time of the Lydian king Alyattes, who reigned from Ol. 38. 1 to Ol. 52. 2, B. C. 628—570; Eusebius (*Chron.*) mentions her at Ol. 44, B. C. 604; and Suidas (*s. v.*) makes her contemporary with Alcaeus, Stesichorus, and Pittacus in Ol. 42, B. C. 611 (comp. Strab. xiii. p. 617). That she was not only contemporary, but lived in friendly intercourse, with Alcaeus, is shown by existing fragments of the poetry of both. Alcaeus addresses her "Violet-crowned, pure, sweetly-smiling Sappho, I wish to tell thee something, but shame prevents me" (Fr. 54, Bergk; 41, 42, Matthiae); and Sappho in reply, with modest indignation, taking up his words, upbraids him for the want of honourable directness (Fr. 61). Passages may also be quoted from the works of the Athenian comic poets, in which Sappho appears to be contemporary with Anacreon and other lyric poets, but, as will presently be seen, such passages have nothing to do with her date. It is not known how long she lived. The story about her brother Charaxus and Rhodopis would bring her down to at least Ol. 52. 1, B. C. 572, the year of the accession of Amasis, king of Egypt, for, according to Herodotus, it was under this king that Rhodopis flourished. It is always, however, unsafe to draw very strict inferences from such combinations. Aelian (*V. H.* xiii. 33) assigns the adventures of Rhodopis to the reign of Psammitichus; and perhaps the only safe conclusion as to the date of those events is that so much of them as may be true happened soon after the establishment of commercial intercourse between Greece and Egypt. That Sappho did not die young, is pretty clear from the general tenor of the statements respecting her, and from her application to herself of the epithet γεραιτέρα. (Fr. 20.)

Of the events of her life we have no other information than an obscure allusion in the Parian Marble (Ep. 36) and in Ovid (*Her.* xv. 51), to her flight from Mytilene to Sicily, to escape some unknown danger, between Ol. 44. 1 and 47. 2, B. C. 604 and 592; but it is not difficult to come to a conclusion respecting the position she occupied and the life she led at Mytilene; a subject interesting in itself, and on account of the gross perversions of the truth respecting it which have been current both in ancient and modern times.

Like all the early lyric poets, Sappho sang the praises of Eros and of Hymen. She sang them with primitive simplicity, with virtuous directness, and with a fervour in which poetic inspiration was blended with the warmth of the Aeolic temperament. Not only is there in her fragments no line which, rightly understood, can cast a cloud upon her fair fame, but they contain passages in which, as in the one already referred to concerning Alcaeus, she repels with dignity the least transgression of those bounds of social intercourse, which, among the Aeolian Greeks, were much wider than in the states of Ionian origin. And this last point is just that to which we are doubtless to look for the main source of the calumnies against the poetess. In the Dorian and Aeolian states of Greece, Asia Minor, and Magna Graecia, women were not, as among the Ionians, kept in rigid seclusion, as the property and toys of their lords and masters. They had their place not only in society, but in philosophy and literature; and they were at full liberty to express their feelings as well as their opinions. This state of things the Attic comic poets could not understand, any more than they could understand the simplicity with which emotions were recorded at a period when, as Müller well observes, "that complete separation between sensual and sentimental love had not yet taken place, which we find in the writings of later times." Nor indeed could it well be expected, considering the history of Greek morals in the intervening period, and the social state of Athens at the end of the fifth century, that those writers should be able to distin-

* The numbers of the fragments referred to throughout this article are all, unless otherwise expressed, those of Neue's edition.

guish between the fervour of Sappho and the voluptuousness of Anacreon, or even that they should refrain from bringing down all poets who ever wrote on love to one level, and from estimating them by their own debased standard. Accordingly we find that Sappho became, in the hands of the Attic comic poets, a sort of stock character in their licentious dramas, in short a mere courtezan. Her name appears as the title of plays by Ameipsias, Amphis, Antiphanes, Diphilus, Ephippus, and Timocles, in which, as well as in the *Phaon* of Plato, and other works of other comedians, not only was the fable of her passion for Phaon dramatised, but love passages were freely introduced between her and the distinguished poets, not only of her own, but of other periods and countries; such, for example, as Archilochus, Hipponax, and Anacreon (respecting these comedies, see Meineke, *Frag. Com. Graec.*). The writers of later times found the calumny so congenial to their moral tastes, or its refutation so much above their critical skill, that they readily adopted it; except that one or two of the grammarians resort to their vulgar critical expedient of multiplying persons of the same name, and distinguish between Sappho, the poetess of Mytilene, and Sappho, a courtezan of Eresos, the latter being evidently a creature of their own imagination (Ath. xiii. p. 596, e.; Aelian, *V. H.* xii. 19; Suid. *s. v.* Φάων; Phot. *s. v.* Λευκάτης and Φάων; Apostol. *Proverb.* xx. 15). It is not surprising that the early Christian writers against heathenism should have accepted a misrepresentation which the Greeks themselves had invented (Tatian. *adv. Graec.* 52, 53, pp. 113, 114, ed. Worth). It was reserved for a distinguished living scholar to give a final and complete refutation to the calumny (Welcker, *Sappho von einem herrschenden Vorurtheil befreyt*, Göttingen, 1816, in his *Kleine Schriften*, vol. ii. p. 80; comp. Müller, *Lit. of Anc. Greece*, pp. 172, &c.). The well-known fable of Sappho's love for Phaon, and her despairing leap from the Leucadian rock, vanishes at the first approach of criticism. The name of Phaon does not occur in one of Sappho's fragments, and there is no evidence that it was once mentioned in her poems. It first appears in the Attic comedies, and is probably derived from the story of the love of Aphrodite for Adonis, who in the Greek version of the myth was called Phaethon or Phaon. How this name came to be connected with that of Sappho, it is now impossible to trace. There are passages in her poems referring to her love for a beautiful youth, whom she endeavoured to conciliate by her poetry; and these passages may perhaps be the foundation of the legend. As for the leap from the Leucadian rock, it is a mere metaphor, which is taken from an expiatory rite connected with the worship of Apollo, which seems to have been a frequent poetical image: it occurs in Stesichorus and Anacreon, and may have been used by Sappho, though it is not to be found in any of her extant fragments. A remarkable confirmation of the unreal nature of the whole legend is the fact that none of the writers who tell it go so far as positively to assert that Sappho died in consequence of her frantic leap. (See Welcker, Müller, Neue, Ulrici, Bode, and other writers on Greek literature.)

Another matter of great interest is concerning the relations of Sappho to those of her own sex. She appears to have been the centre of a female literary society, most of the members of which were her pupils in the technical portion of her art. For the Greeks were never guilty of the enormous error of confounding genius with its instruments, or of supposing that, because they cannot of themselves produce its fruit, therefore it can perform its work equally well without them. The female companions and pupils of Sappho, her ἑταῖραι and μαθήτριαι, are mentioned by various ancient writers (Suid. *s. v.*; and especially Max. Tyr. *Diss.* xxiv.); and she herself refers to her household as devoted to the service of the Muses (μουσοπόλῳ οἰκίᾳ, Fr. 28). This subject cannot be pursued further here, but much interesting information about similar female societies will be found in Müller's *Dorians* (b. iv. c. 4. § 8, c. 5. § 2).

She had also, however, rivals of her own sex, the heads, probably, of other associations of the same kind. Among these Gorgo and Andromeda, especially, were often mentioned in her poems (Max. Tyr. *l. c.*). She is found indulging in personal sarcasm against the latter (Fr. 23), and upbraiding a pupil for resorting to her (Fr. 37). In some instances she reproached her companions for faults of conduct or of temper (Fr. 42), and satirized those who preferred the enjoyment of worldly fortune to the service of the Muses (Fr. 19). Among the women mentioned as her companions, are Anactoria of Miletus, Gongyla of Colophon, Eunica of Salamis, Gyrinna, Atthis, and Mnasidica. Those of them who obtained the highest celebrity for their own poetical works were, DAMOPHILA the Pamphylian, and ERINNA of Telos.

It is almost superfluous to refer to the numerous passages in which the ancient writers have expressed their unbounded admiration of the poetry of Sappho. In true poetical genius, unfettered by the conventionalities and littlenesses of later times, she appears to have been equal to Alcaeus; and superior to him in grace and sweetness. Of course we are not to look in her productions for the fierce strains of patriotism which her great countryman poured forth; for they would have been little becoming in a woman; but they find their counterpart in those addresses to Aphrodite, in which the contest of passion in the female heart is most vividly portrayed. Certainly to no one but Alcaeus, not even to Pindar himself, can we assign the honour of disputing the lyric throne with Sappho. Already in her own age, if we may believe an interesting tradition, the recitation of one of her poems so affected Solon, that he expressed an earnest desire to learn it before he died (ἵνα μαθὼν αὐτὸ ἀποθάνω, Aelian. *ap. Stob. Serm.* xxix. 58). Strabo speaks of her as θαυμαστόν τι χρῆμα (xiii. p. 617), and the praises and imitations of her by Horace and Catullus are too well known to require mention.

It may safely be affirmed that the loss of Sappho's poems is the greatest over which we have to mourn in the whole range of Greek literature, at least of the imaginative species. The fragments that survive, though some of them are exquisite, barely furnish a sample of the surpassing beauty of the whole. They are chiefly of an erotic character; and at the head of this class must be placed that splendid ode to Aphrodite, of which we perhaps possess the whole (Fr. 1), and which, as well as the shorter ode which follows it (Fr. 2), should be read with the remarks of Müller (*Lit. of Anc. Greece*, pp. 175, 178). She appears also to have composed a large number of hymeneals, from which we possess some fragments

of great beauty, and of one of which the celebrated Epithalamium of Catullus,

"Vesper adest, juvenes consurgite,"

is doubtless an imitation. In that imitation, as well as in several of Sappho's own fragments, we perceive the exquisite taste with which she employed images drawn from nature, the best example of which is perhaps the often quoted line (Fr. 68),

Ἕσπερε, πάντα φέρεις, ὅσα φαίνολις ἐσκέδασ' αὔως·

in comparison with which even Byron's beautiful imitation,

"O Hesperus, thou bringest all things,"

not only sounds tame, but fails to express the latter, and perhaps the better, portion of the image. Those of her poems, which are addressed to her female friends are so fervid, that they ought almost to be classed with her erotic poems.

Her hymns invoking the gods (οἱ κλητικοὶ ὕμνοι) are mentioned by the rhetorician Menander (*Encom.* i. 2), who tells us that among them were many to Artemis, and to Aphrodite, in which the various localities of their worship were referred to. A hymn of hers to Artemis was imitated by Damophila (Philostr. *Vit. Soph.* i. 30). According to Suidas, her lyric poems formed nine books, which were probably arranged merely according to the metres of the poems. (See Neue, p. 11, fol.) The same compiler ascribes to her epigrams, elegies, iambs, and monodies. The last of these terms designates poems which were intended to be sung, not by a chorus, but by a single voice, a distinction which is simply a characteristic of the greater portion of the lyric poetry of the Aeolians; that of the Dorians, on the contrary, was chiefly choral. As to the iambs mentioned by Suidas, it is true that iambic lines are introduced into her strophes, but the species of poetry called iambic, such as that of Archilochus, is altogether alien to her genius. With respect to the elegies and epigrams, she had a place in the Meleager's *Garland*, which contained, he tells us, "few flowers of Sappho, but those roses" (v. 6); but it does not follow that these pieces were in elegiac verse. The Greek Anthology contains three epigrams under her name, the genuineness of which is doubtful. Jacobs accepts them, as "*priscam simplicitatem redolentia.*" (Brunck, *Anal.* vol. i. p. 55; Jacobs, *Anth. Graec.* vol. i. p. 49, vol. xiii. p. 949). Her poems were all in her native Aeolic dialect, and form with those of Alcaeus the standard of the Aeolic dialect of Lesbos. (Ahrens, *de Graecae Linguae Dialectis*, vol. i.). Dionysius (v. 23) selects her diction as the best example of polished and flowery composition (γλαφυρᾶς καὶ ἀνθηρᾶς συνθέσεως). Among the grammarians who wrote upon Sappho and her works were Chamaeleon (Ath. xiii. p. 599, c.) and Callias, who was also a commentator on Alcaeus. (Strab. xiii. p. 618). Draco of Stratonica wrote on her metres (Suid. *s. v.* Δράκων); and Alexander the Sophist lectured on her poetry (Aristid. *Epitaph.* p. 85). There were also some anonymous ὑπομνήματα. Portions of her eighth book were transferred by a certain Sopater into his *Eclogae*. (Phot. *Bibl.* Cod. 161.)

It remains to speak of the musical and rhythmical forms, in which the poetry of Sappho was embodied. Herodotus (*l. c.*) calls her generically μουσοποιός: Suidas uses the specific terms λυρική and ψάλτρια. Her instrument was the harp, which she seems to have used both in the form of the Aeolian *barbiton* and the Lydian *pectis*. The invention of the latter was ascribed to her by some of the ancients (Ath. xiv. p. 635, b. c.); and it is probably by a confusion of terms that Suidas assigns to her the invention of the *plectrum*, which instrument was only used for striking the old lyre (φόρμιγξ), and not for the *pectis*, which was played with the fingers only. (See Neue, p. 11). Her chief mode of music was the Mixolydian, the tender and plaintive character of which was admirably adapted to her amatory poems, and the invention of which was ascribed to her by Aristoxenus, although others assigned it to Pythocleides, and others to Terpander. (Plut. *de Mus.* 16, 28, pp. 1136, e. 1140, f.)

Of the metres of Sappho, the most important is that which bears her name, and which only differs from the Alcaic by the position of a short syllable, which ends the Sapphic and begins the Alcaic verse, for example

|Grāndĭnĭs mīsĭt pătĕr ēt rŭbēn|tĕ.
Vī|dēs ŭt āltā stĕt nĭvĕ cāndĭdūm.|

From the resemblance between the two forms, and from the frequent occurrence of each of them in the fragments of Sappho and Alcaeus, and in the Odes of Horace and Catullus, we may fairly conclude that in these two verses we have the most characteristic rhythm of the Aeolian lyric poetry. A thorough discussion of this Sapphic verse would involve the examination of the whole subject of the early Greek metres. Some investigation of it is, however, necessary, both on account of the importance of the metre in itself, and of the prevailing errors with regard to its structure and rhythm. The gross and absurd blunder of what we believe is still the ordinary mode of reading the Sapphic verses in Horace, has been of late exposed and corrected more than once, especially by Professor Key (*Journal of Education*, vol. iv. p. 356; *Penny Cyclopaedia*, art. *Arsis*). The true accentuation* is: —

″– ⏓ ′– ⏓ ″– ⏑ ⏑ ′– ⏑ ″– ⏑

as is clearly seen even in Latin Alcaic verse, and without the possibility of a doubt in the genuine Greek Sapphic and Alcaic. There is, however, we think, still some doubt which of the accented syllables ought to have the stronger accent and which the weaker.

With regard to the division of the feet, we assume (not having the space here to prove) that the fundamental element of the greater part of the earlier Greek metrical systems, epic as well as lyric, was the Choriambus ″– ⏑ ⏑ ′– used either alone or doubled ″– ⏑ ⏑ ′– ⏑ ⏑ ″– (as in the so-called Pentameter), and either with or without an unaccented introductory or terminal syllable,

* As a mere matter of convenience the word *accent* is used in its English sense, designating the *stress* of the voice on a syllable, and not in its proper sense, which it has when used in Greek grammars, namely the *musical pitch* of a syllable.

or both ⏓ – ‿ ‿ – ⏓, or, when doubled, ⏓ – ‿ ‿ – ‿ ‿ – ‿. Associated with the choriambus, as its equivalents in time, we have the double iamb and the double trochee, either complete, or catalectic; and in the latter case the time is made up either by a rest, or by reckoning the beginning and the ending of the verse together. Thus, in the Sapphic line, we have the time of three of the elementary parts, or metres, the choriambus occupying the middle place, with a double trochee for an introduction (or *base*) and a double iamb for a termination, but this last metre wants one syllable, the time of which is made up by the pause at the end of the line

– ‿ – ⏓ | – ‿ ‿ – | ‿ – ⏓ ⌐

Or the line might be divided so as to make the middle and principal part a choriambus with its catalexis (identical, in fact, with the short final verse), and the termination a single trochee

– ‿ – ⏓ ‖ – ‿ ‿ – ‿ ‖ – ⏓

In the Alcaic, we have precisely the same time; only the line, instead of beginning with an accented syllable and ending with an unaccented one, begins with an unaccented syllable and ends with an accented one, the difference being effected by prefixing an unaccented syllable to the base and taking it away from the termination; and then the base and termination taken together, allowance being made for the rest at the end of the line, fill up the time of two metres,

⏓ | – ‿ – ⏓ | – ‿ ‿ – | ‿ – ⌐

The difference is precisely analogous to that between the trochaic and iambic metres.

The Sapphic strophe or stanza is composed of three Sapphic verses, of which the third is prolonged by the addition of another metre, which must be a pure choriambus, to which is appended a final unaccented syllable – ‿ ‿ – ‿. This is commonly treated as a separate line, and is called by the grammarians the *Versus Adonius*, but how essentially it is a prolongation of the third line is evident from the fact that a word often runs over from the one into the other, for example,

ἰσδάνει καὶ πλάσιον ἆδυ φωνεί-
σας ὑπακούει,

and, in Horace,

Labitur ripa Jove non probante ux-
orius amnis.

This remark, however, applies only to the genuine original structure, for in Horace sometimes the short verse is separated from its own stanza, either by an hiatus in the prosody or by a full stop in the sense, and is read as continuous with the next stanza, as (*Carm.* i. 2. 47):—

Neve te nostris vitiis iniquum
Ocior aura
Tollat.

(Comp. i. 12. 7, 31, 22. 15.) But this is never found in Sappho, nor even in Catullus.

The whole system of the Sapphic stanza then runs thus:—

– ‿ – ⏓ | – ‿ ‿ – | ‿ – ‿ ⌐ |
– ‿ – ‿ | – ‿ ‿ – | ‿ – ‿ ⌐ |
– ‿ – ‿ | – ‿ ‿ – | ‿ – ‿ – ‿ ‿ – ‿

where we have not indicated the division of the feet in the latter part of the third line, for the following reason: the completion of the double iamb (which is not here catalectic, because the line does not really end here like the first two) and the commencement of the additional metre overlap one another, or, in other words, the long syllable is common to both.

It still remains to notice the *caesura*, an element of metrical poetry quite as important as time and accent. By *caesura* we mean, not precisely what the grammarians define it, namely, the division of a foot between two words, because, among other objections to this definition, it requires the previous settlement of the question, what the feet of the verse really are; but what we call *caesura* is a pause *in a verse*, dividing the verse into parts, just as the stronger pause *at the end of the verse*, divides a poem or strophe into verses. Nothing is more common in lyric poetry than for the principal caesura in a verse to fall at the end of a foot, as in

Mǣcēnās ătăvīs ‖ ēdĭtĕ rēgĭbūs,

or

Nūllām | Vārĕ săcrā ‖ vītĕ prĭūs ‖ sĕvĕrĭs ărbŏrĕm.

Now, in the Sapphic line, there are no less than six modes of introducing the caesural pause:—

(1.) In the middle of the choriambus, as
ἆρμ' ὑπαζεύξαισα· ‖ κάλοι δέ σ' ἆγον.

(2.) After its first syllable, as
τὰς ἔμας αὔδως ‖ ἀΐοισα πήλυι,

(3.) After the ditrochaic base, as
Ποικιλόθρον', ‖ ἀθάνατ' Ἀφρόδιτα:

(4.) After the third syllable of the base, as
παῖ Δίος, ‖ δολόπλοκε, λίσσομαί σε.

(5.) Before the diiambic termination, as
ἔκλυες, πάτρος δὲ δόμον ‖ λίποισα.

(6.) Before the last syllable of the choriambus, as
ἀλλὰ τυίδ' ἔλθ', αἴ ποτα ‖ κἀτέρωτα.

Now, it will be seen, by a glance at these examples, that several of the verses have two, or even more, of these caesural pauses. In fact, in the last four of the six, this is almost demanded by the first principles of rhythm, on account of the inequality which the division would otherwise give. We must, therefore, regard, not only the caesurae, but their combinations; and it will then be seen that the Sapphic verse is divided by its caesural pauses sometimes into two members, and sometimes into three; and since the verse contains six accented syllables (counting as one of them the pause at the end, which, if filled up, *as it was in the music*,

would be accented), these two chief modes of division give respectively two members, each containing three accented syllables, and three members, each containing two. In the first case, there are two subdivisions (Nos. 1 and 2, above), the difference being merely that between the feminine and masculine caesura, and its effect simply the use of a single or a double unaccented syllable as an introduction to the second half of the verse. In the second mode of division, we get various subdivisions, resulting from the various combinations of the caesurae in the examples (3), (4), (5), and (6). When (3) and (5) are combined, the result is a line divided into three parts perfectly equal in time, and which are in fact the three primary elements of the verse, as,

μειδιάσαισ' || ἀθανάτῳ || προσώπῳ.

When (4) and (5) are combined, the line only differs from the above by having the last syllable of the base converted into an introductory syllable for the centre, as in the example in No. 5. Verses of this form generally have also the principal central caesura, which must be regarded as overpowering the others; as in the example. When (3) and (6) are combined, the effect is that the line consists, *rhythmically*, of a ditrochaic base and a ditrochaic termination, the central member being imperfect; as in both the examples (3) and (6). The combination of (4) and (6) produces a verse evidently almost the same as the last; as in the example (4).

The several effects produced by the caesurae in the third prolonged line of the stanza, are too varied to be discussed further: the reader who has entered into what has been already said, can easily deduce them for himself. Enough has been said to show the true structure of the verse, and the immense variety of rhythm of which it is susceptible. How skilfully Sappho avails herself of these varieties is evident from the mere fact, that all the above examples are taken from her first fragment, which only contains seven stanzas. The subject of Latin Sapphics cannot be entered upon here: it must suffice to lay down the principle, that their laws must be deduced from those of the Greek metre; and to state the fact, that Horace confines himself almost entirely to the forms (1) and (2), as in

Mĕrcŭrī făcŭndĕ || nĕpōs Ătlăntĭs
Quī fĕrōs cŭltŭs || hŏmĭnŭm rĕcĕntŭm,

using the former very sparingly indeed in his earlier odes, but more frequently in his later ones; his taste, it may be presumed, having been improved by practice. The other metres used by Sappho are fully discussed by Neue, pp. 12, &c.

The first edition of any part of Sappho's fragments was that of the hymn to Aphrodite, by H. Stephanus, in his edition of Anacreon, 1554, 4to. The subsequent editions of Anacreon, in 1556, 1660, 1680, 1681, 1684, 1690, 1699, 1700, 1710, 1712, 1716, 1733, 1735, 1740, 1742, 1744, 1751, 1754, &c., contained also the fragments of Sappho in a form more or less complete. (See Hoffmann, *Lex. Bibliog. Script. Graec.* art. *Anacreon.*) They were also contained in the *Carmina Novem Illustrium Foeminarum, Sapphus, &c.*, with the *Scholia* of Fulvius Ursinus, Antwerp. 1568, 8vo., and in the Cologne collection of the Greek poets, 1614, fol. Is. Vossius published an amended text of the two principal fragments in his edition of Catullus, pp. 113, &c. Lond. 1684, 4to. Jo. Chr. Wolf edited the fragments, with notes, indices, and a life of Sappho, separately in 1733, 4to. Hamb., and again in his *Novem Illustrium Foeminarum, Sapphus, &c., Fragmenta et Elogia, Gr. et Lat.* Hamb. 1735, 4to. They again appeared in Brunck's *Analecta*, vol. i. pp. 54, &c., vol. iii. p. 9, &c., 1772, 8vo. The two chief odes were inserted by G. C. Harless, in his *Anthol. Poet. Graec.* 1792, 8vo; and the whole fragments by A. Schneider, in his Μουσῶν Ἄνθη, Giessae, 1802, 8vo. Since that period there have been numerous collections and critical editions of the fragments, of which those of the greatest pretensions are the two following: — *Sapphus Lesbiae Carmina et Fragmenta recensuit, commentario illustravit, schemata musica adjecit et indices confecit H. F. Magnus Volger*, Lips. 1810, 8vo.; and *Sapphonis Mytilenaeae Fragmenta, Specimen Operae in omnibus Artis Graecorum Lyricae Reliquiis, excepto Pindaro, collocandae, proposuit D. Christianus Fridericus Neue*, Berol, 1827, 4to. Of these two editions, that of Volger stands at the head of the modern editions in point of date and of cumbrous elaboration; that of Neue is by far the first in point of excellence. An important supplement to the edition of Neue is Welcker's review of it in Jahn's *Jahrbücher* for 1828, and in Welcker's *Kleine Schriften*, vol. i. p. 110. The fragments of Sappho have also been edited by Bp. Blomfield, in the *Museum Criticum*, vol. i.; by Gaisford, in his *Poëtae Minores Graeci*; by Schneidewin, in his *Delectus Poëseos Graecorum*; by Bergk, in his *Poëtae Lyrici Graeciae*; by Ahrens, in his treatise *de Graecae Linguae Dialectis*, vol. i.; and also separately by A. L. Moebius, in Greek and German, Hannov. 1815, 8vo.; not to mention some other editions of the two chief fragments. There are numerous translations both of these two fragments, and of the whole, into English, German, French, Italian, and Spanish. (See Hoffmann, *Lex. Bibl. Scr. Graec.*)

Some of the principal modern works upon Sappho have been incidentally referred to in the course of this article. To these should be added Plehn's *Lesbiaca*, Bode and Ulrici, *Gesch. d. Hellen. Dichtk.*, and Bernhardy, *Gesch. d. Griech. Litt.* vol. ii. pp. 483—490. [P. S.]

SARAPIS. [SERAPIS.]

SARAS, a freedman of Cleopatra. (Cic. *ad Att.* xv. 15, comp. xv. 17, *a Siregiro*, q^y^ *a Sara regio.*)

SARANTE'NUS, MA'NUEL. [MANUEL, literary, No. 4.]

SARDANAPA'LUS (Σαρδανάπαλος), the last king of the Assyrian empire of Ninus or Nineveh, according to Ctesias. This writer related that the Assyrian empire lasted 1306 years*; that the first king was Ninus, who was succeeded by his wife Semiramis, and she by her son Ninyas, and that he was followed by thirty kings, son succeeding father in uninterrupted order. All these kings, from Ninyas downwards, were sunk in luxury and

* In the present copies of Diodorus (ii. 21) we have 1360 years, but it appears that Syncellus (p. 359, c.) and Agathias (ii. 25, p. 120) read 1306, and this number is confirmed by Augustine (*de Civ. Dei*, xviii. 21), who has 1305 years. (See Clinton, *F. H.* vol. i. p. 263, note d.)

sloth, till their degradation reached its deepest point in the person of their last king Sardanapalus, who passed his time in his palace unseen by any of his subjects, dressed in female apparel, surrounded by concubines, and indulging in every species of licentiousness and effeminacy. At length Arbaces, satrap of Media, was admitted into the presence of the sovereign, and was so disgusted with what he saw, that he resolved to throw off his allegiance to such a worthless monarch. Supported by Belesys, the noblest of the Chaldaean priests, Arbaces advanced at the head of a formidable army against Sardanapalus. But all of a sudden the effeminate prince threw off his luxurious habits, and appeared an undaunted warrior. Placing himself at the head of his troops, he twice defeated the rebels, but was at length worsted and obliged to shut himself up in Nineveh. Here he sustained a siege for two years, till at length, finding it impossible to hold out any longer, he collected all his treasures, wives, and concubines, and placing them on an immense pile which he had constructed, set it on fire, and thus destroyed both himself and them. The enemies then obtained possession of the city. The account of Ctesias has been given at some length in Diodorus Siculus (ii. 23—27), and his statements respecting the Assyrian monarchy were followed by most subsequent writers and chronologists. (Comp. Justin, i. 1—3; Athen. xii. pp. 529, 530.) Justin places the death of Sardanapalus in the first half of the ninth century before the Christian aera, and according to his chronology Ninus therefore falls in the twenty-second century. Clinton gives B. C. 2182 for the commencement, and B. C. 876 for the close of the Assyrian empire.

Owing to the detailed accounts in Diodorus, many modern writers have repeated his history with full confidence, though they have been not a little puzzled to reconcile it with the conflicting statements of other authorities. But the whole narrative of Ctesias is purely mythical, and cannot for one moment be received as a genuine history. Ctesias, it must be recollected, is the only authority on which the whole rests, and as he lived at the beginning of the fourth century before the Christian aera, that is, nearly 500 years after the events which he professes to describe, his account will not appear of much value to those who are acquainted with the laws of historical evidence. The fact of thirty effeminate kings reigning in succession, from father to son, for such an immense period of time, is of itself sufficient to prove the fabulous nature of the account; and the legend of Sardanapalus, who so strangely appears at one time sunk in the lowest effeminacy, and immediately afterwards an heroic warrior, has probably arisen from his being the same with the god Sandon, who was worshipped extensively in Asia, both as an heroic and a female divinity. The identity between the god Sandon and the king Sardanapalus was first asserted by K. O. Müller, in a very ingenious essay (*Sandon und Sardanapal* in *Rheinisches Museum* for 1829, pp. 22—39, reprinted in *Kleine Schriften*, vol. ii. pp. 100—113), and has been supported with further arguments by Movers (*Die Phönizier*, p. 458, &c.).

The account of Ctesias, besides its inherent improbability, is in direct contradiction to Herodotus and the writers of the Old Testament. We have seen that Ctesias makes the Assyrian empire to have lasted 1306 years; but Herodotus says (i. 95) that the Assyrians had ruled over Upper Asia for 520 years, when the Medes revolted from them. This statement is in accordance with that in the Armenian translation of Eusebius, in which it is recorded that Assyrian kings ruled over Babylon for 526 years. Herodotus says, in the passage already referred to, that other nations imitated the example of the Medes, and revolted from the Assyrians, and among these other nations we are doubtless to understand the Babylonians. This revolt of the Medes occurred in the latter half of the eighth century, probably about B. C. 710. According to Herodotus, however, an Assyrian kingdom, of which Nineveh was the capital, still continued to exist, and was not destroyed till the capture of Nineveh by the Median king Cyaxares, about B. C. 606, that is, nearly three hundred years after the date assigned to its overthrow by Ctesias (Herod. i. 106; Clinton, *F. H.* vol. i. p. 218). Further, the writers of the Old Testament represent the Assyrian empire in its glory in the eighth century before the Christian aera. It was during this period that Pul, Tiglath-pileser, Shalmaneser, and Sennacherib, appear as powerful kings of Assyria, who, not contented with their previous dominions, subdued Israel, Phoenicia, and the surrounding countries. In order to reconcile these statements with those of Ctesias, modern writers have invented two Assyrian kingdoms at Nineveh, one which was destroyed on the death of Sardanapalus, and another which was established after that event, and fell on the capture of Nineveh by Cyaxares. But this is a purely gratuitous assumption, unsupported by any evidence. We have only records of one Assyrian empire, and of one destruction of Nineveh. On this point some good remarks are made by Loebell, *Weltgeschichte*, vol. i. pp. 152, 555—558.

SARDO (Σαρδώ), a daughter of Sthenelus, from whom the city of Sardes was said to have derived its name. (Hygin. *Fab.* 275.) [L. S.]

SARDUS (Σάρδος), a son of Maceris, and leader of a colony from Libya to Sardinia, which was believed to have derived its name from him. (Paus. x. 17. § 1.) [L. S.]

SA'RNACUS, a Greek architect, who wrote on the orders of architecture, *praecepta symmetriarum*. (Vitruv. vii. Praef. § 14.) [P. S.]

SARON (Σάρων), a mythical king of Troezene, who built a sanctuary of Artemis Saronia on the sea-coast. Once while chasing a stag into the sea he was drowned, and his body, which was washed on shore in the grove of Artemis, was buried there, and the gulf between Attica and Argolis was, from this circumstance, called the Saronic Gulf. (Paus. ii. 30. § 7.) Near Troezene there was a little town called Saron (Steph. Byz. *s. v.*), and Troezene itself is said at one time to have been called Saronia. (Eustath. *ad Hom.* p. 287; comp. Schol. *ad Eurip. Hipp.* 1190.) [L. S.]

SARO'NIS (Σαρωνίς), a surname of Artemis at Troezene, where an annual festival was celebrated in honour of her under the name of Saronia. (Paus. ii. 30. § 7, 32. § 9; SARON.) [L. S.]

SARPE'DON (Σαρπήδων) 1. A son of Zeus by Europa, and a brother of Minos and Rhadamanthys. Being involved in a quarrel with Minos about Miletus, he took refuge with Cilix, whom he assisted against the Lycians; and afterwards he became king of the Lycians, and Zeus

granted him the privilege of living three generations. (Herod. i. 173; Apollod. iii. 1. § 2; Paus. vii. 3. § 4; Strab. xii. p. 573; comp. MILETUS, ATYMNIUS.)

2. A son of Zeus by Laodameia, or according to others of Evander by Deïdameia, and a brother of Clarus and Themon. (Hom. *Il.* vi. 199; Apollod. iii. 1. § 1; Diod. v. 79; Virg *Aen.* x. 125.) He was a Lycian prince, and a grandson of No. 1. In the Trojan war he was an ally of the Trojans, and distinguished himself by his valour. (Hom. *Il.* ii. 876, v. 479, &c., 629, &c., xii. 292, &c., 397, xvi. 550, &c., xvii. 152, &c.; comp. Philostr. *Her.* 14; Ov. *Met.* xiii. 255.) He was slain at Troy by Patroclus. (*Il.* xvi. 480, &c.) Apollo, by the command of Zeus, cleaned Sarpedon's body from blood and dust, anointed it with ambrosia, and wrapped it up in an ambrosian garment. Sleep and Death then carried it into Lycia, to be honourably buried. (*Il.* xvi. 667, &c.; comp. Virg. *Aen.* i. 100.) Eustathius (*ad Hom.* p. 894) gives the following tradition to account for Sarpedon being king of the Lycians, since Glaucus, being the son of Hippolochus, and grandson of Bellerophontes, ought to have been king: when the two brothers Isandrus and Hippolochus were disputing about the government, it was proposed that they should shoot through a ring placed on the breast of a child, and Laodameia, the sister of the two rivals, gave up her own son Sarpedon for this purpose, who was thereupon honoured by his uncles with the kingdom, to show their gratitude to their sister for her generosity. This Sarpedon is sometimes confounded with No. 1, as in Eurip. *Rhes.* 29, comp. Eustath. *ad Hom.* pp. 369, 636, &c. There was a sanctuary of Sarpedon (probably the one we are here speaking of) at Xanthus in Lycia. (Appian, *B. C.* iv. 78.)

3. A son of Poseidon, and a brother of Poltys in Thrace, was slain by Heracles. (Apollod. ii. 5. § 9.) [L. S.]

SARPEDO'NIA (Σαρπηδόνια), a surname of Artemis, derived from cape Sarpedon in Cilicia, where she had a temple with an oracle. (Strab. xiv, p. 676.) The masculine Sarpedonius occurs as a surname of Apollo in Cilicia. (Zosim. i. 57.) [L. S.]

SARRA, SALO'NIUS. [SALONIUS, No. 3.]

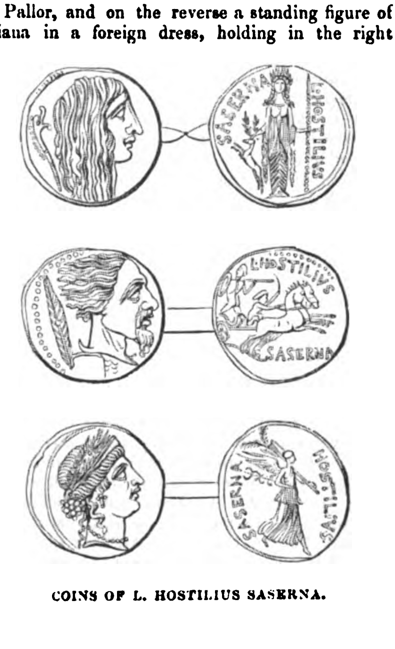
SARUS (Σάρος), a Gothic commander in the Roman army, in the time of Arcadius and Honorius. He enjoyed great popularity among the soldiers on account of his bodily strength and his undaunted courage, and in higher quarters he was esteemed as a general of skill and determination, whose assistance in time of danger was considered to be of great moment. During several years Sarus stood in close connection with Stilicho, but rose against him when the latter wavered in the hour of danger preceding his fall in A. D. 408. Sarus along with other generals was so indignant against Stilicho for his timid conduct, that he resolved upon taking him dead or alive. He therefore, with a body of Goths, surprised the camp of Stilicho, routed his Hunnic warriors, and, penetrating to the camp of the commander, would have seized or killed him, but for his timely flight. Stilicho fled to Ravenna, and there perished in the manner related in his life. Sarus was henceforth a favourite at the court of Ravenna, was made magister militum, and consequently caused great jealousy to Alaric and Ataulphus or Adolphus, the Gothic king of the house of the Balti, whose hereditary enemy he was. When Alaric approached Ravenna with hostile intentions, the reckless Sarus sallied out with a body of only three hundred warriors, cut many of the enemy to pieces, and, on his return within the walls of the capital, had Alaric proclaimed, by a herald, as a traitor to the emperor and the Roman nation. Infuriated at this public insult, Alaric marched upon Rome, and took revenge by sacking it in 410. Sarus left the service of Honorius soon afterwards, and joined the usurper Jovinus in Gaul. Ataulphus followed him thither, still meditating revenge, and having been informed that Sarus scoured the country with only a few followers, surprised him with a superior body, and slew him after an heroic resistance. (Zosim. v. p. 337, &c. ed. Oxon. 1679; Olympiodor. apud Photium, p. 177; Philostorg. xii. 3. Fragm.; Sozom. ix. 4.) [W. P.]

SASERNA. 1, 2. The name of two writers, father and son, on agriculture, who lived in the time between Cato and Varro. (Plin. *H. N.* xvii. 21. s. 35. § 22; Varr. *R. R.* i. 2. § 22, i. 16. § 5, i. 18. § 2; Colum. i. 1. § 12.)

3, 4. C. SASERNA and P. SASERNA, the name of two brothers who served under Julius Caesar in the African war, B. C. 46, and one of whom i mentioned by Cicero as a friend of Antonius a Octavianus after the death of Caesar. (Hirt. *Afr.* 9, 10, 57; Cic. *Philipp.* xiii. 13, *ad Att.* : 2. § 3.)

The gentile name of the preceding Sasernae is not mentioned, but they probably belonged to th Hostilia gens, since we find on coins the name of

5. L. HOSTILIUS SASERNA. Eckhel conjectures that this L. Hostilius Saserna is the same as the C. Saserna previously mentioned, overlooking the passage of Hirtius (*B. Afr.* 57), in which his praenomen Caius occurs. The following are the most important coins belonging to L. Hostilius Saserna. On the obverse of the first is the head of Pallor, and on the reverse a standing figure of Diana in a foreign dress, holding in the right



COINS OF L. HOSTILIUS SASERNA.

hand a stag by its horns, and in the left a spear. The obverse of the second represents the head of Pavor, and the reverse a biga, which one man drives at full speed, while the other is fighting from behind. On the obverse of the third is the head of Venus, and on the reverse Victory. The heads of Pallor and Pavor are introduced, because the Hostilii claimed descent from Tullus Hostilius, the third king of Rome, who is said to have vowed temples to Pallor and Pavor in his battle with the Veientes (Liv. i. 27). Hence Lactantius says (i. 20) that this king was the first who figured Pallor and Pavor, and introduced their worship. (Eckhel, vol. v. p. 226.)

SASSANIDAE, the name of a dynasty which reigned in Persia from A. D. 226 to A. D. 651.

1. Ardishir or Ardshir, the Artaxerxes (Ἀρταξέρξης) of the Romans and Greeks, the founder of the dynasty of the Sassanidae, reigned from A. D. 226—240. He was a son of one Babek, an inferior officer, who was the son of Sassan, perhaps a person of some consequence, since his royal descendants chose to call themselves after him. The Persian Zínut al-Tuarikh makes Sassan a descendant from Bahman, who was in his turn descended from one Isfendear, who lived many centuries before Ardishir; but these statements cannot be regarded as historical. Some assign a very low origin to Ardishir, but it seems that his family was rather above than below the middle classes. They were natives of, and settled in the province of Fars, or Persia Proper, and they professed the ancient faith of Zoroaster and his priests, the Magi. These circumstances are of great importance in the life of Ardishir, as will be seen hereafter. Ardishir served with distinction in the army of Artabanus, the king of Parthia, was rewarded with ingratitude, and took revenge in revolt. He obtained assistance from several grandees, and having met with success, claimed the throne on the plea of being descended from the ancient kings of Persia, the progeny of the great Cyrus. His lofty scheme became popular, and deserved to be so. During the long rule of the Arsacidae, and in consequence of their intimate connections with the West, Greek customs, principles, arts, literature, and fashions, in short a Greek civilisation had gradually spread over the Persian, or, as it was then called from the ruling tribe, the Parthian empire. This new spirit introduced itself even into the religion, for although the Arsacidae of Parthia publicly confessed the creed of Zoroaster, their faith, and that of the court party was mixed up with the principles of the Greek religion and philosophy. The people, however, were still firm adherents of the faith, the laws, and the customs of their forefathers, and the new spirit which came from the West was looked upon by them with the same dislike and hatred as, in modern times, European civilisation is detested and despised by the modern Orientals. Ardishir appealed to the sympathy of the people, and he gained his great object. It seems that he spent many years in warlike efforts against Artabanus, till at last his progress became so alarming that the king took the field against him with all his forces. In A. D. 226 Artabanus was defeated, in a decisive battle, in the plain of Hormuz, not far from the Persian Gulf; and Ardishir thereupon assumed the pompous, but national title of Shahinshah, or "King of Kings." That year is consequently considered as the beginning of the new Sassanian dynasty. Defeated in two other battles, Artabanus surrendered to his rival, and was put to death; whereupon the authority of Ardishir was acknowledged throughout the whole extent of the Parthian, now again the Persian, empire. One of his first legislative acts was the restoration of the pure religion of Zoroaster and the worship of fire, in consequence of which the numerous Christians in Persia had to suffer many vexations, but the real persecutions against them began only at a later period. The reigning branch of the Parthian Arsacidae was exterminated, but some collateral branches were suffered to live and to enjoy the privileges of Persian grandees, who, along with the Magi, formed a sort of senate; and the Arsacidae who ruled in Bactria and Armenia remained for some time in the undisturbed possession of their sovereign power. Ardishir having thus succeeded in establishing his authority at home, turned his views abroad, and began with a display of overbearing insolence almost unparalleled in history. He sent a menacing embassy to Constantinople, demanding from the emperor Alexander Severus the immediate cession of all those portions of the Roman empire that had belonged to Persia in the time of Cyrus and Xerxes, that is, the whole of the Roman possessions in Asia, as well as Egypt. Modesty, perhaps, prevented him from claiming the plain of Marathon and the sea of Salamis also. This absurd demand is remarkable, in so far as it showed the national pride of the Persians, and the power of their historical recollections. An immediate war between the two empires was the direct consequence. As the leading events of this war are related in the life of Alexander Severus [Severus] we need only mention here that, notwithstanding an army composed, in addition to infantry, of 170,000 horsemen, clad in armour, 700 elephants, with towers and archers, and 1800 war-chariots, bristling with scythes, the great king was unable to subdue the Romans; nor could Alexander Severus do more than preserve his own dominions. After a severe contest and much bloodshed and devastation, peace was restored, shortly after the murder of Alexander in 237, each nation retaining the possessions which they held before the breaking out of the war. However, the war against king Chosroes of Armenia, the ally of the Romans, was carried on as before, till the death of Ardishir in 240. Eastern and Western writers coincide in stating that Ardishir was an extraordinary man, and much could be said of his wisdom and kingly qualities, were it consistent with the plan of this work to give more than condensed sketches of the lives of the Persian kings. His reign, however, offers so many subjects for reflection, and is so startling an event in the history of Roman and Greek influence in the East, as to deserve the particular attention of the student, who must henceforth be prepared to witness the decline of that refined and beautiful spirit whose progress beyond the Euphrates he has followed with delight ever since the conquest of Alexander the Great. To sum up the leading facts of this decline, the writer quotes the observations which he has made in another work. (*Biograph. Diction. of the U. K. S. s. v. Arsaces*, xxviii.)

"The accession of Artaxerxes forms a new aera in the history of Persia. During the long reign of the Arsacidae the influence of Greek civilisation which was introduced by Alexander and his suc-

Sassan.

Babek.

Shapúr.

1. Ardishír Babigán or Artaxerxes, A. D. 226—240.

2. Shapúr or Sapor I., A. D. 240—273.

3. Hórmuz or Hormisdas, A. D. 273—274.

4. Bahram or Varanes I., A. D. 274—277.

5. Bahram or Varanes II., A. D. 277—294.

6. Bahram or Varanes III., A. D. 294.

7. Narsi or Narses, A. D. 294—303.

8. Hormuz or Hormisdas II., A. D. 303—310.

9. Shapúr or Sapor II., Postumus, A. D. 310—381. Issue doubtful. See Nos. 11 and 12.

10. Ardíshir or Artaxerxes, prince of royal blood, A. D. 381—385.

Shapúr Zulaktaf, prince of royal blood.

11. Shapúr or Sapor III., perhaps, with his brother Bahram, sons of Sapor II., A. D. 385—390.

12. Bahram or Varanes IV. Kermanshah, A. D. 390—404.

13. Yezdijird I. Ulathim (the Sinner), or Yezdigerd, son or brother of Bahram IV., A. D. 404—420.

14. Bahram or Varanes V., surnamed Gour, or the Wild Ass, A. D, 420—448.

15. Yezdijird or Yezdigerd II., A. D. 448—458.

16. Hormúz or Hormisdas III., A. D. 458.

17. Firose or Peroses, A. D. 458—484.

18. Pallas or Palash (Valens or Vologeses), A. D. 484—488.

19. Kobad or Cobades, A. D. 488—498, then dethroned, and restored A. D. 502—531.

20. Jamaspes or Zames, usurps the throne, and loses it again, A. D. 498—502.

21. Khosrew or Chosroes I., surnamed Nushírwán, A. D. 531—579.

22. Hormúz or Hormisdas IV., A. D. 579—590, murdered.

23. Bahram or Varanes VI., a prince of royal blood, usurps the throne, A. D. 590—591.

24. Khosrew or Chosroes II., Purwíz, son of Hormúz IV., A. D. 591—628.

25. Shirweh, or Siroes, reigned 8 months, A. D. 628.

Merdaza.

27. Purán-Dokht, queen.

29. Arzem-Dokht, queen.

26. Ardishír, an infant, put to death a few days after his accession; last of the Sassanidae.

28. Shah-Shenendeh, cousin and lover of Purán-Dokht, reigns one month.

30. Kesra, said to be a Sassanid, put to death.

31. Ferokhzád, said to be a son of Chosroes Purwíz, put to death.

32. Yezdijird or Yesdegerd, murdered A. D. 651, last of the dynasty, but neither he nor Nos. 29 and 30. were Sassanidae in the male line.

cessors, became conspicuous among the Parthians and those kindred nations which they had subdued, and at the court as well as among the nobles, the Greek language seems to have been cultivated with success, and became, in some degree, the official language of the country. The fact of so many Parthian princes and nobles having been educated, or having lived for a long time among the Greeks and at Rome, where Greek was cultivated by all educated men, likewise contributed to the introduction of Greek civilisation in Parthia during the reign of the Arsacidae. The Parthian coins of the Arsacidae have all Greek inscriptions with nailed letters, and the design is evidently after Greek models. With the accession of the first Sassanid the Greek influence was stopped; the new dynasty was in every respect a national dynasty. The Sassanian coins are a proof of this great change: the Greek inscriptions disappear and give place to Persian inscriptions in Arianian characters, as Wilson calls them; the design also becomes gradually more barbarous, and the costume of the kings is different from that on the coins of the Arsacidae. The change of the alphabet, however, which was used for the inscription, was not sudden. Some coins which have portraits of a Sassanian character have names and titles in Nagari letters; some have bilingual inscriptions. Great numbers of Sassanian coins of different periods, though very few only of the earliest period, have been, and are still found, at Kabul and at other places in Afghanistan."

2. Shapur or Sapor I. (Σαπώρης or Σαβώρης), the son and successor of Ardishir I., reigned from A. D. 240—273. Soon after his succession a war broke out with the Romans, which was occasioned by the hostile conduct of Shapur against Armenia. The Romans, commanded by the emperor Gordian, were at first successful, but afterwards suffered some defeats, and the murder of Gordian, in 244, put a check to their further progress. On the other hand the Persians were unable to subdue Armenia, which was nobly defended by king Chosroes, who, however, was assassinated after a resistance of nearly thirty years. Shapur had contrived this murder. His son, Tiridates, being an infant, the Armenians implored the assistance of the emperor Valerian; but before the Romans appeared in the field, Armenia was subdued, and Shapur conquered Mesopotamia (258). Upon this Valerian put himself at the head of his army. He met Sapor near Edessa, on the Euphrates, and a pitched battle was fought, in which, owing to the perfidy or incapacity of the Roman minister Macrianus, the Persians carried the day. Valerian sought refuge within his fortified camp, but was finally obliged to surrender with his army, Shapur having refused to accept the enormous ransom offered to him (260). The conduct of Shapur against Valerian, who died in captivity, is not to be discussed here; but his political conduct offers a bold stroke of policy. He caused one Cyriades, a miserable fugitive of Antioch, to be proclaimed Roman emperor, and acknowledged him as such, for the purpose, as it seems, of having a proper person to sign a treaty of peace, through which he hoped to gain legal possession of the provinces beyond the Taurus. He consequently pushed on to obtain possession of them, destroyed Antioch, conquered Syria, and having made himself master of the passes in the Taurus, laid Tarsus in ashes, and took Caesareia in Cappadocia through the treachery of a physician, and after a long and gallant resistance from its commander, the brave Demosthenes, who succeeded in cutting his way through the enemy. But Shapur did not keep his conquests long. A hero and a heroine, Odenathus and Zenobia, arose in the very desert, drove the king back beyond the Euphrates, and founded a new empire, over which they ruled at Palmyra. Rome was thus saved; and the last years of the reign of Shapur offer nothing of importance for Roman history. An event, however, took place in Persia at this period which must not be passed over in silence here. We allude to the new doctrine of the celebrated Mani. who, endeavouring to amalgamate the Christian and Zoroastrian religions, gave rise to the famous sect of the Manichaeans, who spread over the whole East, exposing themselves to most sanguinary persecutions from both Christians and fire-worshippers. Shapur I. died in 273.

3. Hormuz or Hormisdas I. (Ὀρμίσδας or Ὁρμίσδης), the son of the preceding, an excellent man, reigned only one year, and died in A. D. 274.

4. Bahram or Baharam, Varanes or Vararanes I. (Οὐαράνης or Οὐραράνης), the son of Hormuz I., reigned from A. D. 274—277. He carried on unprofitable wars against Zenobia, and, after her captivity, was involved in a contest with the victorious emperor Aurelian, which, however, was not attended with any serious results on account of the sudden death of Aurelian in 275. Under him the celebrated Mani (who, be it said here, was also a distinguished painter) was put to death, and both Manichaeans and Christians were cruelly persecuted. He was succeeded by his son

5. Bahram or Varanes II., who reigned A. D. 277—294. Bahram was engaged in a war with his turbulent neighbours in the north-east, towards the sources of the Indus, when he was called to the west by a formidable invasion of the emperor Carus. It was near the river Euphrates that the old hero received a Persian embassy, to whom he gave audience whilst sitting on the turf and dressed in the garb of a common soldier. His language, however, soon convinced the luxurious Orientals that this mean-looking person, who was making his dinner upon some pease and a piece of bacon, was a monarch of no less power than their own Shahinshah. He told them that if the king did not recognise the superiority of the Roman empire, he would make Persia as naked of trees as his own head was destitute of hair; and the Persians being little inclined to make peace on such conditions, he began in earnest to show the goodness of his word. Seleucia and Ctesiphon both yielded to him, and Bahram being compelled to keep most of his troops on the Indian frontier was only saved by the sudden death of Carus (283). The sons and successors of Carus, Carinus and Numerianus, retreated in consternation, and Diocletian, who soon wrested the power from them, was too busily engaged in the north to follow up the success of Carus. Bahram II. died in 294.

6. Bahram or Varanes III., the elder son and successor of the preceding, died after a reign of eight months only, A. D. 294, and was succeeded by his younger brother.

7. Narsi or Narses (Νάρσης), who reigned from A. D. 294—303. He carried on a formidable war against the emperor Diocletian, which arose out of the state of Armenian affairs. As early as

286, in the reign of Bahram II., Diocletian had put Tiridates, the fugitive son of King Chosroes, of Armenia, on the throne of his forefathers, and kept him there by his assistance, although not without an obstinate resistance on the part of the Persians. Narses succeeded in expelling Tiridates, and re-united his kingdom with Persia. This led to an immediate war with Diocletian, who took proper measures to put a final check on Persian ambition in that quarter. Galerius Caesar commanded the Roman army. In the first campaign in 296, he sustained most signal defeats in Mesopotamia, and fled in disgrace to Antioch. In the second campaign Narses was the loser, and among the trophies of Galerius was the harem of the Persian king, a triumph which the Western arms had perhaps not obtained over the Persians since the victory of Alexander over Darius at Issus. In his conduct to his female captives, Galerius acted as nobly as Alexander. At Nisibis Diocletian and Galerius received Apharban, the ambassador of Narses, who sued for peace with a dignity becoming the representative of a great, though vanquished monarch, and the Romans sent Sicorius Probus to the camp of Narses with power to conclude a final peace, of which they dictated the conditions. Probus was not immediately admitted to the presence of Narses, who obliged the ambassador to follow him on various excursions, and caused a considerable delay to the negotiations for the evident purpose of collecting his dispersed forces, and either avoiding the peace altogether, or obtaining more favourable conditions. At last, however, that famous treaty was made in which Narses ceded to Diocletian Mesopotamia (the northern and north-western portions as far down as Circesium at the junction of the Chaboras and Euphrates), five small provinces beyond the Tigris on the Persian side, the kingdom of Armenia, and some adjacent Median districts, over which Tiridates was re-established as king, and lastly, the supremacy over Iberia, the kings of which were henceforth under the protection of Rome. Narses, disabled from thinking of further conquests west of the Tigris, seems to have occupied himself during the last year of his reign with domestic affairs, and in 303 he abdicated in favour of his son. It is a strange coincidence of circumstances that both Narses and Diocletian, the vanquished and the victor, were, through quite opposite causes, filled with disgust at absolute power, and retreated into private life. Narses, who, notwithstanding his defeats and the inglorious peace of 297, was a man of no common means and character, died soon after his abdication in the same year, 303.

8. HORMUZ or HORMISDAS II., the son of Narses, reigned from A. D. 303—310. During his reign nothing of importance happened regarding Rome. His successor was his son

9. SHAPUR or SAPOR II. POSTUMUS, who reigned from A. D. 310—381, and was crowned in his mother's womb. His father dying without issue, but leaving his queen pregnant, the princes of the collateral branches of the royal house were elated with hopes of the succession. The Magi, however, discovered by means only known to them, that the queen was pregnant with a male child, and they prevailed upon the grandees to acknowledge the unborn child as their lawful sovereign, and the diadem destined to adorn the future king was placed with great solemnity upon the body of his mother. This is a strange story, yet we cannot but admit it as an historical fact. Agathias, the only Western historian who mentions it (iv. p. 135, ed. Paris), took it from Eastern sources; and those Persian historians who are known to us, relate the story with all its details (see Malcolm, quoted below). Zosimus (ii. p. 100, &c. ed. Oxon, 1679) does not mention the coronation of an unborn child, but only of a younger son of Hormuz, the elder, who bore his father's name Hormuz, or Hormisdas, having been excluded from the succession. Now this Hormuz is again a well-known historical person, but we must presume that he was a prince of royal blood, and not the elder brother of the infant Shapur. Hormisdas was one of the causes of the great struggle that took place afterwards between Sapor and the emperor Constantius, and the matter came to pass in the following way. Zosimus is here a valuable source, and he is corroborated by the Persian historians. Once, long before the birth of Sapor, and during the reign of Hormisdas II., Prince Hormisdas, then heir-apparent as it seems, spoke of some grandees in a very contemptuous manner, menacing them with the fate of Marsyas when he should be their king. Unacquainted with Greek mythology, the nobles inquired who Marsyas was, and were greatly alarmed when they heard that they might expect to be flayed alive, a punishment which was sometimes inflicted in the administration of the criminal law in Persia. This explains the election of an unborn baby, and also the fate of Prince Hormisdas, who was thrown into a dungeon as soon as King Hormisdas was dead. After a captivity of many years, he gained his liberty through a stratagem of his wife, who sent him a fish in which she had hidden a file, the most welcome present to any prisoner who finds nothing between himself and liberty but a couple of iron bars. Hormisdas accordingly escaped and fled to the court of the emperor Constans, whither young Sapor generously sent his wife after him. Constans received him well, and he afterwards appears as an important person on the stage of events. (Suidas, *s. v.* Μαρσύας, relates the same story, and speaks of it as a well-known fact: ἡ ἱστορία δήλη.) The minority of Sapor passed without any remarkable event regarding Rome. We must presume that the Persian aristocracy employed their time well in augmenting their power during that minority. In this time also falls the pretended conquest of Ctesiphon by Thair, an Arabic or Himyaritic king of Yemen; and the minister of Sapor issued cruel edicts against the Christians, who, tired of the state of oppression in which they lived, sought for an amelioration of their condition by addressing themselves to Constantius. For this step they were punished by Sapor, who, however, contented himself with imposing a heavy tax upon them. Symeon, bishop of Seleucia, complained of this additional burthen in so haughty and offensive a manner as to arouse the king's anger, and orders were accordingly given to shut up the Christian churches, confiscate the ecclesiastical property, and put the priest to death. Some years afterwards, in 344, the choice was left to the Christians between fire worship and death, and during fifty years the cross lay prostrate in blood and ashes till it was once more erected by the Nestorians. After the death of King Tiridates and the conquest of his kingdom by Sapor in 342, the same cruelties

were perpetrated against the Christians in that country also; and the hostility which had existed between Rome and Persia ever since the death of Constantine, was now changed into a war of extermination. An account of these wars has been given in the lives of the emperors Constantius II. and his successors. We shall therefore only mention a few additional facts. Prince Hormisdas mentioned above was in the Roman army, and fought valiantly against his countrymen, whence we may conclude that, had Constantius reaped laurels instead of thistles in this war, he would have put the fugitive prince on the throne of Persia. Sapor, although victorious in the open field, could do nothing against the strong bulwarks of Nisibis and other fortresses, and consequently derived no advantages from his victories. The conquest of Armenia was his only trophy; in his bloody zeal against the Christians in that country, he went so far as to order all Armenian and Greek books to be burnt, but even the barbarous murder of his (only?) son, who had accidentally been made a prisoner by the Romans, and was put to death by order of Constantius, could not justify the still more savage conduct of Sapor against so many innocent and defenceless Christians.

In 358, Constantius sued for peace, but was startled when the Persian ambassador, Narses, delivered in Constantinople the conditions of Sapor, who demanded only Mesopotamia, Armenia, and the five provinces beyond the Tigris, although as the legitimate successor of Cyrus, he said that he had a right to all Asia and Europe as far as the river Strymon in Macedonia. Constantius endeavoured to obtain better terms; but the negotiations of his ambassadors in Persia were frustrated through intrigue and perfidy; and the war was continued as before, and with the same disadvantage to the Romans. In 359, Sapor took Amida by storm, and Singara, Berabde, and other places yielded to him in the following year. The death of Constantius and the accession of Julian made no change. The fate of Julian is known. He might have avoided it by accepting the proposals of peace which Sapor made him immediately after his accession, but he nobly rejected them, and caused his ruin although he did not deserve it. Jovian, to secure his own accession, made that famous treaty with Sapor for which he has been blamed so much, and ceded to him the five provinces beyond the Tigris, and the fortresses of Nisibis, Singara, &c. Iberia and Armenia were left to their fate; and were completely reduced by Sapor in 365, and the following year. A war with the Caucasian nations, occasioned through the subjugation of Armenia, and another with the Arsacidae in distant Bactria, which might have had its cause in the same circumstance, filled the latter years of the reign of Sapor, who died in 381. Sapor has been surnamed the Great, and no Persian king had ever caused such terror to Rome as this monarch.

10. ARDISHIR or ARTAXERXES II., the successor of Sapor the Great, reigned from A. D. 381—385. He was a prince of royal blood, but his descent is doubtful, and he was decidedly no son of Sapor. The peace of 363 being strictly kept by the Romans, he had no pretext for making war upon them, if he felt inclined to do so, and we pass on to

11. SHAPUR or SAPOR III., who reigned from A. D. 385—390. According to Agathias (iv. p. 136, ed. Paris) he was the son of Sapor the Great; but according to the Persian historians, who, in matters of genealogy, deserve full credit, he was the son of one Shapur Zulaktaf, a royal prince. Shapur was anxious to be on good terms with the emperor Theodosius the Great, and sent a solemn embassy with splendid presents to him at Constantinople, which was returned by a Greek embassy headed by Stilicho going to Persia. Owing to these diplomatic transactions, an arrangement was made in 384, according to which Armenia and Iberia recovered their independence.

12. BAHRAM or VARANES IV., reigned from A. D. 390—404, or perhaps not so long. He was the brother of Sapor III., and founded Kermanshah, still a flourishing town. This is recorded in an inscription on a monument near Kermanshah, which has been copied by European travellers, and translated by Silvestre de Sacy.

13. YEZDIJIRD, or JESDIGERD I. (Ἰσδιγέρδης), surnamed ULATHIM, or the SINNER, the son or brother of the preceding, reigned from A. D. 404, or earlier, to 420 or 421. He is commonly called Yesdigerd. He stood on friendly terms with the emperor Arcadius, who, it is said, appointed him the guardian of his infant son and successor, Theodosius the Younger. We refer to the life of Arcadius for more information respecting this strange story. Yesdigerd is described by the Eastern writers as a cruel and extravagant man, whose death was hailed by his subjects as a blessing, but the Western writers speak of him as a model of wisdom and moderation. If the latter are right, they had perhaps in view the peace of a hundred years, which, through the instrumentality of the empress Pulcheria, Arcadius is said to have concluded with him. But if we admit the correctness of the former opinion, we are at a loss to explain it, unless we presume that the Persian fireworshippers cast disgrace upon the name of their sovereign because he showed himself cruel against the Christians, and this we can hardly admit. It is more probable that he was represented as a tyrant, in consequence of having dealt severely with the powerful aristocratic party. As to the Christians, he was for several years their decided friend, till Abdas, bishop of Susa, wantonly destroyed a fire-temple, and haughtily refused to rebuild it when the king ordered him to do so. His punishment was death, and one or two (Sozom. ix. 4) persecutions ensued against the Christians.

14. BAHRAM or VARANES V., surnamed GOUR, or the "WILD ASS," on account of his passion for the chase of that animal, reigned from A. D. 420 or 421 till 440. He was the eldest son of Yesdigerd I., and inherited from him the hatred of the aristocracy, who tried, but in vain, to fix the diadem on the head of Chosroes or Khosrew, a royal prince. In their civil contest Bahram was victorious. The persecutions against the Christians were continued by him to such an extent, that thousands of his subjects took refuge within the Roman dominions. He showed the same intolerant and fanatical spirit towards the Arsacid Ardishir or Artaxerxes, whom he had put on the throne of Armenia, and whom he endeavoured to convert by compulsion. Seeing his dominions depopulated by a constant tide of emigration, he claimed his fugitive subjects back from Constantinople, a demand which Theodosius nobly declined to comply with. The consequence was a war, which broke out in 421, or at least shortly after

the accession of Bahram. In the province of Arzarene the Persian army under Narses was completely routed, and the courier (Palladius) brought the joyful tidings in three (?) days from the Tigris to the Bosporus. The Greeks, however, failed in the siege of Nisibis, and the Persians in their turn were driven back from the walls of Amida, whose bishop, Acacius, set a generous example to the patriotism of its inhabitants. The chief source for the history of this war is an ecclesiastical writer, Socrates, whence we naturally find it mixed up with a great number of wonders and marvellous tales, so that we at once proceed to its termination, by the famous peace of one hundred years, which lasted till the twelfth year of the reign of the emperor Anastasius. This peace was negotiated by Maximinus and Procopius on the part of the Greeks, and Bahram bound himself to molest the Christians no further, but his promise was not strictly kept by his successors. During his reign Armenia was divided between the Romans and the Persians, whose portion received the name of Persarmenia. The latter years of the reign of this king were occupied by great wars against the Huns, Turks, and Indians, in which Bahram is said to have achieved those valorous deeds for which he has ever since continued to be a favourite hero in Persian poetry. The Eastern writers relate several stories of him, some of which are contained in Malcolm's work quoted below, to whom we refer the student, for they are well worth reading. Bahram was accidentally drowned in a deep well together with his horse, and neither man nor beast ever rose again from the fathomless pit. This is historical, and the well was visited by Sir John Malcolm, and proved fatal to a soldier of his retinue.

15. YEZDIJIRD II., the son of the preceding, reigned from A. D. 448 till 458. He was surnamed "SIPAHDOST," or "The Soldier's Friend." The persecutions against the Christians were renewed by him with unheard of cruelty, especially in Persarmenia, where 700 Magi discharged the duties of missionaries with sword in hand. The Armenians nevertheless resisted bravely, and Christianity, though persecuted, was never rooted out. His relations with Rome were peaceful.

16. HORMUZ, or HORMISDAS III., and 17. FIROZ, or PEROSES (Περόζης, Περόσης, or Περοσίτης), sons of the preceding, claimed the succession, and rose in arms against each other. Peroses gained the throne by the assistance of the White Huns, against whom he turned his sword in after years. He perished in a great battle with them in 484, or as late as 488, together with all of his sons except Kobad, or, perhaps, only some of them. Peroses was accompanied on this expedition by an ambassador of the emperor Zeno. (Procop. *Bell. Pers.* i. 3—6.)

18. PALASH or PALLAS (Πάλλας), who reigned from A. D. 484 till 488, was, according to the Eastern writers, a son of Peroses, and had to contest the throne with Cobades, who was a son of Peroses, according to both Eastern and Western sources. Terrible internal revolutions took place during his short reign. The Christians were no longer persecuted because they were not fire-worshippers. However, the Nestorians only were protected, and the other Christians were compelled to become Nestorians if they would live in peace. Pallas perished in a battle with his brother Cobades in 488.

19. KOBAD, or COBADES (Κωβάδης), reigned from A. D. 488 to 498, and again from 501 or 502 till 531. The years from 498 till 502 were filled up by the short reign of, 20. JAMASPES or ZAMES. According to the Eastern authorities, he was the brother of Cobades, whom he dethroned, and compelled to fly to the Huns, with whose assistance Cobades recovered his throne about 502. Cobades divided his kingdom in four great divisions: an eastern, a western, a northern, and a southern, and made many wise regulations. Under him rose the religio-political sect of the Mazdakites, so named from Mazdar, their founder, and whom we may compare to the modern Communists, or Socialists. Their principles were democratical, and their rise may be considered as a re-action against the overwhelming influence of the aristocracy. Cobades was for some time an adherent of Mazdak, but he afterwards turned against him, in order to gain the aristocratical party. The Mazdakites accordingly rose in arms, and offered the diadem to Phtasurus, a son of Cobades, but the king seized their leaders by a stratagem, and great numbers of the sectarians were massacred. Procopius (*Bell. Pers.* i. 11) says, that Cobades entreated the emperor Justin to adopt his son Khosrew or Chosroes, afterwards Nushirwan, in order thus to secure the succession to him through the assistance of the Romans. But this smacks very much of the tale of Arcadius having appointed king Yesdigerd the guardian of his son Theodosius. The same author relates that Cobades had four sons, Cuases, Zames, Chosroes, and Phtasurus, whence it would seem as if the above Jamaspes or Zames had rebelled against his father, and not against his brother. But as Cobades reigned forty-three years, it seems incredible that he should have had an adult son at the beginning of his reign, and this is an additional reason to put greater confidence in the Eastern writers in matters of genealogy. We now proceed to the great war between Cobades and the emperor Anastasius. It appears that according to the terms of the peace of one hundred years concluded between Theodosius the Younger and Bahram V., the Romans were obliged to pay annually a certain sum of money to the Persian king, and Cobades having sent in his request for the purpose, was answered by Anastasius, that he would lend him money, but would not pay any. Cobades declared war, and his arms were victorious. The Roman generals Hypacius and Patricius Phrygius were defeated, the fortified towns in Mesopotamia were conquered by the Persians, and even the great fortress of Amida was carried by storm, its inhabitants becoming the victims to the fury of the besiegers. Arabic and Hunnic hordes served under the Persian banner. The Huns, however, turned against Cobades, and made so powerful a diversion in the North, that he listened to the proposals of Anastasius, to whom he granted peace in 505, on receiving 11,000 pounds of gold as an indemnity. He also restored Mesopotamia and his other conquests to the Romans, being unable to maintain his authority there on account of the protracted war with the Huns. About this time the Romans constructed the fortress of Dara, the strongest bulwark against Persia, and situated in the very face of Ctesiphon, on the spot where the traveller descends from the mountainous portion of Mesopotamia into the plains of the South. Cobades, in

his turn, seized upon the great defiles of the Caucasus and fortified them, although less as a precaution against the Romans than the Huns and other northern barbarians. These are the celebrated Iberian and Albanian gates, the latter of which are now called Demir Kapu, "the Iron Gates," or the gates of Derbend. The war with Constantinople was renewed in 521, in the reign of the emperor Justin I., and success was rather on the side of the Persians, till Narses and his brothers, all of whom were among the most distinguished generals of Cobades, deserted their master for political motives which it is not the place here to discuss, and joined the army of Justin. The great Belisarius appears in these wars as a skilful and successful general. Cobades left several sons, but bequeathed his empire to his favourite son Chosroës.

21. Khosru, or Khosrew I., called Chosroes I. (Χοσρόης) by the Greeks, surnamed Anushirwan (Nushirwan), or "the generous mind," one of the greatest monarchs of Persia, reigned from A. D. 531 till 579. He inherited the war against the Greeks. We have spoken above of the strange story that Khosrew was to be adopted by Justin. He was already on his way to Constantinople, when he was informed that the quaestor Proclus had raised objections of so grave a nature against the adoption that the ceremony could not take place. Khosrew consequently returned, and it is said that he felt the insult so deeply as to seek revenge in carrying destruction over the Roman empire. The first war was finished in 532 or 533, Justinian having purchased peace by an annual tribute of 440,000 pieces of gold. One of the conditions of Khosrew was, that seven Greek, but Pagan, sages or philosophers who had stayed some time at the Persian court, should be allowed to live in the Roman empire without being subject to the imperial laws against Pagans. This reflects great credit upon the king. The conquests of Belisarius excited the jealousy of Khosrew, and although he received a considerable portion of the treasures which the Greek found at Carthage, he thought it prudent to draw the Greek arms into a field where laurels were not so easily gained as in Africa. To this effect he roused the Arab Almondar, king of Hira, to make an inroad into the empire, and as he supported him, hostilities soon broke out between Constantinople and Ctesiphon also. The details of this war, which lasted from 540 to 561, have been given in the life of Justinian I. The emperor promised an annual tribute of 40,000 pieces of gold, and received the cession of the Persian claims upon Colchis and Lazica. The third war arose out of the conquest of Yemen and other parts of Arabia, from which country the Persians drove out an Abyssinian usurper, and placed a king of the ancient royal family on the Homeritic throne, who remained consequently a vassal of Khosrew. The power of the Persian king was already sufficiently great to inspire fear to the emperor Justin II., and as the conquest of Arabia afforded Khosrew an opportunity of continually annoying Syria and Mesopotamia by means of the roving tribes on the northern borders of Arabia, the emperor resolved upon war. Turks of Central Asia, and Abyssinians from the sources of the Nile, were his allies. At the same time (569) the Persarmenians drove their Persian governors out, and put themselves under the authority of the emperor, so that Khosrew also had a fair pretext for war. This war, of which Khosrew did not see the end, broke out in 571, and as its details are given in the lives of the emperors Justin II., Tiberius II., Mauritius, and of Justinian, the second son of Germanus, we shall not dwell further upon these topics.

We must consider Khosrew as one of the greatest kings of Persia. In his protracted wars with the Romans he disputed the field with the conquerors of Africa and Italy, and with those very generals, Tiberius and Mauritius, who brought Persia to the brink of ruin but a few years after his death. His empire extended from the Indus to the Red Sea, and large tracts in Central Asia, perhaps a portion of eastern Europe, recognised him for a time as their sovereign. He received embassies and presents from the remotest kings of Asia and Africa. His internal government was despotic and cruel, but of that firm description which pleases Orientals, so that he still lives in the memory of the Persians as a model of justice. The communist Mazdak was put to death by his order, after his doctrines had caused a dangerous revolution in the habits and minds of the people, as is shown by the fact that his doctrine of community of women, so utterly adverse to the views of the Oriental nations, had taken a firm root among the Persians. His heart bled when Nushirad, his son by a Christian woman, and a Christian himself, rose in arms against him, but he quelled the rebellion vigorously, and Nushirad perished.

The administration of Khosrew provided for all the wants of his subjects; and agriculture, trade, and learning were equally protected by him. He bestowed the greatest care upon re-populating ravaged provinces, and rebuilding destroyed cities and villages; so that every body could be happy in Persia, provided he obeyed the king's will without opposition. At Gondi Sapor, near Susa, he founded an academy apparently on the model of the Greek schools at Athens, Alexandria, &c. He caused the best Greek, Latin, and Indian works to be translated into Persian; and had he been an Arsacid instead of a Sassanid, Persia might have become under him an Eastern Greece.

22. Hormuz or Hormisdas IV., the son of Khosrew, reigned from A. D. 579 till 590. He carried on his father's war with the Greeks, to the disadvantage, though not to the disgrace, of Persia. Some time before Khosrew died, the general Justinian had advanced as far as the Caspian, which he explored by means of a Greek navy, the first that was seen on those waters since the time of Seleucus Nicator and Antiochus I. Soter, kings of Syria, whose admiral Patrocles first displayed the Greek flag on the Caspian. Seventy thousand prisoners were sent by Justinian to Cyprus, where they settled. Upon this Justinian penetrated into Assyria. In consequence of a defeat sustained by the Persian Tamchosroes, Justinian was recalled, and replaced by Mauritius, who soon retrieved the fortune of the Greek arms, and in the very year when Chosroes died (579) he took up his winter-quarters in Mesopotamia, from whence, in the following year, he penetrated into lower Mesopotamia and routed a Persian army. He gained another victory in 581, and Tamchosroes perished in the battle. But Maurice having succeeded the emperor Tiberius in that year, his general in the East,

Mystacon, was twice worsted, and the armies of Hormisdas were victorious till 586, when Philippus destroyed the Persian host at Solacon near Dara. His successor Heraclius was still more successful. In the great battle of Sisarbene, in 588, the Persians were annihilated, and their camp was taken. Hormuz now concluded an alliance with the Turks, who, however, turned suddenly against him, after having been admitted into Media, and Persia would have been lost but for the splendid achievements of Bahram, who drove the barbarians back into their steppes, and compelled them to pay themselves the tribute which they had demanded from Persia. Bahram was rewarded with ingratitude, and being supported by the aristocracy turned against the king, who now reaped the fruits of his former conduct against the grandees. While Bahram advanced upon the royal residence, Hormuz was seized by Bindoes, a royal prince; and a nation that knew no other form of government than the most absolute despotism, now beheld the anomalous sight of their king being tried by the grandees, sentenced to lose his throne, to be deprived of his sight, and to end his days in captivity. Hormuz persuaded the grandees to place the diadem on his second son, but he was too much detested to meet with compliance, and his eldest son Chosroes was chosen in his stead. Bahram protested against this election with sword in hand, and Chosroes, unable to cope with him, fled to the camp of the emperor. During these troubles the blinded Hormuz was murdered by Bindoes (590). The events have been more fully related in the life of the emperor Mauricius. King Hormuz would have met with a better fate had his father's excellent minister, Abu-zurg-a-mihir, commonly called Buzurg, continued to live at his court, from which old age obliged him to retire soon after the accession of Hormuz. According to some writers, Buzurg had been minister to king Cobades (502—531); but we can hardly believe that he discharged his eminent functions during so long a period as sixty years. However, the thing is possible. This Buzurg still lives in the memory of the people as one of the greatest sages. He introduced the study of Indian literature into Persia, and thence also he imported the most noble of games, chess.

23. Bahram or Varanes VI. Shubin, a royal prince, reigned from A. D. 590 till 591. This is the great general mentioned in the preceding article. Unable to maintain the throne against Khosrew, who was supported by the emperor Mauricius, he fled to the Turks, once his enemies, by whom he was well received and raised to the highest dignities. It is said that he was poisoned (by the Persian king ?). Bahram was one of the greatest heroes of Persia, and his life is very interesting.

24. Khosrew or Chosroes II. Purwiz, reigned from A. D. 590 or 591 till 628, and was the son of Hormuz IV. It has been related in the preceding article how he ascended the throne, lost it against Bahram, and recovered it with the assistance of the emperor Mauricius. In this expedition the Greek army was commanded by Narses, a general scarcely less eminent than the great eunuch, and who destroyed the hopes of the usurper Bahram in two great battles on the river Zab. The adherents of Bahram were severely punished by Chosroes, who continued to live in peace with Constantinople as long as Mauricius lived, and even kept a Greek body guard, so that Persia was entirely under Greek influence. But when the murderer and successor of Mauricius, the tyrant Phocas, announced his accession to Chosroes by Lilius, the same person who had spilt the blood of Mauricius, the Persian king, threw the ambassador into a dungeon and declared war to avenge the death of his benefactor (603). Owing to the prowess of the Persians, and the bad choice Phocas made of his generals after he had removed Narses from the command, the arms of Chosroes met with extraordinary success. He conquered Mesopotamia and its great bulwarks Dara, Amida, Edessa, and overran all Asia Minor, making the inhabitants of Constantinople tremble for their safety. Nor was his progress checked through the accession of Heraclius, in 610, who sued in vain for peace. Syria yielded to Chosroes in 611, Palestine in 614, Egypt in 616, and in the same year Asia Minor was completely conquered, a Persian camp being pitched at Chalcedon, opposite Constantinople, where the Persians maintained themselves during ten years. It was not before 621 that Heraclius showed himself that extraordinary man he really was, and saved the Eastern empire from the brink of ruin. The history of his splendid campaigns has been given in his life with sufficient details to make its repetition here superfluous. Borne down by a series of unparalleled misfortunes, and worn out by age and fatigue, Chosroes resolved, in 628, to abdicate in favour of his son Merdaza, but Shirweh, or Siroes, his eldest, anticipated his design, and at the head of a band of noble conspirators seized upon the person of his father, deposed him on the 25th of February, 628, and put him to death on the 28th following.

The Orientals say that Chosroes reigned six years too long; and it is rather remarkable that his great antagonist Heraclius also outlived his glory. No Persian king lived in such splendour as Chosroes; and however fabulous the Eastern accounts respecting his magnificence may be, they are true in the main, as is attested by the Western writers. Chosroes was summoned by Mohammed to embrace the new doctrine, but replied with contempt to the messenger of a "lizard eater," as the Persians used to call the wandering tribes of the Arabs. His successors held a different language.

25. Shirweh or Siroes (Σιρόης), reigned only eight months, and died probably an unnatural death, after having murdered Merdaza and several others of his brothers. In the month of March, 628, he concluded peace with the emperor Heraclius. The numerous captives were restored on both sides, and hundreds of thousands of Greek subjects were thus given back to their families and their country. Siroes also restored the holy cross which had been taken at the conquest of Jerusalem.

26. Ardishir or Artaxerxes, the infant son of Siroes, was murdered a few days after the death of his father. He was the last male Sassanid. After him the throne was disputed by a host of candidates of both sexes and doubtful descent, who had no sooner ascended the throne than they were hurried from it into death or captivity. They were according to the Eastern sources—

27. Puran-Dokht, a daughter of Khosrew Purwiz, and a sister of Siroes.

28. Shah-Shenandah, her cousin and lover.

29. Arzem-Dokht, a daughter of Khosrew Purwiz.

30. Kesra, said to be a royal prince, put to death.

31. Ferokhzad, said to be a son of Khosrew Purwiz, put to death.

32. Yesdijird or Jesdigerd III., the last king, and said to be a grandson of Chosroes, reigned from A. D. 632 till 651. Having declined to adopt the Mohammedan religion, as he was summoned to do by the khalif Abu-Bekr, his kingdom was invaded by the Arabic general Kaleb. In the battle of Cadesia (636), and other engagements, the Persians were worsted; their fortified towns and royal cities were taken one after the other; and, in 651, Jesdigerd was an abandoned fugitive in the tract watered by the Oxus and the Jaxartes, whence he solicited and, perhaps, obtained the assistance of Tait-Song, emperor of China. He was thus enabled to raise an army of Turks, with whom he marched against the Arabs; but he was betrayed by his allies, by whom he was cut to pieces on his flight from them to the north. He left a son, Firuz, or Peroses, who entered the service of the Chinese emperor; and his son, the last of the Sassanidae, was raised by the same to the rank of a vassal king of Bokhara. A danghter of Jesdigerd married Hassan, the son of Ali; and another married Mohammed, the son of Abu-Bekr; important events for the later history of Persia, which was henceforth a Mohammedan country.

We observe here that the Persian historians are respectable sources for the history of the Sassanidae, and that their chronology differs but little from that of the Western writers.

(The Greek and Roman writers, who speak of the Sassanidae, are referred to in the lives of the contemporary emperors; comp. Malcom, *History of Persia*, vol. i.; Richter, *Hist. kritischer Versuch über die Arsaciden und Sassaniden-Dynastie*, Leipzig, 1804.) [W. P.]

SA'SSIA, the mother of the younger Cluentius, married after the death of her husband her own son-in-law, A. Aurius Melinus, and subsequently Oppianicus. Cicero describes her as a monster of guilt. (Cic. pro *Cluent.* 5, 9, 62, 63, 70.) [Cluentius.]

SATACES or SATHACES. [Sabaces.]

SATASPES (Σατάσπης), a Persian and an Achaemenid, son of Teaspes. Having offered violence to a daughter of Zopyrus, the son of Megabyzus, he was condemned by Xerxes to be impaled; but at the request of his mother, the king's aunt, this punishment was remitted on condition of his effecting the circumnavigation of Africa. He set sail accordingly from Egypt, passed through the Straits of Gibraltar, and continued his voyage towards the south for a considerable distance, but at length turned back again, being discouraged apparently by adverse winds and currents. Xerxes, however, did not accept his excuses, and inflicted on him the penalty to which he had been originally sentenced. (Herod. iv. 43.) [E. E.]

SATIBARZA'NES (Σατιβαρζάνης), a Persian, was satrap of Aria under Dareius III. In B. C. 330, Alexander the Great, marching through the borders of Aria on his way from Hyrcania against the Parthians, was met at a city named Susia by Satibarzanes, who made submission to him, and was rewarded for it by the restoration of his satrapy. Alexander also, in order to prevent the commission of any hostilities against the Arians by the Macedonian troops which were following from the west, left behind with Satibarzanes forty horse-dartmen, under the command of Anaxippus. These, however, together with their commander, were soon after murdered by the satrap, who excited the Arians to rebellion, and gathered his forces together at the city of Arctoana. Hence, on the approach of Alexander, he fled to join the traitor Bessus; and the city, after a short siege, was captured by the Macedonians. Towards the end of the same year (B. C. 330), Alexander, hearing that Satibarzanes had again entered Aria with 2000 horse, supplied by Bessus, and had excited the Arians to another revolt, sent a force against him under Artabazus, Erigyius, and Caranus, according to Arrian. In a battle which ensued, and of which the issue was yet doubtful, Satibarzanes came forward and defied any one of the enemy's generals to single combat. The challenge was accepted by Erigyius, and Satibarzanes was slain. (Arr. *Anab.* iii. 25, 28; Diod. xvii. 78, 81, 83; Curt. vi. 6, vii. 3, 4.) [E. E.]

P. SATRIE'NUS, a name which occurs only on coins, probably derived from Satrius, like Nasidienus from Nasidius, &c. It is disputed whether the head on the obverse of the annexed coin is that of Pallas or of Mars: the features are in favour of its being Pallas, but the she-wolf on the reverse points rather to Mars. (Eckhel, vol. v. p. 300.)



COIN OF P. SATRIENUS.

SA'TRIUS. 1. M. Satrius, the son of the sister of L. Minucius Basilus, was adopted by the latter, whose name he assumed (Cic. *de Off.* iii. 18). He is spoken of under Basilius, No. 5.

2. A. Caninius Satrius, is mentioned by Cicero in B. C. 65 (*ad Att.* i. 1. § 3).

3. Satrius, a legate of Trebonius, B. C. 43. (Pseudo-Brut. *ad Cic.* i. 6.)

SA'TRIUS RUFUS. [Rufus.]

SA'TRIUS SECUNDUS. [Secundus.]

SATURE'IUS (Σατυρήϊος), an artist, whose portrait of Arsinoë in glass is highly praised by Diodorus, in an epigram in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 185, No. 3; *Anth. Pal.* ix. 776, vol. ii. p. 261, ed. Jacobs). The artist's age is determined by the subject; but there is a difficulty respecting the form of his work. It has been commonly supposed that it was in relief, like the Portland vase, and this is the interpretation given in the lemma prefixed to the epigram in the Palatine Codex, εἰς κρύσταλλον γεγλυμμένον, but the use of the word γράψας (not γλύψας) in the epigram itself, and the comparison of the work to one of Zeuxis, for *colour* and grace, would seem to show that it was nothing but a painting on glass. (Jacobs, *Animadv. in Anth. Graec.* vol. ii. pt. 2. p. 78.) Some writers on art mention the name under the form *Satyrius.* (Winckelmann, *Gesch. d. Kunst.* b. x. c. 2. § 24.) [P. S.]

P. SATU'RIUS, is mentioned by Cicero in terms of great respect as one of the judices in

the case of Cluentius (*pro Cluentio*, 38, 65). He pleaded for Chaerea against Cicero's client, Q. Roscius, the comic actor (*pro Rosc. Com.* 1, 6, 8).

SATU'RNIA, that is, a daughter of Saturnus, and accordingly used as a surname of Juno and Vesta. (Virg. *Aen.* i. 23, xii. 156; Ov. *Fast.* i. 265, vi. 383.) [L. S.]

SATURNI'NUS, artists. 1. One of the great gem-engravers of the age of Augustus. There is a beautiful cameo by him, engraved with the portrait of the younger Antonia, the wife of Drusus, and inscribed with the word CATOPNEINOT, in very fine characters. The gem formerly belonged to the Arcieri family at Rome, and afterwards to the late queen of Naples, Caroline Murat. (R. Rochette, *Lettre à M. Schorn*, p. 153, 2d ed.).

2. Among the artists of the age of the Antonines, Müller mentions, on the authority of Apuleïus (*de Magia*, p. 66, ed. Bipont.), a skilful wood-carver, named Saturninus, of Oea, in Africa. (Müller, *Archäol. d. Kunst*, § 204, n. 5.)

3. P. Lucretius, a silver-chaser, only known by a Roman inscription. (Doni, *Inscript.* p. 319, No. 12; R. Rochette, *Lettre à M. Schorn*, p. 401, 2d ed.) [P. S.]

SATURNI'NUS I., one of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], by whom we are told that he was the best of all the generals of his day, and much beloved by Valerian, that disgusted by the debauchery of Gallienus, he accepted from the soldiers the title of emperor, and that, after having displayed much energy during the period of his sway, he was put to death by the troops, who could not endure the sternness of his discipline. Not one word, however, is said of the country in which these events took place. (Trebell. Poll. *Trig. Tyr.* 22.) [W. R.]

SATURNI'NUS II., a native of Gaul, whose biography has been written by Vopiscus, distinguished himself so highly by military achievements in his native country, in Spain and Africa, that he was regarded as one of the most able officers in the empire, and was appointed by Aurelian commander of the Eastern frontier, with express orders that he should never visit Egypt, for it was feared that the presence of an active and ambitious Gaul among a population notorious for turbulence and violence might lead to disorder or insurrection. The far-seeing sagacity of this injunction was fully proved, for when, at a later period, during the reign of Probus, Saturninus entered Alexandria, the crowd at once saluted him as Augustus. Flying from such a dangerous compliment, he returned to Syria; but concluding, upon reflection, that his safety was already compromised, with great reluctance he permitted himself to be invested with a purple robe stripped from a statue of Venus, and in that attire, surrounded by his troops, received the adoration of the crowd. He was eventually slain by the soldiers of Probus, although the emperor would willingly have spared his life. (Vopiscus, *Saturn.*) [W. R.]

SATURNI'NUS III. A medal in third brass has been described by Banduri, which, if genuine, cannot, according to the most skilful numismatologists, be ascribed to an epoch earlier than the age of the sons of Constantine, and must therefore commemorate the usurpation of some pretender with regard to whom history is altogether silent. The piece in question exhibits on the obverse a rayed head with the words IMP. CAE. SATVRNINVS AV.; on the reverse a soldier stabbing an enemy who has fallen from his horse, with FEL. TEM. REPARATIO, a legend which appears for the first time on the coins of Constans and Constantius. (Eckhel, vol. viii. pp. 111—113.) [W. R.]

SATURNI'NUS, AE'LIUS, composed some poems disrespectful to the emperor Tiberius, and was in consequence condemned by the senate, and hurled down from the Capitol. (Dion Cass. lvii. 22.)

SATURNI'NUS, AEMI'LIUS, praefectus praetorio under Septimius Severus, was slain by Plautianus, the all-powerful favourite of the emperor. (Dion Cass. lxxv. 14.)

SATURNI'NUS, A'NNIUS, mentioned in a letter of Cicero (*ad Att.* v. 1. § 2).

SATURNI'NUS, L. ANTO'NIUS, governor of Upper Germany in the reign of Domitian, raised a rebellion against that emperor from motives of personal hatred, A. D. 91. A sudden inundation of the Rhine prevented Saturninus from receiving the assistance of the barbarians which had been promised him, and he was in consequence conquered without difficulty by L. Appius Maximus, the general of Domitian. Maximus burnt all the letters of Antonius, that others might not be implicated in the revolt; but Domitian did not imitate the magnanimity of his general, for he seized the pretext to put various persons to death along with Saturninus, and sent their heads to be exposed on the Rostra at Rome. It is related that the victory over Antonius was announced at Rome on the same day on which it was fought. As to the variations in the name of L. Appius Maximus in the different writers see MAXIMUS, p. 986, b. (Dion Cass. lxvii. 11; Suet. *Dom.* 6, 7; Aurel. Vict. *Epit.* 11; Mart. iv. 11, ix. 85; Plut. *Aemil. Paul.* 25.)

SATURNI'NUS, APO'NIUS, the governor of Moesia at the death of Nero, repulsed the Sarmatians, who had invaded the province, and was in consequence rewarded by a triumphal statue at the commencement of Otho's reign. In the struggle between Vitellius and Vespasian for the empire, he first espoused the cause of the former, but afterwards declared himself in favour of the latter, and crossed the Alps to join Antonius Primus in northern Italy. But Primus, who was anxious to obtain the supreme command, excited a mutiny of the soldiers against Saturninus, and compelled him to fly from the camp. Tacitus calls him a consular, which we might infer from his being Legatus of Moesia, but his name does not occur in the Fasti. (Tac. *Hist.* i. 79, ii. 85, 96, iii. 5, 9, 11.)

SATURNI'NUS, APPULEIUS. 1. C. APPULEIUS SATURNINUS, was one of the commissioners sent by the senate in B. C. 168 to inquire into and settle the disputes between the Pisani and Lunenses. (Liv. xlv. 13.)

2. APPULEIUS SATURNINUS, praetor B. C. 166, is probably the same person as the L. Appuleius who was appointed in B. C. 173 one of the commissioners for dividing certain lands in Liguria and Gaul among the citizens and Latins. (Liv. xlv. 44, comp. xlii. 4.)

3. L. APPULEIUS SATURNINUS, the celebrated

demagogue, was probably a grandson of the preceding. He possessed considerable powers of oratory, but was of a loose and dissolute character; and he might probably have passed through life much like most other Roman nobles, had he not received an insult from the senate at the commencement of his public career, which rankled in his breast and made him a furious opponent of the aristocratical party. In his quaestorship, B. C. 104, he was stationed at Ostia, and as Rome was suffering at that time from a scarcity of corn, and the senate thought that Saturninus did not make sufficient exertions to supply the city, they superseded him and entrusted the provisioning of the capital to M. Scaurus (Diod. *Exc.* xxxvi. p. 608, ed. Wess.; Cic. *pro Sext.* 17, *de Harusp. Resp.* 20). Saturninus forthwith threw himself into the foremost ranks of the democratical party, and entered into a close alliance with Marius and his friends. He soon acquired great popularity, and was elected tribune of the plebs for the year B. C. 102. We have scarcely any accounts of his conduct in his first tribunate; but he did enough to earn the hatred of the aristocracy, and accordingly Metellus Numidicus, who was at that time censor, endeavoured to expel him from the senate on the ground of immorality, but was prevented from carrying his purpose into execution by the opposition of his colleague. Saturninus vowed vengeance against Metellus, which he was soon able to gratify by the assistance of Marius, who was also a personal enemy of Metellus. He resolved to become a candidate for the tribunate for the year B. C. 100. At the same time Glaucia, who next to Saturninus was the greatest demagogue of the day, offered himself as a candidate for the praetorship, and Marius for the consulship. If they all three carried their elections, the power of the state, they thought, would be in their hands; they might easily ruin Metellus, and crush the aristocracy. But in the midst of these projects Saturninus was nearly ruined by a skilful movement of his enemies. In the course of B. C. 101, and before the comitia for the election of the magistrates for the ensuing year were held, the ambassadors of Mithridates appeared at Rome, bringing with them large sums of money for the purpose of bribing the leading senators. As soon as this became known to Saturninus, he not only attacked the senators with the utmost vehemence, but heaped the greatest insults upon the ambassadors. Upon the latter complaining of this violation of the law of nations, the senate eagerly availed themselves of the opportunity, and brought Saturninus to trial for the offence he had committed. As the judices at that time consisted exclusively of senators, his condemnation appeared certain. Saturninus in the utmost alarm put on the dress of a suppliant, and endeavoured by his appearance, as well as by his words, to excite the commiseration of the people. In this he completely succeeded; the people regarded him as a martyr to their cause, and on the day of his trial assembled in such crowds around the court, that the judices were overawed, and contrary to general expectation pronounced a verdict of acquittal (Diod. *Exc.* p. 631, ed. Wess). In the comitia which soon followed, Marius was elected consul and Glaucia praetor, but Saturninus was not equally successful. He lost his election chiefly through the exertions of A. Nonius, who distinguished himself by his vehement attacks upon Glaucia and Saturninus, and was chosen in his stead. But Nonius paid dearly for his honour, for in the same evening he was murdered by the emissaries of Glaucia and Saturninus; and early the following morning before the forum was full, Saturninus was chosen to fill up the vacancy. As soon as he had entered upon his tribunate (B. C. 100), he brought forward an agrarian law for dividing the lands in Gaul, which had been lately occupied by the Cimbri, and added to the law a clause, that, if it was enacted by the people, the senate should swear obedience to it within five days, and that whoever refused to do so should be expelled from the senate, and pay a fine of twenty talents. This clause was specially aimed at Metellus, who, it was well known, would refuse to obey the requisition. But in order to make sure of a refusal on the part of Metellus, Marius rose in the senate and declared that he would never take the oath, and Metellus made the same declaration; but when the law had been passed, and Saturninus summoned the senators to the rostra to comply with the demands of the law, Marius, to the astonishment of all, immediately took the oath, and advised the senate to follow his example. Metellus alone refused compliance; and on the following day Saturninus sent his viator to drag the ex-censor out of the senate-house. Not content with his victory, he brought forward a bill to punish him with exile. The friends of Metellus were ready to take up arms in his defence; but Metellus declined their assistance, and withdrew privately from the city. Saturninus brought forward other popular measures, of which our information is very scanty. He proposed a Lex Frumentaria, by which the state was to sell corn to the people at 5-6ths of an as for the modius (Auctor, *ad Herenn.* i. 12), and also a law for founding new colonies in Sicily, Achaia, and Macedonia (Aurel. Vict. *de Vir. Ill.* 73; comp. Cic. *pro Balb.* 21). In the comitia for the election of the magistrates for the following year, Saturninus obtained the tribunate for the third time, and along with him there was chosen a certain Equitius, a runaway slave, who pretended to be a son of Tib. Gracchus. Glaucia was at the same time a candidate for the consulship; the two other candidates were M. Antonius and C. Memmius. The election of Antonius was certain, and the struggle lay between Glaucia and Memmius. As the latter seemed likely to carry his election, Saturninus and Glaucia hired some ruffians who murdered him openly in the comitia. All sensible people had previously become alarmed at the mad conduct of Saturninus and his associates; and this last act produced a complete reaction against him. The senate felt themselves now sufficiently strong to declare them public enemies, and ordered the consuls to put them down by force. Marius was unwilling to act against his associates, but he had no alternative, and his backwardness was compensated by the zeal of others. Driven out of the forum, Saturninus, Glaucia, and the quaestor Saufeius took refuge in the Capitol, but the partisans of the senate cut off the pipes which supplied the Capitol with water, before Marius began to move against them. Unable to hold out any longer, they surrendered to Marius. The latter did all he could to save their lives: as soon as they descended from the Capitol, he placed them for security in the Curia Hostilia, but the mob pulled off the tiles of the senate-house, and pelted them with the tiles

till they died. The senate gave their sanction to these proceedings by rewarding with the citizenship a slave of the name of Scaeva, who claimed the honour of having killed Saturninus. Nearly forty years after these events, the tribune T. Labienus, accused an aged senator Rabirius, of having been the murderer of Saturninus. An account of this trial is given elsewhere. [RABIRIUS.] (Appian, *B. C.* i. 28—32; Plut. *Mar.* 28—30; Liv. *Epit.* 69; Oros. v. 17; Flor. iii. 16; Vell. Pat. ii. 12; Val. Max. ix. 7. § 3; Cic. *Brut.* 62, *pro Sest.* 47, *pro C. Rabir.* passim).

4. L. APPULEIUS SATURNINUS, was propraetor of Macedonia in B. C. 58, when Cicero visited the province after his banishment from Rome. Although a friend of Cicero, he did not venture to show him any marks of attention for fear of displeasing the ruling party at Rome. It was only his quaestor Plancius who openly espoused the cause of the exile. This Saturninus was a native of Atina, and was the first native of that praefectura who had obtained a curule office. (Cic. *pro Planc.* 8, 11, 41.)

5. CN. APPULEIUS SATURNINUS, the son of No. 4, was present at the trial of Cn. Plancius, in B. C. 54. During Cicero's absence in Cilicia, B. C. 50, he was accused by Cn. Domitius, as Caelius writes to Cicero (Cic. *pro Planc.* 8, 12, *ad Fam.* viii. 14). He is also mentioned by Cicero in B. C. 43, as the heres of Q. Turius (*ad Fam.* xii. 26). This Saturninus is probably the same as the one of whom Valerius Maximus tells a scandalous tale (ix. 1. § 8).

SATURNI'NUS, CLAU'DIUS, a jurist from whose *Liber Singularis de Poenis Paganorum* there is a single excerpt in the Digest (50. tit. 19. s. 16). In the Florentine Index the work is attributed to Venuleius Saturninus, an error which, as it has been observed, has manifestly originated in the title to the fifteenth excerpt of lib. 50. tit. 19. Two rescripts of Antoninus Pius are addressed to Claudius Saturninus (Dig. 20. tit. 3. s. 1. § 2, 50. tit. 7. s. 4). Saturninus was praetor under the Divi Fratres (Dig. 17. tit. 1. s. 6. § 7). A rescript of Hadrian on the excusatio of a minor annis xxv. who had been appointed (datus) tutor to an adfinis, is addressed to Claudius Saturninus, legatus Belgicae; and there is no chronological impossibility in assuming him to be the jurist.

Grotius maintains that the Q. Saturninus who wrote, at least, ten books *Ad Edictum* (Dig. 34. tit. 2. s. 19. § 7), is a different person from the author of the treatise *De Poenis Paganorum*. A Saturninus is again mentioned in an excerpt from Ulpian (Dig. 12. tit. 2. s. 13. § 5). But this Quintus may be Venuleius Saturninus. (Zimmern, *Geschichte des Röm. Privatrechts*, i. p. 354.) [G. L.]

SATURNI'NUS, FA'NNIUS, the paedagogus, who corrupted the daughter of Pontius Aufidianus. (Val. Max. vi. 1. § 3.)

SATURNI'NUS, FU'RIUS, a rhetorician mentioned in the *Controversiae* of the elder Seneca. (*Controv.* 21.)

SATURNI'NUS, JU'NIUS, a Roman historian of the Augustan age, quoted by Suetonius. (*Aug.* 27.)

SATURNI'NUS, LU'SIUS, ruined in the reign of Claudius through means of Suillius, as the enemies of the latter asserted. (Tac. *Ann.* xiii. 43.)

SATURNI'NUS, POMPEIUS, a contemporary of the younger Pliny, is praised by the latter as a distinguished orator, historian, and poet (Plin. *Ep.* i. 8). Several of Pliny's letters are addressed to him. (*Ep.* i. 8, v. 9, vii. 7, 15, ix. 38.)

SATURNI'NUS, SE'NTIUS. 1. C. SENTIUS (SATURNINUS), was propraetor of Macedonia during the Social war, and probably for some time afterwards. He defeated the Thracians, who had invaded his province with a large force, under their king Sothimus (Oros. v. 18, *Sull.* 11; Cic. *Verr.* iii. 93, *in Pison.* 34). The exact time during which he governed Macedonia is uncertain. If the reading is correct in the Epitome of Livy (*Epit.* 70), he could not have been appointed later than B. C. 92, as none of the events recorded in the seventieth book were later than that year. It is said in the Epitome that he fought unsuccessfully against the Thracians, but this is probably an error. It is, at all events, clear from Plutarch (*l. c.*) that he was still governor of Macedonia in B. C. 88, when Sulla was in Greece. Modern writers give him the cognomen Saturninus, as it was borne by most of the other Sentii, but it does not occur in any of the ancient writers, as far as we are aware.

2. C. SENTIUS SATURNINUS, was one of the persons of distinguished rank who deserted Sex. Pompeius in B. C. 35, and passed over to Octavian (Vell. Pat. ii. 77; Appian, *B. C.* v. 139, comp. v. 52). He is no doubt the same as the Sentius Saturninus Vetulio, who was proscribed by the triumvirs in B. C. 43, and escaped to Pompeius in Sicily (Val. Max. vii. 3. § 9). The circumstances, however, which Valerius Maximus relates respecting his escape, are told by Appian (*B. C.* iv. 45), with reference to one Pomponius. [POMPONIUS, No. 14.] Saturninus was rewarded for his desertion of Pompeius by the consulship, which he held in B. C. 19, with Q. Lucretius Vespillo. Velleius Paterculus celebrates his praises for the manner in which he carried on the government during his consulship, and for his opposition to the seditious schemes of Egnatius Rufus. [RUFUS, EGNATIUS, No. 2.] After his consulship he was appointed to the government of Syria, in connection with which he is frequently mentioned by Josephus. He was succeeded in the government by Quintilius Varus (Dion Cass. liv. 10; Frontin. *de Aquaed.* 10; Vell. Pat. ii. 92; Joseph. *Ant.* xvi. 10. § 8, xvi. 11. § 3, xvii. 1. § 1, xvii. 3. § 2, xvii. 5. § 2, *B. J.* i. 27. § 2). Josephus (*Ant.* xvi. 11. § 3) speaks of three sons of Saturninus, who accompanied him as legati to Syria, and who were present with their father at the trial of Herod's sons at Berytus in B. C. 6.

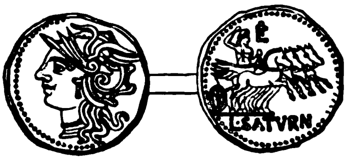
3. C. SENTIUS C. F. C. N. SATURNINUS, the son of No. 2. was consul A. D. 4, in which year the Lex. Aelia Sentia was passed. He was appointed by Augustus governor of Germany, and served with distinction under Tiberius, in his campaign against the Germans. He was, in consequence, rewarded by Augustus with the triumphal ornaments in A. D. 6. (Vell. Pat. ii. 103, 105, 109; Dion Cass. lv. 28.)

4. CN. SENTIUS SATURNINUS, consul suffectus A. D. 4, was probably likewise a son of No. 2 since the latter had, as we have already seen. three sons in Syria, who were old enough to serve as his legati. He was appointed in A. D. 19 governor of Syria, and compelled Cn. Piso by

force of arms to surrender the province to him. [PISO, No. 23.] Tacitus calls the governor of Syria simply Cn. Sentius, but there can be little doubt that he is the same as the consul suffectus of A. D. 4. (Tac. *Ann.* ii. 74, 79, 81, iii. 7.)

5. CN. SENTIUS SATURNINUS, son of No. 4, was consul A. D. 41, with the emperor Caligula, who was slain in this year. After the death of Caligula, Saturninus made a long speech in the senate against tyranny, if we may trust the account in Josephus. (Joseph. *Ant.* xix. 2, *B. J.* ii. 11.)

6. L. SENTIUS SATURNINUS, occurs on coins of the republican period, but it is uncertain who he was. (Eckhel, vol. v. p. 305.)



COIN OF L. SENTIUS SATURNINUS.

SATURNI'NUS, VENULE'IUS, is said by Lampridius (*Alex. Severus*, c. 68) to have been a pupil of Papinianus, and a consiliarius of Alexander Severus. There is a rescript of Alexander to Venuleius (Cod. 7. tit. 1. s. 1), and one of Antoninus (Caracalla) addressed to Saturninus in the year A. D. 213 (Cod. 5. tit. 65. s. 1); both of which may have been addressed to Venuleius Saturninus. His writings, as they are stated in the Florentine Index and appear from the excerpts in the Digest, were:—*Decem Libri Actionum*, *Sex Interdictorum Quatuor de Officio Proconsulis*, *Tres Publicorum* or *De Publicis Judiciis*, and *Novemdecem Stipulationum*. The title *Venul. Libri Septem Disp.* (Dig. 46. tit. 7. s. 18) is manifestly erroneous, as appears from the titles of the two following extracts; and we must either read *Stipulationum* in place of *Disputationum*, or we must read Ulp. in place of Venul. The work *De Poenis Paganorum* is erroneously attributed to Venuleius in the Florentine Index.

There are seventy-one excerpts from Venuleius in the Digest. (Zimmern, *Geschichte des Röm. Privatrechts*, i. p. 379.) [G. L.]

SATURNI'NUS, VITE'LLIUS, praefectus of a legion under Otho. (Tac. *Hist.* i. 82.)

SATURNI'NUS, VOLU'SIUS. 1. L. VOLUSIUS SATURNINUS, consul suffectus in B. C. 12, was descended from an ancient family, none of the members of which, however, had previously obtained any higher office in the state than the praetorship. This Saturninus first accumulated the enormous wealth for which his family afterwards became so celebrated. He died in A. D. 20. (Tac. *Ann.* iii. 30.)

2. L. VOLUSIUS SATURNINUS, son of the preceding, was consul suffectus, A. D. 3. He died in the reign of Nero, A. D. 56, at the age of ninety-three, having survived all the persons who were members of the senate during his consulship. It appears from Pliny that he was praefect of the city at the time of his death. The great wealth which he had inherited from his father he still further increased by economy. (Tac. *Ann.* xiii. 30, xiv. 56; Plin. *H. N.* vii. 12. s. 14, vii. 48. s. 49, xi. 38. s. 90.)

3. Q. VOLUSIUS SATURNINUS, son of the preceding, was consul in A. D. 56, with P. Cornelius Scipio. His father was upwards of sixty-two years of age when he was born: his mother was a Cornelia of the family of the Scipios. He was one of three commissioners who took the census of the Gauls, in A. D. 61. (Plin. *H. N.* vii. 12. s. 14; Tac. *Ann.* xiii. 25, xiv. 46.)

4. A. VOLUSIUS SATURNINUS, consul A. D. 87, with the emperor Domitian. (Fasti.)

5. Q. VOLUSIUS SATURNINUS, consul A. D. 92, with the emperor Domitian. (Fasti.)

SATU'RNIUS, that is, a son of Saturnus, and accordingly used as a surname of Jupiter and Neptune. (Virg. *Aen.* iv. 372, v. 799.) [L. S.]

SATURNUS, a mythical king of Italy to whom was ascribed the introduction of agriculture and the habits of civilised life in general. The name is, notwithstanding the different quantity, connected with the verb *sero, sevi, satum*, and although the ancients themselves invariably identify Saturnus with the Greek Cronos, there is no resemblance whatever between the attributes of the two deities, except that both were regarded as the most ancient divinities in their respective countries. The resemblance is much stronger between Demeter and Saturn, for all that the Greeks ascribe to their Demeter is ascribed by the Italians to Saturn, who in the very earliest times came to Italy in the reign of Janus. (Virg. *Aen.* viii. 314, &c.; Macrob. *Sat.* i. 10; P. Vict. *De Orig. Gent. Rom.* 1, &c.) Saturnus, then, deriving his name from sowing, is justly called the introducer of civilisation and social order, both of which are inseparably connected with agriculture. His reign is, moreover, conceived for the same reason to have been the golden age of Italy, and more especially of the Aborigines, his subjects. As agricultural industry is the source of wealth and plenty, his wife was Ops, the representative of plenty. The story related of the god, is that in the reign of Janus he came to Italy, was hospitably received by Janus, and formed a settlement on the Capitoline hill, which was hence called the Saturnian hill. At the foot of that hill, on the road leading up the Capitol, there stood in aftertimes the temple of Saturn. (Dionys. vi. 1; Liv. xli. 27; Vict. *l. c.* 3, *Reg. Urb.* viii.) Saturn then made the people acquainted with agriculture, suppressed their savage mode of life, and led them to order, peaceful occupations, and morality. The result was that the whole country was called Saturnia or the land of plenty. (Virg. *Aen.* viii. 358; Justin, xliii. 1; Macrob. *Sat.* i. 7; Varro, *De Ling. Lat.* v. 42; Fest. *s. v. Saturnia;* Victor, *l. c.*) Saturn, like many other mythical kings, suddenly disappeared, being removed from earth to the abodes of the gods, and immediately after Janus is said to have erected an altar to Saturn in the forum. (Macrob. *l. c.*; Arnob. iv. 24; Ov. *Fast.* i. 238.) It is further related that Latium received its name (from *lateo*) from this disappearance of Saturn, who for the same reason was regarded by some as a divinity of the nether world. (Plut. *Quaest. Rom.* 24.)

Respecting the festival solemnized by the Romans in honour of Saturn, see *Dict. of Antiq. s. v. Saturnalia.*

The statue of Saturnus was hollow and filled with oil, probably to denote the fertility of Latium in olives (Plin. *H. N.* xv. 7. 7); in his hand he held a crooked pruning knife, and his feet were

surrounded with a woollen riband. (Virg. *Aen.* vii. 179; Arnob. vi. 12; Macrob. *l. c.;* Martial, xi. 6. 1.) In the pediment of the temple of Saturn were seen two figures resembling Tritons, with horns, and whose lower extremities grew out of the ground (Macrob. *Sat.* i. 8); the temple itself contained the public treasury, and many laws also were deposited in it. (Serv. *ad Aen.* viii. 319.) It must be remarked in conclusion that Saturn and Ops were not only the protectors of agriculture, but all vegetation was under their care, as well as every thing which promoted their growth. (Macrob. *Sat.* i. 7, 10; comp. Hartung, *Die Religion der Römer*, vol. ii. p. 122, &c.) [L. S.]

SATY'RION or SA'TYRON (Σατυρίων, Σατύρων), a Socratic philosopher, of whom nothing is known, beyond the bare mention of his name by M. Antoninus (x. 31). [P. S.]

SATY'RIUS, artist. [SATUREIUS.]

SATY'RIUS, literary. [SATYRUS.]

SA'TYRUS (Σάτυρος), the name of a class of beings in Greek mythology, who are inseparably connected with the worship of Dionysus, and represent the luxuriant vital powers of nature. In their appearance they somewhat resembled goats or rams, whence many ancients believed that the word σάτυρος was identical with τίτυρος, a ram. (Schol. *ad Theocrit.* iii. 2, vii. 72; Aelian, *V. H.* iii. 40; comp. Eustath. *ad Hom.* p. 1157; Hesych. *s. v.;* and Strab. x. p. 466.) Homer does not mention any Satyr, while Hesiod (*Fragm.* 94, ed. Göttling) speaks of them in the plural and describes them as a race good for nothing and unfit for work, and in a passage quoted by Strabo (x. p. 471) he states that the Satyrs, Nymphs and Curetes were the children of the five daughters of Hecataeus and the daughter of Phoroneus. The more common statement is that the Satyrs were the sons of Hermes and Iphthima (Nonn. *Dionys.* xiv. 113), or of the Naiads (Xenoph. *Sympos.* v. 7); Silen also calls them his own sons. (Eurip. *Cycl.* 13, 82, 269.)

The appearance of the Satyrs is described by later writers as robust, and rough, though with various modifications, but their general features are as follows: the hair is bristly, the nose round and somewhat turned upwards, the ears pointed at the top like those of animals (whence they are sometimes called θῆρες, Eurip. *Cycl.* 624); they generally have little horns, or at least two hornlike protuberances (φήρεα), and at or near the end of the back there appears a little tail like that of a horse or a goat. In works of art they were represented at different stages of life; the older ones, commonly called Seilens or Silens (Paus. i. 23. § 6), usually have bald heads and beards, and the younger ones are termed Satyrisci (Σατυρίσκοι, Theocrit. iv. 62, xxvii. 48). All kinds of satyrs belong to the retinue of Dionysus (Apollod. iii. 5. § 1; Strab. x. p. 468; Ov. *Fast.* iii. 737, *Ars Am.* i. 542, iii. 157), and are always described as fond of wine, whence they often appear either with a cup or a thyrsus in their hand (Athen. xi. p. 484), and of every kind of sensual pleasure, whence they are seen sleeping, playing musical instruments or engaged in voluptuous dances with nymphs. (Apollod. ii. 1. § 4; Horat. *Carm.* ii. 19. 3, i. 1. 30; Ov. *Met.* i. 692, xiv. 637; Philostr. *Vit. Apoll.* vi. 27; Nonn. *Dionys.* xii. 82.) Like all the gods dwelling in forests and fields, they were greatly dreaded by mortals. (Virg. *Eclog.* vi. 13; Theocrit. xiii. 44; Ov. *Her.* iv. 49.)

Later writers, especially the Roman poets, confound the Satyrs with the Pans and the Italian Fauns, and accordingly represent them with larger horns and goats' feet (Horat. *Carm.* ii. 19. 4; Propert. iii. 15. 34; Ov. *Met.* i. 193, vi. 392, xiv 637), although originally they were quite distinct kinds of beings, and in works of art, too, they are kept quite distinct. Satyrs usually appear with flutes, the thyrsus, syrinx, the shepherd staff, cups or bags filled with wine; they are dressed with the skins of animals, and wear wreaths of vine, ivy or fir. Representations of them are still very numerous, but the most celebrated in antiquity was the Satyr of Praxiteles at Athens (Paus. i. 20. § 1; Plin. *H. N.* xxxiv. 8, s. 19; comp. Heyne, *Antiquar. Aufsätze*, ii. p. 53, &c.; Voss, *Mythol. Briefe*, ii. p. 284, &c.; C. O. Müller, *Ancient Art and its Remains*, § 385, Eng. Transl.; and the article PRAXITELES, p. 521.) [L. S.]

SA'TYRUS (Σάτυρος), historical.

1. An officer who was sent out by Ptolemy Philadelphus, king of Egypt, on an expedition to explore the western coasts of the Red Sea, where he founded the city of Philotera. (Strab. xvii. p. 769.)

2. An ambassador of the Ilienses, who was sent to Rome in B. C. 187, to intercede with the senate in favour of the Lycians. (Polyb. xxiii. 3.)

3. The chief of the embassy sent by the Rhodians to Rome in B. C. 172, on which occasion he gave great offence by his intemperate attacks upon Eumenes, king of Pergamus. (Liv. xlii. 14.)

4. One of the ambassadors sent by the Achaeans to Rome in B. C. 164, to intercede with the senate for the liberation of the Achaean citizens who had been sent to Rome at the instigation of Callicrates, or, at least, that they should be brought to a fair trial. The embassy was dismissed with a haughty refusal. (Polyb. xxxi. 6, 8.)

5. A leader of insurgent slaves in Sicily, during the second servile war in that island. After the defeat and death of Athenion, B. C. 101 [ATHENION], Satyrus, with the remains of the insurgents, shut himself up in a strong fortress, but was closely blockaded by the consul M'. Aquillius, and at length compelled by famine to surrender, with about 1000 of his followers. They were all carried to Rome, and condemned to fight with wild beasts in the amphitheatre, but preferred dying by one another's hands, and Satyrus put an end to his own life. (Diod. xxxvi. Exc. Phot. pp. 536, 537.) [E. H. B.]

SA'TYRUS (Σάτυρος), kings of Bosporus.

1. SATYRUS I. was a son of Spartacus I., king of Bosporus. According to the statement of Diodorus (xiv. 93), that he reigned fourteen years, we must assign his accession to the year B. C. 407 or 406: but as the same authority allots only four years to the reign of Seleucus, there is a gap in the chronology of twenty years, which are unaccounted for. There is little doubt that there is an error in the numbers of Diodorus, but in which of the two reigns it is impossible to say. M. de Boze, on the other hand, supposes (*Mém. de l'Acad. des Inscr.* vol. vi. p. 555) this interval to have been filled by another Spartacus, and that it was this second king, and not Spartacus I., who was the father of Satyrus: but this seems a very forced and unnecessary hypothesis. Our knowledge of the events of his reign is confined to the fact that he encouraged those friendly and commercial re-

lations with Athens, which he appears to have already found in existence, and which were still farther extended by his son Leucon [LEUCON]. His conduct in this respect, as related by Isocrates, would lead us to form a favourable estimate of his character (Isocrat. *Trapezit.* pp. 359, 360, 370; Lysias *pro Mantith.* p. 145; Demosth. *c. Lept.* p. 467). He was slain at the siege of Theudosia in B. C. 393, and was succeeded by his son, Leucon. (Diod. xiv. 93; Harpocration. v. Θευδοσίαν.)

2. SATYRUS II. was the eldest of the three sons of Paerisades I., and was in consequence appointed by his father to succeed him in the sovereign power. But on the death of Paerisades (B. C. 311), his second son Eumelus contested the crown with his brother, and had recourse to the assistance of Aripharnes, king of one of the neighbouring Scythian tribes, who supported him with a large army. Satyrus, however, defeated their combined forces, and followed up his advantage by laying siege to the capital of Aripharnes; but, while pressing the assault with vigour, he was himself mortally wounded, and died immediately after, having reigned hardly nine months from his father's death. (Diod. xx. 22, 23, 26.)

It is probable that the Satyrus who is mentioned by Deinarchus (*in Demosth.* p. 95), among the tyrants of Bosporus as early as B. C. 324, is the same with the preceding, who may have been admitted by his father to a share of the sovereign power during his own lifetime.

3. There is a king of Bosporus of the name of Satyrus, mentioned by Polyaenus (viii. 55), as waging unsuccessful wars with Tirgatao, a queen of the Ixomatae, who is probably distinct from either of the preceding, as that author represents him as dying of grief for his ill success, and being succeeded by his son Gorgippus. But nothing is known of the period to which these events are to be referred. [E. H. B.]

SA'TYRUS (Σάτυρος), literary. 1. A celebrated musician of Thebes, father of the flute-player ANTIGENIDAS (Suid. *s. v.* Ἀντιγενίδας). Since his son was the flute-player of Philoxenus, Satyrus himself must have flourished about the latter period of the Peloponnesian War. [PHILOXENUS, No. 1.]

2. The son of Theognis, of Marathon, a distinguished comic actor at Athens, and a contemporary of Demosthenes, is said to have given instructions to the young orator in the art of giving full effect to his speeches by appropriate action. (Plut. *Dem.* 7.) The same orator relates an honourable anecdote of him, that having once been at a festival given by Philip king of Macedon, after the capture of Olynthus (B. C. 347), when the king was making large presents to all the other artists, Satyrus begged, as his reward, the liberation of two of the Olynthian captives, daughters of an old friend of his, to whom he afterwards gave marriage portions at his own cost. (Dem. *de fals. Leg.* pp. 401, 402; Diod. xvi. 55.) He is also mentioned incidentally by Plutarch (*De se ips. c. inv. laud.* p. 545, f.).

Athenaeus (xiii. p. 591, e.) quotes a statement respecting Phryne from the *Pamphila* of "Satyrus, the actor, of Olynthus," from which it would seem that Satyrus not only acted comedies, but also wrote some. Either Athenaeus may have called him an Olynthian carelessly, from the scene of the anecdote in Demosthenes being at Olynthus, or he may have settled at Olynthus.

3. Another flute-player, perhaps a descendant of No. 1, of whom Aelian (*V. H.* xxxiii. 13) tells us that, having often heard the lectures of the Stoic philosopher ARISTON of Chios, he became so attached to the study of philosophy as often to be tempted to devote his flutes to the fate with which Pandarus in Homer (*Il.* v. 215) threatens his bow and arrows.

3. A distinguished Peripatetic philosopher and historian, who lived in the time of Ptolemy Philopator, if not later. He wrote a collection of biographies, among which were lives of Philip and Demosthenes, and which is frequently cited by ancient writers. He also wrote on the population of Alexandria; and a work Περὶ χαρακτήρων. (Vossius, *de Hist. Graec.* p. 495, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. pp. 51, 504.)

4. An epigrammatic poet, who is mentioned in the titles to his epigrams in the Palatine and Planudean Anthologies by the various names of *Satyrius*, *Satyrus*, *Satyrus Thyïllus*, and *Thyïllus* or *Thyïlus* alone. Jacobs supposes the epigrams to be by two different persons, the one named Satyrus and the other Thyïllus. (Brunck, *Anal.* vol. ii. p. 276; Jacobs, *Anth. Graec.* vol. ii. p. 252, xiii. pp. 949, 950.) [P. S.]

SA'TYRUS, artists. 1. One of the architects of the celebrated Mausoleum, of which also he wrote a description. (Vitruv. vii. Praef. § 12; PHILEUS; for an account of the building see the art. *Mausoleum* in the *Dict. of Antiq.* 2d ed.)

2. An architect who lived in Egypt under Ptolemy Philadelphus, and to whom some ascribed the transport to its site and the erection of one of the great obelisks. (Plin. *H. N.* xxxvi. 9. s. 14.) [P. S.]

SA'TYRUS (Σάτυρος), a physician in the second century after Christ, a pupil of Quintus (Galen, *De Anatom. Admin.* i. 1, 2, vol. ii. pp. 217, 225; *De Antid.* i. 14, vol. xiv. p. 71; *Comment. in Hippocr. "De Nat. Hom."* ii. 6, vol. xv. p. 136; *Comment. in Hippocr. "Praedict. I."* i. 5, vol. xvi. p. 524; *Comment. in Hippocr. "Epid. III."* i. 29, vol. xvii. pt. i. p. 575), whose opinions he accurately preserved and transmitted to his own pupils without addition or omission (id. *De Ord. Libror. Suor.* vol. xix. p. 58). He passed some years at Pergamus (id. vol. ii. p. 224), where he was one of Galen's earliest tutors, about the year 149 (id. vol. ii. p. 217, xiv. 69, xv. 136, xvi. 484, 524, xvii. A. 575, xix. 57). He wrote some anatomical works (id. vol. xv. p. 136), and a commentary on part (if not the whole) of the Hippocratic Collection (id. vol. xvi. pp. 484, 524); but none of his writings are now extant. [W. A. G.]

SAVE'RRIO, the name of a patrician family of the Sulpicia Gens.

1. P. SULPICIUS SAVERRIO, consul B. C. 304, with P. Sempronius Sophus. According to the Triumphal Fasti, Saverrio triumphed in this year over the Samnites; but this appears to be an error, since Livy relates that, though Saverrio remained in Samnium with a small army, all hostilities were suspended, while negotiations were carried on for a peace. Towards the end of the year the peace was concluded. Livy says that the ancient alliance was restored to the Samnites; but Niebuhr points out that this is a mistake, and directs attention to the statement of Dionysius, that, in the treaty

which was made, the Samnites acknowledged the supremacy of Rome. In B.C. 229 Saverrio was censor with Sempronius Sophus, his former colleague in the consulship. In their censorship two new tribes were formed, the Aniensis and Terentina. (Liv. ix. 49, x. 9; Dionys. *Exc. Legat.* p. 2331, ed. Reiske; Niebuhr, *Hist. of Rome*, vol. iii. pp. 258, 259.)

2. P. SULPICIUS P. F. SER. N. SAVERRIO, son of the preceding, was consul B.C. 279, with P. Decius Mus, and commanded, with his colleague, against Pyrrhus. The history of this campaign is given under MUS, No. 3, where the authorities are also cited.

SAUFEIUS. 1. C. SAUFEIUS, quaestor in B.C. 100, was one of the partisans of Saturninus, took refuge with him in the capitol, and was slain along with his leader, when they were obliged to surrender to Marius. (Cic. *pro C. Rabir.* 7; Appian, *B. C.* i. 32.) [SATURNINUS, p. 724.]

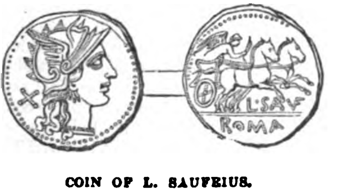
2. M. SAUFEIUS, was a companion of Milo, and had taken the principal share in the murder of Clodius, B.C. 52. After the condemnation of Milo, he was accused under the lex Pompeia *de Vi*, and escaped punishment by only a single vote. He was accused a few days afterwards under the lex Plautia, but was again acquitted. He was on each occasion defended by Cicero. (Ascon. *in Mil.* p. 54, ed. Orelli.)

3. L. SAUFEIUS, a Roman eques, was an intimate friend of Atticus, and, like the latter, a warm admirer of the Epicurean philosophy. He had very valuable property in Italy, which was confiscated by the triumvirs; but Atticus exerted himself on behalf of his friend with so much success, that the latter received intelligence, at the same time, of the confiscation and restitution of his property. (Cic. *ad Att.* i. 3, ii. 8, iv. 6, vi. 9, vii. 1, xiv. 18, xv. 4; Corn. Nep. *Att.* 12.)

4, 5. APP. SAUFEIUS, and D. SAUFEIUS, a scriba, are mentioned by Pliny, as two instances of sudden death (*H. N.* vii. 53. s. 54).

6. SAUFEIUS TROGUS was put to death in A.D. 48, because he had been privy to the marriage of Messalina with Silius (Tac. *Ann.* xi. 35). Some editions of Tacitus have Saufellus.

7. L. SAUFEIUS occurs on coins of the republican period, but cannot be referred with certainty to any of the persons above mentioned. (Eckhel, vol. v. p. 301.)



COIN OF L. SAUFEIUS.

SAURAS or SAURUS, sculptor. [BATRACHUS.]

SAU'RIAS (Σαυρίας), a very ancient artist of Samos, to whom some ascribed the invention of that first step in the art of drawing, which was called σκιαγραφία, that is, tracing the outline of a shadow. The statement, however, deserves little credit, as it rests on the sole authority of Athenagoras (Athenag. *Legat. pro Christ.* 14, p. 59, ed. Dechair). [P. S.]

SAUROMATES (Σαυρομάτης) is the name of several kings of Bosporus, who are for the most part known only from their coins. These bear most commonly the head of the reigning Roman emperor on the one side, and that of the king of Bosporus on the other, in token of the dependent condition of the latter monarchs. From this circumstance we are fortunately enabled to determine, approximately, the period at which the several kings of the name respectively reigned in Bosporus; but, besides this, many of their coins bear dates which have been ascertained to be computed from an era corresponding with the year B.C. 296, thus enabling us to fix still more accurately their chronology. (See Eckhel. vol. ii. p. 382.)

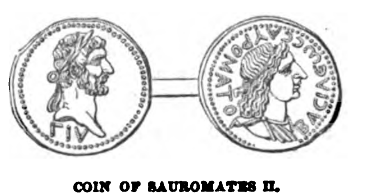
1. SAUROMATES I. was contemporary with Augustus and Tiberius: and assumed, in compliment to the latter emperor, the names of Tiberius Julius, which appear on some of his coins. The date on the one annexed, incorrectly copied in the engraving, is ΘϘΣ, or 299, which corresponds with A.D. 3: others bear dates as late as the year 310 of the Bosporan era, or A.D. 14. None of those with the titles of Ti. Julius have any dates, and Mionnet considers (apparently without sufficient reason) that these belong to a second king of the name of Sauromates.

According to Eckhel (Ib. p. 375), Pepaepiris was the wife of this Sauromates [PEPAEPIRIS]; but later numismatists consider her as the queen of Mithridates king of Bosporus. It appears probable, also, that the true form of her name is Gepaepiris. (Dumersan, *Médailles d'Allier*, pp. 64, 66; Mionnet. *Suppl.* iv. pp. 482, 496.)



COIN OF SAUROMATES I.

2. SAUROMATES II. was a contemporary of the emperors Trajan and Hadrian, and is incidentally mentioned by the younger Pliny as having sent an embassy to the former emperor (Plin. *Epp.* x. 13, 14, 15). From his coins we learn that he ascended the throne as early as A.D. 94, before the death of Domitian, and that he still occupied it in A.D. 124. The annexed coin, which bears on the obverse the head of Hadrian and the date 413 (A.D. 117), belongs to this Sauromates.



COIN OF SAUROMATES II.

3. SAUROMATES III. was the successor of EUPATOR, and must have become king of Bosporus before the death of M. Aurelius. His earliest extant coin bears the head of that emperor, with the date of 474 (A.D. 178). Others have the

heads of Commodus, Severus, and Caracalla, the latest date being A. D. 210. His reign must thus have comprised a period of more than thirty-two years. He was succeeded by RHESCUPORIS III. The annexed coin has the head of Commodus, with the date 475 (A. D. 180).*



COIN OF SAUROMATES III.

4. SAUROMATES IV. was a contemporary of Alexander Severus. His coins bear dates from A. D. 230 to 232. The one annexed has the head of Alexander Severus, and the date 527, or A. D. 231; and it thus appears that his short reign must have intervened between those of Rhescuporis III. and Cotys IV.



COIN OF SAUROMATES IV.

5. SAUROMATES V. was a contemporary of the emperor Probus, as we learn from a coin bearing the date of 572 (A. D. 276). He is very probably identical with the following, though Mionnet considers him to be distinct.

6. SAUROMATES VI., a contemporary of the emperor Diocletian. No coins are extant of this prince, and our knowledge of his reign is derived solely from Constantine Porphyrogenitus, who informs us that he took advantage of the weakness of the Roman empire to raise a large army among the Sarmatian tribes, with which he invaded Colchis, ravaged that country and the whole of Pontus, and advanced as far as the river Halys. Here, however, he was met by the Roman general Constantius, who held him in check, while Chrestus, king of Cherson, at the instigation of Diocletian, invaded the kingdom of Bosporus, and actually made himself master of its capital city. Sauromates in consequence found himself obliged to purchase peace and the restitution of his capital, by giving up all his prisoners, as well as abandoning his conquests. This expedition appears to have taken place in A. D. 291. (Const. Porphyrog. *de Administ. Imper.* c. 53, pp. 244—249, ed. Bonn.)

7. SAUROMATES VII., a grandson of the preceding, ascended the throne after the accession of Constantine the Great. Being desirous to obliterate the disgrace incurred by the failure of his grandfather in the above expedition, he assembled an army, and invaded the territory of the Chersonites, but was defeated, and compelled to conclude a treaty, by which he ceded a part of his own dominions. (Const. Porphyrog. *l. c.* pp. 252, 253.)

8. SAUROMATES VIII. was the last king of Bosporus. His connection with the preceding is not mentioned. But we learn that he renewed the war with the Chersonites, and the two armies met at a place called Caphae. Here it was agreed to refer the issue of the contest to a single combat between Sauromates and Pharnaces, king of Cherson, in which Sauromates, though greatly superior in strength and stature, was vanquished and slain by his antagonist. From this time the kingdom of Bosporus became subject to the rulers of Cherson. The date of these events is unfortunately unknown to us. (Const. Porphyrog. *l. c.* pp. 253, 255.)

There are no coins extant of any of these three last princes. Concerning the kings of Bosporus, and their coins in general, see Cary, *Hist. des Rois du Bosphore Cimmerien*, 4to. Paris, 1752; Eckhel, vol. ii. pp. 373—382; Dumersan, *Descr. des Médailles du Cabinet de M. Allier de Hauteroche*, 4to. Paris, 1829, pp. 63—66; Mionnet, *Suppl.* vol. iv. p. 479, &c. [E. H. B.]

SAXA, DECI'DIUS. 1. A native of Celtiberia, was one of Caesar's soldiers, who rose from the ranks to offices of importance and trust. According to Cicero, he was originally a land-surveyor, who marked out the ground for the camp, and was not even a Roman citizen (Cic. *Phil.* xi. 5, xiii. 13). He served under Caesar in Spain, against the legates of Pompey, in B. C. 49, and appears to have remained in that country till the conclusion of the war against the sons of Pompey in B. C. 45, when he came to Rome with Caesar, and was made by the latter tribune of the plebs for the following year. In the troubles following Caesar's death, Saxa took an active part in supporting the friends of his murdered patron. He attached himself to M. Antonius, and served under him as centurion in the siege of Mutina. In B. C. 42, Saxa and Norbanus were sent by Antonius and Octavianus to Macedonia, with eight legions. They took possession of the mountain-passes beyond Philippi, in order to stop the march of Brutus and Cassius, but the latter changed their route and arrived safely at Philippi. Saxa and Norbanus now fell back upon Amphipolis, and confined themselves to the defensive, as the forces of the enemy far outnumbered their own. After the defeat of Brutus and Cassius Saxa accompanied Antony to the East, and was made by the latter governor of Syria. Soon after his appointment the younger Labienus invaded Syria (B. C. 40), at the head of a powerful Parthian army, and defeated Saxa, who fled from his camp in the course of the same night, fearing that his soldiers would go over to Labienus. He had intended to take refuge in Antioch; but hearing that the important town of Apameia had fallen into the hands of Labienus, he did not venture to go to Antioch, but continued his flight towards Cilicia. He was, however, overtaken by the troops of Labienus, and put to death by them. One account states that he killed himself to avoid falling into their power. (Caes. *B. C.* i. 66; Cic. *Phil.* viii. 3, ix. 26, x. 10, xi. 5, xii. 8, xiii. 13, xiv. 4; Dion

* It must be observed that the years reckoned from the Bosporan era, began in the summer, so that the same date would correspond to two calendar years. As Commodus did not reign alone before the spring of A. D. 180, the above coin cannot have been struck previous to that date.

Cass. xlvii. 35, 36, xlviii. 24, 25; Appian, *B. C.* iv. 87, v. 102—107, *Syr.* 51; Vell. Pat. ii. 78; Liv. *Epit.* 127; Flor. iv. 9.)

2. The brother of the preceding, served under him as quaestor, in Syria, and had the command, as it appears, of the town of Apameia, which he continued to keep while all the surrounding garrisons surrendered to Labienus, till he heard a report of the death of his brother, when he likewise surrendered Antioch. (Dion Cass. xlviii. 25.)

SAXA, Q. VOCO'NIUS, tribune of the plebs, B. C. 169, proposed the Voconia lex, which was supported by the elder Cato, who spoke in its favour, when he was sixty-five years of age (Liv. *Epit.* 41; Cic. *de Senect.* 5, *pro Balb.* 8, *Verr.* Act. i. 48). Respecting the contents of this important lex, see *Dict. of Ant. s. v.*

SA'XULA, CLU'VIUS. [CLUVIUS, No. 1.]

SCAEA (Σκαία), a daughter of Danaus (Apollod. ii. 1. § 5), was married to Archander, who, with his brother Architeles, emigrated from Phthiotis in Thessaly to Argos. (Paus. vii. 1. § 3; compare AUTOMATE.) [L. S.]

SCAEVA, a slave of Q. Croton, was rewarded with his liberty on account of his killing Saturninus, the tribune of the plebs, in B. C. 100. (Cic. *pro C. Rabir.* 11.)

SCAEVA, CA'SSIUS, a centurion in Caesar's army at the battle of Dyrrhachium, distinguished himself by his extraordinary feats of valour in that engagement. He maintained possession of the post with which he was intrusted, although he lost an eye, was pierced through both his shoulder and thigh, and his shield was transfixed in a hundred and twenty places (Caes. *B. C.* iii. 53; Suet. *Caes.* 68; Flor. iv. 2. § 40; Val. Max. iii. 2. § 23, who calls him M. Cassius Scaeva; Appian, *B. C.* ii. 60, whose account is inaccurate, and must be corrected from the preceding authorities). Scaeva survived his wounds, and is mentioned by Cicero as one of the partisans of Caesar, just before and after the death of the latter. (Cic. *ad Att.* xiii. 23, xiv. 10.)

SCAEVA, DI'DIUS, one of the generals of the Vitellian troops, slain at the taking of the Capitol in A. D. 79. (Tac. *Hist.* iii. 73.)

SCAEVA, JU'NIUS BRUTUS. [BRUTUS, Nos. 5 and 6.]

SCAEVI'NUS, FLA'VIUS, a senator of dissolute life, took part in the conspiracy of Piso against Nero. It was through Milichus, the freedman of Scaevinus that the conspiracy was discovered by Nero. Milichus was liberally rewarded by the emperor, and Scaevinus put to death. (Tac. *Ann.* xv. 49, 54, 55, 70.)

P. SCAE'VIUS, a soldier who served under Caesar in Spain in B. C. 60, when the latter governed that province after his praetorship. (Dion Cass. xxxvii. 53.)

SCAE'VOLA, Q. CERVI'DIUS, a Roman jurist, appears to have been giving Responsa in the time of Antoninus Pius (Dig. 34. tit. 1. s. 13. § 1). Scaevola speaks of constitutions of Verus and Marcus Antoninus, in such terms as imply that they were then living (Dig. 2. tit. 15. s. 3, 50. tit. 1. s. 24); and he was employed by Marcus as a legal adviser (Jul. Capitol. *Marc.* c. 11, *usus est Scaevola praecipue juris perito*); and Scaevola himself, as quoted by Ulpian, reports a judgment of Marcus in his auditorium (*ad Sct. Trebell.* Dig. 36. tit. 1. s. 22). Whether Scaevola survived Marcus is uncertain. As to the passage in the Digest, 32. s. 39, in which the expression "Imperator noster Divus Marcus" occurs, see the note in Zimmern (*Geschichte des Röm. Privatrechts*, vol. i. p. 360, No. 7).

Septimius Severus, afterwards emperor, and the jurist Papinian, were the hearers of Scaevola (Spartian. *Caracalla*, 8). He appears to have been living when Septimius was emperor and Paulus was active as a jurist (Dig. 28. tit. 2. s. 19); and in one passage (Dig. 44. tit. 3. s. 14) he speaks of a rule of law being confirmed by a rescript of Severus and Caracalla.

Some of his Responsa are given in a single word. His style is compressed, and hence has been sometimes considered obscure, but he left an illustrious name, which he earned well. In the Theodosian Code Cervidius Scaevola is called "Prudentissimus omnium Jurisconsultorum." His writings which are excerpted in the Digest were: — *Digestorum Libri quadraginta*, which often contain the same matter that is given more briefly in his *Responsorum Libri sex* (Bluhme, *Zeitschrift*, &c. vol. iv. p. 325, *Die Ordnung der Fragmente in den Pandectentiteln*); *Viginti Libri Quaestionum*; *Libri quatuor Regularum*; and a *Liber singularis Quaestionum publice* (that is judicially) *tractarum*. There are 307 excerpts from Scaevola in the Digest. The Florentine Index also mentions a *Liber Singularis de Quaestione Familiae*. He made notes on Julianus and Marcellus, which are merely cited in the Digest. The *Liber Singularis ὅρων* must be attributed to Q. Mucius Scaevola the pontifex. Claudius Tryphoninus and Paulus made notes on Scaevola. He is often cited by these and other jurists.

Puchta (*Inst.* i. § 100) does not adopt the opinion of Bluhme above referred to, which is in fact the opinion of Conradi. He observes, that "in the collection of Responsa the facts are stated with the necessary completeness, but the opinions generally in few words and without a statement of the grounds; the Quaestiones were appropriated to the complete examination and justification of the opinions; the Digests also contain Responsa, sometimes with a short notice of the opinion, sometimes, as in the Responsa, with an indication of the reasons."

Grotius (*Vitae Jurisconsultorum*) has some remarks on the method of Scaevola. See Cujacius, *Cervidii Scaevolae Responsa*, vol. vi. ed. Naples, 1758. [G. L.]

SCAE'VOLA, MU'CIUS. 1. C. MUCIUS SCAEVOLA. When King Porsenna was blockading Rome, C. Mucius, a young man of the patrician class, went out of the city with the approbation of the senate, after telling them that he was not going for plunder, but, with the aid of the gods, to perform some nobler deed. With a dagger hid beneath his dress, he approached the place where Porsenna was sitting, with a secretary (scriba) by his side, dressed nearly in the same style as the king himself. Mistaking the secretary for the king, Mucius killed him on the spot. He was seized by the king's guards, and brought before the royal seat, when he declared his name, and his design to kill the king himself, and told him that there were many more Romans ready to attempt his life. The king in his passion and alarm ordered him to be burnt alive, unless he explained more clearly what he meant by his vague threats, upon which Mucius thrust his right hand

into a fire which was already lighted for a sacrifice, and held it there without flinching. The king, who was amazed at his firmness, ordered him to be removed from the altar, and bade him go away, free and uninjured. To make some return to the king for his generous behaviour, Mucius told him that there were three hundred of the first youths of Rome who had agreed with one another to kill the king, that the lot fell on him to make the first attempt, and that the rest would do the same when their turn came.

Mucius received the name of Scaevola, or left-handed, from the circumstance of the loss of his right hand. Porsenna being alarmed for his life, which he could not secure against so many desperate men, made proposals of peace to the Romans, and evacuated the territory. The patricians or the senate, for it is impossible to say which body Livy means (ii. 13, comp. ii. 12), gave Mucius a tract of land beyond the Tiber, which was thenceforward called *Mucia Prata*. Such is the substance of Livy's story. Dionysius tells it with tedious prolixity, as usual; but he omits all mention of the king's threat to burn Mucius, and of Mucius burning his right hand. (See Niebuhr's Remarks on the story of C. Mucius Scaevola, *Lectures*, "*Earliest Times to the First Punic War*," 1848; and Niebuhr, *Roman Hist.* vol. i., "*The War with Porsenna*."

The Mucius of this story is called a patrician; and the Mucii of the historical period were plebeians. This is urged as an objection to assuming the descent of the historical Mucii from the Mucius of B.C. 509. But independent of this minor difficulty, we do not concern ourselves about the descent of the illustrious Mucii of the later Republic from the half-fabulous man with the left hand who assisted at its birth.

According to Varro (*de Ling. Lat.* vi. 5) the surname of the Mucii (*scaevola*) signified an amulet. The word scaevola is a diminutive. (See Facciol. *Lex.* *s. v.* *Scaeva.*)

The following appear to be the only Mucii of whom any thing worth knowing is recorded.

2. Q. Mucius Scaevola, the son of Publius, was praetor in B.C. 215, in the consulship of C. Postumius Albinus III. and T. Sempronius Gracchus: he had Sardinia for his province (Liv. xxiii. 24, 30), where he fell sick (c. 34, 40). His command in Sardinia was prolonged for the two following years (Liv. xxiv. 9, 44), and again for another year (Liv. xxv. 3): nothing is recorded of his operations. This appears to be the Mucius who is mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 37), if Mucius is the right reading there (comp. Liv. xxi. 18; Gellius, x. 27; Florus, ii. 6). Quintus was decemvir sacrorum, and died in B.C. 209. (Liv. xxvii. 8.)

3. Q. Mucius Scaevola, probably the son of No. 2, was praetor in B.C. 179, and had Sicily for his province (Liv. xl. 44). He was consul in B.C. 174, with Sp. Postumius Albinus for his colleague. Scaevola accompanied the consul P. Licinius Crassus, as tribunus militum, in B.C. 171, when the consul went against Perseus, king of Macedonia. (Liv. xlii. 49, and 67.)

4. P. Mucius Scaevola, the son of Quintus, was elected a praetor, with his brother Quintus, B.C. 179. (Liv. xl. 44). Publius had the urbana provincia, and the quaestio de veneficiis in the city, and within ten miles of the city. He was consul in B.C. 175, with Aemilius Lepidus II. Publius had the Ligures for his province (Liv. xli. 19). He fought a battle with some tribes which had ravaged Luna and Pisae, gained a victory, and was honoured with a triumph, which is recorded in a fragment of the Capitoline marbles, where he is named [P. Mu] Q. F. P. N. (Clinton, *Fasti*, B.C. 175.)

5. P. Mucius Scaevola, was probably the son of P. Mucius Scaevola [No. 3]. Publius Mucius, Manilius, and Brutus, are called by Pomponius (Dig. 1. tit. 2. s. 2. § 9) the founders of the *Jus Civile*. Publius was tribunus plebis, B.C. 141, in which year he brought L. Hostilius Tubulus to trial for mal-administration as praetor (Rein, *Criminalrecht der Römer*, p. 602): he was praetor urbanus in B.C. 136. In B.C. 133, Publius was consul with L. Calpurnius Piso Frugi, the year in which Tib. Gracchus lost his life. In B.C. 131, he succeeded his brother Mucianus [Mucianus] as Pontifex Maximus. Plutarch (*Tib. Gracchus*, c. 9) says, that Tib. Gracchus consulted P. Scaevola about the provisions of his Agrarian Law. When Tiberius was a candidate for a second tribuneship, and the opposite faction had resolved to put him down, Scipio Nasica in the senate "entreated the consul (Mucius) to protect the state, and put down the tyrant. The consul, however, answered mildly, that he would not be the first to use violence, and that he would not take any citizen's life without a regular trial: if, however, he said, the people should come to an illegal vote at the instigation of Tiberius, or from compulsion, he would not respect any such decision." The colleague of Mucius was absent in Sicily, where he was conducting the war against the slaves. After the death of Tib. Gracchus, Scaevola is said to have approved of the conduct of Scipio Nasica, who was the chief mover in the affray in which Tiberius lost his life (Cic. *pro Cn. Plancio*, c. 36); and even to have declared his approbation by moving or drawing up various Senatusconsulta (Cic. *pro Dom.* c. 34). Scaevola must have lived till after the death of C. Gracchus, B.C. 121, for he gave his opinion that as the res dotales of Licinia, the wife of C. Gracchus, had been lost in the disturbance caused by her husband, they ought to be made good to her. (Dig. 24. tit. 3. s. 66.)

Cicero (*de Or.* ii. 12) states that from the earliest period of Roman history to the time of P. Mucius Pontifex Maximus, it was the custom for the Pontifex Maximus to put in writing on a tablet all the events of each year, and to expose it at his house for public inspection: these, he says, are now called the Annales Maximi. Mucius was distinguished for his knowledge of the *Jus Pontificium*; and he was also famed for his skill in playing at ball, as well as at the game called Duodecim Scripta. (Cic. *de Or.* i. 50; see *Scriptum*, *Facciolati*, *Lex.*) The passage of Cicero shows that Valerius Maximus (viii. 8, 2) means P. Mucius Scaevola, the Pontifex Maximus, when he is speaking of the relaxations of Scaevola from his severe labours. Quintilian (*Inst. Or.* xi. 2) in speaking of the same thing, gives an anecdote of the strong memory of Scaevola.

He expressed (Cic. *Brut.* c. 28) himself well but rather diffusely. His fame as a lawyer is recorded by Cicero in several passages (*de Or.* i. 56); and Cicero twice quotes his words (*Top.* c. 4, 6). The latter of the two passages in the

Topica contains Scaevola's definition of *Gentiles*. According to Pomponius he wrote ten books (*libelli*) on some legal subject. There is no excerpt from the writings of Scaevola in the Digest, but he is cited several times by the jurists whose works were used for that compilation (Dig. 24. tit. 3. s. 66; 50. tit. 7. s. 17; and 49. tit. 15. s. 4.) It is conjectured that the Scaevola mentioned in the Digest (47. tit. 4. s. 1. § 15) is this Publius, because Cicero (*ad Fam.* vii. 22) cites his name in connection with the same question that is put in the Digest; but this is only conjecture.

Most of the ancient authorities that relate to Scaevola are cited by Zimmern, *Geschichte des Röm. Privatrechts*, vol. i. p. 277. As to P. Licinius Crassus Mucianus, the brother of P. Mucius Scaevola, see MUCIANUS.

6. Q. MUCIUS SCAEVOLA, called the AUGUR, was the son of Q. Mucius SCAEVOLA, consul B. C. 174. He married the daughter of C. Laelius, the friend of Scipio Africanus the younger (Cic. *Lael.* 8, *Brut.* c. 26). He was tribunus plebis B. C. 128, plebeian aedile B. C. 125, and as praetor was governor of the province of Asia in B. C. 121, the year in which C. Gracchus lost his life. He was prosecuted after his return from his province for the offence of Repetundae, in B. C. 120, by T. Albucius, probably on mere personal grounds; but he was acquitted (Cic. *de Fin.* i. 3, *Brutus*, 26, 35, *de Or.* i. 17, ii. 70). Scaevola was consul B. C. 117, with L. Caecilius Metellus. It appears from the *Laelius* of Cicero (c. 1), that he lived at least to the tribunate of P. Sulpicius Rufus, B. C. 88. Cicero, who was born B. C. 106, informs us, that after he had put on the toga virilis, his father took him to Scaevola, who was then an old man, and that he kept as close to him as he could, in order to profit by his remarks (*Lael.* c. 1). It does not appear how long the Augur survived B. C. 88, the year in which the quarrel of Marius and Sulla began. After his death Cicero became a hearer of Q. Mucius Scaevola, the pontifex. The Augur was distinguished for his knowledge of the law, and his activity was continued to the latest period of his life. Cicero (*Philipp.* viii. 10) says, that during the Marsic war (B. C. 90), though he was a very old man, and in bad health, he was ready to give his opinion to those who wished to hear it as soon it was light, and during that time no one ever saw him in bed, and he was the first man to come to the curia. Valerius Maximus (iii. 8) records, that when L. Cornelius Sulla, after driving Marius out of the city (B. C. 88), proposed that the senate should declare him an enemy, Scaevola affirmed that he would never consent to declare him an enemy who had saved Rome. Probably all the following passages in Valerius Maximus (iv. 1. § 11, iv. 5. § 4, viii. 12. § 1) may refer to this Scaevola, but Valerius has not always distinguished the two pontifices and the Augur. The Augur showed his modesty, his good sense, and his confidence in his own knowledge, by not hesitating to refer his clients to others who knew certain branches of law better than himself (Val. Max. viii. 12. § 1). That this passage of Valerius refers to the Augur, is proved by the passage of Cicero (*Pro Balbo.* c. 20), which may have been the authority of Valerius. No writings of the Augur are recorded, nor is he mentioned by Pomponius. (Dig. 1. tit. 2. s. 2.)

Mucia, the Augur's daughter, married L. Licinius Crassus, the orator, who was consul B. C. 95, with Q. Mucius Scaevola, the pontifex maximus (Valer. Max. viii. 8; Cic. *de Orat.* I. 7); whence it appears that the Q. Mucius who is one of the speakers in the treatise *de Oratore*, is not the pontifex and the colleague of Crassus, but the Augur, the father-in-law of Crassus. He is also one of the speakers in the *Laelius sive de Amicitia* (c. 1), and in the *de Republica* (i. 12).

7. Q. MUCIUS SCAEVOLA, was the son of Publius, consul, B. C. 133, and pontifex maximus (Cic. *Off.* i. 32, iii. 15), and an example whom Cicero quotes, of a son who aimed at excellence in that which had given his father distinction. He was tribunus plebis in B. C. 106, the year in which Cicero was born, aedilis curulis in B. C. 104, and consul in B. C. 95, with L. Licinius Crassus, the orator, as his colleague. In their consulate was enacted the *Lex Mucia Licinia de Civitate* (Cic. *Off.* iii. 11), a measure which appears to have contributed to bring on the Marsic or Social War. After his consulship Scaevola was the governor (proconsul) of the province Asia, in which capacity he gained the esteem of the people who were under his government; and, to show their gratitude, the Greeks of Asia instituted a festival day (*dies Mucia*) to commemorate the virtues of their governor (comp. Valer. Max. viii. 15). Subsequently he was made pontifex maximus, by which title he is often distinguished from Quintus Mucius the Augur. He lost his life in the consulship of C. Marius the younger and Cn. Papirius Carbo (B. C. 82), having been proscribed by the Marian party, from which we may conclude that he was of the faction of Sulla, or considered to be, though so upright a man could not be the blind partisan of any faction. (Vell. Pat. ii. 26.) The pontifex in vain fled for refuge to the Vestal altars and the ever-burning fires; he was killed in the presence of the goddess, and her statue was drenched with his blood (Florus, iii. 21; Cic. *de Or.* iii. 3; Vell. Pat. ii. 26; Lucan, ii. 126). His body was thrown into the Tiber (Appian, *Bell. Civ.* i. 88). The story in Valerius Maximus (ix. 11) of an attempt by C. Fimbria to murder Scaevola at the funeral of C. Marius (B. C. 86), does not refer to the death of Scaevola in B. C. 82, as some commentators have supposed. The facts of this attempt to assassinate Scaevola are recorded by Cicero (*pro S. Rosc. Amer.* 12). The assassin was C. Flavius Fimbria, who afterwards met with the fate that he deserved in Asia. (Plut. *Sulla*, c. 25.)

The virtues of Scaevola are recorded by Cicero, who, after the death of the Augur, became an attendant (auditor) of the pontifex. His political opinions probably attached him to the party of the nobiles, but he was a man of moderation, and averse to all violence. The purity of his moral character, his exalted notions of equity and fair dealing (Cic. *Off.* iii. 15, gives a rare instance), his abilities as an administrator, an orator, and a jurist place him among the first of the illustrious men of all ages and countries. He was, says Cicero (*de Or.* i. 39), the most eloquent of jurists, and the most learned jurist among orators. According to Cicero's expression (*Brutus*, 89), he did not offer himself as an instructor to any one, yet by allowing persons to be present when he gave his *Responsa*, he did in fact instruct those who made it their business to attend him (consulentibus respondendo studiosos audiendi docebat). Cicero mentions an important case (causa curiana)

in which Scaevola was opposed to L. Licinius Crassus, his former colleague (*de Or.* i. 39, *Brutus*, 39, 52; CRASSUS, No. 23).

Q. Scaevola the pontifex is the first Roman to whom we can attribute a scientific and systematic handling of the Jus Civile, which he accomplished in a work in eighteen books (*Jus civile primus constituit generatim in libros decem et octo redigendo;* Pomponius). This work had doubtless a great effect both on his contemporaries and on the writings of subsequent jurists, who frequently cited it, and probably followed it as a model. Another work of his is also mentioned by Pomponius, *Liber Singularis*, περὶ ὅρων, a work on Definitions, or perhaps rather, short rules of law, from which there are four excerpts in the Digest (Dig. 41. tit. 1. s. 64; 43. tit. 20. s. 8; 50. tit. 16. s. 241; and tit. 17. s. 73). This is the oldest work from which there are any excerpts in the Digest, and even these may have been taken at second-hand. The work on the Jus Civile was commented on by Servius Sulpicius, Laelius Felix (Gell. xv. 27), Pomponius, and Modestinus.

The chief hearer (auditor) of Scaevola was C. Aquilius Gallus, the colleague of Cicero in the praetorship (B. C. 64). Cicero himself, a diligent attendant on Scaevola, was not, and did not profess to be a jurist. As pontifex maximus Scaevola must also have been skilled in the Jus Pontificium, and Cicero refers to him as his authority on these matters (*de Leg.* ii. 20). The *Cautio Muciana*, which is mentioned in the Digest, was devised by this Scaevola. It was a cautio, or security, originally applied to the case of certain conditional legacies; but afterwards to cases when a heres was instituted sub conditione. (Dig. 35. tit. 1. s. 7, 77, 79, &c.)

Scaevola is one of those illustrious men whose fame is not preserved by his writings, but in the more enduring monument of the memory of all nations to whom the language of Rome is known. [G. L.]

SCAE'VOLA, P. SEPTI'MIUS, a Roman senator, condemned in the praetorship of Hortensius, B. C. 72, on a charge of repetundae, but in reality because he had been one of the judices who were bribed by Cluentius, in B. C. 74, to condemn Oppianicus. (Cic. *Verr.* Act. i. 13, *pro Cluent.* 41.)

SCAEUS (Σκαιὸς), one of the sons of Hippocoon. (Paus. iii. 14. § 7; Herod. v. 60; Apollod. iii. 10. § 5; comp. HIPPOCOON.) [L. S.]

SCAMANDER (Σκάμανδρος), the god of the river Scamander, in Troas, was called by the gods Xanthus. Being insulted by Achilles, he entered into a contest with the Greek hero; but Hera sent out Hephaestus to assist Achilles, and the god of fire dried up the waters of Scamander, and frightened Scamander, until Hera ordered Hephaestus to spare the river-god. (Hom. *Il.* xx. 74, xxi. 136, &c.; Hes. *Theog.* 345.) [L. S.]

SCAMANDER, the freedman of C. Fabricius, was accused, in B. C. 74, of having attempted to administer poison to Cluentius. He was defended by Cicero in a speech which is lost, but was condemned. (Cic. *pro Cluent.* 16—20.)

SCAMA'NDRIUS (Σκαμάνδριος). 1. The son of Hector and Andromache, whom the people of Troy called Astyanax, because his father was the protector of the city of Troy. (Hom. *Il.* vi. 402; Plat. *Cratyl.* p. 392; Strab. xiii. p. 607.)

2. A Trojan, a son of Strophius. (Hom. *Il.* v. 49.) [L. S.]

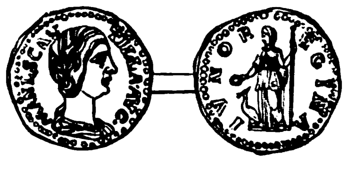
SCAMON (Σκάμων), of Mytilene, wrote a work on inventions (Περὶ Εὑρημάτων), of which the first book is quoted by Athenaeus (xiv. pp. 630, b, 637, b; see also Clem. Alex. *Strom.* i. p. 132; Euseb. *Praep. Ev.* x. 7; Vossius, *de Hist. Graec.* p. 495, ed. Westermann).

P. SCANDI'LIUS, a Roman eques, oppressed by Verres at Syracuse. (Cic. *Verr.* iii. 58—61.)

SCA'NTIA. 1. A woman whom Clodius threatened with death, unless she surrendered her gardens to him. (Cic. *pro Mil.* 27.)

2. A Vestal Virgin, in the reign of Tiberius. (Tac. *Ann.* iv. 16.)

SCANTILLA, MA'NLIA, the wife of the emperor Didius Julianus. She received and enjoyed the title of *Augusta* during the brief period of her husband's elevation. [JULIANUS.] [W. R.]



COIN OF SCANTILLA.

SCANTI'NIUS. 1. C. SCANTINIUS CAPITOLINUS, aedile about B. C. 226, was accused by M. Claudius Marcellus, his colleague in the aedileship, of having made infamous proposals to his son Marcus, and was condemned to the payment of a heavy fine. This is the account of Plutarch, which seems preferable to that of Valerius Maximus, who makes Scantinius tribune of the people at the time of his condemnation. (Plut. *Marc.* 2; Val. Max. vi. 1. § 7.)

2. P. SCANTINIUS, a pontifex, who died in B. C. 216. (Liv. xxiii. 21.)

3. SCANTINIUS, a tribune, but in what year is unknown, proposed a law to suppress unnatural crimes. Some persons suppose that this law derived its name from Scantinius Capitolinus spoken of above [No. 1]; but such a way of naming a lex would be contrary to Roman usage, though it is a curious coincidence that the person condemned on account of this crime should bear the same name as the lex. It was under this lex that M. Caelius Rufus brought an accusation against App. Claudius the censor (Cael. *ad Fam.* viii. 12, 14). This lex is mentioned by other writers. (Juv. ii. 44; Suet. *Dom.* 8; Auson. *Epigr.* 88; Tertullian. *de Monogam.* 12.)

SCA'NTIUS, a learned man cited by Varro in one of his lost works. (Varr. *Fragm.* p. 275, ed. Bip.)

SCA'PTIUS. 1. P. SCAPTIUS. It is related that the inhabitants of Aricia and Ardea having a dispute about certain land, made the Roman people the arbiters; and that the latter, upon the testimony and advice of P. Scaptius, adjudged that the land belonged to neither of these people, but to themselves, B. C. 466 (Liv. iii. 71, 72; Dionys. xi. 52). But as the district in question lay in the region of the Scaptian tribe, Niebuhr observes that it is very doubtful whether such a person as Scaptius ever existed. He also makes some other remarks upon the tale which are worth reading. (*Hist. of Rome*, vol. ii. p. 449, note 985.)

2. P. Scaptius, a Roman citizen, who carried on the trade of a negotiator, or money-lender, in the province of Cilicia. The town of Salamis in Cyprus owed him a sum of money; and in order to obtain from the Salaminians what was due to him, as well as the usurious interest which he chose to charge, App. Claudius, the predecessor of Cicero in the government of Cilicia, had made Scaptius praefectus in the town, and had also placed some troops of cavalry at his disposal, for the purpose of enforcing his claims. When Cicero succeeded Claudius in the province, M. Brutus, who was a friend of Scaptius, warmly recommended his interests to Cicero; but the latter very properly declined to be a party to such infamous proceedings, recalled the cavalry from Cyprus, and refused the praefecture to Scaptius, on the ground that such an appointment ought not to be given to any negotiator. Scaptius is mentioned at a subsequent period in Cicero's correspondence. (Cic. *ad Att.* v. 21, vi. 1—3, xv. 13, Pseudo-Cic. *ad Brut.* i. 18.)

P. SCA'PULA, a usurer, to whom C. Quintius owed money, B. C. 81. (Cic. *pro Quint.* 4.)

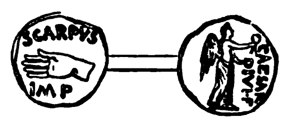
SCA'PULA, OSTO'RIUS. 1. P. Scapula Ostorius, succeeded A. Plautius as governor of Britain, about A. D. 50, with the title of propraetor. He had previously held the consulship, and his name is inserted in some of the Fasti as consul suffectus in A. D. 46. He is characterised by Tacitus as *bello egregius*, and carried on the war with success against several of the British tribes. Among others, he defeated the powerful tribe of the Silures, took prisoner their king Caractacus, and sent him in chains to Rome [Caractacus]. In consequence of this success he received the insignia of a triumph, but died soon afterwards in the province, worn out by the toils and anxieties of war. (Tac. *Ann.* xii. 31—39, *Agr.* 14.)

2. P. Ostorius Scapula, the son of the preceding, fought under his father in Britain, in A. D. 50; and received the reward of a corona civica, for saving the life of a Roman citizen in battle. In A. D. 62, he appeared as a witness in favour of Antistius Sosianus, who was accused of having recited in his house some libellous verses against the emperor Nero; but his services were repaid with ingratitude; for, in A. D. 64, the same Sosianus accused him to the emperor. He was condemned to death, and put an end to his own life. (Tac. *Ann.* xii. 31, xiv. 48, xvi. 14, 15.)

SCA'PULA, QUI'NTIUS. 1. T. Quintius Scapula, a zealous partisan of the Pompeians, passed over into Spain with Cn. Pompeius the elder, son of the triumvir, and took the most active part in organising the revolt against Caesar in that province. The soldiers elected him and Q. Aponius as their leaders; but on the arrival of Sex. Pompeius, who fled to Spain after the defeat of his party at the battle of Thapsus in Africa, Scapula surrendered the command to him. After the defeat of the Pompeians at Munda, in B. C. 45, Scapula, seeing that all was lost, fled to Corduba, and there burnt himself to death on a pyre which he had erected for the purpose, after partaking of a splendid banquet. (Appian, *B. C.* ii. 87, 105; Dion Cass. xliii. 29, 30; Cic. *ad Fam.* ix. 13; Auctor, *B. Hisp.* 33.)

2. P. Quintius Scapula, mentioned by Pliny as an instance of sudden death. (Plin. *H. N.* vii. 53. s. 54.)

SCARPUS, L. PINA'RIUS, was placed by Antonius over Cyrene and the neighbouring country with four legions, shortly before the battle of Actium. After the loss of this battle, Antonius sailed to Libya; but Scarpus, who saw that the affairs of his former patron were desperate, refused to receive him, put to death the messengers he had sent to him, and handed over his troops to Cornelius Gallus, the lieutenant of Augustus (Dion Cass. li. 5, 9; comp. Plut. *Ant.* 69; Oros. vi. 19). There are several coins of this Scarpus extant, some of them bearing the name of Antonius, and others that of Caesar (Octavianus). From the latter circumstance we may infer that he was re-appointed by Octavianus to the command of Libya, when Cornelius Gallus was placed over Egypt shortly afterwards. The following coin of Scarpus was struck when he served under Octavian. (Eckhel, vol. v. p. 272.)



COIN OF L. PINARIUS SCARPUS.

SCATO or CATO, VE'TTIUS, one of the Italian generals in the Marsic war, B. C. 90. He defeated the consul L. Julius Caesar, and then advanced against Aesernia, which was obliged to surrender through failure of provisions. He also defeated the other consul, P. Rutilius Lupus, who fell in the battle (Appian, *B. C.* i. 40, 41, 43). Cicero speaks of an interview at which he was present, between Vettius and Cn. Pompey (*Phil.* xii. 11); and it is therefore not improbable that the P. Ventidius, who is said by Appian to have been one of the Italian generals that defeated the army of Cn. Pompey, is the same person as the subject of this article. (Appian, *B. C.* i. 47, with the note of Schweigh.) We learn from Seneca (*de Benef.* iii. 23), that Vettius was taken prisoner, and was stabbed to death by his own slave as he was being dragged before the Roman general, and that he was thus delivered from the ignominy and punishment that awaited him.

There is some difficulty respecting the orthography of the cognomen of Vettius. Appian calls him *Cato*, and the Insteius Cato, mentioned by Velleius Paterculus (ii. 16) as one of the Italian generals in this war, is probably the same as this Vettius. In the best MSS. of Cicero (*l. c.*), however, we find *Scato*, which is probably the correct form, since *Scato* occurs as a Marsic cognomen in the oration "Pro Domo" (c. 44), and it was natural enough that the obscure name of Scato should be changed into the celebrated one of Cato. The praenomen of Vettius is also given differently. In Cicero (*l. c.*) it is *Publius*; in Eutropius (v. 3), *Titus*; in Seneca (*l. c.*), *Caius*: the first of these is probably the most correct.

SCAURI'NUS, a celebrated grammarian, was the instructor of the emperor Alexander Severus. (Lamprid. *Alex. Sev.* 3.)

SCAURUS signified a person who had a defect in his ankles or feet (*Scaurum, pravis fultum male talis*, Hor. *Sat.* i. 3. 47), and was used, like many other words of a similar kind, as a cognomen in several Roman gentes.

SCAURUS, AEMI'LIUS. The Scauri were a patrician family of the ancient Aemilia gens, but remained in obscurity to a very late period. The first person of the name who is mentioned is,

1. L. AEMILIUS SCAURUS, who served as one of the officers in the Roman fleet, in the war against Antiochus, B. C. 190. (Liv. xxxvii. 31.)

2. M. AEMILIUS SCAURUS raised his family from obscurity to the highest rank among the Roman nobles. He was born in B. C. 163. His father, notwithstanding his patrician descent, had been obliged, through poverty, to carry on the trade of a coal-merchant, and left his son a very slender patrimony. The latter had thought at first of carrying on the trade of a money-lender; but he finally resolved to devote himself to the study of eloquence, with the hope of rising to the honours of the state. He likewise served in the army, where he appears to have gained some distinction. His first campaign was in Spain, probably in the war against Numantia. He next served under the consul L. Aurelius Orestes, in Sardinia, B. C. 126. He was curule aedile in B. C. 123, but was prevented by his poverty from giving the games with much splendour. Though we have only scanty accounts of his early career, it appears that he had already obtained great influence in the state; and he is mentioned by Sallust as one of the leading men at Rome, when Adherbal came to the city, about B. C. 117, to solicit assistance against Jugurtha. He was one of the few Roman nobles who abstained on that occasion from receiving the bribes of Jugurtha, but more through fear of the odium that was likely to accrue from such an act, than from any abhorrence of the thing itself. He was an unsuccessful candidate for the consulship for B. C. 116, but obtained it for the year B. C. 115, when he had M. Caecilius Metellus as his colleague. In his consulship he brought forward a sumptuary law, and another respecting the manner in which the libertini were to vote in the comitia. He likewise carried on war with success against several of the Alpine tribes, and obtained a triumph for his victories over them. Aurelius Victor says that he triumphed over the Ligures and Gantisci, the Capitoline Fasti make him triumph over the Galli and the Carni. In B. C. 112, he was sent at the head of an embassy to Jugurtha, who had forcibly deprived Adherbal of the dominions which the commissioners of the senate had assigned to him, and was now besieging him in Cirta. But Jugurtha, though he waited upon Scaurus with great respect, did not raise the siege of Cirta, and put Adherbal to death when he obtained possession of the town, towards the end of the year. [JUGURTHA.] Upon this the Romans declared war against Jugurtha, and intrusted the conduct of it to L. Calpurnius Bestia, one of the consuls of the following year (B. C. 111). Bestia chose Scaurus as one of his legates; and upon both of them receiving large sums of money from Jugurtha, the consul granted the king most favourable terms of peace. This disgraceful transaction excited the greatest indignation at Rome; and such was the excitement of the people, that the senate dared not resist the bill of the tribune, C. Mamilius, B. C. 110, by which an inquiry was to be instituted against all those who had received bribes from Jugurtha, or had in any way favoured his designs. Although Scaurus had been one of the most guilty, such was his influence in the state that he contrived to be appointed one of the three quaesitores, who were elected under the bill, for the purpose of prosecuting the criminals. But though he thus secured himself, he was unable to save any of his accomplices. Bestia and many others were condemned.

In B. C. 109, Scaurus was censor with M. Livius Drusus. In his censorship he restored the Milvian bridge, and constructed the Aemilian road, which ran by Pisae and Luna as far as Dertona. His colleague Drusus having died, Scaurus ought, according to custom, to have resigned his office immediately; but he continued to retain it till the tribunes compelled him to abdicate by threat of imprisonment. In B. C. 107, he was elected consul a second time, in place of L. Cassius Longinus, who had fallen in battle against the Tigurini. P. Rutilius Rufus, who was a candidate for the office at the same time, accused Scaurus of having gained the election by bribery; but he was acquitted by the judices, and thereupon straightway accused Rutilius of the same offence. In the struggles between the aristocratical and popular parties, he was always a warm supporter of the former. He accordingly took up arms against Saturninus in B. C. 100, whose enmity he had previously incurred by having been appointed by the senate, in B. C. 104, to supersede him in the duty of supplying the city with corn. [SATURNINUS, APPULEIUS.] He was several times accused of different offences, chiefly by his private enemies; but such was his influence in the state, that he was always acquitted. Thus, in consequence of his having refused to elect Cn. Domitius Ahenobarbus into the college of augurs, of which he was a member, Ahenobarbus accused him of majestas, in B. C. 104, on the ground that the sacra publica at Lavinium had, through his fault, not been properly observed; but thirty-three tribes out of the thirty-five voted for his acquittal. In B. C. 91, he was accused of repetundae by Q. Servilius Caepio, who alleged that he had appropriated to his own use some public money, during an embassy to Asia; but he secured himself by bringing a counter-accusation against Caepio. The latter, out of revenge, induced Q. Varius, the tribune of the people, to accuse Scaurus in the following year, B. C. 90, of having excited the Italian allies to revolt. Scaurus boldly met the charge; and going into the forum, put it to the people whether they would give credence to Q. Varius, the Spaniard, or M. Scaurus, the princeps senatus; whereupon there was such an unequivocal demonstration of popular feeling in his favour, that the tribune himself withdrew the accusation. Scaurus was then seventy-two years of age, and died soon afterwards; since, in B. C. 88, his widow Caecilia was married to Sulla. [CAECILIA, No. 5.] By his wife Caecilia Scaurus had three children, two sons [see below, Nos. 2 and 3], and a daughter Aemilia, first married to M'. Glabrio, and next to Cn. Pompeius, subsequently the triumvir.

Scaurus is frequently praised in the highest terms by Cicero and others, in consequence of his being such a strong supporter of the aristocratical party. But though he distinguished himself throughout the whole of his public life by opposing the popular leaders from the Gracchi downwards, he appears to have been always regarded with some degree of favour by the people, as his

frequent acquittals would show. There was a gravity and earnestness in his character which commanded their respect; and he carefully concealed from public view his vices, especially his avarice and acts of rapine. Sallust characterizes him as "homo nobilis, impiger, factiosus, avidus potentiae, honoris, divitiarum; ceterum vitia sua callide occultans" (*Jug.* 15). Some deductions ought, perhaps, to be made from this estimate of his character, in consequence of the well-known hatred of the historian to the aristocracy; but when it is recollected that Scaurus was a poor man when he commenced public life, it is evident that the immense wealth which he left to his son could not have been acquired by honest means; and the bribes which he received from Jugurtha, may fairly be regarded as only a specimen of the way in which his property was obtained. The speeches of Scaurus were impressive and weighty, but were deficient in imagination and fire. "They were more adapted," says Cicero (*Brut.* 29), "for the senate than the courts." Cicero accordingly classes him among the Stoic orators. Scaurus also wrote a work in three books on his own life, which is sometimes referred to by the grammarians, but which no one was accustomed to read in the time of Cicero. (Aurel. Vict. *de Ill. Vir.* 72; Val. Max. iv. 4. § 11; Sall. *Jug.* 15, 25, 28, 29, 40; Plut. *Quaest. Rom.* c. 50; Ascon. *in Scaur.* pp. 21, 22; Cic. *Brut.* 29, 30, 35, *de Orat.* i. 49, *pro Mur.* 17, and the other passages quoted in Orelli's *Onomasticon Tullianum;* Meyer, *Orator. Roman. Fragm.* pp. 253—261, 2nd ed.; Krause, *Vitae et Fragm. Hist. Roman.* pp. 223—227.)

3. M. AEMILIUS SCAURUS, the eldest son of the preceding, and stepson of the dictator Sulla, whom his mother Caecilia married after the death of his father, as has been already remarked. In the third Mithridatic war he served under Pompey as quaestor. The latter sent to him to Damascus with an army, and from thence he marched into Judaea, to settle the disputes between the brothers Hyrcanus and Aristobulus. Both of them offered him large sums of money; but he decided for Aristobulus, probably because he bid the highest, B. C. 64. After driving Hyrcanus out of Judaea, Scaurus returned to Damascus. Upon Pompey's arrival at this city in the following year, an accusation was brought against Scaurus of having been bribed by Aristobulus; but though Pompey reversed his decision, and placed Hyrcanus upon the throne, he took no notice of the charges, and left Scaurus in the command of Syria with two legions. Scaurus remained in Syria till B. C. 59, when he was succeeded by L. Marcius Philippus. During his government of Syria he made a predatory incursion into Arabia Petraea, but withdrew on the payment of 300 talents by Aretas, the king of the country.

On his return to Rome he became a candidate for the curule aedileship, which he held in B. C. 58, the year in which P. Clodius was tribune. The extraordinary splendour with which he celebrated the public games surpassed every thing of the kind that had been previously witnessed in Rome, and it is by them that his name has been chiefly handed down to posterity. The temporary theatre which he built accommodated 80,000 spectators, and was adorned in the most magnificent manner. Three hundred and sixty pillars decorated the stage, arranged in three stories, of which the lowest was made of white marble, the middle one of glass, and the highest of gilt wood. Between the pillars there were three thousand statues, besides paintings and other ornaments. The combats of wild beasts were equally astonishing. A hundred and fifty panthers were exhibited in the circus, and five crocodiles and a hippopotamus were seen for the first time at Rome. But Scaurus purchased the favour of the people in these shows rather too dearly. So costly were they that they not only absorbed all the property which his father had left him, and the treasures which he had accumulated in the East, but compelled him to borrow money of the usurers in order to defray the expenses.

In B. C. 56 Scaurus was praetor, during which year he presided in the court in which P. Sestius was accused, who was defended by Cicero. In the following year he governed the province of Sardinia, which he plundered without mercy, as he wanted money both to pay his debts and to purchase the consulship. On his return to Rome in B. C. 54, he became a candidate for the consulship; but before the consular elections took place, his competitors, at the beginning of July, got P. Valerius Triarius and three others to accuse him of repetundae in Sardinia, thus hoping to get rid of a formidable opponent. His guilt was certain; there were numerous witnesses against him; and M. Cato, who presided as praetor, was not to be corrupted, and was favourable to Triarius. Still Scaurus did not despair. He was defended by Cicero and Hortensius, as well as by four other orators. Many of the most distinguished men at Rome, and among them nine persons of consular rank, pleaded on his behalf; while the tears of Scaurus himself, and his appeals to the splendour of his aedileship, produced a powerful effect upon the judices. Thus, notwithstanding his guilt, he was acquitted on the 2nd of September, almost unanimously. Soon afterwards, and in the course of the same year, he was again accused by Triarius, on a charge of ambitus (Cic. *ad Att.* iv. 16. §§ 7, 8, iv. 17. § 2, *ad Q. Fr.* iii. 2. § 3). Drumann says that he was condemned in this year, and went into exile. But this appears to be a mistake; for although it is evident from the preceding passages in Cicero's letters, that Scaurus was accused of ambitus in B. C. 54, it is equally clear from the testimony of Appian (*B. C.* ii. 24), that he was condemned in the third consulship of Pompey, B. C. 52. Hence it is probable that Scaurus was acquitted in B. C. 54, and accused again in B. C. 52, under Pompey's new law against ambitus. From this time the name of Scaurus does not occur again. He married Mucia, who had been previously the wife of Pompey [MUCIA, No. 2], and by her he had one son [No. 5]. (Joseph. *Ant.* xiv. 3—5, *B. J.* i. 7; Appian, *Syr.* 51; Cic. *pro Sest.* 54, *de Off.* ii. 16; Plin. *H. N.* xxxvi. 2, xxxvi. 15. s. 24, et alibi; Val. Max. ii. 4. § 6; Cic. *ad Q. Fr.* ii. 15. § 4, ii. 16. § 3, iii. 1. §§ 4, 5, iii. 2. § 3, *ad Att.* iv. 15. §§ 7, 9, iv. 16. §§ 7, 8, iv. 17. § 2, *de Off.* i. 39; Ascon. *Argum. in Scaur.;* and the Fragments of Cicero's Oration for Scaurus.)

The following coin was struck in the curule aedileship of Scaurus and his colleague, P. Plautius Hypsaeus. The subject of the obverse relates to Hypsaeus, and that of the reverse to Scaurus. The former represents Jupiter in a quadriga, with P. HYPSAEVS. AED. CVR. C. HVPSAE. COS. PREIVER. CAPTV.; the latter part of the legend referring to

the conquest of Privernum by C. Plautius Hypsaeus, in B. C. 341. On the obverse is a camel, with Aretas kneeling by the side of the animal, and holding an olive branch in his hand. The subject refers to the conquest of Aretas by Scaurus mentioned above. The legend is M. SCAVR. AED. CVR. EX. S. C., and below REX ARETAS. (Eckhel, vol. v. pp. 131, 275.)



COIN OF M. AEMILIUS SCAURUS.

4. AEMILIUS SCAURUS, the younger son of No. 2, fought under the proconsul, Q. Catulus, against the Cimbri at the Athesis, and having fled from the field, was indignantly commanded by his father not to come into his presence; whereupon the youth put an end to his life. (Val. Max. v. 8. § 4; Frontin. *Strat.* iv. 1. § 3.)

5. M. AEMILIUS SCAURUS, the son of No. 3, and Mucia, the former wife of Pompey the triumvir, and consequently the half-brother of Sex. Pompey. He accompanied the latter into Asia, after the defeat of his fleet in Sicily, but betrayed him into the hands of the generals of M. Antonius, in B. C. 35. After the battle of Actium, he fell into the power of Octavian, and escaped death, to which he had been sentenced, only through the intercession of his mother, Mucia. (Appian, *B. C.* v. 142; Dion Cass. li. 2, lvi. 38.)

6. MAMERCUS AEMILIUS SCAURUS, the son of No. 5, was a distinguished orator and poet, but of a dissolute character. He was a member of the senate at the time of the accession of Tiberius, A. D. 14, when he offended this suspicious emperor by some remarks which he made in the senate. He is mentioned as one of the accusers of Domitius Corbulo in A. D. 21, and likewise as one of the accusers of Silanus, in A. D. 22. He was himself accused of majestas in A. D. 32, but Tiberius stopped the proceedings against him. He was, however, again accused of the same crime in A. D. 34, by Servilius and Cornelius Tuscus, who charged him with magic, and with having had adultery with Livia; but his real ground of offence was his tragedy of Atreus, in which his enemy Macro had interpolated some verses reflecting upon the emperor. He put an end to his own life at the suggestion of his wife Sextia, who killed herself at the same time (Tac. *Ann.* i. 13, iii. 31, 36, vi. 9, 29; Dion Cass. lviii. 24; Senec. *Suas.* 2, *de Benef.* iv. 31; Meyer, *Orat. Rom. Fragm.* pp. 558, 559, 2d ed.). Both Tacitus (*Ann.* iii. 66) and Seneca (*de Benef.* iv. 31) call him a consular, but the year of his consulship is not known. Besides Sextia, who was his wife at the time of his death, he had also been married to Lepida, by whom he had a daughter, and who was condemned in A. D. 20 (Tac. *Ann.* iii. 23). In the following year he is called the paternal uncle (*patruus*) and stepfather (*vitricus*) of Sulla (Tac. *Ann.* iii. 31), and therefore it would appear that, after the death of Lepida, he had married his brother's widow. Seneca says (*Suas.* 2) that this Scaurus was the last of his family.

All the ancient authorities respecting the Aemilii Scauri are given by Drumann. (*Geschichte Roms*, vol. i. pp. 25—33.)

SCAURUS, ATTI'LIUS, a friend of the younger Pliny (Plin. *Ep.* vi. 25), to whom one of his letters is addressed. (*Ep.* v. 13.)

SCAURUS, AURE'LIUS. 1. C. AURELIUS SCAURUS, praetor B. C. 186, obtained Sardinia as his province. (Liv. xxxix. 6, 8.)

2. M. AURELIUS SCAURUS, was consul suffectus in B. C. 108. Three years afterwards, B. C. 105, he was consular legate in Gaul, where he was defeated by the Cimbri, and taken prisoner. When he was brought before the leaders of the Cimbri, he warned them not to cross the Alps, as they would find it impossible to subdue the Romans, and was thereupon killed on the spot by Boiorix, one of the chiefs. He is erroneously called by Velleius Paterculus *consul*, instead of *consularis* (Liv. *Epit.* 67; Oros. v. 16; Vell. Pat. ii. 12; Tac. *Germ.* 37.) This M. *Aurelius* Scaurus is erroneously called M. *Aemilius* Scaurus by many modern writers.

3. M. AURELIUS SCAURUS, the quaestor mentioned by Cicero (*Verr.* i. 33), was probably a son of the preceding.

4. M. AURELIUS SCAURUS, whose name occurs on coins, of which a specimen is annexed. On the obverse is the head of Pallas, and on the reverse Mars driving a chariot. From the legend L. LIC. and CN. DOM. on the reverse, it is supposed that Scaurus was one of the triumvirs of the mint at the time that L. Licinius and Cn. Domitius held one of the higher magistracies. There are several other coins of the same kind. [See Vol. I. p. 863, b, and more especially Vol. II. p. 785, a.]



COIN OF M. AURELIUS SCAURUS.

SCAURUS, MA'XIMUS, a centurion in the praetorian troops, was one of the parties privy to Piso's conspiracy against the emperor Nero. (Tac. *Ann.* xv. 50.)

SCAURUS, Q. TERE'NTIUS, a celebrated grammarian who flourished under the emperor Hadrian (*divi Hadriani temporibus grammaticus vel nobilissimus*), and whose son was one of the preceptors of the emperor Verus (Gell. xi. 15. § 3; comp. Auson. *Epist.* xviii. 27; Capitolin. *Verus*, 2). He was the author of an *Ars Grammatica* and of commentaries upon Plautus, Virgil, and the *Ars Poëtica* of Horace, which are known to us from a few scattered notices only, for the tract entitled *Q. Terentii Scauri de Orthographia ad Theseum* included in the "Grammaticae Latinae Auctores Antiqui" of Putschius (4to. Hannov. 1605, pp. 2250—2264), but originally published at Basle (8vo. 1527), is not believed to be a genuine production of this Scaurus at least. (Charisius, pp. 107, 110, 182, 187, 188; Diomedes, pp. 275, 305, 415, 439, 444, 450; Priscian. p. 910; Rufinus, *de Metris Comicis*, pp. 2711, 2713, all in the ed. of Putschius; Serv. *ad Virg.*

Aen. iii. 484, xii. 120, who in the latter passage quotes from "Scaurus de Vita sua;" Ritschl, *de vet. Plauti interpret.* in his *Parergon Plautin.* vol. i. p. 357, &c.) [W. R.]

SCEPHRUS (Σκέφρος), a son of Tegeates and Maera, and brother of Leimon. When Apollo and Artemis took vengeance upon those who had ill-treated Latona, while she was wandering about in her pregnancy; and when they came into the country of the Tegeatans, Apollo had a secret conversation with Scephrus. Leimon, suspecting that Scephrus was plotting against him, slew his brother, and Artemis punished the murderer by sudden death. Tegeates and Maera immediately offered up sacrifices to Apollo and Artemis; but the country was nevertheless visited by a famine, and the god of Delphi ordered that Scephrus should be honoured with funereal solemnities. From that time, it is said, a part of the solemnities at the festival of Apollo Agyieus at Tegea, was performed in honour of Scephrus, and the priestess of Artemis pursued a man as Artemis had pursued Leimon. (Paus. viii. 53. § 1.) [L. S.]

SCERDILAIDAS, or SCERDILAEDUS. (Σκερδιλαΐδας or Σκερδίλαιδος. Concerning the various forms of the name see Schweighäuser, *ad Polyb.* ii. 5. § 6. Bekker, in his recent edition of Polybius, retains the form Σκερδίλαιδος.)

1. A king of Illyria, who was in all probability a son of Pleuratus, and younger brother of Agron, both of them kings of that country (see Schweighäuser, *l. c.*). He is first mentioned shortly after the death of Agron, as commanding a force sent by Teuta, the widow of that monarch, against Epeirus, B. C. 230. He advanced through the passes of Atintania, defeated an army which the Epeirots opposed to him, and penetrated as far as Phoenice, when he was recalled by Teuta to oppose the Dardanians (Polyb. ii. 5, 6). At this time he was clearly in a private station, and the period at which he assumed the sovereignty is uncertain; but it seems probable that, after the defeat and abdication of Teuta (B. C. 229), Scerdilaïdas succeeded to a portion of her dominions, though at first without the title of king, which he probably did not assume till after the death of his nephew Pinnes, on whom the Romans had bestowed the sovereignty, under the guardianship of Demetrius of Pharos (see Schweighäuser, *ad Polyb. l. c.*). In B. C. 220 we find him joining with Demetrius in a predatory expedition against the Achaeans, and concluding a treaty with the Aetolians against that people: but he quickly became dissatisfied with the conduct of his new allies, and was, in consequence, induced by Philip to change sides, and conclude an alliance with the Macedonian monarch (Polyb. iv. 16, 29). In the spring of 218 he sent a small squadron to the support of Philip, but he appears to have rendered him little efficient assistance, either on that or any subsequent occasion during the war. Notwithstanding this he claimed from the Macedonian king his promised share of the booty, and conceiving himself aggrieved in this respect, in the following year (B. C. 217) he turned his arms against Philip, captured by treachery some of his ships, and made an inroad into Macedonia itself, where he made himself master of some of the frontier towns. Philip, who was at this time in the Peloponnese, hastened to the relief of his own dominions, and having quickly recovered the places he had lost, occupied himself during the winter in the equipment of a powerful fleet, to carry on operations against the Illyrian king. Scerdilaïdas, alarmed at these tidings, applied for assistance to the Romans, who were favourably disposed towards him from jealousy of Philip, but were too hard pressed at home to furnish him any effectual succour. They, however, in the summer of B. C. 216, sent a squadron of ten ships to his support, and the very name of a Roman fleet struck such a terror into Philip that he abandoned the Adriatic, and retired, with his whole fleet, to Cephallenia (Polyb. v. 3, 95, 101, 108, 110). But during the following years his Roman allies were able to give little assistance to the Illyrian king, and Philip wrested from him the important fortress of Lissus, as well as a considerable part of his dominions. In B. C. 211 Scerdilaïdas joined the alliance of the Aetolians with the Romans, but his part in the war which followed appears to have been confined to threatening and infesting the Macedonian frontiers by occasional predatory incursions (Liv. xxvi. 24, xxvii. 30, xxviii. 5; Polyb. x. 41). It would appear that he must have died before the peace of 204, as his name, which is coupled with that of his son Pleuratus, during the negotiations in B. C. 208, does not appear in the treaty concluded by P. Sempronius with the Macedonian king (see Liv. xxvii. 30, xxix. 12). He left a son, PLEURATUS, who succeeded him on the throne.

2. A son of Gentius, king of Illyria, who was taken prisoner and carried captive to Rome, together with his father and his brother Pleuratus. (Liv. xliv. 32.) [E. H. B.]

SCEVI'NUS, FLA'VIUS. [SCAEVINUS.]

SCHE'DIUS (Σχέδιος). 1. A son of Iphitus by Hippolyte, commanded the Phocians in the war against Troy, along with his brother Epistrophus. (Hom. *Il.* ii. 517, &c.) Apollodorus (iii. 10. § 8) calls Epistrophus the father of Schedius. He was slain by Hector (*Il.* xvii. 306, &c.; Paus. x. 4. § 1), and his remains were carried from Troy to Anticyra in Phocis. He was represented in the Lesche at Delphi. (Paus. x. 30. § 2, 36, in fin.)

2. A son of Perimedes, likewise a Phocian who was killed at Troy by Hector. (Hom. *Il.* xv. 515; comp. Strab. ix. p. 424.) [L. S.]

SCHOENEUS (Σχοινεύς), a son of Athamas and Themisto, was king in Boeotia and father of Atalante and Clymenus (*Apollod.* i. 8. § 2, 9. § 2, iii. 9. § 2). The town of Schoenus is said to have derived its name from him. (Paus. viii. 35. § 8; Steph. Byz. *s. v.*) Another personage of this name occurs in Anton. Lib. 10. [L. S.]

SCI'PIO, the name of an illustrious patrician family of the Cornelia gens. This name, which signifies a stick or staff, is said to have been originally given to a Cornelius, because he served as a staff in directing his blind father (*patrem pro baculo regebat*), and to have been handed down by him as a family name to his descendants (Macrob. *Sat.* i. 6). This family produced some of the greatest men in Rome, and to them she was more indebted than to any others for the empire of the world. The Scipios, like many other Roman families, possessed a burial-place in which all the members of the family were interred (Cic. *Tusc.* i. 7). This family-tomb, which was near the Porta Capena, was discovered in 1780, and is one of the most interesting remains of the republican period. It was discovered on the left of the Appia Via, about 400 paces within the modern Porta S Se-

STEMMA SCIPIONUM.

1. P. Cornelius Scipio, tr. mil. B. C. 395, 394.
2. P. Scipio, cur. aed. B. C. 366.
3. L. Scipio, cos. B. C. 350.
4. P. Scipio Barbatus, cos. B. C. 328, dict. B. C. 306.
5. L. Scipio Barbatus, cos. B. C. 298.

- 6. Cn. Scipio Asina, cos. B. C. 260, 254.
  - 8. P. Scipio Asina, cos. B. C. 221.
- 7. L. Scipio, cos. B. C. 259.
  - 9. P. Scipio, cos. B. C. 218, killed in Spain, B. C. 211.
    - 12. P. Scipio Africanus major, cos. B. C. 205, 194, married Aemilia.
      - 14. P. Scipio Africanus.
        - 21. P. Scipio Aemilianus Africanus minor (son of L. Aemilius Paulus and adopted by No. 14), cos. B. C. 147, 134, married Sempronia, the sister of the Gracchi.
      - 15. L. or Cn. Scipio Africanus.
      - 16. Cornelia, m. P. Scipio Nasica Corculum [No. 23].
      - 17. Cornelia, m. Tib. Gracchus.
        - Tib. Gracchus, trib. pl.
        - C. Gracchus, trib. pl.
        - Sempronia, m. P. Scipio Africanus minor.
    - 13. L. Scipio Asiaticus, cos. B. C. 190.
      - 18. L. Scipio Asiaticus, quaest. B. C. 167.
        - 19. L. Scipio Asiaticus.
          - 20. L. Scipio Asiaticus, cos. B. C. 83.
  - 10. Cn. Scipio Calvus, cos. B. C. 222, killed in Spain, B. C. 211.
    - 22. P. Scipio Nasica, cos. B. C. 191.
      - 23. P. Scipio Nasica Corculum, cos. B. C. 162, 155, cens. B. C. 159, pontif. max. B. C. 150.
        - 24. P. Scipio Nasica Serapio, cos. B. C. 138, pontif. max., occisor Tib. Gracchi.
          - 25. P. Scipio Nasica, cos. B. C. 111.
            - 26. P. Scipio Nasica, praet. B. C. 94, m. Licinia.
              - L. Licinius Crassus Scipio, adopted by his maternal grandfather. [CRASSUS, No. 26.]
                - 30. Scipio Salutio, B. C. 46.
                - 31. P. Scipio, m. Scribonia, afterwards the wife of Augustus.
                  - 32. P. Scipio, cos. B. C. 16.
                    - 34. Scipio, legatus of Blaesus, A. D. 22.
                    - 35. Cornelia, m. Volusius Saturninus, cos. A. D. 3.
                  - 33. Cornelia, m. Paulus Aemilius Lepidus, cens. B. C. 22.
              - Q. Caecilius Metellus Pius Scipio, adopted by Q. Metellus Pius, fell in Africa, B. C. 46. [METELLUS, No. 22.]
  - 11. L. Scipio.
    - 27. Cn. Scipio Hispallus, cos. B. C. 171.
      - 28. Cn. Scipio Hispallus, praet. B. C. 139.
        - 29. Cn. Scipio Hispallus.

bastiano. The inscriptions and other curiosities are deposited in the Museo Pio-Clementino, at Rome. A full account of this tomb is given by Visconti, *Monumenti degli Scipioni*, Roma, 1785, fol. The inscriptions are also given by Orelli, *Inscript.* Nos. 550—559. (See also Becker, *Handbuch der Römischen Alterthümer*, vol. i. p. 518.)

1. P. Cornelius Scipio, magister equitum, in B. C. 396, to the dictator M. Furius Camillus. The Capitoline Fasti, however, make P. Cornelius Maluginensis the magister equitum in this year. Scipio was consular tribune in B. C. 395, and again in 394. He was also twice interrex, once in B. C. 391, and again in 389. (Liv. v. 19, 24, 26, 31, vi. 1.)

2. P. Cornelius Scipio, probably son of the preceding, was one of the first curule aediles, who were appointed in B. C. 366, when one place in the consulship was thrown open to the plebeians. He is apparently the same as the L. Scipio who was magister equitum to the dictator Camillus, in B. C. 350. (Liv. vii. 1, 24.)

3. L. Cornelius Scipio, was interrex in B. C. 352, and consul in 350, with M. Popillius Laenas. (Liv. vii. 21, 23.)

4. P. Cornelius Scipio Barbatus, was consul B. C. 328, with C. Plautius, according to the Fasti. Livy (viii. 22), however, calls him P. Cornelius Scapula. In B. C. 306 he was appointed dictator, for the purpose of holding the consular comitia, and in the following year he is spoken of as the pontifex maximus. (Liv. ix. 44, 46.)

5. L. Cornelius Scipio Barbatus, the son of Cnaeus, as we learn from his epitaph. He was consul B. C. 298, with Cn. Fulvius Maximus Centumalus, carried on war against the Etruscans, and defeated them near Volaterrae. In the following year, B. C. 297, he served as legate under the consul Q. Fabius Maximus, against the Samnites (comp. Frontin. ii. 4. § 2). In B. C. 295 he again served under the consuls Fabius Maximus and Decius Mus, with the title of propraetor, in the great campaign of that year against the Gauls, Etruscans, and Samnites. In B. C. 293 he again fought, under L. Papirius Cursor, in the campaign which brought the Samnite war to a close (Liv. x. 11, 12, 14, 25, 26, 40, 41). This is the narrative of Livy, but we have a very different account of his exploits in the epitaph on his tomb, which says nothing of his victory in Etruria, but speaks of his conquests in Samnium and Apulia.* Niebuhr supposes that his conquests in Samnium and Apulia were made in B. C. 297, when he was the legate of Fabius Maximus (Niebuhr, *Hist. of Rome*, vol. iii. pp. 363—366, 378). This Scipio was the great-grandfather of the conqueror of Hannibal. The genealogy of the family can be traced with more certainty from this time.

6. Cn. Cornelius Scipio Asina, the son of No. 5. The reason of his cognomen Asina is related by Macrobius (*Sat.* i. 6). He was consul in B. C. 260, with C. Duillius, in the fifth year of the first Punic war, and received the command of the fleet which the Romans had recently built. In an attempt upon the Liparaean islands, he was taken prisoner with seventeen ships; but the details of his capture are related somewhat differently (Polyb. i. 21, 22; Liv. *Ep.* 17; Oros. iv. 7; Eutrop. ii. 20; Flor. ii. 2; Zonar. viii. 10; Val. Max. vi. 6. § 2; Polyaen. vi. 16. § 5). He probably recovered his liberty when Regulus invaded Africa; for he was consul a second time in B. C. 254, with A. Atilius Calatinus. In this year he was more successful. He and his colleague crossed over into Sicily, and took the important town of Panormus. The services of Scipio were rewarded by a triumph. (Polyb. i. 38; Zonar. viii. 14; Val. Max. vi. 9. § 11; Fasti Capit.)

7. L. Cornelius Scipio, also son of No. 5, was consul in B. C. 259, with C. Aquillius Florus. He drove the Carthaginians out of Sardinia and Corsica, defeating Hanno, the Carthaginian commander, and obtained a triumph in consequence. The epitaph on his tomb records that "he took Corsica and the city of Aleria." In the Fasti he appears as censor in B. C. 258, with C. Duilius, and his epitaph calls him "Consul, Censor, Aedilis." (Liv. *Ep.* 17; Oros. iv. 7; Eutrop. ii. 20; Flor. ii. 2; Zonar. viii. 11; Val. Max. v. 1. § 2; Orelli, *Inscr.* No. 552.)

8. P. Cornelius Scipio Asina, son of No. 6, was consul B. C. 221, with M. Minucius Rufus, and carried on war, with his colleague, against the Istri, who annoyed the Romans by their piracy. The Istri were completely subdued, and Scipio obtained the honour of a triumph. In B. C. 217 he was appointed interrex, for the purpose of holding the consular elections. He is mentioned again in B. C. 211, when he showed so little of the spirit of a Scipio as to recommend that the senate should recall all the generals and armies from Italy for the defence of the capital, because Hannibal was marching upon the city. (Eutrop. iii. 7; Oros. iv. 13; Zonar. viii. 20; Liv. xxii. 34, xxvi. 8.)

9. P. Cornelius Scipio, the son of No. 7, was consul, with Ti. Sempronius Longus, in the first year of the Punic War, B. C. 218. Scipio, having received Spain as his province, set sail with his army from Pisae to Massilia. On his arrival at the latter place, he found that Hannibal had already crossed the Pyrenees, and was advancing towards the Rhone; but as his men had suffered much from sea-sickness, he allowed them a few days' rest, thinking that he had abundance of time to prevent Hannibal's crossing the Rhone. But the rapidity of Hannibal's movements were greater than the consul had anticipated. The Carthaginian army crossed the Rhone in safety, while the Romans were at the mouth of the river; and when Scipio marched up the left bank of the river, he found that Hannibal had advanced into the interior of Gaul, and had already got the start of him by a three days' march. Despairing, therefore, of over-

* The epitaph on the tomb of this Scipio is the first contemporary record of a Roman which has reached our times. We subjoin a copy of it taken from Orelli (Inscr. No. 550):

CORNELIVS LVCIVS SCIPIO BARBATVS GNAIVOD PATRE || PROGNATVS FORTIS VIR SAPIENSQVE QVOIVS FORMA VIRTVTEI PARISVMA || FVIT CONSOL CENSOR AIDILIS QVEI FVIT APVD VOS TAVRASIA CISAVNA || SAMNIO CEPIT SVBIGIT OMNE LOVCANA OPSIDESQVE ABDOVCIT.

In more modern Latin this inscription might thus be written:—"Cornelius Lucius Scipio Barbatus, Cnaeo patre prognatus, fortis vir sapiensque, cujus forma virtuti parissuma fuit, Consul, Censor, Aedilis, qui fuit apud vos, Taurasiam, Cisaunam (in) Samnio cepit, subigit omnem Lucaniam, obsidesque abducit."

taking him, he resolved to sail back to Italy, and await his arrival in Cisalpine Gaul. But as the Romans had an army of 25,000 men in Cisalpine Gaul, under the command of the two praetors, Scipio resolved to send into Spain the army which he had brought with him, under the command of his brother and legate, Cn. Scipio, and to take back with him only a small portion of his forces to Italy. This wise resolution of Scipio probably saved Rome; for if the Carthaginians had maintained the undisputed command of Spain, they would have been able to have concentrated all their efforts to support Hannibal in Italy, and might have sent him such strong reinforcements after the battle of Cannae as would have compelled Rome to submit.

After Scipio had landed at Pisae, he took the command of the praetor's army, and forthwith hastened to meet Hannibal, before he might be able to collect reinforcements among the Cisalpine Gauls. He crossed the Po at Placentia, and then advanced along the left bank of the river in search of Hannibal. Soon after crossing the Ticinus, over which he had thrown a bridge, his cavalry and light-armed troops, which he was leading in person in advance of the rest of his forces, fell in with the cavalry of the Carthaginians, also commanded by Hannibal himself. An engagement took place, in which the Romans were defeated. The consul himself received a severe wound, and was only saved from death by the courage of his young son, Publius, the future conqueror of Hannibal; though, according to other accounts, he owed his life to a Ligurian slave (Liv. xxi. 46; Polyb. x. 3). Scipio now retreated across the Ticinus, breaking the bridge behind him. He then crossed the Po also, and took up his quarters at Placentia. Here Hannibal, who had likewise crossed the Po, offered him battle, which was declined by Scipio, whose wound prevented him from taking the command of his army, and who had moreover determined to wait the arrival of his colleague, Sempronius Longus, who had been summoned from Sicily to join him. Upon the arrival of Sempronius, Scipio was encamped upon the banks of the Trebia, having abandoned his former position at Placentia. As Scipio still continued disabled by his wound, the command of the army devolved upon Sempronius. The latter, who was anxious to obtain the glory of conquering Hannibal, resolved upon a battle, in opposition to the advice of his colleague. The result was the complete defeat of the Roman army, which was obliged to take refuge within the walls of Placentia. [HANNIBAL, p. 335, b.]

In the following year, B.C. 217, Scipio, whose imperium had been prolonged, crossed over into Spain with a fleet of twenty ships and eight thousand foot-soldiers. Scipio and his brother Cneius continued in Spain till their death in B.C. 211; but the history of their campaigns, though important in their results, is full of such confusions and contradictions, that a brief description of them is quite sufficient. Livy found great discrepancies in his authorities, which are in themselves not worthy of much confidence. It is even impossible to state with certainty the years in which most of the events occurred (Niebuhr, *Lectures on Roman History*, vol. i. pp. 206, 207). Upon the arrival of Publius in Spain, he found that his brother Cneius had already obtained a firm footing in the country. Soon after Cneius had landed at Emporium in the preceding year, B.C. 218, most of the chiefs on the sea-coast joined him, attracted by his affability and kindness, which formed a striking contrast with the severity and harshness of the Carthaginian commanders. In the course of the same year he gained a victory near the town of Scissis or Cissa, in which Hanno, the Carthaginian general, was taken prisoner, and which made him master of nearly the whole of northern Spain from the Pyrenees to the Iberus. Hasdrubal advanced by rapid marches from the north of Spain to retrieve the Carthaginian cause in the north, but arrived too late in the year to accomplish any thing of importance, and accordingly recrossed the Iberus, after burning part of the Roman fleet. Scipio wintered at Tarraco. In the following year, B.C. 217, he defeated the Carthaginian fleet at the mouth of the Iberus, and thus obtained for the Romans the command of the sea. Publius arrived shortly afterwards in the middle of the summer, and the two brothers now advanced against Saguntum, where Hannibal had deposited the hostages, whom he had obtained from the various Spanish tribes. The treachery of a Spaniard of the name of Abelux or Abilyx surrendered them to the Scipios, who restored them to their own people, and thus gained the support of a large number of the Spanish tribes.

In the course of the next two or three years Livy gives a description of several brilliant victories gained by the Scipios, but as these were evidently followed by no results, there is clearly great exaggeration in his account. Thus, they are said to have defeated Hasdrubal in B.C. 216 with such loss, near the passage of the Iberus, that he escaped from the field with only a few followers. This victory was gained after the battle of Cannae, when Hasdrubal was attempting to march into Italy to support his victorious brother Hannibal. In the following year, B.C. 215, Hasdrubal, having received reinforcements from Carthage, under the command of his brother Mago, laid siege to the town of Illiturgi; but their united forces were defeated by the two Scipios, who are also said to have gained another decisive victory over them in the course of the same year near Intibili. Next year, B.C. 214, another Carthaginian army arrived under Hasdrubal, the son of Gisco. The Roman accounts again speak of two successive victories gained by Cn. Scipio, but followed as usual by no results. About this time Hasdrubal, Hannibal's brother, was recalled to Africa to oppose Syphax, one of the Numidian kings, who was carrying on war against Carthage. The Scipios availed themselves of his absence to strengthen their power; they gained over new tribes to the Roman cause, took 20,000 Celtiberians into their pay, and felt themselves so strong by the beginning of B.C. 212 or 211, that they resolved to cross the Iberus, and to make a vigorous effort to drive the Carthaginians out of Spain. They accordingly divided their forces. P. Scipio was to attack Mago and Hasdrubal, the son of Gisco, who were supported by Masinissa and the Spanish chief Indibilis, while his brother Cneius was to attack Hasdrubal the son of Barca, who had already returned from Africa, after bringing the war against Syphax to a successful termination. But the result was fatal. Publius was destroyed, with the greater part of his forces, and Mago and Hasdrubal, son of Gisco, now joined

Hasdrubal, son of Barca, to crush Cneius. Meantime Cneius had been at once paralysed by the defection of the 20,000 Celtiberians, who had been gained over by the Carthaginian general; and being now surrounded by the united forces of the three generals, his camp was taken, and he himself fell, twenty-nine days after the death of his brother. The remains of his army were collected by L. Marcius Septimus, a Roman eques. [HASDRUBAL, No. 6.] The year in which the Scipios perished is rather doubtful. Livy says (xxv. 36) that it was in the eighth year after Cn. Scipio had come into Spain; but Becker (*Vorarbeiten zu einer Geschichte des zweiten Punisches Krieges* in Dahlman's *Forschungen*, vol. ii. pt. ii. p. 113) brings forward several reasons, which make it probable that they did not fall till the spring of B. C. 211. (Liv. libb. xxi.—xxv.; Polyb. lib. iii.; Appian, *Annib.* 5—8, *Hisp.* 14—16.)

10. CN. CORNELIUS SCIPIO CALVUS, son of No. 7, and brother of No. 9, was consul B. C. 222 with M. Claudius Marcellus. In conjunction with his colleague he carried on war against the Insubrians. The details of this war are given under Marcellus. [Vol. II. pp. 927, 928.] (Polyb. ii. 34; Plut. *Marcell.* 6, 7; and the other authorities quoted in the life of Marcellus). In B. C. 218 Cneius served as legate of his brother Publius, under whom he carried on war for eight years in Spain, as has been related above.

11. L. CORNELIUS SCIPIO, son of No. 7, and brother of the two Scipios who fell in Spain, is only known as the father of No. 27.

12. P. CORNELIUS SCIPIO AFRICANUS MAJOR, the son of P. Scipio, who fell in Spain [No. 9], was the greatest man of his age, and perhaps the greatest man of Rome, with the exception of Julius Caesar. He appears to have been born in B. C. 234, since he was twenty-four years of age when he was appointed to the command in Spain in B. C. 210 (Liv. xxvi. 18; Val. Max. iii. 7. § 1; Oros. iv. 18). Polybius, it is true, says (x. 6) that he was then twenty-seven, which would place his birth in B. C. 237; and his authority would outweigh that of Livy, and the writers who follow him, if he had not stated elsewhere (x. 3) that Scipio was seventeen at the battle of the Ticinus (B. C. 218), which would make him twenty-four when he went to Spain, according to the statement of Livy. In his early years Scipio acquired, to an extraordinary extent, the confidence and admiration of his countrymen. His enthusiastic mind had led him to believe that he was a special favourite of the gods; and from the time he had put on the toga virilis, he had never engaged in any public or private business without first going to the Capitol, where he sat some time alone, enjoying communication from the gods. For all he proposed or executed he alleged the divine approval; and the Roman people, who had not yet lost all faith in the powers of an unseen world, gave credit to his assertions, and regarded him as a being almost superior to the common race of men (Liv. xxvi. 19). Polybius, who did not possess a particle of enthusiasm in his nature, and who was moreover a decided rationalist, denies (x. 2, 5) that Scipio had or believed that he had any communication with gods, and that his pretences to such intercourse were only a wise and politic means for obtaining a mastery over the minds of the vulgar. But such a supposition is quite at variance with all that is recorded of Scipio's character. He was, like Mohammed and Cromwell, a hero, and not an impostor; he believed himself in the divine revelations, which he asserted to have been vouchsafed to him, and the extraordinary success which attended all his enterprises must have deepened this belief, while such a belief, on the other hand, imparted to him a confidence in his own powers which made him irresistible.

P. Scipio is first mentioned in B. C. 218 at the battle of the Ticinus, where he is reported to have saved the life of his father, though he was then only seventeen years of age. He fought at Cannae two years afterward (B. C. 216), when he was already a tribune of the soldiers, and was one of the few Roman officers who survived that fatal day. He was chosen along with Appius Claudius to command the remains of the army, which had taken refuge at Canusium; and it was owing to his youthful heroism and presence of mind, that the Roman nobles, who had thought of leaving Italy in despair, were prevented from carrying their rash project into effect (Liv. xxii. 53; Val. Max. v. 6. § 7). He had already gained the favour of the people to such an extent, that he was unanimously elected aedile in B. C. 212. On this occasion he gave indications of the proud spirit, and of the disregard of all the forms of the law, which distinguished him throughout life; for when the tribunes objected to the election, because he was not of the legal age, he haughtily replied, "If all the Quirites wish to make me aedile, I am old enough." In the spring of B. C. 211, his father and uncle fell in Spain, and C. Nero was sent out as propraetor to supply their place; but in the following year (B. C. 210), the Romans resolved to increase their army in Spain, and to place it under the command of a proconsul. But when the people assembled to elect a proconsul, none of the generals of experience ventured to sue for so dangerous a command. At length Scipio, who was then barely twenty-four, offered himself as a candidate, to the surprise of the whole people. The confidence he felt in himself he communicated to the people, and he was accordingly chosen with enthusiasm to take the command. Livy places his election in B. C. 211, but it could not have been earlier than B. C. 210.

Upon his arrival in Spain in the summer of B. C. 210 Scipio found the whole country south of the Iberus in the power of the enemy. The three Carthaginian generals, Hasdrubal son of Barca, Hasdrubal son of Gisco, and Mago, were not, however, on good terms with one another, and were at the time engaged in separate enterprises in distant parts of the peninsula, leaving the Carthaginian province almost without defence. Instead of attacking any one of them in detail, Scipio formed the project of striking a deadly blow at the Carthaginian power by a sudden and unexpected attack upon New Carthage. He gave the command of the fleet to his intimate friend Laelius, to whom alone he entrusted the secret of the expedition, while he himself led the land-forces by inconceivably rapid marches against the town. The project was crowned with complete success; the Carthaginian garrison did not amount to more than a thousand men, and before any succour could arrive the town was taken by assault. The hostages, who had been given by the various Spanish tribes to the Carthaginians,

had been placed for security in this town, and these now fell into the hands of Scipio, who treated them with generosity and kindness; and the hostages of those people, who declared themselves in favour of the Romans, were restored without ransom. Scipio also found in New Carthage magazines of arms, corn, and other necessaries, for the Carthaginians had deposited in this city their principal stores. The inactivity of the Carthaginian generals, meantime, is not explained by any of the ancient authorities. Scipio was allowed to return to Tarraco without molestation, where he remained quietly during the remainder of the year, as his forces were not sufficiently numerous to face the enemy in the field, and he was anxious to strengthen himself by alliances with the Spanish chiefs. In this he was more successful than he could have anticipated. The capture of Carthage, as well as his personal popularity, caused many of the Spanish tribes to desert the Carthaginian cause; and when he took the field in the following year, B. C. 209, Mandonius and Indibilis, two of the most powerful and hitherto the most faithful supporters of Carthage, quitted the camp of Hasdrubal, and awaited the arrival of Scipio. Hasdrubal was encamped in a strong position near the town of Baecula, in the upper valley of the Guadalquiver, where he was engaged in collecting money from the silver mines in the neighbourhood. As he had now fully resolved to march to the assistance of his brother in Italy, he did not wish to risk the lives of his soldiers, and therefore avoided a battle; but Scipio attacked his camp, and gained a brilliant victory over him, taking, it is said, 22,000 prisoners, and killing 8000 of his men. The victory, however, cannot have been so complete as the Roman writers represent, since Hasdrubal was able to take with him his treasures and elephants in safety, and to retire unmolested into northern Spain. Here he collected fresh troops, with which he eventually crossed the Pyrenees, and marched into Italy to the assistance of his brother Hannibal; while the other Carthaginian generals, Hasdrubal, the son of Gisco, and Mago, advanced against Scipio, and prevented him from pursuing their colleague. Scipio therefore remained in southern Spain during the remainder of that year. In the following year, B. C. 208, the propraetor Silanus defeated Mago in Celtiberia [MAGO, p. 903], whereupon the latter marched into the south of the country and joined Hasdrubal, son of Gisco, in Baetica. Scipio advanced against them; but as the Carthaginian generals would not risk a battle, and distributed their army in the fortified towns, he was unable to accomplish anything of importance, and was obliged to content himself with the capture of the town of Oringis, which was taken by his brother Lucius. Next year, B. C. 207, Scipio gained possession of nearly the whole of Spain, by a decisive victory near a place variously called Silpia, Elinga, or Carmo, but the position of which is quite uncertain. Hasdrubal, son of Gisco, and Mago took refuge within the walls of Gades, which was almost the only place that still belonged to the Carthaginians; and all the native chiefs now hastened to acknowledge the supremacy of Rome. But the victories of Scipio had had only a small share in winning Spain. His personal influence had won far more people than his arms had conquered; he had gained such an ascendancy over the Spaniards by his humanity and courage, his courtesy and energy, that they were ready to lay down their lives for him, and wished to make him their king.

The subjugation of Spain was regarded by Scipio as only a means to an end. He seems for some time past to have formed in his own mind the project of transferring the war to Africa, and thus compelling the Carthaginians to recall Hannibal from Italy. He therefore resolved, before returning to Rome, to cross over into Africa, and secure, if possible, the friendship and co-operation of some of the native princes. His personal influence had already secured the attachment of Masinissa, who was serving in the Carthaginian army in Spain, but whose defection from his ancient allies was for the present to remain a secret; and he trusted that the same personal ascendancy might gain the still more powerful support of Syphax, the king of the Massaesylian tribe of Numidians. With only two quinqueremes he ventured to leave his province, and repair to the court of Syphax. There he met his old adversary, Hasdrubal, son of Gisco, who had crossed over from Gades for the same purpose; and the two generals spent several days together in friendly intercourse. Laelius, who accompanied his friend, related to Polybius that Scipio made a great impression upon Syphax, and that the latter even concluded a treaty of alliance with the Roman proconsul; but the truth seems to be that the Carthaginian general was more successful than the Roman; a success, however, which was in great part owing to the charms of his daughter Sophonisba, whom he gave in marriage to the Numidian king. Scipio did not remain long in Africa, and on his return to Spain was surprised to find that a formidable insurrection against the Roman power had broken out among many of the Spanish people. The causes are not mentioned; but it is probable that as soon as Scipio's personal influence had been withdrawn, Mago, who was still at Gades, had not found it difficult to instigate the revolt. The insurrection, however, was soon put down; and terrible vengeance was inflicted upon the town of Illiturgi, which had taken the principal share in the revolt. Scarcely had this danger passed away, when Scipio was seized with a dangerous illness. Eight thousand of the Roman soldiers, discontented at not having received their usual pay, and at being prevented from plundering the people, availed themselves of this opportunity to break out into open mutiny; but Scipio recovered in time to put it down; and in this difficult and delicate transaction, which is related at length by Livy, he showed his usual prudence and presence of mind. He now crushed the last remains of the insurrection in Spain; and to crown his other successes, Gades at last deserted the Carthaginians, and went over to the Romans. Mago had quitted Spain and crossed over into Liguria to effect a diversion in favour of his brother Hannibal, and there was therefore now no longer any enemy left in Spain. Scipio accordingly surrendered the Roman army, in B. C. 206, to the proconsuls L. Lentulus and L. Manlius Acidinus, who had been appointed as his successors, and returned to Rome in the same year.

Scipio now became a candidate for the consulship, and was elected for the following year (B. C. 205) by the unanimous votes of all the centuries, although he had not yet filled the office of praetor, and was only thirty years of age. His colleague was P. Licinius Crassus, who was pon-

tifex maximus, and could not, therefore, leave Italy. Consequently if the war was to be carried on abroad, the conduct of it must of necessity devolve upon Scipio. The latter was anxious to cross over at once to Africa, and bring the contest to an end at the gates of Carthage; but the oldest members of the senate, and among them Q. Fabius Maximus, opposed his project, partly through timidity and partly through jealousy of the youthful conqueror. All that Scipio could obtain was the province of Sicily, with permission to cross over to Africa, if he should think it for the advantage of the republic; but the senate resolutely refused him an army, thus making the permission reluctantly granted of no practical use. But the allies had a truer view of the interests of Italy than the Roman senate: what the latter, blinded by their fears and their jealousy, refused, the Italian allies generously granted; and from all the towns of Italy volunteers flocked to join the standard of the youthful hero, and to enable him to subdue Carthage without the aid of the Roman government. The senate could not refuse to allow him to enlist volunteers; and such was the enthusiasm in his favour, that he was able to cross over to Sicily with an army and a fleet contrary to the expectations and even the wishes of the senate. While busy with his preparations in Sicily he sent over Laelius to Africa with a small fleet to concert a plan of co-operation with Masinissa, and to convince his opponents that the invasion of Africa was not such a mad and impracticable project as they supposed. But meanwhile his enemies at Rome had nearly succeeded in depriving him of his command. Although he had no command in Lower Italy, he had assisted in the reduction of Locri, and after the conquest of the town had left his legate, Q. Pleminius, in command of the place. The latter had been guilty of such acts of excesses against the inhabitants, that they sent an embassy to the Roman senate to complain of his conduct. In the course of the investigation it was alleged that Scipio had allowed Pleminius to continue in the command after he had been fully informed of the misconduct of his lieutenant; and thereupon Q. Fabius Maximus and his other enemies eagerly availed themselves of the opportunity to inveigh in general against the conduct of Scipio, and to press for his immediate recall. Scipio's magnificent style of living, and his love for Greek literature and art, were denounced as dangerous innovations upon old Roman manners and frugality; and they asserted that the time which ought to be given to the exercise and the training of his troops was wasted in the Greek gymnasia or in literary pursuits. Though the senate lent a willing ear to these attacks, they did not venture upon his immediate recall, but sent a commission into Sicily to inquire into the state of the army; and if the charges against him were well founded, to order him to return to Rome. The commissioners arrived in Sicily at the beginning of B. C. 204. During the winter Scipio had been busy in completing his preparations; and by this time he had collected all his stores, and brought his army and navy into the most efficient state. The commissioners were astonished at what they saw. Instead of ordering him to return to Rome, they bade him cross over to Africa as soon as possible.

Accordingly in B. C. 204, Scipio, who was now proconsul, sailed from Lilybaeum and landed in Africa, not far from Utica. The force which he brought with him is stated so differently that it is impossible to determine what its numbers were, some accounts making it as low as 12,200, others as high as 35,000 men. As soon as Scipio landed he was joined by Masinissa, who rendered him the most important services in the war. With his assistance he obtained some advantages over the enemy [see HANNO, No. 23], but was unable to obtain possession of Utica, where he was anxious to establish his quarters for the winter. He was therefore obliged to pass the winter on a projecting headland, which he fortified. Meantime the Carthaginians had collected a powerful army which they placed under the command of Hasdrubal, son of Gisco, Scipio's old opponent in Spain, and Syphax came to their assistance with a great force. Towards the close of the winter, in the early part of B. C. 203, Hasdrubal and Syphax meditated a general attack upon the land and sea forces of Scipio; but the latter, who was informed of their plan by some Numidians, anticipated them by an attack upon their two encampments in the night. With the assistance of Masinissa, his enterprise was crowned with success; the two camps were burnt to the ground, and only a few of the enemy escaped the fire and the sword. Among these, however, were both Hasdrubal and Syphax; the former fled to Carthage, where he persuaded the senate to raise another army, and the latter retreated to his native dominions, where he likewise collected fresh troops. But their united forces were again defeated by Scipio. Hasdrubal did not venture to make his appearance again in Carthage; and Syphax once more fled into Numidia. Scipio, however, did not give the Numidian prince any repose; he was pursued by Laelius and Masinissa, and finally taken prisoner. Among the captives who fell into their hands was Sophonisba, the wife of Syphax, whom Masinissa had long loved, and had expected to marry when she was given to his rival. He now hastened to marry her; but the well-known story of the tragical termination of these nuptials is related elsewhere. [SOPHONISBA.]

These repeated disasters so alarmed the Carthaginians that they resolved to recall Hannibal and Mago from Italy. At the same time they opened negotiations with Scipio for a peace. The terms which Scipio offered were not objected to by the Carthaginians, and a suspension of arms for forty-five days was agreed to, while a Carthaginian embassy went to Rome. It would appear, however, that the great mass of the Carthaginian people were not in reality anxious for peace, and only wanted to gain time till Hannibal's arrival in Africa. Before the time had expired, a Carthaginian mob plundered some ships which were bringing provisions for Scipio's army, and then insulted the ambassadors whom he had sent to demand restitution. As soon as Hannibal arrived, hostilities were re-commenced against the Romans. The Carthaginian army was numerically superior to the Romans, but inferior in discipline and skill. Still the presence of Hannibal gave the nation confidence, and they looked forward to a favourable termination of the war. Hannibal, however, formed a truer estimate of the real state of affairs; he saw that the loss of a battle would be the ruin of Carthage, and was therefore anxious to conclude a peace before it was too late. Scipio, who was anxious to have the glory of bringing the war to a

close, and who feared lest his enemies in the senate might appoint him a successor, was equally desirous of a peace. The terms, however, which the Roman general proposed seemed intolerable to the Carthaginians; and as Hannibal at a personal interview with Scipio could not obtain any abatement of the hard conditions, he was forced, against his will, to continue the war. Into the details of the campaign, which are related very differently, our limits will not permit us to enter. The decisive battle was at length fought on the 19th of October, B. C. 202, at a place called Naragra on the Bagradas, not far from the city of Zama. Scipio's victory was complete; the greater part of the Carthaginian army was cut to pieces; and Hannibal, upon his arrival at Carthage, was the first to admit the magnitude of the disaster, and to point out the impossibility of a further prosecution of the war. The terms, however, now imposed by Scipio were much severer than before. Carthage had no alternative but submission; but the negotiations were continued for some time, and the final treaty was not concluded till the following year, B. C. 201.

Scipio returned to Italy in B. C. 201, and entered Rome in triumph. He was received with universal enthusiasm; the surname of Africanus was conferred upon him, and the people in their gratitude were anxious to bestow upon him the most extraordinary marks of honour. It is related that they wished to make him consul and dictator for life, and to erect his statue in the comitia, the rostra, the curia, and even in the Capitol; but that he prudently declined all these invidious distinctions (Liv. xxxviii. 56; Val. Max. iv. 1. § 6). As he did not choose to usurp the supreme power, which it seems he might have done with ease, and as he was an object of suspicion and dislike to the majority of the senate, he took no prominent part in public affairs during the next few years. He was censor in B. C. 199 with P. Aelius Paetus, and consul a second time in 194 with Ti. Sempronius Longus. At the same time the censors conferred upon him the title of princeps senatus, a distinction which he had received from the former censors, and which was again bestowed upon him in B. C. 190. In B. C. 193, he was one of the three commissioners who were sent to Africa to mediate between Masinissa and the Carthaginians; and in the same year, according to a story related by Q. Claudius Quadrigarius, he was one of the ambassadors sent to Antiochus at Ephesus, at whose court Hannibal was then residing. The tale runs that he there had an interview with the great Carthaginian, who declared him the greatest general that ever lived. The compliment was paid in a manner the most flattering to Scipio. The latter had asked, "Who was the greatest general?" "Alexander the Great," was Hannibal's reply. "Who was the second?" "Pyrrhus." "Who the third?" "Myself," replied the Carthaginian. "What would you have said, then, if you had conquered me?" asked Scipio, in astonishment. "I should then have placed myself before Alexander, before Pyrrhus, and before all other generals." (Liv. xxxv. 14.) Whether the story be true or not, there can be no doubt that Scipio towered above all the Romans as a general, and was only second to Hannibal himself. Each of these great men possessing true nobility of soul, could appreciate the other's merits; and Scipio was the only member of the senate who opposed the unworthy persecution which the Romans chose to employ against their once formidable opponent. (Liv. xxxiii. 47.)

In B. C. 190 L. Scipio, the brother of Africanus, and C. Laelius were consuls. Each of the consuls was anxious to obtain from the senate the province of Greece, in order to have the honour of carrying on the war against Antiochus. In order to secure it for his brother Lucius, Africanus offered to serve under him as legatus; and the senate thereupon granted Lucius the province which he desired. In the war against Antiochus, the young son of Africanus, who accompanied his father, fell into the hands of the Syrian king. The latter offered to restore his captive without ransom, if Africanus would obtain for him a favourable peace; but although the father rejected his proposal, Antiochus sent him back his son while he was absent from the army in consequence of illness. Africanus out of gratitude advised Antiochus not to fight till he himself had rejoined the army. The object which he had in giving this advice it is impossible to say; it is quite inconceivable that Scipio meditated any treachery towards his own country; it is more probable that he hoped to induce Antiochus to consent to a peace before a defeat should expose him to harder and more humiliating terms. Antiochus, however, did not listen to his advice; and the decisive battle was shortly afterwards fought near Mount Sipylus, in which the Syrian king was totally defeated. Antiochus now applied again to Africanus, who used his influence in the king's favour with his brother Lucius and his council of war. The terms of peace were severe, but they did not appear sufficiently severe to the Roman senate, who imposed much harder conditions upon the conquered monarch in the treaty which was finally made.

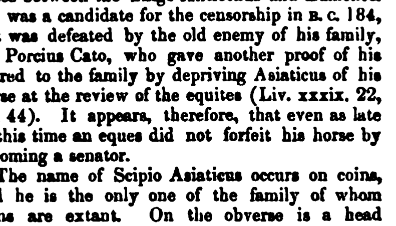
Africanus returned to Rome with his brother Lucius after the completion of the war in B. C. 189, but his remaining years were embittered by the attacks of his old enemies. Shortly after his return, he and his brother Lucius were accused of having received bribes from Antiochus to let the monarch off too leniently, and of having appropriated to their own use part of the money which had been paid by Antiochus to the Roman state. The glory of his African victory had already grown dim; and his enemies availed themselves of the opportunity to crush their proud antagonist. The accusation was set on foot by M. Porcius Cato, but the details of it are related with such discrepancies by the ancient authorities, that it is impossible to determine with certainty the true history of the affair, or the year in which it occurred. It appears, however, that there were two distinct prosecutions, and the following is perhaps the most probable history of the transaction. In B. C. 187, two tribunes of the people of the name of Petillii, instigated by Cato and the other enemies of the Scipios, required L. Scipio to render an account of all the sums of money which he had received from Antiochus. L. Scipio accordingly prepared his accounts, but as he was in the act of delivering them up, the proud conqueror of Hannibal indignantly snatched them out of his hands, and tore them up in pieces before the senate. But this haughty conduct appears to have produced an unfavourable impression, and his brother, when brought to trial in the course of the same year, was declared guilty, and sentenced to pay a heavy fine,

The tribune C. Minucius Augurinus ordered him to be dragged to prison and there detained till the money was paid; whereupon Africanus, still more enraged at this fresh insult to his family, and setting himself above the laws, rescued his brother from the hands of the tribune's officer. The contest would probably have been attended with fatal results had not Tib. Gracchus, the father of the celebrated tribune, and then tribune himself, had the prudence, although he disapproved of the violent conduct of Africanus, to release his brother Lucius from the sentence of imprisonment. The property, however, of Lucius was confiscated; and, as it was not sufficient to pay the fine, his clients and friends generously contributed not only a sufficient amount to supply the deficiency, but so large a sum that he would have been richer even than before; but he would only receive sufficient to defray his most pressing wants. The successful issue of the prosecution of Lucius, emboldened his enemies to bring the great Africanus himself before the people. His accuser was M. Naevius, the tribune of the people, and if the date of his tribunate is correctly stated by Livy (xxxix. 52) the accusation was not brought till the end of B. C. 185. When the trial came on, Scipio did not condescend to say a single word in refutation of the charges that had been brought against him, but descanted long and eloquently upon the signal services he had rendered to the commonwealth. Having spoken till night-fall, the trial was adjourned till the following day. Early next morning, when the tribunes had taken their seats on the rostra, and Africanus was summoned, he proudly reminded the people that this was the anniversary of the day on which he had defeated Hannibal at Zama, and called upon them to neglect all disputes and law-suits, and follow him to the Capitol, and there return thanks to the immortal gods, and pray that they would grant the Roman state other citizens like himself. Scipio struck a chord which vibrated on every heart; their veneration of the hero returned again; and he was followed with such crowds to the Capitol, that the tribunes were left alone in the rostra. Having thus set all the laws at defiance, Scipio immediately quitted Rome, and retired to his country seat at Liternum. The tribunes wished to renew the prosecution, but Gracchus wisely persuaded them to let it drop. (Liv. xxxviii. 50—60; Gell. iv. 18, vii. 19; Val. Max. iii. 7. § 1; Meyer, *Orat. Roman. Fragm.* pp. 6—8, 2d ed.) Scipio never returned to Rome. He would neither submit to the laws nor aspire to the sovereignty of the state; and he therefore resolved to expatriate himself for ever. He passed his remaining days in the cultivation of his estate at Liternum (Senec. *Ep.* 86); and at his death is said to have requested that his body might be buried there, and not in his ungrateful country. His request was complied with, and his tomb existed at Liternum in the time of Livy. This appears to have been the more general account; but others related that he died at Rome, and was buried in the family sepulchre outside of the porta Capena, where a statue of him was erected alongside of the statues of his brother Lucius and the poet Ennius (Liv. xxxviii. 56). The year of his death is equally uncertain. Polybius and Rutilius related that he died in the same year as Hannibal and Philopoemen, that is, in B. C. 183. Livy and Cicero placed his death in B. C. 185, and Valerius of Antium as early as B. C. 187 (Liv. xxxix. 52; Cic. *Cat. maj.* 6). The date of Polybius is most probably the correct one.

Scipio married Aemilia, the daughter of L. Aemilius Paulus, who fell at the battle of Cannae [AEMILIA, No. 2], and by her he had four children, two sons [Nos. 14 and 15], and two daughters, the elder of whom married P. Scipio Nasica Corculum [No. 23], and the younger Tib. Gracchus, and thus became the mother of the two celebrated tribunes [CORNELIA, Nos. 4, 5]. (It is unnecessary to cite the numerous passages in Polybius and Livy relating to Scipio; those in Cicero in which he is mentioned are given by Orelli, in his *Onomast. Tull.* vol. ii. p. 186; there are some interesting remarks on his character and the state of parties in Rome at his time, by Gerlach, in his treatise entitled *P. Cornelius Scipio und M. Porcius Cato*, in the *Schweizer. Museum* for 1837.)

13. L. CORNELIUS SCIPIO ASIATICUS, also called ASIAGENES or ASIAGENUS, was the son of No. 9, and the brother of the great Africanus [No. 12]. He served under his brother in Spain, where he took the town of Oringis in B. C. 208; and on the completion of the war was sent by his brother to Rome, with the joyful news. He was praetor in B. C. 193, when he obtained the province of Sicily, and consul in B. C. 190, with C. Laelius. The senate had not much confidence in his abilities (Cic. *Phil.* xi. 7), and it was only through the offer of his brother Africanus to accompany him as a legate that he obtained the province of Greece and the conduct of the war against Antiochus (Liv. xxviii. 3, 4, 17, xxxiv. 54, 55, xxxvi. 45, xxxvii. 1). He defeated Antiochus at Mount Sipylus, in B. C. 190, entered Rome in triumph in the following year, and assumed the surname of Asiaticus. The history of his accusation and condemnation, and of the confiscation of his property, has been already related in the life of his brother. But notwithstanding the poverty to which he is said to have been reduced (Liv. xxxviii. 60), he celebrated with great splendour, in B. C. 185, the games which he had vowed in his war with Antiochus. Valerius of Antium related that he obtained the necessary money during an embassy on which he was sent after his condemnation, to settle the disputes between the kings Antiochus and Eumenes. He was a candidate for the censorship in B. C. 184, but was defeated by the old enemy of his family, M. Porcius Cato, who gave another proof of his hatred to the family by depriving Asiaticus of his horse at the review of the equites (Liv. xxxix. 22, 40, 44). It appears, therefore, that even as late as this time an eques did not forfeit his horse by becoming a senator.

The name of Scipio Asiaticus occurs on coins, and he is the only one of the family of whom coins are extant. On the obverse is a head crowned with laurel, and on the reverse Jupiter



COIN OF L. SCIPIO ASIATICUS.

driving a quadriga, with L. SCIP. ASIAG. i. e. *Asiagenes* or *Asiagenus*. Though Livy usually calls him Asiaticus, he gives Asiagenes as his surname in one passage (xxxix. 44): in the epitaph on his tomb he is called Asiagenus.

14. P. CORNELIUS SCIPIO AFRICANUS, the elder son of the great Africanus [No. 12], was prevented by his weak health from taking any part in public affairs. Cicero praises his oratiunculae and his Greek history, and remarks that, with the greatness of his father's mind he possessed a larger amount of learning. He had no son of his own, but adopted the son of L. Aemilius Paulus [see below, No. 21]. (Cic. *Brut.* 19, *Cat. Maj.* 11, *de Off.* i. 33; Vell. Pat. i. 10). He was elected augur in B. C. 180 (Liv. xl. 42), and was also Flamen Dialis, as we see from the inscription on his tomb. This inscription runs as follows:—"Quei apicem, insigne Dialis flaminis, gessistei, mors perfecit tua, ut essent omnia brevia, honos fama virtusque, gloria atque ingenium. Quibus sei in longa licuisset tibe utier vita, facile superas(s)es gloriam majorem. Quare lubens te in gremiu(m), Scipio, recipit terra, Publi, prognatum Publio, Corneli." (Orelli, *Inscript.* No. 558).

15. L. or CN. CORNELIUS SCIPIO AFRICANUS, the younger son of the great Africanus [No. 12]. He accompanied his father into Asia in B. C. 190, and was taken prisoner by Antiochus, as has already been related in the life of his father. Appian, in relating this circumstance (*Syr.* 29), confounds him with the celebrated Africanus minor. This Scipio was a degenerate son of so illustrious a sire, and only obtained the praetorship, in B. C. 174, through Cicereius, who had been a scriba of his father, giving way to him. In the same year he was expelled from the senate by the censors. (Liv. xli. 27; Val. Max. iii. 5. § 1, iv. 5. § 3.)

16. CORNELIA, the elder daughter of the great Africanus [No. 12], married P. Scipio Nasica Corculum, No. 23. [CORNELIA, No. 4.]

17. CORNELIA, the younger daughter of the great Africanus [No. 12], married Tib. Sempronius Gracchus, and became by him the mother of the two celebrated tribunes. [CORNELIA, No. 5.]

18. L. CORNELIUS SCIPIO ASIATICUS, the son of the conqueror of Antiochus [No. 13]. The following is the inscription on his tomb: "L. Corneli L. F. P. N. Scipio quaist. tr. mil. annos gnatus XXXIII. mortuos. Pater regem Antioco(m) subegit" (Orelli, *Inscr.* No. 556). As he is here called quaestor, he is probably the same as the L. Cornelius Scipio, the quaestor, who was sent to meet Prusias and conduct him to Rome, when this monarch visited Italy in B. C. 167 (Liv. xlv. 44).

19. L. CORNELIUS SCIPIO ASIATICUS, is only known from the Fasti Capitolini, as the son of No. 18, and father of No. 20.

20. L. CORNELIUS SCIPIO ASIATICUS, is first mentioned in B. C. 100, when he took up arms with the other members of the senate against Saturninus (Cic. *pro Rabir. Perd.* 7). In the Social War he was stationed with L. Acilius in the town of Aesernia, from which they escaped on the approach of Vettius Scato in the dress of slaves (Appian, *B. C.* i. 41). He belonged to the Marian party in the civil wars, and was appointed consul in B. C. 83 with C. Norbanus. In this year Sulla returned to Italy, and advanced against the consuls. He defeated Norbanus in Italy, but seduced the troops of Scipio to desert their general, who was taken prisoner in his camp along with his son Lucius, but was dismissed by Sulla uninjured. He was, however, included in the proscription in the following year, B. C. 82, whereupon he fled to Massilia, and passed there the remainder of his life. His daughter was married to P. Sestius (Appian, *B. C.* i. 82, 85, 86; Plut. *Sull.* 28, *Sertor.* 6; Liv. *Epit.* 85; Flor. iii. 21; Oros. v. 21; Cic. *Phil.* xii. 11, xiii. 1; Cic. *pro Sest.* 3; Schol. Bob. *in Sest.* p. 293, ed. Orelli). Cicero speaks favourably of the oratorical powers of this Scipio (*dicebat non imperite*, Cic. *Brut* 47).

21. P. CORNELIUS SCIPIO AEMILIANUS AFRICANUS MINOR, was the younger son of L. Aemilius Paulus, the conqueror of Macedonia, and was adopted by P. Scipio, the son of the conqueror of Hannibal [No. 14], whose mother was a sister of L. Aemilius Paulus. He was born about B. C. 185. In his seventeenth year he accompanied his father Paulus to Greece, and fought under him at the battle of Pydna, in B. C. 168 (Liv. xliv. 44; Plut. *Aemil. Paul.* 22). While in Greece he probably became acquainted with the historian Polybius; and when the latter was sent to Rome, along with the other Achaean exiles, in the following year, B. C. 167, Scipio afforded him the patronage and protection of his powerful family, and formed with him that close and intimate friendship which continued unbroken throughout his life. Scipio appears from his earliest years to have devoted himself with ardour to the study of literature; and he eagerly availed himself of the superior knowledge of Polybius to direct him in his literary pursuits. He was accompanied by the Greek historian in almost all his campaigns, and in the midst of his most active military duties, lost no opportunity of enlarging his knowledge of Greek literature and philosophy, by constant intercourse with his friend. At a later period he also cultivated the acquaintance of the philosopher Panaetius; nor did he neglect the literature of his own country, for the poets Lucilius and Terence were, as is well known, admitted to his intimacy. His friendship with Laelius, whose tastes and pursuits were so congenial to his own, was as remarkable as that of the elder Africanus with the elder Laelius, and has been immortalised by Cicero's celebrated treatise entitled "Laelius sive de Amicitia." In his younger years it was feared by Scipio's friends that he would not uphold the honour of his house, an apprehension probably only founded on his literary habits and pursuits; but in him the love of Greek refinement and Greek literature did not emasculate his mind, or incapacitate him for taking a distinguished part in public affairs. On the contrary he is said to have cultivated the virtues which distinguished the older Romans, and to have made Cato the model of his conduct. If we may believe his panegyrists, Polybius and Cicero, he possessed all the simple virtues of an old Roman, mellowed by the refining influences of Greek civilisation.

Scipio first attracted public notice in B. C. 151. The repeated disasters which the Roman arms had sustained in Spain had inspired such dread of that war, that when the consuls attempted to levy troops in B. C. 151, no one was willing to enlist as a soldier, or to take the offices of tribune or legate. Scipio inspired confidence by coming forward, and offering to serve in Spain in any

capacity in which the consuls might choose to employ him. He was appointed military tribune, and accompanied the consul L. Lucullus to Spain. Here he distinguished himself by his personal courage. On one occasion he slew, in single combat, a gigantic Spanish chieftain; and at another time he was the first to mount the walls at the storming of the city of Intercatia. Such daring deeds gained for him the admiration of the barbarians, while his integrity and other virtues conciliated their regard and esteem. He quite threw into the shade his avaricious and cruel commander, and revived among the Spaniards the recollection of his grandfather, the elder Africanus. In the following year, B. C. 150, he was sent by Lucullus to Africa to obtain from Masinissa a supply of elephants. His name secured him a most honourable reception from the aged Numidian monarch. He arrived in the midst of the war between Masinissa and the Carthaginians, and was requested by the latter to act as mediator between them; but he was unable to accomplish any thing, and returned to Spain with the elephants.

On the breaking out of the third Punic war in B. C. 149, Scipio again went to Africa, but still only with the rank of military tribune. Here Scipio gained still more renown. By his personal bravery and military skill he repaired, to a great extent, the mistakes, and made up for the incapacity of the consul Manilius, whose army on one occasion he saved from destruction. His abilities gained him the complete confidence of Masinissa and the Roman troops, while his integrity and fidelity to his word were so highly prized by the enemy, that to his promise only would they trust. Accordingly, the commissioners, who had been sent by the senate to inspect the state of affairs in the Roman camp, made the most favourable report of his abilities and conduct. When L. Calpurnius Piso took the command of the army in the following year, B. C. 148, Scipio left Africa, and returned to Rome, accompanied by the wishes of the soldiers that he would soon return to be their commander. Many of them wrote to their friends at Rome, saying that Scipio alone could conquer Carthage, and the opinion became general at Rome that the conduct of the war ought to be entrusted to him. Even the aged Cato, who was always more ready to blame than to praise, praised Scipio in the Homeric words (*Od.* x. 495), "He alone has wisdom, the rest are empty shadows" (Plut. *Cat. Maj.* 27). The prepossession in favour of Scipio was still further increased by the want of success which attended the operations of Piso; and, accordingly, when he became a candidate for the aedileship for B. C. 147 he was elected consul, although he was only thirty-seven, and had not therefore attained the legal age. The senate, of course, assigned to him Africa as his province, to which he forthwith sailed, accompanied by his friends Polybius and Laelius. The details of the war, which ended in the capture of Carthage, are given by Appian (*Pun.* 113—131), and would take up too much space to be repeated here. The Carthaginians defended themselves with the courage of despair. They were able to maintain possession of their city till the spring of the following year, B. C. 146, when the Roman legions at length forced their way into the devoted town. The inhabitants fought from street to street, and from house to house, and the work of destruction and butchery went on for days. The fate of this once magnificent city moved Scipio to tears, and anticipating that a similar catastrophe might one day befall Rome, he is said to have repeated the lines of the Iliad (vi. 448) over the flames of Carthage,

> ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή,
> καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.

After completing the arrangements for reducing Africa to the form of a Roman province, he returned to Rome in the same year, and celebrated a splendid triumph on account of his victory. The surname of Africanus, which he had inherited by adoption from the conqueror of Hannibal, had been now acquired by him by his own exploits.

In B. C. 142 Scipio was censor with L. Mummius. Scipio, in the administration of the duties of his office, followed in the footsteps of Cato, and attempted by severity to repress the growing luxury and immorality of his contemporaries. He exhorted the people to uphold and maintain the customs of their ancestors in a speech which was preserved in later times. His efforts, however, to preserve the old Roman habits were thwarted by his colleague Mummius, who had himself acquired a love for Greek and Asiatic luxuries, and was disposed to be more indulgent to the people (Gell. iv. 20, v. 19; Val. Max. vi. 4. § 2). In the solemn prayer offered at the conclusion of the lustrum, Scipio changed the supplication for the extension of the commonwealth into one for the preservation of its actual possessions (Val. Max. iv. 1. § 10*). He vainly wished to check the appetite for foreign conquests, which had been still further excited by the capture of Carthage.

In B. C. 139 Scipio was brought to trial before the people by Ti. Claudius Asellus, the tribune of the plebs. He seems to have been accused of majestas; but Asellus attacked him out of private animosity, because he had been deprived of his horse, and reduced to the condition of an aerarian by Scipio in his censorship. Scipio was acquitted, and the speeches which he delivered on the occasion obtained great celebrity, and were held in high esteem in a later age (Gell. ii. 20, iii. 4, vii. 11; Cic. *de Orat.* ii. 64, 66; for further particulars see Vol. I. p. 385, a.). It appears to have been after this event that Scipio was sent on an embassy to Egypt and Asia to attend to the Roman interests in those countries (Cic. *de Rep.* vi. 11). To show his contempt of the pomp and luxury in which his contemporaries indulged, he took with him only five slaves on this mission. (Athen. vi. p. 273.)

The long continuance of the war in Spain, and the repeated disasters which the Roman arms experienced in that country, again called Scipio to the consulship. He was appointed consul in his absence, along with C. Fulvius Flaccus, and had the province of Spain assigned to him, B. C. 134. His first efforts were directed to the restoration of discipline in the army, which had become almost disorganised by sensual indulgences. After bringing the troops into an efficient condition by his

* Valerius Maximus, however, appears to be mistaken in stating that Scipio held the lustrum, since Cicero says (*de Orat.* ii. 66), that it was held by his colleague Mummius.

severe and energetic measures, he laid siege to Numantia, which was defended by its inhabitants with the same courage and perseverance which has pre-eminently distinguished the Spaniards in all ages in defence of their walled towns. It was not till they had suffered the most dreadful extremities of famine that they surrendered the place in the following year, B. C. 133. Fifty of the principal inhabitants were selected to adorn Scipio's triumph, the rest were sold as slaves, and the town was levelled to the ground. He now received the surname of Numantinus in addition to that of Africanus. While Scipio was employed in the reduction of Numantia, Rome was convulsed by the disturbances consequent upon the measures proposed by Tib. Gracchus in his tribunate, and which ended in the murder of the latter. Although Scipio was married to Sempronia, the sister of the fallen tribune, he had no sympathy with his reforms, and no sorrow for his fate; and upon receiving intelligence of his death at Numantia, he is said to have exclaimed in the verse of Homer. (*Od.* i. 47): —

"So perish all who do the like again."

Upon his return to Rome in B. C. 132, he did not disguise his sentiments, and when asked in the assembly of the tribes by C. Papirius Carbo, the tribune, who entered upon his office at the end of this year, what he thought of the death of Tib. Gracchus, he boldly replied that he was justly slain (*jure caesum*). The people, who had probably expected a different answer from their favourite general and from the brother-in-law of their martyred defender, loudly expressed their disapprobation; whereupon Scipio, with true aristocratic contempt for the mob, exclaimed "Taceant quibus Italia noverca est." (Val. Max. vi. 2. § 3; Aurel. Vict. *de Vir. Ill.* 58; Plut. *Tib. Gracch.* 21; Cic. *Lael.* 25.) The people did not forget this insult, and from this time Scipio lost much of his influence over them. Still there was a prestige attaching to his name which the people could not divest themselves of, and it was mainly owing to his influence and authority that the aristocratical party were able to defeat the bill of the tribune Carbo, by which the same persons were to be allowed to be elected tribunes as often as the people pleased (Liv. *Epit.* 59; Cic. *Lael.* 25). Scipio was now regarded as the acknowledged leader of the aristocracy, and the latter resolved to avail themselves of his powerful aid to prevent the agrarian law of Tib. Gracchus from being carried into effect. The socii had become already alarmed at the prospect of losing some of their lands, and Scipio skilfully availed himself of the circumstance to propose in the senate, in B. C. 129, that all disputes respecting the lands of the allies should be taken out of the hands of the commissioners, who were appointed under the agrarian law of Tib. Gracchus, and that the decision respecting them should be committed to other persons. This would have been, in effect, equivalent to an abrogation of the law; and accordingly Fulvius Flaccus, Papirius Carbo and C. Gracchus, the three commissioners, offered the most vehement opposition to his proposal. In the forum he was accused by Carbo with the bitterest invectives as the enemy of the people, and upon his again expressing his approval of the death of Tib. Gracchus, the people shouted out "Down with the tyrant." In the evening he went home accompanied by the senate and a great number of the allies, and then retired quietly to his sleeping-room with the intention of composing a speech for the following day. In the following morning Rome was thrown into consternation by the news that Scipio was found dead in his room. The most contradictory rumours were circulated respecting his death, but it was the general opinion that he was murdered. Some thought that he died a natural death, and others that he put an end to his own life, despairing of being able to carry his proposal through the assembly on the following day; but the fact, which is admitted by all writers, that there was no inquiry into the cause of his death, corroborates the popular opinion that he was murdered. Suspicion fell upon various persons; his wife Sempronia and her mother Cornelia were suspected by some; Carbo, Fulvius, and C. Gracchus by others (Appian, *B. C.* i. 19, 20; Vell. Pat. ii. 4; Plut. *C. Gracch.* 10; Schol. Bob. *in Mil.* p. 283, ed. Orelli). Of all these Papirius Carbo was most generally believed to have been guilty, and is expressly mentioned as the murderer by Cicero. (Cic. *de Or.* ii. 40, *ad Fam.* ix. 21. § 3, *ad Q. Fr.* ii. 3. § 3.)

The character of Scipio is thus described by Niebuhr: — "Scipio is one of those characters who have a great reputation in history, which, however, in my opinion, is not altogether well deserved. He was, it is true, a very eminent general, and a great man; he did many a just and praiseworthy thing; but he made a show of his great qualities, and Polybius, his friend and instructor in military matters, who in other respects loves him very much, shows in his narrative quite clearly that the virtues of Scipio were ostentatious. Things which every other good and honest man does quietly, Scipio boasts of, because they are not common among his own countrymen. What distinguishes him is an unflinching political character: he belonged to those who wished by all means to maintain the state of things such as it actually was. Every thing which existed had in his eyes an indisputable right to exist, and he never asked whether it was right or wrong in its origin, or how detrimental its injustice was to the republic itself." (*Lectures on Roman History*, vol. i. p. 293, ed. Schmitz.) Some deductions, however, should be made from this estimate of his political character. It is true that after his return from Numantia, he opposed with the utmost energy the measures of the popular party; but previous to that time he had recognised the necessity of some concessions to the popular feeling, and had incurred the serious displeasure of his own party by supporting in B. C. 139 the Lex Tabellaria of the tribune L. Cassius Longinus (Cic. *Brut.* 25, *de Leg.* iii. 16). Some even went so far as to class him among the men of the people (Cic. *Acad.* ii. 5). With respect to the literary attainments of Scipio, there was but one opinion in antiquity. He was better acquainted with Greek literature and philosophy than any of his contemporaries, unless it were his friend Laelius. He spoke his own language with purity and elegance (*omnium aetatis suae purissime locutum*, Gell. ii. 20), of which we have a striking confirmation in the report, whether true or false, of his having assisted Terence in the composition of his comedies. He was one of the most distinguished orators of his day (Cic. *Brut.* 21 *de*

Orat. i. 49; Vell. Pat. ii. 9; Quintil. xii. 10. § 10); and his speeches were admired, as we have seen above, down to a late period. The few fragments of them, which have been preserved by A. Gellius and others, are given by Meyer (*Orat. Roman. Fragm.* pp. 176—193, 2d ed.). The general opinion entertained by the Romans of a subsequent age respecting Scipio is given in the most pleasing colours by Cicero in his work on the Republic, in which Scipio is introduced as the principal speaker. (The life and character of Scipio are delineated with ability by Nitzsch, in his treatise *Polybius*, Kiel, 1842, and also in his work *Die Gracchen und ihre nächsten Vorgänger*, Berlin, 1847; on the death of Scipio, see Scheu, *De Morte Africani minoris ejusque auctoribus*, in Beier's edition of Cicero's *Laelius*, Leipzig, 1828; Gerlach, *Der Tod des P. Cornelius Scipio Aemilianus*, in his *Historische Studien*, p. 254, &c., Hamburgh, 1841; Zimmermann, *Zeitschrift für die Alterthumswissenschaft*, 1841, No. 52.)

22. P. Cornelius Scipio Nasica, that is, "Scipio with the pointed nose," was the son of Cn. Scipio Calvus, who fell in Spain in B.C. 211. [No. 10.] He is first mentioned by Livy in B.C. 204 as a young man who was not yet of sufficient age to obtain the quaestorship, but was nevertheless judged by the senate to be the best citizen in the state, and was therefore sent to Ostia along with the Roman matrons to receive the statue of the Idaean Mother, which had been brought from Pessinus. In B.C. 200 he was one of the triumvirs, for the purpose of settling new colonists at Venusia; he was curule aedile in B.C. 196, praetor in 194, and in this year as well as in the following fought with great success in Further Spain, which was assigned to him as his province. But, notwithstanding these victories, and the powerful support of his cousin, the great Africanus, he was an unsuccessful candidate for the consulship for B.C. 192, and did not obtain it till the following year, when he was elected with M'. Acilius Glabrio. In his consulship, B.C. 191, he fought against the Boii, defeated them in battle, and triumphed over them on his return to Rome. He defended his cousin, L. Scipio Asiaticus, when he was accused in B.C. 187, after his conquest of Antiochus. He was one of the many distinguished men, who sued for the censorship in B.C. 184, but was defeated by M. Porcius Cato. Hence Pliny speaks of him (*H. N.* vii. 34), as *bis repulsa notatus a populo*. In B.C. 183 and 182 he was engaged as one of the triumviri in settling a Latin colony at Aquileia. The last time he is mentioned is in B.C. 171, when he was one of the advocates appointed by the Spanish deputies to bring to trial the Roman governors who had oppressed them. Scipio Nasica is mentioned both by Cicero and Pomponius as a celebrated jurist, and the latter writer adds, that a house was given to him by the state in the Via Sacra, in order that he might be more easily consulted (Liv. xxix. 14. xxxi. 49, xxxiii. 25, xxxiv. 42, 43, xxxv. 1, 10, 24, xxxvi. 1, 2, 37, &c., xxxviii. 58, xxxix. 40, 55, xl. 34, xliii. 2; Diod. *Excerpta*, p. 605, ed. Wess.; Val. Max. vii. 5. § 2; Cic. *de Fin.* v. 22, *de Harusp. Resp.* 13, *de Orat.* ii. 68, iii. 33; Pomponius, *de Origine Juris* in Dig. 1. tit. 2. s. 2. § 37, where he is erroneously called Caius; Zimmern, *Geschichte des Römischen Privatrechts*, vol. i. p. 278.)

23. P. Cornelius Scipio Nasica Corculum, the son of No. 22, was twice consul, censor and pontifex maximus. He inherited from his father a love for jurisprudence, and became so celebrated for his discernment and for his knowledge of the pontifical and civil law, that he received the surname of Corculum (*corculum a corde dicebant antiqui solertem et acutum*, Festus, *s. v.*). He married a daughter of Scipio Africanus the elder. He is first mentioned in B.C. 168, when he served with distinction under L. Aemilius Paulus in Macedonia. He was consul for the first time in B.C. 162 with C. Marcius Figulus, but abdicated, together with his colleague, almost immediately after they had entered upon their office, on account of some fault in the auspices. He was censor B.C. 159 with M. Popillius Laenas, when he enacted, together with his colleague, that no statues of public men should be allowed to be erected in the forum without the express sanction of the senate or the people. In his censorship the clepsydra was for the first time introduced at Rome. He was consul a second time in B.C. 155 with M. Claudius Marcellus, and subdued the Dalmatians. He was a firm upholder of the old Roman habits and manners, and a strong opponent of all innovations, of which he gave a striking instance in his second consulship, by inducing the senate to order the demolition of a theatre, which was near completion, as injurious to public morals. When Cato repeatedly expressed his desire for the destruction of Carthage, Scipio, on the other hand, declared that he wished for its preservation, since the existence of such a rival would prove a useful check upon the licentiousness of the multitude. He was elected pontifex maximus in B.C. 150. The reputation of Scipio Corculum as a jurist has been already alluded to; his oratory is likewise praised by Cicero; and he is described by Aurelius Victor as a man "eloquentia primus, juris scientia consultissimus, ingenio sapientissimus." (Aurel. Vict. *de Vir. Ill.* 44, who confounds him with his father; Liv. xliv. 35, 36, 46, *Epit.* 47—49; Polyb. xxix. 6; Plin. *H. N.* xxxiv. 14; Cic. *de Nat. Deor.* ii. 4, *de Div.* ii. 35, *Brut.* 20, 58, *Cat.* 14, *Tusc.* i. 9; Plut. *Cat. Maj.* 27; Appian, *Pun.* 69, *B. C.* i. 28, but there is an anachronism in the last cited passage of Appian.)

24. P. Cornelius Scipio Nasica Serapio, the son of No. 23, was a fierce and stiff-necked aristocrat, and is chiefly known by the repeated mention of him in Cicero's writings, as the leader of the senate in the murder of Tib. Gracchus. He is first mentioned in B.C. 149, when he was sent along with Cn. Scipio Hispallus [No. 28], to demand from the Carthaginians the surrender of their arms (Appian, *Pun.* 80). He was unsuccessful in his application for the aedileship, but was consul in B.C. 138, with D. Junius Brutus. In consequence of the severity with which he and his colleague conducted the levy of troops, they were thrown into prison by C. Curiatius, the tribune of the plebs. It was this Curiatius who gave Nasica the nick-name of Serapio, from his resemblance to a dealer in sacrificial animals, or some other person of low rank, who was called by this name; but though given him in derision, it afterwards became his distinguishing surname (Liv. *Epit.* 55; Val. Max. ix. 14. § 3; Plin. *H. N.* vii. 10). In B.C. 133, when the tribes met to re-elect Tib. Gracchus to the tribunate, and the utmost confusion prevailed

in the forum, Nasica called upon the consuls to save the republic; but as they refused to have recourse to violence, he exclaimed, "As the consul betrays the state, do you who wish to obey the laws follow me," and so saying rushed forth from the temple of Fides, where the senate was sitting, followed by the greater number of the senators. The people gave way before them, and Gracchus was assassinated as he attempted to escape (Appian, *B. C.* i. 16; Plut. *Tib. Gracch.* 19; for further particulars see Vol. II. p. 293). In consequence of his conduct on this occasion Nasica became an object of such detestation to the people, that the senate found it advisable to send him on a pretended mission to Asia, although he was pontifex maximus, and ought not, therefore, to have quitted Italy. He did not venture to return to Rome, and after wandering about from place to place, died soon afterwards at Pergamum. (Plut. *Tib. Gracch.* 21; Cic. *pro Flacc.* 21; and the other passages of Cicero in Orelli's *Onomast. Tull.* vol. ii. p. 191.)

25. P. Cornelius Scipio Nasica, son of No. 24, was consul B.C. 111, with L. Calpurnius Bestia, and remained in Italy, while his colleague had the conduct of the war against Jugurtha. He died during his consulship. He is described by Diodorus as a man who was inaccessible to bribery throughout his life, though he lived in an age of general corruption. Cicero speaks with praise of the affability of his address, in which his father was deficient; and although he spoke neither much nor often in public, he was equal to any of his contemporaries in the purity of his Latin, and surpassed them in wit and humour. (Sall. *Jug.* 27; Diod. *Excerpt.* p. 606, ed. Wess.; Cic. *de Off.* i. 30, *Brut.* 34, *pro Planc.* 34, and Schol. Bob. p. 259, ed. Orelli.)

26. P. Cornelius Scipio Nasica, son of No. 25, praetor B.C. 94, is mentioned by Cicero as one of the advocates of Sex. Roscius of Ameria. He married Licinia, the second daughter of L. Crassus, the orator. (Cic. *pro Sex. Rosc.* 28, *Brut.* 58.) He had two sons, both of whom were adopted, one by his maternal grandfather L. Crassus in his testament, and is therefore called L. Licinius Crassus Scipio [Crassus, No. 26]; and the other by Q. Caecilius Metellus Pius, consul B.C. 80, and is therefore called Q. Caecilius Metellus Pius Scipio. This Scipio became the father-in-law of Cn. Pompey the triumvir, and fell in Africa in B.C. 46. His life is given elsewhere. [Metellus, No. 22.]

27. Cn. Cornelius Scipio Hispallus, a son of L. Scipio [No. 11], who was a brother of the two Scipios who fell in Spain. Hispallus was praetor B.C. 179, and consul B.C. 171, with Q. Petillius Spurinus. He was struck with paralysis during his consulship, and died at Cumae in the course of the year. (Liv. xl. 44, xli. 14, 16.)

28. Cn. Cornelius Scipio Hispallus, son of No. 27, was sent along with Scipio Nasica Serapio [No. 24], in B.C. 149, to demand from the Carthaginians the surrender of their arms (Appian, *Pun.* 80). He was praetor, B.C. 139, when he published an edict that all Chaldaeans (i. e. astrologers) should leave Rome and Italy within ten days (Val. Max. i. 3. § 2). Valerius Maximus (*l. c.*) calls him Caius; whence Pighius makes him the brother of the Hispallus mentioned by Appian, but it is far more probable that there should be a mistake in Valerius Maximus of *C.* for *Cn.* than that he should have borne a praenomen which does not occur elsewhere in the family of the Scipios.

29. Cn. Cornelius Scipio Hispallus, the son of No. 28, is mentioned only by Valerius Maximus, who relates (vi. 3. § 3), that he had obtained the province of Spain by lot, but was prevented by the senate from going thither on account of the disgraceful life he had previously led.

30. Cornelius Scipio Salutio, an obscure person, whom Caesar is said to have carried with him in his African campaign, B.C. 46, and to have placed in front of the army, because it was believed that a Scipio would always conquer in Africa, and he had to fight against Metellus Scipio, the general of the Pompeian troops. Others, however, thought that he did it as a kind of joke, to show his contempt of Metellus Scipio. Pliny relates that he was called Salutio from his resemblance to a mimus of this name. Dion Cassius calls him Salatton. (Suet. *Caes.* 59; Plut. *Caes.* 52; Dion Cass. xlii. 58; Plin. *H. N.* vii. 12, xxx. 2.)

31. P. Cornelius Scipio, married Scribonia, who was afterwards the wife of Augustus, and by whom he had two children [Nos. 32 and 33]. His descent is uncertain, and we have no particulars of his life. Suetonius says (*Octav.* 62) that both the husbands of Scribonia, before she was married to Augustus, were men of consular rank; but this statement makes the matter still more uncertain, since the last Scipio who obtained the consulship was L. Scipio Asiaticus in B.C. 83. [No. 20.]

32. P. Cornelius Scipio, son of No. 31 and Scribonia, afterwards the wife of Augustus, was consul B.C. 16 with L. Domitius Ahenobarbus. (Dion Cass. liv. 19; Propert. iv. 11. 67.)

33. Cornelia, daughter of No. 31 and Scribonia, married Paulus Aemilius Lepidus, censor B.C. 22. [Lepidus, No. 19.]

34. Cornelius Scipio, legatus of Junius Blaesus, proconsul of Africa, under whom he served in the campaign against Tacfarinus in A.D. 22 (Tac. *Ann.* iii. 74). He may, perhaps, have been the son of No. 32.

35. Cornelia, who married L. Volusius Saturninus, consul suffectus A.D. 3, and who was the mother of Q. Volusius Saturninus, consul A.D. 56 (Plin. *H. N.* vii. 12. s. 14), may have been the sister of No. 34. [Saturninus, Volusius, Nos. 2 and 3.]

36. P. Cornelius Scipio, perhaps the son of 34, was the husband of Poppaea Sabina, who was put to death by Messalina, the wife of the emperor Claudius. He did not venture to express any disapprobation of the deed, and showed his subserviency at a later period by proposing in the senate that thanks should be returned to Pallas, the freedman of Claudius, because he allowed himself to be regarded as one of the servants of the emperor, although he was descended from the kings of Arcadia. He was consul under Nero in A.D. 56, with L. Volusius Saturninus, who was probably his first cousin. (Tac. *Ann.* xi. 2, 4, xii. 53, xiii. 25; Plin. *H. N.* vii. 12. s. 14.)

The lives of the Scipios are given with accuracy by Haakh in the *Real-Encyclopädie der classichen Alterthumswissenschaft*, to which we have been much indebted in drawing up the previous account.

SCIRAS or SCLE'RIAS (Σκίρας, Σκληρίας), of Tarentum, was one of the followers of Rhinthon in that peculiar sort of comedy, or rather burlesque tragedy, which was cultivated by the Dorians of Magna Graecia, and especially at Tarentum. [RHINTHON.] His *Meleager* is quoted by Athenaeus, who describes the species of composition now referred, to by the phrase τῆς Ἰταλικῆς καλουμένης Κωμῳδίας (ix. p. 402, b.). He is also quoted by other writers. The true form of his name is doubtful, but in the greater number of the few passages in which he is quoted he is called Sclerias. The genuineness of some of the fragments is also doubtful. (Fabric. *Bibl. Graec.* vol. ii. p. 491; Müller, *Dor.* iv. 7. § 6.) [P. S.]

SCIRAS (Σκιράς), a surname of Athena, under which she had a temple in the Attic port of Phaleron, and in the island of Salamis (Paus. i. 1. § 4; Herod. viii. 94). In the month of Scirophorion a festival was celebrated at Athens in honour of her, which was called σκιραφόρια (Harpocr. *s. v.* Σκίρον). The foundation of the temple at Phaleron is ascribed by Pausanias to a soothsayer, Scirus of Dodona, who is said to have come to Attica at the time when the Eleusinians were at war with king Erechtheus. (Paus. i. 36. § 3; comp. Strab. ix. p. 393; Steph. Byz. *s. v.* Σκίρος.) [L. S.]

SCIRON (Σκίρων or Σκείρων). 1. A famous robber who haunted the frontier between Attica and Megaris, and not only robbed the travellers who passed through the country, but compelled them, on the Scirōnian rock to wash his feet, during which operation he kicked them with his foot into the sea. At the foot of the rock there was a tortoise, which devoured the bodies of the robber's victims. He was slain by Theseus, in the same manner in which he had killed others (Plut. *Thes.* 10; Diod. iv. 59; Strab. ix. p. 391; Paus. i. 44. § 12; Schol. *ad Eurip. Hipp.* 976; Ov. *Met.* vii. 445). In the pediment of the royal Stoa at Athens, there was a group of figures of burnt clay, representing Theseus in the act of throwing Sciron into the sea. (Paus. i. 3. § 1.)

2. A son of Pylas and grandson of Lelex. He was married to the daughter of Pandion, and disputed with her brother Nisus the government of Megara; but Aeacus, who was chosen umpire, decided that Nisus should have the government of Megara, and Sciron the command in war (Paus. i. 39. § 5). Other traditions called this Sciron the husband of Chariclo, and father of Endeis. (Plut. *Thes.* 10.) [L. S.]

SCIRON or SCYRON (Σκίρων or Σκύρων), a Messenian who enjoyed a high estimation among his countrymen, and held the office of Ephor at the time of the unprincipled aggression of the Aetolian Dorimachus [DORIMACHUS]. He strongly urged his countrymen to exact reparation from the Aetolians, and, by his conduct in the assembly on this occasion, incurred the mortal enmity of Dorimachus. (Polyb. iv. 4.) [E. H. B.]

SCIRO'NIDES (Σκιρωνίδης), an Athenian, was joined with Phrynichus and Onomacles in the command of an Athenian and Argive force, which was sent out to the coast of Asia Minor in B. C. 412. After a successful engagement with the Milesians, they prepared to besiege Miletus; but, on the arrival of a Peloponnesian and Sicilian fleet, they sailed away to Samos, by the advice of Phrynichus, without risking a battle. In the same year Scironides was one of the generals left at Samos, while Strombichides, with two colleagues, proceeded to act against Chios: but, in B. C. 411, Peisander induced the Athenians to recall Phrynichus and Scironides, and to transfer the command at Samos to Leon and Diomedon. (Thuc. viii. 25—27, 30, 54.) [E. E.]

SCIRUS (Σκίρος), a soothsayer of Dodona, who, in the reign of Erechtheus, came to Salamis, and was afterwards honoured in the island with heroic honours. Salamis is further said to have been called after him, Sciras. (Paus. i. 36. § 3; Strab. ix. p. 393; Steph. Byz. *s. v.*) [L. S.]

SCLE'RIAS. [SCIRAS.]

SCOPAS (Σκόπας), an Aetolian, who held a leading position among his countrymen at the period of the outbreak of the Social War, B. C. 220. He was a kinsman of Ariston, who at this time held the office of praetor, or general of the Aetolian league, and the latter confided to him the chief conduct of affairs. On this account it was to Scopas that Dorimachus applied for assistance after the ill success of his predatory expedition against Messenia [DORIMACHUS], and although no pretext had been given for involving the Aetolian nation in war, these two chiefs were bold enough to undertake the enterprise on their own account. In the spring of B. C. 220 accordingly they led an expedition against the Messenians, and not only ravaged the territories of the latter, but when Aratus himself at the head of the Achaean army had come to their support, totally defeated him at Caphyae, and effected their retreat unmolested (Polyb. iv. 5, 6, 9, 10—13.) This daring outrage having naturally led to a public declaration of war by the Achaeans and their ally Philip king of Macedonia against the Aetolians, the latter chose Scopas for their Strategus during the ensuing year, and entrusted to him the conduct of the war which he had himself brought upon them. In the spring of 219 he invaded Macedonia with a large force, laid waste the open country of Pieria without opposition, and having made himself master of Dium, not only destroyed the town, but even plundered and burnt the celebrated temple which gave name to the city. Meanwhile, however, he neglected the defence of Aetolia itself, and left it open to Philip to obtain important advantages on the side of Acarnania (Id. iv. 27, 62, v. 11). The next year (218) he was sent by Dorimachus (who had succeeded him in the supreme command) with a mercenary force to the assistance of the Eleans (Id. v. 3), but we have no farther account of his operations in that year, or during the remainder of the Social War. His name does not again occur until the year B. C. 211, when we find him again holding the office of general, and in that capacity presiding in the assembly of the Aetolians, which concluded the alliance with the Roman praetor, M. Valerius Laevinus. The conquest of Acarnania was the bait held out to allure the Aetolians into this league, and Scopas immediately assembled his forces for the invasion of that country. But the determined resistance of the Acarnanians themselves, and the advance of Philip to their relief, rendered his efforts abortive. The next year (B. C. 210) we find him co-operating with Laevinus in the siege of Anticyra, which, after its capture, was given up to the Aetolians (Liv. xxvi. 24—26). After the close of the war with Philip, we are told that the Aetolians were distracted

with civil dissensions, and in order to appease these disorders, and provide some remedy against the burden of debts with which the chief persons in the country were oppressed, Scopas and Dorimachus were appointed to reform the constitution, B. C. 204. They were certainly not well qualified for legislators, and Scopas had only undertaken the charge from motives of personal ambition; on finding himself disappointed in which, he withdrew to Alexandria. Here he was received with the utmost favour by the ministers who ruled during the minority of the young king, Ptolemy V., and appointed to the chief command of the army in Coele-Syria, where he had to make head against the ambitious designs of Antiochus the Great. At first he was completely successful, and reduced the whole province of Judaea into subjection to Ptolemy, but was afterwards defeated by Antiochus at Panium, and reduced to shut himself up within the walls of Sidon, where (after an ineffectual attempt by Ptolemy to relieve him) he was ultimately compelled by famine to surrender (Polyb. xiii. 1, 2, xvi. 18, 19, 39; Joseph. *Ant.* xii. 3. § 3; Hieronym. *ad Daniel.* xi. 15, 16). Notwithstanding this ill success he appears to have continued in high favour at the Egyptian court, and in B. C. 200 he was sent to Greece with a large sum of money to raise a mercenary force for the service of Ptolemy, a task which he performed so successfully as to carry back with him to Alexandria a body of above 6000 of the flower of the Aetolian youth (Liv. xxxi. 43). His confidence in the support of so large a force, united to his own abilities, and the vast wealth which he had accumulated in the service of the Egyptian king, appears to have inflamed his ambition, and led him to conceive the design of seizing by force on the chief administration of the kingdom. But his projects were discovered before they were ripe for execution, and a force was sent by Aristomenes, the chief minister of Ptolemy, to arrest him. Scopas was taken by surprise, and unable to offer any resistance. He was at once led before the council of the young king, condemned to death, and executed in prison the next night, B.C. 296. According to Polybius he had well deserved his fate by the reckless and insatiable rapacity which he had displayed during the whole period of his residence in Egypt. (Polyb. xviii. 36—38). [E. H. B.]

SCOPAS (Σκόπας), one of the most distinguished sculptors of the later Attic school, was a native of Paros, which was then subject to Athens (Strab. xiii. p. 604; Paus. viii. 45. § 4); and he appears to have belonged to a family of artists in that island. There is an inscription of a much later period (probably the first century B. C.), in which a certain Aristander, the son of Scopas of Paros, is mentioned as the restorer of a statue of C. Billienus, by Agasias, the son of Menophilus of Ephesus; and we also know that there was a sculptor, Aristander of Paros, who lived during the latter part of the Peloponnesian War [ARISTANDER]. These facts, taken in connection with one another, and with the well-known alternate succession of names in a Greek family, make the inference extremely probable that the father of Scopas was that very Aristander who flourished about B. C. 405, and that his family continued to flourish as artists in their native island, almost or quite down to the Christian era (Böckh, *C. I.* No. 2285, b., vol. ii. pp. 236, 237). Scopas flourished during the first half of the fourth century B. C. Pliny, indeed, places him, with Polycleitus, Phradmon, Myron, Pythagoras, and Perelius, at Ol. 90, B. C. 420 (*H. N.* xxxiv. 8. s. 19, Sillig's edition; the common editions place these artists with those of the preceding period, Ol. 87). It will be seen presently that this cannot possibly be true. The source of Pliny's error here, as in other such cases, is no doubt in the manner in which he constructed his lists of artists, arranging the groups according to some particular epoch, and placing in each group artists who were in part contemporary with each other, although the earliest may have lived quite before, and the latest quite after the date specified. Other explanations of the difficulty have been attempted, of which it can only be said here that that of Sillig (*Cat. Art. s. v.*) is too far-fetched, and that the more usual plan of imagining a second artist of the name, a native of Elis, of whom nothing is known from any other source, is a vulgar uncritical expedient, which we have several times had occasion to condemn.

The indications which we possess of the true time of Scopas, in the dates of some of his works, and in the period at which the school of art he belonged to flourished, are sufficiently definite. He was engaged in the rebuilding of the temple of Athena in Arcadia, which must have been commenced soon after Ol. 96. 2, B. C. 394, the year in which the former temple was burnt (Paus. viii. 45. § 1). The part ascribed to him in the temple of Artemis at Ephesus, on the authority of Pliny (*H. N.* xxxvi. 14. s. 21), is a matter of some doubt; but the period to which this testimony would extend his career is established by the undoubted evidence of his share in the sculptures of the Mausoleum in Ol. 107, about B. C. 350, or even a little later. The date cannot be assigned with exactness to a year; but, as Mausolus died in Ol. 106. 4, B. C. 352, and the edifice seems to have been commenced almost immediately, and, upon the death of Artemisia, two years after that of her husband, the artists engaged on the work continued their labours voluntarily, it would follow that they were working at the sculptures both before and after B. C. 350 (Plin. *H. N.* xxxvi. 5. s. 4. § 9; Vitruv. vii. praef. § 12). On these grounds the period of Scopas may be assigned as from B. C. 395 to B. C. 350, and perhaps a little earlier and later. He was probably somewhat older than PRAXITELES, with whom he stands at the head of that second period of perfected art which is called the later Attic school (in contradistinction to the earlier Attic school of Pheidias), and which arose at Athens after the Peloponnesian War. The distinctive character of this school is described under PRAXITELES, p. 519, b.

Like most of the other great artists of antiquity, Scopas is hardly known to us except by the very scanty and obscure notices which Pliny and other writers give us of his works. Happily, however, we possess remains of those works of the highest excellence, though, unfortunately, not altogether of undoubted genuineness; we refer especially to the Niobe group, to various other statues, and the Budrum Marbles. We proceed to enumerate the works which he executed as an architect, a sculptor, and a statuary.

I. *His architectural works.* 1. He was the architect of the temple of Athena Alea, at Tegea, in Arcadia, the date of which has already been re-

ferred to (Paus. viii. 45. §§ 3, 4. s. 4—7). This temple was the largest and most magnificent in the Peloponnesus, and is remarkable for the arrangement of its columns, which were of the Ionic order on the outside of the temple, and in the inside of the Doric and Corinthian orders, the latter above the former. From the way in which Pausanias speaks of the sculptures in the pediments, it appears evident that the sculptural decorations of the temple, as well as the building itself, were executed under the direction of Scopas; the sculptures were probably by his own hand, since Pausanias mentions no other artist as having wrought upon them. The subject represented in the pediment of the front portico was the chase of the Calydonian boar, and, from the description of Pausanias, this must have been a most animated composition. In the centre was the wild beast himself, pursued on the one side by Atalante, Meleager, Theseus, Telamon, Peleus, Pollux, Iolaüs, Prothous, and Cometes; on the other side, Ancaeus was seen mortally wounded, having dropped his axe, and supported in the arms of Epochus, while standing by him were Castor, Amphiaraüs, Hippothous, and Peirithous. The subject of the hinder pediment was the battle of Telephus with Achilles, in the plain of Caïcus, the details of which Pausanias does not describe. Only some insignificant ruins of the temple now remain. (Dodwell, *Tour*, vol. ii. p. 419; Klenze, *Aphorist. Bemerk. auf einer Reise nach Griechenland*, p. 647; Müller, *Archäol. d. Kunst*, § 109, n. ii. 13.)

In his account of this temple, Pausanias takes occasion to mention that Scopas made statues in many places of Greece Proper (τῆς ἀρχαίας Ἑλλάδος), besides those in Ionia and Caria; an important testimony to the extent of the sphere of the artist's labours.

2. Pliny, in describing the temple of Artemis at Ephesus (*H. N.* xxxvi. 14. s. 21), says that thirty-six of its sixty columns were sculptured (*caelatae;* perhaps Caryatids), and then adds words which, according to the common editions, affirm that one of these columns was sculptured by Scopas; rather a curious circumstance, that just one of the thirty-six should be ascribed to so great an artist, and nothing be said of the makers of the other thirty-five; and rather surprising, also, that Scopas should have been engaged on what was more properly the work of a stone-mason. The fact is, that in the common reading—*ex iis XXXVI. caelatae, una a Scopa; operi praefuit Chersiphron, &c.*—the *a* is a conjectural insertion of Salmasius (who, however, with greater consistency, also changes *una* into *uno*), and it is wanting in all the MSS. The case is one of those in which we can hardly hope to clear up the difficulty quite satisfactorily, but we are inclined to accept as the most probable solution that proposed by Sillig (*Cat. Art. s. v.*), namely, to follow the reading of the MSS., pointing it thus:—*ex iis XXXVI. caelatae. Una Scopa operi praefuit Chersiphron architectus*, i. e. "Together with Scopas, Chersiphron the architect superintended the work;" for *una*, like *simul*, may be used as a preposition with an ablative. It is known that Chersiphron was the architect, not of this temple, but of its predecessor, which was burnt by Herostratus [CHERSIPHRON]. But it is clear enough from Pliny's whole description, that he confounded the two temples; and therefore we may infer that, finding, in his Greek authorities, Chersiphron mentioned as the architect of the one, and Scopas as the architect of the other, he confused the two together. In no other passage is Scopas mentioned as the architect of this temple: it is generally ascribed to DEINOCRATES: but the variations in the name of the architect warrant the conclusion, which might be drawn *à priori* from the magnitude of the work, that more than one architect superintended its erection. The idea that Scopas may have been one of these architects, receives some confirmation from the reference of Pausanias, already quoted, to his works in Ionia and Caria; and the fact of his share in the temple not being referred to by any other writer, may be explained by his architectural labours having been eclipsed by his greater fame as a sculptor, and by the renown of Deinocrates as an architect, especially if the latter finished the work. The absence of any mention of Deinocrates by Pliny is another reason for retaining the name of Scopas in the passage. It is to be hoped that some critic may be able to cast some further light on a question which is so interesting as connected with the character of Scopas as an architect.

3. The part which Scopas took in the decoration of the Mausoleum has been already referred to. It is now scarcely possible to doubt, either that, by the sculptures mentioned by Pliny and Vitruvius, on the four faces of the edifice, we are to understand the bas-reliefs of the frieze of the peristyle which surrounded it, or that the slabs brought from *Budrum* (the ancient Halicarnassus), and now deposited in the British Museum, are portions of that frieze (see *Dict. of Ant.* 2nd ed. art. *Mausoleum*). These slabs are thought, by competent judges, to show traces of different hands, and unfortunately we have no means whatever of determining which of them, or whether any of them, were the work of Scopas; since, of the whole frieze we possess only enough to make up a quarter, or one side of the peristyle, and these pieces are not all continuous, nor were they found in their places in the building, but in the walls of the citadel of Budrum, into which they had been built by the knights of Rhodes. In consequence of an opinion that the reliefs are hardly worthy of the fame of Scopas, it has been suggested that the slabs which we possess may have been all the productions of the other three artists; but a supposition so perfectly gratuitous cannot be admitted until some proof of it shall be furnished; nor do we think it required by the case itself. A bas-relief on the frieze of a building must not be compared with such statues as those of the Niobe group. The artist was somewhat fettered by the nature of the work, and still more by the character of his subject, the battle of the Amazons, which belongs to a class from which, as may be seen in the Phigaleian frieze, and even in the metopes of the Parthenon, the conventionalities of the archaic style were never entirely banished. These remarks, however, are only intended to apply to the comparison between these marbles and the separate statues, upon which the artist, free from all restraint, lavished his utmost skill; for in truth, considered by themselves, they do not seem to us to need any apology. Allowance being made for the great corrosion of the surface in most parts, they are beautiful works of art, and they exhibit exactly the characteristics of the later Attic school, as described

by ancient writers, and as still visible in a very similar and nearly contemporaneous work of the very same school, the frieze of the choragic monument of Lysicrates, which is also preserved in the adjoining room (the Elgin Room*) in the British Museum. The decided inferiority of both these works to the Panathenaic frieze of the Parthenon only proves the inferiority of the later Attic artists to those of the school of Pheidias; an inferiority which was not likely to be properly appreciated by judges who, in the kindred art of dramatic poetry, preferred Euripides to Sophocles. The part of the frieze of the Mausoleum executed by Scopas was that of the eastern front; the sculptors of the other three sides were Bryaxis, Leochares, and Timotheus (or, as others said, Praxiteles), all of them Athenians; and Pliny tells us that the works were in his time considered to vie in excellence with each other:—*hodieque certant manus* (*H. N.* xxxvi. 5. s. 4. § 9).

II. Having thus noticed the works of Scopas in architecture and architectural sculpture, we proceed to the single statues and groups which are ascribed to him, classifying them according to their connection with the Greek mythology. The kinds of mythological subjects, which Scopas and the other artists of his school naturally chose, have already been mentioned under PRAXITELES, p. 519, b.

Nearly all these works were in marble, the usual material employed by the school to which Scopas belonged, and that also which, as a native of Paros, he may be supposed to have preferred and to have been most familiar with. Only one bronze statue of his is mentioned; and some critics would erase his name from Pliny's list of statuaries in bronze (*H. N.* xxxiv. 8. s. 19).

1. *Subjects from the Mythology of Aphrodite.*—Pliny (*H. N.* xxxvi. 5. s. 4. § 7), after mentioning Scopas as a rival of Praxiteles and Cephisodotus, tells us of his statues of Venus, Pothos (Desire), and Phaëthon, which were worshipped with most solemn rites at Samothrace. (Respecting the true reading of the passage, and the mythological connection of Phaëthon with Aphrodite, see Sillig's edition of Pliny; Hesiod. *Theog.* 986—991; and Welcker, in the *Kunstblatt*, 1827, p. 326).

A little further on, Pliny mentions a naked statue of Venus, in the temple of Brutus Callaicus, at Rome, as *Praxiteliam illam antecedens*, which most critics suppose to mean *preceding it in order of time*; but Pliny appears really to mean *surpassing it in excellence.* It would, he adds, confer renown on any other city, but at Rome the immense number of works of art, and the bustle of daily life in a great city, distracted the attention of men; and for this reason also, there was a doubt respecting the artist of another statue of Venus, which was dedicated by Vespasian in the Temple of Peace, and which was worthy of the fame of the ancient artists. Another work mentioned by Pliny as doubtful, is the Cupid holding a thunderbolt, in the Curia of Octavia. Pausanias (vi. 25 § 2) mentions a bronze group by Scopas, of Aphrodite Pandemos, sitting on a goat, which stood at Elis, in the same temple with Pheidias's chryselephantine statue of Aphrodite Urania. The juxtaposition of these works of the two Attic schools must have furnished an interesting comparison. In the temple of Aphrodite at Megara was Scopas's group of marble statues of Eros, Himeros, and Pothos, in which he showed the perfection of his art by the distinct and characteristic personified expression of ideas so nearly the same (Paus. i. 43. § 6). The celebrated statue of Aphrodite as victorious (*Venus Victrix*), in the Museum at Paris, known as the *Venus of Milo* (Melos), is ascribed, by Waagen and others, to Scopas, and is quite worthy of his chisel. It is one of the most beautiful remains of ancient art. (Waagen, *Kunstwerke u. Künstler in Paris;* Nagler, *Künstler-Lexicon;* Müller, *Denkmäler d. alten Kunst*, vol. ii. pl. xxv. No. 270.)

2. *Subjects from the Mythology of Dionysus.*—Müller thinks that Scopas was one of the first who ventured to attempt in sculpture a free unfettered display of Bacchic enthusiasm (*Archäol. d. Kunst*, § 125). His statue of Dionysus is mentioned by Pliny (*H. N.* xxxvi. 5. s. 4. § 5); and his Maenad, with flowing hair, as χιμαιροφόνος, is celebrated by several writers (Callist. *Imag.* 2; Glaucus, *Ep.* 3, ap. Brunck. *Anal.* vol. ii. p. 347, *Anth. Pal.* ix. 774; Simonides, *Ep.* 81, ap. Brunck. *Anal.* vol. i. p. 142, *Anth. Planud.* iv. 60, *Append. in Anth. Pal.* vol. ii. p. 642, Jacobs). There are several reliefs which are supposed to be copied from the work of Scopas; one of them in the British Museum. (Müller, *Arch. l. c.* n. 2, *Denkmäler*, vol. i. pl. xxxii. No. 140; *Townley Gallery*, vol. ii. p. 103.) Respecting his *Paniscus*, see Cicero (*de Div.* i. 13).

3. *Subjects from the Mythology of Apollo and Artemis.*—Scopas embodied the ideal of the Pythian Apollo playing on the lyre in a statue, which Augustus placed in the temple which he built to Apollo on the Palatine, in thanksgiving for his victory at Actium; whence it is called by Pliny *Apollo Palatinus*, and on various Roman coins *Apollo Actius* or *Palatinus* (Eckhel, *Doct. Num.* vol. vi. pp. 94, 107, vol. vii. p. 124; comp. Tac. *Ann.* xiv. 14; Suet. *Nerv.* 25). Propertius describes the statue in the following lines (ii. 31, 10—14):—

"Deinde inter matrem deus ipse interque sororem
Pythius in longa carmina veste sonat.
Hic equidem Phoebo visus mihi pulchrior ipso
Marmoreus tacita carmen hiare lyra."

These lines, and the representations of the statue on the coins, enable us easily to recognise a copy of it in the splendid statue in the Vatican, which was found in the villa of Cassius (*Mus. Pio-Clem.* vol. i. pl. 16; *Musée Franç.* vol. i. pl. 5; Müller, *Archäol.* § 125, n. 4, *Denkmäler*, vol. i. pl. xxxii. No. 141). There was also a statue of Apollo Smintheus by him, at Chrysa in the Troad (Strab. xiii. p. 604; Eustath. *ad Il.* i. 39). Two statues of Artemis are ascribed to Scopas; the one by Pausanias (ix. 17. § 1), the other by Lucian (*Lexiph.* 12, vol. ii. p. 339).

But of all his works in this department, by far the most interesting is the celebrated group, or rather series, of figures, representing the destruction of the sons and daughters of Niobe. In Pliny's time the statues stood in the temple of Apollo Sosianus, at Rome, and it was a disputed point whether they were the work of Scopas or of Praxiteles. The remaining statues of this group, or copies of them, are all in the Florence Gallery, with the exception of the so-called Ilioneus, at Munich, which some suppose to have belonged to

* The Budrum Marbles are in the Phigaleian Room, perhaps only temporarily.

the group. There is a head of Niobe in the collection of Lord Yarborough, which has some claim to be considered as the original. Our space forbids our entering on the various questions which have been raised respecting this group, such as the genuineness or originality of the figures, the manner of grouping them, and the aesthetic character of the whole composition: on these matters the reader is referred to the works now quoted. (Müller, *Archäol. d. Kunst*, § 126, ed. Welcker, 1848, and the authorities there quoted; *Denkmäler*, vol. ii. pl. xxxiii. xxxiv.; Thiersch, *Epochen*, pp. 368—371; *Penny Cyclopaedia*, art. *Niobe*.)

4. *Statues of other Divinities.*—Pliny (*H. N.* xxxvi. 5. s. 4. § 10) ascribes to Scopas a much-admired sitting statue of Vesta in the Servilian gardens (respecting the corrupt words which follow, see Sillig's Pliny), a sitting Colossus of Mars in the temple of Brutus Callaicus, and a Minerva at Cnidus (*ib.* § 5); and the following works are mentioned by other writers:—a statue of Hermes (*Anth. Planud.* iv. 192; Brunck. *Anal.* vol. iii. p. 197; Jacobs, *Append. Anth. Pal.* vol. ii. p. 684): a marble Heracles, at Sicyon (Paus. ii. 10. § 1): a beardless Aesculapius and a Hygieia, at Gortyna in Arcadia (Paus. viii. 28. § 1): a statue of Athena, which stood on one side of the entrance of the temple of Apollo Ismenius, outside the gates of Thebes; on the other side of the entrance was a Hermes by Pheidias; and the two statues were called Πρόναοι (Paus. ix. 10. § 2): a Hecate at Argos (Paus. ii. 22. § 8): and two Furies at Athens. (Clem. Alex. *Protrept.* p. 30, ed. Sylburg; Sillig. *Cat. Art. s. v. Calus.*)

5. But the most esteemed of all the works of Scopas, according to Pliny, was his group which stood in the shrine of Cn. Domitius in the Flaminian circus, representing Achilles conducted to the island of Leuce by the divinities of the sea. It consisted of figures of Neptune, Thetis, and Achilles, surrounded by Nereids sitting on dolphins and huge fishes (κήτη) and hippocampi, and attended by Tritons, and by an assemblage of sea monsters, which Pliny describes by the phrase *Chorus Phorci et pistrices et multa alia marina.* All these figures, he adds, were by the hand of Scopas himself, and would have been enough to immortalize the artist, even if they had cost the labour of his whole life. Müller thinks it probable that Scopas infused into this marine group something of the spirit of those Bacchic revellers upon the land whom he was so successful in pourtraying, making the Tritons to resemble Satyrs, and the Nereids Maenads. There is still extant a beautiful statue of a Nereid on a hippocamp, both in the Florentine Gallery and the Museum at Naples (*Tafeln zu Meyer's Kunstgeschichte*, pl. 10, A), besides other statues of sea gods and monsters, but none of them can be assigned with certainty to the group of Scopas. (Müller, *Archäol.* §§ 125, 126, 402.)

The above list contains, we believe, all the known works of Scopas, except a Canephoros mentioned by Pliny, which was in the collection of Asinius Pollio. There is also a hopelessly corrupt passage of Pliny (xxxiv. 8. s. 19. § 33), in which Scopas *appears* to be mentioned as the maker of bronze statues of philosophers; but perhaps the name ought to be altogether banished from the passage (see Sillig, *Cat. Art.*, and edition of Pliny, and Janus, *Cod. Bamb.* app. to Sillig's Pliny). If this passage be rejected, there is no mention by Pliny of any work in bronze by Scopas, although his name appears in the chronological list of statuaries at the beginning of the chapter. But even that passage is, as has been seen, involved in difficulty, and one proposed emendation, that of Thiersch, would banish the name of *Scopas* from it altogether, substituting *Onatas*. The only work in bronze expressly ascribed to Scopas is the Aphrodite Pandemus at Elis, mentioned, as above stated, by Pausanias.

Raoul-Rochette enumerates, among the ancient engravers, a *Scopas*, whom he considers to be a Greek artist, of the Roman period (*Lettre à M. Schorn*, pp. 153, 154). It is not improbable that among the Parian artists descended from Scopas, one of the same name may have practised this branch of the art at the period in question; and if the antiquaries be correct in supposing the subject of one of the gems bearing his name to be the head of Sextus Pompeius, this evidence would be sufficient. Visconti, however, doubts the genuineness of the inscription on that gem; and besides, there is no positive evidence that the portrait is that of Sextus Pompeius. With regard to the other two gems bearing the inscription ΣΚΟΠΑ, it is pretty evident that on the one, which represents an *Apollo Citharoedus*, the inscription merely indicates that the subject is copied from the celebrated Apollo of Scopas; and it seems by no means improbable that the case is similar with respect to the other, which represents a naked female coming out of the bath. [P. S.]

SCO'PASIS (Σκώπασις, Σκόπασις), a king of the Scythians, commanded one of the three divisions of his countrymen, when Scythia was invaded by Dareius Hystaspis. It was the body under the command of Scopasis, which, arriving at the Danube before Dareius reached it in his retreat, endeavoured, though without success, to prevail on the Ionians to destroy the bridge of boats over the river, and thus ensure the destruction of the Persians. (Herod. iv. 120, 128, 136; Just. ii. 5.) [E. E.]

SCOPELIA'NUS (Σκοπελιανός), a sophist, rhetorician, and poet, of Clazomenae, was the disciple of Nicetes of Smyrna, and flourished under Domitian and Nerva, a little before Polemon and Herodes Atticus. He taught at Smyrna, and had Herodes among his pupils. He devoted himself to poetry, and especially to tragedy. His life is related at great length by Philostratus (*Vit. Sophist.* i. 21), who speaks of him with very high respect. (Welcker, *die Griech. Trag.* p. 1323; Clinton, *Fast. Rom.* A. D. 93.) [P. S.]

SCORPIA'NUS, AE'LIUS, consul A. D. 276, when Probus was proclaimed emperor. (Vopisc. *Prob.* 11.)

SCRIBO'NIA. The wife of Octavianus, afterwards the emperor Augustus, had been previously married to two men of consular rank, according to Suetonius (*Aug.* 62). This writer, however, does not mention their names; and we know the name of only one of them, namely P. Cornelius Scipio, of whose consulship, however, there is no record. [SCIPIO, No. 31.] By him she had two children, P. Cornelius Scipio, who was consul, B. C. 16, and a daughter, Cornelia, who was married to Paulus Aemilius Lepidus, censor B. C. 22. [LEPIDUS, No. 19.] Scribonia was the sister of L. Scribonius Libo, who was the father-in-law of Sex. Pompey, the son of Pompey the Great. [LIBO, No. 4.]

After the Perusinian war, B.C. 40, Octavian feared that Sex. Pompey would form an alliance with Antony to crush him; and, accordingly, on the advice of Maecenas, he married Scribonia, in order to gain the favour of Pompey, and of his father-in-law Libo. Scribonia was much older than Octavian, and he never had any affection for her; and, accordingly, he did not hesitate to divorce her in the following year, B.C. 39, on the very day in which she had borne him a daughter, Julia, in order to marry Livia, more especially as he was now on good terms with Antony, and hoped to drive Pompey out of Sicily. Octavian said that he divorced her on account of her loose morals; but Antony maintained that it was because she had taken offence at her husband's intercourse with Livia: the real reason, however, was undoubtedly his love of Livia. Scribonia long survived her separation from Octavian, for in A.D. 2 she accompanied, of her own accord, her daughter Julia into exile, to the island of Pandateria. (Suet. *Aug.* 62, 69; Appian, *B. C.* v. 53; Dion Cass. xlviii. 34, lv. 10; Vell. Pat. ii. 100; Tac. *Ann.* ii. 27.)

2. The mother of Piso Licinianus, who was adopted by the emperor Galba (Tac. *Hist.* i. 14). [PISO, No. 31.]

SCRIBO'NIA GENS, plebeian, is first mentioned at the time of the second Punic war, but the first member of it who obtained the consulship was C. Scribonius Curio in B.C. 76. The principal families in the gens are those of CURIO and LIBO; and besides these we meet with one or two other surnames in the imperial period, which are given below. On coins Libo is the only cognomen which is found.

SCRIBONIA'NUS, CAMERI'NUS. [CAMERINUS.]

SCRIBONIA'NUS, FU'RIUS CAMILLUS. [CAMILLUS, No. 7.]

SCRIBONIA'NUS, LICI'NIUS CRASSUS, the son of M. Licinius Crassus and of Scribonia, the granddaughter of Sex. Pompey, and a brother of Piso Licinianus, who was adopted by the emperor Galba. [PISO, No. 31.] Scribonianus was offered the empire by Antonius Primus, but refused to accept it. (Tac. *Hist.* i. 47, iv. 39.)

SCRIBO'NIUS, a person who pretended to be a descendant of Mithridates, usurped the kingdom of Bosporus on the death of Asander, about B.C. 16. According to Lucian the troops of Asander deserted to Scribonius in the life-time of the former, who thereupon put an end to his life by voluntary starvation. But Scribonius had scarcely mounted the throne before the Bosporans discovered the deception that had been practised upon them, and accordingly put the usurper to death. The kingdom was thereupon given to Polemon [POLEMON I.] (Dion Cass. liv. 24; Lucian, *Macrob.* 17.)

SCRIBO'NIUS APHRODI'SIUS. [APHRODISIUS.]

SCRIBO'NIUS LARGUS. [LARGUS.]

SCRIBO'NIUS PROCULUS and RUFUS. [PROCULUS.]

SCROFA, literally "a sow that has had pigs," was the name of a family of the Tremellia gens.

1. L. TREMELLIUS SCROFA, quaestor of A. Licinius Nerva, who governed Macedonia as propraetor in B.C. 142. During the absence of Nerva, he defeated a Pseudo-Perseus or a Pseudo-Philippus, for there is some uncertainty about the name, and a body of 16,000 men. When attacked by the enemy, he said that he would scatter them straightway like a sow does her pigs ("dixit celeriter se illos, ut *scrofa* porcos, disjecturum"); and from this saying he obtained the cognomen of Scrofa, which became hereditary in his family. His grandson told Varro that this was the origin of their family name; but Macrobius relates another tale respecting its introduction. (Liv. *Epit.* 53; Eutrop. iv. 15; Varr. *R. R.* ii. 4; Macrob. *Sat.* i. 6.)

2. (TREMELLIUS) SCROFA, was quaestor of Crassus in the war against Spartacus, B.C. 71, and was wounded while pursuing the latter. (Plut. *Crass.* 11.)

3. CN. TREMELLIUS SCROFA, the grandson of No. 1, was a friend of M. Varro, and a writer on agriculture. He is probably the same as the Cn. Tremellius, who was one of the judices at the trial of Verres in B.C. 70, and had been appointed military tribune for the following year (Cic. *Verr.* Act. i. 10). Scrofa was one of the twenty commissioners for dividing the Campanian land under the agrarian law of Julius Caesar, B.C. 59, and he must afterwards have served under Julius Caesar in Gaul, as he is said to have commanded an army near the Rhine. He is introduced as one of the speakers in Varro's treatise *De Re Rustica*, where his knowledge of agriculture is praised in the highest terms. He there speaks of himself as *praetorius*, but in what year he was praetor is unknown (Varr. *R. R.* i. 2. § 10, i. 7. § 8, ii. 4; Plin. *H. N.* xvii. 21. s. 35. § 22). He is mentioned in Cicero's correspondence as one of the friends of Atticus. (Cic. *ad Att.* v. 4. § 2, vi. 1. § 13, vii. 1. § 8.)

4. (TREMELLIUS) SCROFA, the son apparently of the preceding, spoken of by Cicero in B.C. 45. (Cic. *ad Att.* xiii. 21. § 7.)

SCUTARIOTA, THEODO'RUS. [THEODORUS.]

SCYLAX (Σκύλαξ). 1. Of Caryanda in Caria, was sent by Dareius Hystaspis on a voyage of discovery down the Indus. Setting out from the city of Caspatyrus and the Pactyican district, Scylax and his companions sailed down the river to the east and the rising of the sun, till they reached the sea; from whence they sailed westward through the Indian Ocean to the Red Sea, performing the whole voyage in thirty months. (Herod. iv. 44.)

2. Of Halicarnassus, a friend of Panaetius, distinguished for his knowledge of the stars, and for his political influence in his own state. (Cic. *de Div.* ii. 42.)

Suidas (*s. v.*), in his usual blundering manner, makes these two persons into one, and ascribes to Scylax the following works:—*Περίπλουν τῶν ἐκτὸς τῶν Ἡρακλέους στηλῶν—τὰ κατὰ τὸν Ἡρακλείδην τὸν Μυλασσέων βασιλέα·—γῆς περίοδον—ἀντιγραφὴν πρὸς τὴν Πολυβίου ἱστορίαν.*

We have still extant a brief description of certain countries in Europe, Asia, and Africa, which bears the name of Scylax of Caryanda, and is entitled, *Περίπλους τῆς θαλάσσης οἰκουμένης Εὐρώπης καὶ Ἀσίας καὶ Λιβύης.* This little work was supposed by Lucas Holstenius, Fabricius, Sainte-Croix, and others, to have been written by the Scylax mentioned by Herodotus. Other writers, on the contrary, such as G. I. Vossius, Is. Vossius, and Dodwell, regarded the author as the contemporary of Panaetius and Polybius; but most modern scholars are disposed

to follow the opinion of Niebuhr, who supposes the writer to have lived in the first half of the reign of Philip of Macedonia, the father of Alexander the Great (Philip began to reign B. C. 360). Niebuhr shows from internal evidence that the Periplus must have been composed long after the time of Herodotus; whilst, from its omitting to mention any of the cities founded by Alexander, such as Alexandria in Egypt, as well as from other circumstances, we may conclude that it was drawn up before the reign of Alexander. It is probable, however, that the author, whoever he was, may not have borne the name of Scylax himself, but prefixed to his work that of Scylax of Caryanda, on account of the celebrity of the navigator in the time of Dareius Hystaspis. Aristotle is the first writer who refers to Scylax (*Pol.* iii. 14); but it is evident, from his reference, as well as from the quotations from Scylax in other ancient writers (Philostr. *Apollon.* iii. 47; Harpocrat. p. 174, ed. Gronov.; Tzetz. *Chil.* vii. 144), which refer to matters not contained in the *Periplus* come down to us, that we possess only an abridgment of the original work.

The *Periplus* of Scylax was first published by Hoeschel, with other minor Greek geographers, Augsburg, 1600, 8vo.; next by Is. Vossius, Amsterdam, 1639, 4to.; subsequently by Hudson, in his "Geographi Graeci Minores," and in the reprint of the same work by Gail, Paris, 1826; and last of all by R. H. Klausen, attached to his fragments of Hecataeus, Berlin, 1831.

(Fabric. *Bibl. Graec.* vol. iv. p. 606, &c.; Vossius, *de Hist. Graecis*, p. 166, ed. Westermann; Sainte-Croix, in *Mém. de l'Acad. des Inscriptions*, vol. xlii. p. 350; Niebuhr, *Ueber das Alter des Küstenbeschreibers Skylax von Karyanda*, in his *Kleine Schriften*, vol. i. p. 105, &c., translated in the *Philological Museum*, vol. i. p. 245, &c.; Ukert, *Geographie der Griechen und Römer*, vol. i. pt. ii. p. 285, &c.; the dissertations prefixed to Hudson's and Klausen's editions.)

SCYLAX (Σκύλαξ), an engraver of precious stones, whose time is unknown, but from whose hand we still possess some beautiful gems. (Stosch, 58, 59; Bracci, 101, 102, 103). [P. S.]

SCYLES (Σκύλης), son and successor of Ariapeithes, king of the Scythians in the time of Herodotus. His mother was a Greek of Istria, who taught him her own language, and imbued him with an attachment to Greek customs and modes of life. The tastes thus acquired he used to gratify at Olbia, a Milesian colony (as its inhabitants professed), at the mouth of the Borysthenes, where he passed a great part of his time, having built a house there, and married a woman of the place. Here he was detected by some of his countrymen in the celebration of the Bacchic mysteries, whereupon they withdrew their allegiance from him, and set up his brother, Octamasades, as king. Scyles, upon this, fled to Sitalces, king of Thrace; but the latter, on the invasion of his kingdom by a Scythian army, surrendered him to Octamasades, who caused him to be beheaded. (Herod. iv. 78—80.) [E. E.]

SCYLITZES or SCYLITZA, JOANNES, a Byzantine historian, of the later period of the empire, surnamed, from his office, CUROPALATES (Ἰωάννης Κουροπαλάτης ὁ Σκυλίτζης); probably also called (apud Cedren. *Compend.* sub init.) JOANNES THRACESIUS, and, from his office, PROTOVESTIARIUS (ὁ πρωτοβεστιάριος Ἰωάννης ὁ Θρακήσιος τὸ ἐπώνυμον). According to the account given by Fabricius and Cave, and which is now generally received, he was a native of the Thracesian Thema (which nearly corresponded to the Roman proconsular Asia), and attained successively at the Byzantine court, the dignities of protovestiarius (high chamberlain), magnus drungarius vigiliarum (captain of the guards), and curopalates. He flourished as late as A. D. 1081, if not later. While he was protovestiarius he published the first edition of his great historical work, which came down to A. D. 1057; and in- or after A. D. 1081, when he was curopalates, he published either a supplement, or a second and enlarged edition, bringing the work down to about A. D. 1080. Several parts of this account are, however, very questionable, as we shall take occasion to show. It has been already observed [CEDRENUS, GEORGIUS] that the portion of the history of Cedrenus which extends from the death of the emperor Nicephorus I. (A. D. 811) to the close of the work (A. D. 1057), is found almost verbatim in the history of Joannes Scylitzes, which commences from the death of Nicephorus I. (A. D. 811), and extends, in the printed copies, to the reign of Nicephorus Botaniotes (A. D. 1078—1081). From this circumstance two questions arise. Did Cedrenus borrow from Scylitzes, or Scylitzes from Cedrenus? and, did Scylitzes publish two editions of his history, or only one? The former question is the more important.

As the history of Scylitzes, in its present form, extends to a period more than twenty years after that at which Cedrenus closes his work, the natural inference, if we judged from this circumstance alone, would be that Scylitzes was the later writer. And this was the opinion of Fabrot, the Parisian editor of Cedrenus; and of Henschenius. (*Acta Sanctorum Februar.* a. d. xi. *Comment. de Imperatrice Theodora*, § 90, 97.) As, however, the dates indicate that they were nearly contemporary, such an extensive incorporation as must have been practised by one or the other could hardly have been practised without its being known; and, if known, there could be no reason why the borrower should not avow the obligation. The question then turns upon this point, has either of the two mentioned or referred to the other? Scylitzes, in his *Prooemium*, which is given in the original Greek by Montfaucon (*Biblioth. Coislin.* p. 207, &c.), from a MS. apparently of the twelfth century, mentions Georgius Syncellus [GEORGIUS, lit. and eccles. No. 46] and Theophanes [THEOPHANES], as the only writers who, since the time of the ancients, had successfully written history; and says that, after them, no one had devoted himself to the production of similar works; that those who had attempted to write history had either given mere catalogues of sovereigns, or had been influenced by the desire of panegyrising or vituperating some prince or patriarch or personal friend; by which we suppose he means that they had written biography, and that partially, instead of history. He enumerates many writers of this class, as Theodorus Daphnopates [THEODORUS], Nicetas Paphlago [NICETAS, Byzantine writers, No. 9], Joseph Genesius [GENESIUS], &c. But in neither class does he notice Cedrenus, whom, as the author of a recent work of such extent, and to the merit of which, had he transcribed it, he would thereby have borne a virtual testimony, he could hardly have overlooked. His silence, therefore, furnishes a strong,

if not a decisive argument against the priority and originality of Cedrenus. The title of the work from which this *Pröoemium* is taken is thus given by Montfaucon, from the MS., *Σύνοψις ἱστοριῶν συγγραφεῖσα παρὰ Ἰωάννου κουροπαλάτου καὶ μεγάλου δρουγγαρίου τῆς Βίγλας τοῦ Σκυλίτζη*, *Synopsis Historiarum Scripta a Joanne Scylitze Curopalata et Magno Drungario Vigiliae.* On the other hand Cedrenus is a professed compiler: his work, which is also called *Σύνοψις ἱστοριῶν*, *Synopsis Historiarum*, is avowedly described in the title as *συλλεγεῖσα ἐκ διαφόρων βιβλίων*, "*ex diversis Libris collecta.*" The *Pröoemium* is so far identical with that of Scylitzes as to show that one has been taken from the other, and adapted to the borrower's purpose. In a passage, however, peculiar to Cedrenus, he quotes as one of his chief authorities, a certain Joannes Protovestiarius, surnamed Thracesius, whose manner of writing he describes in the very terms in which Scylitzes, in his *Pröoemium*, had laid down his own principles of composition. The point at which Cedrenus describes the history of this Joannes Thracesius as commencing, is precisely that at which the history of Scylitzes begins. There can, therefore, we think, be no reasonable doubt that Joannes Thracesius and Joannes Scylitzes are the same person; and their identity is further established by a short piece in the *Jus Graeco-Romanum* of Leunclavius, mentioned below, in the title of which Joannes Thracesius is called Curopolata and Magnus Drungarius Vigiliarum. It is clear also that he wrote before Cedrenus; and that the latter borrowed from him; and this is now the general conclusion of competent judges, including Vossius, Hankius, Pontunus, Goar, Labbe, Lambecius, and Fabricius. It may be observed, however, that no other discredit than that of being a mere compiler justly attaches to Cedrenus from this circumstance: he did not profess to be more than a compiler, and has fairly owned his obligations both to Scylitzes, assuming the latter to be identical with Joannes Thracesius, and to other writers from whom he borrowed. Had Scylitzes, who does not mention Cedrenus, borrowed as largely from the latter and concealed his obligation, he would have justly incurred the reproach of endeavouring to deck himself out with stolen plumage.

The question whether Scylitzes published two editions of his history, though less important, deserves notice. Vossius, Hankius, and other critics contend that he did. Their opinion appears to rest on these circumstances: that, in the Latin translation of Scylitzes by Gabius (of which presently), the history is said in the title-page to extend to the reign of Isaac Comnenus, "ad imperium Isaaci Comneni:" that Cedrenus, who, in the latter part of his work, transcribes Scylitzes, brings down his work only to A. D. 1057, and that, in speaking of Joannes Thracesius, he gives him the title of Protovestiarius, while in the MSS. of Scylitzes' own work he has the titles of Curopalata and Magnus Drungarius Vigiliarum; and the work itself comes down to about 1080. From these premises it is inferred that Scylitzes first held the office of Protovestiarius, and during that time published a first edition of his work, coming down to A. D. 1057; and that afterwards he attained the dignities of Curopalata and Drungarius, and then published a second edition brought down to a later period. But this reasoning is not satisfactory. The title of Gabius's version is a manifest error, for the version itself comes down, as does the printed Greek text, to the reign of Nicephorus Botaniotes. Gabius apparently translated the title of the MS. which he used; and the name of Isaac Comnenus is probably an error (either of the transcriber of the MS. or of the translator) for Alexius Comnenus, Botaniotes' successor, to whose accession, as we shall presently see, the history extended in the author's purpose, if not in his performance. The earlier cessation of Cedrenus narrative may be otherwise accounted for. It may be questioned whether he ever finished his work; or whether, if he did, his work is extant in its entire form (comp. Vossius, *de Historicis Graec.* lib. ii. c. xxvi. ubi de Cedren.): the actual conclusion is abrupt; and the point at which it terminates partakes not of the character of an historical epoch. To this it may be added that the extant work of Scylitzes, which is assumed to be the second edition, does not make any reference to a former edition, or bear any mark of a continuation having been appended at the place where the supposed first edition concluded. Another consideration which weighs with us is this; that the title of Protovestiarius was, in the scale of Byzantine rank, above those of Curopalata and Drungarius; and was, therefore, it is reasonable to suppose, the last attained (comp. Codinus, *de Official. Palat. CPolit.* c. ii.). We see no reason, then, to suppose that there was more than one edition.

It remains to be considered at what date the history of Scylitzes was written, and to how late a period it extended. The abruptness of the termination of the work, as printed, in the middle of the short reign of Nicephorus Botaniotes, shows that we have it in an incomplete form, whether so left by the author or derived from an imperfect copy. A MS. in the Imperial Library at Vienna, fully described by Kollar (*Supplement ad Lambecii Commentar.* lib. i. p. 613, &c.), contains a variety of chronological and other tables, probably compiled by Scylitzes (and which we shall presently notice), and a copy of his *Synopsis Historiarum*, written, as Kollar judges, early in the twelfth century. This MS. is mutilated at the end of Scylitzes' *Synopsis*, so as to prevent our ascertaining at what point the history concluded. But a list of Byzantine sovereigns of both sexes, bearing the inscription *οἱ ἐν τῇδε τῇ βίβλῳ ἀναγεγραμμένοι βασιλεῖς εἰσιν οὗτοι*, *Imperatores quorum Res in hoc Libro sunt conscriptae, sunt hi*, ends with Ἀλέξιος ὁ Κομνηνὸς, ἔτη λζ′ μῆνας δ′ ἡμέρας ιδ′, ἡ γυνὴ αὐτοῦ Εἰρήνη, *Alexius Comnenus, annis septem et triginta, mensibus quatuor, diebus quatuordecim. Uxor ejus Irene.* From this passage Kollar inferred that the history included the whole reign of Alexius, and that the author must have written after its close in A. D. 1118. But this inference, so far as it respects the close of the history, is contradicted by the title of the history itself, which describes it as *τελευτῶσα ἐς τὴν ἀναγόρευσιν Ἀλεξίου τοῦ Κομνηνοῦ*, *In Alexii Comneni Coronatione desinens.* The history then included, or was intended to include, not the whole reign of Alexius, but only its commencement; though the extant, at least the published copies do not reach even this point, thus evidencing their incompleteness. The writer, therefore, must have lived after the commencement; and, if he was the author of the table of sovereigns, after the close of the reign of Alexius: but it may be doubted whether that table was not added, or the length of

each sovereign's reign inserted, by a subsequent transcriber. All that can with certainty be concluded is, that the printed editions and the known MSS. of the history do not complete the work, according to the description given in its title; and that the author filled the offices ascribed to him by Cedrenus and in the title of his own work. Whether he lived after A. D. 1118; whether he held his several offices successively or simultaneously, and if successively, in what order, is quite uncertain. The theory of a double edition of his work, and the succession of his offices deduced from that theory, rests, as we have shown, on no sufficient foundation. Even the assertion that he was a native of the Thracesian Thema is doubtful; for Cedrenus, who calls him ὁ Θρακήσιος, "Thracesius," does not add τὸ γένος, "by birth," but τὸ ἐπώνυμον, "by surname," as if to guard against the otherwise obvious inference as to his birth-place. Possibly, like Georgius Trapezuntius (George of Trebizond), he derived his surname from the original seat of his family. [GEORGIUS, literary and ecclesiastical, No. 48.]

The work of Scylitzes, one of the most important of the Byzantine histories, has been singularly neglected. The unfounded opinion of Fabrot, the Parisian editor of Cedrenus, that Scylitzes was merely the "Cedreni simia," led to the publication of only that part of Scylitzes which Cedrenus did not transcribe, viz., the part extending from 1057 to 1080, and which those who suppose that there were two editions of the work regard as having been added in the second edition. It constitutes about a seventh part of the whole work. The Paris edition of Cedrenus appeared in two vols. fol. 1647. The *Excerpta ex Breviario Historico Joannis Scylitzae Curopalatae, excipientia ubi Cedrenus desinit* are in the second volume, and are illustrated with a Latin version (slightly altered from Gabius's) and a few notes, by Goar. The Venice edition, fol. 1729, is a mere reprint of the foregoing; though in the interim Montfaucon had published (*Biblioth. Coislin.* p. 207) the Prooemium, which, in an abridged or mutilated form, Cedrenus had adopted as his own, and prefixed to his own work. In the Bonn edition of Byzantine historians, it might have been expected that the entire work of Scylitzes would have appeared, even if the transcript of it in Cedrenus had been suppressed: but Bekker, the editor of Cedrenus, has been content to repeat the *Excerpta* of Fabrot, with the mere addition in the margin of such supplements, both to Cedrenus, in the part transcribed from Scylitzes, and to the *Excerpta*, as could be obtained from MSS., including the Coislin MS. examined by Montfaucon, but apparently not including the Vienna MS. The greater part of the Greek text of one of the most valuable of the Byzantine writers is yet, therefore, unpublished in its original and proper form.

A Latin version of the whole work (with the exception of some lacunae), by Joannes Baptista Gabius (Giovanni Battista Gabio), Greek professor at Rome, was published, fol. Venice, 1570. A part of this version accompanies the Greek text of the *Excerpta* in the above editions. Gabio writes his author's name Scillizza or Scyllizzes.

The tables prefixed to the work of Scylitzes in the Vienna MS. were conjectured by Kollar to have been collected or compiled by Scylitzes as introductory to his work. This is not unlikely; and whenever the whole of the text of Scylitzes shall appear, it may be hoped these tables will be published also. They are:— 1. Σύνοψις τῶν χρόνων ἀπὸ τῆς κτίσεως κόσμου, *Synopsis annorum a creatione mundi*. It is little else than a list of names, with their respective dates, beginning with Adam, and ending with the Roman emperors Diocletian and Maximian. 2. Ὅσοι ἐν Βυζαντίῳ ἐβασίλευσαν Χριστιανοί, *Quot Byzantii imperium obtinuerunt Christiani*, beginning with Constantine the Great, and ending with Nicephorus Botaniotes: the length of each emperor's reign is given. 3. Certain historical epochs; beginning Εἰσὶ οὖν ἀπὸ Ἀδὰμ ἕως τοῦ κατακλυσμοῦ κ. τ. λ., *Ab Adamo igitur usque ad Diluvium fluxerunt anni*. 4. A list of the Kings of the Ten Tribes of Israel. 5. A list of the High Priests of Israel, beginning with Aaron. 6. A list of the Patriarchs of Jerusalem. 7. A list of the Bishops of Rome, ending with Boniface II., A. D. 530. 8. A list of the Bishops or Patriarchs of Byzantium, to Stephen, A. D. 886—893. 9. A list of the Patriarchs of Alexandria. 10. A list of the Patriarchs of Antioch, ending with the second patriarchate of Anastasius I., A. D. 593. 11, 12. The Canonical Books of the Old and New Testaments. 13. Controverted Books of the Old Testament, chiefly the Books of our Apocrypha. 14. Controverted Books of the New Testament, including the *Apocalypsis Joannis*, and some others not included in our canon, viz., the *Apocalypsis Petri, Barnabae Epistola*, and the *Evangelium secundum Hebraeos*. 15. Spurious Books of the Old Testament. 16. Spurious Books of the New Testament, among which are classed the Writings of Clement of Rome, Ignatius, Polycarp, and Hermas. 17. The Genealogy of the Roman Emperor Valentinian I. Lambecius, and, after him, Fabricius, doubted if all these tables were to be attributed to Scylitzes: but Lambecius (according to Kollar) subsequently changed his opinion, and thought they were his. (Kollar, *Supplement*, p. 618.)

The *Jus Graeco-Romanum* of Leunclavius (vol. i. p. 132, &c.) contains, Ὑπόμνησις τοῦ κουροπαλάτου καὶ μεγάλου δρουγγαρίου τῆς βίγλης Ἰωάννου τοῦ Θρακησίου μετὰ τὴν περὶ μνηστείας νεαρὰν γενομένη πρὸς τὸν αὐτὸν βασιλέα κύριον Ἀλέξιον περί τινος ἀμφιβολίας ἐπὶ ταύτῃ ἀναφυείσης, *Suggestio Curopalatae, Magnique Drungarii Vigiliarum, Domini Joannis Thracesii post promulgatam de Sponsalibus Novellam oblata eidem Principi, Domino Alexio, de ambiguitate quadam super haec enata.* According to Possevino (*Apparatus Sacer. Catalog.* ad fin. tom. iii. p. 42), there were extant in MS. in the library of a convent of the monks of St. Basil, in the isle of Patmos, some other works of Scylitzes:— *Joannis Scylitzae Varii Sermones Philosophici et Theologici*, of which the first was, Περὶ κόσμου καὶ τῆς κατ' αὐτὸν φύσεως, *De Mundo et ejus Natura*: also *Ejusdem quaedam Epistolae*. The dissertations would be curious, as Scylitzes appears to have had little respect for the property, whatever he may have had for the doctrines of the Church. He vindicates in his history (p. 808, ed. Paris, p. 642, ed. Bonn) the conduct of Isaac Comnenus, in seizing the superfluous wealth of the monasteries, and wishes that he had been able to treat the whole Church in a similar way. (See, however, Montfaucon, *Bibl. Coisl.* p. 206.) Possibly, however, the Patmos MSS. may contain the works of a younger Joannes Scylitzes, different from the historian, who is mentioned by Nic. Comnenus Papadopoli, but whose writings Fabricius had

not seen. (Vossius, *De Historicis Graecis*, lib. ii. c. xxvi.; Hankius, *De Byzantin. rerum Scriptoribus*, pars. i. c. xxvii.; Lambecius, *Comment. de Biblioth. Caesaraea*, vol. ii. p. 232, &c. ed. Kollar; Kollar, *Supplement. ad Lambec. l. c.*; Cave, *Hist. Litt.* vol. ii. p. 155, ed. Oxford, 1740—1743; Montfaucon, *Bibl. Coislin*, p. 206, &c.; Goar, *Notae Posteriores in Cedrenum*, sub init.; Oudin, *De Scriptoribus Ecclesiasticis*, vol. ii. col. 745, &c.; Fabric. *Bibl. Graec.* vol. vii. pp. 464, &c., 722, &c., vol. xi. pp. 644, 651; Allatius, *Diatriba de Georgiis*, apud Fabric. vol. xii. p. 33; Labbe, *Catalog. Scriptor. Hist. Byzant.* Nos. ix. x.; *Appar. Hist. Byzantin.* pars ii. prefixed to the Paris edition of the Byzantine writers.) [J. C. M.]

SCYLLA (Σκύλλα) and Charybdis, the names of two rocks between Italy and Sicily, and only a short distance from one another. In the midst of the one of these rocks which was nearest to Italy, there dwelt, according to Homer, Scylla, a daughter of Crataeis, a fearful monster, barking like a dog, with twelve feet, six long necks and mouths, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig-tree, under which there dwelt Charybdis, who thrice every day swallowed down the waters of the sea, and thrice threw them up again: both were formidable to the ships which had to pass between them (Hom. *Od.* xii. 73, &c., 235, &c.). Later traditions represent Scylla as a daughter of Phorcys or Phorbas, by Hecate Crataeis (Apollon. Rhod. iv. 828, &c., with the Scholiast), or by Lamia; while others make her a daughter of Triton, or Poseidon and Crataeis (Eustath. *ad Hom.* p. 1714), or of Typhon and Echidna (Hygin. *Fab.* praef.). Some, again, describe her as a monster with six heads of different animals, or with only three heads (Tzetz. *ad Lycoph.* 650; Eustath. *l. c.*). One tradition relates that Scylla originally was a beautiful maiden, who often played with the nymphs of the sea, and was beloved by the marine god Glaucus. He applied to Circe for means to make Scylla return his love; but Circe, jealous of the fair maiden, threw magic herbs into the well in which Scylla was wont to bathe, and by these herbs the maiden was metamorphosed in such a manner, that the upper part of her body remained that of a woman, while the lower part was changed into the tail of a fish or serpent, surrounded by dogs (Ov. *Met.* xiii. 732, &c., 905, xiv. 40, &c.; Tibull. iii. 4. 89). Another tradition related that Scylla was beloved by Poseidon, and that Amphitrite, from jealousy, metamorphosed her into a monster (Tzetz. *ad Lycoph.* 45; Serv. *ad Aen.* iii. 420). Heracles is said to have killed her, because she had stolen some of the oxen of Geryon; but Phorcys is said to have restored her to life (Eustath., Tzetz., Hygin., *l. c.*). Virgil (*Aen.* vi. 286) speaks of several Scyllae, and places them in the lower world (comp. Lucret. v. 893). Charybdis is described as a daughter of Poseidon and Gaea, and as a voracious woman, who stole oxen from Heracles, and was hurled by the thunderbolt of Zeus into the sea, where she retained her voracious nature. (Serv. *ad Aen.* iii. 420.)

2. A daughter of King Nisus of Megara, who, in consequence of her love of Minos, cut off the golden hair from her father's head, and thereby caused his death (Apollod. iii. 15. § 8). She has sometimes been confounded with the monster Scylla. [L. S.]

SCYLLIS. [DIPOENUS.]

SCYMNUS (Σκύμνος), of Chios, wrote a *Periegesis*, or description of the earth, which is referred to in a few passages of Stephanus and other later writers (Steph. Byz. *s. vv.* Πάρος, Ἑρμώνασσα, Ἀγάθη, Ἄρεως νῆσος; Schol. *ad Apollon. Rhod.* iv. 284; Apollon. *Hist. Mirab.* 15, where we should read Σκύμνος instead of Σκυτῖνος). A brief Periegesis, written in Iambic metre, and consisting of nearly one thousand lines, has come down to us. This poem, as appears from the author's own statement, was written in imitation of a similar work in iambic verses, composed by the Athenian Apollodorus [see Vol. I. p. 234, b.], and is dedicated to king Nicomedes, whom some modern writers suppose to be the same as Nicomedes III., king of Bithynia, who died B. C. 74; but this is quite uncertain. A portion of this poem was first published by Hoeschel, under the name of Marcianus Heracleotes, along with other Greek geographers, Augsburg, 1600, 8vo.; and again by Morell, also under the name of Marcianus, Paris, 1606, 8vo. But Lucas Holstenius and Is. Vossius maintained that this poem was written by Scymnus Chius, and is the work referred to in the passages of the ancient writers quoted above. Their opinion was adopted by Dodwell, in his dissertation *De Scymno Chio*, § 7, and the poem was accordingly printed under the name of Scymnus, by Hudson and by Gail, in the *Geographi Graeci Minores*, as well as by B. Fabricius, in his recent edition of the work, Leipzig, 1846. Meineke, however, has shown, most satisfactorily, in his edition of the poem published shortly after that of Fabricius (Berlin, 1846), that the Periegesis of Scymnus Chius quoted by the ancient writers was written in prose, and was an entirely different work from the extant poem, the author of which is quite unknown.

SCYMNUS, artists. 1. A statuary and silverchaser, of high celebrity, but none of whose works were known in Pliny's time. He was the pupil of Critios, and must therefore have flourished about Ol. 83, B. C. 448. (Plin. *H. N.* xxxiv. 8. s. 19. § 25.)

2. An engraver of precious stones, one beautiful specimen of whose work is extant. It is not known whether or not he was the same person as the preceding. (R. Rochette, *Lettre à M. Schorn*, p. 154, 2d ed.)

3. A painter, whose picture of a female slave is mentioned by Hippocrates. He appears to have flourished about Ol. 110, B. C. 340. (Nagler, *Künstler Lexicon*, *s. v.*) [P. S.]

SCYTHES (Σκύθης). 1. Tyrant or ruler of Zancle in Sicily, about 494 B. C. The Zanclaeans had sent to Ionia to invite colonists to join them in founding a new city on the Καλὴ Ἀκτή, or north shore of Sicily, and the offer had been accepted by a large body of Samians, together with some fugitives from Miletus; but when they arrived at Locri, Scythes, at the head of the Zanclaeans, was engaged in hostilities against the Sicels, and the Samians were persuaded by Anaxilas of Rhegium to take advantage of his absence, and occupy the city of Zancle itself. Hereupon Scythes called in the assistance of his ally, Hippocrates, tyrant of Gela, but the latter proved no less perfidious than the Samians, and immediately on his arrival threw Scythes himself and his brother Pythogenes into chains, and sent them prisoners to Inycus, while he betrayed his allies the Zanclaeans

into the hands of the Samians. Scythes, however, contrived to make his escape to Himera, and from thence repaired to Asia, to the court of Dareius, king of Persia, where he was received with much distinction, and rose to a high place in the king's favour. He afterwards revisited his native city, but again returned to the Persian court, where he died at an advanced age, and in the possession of great wealth, while he enjoyed general esteem for the probity of his character (Herod. vi. 23, 24; Aelian. *V. H.* viii. 17). It is remarkable that Herodotus, while he designates Anaxilas and Hippocrates as tyrants (τύραννοι) of their respective cities, styles Scythes king (βασιλεύς) or monarch (μούναρχος) of the Zanclaeans.

2. The father of Cadmus, tyrant of Cos, mentioned by Herodotus (vii. 163), is supposed by K. O. Müller (*Dorians*, vol. i. p. 193, note) to be identical with the preceding [CADMUS]. The subsequent removal of Cadmus to Zancle certainly gives much probability to the conjecture. Valckenaer and Larcher, however (*ad Herod.* vi. 23, vii. 163) consider him to have been another person of the same family. [E. H. B.]

SCYTHIA'NUS (Σκυθιανός), a Manichaean heretic, who, according to Epiphanius, supported his opinions by the philosophy of Pythagoras. (Epiphan. *Haer.* lxvi. 2; Fabric. *Bibl. Graec.* vol. i. p. 866.) [P. S.]

SCYTHI'NUS (Σκυθῖνος), of Teos, an iambic poet, mentioned by Stephanus of Byzantium (*s. v.* Τέως). He turned into verse the great work of the philosopher Heracleitus (Diog. Laërt. ix. 16; see Menag. *ad loc.*). A considerable fragment, apparently from this work, is preserved by Stobaeus (*Eclog. Phys.* i. 9. § 43, p. 264). He is also mentioned by Athenaeus (xi. p. 461), and twice by Plutarch, who quotes from him some verses respecting the lyre (*Op. Mor.* pp. 402, 705). Two of his epigrams are preserved in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 104; Jacobs, *Anth. Graec.* vol. ii. p. 91, vol. xiii. p. 950; Fabric. *Bibl. Graec.* vol. i. p. 866, vol. ii. pp. 142, 625, vol. iv. p. 494.) [P. S.]

SEBO'SUS, STA'TIUS, a writer on geography, cited by Pliny (*H. N.* vi. 29. s. 35, vi. 31. s. 36, ix. 15. s. 17; Solin. 52). He is perhaps the same as Sebosus, the friend of Catulus. (Cic. *ad Att.* ii. 14, 15.)

SEBRUS (Σέβρος), a son of Hippocoon, was worshipped as a hero at Sparta, where he had an heroum called Sebrium. (Paus. iii. 15. § 1; comp. DORCEUS.) [L. S.]

SECUNDI'NUS, a Manichaean, known to us only as the author of a letter addressed to Augustine, in which he gently upbraids him for having deserted the sect to which he was once attached, and urges him in the most earnest and flattering language to return. This *Epistola ad Augustinum*, which is totally destitute of merit, together with the reply *Contra Secundinum Manichaeum*, is given in the works of the bishop of Hippo, in the eighth volume of the Benedictine edition. [W. R.]

SECUNDI'NUS, NICOLA'US, a learned Greek of the island of Euboea, who acted as interpreter at the council of Florence in A. D. 1438, and the following years. He translated several Greek works into Latin: but his life does not fall within the limits of the present work. (Fabric. *Bibl. Graec.* vol. xi. p. 294.)

SECUNDUS (Σεκοῦνδος), Greek literary.

1. Of Athens, a distinguished sophist of the time of Hadrian, and one of the teachers of Herodes Atticus, who quarrelled with him, and wrote a sarcastic verse upon him; but, after his death, Herodes pronounced his funeral oration, and shed tears over him. He was the son of a carpenter, whence he obtained the nickname of ἐπίουρος. According to Philostratus, he was exceedingly learned, but very inferior as a critic. (Philostr. *Vit. Soph.* i. 26, pp. 544, 545; Suid. *s. v.*, who appears to have confounded him with Pliny! though the reading is doubtful.)

Of his works very little is known with certainty. Suidas tells us that he wrote μελέτας ῥητορικάς, and we have in Philostratus the theme and heads of his most celebrated rhetorical exercise. There is a collection of *Sententiae* ascribed to him, of doubtful authenticity, and not of sufficient importance to require further notice here. The whole question respecting them is discussed, and an account of their MSS. and editions given, in Fabricius, *Bibl. Graec.* vol. i. pp. 866—870.

2. Of Tarentum, an epigrammatic poet, three of whose epigrams are preserved in the Greek Anthology. His verses were included in the collection of Philip of Thessalonica, about whose time he seems to have lived. (Brunck, *Anal.* vol. iii. p. 5; Jacobs, *Anth. Graec.* vol. iii. p. 226, vol. xiii. pp. 950, 951.) [P. S.]

SECUNDUS, M. A'RRIUS, known only from coins, a specimen of which is annexed. It has been supposed by some that the head on the obverse is that of Augustus; by others that of Arrius himself: but it is impossible to obtain any certainty on the point. (Eckhel, vol. v. p. 143.)



COIN OF M. ARRIUS SECUNDUS.

SECUNDUS, ATA'NIUS, vowed during an illness of Caligula to fight in the gladiatorial games, if the emperor recovered, expecting to be rewarded for his devotion. But when Caligula got well, and Secundus was unwilling to fulfil his vow, the emperor compelled him to fight. (Dion Cass. lix. 8; comp. Suet. *Calig.* 27.)

SECUNDUS CARI'NAS. [CARINAS, No. 4.]

SECUNDUS, JU'LIUS, a Roman orator and a friend of Quintilian, is one of the speakers in the *Dialogus de Oratoribus*, usually ascribed to Tacitus. Quintilian praises his *elegantia*, and says that if he had lived longer, he would have obtained with posterity the reputation of an illustrious orator. (Auctor, *Dial. de Orat.* 2, &c.; Quintil. x. 1. § 120, xii. 10. § 11.)

SECUNDUS, MA'RIUS, was governor of Phoenicia, under Macrinus, and took a share in the administration of Egypt also. He was slain in the tumult which arose when intelligence was first received of the victory achieved by Elagabalus. (Dion Cass. lxxviii. 35.) [W. R.]

SECUNDUS, PEDA'NIUS. [PEDANIUS, No. 3.]

SECUNDUS, PETRO'NIUS, praefectus praetorio along with Norbanus in the reign of Domitian, and one of the parties privy to the murder of the emperor. (Dion Cass. lxvii. 15; Eutrop. viii. 1.)

SECUNDUS, PLI'NIUS. [PLINIUS.]

SECUNDUS, POMPO'NIUS. 1. A distinguished poet in the reigns of Tiberius, Caligula, and Claudius. He was one of the friends of Sejanus, and on the fall of that minister in A. D. 31 was thrown into prison, where he remained till the accession of Caligula in A. D. 37, by whom he was released, and who raised him to the consulship in A. D. 41. Dion Cassius says (lix. 6), that he had been consul seven years before the accession of Caligula; but his name does not occur in the Fasti. In the reign of Claudius he was appointed the emperor's legatus in Germany, and in A. D. 50 defeated the Chatti, and obtained the honour of the triumphal ornaments. Secundus was an intimate friend of the elder Pliny, who showed his affection for him by writing his life in two books. Tacitus speaks of him (*Ann.* v. 8) as a man "multa morum elegantia et ingenio illustri." It was by his tragedies that Secundus obtained the most celebrity. They are spoken of in the highest terms by Tacitus, Quintilian, and the younger Pliny, and were read even in a much later age, as one of them is quoted by the grammarian Charisius (Tac. *Ann.* v. 8, vi. 18; Dion Cass. lix. 6, 29; Tac. *Ann.* xi. 13, xii. 27, 28; *Dial. de Orat.* 13; Quintil. x. 1. § 98; Plin. *H. N.* vii. 19, xiii. 12. s. 26, xiv. 4. s. 6; Plin. *Ep.* iii. 5, vii. 17; Charisius, *ap.* Bothe, *Poet. Scen. Lat. Fragm.* vol. ii. p. 279). The praenomen of Pomponius Secundus is doubtful. In one passage Tacitus calls him *Publius* (*Ann.* xi. 13), and in another *Lucius* (*Ann.* xii. 27), while Dion Cassius (lix. 6) names him *Quintus*. Tacitus, however, call his brother Quintus. [No. 2.]

2. Q. POMPONIUS SECUNDUS, the brother of the preceding, a man of abandoned character, accused Sancia and others towards the end of the reign of Tiberius, under the pretext of warding off dangers from his brother by acquiring the favour of the emperor. He subsequently revolted against the emperor Claudius. (Tac. *Ann.* vi. 18, xiii. 43.)

POPPAEUS, Q. SECUNDUS, consul suffectus A. D. 9, with M. Papius Mutilus. These consuls gave their names to the celebrated Papia Poppaea lex, frequently called Julia et Papia Poppaea. (Dion Cass. lvi. 10; *Dict. of Antiq.* p. 691, 2d ed.)

SECUNDUS, SA'TRIUS, a dependant of Sejanus, accused Cremutius Cordus in A. D. 25. He afterwards betrayed his master, and gave information to Tiberius of the conspiracy which Sejanus had formed against him. Josephus relates (*Ant.* xviii. 6) that Antonia informed Tiberius of the conspiracy of Sejanus; and hence it has been conjectured that Secundus, unwilling or unable to have an interview with the emperor, had acquainted Antonia with the plot. Secundus was married to the notorious Albucilla. (Tac. *Ann.* iv. 34, vi. 8, 47; Senec. *Consol. ad Marciam*, 22.)

SECUNDUS, VI'BIUS, a Roman eques, was accused of malversation (*repetundae*) in Mauritania, and condemned, A. D. 60. He was banished from Italy, and escaped a heavier punishment through the influence of his brother Vibius Crispus. (Tac. *Ann.* xiv 28.)

SECUNDUS, VITRU'VIUS, secretary to Commodus, was put to death along with Paternus and Julianus upon the discovery of the conspiracy against the emperor in A. D. 183. (Lamprid. *Commod.* 4.) [W. R.]

SEDI'GITUS, VOLCA'TIUS, is described by Pliny (*H. N.* xi. 43) as "illustrem in Poëtica." A. Gellius (xv. 24) has preserved from his work *de Poëtis*, which appears to have been a sort of metrical Didascalia, thirteen Iambic senarians, in which the principal Latin comic dramatists are enumerated in the order of merit. In this "Canon," as it has been termed, the first place is assigned to Caecilius Statius, the second to Plautus, the third to Naevius, the fourth to Licinius, the fifth to Attilius, the sixth to Terentius, the seventh to Turpilius, the eighth to Trabea, the ninth to Luscius, the tenth, "causa antiquitatis," to Ennius. In addition to these verses, two fragments, probably from the same piece with the above, one a single line, the other extending to three, and both referring to Terence, are quoted in the life of that writer ascribed to Suetonius. (Burmann, *Anthol. Lat* ii. 223, or No. 140, ed. Meyer; Osann, *Anal. Crit.* p. 3; Ludewig, *Ueber den Canon des Vulcatius Sedigitus*, Programm zu Neustrelitz, 4to. 1842; Klussmann, *de Naevio poëta.*) [W. R.]

SEDU'LIUS, COE'LIUS, a Christian poet, who is termed a presbyter by Isidorus of Seville (*de Script. Eccles.* c. 7), and by Honorius of Autun (*de S. E.* iii. 7). By the writer known as Anonymus Mellicensis (c. 35, in the *Bibl. Eccles.* of Fabricius) he is called an *Antistes*, a title confirmed by two acrostic panegyrics to be found in the edition of Cellarius, while by Sigebertus of Gembloux (*de S. E.* 6), and by Trithemius (*de S. E.* 142) he is designated as a bishop—to which *antistes* is frequently equivalent—but no one has pretended to discover the see over which he presided. We cannot determine with absolute precision the date either of his birth or of his death, but the period when he flourished may be defined within narrow limits. He refers (*Epist. ad Maced.*) to the commentaries of Jerome, who died A. D. 420, and is himself praised by Cassiodorus (*de Instit. div. let.* 27; comp. Venant. Fortunat. *Carm.* viii. 1; *Vit. S. Martin.* i. 15), who was born A. D. 468, and by Pope Gelasius, who presided over the Roman Church from A. D. 492 to A. D. 496. Moreover, his works were collected after his death and published by Asterius, as we learn from a short introductory epigram, to which is added, in some MSS., the note "Hoc opus Sedulius inter chartulas dispersum reliquit: quod recollectum adornatumque ad omnem elegantiam divulgatum est a Turcio Rufio Asterio V. C. consule ordinario atque patricio." Upon turning to the Fasti we discover that an Asterius was consul along with Protogenes in A. D. 449, and that Turcius Rufus Apronianus Asterius was consul along with Praesidius in A. D. 496. Combining these facts little doubt can be entertained that the latter is the person indicated above, and that we may fix the epoch of Sedulius about A. D. 450. Of his personal history we know nothing whatsoever. By Trithemius (*l. c.*) indeed he is said to have been a Scot, the disciple of archbishop Hildebert; but this and similar statements arose, it would appear, from confounding three different persons, all ecclesiastics, who bore the same name:—1 Sedulius, the poet, who belongs, as we have proved, to the fifth century.

2. Sedulius, who, in attaching his signature to the Acts of the Council of Rome, held in A. D. 721, describes himself as "Episcopus Britanniae de genere Scotorum." 3. Sedulius, an Irish Scot, who lived some hundred years later, and compiled from the works of Origen, Eusebius, Jerome, and other celebrated fathers, a commentary upon St. Paul still extant under the title "Sedulii Scoti Hiberniensis in omnes epistolas Pauli Collectaneum."

The following pieces by the first of these individuals have descended to us.

I. *Paschale Carmen s. Mirabilium Divinorum Libri V.*, in heroic measure; to which is prefixed in some MSS. a "Praefatio," in eight elegiac couplets, addressed to the reader, and a "Dedicatio ad Theodosium Augustum," in fifteen hexameters. If the inscription of the latter be genuine, it could not have been written after A. D. 450, for in that year the younger Theodosius died. There is also an introductory epistle addressed to the Abbot Macedonius, at whose request Sedulius had executed a prose version of the above poem. This prose version has been preserved and was published at Paris in 1585 by F. Juret, from a MS. the property of P. Pithou. Sigebertus (*l. c.*) maintains that the work was first composed in prose and afterwards versified. But this account is directly at variance with the words of the letter. There is some doubt as to the number of books into which the *Paschale Carmen* ought to be divided. Although the MSS. vary, all the best distribute it into five: the Anonymus Mellicensis (*l. c.*) states that it consists of two; Isidorus and Honorius (*ll. cc.*) agree that there are three, one being devoted to the signs and wonders commemorated in the Old Testament, two to the Sacraments and Miracles of Christ. Trithemius (*l. c.*) expressly names four, and this seems to have been the arrangement contemplated by the author, who thus (*Epist. ad Maced.*) explains the nature, object, and extent of his undertaking: "Quatuor mirabilium divinorum libellos, quos, et pluribus pauca complexus, usque ad Passionem et Resurrectionem Ascensionemque Domini Nostri Jesu Christi, quatuor Evangelistarum dicta congregans, ordinavi, contra omnes aemulos tuae defensioni commendo. Huic autem operi, favente Deo, *Paschalis Carminis* nomen imposui quia Pascha nostrum immolatus est Christus." The most easy solution of the difficulty is to be found in the supposition which assigns the disposition of the parts, as they are now exhibited, to the first editor Asterius, who would probably give that form to the scattered papers of the deceased which to him appeared most appropriate, while transcribers, following their own judgment, may have thought fit to introduce changes, and thus have caused the discrepancies and contradictions which we meet with in the historians of ecclesiastical literature. It is not improbable that Sedulius may, at one time, have intended the Miracles of the Old Testament to constitute a separate work, and it may even be urged that the words quoted above apply to the New Testament exclusively.

II. *Veteris et Novi Testamenti Collatio*, a sort of hymn containing a collection of texts from the Old and New Testaments, arranged in such a manner as to enable the reader to compare the two dispensations. The metre employed is the elegiac distich and the expressions are arranged with laborious ingenuity in such a way that the first penthemimer of the hexameter, in each couplet, recurs as the last penthemimer of the pentameter: thus

Primus ad ima ruit magna de luce superbus;
Sic homo cum tumuit *primus ad ima ruit;*

a device to which grammarians have given the name of ἐπαναλήψις.

III. *Hymnus de Christo*, a succinct account of the life and miracles of Christ, from the Incarnation to the Ascension, in Iambic dimeters. The first line begins with the letter A, the fifth line with the letter B, the ninth with C, the thirteenth with D, and so on at intervals of four lines until a complete alphabet has been finished, the whole being wound up by a sort of epilogue in two elegiac distichs.

IV. *De Verbi Incarnatione*, a Cento Virgilianus, first published in the collection of Martene and Durand from a MS. belonging to the monastery of Corvey on the Weser.

V. The authenticity of the epigram entitled "De tabula orbis terrarum jussu Theodosii Junioris Imperatoris facta" is more than doubtful. It is to be found in Burmann's *Anthologia Latina*, v. 115, or No. 274, ed. Meyer; comp. Wernsdorf, *Poët. Lat. Min.* vol. iv. p. 499.

The merits of Sedulius are altogether of a negative character. Every one admits that he was not destitute of talent. With the exception of several mistakes in quantity, his verse is by no means rough nor inharmonious, and his language, formed upon the model of Virgil, is not devoid of a certain degree of elegance, and cannot be pronounced impure; his descriptions are not coarse nor exaggerated. His prose, however, presents a singular contrast, the style being in the highest degree harsh and affected, the phraseology and syntax alike barbarous. Such inconsistencies are by no means uncommon among the writers of that epoch, and admit of easy explanation. In verse composition they confined themselves exclusively to the words and expressions which had been stamped by the authority of the poets in the Augustan age, according to the system pursued in the school exercises of modern times, while their prose represented the ordinary language of their own day.

We have already observed that Sedulius was commended by Pope Gelasius, who couched his praise in the following terms (*Distinct.* xv. 3. § 25): "Venerabilis viri Sedulii Paschale Opus, quod heroicis descripsit versibus, insigni laude proferimus." In transcribing the document the word *haereticis* was accidentally substituted for *heroicis*, and the error passed undetected in some of the authorised collections of Canons. Hence it came to pass that, for a considerable period, zealous churchmen, and among them Pope Paulus II. and Pope Hadrianus VI., moved by the authority of one so holy, were in the habit of anathematising poets in general, and of declaring that all who meddled with verse, even although the theme might relate to holy things, were heretics and accursed.

The Editio Princeps of Sedulius is a quarto volume, printed at Paris by Badius Ascensius, but without a date; the second edition was published along with Juvencus and others by Aldus, 4to. Venet. 1502. The most elaborate editions are those of Cellarius, 8vo. Hal. 1704 and 1739; of Arntzenius, 4to Leovard. 1761; and of Arevalus, 4to. Rom. 1794. The different pieces will be found in "Poëtarum veterum ecclesiastico. Opera

Christiana" of G. Fabricius, fol. Basil. 1564; in the *Bibliotheca Patrum Max.* fol. Lugd. 1677, vol. vi. p. 458; in the *Corpus Poëtarum Lat.* of Mattaire, vol. ii. p. 1060; and in the fifth volume of the *Collectio Pisaurensis.* [W. R.]

SEGESTA (Σεγέστη). The Trojan Phoenodamas (others call him Hippotes, Ippoteus or Ipsostratus) had three daughters. When he was to be compelled by Laomedon to expose one of them to the marine monster which was ravaging the country, he called the people together and induced them to compel Laomedon, whose guilt had brought the monster into the country, to expose his own daughter Hesione. Laomedon then took vengeance by causing some sailors to convey the three daughters of Phoenodamas to a desert part of the coast of Sicily (some say Libya). One of these maidens was Segesta or Egesta, with whom the river god Crimissus, in the shape of a bear or a dog, begot Aegestus, Egestus or Acestes, by whom Egesta in Sicily was built. (Tzetz. *ad Lycoph.* 471, 953; Serv. *ad Aen.* i. 550, v. 30; Dionys. i. 52.) [L. S.]

SEGESTES, a Cheruscan chieftain, the opponent of Arminius. He was alternately the conqueror and the captive of his great rival. Private injuries embittered their political feud, for Arminius carried off and forcibly married the daughter of Segestes. In A. D. 9 Segestes warned Quintilius Varus of the conspiracy of Arminius, Sigimer and other Cheruscan chiefs against him, and counselled him to arrest them ere the revolt broke out. His warning was disregarded, and Varus perished. In A. D. 14 Segestes was forced by his tribesmen into a war with Rome; but he still corresponded with the enemy, and sent to Germanicus information of the plans and movements of the Cheruscans. His treachery was probably discovered, since the Cheruscans attacked Segestes in his own house, and he was rescued with difficulty by a detachment sent by Germanicus. Segestes was accompanied to the Roman camp by his children, his slaves, and clients. He extenuated his part in the war by pleading his services to Augustus, who had granted him the Roman franchise, and he offered to negotiate peace with the insurgent Germans. Germanicus assigned Segestes a secure dwelling-place in Narbonne, and pardoned his son Sigimundus, who had revolted. The daughter of Segestes, although clinging rather to the cause of her husband, Arminius, than to her father's, was sent with her infant son to Ravenna. (Tac. *Ann.* i. 55—59; Vell. Pat. ii. 118; Flor. iv. 12.) [W. B. D.]

SEGETIA, a Roman divinity, who, together with Setia or Seja and Semonia, was invoked by the early Italians at seed time, for Segetia, like the two other names, is connected with *sero* and *seges.* (Plin. *H. N.* xviii. 2. 2; Macrob. Sat. i. 16; August. *De Civ. Dei*, iv. 8; comp. Tertull. *De Spect.* 8.) [L. S.]

SEGIME'RUS ("the Conqueror"), brother of Segestes, was one of the leaders of the Cheruscans in the revolt of Lower Germany, in A. D. 9. He was present with Arminius in the camp of Varus, and lured him on to his defeat and death [ARMINIUS]. In A. D. 15 Segimerus surrendered himself and his son Sesithaces to Stertinius, a lieutenant of Germanicus. He was banished to Cologne. His son's pardon was obtained with more difficulty, since Sesithaces was accused by the survivors of Varus's legions of having treated with contumely their leader's remains. (Tac. *Ann.* i. 71; Strab. vii. p. 293; Dion Cass. lvi. 19.) [W. B. D.]

SEGIMUNDUS, the son of Segestes, was appointed priest of an altar in the neighbourhood of Cologne, probably the altar raised to Augustus Caesar. He afterwards rejoined his tribe, the Cheruscans. In A. D. 14 Sigimundus was one of the envoys whom Segestes sent to Germanicus, when the Cheruscans were besieging him in his own house. Germanicus pardoned the previous defection of Sigimundus, and allowed him to share his father's exile in Narbonne. [SEGESTES.] (Tac. *Ann.* i. 57, 58; Strab. vii. p. 291.) [W. B. D.]

SEGONAX, one of the kings of Cantium in Britain, who joined Cassivellaunus to oppose Caesar. (Caes. *B. G.* v. 22.)

SEGU'LIUS, an artist in gold (*aurufex*, sic), whose name is found in a Latin inscription (Gruter, p. dcxxxix. 1), in which his full name is *D. Segulius Alexa* (sic). The last word, in this case, as in the names of *Aulus* and *Quintus Alexa* [QUINTUS], is commonly supposed to be an abbreviation of the genitive *Alexandri* or of *Alexas;* but Raoul-Rochette thinks that it is a distinct cognomen. (*Lettre à M. Schorn*, pp. 125, 401, 2d ed.) [P. S.]

SEGU'LIUS LA'BEO, a friend of Octavianus, B. C. 43, is called by Cicero, "homo nequissimus." (Cic. *ad Fam.* xi. 20, 21.)

SEJA'NUS, AE'LIUS. Dion Cassius says that his praenomen was Lucius. Tacitus (*Ann.* iv. 1, &c.) is our chief authority for the history of this infamous instrument of Tiberius. Sejanus was born at Vulsinii, in Etruria: he was the son of Seius Strabo, a Roman eques, who was commander of the praetorian troops at the close of the reign of Augustus and the commencement of that of Tiberius. Velleius Paterculus (ii. 127) says that he was of illustrious descent on the maternal side; and Lipsius conjectures that his mother was of the Junia Gens, because Junius Blaesus, proconsul of Africa, was the maternal uncle of Sejanus (Tacit. *Ann.* iii. 72). Rumour accused him of selling himself, when a young man, to the lust of Apicius, a rich debauchee (Dion Cass. lvii. 19). Sejanus ultimately gained such influence over Tiberius, that this suspicious man, who was close and reserved to all mankind, opened his bosom to Sejanus, and made him his confidant. Sejanus had a body capable of enduring fatigue, and a mind capable of the boldest designs: he concealed his own thoughts, and was a calumniator of others; he could fawn and crouch to power, though he was insolent to those below him; to the world he put on the appearance of moderation, but his greediness had no bounds; and to accomplish his purposes he could be magnificent and profuse, as well as laborious and vigilant. Such was the character of the man who for many years governed Tiberius.

In the year in which Augustus died, A. D. 14, Sejanus was made the colleague of his father in the command of the Praetorian bands, and was sent by Tiberius to accompany his son Drusus, in his visit to the mutinous legions in Pannonia (Tacit. *Ann.* i. 24). Upon his father being sent as governor to Egypt, Sejanus had the sole command of the Praetorian cohorts. When Agrippina, the wife of Germanicus, by her heroic resolution, had prevented the bridge over the Rhine from being destroyed, and thus secured to the Roman legions their retreat from the east bank of the river, the suspicious temper of Tiberius, who was afraid of a

women of such a stamp, was still further irritated by the insinuations of Sejanus, who sowed the seeds of hatred in the mind of Tiberius, to the end that they might ripen in due time. The ambitious designs of Sejanus began to be suspected by the Romans when Tiberius betrothed the daughter of Sejanus to Drusus, the son of Claudius, who was afterwards emperor. The marriage was prevented by the untimely death of the youth (Sueton. *Claud.* 27). In A. D. 22 the theatre of Pompeius was burnt (Tacit. *Ann.* iii. 72), on which occasion Sejanus received the thanks of Tiberius, for preventing the conflagration from spreading further. Seneca (*Ad Marciam*, 22) states, that when a statue of Sejanus was decreed to be placed in the building which Tiberius restored, Cremutius Cordus exclaimed that the theatre was now really ruined.

Sejanus was the person who advised that the Praetorian cohorts, which had hitherto been disposed in various parts of the city, should be stationed in one camp (Tacit. *Ann.* iv. 2), a measure which was entirely opposed to the system of Augustus (Sueton. *Aug.* 49). He urged that the troops would be less manageable if they were scattered; that they would be more efficient for all emergencies if they were in one place; and would be more removed from the dissipation of the city. But they were not removed from the city; they were stationed close to it; and they afterwards controlled Rome, as masters, whenever the occasion came. The object of Sejanus was to make himself popular with the soldiers. He appointed the centurions and tribunes: he gave posts of honour and emolument to his creatures and favourites; and Tiberius, the most suspicious of men, had such confidence in the praefect, that he called him his associate in the labours of administration, and allowed his busts to stand in the theatres and fora, and even to be placed in the principia of the legions. The cunning tyrant was completely infatuated with a man whose object was to destroy his master.

There were many obstacles between Sejanus and the imperial power, but he set about removing them. Drusus, the son of Tiberius, who was of a hasty temper, had given Sejanus a blow, in a dispute with him; for this version of the story is more probable than that which makes Sejanus give the blow (Tacit. *Ann.* iv. 3, and the note of Lipsius). Sejanus revenged himself by debauching Livia or Livilla, the sister of Germanicus, and the wife of Drusus; and he encouraged her to the murder of her husband, by promising her marriage and a participation in the imperial power to which he aspired. To show that he was in earnest, Sejanus divorced his wife Apicata. The crime was delayed until there was a fitting opportunity, and Drusus was poisoned by Sejanus (Tacit. *Ann.* iv. 8, 10, A. D. 23). Sejanus asked the permission of Tiberius to marry Livia, but the emperor rejected his petition, though in studied language, and in terms that did not take away all hope. Sejanus saw that it was time to act with caution; he persuaded Tiberius to retire from Rome into privacy, hoping that he should thus gradually centre all the administration in himself. Agrippina, the wife of Germanicus, was now a widow; and Sejanus, who feared and hated her, instilled into Tiberius suspicions that she had a party at Rome. Agrippina, being weary of her widowed state, asked Tiberius to allow her to marry again; but the emperor gave no answer to her urgent entreaties. Sejanus seized the occasion to make Agrippina suspicious of the designs of Tiberius, and his agents persuaded her that the emperor designed to take her off by poison. Agrippina, who was not a woman to conceal her thoughts, plainly showed Tiberius, at a banquet, that she suspected his designs; and the emperor uttered words which imported that if he were suspected of wishing to poison her, it could not be surprising if he let her feel his resentment. An accident increased the credit of Sejanus, and confirmed the confidence of Tiberius. The emperor, with Sejanus and others, was feasting in a natural cave, between Amyclae, which was on the sea coast, and the hills of Fundi. The entrance of the cave suddenly fell in, and crushed some of the slaves; and all the guests, in alarm, tried to make their escape. Sejanus, resting his knees on the couch of Tiberius, and placing his shoulders under the falling rock, protected his master, and was discovered in this posture by the soldiers who came to their relief. After Tiberius had shut himself up in the island of Capreae, Sejanus had full scope for his machinations, and the death of Livia, the mother of Tiberius (A. D. 29), was followed by the banishment of Agrippina and her sons Nero and Drusus.

Tiberius at last began to suspect the designs of Sejanus; perhaps he had suspected them for some time, but he had duplicity enough to conceal his suspicions. Josephus states that Antonia, his sister-in-law, informed him by letter of the ambitious views of Sejanus. Tiberius felt that it was time to rid himself of a man who was almost more than a rival. To cover his schemes and remove Sejanus from about him, Tiberius made him joint consul with himself, in A. D. 31; and gave a pontificate to him and his son. Still he would not let Sejanus come to him in his retreat, and while he still amused him with the hopes of Livia's marriage, he was plotting his ruin. In the mean time Tiberius strengthened himself by making Caligula a pontifex Augusti and intimating that he was to be his successor. Sejanus saw the danger coming, but he was unable to prevent it. Tiberius, acting with his usual duplicity, gave Sejanus reason to believe that he was going to associate him with himself in the tribunitian authority; but at the same time he sent Sertorius Macro to Rome, with a commission to take the command of the praetorian cohorts. Macro, after assuring himself of the troops, and depriving Sejanus of his usual guard, produced a letter from Tiberius to the senate. Tiberius expressed himself in his usual perplexed way, when he wished his meaning to be inferred without being declared in explicit terms. The meaning was clear enough; he was afraid of Sejanus, and wished to be secured against him. Sejanus, who was present, had received the usual fawning submission of the servile senate, so long as they thought that the letter of Tiberius was going to announce new honours for him. When it was read, there was not a man among them to give him a word of consolation or show him a sign of respect. The consul Regulus conducted him to prison, and the people, who would have declared him emperor, if the word had been given to them, loaded him with insult and outrage. His statues were pulled down before his face. The senate on the same day decreed his death, and he was immediately executed. His body was dragged about the streets, and finally thrown into the Tiber; or rather, says Seneca

(*De Tranquillitate*, c. 11), there scarcely remained a fragment of it for the executioner to drag to the river.

Many of the friends of Sejanus perished at the same time, among whom was probably his uncle Junius Blaesus. His surviving son and a daughter shared his fate. The daughter was probably the child who had been betrothed to Drusus, the son of Claudius. The girl was so ignorant of what was going on that she frequently asked why they were dragging her along, that she would never do so any more, and would consent to a whipping. The writers of the time stated that it was a thing unheard of for a virgin to be capitally punished by the triumviri, and accordingly she was ravished by the executioner before she was put to death. (Tacit. *Ann.* v. 9.)

Apicata, the divorced wife of Sejanus, after having informed Tiberius by letter that his son Drusus had been poisoned by Sejanus and Livia, killed herself. This disclosure brought about more executions. It is said that Tiberius would have pardoned Livia, but that her mother Antonia would not pardon her, and compelled her to die by starvation. The property of Sejanus was taken from the aerarium into the fiscus. (Tacit. *Ann.* vi 2.)

In addition to the Annals of Tacitus, the chief authorities for the history of Sejanus are Suetonius, *Tiberius*, and Dion Cassius, lvii. lviii. All the authorities are referred to by Tillemont, *Histoire des Empereurs*, vol. i. Velleius Paterculus is a panegyrist of Sejanus; and if Tacitus has told the truth of Sejanus, Paterculus was a vile flatterer. The fact that he dedicated his work to M. Vinicius, who was consul A. D. 30, shows the latest period at which he was writing. He may have perished with Sejanus. [PATERCULUS.] [G. L.]

SEJA'NUS, L., was praetor A. D. 32. Though a friend of Aelius Sejanus, and probably a kinsman, he was spared by Tiberius. This Sejanus, at the celebration of the Floralia, employed only baldheaded persons to perform the ceremonies, which were prolonged to the evening, and the spectators were lighted out of the theatre by five thousand children, with torches in their hands and their heads shaved. This was done to ridicule Tiberius, who was bald at the top of his head. The emperor affected to know nothing of this insult. It became a fashion, in consequence of this affair, to call bald persons Sejani. (Dion Cassius, lviii. 19.) [G. L.]

SEILENUS. [SILENUS.]

SEIUS. 1. M. SEIUS L. F., distinguished himself by his largesses to the people in his curule aedileship, although he had been previously condemned to the payment of so great a fine that he had no longer sufficient property to entitle him to a place in the equestrian census. We do not know the year in which he was aedile; but Cicero says that he was elected in preference to M. Pupius Piso, who was consul in B. C. 61 (Plin. *H. N.* xv. 1; Cic. *de Off.* ii. 17, *pro Planc.* 5). In B. C. 52 he accused M. Saufeius, who was defended by Cicero [SAUFEIUS, No. 2]. In the following year, B. C. 51, he was involved in the condemnation of Plaetorius (*incendio Plaetoriano ambustus*, Cic. *ad Att.* v. 20. § 8). [PLAETORIUS, No. 5.] He was a friend of Atticus and Cicero, and the latter laments his death in B. C. 45. (Ascon. *in Milon.* p. 55, ed. Orelli; Varr. *R. R.* iii. 2. § 7, iii. 10. § 1; Cic. *ad Fam.* ix. 7, *ad Att.* v. 13, xii. 11.)

2. M. SEIUS, probably the son of the preceding, was a friend, and apparently legatus, of D. Brutus, in B. C. 44. (Cic. *ad Fam.* xi. 7.)

3. SEIUS, was a partisan of M. Antonius, after the death of Caesar, and is therefore abused by Cicero (*Phil.* xii. 6). The person called Viseius in another passage of Cicero (*Phil.* xiii. 12), is probably a false reading for Seius.

4. CN. SEIUS, had the finest horse of his age, which was fated to bring destruction to whoever possessed it. Seius was condemned and put to death by M. Antonius, afterwards the triumvir, apparently during the civil war between Caesar and the Pompeians. This horse then passed into the hands of Dolabella, and afterwards into those of Cassius, both of whom perished by a violent death. Hence arose the proverb concerning an unfortunate man: *ille homo habet equum Sejanum.* (Gell. iii. 9.)

SEIUS PO'STUMUS. [POSTUMUS.]

SEIUS QUADRA'TUS, condemned A. D. 32. (Tac. *Ann.* vi. 7.)

SEIUS STRABO. [STRABO.]

SEIUS TU'BERO. [TUBERO.]

SEIREN. [SIREN.]

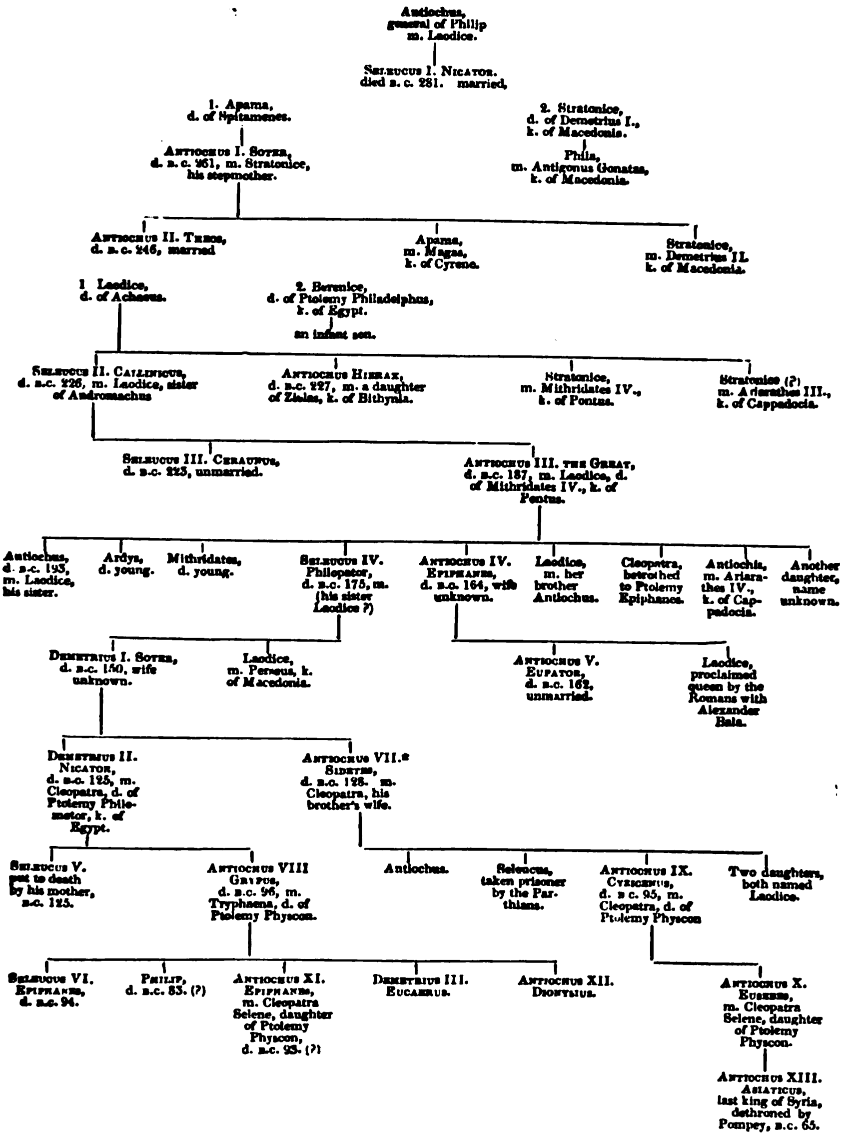
SELE'NE (Σελήνη), also called Mene, or Latin Luna, was the goddess of the moon, or the moon personified into a divine being. She is called a daughter of Hyperion and Theia, and accordingly a sister of Helios and Eos (Hes. *Theog.* 371, &c.; Apollod. i. 2. § 2; Schol. *ad Pind. Isthm.* v. 1, *ad Apollon. Rhod.* iv. 55); but others speak of her as a daughter of Hyperion by Euryphaessa (Hom. *Hymn.* 31. 5), or of Pallas (Hom. *Hymn. in Merc.* 99, &c.), or of Zeus and Latona (Schol. *ad Eurip. Phoen.* 175), or lastly of Helios (Eurip. *l. c.*; comp. Hygin. *Praef.* p. 10, ed. Muncker). She is also called Phoebe, as the sister of Phoebus, the god of the sun. By Endymion, whom she loved, and whom she sent to sleep in order to kiss him, she became the mother of fifty daughters (Apollod. i. 7. § 5; Cic. *Tusc.* i. 38; Catull. 66. 5; Paus. v. 1. § 2); by Zeus she became the mother of Pandeia, Ersa, and Nemea (Hom. *Hymn.* 32. 14; Plut. *Sympos.* iii. in fin.; Schol. *ad Pind. Nem.* Hypoth. p. 425, ed. Böckh). Pan also is said to have had connexion with her in the shape of a white ram (Virg. *Georg.* iii. 391). Selene is described as a very beautiful goddess, with long wings and a golden diadem (Hom. *Hymn.* 32. 1, 7), and Aeschylus (*Sept.* 390) calls her the eye of night. She rode, like her brother Helios, across the heavens in a chariot drawn by two white horses, cows, or mules (Ov. *Fast.* iv. 374, iii. 110, *Rem. Am.* 258; Auson. *Ep.* v. 3; Claudian, *Rapt. Proserp.* iii. 403; Nonn. *Dionys.* vii. 244). She was represented on the pedestal of the throne of Zeus at Olympia, riding on a horse or a mule (Paus. v. 11. § 3); and at Elis there was a statue of her with two horns (Paus. vi. 24. § 5). In later times Selene was identified with Artemis, and the worship of the two became amalgamated (Callim. *Hymn. in Dian.* 114, 141; Soph. *Oed. Tyr.* 207; Plut. *Sympos. l. c.*; Catull. 34. 16; Serv. *ad Aen.* iv. 511, vi. 118). In works of art, however, the two divinities are usually distinguished; the face of Selene being more full and round, her figure less tall, and always clothed in a long robe; her veil forms an arch above her head, and above it there is the crescent. (Hirt, *Mythol. Bilderb.* p. 38.)

At Rome Luna had a temple on the Aventine. (Liv. xl. 2; Ov. *Fast.* iii. 884.) [L. S.]

SELE'NE. [CLEOPATRA, No. 8.]

SELEUCIDAE, kings of Syria, so called from their progenitor Seleucus I., the founder of the monarchy. The following Table exhibits their genealogy. [E. H. B.]

STEMMA SELEUCIDARUM.



* Antiochus VI. had no connection with the race of the Seleucidae, and is consequently omitted in this table, as well as his father Alexander Bala, and Alexander Zebina, both of whom were mere pretenders.

SELEUCUS (Σέλευκος), historical. 1. A king of Bosporus, of whom we know only that he ascended the throne in B.C. 433, on the death of Spartacus I., and reigned four years. (Diod. xii. 36.)

2. A Macedonian, father of Ptolemy, the Somatophylax of Alexander the Great, who was killed at the battle of Issus. [PTOLEMAEUS, No. 4.]

3. The second son of Antiochus VII. Sidetes, and elder brother of Antiochus Cyzicenus. In the battle against the Parthians, in which Antiochus Sidetes was slain, B.C. 128, Seleucus was taken prisoner: he was kindly received by the Parthian monarch, and treated with royal magnificence; but it does not appear that he ever regained his liberty (Euseb. *Arm.* p. 167). A passage of Posidonius (*ap. Athen.* iv. p. 153), which had been referred by Froelich and other writers to SELEUCUS CALLINICUS, evidently relates to the captivity of this Seleucus, though Athenaeus inadvertently gives him the title of king. (Niebuhr, *Kl. Schrift.* p. 300.)

4. Surnamed CYBIOSACTES (Κυβιοσάκτης, the packer of salt fish), a name given him in derision by the Alexandrians, was in reality a man of ignoble birth and a low condition, but who pretended to be descended from the royal race of the Seleucidae. On this account he was chosen by the Alexandrians in B.C. 58, when they had expelled their king Ptolemy Auletes, and established his daughter Berenice on the throne, to be the husband of their young queen. He was accordingly sent for from Syria, and the marriage actually solemnized; but Berenice was so disgusted with his mean and sordid character, that she caused him to be strangled only a few days after their nuptials (Dion Cass. xxxix. 57; Strab. xvii. p. 796; Suet. *Vesp.* 19). Vaillant (*Hist. Reg. Syr.* p. 397) and Froelich suppose him to have been a younger brother of Antiochus Asiaticus, and the same who accompanied him to Rome about B.C. 73 (see Cic. *Verr.* iv. 27); but both Dion Cassius and Strabo clearly imply that he was a mere pretender. But, from his being selected by the Alexandrians, it is not improbable that he *claimed* to be a son of Antiochus X. and Cleopatra Selene, which would give him an apparent connection with the royal family of Egypt also. [E. H. B.]

SELEUCUS I. (Σέλευκος) surnamed NICATOR, king of SYRIA, and the founder of the Syrian monarchy. He was the son of Antiochus, a Macedonian of distinction among the officers of Philip II., but fabulous stories were in circulation (evidently fabricated after he had attained to greatness), which represented him as the offspring of a miraculous intercourse of his mother Laodice with Apollo. (Justin. xv. 4.) From the statements concerning his age at his death, his birth may be probably assigned to about B.C. 358, and he would thus be about twenty-four years old when he accompanied Alexander on his expedition to Asia, as one of the officers of the ἑταῖροι, or horse-guards. He was early distinguished for his great personal strength, as well as courage, of which he is said to have afforded a proof by overcoming a savage bull, unarmed and single-handed. (Appian. *Syr.* 57; Ael. *V. H.* xii. 16.) Of his services as an officer we hear nothing during the early campaigns of Alexander in Asia; but it is evident that he must have earned the confidence of that monarch, as at the passage of the Hydaspes, in B.C. 327, we find him selected by the king, together with Ptolemy, Perdiccas, and Lysimachus, to accompany him with the body of troops which were to cross the river in the first instance. In the subsequent battle against Porus, also, he bore an important part. (Arr. *Anab.* v. 13, 16.) But that these services were only a small portion of those actually rendered by him, during the Indian campaigns, may be inferred from the circumstance that, after the return of Alexander to Susa, Seleucus was one of the officers upon whom the king bestowed, as a reward, the hand of an Asiatic princess. His bride was Apama, the daughter, according to Arrian, of the Bactrian chief Spitamenes, though Strabo calls her father, probably erroneously, Artabazus. (Arr. *Anab.* vii. 4; Strab. xii. p. 578.)

Seleucus was in close attendance upon Alexander during his last illness, and is mentioned as one of the officers who consulted the oracle of Serapis in regard to his recovery (Arr. *Anab.* vii. 26). During the dissensions which followed the death of the great king, he took part with Perdiccas and the other leaders of the cavalry, and was rewarded for his attachment to their cause by obtaining, in the arrangements ultimately adopted, the important post of chiliarch of the ἑταῖροι, one of the most honourable appointments in the army, and which had previously been held by Perdiccas himself. (Arrian. *ap. Phot.* p. 69, a; Diod. xviii. 3; Appian. *Syr.* 57; Justin. xiii. 4, who inaccurately terms it "castrorum tribunatus.") The regent, doubtless, thought that he could reckon with security on the fidelity of Seleucus; but the latter, though he adhered to him until the expedition against Egypt, and accompanied him on that occasion, was one of the first to join in the discontents which broke out on the disasters sustained at the passage of the Nile [PERDICCAS], and even put himself at the head of the mutineers who broke into the regent's tent, and transfixed him on their spears. (Corn. Nep. *Eum.* 5; Diod. xviii. 36.) During the troubles that followed, we find him interposing his influence and authority with the army, in favour of Antipater, when assailed by the invectives of Eurydice; and, in the second partition of the provinces (at Triparadeisus, B.C. 321), he obtained for his portion the wealthy and important satrapy of Babylonia, of which he hastened to take possession. (Arr. *ap. Phot.* p. 71, b; Diod. xviii. 39, xix. 12; App. *Syr.* 57.)

The ambitious designs of Pithon having involved that general in war with the neighbouring satraps, and ultimately led to his expulsion from his own government [PITHON], Seleucus afforded him a refuge in Babylonia, and was preparing to support him by arms, when the approach of Eumenes attracted the attention of both the contending parties in another direction. Seleucus and Pithon immediately declared in favour of Antigonus, and endeavoured, though without success, to prevent Eumenes from crossing the Tigris and effecting a junction with the forces assembled under Peucestes and his brother satraps. Seleucus, however, remained in possession of Babylon, and sent to Antigonus to hasten his march. On the arrival of the latter, he joined him with all his forces, and they advanced together into Susiana, which was annexed by Antigonus to the satrapy of Seleucus, and the latter was appointed to carry on the siege of Susa, while Antigonus himself advanced into Upper Asia against Eumenes. Before the close of

the campaigns in Media, which terminated in the defeat of Eumenes, Seleucus had made himself master of Susa, and returned to Babylon, where he received Antigonus in the most splendid manner, on his return from the upper provinces. But the victory of that general had entirely altered his position in relation to his former allies, and the fate of Pithon might well serve as a warning to his brother satraps. Nor was it long before these apprehensions were confirmed: Antigonus first took occasion to find fault with some exercise of authority on the part of Seleucus, and at length went so far as to call him to account for the administration of the revenues of his satrapy, an assumption of superiority to which he altogether refused to submit. But Seleucus was unable to cope with the power of his adversary, and consequently determined to escape the fate which awaited him, by timely flight, and secretly quitted Babylon with only fifty horsemen. Antigonus in vain issued orders for his pursuit and apprehension, and he made his way, in safety, through Mesopotamia and Syria, into Egypt, B. C. 316. (Diod. xviii. 73, xix. 12—14, 18, 48, 55; App. *Syr.* 53.)

Here he immediately endeavoured to arouse Ptolemy to a sense of the danger impending from the power and ambition of Antigonus, and succeeded in inducing him to unite with Lysimachus and Cassander in a league against their common enemy. (Diod. xix. 56; App. *Syr.* 53.) In the war that followed (for the events of which see PTOLEMAEUS, p. 582) Seleucus took an active part. He was at first appointed to command the fleet of Ptolemy, with which we find him carrying on operations on the coast of Syria during the siege of Tyre by Antigonus, as well as subsequently in Ionia and the islands of the Aegaean, and rendering important assistance to Menelaus in the conquest of Cyprus. At length, in B. C. 312, he induced Ptolemy to take the field in person in Coele-Syria, against the youthful Demetrius, and bore an important part in the decisive battle of Gaza. That victory laid open once more the route to Babylon and the East, and he now prevailed upon Ptolemy to send him, with a small force, to regain possession of his former satrapy. On this daring enterprise he set out with only 800 foot and 200 horse, but was joined by reinforcements on his march through Mesopotamia; and so great was his popularity, that all the inhabitants of Babylonia declared in his favour. He entered the city without opposition, and speedily reduced the garrison, which had taken refuge in the citadel. It is from the recovery of Babylon by Seleucus at this period, that the Syrian monarchy is commonly reckoned to commence, and we find the coins of the Syrian kings, as well as many later writers, calculating the years from this epoch. This era of the Seleucidae, as it is termed, has been determined by chronologers to the 1st of October, B. C. 312. (Diod. xix. 58, 60, 62, 68, 80, 83, 84, 90, 91; Appian. *Syr.* 54; Euseb. Arm. p. 163; Froelich, *Annales Regum Syriae*, p. 9; Ideler, *Handb. d. Chronologie*, vol. i. pp. 445—451; Clinton, *F. H.* vol. ii. p. 172; Eckhel, vol. iii. pp. 210, 221.)

Meanwhile Nicanor, the satrap of Media, had assembled a large force, with which he advanced to oppose Seleucus; but the latter hastened to meet him in the field, totally defeated him at the passage of the Tigris, and followed up his victory by the conquest of Susiana, Media, and some adjacent districts. But while he was thus engaged in the upper provinces, Demetrius, who had been detached by his father Antigonus, from Syria, had regained possession of Babylon, which Patrocles (who had been left there by Seleucus) was unable to hold against him. The invader was, however, foiled in the attempt to reduce one of the citadels attached to the capital; and soon after, by his hasty return to Syria left it open to Seleucus to recover possession of Babylonia, which the latter probably effected with little difficulty. (Diod. xix. 100; Plut. *Demetr.* 7.)

From this period we are left almost wholly in the dark, as to the subsequent operations of Seleucus, during an interval of nearly ten years. It is not a little singular that his name is not even mentioned in the treaty of peace concluded in B. C. 311, by his confederates Ptolemy, Lysimachus, and Cassander with Antigonus, in which the latter was acknowledged as ruler of Asia. (Diod. xix. 105.) But though thus apparently abandoned by his allies, he had, in fact, little to fear from Antigonus, who was too much occupied with the affairs of Western Asia to find leisure for another expedition against the East*, and Seleucus appears to have been left to pursue, without interruption, his career of conquest in the upper provinces. All details, however, concerning his operations in these quarters, are lost to us; and we know only the general fact, that by a series of successive campaigns he gradually extended his power over all the eastern provinces which had formed part of the empire of Alexander, from the Euphrates to the banks of the Oxus and the Indus. One of the most memorable of his wars was that with Sandracottus, an Indian king of the regions on the banks of the Ganges, who had availed himself of the disorders which followed the death of Eumenes, to establish his power over the Macedonian satrapies east of the Indus. [SANDRACOTTUS.] Both the date and the circumstances of this war are unfortunately lost; but it was terminated by a treaty by which Seleucus contracted a matrimonial alliance with the Indian monarch, to whom he ceded all the provinces beyond the Indus, and even that of Paropamisus, in exchange for the gift of 500 elephants, an immense addition to his military resources. (Justin. xv. 4; Appian. *Syr.* 55; Strab. xv. p. 724.)

Seleucus had followed the example of Antigonus and Ptolemy, by formally assuming, in B. C. 306, the regal title and diadem, which he had already previously adopted in his intercourse with the barbarian nations by whom he was surrounded (Diod. xx. 53; Plut. *Demetr.* 18): and he was probably inferior to none of the rival monarchs in power when he was induced, in B. C. 302, to accede to the league formed for the second time by Ptolemy, Lysimachus, and Cassander, against their common enemy Antigonus. The army which he brought into the field, considerably exceeded those of his allies; and he arrived in Cappadocia before the close of the autumn, with 20,000 foot, 12,000 horse, and the overwhelming force of 480 elephants. (Diod. xx. 106, 113.) The events of the cam-

* Droysen, indeed, supposes him to have made such an expedition; but there is no authority for this, and it seems impossible to suppose that an event of such importance would have been omitted by Diodorus.

paign which followed (B. C. 301), are very imperfectly known; but it seems certain that the decisive victory of the confederates at Ipsus [LYSIMACHUS] was mainly owing to the cavalry and elephants of Seleucus, as well as to the skill with which he himself took advantage of the errors of Demetrius. (Plut. *Demetr.* 29.)

The removal of their common antagonist quickly brought about a change in the dispositions of the confederates towards each other. In the division of the spoil, Seleucus certainly obtained the largest share, being rewarded for his services with a great part of Asia Minor (which was divided between him and Lysimachus) as well as the whole of Syria, from the Euphrates to the Mediterranean. Ptolemy, however, laid claim to Phoenicia and Coele-Syria, and the possession of these provinces, so fruitful a subject of dissension between their successors, was near producing an immediate breach between the two kings of Syria and Egypt. Seleucus, indeed, waived his pretensions for the time; but the jealousy thus excited, was increased by the close alliance soon after concluded between Ptolemy and Lysimachus, and Seleucus sought to strengthen himself in his turn, by forming a matrimonial connection with Demetrius. His overtures to that prince were joyfully welcomed, the two rivals met on the most friendly terms, and the nuptials of Seleucus and Stratonice were celebrated, with great magnificence, at Rhosus, on the Syrian coast. But even before the two princes separated, the seeds of new disputes were sown between them, by the refusal of Demetrius to yield to his son-in-law the important fortresses of Sidon and Tyre. (Plut. *Demetr.* 31—33; Diod. xxi. Exc. Vat. pp. 42, 43.) A few years afterwards, Seleucus appears to have taken advantage of the wars which kept Demetrius continually occupied in Greece, to wrest from him the possession, not only of these fortresses, but that of Cilicia also. (Droysen, vol. i. p. 572.)

The empire of Seleucus was now by far the most extensive and powerful of those which had been formed out of the dominions of Alexander. It comprised the whole of Asia, from the remote provinces of Bactria and Sogdiana to the coasts of Phoenicia, and from the Paropamisus to the central plains of Phrygia, where the boundary which separated him from Lysimachus is not clearly defined. These extensive dominions were subdivided into seventy-two satrapies; an arrangement evidently adopted with a view of breaking down the excessive power previously possessed by the several governors: but notwithstanding this precaution, Seleucus appears to have felt the difficulty of exercising a vigilant control over so extensive an empire, and accordingly, in B. C. 293, consigned the government of all the provinces beyond the Euphrates to his son Antiochus, upon whom he bestowed the title of king, as well as the hand of his own youthful wife, Stratonice, for whom the prince had conceived a violent attachment. (Appian, *Syr.* 55, 59—62; Plut. *Demetr.* 38.)

In B. C. 288, the ambitious designs of Demetrius (now become king of Macedonia) once more aroused the common jealousy of his old adversaries, and led Seleucus again to unite in a league with Ptolemy and Lysimachus against him. But he appears to have taken little part in the hostilities which followed, even when Demetrius, driven from his kingdom by Lysimachus, transported the seat of war into Asia Minor; nor was it until the fugitive monarch, hemmed in on all sides, threw himself into Cilicia, that Seleucus thought fit to take the field in person. Even then he readily entered into negotiations with Demetrius, and even allowed him to take up his winter quarters, during a truce of two months, in Cataonia; but his apprehensions were soon again roused, he fortified all the mountain passes so as effectually to surround Demetrius, and the latter was at length, after various vicissitudes of fortune, compelled to surrender to the Syrian king, B. C. 286. Seleucus had the generosity to treat his captive in a friendly and liberal manner; but at the same time took care to provide for his safe custody in the city of Apamea, on the Orontes. (Plut. *Demetr.* 44, 47—50; Polyaen. iv. 9. §§ 2, 3, 5.) Lysimachus in vain represented to him the danger of allowing so formidable an enemy any hope of escape, and urged him to put Demetrius at once to death: Seleucus indignantly refused to listen to his proposals; and it is even said that he was really designing to set his illustrious prisoner altogether at liberty, when the death of Demetrius himself, in the third year of his captivity, prevented the execution of the plan. (Plut. *Demetr.* 51, 52; Diod. xxi. Exc. Vales. p. 561.)

It is probable that Seleucus was influenced as much by policy as by generosity in his conduct on this occasion: increasing jealousies between him and Lysimachus had long threatened to lead to an open rupture, and it was not long after the death of Demetrius before the domestic dissensions in the family of the Thracian king [AGATHOCLES; LYSIMACHUS] brought on the long-impending crisis. After the death of the unhappy Agathocles, his widow Lysandra and her children fled for refuge to the court of Seleucus, who received them in the most friendly manner. The general discontent excited in the dominions of Lysimachus by this event, and the defection of many of his principal officers, encouraged the Syrian king to commence hostilities against him, and he accordingly assembled a large army with which he invaded the dominions of his rival in person. Lysimachus, on his side, was not slow to meet him, and a decisive action ensued at Corupedion, B. C. 281, which terminated in the defeat and death of the Thracian monarch. (Memnon, c. 8; Justin. xvii. 1, 2; Appian. *Syr.* 62.) This victory appears to have been followed by the speedy submission of all the Asiatic provinces as far as the Hellespont; but not contented with this, Seleucus was desirous to occupy the throne of Macedonia, which had been left vacant by the death of Lysimachus; and after spending a few months in arranging the affairs of Asia, the government of which he now consigned wholly to his son Antiochus, he himself crossed the Hellespont at the head of an army. But he had advanced no farther than Lysimachia, when he was assassinated by Ptolemy Ceraunus, to whom, as the son of his old friend and ally, he had extended a friendly protection. His body was redeemed by Philetaerus, the governor of Pergamus, who, after paying him due funeral honours, sent his remains to Antiochus, by whom they were deposited at Seleuceia on the Orontes, in a temple dedicated to his memory. His death took place in the beginning of B. C. 280, only seven months after that of Lysimachus, and in the thirty-second

year of his reign. According to Justin, he was at this time more than seventy-seven years old, but Appian makes him only seventy-three. (Appian, *Syr.* 62, 63; Justin. xvii. 1, 2; Memnon. c. 11, 12; Paus. i. 16. § 2; Oros. iii. 23; Euseb. Arm. p. 163.)

We have little information concerning the personal character of Seleucus, but he is pronounced by Pausanias (i. 16. § 3) to have been the most upright among the successors of Alexander, and it is certain that his memory is stained with none of those crimes which are a reproach to the names of Lysimachus, Cassander, and even Ptolemy. Of his consummate abilities as a general no doubt can be entertained; and the little we know of his administration of the vast empire which he had united under his sceptre, gives an equally favourable impression of his political talents. He appears to have carried out, with great energy and perseverance, the projects originally formed by Alexander himself, for the *Hellenisation* of his Asiatic empire; and we find him founding, in almost every province, Greek or Macedonian colonies, which became so many centres of civilisation and refinement. Of these no less than sixteen are mentioned as bearing the name of Antiochia after his father; five that of Laodicea, from his mother; seven were called after himself Seleucia, three from the name of his first wife, Apamea; and one Stratoniceia, from his second wife, the daughter of Demetrius. Of these the most conspicuous were — Seleucia on the Tigris, which in great measure supplanted the mighty Babylon, and became the metropolis of the eastern provinces, under the Syrian dynasty; the city of the same name, near the mouth of the Orontes; and Antiochia, on the latter river, which quickly rose to be the capital of Syria, and continued, for near a thousand years, to be one of the most populous and wealthy cities of the world. Numerous other cities, whose names attest their Macedonian origin — Beroea, Edessa, Pella, &c. — likewise owed their first foundation to the son of Antiochus. (Appian, *Syr.* 57; Strab. xvi. pp. 738, 749, 750; Steph. Byz. *s. v.* Ἀπάμεια, &c.; Paus. i. 16. § 3; Amm. Marc. xiv. 8. § 5. For a full review and examination of these foundations see Droysen, *Hellenism.* vol. ii. pp. 651, 680—720.)

Nothing is known with certainty of any children of Seleucus, except his son and successor Antiochus; but it seems probable that by his second wife, Stratonice, he had a daughter Phila, afterwards married to Antigonus Gonatas. [PHILA, No. 4.] [E. H. B.]



COIN OF SELEUCUS I.

SELEUCUS II. (Σέλευκος), surnamed CALLINICUS, king of SYRIA, was the eldest son of Antiochus II. by his first wife Laodice. (Appian. *Syr.* 66; Justin, xxvii. 1.) When his father Antiochus fell a victim to the jealousy or revenge of his wife [LAODICE], the latter for a time artfully concealed his death until she had taken all necessary measures for establishing Seleucus on the throne, which he ascended without opposition, B. C. 246. The first measure of his administration, or rather that of his mother, was to put to death his stepmother Berenice, together with her infant son. [BERENICE, No. 2.] But this act of cruelty produced the most disastrous effects, by alienating all his Syrian subjects, while it aroused Ptolemy Euergetes, king of Egypt, to avenge the fate of his unhappy sister. Seleucus was unable to offer any resistance to the Egyptian monarch, and withdrew beyond Mount Taurus, while Ptolemy not only made himself master of Antioch and the whole of Syria, but carried his arms unopposed beyond the Euphrates and the Tigris. [PTOLEMAEUS III.] During these operations Seleucus kept wholly aloof; but when Ptolemy had been recalled to his own dominions by domestic disturbances, he appears to have easily recovered possession of the greater part of the provinces which he had lost. All farther details of the revolution which replaced him in the possession of his father's empire, are lost to us; but it seems certain that as early as B. C. 242, he had again extended his power to the Euphrates, where he founded the city of Callinicum. (Droysen, *Hellenism.* vol. ii. p. 351; Clinton, *F. H.* vol. iii. p. 313.) A naval expedition which he undertook in order to subdue the maritime cities that had revolted, was less fortunate: his fleet was shattered by a storm, and he himself narrowly escaped with his life. Still, he soon after found himself strong enough to commence offensive operations against Ptolemy, but was totally defeated and his army dispersed. In this emergency he had recourse to his younger brother Antiochus Hierax, who appears to have been already established (probably by Ptolemy) in an independent position, and offered him the sovereignty of all Asia Minor as the price of his support. But Antiochus, deeming the opportunity a favourable one for making himself master of the whole Syrian kingdom, instead of supporting his brother, turned his arms against him, and Seleucus found himself engaged in war at once with the king of Egypt and his own brother. (Justin. xxvii. 2.)

The events of the succeeding years are very imperfectly known to us, and it is scarcely possible to derive any connected historical results from the confused and fragmentary notices which have been transmitted to us. But it seems certain that Seleucus concluded (probably in B. C. 239) a truce for ten years with the king of Egypt, and thus found himself at leisure to turn his arms against his brother. He at first obtained decisive successes, and defeated Antiochus in a great battle in Lydia, which was followed by the reduction of all that province, except Sardis and Ephesus; but in a second battle, at Ancyra in Galatia, Antiochus, supported by Mithridates king of Pontus and a large force of Gaulish mercenaries, was completely victorious. Seleucus lost no less than 20,000 men, and himself escaped with such difficulty that he was generally reported to have perished in the flight (Justin. xxvii. 2; Trog. Pomp. *Prol.* xxvii.; Euseb. Arm. pp. 164, 165; Athen. xiii. p. 593; Plut. *de Frat. Amor.* p. 489, a.; Polyaen. viii. 61). The defection of his Gaulish soldiers must have prevented Antiochus from deriving much advantage from this victory; and whether or not any formal

truce was concluded by the two brothers (as supposed by Droysen), there appears to have been in fact a suspension of hostilities between them. (For the history of these wars in particular, as well as for the reign of Seleucus II. in general, see Niebuhr, *Kl. Schrift.* vol. i. pp. 276—286; and Droysen, vol. ii. p. 337—359, 410—429.)

It must have been during this interval that Seleucus undertook an expedition to the East, with the view of reducing the revolted provinces of Parthia and Bactria, which had availed themselves of the disordered state of the Syrian empire to throw off its yoke. He was, however, defeated by Arsaces, king of Parthia, in a great battle which was long after celebrated by the Parthians as the foundation of their independence (Justin. xli. 4), and was soon after recalled from these remote regions by fresh troubles which had arisen in his western provinces. Froelich (*Ann. Syr.* pp. 30, 31) and Clinton (*F. H.* vol. iii. p. 313) have represented him as himself falling a captive into the hands of the Parthians: but it appears, from the Armenian version of Eusebius (p. 167, fol. edit.), that the passage of Posidonius (*ap. Athen.* iv. p. 153) on which they rely as their authority, refers in fact to Seleucus the son of Antiochus Sidetes (see Niebuhr, *Kl. Schrift.* p. 300). It was probably during the same period of partial tranquillity that Seleucus found time to enlarge his capital of Antioch, by the construction of a new quarter of the city. (Strab. xvi. p. 750.)

Whether hostilities with Egypt were ever actually renewed, or the truce between the two countries at once passed into a durable peace, we know not; but it seems certain that such a peace was concluded before the death of Seleucus (Nieb. *l. c.* p. 287). On the other hand, the war between the two brothers broke out with fresh violence. We have, however, little information of its events; and we only know that it was terminated by a decisive victory of Seleucus in Mesopotamia, which compelled Antiochus to take refuge with Ariamnes, king of Cappadocia. From thence he made his escape to the court of Ptolemy; but that monarch being now desirous to maintain friendly relations with Syria, detained him in close custody, from which he only escaped to perish by the hands of robbers. Meanwhile Attalus, king of Pergamus, had extended his dominions over the greater part of Asia Minor, from which he had expelled Antiochus; and Seleucus appears to have been engaged in an expedition for the recovery of these provinces, when he was accidentally killed by a fall from his horse, in the twenty-first year of his reign, B. C. 226. (Justin. xxvii. 3; Trog. Pomp. *Prol.* xxvii.; Euseb. Arm. p. 165; Droysen, vol. ii. p. 426.)

One of the last acts of his reign was to send a magnificent present of corn, timber, and other supplies, as well as ten quinqueremes fully equipped, to the Rhodians, whose city had suffered severely by an earthquake (Polyb. v. 89). Seleucus had married Laodice, the sister of Andromachus, by whom he left two sons, who successively ascended the throne, Seleucus Ceraunus and Antiochus, afterwards surnamed the Great (Appian, *Syr.* 66; Polyb. ii. 71). His own surname of Callinicus, which was probably assumed after his recovery of the provinces that had been overrun by Ptolemy, is not found on his coins, which, as they bear no dates, cannot be distinguished with certainty from those of his son. [E. H. B.]



COIN OF SELEUCUS II.

SELEUCUS III. (Σέλευκος), surnamed CERAUNUS, king of SYRIA, was the eldest son and successor of Seleucus II. His real name was Alexander, but on his father's death he assumed that of Seleucus; the surname of Ceraunus was given him by the soldiery, apparently in derision, as he appears to have been feebel both in mind and body. He, however, followed up his father's plans, by assembling an army, with which he passed Mount Taurus, for the purpose of dispossessing Attalus of his newly acquired dominions in Asia Minor. He was accompanied by his cousin Achaeus, a man of energy and ability, but the war was notwithstanding feebly conducted: discontents broke out in the army; and at length Seleucus himself was assassinated by one of his own officers, named Nicanor, and a Gaul of the name of Apaturius. He could have been little more than twenty years old at the time of his death, of which he had reigned nearly three years. (Polyb. iv. 48, v. 40; Appian, *Syr.* 66; Hieronym. *ad Daniel.* xi. 10; Euseb. Arm. p. 165.)

From an inscription found at Seleuceia, on the Orontes (Pococke, *Inscr. Ant.* p. 4, No. 18; Droysen, vol. ii. p. 520), it appears that the official title or surname assumed by Seleucus, was that of Soter; but neither this, nor that of Ceraunus by which he is known in history, is found on any of his coins. The latter, indeed, can only be assigned to him conjecturally. Droysen (*Ib.* p. 521) has inferred, from the same inscription, that Seleucus must have left an infant son of the name of Antiochus, whose claims were passed over in favour of his uncle, Antiochus III.; but no other mention is found of this fact. [E. H. B.]



COIN OF SELEUCUS III.

SELEUCUS IV. (Σέλευκος), king of SYRIA, surnamed PHILOPATOR, was the son and successor of Antiochus the Great. The date of his birth is not mentioned; but he must have already attained to manhood in B. C. 196, when he was left by his father in command of his forces at Lysimachia, in the Chersonese, with orders to rebuild that city, which Antiochus designed, or affected to design, as a royal residence for Seleucus himself (Liv. xxxiii.

41, xxxv. 15, xxxvi. 7; Polyb. xviii. 34; Appian, *Syr.* 3). Again, in B. C. 190, we find him stationed in Aeolis with an army, to keep in check the maritime cities. Here he succeeded in reducing Cyme and other places, by voluntary submission, while he regained Phocaea by the treachery of the garrison. Shortly after he took advantage of the absence of Eumenes to invade his dominions, and even proceeded to lay siege to Pergamus itself; but the daring and repeated sallies of Diophanes, a leader of Achaean mercenaries, who had thrown himself into the place, compelled him to raise the siege and retire (Liv. xxxvii. 8, 11, 18, 20, 21; Polyb. xxi. 4; App. *Syr.* 26). In the great battle against the Romans near Magnesia, in the same year, Seleucus was entrusted by his father with the command of the left wing of his army, but was totally defeated by Attalus, to whom he was opposed, and fled from the field of battle to Apamea in Phrygia (Liv. xxxvii. 40, 43; App. *Syr.* 33, 36). In the following year (B. C. 189), after the conclusion of peace with Rome, he was sent by Antiochus to the support of the consul Cn. Manlius, and not only furnished him with abundant supplies of corn, but rendered him active assistance on more than one occasion during his expedition against the Galatians. (Liv. xxxviii. 13, 15.)

On the death of Antiochus III. in B. C. 187, Seleucus ascended the throne without opposition. But the defeat of his father by the Romans, and the ignominious peace which followed it, had greatly diminished the power of the Syrian monarchy, and the reign of Seleucus was, in consequence, feeble and inglorious, and was marked by no striking events. In B. C. 185, we find him sending an embassy to the Achaeans, to renew the friendship and alliance previously existing between them and Antiochus (Polyb. xxiii. 4, 9; Diod. xxix. Exc. Legat. p. 622); and shortly afterwards (probably in B. C. 181) assembling a considerable army, to assist Pharnaces, king of Pontus, against Eumenes; but he became alarmed lest his passing Mount Taurus for this purpose should be construed by the Romans into an act of hostility; and, in consequence, abandoned the design and dismissed his forces (Diod. Exc. Vales. p. 576). Yet he did not hesitate to conclude a treaty of alliance with Perseus, whose unfriendly disposition towards the Romans could no longer be a secret, and even to give him his own daughter, Laodice, in marriage, probably in B. C. 178 (Polyb. xxvi. 7; Liv. xlii 12; Inscr. Del. *ap. Marm. Arundel.* No. 41). But he was still studious to conciliate the favour of the Roman senate, and not long before his death sent his son Demetrius to Rome, to replace his brother Antiochus as a hostage for his fidelity (App. *Syr.* 45; Polyb. xxxi. 12). With Egypt he appears for the most part to have maintained friendly relations; but Ptolemy Epiphanes is said to have been preparing for the invasion of Coele-Syria, when his plans were frustrated by his own death (Hieronym. *ad Daniel.* xi. 20). Towards the Jews the conduct of Seleucus seems to have been, for the most part at least, liberal and favourable: concerning his alleged attempt to plunder the treasury of Jerusalem see HELIODORUS.

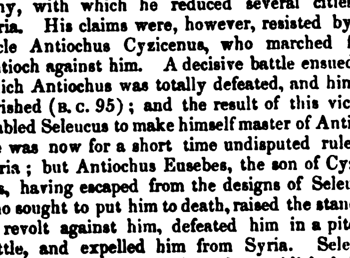
After a tranquil and inactive reign of twelve years, Seleucus was assassinated, in B. C. 175, by one of his own ministers, named Heliodorus, who had conceived the design of possessing himself of the sovereign power. The statement of Eusebius that he was sixty years old, is clearly erroneous, as his elder brother Antiochus was not born till B. C. 221. He left two children: Demetrius, who subsequently ascended the throne; and Laodice, married, as already mentioned, to Perseus, king of Macedonia. The name of his wife is unknown; but Froelich supposes him to have married his sister Laodice, the widow of his brother Antiochus. (Appian, *Syr.* 45, 66; Euseb. Arm. pp. 165, 166; Froelich, *Ann. Syr.* p. 42; Clinton, *F. H.* vol. iii. p. 317.) [E. H. B.]



COIN OF SELEUCUS IV.

SELEUCUS V. (Σέλευκος), king of SYRIA, was the eldest son of Demetrius II., and assumed the royal diadem immediately on learning the death of his father, B. C. 125; but his mother Cleopatra, who had herself put Demetrius to death, was indignant at hearing that her son had ventured to take such a step without her authority, and caused Seleucus also to be assassinated. His death appears to have followed almost immediately after that of his father, though some of the chronologers erroneously ascribe the duration of a year to his reign. (Appian, *Syr.* 68, 69; Justin, xxxix. 1; Liv. *Epit.* lx.; Euseb. Arm. p. 168; Porphyr. *ap Euseb. l. c.*) [E. H. B.]

SELEUCUS VI. (Σέλευκος), king of SYRIA, surnamed EPIPHANES, and also NICATOR, was the eldest of the five sons of Antiochus VIII. Grypus. On the death of his father, in B. C. 96, he immediately assumed the sovereignty, and raised an army, with which he reduced several cities of Syria. His claims were, however, resisted by his uncle Antiochus Cyzicenus, who marched from Antioch against him. A decisive battle ensued, in which Antiochus was totally defeated, and himself perished (B. C. 95); and the result of this victory enabled Seleucus to make himself master of Antioch. He was now for a short time undisputed ruler of Syria; but Antiochus Eusebes, the son of Cyzicenus, having escaped from the designs of Seleucus, who sought to put him to death, raised the standard of revolt against him, defeated him in a pitched battle, and expelled him from Syria. Seleucus took refuge in Cilicia, where he established himself in the city of Mopsuestia; but he alienated



COIN OF SELEUCUS VI.

the inhabitants by his violent and tyrannical character, and at length, by his oppressive exactions of money, excited such a sedition among them that they set fire to the gymnasium in which he had taken refuge, and he perished in the flames, or, according to another account, put an end to his own life, in order to avoid a more cruel fate (Joseph. *Ant.* xiii. 13. § 4; Appian, *Syr.* 69; Porphyr. *ap. Euseb. Arm.* p. 169). The death of Seleucus may probably be assigned to the year B. C. 94.

His coins, like those of all the later Seleucidan kings, bear his titles at full length. [E. H. B.]

SELEUCUS (Σέλευκος), literary. 1. A poet, the son of the historian Mnesiptolemus, who flourished under Antiochus the Great. A paederastic scolion of his is preserved by Athenaeus (who calls him τὸν τῶν ἱλαρῶν ᾀσμάτων ποιητήν), and also in the Greek Anthology. (Athen. xv. p. 697, d.; Brunck, *Anal.* vol. ii. p. 291; Jacobs, *Anth. Graec.* vol. iii. p. 5, vol. xiii. p. 951.)

2. A grammarian of Emesa, who composed two books of Parthian history, a commentary on the lyric poets, and a poem on fishing (ἁλιευτικά), in four books (Suid. *s. v.*). Athenaeus, however, quotes the latter as the work of Seleucus of Tarsus (vii. p. 320, a.).

3. A distinguished grammarian of Alexandria, who also taught at Rome. He was surnamed *Homericus*, and, in addition to commentaries on pretty well all the poets, wrote a number of grammatical and miscellaneous works, the titles of which are given by Suidas (*s. v.*). There are some other insignificant persons of this name. (See Vossius, *de Hist. Graec.* p. 496, ed. Westermann; Fabric. *Bibl. Graec.* vol. i. pp. 86, 184, n., 522, vol. ii. p. 27, vol. iv. p. 166, vol. v. p. 107, vol. vi. p. 378.) [P. S.]

SELEUCUS, an engraver of precious stones, of unknown date, one of whose gems is extant; it is a carnelian, engraved with a small head of Silenus. (Bracci, 104; Stosch, 60.) [P. S.]

SELI'CIUS, an usurer, and a friend of P. Lentulus Spinther (Cic. *ad Att.* i. 12, iv. 18. § 3, *ad Fam.* i. 5, a.). Orelli thinks (*Onom. Tull. s. v.*) that Selicius may perhaps be the same name as the *Secilius* (Σηκίλιος) mentioned in Dion Cassius (xxxv. 3), but this *Secilius* is called *Sextilius* in Plutarch. (*Lucull.* 25.)

SELINUS (Σελινοῦς), a son of Poseidon, was king of Aegialos and father of Helice. (Paus. vii. 1. § 2; Eustath. *ad Hom.* p. 292.) [L. S.]

SE'LIUS. 1, 2. P. and C. SELII, two learned men, friends of L. Lucullus, who had heard Philon at Rome. (Cic. *Acad.* ii. 4.)

3. SELIUS, a bad orator mentioned by Cicero about B. C. 51 (*ad Fam.* vii. 32).

A. SE'LLIUS, elected tribune of the plebs in his absence in B. C. 422. (Liv. iv. 42.)

SE'MELE (Σεμέλη), a daughter of Cadmus and Harmonia, at Thebes, and accordingly a sister of Ino, Agave, Autonoë, and Polydorus. She was beloved by Zeus (Hom. *Il.* xiv. 323, *Hymn. in Bacch.* 6, 57; Schol. *ad Pind. Ol.* ii. 40), and Hera, stimulated by jealousy, appeared to her in the form of her aged nurse Beroë, and induced her to pray Zeus to visit her in the same splendour and majesty with which he appeared to Hera. Zeus, who had promised that he would grant her every request, did as she desired. He appeared to her as the god of thunder, and Semele was consumed by the fire of lightning; but Zeus saved her child Dionysus, with whom she was pregnant (Apollod. iii. 4. § 3; Ov. *Met.* iii. 260, &c.; Hygin. *Fab.* 179). Pausanias (ix. 2. § 3) relates that Actaeon was in love with her, and that Artemis caused him to be torn to pieces by his dogs, to prevent his marrying her. The inhabitants of Brasiae, in Laconia, related that Semele, after having given birth to Dionysus, was thrown by her father Cadmus in a boat upon the sea, and that her body was driven to the coast of Brasiae, where it was buried; whereas Dionysus, whose life was saved, was brought up at Brasiae (Paus. iii. 24. § 3). After her death, the common account continues, she was led by her son out of the lower world, and carried up to Olympus as Thyone (Pind. *Ol.* ii. 44, *Pyth.* xi. 1; Paus. ii. 31. § 2, 37. § 5; Apollod. iii. 5. § 3). A statue of her and her tomb were shown at Thebes. (Paus. ix. 12. § 3, 16. § 4.) [L. S.]

SEMI'RAMIS (Σεμίραμις) and NINUS (Νῖνος), the mythical founders of the Assyrian empire of Ninus or Nineveh. Their history is related at length by Diodorus (ii. 1—20), who borrows his account from Ctesias. According to this narrative, Ninus was a great warrior, who built the town of Ninus or Nineveh, about B. C. 2182 [see above, p. 712, a.], and subdued the greater part of Asia. Semiramis was the daughter of the fish-goddess Derceto of Ascalon in Syria, and was the fruit of her love with a Syrian youth; but being ashamed of her frailty, she made away with the youth, and exposed her infant daughter. But the child was miraculously preserved by doves, who fed her till she was discovered by the shepherds of the neighbourhood. She was then brought up by the chief shepherd of the royal herds, whose name was Simmas, and from whom she derived the name of Semiramis. Her surpassing beauty attracted the notice of Onnes, one of the king's friends and generals, who married her. He subsequently sent for his wife to the army, where the Assyrians were engaged in the siege of Bactra, which they had long endeavoured in vain to take. Upon her arrival in the camp, she planned an attack upon the citadel of the town, mounted the walls with a few brave followers, and obtained possession of the place. Ninus was so charmed by her bravery and beauty, that he resolved to make her his wife, whereupon her unfortunate husband put an end to his life. By Ninus Semiramis had a son, Ninyas, and on the death of Ninus she succeeded him on the throne. According to another account, Semiramis had obtained from her husband permission to rule over Asia for five days, and availed herself of this opportunity to cast the king into a dungeon, or, as is also related, to put him to death, and thus obtained the sovereign power. (Diod. ii. 20; Aelian, *V. H.* vii. 1.) Her fame threw into the shade that of Ninus; and later ages loved to tell of her marvellous deeds and her heroic achievements. She built numerous cities, and erected many wonderful buildings; and several of the most extraordinary works in the East, which were extant in a later age, and the authors of which were unknown, were ascribed by popular tradition to this queen. In Nineveh she erected a tomb for her husband, nine stadia high, and ten wide; she built the city of Babylon * with all its wonders,

* Herodotus only once mentions Semiramis (i. 184), where he states that she was a queen of Babylon, who lived five generations before Nitocris,

as well as many other towns on the Euphrates and the Tigris, and she constructed the hanging gardens in Media, of which later writers give us such strange accounts. Besides conquering many nations of Asia, she subdued Egypt and a great part of Ethiopia, but was unsuccessful in an attack which she made upon India. After a reign of forty-two years she resigned the sovereignty to her son Ninyas, and disappeared from the earth, taking her flight to heaven in the form of a dove.

Such is a brief abstract of the account in Diodorus, the fabulous nature of which is still more apparent in the details of his narrative. We have already pointed out, in the article SARDANAPALUS, the mythical character of the whole of the Assyrian history of Ctesias, and it is therefore unnecessary to dwell further upon the subject in the present place. A recent writer has brought forward many reasons for believing that Semiramis was originally a Syrian goddess, probably the same who was worshipped at Ascalon under the name of Astarte, or the Heavenly Aphrodite, to whom the dove was sacred (Lucian, *de Syria Dea*, 14, 33, 39). Hence the stories of her voluptuousness (Diod. ii. 13), which were current even in the time of Augustus (Ov. *Am.* i. 5. 11) (Comp. Movers, *Die Phönizier*, p. 631).

SEMO SANCUS. [SANCUS.]

SEMON, an engraver of precious stones, belonging to an early period, as is clear from the only work of his which is extant, namely, a stone in the form of a scarabaeus, engraved with the name ΣΗΜΟΝΟΣ, but in the reverse order, and in archaic characters. It is very rare to find an old Greek gem inscribed with the name of the engraver, although this was the usual practice in the Roman period. (R. Rochette, *Lettre à M. Schorn*, p. 153, 2d ed.) [P. S.]

SEMPRO'NIA. 1. The daughter of Tib. Gracchus, censor B. C. 169, and the sister of the two celebrated tribunes, married Scipio Africanus minor. We know nothing of her private life or character. On the sudden death of her husband, she and her mother Cornelia were suspected by some persons of having murdered him, since Scipio did not like her on account of her want of beauty and her sterility, and she likewise had no affection for him. But there is no evidence against her; and if Scipio was really murdered, Papirius Carbo was most probably the guilty party. [SCIPIO, No. 21, p. 750.] (Appian, *B. C.* i. 20; Liv. *Epit.* 59; Schol. Bob. *pro Mil.* p. 283.)

2. The wife of D. Junius Brutus, consul B. C. 77, was a woman of great personal attractions and literary accomplishments, but of a profligate character. She took part in Catiline's conspiracy, though her husband was not privy to it (Sall. *Cat.* 25, 40). Asconius speaks of a Sempronia, the daughter of Tuditanus, and the mother of P. Clodius, who gave her testimony at the trial of Milo, in B. C. 52 (Ascon. *in Milon.* p. 41, ed. Orelli). Orelli supposes that she may be the same as the wife of Brutus mentioned above.

SEMPRO'NIA GENS, patrician and plebeian. This gens was of great antiquity, and one of its members, A. Sempronius Atratinus, obtained the consulship as early as B. C. 497, twelve years after the foundation of the republic. The Sempronii were divided into many families, of which the ATRATINI were undoubtedly patrician, but all the others appear to have been plebeian: their names are ASELLIO, BLAESUS, DENSUS, GRACCHUS, LONGUS, MUSCA, PITIO, RUFUS, RUTILUS, SOPHUS, TUDITANUS. Of these, *Atratinus*, *Gracchus*, and *Pitio* alone occur on coins. The glory of the Sempronia gens is confined to the republican period. Very few persons of this name, and none of them of any importance, are mentioned under the empire.

SEMUS (Σῆμος), a Greek grammarian of uncertain date, wrote, according to Suidas (*s. v.*), eight books on Delos, two books of *περίοδοι*, one on Paros, one on Pergamus, and a work on Paeans. Suidas calls him an Elean, but it appears from Athenaeus (iii. p. 123, d.) that this is a mistake, and that he was a native of Delos. His work on Delos (*Δηλιακά* or *Δηλιάς*) was the most important, and is frequently referred to by Athenaeus, and once or twice by other writers (Athen. iii. p. 109, f., iv. p. 173, e., viii. pp. 331, f., 335, a., xi. p. 469, c., xiv. pp. 614, a., 637, b., 645, b., xv. p. 676, f.; Steph. Byz. *s. v.* *Τέγυρα*; Etym. Magn. *s. v.* *Βίβλινος*). Athenaeus also quotes (xiv. pp. 618, d., 622, a—d.) his work on Paeans (*περὶ παιάνων*). We likewise find in Athenaeus (iii. p. 123, d.), a reference to a work of Semus on Islands (*Νησιάς*), but it has been suggested with much probability that this is a false reading for *Δηλιάς*. (Vossius, *De Histor. Graecis*, p. 497, ed. Westermann.)

SE'NECA, M. ANNAEUS, was a native of Corduba (Cordova) in Spain. The time of his birth is uncertain; but it may be approximated to. He says (*Contr. Praef.* i. p. 67) that he considered that he had heard all the great orators, except Cicero; and that he might have heard Cicero, if the Civil Wars, by which he means the wars between Pompeius and Caesar, had not kept him at home (intra coloniam meam). Seneca appears to allude in this passage to some of Cicero's letters (*ad Fam.* vii. 33, ix. 16), in which Cicero speaks of Hirtius and Dolabella being his "dicendi discipuli" (B. C. 46). It is conjectured that as Seneca might be fifteen in B. C. 46, he may have been born on or about B. C. 61 (Clinton, *Fasti*), the year before C. Julius Caesar was praetor in Spain. Seneca was at Rome in the early period of the power of Augustus, for he says that he had seen Ovid declaiming before Arellius Fuscus (*Contr.* x. p. 172). Ovid was born B. C. 43. Seneca was an intimate friend of the rhetorician M. Porcius Latro, who was one of Ovid's masters. He also mentions the rhetorician Marillius, as the master of himself and of Latro. He afterwards returned to Spain, and married Helvia, by whom he had three sons, L. Annaeus Seneca, L. Annaeus Mela or Mella, the father of the poet Lucan, and Marcus Novatus. Novatus was the eldest son, and took the name of Junius Gallio, upon being adopted by Junius Gallio. Seneca was rich, and he belonged to the equestrian class. The time of his death is uncertain; but he

and dammed up the Euphrates. As Nitocris probably lived about B. C. 600, it has been maintained that this Semiramis must be a different person from the Semiramis of Ctesias. But there is no occasion to suppose two different queens of the name; the Semiramis of Herodotus is probably as fabulous as that of Ctesias, and merely arose from the practice we have noticed above, of assigning the great works in the East of unknown authorship to a queen of this name.

probably lived till near the end of the reign of Tiberius, and died at Rome or in Italy. It appears that he was at Rome early in life, from what has been stated as to Ovid; and he must have returned to Spain, because his son Lucius was brought to Rome from Spain when he was an infant. (L. Seneca, *Consol. ad Helviam.*)

Seneca was gifted with a prodigious memory. He was a man of letters, after the fashion of his time, when rhetoric or false eloquence was most in vogue. His *Controversiarum Libri decem*, which he addressed to his three sons, were written when he was an old man. The first, second, seventh, eighth, and tenth books only, are extant, and these are somewhat mutilated: of the other books only fragments remain. These Controversiae are rhetorical exercises on imaginary cases, filled with common-places, such as a man of large verbal memory and great reading carries about with him as his ready money. Another work of the same class, attributed to Seneca, and written after the Controversiae, is the *Suasoriarum Liber*, which is probably not complete. We may collect, from its contents, what the subjects were on which the rhetoricians of that age exercised their wits: one of them is, "Shall Cicero apologise to Marcus Antonius? Shall he agree to burn his Philippica, if Antonius requires it?" Another is, "Shall Alexander embark on the ocean?" If there are some good ideas and apt expressions in these puerile declamations, they have no value where they stand; and probably most of them are borrowed. No merit of form can compensate for worthlessness of matter. The eloquence of the Roman orators, which was derived from their political institutions, was silenced after the Civil Wars; and the puerilities of the rhetoricians were the signs of declining taste.

The *Controversiae* and *Suasoriarum Liber* have often been published with the works of Seneca the son. The edition of A. Schottus appeared at Heidelberg, 1603 and 1604, Paris, 1607 and 1613. The Elzivir print of 1672, 8vo., contains the notes of N. Faber, A. Schottus, J. F. Gronovius, and others.

The confusion between Seneca, the father, and Seneca, the philosopher, is fully cleared up by Lipsius, *Electorum Lib. I.* cap. 1, *Opera*, vol. i. p. 631, ed. 1675. [G. L.]

SENECA, L. ANNAEUS, the son of M. Annaeus Seneca, was born at Corduba, probably about a few years B. C., and brought to Rome by his parents when he was a child. Though he was naturally of a weak body, he was a hard student from his youth, and he devoted himself with great ardour to rhetoric and philosophy. He also soon gained distinction as a pleader of causes, and he excited the jealousy and hatred of Caligula by the ability with which he conducted a case in the senate before the emperor. He was spared, it is said, because Caligula was assured by one of his mistresses that Seneca would soon die of disease. The emperor also affected to despise the eloquence of Seneca: he said that it was sand without lime (Sueton. *Calig.* 53). Seneca obtained the quaestorship, but the time is uncertain. In the first year of the reign of Claudius (A. D. 41), the successor of Caligula, Seneca was banished to Corsica. Claudius had recalled to Rome his nieces Agrippina and Julia, whom their brother Caligula had exiled to the island of Pontia (Ponza). It seems probable that Messalina, the wife of Claudius, was jealous of the influence of Julia with Claudius, and hated her for her haughty behaviour. Julia was again exiled, and Seneca's intimacy with her was a pretext for making him share her disgrace. What the facts really were is unknown; and the innocence of Seneca and Julia is at least as probable as their guilt, when Messalina was the accuser.

In his exile in Corsica Seneca had the opportunity of practising the philosophy of the Stoics, to which he had attached himself. His *Consolatio ad Helviam*, or consolatory letter to his mother, was written during his residence in the island. If the *Consolatio ad Polybium*, which was also written during his exile, is the work of Seneca, it does him no credit. Polybius was the powerful freedman of Claudius, and the *Consolatio* is intended to comfort him on the occasion of the loss of his brother. But it also contains adulation of the emperor, and many expressions unworthy of a true Stoic, or of an honest man. The object of the address to Polybius was to have his sentence of exile recalled, even at the cost of his character.

After eight years' residence in Corsica Seneca was recalled A. D. 49, by the influence of Agrippina (Tac. *Ann.* xii. 8), who had just married her uncle the emperor Claudius. From this time the life of Seneca is closely connected with that of Nero, and Tacitus is the chief authority for both. On his return he obtained a praetorship, and was made the tutor of the young Domitius, afterwards the emperor Nero, who was the son of Agrippina by a former husband. Agrippina relied on the reputation of Seneca and his advice as a means of securing the succession to her son; and she trusted to his gratitude to herself as a guarantee for his fidelity to her interests, and to his hatred of Claudius for the wrongs that he had suffered from him.

It was unfortunate that the philosopher had so bad a pupil, but we cannot blame him for all that Nero learned and all that he did not learn. The youth had a taste for what was showy and superficial: he had no capacity for the studies which befit a man who has to govern a state. If Seneca had made a rhetorician of him after his own taste, that would have been something, but Domitius had not even the low ability to distinguish himself as a talker. There is no evidence to justify the imputation that Seneca encouraged his vicious propensities; and if Nero had followed the advice contained in Seneca's treatise, *De Clementia ad Neronem Caesarem*, written in the second year of Nero's reign, the young emperor might have been happy, and his administration beneficent. That Seneca would look upon his connection with Nero as a means of improving his fortunes and enjoying power, is just what most other men would have done, and would do now in the same circumstances; and that a man with such views would not be very rigid towards an unruly pupil is a reasonable inference. We know that he did not make Nero a wise man or a good man; we do not know that he helped to make him worse than he would have been; and in the absence of positive evidence of his corrupting the youth, and with the positive evidence of his own writings in his favour, it is a fair and just conclusion that he did as much with Nero as a man could who had accepted, and chose to retain a post in which his character could not possibly escape some impu-

tation. He who consents to be the tutor of a vicious youth of high station, whom he cannot control, must be content to take the advantages of his post, with the risk of being blamed for his pupil's vices.

Claudius was poisoned by his niece and wife Agrippina A. D. 54, and Nero succeeded to the Imperial power. Tacitus (*Ann.* xiii. 2, &c.) states that both Burrus and Seneca attempted to check the young emperor's vicious propensities; and both combined to resist his mother's arrogant pretensions. A woman assuming the direct exercise of political power was a thing that the Romans had not yet seen, and it was inconsistent with all their notions. The opposition of Burrus and Seneca to the emperor's mother was the duty of good citizens.

Nero pronounced the funeral oration in memory of Claudius. The panegyric on the deceased emperor was listened to with decency and patience till Nero came to that part of his discourse in which he spoke of the foresight and wisdom of Claudius, when there was a general laugh. The speech, which Nero delivered, was written by Seneca in a florid style, suited to the taste of the age, with little regard to truth, and none for his own character, for he afterwards wrote a satire (*Apocolocyntosis*) to ridicule the Apotheosis of the man whom he had despised and praised.

In the first year of his reign Nero affected mildness and clemency, and such was the tone of his orationes to the senate; but these professions were the words of Seneca, uttered by the mouth of Nero; the object of Seneca was, as Tacitus says, either to give public evidence of the integrity of his counsels to the emperor, or to display his abilities. There might be something of both in his motives; but it is consistent with a fair judgment and the character of Seneca's writings to believe that he did attempt to keep Nero within the limits of decency and humanity. A somewhat ambiguous passage of Tacitus (*Ann.* xiii. 13), seems to affirm that he endeavoured to veil Nero's amour with Acte under a decent covering; and Cluvius (Tacit. *Ann.* xiv. 2) states that the amour with Acte was encouraged to prevent a detestable crime. "What a part for a Stoic to play," says one of Seneca's biographers, "whose duty it was to recall his disciple to the arms of his wife, the virtuous Octavia." The Stoic probably did the best that he could under the circumstances.

The murder of Britannicus A. D. 55 was followed by large gifts from Nero to his friends; and "there were not wanting persons to affirm, that men who claimed a character for sober seriousness, divided among themselves houses and villae at that time, as if it were so much booty." (Tacit. *Ann.* xiii. 18.) The allusion is supposed to be to Seneca and Burrus; but the passage of Tacitus contains no distinct charge against either of them. It was unlucky for Seneca's reputation that he was rich; for a man in power cannot grow rich, even by honest means, without having dishonesty imputed to him.

The struggle for dominion between Nero and his mother could only be decided by the ruin of one of them; and if Seneca wished to enjoy credit with Nero, it was necessary that he should get rid of this imperious woman. Fabius Rusticus says that Seneca maintained Burrus in his post of Praefectus Praetorio, when Nero intended to remove him on the ground of his supposed adherence to the cause of Agrippina (Tacit. *Ann.* xiii. 20). But Plinius and Cluvius Rufus said that Nero never doubted the fidelity of Burrus, and that in his alarm and his impatience to get rid of his mother, he could not be pacified till Burrus promised that she should be put to death, if she should be convicted of the designs which were imputed to her. Burrus and Seneca paid Agrippina a visit, with some freedmen, to be witnesses of what took place. Burrus charged her with treasonable designs, to which Agrippina replied with indignant eloquence. A reconciliation with Nero followed, her accusers were punished, and her friends rewarded; neither Burrus nor Seneca was under any imputation of having prejudiced Nero against her.

The affair of P. Suilius (A. D. 58) brought some discredit on Seneca. Suilius had been a formidable instrument of tyranny under Claudius, and was justly hated. He was charged under a Senatusconsultum, which had amended the Lex Cincia, with receiving money for pleading causes; a feeble pretext for crushing an odious man. The defence of Suilius was an attack on Seneca: he charged him with debauching Julia, the daughter of Germanicus, and hinted at his commerce with women of the imperial family, probably meaning Agrippina; and he asked by what wisdom, by what precepts of philosophy he had, during a four-years' intimacy with an emperor, amassed a fortune of three hundred million sestertii: at Rome he was a hunter after testamentary gifts, an ensnarer of those who were childless; Italy and the provinces were drained by his exorbitant usury. His own profits, Suilius said, were moderate, and earned with toil; and he would endure any thing rather than humble himself before an upstart favourite. We must assume that Suilius supposed that Seneca had moved against him in this matter: his words were reported to Seneca, and perhaps aggravated. A charge was got up against him, it is not said by whom, as to his infamous delations under Claudius, and he was banished to the Balearic Islands. The words of such a man are no proof of Seneca's guilt; but the enormous wealth of Seneca gave a colour of truth to any thing that was said against him. (Tacit. *Ann.* xiii. 42.)

Nero's passion for Poppaea brought the contest between him and his mother to a crisis (Tacit. *Ann.* xiv. 1. A. D. 59). Poppaea burned to become the wife of Nero, but she saw that it was impossible while Agrippina lived. She plied Nero with her blandishments, her tears, and even her sarcasms; and at last he resolved to kill his mother, and the only question was as to the way of doing it. After an unsuccessful attempt to drown her, Nero, terrified at the failure of his plan, sent for Burrus and Seneca. Whether they were previously acquainted with the design against Agrippina's life is uncertain (Tacit. *Ann.* xiv. 7). Dion Cassius (lxi. 12), with his usual malignity, accuses Seneca of instigating Nero to the crime. Burrus and Seneca were long silent in the presence of Nero; either they thought that it would be useless to dissuade the emperor from his purpose, or, what is more probable, they saw that either the mother or the son must perish. Seneca broke the silence by asking Burrus if orders should be given to the soldiers to put Agrippina to death. Burrus replied that the soldiers were devoted to the family of Germanicus, and would not shed the blood of his

children; but Anicetus, he added, would finish what he had begun. Anicetus performed his promise, and Agrippina died by the hand of assassins, A.D. 60.

The imperial murderer fled as if he could leave his conscience behind him, to the city of Naples, whence he addressed a letter to the senate upon the death of his mother: he charged her with a conspiracy against himself, on the failure of which she had committed suicide. The author of the letter was Seneca (Tacit. *Ann.* xiv. 11): it is not extant, but a few words from it are quoted by Quintilian (*Inst. Orat.* viii. 5). This letter is Seneca's great condemnation: he had consented to Agrippina being assassinated, and he added to this crime the despicable subterfuge of a lie which nobody could believe. From this time Nero felt more free, and Seneca in due time had his reward.

In A.D. 63 Burrus died, and he may have been poisoned. Nero appointed two commanders of the Praetorians in place of Burrus, Fennius Rufus and Sofonius Tigellinus, whose infamy has been perpetuated with that of his master. The death of Burrus broke the power of Seneca: it diminished his influence towards good, and Nero was now in the hands of persons who were exactly suited to his taste. Tigellinus and Rufus began an attack on Seneca. His enormous wealth, a never-failing matter of charge against Seneca, his gardens and villae, more magnificent than those of the emperor, his exclusive claims to eloquence, and his disparagement of Nero's skill in driving and singing, were all urged against him; and it was time, they said, for Nero to get rid of a teacher. Seneca heard of the charges against him: he was rich, and he knew that Nero wanted money. He obtained an interview in which he addressed the emperor in a studied speech (Tacit. *Ann.* xiv. 53). He asked for permission to retire, and offered to surrender all that he had. Nero affected to be grateful for his past services, refused the proffered gift, and sent him away with perfidious assurances of his respect and affection. Seneca now altered his mode of life, saw little company, and seldom visited the city, on the ground of feeble health, or being occupied with his philosophical studies.

When Nero, after plundering Italy and the provinces, began, like the Eighth Henry of England, the pillage of the temples and of things dedicated to religion, in order to meet his extravagant expenditure, Seneca, who feared that he might be involved in the odium of the sacrilege, though it is not said why he feared (Tacit. *Ann.* xv. 45), prayed for leave to retire into the country; and when it was refused, he kept his chamber on the pretence of sickness. A story was current that Nero tried to poison him, but the attempt failed. The conspiracy of Piso gave the emperor a pretext for a more direct attack on his teacher's life, though there was not complete evidence of Seneca being a party to the conspiracy (Tacit. *Ann.* xv. 60). Certain words of Seneca to Antonius Natalis, which were of a suspicious character, were repeated to Nero; and Granius Sylvanus, a tribune of a Praetorian cohort, was sent by the emperor to Seneca to demand the meaning of them. It happened that Seneca was returning from Campania, and had rested at a villa four miles from the city. In the evening the tribune with a band of soldiers surrounded the house where Seneca was supping with his wife Pompeia Paullina and two friends. Seneca explained the words that he had used to Natalis, and the tribune carried them to the emperor. Nero was in close council with the two great ministers of his cruelty, his wife Poppaea and Tigellinus. Nero asked if Seneca was preparing to die voluntarily; and on the tribune replying that he saw no signs of fear, no gloomy indication in his words or countenance, he was ordered to go back and give him notice to die. The tribune, himself a party to the conspiracy of Piso, did not show himself again to Seneca, but he sent in a centurion with the order of death. Without showing any sign of alarm, Seneca asked for his testament, apparently with the intention of adding some legacies, but the centurion refused to allow this, on which Seneca told his friends that since he was forbidden to reward their services, his last testamentary bequest must be the portraiture of his life, which, if they kept in their memory, they would have the reputation of an honest life and of a constant friendship. He cheered his weeping friends by reminding them of the lessons of philosophy, and that he who had murdered a brother and a mother could not be expected to spare his teacher. Embracing his wife, he prayed her to moderate her grief, and to console herself for the loss of her husband by the reflection that he had lived an honourable life. But as Paullina protested that she would die with him, Seneca consented, and the same blow opened the veins in the arms of both. Seneca's body was attenuated by age and meagre diet; the blood would not flow easily, and he opened the veins in his legs. His torture was excessive; and to save himself and his wife the pain of seeing one another suffer, he bade her retire to her chamber. His last words were taken down in writing by persons who were called in for the purpose, and were afterwards published. Tacitus for some reason has not given the words, and he did not think proper to give the substance of them. The soldiers, at the entreaty of the slaves and freedmen of Seneca, stopped the wounds of Paullina, and she lived a few years longer; but her pallid face showed that the stream of life was largely drawn from her. Scandal, as usual, said that when she found that Nero did not wish her death, she was easily prevailed upon to submit to live. Seneca's torments being still prolonged, he took hemlock from his friend and physician, Statius Annaeus, but it had no effect. At last he entered a warm bath, and as he sprinkled some of the water on the slaves nearest to him, he said, that he made a libation to Jupiter the Liberator. He was then taken into a vapour stove, where he was quickly suffocated, A.D. 65. The body was burnt without ceremony, according to the instructions in a codicil to his will, which was made when he was in the full enjoyment of power and wealth. Seneca died, as was the fashion among the Romans, with the courage of a stoic; but with somewhat of a theatrical affectation which detracts from the dignity of the scene. Tacitus has not strongly censured Seneca in any passage; but Dion Cassius collected from among the contradictory memoirs of the time every thing that was most unfavourable to his character. Seneca's great misfortune was to have known Nero; and though we cannot say that he was a truly great or a truly good man, his character will not lose by comparison with that of many others who have been placed in equally difficult circumstances. Whether he was privy to

Piso's conspiracy or not, is a matter which has been warmly discussed, but cannot be determined; nor if we suppose that he was in the conspiracy, would that circumstance be an additional blot on the life of a man who had aided the tyrant in killing his mother. Seneca's fame rests on his numerous writings, which, with many faults, have also great merits.

The following are Seneca's works: —

1. *De Ira*, in three books, addressed to Novatus. Opinions vary as to the time when it was written. Lipsius concludes from book iii. c. 18, that it was written in the time of Caligula, in which case it would be the earliest of Seneca's works. But this conclusion is by no means certain; and it is unlikely that he wrote so freely of Caligula while the "beast" was alive. The author has exhausted the subject. In the first book he combats what Aristotle says of Anger in his Ethic.

2. *De Consolatione ad Helviam Matrem Liber*, which has been already mentioned. It is one of Seneca's best treatises. The conclusion from c. 17, that Seneca had been in Egypt, is by no means sure.

3. *De Consolatione ad Polybium Liber*, which has also been already mentioned: it was written in the third year of Seneca's Corsican exile. It is sometimes placed after the treatise *De Brevitate Vitae*. Diderot and others maintain that it is not the composition of Seneca, because it is not worthy of him, and contains sentiments inconsistent with the *Consolatio ad Helviam* and *ad Marciam*. But this internal evidence is not supported by any external evidence; and an unprejudiced criticism will vindicate the work as Seneca's, though it disgraces him. It contains (c. 26) a humiliating picture of the Roman world crouching before an enfranchised slave and a stupid master (Schlosser, *Univ. Hist. Uebersicht*, vol. iii. pt. 1. pp. 221, 410.)

4. *Liber de Consolatione ad Marciam*, written after his return from exile, was designed to console Marcia for the loss of her son. Marcia was the daughter of A. Cremutius Cordus. (Tacit. *Ann.* iv. 34; and the *Consol. ad Marciam*, c. 22.)

5. *De Providentia Liber*, or *Quare bonis viris mala accidant cum sit Providentia*, is addressed to the younger Lucilius, procurator of Sicily. The question that is here discussed often engaged the ancient philosophers: the stoical solution of the difficulty is that suicide is the remedy when misfortune has become intolerable. Lipsius calls this a Golden Book. In this discourse Seneca says that he intends to prove "that Providence hath a power over all things, and that God is always present with us." (c. 1.)

6. *De Animi Tranquillitate*, addressed to Serenus, probably written soon after Seneca's return from exile. It is in the form of a letter rather than a treatise: the object is to discover the means by which tranquillity of mind can be obtained. This work may be compared with the treatise of Plutarch *περὶ εὐθυμίας*. This treatise was written soon after Seneca's return from exile (c. 1), when he was elevated to the praetorship, and had become Nero's tutor. He speaks as one who felt himself ill at ease in the splendour of the palace after living a solitary and frugal life.

7. *De Constantia Sapientis seu quod in sapientem non cadit injuria*, also addressed to Serenus, is founded on the stoical doctrine of the impassiveness of the wise man. "This book," saith Lipsius, "betokeneth a great mind, as great a wit, and much eloquence; in one word, it is one of his best."

8. *De Clementia ad Neronem Caesarem Libri duo*, which has been already mentioned. There is too much of the flatterer in this; but the advice is good. The second book is incomplete. It is in the first chapter of this second book that the anecdote is told of Nero's unwillingness to sign a sentence of execution, and his exclamation, "I would I could neither read nor write." The work was written at the beginning of Nero's reign.

9. *De Brevitate Vitae ad Paulinum Liber*, recommends the proper employment of time and the getting of wisdom as the chief purpose of life. Life is not really short, but we make it so.

10. *De Vita Beata ad Gallionem*, addressed to his brother, L. Junius Gallio, is probably one of the later works of Seneca, in which he maintains the stoical doctrine that there is no happiness without virtue; but he does not deny that other things, as health and riches, have their value. "No man hath condemned wisdom to perpetual poverty." The conclusion of the treatise is lost.

11. *De Otio aut Secessu Sapientis*, is sometimes joined to No. 10.

12. *De Beneficiis Libri septem*, addressed to Aebucius Liberalis, is an excellent discussion of the way of conferring a favour, and of the duties of the giver and of the receiver. The handling is not very methodical, but it is very complete. It is a treatise which all persons might read with profit. The seventh chapter of the fourth book contains the striking passage on Nature and God: — "What else is Nature but God, and a divine being and reason which by his searching assistance resideth in the world and all the parts thereof?" &c.

13. *Epistolae ad Lucilium*, one hundred and twenty-four in number, are not the correspondence of daily life, like that of Cicero, but a collection of moral maxims and remarks without any systematic order. They contain much good matter, and have been favourite reading with many distinguished men. Montaigne was a great admirer of them, and thought them the best of Seneca's writings (*Essay of Books*). It is possible that these letters, and indeed many of Seneca's moral treatises, were written in the latter part of his life, and probably after he had lost the favour of Nero. That Seneca sought consolation and tranquillity of mind in literary occupation, is manifest. The thoughts which engaged him and the maxims which he inculcated on others were consolatory to himself at least, while he was busied with putting them into form; and that is as much as most philosophers get from their speculations in the way of comfort. Seneca was old when he wrote these epistles. (*Ep.* 12.)

14. *Apocolocyntosis*, is a satire against the emperor Claudius. The word is a play on the term Apotheosis or deification, and is equivalent in meaning to Pumpkinification, or the reception of Claudius among the pumpkins. The subject was well enough, but the treatment has no great merit; and Seneca probably had no other object than to gratify his spite against the emperor. If such a work was published in the lifetime of Seneca, he must have well known that it would not displease either Agrippina or Nero; and it leads to the probable inference, that the poisoning of Claudius was not a matter which he would complain of. In fact, the manner of the death of Claudius was a subject

for the wits of that day to sport with. Dion Cass. lx. 35, and the notes of Reimarus.)

15. *Quaestionum Naturalium Libri septem*, addressed to Lucilius Junior, is one of the few Roman works in which physical matters are treated of. It is not a systematic work, but a collection of natural facts from various writers, Greek and Roman, many of which are curious. The first book treats of meteors, the second of thunder and lightning, the third of water, the fourth of hail, snow, and ice, the fifth of winds, the sixth of earthquakes and the sources of the Nile, and the seventh of comets. Moral remarks are scattered through the work; and indeed the design of the whole appears to be to find a foundation for ethic, the chief part of philosophy, in the knowledge of nature (*Physic*). He says (book vii. c. 30),—"How many things are there besides comets that pass in secret, and never discover themselves to men's eyes? For God hath not made all things subject to human sight. How little see we of that which is enclosed in so great an orb? Even he who manageth these things, who hath created them, who hath founded the world, and hath inclosed it about himself, and is the greater and better part of this his work, is not subject to our eyes, but is to be visited by our thoughts." This is the man whom some have called an Atheist.

The judgments on Seneca's writings have been as various as the opinions about his character; and both in extremes. It has been said of him that he looks best in quotations; but this is an admission that there is something worth quoting, which cannot be said of all writers. That Seneca possessed great mental powers cannot be doubted. He had seen much of human life, and he knew well what man was. His philosophy, so far as he adopted a system, was the stoical, but it was rather an eclecticism of stoicism than pure stoicism. His style is antithetical, and apparently laboured; and when there is much labour, there is generally affectation. Yet his language is clear and forcible; it is not mere words: there is thought always. It would not be easy to name any modern writer who has treated on morality, and has said so much that is practically good and true, or has treated the matter in so attractive a way.

People will judge of Seneca, as they do of most moral writers, by the measure of their own opinions. The less a man cares for the practical, the real, the less will he value Seneca. The more a man envelops himself in words and ideas without exact meaning, the less will he comprehend a writer who does not merely deal in words, but has ideas with something to correspond to them. Montaigne (*Defence of Seneca and Plutarch*) says: "the familiarity I have had with these two authors, and the assistance they have lent to my age and to my book, which is wholly compiled of what I have borrowed from them, obliges me to stand up for their honour." In another place (*Essay of Books*) he compares Seneca and Plutarch in his usual lively way: his opinion of the philosophical works of Cicero is not so favourable as of Seneca's; and herein many people will agree with him. The judgment of Ritter (*Geschichte der Philosophie*, vol. iv. p. 189) is a curious specimen of criticism. If Diderot is extravagant in his praise of Seneca, Ritter and others are equally extravagant in their censure. Ritter finds contradictions in Seneca; and such we may expect in a man who lived the life that he did. We cannot suppose that his conscience always approved of his acts. A practical philosopher, who has lived in the world, must often have done that which he would wish undone; and the contradiction which appears between a man's acts and his principles will appear in his writings. Ritter remarks that he has treated of the doctrines of Seneca at some length, because they show how little talent the Romans had for philosophy. Perhaps the historian of Philosophy may provoke a like remark by his criticisms. Seneca applied himself chiefly to Ethic, which in its wide sense is the art of living happily, without which philosophy has no value. To Physic he paid some attention, and he does not undervalue it as an instrument towards an end. Of the other division of philosophy, Logic, he knew little and cared nothing; and it is of no value except so far as it may be an aid to Physic and Ethic. Ritter says: "his zeal to establish a science which shall be simple and merely adapted for the practical purpose of purity of morals, carries him so far, that he declares even the liberal sciences and philosophical Physic to be useless, so far as they are not capable of application to Ethic. This zeal leads him to expressions which are scarcely reconcileable with a philosophical style of thinking. To wish to know no more than is necessary is a kind of intemperance; such a knowledge makes us only proud: he considers it as a sample of the prevailing luxury." The passages to which Ritter refers are in the *Epistolae* (*Ep.* 88, 106). The latter contains the striking passage: "sed nos ut caetera in supervacuum diffundimus, ita philosophiam ipsam. Quemadmodum omnium rerum, sic litterarum quoque intemperantia laboramus; *non vitae, sed scholae* discimus." Which is the wiser, Seneca or his critic, let every man judge for himself. There is enough in Ethic, or the practical application of knowledge to life, to employ us all. Those who have no taste for Ethic, as thus understood, may indulge, if they have money and leisure, in the "intemperantia litterarum," of which kind of intemperance a large part of all literature is an example.

Seneca, like other educated Romans, rejected the superstition of his country: he looked upon the ceremonials of religion as a matter of custom and fashion, and nothing more. His religion is simple Deism: the Deity acts in man and in all things; which is the same thing that Paul said when he addressed the Athenians, "for in him (God) we live and move and have our being" (*Acts*, xvii. 28). Indeed there have been persons who, with the help of an active imagination, have made Seneca a Christian, and to have been acquainted with Paul, which is a possible thing, but cannot be proved. The resemblance between many passages in Seneca and passages in the New Testament is merely an accidental circumstance. Similar resemblances occur in the Meditations of the Emperor Marcus Antoninus. The fourteen letters of Seneca to Paul, which are printed in the old editions of Seneca, are apocryphal.

Seneca wrote other works which are no longer extant, though the titles of some of them are known. Quintilian (*Inst. Or.* x. 1. § 128) says, "he treated also on almost every subject of study; for both orations of his, and poems, and epistles, and dialogues, are extant." The fragments of the lost works are contained in the complete editions of Seneca. Niebuhr discovered the fragment of a

work on Friendship in the Vatican, and the beginning of another "De Vita Patris."

Besides the works which have been enumerated there are extant ten tragedies, which are attributed to Seneca: Quintilian (*Inst. Or.* ix. 2. § 9) and other Latin writers quote these plays as the works of Seneca. The plays are entitled *Hercules Furens*, *Thyestes*, *Thebais* or *Phoenissae*, *Hippolytus* or *Phaedra*, *Oedipus*, *Troades* or *Hecuba*, *Medea*, *Agamemnon*, *Hercules Oetaeus*, and *Octavia*. After all the discussion that there has been about the authorship of these tragedies, there seems no other person to whom we can assign them than Seneca, the teacher of Nero. The titles themselves, with the exception of the *Octavia*, indicate sufficiently what the tragedies are, Greek mythological subjects treated in a peculiar fashion. They are written in Iambic senarii, interspersed with choral parts, in anapaestic and other metres. The subject of the *Octavia* is Nero's ill-treatment of his wife, his passion for Poppaea, and the exile of Octavia. Seneca himself is one of the personages of the drama, and he is introduced in the second act, deploring the vices of the age and his own unhappiness in his elevated station. There seems no reason why this tragedy should not be attributed to the same author as the other nine, except the fact that it is not contained in the oldest Florentine MS. of the tragedies; nor is there such difference between this and the other tragedies, in character and expression, as to make it a probable conclusion that it is not by the same hand. If it is a work of Seneca, it must have been written after the exile of Octavia, A. D. 62. [OCTAVIA.]

These tragedies are not adapted, and certainly were never intended for the stage. They were designed for reading or for recitation after the Roman fashion, and they bear the stamp of a rhetorical age. The Greek tragedies themselves, of which these Latin tragedies are an imitation in form only, are overloaded with declamation, especially those of Euripides. The tragedies of Seneca contain many striking passages, and have some merit as poems. Moral sentiments and maxims abound, and the style and character of Seneca are as conspicuous here as in his prose works. But there is a wonderful difference between the Latin tragic writer and the Greek dramatists. A comparison of the *Medea* of Euripides and of Seneca is instructive: the dullest understanding will feel that the Greek play is intended and is suited for acting, and that the Roman play was not intended for the stage, and could not be acted. These Roman tragedies are, in fact, little more than dramas in name and in form: the form, indeed, is precisely Greek, but there is no substance under the form. The *Octavia*, which some critics violently condemn, is perhaps the best of them, viewed as a drama. There is something to move the affections: there is a tragical situation of an unhappy woman suffering from a brutal husband and a rival favourite, and a catastrophe in the wretched fate of Octavia. The study of the tragedies of Seneca has had some influence on the French drama.

The editio princeps of Seneca is that of Naples, 1475, folio. The subsequent editions of the whole works of Seneca and of particular treatises are numerous. The edition of J. F. Gronovius, Leiden, 1649—1658, is in 4 vols. 12mo.: that of Ruhkopf, Leipzig, 1797—1811, 5 vols. 8vo.; Bipont edition, Strassburg, 1809, 5 vols. 8vo. There are three complete French translations of the works of Seneca, of which that of Lagrange is the last, and is said to be the best. The last edition of Lagrange's version is that of Paris, 1819, 13 vols. 12mo.: the life of Seneca makes the fourteenth volume. The French translations of particular treatises are very numerous.

A list of the English translations of Seneca, or of separate treatises, is contained in Brüggemann's work. The first edition of "The Workes of L. Annaeus Seneca, both Morall and Naturall, translated by Thos. Lodge, D. in Physicke," was published in London in 1614, with a Latin dedication to Chancellor Ellesmere; and "The Life of L. Annaeus Seneca described by Justus Lipsius." This translation contains all the works of Seneca except the *Apocolocyntosis*, and the *Epistles to Paul*. The translation has considerable merit, and was a great thing for a man to do who also translated Josephus, and in other respects contributed to the literature of England.

One of the best editions of the tragedies of Seneca is that by Schröder, Delft, 1728, 4to. There is an edition by F. H. Bothe, Leipzig, 1819, 2 vols. 8vo. There are two French translations of the tragedies, the latter of which is by M. Levée in his Théâtre des Latins, Paris, 3 vols. 8vo. 1822. An English translation of the tragedies by several hands appeared in 1581.

Bähr, *Geschichte der Römischen Literatur*, vol. i. contains very copious references to all the literature that belongs to the works of Seneca. [G. L.]

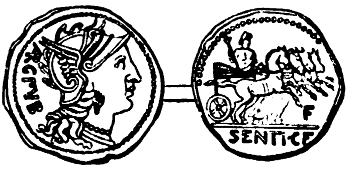
SENE'CIO, CLAU'DIUS, a favourite of Nero at the commencement of his reign, was the son of a freedman of the emperor. (Tac. *Ann.* xiii. 12.)

SENE'CIO, HERE'NNIUS, was a native of Baetica in Spain, where he served as quaestor. He was put to death by Domitian on the accusation of Metius Carus, who charged him with having been a candidate for no public office after the quaestorship, and with having written the life of Helvidius Priscus. He wrote the latter work at the request of Fannia, the wife of Helvidius. (Dion Cass. lxvii. 13; Tac. *Agr.* 2, 45; Plin. *Ep.* i. 5, iv. 7, 11, vii. 19, 33.)

SENE'CIO, C. SO'SIUS, consul suffectus, A. D. 98, and consul A. D. 99, 102, 107, is probably the same person who was a friend of the younger Pliny (*Ep.* i. 13), and whom Plutarch addresses in several of his lives. (*Theseus*, 1, *Demosth.* 1, *Brut.* 1.)

SENE'CIO, TU'LLIUS, a friend of Nero, nevertheless took part in Piso's conspiracy against the emperor, and on its detection was obliged to put an end to his life. (Tac. *Ann.* xv. 50, 56, 70.)

SE'NTIA GENS, plebeian, is not mentioned till towards the close of the republic. We find in it the cognomens AUGURINUS and SATURNINUS; and the first member of it who obtained the consulship was C. Sentius Saturninus, in B. C. 19.



COIN OF THE SENTIA GENS.

Some coins of the gens bear the cognomen *Saturninus*, and others occur without any surname. Of the latter we give a specimen: on the obverse is the head of Pallas with ARG. PVB, and on the reverse Jupiter in a quadriga with (L.) SENTI C. F. (Eckhel, vol. v. p. 305.)

SE'PPIUS LE'SIUS, held the office of meddix tuticus at Capua, in B. C. 211, being the last of the Campanians who obtained this dignity. (Liv. xxvi. 6, 13.)

SEPTI'CIUS CLARUS. [CLARUS.]

SEPTI'MIA, apparently the wife of Sicca. (Cic. *ad Att.* xvi. 11.)

SEPTI'MIA GENS, plebeian. The Septimii are not mentioned till towards the close of the republic, and none of them obtained any celebrity till the imperial period, when they were raised to importance by Septimus Severus being elevated to the empire.

SEPTIMIA'NUS, FA'BIUS CILO. [CILO.]

SEPTI'MIUS. 1. P. SEPTIMIUS SCAEVOLA, B. C. 72. [SCAEVOLA, p. 734, a.]

2. SEPTIMIUS, one of Catiline's conspirators, was sent by him in B. C. 63 into the Ager Picenus. (Sall. *Cat.* 27.)

3. T. SEPTIMIUS SABINUS, curule aedile, apparently after the consulship of L. Lucullus, the conqueror of Mithridates. (Plin. *H. N.* xxxiv. 8. s. 19. § 35.)

4. C. SEPTIMIUS, a scriba of the consul Bibulus, B. C. 59. (Cic. *ad Att.* ii. 24.)

5. P. SEPTIMIUS, one of the witnesses against L. Valerius Flaccus in B. C. 59 [FLACCUS, VALERIUS, No. 15]. (Cic. *pro Flacc.* 4, 35.)

6. C. SEPTIMIUS, praetor B. C. 57, supported Cicero's recall from banishment. Cicero speaks of him as augur in B. C. 45. (Cic. *post Red. in Sen.* 9, *ad Att.* xii. 13, 14.)

7. P. SEPTIMIUS, the quaestor of M. Terentius Varro, who sent to him three books *De Lingua Latina* (Varr. *L. L.* v. 1, vii. 109, ed. Müller). He is probably the same as the P. Septimius, who wrote two books on architecture, as his name is mentioned by Vitruvius in conjunction with Varro's. (Vitruv. vii. Praef. p. 194, ed. Bip.)

8. L. SEPTIMIUS, had served as a centurion under Cn. Pompey, in the war against the pirates, and afterwards under Gabinius, when he restored Ptolemy Auletes to the throne. Gabinius left him behind in Egypt with a considerable force, to protect the king, and he was still in the country, with the rank of tribunus militum, when Pompey fled there after the battle of Pharsalia, in B. C. 48. In conjunction with Achillas, he slew his old commander, as he was landing in Egypt. Appian erroneously calls him Sempronius. (Dion Cass. xlii. 3, 4, 38; Caes. *B. C.* iii. 104; Plut. *Pomp.* 78; Appian, *B. C.* ii. 84.)

9. SEPTIMIUS, was proscribed by the triumvirs in B. C. 43, and betrayed by his wife to the assassins. (Appian, *B. C.* iv. 23).

10. SEPTIMIUS, a friend of Horace, who dedicates to him one of his odes (*Carm.* ii. 6, *Epist.* i. 9). He is also called by Augustus *Septimius noster*, in a letter addressed by the emperor to Horace. (Suet. *Hor.*)

11. SEPTIMIUS, a centurion, slain by the soldiers in Germany, where they broke out into revolt at the commencement of the reign of Tiberius. (Tac. *Ann.* i. 32.)

12. SEPTIMIUS, wrote the life of Alexander Severus, and is referred to by Lampridius as an authority. (Lamprid. *Alex. Sever.* 17, 48.)

13. Q. SEPTIMIUS, the translator of the work on the Trojan war, bearing the name of Dictys Cretensis. [Vol. I. p. 1003, a.]

SEPTI'MIUS GETA. [GETA.]

SEPTI'MIUS SERE'NUS. [SERENUS.]

SEPTI'MIUS SEVE'RUS. [SEVERUS.]

SEPTI'MIUS, TI'TIUS. Horace, in an epistle (i. 3. 9—14) to Julius Florus, at that time in the East along with Tiberius Nero, makes inquiries with regard to the welfare and occupations of a certain *Titius*, whom in a tone of serious eulogy or covert ridicule,—for here and elsewhere in these pieces it is difficult to determine whether words of apparent praise do not hide a lurking sneer,—he represents as having boldly ventured to quaff a draught from the Pindaric spring, and as having, moreover, been ambitious to achieve distinction in the impassioned and grandiloquent outpourings of the tragic muse. Acro and Porphyrio agree in declaring that Horace is here laughing at Titius, a poet of no merit; although the latter commentator admits that the expressions might reasonably admit of an opposite interpretation. They add that this personage had attempted to translate Pindar into Latin, and that he had composed lyrics and tragedies, explanations which after all amount to little more than an echo of the text. The Scholiast published by Cruquius states, in like manner, "lyrica carmina et tragoedias scripsit, Augusti tempore," but calls him *Titius Septimius*, adding that his works were no longer extant, but that a conspicuous tomb had been reared to his memory below Aricia. In consequence of this note *Titius* is believed by many modern commentators to be the same individual with the *Septimius* who is addressed in the sixth ode of the second book, and who is introduced in the ninth epistle of the first book. [SEPTIMIUS, No. 10.] Much learning and ingenuity have been displayed in attacking and defending this position, as may be seen from the dissertation "De Titio Septimio poëta," in the "Poëtarum Latinorum Reliquiae" of Weichert, 8vo. Lips. 1830, pp. 365—390; see also the remarks of Obbarius on Hor. *Ep.* i. 3. 9. [W. R.]

L. SEPTIMULEIUS, of Anagnia, although a friend of C. Gracchus, carried the head of the latter to the consul Opimius, and obtained for it its weight in gold, in accordance with a proclamation which had been made at the beginning of the contest. It is related that Septimuleius took out the brain, and put melted lead in its stead, or, according to another version of the story, filled the mouth with lead. (Plut. *C. Gracch.* 17; Val. Max. ix. 4. § 3; Plin. *H. N.* xxxiii. 14; Cic. *de Orat.* ii. 67.)

SE'PTIMUS, L. MA'RCIUS (Liv. xxxii. 2), usually called by Livy simply L. Marcius, was a Roman eques, and served for many years under Cn. Scipio in Spain. On the defeat and death of the two Scipios in Spain, in B. C. 211, L. Marcius, who had already gained great distinction by his military abilities, was called by the soldiers to take the command of the surviving troops, and by his prudence and energy preserved them from total destruction. He appears indeed to have gained some advantage over the Carthaginian army commanded by Hasdrubal, son of Gisco, which the Roman annalists magnified into a brilliant victory. The details of the history of the Roman war in Spain are not

deserving of much credit, as has been already remarked [Vol. III. p. 742, a.]; and on this particular occasion the authorities which Livy followed appear to have indulged in more than their usual mendacity. A memorial of his victory was preserved in the Capitol, under the name of the Marcian shield, containing a likeness of the Carthaginian general Hasdrubal. But notwithstanding his services he gave great offence at Rome, by assuming the title of propraetor in his despatch to the senate announcing his victory. (Liv. xxv. 37—39, xxvi. 2; Plin. *H. N.* xxxv. 3. s. 4; Frontin. *Strat.* ii. 6. § 2, ii. 10. § 2; Val. Max. i. 6. § 2, ii. 7. § 15, viii. 15. § 11; Appian, *Hisp.* 17, where he is confounded with Marcellus.)

On the arrival of P. Scipio in Spain in B. C. 210, Marcius was treated by the new general with great distinction. After the capture of New Carthage, Scipio sent him with a third of the army to lay siege to the important town of Castulo, which afterwards surrendered, when Scipio advanced against it in person. Marcius was next despatched against Astapa, which he laid in ruins. During the dangerous illness of Scipio in B. C. 206, the command of the troops devolved upon Marcius. In the same year he marched against Gades with a land force, while Laelius attacked the town by sea; but it is unnecessary to enter further into a detail of his exploits. He and the propraetor M. Junius Silanus were the two chief officers of Scipio throughout the whole of the war; and Marcius in particular gained so much of the approbation of his general, that the latter said that Marcius wanted nothing to make him equal to the most celebrated commanders except "nobilitas ac justi honores." (Liv. xxviii. 19, 22, 34—36, 42, xxxii. 2; Polyb. xi. 23; Appian, *Hisp.* 26, 31—34.)

Q. SEPTI'TIUS, a Roman eques oppressed by Verres. (Cic. *Verr.* iii. 14.)

SEPU'LLIUS BASSUS. [BASSUS.]

SEPU'LLIUS MACER. [MACER.]

SEQUESTER, VI'BIUS, is the name attached to a glossary which professes to give an account of the geographical names contained in the Roman poets. Prefixed is an introductory letter, addressed by Vibius to his son Virgilianus, in which the nature and object of the works are briefly explained. The tract is divided into seven sections: — 1. *Flumina.* 2. *Fontes.* 3. *Lacus.* 4. *Nemora.* 5. *Paludes.* 6. *Montes.* 7. *Gentes.* To which in some MSS. an eighth is added, containing a list of the seven wonders of the world. In each division the objects are arranged alphabetically, and the descriptions are extremely short, indicating, for the most part, merely the country in which the river, spring, lake, grove, swamp, hill, or nation, is to be found, and even when some farther notices are annexed they are expressed in very succinct terms.

Concerning the author personally we know absolutely nothing, nor are we able to determine, even approximately, the epoch to which he belongs. We cannot state positively that he refers to writers later than Lucan and Statius; but he appears to have been indebted to scholiasts for any little information which he records, and from more than one passage it would seem highly probable that he copied Servius (e. g. Montes *s. v. Catillus*). If this be true he must be referred to some period not earlier than the middle of the fifth century; but the evidence is after all so meagre, that we cannot venture to speak with certainty.

Several names appear in this piece which are to be found in no other ancient writer. Some of these have arisen from misapprehension on the part of the compiler himself, others are palpable corruptions, while a few are doubtless derived from sources to which we have no access. The general merits of Sequester have been very fairly estimated by Hesselius, "Scriptor est, nisi multis in locis interpolatus sit incredibilem in modum, non magni judicii magnaeve facultatis, nec tamen scit nihil. Sed non est inutilis."

The Editio Princeps was printed at Rome by Joannes de Besicken, 4to. 1505. The first edition, in which the text appeared in tolerable purity, was that of Hesselius, 8vo. Rotterod. 1711; the most recent, and the best, is that of Oberlinus, 8vo. Argent. 1778, which contains a large body of very learned and useful notes. [W. R.]

SERAMBUS (Σήραμβος), an Aeginetan statuary of unknown date, made the bronze statue of the Olympic victor Agiadas. (Paus. vi. 10. § 2.) [P. S.]

SERA'PIA. [FELIX, LAELIUS.]

SERA'PIO, a surname of P. Cornelius Scipio Nasica, consul B. C. 138. [SCIPIO, No. 24.]

SERA'PION (Σεραπίων) or SARA'PION, literary. 1. Of Antioch, a writer on Geography, whom Pliny mentions among his chief authorities. (*Elench. Lib.* ii. iv. v.) He seems to be the same as the Serapion who is twice mentioned by Cicero as very unintelligible, and as a severe critic of Eratosthenes. (*Ad Att.* ii. 4, 6.)

2. Aelius Serapion, of Alexandria, a distinguished sophist and rhetorician, in the time of Hadrian. (Suid. *s. v.*) The following works of his are enumerated by Suidas: *Περὶ τῶν ἐν ταῖς μελέταις ἁμαρτανομένων*, Ἀκροάσεων *βιβλία ζ*, Πανηγυρικὸς *ἐπ'* Ἀδριανῷ *τῷ βασιλεῖ*, Βουλευτικὸς Ἀλεξανδρεῦσιν, Εἰ *δικαίως* Πλάτων Ὅμηρον *ἀπέπεμψε τῆς πολιτείας*, Τέχνη *ῥητορική*, and many other works. There is also a little work on astrology ascribed to him. (Lambec. vii. p. 256.) The Greek Anthology contains an epigram of his. (Brunck. *Anal.* vol. ii. p. 291; Jacobs, *Anth. Graec.* vol. iii. p. 5, vol. xiii. p. 951.)

3. A younger Serapion, of Alexandria, is mentioned by Porphyry as a pupil of Plotinus. (*Vit. Plot.* 7.)

4. A philosopher of Hierapolis (Steph. Byz. *s. v.* Ἱεράπολις), probably the same as the following.

5. A philosopher who flourished at Rome under the early emperors, and who is censured for his false eloquence by Seneca. (*Epist.* 40; comp. Muret. *Adv.*)

6. A philosopher of a later period, the friend of Isidore, of whom Suidas (*s. v.*) gives a long eulogistic notice, extracted from the Life of Isidore by Damascius, but containing scarcely any facts of general interest. His library is said to have consisted of three volumes, one of which was the Orphic poems.

7. Of Ascalon, wrote on the interpretation of dreams. (Fulgent. *Myth.* i. 13; Tertullian. *de Anima*, 46.)

8. There was at least one poet of this name, perhaps more. A Serapion of Athens, who, from the context, was evidently an epic poet, is introduced by Plutarch as a speaker in his dialogue on the reason of the Pythia's no longer giving oracles in verse (p. 396). Another of the interlocutors compares Serapion's poems to those of Homer and Hesiod, for their force, and grace, and the style of

their language. It is, therefore, scarcely to be doubted that this Serapion is the same poet from whose ἔπη Clemens Alexandrinus quotes certain statements respecting the Sibylline oracles. (*Strom.* vol. i. p. 304.) Stobaeus, again, quotes two iambic verses from a certain Serapion. (*Serm.* 10.)

9. There are also some Christian writers of this name, but not of sufficient importance to require particular notice. What is known of them, as well as of the other Serapions, will be found in Fabricius. (*Bibl. Graec.* vol. ix. pp. 154—158, and the other passages there referred to). [P. S.]

SERA'PION (Σεραπίων), a physician of Alexandria (Galen, *Introd.* c. 4. vol. xiv. p. 683), who lived in the third century B. C., after Herophilus, Erasistratus, and Philinus, and before Apollonius Empiricus, Glaucias, Heraclides of Tarentum, Menodotus, Sextus Empiricus (Gal. *l. c.*; Celsus, *De Med.* i. praef. p. 5), and Crito (Galen, *De Compos. Medicam. sec. Gen.* vi. 4. vol. xiii. p. 883). He belonged to the sect of the Empirici, and so much extended and improved the system of Philinus, that the invention of it is by some authors attributed to him (Cels. *l. c.*). Dr. Mead, in his "Dissert. de Numis quibusdam a Smyrnaeis in Medicorum Honorem cusis" (Lond. 1724, 4to. p. 51), tries to prove that he was a follower of Erasistratus, because his name appears upon a medal discovered at Smyrna, where it is known that the school of Erasistratus flourished; but it is not at all certain that the physician is the person in whose honour the coin was struck. Serapion wrote against Hippocrates with much vehemence (Galen, *De Subfig. Empir.* c. 13, vol. ii. p. 346, ed. Chart.), but neither this, nor any of his other works, are now extant. He is several times mentioned and quoted by Celsus (v. 28. 17, p. 115), Galen (*De Meth. Med.* ii. 7, vol. x. pp. 136, 143; *De Compos. Medicam. sec. Loc.* x. 2, *De Compos. Medicam. sec. Gen.* ii. 9, vi. 4, vol. xiii. pp. 343, 509, 883; *De Remed. Parab.* ii. 17, vol. xiv. p. 450), Caelius Aurelianus (*De Morb. Acut.* ii. 6, iii. 4, 8, 17, 21, *De Morb. Chron.* i. 4. pp. 84, 195, 212, 246, 263, 322), Aëtius (ii. 2. 96, iv. 3. 11, 17, pp. 296, 747, 767), Paulus Aegineta (iii. 64, iv. 25, vii. 17, pp. 484, 515, 678), and Nicolaus Myrepsus (*De Compos. Medicam.* i. 66, x. 149, pp. 374, 580), who have preserved some of his medical formulae, which are not of much value. (See Sprengel's *Gesch. der Arzneik.* vol. i. ed. 1846.)

It may be useful to remark that this Serapion must not be confounded with either of the two Arabic physicians of the same name. (See *Penny Cyclop.*) [W. A. G.]

SERA'PION, a highly celebrated scene-painter, who failed, however, in his attempts to depict the human figure. We have no better clue to the time at which he flourished than the following obscure passage in Pliny:—*Maeniana, inquit Varro, omnia operiebat Serapionis tabula sub Veteribus* (Plin. *H. N.* xxxv. 10. s. 37). The invention of scene-painting is ascribed to Sophocles. (Aristot. *Poët.* 4.) [P. S.]

SERA'PIS or SARA'PIS (Σάραπις), an Egyptian divinity, the worship of which was introduced into Greece in the time of the Ptolemies. Apollodorus (ii. 1. § 1) states that Serapis was the name given to Apis after his death and deification. (Comp. Callim. *Ep.* 39, and Isis.) [L. S.]

SERE'NA, niece of Theodosius the Great, foster-mother of the emperor Honorius, and wife of Stilicho. [HONORIUS; STILICHO.] [W. P.]

SERENIA'NUS, AE'LIUS, a member of the consilium of the emperor Alexander Severus, is called by Lampridius "omnium vir sanctissimus." (*Alex. Sever.* 68.)

SERE'NUS, AE'LIUS, an Athenian grammarian of uncertain date, wrote an epitome of the work of Philo on Cities and their illustrious men, in three books, and an epitome of the commentary of Philoxenus on Homer, in one book (Suidas, *s. v.* Σερῆνος; comp. Etym. M. *s. vv.* Ἀρσινόη and Βουκέρας). Serenus also wrote Ἀπομνημονεύματα, from which Stobaeus makes numerous extracts (Stobaeus, *Floril.* xi. 15, et passim). Photius makes mention (*Bibl.* Cod. 279, p. 536, a., ed. Bekker) of dramas, written in different metres, by the grammarian Serenus, who is probably the same person as the preceding. (Vossius, *De Hist. Graecis*, p. 498, ed. Westermann.)

SERE'NUS, AMU'LIUS, one of the principal centurions (*primipilares*) in Galba's army in Rome in A. D. 69. (Tac. *Hist.* i. 31.)

SERE'NUS, ANNAEUS, one of the most intimate friends of the philosopher Seneca, who dedicated to him his work *De Tranquillitate.* He was praefectus vigilum under Nero, and died in consequence of eating a poisonous kind of fungus. (Senec. *Ep.* 63; Tac. *Ann.* xiii. 13; Plin. *H. N.* xxii. 23. s. 47.)

SERE'NUS, GRA'NIUS, legatus of the emperor Hadrian in Asia, wrote to the latter, remonstrating with him upon the injustice of condemning Christians to death without any definite charge being brought against them. In consequence of this letter Hadrian ordered Minucius Fundanus, the successor of Serenus in Asia, to condemn no Christian unless convicted of some crime. (Oros. vii. 13; Euseb. *H. E.* iv. 8, 9.)

SERE'NUS, Q. SAMMONICUS (or *Samonicus*), enjoyed a high reputation at Rome, in the early part of the third century, as a man of taste and varied knowledge. He lived upon terms of intimacy with the court, and must have been possessed of great wealth, since he accumulated a library amounting, it is said, to 62,000 volumes (Capitolin. *Gordian.* 18). As the friend of Geta, by whom his compositions were studied with great pleasure, he was murdered while at supper, by command of Caracalla, in the year A. D. 212 (Spartian. *Caracall.* 4, *Get.* 5), leaving behind him many learned works (*cuius Libri plurimi ad doctrinam exstant*, Spartian. *l. c.*). Sidonius Apollinaris (*Carm.* xiii. 21) celebrates his mathematical lore, and that he turned his attention to antiquarian pursuits may be gathered from Arnobius (*adv. Gentes*, vi. 17) and Macrobius (*Sat.* ii. 13), of whom the latter quotes some remarks by Sammonicus upon the sumptuary Lex Fannia, while in another place (*Sat.* iii. 9), he extracts at full length from the fifth book of his *Res Reconditae*, the ancient forms by which the gods of a beleaguered town were summoned forth by the besiegers, and the place itself devoted to the destroying powers. In the Saturnalia also (ii. 12), is preserved a letter by Sammonicus addressed to the emperor Septimius Severus, on the honours rendered at solemn banquets to the sturgeon. According to Lampridius he must have been either an orator or a poet, or perhaps both, for it is recorded by the Augustan historian in his life of

Alexander Severus (c. 30) that this prince was wont to read "et oratores et poëtas, in queis Serenum Sammonicum, quem ipse noverat et dilexerat, et Horatium." His son, who bore the same name, was the preceptor of the younger Gordian, and bequeathed to his pupil the magnificent library which he had inherited from his sire. (Capitolin. *Gordian.* 18.)

A medical poem, extending to 115 hexameter lines, divided into 65 chapters or sections, and ending abruptly, has descended to us under the title *Q. Sereni Sammonici de Medicina praecepta saluberrima*, or, *Praecepta de Medicina parvo pretio parabili*, which is usually ascribed to the elder Sammonicus. It contains a considerable amount of information, extracted from the best authorities, on natural history and the healing art, mixed up with a number of puerile superstitions, such as the efficacy of the Abracadabra as an amulet in ague, the whole expressed in plain, unambitious, and almost prosaic language. The text is very corrupt, probably in consequence of the estimation in which the treatise was held during the middle ages. The most useful edition is that of Burmann, included in his *Poëtae Latini Minores* (4to. Leid. 1731, vol. ii. pp. 187—388), containing the best notes and the Prolegomena of Keuchen. For an account of some recent contributions towards the improvement of the text, see Reuss, *Lectiones Sammonicae*, p. i. 4to. Wirceb. 1837. [W. R.]

SERE'NUS, A. SEPTI'MIUS, a Roman lyric poet (Terent. Maur. p. 2427, ed. Putsch.; Serv. *ad Virg. Aen.* ii. 15; Hieron. *Epist. ad Paulin.* 7), who exercised his muse chiefly, it would appear, in depicting the charms of the country, and the delight of rural pursuits. With the exception of one or two incidental notices in Sidonius Apollinaris (*Epist. ad Polem. Carm.* ix. *ad Fel.*), and the passage in St. Jerome referred to above, he is known to us from the grammarians alone, unless, indeed, we adopt the conjecture of Gronovius that in the Ode of Statius (*Silv.* iv. 5) addressed to Septimius Severus, we ought to substitute *Serenus* for *Severus*. The age in which he flourished is uncertain, since it depends upon the epoch which we assign to Terentianus Maurus, with whom he seems to have been nearly contemporary. (Terent. Maur. pp. 2424, 2427, ed. Putsch.)

His chief work, at least that which is most frequently mentioned, is quoted by Nonius (c. v. n. 35) under the title of *Opuscula Ruralia*, by Terentianus Maurus (p. 2427, ed. Putsch.), as *Opuscula Ruris*, by others simply as *Opuscula*, and must have been divided into two or more books (Non. c. xiv. 5). Another piece, unless indeed it was included in the Opuscula, was named *Falisca*, from containing a description of a farm which he possessed in the country of the Falisci, and from this the author is designated as *Poëta Faliscus* (Terent. Maur. p. 2423, ed. Putsch.). It was composed in a peculiar measure invented by himself, consisting of three dactyls and a pyrrhichius, which is hence termed *Metrum Faliscum* by Servius (*Centimetr.* p. 1824, ed. Putsch.) and Victorinus (p. 2578 ed. Putsch.). Of this we have a specimen in the lines:—

> Quando flagella jugas, ita juga,
> Vitis et ulmus uti simul eant,
> Nam nisi sint paribus fruticibus,
> Umbra necat teneras Amineas.

Wernsdorf has endeavoured to prove that the *Moretum*, found among the *Catalecta Virgiliana*, belongs in reality to Serenus, but the hypothesis rests upon no sure nor even plausible evidence.

The scanty remains of Serenus, of which the longest fragment, the commencement of a sort of hymn to Janus, extends to five lines only, afford examples of several uncommon metres, and will be found collected in Wernsdorf, *Poët. Lat. Min.* vol. ii. p. 279. The dissertation commencing in p. 247 of the same volume contains every thing that has been ascertained or conjectured with regard to his name, his history, and his writings. See also Burmann, *Anthol. Lat.* i. 27, iii. 57, or No. 191, 192, ed. Meyer. [W. R.]

SERE'NUS, VI'BIUS, proconsul of Further Spain, was condemned of *Vis publica* in A. D. 23, and exiled (*deportatus*) to the little island of Amorgus, near Naxos. The real reason of his punishment was his being an enemy of the all-powerful Sejanus, as we learn from Dion Cassius (lviii. 8), who relates the circumstance, but without mentioning the name of Serenus. In the following year he was brought back to Rome, because he was accused by his own son, in the senate, of a plot against the emperor. The younger Serenus became one of the most infamous accusers in the reign of Tiberius, and was therefore held in all the higher honour by the emperor. (Tac. *Ann.* iv. 13, 28, 36.)

SE'RGIA. 1. One of the noble women at Rome who were accused of poisoning the leading men of the state in B. C. 331. The details and authorities are given under CORNELIA, No. 1.

2. The sister of Catiline, was married to Q. Caecilius, a Roman eques, who was slain by his brother-in-law during the proscription of Sulla. Sergia, like her brother, bore a bad character (Q. Cic. *de Pet. Cons.* 2; Ascon. *in Tog. Cand.* p. 84, ed. Orelli).

SE'RGIA GENS, patrician. The Sergii, like many other ancient Roman gentes, traced their descent from the Trojans. They regarded Sergestus as their ancestor (Virg. *Aen.* v. 121):—

> "Sergestusque, domus tenet a quo Sergia nomen."

The Sergii were distinguished in the early history of the republic, but obtained an unenviable notoriety at a later age by Catiline belonging to them. The first member of the gens who obtained the consulship was L. Sergius Fidenas, in B. C. 437. The Sergii bore the cognomens of CATILINA, ESQUILINUS, FIDENAS, ORATA, PAULUS, PLANCUS (accidentally omitted under Plancus, and given below), and SILUS. *Silus* is the only cognomen which occurs on coins. A few persons of the gens are mentioned without any surname: these are given below.

SE'RGIUS. 1. M. SERGIUS, tribune of the soldiers, was sent by P. Scipio to Rhegium, and was there slain shortly afterwards by the soldiers of Pleminius, B. C. 205. (Liv. xxix. 6, 9.)

2. L. SERGIUS, one of the three ambassadors sent by P. Scipio to Carthage, in B. C. 203. (Liv. xxx. 25.)

3. C. SERGIUS PLANCUS, praetor urbanus B. C. 200. His imperium was prolonged for the following year, that he might assign lands to the soldiers who had served for many years in Spain, Sicily, and Sardinia. (Liv. xxxi. 4, 6, xxxii. 1.)

4. Q. SERGIUS, a senator, condemned *inter si-*

carios, is mentioned by Cicero as alive at the time of the Social War, B. C. 90. (Cic. *pro Cluent.* 7.)

5. L. SERGIUS, a scriba of Cicero, when he was quaestor in Sicily, B. C. 75. (Cic. *Verr.* iii. 78.)

6. L. SERGIUS, the armiger of Catiline, and subsequently one of Clodius's mob. (Cic. *pro Dom.* 5, 33.)

7. SERGIUS, proscribed by the triumvirs in B. C. 43, lay concealed in the house of Antony, till the latter obtained his pardon. (Appian, *B. C.* iv. 45.)

SE'RGIUS (Σέργιος), of Zeugma, a town in Syria, the son of Aphthonius, was, according to Suidas (*s. v.*), praefectus praetorio, a consularis and a patrician. He wrote an epitaphium on his brother Sabinus, and a work against Aelius Aristeides.

SE'RGIUS, a grammarian of uncertain date, but later than the fourth century, the author of two tracts; the first entitled *In primam Donati Editionem Commentarium* [see DONATUS]; the second, *In secundam Donati Editionem Commentaria*, which were first published in the collection of minor grammarians, printed at Milan, fol. 1504, and which will both be found in the "Grammaticae Latinae auctores antiqui" of Putschius (4to. Hannov. 1605, pp. 1816—1838). The former appears under its best form in the "Analecta Grammatica" of Endlicher, who has also printed from a Bobbio MS., now at Vienna, a fragment of Sergius, *de Arte Grammatica*. By some scholars this Sergius is supposed to be the same person with Servius Maurus Honoratus, the celebrated commentator on Virgil; but there is still extant (pp. 1779—1799, ed. Putsch.) a commentary by Servius upon the second edition of Donatus altogether different from that which bears the name of Sergius. [W. R.]

SERMO, M. MA'RCIUS, tribune of the plebs B. C. 172, in conjunction with his colleague Q. Marcius Scylla, compelled the consuls of that year to go into their provinces, and also proposed the rogatio Marcia de Liguribus. (Liv. xlii. 21.)

SERRA'NUS, was originally an agnomen of C. Atilius Regulus, consul B. C. 257, but afterwards became the name of a distinct family of the Atilia gens. The origin of the name is uncertain. Most of the ancient writers derive it from *serere*, and relate that Regulus received the surname of Serranus, because he was engaged in sowing when the news was brought him of his elevation to the consulship ("Serentem invenerunt dati honores Serranum, unde cognomen," Plin. *H. N.* xviii. 3. s. 4; "te sulco, Serrane, serentem, Virg. *Aen.* vi. 845; Cic. *pro Sex. Rosc.* 18; Val. Max. iv. 4. § 5.) It appears, however, from coins, that *Saranus* is the proper form of the name, and Perizonius (*Animadv. Hist.* c. 1) thinks that it is derived from Saranum, a town of Umbria.

1. C. ATILIUS REGULUS SERRANUS, consul B. C. 257. [REGULUS, No. 4.]

2. C. ATILIUS SERRANUS, probably son of the preceding, was praetor B. C. 218, the first year of the second Punic War, and was sent into northern Italy, to strengthen the army of the other praetor, L. Manlius, who was attacked by the Boii. At a later period of the year, he and his colleague resigned their command to the consul P. Scipio, who returned from the Rhone to oppose Hannibal in Italy. He was an unsuccessful candidate for the consulship for B. C. 216. (Liv. xxi. 26, 39, 62; Appian, *Annib.* 5; Polyb. iii. 40; Liv. xxii. 35.)

3. C. ATILIUS SERRANUS, probably the eldest son of No. 2, curule aedile B. C. 193, with L. Scribonius Libo. They were the first aediles who exhibited the Megalesia as ludi scenici; and it was in their aedileship that the senators had seats assigned them in the theatre, distinct from the rest of the people. He did not obtain the praetorship till B. C. 185. (Liv. xxxiv. 54; Val. Max. ii. 4. § 3; Ascon. *in Tog. Cand.* p. 69, ed. Orelli; Liv. xxxix. 23.)

4. A. ATILIUS SERRANUS, probably the second son of No. 2, was praetor B. C. 192, and obtained, as his province, Macedonia and the command of the fleet, under the pretext of carrying on hostilities against the Lacedaemonian tyrant Nabis, but in reality that he might be ready to act in the threatening war against Antiochus the Great, king of Syria. In the following year he retained the command of the fleet till the arrival of his successor, C. Livius Salinator; and as the war had been already declared against Antiochus, he captured in the Aegean a large fleet of transports carrying provisions to the king, and brought the ships into the Peiraeeus. He was praetor a second time in B. C. 173, and obtained the jurisdictio urbana. He was ordered in the same year to renew with Antiochus Epiphanes the treaty which had been concluded with his father. In B. C. 171 he was sent, with Q. Marcius Philippus and others, as ambassador into Greece, to counteract the designs and influence of Perseus. An account of this embassy, and of the way in which he and Philippus deceived the Macedonian monarch, is given in the life of Philippus [Vol. III. p. 286, a.]. In the following year, B. C. 170, he was consul with A. Hostilius Mancinus, and obtained Italy as his province, while his colleague had the conduct of the war against Perseus. (Liv. xxxv. 10, 20, 22, xxxvi. 20; Appian, *Syr.* 22; Liv. xli. 28, xlii. 1, 6, 37, 38, 44, 47; Polyb. xxvii. 2; Liv. xliii. 9.)

5. M. ATILIUS SERRANUS, probably the third son of No. 2, was one of the triumvirs appointed in B. C. 190, for settling new colonists at Placentia and Cremona. He is probably the same as the M. Atilius who was praetor in B. C. 174, and obtained the province of Sardinia. (Liv. xxxvii. 46, xli. 21.)

6. M. ATILIUS SERRANUS, praetor B. C. 152, in Further Spain, defeated the Lusitani, and took their principal city, Oxthracae. (Appian, *Hisp.* 58.)

7. SEX. ATILIUS SERRANUS, consul B. C. 136, with P. Furius Philus. (Obsequ. 84; Cic. *de Off.* iii. 30, *ad Att.* xii. 5.)

8. C. ATILIUS SERRANUS, consul B. C. 106 with Q. Servilius Caepio, the year in which Cicero and Pompey were born. Although a "stultissimus homo," according to Cicero, he was elected in preference to Q. Catulus (Obsequ. 101; Gell. xv. 28; Vell. Pat. ii. 53; Cic. *pro Planc.* 5). He was one of the senators who took up arms against Saturninus in B. C. 100. (Cic. *pro C. Rabir.* 7.)

9. ATILIUS SERRANUS, one of the distinguished men slain by order of Marius and Cinna, when they entered Rome at the close of B. C. 87. (Appian, *B. C.* i. 72.)

10. SEX. ATILIUS SERRANUS GAVIANUS, originally belonged to the Gavia gens, but was adopted by one of the Atilii. He was quaestor in B. C. 63 in the consulship of Cicero, who treated him with distinguished favour; but in his tribunate of the plebs, B. C. 57, he notwithstanding allowed himself to be purchased by Cicero's ene-

mies in order to prevent his recal from banishment, and in conjunction with his colleague, Q. Numerius Rufus, offered the most vigorous resistance to Cicero's friends. When the consul Lentulus proposed in the senate on the 1st of January the recal of Cicero, Serranus begged that the question might be adjourned, in order that he might have a night to consider it: this time he employed in securing for himself increase of the pay which he had already received. After Cicero's return to Rome, Serranus put his veto upon the decree of the senate restoring to Cicero the site on which his house had stood, but he found it advisable to withdraw his opposition. (Cic. *pro Sest.* 33, 34, 39, 43, *post Red. ad Quir.* 5, *ad Att.* iv. 2 § 4, *de Harusp. Resp.* 15; Ascon. *in Pison.* p. 11, ed. Orelli.)

11. (ATTILIUS?) SERRANUS DOMESTICUS, the funeral of whose son B. C. 54, is spoken of by Cicero (*ad Q. Fr.* iii. 8. § 5.)

It is uncertain to which member of the family the annexed coin refers. It bears on the obverse the head of Pallas, with SARAN., and on the reverse the Dioscuri, with M. ATIL., and below ROMA. (Eckhel, vol. v. p. 146.)



COIN OF M. ATILIUS SERRANUS.

SERRA'NUS, a Roman poet mentioned by Juvenal (vii. 80), to whom Sarpe assigns the Eclogues which have come down to us under the name of Calpurnius Siculus [CALPURNIUS]. (Sarpe, *Quaest. Philol.* Rostoch, 1819.)

Q. SERTO'RIUS was the son of a reputable father, of Nursia, a Sabine village. His father died young, and he owed a good education to the care of a mother, to whom he was most affectionately attached. (Plut. *Sertor.* 2, 22.) Sertorius had no ancestral dignity, and he left no children to perpetuate his name. He had acquired some reputation as a speaker even before he became a soldier. Cicero, who was acquainted with him, commends his facile speech and the sharpness of his judgment. (*Brutus*, 48.) Bodily strength, endurance of fatigue, sagacity and fertility of resources, qualified him for the life of adventure which it was his lot to have. The ancient writers have amused themselves with comparing him with other remarkable men. Plutarch has instituted a parallel between Sertorius and Eumenes, which is not inappropriate. The comparison with Hannibal, Philippus, and Antigonus, is mainly a classification of one-eyed men; for Sertorius also had lost an eye.

His military career commenced in Gaul. He was in the bloody battle on the Rhone (B. C. 105), in which the proconsul, Q. Servilius Caepio, was defeated by the Germans; and though wounded, Sertorius saved his life by swimming across the river in his armour. He was with Marius, B. C. 102, at Aix (Aquae Sextiae), and before the battle he entered the camp of the Teutones in disguise as a spy for which hazardous undertaking his intrepid character and some knowledge of the Gallic language well qualified him. He served as tribunus militum in Spain under T. Didius (B. C. 97). During his residence in winter quarters at Castulo, which was probably on the Guadalquivr, he was expelled by the inhabitants on account of the oppressive conduct of the Roman garrison; but as the Spaniards left their gate unguarded, Sertorins made his way into the town again, and massacred all who were capable of bearing arms. He then distributed the dresses and armour of the barbarians who had been killed among his men, and under this guise obtained admission into a town which had sent men to aid the people of Castulo in ejecting the Roman soldiers; most of the persons in the town were killed, and the rest were sold.

On his return to Rome he obtained the quaestorship in Gaul upon the Po, and he held this office at a critical time (B. C. 91), for the Marsic war was impending. He actively exerted himself in raising troops and procuring arms, and probably he held some command during the war; but the Roman annalists did not care to record the heroic acts of a man of unknown family. The marks of honour which he bore were, as he said, his scars, and the loss of an eye. Sertorius was well received in Rome; the people acknowledged his merit by clapping of hands when he entered the theatre; but L. Cornelius Sulla and his party successfully opposed him when he was a candidate for the tribuneship. On the outbreak of the civil war, B.C. 88, he declared himself against the party of the nobles, though he was by no means an admirer of his old commander, C. Marius, whose character he well understood.

When Marius fled from Rome before Sulla, Sertorius remained; and while Sulla was engaged in the war against Mithridates, Sertorius sided with L. Cornelius Cinna, the consul, against the other consul Octavius. The two consuls fought a battle in the Forum, which ended in the victory of Octavius, and the flight of Cinna and Sertorius. Cinna, however, soon rallied his party, and got a force together which made him a match for Octavius. In B. C. 87, Marius returned to Italy from Africa, and proposed to join Cinna. Sertorius was against receiving the proposals of Marius, "a man who could endure no partner in power, and who was devoid of good faith." Cinna did not follow the advice of Sertorius, and Marius was allowed to join them. Sertorius commanded one of the four armies that presented themselves before Rome; and he, in conjunction with Cinna, fought the battle against Pompeius Strabo before the Colline gate. (Appian, *Bell. Civ.* i. 67; Orosius, v. 19.)

Sertorius is not charged with the guilt of the bloody massacre which ensued after Marius and Cinna entered Rome. The slaves whom Marius had invited to his standard, and now kept as guards, committed worse excesses than Marius himself; they butchered their masters, lay with their masters' wives, and violated their children. Sertorius was at last roused, and either alone or with the concurrence of Cinna, he fell upon these scoundrels in their camp, and speared four thousand of them. (Plut. *Sertor.* 5, *Mar.* 44.)

In B. C. 83 Sertorius was praetor. Sulla was now returning home after reducing Mithridates to terms, and the party of Sertorius made prepara-

tions to oppose him. But their means and measures were ineffectual against so wily an enemy. The consul Norbanus was defeated; and the army of the other consul, L. Scipio, being gained over by Sulla, though Q. Sertorius had warned Scipio of the danger of a negotiation with Sulla, he withdrew into Etruria. His remonstrances also had no effect in B. C. 82 with the consuls Carbo and the younger Marius, and in order to get rid of him, they suggested that he should undertake the administration of the province of Further Spain. Julius Exsuperantius (c. 8) is the sole authority for this fact, though he does not state the whole affair correctly. Appian (*Bell. Civ.* i. 86, 108) makes Sertorius go to Spain in B. C. 83, before the consulship of Carbo and the younger Marius.

With few men and little money, Sertorius made his way through Gaul, and bought a free passage over the Pyrenees from the barbarians (Plut. *Sertor.* 6). In Spain he set about forming an army of Roman settlers and Spaniards, providing munitions of war and building ships. Sulla sent C. Annius Luscus into Spain to oppose Sertorius, with the title of proconsul, who was followed by his quaestors, L. Fabius and Q. Tarquitius. They found the passages of the Pyrenees occupied by Julius Salinator, the legate of Sertorius, and they could not make any way until Salinator was treacherously murdered. The road into Spain being opened, the troops of Luscus advanced without meeting with resistance, and Sertorius embarking at Carthago Nova (Cartagena) set sail for Mauritania. Here he was attacked by the barbarians, and after some loss he put to sea again, and being joined by some Cilician pirates, he drove the Roman garrison from the Pityussae Islands (Yvica and Formontera). His light ships were now attacked by the fleet of Luscus; and harassed by stormy weather, he sailed for the Straits of Gibraltar, and finally landed at the mouth of the Guadalquivr. Here he met with some seamen who had visited the Atlantic Islands (Madeira and Porto Santo, or, as some suppose, the Canaries), and from their description of this happy region he "was seized with a strong desire to dwell in the islands, and to live in quiet, free from tyranny and never-ending wars." But the Cilician pirates left him; and, to satisfy his men and keep them employed, he went over again to Mauritania, to help the people against their king, whom he defeated. He also defeated Paccianus, whom Sulla had sent against him; and he took Tingis (Tangier), in which the Moorish king was. This African campaign of Sertorius was in the north-west part of Marocco.

Being strengthened by the addition of the forces of Paccianus, and having acquired some fame by his success in Africa, Sertorius was invited by the Lusitani, who were exposed to the invasion of the Romans, to become their leader. He crossed over to the peninsula at the call with about two thousand six hundred men, of whom about one third were Libyans; and he soon got together an army, which for some years successfully opposed all the power of Rome.

Plutarch says that he also availed himself of the superstitious character of the people among whom he was, to strengthen his authority over them. A fawn was brought to him by one of the natives as a present, which soon became so tame as to accompany him in his walks, and attend him on all occasions. Plutarch's life of Sertorius is written something in the style of a romance; but his story of the fawn, and of the use which Sertorius made of it, contains nothing improbable, if we consider the character of the man and his circumstances. The story of the fawn is also supported by the testimony of Frontinus (*Stratag.* i. 11. § 13).

His first exploit was the defeat of Cotta, the legate of Luscus, in a sea-fight in or near the Straits of Gibraltar (Plut. *Sertor.* 12). In B. C. 80, Sulla sent L. Domitius Ahenobarbus to take the command against Sertorius in Nearer Spain, and Fufidius in Further Spain. Fufidius was defeated by Sertorius with great loss on the banks of the Guadalquivr. Sertorius was now strengthened by the accession of many Romans who had been proscribed by Sulla; and this not only added to his consideration, but brought him many good officers. The dictator Sulla appointed, as governor of Spain for the following year, B. C. 79, his colleague in the consulship, Q. Metellus Pius, the son of Numidicus. Metellus was about fifty years of age, inactive and fond of ease, and no match for a younger soldier, who was never weary and never off his guard.

The kind of warfare which Metellus had to carry on was new to his men and to himself. He could not bring the enemy to any decisive battle, and yet the enemy let him have no rest. In a country without roads, which was so well known to Sertorius, he could not move with safety, and he never knew when he might not expect an attack. In the meantime, Domitius and his legate Thorius had pushed forward to the banks of the Guadiana; but in their attempt to cross the river they were routed by L. Hirtuleius, the quaestor of Sertorius, and both the generals were killed. (Florus, iii. 22.)

Two Roman armies were defeated by the generals of Sertorius in the north-east of Spain; L. Valerius Praeconinus was routed on the Segre (Sicoris) in Catalonia, and L. Manilius, the proconsul of Gallia Narbonensis, was routed, and with difficulty escaped to Lerida (Ilerda) on the Segre with the loss of his baggage (Caesar, *Bell. Gall.* iii. 20; Orosius, v. 23.) Metellus was still harassed by the guerilla warfare of Sertorius (Plut. *Sertor.* 13): he also received a challenge to a single combat from Sertorius, which, as Plutarch observes, he wisely declined. Metellus made an attempt to take the town of the Langobritae (Langobriga or Lacobriga, a place of uncertain position), which had only one well of water within the walls. He expected to take the town in two days; but Sertorius supplied the place with water by means of skins, which were carried into the town by Spanish and Moorish volunteers. C. Aquinius, who was sent by Metellus to forage, fell into an ambuscade, and Metellus at last was compelled to retire.

In the year B. C. 77 Sertorius was joined by M. Perperna, one of the legates of M. Lepidus. Perperna fled before the generals of Sulla, and came to Spain with some troops and several senators and nobles. His men compelled Perperna to take the command under Sertorius; Plutarch says that Perperna had fifty-three cohorts with him. (*Sertor.* 15.) To give some show of form to his formidable power, Sertorius established a senate of three hundred, into which no provincial was admitted; but to soothe the more distinguished Spaniards, and

to have some security for their fidelity, he established a school at Huesca (Osca), in Aragon, for the education of their children in Greek and Roman learning. The position chosen for his school shows that the north-east of Spain was under the authority of Sertorius, and probably his power was acknowledged in every part of the peninsula which had ever felt the Roman arms.

Some time in B.C. 77 Pompeius was appointed by the senate to command in Spain. Pompeius was only an eques; but in reply to the question in the senate if an eques should be sent as proconsul, L. Philippus wittily replied, not "pro consule," but "pro consulibus." Pompeius was entrusted with equal authority with Metellus, an unwise measure, which bred jealousy between the commanders. Pompeius left Italy in B.C. 76, with thirty thousand infantry and a thousand cavalry, and he crossed the Alps between the sources of the Po and the Rhone, as Appian states (*Bell. Civ.* i. 109). He entered Spain, and advanced to the Ebro (Iberus) without meeting resistance. (*Ep. Pomp. Frag. Sallust.* lib. iii.) He probably marched near the coast, and advanced into Valencia to relieve Lauro, on the Xucar (Sucro) which Sertorius was besieging. But Pompeius was out-manœuvred by his opponent, and compelled to retire with the loss of a legion. Frontinus (*Stratag.* ii. 5), following the authority of Livius, makes the loss of Pompeius much larger. Appian (i. 109) gives an instance of the severity of Sertorius on this occasion: he put to death a whole Roman cohort of his own troops, on the ground of the men being addicted to unnatural practices. Pompeius wintered north of the Ebro, a fact which shows the advantage that Sertorius had gained. The winter camp of Sertorius was also not far from the Iberus at Aelia Castra. Appian says that both Metellus and Pompeius wintered near the Pyrenees, and Sertorius and Perperna in Lusitania. (Compare Drumann, *Pompeius*, p. 364.)

In the spring of B.C. 75 Perperna was sent by Sertorius, with a large force, to the mouth of the Iberus, to watch Pompeius. In Baetica, or Further Spain, L. Hirtuleius had to observe the movements of Metellus. Sertorius ascended the Ebro, and laid waste the country as far as Calahorra (Calaguris Nassica). Contrebia was the place at which M. Insteius, who was ordered to reinforce the cavalry, and the rest of the commanders, were to meet him.

Hirtuleius, contrary to the instructions of Sertorius, fought a battle with Metellus at Italica near Seville, in which he was totally defeated. After the victory Metellus advanced northwards against Sertorius. Hirtuleius rallied his troops, and followed Metellus; but in a second battle near Segovia he was again defeated, and lost his life. Pompeius, though he had received no reinforcements from Rome, marched southward to oppose Herennius and Perperna, who had joined their forces; and he gave them a signal defeat near Valencia on the Guadavial (Turia): Herennius lost his life, and according to Plutarch (*Pompeius*, 18), ten thousand men fell on that side.

To prevent the junction of Pompeius and Metellus, Sertorius advanced to the river Xucar; but Pompeius had no wish to join Metellus: he aspired to the glory of finishing the war himself. Sertorius met his enemy on the river, and, with his usual sagacity, deferred the combat till the evening, because whether Pompeius was conquered or victorious, his movements after the battle during the dark, and in an unknown country, must be impeded. The loss was great on both sides: the camp of Sertorius was plundered; and Pompeius, who was wounded, only escaped by quitting his costly-caparisoned horse, the capture of which amused the Moors who were in pursuit of him. It may have been in this battle that Sertorius stabbed the man who brought him news of the defeat of Hirtuleius (Frontinus, *Stratag.* ii. 7), to prevent his soldiers being discouraged by the intelligence. On the following day Sertorius was ready to fight again; but observing that Metellus was near, he broke up his order of battle, and marched off, saying, "If that old woman had not come up, I would have given this boy a good drubbing, by way of lesson, and have sent him back to Rome." (Plut. *Sertor.* 19.)

The fawn of Sertorius had been lost in the confusion, but he got it again by offering a great reward to the finder. His men were encouraged by the reappearance of this animal, which was supposed to be a favourable omen, and Sertorius led them against the united forces of Metellus and Pompeius, which were encamped at Murviedro, on the site of Saguntum. Pompeius was compelled to retreat with the loss of six thousand men; Sertorius lost three thousand. The division of Metellus defeated that of Perperna, which lost above five thousand men. (Appian, i. 110.)

The winter was now coming on. Sertorius, according to his fashion, gave the greater part of his troops leave to disperse, and appointed, as their rendezvous, Clunia, a town among the Arevaci, not far from the Douro. (Drumann, p. 369.) Metellus and Pompeius separated: Metellus wintered between the Ebro and the Pyrenees; Plutarch (*Sertor.* 21) says that he wintered in Gallia, which is probably a mistake. Pompeius wintered among the Vaccaei. If the position of Clunia is well fixed, Pompeius must have wintered to the rear of Sertorius, which is very improbable. Owing to the want of precision, in Plutarch's narrative, and the defective state of other authorities, the movements of the hostile armies cannot be ascertained.

Pompeius wrote to the senate, in urgent terms, for men and supplies. He said, that if they did not come, he and his army must leave Spain, and Sertorius would come after them. (*Frag. Hist. Sallust.* lib. iii.) The letter reached Rome before the end of the year B.C. 75, but nothing was done upon it until the following year.

The last battle had procured Metellus the title of Imperator, and he was as proud of it as any silly child would have been. He was received in Nearer Spain with flattering entertainments, and all the pomp of rejoicings after victory. Pompeius was better employed in looking after his troops. In B.C. 74 he received from Italy money and two legions, for which he was indebted as much to the jealousy of his enemies at Rome as to his friends. The consul L. Lucullus was afraid that if Pompeius returned from Spain, he would get the command in the war against Mithridates, king of Pontus. Mithridates now sent proposals to Sertorius to form an alliance, and they were accepted with some modifications. The terms are stated by Plutarch (*Sertor.* 24): Metellus had already offered a great reward for the head of Sertorius, a

measure which would appear to be in some degree justified by Roman notions, if it followed the treaty with Mithridates. Plutarch (*Sertor.* 22) mentions this fact before he mentions the treaty; but his chronology cannot be trusted.

Jealousy among the party of Sertorius was the immediate cause of his ruin. Many Roman nobles who served under him, envied the man who was their superior, and Perperna, for his own ambitious purposes, increased the disaffection. Pompeius, who was in the north of Spain, was now besieging Palencia (Palantia) in Leon, but he retreated on the approach of Sertorius, and joined Metellus. The two generals advanced against Calahorra on the Ebro, but here they were attacked by Sertorius, and sustained great loss. Metellus spent the winter in Nearer Spain, and Pompeius was compelled, by want of supplies, to spend the winter in Gallia, in the province of M. Fonteius (Cic. *pro Font.* 3). Sertorius was actively employed in visiting the south-east coast of Spain and inspecting his fleet, which was employed in intercepting any supplies to the enemy.

The events of the campaigns B. C. 73 and 72 are merely hinted at by the ancient authorities. Sertorius lost many towns; but there was no decisive battle. He began to abate his activity, to indulge in wine and women, and to become cruel and suspicious. (Appian, i. 113). There was, indeed, good reason for his suspicions; but as to the rest, Appian's testimony is doubtful. He had taken Spaniards for his guard, because he distrusted his own countrymen. The Spaniards of higher rank were dissatisfied with not having the same distinctions as the Romans; and many were made indifferent to the cause of Sertorius by the success of Pompeius and Metellus. Many of the Romans "secretly damaged all his measures, and they oppressed the barbarians by severe treatment and exactions, on the pretext that it was by the order of Sertorius. This caused revolts and disturbances in the cities; and those who were sent to settle and pacify these outbreaks, returned after causing more wars and increasing the existing insubordination; so that Sertorius, contrary to his former moderation and mildness, did a grievous wrong to the sons of the Iberians (Spaniards) who were educating at Osca, by putting some to death and selling others as slaves" (Plut. *Sertor.* 25). But the conspirators against the life of Sertorius were all Romans, and only ten in number. They sent to Sertorius a forged letter, which announced a victory gained by one of his generals. Sertorius offered a sacrifice for the happy tidings, and Perperna, after much entreaty, prevailed on him to accept an invitation to a banquet. The conspirators were afraid to do the deed that they had planned: they tried to provoke the anger of Sertorius by obscene language, which they knew that he hated, and by indecent behaviour under the assumed guise of drunkenness. Sertorius changed his posture on the couch by throwing himself on his back and pretending not to listen to them. But on Perperna taking a cup of wine, and, in the midst of the draught, throwing it away, which was the signal agreed on, Manius Antonius struck him with his sword. Sertorius attempted to rise, but Antonius threw himself upon him, and held his hands while the rest of the conspirators despatched him. Thus ended the war of Sertorius B. C. 72. The termination brought no glory to Metellus and Pompeius, for the hands of assassins, and not their skill or courage, concluded the contest. The loss of all complete and authentic materials for the war of Sertorius is ill supplied by the life in Plutarch. Drumann (*Pompeii*) has collected and arranged the scattered fragments of the history, and he has done it with care and ability. A certain amount of conjecture or inference is, however, necessary to fill up even the scantiest outline of the war. Plutarch's Life of Sertorius, translated by G. Long, contains a few notes. Corneille has made Sertorius the subject of a tragedy; and a modern writer, of a novel or romance, "The Fawn of Sertorius," London, 1846. [G. L.]

Q. SERVAEUS, was appointed to the government of Commagene in the reign of Tiberius, A. D. 18, having been previously praetor. He was a friend of Germanicus, and after the death of the latter was one of the accusers of Cn. Piso, in A. D. 20 [PISO, No. 23.] He was involved in the fall of Sejanus, was accused and condemned, but saved himself by turning informer, A. D. 32. (Tac. *Ann.* ii. 56, iii. 13, vi. 7.)

SERVIA'NUS, JU'LIUS, whose full name, as we learn from an inscription, was C. JULIUS SERVILIUS URSUS SERVIANUS, was the brother-in-law of Hadrian, having married his sister Domitia Paulina. This marriage took place before the accession of Trajan to the empire; and Servianus was so jealous of the favour of his brother-in-law with Trajan, that he attempted to stop him when he was hastening to Trajan in Germany to announce the death of Nerva in A. D. 96. Servianus afterwards became reconciled to Hadrian, and appears to have lived on good terms with him during the reign of Trajan. By this emperor he was twice raised to the consulship, as we see from inscriptions, once in A. D. 107, and again in 111. It was also during the reign of Trajan that he married his daughter to Fuscus Salinator, on which occasion Pliny wrote him a letter of congratulation (Plin. *Ep.* vi. 26.) Hadrian, on his accession in A. D. 117, appeared to have quite forgotten and forgiven the former enmity of Servianus, for he treated him with distinguished honour, raised him to the consulship for the third time in A. D. 134, and gave him hopes of succeeding to the empire. But when he resolved to appoint L. Commodus Verus his successor, and made him Caesar in A. D. 136, he put Servianus and his grandson Fuscus to death, fearing that they might aspire to the throne. Servianus was then in his ninetieth year. (Spart. *Hadr.* 1, 2, 8, 15, 23, 25; Plin. *Ep.* iii. 17, vi. 26; Dion Cass. lix. 2, 17, comp. lxxvi. 7.)

SERVI'LIA. 1. The wife of Q. Lutatius Catulus, consul, B. C. 102. Their daughter Lutatia married the orator Q. Hortensius, whence Cicero calls Servilia the *socrus* of Hortensius (Cic. *Verr.* ii. 8.)

2. The mother of M. Junius Brutus, the murderer of Caesar. She was the daughter of Livia, the sister of the celebrated M. Livius Drusus, tribune of the plebs, B. C. 91. Her mother Livia was married twice; first to M. Cato, by whom she had M. Cato Uticensis, and next to Q. Servilius Caepio, by whom she became the mother of this Servilia, and of her sister spoken of below. Servilia herself was married twice; first to M. Junius Brutus [BRUTUS, No. 20], by whom she became the mother of the murderer of Caesar, and secondly to D. Junius Silanus, consul B. C. 62. This

Servilia was the favourite mistress of the dictator Caesar, and seems to have fascinated him more by her genius than her personal charms. Caesar's love for her is mentioned as early as B. C. 63 (Plut. *Cat.* 24, *Brut.* 5), and continued, apparently unabated, to the time of his death, nearly twenty years afterwards. The scandal-mongers at Rome related various tales about her, which we may safely disbelieve. Thus she is said to have introduced her own daughter, Junia Tertia, to Caesar's embraces, when her own charms were growing faded; and it was further currently reported that Brutus was Servilia's son by Caesar. The latter tale, at least, we can prove to be false, as Caesar was only fifteen years older than Brutus, the former having been born in B. C. 100, and the latter in B. C. 85. Caesar made Servilia a present of several confiscated estates after the civil wars. She survived both her lover and her son. After the battle of Philippi Antony sent her the ashes of her son. The triumvirs left her unmolested, and Atticus assisted and consoled her in her troubles. (Suet. *Caes.* 50; Plut. *Cat.* 24, *Brut.* 2, 5, 53; Appian, *B. C.* ii. 112, iv. 135; Cic. *ad Fam.* xii. 7, *ad Att.* xiv. 21, xv. 11, 12; Corn. Nep. *Att.* 11; Drumann, *Geschichte Roms*, vol. iv. p. 15, &c.)

3. The sister of No. 2, was the second wife of L. Lucullus, consul B. C. 74, who married her on his return from the Mithridatic War, after he had divorced his first wife, Clodia. She bore Lucullus a son, but, like her sister, she was faithless to her husband; and the latter, after putting up with her conduct for some time from regard to M. Cato Uticensis, her half-brother, at length divorced her. On the breaking out of the civil war in B. C. 49, she accompanied M. Cato, with her child, to Sicily, and from thence to Asia, where Cato left her behind in Rhodes, while he went to join Pompey. (Plut. *Lucull.* 38, *Cat.* 24, 54; Drumann, *Geschichte Roms*, vol. iv. p. 174.)

4. The daughter of Barea Soranus, accused and condemned with her father in A. D. 66. [BAREA.]

SERVI'LIA GENS, originally patrician, but subsequently plebeian also. The Servilia gens was one of the Alban houses removed to Rome by Tullus Hostilius, and enrolled by him among the patricians (Liv. i. 30.) It was, consequently, one of the *minores gentes*. Like other Roman gentes, the Servilii of course had their own sacra; and they are said to have worshipped a triens, or copper coin, which is reported to have increased or diminished in size at various times, thus indicating the increase or diminution of the honours of the gens (Plin. *H. N.* xxxiv. 13. s. 38). The Servilia gens was very celebrated during the early ages of the republic, and the names of few gentes appear more frequently at this period in the consular Fasti. It continued to produce men of influence in the state down to the latest times of the republic, and even in the imperial period. The first member of the gens who obtained the consulship was P. Servilius Priscus Structus, in B. C. 495, and the last of the name who appears in the consular Fasti is Q. Servilius Silanus, in A. D. 189, thus occupying a prominent position in the Roman state for nearly seven hundred years. The Servilii were divided into numerous families; of these the names in the republican period are:—AHALA, AXILLA, CAEPIO, CASCA, GEMINUS, GLAUCIA, GLOBULUS, PRISCUS (with the agnomen *Fidenas*), RULLUS, STRUCTUS, TUCCA, VATIA (with the agnomen *Isauricus*). The cognomens of the Servilii under the empire are given below. A few persons of the name are mentioned without any cognomen: they are spoken of under SERVILIUS. The only surnames found on coins are those of *Ahala*, *Caepio*, *Casca*, *Rullus*. There are likewise several coins of the Servilia gens, which bear no surname upon them: of these two specimens are annexed, but it is quite impossible to determine to whom they refer. (Eckhel, vol. v. p. 308, &c.)



COINS OF SERVILIA GENS.

SERVILIA'NUS, an agnomen of Q. Fabius Maximus, consul B. C. 142, because he originally belonged to the Servilia Gens. [MAXIMUS FABIUS, No. 11.]

SERVI'LIUS. 1. C. SERVILIUS, P. F., was one of the triumvirs for settling the colonies of Placentia and Cremona, and was taken prisoner by the Boii in the first year of the second Punic war, B. C. 218. He remained in captivity for fifteen years, and was eventually released by his own son, the consul C. Servilius, in B. C. 203. (Liv. xxi. 25, xxx. 19.)

2. C. SERVILIUS, C. F. P. N., son of the preceding, is first mentioned in B. C. 212, when he was sent into Etruria to purchase corn for the use of the Roman garrison in the citadel of Tarentum, which was then besieged by Hannibal. He succeeded in forcing his way into the harbour, and supplying the garrison with the corn. In B. C. 210 he was elected pontifex in the place of T. Otacilius Crassus, in B. C. 209 plebeian aedile, and in B. C. 208 curule aedile. In the last year, while holding the office of curule aedile, he was appointed magister equitum by the dictator T. Manlius Torquatus. He was praetor B. C. 206, when he obtained Sicily as his province, and consul B. C. 203 with Cn. Servilius Caepio. Livy, in speaking of his consulship (xxix. 38, xxx. 1), as well as subsequently, calls him C. Servilius *Geminus*; but in the Capitoline Fasti his name is given C. SERVILIUS C. F. P. NEPOS. It is therefore probable that his cognomen Geminus is a mistake. C. Servilius obtained Etruria as his province, and from thence marched into Cisalpine Gaul, where he released his father from captivity, as has been already related. Livy mentions that a rogatio was proposed to the people to release Servilius from the consequences (*ne C. Servilio fraudi esset*) of having acted contrary to the laws in having been tribune of the plebs and aedile of the plebs, while his

father was alive, who had sat in the curule chair, inasmuch as he was ignorant of the existence of his father (Liv. xxx. 19, comp. xxvii. 1). No other ancient writer mentions any law which forbade such an election: the conjectures of modern writers on the point are given at length in Duker's note on the passage of Livy (xxx. 19). In B.C. 202, Servilius was appointed dictator by the consul M. Servilius Geminus for the purpose of holding the comitia, being the last person who was named dictator till the usurpation of the office by Sulla. In B.C. 201, he was one of the decemviri for distributing lands to the veterans who had fought in Africa under P. Scipio, and in B.C. 183 he was elected pontifex maximus in the place of P. Licinius Crassus. He died in B.C. 180. (Liv. xxv. 15, xxvii. 6, 21, 33, 36, xxviii. 10, 46, xxix. 38, xxx. 1, 19, 39, xxxi. 4, xxxix. 46, xl. 37, 42.)

3. Q. SERVILIUS, proconsul, was slain by the inhabitants of Asculum on the breaking out of the Social War, in B.C. 90. He is erroneously called Servius by some writers. (Appian, *B. C.* i. 38; Liv. *Epit.* 72; Vell. Pat. ii. 15; Oros. v. 18.)

4. P. SERVILIUS, a Roman eques, the magister of one of the companies that farmed the taxes in Sicily during the administration of Verres. (Cic. *Verr.* iii. 71.)

5. C. SERVILIUS, a Roman citizen in Sicily, publicly scourged by Verres. (Cic. *Verr.* v. 54.)

6. M. SERVILIUS, accused of repetundae in B.C. 51. (Cael. *ad Fam.* viii. 8. § 3; Cic. *ad Att.* vi. 3. § 10.)

7. M. SERVILIUS, tribune of the plebs, B.C. 44, is praised by Cicero as *vir fortissimus*. (Cic. *ad Fam.* xii. 7, *Philipp.* iv. 6.)

SERVI'LIUS BA'REA SORA'NUS. [BAREA.]

SERVI'LIUS DAMO'CRATES. [DAMOCRATES.]

SERVI'LIUS NONIA'NUS. [NONIANUS.]

SERVI'LIUS PUDENS. [PUDENS.]

SERVI'LIUS SILANUS. [SILANUS.]

SE'RVIUS, a common Roman praenomen, also occurs as the gentile name of a few persons, though even in the case of these persons the gentile name may have been dropped, and Servius be simply a praenomen.

SE'RVIUS. A tract, divided into eleven sections, entitled *Servii Ars Grammatica*, or more fully, *Expositio Magistri Servii super Partes Minores*, was published, for the first time, from a Berlin MS., by Lindemann, and annexed to his edition of "Pompeii Commentum Artis Donati," 8vo. Lips. 1820. The author is altogether unknown. [W. R.]

SE'RVIUS MAURUS HONORA'TUS, or SE'RVIUS MA'RIUS HONORA'TUS, as the name is variously written, the arrangement of its constituent parts being, moreover, varied in every possible way, was a celebrated Latin grammarian, contemporary with Macrobius, for we cannot reasonably doubt that he is the Servius introduced among the dramatis personae of the Saturnalia, and who is frequently mentioned with the greatest respect in that work, a warm tribute being paid not only to his learning and his talents, but also to his amiable disposition and unaffected modesty. His most celebrated production was an elaborate commentary upon Virgil, compiled from the labours of a multitude of earlier annotators. This is, nominally, at least, still extant; but from the widely different forms which it assumes in different MSS., it is clear that it must have been changed and interpolated to such an extent by the transcribers of the middle ages, that it is impossible to determine how much belongs to Servius and how much to the later hands by whom his performance has been overlaid. Even in its present condition, however, it contains so many quotations from lost works, and so much curious information on abstruse points connected with history, antiquities, and mythology, that it is deservedly regarded as the most important and valuable of all the Latin Scholia. It is attached to many of the earlier impressions of the poet, and by comparing a few of these the discrepancies alluded to above will be at once perceived. Much was done to improve and purify the text by R. Stephens (Paris, fol. 1532), and by Masvicius (*Virgilii Opera*, 4to. Leovard. 1717), but it will be found under its best form in the celebrated edition of Virgil by Burmann. The recension by Lion (2 vols. 8vo. Gotting. 1825) is not of any particular value.

We possess also the following treatises which bear the name of Servius Maurus Honoratus.

2. *In secundam Donati Editionem Interpretatio*, printed by Jo. Theodoricus Bellovacus, in his "Grammatici illustres XII." fol. Paris, 1516; by Adamus Petri, in his collection, 8vo. Basel, 1527, and included by Putschius in his "Grammaticae Latinae Auctores Antiqui," 4to. Hannov. 1605, pp. 1779—1799. Some additions will be found in Endlicher, *Analecta Grammatica*, p. 512.

3. *De Ratione ultimarum Syllabarum ad Aquilinum Liber*, first printed along with the *Centimetrum* (see below) by Robertus de Fano and Bernardinus de Bergomo, 4to. Call. 1476, and contained in Putschius, p. 1799—1815. See also Endlicher, p. 491, where we have the title *de Finalibus*.

4. *Ars de centum Metris* s. *Centimetrum*, addressed to Albinus, first printed in the "de Schemate et Tropo" of Beda, 4to. Mediol. 1473, contained in Putschius, pp. 1815—1826, and to be found under its best form in Gaisford's "Scriptores Latini Rei Metricae," 8vo. Oxon. 1837, p. 363. (Macrob. *Sat.* i. 2, 24, vi. 6, 7, vii. 11; Heyne, *de Antiq. Virg. Interpr.* Burmann, *Praef.*) [W. R.]

SE'RVIUS POLA. [POLA.]

SE'RVIUS RUFUS. [RUFUS.]

SE'RVIUS TU'LLIUS. [TULLIUS.]

SESOSTRIS (Σέσωστρις), or, as Diodorus calls him, SESOOSIS (Σεσόωσις), was the name given by the Greeks to the great king of Egypt, who is called in Manetho and on the monuments Ramses or Ramesses. Not only do Manetho and the monuments prove that Sesostris is the same as Ramses, but it is evident from Tacitus (*Ann.* ii. 59) that the Egyptian priests themselves identified Ramses with Sesostris in the account which they gave to Germanicus of the victories of their great monarch. Ramses is a name common to several kings of the eighteenth, nineteenth, and twentieth dynasties; but Sesostris must be identified with Ramses, the third king of the nineteenth dynasty, the son of Seti, and the father of Menephthah, according to the restoration of the lists of Manetho by Bunsen. This king is frequently called Ramses II., or Ramses the Great, to distinguish him from Ramses, the first king of the nineteenth dynasty. It was under the kings of the eighteenth and nineteenth

dynasties that Egypt obtained her greatest splendour, and of these monarchs Ramses-Sesostris obtained the most celebrity. Herodotus relates that sailing with his fleet from the Arabian gulph, or Red Sea, Sesostris subdued the people dwelling on the coasts of the Erythraean Sea, until he came to a sea which was no longer navigable on account of the shallows. On his return to Egypt he levied a mighty army, with which he made an expedition by land, subduing all the nations that came in his way, till at length he crossed from Asia into Europe, where he conquered the Thracians and Scythians. In all the countries which he subdued he erected *stelae*, on which he inscribed his own name and those of his country, and how he had conquered the people by his might. The history of Sesostris is related more at length by Diodorus. According to his account the father of Sesostris ordered all the male children who were born on the same day as his son to be educated along with him and trained in martial exercises, that they might prove brave warriors and faithful companions to him in his future conquest of the world. As soon as they were grown up the monarch sent them, along with his son, with an army into Arabia, which they conquered, and next into the western parts of Africa, which they also subdued. As soon as Sesostris had ascended the throne, he divided all Egypt into thirty-six nomes or provinces, and appointed a governor over each, and then began to make preparations for the conquest of the world. He is said to have raised an army of 600,000 foot, 24,000 horse, and 27,000 war-chariots, and likewise to have caused a fleet of 400 ships to be built and equipped on the Red Sea. After first subduing Ethiopia, he conquered all Asia, even beyond the Ganges, and extended his conquests further than those of Alexander the Great: he then crossed over into Europe, where he subdued the Thracians; and eventually returned to Egypt, after an absence of nine years. On arriving at Pelusium he was nearly destroyed by the treachery of his brother Armais, whom he had left regent in his absence, and who attempted to burn him with his wife and children. The countless captives whom he brought back with him he employed in public works, many of which are specified both by Diodorus and Herodotus. Thus he is said to have surrounded many of his cities with high mounds, to protect them from the inundations of the Nile, traces of which are still visible; and also to have dug numerous canals to irrigate the country. He further erected splendid monuments in different parts of Egypt, in token of gratitude to the gods for the victories he had gained. Many of the great works of Egypt, the authors of which were unknown, are ascribed to this king. Thus he was said by the Egyptian priests to have built a wall on the east side of Egypt, from Pelusium to Heliopolis, according to Diodorus (i. 57), but which appears to have been continued as far as Syene, and many traces of which may still be seen. Sesostris is said by Manetho to have reigned sixty-six years, and we find on monuments the sixty-second year of his reign. He is reported to have put an end to his own life in consequence of becoming blind. (Herod. ii. 102—111; Diod. i. 53—59; Strab. xv. p. 686, xvi. pp. 769, 790; Joseph. c. *Apion.* i. 15; Tac. *Ann.* ii. 59; Plin. *H. N.* vi. 29. s. 33, 34, xxxiii. 15, xxxvi. 9. s. 14.)

Although the Egyptian priests evidently exaggerated the exploits of Ramses-Sesostris, and probably attributed to him the achievements of many successive monarchs, yet it is evident, from the numerous monuments bearing his name still extant in Egypt, that he was a great warrior, and had extended his conquests far beyond the boundaries of Egypt. His conquest of Ethiopia is attested by his numerous monuments found in that country, and memorials of him still exist throughout the whole of Egypt, from the mouth of the Nile to the south of Nubia. In the remains of his palace-temple at Thebes we see his victories and conquests represented on the walls, and we can still trace there some of the nations of Africa and Asia whom he subdued. We have, moreover, another striking corroboration of the Asiatic conquests of this monarch, as well as of the trustworthiness of that prince of travellers, Herodotus. The latter writer relates that most of the stelae which Sesostris set up in the countries he conquered, were no longer extant in his time, but that he had himself seen those in Palestine of Syria, with the inscriptions upon them. He also adds that he had seen in Ionia two figures (τύποι) of the same king, cut in the rock; one on the road from Ephesus to Phocaea, and another on the road from Sardis to Smyrna. Now it so happens that one of the stelae which Herodotus saw in Syria has been discovered in modern times on the side of the road leading to Beirut (the ancient Berytus), near the mouth of the river Lycus; and though the hieroglyphics are much effaced, we can still decipher the name of Ramses. The monument, too, which Herodotus saw on the road from Sardis to Smyrna, has likewise been discovered near Nymphi, the ancient Nymphaeum; and although some modern critics maintain that the latter is a Scythian monument, we can hardly believe that Herodotus could have been mistaken in the point. (Wilkinson, *Manners and Customs of the Ancient Egyptians*, vol. i. p. 98; Lepsius, in *Anal. dell. Instit. di Corrisp. Archeol.* vol. x. p. 12; *Classical Museum*, vol. i. pp. 82, 231, where a drawing is given of the monument near Nymphi.)

The name of Sesostris is not found on monuments, and it was probably a popular surname given to the great hero of the nineteenth dynasty, and borrowed from Sesostris, one of the renowned kings of the twelfth dynasty, or perhaps from Sesorthus, a king of the third dynasty. It appears from Manetho, that Ramses-Sesostris was also called *Sethosis*, which Bunsen maintains ought to be read *Se-sothis*, and that its meaning is the son of Sethos or Seti. (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. pp. 97—114.)

SE'STIA GENS, originally patrician, afterwards plebeian also. This name is frequently confounded with that of Sextius, and the two names may originally have been the same; but the ancient writers evidently regard them as two distinct names, and they are accordingly so given in this work [SEXTIA GENS]. The only member of the gens who obtained the consulship under the republic, was P. Sestius Capitolinus Vaticanus in B. C. 452, who was also decemvir in the next year; and no other person of this name appears on the consular Fasti except L. Sestius, who was consul suffectus in B. C. 23. Coins of the Sestia gens are extant, of which some specimens are given below.

SE'STIUS. 1. P. SESTIUS CAPITOLINUS VA-

TICANUS. consul B. C. 452, is spoken of under CAPITOLINUS [Vol. I. p. 606, a.], where he is erroneously called Sextius.

2. P. SESTIUS, called by Livy a man of a patrician gens, but a different person from the preceding, was accused by C. Julius Julus, one of the decemvirs, in B. C. 451 (Liv. iii. 33; for further particulars, see JULUS, No. 2.)

3. P. SESTIUS, quaestor B. C. 414. (Liv. iv. 50.)

4. L. SESTIUS, the father of No. 5, did not obtain any higher dignity than that of tribune of the plebs. (Cic. *pro Sest.* 3.)

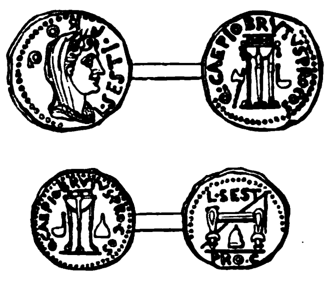
5. P. SESTIUS, also written P. SEXTIUS in many MSS. and editions of Cicero, the son of No. 4, was defended by Cicero in B. C. 56, in an oration which is extant. Although the ancestors of Sestius had not gained any distinction in the state, he formed matrimonial alliances with two of the noblest families at Rome. His first wife was Postumia, the daughter of C. Postumius Albinus, by whom he had two children, a daughter and a son. On the death of Postumia he married a second time Cornelia, the daughter of L. Scipio Asiaticus, who was consul in B. C. 83, when his troops deserted to Sulla. He lived in exile at Massilia, where his daughter and Sestius paid him a visit. Sestius began public life in B. C. 63 as quaestor to C. Antonius, Cicero's colleague in the consulship. He warmly co-operated with Cicero in the suppression of the Catilinarian conspiracy. He defeated at Capua the attempts of the conspirators, and from thence hastened to Rome at Cicero's summons, who feared fresh commotions when the new tribunes entered upon their office on the 10th of December. But when this danger passed away, Sestius followed C. Antonius into Etruria, and it was chiefly owing to him and M. Petreius that Catiline's army was defeated. On the conclusion of the war, he accompanied Antonius to Macedonia as proquaestor, and there distinguished himself, according to Cicero, by his upright administration. In B. C. 57, he was tribune, and took an active part in obtaining Cicero's recal from banishment. Like Milo, he kept a band of armed retainers to oppose P. Clodius and his partizans; and he was wounded in one of the many affrays which were then of daily occurrence in the streets of Rome. Cicero, on his return to Rome in the autumn of this year, returned him thanks in the senate and also before the people for his exertions on his behalf. Still Cicero felt himself aggrieved by the way in which Sestius had proposed his recal, and still more because the latter had not taken sufficient care to indemnify him for the loss of his property, which Clodius had confiscated. A coolness thus arose between Cicero and Sestius. Still this did not affect the relation in which Sestius and Clodius stood to one another. Sestius was anxious to bring Clodius to trial before he was elected to the aedileship; but he did not succeed in this: Clodius became aedile in B. C. 56, and caused two accusations to be brought against his enemy. Cn. Nerius accused him of bribery at the elections, and M. Tullius Albinovanus of *Vis* during his tribunate. The former accusation appears to have been dropt; but he was brought to trial for vis before the court presided over by the praetor M. Aemilius Scaurus. He was defended by M. Crassus and Hortensius, as well as by Cicero, the latter of whom came forward on his behalf contrary to the expectation of many, but although Cicero thought he had grounds of offence against Sestius, he did not like to incur the reproach of ingratitude which would have been brought against him, if he had refused to assist the tribune who had proposed his recal from banishment; and as Pompey was still at enmity with Clodius, he required Cicero to undertake the defence of the accused. Cicero could not deny the fact that Sestius had broken the public peace; but he maintained that his client deserved praise and not punishment, because he had taken up arms in defence of himself, the saviour of the Roman state, and consequently in defence of the state itself. Sestius was unanimously acquitted on the 14th of March, chiefly, no doubt, in consequence of the powerful influence of Pompey. (Cic. *pro P. Sestio*, passim; Cic. *in Cat.* i. 8, *ad Fam.* v. 6, *ad Att.* iii. 19, 20, 23, *ad Q. Fr.* i. 4, *ad Att.* iv. 3, *pro Mil.* 14, *post Red. in Sen.* 8, *post Red. ad Quir.* 6, *ad Q. Fr.* ii. 3, 4; Drumann, *Geschichte Roms*, vol. v. p. 664, &c.)

In B. C. 53, Sestius was praetor, and it appears from a passage of Cicero, in which he speaks (*ad Fam.* v. 20. § 5) of Sestius having taken some money which L. Mescinius Rufus, Cicero's quaestor in Cilicia, had deposited in a temple, that Sestius afterwards obtained the province of Cilicia as propraetor. On the breaking out of the civil war in B. C. 49, Sestius was with Pompey in Italy, and wrote Pompey's reply to the propositions of Caesar, at which Cicero expresses great vexation on account of the miserable style in which Sestius was accustomed to write, and declares that he never read any thing σηστιωδέστερον than the document which went forth in Pompey's name (Cic. *ad Att.* vii. 17, comp. *ad Fam.* vii. 32, "omnia omnium dicta, in his etiam *Sestiana*, in me conferri ais"). He subsequently deserted the Pompeian party and joined Caesar, who sent him, in B. C. 48, into Cappadocia, where it appears that he remained some time. He was alive in B. C. 43, as appears from Cicero's correspondence. (Hirt. *B. Alex.* 34; Cic. *ad Att.* xiii. 2, 7, xv. 17, 27 xvi. 4, *ad Fam.* xiii. 8.)

6. L. SESTIUS, the son of No. 5, by his first wife, Postumia (Cic. *ad Fam.* xiii. 8). He is probably the same as the L. Sestius who served under M. Brutus in Macedonia, and distinguished himself by his devotion to the leader of the republican party. After the death of the latter, he preserved his images and cultivated his memory with pious care; but far from giving offence to Augustus by this conduct, the emperor admired his fidelity to his friend, and gave him a public token of his approval by making him consul suffectus in his own place in B. C. 23 (Dion Cass. liii. 32). Appian (*B. C.* iv. 51) erroneously calls him *Publius*. One of Horace's odes is addressed to this L. Sestius (*Carm.* i. 4). The only difficulty in supposing this L. Sestius to be the son of No. 5, arises from the circumstance of his being described in the Capitoline Fasti, as L. SESTIUS P. F. VIBI. N., whereas we know from Cicero that P. Sestius [No. 5] was the son of L. Sestius. It is, however, not impossible that the consul wished, like many other of the Roman nobles in the age of Augustus, to connect himself with the old Roman families, and therefore called himself the grandson of Vibius, because that was a praenomen in the old Sestia gens, as we see from the Capitoline Fasti, in

which P. Sestius Capitolinus Vaticanus, consul in B. C. 452, is described as P. F. VIBI. N.

The annexed coins refer apparently to this L. Sestius, as they were struck by a person of the same name who was the proquaestor of Brutus. The obverse of the first represents a woman's head with L. SESTI PRO Q., and the reverse a tripod with a secespita on one side, and a simpuvium on the other, and the legend Q. CAEPIO BRVTVS PRO COS. The obverse of the second is nearly the same as the reverse of the first: the reverse contains a seat with a spear, in allusion to his being quaestor, and the legend L. SESTI PRO Q. (Eckhel, vol. v. p. 312.)



COINS OF L. SESTIUS.

7. P. SESTIUS P. F., to whom one of Cicero's letters (*ad Fam.* v. 17) is addressed, was a different person from P. Sestius L. F. [No. 5.] It appears from this letter, which was probably written in B. C. 53, that P. Sestius P. F. had been condemned on account of some offence.

8. L. SESTIUS PANSA. [PANSA.]

9. T. SESTIUS GALLUS, on whose estate P. Clodius was killed by Milo, in B. C. 52. (Cic. *pro Mil.* 31.)

SETHON (Σεθών), a priest of Hephaestus, is said by Herodotus to have made himself master of Egypt after the expulsion of Sabacon, king of the Ethiopians, and to have been succeeded by the Dodecarchia, or government of the twelve chiefs, which ended in the sole sovereignty of Psammitichus. Herodotus further relates that in his reign Sanacharibus, king of the Arabians and Assyrians, advanced against Egypt, at which Sethon was in great alarm, as he had insulted the warrior class, and deprived them of their lands, and they now refused to follow him to the war. In his perplexity he shut himself up in the temple of Hephaestus, where the god comforted him by a vision. Relying, therefore, on the assistance of the god, he collected an army of retail-dealers and artizans, and marched out boldly to Pelusium to meet the enemy. The god did not forget his promised aid; for while the two armies were encamped there, the field-mice in the night gnawed to pieces the bow-strings, the quivers, and the shield-handles of the Assyrians, who fled on the following day with great loss. The recollection of this miracle was perpetuated by a statue of the king in the temple of Hephaestus, holding a mouse in his hand, and saying, "Let every one look at me and be pious" (Herod. ii. 141). This Sanacharibus is the Sennacherib * of the Scriptures, and the destruction of the Assyrians at Pelusium is evidently only another version of the miraculous destruction of the Assyrians by the angel of the Lord, when they had advanced against Jerusalem in the reign of Hezekiah (2 Kings, xviii. xix. and particularly xix. 35; 2 Chronicles, xxxii.; Isaiah, xxxvi. xxxvii). According to the Jewish records, this event happened in B. C. 711.

Herodotus speaks as if Sethon were king of all Egypt at this time; but we have shown in the article SABACON, that Upper Egypt at least was governed by the Ethiopian Taracus or Tirhakah, who, as we learn from Isaiah, was ready to march against Sennacherib. The name of Sethon does not occur in Manetho, and it is probable that he only reigned over a part of Lower Egypt.

SEVE'RA, JU'LIA AQUI'LIA. [AQUILIA.]

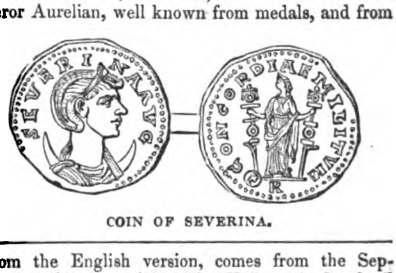
SEVE'RA, MARCIA, T. F., a Roman artist in gold and precious stones (*Auraria et Margaritaria*), who lived in the Via Sacra (Doni, p. 319, No. 13; Muratori, *Thes.* vol. ii. p. cmlxiv. No. 1; Orelli, *Inscr. Lat. Sel.* No. 4148). Her name is of some interest, on account of the small number of women who appear in the lists of ancient artists. (R. Rochette, *Lettre à M. Schorn*, p. 401, 2d ed.) [P. S.]

SEVERIA'NUS, son of the emperor Flavius Valerius Severus, was put to death by Licinius A. D. 313. (Auct. *de Mort. Persec.* 50.) [W. R.]

SEVERIA'NUS, JU'LIUS, a rhetorician who flourished under Hadrian, the author of a treatise *Syntomata* s. *Praecepta Artis Rhetoricae*, which will be found in the "Antiqui Rhetores Latini" of F. Pithou 4to. Paris, 1599, p. 302—312), and of Capperonerius (4to. Argent. 1746). This piece was published at Cologne in 1569 by Sextus Pompa, as *Auli Cornelii Celsi de Arte dicendi Libellus*, a title retained in the edition of Heumann, contained in the first volume of his *Poecile* (8vo. Hal. 1722, lib. iii. p. 378), and in that printed at Lunaeberg (12mo. 1745). There seems to be no doubt, however, that in the best MSS. the work is ascribed to *Severianus*, and their testimony seems to be confirmed by Sidonius Apollinaris (*Ep.* ix. 11, 15, *Carm.* ix. 312). Funccius conjectures that the real name of the writer may have been *Julius Celsus Severianus*, who in this manner became confounded with *Aulus Cornelius Celsus*. (Funccius, *de Veget. L. L. senect.* cap. v. § 2.) [W. R.]

SEVERIA'NUS VERUS, an artist in silver (*Argentarius*), mentioned in an inscription found in Dauphiné. (Gruter, p. dcxxxix. 6; R. Rochette, *Lettre à M. Schorn*, p. 401, 2d ed.) [P.S.]

SEVERI'NA, U'LPIA, the wife of the emperor Aurelian, well known from medals, and from



COIN OF SEVERINA.

* *Sennacherib*, which is the form familiar to us from the English version, comes from the Septuagint (Σενναχηρίβ). The Hebrew is *Sancherib* (סַנְחֵרִיב). In Josephus it is Σεναχήριβος, in Herodotus Σαναχάριβος.

an inscription preserved by Muratori, ULPIAE SEVERINAE. AUG. COIUGI. D. N. INVICT. AURELIANI. AUG. No details regarding her history have been transmitted to us, but we learn from some Alexandrian coins that she survived her husband. (Eckhel, vol. vii. p. 487.) [W. R.]

SEVE'RUS (Σευῆρος). Greeks, literary and ecclesiastical. The name of Severus, though of pure Latin original, passed into the East, and was borne by various writers, whose works, chiefly in Arabic, are still extant in MSS. Only three persons of the name, however, require notice here, the two haeresiarchs (Severus the Encratite and Severus of Antioch) and Severus the rhetorician. For the others the reader is referred to Assemani, *Bibliotheca Orientalis;* Cave, *Hist. Litt.* vol. ii. p. 106, ed. Oxford, 1740–43; and Fabric. *Bibl. Graec.* vol. x. p. 623, &c.

1. ACEPHALORUM PRINCEPS [No. 2.].

2. Of ANTIOCH. An eminent leader of the Monophysites in the earlier part of the sixth century, whence he is designated HAERESIARCHA and ACEPHALUS (the Acephali, 'Ακέφαλοι, "the headless," were the stricter Monophysites, and were so called because they renounced the communion of Peter Mongus, the trimming head of their party), not to enumerate the other reproachful epithets heaped upon him by the members of the orthodox Greek and Latin churches. As a compensation for all this abuse, it may be observed that he enjoys, to this day, the highest reputation among the Jacobites of Syria and other parts of the East. He was born at Sozopolis, a town of Pisidia, in Asia Minor; and was in early life a pleader at Berytus in Syria, being at that time a heathen. He is charged by his adversaries with having practised magic (Evagrius, *H. E.* iii. 33; *Epistola Orthodoxor. Episcop. Orientalium*, and *Libellus Monachor. ad Mennam* apud *Concil.* vol. v. col. 40, 120, 121, ed. Labbe). Having, however, embraced Christianity and been baptized in the church of St. Leontius, the Martyr, at Tripolis in Syria, he quitted the bar and devoted himself to a monastic life, in a monastery of Palestine, between Gaza and its port Maiuma. He appears to have embraced the Monophysite doctrine almost immediately after his conversion; for he is charged (*Libellus Monachor. l. c.*) with renouncing, before the days of his baptism were complete, the church into which he had been baptized; "calling the holy temples of God receptacles of heresy and impiety" (ibid.). It is probable, and indeed Theophanes distinctly asserts it (*Chronog.* p. 241, ed. Bonn.), that the monastery to which he withdrew, was a monastery of the Monophysites; and it was there that he met with Peter the Iberian, bishop of Gaza, a strenuous Monophysite and a follower of Timotheus Aelurus [TIMOTHEUS], whose banishment he had shared. Severus was so earnest a Monophysite that he rejected the Henoticon of the emperor Zeno [ZENO], and anathematized Peter Mongus, the more moderate Monophysite patriarch of Alexandria [PETRUS, literary and ecclesiastical, No. 22.], because he received the Henoticon (Liberat. *Breviar.* c. 19). Severus ridiculed the emperor's edict in his writings, calling it not the "Henoticon" (ἑνωτικόν, "edict of union"), but Kenoticon (κενωτικόν, "edict of vanity"), and Diaereticon (διαιρετικόν, "edict of disunion"). From his monastery in Palestine, Severus appears to have removed to another monastery in Egypt, of which Nephalius was abbot. Possibly his ultra opinions had rendered him a dangerous or a disagreeable inmate of his Palestinian monastery, and he hoped to find a more cordial welcome or a securer shelter with Nephalius. In this hope he was disappointed: Nephalius embraced the side of Council of Chalcedon, and Severus and others were expelled from the monastery (Evagr. *l. c.*). Hereupon he fled to Constantinople, to plead his own cause and that of his fellow-sufferers; and in this way became known to the emperor Anastasius, who had (A. D. 491) succeeded Zeno. Severus is charged (*Libellus Monachor. l. c.*) with exciting troubles in the city of Alexandria, and occasioning the burning of many houses and the slaughter of many citizens, though the city had afforded him a shelter "in his adversity:" but it is difficult to fix the time to which these charges refer. If he was in Alexandria after leaving the monastery in Palestine, and before entering that of Nephalius, the expression "in his adversity" intimates that he had been diven from his monastery in Palestine: but it is not unlikely that the disturbances at Alexandria may have been consequent on his expulsion and that of his fellow-monks by Nephalius; and the term "his adversity" may be understood as referring to that expulsion.

In what year Severus went to Constantinople, or how long he abode there, is not clear. Tillemont places his arrival in A. D. 510; but he probably relied on a passage in Theophanes (*Chronog. ad* A. M. 6002) which is ambiguous. The fellow-monks for whom Severus came to plead, were partisans of Peter Mongus [PETRUS, No. 22.]; and Severus, because he had formerly anathematised Peter, was reproached with inconsistency in taking their part (Liberat. *l. c.*). He appears to have been at Constantinople, A. D. 512; when, in consequence of the disturbances, excited on account of Flavian, patriarch of Antioch [FLAVIANUS, Ecclesiastics, No. 2.], that prelate was deposed and banished to Petra in Idumaea (Evagr. *H. E.* iii. 32), and Anastasius eagerly seized the opportunity afforded by this vacancy to procure the appointment of Severus to the patriarchate. The appointment was most offensive to the orthodox party. Whether Anastasius or Severus took any steps to abate its offensiveness is not clear. A letter of Epiphanius, archbishop of Tyre, and some other prelates to the synod of Constantinople states it as a matter of common report, yet with a cautious expression of doubt as to its truth, that Severus, before his consecration as patriarch, renounced the ordination to the office of presbyter, which he had received when among the Monophysites. This renunciation, if it really took place, implies that he was re-ordained to the priesthood by some orthodox prelate. Theodore Anagnostes or Lector (*Hist. Eccles.* ii. 31) states, on the authority of Joannes Diacrinomenus, or John the Dissenter [comp. JOANNES, literary and ecclesiastical, No. 2.], that Anastasius obliged Severus to swear that he would not anathematize the Council of Chalcedon (comp. *Synodicon*, apud Fabric. *Biblioth. Graec.* vol. xii. p. 401, and apud *Concilia*, vol. iv. col. 1414); but that Severus on the very day of his consecration, which appears to have taken place at Antioch, yielded to the urgent solicitations of his Monophysite friends, and, ascending the pulpit, publicly anathematized the Council, and afterwards (A. D. 413) obtained the confirmation of the anathema by a council which he assembled at Antioch (*Sy-*

nodicon, l. c.). He anathematized Macedonius, the deposed patriarch of Constantinople [MACEDONIUS, No. 4.], and his own predecessor at Antioch, Flavianus. But he accepted the Henoticon of Zeno, and declared himself to be in communion with Timotheus and Joannes, or John III., the patriarchs of Constantinople and Alexandria; and restored to the diptychs the name of Peter Mongus [PETRUS, No. 22.], whom he had once anathematized. At the same time he received into communion Peter the Iberian, his old comrade in the monastery in Palestine, who had retained the more rigid Monophysite views which had marked the early years of Severus himself, and continued out of communion with the more moderate Monophysites of Alexandria who had received the Henoticon. In fact, from the time of his going to Constantinople, Severus's policy appears to have been to unite all the Monophysites, whether moderates or ultras, into one great body, and to resist the orthodox or supporters of the Council of Chalcedon, by whom his appointment was not recognized, and against whom, if the representations of his opponents may be believed, he directed a fierce persecution with atrocious cruelty (*Relatio Archimandritarum Syriae* apud *Concil.* vol. iv. coll. 1461, 1462; *Libell. Monachor. l. c.*; *Supplicatio Clericor. Antioch.* and *Epistola Epiphanii Tyrii*, apud *Concilia*, vol. v. col. 157, 194, &c.). He is especially charged, in conjunction with Peter of Apameia, with having engaged a "band of Jewish robbers," and placing them in ambush for a company of three hundred and fifty of the orthodox, who were all slain, and their limbs left unburied and scattered about the road. Many of the bishops of Severus's patriarchate fled from their sees, others were banished, and others apparently were compelled to conceal their real sentiments. Elias I., patriarch of Jerusalem [ELIAS, No. 1.], was deposed, and the Monophysite party became triumphant in most parts of the East. Their triumph indeed was not complete, nor of long duration. Some bishops of Severus's own patriarchate renounced communion with him: two of them, Cosmas of Epiphaneia, and Severianus of Arethusa, had the audacity to send to him a document declaring him deposed; and so strongly were they supported by the people of their dioceses, that the emperor, who had sentenced them to banishment for their contumacy, was obliged to leave them in possession of their sees, finding he could not remove them without bloodshed (Evagr. *H. E.* iii. 34). The patriarch of Jerusalem who succeeded Elias, prompted by the Anachorets Saba [SABA] and Theodosius, adhered to the orthodox faith, which was also supported by the pope and the Roman Church. Still, notwithstanding this opposition, the Monophysites having men of their own party in the patriarchal sees of Alexandria, Antioch, and Constantinople, possessed a decided superiority. But the accession of Justin I., who adhered to the Council of Chalcedon [JUSTINUS I.], occasioned their overthrow; for in the balanced state of parties, and the servility or timidity of the ecclesiastics and people, the predominance of one side or the other depended on the individual filling the imperial throne. While the heretical Anastasius survived, heresy was in the ascendant; it succumbed to orthodoxy, on the accession of the orthodox Justin. Another circumstance which, perhaps, conduced to the overthrow of the Monophysites, was the re-action occasioned in many minds by their abuse of their pre-eminence. Among those who were thus led to return to the orthodox faith was Mamas, abbot of the convent near Gaza, under whom Severus had passed the earlier part of his monastic life. Early in the reign of Justin I. [JUSTINUS I.], that emperor, at the instigation perhaps of Vitalian, commanded that Severus should be deposed and apprehended: according to some accounts he ordered his tongue to be cut out, and he was anathematized in a council held at Constantinople (A. D. 518). Severus, however, eluded the emperor's severity; and taking ship at Seleuceia, the port of Antioch, fled with Julian bishop of Halicarnassus, to Alexandria (A. D. 518 or 519). Paul was chosen patriarch of Antioch in his room (Evagrius, *H. E.* iv. 4): and the change was followed by the secession from the church of the followers of the deposed patriarch, and by the pronouncing, in various ecclesiastical councils, of anathemas upon him (*Concilia*, vol. iv. col. 1673; Liberat. *Breviar.* c. 19). Meanwhile Severus remained at Alexandria, protected by the patriarch Timotheus: and, as if it was his destiny to be the troubler of the Church, he and his fellow-exile Julian started the controversy on the corruptibility of Christ's human body before the resurrection, Severus affirming, and Julian denying, that it was corruptible; the patriarch Timotheus rather inclined to the side of Severus. After the death of Justin, and the accession of Justinian I., the prospects of Severus became more favourable; for although the new emperor himself [JUSTINIANUS I.] supported the Council of Chalcedon, his empress Theodora favoured the Monophysite party, and by her influence Severus obtained the emperor's permission to return to Constantinople (Evagrius, *l. c.*). On his arrival, Severus found that Anthimus, who had just obtained the patriarchate of Constantinople, A. D. 535, was a Monophysite, and he prevailed on him to avow his sentiments. Timotheus of Alexandria was a Monophysite also, and the avowal of that obnoxious heresy by the heads of the church, naturally excited the alarm of the orthodox party. Anthimus and Timotheus were both deposed; and in the councils of Constantinople and Jerusalem (A. D. 536), and in an imperial edict, Severus was again anathematized; his writings also were ordered to be burned. These decisive measures secured the predominance of the orthodox: and Evagrius boasts that the church remained from thenceforth united and pure. But this result was obtained by the separation of Monophysites, and the formation of the great Jacobite schismatical churches of Egypt and the East, by whom Severus has been ever regarded as, to his death, legitimate patriarch of Antioch. Some authorities state that Severus was compelled through the interference of Pope Agapetus (A. D. 535, 536) to leave Constantinople and return to Alexandria. The date of his death is uncertain: Joannes, bishop of Tela, his contemporary, in his *Liber Directionum* (apud Assemani, *Biblioth. Orient.* vol. ii. p. 54) places it in the year of the Greeks, *i. e.* the Seleucidae, 849 = A. D. 538; the *Chronicon* of Gregorius Bar Hebraeus, or Abulpharagius (apud eundem, p. 321), in the year of the Greeks 850 = A. D. 539; and Assemani himself (ibid. note), in A. D. 542. It is said to have taken place at Alexandria, where he lurked in the disguise of a monk. The Jacobites recognize Sergius as his successor in the patriarchate. (Marcellinus, *Chronicon*; Victor

Tunnunensis, *Chronicon;* Theophanes, *Chronog.* pp. 130—142, ed. Paris, pp. 104—113, ed. Venice, pp. 233—255, ed. Bonn; Evagrius, *H. E. ll. cc.; Concilia, ll. cc.;* Liberatus, *Breviarium Caussae Nestorianorum et Eutychianorum,* c. 19; Nicephorus Callisti, *H. E.* lib. xvi. 29—32, 34, 45, xvii. 2, 8, 9, xviii. 45, 49, 50; Cave, *Hist. Litt.* ad ann. 513, vol. i. p. 499; Tillemont *Mémoires,* xvi. pp. 682, &c. 709, &c.; Le Quien, *Oriens Christianus,* vol. ii. col. 730; Abulpharagius, *Hist. Dynastiarum,* pp. 93, 94 of Pococke's Latin Version, 4to. Oxon, 1663; *L'Art de vérifier les Dates,* 8vo. Paris, 1818, vol. iv. p. 16, &c.)

That Severus was a man of indomitable courage and perseverance is obvious from his history. He was, in fact, the leader of the Monophysite party, and may be regarded as the principal author of the great Jacobite schism. His career was consistent, and, to all appearance, guided by integrity: and if he largely partook of the bitter and uncharitable temper which the religious struggles of his day had generated, the general prevalence of his fault may be pleaded as extenuating the guilt of the individual. To which it must be added, that we know him almost entirely from the representations of his opponents. His life was written by a contemporary; but the work is lost, and is known to us only in the citations and references of Evagrius (*H. E.* iii. 33), and Liberatus (*Breviar.* c. 19). A life of Severus in Syriac was noticed by Assemani among the MSS. of the Syriac convent of St. Mary, at Scete in the desert of Nitria, in Egypt, but it is not certain if it was the life of Severus of Antioch. (Assemani, *Bibl. Orient.* vol. iii. part 1, p. 19). Some statements of very doubtful credit, made by the Nestorians respecting him, are given by Assemani (ibid. p. 384, &c.).

Of the numerous works of Severus only fragments remain. There are citations from him in various *Catenae in Genesim, in Jobum, in Esaiam, in Matthaeum, in Lucam, in Joannem, in Acta Apostolorum et Catholicas Epistolas* (Fabric. *Bibl. Graec.* vol. viii. pp. 646, 664, 676, 679, 684, 695, 696, vol. x. p. 616); and on the ground, apparently, of these citations, Fabricius (vol. x. p. 616) ascribes to him, 1. *Commentarii* on these various books of Scripture, though the extracts may be from his *Sermones,* or some of his other works. A Commentary on the Psalms is indeed mentioned by Gregorius Bar Hebraeus or Abulpharagius (Cave, *Hist. Litt.* p. 501), and a work, probably a Commentary, on St. Luke's Gospel, is cited in a Coislin MS. (Montfauc. *Bibl. Coislin.* p. 54). Montfaucon published (*Biblioth. Coislin.* p. 68), under the name of Severus, and under the impression that it had never before been printed, a fragment, which he entitled *Severi Archiepiscopi Antiocheni Concordantia Evangelistarum circa ea quae in Sepulcro Domini contigerunt: item de Sabbatis et de Varietate Exemplarium S. Marci Evangelistae:* but the fragment has been identified with a piece previously published among the works of Gregory of Nyssa, ed. Paris, A. D. 1615 and 1638 [GREGORIUS NYSSENUS], to whom, however, it does not belong; and A. D. 1648, again in the *Auctarium Novum* of Combéfis, by whom it was more correctly ascribed to Hesychius of Jerusalem [HESYCHIUS, No. 7]. How the piece came to be ascribed to Severus is discussed by Galland in the *Prolegomena* (c. 3) to vol. xi. of his *Bibliotheca Patrum,* in which the piece is reprinted. An extract from a work of Severus is given under the title of Ἀπόκρισις, *Responsum,* to the question, Πῶς νοητέον τὴν τοῦ Κυρίου τριήμερον ταφὴν καὶ ἀνάστασιν; *Quomodo sit intelligenda triduana Domini sepultura et resurrectio?* was given in the *Quaestiones* (*Qu.* lii) of Anastasius Sinaita [ANASTASIUS SINAITA, No. 3]; and was published by Gretser in his edition of that work. Fabricius has inaccurately confounded this extract with the fragment published by Montfaucon. 2. Severus wrote a vast number of Λόγοι, *Sermones.* Λόγος ρξ', *Sermo CLX.,* is cited in a MS. *Catena in Prophetas Majores et Minores,* in the King's Library at Paris (Montfaucon, *l. c.* p. 53), and there may have been many more than that number. Many of these *Sermones* are extant in MS. in a Syriac version, by Jacobus of Edessa [JACOBUS, No. 8] and others (Assemani, *Biblioth. Oriental.* vol. i. p. 494). Of the Λόγοι of Severus some were designated Ἐνθρονιαστικοί, *Inaugurales;* and a fragment of one of these was published by Le Quien, in his edition of the works of Joannes Damascenus (vol. i. p. 504), by whom it was cited in the Appendix to his Letter or Tract Περὶ τῶν ἁγίων νηστειῶν, *De Sanctis Jejuniis* [DAMASCENUS, JOANNES]. Another citation from a discourse of Severus, entitled *Homilia de Epithronio,* appears in the Latin version by Masius of the *Paradisus* of Moyses Bar Cepha (Assemani, *Biblioth. Orient.* vol. ii. p. 129), published first at Antwerp, A. D. 1569, and reprinted in various editions of the *Bibliotheca Patrum* (vol. vi. ed. Paris, 1575, vol. i. ed. Paris, 1589 and 1654, vol. x. ed. Cologne, 1618, and vol. xvii. ed. Lyons, 1677). The polemical works of Severus, as might be expected from his character and position, were numerous. Citations are extant in MS. from his writings. 3. Κατὰ τοῦ Γραμματικοῦ, *Contra Grammaticum,* or Κατὰ Ἰωάννου τοῦ γραμματικοῦ τοῦ Καισαρέως, *Contra Joannem Caesareensem Grammaticum,* in three books at least, written while in exile at Alexandria, after his deposition (Anast. Sinait. *Hodegus,* s. *Viae Dux,* c. 6.). 4. Κατὰ Φιλικισσίμου, *Contra Felicissimum,* in four books at least. 5. Πρὸς Ἰουλιανὸν Ἁλικαρνασέα, *Contra Julianum Halicarnassensem,* in several books, or more probably several successive works; from this work a short passage is quoted by Photius (*Bibl.* Cod. 225). 6. Κατὰ Ἀλεξάνδρου, *Contra Alexandrum;* or Κατὰ κωδικίλλων Ἀλεξάνδρου, *Contra Codicillos Alexandri,* in several books. 7. Κατὰ τῆς διαθήκης Λαμπετίου, *Contra Testamentum Lampetii,* i. e. the work of Lampetius the Massalian, entitled Διαθήκη, which, as well as the reply of Severus, is noticed by Photius (*Biblioth.* Cod. 52). Severus wrote this work before his elevation to the Patriarchate. Severus wrote also two works against the Council of Chalcedon: one, 8. Τὰ Φιλαλήθη, or rather Ὁ Φιλαλήθης, *Philalethes* s. *Amator Veri* (comp. Anastas. Sinait. *l. c.*); the other, 9, in defence of the former, under the title of Ἀπολογία τοῦ Φιλαλήθους, *Philalethas Apologia.* Perhaps the Φιλαλήθης is only another title for No. 3. 10. Fabricius mentions a work of Severus in eight books, if not more, Περὶ τῶν δύο φυσέων, *De duabus Naturis,* but does not cite his authority. Of the other works of Severus the principal were, 11. his Ἐπιστολαί, *Epistolae,* of which Montfaucon enumerates nearly sixty, without including those to the Emperor Justinian and the Empress Theodora, and to the patriarch Theodosius of

Alexandria, cited by Evagrius (*H. E.* iv. 10) and Nicephorus Callisti (*H. E.* xvii. 8), the Συνοδικά, *Synodica*, or Ἐπιστολαὶ συνοδικαί, *Epistolae Synodicae*, or Ἐπιστολαὶ ἐνθρονιστικαί, *Epistolae Inaugurales*, issued by him on his promotion to the patriarchate, in which he anathematized the council of Chalcedon, and all who supported the doctrine of the two natures of Christ. (Evagr. *H. E.* iii. 33, 34; Niceph. Callist. *H. E.* xvii. 2.) Of his other works the following are cited in various MSS.: 12. Ὑπακοὴ εἰς τοὺς μάρτυρας, *Hypacöe in Martyres*, or simply Ὑπακοή, *Hypacöe*. 13. Πρὸς Ἀναστάσιον διάλογος, *Dialogus ad* (s. *Contra*) *Anastasium*. 14. Πρὸς Εὐπράξιον κουβικουλάριον ἀποκρίσεις, *Responsiones ad Eupraxium Cubicularium*. 15. Εἰς τὸ "ἅγιος ὁ Θεός," σύνταγμα, *Syntagma in illud*, "*Sanctus Deus;*" and, 16. Βίβλος τῶν ὑποσημειωθέντων ἰδιοχείρως διαφόρων κεφαλαίων, *Liber capitum variorum manu propria subsignatorum*, of which Joannes Damascenus cites a passage in the *Appendix* to his *De Jejuniis* (Le Quien's ed. l. c.). Several citations of the works of Severus are given in the *Hodegus* s. *Dux Viae* of Anastasius Sinaita, and by Photius (*Biblioth.* Cod. 230) and in the *Concilia*; but they are chiefly, if not wholly, from his *Sermones* and *Epistolae*. A work, *Liber de Ritibus Baptismi et Sacrae Synaxis apud Syros receptis*, published in Syriac, with a Latin version, 4to. Antwerp, 1572, under the name of Severus, patriarch of Alexandria*, is ascribed in some MSS. to our Severus; and Cave inclines to assign it to him. Dionysius Bar Salibi, a Syriac writer, cites a work of "Severus patriarcha oecumenicus," which he entitles *Canticum Crucis* (Assemani, *Bibl. Orient.* vol. ii. p. 205). The works of Severus are enumerated imperfectly by Cave (*Hist. Litt.* ad ann. 513, vol. i. p. 499, and more fully by Montfaucon (*Biblioth. Coislin.* p. 53, &c.), and Fabricius (*Biblioth. Graec.* vol. x. p. 616, &c.).

3. Encratita. There were two Severi emiment as leaders of bodies accounted heretical. The earlier was a leader of one of the divisions of the Gnostic body; the latter, and far more celebrated was the Monophysite Patriarch of Antioch [See No. 2.] We speak here of the former, who appears to have lived in the latter part of the second century. Little is known of his personal history. Eusebius (*H. E.* iv. 29), speaking of the sect of the Encratitae and their founder Tatian [Tatianus], says that a certain person named Severus having strengthened the sect, gave occcasion to their being called, after his own name, Severiani. Theodoret also makes Severus posterior to Tatian (*Haeret. Fabul. Comp.* i. 21). Epiphanius, on the other hand, makes Severus anterior to Tatian. But the silence of Irenaeus, who mentions Tatian, but not Severus, makes it probable that Tatian was the earlier. Our account of the opinions of the Severiani is very obscure. According to Eusebius they admitted the Law and the Prophets (Euseb. *H. E.* iv. 29), while according to Augustin they rejected them (*De Haeres.* c. xxiv.). It is not improbable that they admitted them as an authentic record of the Old or Mosaic Dispensation, promulgated by the Demiurgos, and as such may have used them, and argued from them; but yet denied their authority as binding upon themselves, who had embraced the New Dispensation, which rested not on the authority of the Demiurgos, but on the higher and opposite authority of the Supreme and All-merciful God. This explanation of two apparently opposite statements is at any rate consistent with the leading principles of Gnosticism. The curious opinions of Severus, at least of the Severiani, as to the genealogy of the Devil, and the origin of the vine, and of the formation of woman and man, are noticed elsewhere [Tatianus]. Severus denied the apostolic office of Paul, and consequently the authority of his writings; going in these respects beyond Tatian. His followers also denied, according to Augustin, the resurrection of the body, which is likely enough. It is not impossible that these differences may have led to the temporary division of the sect of the Encratitae to which Severus and Tatian both belonged, and to the formation of separate bodies under the respective names of Tatiani and Severiani, who afterwards reunited under the old and generic name of Encratitae. The ascetic features, abstinence from marriage and from the use of animal food and wine, appear to have been common to the whole body, whether designated Tatiani, Severiani, or Encratitae. [Tatianus]. (Euseb. *l. c.*; Epiphan. *Haeres.* xlv.; Augustin. *l. c.*; Theodoret. *l. c.*; Ittigius, *De Haeresiarchis*, sect. ii. c. xii. § xv.; Tillemont, *Mémoires*, vol. ii. p. 414; Neander, *Church History* (by Rose), vol. ii. p. 111; and (by Torrey) vol. ii. p. 167, note 3.)

4. Haeresiarcha. [Nos. 2, 3.]

5. Monophysita. [No. 2.]

6. Rhetor. Of this writer nothing certain is known. Fabricius is disposed to identify him with the Σεβῆρος σοφιστὴς Ῥωμαῖος, Severus Sophista Romanus, mentioned by Suidas (*s. v.*) and by Photius, in his abstract of the life of Isidorus by Damascius (*Biblioth.* Cod. 242). The Severus of Photius resided at Alexandria in the latter part of the fifth century, in the enjoyment of an ample library, and of literary leisure, and was a great patron and encourager of learned men, circumstances which bespeak him to have been a man of fortune. The prospect of the revival of the Western Empire during the brief reign of the Emperor Anthemius [Anthemius], led him to visit Rome, where he obtained the honour of the consulship (A. D. 470), which honour, according to Damascius, was portended by the circumstance, deemed a prodigy, that his horse, when rubbed down, emitted from his skin an abundance of sparks. Severus, the rhetorician, wrote the following works: — I. Ἠθοποιΐαι, *Ethopoeiae*, a series of fictitious speeches, supposed to be uttered by various historical or poetical personages at particular conjunctures. There are extant eight of these *Ethopoeiae*. Some of them were first printed, with a Latin version, by Fed. Morel, 8vo. Paris, 1616: viz., 1. *Herculis, Periclymeno in certamine sese commutante.* 2. *Menelai, rapta a Paride Helena.* 3. (but in an imperfect form) *Hectoris, quum comperisset Priamum apud inferos cum Achille convivatum:* and, 4. with title merely of *Fragmentum alterius Ethopoeiae*, a fragment of a fourth, which was afterwards given in a complete form by Allatius; viz. *Pictoris depictae*

* The Severus of Alexandria, to whom this Liturgy is ascribed, is apparently Severus surnamed Bar Maschi, who lived in the tenth century after the Saracen conquest had superseded both the Greek government and the Greek language in Egypt; so that he comes not within the limits of our work.

a se puellae amore correpti. Morel himself published it complete, under the name of the sophist Aristides; 5. *Achillis, apud inferos edocti captum a Pyrrho Trojam esse.* The foregoing, but in a more ample form and in a different order, were included, with a new Latin version, in the *Excerpta varia Graecorum Sophistarum ac Rhetorum* of Allatius, 8vo. Paris, 1641. Gale included those already published, with these additional ones, 6. *Aeschinis, cum deprehenderet Philippi imaginem apud Demosthenem*, 7. *Ejusdem, in exilium abeuntis, cum ei Demosthenes viaticum daret.* 8. *Briseïs, cum Praecones eam abducerent;* in his *Rhetores Selecti*, 8vo. Oxford, 1676. No. 7 had been published in the collection of Allatius, but under the name of Theodorus Cynopolites. Gale added a new Latin version of his own, and gave a revised, at least a different, text. The whole eight are included in the *Rhetores Graeci* of Walz, vol. i. p. 539, 8vo. Stuttgard and Tubingen, 1832. II. *Διηγήματα, Narrationes.* 1. *De Viola*; 2. *De Hyacintho*; 3. *De Narcisso*; 4. *De Arione*; 5. *De Icaro*; 6. *De Oto et Ephialte.* These were first published by Iriarte. (*Regiae Biblioth. Matritensis Codd. Graeci MSti*, vol. i. p. 462, fol. Madrid, 1769), and are reprinted by Walz in the collection just cited, p. 357. They are very short. (Fabric. *Bibl. Graec.* vol. vi. p. 53.) [J. C. M.]

SEVE'RUS, bishop of Mileum in Numidia, the friend and ardent admirer of St. Augustine, composed in the fervour of overflowing affection a panegyrical epistle still extant, inscribed *Venerabili ac desiderabili et toto sinu charitatis amplectendo episcopo Augustino.* It will be found among the correspondence of the bishop of Hippo, n. cix. ed. Bened. From Ep. cx. of the same collection it appears that Severus died before the object of his love and reverence. [W. R.]

SEVE'RUS, was bishop of Minorca in the early part of the fifth century, at a time when a great number of the Jews settled in that island were suddenly converted to Christianity. This happy change was ascribed by the prelate to the presence of the relics of St. Stephen, the protomartyr, which had been deposited in the church at Mago (*Mahon*) by Orosius, upon his return from the East [OROSIUS], and the event was solemnly announced to all ecclesiastics throughout the world in a circular letter written A. D. 218, and inscribed *Epistola ad omnes orbis terrarum Episcopos, Presbyteros, et Diaconos.* This piece was first brought to light from among the MSS. in the Vatican by Baronius, who published it in his annals, and it will be found also in the Appendix to the seventh volume of the Benedictine edition of St. Augustine, under the title of *Severi Epistola ad omnem Ecclesiam de Virtutibus in Minoricensi insula factis per reliquias Sancti Stephani Martyris.* [W. R.]

SEVE'RUS (Σεβῆρος or Σευῆρος), the name of two physicians, who have been supposed to be the same person by Bandini, in his excellent catalogue of the Library at Florence (see the *Index*), and one of whom (probably the former) is mentioned in a list of those who were most eminent in medical science. (Cramer's *Anecd. Graeca Paris.* vol. iv.)

1. A physician who is mentioned by Archigenes (ap. Gal. *De Compos. Medicam. sec. Loc.* iii. 1. vol. xii. p. 623), and in terms which seem to imply that he was dead when Archigenes wrote. The name occurs several times in Aëtius, who has preserved some rather large extracts from the writings of Severus. These may possibly belong to the other Severus; but upon the whole it seems better to attribute them to this one, and to suppose that those passages where mention is made of Archigenes (iii. 1. 34, pp. 480, 481), Oribasius (ii. 3. 102, iii. 1. 34. pp. 348, 481), and Severus (ii. 3. 43, 98, 102, pp. 319, 341, 342, 347), were written by Aëtius himself. If the places where Antonius Musa (ii. 3. 30. p. 312), Apollonius (ibid. and ii. 3. 43, p. 319), and Asclepiades Pharmacion (ii. 3. 85, p. 334), are quoted, belong to Severus, he must have lived towards the end of the first century after Christ. One of his medical formulae is quoted by Alexander Trallianus (ii. 5, p. 174.). Fabricius mentions (*Bibl. Gr.* vol. xiii. p. 394, ed. vet.) a physician named *Severianus*, as quoted by Aëtius; but this is probably a mistake either in the Greek text or in the Latin translation. He also mentions a physician named *Theodosius Severus;* but "Theodotium" is only the title given by Severus to one of his medicines. (See *Bibl. Gr.* vol. viii. p. 329.)

2. The author of a short Greek treatise Περὶ Ἐνετήρων ἤτοι Κλυστήρων, *De Clysteribus*, which was first published by F. R. Dietz, 8vo. Regim. Pruss. 1836. He is called by the title of *Iatrosophista*, and from some of the words he uses (e. g. ἀσκληπιασμός) may be supposed to have lived in the sixth or seventh century after Christ. There is nothing in the work itself that deserves particular notice here. [W. A. G.]

SEVE'RUS, the architect, with Celer, of Nero's golden house. (Tac. *Ann.* xv. 42; Suet. *Ner.* 31; CELER.) [P. S.]

SEVE'RUS, ACI'LIUS, consul A. D. 323, with Vettius Rufinus, in the reign of Constantius. (Fasti.)

SEVE'RUS, T. ALLE'DIUS, a Roman eques, married his own niece to please Agrippina, because she married her uncle the emperor Claudius. (Tac. *Ann.* xii. 7; comp. Suet. *Claud.* 26.)

SEVE'RUS, A'NNIUS, father of Fabia Orestilla, who was great grand-daughter of Antoninus, and wife of the elder Gordian. (Capitolin. *Gordian. tres*, c. 6.) [W. R.]

SEVE'RUS, AQUILLIUS, a Spaniard, lived under Valentian, and wrote a work, partly in prose and partly in poetry, which is thus described by Hieronymus (*de Vir. Ill.* c. 3): "volumen, quasi Ὁδοιπορικόν, totius suae vitae statum continens, tam prosa, quam versibus, quod vocavit καταστροφὴν, sive Πεῖραν." (Wernsdorf, *Poëtae Latini Minores*, vol. v. p. 1491.)

SEVE'RUS, M. AURE'LIUS ALEXANDER, usually called ALEXANDER SEVERUS, Roman emperor, A. D. 222—235, the son of Gessius Marcianus and Julia Mamaea, and first cousin of Elagabalus [see genealogy under CARACALLA], was born at Arce, in Phoenicia, in the temple of Alexander the Great, to which his parents had repaired for the celebration of a festival. There is some doubt as to the year and day of his birth; but the 1st of October, A. D. 205, is probably the correct date, although Herodian places the event so low as A. D. 208. His original name appears to have been *Alexianus Bassianus*, the latter appellation having been derived from his maternal grandfather. Upon the elevation of Elagabalus, he accompanied his mother and the court to Rome, a report having been spread abroad, and having

gained credit, that he also, as well as the emperor, was the son of Caracalla. This connection was afterwards recognised by himself, for he publicly spoke of the divine Antoninus as his sire; and the same fact is asserted by the genealogy recorded on ancient monuments. In A. D. 221 he was adopted by Elagabalus and created Caesar, pontiff, consul elect, and princeps juventutis, at the instigation of the acute and politic Julia Maesa, who, foreseeing the inevitable destruction of one grandson, resolved to provide beforehand for the quiet succession of the other. The names *Alexianus* and *Bassianus* were now laid aside, and those of *M. Aurelius Alexander* substituted; *M. Aurelius* in virtue of his adoption; *Alexander* in consequence, as was asserted, of a direct revelation on the part of the Syrian god. Elagabalus speedily repented of his choice, and made many efforts to remove one upon whom he now looked with jealousy as a dangerous rival; but his repeated efforts, open as well as secret, being frustrated by the vigilance of Mamaea and the affection of the soldiers, eventually led to his own death, as has been related elsewhere. [ELAGABALUS; MAESA; MAMAEA.]

Alexander was forthwith acknowledged emperor by the praetorians, and their choice was upon the same day confirmed by the senate, who voted all the customary distinctions; and thus he ascended the throne, on the 11th of March, A. D. 222, in his seventeenth year, adding *Severus* to his other designations, in order to mark more explicitly the descent which he claimed from the father of Caracalla.

For the space of nine years the sway of the new monarch was unmarked by any great event; but a gradual reformation was effected in the various abuses which had so long preyed upon the state; men of learning and virtue were promoted to the chief dignities, while the city and the empire at large began to recover a healthier tone in religion, morals, and politics. But during the period of tranquillity in Italy, a great revolution had taken place in the East, whose effects were soon felt in the Roman provinces, and gave rise to a series of convulsions which shook the world for centuries. The Persians, after having submitted to the sway of Alexander the Great, of the Seleucidae, and of the Parthians in turn, had made a desperate effort to regain their independence: after a protracted and sanguinary struggle, their chief, Artaxerxes, overcame the warlike Artabanus, and the sovereignty of Central Asia passed for ever from the hands of the Arsacidae. The conquerors, flushed with victory, now began to form more ample schemes, and fondly hoped that the time had now arrived when they might thrust forth the Western tyrants from the regions they had so long usurped, and, recovering the vast dominion once swayed by their ancestors, again rule supreme over all Asia, from the Indus to the Aegaean. Accordingly, as early as A. D. 229, Mesopotamia and Syria were threatened by the victorious hordes; and Alexander, finding that peace could no longer be maintained, set forth from Rome in A. D. 231 to assume in person the command of the Roman legions. The opposing hosts met in the level plain beyond the Euphrates, in A. D. 232. Artaxerxes was overthrown in a great battle, and driven across the Tigris; but the emperor did not prosecute his advantage, for intelligence having reached him of a great movement among the German tribes, he hurried back to the city, where he celebrated a triumph in the autumn of A. D. 233.

Such is the account given of the result of this campaign by all ancient writers, with the exception of Herodian, who draws a frightful picture of the losses sustained by the sword and by disease, and represents Severus as having been obliged to retreat ingloriously into Syria, with the mere skeleton of an army. But the well known hostility of this historian to Severus would, in itself, throw discredit upon these statements, unless corroborated by more impartial testimony; and the character of the prince forbids us to suppose that he would have deliberately planned and executed a fraud which could have imposed upon no one, and would have commemorated by speeches to the senate and people, by medals, by inscriptions, and finally by a gorgeous triumph, that which in reality was a shameful and most disastrous defeat. Although little doubt, therefore, can be entertained with regard to the main facts of the expedition, the determination of the dates is a matter of considerable difficulty, and has given rise to much controversy among chronologers; for the evidence is both complicated and uncertain. On the whole, the opinion of Eckhel (vol. vii. p. 274) seems the most probable. He concludes that Severus left the city for the Persian war, at the end of A. D. 230, or the beginning of A. D. 231; that the battle with Artaxerxes was fought in A. D. 232; and that the triumph was celebrated towards the end of A. D. 233.

Meanwhile, the Germans having crossed the Rhine, were now devastating Gaul. Severus quitted the metropolis with an army, in the course of A. D. 234; but before he had made any progress in the campaign, he was waylaid by a small band of mutinous soldiers, instigated, it is said, by Maximinus, and slain, along with his mother, in the early part of A. D. 235, in the 30th year of his age, and the 14th of his reign.

All ranks were plunged in the deepest grief by the intelligence of his death, and their sorrow was rendered more poignant by the well-known coarseness and brutality of his successor [MAXIMINUS]. Never did a sovereign better merit the regrets of his people. His noble and graceful presence, the gentleness and courtesy of his manners, and the ready access granted to persons of every grade, produced, at an early period, an impression in his favour, which became deeply engraven on the hearts of all by the justice, wisdom, and clemency which he uniformly displayed in all public transactions, and by the simplicity and purity which distinguished his private life. The formation of his character must, in a great measure, be ascribed to the high principles instilled by his mother, who not only guarded his life with watchful care against the treachery of Elagabalus, but was not less vigilant in preserving his morals from the contamination of the double-dyed profligacy with which he was surrounded. The son deeply felt the obligations which he owed to such a parent, and repaid them by the most respectful tenderness and dutiful submission to her will. The implicit reliance which he reposed on her judgment, is said to have led to his untimely end; for Mamaea inculcated excessive and ill-timed parsimony, which conjoined with the strict discipline enforced, at length alienated the affections of the troops, who were at one time deeply attached to his person. So sensible was he of this fatal error, that he is said to have reproached his mother, with his dying breath, as the cause of the catastrophe. (Herodian. v. 5, 17—23, vi.

1—18; Dion Cass. lxxx. frag.; Lamprid. *Alex. Sever.*, comp. *Antonin. Elagab.*, Victor, *de Caes.* xxiv., *Epit.* xxiv.; Eutrop. viii. 14; Zosim. i. 11—13.) [W. R.]



COIN OF ALEXANDER SEVERUS.

SEVE'RUS, A. CAECI'NA. [CAECINA, No. 4.]

SEVE'RUS, CA'SSIUS, a celebrated orator and satirical writer, in the time of Augustus and Tiberius, is supposed by Weichert to have been born about B. C. 50. He is called in the Index of Authors to the thirty-fifth book of Pliny *Longulanus*, that is, a native of Longula, a town of Latium. He was a man of low origin and dissolute character, but was much feared by the severity of his attacks upon the Roman nobles. He must have commenced his career as a public slanderer very early, if he is the person against whom the sixth epode of Horace is directed, as is supposed by many ancient and modern commentators. He attracted particular attention by accusing of poisoning, in B. C. 9, Nonius Asprenas, the friend of Augustus, who was defended by Asinius Pollio (Suet. *Aug.* 56; Plin. *H. N.* xxxv. 12. s. 46; Quintil. x. 1. § 23; Dion Cass. lv. 4). Towards the latter end of the reign of Augustus, Severus was banished by Augustus to the island of Crete on account of his libellous verses against the distinguished men and women at Rome; but as he still continued to write libels, he was deprived of his property in the reign of Tiberius, A. D. 24, and removed to the desert island of Seriphos, where he died in great poverty in the twenty-fifth year of his exile. Hieronymus places his death in A. D. 33, and if this be correct he was banished in A. D. 8. Cassius Severus introduced a new style of oratory, and is said, by the author of the Dialogue on Orators (cc. 19, 26), to have been the first who deserted the style of the ancient orators; and accordingly Meyer observes, that dividing the history of Roman oratory into three epochs, Cato would be the chief of the older school, Cicero of the middle period, and Severus of the later. The works of Severus were proscribed, but were permitted by Caligula to be read again. (Tac. *Ann.* i. 72, iv. 21, *de Orat.* 19, 26; Senec. *Controv.* iii. init.; Quintil. x. 1. § 116; Suet. *Calig.* 16, *Vitell.* 2; Plin. *H. N.* vii. 10. s. 12; Macrob. *Sat.* ii. 4; Hieron. *in Euseb. Chron.* 2048; Weichert, *De Lucii Varii et Cassii Parmensis Vita*, Grimae, 1836, pp. 190—212, where the reader will find every thing that is known about Cassius Severus; Drumann, *Geschichte Roms*, vol. ii. p. 161; Meyer, *Oratorum Romanorum Fragmenta*, pp. 545—551, 2d ed.)

SEVE'RUS, CATI'LIUS. 1. Consul in A. D. 120, was made by Hadrian governor of Syria, and subsequently praefectus urbi, but was removed from the latter post in A. D. 138, because he expressed disapprobation at the adoption of Antoninus Pius, in consequence of his being anxious to gain the empire for himself. He was the maternal great-grandfather of the emperor M. Aurelius [see Vol. I. p. 439]. Severus was a friend of the younger Pliny, several of whose letters are addressed to him. (Capitolin. *Spart.* 5, 15, 24, *M. Anton.* 1; Plin. *Ep.* i. 22, iii. 6, v. 1, et alibi.)

2. A relation of the emperor Alexander Severus, and a member of his consilium, is described as *vir omnium doctissimus*. (Lamprid. *Alex. Sever.* 68.)

SEVE'RUS, CE'STIUS. [CESTIUS, No. 5.]

SEVE'RUS, CI'NCIUS, slain by the emperor Septimius Severus (Spartian. *Sever.* 13), is probably the same as the pontifex Cingius Severus, who is mentioned in connection with the burial of Commodus. (Lamprid. *Commod.* 20.)

SEVE'RUS, CLAU'DIUS. 1. The leader of the Helvetii, A. D. 69. (Tac. *Hist.* i. 68.)

2. CN. CLAUDIUS SEVERUS, consul with Sex. Erucius Clarus, in A. D. 146, in which year the emperor Severus was born. (Spartian. *Sever.* 1; Cod. Just. 6. tit. 26. s. 1.)

3. TI. CLAUDIUS SEVERUS, consul A. D. 200, with C. Aufidius Victorinus. (Cod. Just. 8. tit. 45. s. 1, et alibi.)

SEVE'RUS, CORNE'LIUS, according to the criticism of Quintilian, more distinguished as a verse-maker than as a poet, was contemporary with Ovid, by whom he is addressed in one of the Epistles written from Pontus. He was the author of a poem entitled *Bellum Siculum*, which he was prevented by death from completing. Seneca has preserved (*Suasor.* vii.) a fragment by Severus, on the death of Cicero; and in one of his Epistles he speaks of him as having written upon Aetna; but whether this was an independent piece or was included in the Sicilian War, we cannot tell. [See LUCILIUS JUNIOR.]

The above-mentioned fragments, and a few inconsiderable scraps, collected chiefly from the grammarians, will be found in Wernsdorf, *Poët. Lat. Min.* vol. iv. pt. i. pp. 217, 225, comp. vol. iv. pt. i. p. 33, vol. v. pt. iii. p. 1469. (Ovid, *Ep. ex Pont.* iv. 2. 2; Senec. *Suasor.* vii. *Epist.* lxxix.; Quintil. x. 1. § 89.) [W. R.]

SEVE'RUS, CU'RTIUS, a Roman officer in Syria, in A. D. 52. (Tac. *Ann.* xii. 55.)

SEVE'RUS, FLA'VIUS VALE'RIUS, Roman emperor, A. D. 306—307. After the abdication of Diocletian and Maximian, followed by the elevation of Galerius with Constantius Chlorus to the rank of Augusti, it became necessary, in order to maintain the scheme of the empire, to appoint new Caesars [DIOCLETIANUS]. The right of nomination was conceded to Galerius, who selected two creatures of his own, devoted, as he believed, to his interests, Maximinus Daza and Severus. The latter, an obscure Illyrian adventurer, altogether unknown, save as the dissolute, although faithful, adherent of his patron, was invested with the insignia of his new dignity at Milan, on the 1st of May, A. D. 305, by Herculius in person, and obtained Italy, and probably Africa and Upper Pannonia also, as his provinces. But as soon as intelligence was received of the death of Constantius Chlorus, which happened at York, in July, A. D. 306, Severus was forthwith proclaimed Augustus in his stead, by Galerius, and soon after was instructed to quell the disturbances excited by the usurpation of Maxentius. The details of this disastrous campaign, the advance of Severus upon the capital, the defection

of his troops, his hasty retreat, and his surrender at Ravenna to Herculius, upon the most solemn assurances of ample protection, have been related in a former article [MAXENTIUS]. In spite, however, of all the promises of the conqueror, the vanquished prince was conveyed as a prisoner of war to the vicinity of Rome, and detained in captivity at Tres Tabernae, on the Appian road, where, upon receiving intimation that he might choose the manner of his death, he opened his veins, and was entombed in the sepulchre of Gallienus, A. D. 307. (Panegr. Vet. i. v.; Auct. *De Mort. Persec.* 18, 19, 20, 25, 26; Victor, *de Caes.* 40, *Epit.* 40; Eutrop. x. 2; Excerpta Valesian. 5—10; Zosim. ii. 8, 10.) [W. R.]



COIN OF FLAVIUS VALERIUS SEVERUS.

SEVE'RUS, HERE'NNIUS, a friend of the younger Pliny, who speaks of him as "vir doctissimus." (Plin. *Ep.* iv. 28.)

SEVE'RUS, JU'LIUS, a legatus of Hadrian, was first governor of Britain, from which he was summoned by the emperor to take the command of the war against the Jews. After the conclusion of this war he was placed over Bithynia, which he governed with great wisdom and justice. He must not be confounded with the Severus, whom Pliny addresses in several of his letters, as Glandorp has done in his Onomasticon; for the friend of Pliny was Catilius Severus, as has been shown above. (Dion Cass. lxix. 13, 14.)

SEVE'RUS, JU'LIUS, a Roman grammarian, of whom nothing is known, is the author of a small treatise entitled *De Pedibus Expositio*, which was first published by Heusinger, together with the work of Flavius Mallius Theodorus on the same subject, Guelf. 1755, and Lugd. Bat. 1766. It is also included in Gaisford's *Script. Lat. Rei Metric.* Oxon. 1837.

SEVE'RUS, LI'BIUS, Roman emperor from A. D. 461—465. He was a Lucanian by birth, and owed his accession to Ricimer, who placed him on the throne of Rome after the assassination of Majorian. His proclamation took place at Ravenna, on the 19th or 20th of November, 461, and the Roman senate confirmed the election soon afterwards. He was an obscure man, and his name is not mentioned previous to the murder of Majorian, of which he was one of the principal agents. No acts of his reign are recorded but one, namely his condemnation of Agrippinus, and the subsequent pardon which he granted to him in 462. Leo, the Eastern emperor, declined to acknowledge him, but afterwards complied with the wishes of the powerful Ricimer, to whom we refer for the political events of the time. Severus died in Rome on the 15th of August, 465, or perhaps some weeks later. (Idatius, *Chronicon*; *Chronicon Alexandr.*; Evagr. ii. 7; Theoph. p. 97; Jornand. *De Reb. Goth.* c. 45.) [W. P.]



COIN OF LIBIUS SEVERUS.

SEVE'RUS SANCTUS, the writer of an amoebaean pastoral of considerable merit, extending to 132 lines, in choriambic metre, first published by P. Pithou in his "Veterum aliquot Galliae Theologorum Scripta" (4to. Paris, 1586) as, *Severi Rhetoris et Poetae Christiani Carmen Bucolicum.* The subject relates to a murrain among cattle, which, after sweeping over Pannonia, Illyria, and Belgica, was devastating the pastures of the country where the scene is laid; that is, probably Gaul (see v. 22). The speakers who open the dialogue are Buculus and Aegon, both pagans; and these are afterwards joined by Tityrus, a Christian. Buculus recounts, with deep grief, the disease and death by which his oxen had been visited. While Aegon is condoling with him, and marvelling that, although many of their neighbours had been afflicted by this calamity, some had remained altogether uninjured, Tityrus, one of those who had escaped, comes up, and, on being questioned, declares that he attributed the preservation of his property to the sign of the cross impressed upon the foreheads of his flocks, and to the worship of Jesus, which he himself practised, at the same time recommending his friends to adopt the faith which he professed, as the only sure safeguard and remedy. Buculus, convinced by his arguments, and hoping to avert the pestilence from his herds, agrees to become a convert, Aegon also expresses his willingness to receive the truth, and both, conducted by Tityrus, proceeded to the city, for the purpose of offering homage at the shrine of Christ.

With regard to the author little, or rather nothing, is known; for every particular recorded with regard to him, resolves itself into a vague conjecture. Ausonius mentions a *Flavius Sanctus* as his kinsman (*Parental.* xviii. xix), and Sidonius Apollinaris (*Ep.* viii. 11) speaks of his friend *Sanctus*, who had been bishop of Bordeaux; but the composer of the eclogue now under consideration, is commonly supposed to be the same with *Sanctus*, a friend of Paulinus Nolanus, to whom that prelate addresses his twenty-sixth epistle, while Pithou proceeds a step farther, and maintains that he is also the rhetorician Endeilichius, whom Paulinus names in a letter to Sulpicius Severus (*Ep.* ix. comp. Sirmond, *ad Sidon. Apoll. Ep.* iv. 8). Accordingly, he published the second edition of the pastoral in his "Epigrammata et Poemata Vett.," &c. (Paris, 1590), as *Carmen Severi Sancti, id est, Endeilichi Rhetoris, de Mortibus Boum*; and, since that period, scholars, according to their conviction, have adopted one or other, or both of these titles.

From the internal evidence afforded by the piece itself, we are led to conclude that it belongs to the

beginning of the fifth century; and that the pestilence to which it refers, is the same as that which entered Italy along with Alaric, in A. D. 409. Beyond this we can hardly venture to advance.

The first two editions we have already named. It will be found also in the *Bibliotheca Patrum Max.*, fol. Lugd. 1677, vol. vi. p. 366; in the *Bibliotheca Patrum* of Galland, fol. Venet. 1788, vol. viii. p. 207, and in Wernsdorf's *P. L. M.*, vol. ii. p. 217. It has been published separately by Weitzius, 8vo. Francf. 1612; with the notes of Weitzius and Seberus, 8vo. Lug. Bat. 1715 and 1745; by Richter, 4to. Hamb. 1747; and by Piper, 8vo. Gott. 1835. A dissertation on Severus Sanctus is contained in Wernsdorf, *Poët. Lat. Min.* vol. ii. p. 53, seqq., comp. vol. iv. pt. 2. pp. 806, 812, vol. v. pt. 3. p. 1449; and in the edition of Piper. [W. R.]

SEVE'RUS, L. SEPTI'MIUS, Roman emperor A. D. 193—211, was born on the 11th of April, A. D. 146, near Leptis in Africa, and it has been remarked, that he was the only Roman emperor who was a native of that continent. His family was of equestrian rank; the name of his father was Geta, of his mother Fulvia Pia, and from the correspondence of appellation and country we may fairly conjecture that he was a descendant of the Septimius Severus of Leptis to whom Statius addresses a graceful poem. He devoted himself eagerly when a boy to the study of Greek and Latin literature, and became a proficient in these languages. Having removed to Rome he entered upon a public career, and at the age of thirty-two was made praetor elect by M. Aurelius, his ambitious views having been effectually promoted by the influence of his kinsman Septimius Severus, who had been raised to the consulship. From this time forward the progress of Severus was steady and rapid. He successively commanded the fourth legion then stationed near Marseilles — governed, with high reputation for impartiality and integrity, the province of Gallia Lugdunensis — was legate of Pannonia, proconsul of Sicily, and consul suffectus in A. D. 185, along with Apuleius Rufinus, being one of the twenty-five who in that year purchased the office from Cleander [CLEANDER]. He was subsequently commander-in-chief of the army in Pannonia and Illyria, and upon the death of Commodus tendered his allegiance to Pertinax, but after the murder of the latter, and the shameful elevation of Julianus, which excited universal indignation throughout the provinces, he was himself proclaimed emperor by the troops at Carnutum. Although he consented with reluctance to receive this honour, yet, when his decision was once made he acted with the greatest promptitude and energy. While Pescennius Niger, who had been saluted as Augustus by the eastern legions, was loitering at Antioch, Severus marched straight upon Rome, and disregarding the threats, the assassins, and the peaceful overtures of Julianus, as well as the resolutions of the senate, in terms of which he had been declared a public enemy, he pressed onwards with great rapidity, announcing himself every where as the avenger of Pertinax, whose name he assumed, and from that time forward constantly retained among his titles. His arrival before the city on the 1st or 2d of June, A. D. 193, was the signal for the death of Julianus [JULIANUS], and the praetorians having submitted, his first exercise of power was to take vengeance on the actual murderers of Pertinax. He then collected the rest of the guards, surrounded them with his legions, compelled them to lay down their arms, and banished them from Rome, forbidding them upon pain of death to approach within a hundred miles of the metropolis. This act of justice and of policy being performed, he proceeded to enter the city, where all orders in the state now vied with each other in welcoming him with joyful homage. He declared Clodius Albinus, whose rivalry he dreaded, Caesar, — celebrated the obsequies of Pertinax with the utmost splendor, — distributed an enormous donative to his soldiers, amounting we are told to 30,000 sesterces for each man, and having arranged all matters connected with the internal government of the state, quitted Rome within thirty days after his triumphal entry, and hurried to the East in order to prosecute the war against Niger. While he marched direct towards Syria at the head of a portion of his forces, he despatched some legions into Africa, lest the enemy passing through Egypt, or along the coast, might gain possession of the great granary of the empire and starve the metropolis. So eagerly did he watch over this department of the public service in after life, that when he died the storehouses of Rome were found to contain a stock of corn sufficient for the consumption of seven years, and as much oil as would have supplied the wants of all Italy for five.

The progress of the campaign, which was terminated by the capture of Niger after the battle of Issus, A. D. 194, need not be recapitulated [NIGER, PESCENNIUS]. But Severus was not yet satisfied. Some of the border tribes still refusing to acknowledge his authority, he crossed the Euphrates in the following year (A. D. 195), wasted their lands, captured their cities, forced all whom he encountered to submit, and won for himself the titles of *Adiabenicus*, *Arabicus*, and *Parthicus*. In A. D. 196 Byzantium, after an obstinate resistance, protracted for nearly three years, was taken, to the great joy of the emperor, who treated the vanquished with little moderation. Its famous walls were levelled with the earth, its soldiers and magistrates were put to death, the property of the citizens was confiscated, and the town itself, deprived of all its political privileges, made over to the Perinthians. Meanwhile Clodius Albinus, who, although created Caesar, found that after the destruction of Niger he was treated with little consideration, had accepted the imperial dignity proffered by the troops in Gaul. Severus being thus compelled to return to Europe, endeavoured, in the first instance, to remove his antagonist by treachery, but his schemes having been baffled, he procured a decree of the Senate, pronouncing him a public enemy, and then hastened on to Gaul to prosecute the war. On the nineteenth of February, A. D. 197, the contending hosts encountered near Lyons, the rivals commanding in person, each at the head of 150,000 men. The battle was fiercely contested, and for a time fortune seemed to waver. Severus, when rallying his men, lost his horse and narrowly escaped being slain; but eventually his superior skill and experience prevailed. The loss upon both sides was terrible. The whole plain was covered with the dead and wounded, and streams of blood mingled with the waters of the Rhone. Albinus took refuge in a house near the

river; but finding himself hotly pursued and his retreat cut off, perished by his own hand. The conqueror, after feasting upon the spectacle of his enemy's corpse, ordered the head to be cut off and despatched to Rome, whither he quickly followed, and put to death many senators suspected of having been in correspondence with the foe. Games were exhibited, and largesses bestowed on the people; but as soon as the first excitement of success had passed away Severus, still thirsting for military renown, resolved to return to Asia, and again assail the Parthians, who, taking advantage of the civil strife in the West, had spread over Mesopotamia. Accordingly he set forth accompanied by his sons Caracalla and Geta, crossed the Euphrates early in the year A. D. 198, and commenced a series of operations which were attended with the most brilliant results. Seleucia and Babylon were evacuated by the enemy; and Ctesiphon, at that time their royal city, was taken and plundered after a short siege. The campaign against the Arabs, who had espoused the cause of Niger, was less glorious. The emperor twice assailed their chief town Atra, and twice was compelled to retire with great loss.

The next three years were spent in the East. Severus entered upon his third consulship in Syria (A. D. 202), Caracalla being his colleague; visited Arabia, Palestine, and Egypt; and having made all the necessary arrangements in these countries, returned to Rome in the same year, in order to offer the decennial vows, and to celebrate the marriage of his eldest son with Plautilla. The shows in honour of the return of the prince, of the completion of the tenth year of his reign, of his victories, and of the royal nuptials, were unparalleled in magnificence; that is to say, the bloodshed and butchery of men and animals were greater than ever. On one occasion, four hundred wild beasts were let loose in the amphitheatre at one moment, and seven hundred, at the rate of a hundred for each day, were slaughtered during the course of the games. At this time, also, each citizen whose poverty entitled him to obtain corn from the public store, and each of the praetorians received ten aurei; a largess which consumed about sixteen millions and a half sterling, the greatest sum which had ever been bestowed in such a manner on any one occasion.

For seven years Septimius remained tranquilly at Rome; but in A. D. 207, either because a rebellion in northern Britain had assumed an aspect so serious that his presence was deemed requisite, or for the purpose of giving active employment to his sons, who were leading a life of profligacy, and to the legions, whose discipline had become relaxed, he determined again to take the field. Accordingly, passing through Gaul, he reached his destination, early in A. D. 208. Marching at once to the disturbed districts, he entered Caledonia, and penetrated, we are told, to the very extremity of the island, the inhabitants offering no steady or formidable opposition, but rather luring the invaders onward, in the expectation that they might be destroyed in detail, by want and misery. Nor do these anticipations appear to have been altogether disappointed: after having endured excessive toil in transporting supplies over barren pathless mountains, in raising causeways across swampy plains, and in throwing bridges over unfordable rivers, the troops retraced their steps, worn out with hardships of every description, without having accomplished any great object, or secured any permanent advantage. In this expedition incalculable misery was inflicted; the prince lost fifty thousand men, and gained the title of *Britannicus*. That no moral impression even was made is evident from the fact that, scarcely had the legions withdrawn towards the south, and commenced the famous wall which still bears the name of their commander, when a fresh insurrection broke out among the Meatae and the Caledonians. Enraged by this audacity, Severus declared his resolution to exterminate the whole race, and instantly began to make preparations for a new campaign. But his designs were cut short by death. He was attacked by a violent disease in the joints, and expired at York, on the 4th of February, A. D. 211, in the sixty-fifth year of his age, and the eighteenth of his reign. His ashes were conveyed to Rome, and deposited in the tomb of M. Aurelius. As a matter of course, his apotheosis was decreed by the senate, and Herodian has preserved a detailed account of the ceremonies performed.

Although the character of Severus appears in a most favourable light when viewed in contrast with those rulers who immediately preceded and followed him, there is in it not much to admire, and nothing to love. He was, it must be admitted, a stranger to their brutal vices; he was free from all capricious tyranny; under ordinary circumstances he governed the state with integrity, and did all that might best promote the interests of the community at large. He devoted himself with great zeal to the administration of justice, and to the reform of public abuses: he was, moreover, an admirable general; and the strict discipline maintained by him among the troops, effectually repressed, for a season, military insolence and excess. Nor can we refuse to acknowledge that he possessed a large, keen, and vigorous intellect, such as might well befit the ruler of such an empire in such unhappy times. But he was utterly devoid of all high moral principle, totally destitute of gentleness and generosity of temper. When he had once resolved to gain an object, he entertained no scruples with regard to the means by which his purpose was to be accomplished; and although not naturally cruel, was perfectly indifferent to human suffering and life. Nor did success soften this hardness of heart, or qualify the bitter resentment which he cherished against all who in any way opposed or thwarted his designs. Not content with victory, he ever sought to glut his vengeance on his fallen foes, and was always most odious in the hour of triumph. In private life it is said that he was a warm friend, simple and domestic in his habits, and fond of literary pursuits.

Although undoubtedly possessed of a masculine tone of mind, we find one singular trait of weakness, so much at variance with his shrewdness, sagacity, and strong sense in other matters, that we must regard it as a most remarkable example of the paralysing influence of vanity. He endeavoured to establish a connection between himself and his predecessors in the purple, and most preposterously announced that he was the adopted son of M. Aurelius, fifteen years after the death of that prince. In this manner he set up a claim to a long line of imperial ancestors, which he formally and

pompously enunciated in many inscriptions still extant, where he is styled son of M. Aurelius, brother of Commodus, and, mounting up through Pius, Hadrian, and Trajan, great-great-great-grandson of Nerva. (Dion Cass. lxxiv. lxxv. lxxvi.; Herodian; Spartian. *Sever.*; Eutrop. viii. 10; Aurel. Vict. *Caes.* xx; Oros. vii. 17.) [W. R.]



COIN OF SEPTIMIUS SEVERUS.

SEVE'RUS, T. STATI'LIUS, consul A. D. 171 with L. Alfidius Herennianus. (Fasti.)

SEVE'RUS, SULPI'CIUS, chiefly celebrated as an ecclesiastical historian, was a native of Aquitaine (*Dialog.* i. 20), and flourished towards the close of the fourth century under Arcadius and Honorius, being a few years younger than his friend Paulinus of Nola, to whose letters, of which fourteen are addressed to Severus, we are principally indebted for any information we possess regarding his career. Descended from a noble family he was carefully trained in all the learning of the age and country to which he belonged, distinguished himself as an orator at the bar, and married early in life a high-born and very wealthy bride. The untimely death of this lady produced so deep an impression on his mind that, while yet in the flower of his years, he resolved to abandon the pursuit of worldly pleasures and honours, and in company with a few pious friends, to seek tranquillity in seclusion and holy exercises. To this determination he steadfastly adhered notwithstanding the opposition of his father, by whom he was in consequence disinherited, a misfortune compensated, however, to a great extent by the liberality of his mother-in-law Bassula. He eventually became a presbyter of the church, and attached himself closely to St. Martin of Tours, whom he ever cultivated with peculiar reverence, imbibing from him many wild and fantastic notions respecting dreams, visions, miraculous manifestations, and the millennium, which in some measure sullied the brightness of his orthodoxy. Gennadius, in a passage, whose authenticity has been somewhat unreasonably disputed, positively asserts that Severus, towards the close of his life, was tainted with the Pelagian heresy, but that having become sensible of his error, and feeling convinced that he had been betrayed by a too great love of speaking, maintained silence ever afterwards as an appropriate atonement for his sin. The precise date of his birth and of his death are alike unknown. The former has been referred to A. D. 363, the latter variously to A. D. 410, 420, 422, 432, an argument in favour of the earliest of these epochs being derived from the fact that he is never mentioned by Paulinus subsequent to that year. His retirement from the world took place about A. D. 392. We must carefully avoid confounding this Sulpicius Severus with another ecclesiastical writer. Sulpicius Severus, surnamed *Pius*, who was the twenty-seventh bishop of Bourges, in the middle of the seventh century, and contemporary with Gregory of Tours, who dedicated to him his tract on the Seven Sleepers.

The extant works of Severus are,

I. *Vita S. Martini Turonensis*, drawn up towards the end of A. D. 400, soon after the death of the holy man, whose virtues and miracles it commemorates.

II. *Tres Epistolae.* These three letters are immediately connected with the preceding biography, being severally entitled, 1. *Ad Eusebium Presbyterum contra aemulos virtutum beati Martini.* 2. *Ad Aurelium Diaconum de obitu et apparitione ejusdem.* 3. *Ad Bassulam socrum suam de transitu illius* (sc. B. Martini) *ex hac vita ad immortalem.*

III. *Historia Sacra.* An epitome of sacred history, extending from the creation of the world to the consulship of Stilicho and Aurelianus, A. D. 400. It was concluded about A. D. 403.

IV. *Dialogi duo*, generally divided into three, although that termed the second forms in reality a portion of the first. They contain a temperate review of the bitter discussions and dissensions which had arisen among ecclesiastics in the East regarding the tendency of the works of Origen. Composed about A. D. 405.

V. *Epistolae Sex.* 1. *Ad Claudiam Sororem* — on the last judgment. 2. *Ad eandem* — on virginity. 3. *Ad Paulinum Episcopum.* 4. To the magistrates (*decuriones*) of a town which he does not name. 5. *Ad Salvium.* 6. A note, without address, extending to a few lines only.

Several letters to Paulinus and others have been lost, as we gather from the words of Gennadius.

A letter addressed to Paulinus, and published along with those of Severus in the collection of Dacherius is by some other hand.

Sulpicius Severus was greatly admired by his contemporaries, and his fame stood high with all classes of readers in the middle ages. Their estimate of his merits was far too favourable, for none of his productions exhibit much strength of mind or critical sagacity, nor do they furnish matter possessing any particular interest. His history, moreover, abounds with chronological errors and blunders of all kinds, copied from the old chronicles, whose mistakes he adopted with unsuspecting confidence. But, notwithstanding these grave defects, the polished terseness of his style, and the general purity of his language, have served to maintain his reputation even in modern times. From the general characteristics of his phraseology he has been termed the *Christian Sallust*, and the resemblance is unquestionable. He has, however, judiciously avoided the obscurity and affectation which so often deform the pages of his model, while on the other hand he not unfrequently permits himself to employ the ordinary jargon of ecclesiastical Latinity, instead of seeking for more graceful and classical forms of expression.

The life of St. Martin, the three epistles connected with it, and the Dialogues, were first printed at Milan about 1480 by Boninus Mombritius in the second volume of his *Vitae Sanctorum*, from whence they were transferred into the collection of Christian poets published by Aldus Manutius, 4to. Venet. 1502, and reprinted at Paris in 1511. But so completely had these tracts been overlooked and forgotten, that when

found by Wolfgang Lazius, in a MS. belonging to the Imperial Library at Vienna, he gave them to the world as a new discovery in his collection, *Diversorum auctorum apocryphorum de vita Christi et Apostolorum* (fol.. Basil. 1551), and his mistake was not discovered for two centuries.

The *Historia Sacra* was first printed at Basle (8vo. 1556) by Matthaeus Flaccius. Among the numerous editions which have appeared from time to time the most notable are those with the commentary of Sigonius (8vo. Bonon. 1561, 1581), and with that of Drusius. (8vo. Arnhem. 1607.)

The *Epistolae* were collected from various sources at different times. Two were first printed in the *Lectiones Antiquae* of Canisius, vol. v. p. 540, 4to. Ingolds. 1604; two, with others of doubtful authenticity in the *Spicilegium Veterum Scriptorum* of Dacherius, vol. v. p. 532, 4to. Paris, 1661, and the two to Claudia in the *Miscellanea* of Baluzius, fol. Paris. 1678.

The collected works were first printed at Basle (16mo. 1563), but the first impression with any pretensions to critical accuracy was that of Victor Giselinus, 8vo. Ant. 1574, accompanied by notes, and an elaborate life of Sulpicius. Considerable improvements were introduced by Hornius, 8vo. Lug. Bat. 1647; by Vorstius, 12mo. Berol. 1668; and Lips. 1703, by Mercierus, 8vo. Paris, 1675; by far the most complete and satisfactory edition is that of Hieronymus de Prato, 4to. 2 vols. Veron. 1741—1754, which has always, since its appearance. been regarded as the standard, although not absolutely complete, since the six epistles are omitted. It was reprinted, with the addition of the epistles, by Galland, in his *Bibliotheca Patrum*, vol. viii. fol. Venet. 1772. (Gennad. *de Viris Illust.* 19; Honorius Augustod. *de Script. Eccles.* iii. 19; Trithemius, *de Script. Eccles.* 113; Gregor. Turon. *de Mirac. S. Mart.* i.; *Histor. Franc.* x. 31; Paulin. Nol. *Ep.* v. 1, xi. 5, xxiii. 3, &c.; Hieronym. *Comment. in Ezech.* 36; Augustin. *Ep.* 205.) [W. R.]

SEVE'RUS, VERULA'NUS, a legatus of Corbulo, under whom he served in the East, in A. D. 60—62 (Tac. *Ann.* xiv. 26, xv. 3). The L. Verulanus Severus, who was consul suffectus under Trajan in A. D. 108, was perhaps a son of the preceding.

SEUTHES (Σεύθης). 1. A king of the Thracian tribe of the Odrysians, was a son of Sparadocus or Spardacus, and nephew of Sitalces, king of the Odrysians, whom he accompanied on his great expedition into Macedonia, B. C. 429. On that occasion he was gained over by Perdiccas, king of Macedonia, who promised him his sister Stratonice in marriage; and in consequence exerted all his influence with Sitalces to induce him to withdraw his army from Macedonia. His efforts were successful, and after his return to Thrace, he was married to Stratonice according to the agreement (Thuc. ii. 101). In B. C. 424 he succeeded Sitalces on the throne, and during a long reign raised his kingdom to a height of power and prosperity which it had never previously attained, so that his regular revenues amounted to the annual sum of 400 talents, in addition to contributions of gold and silver in the form of presents to a nearly equal amount (Thuc. ii. 97, iv. 101.). From a passage in the letter of Philip to the Athenian people (*ap. Demosth.* p. 161, ed. Reiske) it would appear that Seuthes was accused of having had some hand in the death of Sitalces; but this is wholly at variance with the account given by Thucydides [SITALCES]. From the same passage we learn that he maintained friendly relations with the Athenian people, by whom he was admitted to the privileges of citizenship.

2. Another Odrysian prince, a son of Maesades, who had reigned over the tribes of the Melanditae, Thyni, and Tranipsae, but had been expelled from his kingdom before his death, on which account Seuthes was brought up at the court of Medocus, or Amadocus, king of the Odrysians (Xen. *Anab.* vii. 2. § 32). He was, however, admitted to a certain amount of independent power, and we find him in B. C. 405 joining with Amadocus, in promising his support to Alcibiades, to carry on the war against the Lacedaemonians (Diod. xiii. 105). In B. C. 400, when Xenophon with the remains of the ten thousand Greeks that had accompanied Cyrus, arrived at Chrysopolis, Seuthes applied to him for the assistance of the force under his command to reinstate him in his dominions. His proposals were at first rejected; but he renewed them again when the Greeks had been expelled from Byzantium, and found themselves at Perinthus without the means of crossing into Asia; and they were now induced, principally by Xenophon himself, to accept the offers of the Thracian prince. By the assistance of these new auxiliaries, Seuthes obtained an easy victory over the mountain tribes, and recovered the whole of his father's dominions. But when it came to the question of paying the services of the Greeks, great disputes arose, and Seuthes, at the instigation of Heracleides, endeavoured by every subterfuge to elude his obligations. He was at length, however, compelled to pay the stipulated sum, and the Greeks thereupon crossed into Asia (Xen. *Anab.* vii. 1. § 5, 2—7). Not long afterwards, B. C. 399, we find him sending an auxiliary force to the Spartan general, Dercyllidas, in Bithynia (Id. *Hellen.* iii. 2. § 2). At a subsequent period (B. C. 393), he was engaged in hostilities with his former patron Amadocus; but the quarrel between them was terminated by the intervention of Thrasybulus; and Seuthes, at the suggestion of that general, concluded an alliance with Athens. (Ibid. iv. 8. § 26; Diod. xiv. 94.)

3. A king of Thrace, or more properly of the Odrysians, contemporary with Alexander the Great, to whom he was tributary. But in B. C. 325, Zopyrion, who had been left by the Macedonian king as governor in Thrace, having fallen in an expedition against the Getae, Seuthes raised the standard of revolt (Curt. x. 1. § 45). He appears to have been for the time repressed by Antipater; but after the death of Alexander (B. C. 323), we find him again in arms, and opposing Lysimachus, the new governor of Thrace, with an army of 20,000 foot and 8000 horse. An obstinate struggle ensued, without any decisive result; and both parties withdrew, we are told, to prepare for a renewal of the contest. (Diod. xviii. 14.) No further account of this has been transmitted to us, but it is clear that Seuthes was ultimately compelled to acknowledge the authority of Lysimachus. In B. C. 313, however, he took advantage of the war between the Thracian king and Antigonus to declare in favour of the latter, and occupied the passes of Mount Haemus with an army, but was once more defeated by Lysimachus, and finally reduced to submission. (Id. xix. 73.) [E. H. B.]

SE'XTIA. 1. The wife of Mamercus Aemilius Scaurus, who killed herself, along with her husband, in A. D. 34. (Tac. *Ann.* vi. 29). [Vol. III. p. 733, a.]

2. The mother-in-law of L. Antistius Vetus, along with whom she was put to death by Nero in A. D. 65 (Tac. *Ann.* xvi. 10, 11).

SE'XTIA GENS, plebeian. This name is frequently confounded with that of Sestius [SESTIA GENS.] On coins we find only Sestius, never Sextius. The first member of the Sextia gens who obtained the consulship was L. Sextius Sextinus Lateranus in B. C. 366, who was the first plebeian that obtained this honour, after one place in the consulship was secured for the plebeian order, by the Licinian laws [LATERANUS]. The only other person in the gens who was consul under the republic was C. Sextius Calvinus, in B. C. 124 [CALVINUS]; but the names of a few Sextii appear on the consular Fasti in the imperial period. Most of the Sextii are mentioned without any cognomen: they are given below. [SEXTIUS.]

SEXTI'LIA. 1. A Vestal virgin, was condemned of incest, and buried alive in B. C. 273. (Liv. *Epit.* 14).

2. The mother of the emperor Vitellius, was a virtuous Roman matron of the old school. She lived to see her son emperor, but died a few days before his fall. (Tac. *Hist.* ii. 64, 89, iii. 67; Suet. *Vitell.* 3.)

SEXTI'LIA GENS, plebeian, is first mentioned in B. C. 379, when one of its members was consular tribune. The gens, however, never obtained much distinction, and their name does not once occur on the Consular Fasti. Towards the end of the republic, and under the empire, we meet with a few Sextilii, with cognomens, which are given below; but the gens was not divided into families with distinctive surnames.

SEXTI'LIUS. 1. C. SEXTILIUS, consular tribune B. C. 379, in which year an equal number of patricians and plebeians were elected to the office. (Liv. vi. 30.)

2. L. SEXTILIUS, one of the triumviri nocturni, was accused by the tribunes of the plebs, and condemned, with his two colleagues, because they had come too late to put out a fire in the Via Sacra. (Val. Max. viii. 1. damn. 5).

3. M. SEXTILIUS, of Fregellae, assured the consuls in the second Punic war, B. C. 209, that eighteen of the Roman colonies were ready to furnish the state with soldiers, when twelve had refused to do so. (Liv. xxvii. 9, 10).

4. SEXTILIUS, governor of the province of Africa in B. C. 88, forbade Marius to land in the country. (Plut. *Mar.* 40; Appian, *B. C.* i. 62, where he is called *Sextius*).

5. SEXTILIUS, an Etruscan, betrayed C. Julius Caesar Strabo to the assassins of Marius and Cinna, in B. C. 87, although he had been previously defended by Caesar, when accused of a very grave offence. (Val. Max. v. 3. § 3; Cic. *de Orat.* iii. 3).

6. SEXTILIUS, a legatus of L. Lucullus, in the Mithridatic war, was sent to attack Tigranocerta. (Appian, *Mithr.* 84.)

7. SEXTILIUS, a praetor carried off by the pirates, shortly before Pompey was appointed to the command of the war against them. (Plut. *Pomp.* 24; comp. Appian, *Mithr.* 93; Cic. *pro Leg. Manil.* 12.)

8. A. SEXTILIUS, spoken of in Cicero's oration for Flaccus (c. 15) as "homo improbus," appears to have been a negotiator or money-lender in Acmonia, a town in the Greater Phrygia.

9. C. SEXTILIUS, the son of the sister of M. Lurco, a man "et pudens et constans et gravis." (Cic. *pro Flacc.* 36.) He may perhaps be the same as the praetor Sextilius mentioned by Varro (*R. R.* i. 1 § 10).

10. P. SEXTILIUS, quaestor B. C. 61. (Cic. *pro Flacc.* 13.)

11. Q. SEXTILIUS, a friend of Milo. (Cic. *ad Q. Fr.* ii. 1. § 3.)

12. SEXTILIUS ANDRO, of Pergamum. (Cic. *pro Flacc.* 34.)

SEXTI'LIUS HENA, of Corduba in Spain, a Roman poet of no great merit, wrote a poem on the death of Cicero, of which the first line is quoted by M. Seneca. (*Suas.* 6, pp. 45, 46, ed. Bip.)

SEXTI'LIUS FELIX. [FELIX.]

SEXTI'LIUS RUFUS. [RUFUS.]

SE'XTIUS. Some persons whose names occur under this form in several editions of the ancient writers, are given under SESTIUS.

1. SEXTIUS, tribune of the plebs B. C. 414, proposed that a colony should be sent to Bolae. (Liv. iv. 49.)

2. M. SEXTIUS SABINUS, plebeian aedile B. C. 203, and praetor in the following year, B. C. 202, when he obtained Gaul as his province. (Liv. xxx. 26, 27.)

3. SEXTIUS, quaestor of the consul L. Calpurnius Bestia, in Numidia, B. C. 111. (Sall. *Jug.* 29.)

4. P. SEXTIUS, praetor designatus B. C. 100, was accused of bribery by T. Junius, and condemned. (Cic. *Brut.* 48.)

5. SEXTIUS, the proximus lictor of C. Verres, in Sicily, and his favourite executioner. (Cic. *Verr.* iii. 67, v. 45, 54.)

6. P. SEXTIUS BACULUS, a primipili centurio in Caesar's army in Gaul, distinguished himself on many occasions by his great bravery. (Caes. *B. G.* ii. 25, iii. 5, vi. 38.)

7. T. SEXTIUS, one of Caesar's legates in Gaul, took an active part in the campaign against Vercingetorix in B. C. 52, and was stationed for winter-quarters, with one legion, among the Bituriges (Caes. *B. G.* vi. 1, vii. 49, 90). On the death of Julius Caesar in B. C. 44, Sextius was in possession of the province of Numidia, or New Africa, while Q. Cornificius held that of Old Africa. The two governors became involved in war with one another, the causes and details of which are related differently by Appian and Dion Cassius. The latter writer represents Sextius as governing New Africa for Antony, and Cornificius Old Africa for Octavian; and Appian at one time speaks of Sextius as holding his province for one triumvir, and at another time for the other. But the real fact seems to have been that Sextius availed himself of the troubles in Italy to extend his own power in Africa, and, accordingly, in the name of the triumvirs, required Cornificius, who was a partizan of the senate, to evacuate his province. Upon the refusal of the latter, Sextius marched against him. He was at first unsuccessful, but eventually defeated and slew Cornificius, and thus obtained possession of both provinces (Dion Cass. xlviii. 21; Appian, *B. C.* iii. 85, iv. 53—56; Liv. *Epit.* 123). In the new division of the Roman provinces after the battle of Philippi, B. C. 42, Octavian obtained New Africa; and Sextius was therefore ordered by L. Antonius to hand over this province to C. Fango,

the legate of Octavian. He obeyed, but still remained in Old Africa, hoping that the present harmony between Octavian and Antony would not be of long continuance. He had not to wait long; for on the breaking out of the Perusinian war, soon afterwards, Fulvia and L. Antonius urged him to take possession of New Africa. He accordingly marched against Fango, whom he defeated and drove into the hills, where he put an end to his life [FANGO]. Thus Sextius again obtained the command of both provinces, but he was unable to keep them long; since Lepidus, after the conclusion of the Perusinian war, received both Old and New Africa as his share of the Roman world, and landed in the country with an army of six legions. Sextius could not resist this force, and accordingly resigned the government to the triumvir. (Dion Cass. xlviii. 22—24; Appian, *B. C.* v. 12, 26, 75.)

8. SEXTIUS NASO, B. C. 44. [NASO.]

9. Q. SEXTIUS, one of the conspirators against Q. Cassius Longinus, quaestor of Further Spain, in B. C. 48. On the suppression of the conspiracy, he purchased his life from Longinus, by giving him a sum of money (Hirt. *B. Alex.* 55). He is called M. Silius by Valerius Maximus (ix. 4. § 2).

10. Q. SEXTIUS, a contemporary of Julius Caesar, and a Stoic philosopher, whose praises are frequently celebrated by Seneca. The latter particularly admired one of his works (Senec. *Ep.* 64). For further information respecting him see Senec. *Ep.* 73, 98, *de Ira*, iii. 36, and SEXTUS, No. 11.

SE'XTIUS PACONIA'NUS. [PACONIANUS.]

SEXTUS (Σέξτος), Greek writers. 1. AFRICANUS or LIBYCUS (Λίβυς), a philosopher mentioned by Suidas and Eudocia (*s. v.*), who ascribe to him Σκεπτικὰ ἐν βιβλίοις ι', *Sceptica in Libris decem*, καὶ Πυῤῥώνεια, *Pyrrhonia*, thus evidently confounding him with Sextus Empiricus; or, which is more probable, speaking altogether of Empiricus, but under an unusual and probably inaccurate name. [SEXTUS EMPIRICUS.]

2. AFRICANUS. [AFRICANUS, SEXTUS JULIUS.]

3. Of Chaeroneia, a Stoic philosopher, nephew of Plutarch, and one of the instructors of the emperor Marcus Aurelius (Jul. Capitolin. *Vita M. Antonin. Philos.*; Suid. *s. v.* Μάρκος; comp. Antonin. *De Rebus suis*, i. 9). According to Suidas it was during the reign, and indeed in the latter part of the reign of Marcus, and when Sextus was teaching at Rome, that the emperor attended his instructions. He is perhaps the "Sextus the Philosopher," mentioned by Syncellus as flourishing under the reign of Hadrian. Suidas (*s. v.* Σέξτος Χαιρωνεύς) confounds the nephew of Plutarch with a contemporary or nearly contemporary philosopher, Sextus Empiricus [SEXTUS EMPIRICUS]: and this confusion, into which several modern critics have also fallen, makes it difficult to determine to which of the two the particulars mentioned by him in the article are to be referred. When he states that Sextus was the disciple of Herodotus of Philadelphia, and was so high in the favour of the emperor Marcus Aurelius, that he was invited to share with him the judgment-seat, it is probable that our Sextus is spoken of. To him also we may suppose the account to refer, that an impostor, who resembled him in features, attempted to personate him, and thus to obtain possession of his honours and property. The impostor is said to have been discovered, through his ignorance of Greek learning, by the emperor Pertinax. Suidas ascribes to our Sextus two works, Ἠθικά, *Ethica*, and Ἐπισκεπτικά, βιβλία δέκα, *Episceptica* (for which some propose to read Σκεπτικά, *Sceptica*, or ἔτι Σκεπτικά), *Libris decem*. Menage (vid. Kuster, *Not. in Suid.*) suspects that the mention of the second work has been inserted by some transcriber, who confounded the two Sexti above mentioned; but the mistake (if such it be) is probably to be attributed to Suidas himself or the authority from whom he took it, for we find it also in the *Ionia* of the empress Eudocia. But it is not impossible that one, perhaps both of these titles, were intended to apply to certain Διαλέξεις, *Dissertationes*, written in the Doric dialect, and which Fabricius describes as *Dissertationes Antisceplicae*. They are five in number, and very short. The subjects are:—1. Περὶ ἀγαθοῦ καὶ κακοῦ, *De Bono et Malo*. 2. Περὶ καλοῦ καὶ αἰσχροῦ, *De Honesto et Turpi*. 3. Περὶ δικαίου καὶ ἀδικοῦ, *De Justo et Injusto*. 4. Περὶ ἀληθείας καὶ ψεύδους, *De Veritate et Falsitate*. 5. *An Virtus et Sapientia doceri possint*. These were published by Hen. Stephanus (Henri Etienne), among the *Fragmenta Pythagoraeorum*, without an author's name; and appeared, still anonymously, but with a Latin version and notes, by John North, in the *Opuscula Mythologica*, *Physica*, *Ethica*, of Gale, 8vo. Cambridge, 1670, and Amst. 1688. John North, in his first note, asserts that the author's name was Mimas, founding his assertion on a passage in the fourth *Dissertatio*, of which the reading has since been corrected. They were again printed, with North's version, but without his notes, by Fabricius (*Biblioth. Graec.* vol. xii. p. 617, ed. vet.). These dissertations, it has been conjectured, were written by Sextus of Chaeroneia: but whether the conjecture is well founded, and if so, whether they are the Ἠθικά or the Ἐπισκέπτικά of Suidas, is altogether uncertain. (Fabric. *Bibl. Graec.* vol. v. p. 528, note b., ed. Harles; Idem, *Notas in Testimonia praefixa Operibus Sex. Empirici.*)

4. CHRISTIANUS, a CHRISTIAN writer of the reign of Severus who wrote a work Περὶ ἀναστάσεως, *De Resurrectione*, which has long been lost. (Euseb. *H. E.* v. 27; Hieron. *De Viris Illustrib.* c. 50; Fabric. *Bibl. Graec.* vol. vi. p. 746, ed. Harles, and vol. xii. p. 615, ed. vet.)

5. EMPIRICUS. [See below, SEXTUS EMPIRICUS.]

6. GRAMMATICUS, a Greek grammarian, otherwise unknown, cited by the scholiast on Homer, *Il.* λ. 155, p. 270, ed. Villoison.

7. JULIUS AFRICANUS. [AFRICANUS, SEX. JULIUS.]

8. LIBYCUS. [No. 1; and SEXTUS EMPIRICUS, below.]

9. MEDICUS. [See below, SEXTUS EMPIRICUS.]

10. PLATONICUS. [PLACITUS.]

11. PYTHAGORAEUS; otherwise SEXTIUS, SIXTUS, or XYSTUS. There is extant a little book of moral and religious aphorisms, translated by Rufinus into Latin, and probably interpolated by the translator, who is known to have been sufficiently unscrupulous in such matters, and who has admitted, in his preface to the work, that he had made certain additions from the advice of a religious father to his son, "electa quaedam religiosi parentis ad filium." The author is called by Rufinus in the preface, Sixtus; and Rufinus adds that he was identified by some persons with Sixtus, bishop of

Rome and martyr; but it is to be observed that Rufinus does not express any opinion of his own as to their identity. Whether he meant Sixtus I., who was bishop early in the second century, and whose martyrdom is doubtful, or Sixtus II., who lived about the middle of the third century, and was certainly a martyr, is not clear. Origen, however, twice (*Contra Celsum*, lib. viii. c. 30, and *In Matt.* tom. xv 3, vol. i. p. 763, vol. iii. p. 654, ed. Delarue) cites the *Gnomae* s. *Sententiae* of Sextus (Γνῶμαι Σέξτου), as a work well known among Christians; but he does not mention either the episcopal rank or the martyrdom of the writer, whom, therefore, we can hardly identify with Sixtus I. And as Origen makes no reference to his being a contemporary writer, and speaks of his book as already in extensive circulation, it is difficult to suppose him to have been Sixtus II., whose elevation to the episcopate and martyrdom were a few years subsequent to Origen's own death. It is not clear whether Origen regarded Sextus as a Christian. Jerome cites the *Sententiae* of Xystus (as he writes the name, *Adv. Jovinian.* lib. i. c. 49, and *In Ezekiel.* c. xviii. vs. 5, 6, seq.), enumerating him in one place among writers, all the rest of whom are heathens, and in the other place he expressly calls him a Pythagorean. In two other places he charges Rufinus with prefixing the name of a martyr and bishop to the productions of "a Christ-less and heathenish" (absque Christo et ethnici), and in another place, a "most heathenish" (gentilissimi) man (Hieron. *In Jerem.* c. xxii. vs. 24, 25. &c., and *Ad Ctesiphont.* c. 3, *Epist.* 43, ed. Benedict., 133, ed. Vallars.). Augustin, who had at first admitted the identity of the author of the *Sententiae* with one of the Sixti, bishops of Rome, afterwards retracted his opinion (comp. *De Natura et Gratia*, c. 77, and *Retractat.* lib. ii. c. 42). Pelagius (apud August. *Retractat. l. c.*) appears to have admitted the identity, and a Syriac version, perhaps made from the Latin of Rufinus, which appears to have been extant in the time of Ebed-Jesu, A. D. 1300 (Assemani, *Bibl. Orient.* vol. i. p. 429), still bears the name of "Mar Xystus Episcopus Romae." Maximus the Confessor, in the seventh century (*Schol. ad Dionys. Areop. Mysticum Theologiam*, cap. 5, apud *Opp. Dionys.* vol. ii. p. 55, ed. Antwerp, 1634), applies to our Sextus the epithet ἐκκλησιαστικὸς φιλόσοφος, "Ecclesiasticus Philosophus;" and Damascenus, in the eighth century (*Sacra Parallela*, *Opera*, vol. ii. p. 362, ed. Lequien), calls him Ζέξτου Ῥωμ., Zestus of Rome. Gennadius (*De Viris Illustrib.* c. 17) merely calls the work "*Xysti Sententiae.*" In the *Decretum* ascribed to Pope Gelasius the work is mentioned as reputed to be by Saint Xystus, but is declared to be spurious, and to have been written by heretics. In the anonymous Appendix to the *De Scriptorib. Ecclesiasticis* of Ildefonsus of Toledo, it is ascribed to Sixtus of Rome without hesitation. The testimony of the ancients as to the authorship is thus doubtful. An opinion mentioned by, and therefore older than, Rufinus (who was unjustly charged with fraud in the matter by his bitter enemy Jerome, and the charge has been repeated from age to age), ascribed it to Pope Sixtus, and the opinion was held by some persons, perhaps by most, in subsequent ages. Jerome appears to have first ascribed it to a heathen author; and Jerome's opinion, which would have had more weight but for his eagerness to fasten a charge of fraud upon Rufinus, was taken, perhaps without examination, by Augustin. Modern critics have been divided; some (e. g. Siberus) retain the opinion which identifies the author with Pope Sixtus II.; others (e. g. Lequien, *Not. ad Damascen. l. c.*) regard the author as at any rate a Christian: but Gale, Mosheim, Brucker (*Hist. Philos.* period ii. pars i. lib. i. cap. ii. sect. ii. § 34), Fontanini (*Hist. Litt. Aquileiensis*, p. 302, &c.), to whom we have been much indebted, and Fabricius, identify the author with the elder Quintus Sextius (Quinti Sextii Patris), a Roman philosopher, mentioned with great encomiums by Seneca (*Epistol.* 64, c. 2). Seneca delighted much in a work of this Sextius, the title of which he does not give, but which he praises as written with great power. "Quantus in illo, Dii boni, vigor est, quantum animi! Hoc non in omnibus philosophis invenies. Quorumdam scripta clarum habent tantum nomen, caetera exsanguia sunt. Instituunt, disputant, cavillantur, non faciunt animum quia non habent. Quum legeris Sextium dices, Vivit, viget, liber est, supra hominem est; dimittit me plenum ingentis fiduciae. In quacunque positione mentis sim, quum hunc lego, fatebor tibi, libet omnes casus provocare, libet exclamare, Quid cessas, Fortuna? congredere! paratum vides" (ibid.). It is observable that Seneca speaks of Sextius as a Stoic in reality but not in name. From other Epistles of Seneca (lix. 6, lxiii. 11, 13, xcviii. 13, cviii. 17, and from his *De Ira*, ii. 36, iii. 36) we learn that Sextius, though born of an illustrious family, had declined the dignity of senator when offered him by Julius Caesar; that he abstained from animal food, though for diffesent reasons than those ascribed to Pythagoras; that he subjected himself to a scrupulous self-examination at the close of each day; and that his philosophy, though expressed in the Greek language, was of Roman severity:—"Sextium ecce... virum acrem, Graecis verbis, Romanis moribus, philosophantem." It appears that Sextius attempted, but in vain, to found a school of philosophy combining some features of the Pythagoreans with others of the Stoics; and which was consequently classed sometimes with one, and sometimes with the other of those sects. Seneca (*Natur. Quaest.* vii. 32) says, "Sextiorum nova et Romani roboris secta, inter initia sua, quum magno impetu coepisset, exstincta est." "Xystus Pythagoricus philosophus" is recorded in Jerome's version of the *Chronicon* of Eusebius as flourishing at the time of Christ's birth. He is also mentioned by Plutarch (*De Profect. Virtut. Sentent. Opp.* vol. vi. p. 288, ed. Reiske), and by the elder Pliny (*H. Nat.* xviii. 68, alibi).

The contents of the *Sententiae* harmonize, on the whole, sufficiently well with this supposition of their authorship; the portions which seem to approximate most closely to the morality of the Christian religion, may perhaps have been interpolated or altered by Rufinus. The question of authorship, however, cannot be regarded as settled. There is difficulty in believing that a work once established in reputation as the work of a heathen writer, could have come to be so generally regarded as of Christian origin; though perhaps the difficulty would be somewhat diminished by the suggestion, that the work in its present form is not an original work of Sextius, but a selection of apophthegms culled from his writings, and that possibly by a Christian. The MSS. of the work vary very much both in the number and order of the aphorisms.

The first edition of the *Sententiae* is that of Sym-

phorianus Champerius, 4to. Lyon, 1507, under the title of *Enchiridion Sixti Philosophi Pythagorici*. The volume contains various pieces, of which the first is the work of Champerius, *de Quadruplici Vita*. This edition is incorrectly described by Fabricius as entitled *Sixti* s. *Xysti Annulus*. The title *Annulus* was given to the work by Rufinus, as equivalent to the Greek *Enchiridion* (*Hand-book*), because it should be always "in manibus," in (or on) the hands. The text of Champerius is said by Fontanini to be from one of the best MSS. The *Sententiae* were again printed at Wittenberg, 4to. 1514, with the *Aurea Carmina* of Pythagoras; and again with various other pieces, by Beatus Rhenanus, 4to. Basil. 1516, under the title of *Xysti Pythagorici Sententiae*. Various editions followed, but they omitted Rufinus's *Prologue*. The work was also comprehended in the various editions of De la Bigne's *Bibliotheca Patrum*, where it appears as the work of Pope Sixtus, down to the Lyon edition of 1677. It was included, still without the *Prologue*, in the *Opuscula Mythologica, Ethica, et Physica* of Gale, 12mo. Cambridge, 1670, 8vo. Amsterdam, 1688. The text of Rhenanus was reprinted, with *Observationes*, designed to vindicate the title of Pope Sixtus II. to the authorship, by Urbanus Godofredus Siberus, 4to. Lipsiae, 1725. The original Greek of some of the *Sententiae* has been traced in Origen, Nilus, Maximus, in the *Sententiae* of Demophilus and Democrates, and in Stobaeus. An edition of the Latin text with a French version was published, 12mo. Paris, 1843, by Le Comte C P. de Lastayrie, with the view of showing that as pure and elevated morality was to be found elsewhere as in the Christian Scriptures: the editor seems to have forgotten that the unsettled authorship of the work, and the interpolations of Rufinus rendered the work unsuitable for his purpose. (Fabricius, *Bibl. Graec.* vol. i. p. 870, &c.; Fontanini, Brucker, *ll. cc.*; Gale, *Praefat. ad Opusc. Mythologica*, &c.) [J. C. M.]

SEXTUS EMPI'RICUS, was a physician, and received his name Empiricus from belonging to the school of Empirici. He was a pupil of Herodotus of Tarsus (Diog. Laërt. ix.; Timon), who was a physician, and apparently a contemporary of Galen. Sextus may, therefore, have lived in the first half of the third century of the Christian aera. Nothing is known of his life. He belonged to the Sceptici.

Two works of Sextus are extant. The Πυῤῥώνιαι Ὑποτυπώσεις ἢ σκεπτικὰ ὑπομνήματα, contains the doctrines of the Sceptici, in three books. The second work, entitled, Πρὸς τοὺς μαθηματικοὺς ἀντιῤῥητικοί, against the Mathematici, in eleven books, is an attack upon all positive philosophy. The first six books are a refutation of the six sciences of grammatic, rhetoric, geometry, arithmetic, astrology, and music. The remaining five books are directed against logicians, physical philosophers, and ethical writers, and form, in fact, a distinct work, which may be viewed as belonging to the Ὑποτυπώσεις. The two works are a great repository of doubts; the language is as clear and perspicuous as the subject will allow.

H. Stephens published the first Latin translation of the *Hypotyposes*, in 1562, 8vo. The first Latin translation of the work against the Mathematici is by G. Hervet, Antwerp and Paris, 1569, 1601, fol. The first edition of the Greek text of both works was that of Paris, 1621, fol.; but Geneva is often stated to be the place of publication: it is probable that some copies were printed with Paris on the title page, and others with Geneva. The second edition was that of J. A. Fabricius, Leipzig, 1718, fol. which contains the Latin version and some emendations; but the text has not yet been revised with sufficient care. The edition of J. G. Mund is a reprint of the text of Fabricius, with a commentary; but only one part has appeared, which contains the text of the *Hypotyposes*, Halle, 1796, 4to. Buhle translated the *Hypotyposes*, Lemgo, 1801, 8vo. There is a French translation of the *Hypotyposes*, in 1725, 12mo., which was probably published at Amsterdam. The anonymous translator is said to be the Sieur Huart, a teacher of mathematics; but the translation is not highly spoken of.

None of the medical works of Sextus are extant, though it appears from his own writings that he did write on medical subjects.

Sextus is the only Greek sceptic whose complete works we possess; and we may probably assume that he has collected all that could be said against the Dogmatici, and all that the Sceptici had to say for themselves. He does not present what he says as his own, but as the exposition of the sceptical school. Ritter (*Gesch. der Philosophie*, vol. iv. p. 299, &c.) has a long dissertation on Sextus, which as usual is not favourable. His philosophy of negations is certainly not satisfactory, nor is Ritter's judgment on Sextus. Much that he finds fault with, is precisely that which some thinkers will set a value on. The chief objection that Ritter makes against him is, that he does not keep his exposition of Scepticism free from such assertions as destroy Scepticism itself. He "denies that there is any general moral rule of life which can be prescribed (*Adv. Math.* xi. 203), because every man must order his life according to chance and circumstances, whereas, however, this general rule of life is excepted, that a man must direct himself according to circumstances." But it seems no contradiction to say that there is no general rule to guide us in all circumstances, and yet to say that we must do as well as we can without such a rule. Sextus maintains that scepticism alone can make a man happy, because it teaches that nothing is naturally (φύσει) good or bad (*Adv. Math.* xi. 208). The meaning of the proposition depends on the meaning that is to be given to Nature, that much abused word. Nature is nothing more than the constitution of all things by the will of God; and the notion of good and bad, which is a notion of limited practical application, is not applicable to the general constitution of all things. Such contradictions as these, however, though in truth they do not necessarily involve contradictions, Ritter observes, are only in part to be attributed to the unskilfulness of Sextus: the greater part are to be attributed to the direction that Greek scepticism in general took, or to its tendency particularly among the later Sceptici.

Ritter considers that the old sceptical objections were mainly designed to oppose the reasons founded on the intellect to the purely sensuous view of things. But the objections of the Sceptici, as they appear in Sextus, are solely directed against philosophical systems: the Sceptici are disposed to consider phaenomena as true for practical purposes, but to reject all scientific investigation of them as idle inquiries. Accordingly, they assume a kind of prac-

tical art, which is based on experience; and admit that a useful art of life may be derived from the observation of many particular cases. (*Adv. Math.* viii. 8.)

It is an exemplification of the nature of the sceptical doctrines, as exhibited by Sextus, that the objections to mathematical science are not directed against reckoning by number and against mensuration, but against the scientific form of mathematics, and mainly against its fundamental notions; against the admissibility of proof, and against axioms, against the notion of body, divisibility into equal parts, and the like. The object of the modern scepticism thus appears to be to stop all progress in science which has not utility for its object, and to treat it as a pestilent luxury; in which view there is both wisdom and folly; wisdom, inasmuch as some purpose of utility is the end of all science, and folly, inasmuch as utility is not always best attained by proceeding directly towards it. The Sceptici did not go so far as to deny that much useful knowledge was traditional, and might be communicated by speech and writing; for no man's sole experience is sufficient to give him all useful knowledge.

Ritter admits that the Sceptici have urged many things that are well worthy of consideration, both against the form and the matter of the sciences; and this is true. Their notion of the relation of cause and effect was connected with their notion of the being of God, whom they acknowledged to be the supreme activity (Pyrrh. *Hyp.* iii. 2, δραστικώτατον αἴτιον). They showed clearly the contradictions which existed in all attempts to define the nature of God after the measure of human notions: that passions and motives are attributed to him, which passions and motives imply some change in the patient, and this is inconsistent with the nature of God. Even the attributing of particular virtuous qualities to God is an inconsistency, inasmuch as God, a perfect being, cannot be said to exercise virtues which in themselves imply the possibility of vice. The sum of their objections, properly viewed, is this, that God is incomprehensible.

It is difficult to form a just estimate of the value of what Sextus has collected. A good translation and a careful analysis of the work would be worth a man's labour. The sceptical arguments were directed against proof; but there is evidence which is not demonstration, and yet is sufficient, not only for practical purposes, but for a philosophical conviction. All conviction is not and cannot be founded on demonstration. The ultimate truths do not, in their nature, admit of demonstration, for there is nothing from which the demonstration can proceed. If a man, then, cannot have a conviction of these ultimate truths, he must reject them, or live in doubt. [G. L.]

SEXTUS RUFUS. Onuphrius Panvinius published at Frankfort in 1558, along with his work on the Roman Republic, a tract bearing the name of *Sextus Rufus*, and entitled *De Regionibus Urbis Romae*, which he professed to have found in an ancient MS. It corresponds closely with the catalogue of Publius Victor [VICTOR], but is less complete, and is much mutilated. The MS. of Panvinius has disappeared, and no codex containing either of these productions is known to exist of a date earlier than the fifteenth century. They are believed by the best topographers to have been compiled at a late period, are not regarded as documents of authority, and have even been stigmatised as modern forgeries. Biondo Flavio, in his *Roma Instaurata* (Veron. 1482), quotes from an old description of Rome by *Sextus Ruffus Vir Consularis*, a copy of which he had seen in the library attached to the monastery of Monte Casino. There can be little doubt that the piece thus described is the same with that printed by Panvinius; but there are no grounds whatever for establishing a connection between this personage, whoever he may have been, and Sextus Rufus the historian.

The *De Regionibus* will be found in Graevius, *Thesaurus Antiquitatum Romanarum*, vol. iii. p. 25, and was published separately with notes by Münnich, 8vo. Hannov. 1815.

(See the remarks on the *Regionarii* appended to Mr. Bunbury's paper on the Topography of Rome, in the tenth number of the Classical Museum, p. 373.) [W. R.]

SEXTUS RUFUS. The name prefixed to an abridgment of Roman History, entitled *Sexti Rufi Breviarium de Victoriis et Provinciis Populi Romani*, executed by command of the emperor Valens, to whom it is dedicated. The prince had instructed the author to be brief (*brevem fieri Clementia tua praecepit*), and the injunction was most scrupulously obeyed, for the events of more than eleven hundred years, from the foundation of the city until the death of Jovianus, are compressed within the limits of twenty-eight short chapters, couched in plain and unpretending language. A more lofty exposition, however, of contemporary achievements is promised in the concluding sentence, "Quam magno deinceps ore tua, O princeps invicte, facta inclita sunt personanda? quibus me, licet imparem dicendi nisu, et aevo gravior, praeparabo;" but whether this project was ever carried into effect we have no means of discovering, since nothing is known with regard to the personal history of the writer.

The *Breviarium* was first printed by Sixtus Ruesinger at Rome, about 1470, and many editions appeared before the close of the fifteenth century. The text was established upon a satisfactory basis by Cuspinianus, who collated many MSS. and published it with annotations in his *Commentaria de consulibus Romanis*, fol. Francf. 1601. Since that time it has generally been included in the larger editions of Eutropius, and of the minor Roman historians. A new recension, by Raffaello Mecenate, from the Vatican and other MSS., was published at Rome, 8vo. 1819. [W. R.]

SIBU'RIUS, a physician of Burdigala (*Bourdeaux*) in the fourth century after Christ, mentioned, along with Ausonius and Eutropius, by Marcellus Empiricus (*De Medicam.* praef. p. 242), as being one of his fellow-citizens and immediate predecessors. He wrote a pharmaceutical work, which is noticed by Marcellus, but is not now extant. Fabricius (*Bibl. Gr.* vol. xiii. p. 423, ed. vet.) conjectures that in the passage referred to we should read *Scribonius* idstead of *Siburius*: but this is certainly an oversight; as 1. Scribonius is mentioned (by the name *Designatianus*) as a different person in a former clause of the same sentence; 2. he lived in the first century, not in the fourth; and 3. there is no reason for believing that he was a native of Bourdeaux. [W. A. G.]

SIBYLLA (Σίβυλλα) is the name by which several prophetic women are designated who occur

in various countries and at different times in antiquity. The name is said to be formed from Διὸς and βουλή, so that it would signify the counsel of Zeus (Plut. *Phaedr.* p. 244; Serv. *ad Aen.* iii. 445). The first Sibyl, from whom all the rest are said to have derived their name, is said to have been a daughter of Dardanus and Neso. Some authors mention only four Sibyls, the Erythraean, the Samian, the Egyptian and the Sardian (Aelian, *V. H.* xii. 35); but it was more commonly believed that there were ten, namely the Babylonian, the Libyan, the Delphian (an elder Delphian, who was a daughter of Zeus and Lamia, and a younger one, Paus. x. 12. § 1), the Cimmerian, the Erythraean (here too we find an elder and a younger one, who is called Herophile, Strab. xiv. p. 645), the Samian, the Cumaean (who is sometimes identified with the Erythraean, Aristot. *Mirab.* 97), the Hellespontian or Trojan (comp. Tibull. ii. 5. 19), the Phrygian and the Tiburtine (Paus. x. 12; Lactant. *Instit.* i. 6). The most celebrated of these Sibyls is the Cumaean, who is mentioned under the names of Herophile, Demo, Phemonoë, Deiphobe, Demophile, and Amalthea (Paus. *l. c.*; Serv. *ad Aen.* iii. 445, vi. 72; Tibull. ii. 5. 67; Suidas, *s. v.*). She was consulted by Aeneas before he descended into the lower world (Ov. *Met.* xiv. 104, &c., xv. 712; Virg. *Aen.* vi. 10). She is said to have come to Italy from the East (Liv. i. 7), and she is the one who, according to tradition, appeared before king Tarquinius, offering him the Sibylline books for sale (Plin. *H. N.* xiii. 28; Gell. i. 19). Pausanias also mentions a Hebrew Sibyl of the name of Sabbe, who is called a daughter of Berosus and Erymanthe. [L. S.]

SIBY'NTIUS (Σιβύντιος), a reader and a slave of the orator Theodectes of Phaselis, who died before B. C. 333, was the first slave who professed the art of oratory. He wrote some works on rhetoric, which are mentioned by Suidas (*s. v.*) (Comp. Westermann, *Geschichte der Griech. Beredsamkeit*, § 50, n. 6.)

SIBY'RTIUS (Σιβύρτιος), a Macedonian officer in the service of Alexander the Great, who was appointed by him, on his return from India (B. C. 326), governor of the province of Carmania. This post he shortly after exchanged for the more important satrapy of Arachosia and Gedrosia, to which he succeeded on the death of Thoas (Arrian, *Anab.* vi. 27; Curt. ix. 10. § 20). At the death of Alexander, Sibyrtius, in common with most of the other governors of the remote eastern provinces, retained possession of his satrapy, which was again confirmed to him in the second partition at Triparadeisus, B. C. 321 (Diod. xviii. 3; Justin, xiii. 4; Arrian, *ap. Phot.* p. 71, b.; Dexippus, *ibid.* p. 64, b.). In the subsequent divisions which arose among the eastern satraps, Sibyrtius was one of those who supported Peucestes against Python and Seleucus, and afterwards accompanied that leader when he joined Eumenes in Susiana, B. C. 317. His attachment was, however, to Peucestes, and not to Eumenes, and in the intrigues of the former against his commander-in-chief, Sibyrtius supported him so strongly that he incurred the especial resentment of Eumenes, who threatened to bring him to trial; a fate from which he only escaped by a hasty flight. But this open rupture with Eumenes had the advantage of securing him the favour of Antigonus, who, after the defeat of his rival, confirmed Sibyrtius in his satrapy, and placed under his command a large part of the select body of troops termed Argyraspids; a measure adopted with the ostensible object of guarding these provinces against the neighbouring barbarians, but in reality with a view to the gradual destruction of the troops in question, whose turbulent and disaffected spirit was well known. (Diod. xix. 14, 23, 48; Polyaen. iv. 6. § 18.) No further mention is found of Sibyrtius. [E. H. B.]

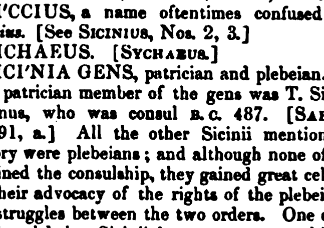
SICA'NUS (Σικανός), son of Execestus, was one of the three generals of the Syracusans (Hermocrates being another), who were appointed at the time of the Athenian invasion, B. C. 415. In B. C. 413, after the repulse of the Athenians from Epipolae, he was sent with 13 ships to Agrigentum, to endeavour to obtain assistance; but, before he could reach the city, the party there, which was favourable to the Syracusans, was defeated and driven out. In the sea-fight of the same year, in which the Athenians were conquered and Eurymedon was slain, Sicanus, according to Diodorus, was the author of the plan for setting fire to the enemy's ships, which had been driven into the shallow water near the shore; and shortly after we find him commanding one wing of the Syracusan fleet in the last and decisive defeat of the Athenians in the great harbour of Syracuse. (Thuc. vi. 73, vii. 46, 50, 53, 70; Diod. xiii. 13.) [E. E.]

SICCA, a friend of Cicero, who took refuge at his estate at Vibo, in the country of the Bruttii, when he left Rome in B. C. 58. Here he received intelligence of his banishment, and forthwith set out for Brundisium, where he expected to meet Sicca, but was disappointed, as Sicca had left Brundisium before he arrived there. (Cic. *ad Att.* iii. 2, 4, *ad Fam.* xiv. 4. § 6). Plutarch (*Cic.* 32) appears to refer to the same person, but calls him Οὐίβιος Σικελὸς ἀνήρ, "Vibius, a Sicilian," as if he had mistaken the name *Sicca*; but he relates that this Vibius refused Cicero hospitality at Vibo. Sicca is next mentioned at the breaking out of the civil war in B. C. 49, when L. Domitius sent him with a letter and orders to Pompey. In B. C. 44 Cicero again took refuge in Sicca's house at Vibo. (Cic. *ad Att.* viii. 12, c. xii. 23, xiv. 19, xvi. 6, 11.)

SI'CCIUS, a name oftentimes confused with *Sicinius*. [See SICINIUS, Nos. 2, 3.]

SICHAEUS. [SYCHAEUS.]

SICI'NIA GENS, patrician and plebeian. The only patrician member of the gens was T. Sicinius Sabinus, who was consul B. C. 487. [SABINUS, p. 691, a.] All the other Sicinii mentioned in history were plebeians; and although none of them obtained the consulship, they gained great celebrity by their advocacy of the rights of the plebeians in the struggles between the two orders. One or two of the plebeian Sicinii bore cognomens, which are given below. There are a few coins of this gens,



COIN OF THE SICINIA GENS.

of which a specimen is given on the preceding page. On the obverse is a female head, with "FORT. P. R." i. e. *Fortuna Populi Romani*, and on the reverse a caduceus and a palm branch, with "Q. SICINIVS IIIVIR." This Q. Sicinius is not mentioned by any ancient writer. (Eckhel, vol. v. p. 313.)

SICI'NIUS. 1. L. SICINIUS BELLUTUS, the leader of the plebeians in their secession to the Sacred Mount in B.C. 494, which led to the institution of the office of tribune of the plebs. Sicinius was chosen one of the first tribunes, the original number of whom is variously stated in the ancient authorities (Liv. ii. 32, 33, iii. 54; Dionys. vi. 45, 70, &c., 89; Ascon. *in Cornel.* p. 76, ed. Orelli; Niebuhr, *Hist. of Rome*, vol. i. p. 617.) Dionysius further relates (vii. 14) that Sicinius was plebeian aedile in B.C. 492, when he joined the tribune Sp. Icilius in attacking the senate on account of the dearness of provisions, and that he was elected tribune a second time in B.C. 491, on account of his vehement hostility to the patricians. The proceedings of his second tribunate are related at length by Dionysius (vii. 33—39).

2. C. SICINIUS, tribune of the plebs, B.C. 470, when the tribunes are said to have been for the first time elected in the comitia tributa. He and his colleague M. Duilius accused Ap. Claudius before the people, on account of his opposing the agrarian law. In many editions of Livy he is called Siccius, and Alschefski, the last editor of Livy, reads *Cn. Siccius*. (Liv. ii. 58, 61.)

3. L. SICINIUS DENTATUS, also named *Siccius* in the manuscripts and editions of several ancient authors, is called by A. Gellius and others the Roman Achilles. He is said to have fought in a hundred and twenty battles, to have slain eight of the enemy in single combat, to have received forty-five wounds on the front of his body, the scars of which remained, to have earned honorary rewards innumerable, and to have accompanied the triumphs of nine generals, whose victories were principally owing to his valour. He was tribune of the plebs in B.C. 454, in which year he brought to trial before the people T. Romilius, the consul of the preceding year, and procured his condemnation. After the defeat of the Romans in the campaign against the Sabines, in the second decemvirate, B.C. 450, since the troops were discontented with the government, and therefore did not fight with their usual valour, Sicinius endeavoured to persuade them to secede to the Sacred Mount, as their forefathers had done. His death was accordingly resolved upon by the decemvirs, and Q. Fabius, who commanded the army, sent him along with a band of assassins to view the country. In a lonely spot they fell upon him and slew him, but not until he had destroyed most of the traitors. His comrades, who were told that he had fallen in an ambush of the enemy, discovered the foul treachery that had been practised upon him, by seeing him surrounded by Roman soldiers, who had evidently fallen by his hand. The decemvirs endeavoured to pacify the soldiers by burying Sicinius with great pomp, and they succeeded to some extent; but men did not forget or forgive the treacherous deed. (Dionys. x. 48—52, xi. 25—27; Liv. iii. 43; Gell. ii. 11; Plin. *H. N.* vii. 27; Val. Max. ii. 3. § 24; Niebuhr, *Hist. of Rome*, vol. ii. p. 346.)

4. C. SICINIUS, was elected tribune of the plebs after the secession of the plebeians to the Aventine, and the abolition of the decemvirate, in B.C. 449. He is called by Livy a descendant of the Sicinius who was first created tribune on the Sacred Mount [No. 1]. (Liv. iii. 54.)

5. T. SICINIUS, tribune of the plebs B.C. 395, brought forward a bill for removing part of the Roman people to Veii, and thus making, as it were, two capitals of the republic. (Liv. v. 24.)

6. L. SICINIUS, tribune of the plebs B.C. 387 brought before the people an agrarian law respecting the ager Pomptinus. (Liv. vi. 6.)

7. CN. SICINIUS, was aedile in B.C. 185, and was an unsuccessful candidate for the praetorship in the following year, to supply the place of C. Decimius, who had died while in office. He was, however, successful in B.C. 183, in which year he was elected praetor, and obtained Sardinia as his province. (Liv. xxxix. 39, 45.)

8. CN. SICINIUS, one of the triumvirs for founding a colony at Luna in B.C. 177, is probably the same person either as No. 7 or No. 9. (Liv. xli. 13.)

9. CN. SICINIUS, praetor B.C. 172, was sent into Apulia, when praetor designatus, to destroy the locusts which had alighted in Apulia in enormous crowds. On the division of the provinces among the praetors he obtained the jurisdictio inter peregrinos. On the breaking out of the war with Perseus, at the beginning of the next year, his imperium was continued, and Macedonia was assigned to him as his province, where he was to remain till his successor arrived. (Liv. xlii. 9, 10, 27.)

10. C. SICINIUS, sent as ambassador, with two colleagues, to the Gauls, in B.C. 170. (Liv. xliii. 5.)

11. C. SICINIUS, the grandson of Q. Pompeius, censor B.C. 131, by his daughter, died before he had held any higher office in the state than the quaestorship, but obtained a place in Cicero's *Brutus* (c. 76), as one of the Roman orators.

12. CN. or L. SICINIUS, tribune of the plebs B.C. 76, was the first magistrate who ventured to attack the law of Sulla, which deprived the tribunes of their former power. He abused the leaders of the aristocracy very freely, and especially C. Curio. His only qualification as an orator, says Cicero, was being able to make people laugh. It has been erroneously inferred, from a passage in Sallust, that he was murdered by the ruling party. (Cic. *Brut.* 60; Pseudo-Ascon. *in Divin.* p. 103, ed. Orelli; Quintil. xi. 3. § 129; Plut. *Crass.* 7; Sall. *Hist.* iii. 22; Drumann, *Geschichte Roms*, vol. iv. p. 385.)

13. SICINIUS, mentioned by Cicero in B.C. 51. (Cic. *ad Att.* v. 4. § 3.)

SICINNUS or SICINUS (Σίκιννος, Σίκινος), a Persian, according to Plutarch, was a slave of Themistocles and παιδαγωγὸς to his children. In B.C. 480, he was employed by his master to convey to Xerxes the intelligence of the intended flight of the Greeks from Salamis. Soon after, the Greeks, victorious at Salamis, pursued the Persian fleet as far as Andros, but then came to the resolution to continue the chase no further, lest they should inspire the enemy with the courage of despair. Hereupon Themistocles, according to Herodotus, again sent Sicinnus, with others on whom he could depend, to Xerxes, to claim merit with him for having dissuaded the Greeks from intercepting his flight. As a reward for his services, Themistocles afterwards enriched Sicinnus, and obtained for him the citizenship of Thespiae.

Some have identified the subject of the present article with the Sicinnus who is mentioned by Athenaeus as the reputed inventor of the dance named Σίκιννις. Athenaeus tells us that, according to some, he was a barbarian, according to others, a Cretan (Herod. viii. 75, 110; Plut. *Them.* 12, 16; Ath. i. 20, e, xiv. 630, b; Casaub. *ad Ath. l. c.*) [E. E.]

SI'CINUS (Σίκινος), a son of Thoas and a Naiad, from which the small island of Sicinus, near Euboea, was believed to have derived its name. (Schol. *ad Apollon. Rhod.* i. 624; comp. Strab. x. p. 484.) [L. S.]

SI'CULUS, CALPU'RNIUS. [CALPURNIUS.]

SI'CULUS, CLOE'LIUS, the name of a patrician family of high rank in the early history of the republic.

1. Q. CLOELIUS SICULUS, consul B. C. 498, with T. Larcius. According to Dionysius, Cloelius appointed his colleague Larcius dictator, and fought under him in the battle against the Latins; but Livy and other authorities make Larcius dictator three years earlier, namely in B. C. 501. (Liv. ii. 21; Dionys. v. 59, 71, 72, 75, 76.)

2. T. CLOELIUS SICULUS, one of the first consular tribunes elected in B. C. 444. The manuscripts of Livy have Caecilius; but as Dionysius has Τίτον Κλύλιον Σικελόν, and the Caecilii were plebeians, Sigonius changed Caecilius into Cloelius, which alteration Alschefski retains in the text. In B. C. 442 Cloelius was one of the triumvirs for founding a colony at Ardea. (Dionys. xi. 61, 62; Liv. iv. 7, 11.)

3. P. CLOELIUS SICULUS, one of the consular tribunes B. C. 378. (Liv. vi. 31.)

4. Q. CLOELIUS SICULUS, censor B. C. 378, with Sp. Servilius Priscus. (Liv. vi. 31.)

5. P. CLOELIUS SICULUS, was consecrated rex sacrificus in B. C. 180. (Liv. xl. 42.)

SI'CULUS FLACCUS. [FLACCUS.]

SI'CYON (Σικυών), a son of Marathon, Metion, Erechtheus or Pelops, was the husband of Zeuxippe and the father of Chthonophyle. The town of Sicyon, which before him was called Mecone or Aegialoe, was said to have received its subsequent name from him. (Paus. ii. 1. § 1, vi. 2. § 3; Strab. viii. p. 382.) [L. S.]

SIDA (Σίδη). 1. The wife of Orion, who was sent by Hera into Hades, because she pretended to be more beautiful than the goddess. (Apollod. i. 4. § 3.)

2. A daughter of Danaus, from whom a town of Laconia was believed to have derived its name. (Paus. iii. 22. § 9.) [L. S.]

SIDE'RO (Σιδηρώ), the wife of Salmoneus, and step-mother of Tyro, was killed by Pelias at the altar of Hera. (Apollod. i. 9. § 8; Soph. *Fragm.* 573; comp. PELIAS.) [L. S.]

SIDO'NIUS (Σιδώνιος), a grammarian quoted in the Etymologicum Magnum (p. 124), and by the scholiasts on Homer and Pindar (Fabric. *Bibl. Graec.* vol. vi. p. 379). There was an Athenian sophist of this name, a contemporary of Demonax. (Lucian, *Demon.* 14.)

SIDO'NIUS, C. SO'LLIUS APOLLINA'RIS, to whom some authorities give the additional appellation of *Modestus*, was born, in all probability, at Lyons, about the year A. D. 431. His father and grandfather both bore the name *Apollinaris*, and both filled the office of praetorian prefect in the Gaulish provinces. Gifted by nature with great quickness, Sidonius devoted himself with ardour to literary pursuits, and by assiduous application rapidly acquired such high fame, that while still very young he was ranked among the most learned and eloquent of his contemporaries. At an early age he married Papianilla, the child of Flavius Avitus, and upon the elevation of his father-in-law to the imperial dignity (A. D. 456), accompanied him to Rome, and celebrated his consulship in a poetical effusion still extant. The grateful prince raised the husband of his daughter to the rank of a senator, nominated him prefect of the city, and caused his statue to be placed among the effigies which graced the library of Trajan. The downfal of Avitus threw a cloud over the fortunes of the courtly bard, who having been shut up in Lyons, and having endured the hardships and perils of the siege, resolved, after the capture of the city by Egidius, to purchase pardon for the past and security for the future by a complimentary address to the victorious Majorian, whose exploits and virtues were extolled in strains still more hyperbolical than those inscribed to his predecessor. The propitiatory offering was graciously accepted; the author was not only forgiven, but was rewarded with a laurelled bust, and with the title of count. After having passed some years in retirement during the reign of Severus, Sidonius was despatched to Rome (A. D. 467) in the character of ambassador from the Arverni to Anthemius, and on this occasion delivered a third panegyric in honour of a third prince, which proved not less successful than his former efforts, for he was now raised to the rank of a patrician, again appointed prefect of the city, and once more honoured with a statue. But a still more remarkable tribute was soon afterwards rendered to his talents; for although in no way connected with the clerical profession, the vacant see of Clermont in Auvergne was forced upon his reluctant acceptance (A. D. 472) at the death of the bishop Eparchius. The task at first undertaken unwillingly, was faithfully performed. During the remainder of his life he devoted himself conscientiously to the duties of his sacred office, and especially resisted with energy the progress of Arianism, which was rapidly extending its influence. Although generally respected and beloved, his career was by no means tranquil; for when the Goths became masters of his diocese, he was compelled to withdraw for a season, and at a subsequent period, after his restoration, in consequence of the calumnious representations of two factious priests, he was for a time suspended from the exercise of his episcopal functions. The malice of his enemies, however, having been speedily exposed, he was triumphantly reinstated, and died not long afterwards on the 21st of August, A. D. 482, or, according to others, A. D. 484.

The works of Sidonius transmitted to modern times consist of Poems and Letters.

I. *Carmina.* Twenty-four pieces, composed in various measures upon various subjects. Of these the most important are:— 1. *Panegyricus Avito Augusto socero dictus*, extending to 602 hexameters with a prologue (*praefatio*) in eighteen and an epilogue (*editio*) in eight elegiac couplets. Delivered A. D. 456. 2. *Panegyricus Julio Valerio Maioriano Augusto dictus*, extending to 603 hexameters, with a prologue in nine elegiac couplets, Delivered A. D. 458. 3. *Panegyricus dictus Anthemio*

Augusto bis consuli, extending to 548 hexameters, with a prologue in fifteen and an epilogue in five elegiac couplets. Delivered A. D. 468. The plan in each of these complimentary harangues is precisely the same. Each contains an account of the ancestors of the personage whom it celebrates, of his education and early career, of the feats which he had performed, and of the honours which he had won. Besides the above, we have two *Epithalamia*; a description in 235 hexameters of the town of *Burgus* (Bourg sur mer), situated on the Dronne, near its confluence with the Garonne; 512 hendecasyllabics in praise of *Narbo* (Narbonne); *Excusatorium ad V. C. Felicem* in 350 hendecasyllabics; *Eucharisticum ad Faustum Reiensem episcopum* in 128 hexameters; *Propempticon ad Libellum* in 101 hendecasyllabics, and several short epigrams.

II. *Epistolarum Libri IX.*, containing 147 letters, many of them interspersed with pieces of poetry. They are addressed to a wide circle of relatives and friends upon topics connected with politics, literature, and domestic occurrences, but seldom touch upon ecclesiastical matters.

The writings of Sidonius are characterised by great subtlety of thought, expressed in phraseology abounding with harsh and violent metaphors. Hence he is generally obscure, and not unfrequently unintelligible; but his works throughout bear the impress of an acute, vigorous, and highly cultivated intellect. In poetry Claudian appears to have been the object of his imitation, but he is immeasurably inferior to his model, while in his epistles he avowedly strove to tread in the footsteps of the younger Pliny and Symmachus. In so far as Latinity is concerned, his verse, although deformed by numerous metrical solecisms, is far superior to his prose, which probably approached much more nearly to the language of ordinary life, and abounds in barbarisms. On the other hand, his frigid poems are totally destitute of interest, except in so far as the panegyrics afford some data for the historical events of an epoch regarding which trustworthy sources of information are singularly deficient, while his letters are frequently very amusing and instructive from the glimpses which they afford of domestic usages and social habits in the fifth century among persons in the upper ranks of life.

The editio Princeps of Sidonius was published at Milan fol. 1498, with notes by Joannes Baptista Pius; the best edition is that of Sirmond, 4to. Paris, 1652. See also the collected works of Sirmond, vol. i. p. 464, ed. Venet.; the *Bibliotheca Patrum Max. Lugdun.* fol. 1677, vol. vi. p. 1075, and the *Bibliotheca Patrum* of Galland, fol. Venet. 1788, tom. x. p. 463.

(The materials for the life of Sidonius are derived chiefly from his own writings. In consequence of the ambiguous nature of the expressions employed, some of the minor details are doubtful. See Gregor. Turonensis, *Histor. Franc.* ii. 21; Gennad. *de Viris Illustr.* c. 92; Trithem. *de Script. Eccles.* c. 179; Alex. Germain, *Essai littéraire et historique sur Apollinaire Sidoine*, 8vo. Montpell. 1840.) [W. R.]

SIDONIUS CITE'RIUS. [CITERIUS.]

SIGOVE'SUS. [AMBIGATUS.]

SILA'NA, JU'NIA, the husband of C. Silius, whom the latter was obliged to put away in A. D. 47, when Messalina fell in love with him. Silana is described by Tacitus as distinguished by her birth, her beauty, and her wantonness. She had formerly been an intimate friend of Agrippina, but afterwards quarrelled with her, because Agrippina had prevented Sextius Africanus from marrying her. Accordingly when Agrippina displeased her son Nero in A. D. 55, Silana endeavoured to have her revenge by accusing Agrippina of having intended to marry Rubellius Plautus, and then to raise him to the throne in the place of Nero. But Agrippina had not yet lost all her influence over her son; and Silana, in consequence of her accusation, was driven into exile. She returned to Italy when the power of Agrippina was declining, but died at Tarentum before the murder of the latter in A. D. 59 (Tac. *Ann.* xi. 12, xiii. 19, 22, xiv. 12). Tacitus does not mention the father of this Junia Silana. She may, however, have been the daughter of M. Silanus, consul A. D. 19 [SILANUS, JUNIUS, No. 8], and the sister of Junia Claudilla, who married the emperor Caligula.

SILA'NION (Σιλανίων), a distinguished Greek statuary in bronze, is mentioned by Pliny among the contemporaries of Lysippus at Ol. 114, B. C. 324 (*H. N.* xxxiv. 8. s. 19). He probably belonged, however, not to the school of Lysippus, but to the later Attic school; for we learn from Pausanias (vi. 4. § 3) that he was an Athenian. The passage of Pliny, as commonly understood, represents Silanion as a wonderful instance of a self-taught artist; but perhaps the words "*in hoc mirabile, quod nullo doctore nobilis fuit*," may be referred to Lysippus, rather than to Silanion. So, also, in the next clause, "*ipse discipulum habuit Zeuxiadem*," there is a doubt left, whether Zeuxiades was the disciple of Silanion or of Lysippus. It should here be observed that the word *Zeuxiadem*, which is the reading of all the best MSS., is corrupted, in the inferior MSS. and the common editions, into *Zeuxin et Iadem*. (See Sillig, *Cat. Artif.* s. v. and edition of Pliny: the reading *Zeusiadem*, which some of the best MSS. give, is the same thing, for it is extremely common to find *s* for the Greek ξ.)

The statues of Silanion belong to two classes, ideal and actual portraits; the former again including heroes and men. Of these the most celebrated was his dying Jocasta, in which a deadly paleness was given to the face by the mixture of silver with the bronze; a remarkable example of the technical refinement, and of the principle of actual imitation which characterised the art of this period. We cannot conceive of Pheidias or Polycleitus descending to such an artifice (Plut. *de Aud. Poet.* 3, *Quaest. Conv.* v. 1; comp. *de Pyth. Or.* 2; respecting the general subject of the colouring of bronze statues, see Müller, *Archäol. d. Kunst*, § 306. n. 3, ed. Welcker). He also made a fine statue of Achilles (Plin. *l. c.* § 21), and one of Theseus (Plut. *Thes.* 4). Tatian ascribes to him statues of the lyric poetesses Sappho and Corinna (Tatian. *ad Graec.* 52, pp. 113, 114, ed. Worth; where by Σαπφὼ τὴν ἑταίραν Tatian undoubtedly means the poetess and not, as some fancy, another person, a courtezan of Eresos, of whose existence there is no proof; see SAPPHO, p. 708, a.). His statue of Sappho stood in the *prytaneium* at Syracuse in the time of Verres, who carried it off; and Cicero alludes to it in terms of the highest praise (*Verr.* iv. 57).

Silanion also made a statue of Plato, which

Mithridates, the son of Rhodobatus, set up in the Academy. (Diog. Laërt. iii. 2.)

Among the actual portraits of Silanion, the most celebrated appears to have been that of the statuary Apollodorus, who was so habitually dissatisfied with his own works, that he frequently broke them in pieces. The vexation of the disappointed artist was so vividly expressed in Silanion's statue, that Pliny says "*nec hominem ex aere fecit, sed iracundiam*" (*l. c.* § 21). Pliny also mentions his statue of a superintendent of the palaestra exercising the athletes. He made also three statues of Olympic victors; namely Satyrus of Elis, and Telestes and Demaratus of Messene. (Paus. vi. 4. § 3, 14. §§ 1, 3.)

Probably this Silanion was the same as the one whom Vitruvius (vii. praef. § 14) mentions among those who wrote *praecepta symmetriarum*; for, although that phrase no doubt refers especially to the proportions of the architectural orders, yet it must also be understood as including the wider subject of proportion in art generally, as is evident both from the mention of Euphranor in the list, and also from the manner in which Vitruvius discusses the subject of architectural proportions in connection with the laws of proportion derived from the human figure (i. 2, iii. 1). [P. S.]

SILA'NUS (Σιλανός), an Ambracian soothsayer, who accompanied Cyrus the Younger in his expedition against his brother Artaxerxes, in B. C. 401. For a successful prediction Cyrus rewarded him with 3000 darics, or 10 talents. This money Silanus carefully preserved throughout the campaign and subsequent retreat, and was very anxious to return with it to his country. Accordingly, when Xenophon consulted him at Cotyora, on the plan which he had formed of founding a Greek colony on the coast of the Euxine, he revealed the project to the Cyreans, and did all in his power to thwart it. On this Xenophon publicly professed to have abandoned the design, and proposed that no one should be permitted to remain behind the rest of the army, or to sail away before it. The latter part of this proposition was most disagreeable to Silanus, who loudly remonstrated against it, but to no purpose, the soldiers threatening to punish him, should they catch him in any attempt to depart by himself. Not long after, however, he contrived to make his escape in a ship which he hired at Heracleia. (Xen. *Anab.* i. 7. § 18, v. 6. §§ 16, 18, 29, 34, vi. 4. § 13.) [E. E.]

SILA'NUS, the name of several Roman families, appears to be merely a lengthened form of Silus, which occurs as a cognomen in the Sergia and Terentia gentes [SILUS], and is not connected with the Greek name Silanus. Instead of the Roman name Silanus we frequently find in manuscripts Syllanus and Sillanus.

SILA'NUS, A'PPIUS. [SILANUS, JUNIUS, No. 11.]

SILA'NUS, CA'SSIUS, the avunculus of Germanicus Caesar (Plin. *H. N.* xxxiv. 7. s. 18).

SILA'NUS, CRE'TICUS, as he is called by Tacitus, is mentioned as governor of Syria in A. D. 16, but was removed from the government by Tiberius in the following year on account of the connection of his family with Germanicus, inasmuch as a daughter of Silanus had been betrothed to Nero, the eldest of the children of Germanicus (Tac. *Ann.* ii. 4, 43). From his names Creticus Silanus it has been conjectured that he originally belonged to the Junia gens, but was adopted into the Caecilia gens. It has been further supposed that he is the same person as the consul of A. D. 9 (Dion Cass. lv. 30). [METELLUS, No. 29.] In that case his full name would have been Q. Caecilius Metellus Creticus Silanus.

SILA'NUS, JU'NIUS. 1. M. JUNIUS SILANUS, took the command of Neapolis, at the wish of the inhabitants, in the second Punic war, B. C. 216, in order to defend it against Hannibal. In B. C. 212 he was praetor, and obtained Etruria as his province, where he was chiefly employed in purchasing corn. In B. C. 210 he accompanied P. Scipio to Spain, and served under him with great distinction during the whole of the war in that country. His most brilliant exploit was the defeat of Hanno and Mago in Celtiberia in B. C. 207. When Scipio quitted Spain in the following year, he left Silanus in command of the army till the arrival of his successor. In B. C. 196 Silanus fell in battle against the Boii, where he fought under the consul M. Marcellus. (Liv. xxiii. 15, xxv. 2, 3, xxvi. 1, 19, xxviii. 1, 2; Polyb. x. 6, xi, 20, 23, 26, 33; Appian, *Hisp.* 28, 32).

2. D. JUNIUS SILANUS, was commissioned by the senate about B. C. 146, in consequence of his knowledge of the Punic language, to translate into Latin the twenty-eight books of Mago on Agriculture. (Plin. *H. N.* xviii. 3. s. 5.)

3. D. JUNIUS SILANUS MANLIANUS, a son of the jurist T. Manlius Torquatus, consul B. C. 165, but adopted by a D. Junius Silanus. He was praetor B. C. 142, and obtained Macedonia as his province, where he was guilty of so many acts of robbery and oppression, that the inhabitants accused him before the senate on his return to Rome in B. C. 140. The senate referred the investigation of the charges to his own father Torquatus at the request of the latter. Torquatus condemned his son, and banished him from his presence; and when Silanus hanged himself in grief, his father would not attend his funeral. (Cic. *de Fin.* i. 7; Liv. *Epit.* 54; Val. Max. v. 8. § 3.)

4. M. JUNIUS SILANUS, consul B. C. 109, with M. Caecilius Metellus, fought in this year against the Cimbri in Transalpine Gaul, and was defeated. He was accused in B. C. 104, by the tribune Cn. Domitius Ahenobarbus, out of revenge, because he had injured an hereditary friend of Ahenobarbus. The latter charged him with having fought without any commission from the people (*injussu populi*), and with having thus been the principal cause of the calamities which the Romans had experienced in this war; but he was acquitted almost unanimously, as only two tribes out of the thirty-five voted for his condemnation. Cicero (*Brut.* 35) praises his oratorical powers. (Liv. *Ep.* 65; Sall. *Jug.* 43; Eutrop. iv. 11. s. 27; Flor. iii. 3. § 4; Cic. *Div. in Caecil.* 20, *Verr.* ii. 47; Ascon. *in Cornel.* pp. 68, 80, ed. Orelli.)

5. D. JUNIUS SILANUS, probably a younger son of No. 4, was the step-father of M. Brutus, the murderer of Caesar, having married his mother Servilia. He was aedile about B. C. 70, when he exhibited very magnificent games, and notwithstanding was unsuccessful in his application for the consulship for the year B. C. 64. He was elected consul in the comitia held in the summer of B. C. 63, and in consequence of his being consul designatus was first asked for his opinion by Cicero in the debate in the senate on the

STEMMA JUNIORUM SILANORUM.

1. M. Junius Silanus, pr. B. C. 212.
2. D. Silanus, about B. C. 146.
3. D. Silanus Manlianus, pr. B. C. 142.
4. M. Silanus, cos. B. C. 109.

5. D. Silanus, cos. B. C. 62, m. Servilia. — C. Silanus?

6. M. Silanus, cos. B. C. 25. — Junia, m. Lepidus, IIIvir. — Junia, m. C. Cassius. — 7. C. Silanus, cos. B. C. 19

8. M. Silanus, cos. A. D. 19. — 9. D. Silanus.

Claudia or Junia Claudilla, m. the emperor Caligula. — Junia Silana, m. C. Silius, A. D. 47. [SILANA.]

10. C. Silanus, cos. A. D. 10.

11. Ap. Silanus, cos. A. D. 28, m. Aemilia Lepida, the proneptis Augusti.

12. M. Silanus, abnepos Augusti, cos. A. D. 46. — 13. L. Silanus, abnepos Augusti, m. Octavia, the dr. of the emperor Claudius, killed A.D. 49. — 14. D. Torquatus Silanus, abnepos Augusti, cos. A. D. 53. — Julia Calvina, abneptis Augusti, m. Vitellius. [CALVINA.] — Junia Lepida, abneptis Augusti, m. Cassius the jurist.

15. L. Torquatus Silanus, atnepos Augusti, killed A. D. 65.

16. C. Silanus, cos. suff. A. D. 92.
17. Silanus, cos. A. D. 189.
18. Silanus. cos. A. D. 237.

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punishment of the Catilinarian conspirators. He declared himself in favour of inflicting the extreme punishment upon the conspirators; but after the speech of Caesar, he said that he should vote in favour of the proposition of Tib. Nero, who had recommended that they should be kept in prison till Catiline was conquered, affirming that he had not recommended that they should be put to death, but that they should be imprisoned, as this was the extreme of punishment to a Roman senator. (Cic. *de Off.* ii. 16, *ad Att.* i. 1; Sall. *Cat.* 50; Cic. *in Cat.* iv. 4, *ad Att.* xii. 21. § 7; Appian, *B. C.* ii. 5; Suet. *Caes.* 14; Plut. *Cic.* 20, 21, *Cat.* 22). Silanus was consul B. C. 62, with L. Licinius Murena, along with whom he proposed the Lex Licinia Junia, which enacted that a rogatio must be promulgated three nundines before the people voted upon it. It confirmed the Lex Caecilia Didia (Cic. *pro Sest.* 64, *in Vatin.* 14, *Phil.* v. 3, *ad Att.* ii. 9, iv. 16). Pliny (*H. N.* ii. 35) speaks of Silanus as proconsul. As an orator Silanus owed more to nature than to study. (Cic. *Brut.* 68.)

6. M. JUNIUS SILANUS, son of No. 5 and of Servilia, served in Gaul as Caesar's legatus in B. C. 53, but does not appear to have been employed in any undertaking of importance. After Caesar's murder in B. C. 44, he accompanied his brother-in-law M. Lepidus over the Alps; and in the following year Lepidus sent him with a detachment of troops into Cisalpine Gaul, as the senate had urgently pressed Lepidus to assist the consuls Hirtius and Pansa, who were advancing against Antony to compel him to raise the siege of Mutina. Lepidus, however, gave Silanus no precise instructions as to his line of conduct; and the latter guessing the real wishes of his general, espoused the side of Antony. After the defeat of Antony Silanus recrossed the Alps and returned to Lepidus, who affected to be displeased with his conduct, and would not at first allow him to come into his presence. Silanus afterwards became obnoxious to the triumvirs, though the reason is not mentioned, and fled to Sex. Pompey in Sicily. At the peace of Misenum, in B.C. 39, he returned to Rome, and eventually won the favour of Octavian so completely that he raised him to the consulship in B. C. 25. (Caes. *B. G.* vi. 1; Dion Cass. xlvi. 38, 51; Cic. *ad Fam.* x. 30, 34; Vell. Pat. ii. 77; Dion Cass. liii. 25.) Silanus had two sisters, one married to M. Lepidus, the triumvir, and the other to C. Cassius, one of Caesar's murderers. [JUNIA, Nos. 2 and 3.]

7. C. JUNIUS C. F. SILANUS, consul B. C. 19 with C. Furnius, may perhaps have been a cousin of No. 6. (Dion Cass. liv. 18.)

8. M. JUNIUS M. F. SILANUS, son of No. 6, consul under Tiberius, A. D. 19, with L. Norbanus Balbus

These consuls gave their name to the Lex Junia Norbana, which enacted that slaves manumitted without the requisite formalities should, in certain cases, have the status of Latini: such persons were called Latini Juniani (see *Dict. of Antiq.* p. 693, a, 2d ed.). Tacitus speaks of Silanus as pre-eminently distinguished by his high nobility and eloquence. In A. D. 20 he obtained from Tiberius the recal of his brother [No. 9] from exile. Like the other senators he endeavoured to gain the favour of the emperor by flattery. He proposed in A. D. 22 that all public and private documents should not bear in future the names of the consuls, but the names of those who possessed the tribunician power, that is, of the emperors. In A. D. 33 his daughter Claudia, or Junia Claudilla, as she is called by Suetonius (*Cal.* 12), was married to C. Caesar, afterwards the emperor Caligula. Silanus was governor of Africa in the reign of Caligula; but the suspicious tyrant feared his father-in-law, and accordingly first deprived him of all power in the province by compelling him to share the government with an imperial legatus, and afterwards compelled him to put an end to his life. Julius Graecinus, the father of Agricola, had been ordered by Caligula to accuse Silanus, but he declined the odious task. (Tac. *Ann.* ii. 59, iii. 24, 57, vi. 20, *Hist.* iv. 48, *Agr.* 4; Dion Cass. lvii. 18, lix. 8; Suet. *Cal.* 12, 23.)

9. D. JUNIUS SILANUS, a brother of No. 8, was one of the paramours of Julia, the granddaughter of Augustus, and voluntarily withdrew into exile when the adulteries of Julia were discovered. Tiberius allowed him to return to Rome in A. D. 20 on the intercession of his brother Marcus, but did not advance him to any of the honours of the state. (Tac. *Ann.* iii. 24.)

10. C. JUNIUS SILANUS, described as Flamen Martialis in the Capitoline Fasti, was consul A. D. 10, with P. Cornelius Dolabella. Judging from his praenomen we may suppose him to have been a son of No. 7; but this is opposed to the Capitoline Fasti, in which he is described as C. F. M. N. Silanus was afterwards proconsul of Asia, and in A. D 22 was accused of malversation by the provincials. To this crime his accusers in the senate added that of treason (*majestas*), and it was proposed to banish him to the island of Gyaros; but Tiberius changed the place of his exile to the less inhospitable island of Cynthus, which his sister Torquata had begged might be the place of his punishment. (Tac. *Ann.* iii. 66—69, iv. 15.)

11. APP. JUNIUS SILANUS, was consul A. D. 28 with P. Silius Nerva. He was accused of majestas in A. D. 32, but was saved by Celsus, one of the informers. Claudius soon after his accession recalled Silanus from Spain, of which he was at that time governor, gave him in marriage Domitia Lepida, the mother of his wife Messalina, and treated him otherwise with the greatest distinction. But shortly afterwards, having refused the embraces of Messalina, he was put to death by Claudius on the accusations of Messalina and Narcissus, both of whom said that they had in their dreams seen Silanus attempting to murder the emperor. (Tac. *Ann.* iv. 68, vi. 9, xi. 29; Suet. *Claud.* 29, 37; Dion Cass. lx. 14, who calls him *Caius Appius Silanus.*) One of the sons of Appius is called by Tacitus (xiii. 1) the *abnepos* or great-great-grandson of Augustus. It would therefore appear that App. Silanus married Aemilia Lepida, the proneptis or great-granddaughter of Augustus. The genealogy would therefore stand thus: —

1. Augustus.
2. Julia, filia,
   m. M. Agrippa.
3. Julia, neptis,
   m. L. Aemilius Paulus.
4. Lepida, proneptis,
   m. App. Junius Silanus.

Aemilia Lepida, the wife of App. Silanus, was at an early age betrothed to the emperor Claudius long before his accession to the throne, but was divorced soon afterwards [LEPIDA, No. 3, where her subsequent marriage to App. Silanus ought to have been stated]. By his second wife Domitia Lepida, the mother of Messalina, App. Silanus of course had no children. Suetonius (*Claud.* 29) calls App. Silanus the *consocer* of Claudius, because his son L. Silanus was betrothed to Octavia, the daughter of Claudius.

12. M. JUNIUS SILANUS, a son of No. 11, was consul under Claudius A. D. 46 with Valerius Asiaticus. He was born in the same year in which Augustus died, A. D. 14, and it is mentioned by Pliny as a singular fact that Augustus lived to see his great-great-grandson. Silanus was proconsul of Asia at the succession of Nero in A. D. 54, and was poisoned by command of Agrippina, who feared that he might avenge the death of his brother [No. 13], and that his descent from Augustus might lead him to be preferred to the youthful Nero (Dion Cass. lx. 27; Plin. *H. N.* vii. 11; Tac. *Ann.* xiii. 4). Tacitus relates (*l. c.*) that Silanus was so far from being ambitious, that Caligula used to call him his "pecus aurea," but Dion Cassius (lix. 8) with more probability refers this epithet to the father-in-law of Caligula [No. 8].

13. L. JUNIUS SILANUS, likewise a son of No. 11, was betrothed to Octavia, the daughter of the emperor Claudius, in A. D. 41. The emperor conferred upon him the triumphal ornaments when he was still a boy, and exhibited in his name magnificent gladiatorial games. But as Agrippina had resolved to marry Octavia to her own son Domitius, afterwards the emperor Nero, it was necessary to put Silanus out of the way. It was easy to persuade the foolish emperor of any thing, and he therefore readily believed the charges brought against Silanus. Accordingly in A. D. 48 Silanus, who was then praetor, though he had not yet attained the legal age for the office, was expelled from the senate by Vitellius, as censor, on the ground of incest with his sister Julia Calvina [CALVINA]; and he was further compelled by Claudius to resign the office of praetor. At the same time the marriage between him and Octavia was dissolved. At the beginning of the following year Octavia was married to Nero; and Silanus, who knew that he would not be allowed to live much longer, put an end to his life on the day of their marriage. (Tac. *Ann.* xii. 3, 4, 8; Suet. *Claud.* 24, 29; Dion Cass. lx. 5, 31.)

14. D. JUNIUS TORQUATUS SILANUS, probably also a son of No. 11, was consul under Claudius A. D. 53 with Q. Haterius Antoninus. He was compelled by Nero in A. D. 64 to put an end to his life, because he had boasted of being descended from Augustus. Tacitus says that he had boasted of Augustus being his *atavus*; but if he was really

the abnepos of Augustus, the latter was his *abavus*, and not his *atavus*. (Tac. *Ann.* xii. 58, xv. 35; Dion Cass. lxii. 27.)

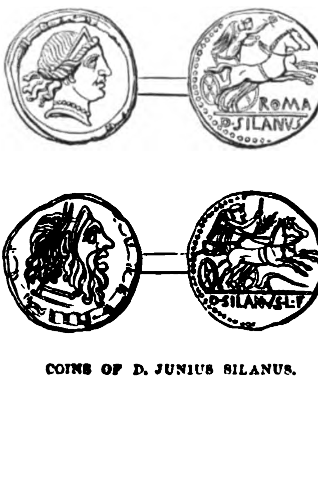
15. L. Junius Torquatus Silanus, the son of No. 12, and consequently the *atnepos*, or great-great-great grandson of Augustus. In consequence of the early death of his father, he was brought up in the house of the jurist Cassius, who had married his aunt Lepida; but his descent from Augustus, as well as his virtues, rendered him an object of suspicion to Nero. He was accordingly accused in A. D. 65, along with Cassius and his aunt Lepida. The crimes laid to the charge of Silanus were that he was aspiring to the empire, and that he had committed incest with his aunt Lepida. Silanus was sentenced to banishment, and was removed to Ostia, as if for the purpose of being carried over to Naxus; but from Ostia he was conveyed to Barium, a municipium of Apulia, and was there shortly afterwards put to death. The name of the month of Junius was now changed into that of Germanicus, because the two Torquati had by their crimes rendered this name inauspicious (Tac. *Ann.* xv. 52, xvi. 7—9, 12). This L. Silanus is probably the same as the L. Silanus whose statue was erected in the forum in the time of the younger Pliny (*Ep.* i. 17). This Silanus appears to have been the last descendant of Julia, the granddaughter of Augustus.

16. C. Junius Silanus, consul suffectus under Domitian in A. D. 92 (Fasti).

17. Junius Silanus, consul under Commodus in A. D. 189 with Q. Servilius Silanus (Fasti).

18. Junius Silanus, consul suffectus under Maximinus in A. D. 237 (Fasti).

There are several coins of the Junia Gens with the name of Silanus upon them. We annex two specimens. On the obverse of the first is the head of Salus, and on the obverse of the second the head of a barbarian with a torquis round the coin. The torquis was inserted in order to mark the connection of the Silani with the Manlii Torquati. We have already seen that the son of the jurist T. Manlius Torquatus was adopted by a D. Junius Silanus. [See above, No. 3.] In consequence of this connection between the Silani and Torquati, we find the name of Torquatus assumed by several of the Silani. [See above, Nos. 14, 15.] Who the D. Silanus is, referred to on these coins, cannot be determined; the two coins probably refer to two different persons of the name.



COINS OF D. JUNIUS SILANUS.

SILA'NUS, LICI'NIUS, consul B. C. 20, is a false reading in Dion Cassius (lv. 30) for Silianus. The full name of this consul was A. Licinius Nerva Silianus [Nerva, Licinius, No. 7].

SILA'NUS, SERVI'LIUS, the name of two consuls under Commodus, namely, M. Servilius Silanus in A. D. 188, and Q. Servilius Silanus in A. D. 189 (Fasti).

SILA'NUS, T. TURPI'LIUS, was appointed by Metellus in B. C. 108 commander of the town of Vaga or Vacca, in Numidia; but the inhabitants, urged on by Jugurtha, treacherously massacred all the Roman garrison, with the exception of Turpilius Silanus, who escaped to the main body of the Roman army. The conduct and escape of Turpilius were suspicious; he was brought to trial before Metellus, and condemned; and, as he was a Latin and not a Roman citizen, was scourged and put to death. Plutarch relates that the innocence of Turpilius was afterwards established; and that Marius, who was present at the trial as an assessor, had strongly urged Metellus to put him to death, in order thus to bring upon his commander the odium of having condemned an innocent man (Sall. *Jug.* 66—69; Plut. *Mar.* 8).

SILENTIA'RIUS, PAULUS [Paulus, literary, No. 18].

SILE'NUS or SEILE'NUS (Σειληνός). It is remarked in the article Satyrus, that the older Satyrs were generally termed Sileni (comp. Schol. *ad Nicand. Alex.* 31), but one of these Sileni is commonly *the* Silenus, who always acts a prominent part in the retinue of Dionysus, from whom he is inseparable, and whom he is said to have brought up and instructed. (Diod. iv. 14; Orph. *Hymn.* 53. 1.) Like the other Satyrs he is called a son of Hermes (Serv. *ad Virg. Eclog.* vi. 13), but others call him a son of Pan by a nymph, or of Gaea (Nonn. *Dionys.* xiv. 97, xxix. 262; Aelian, *V. H.* iii. 18; comp. Porphyr. *Vit. Pythag.* 16; Clemens, *Cohort. ad Gent.* p. 24.) Being the constant companion of Dionysus, he is, like the god, said to have been born at Nysa (Catull. 64, 253), and Diodorus (iii. 72) even represents him as king of Nysa; he moreover took part in the contest with the Gigantes, and slew Enceladus, putting the others to flight by the braying of his ass. (Eurip. *Cycl.*) He is described as a jovial old man, with a bald head, a puck nose, fat and round like his wine bag, which he always carried with him, and generally as intoxicated. As therefore he cannot trust to his own legs, he is generally riding on an ass (Ov. *Fast.* i. 399, iii. 749), or he is supported by other Satyrs and Satyrisci. (Virg. *Eclog.* vi. 13; Lucian, *Deor. Conc.* 4.) In every other respect he is described as resembling his brethren in the fondness for sleep, wine and music. He is mentioned along with Marsyas and Olympus as the inventor of the flute which he is often seen playing (Strab. x. p. 470), and a special kind of dance was called after him Silenus, while he himself is designated as the dancer. (Anacr. 38. 11; Paus. iii. 25. § 2; Lucian, *Icarom.* 27.) But it is a peculiar feature in his character that he was conceived also as an inspired prophet, who knew all the past and the most distant future (Aelian, *V. H.* iii. 18; Virg. *Eclog.* vi, 31, &c.), and as a sage who despised all the gifts of fortune (Cic. *Tuscul.* i. 48); so that he becomes the representative of that wisdom which conceals itself behind a rough and uncouth external appearance, whence

he is likened to Socrates. (Plat. *Sympos.* 32; Xenoph. *Sympos.* 5. § 7.) When he was drunk and asleep, he was in the power of mortals who might compel him to prophesy and sing by surrounding him with chains of flowers. (Aelian, *V. H.* iii. 18; Philostr. *Imag.* i. 22, *Vit. Apoll.* vi. 27; Ov. *Met.* xi. 91.) Silenus had a temple at Elis, where Methe (Drunkenness) stood by his side handing him a cup of wine. (Hirt, *Mythol. Bilderb.* p. 164, &c.; C. O. Müller, *Ancient Art and its Remains*, § 386.) [L. S.]

SILE'NUS (Σειληνός or Σιληνός), literary. 1. A native of Calatia (Σειληνὸς ὁ Καλατιανός), an historical writer. Athenaeus (xii. p. 542, a), quotes from the third book of a work by him, entitled Σικελικά. The same work is probably referred to by Diogenes Laërtius (ii. 3, 11). He also wrote upon Roman history, and is mentioned by Dionysius of Halicarnassus (*Ant. Rom.* i. 6), who charges him with a want of care and accuracy, and by Livy (xxvi. 49) when speaking of the operations of Scipio Africanus the elder, in Spain. This Silenus is, doubtless, identical with Σιλανὸς ὁ συγγραφεύς, mentioned by Strabo (iii. p. 172), who remarks that he, as well as Artemidorus, was ignorant of the reason why the fountain in the temple of Hercules at Gades rose when the tide fell, and fell when the tide rose. It is probably this writer also who is quoted by Stephanus (*s. v.* Παλική), and by Pliny (*H. N.* iv. 22). Photius also (*s. v.* Σαρδόνιος γέλως), mentions what Silenus says ἐν β' τῶν περὶ Συρακόσσας. Cicero (*de Div.* i. 24) quotes from Silenus (of whom he remarks: *is autem diligentissime res Hannibalis persecutus est*) an account of a dream that Hannibal had after the capture of Saguntum. (Comp. Corn. Nep. *Hannib.* extr.)

2. It was probably a different writer from the last who is quoted several times by Athenaeus and others as the author of a work on foreign words (γλῶσσαι). Athenaeus mentions him frequently along with Cleitarchus. (Athen. xi. pp. 468, a. 475, d. 478, e. 482, f. xiv. p. 644, f., &c.; comp. Schol. *ad Apoll. Rhod.* i. 1299; Eustath. *ad Od.* vii. 102, p. 1571.) Silenus also compiled a collection of fabulous histories. (Tzetzes *in Lycophr.* 786; Schol. Hom. *Od.* i. 75, where he is called a Chian, as he is also by Eustathius, *ad Od.* xix. 407, p. 1871, and Eudocia, pp. 43, 312, 394; Vossius, *de Hist. Graecis*, p. 498, ed. Westermann.) [C. P. M.]

SILE'NUS, an architect who wrote a work on the Doric order, *de Symmetriis Doricorum.* He was apparently of an early age and a little later than the scene painter Agatharchus, who was contemporary with Aeschylus. (Vitruv. vii. praef. § 12.) [P. S.]

P. SILI'CIUS, as he is called by Plutarch, or SILICIUS CORONAS, as Dion Cassius names him, a Roman senator, and one of the judices appointed to try the conspirators against the life of Caesar in B. C. 43, in accordance with the Lex Pedia. [PEDIUS, No. 1.] Although Octavianus was present with his army, Silicius ventured to vote for the acquittal of M. Brutus, in consequence of which he was afterwards proscribed by the triumvirs, and put to death. Appian erroneously calls him Icilius (Dion Cass. xlvi. 49; Plut. *Brut.* 27; Appian, *B. C.* iv. 27).

SI'LIA GENS, plebeian, did not attain much importance till quite the latter end of the republic, although a person of this name is mentioned as early as B. C. 409. The first member of the gens who obtained the consulship was P. Silius Nerva, in B. C. 20. The different cognomens of the Silii are given below in alphabetical order. *Nerva* is the only cognomen that occurs on coins of the gens.

SI'LIO, UMBO'NIUS, governor of Baetica under Claudius, was recalled from his province, and expelled from the senate because he had offended some of the emperor's freedmen, though accused, for the sake of form, of another crime (Dion Cass. lx. 24).

SI'LIUS. 1. Q. SILIUS, one of the quaestors elected for the first time from the plebs in B. C. 409 (Liv. iv. 54).

2. T. SILIUS, served under Caesar in Gaul, and was sent by him against the Veneti in B. C. 56 (Caes. *B. G.* iii. 7).

3. A. SILIUS, a friend of Cicero, is frequently mentioned by him in his correspondence with Atticus in B. C. 45. (Cic. *ad Att.* x. 13, xii. 18, 22, 24, 25, xiii. 50.)

4. P. SILIUS, governed Bithynia and Pontus as propraetor in B. C. 51, at the same time as Cicero governed Cilicia as proconsul, Bibulus Syria, and Thermus Asia. Silius was a friend of Atticus (Cic. *ad Att.* vi. 1. § 13, vii. 1. § 8). Several of Cicero's letters are addressed to this Silius. He consulted Cicero on a legal point in B. C. 44, the explanation of which has exercised the ingenuity of modern jurists. (Cic. *ad Fam.* vii. 21, *ad Att.* xv. 23, 24; P. E. Huschke, *De Causa Siliana*, Rostochii, 1824, and also in his *Studien*, Breslau, 1830, vol. i.) This Silius was probably the father of P. Silius Nerva, consul in B. C. 20. [SILIUS NERVA.]

5. C. SILIUS P. F. P. N., was consul A. D. 13, with L. Munatius Plancus (Dion Cass. lvi. 28; Suet. *Aug.* 101; Frontin. *de Aquaed.* 102; Fasti Capitol.). He was appointed at the end of his year of office legatus of Upper Germany, where he was at the death of Augustus, in the month of August in the following year. He served under Germanicus in his campaigns in Germany, and on account of his success obtained the triumphal ornaments in A. D. 15. Germanicus sent him against the Chatti in the following year, but the result of that expedition is not mentioned by Tacitus. In A. D. 21 he defeated Julius Sacrovir, who, in conjunction with Julius Florus, had excited an insurrection in Gaul, and had collected a formidable army among the Aedui and the surrounding people [SACROVIR]. But his friendship with Germanicus caused his ruin. He had also excited the suspicions of the jealous emperor by the successes he had obtained, by the long continuance of his command, and by the boastful manner in which he had spoken of his services. He was accordingly accused of repetundae and majestas in A. D. 24, and anticipated his condemnation by a voluntary death. His wife Sosia Galla was involved in the accusations brought against him, and was sentenced to banishment. [GALLA, SOSIA.] (Tac. *Ann.* i. 31, ii. 6, 7, 25, iii. 42—45, iv. 18, 19; Dion Cass. lx. 31.)

6. C. SILIUS, son of No. 5, the most beautiful of the Roman youths, was passionately loved by Messalina, the wife of the emperor Claudius. She made no secret of her affection for him, and visited his house openly, with a large retinue. She com-

pelled him to divorce his wife Junia Silana, and made him consul designatus in A. D. 48. At length her effrontery reached so mad a pitch, that she married him with all the forms and ceremonies of a legal marriage, during the absence of her stupid husband at Ostia. The latter would no doubt have remained ignorant of the whole affair, had not his freedman Narcissus resolved upon the destruction both of Silius and Messalina. By means of two favourite concubines of Claudius, Narcissus acquainted the emperor with the outrage that had been committed against him. Silius was put to death and many others with him. (Tac. *Ann.* xi. 5, 12, 26—35; Dion Cass. xi. 31; Suet. *Claud.* 26; Juv. x. 331, &c.) [MESSALINA, p. 1054, a.]

SI'LIUS BASSUS. [BASSUS.]

C. SI'LIUS ITA'LICUS, the most voluminous among the Roman writers of heroic verse, was born about A. D. 25. From his early years he devoted himself to oratory and poetry, taking Cicero as his model in the former, and Virgil in the latter. He acquired great reputation as a pleader at the bar, and acted for some time as a member of that body of judicial umpires who were known as the Centumvirs. His life, in so far as we can trace it, presents a course of unbroken prosperity. He was elevated to the consulship in A. D. 68, the year in which Nero perished; he was admitted to familiar intercourse with Vitellius, and subsequently discharged the duties of proconsul of Asia with high renown. After enjoying for a lengthened period the dignities of political and literary fame without incurring the envy which is for the most part the lot of distinguished statesmen and authors, he determined to retire from the busy world, and to pass his old age among his numerous villas, which were abundantly furnished with books and works of art. His two favourite residences were a mansion near Puteoli, formerly the Academy of Cicero, and the house in the vicinity of Naples once occupied by Virgil; and so enamoured did he become of seclusion, that upon the accession of Trajan he refused to repair to Rome, and pay homage to the new prince. In these happy retreats he passed his time in tranquillity until he had completed his 75th year, when, in consequence of the pain caused by an incurable tubercle (*insanabilis clavus*) of some kind, he starved himself to death; and it was remarked that as he was the last consul nominated by Nero, so he survived all those who had held that office in the same reign. The only stain upon his character arises from the imputation that he pandered to the cruelties of the tyrant, by acting as a voluntary accuser; but if this charge was true, his guilt was in a great measure expiated by the blamelessness of his subsequent career. He had two sons, one of whom died when young; the other attained to the consulship before his father's death.

Much discussion has taken place with regard to the import of the word *Italicus*, which no one has as yet explained in a satisfactory manner. According to the opinion most generally adopted, it was derived from the place of his birth which is imagined to have been either Italica near Hispalis in Baetica, or Corfinium, in the country of the Peligni. Neither of these suppositions will bear investigation. It is extremely improbable that he was a Spaniard, for Martial, who repeatedly celebrates his praises, nowhere claims him as a countryman, although he frequently alludes with pride to the men of genius whom his native province had produced. On the other hand, although there is no doubt that the allies in the Social War gave the name of Italica to Corfinium, because they intended to make it the metropolis of their league, there is no reason to believe that it retained this title after the conclusion of the struggle. There is also a grammatical objection of some weight; for according both to analogy and to the authority of inscriptions, the local adjective derived from *Italica* near Hispalis would not be *Italicus*, but *Italicensis*. (See also Gell. xvi. 13.) This however in itself would not be conclusive. (Hispanus, Hispanensis.)

It has been erroneously inferred from a line in Martial (viii. 66),

"Felix purpura tertiusque consul,"

that Silius had been thrice consul, but the words imply merely that there had been three consuls in the family — Silius himself, his son, to celebrate whose accession to office the epigram was written, and a third person, perhaps that C. Silius who was consul A. D. 13 (Sueton. *Octav.* 101), and who may have been the father of the poet: but this is a mere conjecture. Our authorities for this biography are sundry epigrams in Martial (especially vii. 62, viii. 66, xi. 51), and an epistle of the younger Pliny (iii. 7, or iii. 5, ed. Titze). See also Tacit. *Hist.* iii. 65.

The great work of Silius Italicus was an heroic poem in seventeen books, entitled *Punica*, which has descended to us entire. It contains a narrative of the events of the second Punic War, from the capture of Saguntum to the triumph of Scipio Africanus, together with various episodes relating to the more remarkable achievements in the first contest with Carthage, and to the exploits of champions in still earlier ages, such as Scaevola, Camillus, and the three hundred Fabii. Just as Virgil did not think that he degraded the majesty of the epic by making it a vehicle for flattering the Julian line, so his imitator has interwoven with his verses a panegyric upon the Flavian dynasty. The materials are derived almost entirely from Livy and Polybius. With regard to the merits of the piece, those few persons who have perused it from beginning to end will scarcely think the criticism too severe which pronounces it to be the least attractive poem within the range of classical antiquity; and this judgment is by no means incompatible with the praises awarded by Cellarius. We may freely admit that many passages may be adduced which throw light upon the historical events of that remarkable epoch, upon the origin, fortunes, and geographical position of different nations in Italy, Sicily, Spain, and Africa, and upon various points connected with mythology and ancient usages. But these are not the commendations we bestow on a great poet; the information which, after all, might be compressed within a very limited compass is certainly not destitute of value, but it is conveyed through the medium of the coldest, heaviest, and most lifeless composition that ever was misnamed an heroic poem. Notwithstanding the eulogistic apostrophe of Martial (*Sili, Castalidum decus sororum*), dictated perhaps by personal friendship, or more probably by the desire of fawning upon one who possessed so much power at court, the merits of Silius seem to have been fairly appreciated by his contemporaries, as we perceive from the words of Pliny "*Scribebat carmina majori*

sura quam industria;" and soon after death he appears to have fallen into complete oblivion, for he is neither quoted nor named by any writer, not even by the grammarians, until the time of Apollinaris. (*Excusator. ad Felic.* 260.)

The work of Silius Italicus was first brought to light after the revival of letters by Poggio the Florentine, having been discovered by him while attending the council of Constance.

The Editio Princeps was printed at Rome by Sweynheym and Pannarts under the inspection of Andrew, bishop of Aleria, fol. 1471, and again at the same place, fol. 1471, 1474, 1480. The best editions are those of Cellarius, 8vo. Lips. 1695, and Drakenborch, 4to. Traj. ad Rhen. 1717, especially the latter. That by Ruperti, 2 vols. 8vo. Goetting. 1795, contains a considerable quantity of useful matter, but displays little scholarship or judgment.

There is a complete translation into English verse, bearing the title "The Second Punik War between Hannibal and the Romanes: the whole xvii. books Englished from the Latine of Silius Italicus, with a continuation from the triumphe of Scipio to the death of Hannibal, by Tho. Ross." Fol. London, 1661; and reprinted fol. Lond. 1672.

The commencement was translated into French verse by Mich. de Marolles, and was appended to his "Considérations sur une Critique de l'Eneide," 4to. Paris (no date), and to his translation of the Achilleis of Statius, 4to. Paris, 1678. Select passages have been rendered into German by K. P. Kretschmann, to be found in the collection called "Meissner's Apollo," 1797, Heft. 5. There is also a version into Italian by Buzio, which is contained in the *Raccolta di tutti gli antichi poeti Latini*, 4to. Milan 1765, vol. 34—35. [W. R.]

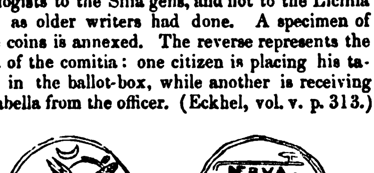
SI'LIUS MESSALLA. [MESSALLA, p. 1053.]

SI'LIUS NERVA. 1. P. SILIUS NERVA, was consul under Augustus B. C. 20, with M. Appuleius, and afterwards subdued the Cammunii and Venii (*al.* Venones), Gallic tribes. (Dion Cass. liv. 7, 20.)

2. P. SILIUS NERVA, consul under Tiberius A. D. 28, with Ap. Junius Silanus. (Tac. *Ann.* iv. 68; Plin. *H. N.* viii. 40.)

3. SILIUS NERVA, consul under Nero in A. D. 65, with Vestinus Atticus (Tac. *Ann.* xv. 48). He is described in the Fasti as A. Licinius Nerva Silianus; whence it would appear that he was adopted by A. Licinius. He was probably the son of No. 2.

There are several coins bearing on the reverse P. NERVA, which are referred by modern numismatologists to the Silia gens, and not to the Licinia gens, as older writers had done. A specimen of these coins is annexed. The reverse represents the septa of the comitia: one citizen is placing his tabella in the ballot-box, while another is receiving his tabella from the officer. (Eckhel, vol. v. p. 313.)



COIN OF P. SILIUS NERVA.

SILLAX (Σίλλαξ), a painter, of Rhegium, flourished about B. C. 500, since he was mentioned by Simonides and Epicharmus. He adorned with his paintings the Polemarchian portico (τὴν πολεμάρχειον στοάν) at Phlius. (Polemo, *ap. Ath.* v. p. 210, b.; Simon, *Fr.* ccxxii. Schneidewin.) [P. S.]

SILO, ABRO'NIUS. [ABRONIUS.]

SILO, GA'VIUS. [GAVIUS, No. 3.]

SILO, POMPEIUS, constantly mentioned by M. Seneca among the illustrious rhetoricians of his age. (Sen. *Suas.* 1, 2, &c.)

SILO, Q. POMPAE'DIUS, the leader of the Marsi in the Social War, and the soul of the whole undertaking, at first endeavoured to obtain for the Socii the Roman franchise, by means of M. Livius Drusus, the celebrated tribune of the plebs in B. C. 91. He came to Rome to concoct his plans with Drusus, and remained in his house several days; and it is related by Diodorus that he subsequently marched upon Rome at the head of 10,000 men, with weapons concealed beneath their clothes, in order to extort the franchise by force, but that he was persuaded by Domitius, perhaps the censor of the preceding year, to give up his enterprise (Plut. *Cat. Min.* 2; Diod. xxxvii. p. 612, ed. Wess.). With the death of Drusus the allies lost all hope of obtaining their demands peaceably, and forthwith took up arms. The history of the war which ensued is given in too confused and fragmentary a manner to enable us to follow the operations of Pompaedius Silo step by step; but all accounts agree in representing him as the most distinguished of the Italian generals. His most brilliant exploit seems to have been the defeat of Q. Caepio, whom he decoyed into an ambush; but he was unable, either by his stratagems or his sarcasms, to force Marius to an engagement (Plut. *Mar.* 33). After most of the allies had laid down their arms and submitted to the Romans, Pompaedius still continued the struggle. He regained Bovianum, which had been taken by Sulla, and entered this capital of Samnium in triumph (Obsequ. 116). But this was his last success. He was first defeated by Mam. Aemilius, and subsequently by Q. Metellus Pius. In the latter battle he perished, and with his death the war came to an end, B. C. 88 (Appian, *B. C.* i. 40, 44, 53; Diod. xxxvii. p. 539, ed. Wess.; Liv. *Epit.* 76; Flor. iii. 18; Oros. v. 18; Vell. Pat. ii. 16). Several writers have *Popedius*, and others give *Sylo* or *Sillo* as the cognomen, but *Pompaedius Silo* is the correct orthography.

SILO, POMPAE'DIUS, fought under Ventidius, the legatus of Antony, in his campaign against the Parthians in B. C. 39 (Dion Cass. xlviii. 41). The proceedings of Silo in Judaea are related at length by Josephus (*Antiq.* xiv. 15, *B. J.* i. 15).

SILVA'NUS, a Latin divinity of the fields and forests, to whom in the very earliest times the Tyrrhenian Pelasgians are said to have dedicated a grove and a festival (Virg. *Aen.* viii. 600). He is described as a god watching over the fields and husbandmen, and is also called the protector of the boundaries of fields (Horat. *Epod.* ii. 22). Hyginus (*De Limit. Const.* Praef.) tells us that Silvanus was the first to set up stones to mark the limits of fields, and that every estate had three Silvani, a *Silvanus domesticus* (in inscriptions called Silvanus Larum and Silvanus sanctus sacer Larum), *Silvanus agrestis* (also called salutaris), who was worshipped by shepherds, and *Silvanus*

orientalis; that is, the god presiding over the point at which an estate begins. Hence Silvani are often spoken of in the plural. In connection with woods (sylvestris deus), he especially presided over plantations, and delighted in trees growing wild (Tibull. ii. 5. 30; Lucan, *Phars.* iii. 402; Plin. *H. N.* xii. 2; Ov. *Met.* i. 193); whence he is represented as carrying the trunk of a cypress (δενδροφόρος, Virg. *Georg.* i. 20). Respecting the cypress, however, the following story is told. Silvanus, or according to others, Apollo (Serv. *ad Aen.* iii. 680; Ov. *Met.* x. 106, &c.), was in love with the youth Cyparissus, and once by accident killed a hind belonging to Cyparissus. The latter died of grief, and was metamorphosed into a cypress (Serv. *ad Virg. Georg.* i. 20, *Eclog.* x. 26, *Aen.* iii. 680). He is further described as the divinity protecting the flocks of cattle, warding off wolves, and promoting their fertility (Virg. *Aen.* viii. 601; Tibull. i. 5. 27; Cato, *De Re Rust.* 83; Nonn. ii. 324). Being the god of woods and flocks, he is also described as fond of music; the syrinx was sacred to him (Tibull. ii. 5. 30), and he is mentioned along with the Pans and Nymphs (Virg. *Georg.* i. 21; Lucan, *l. c.*). Later speculators even identified Silvanus with Pan, Faunus, Inuus and Aegipan (Plut. *Parall. Min.* 22). Cato (*l. c.*) calls him Mars Silvanus, from which it is clear that he must have been connected with the Italian Mars, and it is further stated that his connection with agriculture referred only to the labour performed by men, and that females were excluded from his worship (Schol. *ad Juven.* vi. 446). In the Latin poets, as well as in works of art, he always appears as an old man, but as cheerful and in love with Pomona (Virg. *Georg.* ii. 494; Horat. *Epod.* ii. 21, *Carm.* iii. 8; Ov. *Met.* xiv. 639). The sacrifices offered to him consisted of grapes, corn-ears, milk, meat, wine and pigs. (Horat. *Epod.* ii. 22, *Epist.* ii. 1. 143; Tibull. i. 5. 27; Juven. vi. 446; comp. Voss. *Mythol. Briefe*, ii. 68; Hartung, *Die Relig. der Röm.* vol. ii. p. 170, &c.) [L. S.]

SILVA'NUS, a general of infantry in Gaul, where he completely succeeded in quelling a formidable insurrection of the barbarians during the reign of Constantius (A. D. 355), to whom he had rendered an important service upon a former occasion by deserting, with a large body of cavalry, from Magnentius, immediately before the great battle of Mursa. Having been falsely accused of treason by an informer who produced forged documents in support of the charge, he was urged by despair to commit the crime of which he had been so villanously impeached, and assumed the purple at Cologne, about the end of July A. D. 355, almost at the very moment when his innocence had been triumphantly established before the imperial tribune at Milan. Ursicinus having been despatched with a few followers to crush this rebellion as best he might, effected by treachery the destruction of Silvanus, who was murdered twenty-eight days after he had been proclaimed Augustus. He is represented by a contemporary historian as an officer of great experience and skill, not less remarkable for his gentle temper and amiable manners, than for his warlike prowess. It is not improbable that he may be the Silvanus named in the Codex Theodosianus (Chron. A. D. 349) as a commander of infantry and cavalry under Constans. (The details with regard to the unfortunate usurpation of Silvanus are given with animated minuteness by Ammianus Marcellinus, xv. 5, 6, who accompanied Ursicinus upon his hazardous mission. See also Julian. *Orat.* i. ii.; Mamertin. *Panegyr.* ii.; Aurel. Vict. *de Caes.* 42, *Epit.* 42; Eutrop. x. 7; Zonar. xiii. 9.) [W. R.]

SILVA'NUS, M. CEIO'NIUS, consul under Antoninus A. D. 156, with C. Serius Augurinus (Fasti).

SILVA'NUS, GRA'NIUS, tribune of a praetorian cohort under Nero, was commissioned by the emperor, on the detection of the conspiracy of Piso, A. D. 65, to demand from the philosopher Seneca an explanation of certain suspicious words which he was charged with having spoken to Antonius Natalis. Silvanus himself was involved in the conspiracy; and though he was acquitted, he put an end to his own life (Tac. *Ann.* xv. 60, and 50, 71). Orelli, in his edition of Tacitus, reads *Gavius* Silvanus instead of *Granius* Silvanus.

SILVA'NUS, PLAU'TIUS. 1. M. PLAUTIUS SILVANUS, tribune of the plebs, B. C. 89, proposed a law that fifteen persons should be annually elected by each tribe, out of its own body, to be placed in the Album Judicum (Ascon. *in Cornel.* p. 79, ed. Orelli). In conjunction with his colleague, C. Papirius Carbo, he also proposed a law conferring the Roman franchise upon the citizens of the foederatae civitates. (Cic. *pro Arch.* 4; comp. *Dict. of Antiq.* p. 293, a, 2d ed.)

2. M. PLAUTIUS M. F. A. N. SILVANUS, was consul B. C. 2. He afterwards served with great distinction under Tiberius in the Pannonian and Illyrican wars, and obtained in consequence, as we learn from an inscription, the triumphal ornaments (Vell. Pat. ii. 112; Dion Cass. lv. 34, lvi. 12; Gruter, p. 452. 6).

3. PLAUTIUS SILVANUS, praetor A. D. 24, threw his wife Apronia out of the window, and having been accused of the crime, anticipated his condemnation by a voluntary death. (Tac. *Ann.* iv. 22).

4. TI. PLAUTIUS SILVANUS AELIANUS, offered up the prayer as pontifex when the first stone of the Capitol was laid, in A. D. 70 (Tac. *Hist.* iv. 53). We learn from an inscription (Gruter, p. 453; Orelli, n. 750) that he held many important military commands, and that he was twice consul. The date of these consulships, in both of which he was consul suffectus, is uncertain. Baiter, in his Fasti Consulares, places the first in the reign of Claudius, A. D. 47, and the second in the reign of Vespasian, A. D. 76.

5. M. PLAUTIUS SILVANUS, consul suffectus in A. D. 68 (Fasti).

SILVA'NUS, POMPEIUS, consul suffectus under Claudius, A. D. 45 (Fasti), is perhaps the same as the Pompeius or Poppaeus Silvanus, a man of consular rank, who governed Dalmatia at the death of Nero, and is described by Tacitus as rich and aged. He espoused the side of Vespasian, but prosecuted the war with little vigour. He entered Rome along with the other generals of Vespasian, and was appointed by the senate to superintend the loan of money which the state was to obtain from private persons. (*Hist.* ii. 86, iii. 50, iv. 47.)

SILVA'NUS, POMPO'NIUS, was proconsul of Africa, and was accused by the provincials in the reign of Nero, A. D. 58, but he was acquitted in consequence of his being an old man possessing

great wealth and no children (Tac. *Ann.* xiii. 52). This Pomponius Silvanus is perhaps the same as the Pompeius or Poppaeus Silvanus mentioned above, as the names are frequently confounded, and the latter is described by Tacitus (*Hist.* ii. 86) as rich and aged.

SILVA'NUS, POPPAEUS. [SILVANUS, POMPEIUS.]

SI'LVIUS, the son of Ascanius, is said to have been so called because he was born in a wood. All the succeeding kings of Alba bore the cognomen Silvius. The series of these mythical kings is given somewhat differently by Livy, Ovid, and Dionysius, as the following list will show (Liv. i. 3; Ov. *Met.* xiv. 609, &c.; Dionys. i. 70, 71).

Livy.	*Ovid.*	*Dionysius.*
1. Aeneas.	Aeneas.	Aeneas.
2. Ascanius.	Ascanius.	Ascanius.
3. Silvius.	Silvius.	Silvius.
4. Aeneas Silvius.		Aeneas Silvius.
5. Latinus Silvius.	Latinus.	Latinus Silvius.
6. Alba.	Alba.	Alba.
7. Atys.	Epytus.	Capetus.
8. Capys.	Capys.	Capys Silvius.
9. Capetus.	Capetus.	Calpetus.
10. Tiberinus.	Tiberinus.	Tiberinus.
11. Agrippa.	Remulus.	Agrippa.
12. Romulus Silvius.	Acrota.	Alladius.
13. Aventinus.	Aventinus.	Aventinus.
14. Proca.	Palatinus.	Procas.
15. Amulius.	Amulius.	Amulius.

SILUS, a Roman cognomen, properly signified a person whose nose turned up (Festus, *s. v.*; Cic. *de Nat. Deor.* i. 29). The names Silo, Silius, and Silanus appear to be all connected with this name.

SILUS, C. ALBU'CIUS, a Roman rhetorician, a native of Novaria, in the north of Italy, was aedile in his native town. He quitted Novaria in consequence of being dragged down from his tribunal on one occasion while administering justice, and repaired to Rome in the time of Augustus, where he obtained great renown by his oratory in the school of Plancus. He afterwards pleaded in the courts with considerable success, but having failed in one of his causes he left Rome and settled at Mediolanum, where he continued to exercise his profession as an advocate. He at length retired to his native town, and there put an end to his own life. (Suet. *de Clar. Rhetor.* 6; Senec. *Controv.* iii. proem.; Westermann, *Geschichte der Römischen Beredtsamkeit*, § 86.)

SILUS, DOMI'TIUS, the former husband of Arria Galla, whom he quietly surrendered to Piso. (Tac. *Ann.* xv. 59.)

SILUS, SE'RGIUS. 1. M. SERGIUS SILUS, the great-grandfather of Catiline, distinguished himself by his extraordinary bravery in the second Punic war. Although he had lost his right hand, and received twenty-three wounds in two campaigns, he continued in the army, and fought four times against the Carthaginians with his left hand alone. He was praetor urbanus in B. C. 197, in which year six praetors were elected for the first time (Plin. *H. N.* vii. 28. s. 29; Liv. xxxii. 27, 28, 31, xxxiii. 21). The annexed coin of the Sergia gens was probably struck in honour of this Sergius Silus by his son. The reverse represents a horseman in full gallop, holding in his left hand the head of a foe. (Eckhel, vol. v. p. 306.)



COIN OF M. SERGIUS SILUS.

2. M. SERGIUS SILUS, son of the preceding, and grandfather of Catiline, was legatus of Aemilius Paulus in the war with Perseus in B. C. 168. (Liv. xliv. 40.)

3. SERGIUS SILUS, son of No. 2, and father of Catiline. He does not appear to have held any of the public offices, and we do not even know his praenomen. He left his son no property. (Q. Cic. *de Pet. Cons.* 2; Sall. *Cat.* 5.)

4. CN. SERGIUS SILUS, was condemned on the accusation of Metellus Celer, because he had promised money to a materfamilias for the enjoyment of her person. (Val. Max. vi. 2. § 8.)

SIMARISTUS (Σιμάριστος), a grammatical, or lexicographical writer, mentioned several times by Athenaeus. Whether he was the author of more than one work, does not appear; but Athenaeus quotes frequently from one entitled Ὁμώνυμα (iii. p. 99, d., ix. p. 395, f., xi. p. 478, c.). [C. P. M.]

SIMENUS, a statuary in bronze, mentioned by Pliny among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). There is no other mention of this artist; and even the form of the name occurs nowhere else. [P. S.]

SIMEON. [SYMEON.]

SI'MILIS, was a centurion under Trajan, and praefectus praetorio under Hadrian, who erected a statue to his honour. Dion Cassius says that Similis received the praefecture against his will, and that he with difficulty prevailed upon Hadrian to let him resign it; but Spartianus on the contrary states, that Hadrian removed Similis from his office, although he was partly indebted to him for the empire, and appointed Septicius Clarus his successor. (Dion Cass. lxix. 18, 19; Spart. *Hadr.* 9.)

SI'MMIAS (Σιμμίας), historical. 1. A Macedonian, father of Polysperchon, the general of Alexander. (Arr. *Anab.* ii. 12.)

2. A Macedonian, son of Andromenes, and brother of Attalus and Amyntas, the officers of Alexander. He probably served in the division of the phalanx, commanded by his brother Amyntas, as we find him taking the command of it at the battle of Arbela during his brother's absence. On this occasion his division was one of those which bore the chief brunt of the battle. (Arr. *Anab.* iii. 11, 14.) In B. C. 330 he was accused, together with his brothers, of having been concerned in the conspiracy of Philotas; but the vigorous defence of Amyntas before the Macedonian army procured their joint acquittal. (Arr. iii. 27; Curt. vii. 1. § 10, 2. § 1—10.)

3. An officer in the service of Ptolemy III. (Euergetes), king of Egypt, who was sent by him to explore the shores of the Red Sea and the coasts of Ethiopia. Much of the information recorded by Agatharchides was derived from his authority. (Diod. iii. 18.) [E. H. B.]

SI'MMIAS (Σιμμίας, or, in the MSS. of Diog. Laërt., Σιμίας) literary. 1. Of Thebes, first the

disciple of the Pythagorean philosopher Philolaüs, and afterwards the friend and disciple of Socrates, at whose death he was present, having come from Thebes, with his brother Cebes, bringing with him a large sum of money, to assist in Criton's plan for the liberation of Socrates (Plat. *Crit.* p. 45, b., *Phaed.* pp. 59, c., 92, a., et passim; comp. Ael. *V. H.* i. 16). At this time he and Cebes were both young men (*Phaed.* p. 89, a.). The two brothers are the principal speakers, besides Socrates himself, in the *Phaedon;* and the skill with which they argue, and the respect and affection with which Socrates treats them, prove the high place they held among his disciples, not only in the judgment of Plato, but in the general opinion. In the *Phaedrus* (p. 242, a., b.) also, Socrates is made to refer to Simmias as one of the most powerful reasoners of his day.

According to Plutarch, who introduces Simmias as a speaker in his dialogue *de Genio Socratis* (p. 578, a., &c.), he studied much in Egypt, and became conversant with the mystical religious philosophy of that country.

There is a very brief account of him in Diogenes Laërtius (ii. 124), who states that there was a collection of twenty-three dialogues by him, in one volume. The titles of these dialogues are also given, with a slight variation, by Suidas (*s. v.*); they embrace a large range of philosophical subjects, but are chiefly ethical.

Two epitaphs on Sophocles, in the Greek Anthology, are ascribed to Simmias of Thebes in the Palatine Codex (Brunck, *Anal.* vol. i. p. 168; Jacobs, *Anth. Graec.* vol. i. p. 100, *Anth. Pal.* vii. 21, 22, vol. i. p. 312). There is also an epitaph on Aristocles, among the epigrams of Simmias of Rhodes, which Brunck would refer to Simmias of Thebes; *probabilis conjectura,* says Jacobs. (Brunck, *Anal.* vol. i. p. 204, No. 2; Jacobs, *Animadv.* vol. i. pt. ii. p. 4.)

2. Of Syracuse, is mentioned by Diogenes Laërtius (ii. 113, 114) as a hearer, first of Aristotle the Cyrenaean, and afterwards of Stilpon, the Megaric philosopher, but nothing further is known of him.

3. Of Rhodes, a poet and grammarian of the Alexandrian school, which flourished under the early Ptolemies. He was earlier than the tragic poet Philiscus, whose time is about Ol. 120, B. C. 300, at least if we accept the assertion of Hephaestion (p. 31), that the choriambic hexameter, of which Philiscus claimed the invention, had been previously used by Simmias. Suidas (*s. v.*) tells us that he wrote three books of γλῶσσαι, and four books of miscellaneous poems (ποιήματα διάφορα: the latter part of the article in Suidas is obviously misplaced, and belongs to the life of Simonides of Amorgus). Of his grammatical works nothing more is known; but his poems are frequently referred to, and some of them seem to have been epic. His Γοργώ is quoted by Athenaeus (xi. p. 491); his Μῆνες and Ἀπόλλων by Stephanus Byzantinus (*s. vv.* Ἀμυκλαί, Ἡμικύνες); and a fragment of thirteen lines from the latter poem is preserved by Tzetzes (*Chil.* vii. 144), and has been edited by Brunck (*Anal.* vol. ii. p. 525, comp. *Lect.* vol. iii. p. 235).

As an epigrammatist, Simmias had a place in the *Garland* of Meleager, and the Greek Anthology contains six epigrams ascribed to him, besides three short poems of that fantastic species called *griphi* or *carmina figurata,* that is, pieces in which the lines are so arranged as to make the whole poem resemble the form of some object; those of Simmias are entitled, from their forms, the *Wings* (πτέρυγες), the *Egg* (ᾠόν), and the *Hatchet* (πέλεκυς). There are several other poems of the same species in the Anthology, such as the *Pan-pipes* (σύριγξ) of Theocritus, the *Altar* of Dosiadas, and the *Egg* and *Hatchet* of Besantinus. (Brunck, *Anal.* vol. i. pp. 205—210; Jacobs, *Anth. Graec.* vol. i. pp. 139—143, vol. xiii. pp. 951, 952; *Anth. Pal.* xv. 21—27, vol. ii. pp. 603—609, ed. Jacobs; Fabric. *Bibl. Graec.* vol. iii. p. 808, vol. iv. pp. 494, 495.) [P. S.]

SI'MMIAS, artist. [SIMON.]

SIMO'IS (Σιμόεις), the god of the river Simois, which flows from mount Ida, and in the plain of Troy joins the Xanthus or Scamander (Hom. *Il.* v. 774, xii. 22; Virg. *Aen.* v. 261). He is described as a son of Oceanus and Tethys (Hes. *Theog.* 342), and as the father of Astyoche and Hieromneme. (Apollod. iii. 12. § 2.) [L. S.]

SIMON (Σίμων), a Thracian prince, was connected by marriage with Amadocus, who appears to have been a son of Cotys [No. 2], and brother to Cersobleptes and Berisades. On the death of the latter, when Cersobleptes wished, with the aid of Charidemus, to seize all the dominions of Cotys, and to exclude Amadocus and the children of Berisades from their inheritance, Simon was prepared to assist Amadocus against the intended usurpation; and, according to Demosthenes, the remarkable decree of Aristocrates in favour of Charidemus (B. C. 352) was framed with the view of disarming this opposition, especially as Simon had been honoured with the Athenian franchise. (Dem. c. *Aristocr.* pp. 624, 625, 680, 683.) [CERSOBLEPTES; CHARIDEMUS.] [E. E.]

SIMON (Σίμων), literary and ecclesiastical. 1. APOLLONIDES. By a misunderstanding of a passage in Diogenes Laërtius (ix. 109), founded on an erroneous reading of the text, that author has been supposed to cite a Simon Apollonides of Nicaea when his citation is from Apollonides of Nicaea [APOLLONIDES, No. 5]. The name Simon is in other and more correct MSS. Timon (Τίμων), and is not a part of the text, but the title of the section the subject of which is Timon of Phlius [TIMON]. (Allatius, *De Simeon. Scriptis,* p. 203.)

2. Of ATHENS. [No. 10.]

3. Of ATHENS, one of the disciples of Socrates, and by trade a leather-cutter (σκυτοτόμος), which is usually Latinised CORIARIUS. Socrates was accustomed to visit his shop, and converse with him on various subjects. These conversations Simon afterwards committed to writing, as far as he could remember them; and he is said to have been the first who recorded, in the form of conversations, the words of Socrates. His philosophical turn attracted the notice of Pericles, who offered to provide for his maintenance, if he would come and reside with him; but Simon refused, on the ground that he did not wish to surrender his independence. The favourable notice of such a man as Pericles may be considered as overbalancing the unfavourable or sneering judgment of those who characterised his *Dialogues* as "leathern." He reported thirty-three conversations, Διάλογοι, *Dialogi,* which were contained in one volume. Diogenes Laërtius (ii. 122, 123), from whom we derive our knowledge of Simon, enumerates the subjects, the variety of which shows the activity and versatility of Simon's mind. The twelfth of the so-called *Socratis et*

Socraticorum Epistolae is written in the name of Simon, and professes to be addressed to Aristippus, Σίμων Ἀριστίππῳ, *Simon Aristippo*. [ARISTIPPUS.] The concluding passage of it is cited by Stobaeus, in his Ἀνθολόγιον, *Florilegium*, xvii. Περὶ ἐγκρατείας, *De Continentia*, § 11. A translation of this letter is given in Stanley's *Hist. of Philosophy*, part iii. p. 119, ed. 1655—1660, p. 125, ed. 1743. (Allatius, *De Simeonum Scriptis*, p. 197; Fabric. *Bibl. Graec.* vol. i. p. 693, vol. ii. p. 719, ed. Harles.)

4. CANANITES, CANANAEUS, or ZELOTES (Κανανίτης, Κανανᾶιος, s. Ζηλωτής), one of the twelve Apostles. There are extant in MSS. under his name certain Κανόνες ἐκκλησιαστικοί, *Canones Ecclesiastici*. (Lambec. *Comment. de Biblioth. Caesaraea*, vol. viii. p. 906, ed. Kollar; Bandini, *Catalog. Codd. MStorum Medic. Laurent.* vol. i. pp. 396, 468.)

5. CONSTANTINOPOLITANUS. [No. 22.]

6. CORIARIUS. [No. 3.]

7. CRETENSIS. [No. 22.]

8. GYRACII EPISCOPUS. [No. 22.]

9. HIEROMONACHUS. [No. 22.]

10. HIPPIATRICUS s. DE ARTE VETERINARIA SCRIPTOR. Several ancient authors refer to or quote from Simon, a writer on horses, and, in most cases, in terms which show that his thorough acquaintance with the subject had rendered him quite an authority on such matters. He is first mentioned by Xenophon (*De Re Equestri*, c. i. 1, 3, c. xi. 6), according to whom he dedicated the brazen statue of a horse, in the Eleusinium at Athens; and had engraved his own works (τὰ ἑαυτοῦ ἔργα) on the base. This statue is also noticed by Hierocles, the veterinarian [HIEROCLES], whose description of the sculpture on the base does not agree with that of Xenophon (*Artis Veterinariae Libri duo*, ed. Basil. 1537, p. 3). It is probable that Simon was an Athenian, from the place in which his offering was deposited; and by Suidas, who has quoted Simon (*s.v.* Τρίλλη), he is expressly called an Athenian. According to Suidas (*l. c.*) Simon wrote, Ἱππιατρικόν, *De Arte Veterinaria*; and if, which is probable, he is also mentioned by Suidas in two other places (*s. vv.* Ἄψυρτος and Κίμων), where, however, the present reading is Κίμων (Cimon), he also wrote Ἱπποσκοπικόν, *De Equorum Inspectione*. It may be doubted whether these were distinct works, or merely chapters or divisions of a more general treatise. Περὶ ἱππικῆς, the title by which the works of Simon are cited by Xenophon. According to Suidas, in one of the above places (*s. v.* Κίμων), he was banished from Athens, by ostracism, on account of his having committed incest. Of the age of Simon we can only form an approximate estimate. He was not earlier than the painter Micon, who lived about B.C. 460 [MICON, artists, 1], for he criticised the works of that artist (Pollux, *Onomasticon*, lib. ii. § 69); and he wrote, as we have seen, earlier than Xenophon, but how much earlier we have no means of knowing, except that his treatise had already acquired a good reputation.

11. IACUMAEUS or IATUMAEUS. [No. 22.]

12. MACCABAEUS. Of this eminent Jew an account is given elsewhere [MACCABAEI, No. 3]. He is introduced here merely on account of an unfounded opinion of Michael de Medina, that he was the writer of the second book of the Maccabees. (Allat. *De Simeonum Script.* p. 200)

13. Of MAGNESIA. [SIMUS.]

14. MAGUS. In the various accounts of this remarkable man, who has been very commonly regarded as the earliest of the heretics that troubled the Christian church, fable is so largely intermingled, that it is difficult to tell what truth there is in any thing reported of him, beyond the brief notice in the New Testament (*Acts*, viii. 9—13, 18—24). According to Justin Martyr (*Apolog. Prima*, c. 26, p. 190, ed. Hefele), the next authority in point of time, and, from his being also a Samaritan by birth, probably the next also in point of trustworthiness, Simon was a Samaritan, born in the village of Gitti or Gitthi; Γίττων or Γιττῶν in the Genitive, as Justin and Eusebius (*H. E.* ii. 13) write it, Γιτθῶν, as Theodoret (*Haeret. Fabul. Compend.* i. 1) writes it. If, as some think, he is the Simon mentioned by Josephus (*Ant. Jud.* xx. 7. § 2), he was, according to that writer, a Jew by religion and a Cyprian by birth. The discrepancy between this statement and that already cited it has been proposed to reconcile, by the supposition that Justin's statement originated in the substitution or mistake of Γιττιεύς for Κιττιεύς, and consequently that Simon was really a native of Cittium in Cyprus. But we are disposed to prefer the statement of Justin as it now stands, and to think that either Josephus was mistaken, or, which is more likely, that the Simon mentioned by him was a different person altogether. According to the account in the *Recognitiones* and the *Clementina* of the pseudo Clemens [CLEMENS ROMANUS], which account is professedly given by Aquila, who had been a friend and disciple of Simon, the latter was the son of Antonius and Rachel, and was a native of the "vicus Gythorum," in the district of Samaria. He is described as well versed in Greek literature and in magic; and as being vainglorious and boastful to an extraordinary degree. According to the same very dubious authorities, he had professed himself a follower of Dositheus, an heretical teacher who first promulgated his doctrines about the time of John the Baptist's death, and who was accompanied by a female, whom he designated Luna, "the Moon," and by a chosen band of disciples, whose number, thirty, corresponded to the number of days in a lunar month. Into this chosen number, on a vacancy occurring, Simon obtained admission. According to the *Clementina* Simon had studied at Alexandria, and both he and Dositheus had been disciples of John the Baptist. In the same work we find also many fabulous tales about Simon; but it is likely that the representation, which we find in this work, that Simon was first the disciple and afterwards the successor of Dositheus, as the leader of a sect, is founded on truth (comp. Origen, *In Matthaeum Commentar.* c. 33. s. ut alii, tract. xxvii., *Contra Celsum*, lib. i. c. 57, lib. vi. c. 11, *Periarchon*, s. *De Principiis*, lib. iv. c. 17, ed. Delarue; Euseb. *H. E.* iv. 22). In the *Constitutiones Apostolicae* (lib. vi. c. 8) Simon is represented as a disciple of Dositheus, and as having, with the aid of a fellow-disciple, Cleobius, deprived him of his leadership.

These notices furnish nearly all that is reported of Simon previous to the time at which the deacon Philip met him at a Samaritan city, of which the name is not given, and those transactions occurred which are noticed in the New Testament (*l. c.*), and which need not be repeated here. The latter part of Simon's career appears to have

been passed at Rome. Here, according to Justin Martyr (*l. c.* and c. 56), he arrived in the time of Claudius, and obtained such high credit, both with senate and people, as to have been accounted a god, and to have had a statue erected to him ἐν τῷ Τίβερι ποταμῷ, "in the river Tiber" (usually interpreted to mean, in the island formed by the division of the channel of the river), "between the two bridges," with the inscription in Latin, SIMONI DEO SANCTO. The minuteness of Justin's description, and his distinct appeal (c. 56) that the statue might be removed, render it difficult to dispute his statement; yet the fact that an inscription existed in the island of the Tiber (where it was seen and read, A. D. 1662 by Marquardus Gudius), SEMONI SANCO DEO FIDIO SACRUM, has given reason to suspect that Justin inadvertently mistook a statue of the Sabine deity, Semo Sancus or Sangus [SANCUS SEMO], to whom several inscriptions have been found, for one of Simon the Samaritan (Gruter, *Inscriptiones*, vol. i. p. xcvi. No. 5, comp. 6, 7, 8, ed. Graev.). Irenaeus, who says it was reported that Claudius Caesar had erected a statue to Simon (*Adv. Haeres.* lib. i. c. 20), Tertullian (*Apologet.* c. 13), and the other fathers, who repeat the statement, can be regarded only as re-echoing the account of Justin (see, however, Burton, *Bampton Lectures*, note 42). Whether Simon ever encountered Peter after their interview in the Samaritan city, cannot be determined: it is not impossible that they may have met, and that some conference or discussion may have taken place between them. The *Recognitiones* (lib. ii. &c.) and the *Clementina* (Hom. iii.) give a long report of disputations between the two; but the scene is laid at Caesaraea Palaestinae (*Recog.* i. 12; *Clem.* Hom. i. 15). The *Constitutiones Apostolicae* (lib. vi. c. 9) also place the conference at Caesaraea. According to the *Clementina* (Homil. iv. &c.), Simon, being overcome by Peter, fled from the Apostle, who, eager to renew the contest, followed his flying opponent from town to town along the Phoenician coast. According to an account which may be traced from Arnobius (*Adv. Gentes*, ii. 7), through the *Constitutiones Apostolicae* (ibid. and lib. ii. c. 14), Cyril of Jerusalem (*l. c.*), and later writers, Simon came to his death through another encounter with Peter; for, having at Rome raised himself into the air, by the aid of evil spirits, he was, at the prayer of Peter and Paul, who were then at Rome, precipitated from a great height, and died from the consequences of his fall. Whether this legend has any foundation in fact it is hard to say. Dr. Burton (*Bampton Lectures*, lect. iv. p. 94, and note) attempts to get some truth out of the indubitably fabulous circumstances with which the death of Simon has been interwoven. The ancient authorities for the history of Simon have been cited in the course of this article. Among modern writers Tillemont (*Mémoires*, vol. ii. p. 35. &c), Ittigius (*De Haeresiarchis*, sect. i. c. ii), Mosheim (*De Rebus Christian. ante Constantinum*, saec. i. §§ lxvi. lxvii), Burton (*Bampton Lectures*, lect. iv.), Milman (*Hist. of Christ.* vol. ii. p. 96, &c.).

Simon is usually reckoned the first heresiarch: but the representation is not correct, if heresy be understood, in its modern acceptation, to mean a corrupted form of Christianity; for Simon was not a Christian at all, except for a very short period, and his doctrines did not include any recognition of the claims of Jesus Christ, of whom Simon was not the disciple, but the rival. Origen is clear on this point; for, in reply to Celsus, who had confounded the Simonians with the Christians, he says (*Contra Cels.* v. 62), "Celsus is not aware that the Simonians by no means acknowledge Jesus to be the son of God; but they say that Simon is the power of God." The representation has become erroneous, from the change in the meaning of the word αἵρεσις, *haeresis*, which anciently meant "sect;" and was applied (e. g. by Epiphanius) to the religious sects of the Jews, and the philosophical sects of the heathens, as well as to the bodies which split off from the so-called Catholic Church. (Comp. Burton, *Bampton Lectures*, lect. iv.)

Simon appears to have written some works, the titles of which are unknown. The author of the *Constitutiones Apostolicae*, lib. vi. c. 16, says that Simon and Cleobius, with their followers, forged and circulated books in the name of Christ and his disciples. Jerome (*Comment. in Matt.* xxiv. ad vs. 5) gives a brief citation, and Moses Bar Cepha, a Syriac writer of the tenth century, quotes several passages from Simon. The *Praefatio Arabica ad Concilium Nicaenum* (*Concilia*, vol. ii. col. 386. ed. Labbe) speaks of a spurious Gospel of the Simonians, or perhaps a corrupted copy of the Canonical Gospels, divided into four parts, and named after the four cardinal points of the compass. (Grabe, *Spicilegium Patrum*, vol. i. p. 305, &c.; Fabric. *Codex Apocryph. N. T.* vol. i. pp. 140, 377, ed. Hamb. 1719.)

15. OF NICAEA. [No. 1.]

16. PETRUS or PETER. [PETRUS, No. 6.]

17. EX PRAEDICATORUM ORDINE. [No. 22.]

18. DE RHETORICA ARTE SCRIPTOR. Diogenes Laërtius (ii. 123) mentions Simon as a writer on Rhetoric (ῥητορικὰς τέχνας γεγραφώς), but gives no clue to his age or country.

19. OF SAMARIA. [No. 14.]

20. SOPHISTA. Aristophanes (*Nubes*, 350) has adverted to Simon as guilty of robbing the public treasury, but without mentioning of what city. According to Eupolis (*Apud Scholiast. in Aristophan. l. c.*) he robbed the treasury of the city of Heraclaea. The rapacity thus held up by two of the great comic dramatists of Athens passed into a proverb, Σίμωνος ἁρπακτικώτερος. Suidas, who gives the proverb (*s. v.* Σίμων) adds the information that Simon was a sophist, and the Scholiast on Aristophanes (*Nubes*, *l. c.*) adds that he was one of the persons then conspicuous in political affairs (τῶν ἐν πολιτείᾳ διαπρεπόντων τότε), we may presume at Athens. Aristophanes also brands Simon, apparently the same person, as guilty of perjury (*Nubes*, 398). (Allatius, *De Simeonibus*, pp. 196, 197; Fabric. *Bibl. Graec.* vol. xi. p. 301.)

21. TACUMAEUS. [No. 22.]

22. OF THEBES. Allatius (*De Simeon.* p. 202) speaks of Simon Constantinopolitanus, or Simon of Constantinople, an ecclesiastic of the order of preachers, as having, in three treatises, strenuously maintained the doctrine of the Western Church of the procession of the Holy Spirit from the Son as well as from the Father, in opposition to the divines of the Greek church. The treatises were inscribed respectively, 1. To Manuel Holobelus, or Holobolus, a different person from Manuel Holobolus mentioned elsewhere. [MANUEL, literary and ecclesiastical, No. 8.] 2. To Sophonias. 3. To Joannes Nomophylax. From the last of these treatises Allatius has given long extracts (*Adv. Hottinger.* p. 334 and 502; *De Octava Synodo Pho-*

tiana, p. 453.) Allatius identifies the writer with the "Simon Hieromonachus ex ordine Praedicatorum," mentioned by Georgius Trapezuntius, or George of Trebizond [GEORGIUS, literary and ecclesiastical, No. 48], as being a native of Crete, ardent for the divine doctrines (sc. those of the Western Church), who went to Rome, and obtained of the Pope the office of Inquisitor and Judge of Heretics in Crete (Georg. Trapezunt. *ad Cretenses Epistola*, apud Allat. *Graecia Orthodoxa*, vol. i. p. 537). Allatius supposes that he got his name Constantinopolitanus from the circumstance of his family having belonged to that city, just as Georgius, who mentions him, was called Trapezuntius, for a similar reason. Allatius (*De Simeon.* p. 202) further identifies him with the Simon Iatumaeus (Possevino, in his *Apparatus Sacer*, misquotes the name as Iacumaeus, and Allatius (*l. c.*) further misquotes it as Tacumaeus) mentioned by Sixtus of Sena (*Biblioth. Sancta*, lib. iv.), as having been first bishop of Gyracium, and afterwards archbishop of Thebes, and as having flourished about A. D. 1400. It is to be observed that Sixtus says Simon Iatumaeus was born at Constantinople; but perhaps Sixtus was misled by the epithet Constantinopolitanus. He speaks of him as versed in Latin, Greek, and Hebrew literature, and as an assiduous student of the Bible: and states that he prepared a revision of the Greek text of the New Testament; translated it most faithfully, word for word (verbum de verbo) into Hebrew and into Latin; and formed a triglott Testament, by arranging the Greek text and the two versions in three parallel columns on the same page, so that line corresponded to line, and word to word. (Sixtus Senens. *l. c.*) Allatius (*l. c.* p. 203) says he had read some poems addressed to Joannes Cantacuzenus, with the inscription Σίμωνος ἀρχιεπισκόπου Θηβῶν, "Simonis Archiepiscopi Thebarum." Of these poems he quotes a few lines: from which they appear to have been addressed to Cantacuzenus about the time of his abdication, in the middle of the fourteenth century. If, therefore, Simon flourished, as Sixtus of Sena states, in A. D. 1400, he must have attained a considerable age. Cave inclines to the opinion that the Simon who wrote the three treatises on the Holy Spirit was a distinct person from the Simon Jacumaeus (he adds 'alias Sacumneus'), of Sixtus of Sena. He thinks that if they were the same, the date given by Sixtus, A. D. 1400, is incorrect. (Allatius, *l. c.*; Fabricius, *Bibl. Graec.* vol. xi. pp. 301, 334; Cave, *Hist. Litt.* ad ann. 1276 and 1400, vol. ii. p. 322; and *Appendix*, p. 87, ed. Oxford, 1740—1743.)

23. THRENI SCRIPTOR. Harpocration (*Lexicon*, *s. v.* Ταμῆναι), mentions Simon as the author of a poem entitled or described as Εἰς Λυσίμαχον τὸν Ἐρετριέα Θρῆνος, *In Lysimachum Eretriensem Threnus.* It is probable that Simon is a mistake for Simonides. [SIMONIDES.] (Allat. *De Simeon. Scriptis*, p. 200.) [J. C. M.]

SIMON (Σίμων), a physician of Magnesia, who is mentioned by Herophilus (ap. Soran. *De Arte Obstetr.* p. 100), and who lived, therefore, in or before the fourth century B. C. He is probably the same person who is mentioned by Diogenes Laërtius (ii. 123), and said by him to have lived in the time of Seleucus Nicanor. [W. A. G.]

SIMON (Σίμων), of Aegina, a celebrated statuary in bronze, who flourished about Ol. 76, B. C. 475, and made one of the horses and one of the charioteers, in the group which was dedicated at Olympia by Phormis, the contemporary of Gelon and Hieron; the other horse and charioteer were made by DIONYSIUS of Argos (Paus. v. 27. § 1). Pliny states that he made a dog and an archer in bronze. (*H. N.* xxxiv. 8. s. 19. § 33.) He is also mentioned by Diogenes Laërtius (ii. 123).

To these passages should probably be added two others, in which the name of Simon is concealed by erroneous readings. Clemens Alexandrinus (*Protrept.* p. 31, Sylburg) mentions, on the authority of Polemon, a statue of Dionysus Morychus, at Athens, made of the soft stone called φελλείτης, as the work of *Sicon, the son of Eupalamus*; and the same statue is ascribed by Zenobius (v. 13) to *Simmias, the son of Eupalamus.* We know nothing either of Sicon or of Simmias; but in the former passage nothing can be simpler than the correction of Σίκωνος into Σίμωνος, and in the latter it is obvious how easily the two names may have been confounded, each beginning with the syllable Σιμ, especially if, as is frequently the case in old MSS., that syllable only was written as an abbreviation for Σίμωνος. These corrections are supported by the authority of Müller (*Aegin.* 104) and Thiersch (*Epochen*, p. 127), and no sound critic will hesitate to prefer them to Sillig's method of correcting the passage of Clement from that of Zenobius, and reading Σιμμίου in both.

Thiersch supposes Simon, the son of Eupalamus, to have lived at an earlier period than Simon of Aegina, and to have been one of the Attic Daedalids. This is possible, but by no means necessary; for although the manner in which the statue of Dionysus is mentioned, and the significant name *Eupalamus* concur to place Simon with the so-called *Daedalian*, or archaic period of art, yet that period comes down so far as to include the age immediately before that of Pheidias, and Onatas, the contemporary of Simon of Aegina, is expressly mentioned as belonging to it. [DAEDALUS. ONATAS.] [P. S.]

SIMO'NIDES (Σιμωνίδης), literary. 1. Of Samos, or, as he is more usually designated, of Amorgos, was the second, both in time and in reputation, of the three principal iambic poets of the early period of Greek literature, namely, Archilochus, Simonides, and Hipponax (Proclus, *Chrestom.* 7; Lucian. *Pseudol.* 2). The chief information which we have respecting him is contained in two articles of Suidas (*s. vv.* Σιμωνίδης, Σιμμίας; the greater part of the latter article is obviously misplaced, and really refers to Simonides); from which we learn that his father's name was Crines, and that he was originally a native of Samos, whence, by a curious parallel to the history of Archilochus, he led a colony to the neighbouring island of Amorgos, one of the Cyclades or Sporades, where he founded three cities, Minoa, Aegialus, and Arcesine, in the first of which he fixed his own abode. (Comp. Strab. x. p. 487; Steph. Byz. *s. v.* Ἀμοργός; Tzetz. *Chil.* xii. 52.) He is generally said to have been contemporary with Archilochus; and the date assigned to him by the chronographers is Ol. 29. 1 or 3, B. C. 664 or 662 (Syncell. p. 213; Hieronym. *ap.* A. Maium, *Script. Vet.* vol. viii. p. 333; Clem. Alex. *Strom.* vol. i. p. 333; Cyril. *c. Julian.* vol. i. p. 12). The statement of Suidas that he flourished 490 years after the Trojan War, would, according to

the vulgar era, the epoch of Eratosthenes, place him at (1183 — 490=) B.C. 693; or, according to the era of Democritus, at (1150 — 490=) B.C. 660, which agrees with the chronographers. (See Clinton, *F. H.* vol. i. *s. aa.* 712, 665, 662; and Welcker, as cited below.)

The works of Simonides, according to Suidas (*s. v.*), consisted of an elegy in two books, and iambic poems; or, according to the other notice in Suidas (*s. v.* Σιμμίας), iambic and other miscellaneous poems, and an *Archaeology of the Samians* (ἀρχαιολογίαν τῶν Σαμίων). From the comparison of these two passages, Welcker thinks that the elegiac poem mentioned in the first is the ἀρχαιολογία τῶν Σαμίων of the second, and not, as others have thought, a gnomic poem, at least not chiefly such. The gnomic poetry of that early period was so highly esteemed and so often quoted, that it is scarcely credible that if so celebrated a poet as Simonides had written elegiac verses of that species, not one of them should have been preserved. All his gnomic poetry is iambic. On the other hand, it was not uncommon for the early poets to write metrical histories of their native countries or cities, and such a history of Samos, chiefly of a genealogical character, had been composed in hexameter verse, long before the time of Simonides, by Asius, the son of Amphiptolemus. It is therefore quite natural, Welcker contends, that when the elegiac metre had been established, Simonides should have applied it to the same subject, intermixing perhaps in his narrations counsels and opinions on public affairs, and thus forming a poem akin to the *Eunomia* of Tyrtaeus or the *Ionia* of Bias. The existing fragments of his iambic poems have a decidedly gnomic character, and afford evidence that he was reckoned among the sages who preceded the Seven Wise Men. To confirm this view by parallel examples, Welcker quotes the poems of Xenophanes, of Colophon, on his native city and on the colonization of Elea, and other similar works of other poets.

It was, however, the iambic poems of Simonides that made his reputation. These were of two species, gnomic and satirical. His verses of the latter class were very similar to those of Archilochus, inasmuch as his sarcasms were directed at a particular person, named Orodoecides, who has thus obtained a celebrity like that conferred upon Lycambes by Archilochus, and upon Bupalus by Hipponax (Lucian. *l. c.*); although the unlucky reputation of Orodoecides was by no means so extensive as that of Lycambes and Bupalus, who became a pair of proverbial victims, just as their persecutors, Archilochus and Hipponax, are spoken of together as great satirists; whence Welcker infers that, in this department of iambic poetry, the fame of Simonides was by no means equal to that of Archilochus and Hipponax.

But, whatever defect there may have been in the pungency of his satire, it was amply compensated by the wisdom and force of his gnomic poetry, in which he embodied sentiments and precepts, referring to human character and the affairs of human life, in language, in which antique simplicity was combined with fitness and fulness of expression, intermixed occasionally with that quiet irony or satire, in which he seems to have succeeded better than in personal sarcasm. This part of his poetry Welcker considers to have formed, without doubt, a continuous series of verses, in the shape of precepts addressed to youths in general, or to any individual youth, not, like the precepts of Hesiod, to some particular one. A great part of the poem referred, as in Hesiod, Theognis, and Phocylides, to the relations of men to the other sex, and the characteristics of women are described in that satirical vein, which prevails in these and other poets, but the spirit of which was, perhaps, not so much to disparage the whole sex as to exalt the standard by which they should be judged, especially with regard to industry, economy, and the other household virtues. "For this purpose he makes use of a contrivance which, at a later time, also occurs in the gnomes of Phocylides; that is, he derives the various, though generally bad, qualities of women from the variety of their origin; by which fiction he gives a much livelier image of female characters, than he could have done by a mere enumeration of their qualities. The uncleanly woman is formed from the swine; the cunning woman, equally versed in good and evil, from the fox; the talkative woman, from the dog; the lazy woman, from the earth; the unequal and changeable, from the sea; the woman who takes pleasure only in eating and in sensual delights, from the ass; the perverse woman from the weasel; the woman fond of dress, from the horse; the ugly and malicious woman, from the ape; there is only one race created for the benefit of men, the woman sprung from the bee, who is fond of her work, and keeps faithful watch over her house." (Müller, *Hist. of the Lit. of Anc. Greece*, vol. i. p. 140.) The greater number, however, of the passages relating to women in the fragments of Simonides seem to belong to his satiric, rather than his gnomic iambics. It is doubtful whether he wrote at all in choliambic verse. One line of that metre is preserved, but an easy alteration of the last word converts it into an ordinary iambic verse; and there is only one other fragment which has any appearance of being choliambic (See Meineke, *Choliamb. Poës. Graec.* pp. 134, 135.) Like the other early iambic poets, Simonides also used the trochaic metre, which is most closely connected in rhythm with the iambic. (Grammat. ap. Censorin. c. 9.) Besides their poetical interest, the fragments of Simonides are very valuable for the numerous forms of the old Ionic dialect which they preserve: the principal examples are collected by Welcker.

Great confusion has been made by modern scholars, as well as ancient grammarians, between Simonides of Amorgos and his more celebrated namesake of Ceos. The only safe rule for distinguishing them is to ascribe all the iambic and satiric fragments to the former, and all the lyric remains to the latter, except some few which belong perhaps to a younger Simonides of Ceos. (See below, No. 3.) As to the numerous elegiac and epigrammatic remains, which we possess under the name of Simonides, there is no good reason for assigning any of them to Simonides of Amorgos, although, as we have seen, he is said to have written an elegy.

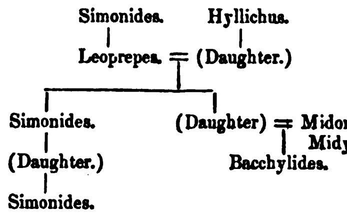
The fragments of Simonides of Amorgos have been edited, intermixed with those of Simonides of Ceos, and almost without an attempt to distinguish them, in the chief collections of the Greek poets; in Brunck's *Analecta*, vol. i. pp. 120, foll.; and in Jacobs's *Anth. Graec.* vol. i. pp. 57, foll.

There is an edition of the fragment on women, by G. D. Koeler, with a prefatory epistle by Heyne, Gotting. 1781, 8vo. But the first complete edition was that of Welcker, published in the *Rheinisches Museum* for 1835, 2nd series, vol. iii. pp. 353, foll., and also separately, under the title of *Simonidis Amorgini Iambi quae supersunt*, Bonn. 1835, 8vo. The text of the fragments is also contained in Schneidewin's *Delectus Poesis Graecorum*, pp. 196, foll., in Bergk's *Poetae Lyrici Graeci*, pp. 500, foll., and the *Poetae Gnomici*, in the Tauchnitz classics. (Welcker, *l. c.*; Schneidewin, in Zimmermann's *Zeitschrift für Alterth.* 1836, pp. 365, foll.; Müller, *Hist. Lit. l. c.*; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 304—307; Bode, vol. ii. p. 1, pp. 318—327; Bernhardy's *Grundriss d. Griech. Litt.* vol. ii. pp. 339—341.)

2. Simonides, of Ceos, one of the most celebrated lyric poets of Greece, was the perfecter of the Elegy and Epigram, and the rival of Lasus and Pindar in the Dithyramb and the Epinician Ode. He lived at the close of that period of two centuries, during which lyric poetry advanced from the earliest musical improvements of Terpander, to that high stage of development which it attained in his own works, and in the odes of Pindar and the choruses of Aeschylus; in which the form could be no further improved without injuring the true spirit of poetry; and from which, after a brief rest at the point of perfection in the choruses of Sophocles, it rapidly degenerated in the hands of Euripides and of the Athenian dithyrambic poets, whom Aristophanes so severely satirized. His genius must have received, also, no small impulse from the political circumstances of his age. When young, he formed a part of the brilliant literary circle which Hipparchus collected at his court. In advanced life, he enjoyed the personal friendship of Themistocles and Pausanias, and celebrated their exploits; and in his extreme old age, he found an honoured retreat at the court of Syracuse. His life extended from about the first usurpation of Peisistratus to the end of the Persian wars, from Ol. 56. 1, to Ol. 78. 1, B.C. 556—467. The chief authorities for his life, besides the ancient writers, and the historians of Greek literature (Müller, Ulrici, Bode, Bernhardy, &c.) are the two works of Schneidewin (*Simonidis Cei Carminis Reliquiae*, Brunsv. 1835, 8vo.) and Richter (*Simonides der aelt. von Keos, nach seinem Leben beschrieben und in seinem poetischen Ueberresten übersetzt*, Schleusingen, 1836, 4to), in which the ancient authorities are so fully collected and discussed, that it is unnecessary to refer to any except the most important of them.

Simonides was born at Julis, in the island of Ceos, in Ol. 56. 1, B.C. 556, as we learn from one of his own epigrams (No. 203*), in which he celebrates a victory which he gained at Athens, at the age of 80 years, in the archonship of Adeimantus, that is, in Ol. 75. 4, B.C. 476; and this date is confirmed by other authorities, and by the date of his death, which took place at the age of 89 (Suid.) or 90 (*Mar. Par.*), in Ol. 78. 1, B.C. 467; Lucian (*Macrob.* 26) extends his life beyond 90 years. (Schn. pp. iii. iv.; Clinton, *F. H. s. aa.* 556, 476, 467.)

His father was named Leoprepes, and his grandfather Hyllichus; but this must have been his maternal grandfather, if, as there is reason to believe, his paternal grandfather was also named Simonides, and was also a poet. (*Marm. Par.* Ep. 49; Böckh, *C. I.* vol. ii. p. 312.) The poet Bacchylides was his nephew; and another Simonides, distinguished by the epithet of *Genealogus*, was his grandson. (See below, No. 3.) The following is the whole genealogy.



It seems, from a story related by Chamaeleon (Ath. x. p. 456, c.), that the family of Simonides held some hereditary office in connection with the worship of Dionysus, and that the poet himself officiated, when a boy, in the service of the god at whose festivals he afterwards gained so many victories. He appears also to have been brought up to music and poetry as a profession. The preceding genealogy furnishes strong presumption that the art, according to the then common custom, was hereditary in his family; and it is stated that he instructed the choruses who celebrated the worship of Apollo at Carthaea, where, as also in the rest of his native island, that god was especially honoured. (Chamael. *l. c.*) Pindar, who was a bitter rival of Simonides, makes this early poetic discipline a subject of reproach, designating him and Bacchylides as τοὺς μάθοντας, as if they had been poets merely by instruction, and not by inspiration. (See further, Schneidewin, pp. vi.—viii.)

From his native island Simonides proceeded to Athens, probably on the invitation of Hipparchus, who attached him to his society by great rewards (Plat. *Hipparch.* p. 228, c.; Aelian, *V. H.* viii. 2). The reign of Hipparchus was from B.C. 528 to 514, so that Simonides probably spent the best years of his life at the tyrant's court. Anacreon lived at the court of Hipparchus at the same time, but we have no evidence of any intimate relations between the two poets, except an epitaph upon Anacreon, which is ascribed to Simonides (Fr. 171, Schn.; Brunck, *Anal.* vol. i. p. 136, No. 49. a, 55). Another of the great poets then at the court of Hipparchus was the dithyrambic poet Lasus, Pindar's teacher, who engaged in poetical contests with Simonides; and the rivalry between them appears to have been carried on in no friendly spirit. (Aristoph. *Vesp.* 1410, c. Schol.)

We have no positive information respecting the poet's life between the murder of Hipparchus and the battle of Marathon. It appears not improbable that he remained at Athens after the expulsion of Hippias, of whom he speaks as

Ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ,

in his epitaph on the tyrant's daughter Archedice (No. 170), which bears, however, internal evidence (vv. 3, 4) of having been written after the expulsion of the Peisistratids. But the favours he had received from the Peisistratids, and especially from Hipparchus, did not prevent him from speaking of the death of his patron as "a great light

* The numbers of the fragments quoted in this article are those of Schneidewin's edition.

arising upon the Athenians," in an epigram (No. 187), which we may suppose to have been inscribed upon the base of the statues set up to Harmodius and Aristogeiton after the expulsion of Hippias, B. C. 510. (Paus. i. 8. § 5.)

It was probably the next period of his life which Simonides spent in Thessaly, under the patronage of the Aleuads and Scopads, whose names, according to Theocritus (*Id.* xvi. 34) were only preserved from oblivion by the beautiful poems in which the great Ceian bard celebrated the victories gained by their swift horses in the sacred games. Of these poems we still possess a considerable portion of the celebrated Epinician Ode, on the victory of Scopas with the four-horsed chariot (No. 13), which is preserved and commented upon by Plato in the *Protagoras*; and fragments of the Threnes on the general destruction of the Scopads (No. 46), and on the Aleuad Antiochus (No. 48); and it is not improbable that the magnificent *Lament of Danaë* (No. 50) was a Threne composed for one of the Aleuads. If we may believe Plutarch, the poet was obliged to confess that the charms of his song failed to humanise the rugged spirits of the Thessalians, Ἀμαθέστεροι γάρ εἰσιν, ἢ ὡς ὑπ' ἐμοῦ ἐξαπατᾶσθαι (Plut. *de Aud. Poet.* p. 15, c.). Even the tyrants whom he celebrated are said to have grudged him his just reward. (Sozom. *H. E.* p. 4.)

Respecting these relations of the poet to the tyrants of Thessaly, a most interesting story is told by several of the ancient writers. The best form of it is probably that which Cicero gives, on the authority of Callimachus (*de Orat.* ii. 86). At a banquet given by Scopas, when Simonides had sung a poem which he had composed in honour of his patron, and in which, according to the custom of the poets (in their Epinician Odes), he had adorned his composition by devoting a great part of it to the praises of Castor and Pollux, the tyrant had the meanness to say that he would give the poet only half of the stipulated payment for his Ode, and that he might apply for the remainder, if he chose, to his Tyndarids, to whom he had given an equal share of the praise. It was not long before a message was brought to Simonides, that two young men were standing at the door, and earnestly demanding to see him. He rose from his seat, went out, and found no one; but, during his absence, the building he had just left fell down upon the banqueters, and crushed to death Scopas and all his friends, whom we may suppose to have laughed heartily at his barbarous jest. And so the Dioscuri paid the poet their half of the reward for the Ode. Callimachus, in a fragment which we still possess, puts into the poet's mouth some beautiful elegiac verses in celebration of the event (Fr. 71, Bentley). It is not worth while to discuss the variations upon the story as related by other writers, and especially by Quintilian (xi. 2. § 11; comp. Val. Max. i. 8; Aristeid. *Orat.* iv. p. 584; Phaed. *Fab.* iv. 24; Ovid. *Ib.* 513, 514, &c.; see Schneidewin, pp. xi. foll.). It appears that the Ode believed to have been sung on this occasion was that same Epinician Ode to which allusion has been already made, and of which we possess the half relating to Scopas himself, though we have lost the other half, which referred to the Dioscuri.

That the story is altogether fabulous can by no means be maintained; although, in the form in which it has now come down to us, it must be classed with those legends which embodied the prevailing sentiment, that the poet was the beloved servant of the gods, who would interpose to preserve him from injury, or to avenge his wrongs; as in the cases of Arion, saved by the dolphin, and Ibycus, avenged by the cranes. That some overwhelming and general calamity, amounting to an almost total extinction, befell the family of the Scopads about this time, is evident from the threne composed for them by Simonides (No. 46), and from the absence of any mention of them in those events connected with the Persian invasion, in which the Aleuads took so prominent a part (Herod. vii. 6); not to mention the testimony of Phavorinus (ap. Stob. *Serm.* c. cv. 62) and other writers, which is perhaps derived only from the threne itself (Schn. p. xiii.). Schneidewin suggests an ingenious explanation of the story, but conceived in too rationalistic a spirit to be hastily admitted; namely, that Scopas, whose tyrannical character is shown, both by the story itself and by the apologetic tone in which Simonides speaks of him in his Ode, was so odious to the people, that they plotted his destruction by undermining the building in which he was about to hold the festival in commemoration of his victory at the games; but that they saved Simonides, by a timely warning, on account of his sacred character as a poet. Schneidewin quotes, in confirmation of this view of the case, the testimony of Phanias of Eresos (ap. Ath. x. p. 438, e.), who placed the death of Scopas under the head of the Destruction of Tyrants through Revenge. (Schn. p. xv.)

Whether in consequence of this calamity, or on account of the impending Persian invasion, or for some other reason, Simonides returned to Athens, and soon had the noblest opportunity of employing his poetic powers in the celebration of the great events of the Persian wars. At the request of Miltiades, he composed an epigram for the statue of Pan, which the Athenians dedicated after the battle of Marathon (No. 188). In the following year, in the archonship of Aristeides, B. C. 489, he conquered Aeschylus in the contest for the prize which the Athenians offered for an elegy on those who fell at Marathon (Fr. 58, Epig. 149). Ten years later, he composed, at the request of the Amphictyons, the epigrams which were inscribed upon the tomb of the Spartans who fell at Thermopylae, as well as an encomium on the same heroes (Epig. 150—155, Fr. 9); and he also celebrated the battles of Artemisium and Salamis, and the great men who commanded in them (Fr. 2—8, Epig. 157—160, 190—194). He lived upon intimate terms with Themistocles, and a good story is told of the skill with which the statesman rebuked the immoderate demands of the poet (Plut. *Them.* 5; *Praecept. Polit.* p. 807, a.; *Reg. et Imp. Apophth.* p. 185, c.; for another story see Cic. *Fin.* ii. 32). One of his epigrams (No. 197) was written on the occasion of the restoration of the sanctuary of the Lycomidae by Themistocles. Respecting the enmity between Simonides and the poet Timocreon of Rhodes, see Schneidewin, p. xviii.

The battle of Plataeae (B. C. 479) furnished Simonides with another subject for an elegy (Fr. 59; comp. Epig. 199), and gave occasion for the celebrated epigram (No. 198), which he composed for Pausanias, who inscribed it on the tripod dedicated by the Greeks at Delphi out of the Persian spoils; but which, on account of its arrogant ascription of all the honour of the victory to Pau-

sanias himself, was erased by the Lacedaemonians, who substituted for it the names of the states which had taken part in the battle (Thuc. i. 132; Paus. iii. 8. § 1). Various stories are told respecting the poet's intimacy with Pausanias; and, among them, that, the king having called upon the poet for some wise saying, Simonides replied, "Remember that thou art a man." Pausanias made light of the warning, until he was shut up in the brazen house, when he was heard to exclaim, Ὦ ξένε Κεῖε, μέγα τι ἄρα χρῆμα ἦν ὁ λόγος σου, ἐγὼ δὲ ὑπ' ἀνοίας οὐδὲν αὐτὸν ᾤμην εἶναι (Plutarch, *Consol. ad Apollon.* p. 105, a; Aelian, *V. H.* ix. 41). The story certainly bears a very suspicious likeness to the well-known tale of Croesus and Solon.

Simonides had completed his eightieth year, when his long poetical career at Athens was crowned by the victory which he gained with the dithyrambic chorus, in the archonship of Adeimantus, two years later than the battle of Plataeae (Ol. 75. $\frac{3}{4}$, B. C. 477), being the fifty-sixth prize which he had carried off (Epig. 203, 204).

It must have been shortly after this that he was invited to Syracuse by Hiero, at whose court he lived till his death in B. C. 467. On his way to Sicily he appears to have visited Magna Graecia, and at Tarentum he is said to have been a second time miraculously preserved from destruction as the reward of his piety (Liban. vol. iv. p. 1101, Reiske; Epig. 183, 184). He served Hiero by his wisdom as well as by his art, for, immediately after his arrival in Sicily, he became the mediator of a peace between Hiero and Theron of Agrigentum (*Schol. ad Pind. Ol.* ii. 29). There are several allusions to the wise discourses of the poet at the court of the tyrant (Plat. *Epist.* ii.); and Xenophon has put his Dialogue on the Evils and Excellencies of Tyranny (the *Hiero*) into the mouths of Hiero and Simonides. The celebrated evasion of the question respecting the nature of God is ascribed by Cicero (*de Nat. Deor.* i. 22) to Simonides, as an answer to Hiero. He lived on similar terms of philosophic intercourse with the wife of Hiero.

Of all the poets whom Hiero attracted to his court, among whom were Pindar, Bacchylides, and Aeschylus, Simonides appears to have been his favourite. He provided so munificently for his wants, that the poet, who always displayed a strong taste for substantial rewards, was able to sell a large portion of the daily supplies sent him by the king; and, upon being reproached for trading in his patron's bounty, he assigned as his motive the desire to display at once the munificence of Hiero and his own moderation. He still continued, when at Syracuse, to employ his muse occasionally in the service of other Grecian states. Thus, as Cicero remarks (*Cat. Maj.* 7), he continued his poetical activity to extreme old age; and Jerome mentions him among those swan-like poets, who sang more sweetly at the approach of death (*Epist.* 34). His remains were honoured with a splendid funeral, and the following epitaph, probably of his own composition, was inscribed upon his tomb (Tzetz. *Chil.* i. 24):

> Ἓξ ἐπὶ πεντήκοντα, Σιμωνίδη, ἤραο νίκας
> Καὶ τρίποδας· θνήσκεις δ' ἐν Σικελῷ πεδίῳ,
> Κείῳ δὲ μνήμην λείπεις, Ἕλλησι δ' ἔπαινον
> Εὐξυνέτου ψυχῆς σῆς ἐπιγεινομένοις.

His sepulchre is said by Suidas (*s. v.*) to have been ruthlessly destroyed by Phoenix, a general of the Agrigentines, who used its materials for the construction of a tower, when he was besieging Syracuse.

Little space is left to describe the personal and poetical character of Simonides, and this has already been done so well by Ottfried Müller, that it is hardly necessary to say very much. (*Hist. Lit. Anc. Greece*, vol. i. pp. 208, foll.) Belonging to a people eminent for their orderly and virtuous character (Plat. *Protag.* p. 341, e., see Stallbaum's note), Simonides himself became proverbial for that virtue which the Greeks called σωφροσύνη, temperance, order, and self-command in one's own conduct, and moderation in one's opinions and desires and views of human life; and this spirit breathes through all his poetry. (Schn. p. xxxiii.) His reverence for religion is shown in his treatment of the ancient myths. His political and moral wisdom has already been referred to; it often assumed a polemic character; and he appears to have been especially anxious to emulate the fame of the Seven Wise Men, both for their wisdom itself, and for their brief sententious form of expressing it; and some ancient writers even reckoned him in the number of those sages. (Plat. *Protag.* p. 343, c.; comp. Schn. p. xxxvi. foll.) The leading principle of his philosophy appears to have been the calm enjoyment of the pleasures of the present life, both intellectual and material, the making as light as possible of its cares, patience in bearing its evils, and moderation in the standard by which human character should be judged. He appears to have taken no pleasure in the higher regions of speculative philosophy. (See especially, Plat. *l. c.* and foll.; Schn. pp. xxxiv. xxxv.) Of the numerous witty sayings ascribed to him, the following may serve as an example: to a person who preserved a dead silence during a banquet, he said, "My friend, if you are a fool, you are doing a wise thing; but if you are wise, a foolish one." (Plutarch, *Conv.* iii. Prooem.)

Though he was moderate and indulgent in his views of human life, yet the moral sentiments embodied in his poems were so generally sound, that, in his own age, he obtained the approval of the race of men who fought at Marathon and Salamis, and in the succeeding period of moral and poetical decline his gnomic poetry was extolled by the admirers of that earlier age, in contrast to the licentious strains of Gnesippus, and his scolia still continued to be sung at banquets, though the "young generation" affected to despise them. (Aristoph. *Nub.* 1355—1362; Ath. xiv. p. 638, e.; Schol. *ad Aristoph. Vesp.* 1217.) Even the philosophers were indebted to Simonides and the other gnomic poets for their most admired conceptions; thus Prodicus, in his celebrated *Choice of Hercules*, followed an Epinician Ode of Simonides, which again was a paraphrase of the well-known lines of Hesiod (*Op. et Di.* 265), τῆς ἀρετῆς ἱδρῶτα, &c. (See Schn. p. xxxix. and Fr. 32.)

Simonides is said to have been the inventor of the mnemonic art and of the long vowels and double letters in the Greek alphabet. The latter statement cannot be accepted literally, but this is not the place to discuss it.

The other side of the picture may be described almost in one word: Simonides made literature a profession, and sought for its pecuniary rewards in

a spirit somewhat inconsistent with his proverbial moderation. He is said to have been the first who took money for his poems; and the reproach of avarice is too often brought against him by his contemporary and rival, Pindar, as well as by subsequent writers, to be altogether discredited. (Schn. pp. xxiv.—xxxii.) The feelings of the poet himself upon the subject can be gathered from his own expressions, if we may believe the stories related of him. His sense of the emptiness of mere fame, his conviction that he deserved all he obtained, mingled with the bitter consciousness to which he sarcastically gave utterance, that mind was at the command of money, may be illustrated by the following anecdotes. In the height of his prosperity, he used to say that he had two coffers, the one for thanks, the other for money; the former always empty, and the latter always full. (Plut. *de Ser. Num. Vind.* p. 555, f.; Schol. *ad Aristoph. Pac.* 681; the latter writer tells the story with a prudent reserve as to its truth.) On one occasion (if the details of the story be correct, it must have been near the commencement of his career), he had wandered about in Asia, seeking to relieve his poverty by his art, and had collected a considerable sum, with which he was returning home, when the ship was wrecked on the coast of Asia Minor. Simonides remained unconcerned, while all his fellow-voyagers were collecting their goods, and, being asked the reason, he replied, "I carry all my property about me." When the ship broke up, many, encumbered with their burthens, perished in the waves, the rest were plundered by robbers as soon as they reached the shore, and had to go a-begging; while the poet at once obtained shelter, clothing, and money, in the neighbouring city of Clazomenae (Phaedr. *Fab.* iv.). On being asked, by the wife of Hiero, which was the more powerful, the wealthy or the wise man, he replied, "The wealthy; for the wise may always be seen hanging about the doors of the rich." (Aristot. *Rhet.* ii. 6.) These and similar stories may not be literally true, but they embody the feelings natural to the man who makes a traffic of his genius too well to be lightly passed over.

That the system of patronage under which the poet lived damaged the independence of his spirit and the uprightness of his conduct, is plain, not only from the nature of the case, and from various anecdotes, but also from the express and important statement of Plato, who makes Socrates say that "Simonides was often induced to praise a tyrant, or some other of such persons, and to write encomiums upon them, not willingly, but by compulsion," as in the case, already referred to, of Scopas, the son of Creon. (*Protag.* p. 346, b. Our space does not permit us to discuss the criticism of Socrates on that Epinician Ode; our conviction is, after repeatedly studying it, in its connection both with the whole dialogue and with the life of Simonides, that it is meant for a *bona fide* exposition, and not a mere sophistical darkening of a poem already obscure, for the purpose of perplexing or confounding Protagoras; the latter end had already been sufficiently attained.) It is also clear that the bitter enmities between Simonides and Pindar were chiefly the fruit of their unworthy competition for the favour of Hiero. (See Schneidewin, p. xxx.)

The chief characteristics of the poetry of Simonides were sweetness (whence his surname of *Melicertes*) and elaborate finish, combined with the truest poetic conception and perfect power of expression; though in originality and fervour he was far inferior, not only to the early lyric poetics, such as Sappho and Alcaeus, but also to his contemporary Pindar. He was probably both the most prolific and the most generally popular of all the Grecian lyric poets. The following is a list of those of his compositions of which we posses either the titles or fragments: — 1. A Poem, the precise form of which is unknown, on "The Empire of Cambyses and Dareius" (ἡ Καμβύσου καὶ Δαρείου βασιλεία). 2, 3. Elegies on the battles of Artemisium and Salamis (ἡ ἐν Ἀρτεμισίῳ ναυμαχία· ἡ ἐν Σαλαμῖνι ναυμαχία). 4. Eulogistic Poems in various metres (ἐγκώμια). 5. Epinician Odes (ἐπίνικοι ᾠδαί). 6. Hymns or Prayers (ὕμνοι, κατευχαί). 7. Paeans (παιᾶνες). 8. Dithyrambs (διθύραμβοι, also called τραγῳδίαι, see Schmidt, *Diatribe in Dithyramb.* p. 131). 9. Drinking songs (σκόλια). 10. Parthenia (παρθένια). 11. Hyporchemes (ὑπορχήματα). 12. Laments (θρῆνοι). 13. Elegies (ἐλεγεῖαι). 14. Epigrams (ἐπιγράμματα, ἀποσχεδιάσματα). The most remarkable of these poems were his Epinician Odes and Threnes, respecting the character of which see Müller (pp. 211, 212). The fragment of his *Lament of Danaë* is one of the finest remains of Greek lyric poetry that we possess.

The general character of the dialect of Simonides is, like that of Pindar, the Epic, mingled with Doric and Aeolic forms. Respecting the minute peculiarities of his language and of his metres, see Schneidewin, pp. xlvi.—liii.

Of the ancient commentaries on his life and writings, by far the most important was that of Chamaeleon, notices from which are preserved by Athenaeus (x. p. 456, c., xiii. p. 611, a., xiv. p. 656, c.). The Egyptian or Athenian grammarian Palaephatus wrote ὑποθέσεις εἰς Σιμωνίδην.

His fragments are contained in the chief collections of the Greek poets, in Brunck's *Analecta*, vol. i. pp. 120—147, who gives with them those which belong to the other poets of the same name, in Jacobs's *Anthologia Graeca*, vol. i. pp. 57—80, in Schneidewin's standard edition, and in his *Delectus Poësis Graecorum*, pp. 376—426, and in Bergk's *Poëtae Lyrici Graeci*, pp. 744—806. (For the editions of portions see Hoffman, *Lexicon Bibl. Script. Graec.*).

3. The younger Simonides of Ceos is said by Suidas to have been, according to some, the son of the daughter of the former, to have flourished before the Peloponnesian War, and to have written a Γενεαλογία in three books, and Εὑρήματα in three books.

4. A Magnesian epic poet of the time of Antiochus the Great, whose exploits, and especially his battle with the Gauls, he celebrated in a poem. (Suid. *s. v.*; Vossius, *Hist. Graec.* p. 161, ed. Westermann.).

5. Of Carystus or Eretria, an epic poet, only mentioned by Suidas (*s. v.*), who gives a most confused account of his works.

6. An historian, contemporary with the philosopher Speusippus, to whom he wrote an account of the acts of Dion and Bion (Diog. Laërt. iv. 5). He must therefore have flourished in the latter half of the fourth century B. C. He also wrote a work upon Sicily, which is quoted in the *Scholia* to Theocritus (i. 65).

7. A distinguished philosopher, who flourished in the reign of Jovian (Suid. *s. v.*).

Respecting the question, to which of these writers we should assign the several epigrams which are found in the Greek Anthology with those of the great Simonides, see Jacobs, *Anthol. Graec.* vol. xiii. pp. 954, 955. [P. S.]

SIMO'NIDES, a Greek painter, of whom we know nothing except the statement of Pliny, "*Simonides (pinxit) Agatharcum et Mnemosynen*" (*H. N.* xxxv. 11. s. 40. § 38). [P. S.]

SIMPLEX, CAECI'LIUS, was raised to the consulship by Vitellius, and was consul suffectus along with C. Quintius Atticus from the 1st of November, A. D. 69. (Tac. *Hist.* ii. 60, iii. 68; Dion Cass. lxv. 17.)

SIMPLI'CIUS (Σιμπλίκιος), a native of Cilicia (Agathias, ii. 30; Suid. *s. v.* πρέσβεις — it is inaccurately that Suid. *s. v. Damascius* calls him a countryman of Eulamius the Phrygian), was a disciple of Ammonius (Simpl. *in Phys. Ausc.* f. 42, 43, &c.), and of Damascius (*ibid.* 150, a. b., 183, b., 186, &c.), and was consequently one of the last members of the Neo-Platonic school. Since this school had found its head-quarters in Athens, it had, under the guidance of Plutarchus the son of Nestorius, of Syrianus, Proclus, Marinus, Isidorus and Damascius (from about A. D. 400 to 529), become the centre of the last efforts to maintain the ancient Hellenic mythology against the victorious encroachments of Christianity, and was therefore first attacked by the imperial edicts promulgated in the fifth century against the heathen cultus. Athens had preserved temples and images longer than other cities; yet Proclus, who had rejoiced in dwelling between the temples of Aesculapius and Bacchus, lived long enough to be compelled to witness the removal of the consecrated statue of Minerva from the Parthenon. (Marinus, *Vita Procli*, c. 29.) Proclus died in A. D. 485. The promise of the goddess, who had appeared to him in a dream, that she would thenceforth inhabit his house, served to console him (*ibid.* c. 30). Against personal maltreatment the followers of the ancient faith found legal protection (Cod. Theod. 16. tit. 10), until, under the emperor Justinianus, they had to endure great persecutions. In the year 528 many were displaced from the posts which they held, robbed of their property, some put to death, and in case they did not within three months come over to the true faith, they were to be banished from the empire. In addition, it was forbidden any longer to teach philosophy and jurisprudence in Athens (A. D. 529; Malalas, xviii. p. 449. 51, ed. Bonn; comp. Theophanes, i. 276, ej. ed.). Probably also the property of the Platonic school, which in the time of Proclus was valued at more than 1000 gold pieces (Damasc. ap. Phot. p. 346, ed. Bekk.), was confiscated; at least, Justinian deprived the physicians and teachers of the liberal arts of the provision-money (σιτήσεις), which had been assigned to them by previous emperors, and confiscated funds which the citizens had provided for spectacles and other civic purposes (Procop. *Arcan.* c. 26). Accordingly, seven philosophers, among whom were Simplicius, Eulamius, Priscianus, and others, with Damascius, the last president of the Platonic school in Athens at their head, resolved to seek protection at the court of the famous Persian king Kosroës, who had succeeded to the throne in A. D. 531. But, disappointed in their hopes, they returned home, after Kosroës, in a treaty of peace concluded with Justinian, probably in A. D. 533, had stipulated that the above-mentioned philosophers should be allowed to return without risk, and to practise the rites of their paternal faith (Agathias ii. 30; comp. C. G. Zumpt, *Ueber den Bestand der philosophischen Schulen in Athen*, in the *Schriften der Berl. Akademie*, 1843). Of the subsequent fortunes of the seven philosophers we learn nothing. As little do we know where Simplicius lived and taught. That he not only wrote, but taught, is proved by the address to his hearers in the commentary on the *Physica Ausculatio* of Aristotle (f. 173), as well as by the title of his commentary on the *Categories*. He had received his training partly in Alexandria, under Ammonius (see especially Simplicius *in ll. de Caelo*, f. 113), partly in Athens, as a disciple of Damascius; and it was probably in one of these two cities that he subsequently took up his abode; for, with the exception of these cities and Constantinople, it would have been difficult to find a town which possessed the collections of books requisite for the composition of his commentaries, and he could hardly have had any occasion to betake himself to Constantinople. As to his personal history, especially his migration to Persia, no definite allusions are to be found in the writings of Simplicius. Only at the end of his explanation of the treatise of Epictetus (p. 331, ed. Heins.) Simplicius mentions, with gratitude, the consolation which he had found under tyrannical oppression in such ethical contemplations; from which it may be concluded, though certainly with but a small amount of probability, that it was composed during, or immediately after, the above-mentioned persecutions. Of the commentaries on Aristotle, that on the books *de Caelo* was written before that on the *Physica Ausculatio*, and probably not in Alexandria, since he mentions in it an astronomical observation made during his stay in that city by Ammonius (*l. c.* f. 113; Brandis, *Scholia in Arist.* p. 496. 28). Simplicius wrote his commentary on the *Physica Ausculatio* after the death of Damascius, and therefore after his return from Persia (*in Arist. Phys. Ausc.* f. 184, &c.). After the *Phys. Ausc.* Simplicius seems to have applied himself to the *Metaphysica*, and then to the books on the soul (*de Anima*). In the commentary on the latter he refers to his explanations on the *Physica Ausculatio* and on the *Metaphysica* (*in Arist. de Anima*, 55, b., 7, 61). When it was that he wrote his explanations of the Categories, whether before or after those on the above-mentioned Aristotelian treatises, it is impossible to ascertain.

Simplicius, in his mode of explaining and understanding his author, attaches himself to the Neo-Platonists; like them, he endeavours, frequently by forced interpretations, to show that Aristotle agrees with Plato even on those points which he controverts, and controverts them only that, by setting aside superficial interpretations, he may lead the way to their deeper, hidden meaning. In his view not only Plotinus, but also Syrianus, Proclus, and even Ammonius, are great philosophers, who have penetrated into the depths of the wisdom of Plato. Many of the more ancient Greek philosophemata also he brings into much too close a connection with Platonism. He is

however, advantageously distinguished from his predecessors, whom he so extravagantly admires, partly in confounding and jumbling things together much less than they do, especially in making very much less frequent application of spurious Orphic, Hermetic, Chaldaic, and other *Theologumena* of the East, and in not giving himself up to a belief in the magical theurgic superstition; partly in proceeding much more carefully and modestly in the explanation and criticism of particular points, and in striving with unwearied diligence to draw from the original sources a thorough knowledge of the older Greek philosophy. His commentaries may, therefore, without hesitation, be regarded as the richest in their contents of any that have come down to us bearing on the explanation of Aristotle. But for them, we should be without the most important fragments of the writings of the Eleatics, of Empedocles, Anaxagoras, Diogenes of Apollonia, and others, which were at that time already very scarce (*in Phys. Ausc.* f. 31), as well as without many extracts from the lost books of Aristotle, Theophrastus and Eudemus: but for them we should hardly be able to unriddle the doctrine of the Categories, so important for the system of the Stoics. It is true he himself complains that in his time both the school and the writings of the followers of Zeno had perished (*in Arist. de Caelo*, 79, b). But where he cannot draw immediately from the original sources, he looks round for guides whom he can depend upon, who had made use of those sources. In addition, we have to thank him for such copious quotations from the Greek commentaries from the time of Andronicus Rhodius down to Ammonius and Damascius, that, for the Categories and the Physics, the outlines of a history of the interpretation and criticism of those books may be composed (comp. Ch. A. Brandis, *über die Reihenfolge der Bücher des Aristotelischen Organons und ihre Griechischen Ausleger*, in the *Schriften der Berliner Akademie*, 1833). With a correct idea of their importance, Simplicius has made the most diligent use of the commentaries of Alexander Aphrodisiensis and Porphyrius; and although he often enough combats the views of the former, he knew how to value, as it deserved, his (in the main) sound critical exegetical sense. He has also preserved for us intelligence of several more ancient readings, which now, in part, have vanished from the manuscripts without leaving any trace, and in the paraphrastic sections of his interpretations furnishes us here and there with valuable contributions for correcting or settling the text of Aristotle. Not less valuable are the contributions towards a knowledge of the ancient astronomical systems for which we have to thank him in his commentary on the books *de Caelo*. We even find in his writings some traces of a disposition for the observation of nature. (*Comm. in Phys. Ausc.* 173, 176; *de Anima*, 35, b. 36.)

That Simplicius continued averse to Christianity cannot be doubted, although he abstains from assailing peculiarly Christian doctrines, even when he combats expressly and with bitterness the work of his contemporary, Johannes Grammation or Philoponus, directed against the Aristotelian doctrine of the eternity of the universe (*in Arist. de Caelo*, 6, b, &c., 72; *in Phys. Ausc.* 257, 262, &c., 312, &c., 320); whether it was that he feared the church, which had now attained to unrestricted dominion, or that he no longer felt himself firmly enough rooted in the heathen faith. In Ethics he seems to have abandoned the mystical pantheistic purification-theory of the Neo-Platonists, and to have found full satisfaction in the ethical system of the later stoics, which approximated to that of Christianity, however little he was disposed towards their logical and physical doctrines, which indeed were almost given up by Epictetus.

Of the commentaries of Simplicius on Aristotle which have come down to us, that on the books *de Anima* is palpably inferior to the rest in the copiousness of its information respecting the doctrines of earlier philosophers, as well as in the care shown in making use of preceding interpreters, though there is no reason for considering it spurious. Besides these commentaries of Simplicius which have been preserved, he himself mentions explanations on the metaphysical books (see above), and an epitome of the *Physica* of Theophrastus. (Simplicius, *in Arist. de Anima*, 38.)

Editions.—Simplicius's commentary on the Categories was the first that was published (by Zacharias Calliergus, Venet. 1499, fol.), under the title, Σιμπλικίου διδασκάλου τοῦ μεγάλου σχόλια ἀπὸ φωνῆς αὐτοῦ εἰς τας Αριστοτέλους κατηγορίας. A second edition was published at Basle, in 1551, by Michael Isingrin. A Latin translation of this work, by Guil. Dorotheus, was published at Venice, 1541, by Hieron. Scotus. An anonymous translation was published in the same place in 1550 and 1567. Fabricius mentions two other translations, published at Venice in 1500 and 1516. The earlier translation of Guil. de Moërbeka appears to be still unprinted. Then, in 1526, Franciscus Asulanus, the heir of the Aldi, published the commentary on the *Physica Auscultatio*, and, in the same year, the commentary on the books *de Caelo* (Venet. fol.). The Latin translation of the former by Lucilius Philaltheus was published at Venice, by Hieron Scotus, in 1543, 1565, 1567, and 1587, and at Paris in 1545, fol.; the translation of the latter by Guil. de Moërbeka was published at Venice in 1540, fol., that by Guil. Dorotheus at the same place in 1544, and, without the name of the translator, at the same place, in 1548, 1555, 1563, and 1584, fol. That the printed Greek text of the commentary on the books *de Caelo* is probably a re-translation from the Latin version of Moërbeka, was first suggested by Amad. Peyron, who at the same time gave specimens of the genuine Greek text, in the fragments of Empedocles and Parmenides (*Empedoclis et Parmenidis fragmenta ex codice Taurinensis Bibliothecae restituta et illustrata*, ab A. Peyron, Lips. 1810.) Extracts from this commentary, according to the genuine text, which exists in a number of manuscripts, may be found in the *Scholia in Aristotelem*, ed. Ch. A. Brandis, Berol. 1836, pp. 468—518. A complete and amended edition of the commentaries of Simplicius on the *Physica Auscultatio* and the treatise *de Caelo*, is being prepared by C. Gabr. Cobet, in conjunction with Simon Karsten. The commentary on the books *de Anima* was published, together with the explanations of Alexander Aphrodisiensis on the book *de Sensu et Sensibili*, and the paraphrase of Michael Ephesius on the so-called *Parva Naturalia*, in Greek, also by Asulanus, Venet. 1527. The Latin translation by Joh. Faseolus was published at Venice in 1543, fol., and another by Evangel. Lungus, in 1564 and 1587. The intro-

duction (prooemium), which is wanting in the Greek edition, is printed separately in Iriarte, *Catalog. Bibl. Matrit.* p. 182. The "Interpretation of the Enchiridion of Epictetus" (ἐξήγησις εἰς τὸ Ἐπικτήτου ἐγχειρίδιον) was first published in Greek, at Venice, in 1528, 4to., and in a Latin translation, at Venice, in 1546, 1560, fol., and at Basle in 1560 and 1568. It was next published by Dan. Heinsius (Lugd. Batav. 1611); and lastly by Joh. Schweighäuser, in *Epicteteae Philosophiae Monumenta*, vol. iv. The notes on it in vol. iv. pp. 175—496. [Ch. A. B.]

SIMUS (Σῖμος), or Simon, of Magnesia, a lyric poet, to whom is ascribed the invention of that sportive and licentious species of poetry, which was called from its character ἱλαρῳδία, and from its author Σιμῳδία. The time at which he lived is not stated. The chief followers of Simus in this description of poetry were LYSIS and MAGUS; and they had many imitators, who were called Σιμῳδοί, Λυσιῳδοί, and Μαγῳδοί. (Strab. xiv. p. 648, a.; Ath. xiv. p. 620, d.; Fabric. *Bibl. Graec.* vol. ii. p. 151; Bode, *Gesch. d. Hellen. Dichtk.* vol. ii. pt. ii. p. 469.) [P. S.]

SIMUS, artists. 1. A painter, of second-rate merit, to whom Pliny ascribes the following works: a youth resting in a fuller's workshop; a person celebrating the festival called *Quinquatrus;* and an excellent picture of Nemesis. (Plin. *H. N.* xxxv. 11. s. 40. § 39).

2. A statuary of Salamis, the son of Themistocrates, whose name is known to us by two extant inscriptions. The one of these is upon a base in the Louvre, brought from Thera, which, from the marks upon it, evidently supported a bronze statue; and we learn from the inscription that the statue, which was probably that of some private person, was dedicated to Dionysus; not, as Sillig states, *a statue of Dionysus.* (Clarac, No. 686; Osann, *Sylloge*, p. 365, No. xxvi.; Böckh, *C. I.* No. 2465; R. Rochette, *Lettre à M. Schorn*, p. 402.) The other inscription, in which this artist is mentioned, is published by R. Rochette (p. 403), from a copy furnished by Ross in a letter from Athens, dated Dec. 23, 1843. It is on a base found in Rhodes, which supported the statue of a certain Hippomachus, the son of Stratippus, who had discharged the offices of *agonothetes* and *choragus;* the statue was dedicated to the gods by Smicythus of Athens. From the nature of this monument and the form of both inscriptions, R. Rochette infers that Simus belonged to the Alexandrian period, which was marked by the erection of such honorific statues. [P. S.]

SI'MYLUS (Σίμυλος). 1. An Athenian comic poet of the middle comedy, who is known by an extant inscription to have exhibited a play in the archonship of Diotimus, Ol. 106. 2, B. C. 354. (Böckh, *C. I.* vol. i. p. 353). Of the title of the play in the inscription, only the last three letters, σιᾳ, remain; Böckh conjectures that it was Ἐφεσίᾳ. His Μεγαρικῇ is cited by Pollux (x. 42), and there are a few other references to him. (Meineke, *Frag. Com. Graec.* vol. i. pp. 424, 425; Editio Minor, *Addenda ad* p. 794, p. xviii.)

2. An inferior tragic actor in the time of Demosthenes, who charges Aeschines with having hired himself to Simylus and Socrates, as their tritagonist. (Demosth. *de Coron.* p. 314, comp. Anon. *Vit. Aesch.;* Harpocrat. and Suid. *s. v.*). The old editions of Demosthenes have Σιμμύκᾳ, but Maussacus (*ad Harpoc. l. c.*) has clearly shown that Σιμύλῳ is the true reading, and the editors, from Reiske downwards, have adopted it. Athenaeus (viii. p. 348) quotes from Theophrastus a curious witticism aimed at Simylus by the musician Stratonicus, the point of which can hardly be given in English. (See Maussacus, *l. c.*). The tragic actor has been confounded with the comic poet: but Meineke observes (*l. c.*) that such a combination of professions is very improbable both in itself, and on account of the express testimony of Plato, that the same persons were never both tragic and comic actors. [P. S.]

SINATRUCES or SINTRICUS, a king of Parthia. [ARSACES XI.]

SINIS or SINNIS (Σίνις or Σίννις), a son of Polypemon, Pemon or Poseidon by Sylea, the daughter of Corinthus. He was surnamed according to some Pityocamptes, and according to others Procrustes. He dwelt on the isthmus of Corinth as a robber, destroying the travellers whom he had conquered, by fastening them to the top of a fir-tree, which he curbed, and then let spring up again. He himself was killed in this manner by Theseus (Apollod. iii. 16. § 2; Plut. *Thes.* 8; Paus. ii. 1. § 3, &c.; Diod. iv. 59; Eurip. *Hippol.* 977; Ov. *Met.* vii. 440, &c.; Hygin. *Fab.* 38; Schol. *Pind. Hypoth. Isthm.*). When Theseus had accomplished this, he caused himself to be purified by Phytalus at the altar of Zeus Meilichios, because Theseus himself was related to Sinis (Paus. i. 37. § 3), or according to others, he propitiated the spirit of Sinis by instituting in his honour the Isthmian games (Schol. *Pind. l. c.*; Plut. *Thes.* 25; Welcker, *Nachtrag*, p. 133). The name is connected with σίνομαι, expressing the manner in which he tore his victims to pieces. [L. S.]

SINNACES, one of the leading nobles in Parthia, dissatisfied with the reigning monarch, Artabanus III. (Arsaces XIX.), sent an embassy to Rome in A. D. 35, in conjunction with the eunuch Abdus, praying Tiberius to send to Parthia one of the sons of Phraates IV. to become their king. Sinnaces subsequently took an active part in the wars against Artabanus. (Tac. *Ann.* vi. 31, 32, 36, 37.) [ARSACES XIX.]

SINOE (Σινόη), an Arcadian nymph, brought up the god Pan, who derived from her the surname Sinoeis. (Paus. viii. 30. § 2.) [L. S.]

SINON (Σίνων), a son of Aesimus, or according to Virgil (*Aen.* ii. 79) of Sisyphus, and a grandson of Autolycus, was a relation of Odysseus, and is described in later poems as having accompanied his kinsman to Troy (Tzetz. *ad Lycoph.* 344; Heyne, *Excurs.* iv. *ad Virg. Aen.* ii.). According to these traditions, he allowed himself to be taken prisoner by the Trojans, after he had mutilated himself in such a manner as to make them believe that he had been ill-treated by the Greeks. He told the Trojans that he was hated by Odysseus, and had been selected by him to be sacrificed, because Apollo had ordered a human sacrifice to be offered, that the Greeks might safely depart from the coast of Troy, and added that he had escaped death by flight. When he was asked what was the purport of the wooden horse, he told them that it had been constructed as an atonement for the Palladium which had been carried off, and that if the Trojans ventured to destroy it, their kingdom should fall, but that

if they would draw it with their own hands into their own city, Asia would gain the supremacy over Greece (Virg. *Aen.* ii. 57, &c.; Tzetz. *Posthom.* 680, &c.). The Trojans took his advice, and when the horse was drawn into the city, he gave the preconcerted signal, opened the door of the horse, and the Greeks rushing out took possession of Troy (Virg. *Aen.* ii. 259; Dict. Cret. v. 12; Hygin. *Fab.* 108). Quintus Smyrnaeus and Tryphiodorus have somewhat modified this tradition, respecting which see Heyne, *l. c.* In the Lesche at Delphi he was represented as a companion of Odysseus. (Paus. x. 27.) [L. S.]

SINO'PE (Σινώπη), a daughter of Asopus by Metope, or of Ares by Aegina or Parnassa. Apollo carried her off from Boeotia, and conveyed her to Paphlagonia on the Euxine, where she gave birth to Syrus, and where the town of Sinope was named after her. (Diod. iv. 72; Schol. *ad Apollon. Rhod.* ii. 946.) [L. S.]

SI'PYLUS (Σίπυλος), one of the sons of Amphion and Niobe. (Apollod. iii. 5. § 6; Ov. *Met.* vi. 231; comp. NIOBE.) [L. S.]

SIPYRRHICAS. [PYRRHIAS.]

SIRE'NES or SEIRE'NES (Σειρῆνες), mythical beings who were believed to have the power of enchanting and charming, by their song, any one who heard them. When Odysseus, in his wanderings through the Mediterranean, came near the island on the lovely beach of which the Sirens were sitting, and endeavouring to allure him and his companions, he, on the advice of Circe, stuffed the ears of his companions with wax, and tied himself to the mast of his vessel, until he was so far off that he could no longer hear their song (Hom. *Od.* xii. 39, &c., 166, &c.). According to Homer, the island of the Sirens was situated between Aenea and the rock of Scylla, near the south-western coast of Italy. Homer says nothing of their number, but later writers mention both their names and number; some state that they were two, Aglaopheme and Thelxiepeia (Eustath. *ad Hom.* p. 1709); and others, that there were three, Peisinoë, Aglaope, and Thelxiepeia (Tzetz. *ad Lycoph.* 712), or Parthenope, Ligeia, and Leucosia (Eustath. *l. c.*; Strab. v. pp. 246, 252; Serv. *ad Virg. Georg.* iv. 562). They are called daughters of Phorcus (Plut. *Sympos.* ix. 14), of Achelous and Sterope (Apollod. i. 7. § 10), of Terpsichore (Apollon. Rhod. iv. 893), of Melpomene (Apollod. i. 3. § 4), of Calliope (Serv. *ad Aen.* v. 364), or of Gaea (Eurip. *Hel.* 168). Their place of abode is likewise different in the different traditions, for some place them on cape Pelorum others in the island of Anthemusa, and others again in the Sirenusian islands near Paestum, or in Capreae (Strab. i. p. 22; Eustath. *ad Hom.* p. 1709; Serv. *l. c.*). The Sirens are also connected with the legends about the Argonauts and the rape of Persephone. When the Argonauts, it is said, passed by the Sirens, the latter began to sing, but in vain, for Orpheus rivalled and surpassed them; and as it had been decreed that they should live only till some one hearing their song should pass by unmoved, they threw themselves into the sea, and were metamorphosed into rocks. Some writers connected the self-destruction of the Sirens with the story of Orpheus and the Argonauts, and others with that of Odysseus (Strab. v. p. 252; Orph. *Arg.* 1284; Apollod. i. 9. § 25; Hygin. *Fab.* 141). Late poets represent them as provided with wings, which they are said to have received at their own request, in order to be able to search after Persephone (Ov. *Met.* v. 552), or as a punishment from Demeter for not having assisted Persephone (Hygin. *l. c.*), or from Aphrodite, because they wished to remain virgins (Eustath. *l. c.*; Aelian, *H. A.* xvii. 23; Apollon. Rhod. iv. 896). Once, however, they allowed themselves to be prevailed upon by Hera to enter into a contest with the Muses, and being defeated, they were deprived of their wings (Paus. ix. 34. § 2; Eustath. *ad Hom.* p. 85). There was a temple of the Sirens near Surrentum, and the tomb of Parthenope was believed to be near Neapolis. (Strab. i. p. 23, v. p. 246.) [L. S.]

SIRI'CIUS. Upon the death of Damasus in A. D. 384, Siricius, a Roman presbyter, was nominated his successor by the united suffrages of all classes of the community, and his conduct throughout the fourteen years during which he occupied the papal chair proved the wisdom of the choice. Of simple habits and gentle disposition, he laboured incessantly to preserve the purity and unity of the Church over which he presided, his efforts being chiefly directed against the growing heresy of the Priscillianists, who had made great progress in Gaul, against Jovinian and his followers, and against the usurpation of the see of Antioch by the perjured Flavianus, with whom, however, he was eventually reconciled, through the mediation of Chrysostom. His death happened towards the close of the year A. D. 398.

Six epistles by this prelate have been preserved, being, as Du Pin observes, the first decretals which truly belong to the pope whose name they bear.

I. *Ad Himerium Tarraconensem Episcopum*, written A. D. 385, in reply to several questions which had been proposed to Damasus, in reference to the re-admission of Arians; to the period at which baptism ought to be administered; to the forgiveness of contrite apostates; to the lawfulness of marrying a woman already promised to another; to the treatment of penitents who had relapsed into sin; to the necessity of celibacy in the clergy; to the conduct to be observed by those ecclesiastics who were married before they entered the priesthood; to the ordination of monks; and to penance among the clergy. There is one instructive passage, in which the education and progress of those trained for the ministry is distinctly defined; although the rules here laid down were probably never strictly observed. A youth, we are told, intended for Holy Orders, ought to be baptized when very young, and placed among the readers, at the age of thirty, if he has conducted himself with propriety, he may become an acolyte and sub-deacon, provided always he does not marry more than once, and does not marry a widow; five years afterwards he may be ordained deacon, when he must bind himself to celibacy; after another period of five years has elapsed he may be admitted to the priesthood, that is, he may become a presbyter; and in ten years more may be made a bishop.

II. *Ad Anysium Thessalonicensem Episcopum*, of uncertain date, but belonging probably to A. D. 385, requesting information with regard to the state of the Churches in Illyria.

III. *Ad Episcopos Africae*, written on the 6th of January, A. D. 386. It has always been regarded with suspicion and almost proved to be a forgery by the researches of Quesnel (*Append. ad Leonis Magni Opera Diss.* xv.), although its au-

thenticity has found a warm advocate in Baluze. (See his *Dissertatio de Concilio Teleptensi.*)

IV. *Ad diversos Episcopos.* The original title is lost. Written, probably, about A. D. 386, exhorting the prelates to whom it is addressed to observe closely the rules laid down by the Council of Nice regarding the choice and ordination of bishops.

V. *Ad diversos Episcopos contra Jovinianum*, written about the commencement of A. D. 389, announcing to the Church at Milan the condemnation of Jovinian by the unanimous voice of the whole Roman clergy assembled in judgment (*omnium nostrum tam Presbyterorum et Diaconorum, quam etiam totius Cleri una sententia*). The reply of Ambrose is still extant.

VI. *Ad Anysium Thessalonicensem Episcopum et alios Illyrici Episcopos de Bonoso.* Written at the very end of A. D. 391, or in the early part of A. D. 392, in reply to the application of the Illyrian bishops, who had requested his advice with regard to Bonosus, charged with having maintained that the Virgin Mary had borne children after the birth of our Lord. A reference is here made to the deliberations upon this very question at the Council of Capua, held in November, A. D. 391. This letter was ascribed at one time to Ambrose, and by some, most ignorantly, to Damasus, but has been fully proved by Justellus, in his Code of Canons (8vo. Par. 1610, 1615, 1660, *Not. ad Canon.* 48, *Cod. Eccl. Afric.*), and by others to be the production of Siricius.

Several epistles have been lost, such as:—*Ad Maximum Imperatorem*, A. D. 385, praying for the discouragement of the Priscillianists; *De Ithacianorum Causa*, A. D. 386; *Ad Theodosium Imperatorem*, against Flavianus; *Ad Rufinum*, A. D. 398, an account of which, as well as of those falsely attributed to Siricius, will be found in Coustant.

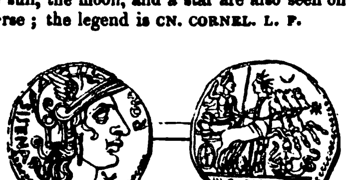
The six epistles are contained in the *Epistolae Pontificum Romanorum* of Coustant, fol. Paris, 1721, vol. i. p. 622; and under their best form in the *Bibliotheca Patrum* of Galland, vol. vii. (fol. Venet. 1770), p. 533.

(Consult the notes of Coustant, and the *Prolegomena* of Galland to vol. vii. cap. xiii. p. xviii.; Dupin, *Ecclesiastical History of the Fourth Century;* Schönemann, *Bibliotheca Patrum Lat.* vol. i. cap. i. § 23.) [W. R.]

SISAMNES. [OTANES, No. 2.]

SISENNA, P. CORNE'LIUS, praetor urbanus in B. C. 183. (Liv. xxxix. 45.)

SISENNA, CN. CORNE'LIUS occurs only on coins, a specimen of which is annexed. The obverse represents the head of Pallas with SISENA and ROMA, the reverse Jupiter in a quadriga hurling his thunderbolt at the prostrate giants. The sun, the moon, and a star are also seen on the reverse; the legend is CN. CORNEL. L. F.



COIN OF CN. CORNELIUS SISENNA.

SISENNA, L. CORNE'LIUS, a Roman annalist whom Cicero pronounces far superior to any of his predecessors, and whose name Varro prefixed to his own work upon history, is said by Velleius to have been a young man (*juvenis*) at the period of the Numantine war, the contemporary of Rutilius Rufus, Claudius Quadrigarius, and Valerius Antias. The date thus indicated will by no means agree with the statements contained in Cicero's *Brutus* (64, 68), that he was intermediate between Hortensius and Sulpicius, of whom the former was born in B. C. 114, the latter in B. C. 124. The account here given is confirmed by the fact, which seems to be clearly established, that he was praetor in the year when Sulla died (B. C. 78), for supposing him to have obtained the office "suo anno," his birth would thus be fixed to B. C. 118 or 119. He probably obtained Sicily for his province, in B. C. 77, and from the local knowledge thus acquired was enabled to render good service to Verres, whose cause he espoused (Cic. *Verr.* ii. 45, iv. 20). During the piratical war (B. C. 67) he acted as the legatus of Pompeius, and having been despatched to Crete in command of an army, died in that island at the age of about fifty-two.

His great work, entitled *Historiae*, extended to at least twelve or fourteen books, but we cannot speak with confidence of a greater number, for although in certain editions of Nonius (*s. v. refragabunt*) we find a reference to book xxiii., some MSS., instead of xxiii., have xxii., and some xiv. Many quotations are to be found in the grammarians, especially in Nonius, but they are not of such a description as to convey any information with regard to the events which the author was describing, being very brief, and for the most part merely examples of uncommon words with which he delighted, in the character of an improver of the ordinary language of the day, to overload his phraseology ("Sisenna quasi emendator sermonis usitati cum esse vellet ne a C. Rusio quidem accusatore deterreri potuit quominus inusitatis verbis uteretur," Cic. *Brut.* 76). He seems to have commenced his literary labours in early years with a narrative of the Marsic war, and when further advanced in life, entered in his sixth book on the civil strife of Marius and Sulla, a subject which, according to Sallust, he treated with great skill and research, although somewhat reserved in the expression of his own opinions ("L. Sisenna optume et diligentissime omnium qui Sullae res dixere persecutus parum mihi libero ore locutus videtur," Sall. *Jug.* 95).

While Cicero, as we have noticed above, awards to him the palm over all previous and contemporary historians, he at the same time qualifies this praise by observing that however great his merits might be when compared with those of others, yet the distance by which he was removed from a high standard of excellence afforded a clear indication of how much this species of composition had been neglected by his countrymen. When characterising his oratorical powers, he represents him as well educated, speaking with purity, witty, and conversant with state affairs, but not laborious, little practised in pleading, and by no means distinguished for eloquence.

In addition to his *Historiae*, Sisenna, as we learn from Ovid, translated the Milesian fables of Aristides, and he also composed a commentary upon Plautus, of which a few scraps have been

preserved. (Cic. *Brut.* 64, 88, *de Leg.* i. 2; Gell. xvi. 9; Inscrip. Graec. *ap. Brisson. de Formulis*, p. 224; comp. Gruter, *C. I.* diii.; Appian, *Mithrid.* 95; Dion Cass. xxxvi. 2; Ovid. *Trist.* ii. 443; Ritschl, *de veteribus Plauti interpret.* § 8, in his *Parergon Plautin.* 8vo. Lips. 1845, p. 376; Krause, *Vitae et Fragmenta Historicorum Rom.* 8vo. Berol. 1833, p. 299; C. L. Roth, *L. Cornelii Sisennae hist. Rom. Vita*, Basil. 1834.) [W. R.]

SISENNA, A. GABI'NIUS. [GABINIUS, No. 6.]

SISENNA, NU'MMIUS, consul under Hadrian, A.D. 133, with M. Antonius Hiberus (Fasti).

SISENNA TAURUS, STATI'LIUS. [TAURUS.]

SISINES (Σισίνης), a Persian, who, according to Curtius (iii. 4), was sent on an embassy to Philip of Macedon by the satrap of Egypt, and was induced to remain in the Macedonian service. He accompanied Alexander the Great on his expedition into Asia; and, while the army was in Cilicia, in B.C. 333, he received a letter from Nabarzanes, a Persian officer, urging upon him the assassination of Alexander. The letter, however, had previously fallen into the king's hands, who had re-sealed it, and caused it to be delivered to Sisines, with the view of testing his fidelity. Sisines intended to acquaint Alexander with its contents, but several days elapsed without his finding an opportunity of doing so, and Alexander, therefore, feeling sure of his treachery, ordered him to be put to death.

The name Sisines appears to be only another form of Asisines. (See Arr. *Anab.* i. 25.) [E. E.]

SISINNA was, according to Appian (*B. C.* v. 7), the name of the son of Glaphyra, to whom Antony gave the kingdom of Cappadocia. Other writers, however, call him Archelaus, under which head an account of him is given. [ARCHELAUS, No. 4.]

SISPES. [SOSPES.]

SISYGAMBIS (Σισύγαμβις), mother of Dareius Codomannus, king of Persia, appears to have been a daughter of Ostanes, a younger brother of Artaxerxes Mnemon, though some writers consider her as a daughter of Artaxerxes himself. (See Wesseling ad Diod. xvii. 5.) She was married to her brother (or cousin) Arsames, and bore seven children, of whom Dareius was the only one that grew up to manhood. (Curt. x. 5. § 23.) After the accession of her son, Sisygambis was treated with the utmost reverence and honour, according to the Persian custom, and accompanied Dareius on his campaign against Alexander in B.C. 333, which terminated in the disastrous battle of Issus. After that defeat she fell, together with the wife and daughters of Dareius, into the hands of the conqueror, who treated them with the greatest generosity and kindness, and displayed towards Sisygambis, in particular, a reverence and delicacy of conduct, which is one of the brightest ornaments of his character. (Arrian. *Anab.* ii. 11, 12; Plut. *Alex.* 21; Diod. xvii. 37, 38; Curt. iii. 3. § 22, 11. § 21—26, 12; Justin. xi. 9.) So great, indeed, was the influence which she continued to enjoy, that she ventured, on one occasion, to intercede in favour of Madates, a Persian, who had especially incurred the wrath of Alexander, and her prayer was immediately granted. (Curt. v. 3. § 12.) It is probable that the generous and magnanimous character of Sisygambis herself,—of which she afforded a striking proof by refusing to avail herself of the confusion during the battle of Arbela to make her escape,—contributed much to maintain the respect and affection with which Alexander appears to have regarded her, and which he displayed on various occasions by the most delicate and deferential attentions. (Curt. iv. 10. § 20, 15. § 10, v. 2. § 17—21; Diod. xvii. 59.) On her part, the captive queen had conceived so strong an attachment for her conqueror, that she felt his death as a blow not less severe than that of her own son; and overcome by this long succession of misfortunes, put an end to her own life by voluntary starvation. (Diod. xvii. 118; Curt. x. 5. § 19—24; Justin. xiii. 1.) [E. H. B.]

SI'SYPHUS (Σίσυφος), a son of Aeolus and Enarete, whence he is called Aeolides (Hom. *Il.* vi. 154; Horat. *Carm.* ii. 14. 20). He was accordingly a brother of Cretheus, Athamas, Salmoneus, Deïon, Magnes, Perieres, Canace, Alcyone, Peisidice, Calyce and Perimede (Apollod. i. 7. § 3; Paus. x. 31. § 2). He was married to Merope, a daughter of Atlas or a Pleiad (Apollod. i. 9. § 3; Ov. *Fast.* iv. 175; comp. MEROPE), and became by her the father of Glaucus, Ornytion (or Porphyrion, Schol. *ad Apollon. Rhod.* iii. 1094), Thersandrus, and Halmus (Paus. ii. 4. § 3, ix. 34. § 5). In later accounts he is also called a son of Autolycus, and the father of Sinon (Serv. *ad Aen.* ii. 79) and Odysseus, who is hence called Sisyphides (Ov. *Met.* xiii. 31; Serv. *ad Aen.* vi. 529; Tzetz. *ad Lycoph.* 344; Eustath. *ad Hom.* p. 1701). He is said to have built the town of Ephyra, afterwards Corinth (Hom. *Il.* vi. 153; Apollod. i. 9. § 3), though, according to another tradition, Medea, on leaving Corinth, gave him the government of that city (Paus. ii. 3, in fin.). As king of Corinth he promoted navigation and commerce, but was fraudulent, avaricious, and altogether of bad character, and his whole house was in as bad repute as he himself (Hom. *Il.* vi. 153; Theogn. 703, 712; Schol. *ad Aristoph. Acharn.* 390, *ad Soph. Aj.* 190; Eustath. *ad Hom.* p. 1701; Tzetz. *ad Lycoph.* 980; Ov. *Her.* xii. 204; Horat. *Sat.* ii. 17. 12). He is said to have found the body of Melicertes on the coast of Corinth, to have buried it on the isthmus, and to have founded the Isthmian games in honour of him (Ino and Palaemon, Paus. ii. 1. § 3; Apollod. iii. 4. § 3; Schol. *ad Apollon. Rhod.* iii. 1240; Tzetz. *ad Lycoph.* 107, 229). His wickedness during life was severely punished in the lower world, where he had to roll up hill a huge marble block, which as soon as it reached the top always rolled down again (Cic. *Tusc.* i. 5; Virg. *Georg.* iii. 39; Ov. *Met.* iv. 459, *Ib.* 175; Lucret. iii. 1013). The special reasons for this punishment are not the same in all authors; some say that it was because he had betrayed the designs of the gods (Serv. *ad Aen.* vi. 616; Schol. *ad Hom. Il.* i. 180, vi. 153), others because he attacked travellers, and killed them with a huge block of stone. He was slain, according to some, by Theseus (Schol. *ad Stat. Theb.* ii. 380), while other traditions relate that Sisyphus lived in enmity with his brother Salmoneus, and consulted the oracle how he might get rid of him. Apollo answered, that if he begot sons by Tyro, the wife of his brother, they would avenge him. Sisyphus indeed became the father of two sons by Tyro, but the mother killed them immediately after their birth. Sisyphus took cruel vengeance on her, and was punished for it

in the lower world (Hygin. *Fab.* 60). Another tradition states that when Zeus had carried off Aegina, the daughter of Asopus, from Phlius, Sisyphus betrayed the matter to Asopus, and was rewarded by him with a well on Acrocorinthus, but Zeus punished him in the lower world. (Apollod. i. 9. § 3, iii. 12. § 6; Paus. ii. 5. § 1; Tzetz. *ad Lycoph.* 176.) Others, again, say that Zeus, to avenge his treachery, sent Death to Sisyphus, who, however, succeeded in putting Death into chains, so that no man died until Ares delivered Death, whereupon Sisyphus himself also expired (Eustath. *ad Hom.* pp. 631, 1702). Before he died he desired his wife not to bury him. She having complied with his request, Sisyphus in the lower world complained of his being neglected, and desired Pluto, or Persephone, to allow him to return to the upper world to punish his wife. When this request was granted, he refused to return to the lower world, until Hermes carried him off by force; and this piece of treachery is said to be the cause of his punishment (Eustath. *l. c.*; Theogn. 700, &c.; Schol. *ad Pind. Isthm.* i. 97, *ad Soph. Aj.* 625; Horat. *Carm.* ii. 24. 20). His punishment was represented by Polygnotus in the Lesche at Delphi (Paus. x. 31. § 2). He was believed to have been buried on the isthmus, but very few even among his contemporaries knew the exact place. (Paus. ii. 2. § 2; comp. Völcker, *Mythol. des Iapet. Geschl.* p. 241.) [L. S.]

SITALCES (Σιτάλκης), king of Thrace, or rather of the powerful Thracian tribe of the Odrysians, was a son of Teres, whom he succeeded on the throne. His father had already transmitted to him a powerful and extensive monarchy [TERES], but he himself increased it still farther by successful wars, so that his dominions ultimately comprised the whole territory from Abdera to the mouths of the Danube, and from Byzantium to the sources of the Strymon (Thuc. ii. 29, 97; Diod. xii. 50). The date of his accession is unknown, but it seems certain that Diodorus (*l. c.*) is in error in representing it as immediately preceding the Peloponnesian War: and Sitalces must at that period have been long seated on the throne, as he had already raised his power to the height of greatness at which we then find it. It was in the first year of that war (B. C. 431) that he was persuaded by Nymphodorus the son of Pythes, a citizen of Abdera, whose sister he had married, to enter into an alliance with Athens (Thuc. ii. 29); and in the following year he showed his zeal in support of his new allies, by seizing and giving up to the Athenians the Corinthian and Lacedaemonian ambassadors, who had repaired to his court on their way to Asia to ask assistance of the king of Persia (Herod. vii. 137; Thuc. ii. 67). The Athenians, on their part, appear to have cultivated his friendship by repeated embassies, which were received in the most friendly manner, both by the king himself and his son Sadocus, who had been admitted to the rights of Athenian citizenship (Thuc. *l. c.*; Aristoph. *Acharn.* 134—150, and *Schol. ad loc.*). The great object of the Athenians was to obtain the powerful assistance of Sitalces against Perdiccas, king of Macedonia, with whom the Thracian monarch was already on terms of hostility on account of the support which the latter had afforded or promised to Philip, the brother of Perdiccas. The Macedonian king had for a time bought off the hostility of his powerful neighbour by large promises, but these had never been fulfilled, and Sitalces now determined at once to avenge himself and support his Athenian allies, by invading the dominions of Perdiccas. The army which he assembled for this purpose was the most numerous that had been seen in Greece since the Persian invasion, amounting to not less than 50,000 horse and 100,000 foot. With this mighty host he crossed the passes of Mount Cercine, in the autumn of B. C. 429, and descended to Doberus in Paeonia. Perdiccas was wholly unable to oppose him in the field, and allowed him to ravage the open country, almost without opposition, as far as the river Axius. From thence he advanced through Mygdonia into Chalcidice, laying waste every thing on his passage. But he was disappointed of the expected co-operation of an Athenian fleet, and his vast army began to suffer from want of provisions and the approach of winter, so that he was induced to listen to the representations of his nephew Seuthes (who had been secretly gained over by Perdiccas), and withdrew into his own dominions, after having remained only thirty days in Macedonia. (Thuc. ii. 95—101; Diod. xii. 50, 51.)

Of the remaining events of his reign we have scarcely any information. We learn, indeed, that he was at one time on the eve of a war with the Scythians, in support of Scyles, king of that country, who had taken refuge with him [SCYLES]: but hostilities were prevented by a treaty between Sitalces and Octamasades, who had been chosen king by the Scythians, and who was himself son of a sister of the Thracian monarch. Sitalces consented to give up the fugitive Scyles, in exchange for a brother of his own, who had taken refuge with Octamasades (Herod. iv. 80). But the date of these events is wholly uncertain, and we know not whether they occurred previously or subsequent to the great expedition of Sitalces into Macedonia. The last event of his reign was an expedition against the Triballi, in which he engaged in B. C. 424, but was totally defeated, and himself perished in the battle. (Thuc. iv. 101.)

2. The leader of a body of Thracian light-armed troops, which accompanied Alexander the Great as auxiliaries on his expedition to Asia, and which rendered important services on various occasions, among others, at the battles of Issus and Arbela (Arr. *Anab.* i. 28, ii. 5, 9, iii. 12). He was one of those officers who were left behind in Media under the command of Parmenion, and to whom the mandate for the death of the aged general was afterwards delivered for execution. In this province he remained until after the return of Alexander from India, when he repaired, together with Cleander and Heracon, to meet that monarch in Carmania, B. C. 326. Hither he was followed by many persons from Media, who accused him of numerous acts of rapine, extortion, and cruelty, and on these charges he was put to death by order of Alexander. (Arr. *ib.* iii. 26, vi. 27; Curt. x. 1.) [E. H. B.]

SITHON (Σίθων), a son of Poseidon and Assa, or of Ares and Achiroë, the daughter of Neilus, was married to the nymph Mendeis, by whom he became the father of Pallene and Rhoeteia. He was king of the Hadomantes in Macedonia, or king of Thrace (Tzetz. *ad Lycoph.* 1356). Pallene, on account of her beauty, had numerous suitors, and Sithon, who promised her to the one who should conquer him in single combat, slew many.

At length he allowed Dryas and Cleitus to fight for her, promising to give her to the conqueror. Pallene, who loved Cleitus, caused her own instructor Perayntes to induce the charioteer of Dryas to draw out the nails from the wheels of his master's chariot, so that during the fight he broke down with his chariot, and was killed by Cleitus. Sithon, who was informed of the trick, erected a funeral pile, on which he intended to burn the corpse of Dryas and his own daughter; but when the pile was ready, Aphrodite appeared, a shower of rain extinguished the fire, and Sithon altered his mind, and gave his daughter to Cleitus. (Parthen. *Erot.* 5; Conon, *Narr.* 10; Tzetz. *ad Lycoph.* 583, 1161; comp. CLEITUS.) [L. S.]

SITO (Σιτώ), a surname of Demeter, describing her as the giver of food or corn. (Athen. x. p. 416, iii. p. 109; Aelian, *V. H.* i. 27; Eustath. *ad Hom.* p. 265.) [L. S.]

SI'TTIUS or SI'TIUS. 1. P. SITTIUS, of Nuceria in Campania, was one of the adventurers, bankrupt in character and fortune, but possessing considerable ability, who abounded in Rome during the latter years of the republic. He was connected with Catiline, and went to Spain in B. C. 64, from which country he crossed over into Mauritania in the following year. It was said that P. Sulla had sent him into Spain to excite an insurrection against the Roman government; and Cicero accordingly, when he defended Sulla, in B. C. 62, was obliged also to undertake the defence of his friend Sittius, and to deny the truth of the charges that had been brought against him. The orator represented Sittius as his own friend, and pointed out how his father had remained true to the Romans during the Marsic war. (Cic. *pro Sull.* 20.) Sittius, however, did not return to Rome. His property in Italy was sold to pay his debts, and he continued in Africa, where he fought with great success in the wars of the kings of the country, selling his services first to one prince and then to another. The reputation he had acquired gradually attracted troops to his standard; and at the time that Caesar landed in Africa, in B. C. 46, he was at the head of a considerable force both by land and by sea. Although Sittius had not previously had any connection with Caesar, he resolved to espouse his cause, foreseeing that Caesar would be victorious in Africa as elsewhere, and that he himself would be liberally rewarded for his services. Sittius came to the assistance of Caesar at the time when his aid was most needed, for he had landed in Africa with only a small number of his troops, and ran the risk of being overwhelmed by the superior number of the enemy. Joined by Bocchus, king of Mauritania, Sittius invaded Numidia, took Cirta, the capital of the kingdom, and laid waste the Gaetulian dominions of Juba. The latter monarch, who was advancing with a large army to assist Scipio against Caesar, forthwith returned to the defence of his own dominions, contenting himself with sending thirty elephants to the support of Scipio. This retreat of Juba saved Caesar from destruction, as the latter had no forces sufficient to resist the united armies of Scipio and Juba. Of the operations of Juba against Sittius and Bocchus, we know nothing; but the Numidian king soon afterwards joined Scipio, at the earnest request of the latter, leaving his general Saburra to oppose Sittius and Bocchus. While Caesar defeated Scipio and Juba in the decisive battle of Thapsus, Sittius was equally successful against Saburra, whom he defeated and slew. Shortly afterwards L. Afranius and Faustus Sulla, who had fled from Utica with 1500 cavalry into Mauritania, with the intention of crossing over into Spain, were intercepted by Sittius, who was marching with a small body of troops to join Caesar, were taken prisoners, and sent to Caesar. About the same time the fleet of Sittius, which was stationed at Hippo Regius, captured the ships in which Scipio and other fugitives were endeavouring to quit the country. On leaving Africa, Caesar rewarded the services of Sittius and Bocchus by granting to them the western part of Numidia, which had been previously under the sway of Masinissa, a friend and ally of Juba. Sittius settled down in the portion which had been assigned to him, and distributed the land among his soldiers. After the death of Caesar, Arabio, the son of Masinissa, who had fought in Spain under the sons of Pompey, returned to Africa, drove Bocchus out of his hereditary dominions, and killed Sittius by stratagem. (Cic. *pro Sull.* 20; Sall. *Cat.* 21; Hirt. *B. Afr.* 25, 30, 36, 93, 95, 96; Dion Cass. xliii. 3, 4, 8, 9, 12; Appian, *B. C.* iv. 54; Cic. *ad Att.* xv. 17, "Arabioni de Sitio nihil irascor.")

2. SITTIUS, of Cales in Campania, was proscribed by the triumvirs in B. C. 43, but at the request of his townsmen was allowed to live as an exile at his native place. (Appian, *B. C.* iv. 47.)

SIXTUS, the third of that name who occupied the papal chair, succeeded Coelestinus in A. D. 432, and died A. D. 440. He is known as an author merely from some formal letters possessing no particular interest. They will be found in the *Epistolae Pontificum Romanorum* of Coustant, vol. i. p. 1229. fol. Paris, 1721, and in the *Bibliotheca Patrum* of Galland, vol. ix. p. 518, fol. Venet. 1773. [W. R.]

SLECAS, a gem-engraver, only known by a gem inscribed with the name CΛEKAΣ, which is, however, of a very suspicious form. (Bracci, i. p. 234.) [P. S.]

SMERDIS (Σμέρδις), the son of Cyrus, the founder of the Persian empire, accompanied his elder brother Cambyses to Egypt, but was sent back by the latter to Susa, because he was the only one of all the Persians who was strong enough to bend the bow which the king of the Ethiopians had sent to the Persian monarch. Shortly afterwards Cambyses dreamt that a messenger came to him from Persia, announcing that his brother was seated on the royal throne with his head reaching to the skies. Alarmed at this dream portending his brother's greatness, he sent a confidential servant named Prexaspes to Susa with express orders to put Smerdis to death. Prexaspes fulfilled his commission, murdered Smerdis secretly, and buried him with his own hands. Among the few persons who were privy to the murder was Patizeithes, a Magian, who had been left by Cambyses in charge of his palace and treasures. This person had a brother who bore the same name as the deceased prince, and strongly resembled him in person; and as most of the Persians believed Smerdis to be alive, and were disgusted and alarmed at the frantic tyranny of Cambyses, he resolved to proclaim this brother as king, representing him as the younger son of the great Cyrus. Cambyses heard of the revolt in Syria, but he died of an accidental wound in the thigh, as he was

mounting his horse to marsh against the usurper. Before his death he assembled the Persians, confessed to them that he had murdered his brother, and conjured them not to submit to a Mede and a Magian. But the words of Cambyses did not meet with much belief; and Prexaspes positively denied that he had put Smerdis to death, as it would not have been safe for him to have admitted that he had murdered one of the sons of Cyrus. The false Smerdis was thus acknowledged as king by the Persians, and, with the assistance of his brother Patizeithes, reigned for seven months without opposition. But the leading Persian nobles seem never to have been quite free from suspicion; and this suspicion was increased by the king never inviting any of them to the palace and never appearing in public, as well as by his wish to conciliate the subject nations by granting them exemption from taxes and military service for three years. Among the nobles who entertained these suspicions was Otanes, whose daughter Phaedima had been one of the wives of Cambyses, and had been transferred together with the rest of the royal harem to his successor. The new king had some years before been deprived of his ears by Cyrus for some offence; and Otanes now persuaded his daughter to ascertain whether her master had really lost his ears. Phaedima undertook the dangerous task, ascertained that the king had no ears, and communicated the decisive information to her father. Otanes thereupon organised a conspiracy to get rid of the pretender, and in conjunction with six other noble Persians, succeeded in forcing his way into the palace, where they slew the false Smerdis and his brother Patizeithes in the eighth month of their reign, B. C. 521. Their death was followed by a general massacre of the Magians. The events which followed, the dissension between the seven conspirators respecting the form of government which should be established in Persia, and the accession of Dareius son of Hystaspes, are related elsewhere. [DAREIUS.] (Herod. iii. 30, 61—79.)

The account of Ctesias is very different from that of Herodotus. Ctesias gives the name of Tanyoxarces to the brother of Cambyses, and relates that Cyrus had left him satrap of Bactria and the surrounding countries. He further says, that a Magian of the name of Spendadates accused Tanyoxarces to the king of an intention to revolt, in consequence of which he was secretly put to death, but in order to deceive Amytis, the mother of Cambyses, Spendadates, who bore a striking resemblance to the deceased prince, was ordered to personate him, and governed Bactria for five years as if he were the real brother of Cambyses. The fraud was at length discovered by Amytis, who put an end to her own life by poison, after imprecating curses on Cambyses. The king died soon after of a wound at Babylon, whereupon Spendadates mounted the throne, and reigned for a time under the name of Tanyoxarces. His imposture, however, was at length discovered, and he was put to death in his palace by seven noble Persians, who had conspired against him (Ctesias, *Pers.* cc. 8, 10—14). Xenophon (*Cyrop.* viii. 7. § 11) calls the brother of Cambyses Tanaoxares, which is merely another form of the name in Ctesias, but assigns to him the satrapies of the Medes, Armenians, and Cadusii. On the other hand, the names given to him by Aeschylus (*Prom.* 780), and Justin (i. 9), are merely other forms of Smerdis. The former writer calls him Merdis, the latter Merdis or Mergis.

Both Herodotus and Ctesias, however, agree in the most important part of the history, namely, that the usurper was a Magian. The true nature of the revolution has been pointed out by Heeren and Grote. It was an attempt on the part of the Medes, to whom the Magians belonged, to obtain the supremacy, of which they had been deprived by Cyrus. This appears from the words which Herodotus (iii. 65) puts into the mouth of Cambyses on his death-bed, in which he adjures the Persians not to allow the sovereignty to revert again to the Medes, as well as from the speeches of Gobryas, one of the seven Persian conspirators (Herod. iii. 73), and of Prexaspes (iii. 75). Plato (*de Leg.* iii. p. 695) in like manner, says that Cambyses was deprived of the sovereignty by the Medes. The assassination of the false Smerdis and the accession of Dareius Hystaspis again gave the ascendancy to the Persians; and the anniversary of the day on which the Magians were massacred, was commemorated among the Persians by a solemn festival, called Magophonia, on which no Magian was allowed to show himself in public. The real nature of the transaction is also shown by the revolt of the Medes which followed the accession of Dareius. (Heeren, *Historical Researches*, vol. i. p. 346, Engl. Transl.; Grote, *Hist. of Greece*, vol. iv. pp. 296—304.)

SMERDO'MENES (Σμερδομένης), son of Otanes, was one of the generals who had the supreme command of the land forces of Xerxes in his invasion of Greece (Herod. vii. 82, 121).

SMILIS (Σμῖλις), the son of Eucleides, of Aegina, a sculptor of the legendary period, whose name appears to be derived from σμίλη, *a knife for carving wood*, and afterwards *a sculptor's chisel*. In the accounts respecting this artist, there is a great confusion between the mythical and historical elements; but the only safe conclusion to be drawn from those accounts is that the name is purely mythical, and that Smilis is the legendary head of the Aeginetan school of sculpture, just as Daedalus is the legendary head of the Attic and Cretan schools. Pausanias (vii. 4. § 4) makes Smilis a contemporary of Daedalus, but inferior to him in fame, and states (§ 5. s. 7) that the Eleians and the Samians were the only people to whom he travelled, and that he made for the latter the statue of Hera in her great temple in the island. From this tradition, coupled with another preserved by Clemens Alexandrinus (*Protrept.* 4, p. 40), which referred the statue of Hera to the time of Procles, an attempt has been made to fix the date of Smilis to the period of the Ionian migration, which took place, according to the chronologers, about 100 years after the Trojan War, or about B. C. 1044, er. Eratosth., or 988, er. Callim. (Clinton, *F. H.* vol. i. pp. 119, 140), and in which migration it is assumed that Smilis accompanied the colonists from Epidaurus, under Procles, who settled at Samos (Müller, *Aegin.* p. 98; Thiersch, *Epochen*, pp. 45, 46, 194). Few examples could be better, of the absurdities which result from the attempt to make up chronological history by piecing together different legends. In the first place the statement of Pausanias, that Smilis was contemporary with Daedalus, has to be modified to suit a conclusion for which Pausanias himself is made the chief

authority; and then, when this has been done, another piece of chronological evidence has to be dealt with, totally inconsistent with either of the other accounts; for Pliny tells us that the architects of the labyrinth of Lemnos were Smilis, Rhoecus, and Theodorus (Plin. *H. N.* xxxvi. 13. s. 19; adopting the certainly correct emendation of Heyne, *Smilis, Rhoecus*, for *Zmilus, Rholus*). Now, although there is much difficulty about the precise date of Rhoecus and Theodorus, yet it is tolerably clear that they were historical personages, and that they lived after the commencement of the Olympiads. How Pliny (or the Greek writer from whom he derived the statement) came to associate Smilis with these artists, whether it was because he found Rhoecus and Theodorus mentioned as the architects of the Heraeum, and Smilis as the maker of the statue in it, or whether their names were already thus associated in some native legend respecting the labyrinth at Lemnos,—it is now hopeless to determine; but, at all events, the historical existence of Smilis cannot be admitted on the authority of this passage; nor can we accept, without some positive evidence, the conjecture of Müller, followed by Thiersch, that the Smilis meant by Pliny was a real person belonging to a family which, like the Daedalids at Athens, pretended to derive its descent from the mythical artist Smilis; much less can we even admit into discussion the miserably uncritical expedient proposed by Sillig. (*Cat. Art. s. v.*), namely, to assume that the Lemnian labyrinth was commenced by Smilis, and finished about 200 years later by Rhoecus and Theodorus!

The true state of the case seems to be something of the following kind. Long before the historical period and even before the state of society contemplated in some of the later legends, the necessities of an idolatrous worship had given rise to the art of carving rude statues of divinities out of wood. This art, according to a general analogy, soon became established at particular spots, among which Athens and Aegina were conspicuous; at such places schools of art grew up, and the art itself made rapid progress; so that the skill of the artists of these schools established their schools more and more firmly at those spots, which soon became centres from which the art was diffused. Now it was in most perfect keeping with the common Greek mode of embodying legends, that a personal representative should be imagined for each school, whose native place is its native home, and whose travels represent the diffusion of the art from that centre. Thus, like Daedalus at Athens, Smilis represents at Aegina the early establishment of a school of sculpture (wood-carving), and his visits to Samos and the Eleians* represent the early employment of the Aeginetan sculptors at two of the chief centres of Grecian worship. But more than this: as the Greeks had the most perfect faith in the reality of their legendary personages, it became the custom to ascribe actually existing works to these mythical artists; and among the works ascribed to them were of course those extremely ancient wooden images (ξόανα), which the care of a succession of priests had preserved from a period beyond any historical record, which were regarded with more reverence, as the original symbol of the god, than even the gold and ivory statues of a Pheidias, and the real origin of which was so entirely forgotten that some images of the same character, like that of Artemis at Ephesus, were even believed to have fallen straight from heaven [comp. DAEDALUS]. To this class of works belonged the statue of Hera in her temple at Samos. Pausanias, indeed, (*l. c.*) appears to fall into the error of assuming the contemporaneousness of the temple and the statue; but, in the very same words, he gives us the means of correcting his mistake, for he infers the high antiquity of the temple from the high antiquity of the image; and he goes on to explain what precise degree of antiquity he means, by stating that Smilis was contemporary with Daedalus. A still more decided testimony to the extreme antiquity of the image is furnished by the tradition, referred to by Pausanias just before, that the Argives brought it with them, when they first established at Samos the worship of their own great goddess Hera. The statue is also expressly called a wooden one by Clemens Alexandrinus (*Protrept.* p. 13), and by Callimachus (Fr. 105, Bentley), as quoted by Eusebius (*Praep. Evang.* iii. 8); and from the words used in these passages to describe the image (ἕδος and ξύλινον ἕδος), it may be inferred that it was a wooden statue in a sitting posture, one of the most ancient types of the statues of divinities. Of the same class were, no doubt, the statues of the Hours sitting upon thrones in the Heraeum at Elis, which were also ascribed to Smilis (Paus. v. 17. § 1, where the common reading Ἔμιλος is undoubtedly wrong, and the alteration of it into Σμῖλις is supported, besides other arguments, by the statement of Pausanias in the other passage referred to, that Smilis visited the Eleians). [P. S.]

* When Pausanias says that these were the only places which the artist visited, he can mean nothing else than that they were the only places where works ascribed to him existed.

SMINTHEUS (Σμινθεύς), a surname of Apollo, which is derived by some from σμίνθος, a mouse, and by others from the town of Sminthe in Troas (Hom. *Il.* i. 39; Ov. *Fast.* vi. 425, *Met.* xii. 585; Eustath. *ad Hom.* p. 34). The mouse was regarded by the ancients as inspired by the vapours arising from the earth, and as the symbol of prophetic power. In the temple of Apollo at Chryse there was a statue of the god by Scopas, with a mouse under its foot (Strab. xiii. p. 604, &c.; Eustath. *ad Hom.* p. 34), and on coins Apollo is represented carrying a mouse in his hands (Müller, *Ancient Art and its Rem.* § 361, note 5). Temples of Apollo Smintheus and festivals (Smintheia) existed in several parts of Greece, as at Tenedos, near Hamaxitos in Aeolis, near Parion, at Lindos in Rhodes, near Coressa, and in other places. (Strab. x. p. 486, xiii. pp. 604, 605.) [L. S.]

SMYRNA (Σμύρνα), a daughter of Theias and Oreithya, or of Cinyras and Cenchreis: she is also called Myrrhe, and is said to have given the name to the town of Smyrna. (Apollod. iii. 14. § 4; Ov. *Met.* x. 435; Anton. Lib. 34). Strabo (xiv. p. 633) mentions an Amazon who bore the same name. [L. S.]

SOAEMUS or SOHAEMUS. 1. King of Ituraea, received the kingdom from Caligula. On his death, which Tacitus places in A. D. 49, Ituraea was annexed by Claudius to the province of Syria (Dion Cass. lix. 12; Tac. *Ann.* xii. 23.)

2. King of Sophene, a district in Armenia, be-

tween the mountains Masius and Antitaurus, of which he was appointed king by Nero, in A. D. 54. He espoused the cause of Vespasian, when the latter was proclaimed emperor by the legions in Syria, in A. D. 69, and he subsequently served under Titus in the war against the Jews. Josephus calls him king of Emesa. (Tac. *Ann.* xiii. 7, *Hist.* ii. 81, v. 1; Joseph. *B. J.* vii. 28.)

3. King of Armenia, was placed on the throne by the Romans in the reign of M. Aurelius. [ARSACIDAE, p. 363, a.]

SOCLES (Σωκλῆς), an Athenian sculptor, of the demus of Alopece, who is mentioned in the celebrated inscription relating to the erection of the temple of Athena Polias, as one of the makers of the bas-reliefs of the frieze of that temple. (Schöll, *Archäologische Mittheilungen aus Griechenland*, p. 125; R. Rochette, *Lettre à M. Schorn*, pp. 403, 404, 2d ed.) [P. S.]

SOCRATES (Σωκράτης), historical.

1. An Athenian, son of Antigenes, was one of the three commanders sent out with a fleet in B. C. 431, to ravage the coasts of the Peloponnese. They effected nothing beyond mere predatory landings on the coast, being foiled in an attack on Methone by the opportune arrival of Brasidas. (Thuc. ii. 23, 25.)

2. An Achaean, a leader of mercenary troops, who was one of those that took part in the expedition of the younger Cyrus, B. C. 401. He was already serving in Asia when that prince began to assemble his forces, and hastened to join him at Sardis with a body of five hundred heavy-armed mercenaries. Of these it is clear that he retained the command throughout the expedition, though his name is not again particularly mentioned until after the battle of Cunaxa, when we find him as one of the generals taking part in the council of war held to deliberate on the overtures made by the Persian king through the medium of Phalinus. He was afterwards one of the four leaders who accompanied Clearchus to the tent of Tissaphernes, when all the five were treacherously seized by that satrap, and subsequently put to death by order of Artaxerxes himself. (Xen. *Anab.* i. 1. § 11, 2. § 3, ii. 5. § 31, 6. §§ 1, 30; Diod. xiv. 19, 25.)

3. Father of the Athenian orator Deinarchus. He is called by some writers Sostratus. (Phot. *Bibl.* p. 496, b. ed. Bekker; Suidas *s. v.* Δείναρχος.)

4. A Boeotian, who was one of the officers employed by Sosibius and Agathocles, the ministers of Ptolemy Philopator king of Egypt, to raise and discipline a mercenary force with which to oppose Antiochus the Great. He commanded a body of 2000 peltasts, with which he rendered good service during the campaign in Syria, and at the battle of Raphia, B. C. 217. (Polyb. v. 63, 65, 82.)

5. Surnamed the Good (ὁ χρηστός), was a brother of Nicomedes III. king of Bithynia. On the death of his father, Nicomedes II., he was persuaded, contrary it is said to his own wishes, by Mithridates the Great, to assert his claim to the throne in opposition to his elder brother, and with the assistance of an army furnished him by the king of Pontus, easily expelled Nicomedes, and made himself master of Bithynia. Nicomedes, however, now had recourse to the senate of Rome; which pronounced in his favour, declared war against Socrates, and reinstated the elder brother on the throne. Socrates fled for refuge to the court of Mithridates, but that monarch was not yet prepared to brave the Roman power, and consequently found it convenient to sacrifice his unfortunate ally, and not only refused to support Socrates, but even put him to death. (Appian. *Mithr.* 10, 13; Memnon, c. 30; Justin. xxxviii. 5.) He is called by Memnon Nicomedes, which name he probably assumed at the same time with the crown of Bithynia. [E. H. B.]

SO'CRATES (Σωκράτης), the celebrated Athenian philosopher, was the son of a statuary of the name of Sophroniscus. He belonged to the deme Alopece, in the immediate neighbourhood of Athens, and according to the statement of Demetrius Phalereus and Apollodorus, was born in the 4th year of the 77th Olympiad (B. C. 468). The assumption that he was born ten years later (Diog. Laërt. ii. 45) is confuted by his expression in the Apology of Plato, that, though he was more than seventy years old, that was his first appearance before a judicial tribunal, since the date of the conviction that ensued is well established (Ol. 95. 1). Whether in his youth he devoted himself to the art of his father, and himself executed the group of clothed Graces which was shown on the Acropolis as a work of Socrates (Paus. ix. 35, comp. i. 22; Diog. Laërt. ii. 19; Porph. *ap. Cyrill. cont. Julian.* p. 208, Spanh.), we must leave undecided; the statements that in his youth he had in turn given himself up to an employment unworthy of a freeman, or even to a licentious life (Aristoxenus, ap. Diog. Laërt. ii. 20, comp. 19; Porphyr. ap. Theodoret. *Gr. Affect. Cur.* xii. 174, ed. Sylb.; comp. Luzac, *Lectt. Att.* p. 240, &c.), we cannot regard as authenticated. Nevertheless it appears that it was not without a struggle that he became master of his naturally impetuous appetites (Cic. *de Fato*, 5; Alex. Aphrod. *de Fato*, p. 30, ed. Lond.; comp. Aristox. *ap. Plut. de Herod. Malign.* p. 856, c.). That he was a disciple of the physiologists Anaxagoras and Archelaus, rests on the evidence of doubtful authorities (Diog. Laërt. ii. 18, &c., 23, i. 14; Porph. *ap. Theodoret. l. c.* p. 174; Clem. Alex. *Strom.* i. 301; Cic. *Tusc. Disp.* v. 4; Sext. Emp. *adv. Math.* x. 360, &c.; comp. C. F. Hermann, *de Socratis Magistris et Disciplina juvenili*, Marb. 1837). Plato and Xenophon know nothing of it; on the contrary, in the former (*Phaed.* p. 97) Socrates refers his knowledge of the doctrine of Anaxagoras to the book of that philosopher, and in the latter (Xen. *Symp.* i. 5) he designates himself as self-taught. But that, while living in Athens, at that time so rich in the means of mental culture, he remained without any instruction, as the disparaging Aristoxenus maintains (Plut. *l. c.*; comp. Cyrill. *c. Julian.* p. 186; Porph. *ap. Theodoret.* i. p. 8), is confuted by the testimony of Xenophon (*Mem.* iv. 7. § 3) and Plato (*Meno*, p. 82, &c.) respecting his mathematical knowledge, and the thankfulness with which he mentions the care of his native city for public education (Plato, *Crito*, p. 50). Although he complains of not having met with the wished for instruction at the hands of those whom he had regarded as wise (Plat. *Apol.* p. 21; comp. Xen. *Oecon.* 2. 16), intercourse with the most distinguished men and women of his age could not remain entirely without fruit for one who was continually striving to arrive at an understanding with himself by means of an understanding with others (Plat. *Charm.* p. 166). In this sense he boasts of being a disciple of Prodicus

and Connus, of Aspasia and Diotime (Plat. *Meno*, p. 96, *Cratyl.* p. 384, *Menex.* p. 235, *Symp.* p. 201), and says that the reason why he so seldom went outside the walls of the city was, that it was only within it that he found instruction by means of intercourse (Plat *Phaedr.* p. 230, comp. *Meno*, p. 80, *Crito*, p. 52 ; Diog. Laërt. ii. 22). Devoted as he was to his native city in love and thankfulness (Plat. *Crit.* pp. 50, 51, &c., *Apol.* 29 ; Xen. *Mem.* iii. 3. § 12, 3. § 2, &c., 18, &c.), and faithfully as he fulfilled the duties of a citizen in the field (at Potidaea, Delion, and Amphipolis, Ol. 87. 2 and 89. 1, B. C. 432 and 424) and in the city, he did not seek to exert his influence either as a general or as a statesman ; not that he shunned a contest with unbridled democracy (Plat. *Apol.* p. 31, &c., *Gorg.* pp. 521, 473, *de Rep.* vi. p. 496),—for he thoroughly proved his courage, not only in the above-mentioned expeditions (see especially Plat. *Symp.* p. 219, &c., comp. *Alcib.* p. 194, *Apol.* p. 28, *Charm.* p. 153, *Lach.* p. 181 ; Diog. Laërt. ii. 22, &c., ib. Menage), but also by the resistance which he offered, first, as president of the Prytaneia, to the unjust sentence of death pronounced against the victors of Arginusae, and afterwards to the order of the Thirty Tyrants for the apprehension of Leon the Salaminian (Plat. *Apol.* p. 32 ; Xen. *Mem.* i. 1. § 18, iv. 4. § 2 ; Diog. Laërt. ii. 24 ; comp. Luzac, *l. c.* p. 89, &c., 131) ;—but because he entertained the most lively conviction that he was called by the Deity to strive, by means of his teaching and life, after a revival of moral feeling, and the laying of a scientific foundation for it (Plat. *Apol.* pp. 30, 31, 33, *Euthyph.* p. 2, *Gorg.* p. 521 ; Xen. *Mem.* i. 6. § 15). For this reason an internal divine voice had warned him against participating in political affairs (Plat. *Apol.* pp. 31, 36, *Gorg.* pp. 473, &c., 521), and therefore the skill requisite for such pursuits had remained undeveloped in him (Plat. *Gorg.* p. 474). When it was that he first recognised this vocation, cannot be ascertained ; and probably it was by degrees that, owing to the need which he felt in the intercourse of minds of coming to an understanding with himself, he betook himself to the active duties of a teacher. Since Aristophanes exhibited him as the representative of the witlings and sophists in the "Clouds," which was exhibited for the first time in B. C. 423, he must already have obtained a wide-spread reputation. But he never opened a school, nor did he, like the sophists of his time, deliver public lectures. Everywhere, in the market-place, in the gymnasia, and in the workshops, he sought and found opportunities for awakening and guiding, in boys, youths, and men, moral consciousness and the impulse after self-knowledge respecting the end and value of our actions. On those whom he had convinced that the care of continually becoming better and more intelligent must take precedence of all other cares, he was sure he had conferred the greatest benefit (Plat. *Apol.* p. 36, comp. pp. 28, 29, 38, 30, 31, 33, *Symp.* p. 216, *Lach.* p. 188 ; Xen. *Mem.* i. 2. § 64). But he only endeavoured to aid them in developing the germs of knowledge which were already present in them, not to communicate to them ready-made knowledge; and he therefore professed to practise a kind of mental midwifery, just as his mother Phaenarete exercised the corresponding corporeal art (Plat. *Theaet.* p. 149, ib. Heindorf.). Unweariedly and inexorably did he fight against all false appearance and conceit of knowledge, in order to pave the way for correct self-cognition, and therewith, at the same time, true knowledge. Consequently to the mentally proud and the mentally idle he appeared an intolerable bore, and often enough experienced their bitter hatred and calumny (Plat. *Apol.* pp. 22, 23, *Symp.* p. 215, *Gorg.* pp. 482, 491, 522, *Meno*, p. 95 ; Xen. *Mem.* iv. 4. § 19 ; Diog. Laërt. ii. 21, ib. Menag.). Such persons might easily be misled by the "Clouds" of Aristophanes into regarding Socrates as the head of the sophists, although he was their victorious opponent. Although the story that it was after entering into a bargain with the accusers of Socrates that the poet held him up to public scorn and ridicule (Aelian, *V. H.* ii. 13 ; comp. Fréret, *Observations sur les Causes et sur quelques Circonstances de la Condamnation de Socrate*, *Mémoires de l'Académie des Inscript.* xlvii. p. 209, &c.), is a palpable invention, since the first exhibition of the "Clouds" (in Ol. 89. 1, B. C. 423) preceded the prosecution and condemnation of Socrates by twenty-four years, still that the comedy produced a lasting unfavourable impression respecting the philosopher, he himself declared in the speech which he made in his own defence on his trial (Plat. *Apol.* pp. 18, 19, 23, 25 ; comp. Xen. *Symp.* 6. § 6). Yet it does not appear that personal enmity against Socrates was the motive for the production of the comedy (Plato exhibits Socrates engaged in the most confidential conversation with the poet, *Symp.* p. 223). As little can we tax the poet with a calumny proceeding from maliciousness, or with meaningless buffoonery, since almost all his comedies exhibit great moral earnestness and warm love for his country (see especially *Acharn.* 676, &c., *Vesp.* 1071, &c., 1022, *Pac.* 732, &c., *Nub.* 537, &c. ; comp. Schnitzer's German translation of the "Clouds," Stuttgart, 1842, p. 19, &c.). It appears rather to have been from a conviction that the ancient faith and the ancient manners could be regained only by thrusting aside all philosophy that dealt in subtleties, that he represented Socrates, the best known of the philosophers, as the head of that sophistical system which was burying all morals and piety (comp. Süvern, *Ueber die Wolken des Aristophanes*, p. 24, &c. ; Rötscher, *Aristophanes und sein Zeitalter*, p. 268, &c.). In adopting this view we do not venture to decide how far Aristophanes regarded his exhibition as corresponding to the peculiarities of Socrates, or contented himself with portraying in his person the hated tendency.

Attached to none of the prevailing parties, Socrates found in each of them his friends and his enemies. Hated and persecuted by Critias, Charicles, and others among the Thirty Tyrants, who had a special reference to him in the decree which they issued, forbidding the teaching of the art of oratory (Xen. *Mem.* i. 2. §§ 31, 37), he was impeached after their banishment and by their opponents. An orator named Lycon, and a poet (a friend of Thrasybulus) named Melitus, had united in the impeachment with the powerful demagogue Anytus, an embittered antagonist of the sophists and their system (Plat. *Meno*, p. 91), and one of the leaders of the band which, setting out from Phyle, forced their way into the Peiraeeus, and drove out the Thirty Tyrants. The judges also are described as persons who had been banished, and who had returned with Thrasybulus (Plat. *Apol.* p. 21). The chief articles of impeachment

were, that Socrates was guilty of corrupting the youth, and of despising the tutelary deities of the state, putting in their place another new divinity (Plat. *Apol.* pp. 23, 24; Xen. *Mem.* i. 1. § 1; Diog. Laërt. ii. 40, ib. Menag.). At the same time it had been made a matter of accusation against him, that Critias, the most ruthless of the Tyrants, had come forth from his school (Xen. *Mem.* i. 2. § 12; comp. Aeschin. *adv. Tim.* § 173, Bekker). Some expressions of his, in which he had found fault with the democratical mode of electing by lot, had also been brought up against him (Xen. *Mem.* i. 2. § 9, comp. 58); and there can be little doubt that use was made of his friendly relations with Theramenes, one of the most influential of the Thirty, with Plato's uncle Charmides, who fell by the side of Critias in the struggle with the popular party, and with other aristocrats, in order to irritate against him the party which at that time was dominant; though some friends of Socrates, as Chaerephon for example (Plat. *Apol.* pp. 20, 21), were to be found in its ranks. But, greatly as his dislike to unbridled democracy may have nourished the hatred long cherished against him, that political opposition was not, strictly speaking, the ground of the hatred; and the impeachment sought to represent him as a man who in every point of view was dangerous to the state.

In the fullest consciousness of his innocence, Socrates repels the charge raised against him. His constant admonition in reference to the worship of the gods had been, not to deviate from the maxims of the state (Xen. *Mem.* iv. 3. § 15, comp. i. 1. § 22); he had defended faith in oracles and portents (ib. iv. 3. § 12, i. 1. § 6, &c., iv. 7. § 16; Plat. *Apol.* pp. 23, &c., 28, 20, 26, 35, comp. *Phaed.* pp. 60, 118, *Crito*, p. 44); and with this faith that which he placed in his *Daemonium* stood in the closest connection. That he intended to introduce new divinities, or was attached to the atheistical *meteorosophia* of Anaxagoras (Plat. *Apol.* p. 26, comp. 18), his accusers could hardly be in earnest in believing; any more than that he had taught that it was allowable to do anything, even what was disgraceful, for the sake of gain (Xen. *Mem.* i. 2. § 56), or that he had exhorted his disciples to despise their parents and relations (*Mem.* i. 2. § 19, &c.), and to disobey the laws (ib. iv. 4. § 12, 6. § 6), or had sanctioned the maltreatment of the poor by the rich (Xen. *Mem.* i. 2. § 58, &c.). Did then all these accusations take their rise merely in personal hatred and envy? Socrates himself seems to have assumed that such was the case (Plat. *Apol.* pp. 23, 28, comp. *Meno*, p. 94; Plut. *Alcib.* c. 4; Athen. xii. p. 534). Yet the existence of deeper and more general grounds is shown by the widespread dislike towards Socrates, which, five years after his death, Xenophon thought it necessary to oppose by his apologetic writings (comp. Plat. *Apol.* pp. 18, 19, 23). This is also indicated by the antagonism in which we find Aristophanes against the philosopher, an antagonism which, as we have seen, cannot be deduced from personal dislike. Just as the poet was influenced by the conviction that every kind of philosophy, equally with that of the sophists, could tend only to a further relaxation of the ancient morals and the ancient faith, so probably were also a considerable part of the judges of Socrates. They might imagine that it was their duty to endeavour to check, by the condemnation of the philosopher, the too subtle style of examining into morals and laws, and to restore the old hereditary faith in their unrestricted validity; especially at a time, when, after the expulsion of the Thirty, the need may have been felt of returning to the old faith and the old manners. But the assertion with regard to a well-known depreciatory opinion of Cato, that that opinion is the most just that was ever uttered (Forchhammer, *die Athener und Sokrates, die Gesetzlichen und der Revolutionär*, 1838), cannot be maintained without rejecting the best authenticated accounts that we have of Socrates, and entirely misconceiving the circumstances of the time. The demand that the individual, abjuring all private judgment, should let himself be guided simply by the laws and maxims of the state, could no longer be made at the time of the prosecution, when poets, with Aristophanes at their head,—ardently desirous as he was for the old constitution and policy,—ridiculed, often with unbridled freedom, the gods of the state and old maxims; and when it never occurred to any orator to uphold the demand that each should unconditionally submit himself to the existing constitution. If it was brought to bear against Socrates, it could only be through a passionate misconception of his views and intentions. In the case of some few this misconception might rest upon the mistake, that, by doing away with free, thoughtful inquiry, the good old times might be brought back again. With most it probably proceeded from democratical hatred of the political maxims of Socrates, and from personal dislike of his troublesome exhortation to moral self-examination. (Comp. P. van Limburg Brower, *Apologia contra Meliti redivivi Calumniam*, Groningae, 1838; Preller, in the *Haller Allgemeine Literatur Zeitung*, 1838, No. 87, &c., ed. Zeller, *die Philosophie der Griechen*, ii. 73—104. Respecting the form of the trial, see Meier and Schöman, *Attisch. Process*, p. 182.)

While Socrates, in his defence, describes the wisdom which he aimed after as that which, after conscientious self-examination, gets rid of all illusion and obscurity, and only obeys the better, God or man, and God more than man, and esteems virtue above everything else (Plat. *Apol.* p. 28, &c., comp. 35, 36, 38, 39), he repudiates any acquittal that should involve the condition that he was not to inquire and teach any more (ib. p. 29). Condemned by a majority of only six votes, and called upon to speak in mitigation of the sentence, while he defends himself against the accusation of stiff-necked self-conceit, he expresses the conviction that he deserved to be maintained at the public cost in the Prytaneium, and refuses to acquiesce in the adjudication of imprisonment, or a large fine, or banishment. He will assent to nothing more than a fine of thirty minae, on the security of Plato, Crito, and other friends. Condemned to death by the judges, who were incensed by this speech, by a majority of eighty votes, he departs from them with the protestation, that he would rather die after such a defence than live after one in which he should have betaken himself to an endeavour to move their pity; and to those who had voted for him he justifies the openness with which he had exhibited his contempt of death (p. 38, &c.). The sentence of death could not be carried into execution until after the return of the vessel which had been sent to Delos on the periodical Theoric mission. The thirty days which intervened between its re-

turn and the condemnation of Socrates were devoted by the latter, in undisturbed repose, to poetic attempts (the first he had made in his life), and to the usual conversation with his friends. One of these conversations, on the duty of obedience to the laws even in the case of an unjust application of them, Plato has reported in the *Crito*, so called after the faithful follower of the condemned man, who bore that name, and who, although he himself had become bail for Socrates, had endeavoured without success to persuade him to make his escape. In another, imitated or worked up by Plato in the *Phaedo*, Socrates immediately before he drank the poison developed the grounds of his immovable conviction of the immortality of the soul. The manner in which the assembled friends, in the alternation of joyful admiration and profound grief, lauded him as one who, by the divine appointment, was going to a place where it must fare well with him, if with any one;—how he departed from them with the *one* wish, that, in their care for themselves, that is, for their true welfare, they would cherish in their memories his latest and his earlier sayings;—and how, with his last breath, he designates the transition to the life that lies beyond death as the true recovery from a state of impurity and disease,—all this is set before us with such liveliness, that we gladly accord with the closing words of the dialogue:—"Thus died the man, who of all with whom we were acquainted was in death the noblest, in life the wisest and most just." (Plat. *Phaed.* pp. 58, 59, 115, 118, ib. Interp.; comp. Xen. *Mem.* iv. 8. § 4, &c.)

To the accusations which were brought against Socrates in his impeachment subsequent enviers and haters added others, of which that impeachment takes no cognizance, and which are destitute of all credibility on other grounds. The accusation that he was addicted to the vice of paederastia (Lucian *de Domo*, c. 4., and in contradiction Maxim. Tyr. *Dissert.* xxv. xxvi. xxvii.; J. M. Gesner, *Socrates sanctus paederasta*, Traj. ad Rhen. 1769), we do not hesitate, supported by his unambiguous expressions respecting the essence of true, spiritual love in Xenophon (*Symp.* 8. § 2, 19, 32, &c., *Mem.* i. 2. § 29, &c., 3. § 8, &c.) and Plato (*Symp.* p. 222, &c.), to reject as a calumny. Also the account that in consequence of a resolution of the people allowing bigamy, which was passed during the Peloponnesian war, he was married to two women at the same time (Plut. *Aristid.* p. 335; Athen. xii. p. 555, &c.; Diog. Laërt., &c.), is to be set aside as unfounded, since the existence of any such resolution of the people cannot be proved, while the Socratics know of only one wife, Xanthippe, and the account itself is not free from contradictions. J. Luzac, following Bentley and others, completely refutes it (*Lect. Att. de Bigamia Socratis*, Lugd. Bat. 1809).

Whether, and how soon after the death of Socrates, repentance seized the Athenians, and his accusers met with contempt and punishment; and further whether and when, to expiate the crime, a brazen statue, the work of Lysippus, was dedicated to his memory (Plut. *de Invid. et Odio*, p. 537, &c.; Diog. Laërt. ii. 43. ib. Menag.), it is not easy to determine with any certainty, in consequence of the indefiniteness of the statements. Five years after his execution, Xenophon found himself obliged to compose the *Memorabilia*, in vindication of Socrates. (Comp. A. Boeckh, *de Simultate quam Plato cum Xenophonte exercuisse fertur*, p. 19.)

II. Among those who attached themselves with more than ordinary intimacy to Socrates, some were attracted mainly by the spiritual power which he exercised over men. To learn this power from him, that they might apply it in the conduct of the affairs of the state, was probably the immediate object of men like Critias (for Alcibiades, who is here named in connection with him — Xen. *Mem.* i. 2. § 14, &c.—was doubtless actuated by a nobler admiration for the whole personal character of the philosopher; see especially Plat. *Symp.* p. 213, &c.), and such remained attached to him only till ambition hurried them in other directions. Others sought to dive into the teaching and life of Socrates, in order to obtain for themselves and others an enduring rule of morality (comp. Xen. *Mem.* i. 2. § 48). How his image had exhibited itself to them and impressed itself upon them, several among them endeavoured to render manifest by noting down the conversations at which they had been present. Among such Xenophon and Aeschines hold the chief rank, though they could hardly have been the only ones who composed such memorials. Others felt themselves urged to develope still further the outlines of the Socratic doctrine, and, according to their original bent and their different modes of apprehending and developing it, arrived at very different theories. But, persuaded that they were only advancing on the path marked out by Socrates, they referred to him their own peculiar amplifications of his doctrines. Just as in the dialogues of Plato, even in the Timaeus and the Laws, we find Socrates brought forward as leading, or at least introducing the conversations and investigations, so also Eucleides, Antisthenes, and others seem to have endeavoured in their dialogues to glorify him, and to exhibit him as the originator of their doctrines. (Athen. v. p. 216, c.; A. Gellius, *N.A.* ii. 17; comp. Ch. A. Brandis, *Ueber die Grundlinien der Lehre des Socrates*, in the *Rhein. Museum*, 1827, i. p. 120, &c.) In this way arose two essentially different representations of Socrates, and in antiquity it was already disputed whether Plato or Xenophon (Sext. Emp. *adv. Math.* vii. 8), or even whether Plato or Aeschines (Aristid. *Orat. Plat.* ii. p. 367, comp. 474) had sketched the more accurate picture of the man. He himself left either absolutely nothing in a written form (Cic. *de Orat.* iii. 16; Plut. *de Alex. fort.* p. 328; Diog. Laërt. i. 16), or only a rhythmical version of some of Aesop's fables and the introduction to a hymn to Apollo, which he had composed during his imprisonment, when for the first time in his life he made any attempts in verse (Plat. *Phaed.* p. 61). The quotations that antiquity possessed of it were of doubtful authenticity (Diog. Laërt. ii. 42; Themist. *Orat.* xiv. p. 321). What we possess from Aeschines, that is well authenticated, is limited to fragments. We have therefore only to decide for Xenophon, who exhibited considerable mental affinity with Socrates, or for Plato. Now Plato manifestly makes Socrates occupy his own place, and transfers to him the doctrines that were peculiar to himself. Xenophon on the contrary exhibits no other intention than that of communicating information with fidelity, and refrains from mixing up with his representation anything that was peculiar to himself. This was so much the easier for him, as it was

not his purpose to develope the Socratic doctrine, and as he was not capable of penetrating into the peculiarity of a philosophic mode of thinking. But for that very reason his representation, with all its fidelity, is not adapted to give us a sufficient picture of the man whom all antiquity regarded as the originator of a new era in philosophy, and whose life each of his disciples, especially Plato the most distinguished of them, regarded as a model. Moreover it was the object of Xenophon, by way of defence against the accusers of Socrates, merely to paint him as the morally spotless, pious, upright, temperate, clear-sighted, unjustly condemned man, not as the founder of new philosophical inquiry. It may easily be understood therefore that there were various opinions in antiquity as to whether the more satisfactory picture of Socrates was to be found in Plato, in Xenophon, or in Aeschines. Since the time of Brucker however it had become usual to go back to Xenophon, to the exclusion of the other authorities, as the source of the only authentic delineation of the personal characteristics and philosophy of Socrates, or to fill up the gaps left by him by means of the accounts of Plato (Meiners, *Geschichte der Wissenschaften*, ii. p. 420, &c.), till Schleiermacher started the inquiry, "What *can* Socrates have been, besides what Xenophon tells us of him, without contradicting that authority, and what *must* he have been, to have justified Plato in bringing him forward as he does in his dialogues?" (*Ueber den Werth des Sokrates als Philosophen*, in the *Abhandlungen der Berliner Akademie*, iii. p. 50, &c., 1818, reprinted in Schleiermacher's *Werke*, vol. iii. pt. 2, p. 293, &c.; translated in the Philological Museum, vol. ii. p. 538, &c.) Dissen, too, had already pointed out some not inconsiderable contradictions in the doctrines of the Xenophontic Socrates (*de Philosophia morali in Xenophontis de Socrate Commentariis tradita*, Gotting. 1812; reprinted in Dissen's *Kleine Schriften*, p. 87, &c.). Now we know indeed that Socrates, the teacher of human wisdom, who, without concerning himself with the investigation of the secrets of nature, wished to bring philosophy back from heaven to earth (Cic. *Acad.* i. 4, *Tusc.* v. 4; comp. Aristot. *Metaph.* i. 6, *de Part Anim.* i. p. 642. 28), was far from intending to introduce a regularly organised system of philosophy; but that he made no endeavours to go back to the ultimate foundations of his doctrine, or that that doctrine was vacillating and not without contradictions, as Wiggers (in his *Life of Socrates*, p. 184, &c.) and others assume, we cannot possibly regard as a well founded view, unless his almost unexampled influence upon the most distinguished men of his time is to become an inexplicable riddle, and the conviction of a Plato, a Eucleides, and others, that they were indebted to him for the fruits of their own investigations, is to be regarded as a mere illusion. Now we fully admit that in the representation of the personal character of Socrates Plato and Xenophon coincide (see Ed. Zeller's *Philosophie der Griechen*, vol. ii. p. 16, &c.); and further, that Socrates adjusted his treatment of the subject of his conversation according as those with whom he had to do entertained such or such views, were more or less endowed, and had made more or less progress; and therefore did not always say the same on the same subject (*Xenophon*, by F. Delbrück, Bonn, 1829. pp. 64, &c. 132, &c.). But, on the other hand, in Xenophon we miss every thing like a penetrating comprehension of the fundamental ideas of the Socratic doctrine to which he himself makes reference. The representations of Plato and Xenophon however may be very well harmonised with each other, partly by the assumption that Socrates, as the originator of a new era of philosophical development, must have made the first steps in that which was its distinctive direction, and the immediate manifestation of which consisted in bringing into more distinct and prominent relief the idea and form of scientific knowledge (see Schleiermacher in the above quoted treatise); partly by the careful employment of the remarks made by Aristotle respecting the Socratic doctrine and the points of distinction between it and that of Plato (Ch. A. Brandis, in the above-mentioned treatise; comp. *Geschichte der griechisch-römischen Philosophie*, ii. 1. p. 20, &c.). These remarks, though not numerous, are decisive on account of their acuteness and precision, as well as by their referring to the most important points in the philosophy of Socrates.

III. The philosophy of the Greeks before Socrates had sought first (among the Ionians) after the inherent foundation of generated existence and changing phenomena, and then (among the Eleatics) after the idea of absolute existence. Afterwards, when the ideas of *being* and *coming into being* had come into hostile opposition to each other, it had made trial of various insufficient modes of reconciling them; and lastly, raising the inquiry after the absolutely true and certain in our knowledge, had arrived at the assumption that numbers and their relations are not only the *absolutely true and certain*, but the foundation of things. Its efforts, which had been pervaded by a pure appreciation of truth, were then exposed to the attacks of a sophistical system, which concerned itself only about securing an appearance of knowledge, and which in the first instance indeed applied itself to the diametrically opposite theories of eternal, perpetual *coming into existence*, and of unchangeable, absolutely simple and single *existence*, but soon directed its most dangerous weapons against the ethico-religious consciousness, which in the last ten years before the Peloponnesian war had already been so much shaken. Whoever intended to oppose that sophistical system with any success would have, at the same time, at least to lay the foundation for a removal of the contradictions, which, having been left by the earlier philosophy without any tenable mode of reconciling them, had been employed by the sophists with so much skill for their own purposes. In order to establish, in confutation of the sophists, that the human mind sees itself compelled to press on to truth and certainty, not only in the general but also in reference to the rules and laws of our actions, and is capable of doing so, it was necessary first of all that to the inquiries previously dealt with there should be added a new one, that after knowledge, as such. It was a new inquiry, inasmuch as previously the mind, being entirely directed towards the objective universe, had regarded knowledge respecting it as a necessary reflection of it, without paying any closer regard to that element of knowledge which is essentially subjective. Even the Pythagoreans, who came the nearest to that inquiry, had per-

ceived indeed that the existence of something absolutely true and certain must be presupposed, but without investigating further what knowledge is and how it may be developed. It was the awakening of the idea of knowledge, and the first utterances of it, which made the philosophy of Socrates the turning-point of a new period, and gave to it its fructifying power. Before we inquire after the existence of things we must establish in our own minds the *idea* of them (Xen. *Mem.* iv. 6. § 1, 13, iv. 5. § 12; Plat. *Apol.* p. 21, &c.; Arist. *Metaph.* i. 6, *de Part. Anim.* i. 1, p. 642. 28); and for that reason we must come to an understanding with ourselves respecting what belongs to man, before we inquire after the nature of things in general (Xen. *Mem.* i. 1. § 11, comp. 4. § 7; Arist. *Metaph.* i. 6, *de Part. Anim.* i. 1). Socrates accordingly takes up the inquiry respecting knowledge in the first instance, and almost exclusively, in reference to moral action; but he is so penetrated with a sense of the power of knowledge, that he maintains that where it is attained to, there moral action will of necessity be found; or, as he expresses it, all virtue is knowledge (Xen. *Mem.* iii. 9. § 4, iv. 6; Plat. *Protag.* p. 329, &c. 349, &c.; Arist. *Eth. Nic.* vi. 13, iii. 11, *Eth. Eudem.* i. 5, iii. 1, *Magn. Mor.* i. 1, 35); for knowledge is always the strongest, and cannot be overpowered by appetite (Arist. *Eth. Nicom.* vii. 3, *Eudem.* vii. 13; Plat. *Protag.* p. 352, &c.). Therefore no man willingly acts wickedly (Arist. *Magn. Mor.* i. 9, comp. Xen. *Mem.* iii. 9. § 4, iv. 6. § 6, 11; Plat. *Apol.* p. 25, e. &c.); for *will* appeared to him to be inseparably connected with knowledge. But just as knowledge, as such, that is without regard to the diversity of the objects to which it is directed, is something single, so also he could admit only a *single* virtue (Xen. *Mem.* iii. 9. § 2; Arist. *Eth. Nic.* iii. 1, *Eudem.* iii. 1); and as little could he recognise an essential diversity in the directions which virtue took, as in the practice of it by persons of different station and sex (Arist. *Polit.* i. 13). It may easily be conceived, therefore, that he did not venture to separate happiness from virtue, and that he expressly defined the former more accurately as *good conduct* (εὐπραξία) in distinction from *good fortune* (εὐτυχία, Xen. *Mem.* iii. 9. § 14); a distinction in which is expressed the most important diversity in all later treatment of ethics, which sets down either a certain mode of *being* or *acting*, as such, or else the mere enjoyment that results therefrom, as that which is in itself valuable.

But how does knowledge develope itself in us? In this way: the *idea*, obtained by means of induction, as that which is general, out of the individual facts of consciousness, is settled and fixed by means of definition. Those are the two scientific processes, which, according to the most express testimonies of Aristotle and others, Socrates first discovered, or rather first pointed out (Arist. *Met.* xiii. 4; comp. Xen. *Mem.* iv. 6. § 1; Plat. *Apol.* p. 22, &c.); and although he did not attempt to develope a logical theory of them, but rather contented himself with the masterly practice of them, he may with good reason be regarded as the founder of the theory of scientific knowledge. Socrates, however, always setting out from what was immediately admitted (Xen. *Mem.* iv. 6. § 15), exercised this twofold process on the most different subjects, and in doing so was led to obtain an insight into this or that one of them, not so much by the end in view as by the necessity for calling forth self-knowledge and self-understanding. For this end he endeavoured in the first place, and chiefly, to awaken the consciousness of ignorance; and inasmuch as the impulse towards the development of knowledge is already contained in this, he maintains that he had been declared by the Delphic god to be the wisest of men, because he did not delude himself with the idea that he knew what he did not know, and did not arrogate to himself any wisdom (Plat. *Apol.* pp. 21, 25, *Theaet.* p. 150). To call forth distrust in pretended knowledge he used to exercise his peculiar irony, which, directed against himself as against others, lost all offensive poignancy (Plat. *de Rep.* i. p. 337, *Symp.* p. 216, *Theaet.* p. 150, *Meno*, p. 80; Xen. *Mem.* iv. 2). Convinced that he could obtain his object only by leading to the spontaneous search after truth, he throughout made use of the dialogical form (which passed from him to the most different ramifications of his school), and designates the inclination to supply one's deficiencies in one's own investigation by association with others striving towards the same end, as true love (Brandis, *Gesch. der griechisch-römischen Philos.* ii. p. 64). But however deeply Socrates felt the need of advancing in self-development with others, and by means of them, the inclination and the capability for wrapping himself up in the abstraction of solitary meditation and diving into the depths of his own mind, was equally to be found in him (Plat. *Symp.* pp. 174, 220). And again, side by side with his incessant endeavour thoroughly to understand himself there stood the sense of the need of illumination by a higher inspiration. This he was convinced was imparted to him from time to time by the monitions or warnings of an internal voice, which he designated his δαιμόνιον. By this we are not to understand a personal *genius*, as Plutarch (*de Genio Socratis*, c. 20), Apuleius (*de Deo Socrat.* p. 111, &c. ed. Basil.), and others, and probably also the accusers of Socrates, assumed; as little was it the offspring of an enthusiastic phantasy, as moderns have thought, or the production of the Socratic irony, or of cunning political calculation. It was rather the yet indefinitely developed idea of a divine revelation. (See especially Schleiermacher, in his translation of the works of Plato, i. 2, p. 432, &c.) On that account it is always described only as a divine something, or a divine sign, a divine voice (σημεῖον, φωνή, Plat. *Phaedr.* p. 242, *de Rep.* vi. p. 406, *Apol.* p. 31, &c.). This voice had reference to actions the issue of which could not be anticipated by calculation, whether it manifested itself, at least immediately, only in the way of warning against certain actions (Plat. *Apol.* p. 31), or even now and then as urging him to their performance (Xen. *Mem.* i. 4, iv. 3. § 12, &c.). On the other hand this *daemonium* was to be perceived as little in reference to the moral value of actions as in reference to subjects of knowledge. Socrates on the contrary expressly forbids the having recourse to oracles on a level with which he places his daemonium, in reference to that which the gods have enabled men to find by means of reflection. (Xen. *Mem.* i. 1. § 6, &c.)

Thus far the statements of Xenophon and Plato admit of being very well reconciled both with one another and with those of Aristotle. But this is

not the case with reference to the more exact definition and carrying out of the idea of that knowledge which should have moral action as its immediate and necessary consequence. What is comprised in, and what is the source of, this knowledge? Is it to be derived merely from custom and the special ends and interests of the subject which acts? Every thing, according to the Xenophontic Socrates, is good and beautiful merely for that to which it stands in a proper relation (*Mem.* iii. 8. § 3, 7). The good is nothing else than the useful, the beautiful nothing else than the serviceable (*Mem.* iv. 6. § 8, &c., *Symp.* 5. § 3, &c.), and almost throughout, moral precepts are referred to the motives of utility and enjoyment (*Mem.* i. 5, § 6, ii. 1. § 1, iv. 3. § 9, &c.; comp. ii. 1. § 27. &c., i. 6. § 9, iv. 8. § 6); while on the contrary the Platonic Socrates never makes use of an argument founded on the identity of the good and the agreeable. In the passages which have been brought forward to show that he does (*Protag.* pp. 353, &c. 333), he is manifestly arguing *ad hominem* from the point of view of his sophistical antagonist. Now, that the doctrine of Socrates must have been a self-contradictory one, if on the one hand it laid down the above assertions respecting knowledge, and undertook to prove that only good conduct, and not good fortune (εὐπραξία not εὐτυχία), was valuable in itself (Xen. *Mem.* iii. 9. § 11), and yet on the other hand referred the good to the useful and the agreeable, even the defenders of the representation given by Xenophon admit, but suppose that this contradiction was an unavoidable consequence of the abstract and merely formal conception of virtue as knowledge (see especially Zeller, *l. c.* ii. p. 63, &c.). But however little Socrates may have had occasion for, or been capable of, analysing what was comprised in this knowledge, i. e. of establishing a scientifically organised system of ethics (and in fact, according to Aristotle, *Eth. Eudem.* i. 5, he investigated what virtue was, not how and whence it originated), he could not possibly have subordinated knowledge, to which he attributed such unlimited power, and of which he affirmed that opposing desires were powerless against it, to enjoyment and utility. A man who himself so manifestly annulled his own fundamental maxim could not possibly have permanently enchained and inspired minds like those of Alcibiades, Eucleides, Plato, and others. In fact Socrates declared in the most decisive manner that the validity of moral requirements was independent of all reference to welfare, nay even to life and death, and unlimited (Plat. *Apol.* pp. 28, 38, *Crito*, p. 48; comp. Xen. *Mem.* i. 2. § 64, 6. § 9), and in those dialogues of Plato in which the historical Socrates is more particularly exhibited, as in the Protagoras, Charmides, Laches, and Euthyphro, we find him offering the most vigorous resistance to the assumption that the agreeable or useful has any value for us. That Socrates must rather have had in view a higher species of knowledge, inherent in the self-consciousness, as such, or developing itself from it, is shown by the expressions selected by Aristotle (ἐπιστῆμαι, λόγοι, φρονήσεις), which even still make their appearance through the shallow notices of Xenophon (Brandis, *l. c.* ii. p. 43.). But in connection with this, Socrates might, nay must have endeavoured to show how the good is coincident with real utility and real enjoyment; and it is quite conceivable that Xenophon's unphilosophical mind may on the one hand have confounded sensual enjoyment and utility with that of a more exalted and real kind, and on the other comprehended and preserved the externals and introductions of the conversations of Socrates rather than their internal connection and objects. Besides, his purpose was to refute the prejudice that Socrates aspired after a hidden wisdom, and for that very reason he might have found himself still more induced to bring prominently forward every thing by which Socrates appeared altogether to fall in with the ordinary conceptions of the Athenians.

Whether and how Socrates endeavoured to connect the moral with the religious consciousness, and how and how far he had developed his convictions respecting a divine spirit arranging and guiding the universe, respecting the immortality of the soul, the essential nature of love, of the state, &c., we cannot here inquire. [Ch. A. B.]

SO'CRATES, designated in the title of his Ecclesiastical History SCHOLASTICUS, from his following the profession of a scholasticus or pleader, was, according to his own testimony (*Hist. Eccles.* v. 24), born and educated in the city of Constantinople, in which also he chiefly or wholly resided in after life. When quite a boy (κομιδῇ νέος ὤν) he studied (*Hist. Eccles.* v. 16) under the grammarians Ammonius and Helladius, who had been priests at Alexandria, the first of the Egyptian Ape, the second of Jupiter, and had fled from that city on account of the tumults occasioned by the destruction of the heathen temples, which took place, according to the *Chronicon* of Marcellinus, in the consulship of Timasius and Promotus, A. D. 389 [AMMONIUS GRAMMATICUS]. From these data Valesius calculates that Socrates was born about the beginning of the reign of Theodosius the Great (A. D. 379): his calculation is based on the assumption that Socrates was placed under their charge at the usual age of ten years, and that he attended them immediately after their removal from Alexandria to Constantinople; and it is confirmed by the circumstance that Socrates writing of some dissensions among the Macedonians and Eunomians of Constantinople about A. D. 394 (*H. E.* v. 24), mentions as one reason for his particularity in speaking of these, and generally of events which had occurred at Constantinople, that some of them had occurred under his own eyes; a reason which he would hardly have urged in this place had it not applied to the particular events in question; and had he been younger than Valesius' calculation would make him, he would hardly have been old enough to feel interested in such matters; indeed he must, on any calculation, have given attention to them at a comparatively early age. And had he been much older than Valesius makes him, he must have commenced his attendance on his masters after the usual age, and then he would hardly have said that he went to them κομιδῇ νέος ὤν, "when quite young." Valesius suspects from the very high terms in which Socrates speaks of the rhetorician Troilus, and the acquaintance he shows with his affairs, that he studied under him also, which may be true. Beyond this, little seems to be known of the personal history of Socrates, except that he followed the profession of a pleader at Constantinople, and that he survived the seventeenth consulship of the emperor Theodosius the

Younger, A. D. 439, to which period his Ecclesiastical History extends (*H. E.* vii. 48). In fact, he probably survived that date several years, as he published a second edition of his history (*H. E.* ii. 1), and had opportunity between the first and second editions to procure access to several additional documents, to weigh their testimony, and to re-write the first and second books. Photius, in his brief notice of Socrates and his history (*Biblioth.* Cod. 28), and Nicephorus Callisti (*H. E.* i. 1) in a still briefer notice, do not speak of his profession of a scholasticus or pleader; from which some have inferred (e. g. Hamberger, apud Fabric. *Biblioth. Graec.* vol. vii. p. 423, note g.; comp. Ceillier, *Auteurs Sacrés*, vol. xiii. p. 669), that the title of his work is inaccurate in giving him that designation: but we think that no such inference can be justly drawn from the omission of so unimportant a circumstance in notices so brief as those of Photius and Nicephorus. The general impartiality of Socrates may be taken as an indication that he was not an ecclesiastic; while his literary habits and his balancing of evidence (e. g. *H. E.* ii. 1) are in harmony with the forensic pursuits in which the title scholasticus shows him to have been engaged.

Another much disputed point is, what were his religious opinions, or, to state the question more accurately, did he belong to the church claiming to be "Catholic," and which comprehended the bulk of the Homoöusian or orthodox community, or to the smaller and "schismatical" body of the *καθαροί*, "Puritans" or Novatians. From the general accordance of the Novatians with "the Church" in religious belief and ecclesiastical constitution, the only difference between the two bodies being the sterner temper and stricter discipline of the dissenting community [NOVATIANUS], it is difficult to trace any decisive indications in the writings of Socrates to which body he gave his adherence. The testimony of Nicephorus Callisti (*H. E.* i. 1) would be decisive, had it been the testimony of a contemporary, and more impartial in tone. He speaks of him as "Socrates the pure (*καθαρός*, i. e. Puritan) in designation, but not also in principle." To the testimony of Nicephorus we may oppose the silence of earlier writers, as Cassiodorus (*De divinis Lection.* c. 17, and *Praefat. Historiae Tripartitae*), Liberatus (*Breviar.* c. 2), Theodore Anagnostes or Lector (*Epistola Histor. Eccles. praefixa*), Evagrius (*H. E.* i. 1), some one or other of whom would have probably mentioned his being a Novatian, had he really belonged to that sect. (See the *Veterum Testimonia* collected by Valesius, and prefixed to his edition of Socrates.) It is argued that he has carefully recorded the succession of the Novatian bishops of Constantinople; has spoken of these prelates in the highest terms, and has even recorded (*H. E.* vii. 17) a miracle which occurred to Paul, one of them; and that he appears to have taken a peculiar interest in the sect, and to have recorded various incidents respecting them with a particularity which would hardly be expected except from a member of their body. But these things, as Valesius justly contends, may be accounted for by his avowed purpose of recording events occurring in Constantinople more minutely, because he was a native and resident of that city (*H. E.* v. 24), and by sympathy with the stricter morality of the Novatians, or by some family connection or intimate friendship with some of their members (comp. Socrat. *H. E.* i. 13). When, however, Valesius adduces as positive evidence of his adherence to the "Catholic" church, that he repeatedly mentions it without qualification as "the church," and classes the Novatians with other sectaries, he employs arguments as little valid as those which, just before, he had refuted. Socrates, though a Novatian, might speak thus in a conventional sense, just as Protestants of the present day often speak of "Catholics," or "Catholic church," Dissenters of "the church" or "the church of England," and persons of reputedly heterodox views of "Orthodoxy" or "the Orthodox:" such terms, when once custom has determined their application, being used as conventional and convenient without regard to the essential justness and propriety of their application. The question of the Novatianism of Socrates must be regarded as undetermined; but the preponderance of the various arguments is in favour of his connection with the "Catholic church."

The Ἐκκλησιαστὴ ἱστορία, *Historia Ecclesiastica*, of Socrates extends from the reign of Constantine the Great to that of the younger Theodosius, A. D. 439, and comprehends the events of a hundred and forty years, according to the writer's own statement (*H. E.* vii. 48), or more accurately of a hundred and thirty-three years, in one of the most eventful periods of the history of the Church, when the doctrines of orthodoxy were developed and defined in a succession of creeds, each step in the process being occasioned or accompanied and followed by commotions which shook the whole Christian community and rent it into sects, some of which have long since passed away, while others have continued to exist. Three general councils, the first Nicene, the first Constantinopolitan, and the first Ephesian are recorded in the history, and two others, the second Ephesian, ἡ λῃστρική, and the Chalcedonian, were held at no great interval from the period at which it ends. The interest and importance of the period may be further inferred from the fact that we have three histories of it by contemporary writers (Socrates, Sozomen, and Theodoret) which have come down to us in a complete form, and which furnished materials for the *Historia Tripartita* of Cassiodorus [CASSIODORUS; EPIPHANIUS, No. 11], and that we have fragments of another (that of Philostorgius) written about the same period. Of these histories that of Socrates is perhaps the most impartial. In fact he appears to have been a man of less bigotry than most of his contemporaries, and the very difficulty of determining from internal evidence some points of his religious belief, may be considered as arguing his comparative liberality. His history is divided into seven books. Commencing with a brief account of the accession and conversion of Constantine the Great, and the civil war of Constantine and Licinius, the author passes to the history of the Arian controversy, which he traces from its rise to the banishment of Athanasius, the recal and death of Arius, and the death, soon after, of Constantine himself, A. D. 306—337 (Lib. i.). He then carries on the history of the contentions of the Arian or Eusebian and Homöousian parties during the reign of Constantius II. A. D. 337—360 (Lib. ii.). The struggle of heathenism with Christianity under Julian, and the triumph of Christianity under Jovian (A. D. 360—364), then follow (Lib. iii.). The renewed struggle of the Arians and Homöousians under Valens, A. D. 364—378 (Lib. iv.): the triumph

of the Homöousian party over the Arian and Macedonian parties, in the reign of Theodosius the Great A. D. 379—395 (Lib. v.): the contention of John Chrysostom with his opponents, and the other ecclesiastical incidents of the reign of Arcadius A. D. 395—408 (Lib. vi.): and the contentions of Christianity with the expiring remains of heathenism, the Nestorian controversy, and the council of Ephesus, with other events of the reign of the younger Theodosius, A. D. 408 to 439, in which latter year the history closes, occupy the remainder of the work. This division of the work into seven books, according to the reigns of the successive emperors, was made by Socrates himself (Comp. ii. 1). In the first two books he followed, in his first edition, the ecclesiastical history of Rufinus; but this part, as already montioned, he had to write for his second edition. The materials of the remaining books were derived partly from Rufinus, partly from other writers, and partly from the oral account of persons who had been personally cognizant of matters, and who survived to the time of the writer. Socrates has inserted a number of letters from the emperors and from prelates and councils, creeds, and other documents which are of value, both in themselves, and as authenticating his statements. He aimed not at a pompous phraseology, *οὐ φράσεως ὄγκου φροντίζοντες* (Lib. i. 1), but at perspicuity (Lib. iii. 1), and his style, as Photius remarks (*Biblioth.* Cod. 28), presents nothing worthy of notice. The inaccuracy with respect to points of doctrine with which the same critic charges him (*ἀλλὰ καὶ ἐν τοῖς δόγμασιν οὐ λίαν ἐστὶν ἀκριβής*) may be taken as a corroboration of what has been said concerning the comparative liberality of his temper. His diligence and general impartiality are admitted by the best critics, Valesius, Cave, Fabricius, &c. "His impartiality," says Mr. Waddington (*Hist. of the Church*, part ii. c. 7, ad fin.), "is so strikingly displayed as to render his orthodoxy questionable to Baronius, the celebrated Roman Catholic historian; but Valesius, in his life, has clearly shown that there is no reason for such a suspicion. We may mention another principle which he has followed, which, in the mind of Baronius, may have tended to confirm the notion of his heterodoxy—that he is invariably adverse to every form of persecution on account of religious opinions—*διωγμὸν δὲ λέγω τὸ ὁποσοῦν ταράττειν τοὺς ἡσυχάζοντας*—'and I call it persecution to offer any description of molestation to those who are quiet.' Some credulity respecting miraculous stories is his principal failing."

The first printed edition of the Greek text of the *Historia Ecclesiastica* of Socrates was that of Rob. Stephanus (Estienne), fol. Paris 1544. The volume contained also the ecclesiastical histories of the other early Greek writers, Eusebius (with his Life of Constantine), Sozomen, Theodoret, Evagrius, and the fragments of Theodore Anagnostes or Lector. It was again printed with the Latin version of Christopherson, and with the other Greek ecclesiastical historians just mentioned, also accompanied by the version of Christopherson, except in the case of Theodore Lector, of whom Musculus's version was given, fol. Geneva 1612; but the standard edition is that of Hen. Valesius, who published, as part of his series of the ancient Greek ecclesiastical historians, the histories of Socrates and Sozomen, with a new Latin version and valuable notes, fol. Paris 1668. His edition was reprinted at Mentz, fol. 1677, and the Latin version by itself at Paris the same year. The remainder of the Mentz edition was issued with a new title page, Amsterdam, 1695. The text, version, and notes of Valesius were reprinted with some additional Variorum notes, under the care of William Reading, in the second volume of the Greek ecclesiastical historians, fol. Cambridge 1720. This edition of Reading was reprinted at Turin, 3 vols. fol. 1748. There is a reprint of the text of Valesius, but without the version and notes, 8vo. Oxford, 1844. There have been several Latin versions, as those of Musculus, fol. Basil. 1549, 1557, 1594, John Christopherson (Christophorsonus), bishop of Chichester, fol. Paris, 1571, Cologn, 1570, 1581; and (revised by Grynaeus, and with notes by him), fol. Basil. 1570 and 1611; and in the *Bibliotheca Patrum*, vol. v. part 2, fol. Cologn 1618, and vol. vii. fol. Lyon 1677. There are a French translation by Cousin, made from the Latin version of Valesius, 4to. Paris, 1675, and English translations by Meredith Hanmer, with the other Greek ecclesiastical historians, folio, Lond. 1577, 1585, 1650, and by Samuel Parker (with translations of Sozomen and Theodoret), 2 vols. 8vo. 1707. The latter, which is an abridged translation, has been repeatedly reprinted. (Valesius, *De Vita et Scriptis Socratis et Sozomeni*, prefixed to his edition of their histories; Vossius, *De Historicis Graecis*, lib. ii. c. 20; Fabric. *Bibl. Graec.* vol. vii. p. 423, &c.; Cave, *Hist. Litt.* ad ann. 439, vol. i. p. 427, ed. Oxford, 1740—1743; Dupin, *Nouvelle Bibliothèque des Auteurs Eccles.* vol. iv. or vol. iii. part ii. p. 78, ed. Mons. 1691; Ceillier, *Auteurs Sacrés*, vol. xiii. p. 669; Lardner, *Credibility*, &c. part ii. vol. xi. p. 450; Ittigius, *De Biblioth. Patrum*; Watt. *Bibliotheca Britannica*; Waddington, *Hist. of the Church*, *l. c.*) [J. C. M.]

SO'CRATES, minor literary persons.

1. A tragic actor at Athens in the time of Demosthenes. (Dem *de Cor.* p. 314; comp. SIMYLUS.)

2. Of Argos, an historical writer, whose time is unknown. He wrote a *περιήγησις Ἄργους*. (Diog. Laërt. ii. 47, and Menag. *ad loc.*; Schol. *ad Pind. var. loc.*; Schol. *ad Eurip. Phoen.* 45; Fabric. *Bibl. Graec.* vol. ii. p. 689; Vossius, *de Hist. Graec.* p. 499, ed. Westermann.)

3. Of Bithynia, a Peripatetic philosopher. (Diog. *l. c.*)

4. An epigrammatic poet, of whom nothing is known beyond the mention of his name by Diogenes Laërtius (*l. c.*). There is a single epigram in the Greek Anthology, among the Arithmetical Problems, under the name of Socrates. (*Anth. Pal.* xiv. 1; Brunck. *Anal.* vol. ii. p. 477; Jacobs, *Anth. Graec*, vol. iii. p. 181, *Comm.* vol. ii. pt. iii. p. 335.)

5. Of Cos, the author of a work entitled *ἐπικλήσεις θεῶν*. (Diog. Laërt. *l. c.*; Schol. *ad Apoll. Rhod.* i. 966; Ath. iii. p. 111, b.; Schol. *ad Aristoph. Eq.* 959.) He is probably the writer whose treatise *περὶ ὁσίων* is quoted by Plutarch (*de Is. et Osir.* 35, p. 364, f.). The exact meaning of the phrase, *ἐπικλήσεις θεῶν*, is doubtful. Vossius explains it as prayers to the gods, but Menagius contends that it rather means the epithets or surnames which were assigned to the several gods for various reasons. (Fabric. *l. c.*; Vossius, *l. c.*; Menag. *ad Diog. l. c.*)

6. Of Rhodes, an historian, who seems to have lived in the time of Augustus, and who wrote a work on the civil war, from which Athenaeus quotes some particulars respecting Antony and Cleopatra. (Ath. iv. p. 147, e.; Menag. *l. c.*; Vossius, *l. c.* and p. 227.)

7. The author of a work on Thrace, the second book of which is quoted by Plutarch (*Parall.* 18, p. 310, a).

8. A grammarian cited in the *Etymologicum Magnum* (*s. v.* Εὔβοις; Vossius, p. 499).

There seem to have been also other persons of the name, but not of sufficient importance to be noticed here. The name is confounded by the ancient writers with Crates, Isocrates, Sosicrates, and Sostratus. (Fabric., Vossius, Menag. *ll. cc.*; Ionsius, *Script. Hist. Philos.* vol. i. c. 2.) [P. S.]

SO'CRATES, artists. 1. Of Thebes, a sculptor, who, in conjunction with his fellow-citizen Aristomedes, made a statue of the "Dindymenian Mother" (Cybele), which was dedicated by Pindar in her temple near Thebes. The artists therefore flourished probably about Ol. 75, B. C. 480. The statue, as well as the throne on which it sat, was of Pentelic marble; and it was preserved with extraordinary reverence. (Paus. ix. 25. § 3.)

2. The celebrated philosopher, was the son of a sculptor, Sophroniscus, and claimed to be of the mythical lineage of the Daedalids, and himself practised the art during part of his life (see the article above). Pausanias ascribes to him the statue of *Hermes Propylaeus*, and the group of the three Graces, which stood in the very entrance of the Acropolis at Athens; and he informs us that the Graces were draped (Paus. i. 22. § 8, ix. 35. § 2. s. 7). Pliny also mentions the Graces of Socrates, as not inferior to the finest works of marble in existence; but he says that some supposed them to be the production of the painter of the same name (Plin. *H. N.* xxxvi. 5. s. 4. § 10). There can, however, be little doubt that the account which Pausanias heard at Athens itself was the correct one.

3. A painter who seems, from the manner in which he is mentioned by Pliny, to have been a disciple of Pausias; and if so, he must have flourished about the latter half of the fourth century B. C., or between B. C. 340—300. His pictures were extremely popular. As examples of them, Pliny mentions Aesculapius and his daughters, Hygia, Aegle, Panacea, and Iaso; and also a slothful fellow, or perhaps a personification of Sloth (*piger qui appellatur Ocnos*), making a rope of broom (*spartum*), which an ass gnaws away at the other end as fast as he twists it. (Plin. *H. N.* xxxv. 11. s. 40. § 31.) [P. S.]

SOE'MIS or SOAE'MIAS, JU'LIA, the daughter of Julia Maesa, and the mother of Elagabalus, either by her husband Sextus Varius Marcellus, or, according to the report industriously circulated with her own consent, by Caracalla. Of her early history we know nothing, but it is manifest that she must have been living at the Roman court under the protection of her aunt Julia Domna, about A. D. 204, otherwise the story with regard to the origin of her son, who was born in the following year, would have been palpably impossible. In the battle which transferred the empire from Macrinus to Elagabalus, she is said to have decided the fortune of the day, having succeeded in rallying the flying soldiers by prayers and entreaties, and by placing her boy in their path. Being forthwith created *Augusta*, she became the chosen counsellor of the youthful prince, and seems to have encouraged and shared his follies and enormities. She took a place in the senate, which then, for the first time, witnessed the intrusion of a woman, and was herself the president of a sort of female parliament, which held its sittings in the Quirinal, and published edicts for the regulation of all matters connected with the morals, dress, etiquette, and equipage of the matrons. She was slain by the praetorians, in the arms of her son, on the 11th of March, A. D. 222, and her body, after having been subjected to every indignity, was cast into a common sewer [See CARACALLA; ELAGABALUS; JULIA DOMNA; MACRINUS.] (Lamprid. *Elagab.* 2; Dion Cass. lxxviii. 30, 38; Herodian v. 5, &c.; Scaliger, *in Chronic. Euseb.* p. 232; Eckhel, vol. vii. p. 264.) Her name, according to Herodian and Dion Cassius, ought to be written SOEMIS; on all Roman and most Greek medals it appears as *Soaemias*. In the text of the Augustan historians, Capitolinus and Lampridius, we find the corrupt form *Semiamira*. In Greek inscriptions she is styled *Bassiana*, from her grandfather, the founder of the family. With regard to the title JULIA, see JULIA DOMNA. [W. R.]



COIN OF SOEMIS OR SOAEMIAS.

SOFO'NIUS TIGELLI'NUS. [TIGELLINUS.]

SOGDIA'NUS (Σογδιανός), or SECUNDIA'NUS (Σεκυνδιανός), as he is called by Ctesias, was one of the illegitimate sons of Artaxerxes I. Longimanus. The latter on his death in B. C. 425 was succeeded by his legitimate son Xerxes II., but this monarch after a reign of only two months was murdered by Sogdianus, who now became king. Sogdianus, however, was murdered in his turn after a reign of seven months, by his brother Ochus, as is related in the life of the latter. Ochus reigned under the name of Dareius II. [DAREIUS II.] (Diod. xii. 71; Ctesias, *Pers.* c. 44.)

SOHAEMIAS. [SOEMIS.]

SOIDAS, artist. [MENAECHMUS].

SOL. [HELIOS.]

SOLI'NUS, C. JU'LIUS, the author of a geographical compendium, divided into fifty-seven chapters, containing a brief sketch of the world as known to the ancients, diversified by historical notices, remarks on the origin, habits, religious rites and social condition of various nations enumerated, together with details regarding the remarkable productions of each region, whether animal, vegetable or mineral. The arrangement, materials, and frequently the very words, are derived almost exclusively from the Natural History of Pliny, but little knowledge, care, or judgment, are displayed in the selection, and the writer nowhere indicates the source from whence he has drawn so largely contenting himself with assuring his friend Ad

ventus, to whom the book is dedicated, that he had followed the most trustworthy authorities.

We possess no information with regard to the personal history of Solinus, nor have we any evidence, internal or external, to determine the country to which he belonged. The epithet *Grammaticus*, attached to his name in the best MSS., seems to point out the profession which he followed, while the affectation, obscurity, and stiffness which characterise his style would lead us to infer that Latin was not his native tongue. The era at which he flourished is in like manner doubtful, but it is clear that he wrote before the seat of empire was transferred to Constantinople, since when speaking of Byzantium he could not have passed over an event so remarkable. He is quoted by St. Jerome, St. Ambrose, St. Augustine, and seems to have been frequently consulted by Ammianus Marcellinus, all of whom belong to the latter end of the fourth century. Forty years afterwards he is referred to as an established authority by Priscian; he is named by Servius, and we find traces of his productions in the Saturnalia of Macrobius. Some lovers of paradox have endeavoured to maintain that he lived in the Augustan age, a supposition at once overturned by the fact that he speaks of the emperors Caius, Claudius and Vespasian, of Suetonius Paulinus, and of the destruction of Jerusalem (c. 35); the kindred hypothesis that he is the original, and Pliny the plagiarist, can be overturned with equal facility, for several passages have been adduced by Salmasius (*Proleg. ad Solin.*), in some of which the words of Pliny have been misunderstood and misrepresented by his compiler, and in others slightly modified, so as to suit the altered circumstance of a later period. On the whole, it is probable, from the terms which he employs when mentioning the Persian empire, that he must be assigned to an epoch subsequent to the reign of Alexander Severus, under whom the line of the Arsacidae became extinct, and the dominion of Central Asia passed from the hands of the Parthians; and hence the opinion of Dodwell, who makes him contemporary with Censorinus (A. D. 238), is perhaps not far from the truth.

We learn from the first of two prefatory addresses, that an edition of the work had already passed into circulation, in an imperfect state, without the consent or knowledge of the author, under the appellation *Collectanea Rerum Memorabilium*, while on the second, revised, corrected, and published by himself, he bestowed the more ambitious title of *Polyhistor;* and hence we find the treatise designated in several MSS. as *C. Julii Solini Grammatici Polyhistor ab ipso editus et recognitus.* Salmasius assures us that among the different codices which he had examined he could discern unquestionable traces of the influence produced by the first of these, and we know that the citations in Priscian are from "Solinus in Memorabilibus," "Solinus in Collectaneis, "Solinus in Admirabilibus."

In the collection of epigrams, fragments, &c., published by Pithou (Lugd. p. 267) we find twenty-two heroic hexameters in the style of Lucretius, consisting of an invocation to Venus, introductory to a poem on fishes. Salmasius discovered these same verses appended to a very ancient MS. of the Polyhistor belonging to the Royal Library at Paris, with the *Incipit eiusdem Ponticon*, words which of course imply that Solinus was the composer of this piece, and that it was named *Pontica;* and in other MSS. also it is distinguished as *C. Julii Solini Polyhistor Ponticus.* Scriverius and Wernsdorf consider that the lines in question breathe the spirit of a purer age, and have ascribed them to Varro Atacinus; but their arguments have recently been powerfully combated by Wüllner.

Solinus was much studied in the middle ages, and consequently many editions appeared in the infancy of the typographical art. The first which bears a date issued from the press of Jenson (4to. Venet. 1473), and bibliographers have decided that two others, which are without date and without name of place or printer, belong to the same year, and appeared respectively at Rome and at Milan. The most notable edition is that of Salmasius, published at Utrecht in 1689, prefixed to his "Plinianae Exercitationes," the whole forming two large folio volumes, and presenting a wonderful monument of learning and labour.

The fragment of the Pontica is contained in the Anthologia Latina of Burmann, v. 113, or No. 234, ed. Meyer, and in the *Poët. Lat. Min.* of Wernsdorf, vol. i. p. 161, comp. p. 153.

There is an early translation into English, "The excellent and pleasant Worke of Julius Solinus Polyhistor, containing the noble Actions of humaine creatures, the Secretes and Providence of Nature, the description of Countries, the manners of the People, &c., &c. translated out of Latin by *Arthur Golding*, Gent." 4to. Lond. 1587. Reprinted with the additions of Pomponius Mela, 4to. Lond. 1490.

(Ammian. Marcell. *s. v. Ammianus;* see Index to the Plin. Exercit. of Salmas.; Priscian. vol. i. pp. 176, 249, 508, vol. ii. p. 206, ed. Krehl; Serv. *ad Virg. Georg.* ii. 215; Salmas. *Proleg. ad Plin. Exercit.;* Dodwell, *Dissert. Cyprian.* § 15; Wüllner, *Comment. de P. Terentii Varronis Atacini Vita et Scriptis Monaster.* 4to. 1829.) [W. R.]

SOLON (Σόλων), the celebrated Athenian legislator. For our knowledge of the personal history of this distinguished man we are dependent chiefly on the unsatisfactory compilations of Plutarch and Diogenes Laërtius. The former manifestly had valuable and authentic sources of information, which makes it the more to be regretted that his account is not fuller and more distinct.

According to the almost unanimous testimonies of the ancient authorities Solon was the son of Execestides, a man of but moderate wealth and political influence, though he belonged to one of the highest families in Athens, being a descendant of Codrus. [CODRUS.] The mother of Solon was a cousin of the mother of Peisistratus [PEISISTRATUS]. The date of the birth of Solon is not accurately known, but it was probably about B. C. 638. Execestides had seriously crippled his resources by a too prodigal expenditure, which some writers were well pleased to set down to the credit of his generosity. Solon consequently found it either necessary or convenient in his youth to betake himself to the life of a foreign trader. It is likely enough that while necessity compelled him to seek a livelihood in some mode or other, his active and inquiring spirit, which he retained throughout his life (γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, *Solonis Fragm.* 20, ap. Bergk, *Poetae Lyrici Graeci*), led him to select that pur-

suit which would furnish the amplest means for its gratification. (Plut. *Sol.* 2.) The desire of amassing wealth at any rate does not seem to have been his leading motive. The extant fragments of his poetry (Fr. 12, 15, 16, ap. Bergk, *l. c.* pp. 327, 330) contain various dignified sentiments on the subject of riches, though a sufficient appreciation of their advantages is also perceptible. Solon early distinguished himself by his poetical abilities. His early effusions were in a somewhat light and amatory strain, which afterwards gave way to the more dignified and earnest purpose of inculcating profound reflections or sage advice. So widely indeed did his reputation spread, that he was ranked as one of the famous seven sages, and his name appears in all the lists of the seven. It was doubtless the union of social and political wisdom which marked him in common with the other members of this assemblage and not his poetical abilities, or any philosophical researches, that procured him this honour.

The occasion which first brought Solon prominently forward as an actor on the political stage, was the contest between Athens and Megara respecting the possession of Salamis. The ill success of the attempts of the Athenians to make themselves masters of the island, had led to the enactment of a law forbidding the writing or saying anything to urge the Athenians to renew the contest. Solon, indignant at this dishonourable renunciation of their claims, and seeing that many of the younger and more impetuous citizens were only deterred by the law from proposing a fresh attempt for the recovery of the island, hit upon the device of feigning to be mad, and causing a report of his condition to be spread over the city, whereupon he rushed into the agora, mounted the herald's stone, and there recited a short elegiac poem of 100 lines, which he had composed, calling upon the Athenians to retrieve their disgrace and reconquer the *lovely island*. To judge by the three short fragments that remain, the poem seems to have been a spirited composition. At any rate either by itself, or, as the account runs, backed by the eloquent exhortation of Peisistratus (who however, must have been extremely young at the time), it produced the desired effect. The pusillanimous law was rescinded, war was declared, and Solon himself appointed to conduct it. The expedition which he made was a successful one, though the accounts of its details varied. Certain propitiatory rites seem to have been performed, by the direction of the Delphic oracle, to the guardian heroes of the island. A body of volunteers was landed on the island, and the capture of a Megarian ship enabled the Athenians to take the town of Salamis by stratagem, the ship, filled with Athenian troops, being admitted without suspicion. The Megarians were driven out of the island, but a tedious war ensued, which was finally settled by the arbitration of Sparta. Both parties appealed, in support of their claim, to the evidence of certain local customs and to the authority of Homer (Arist. *Rhet.* i. 16), and it was currently believed in antiquity that Solon had surreptitiously inserted the line (*Il.* ii. 558) which speaks of Ajax as ranging his ships with the Athenians. Some other legendary claims, and the authority of the Delphic oracle, which spoke of Salamis as an Ionian island, were also brought forward. The decision was in favour of the Athenians. Solon himself, probably, was one of those who received grants of land in Salamis, and this may account for his being termed a Salaminian. (Diog. Laërt. i 45.) The authority of Herodotus (i. 59, comp. Plut. *Sol.* 8) seems decisive as to the fact that Solon was aided in the field as well as in the agora by his kinsman Peisistratus. The latter, however, must have lived to a great age, if he died in B. C. 527, and yet served in the field about B. C. 596, or even earlier.

Soon after these events (about B. C. 595; see Clinton, *Fasti Hellen. s. a.*) Solon took a leading part in promoting hostilities on behalf of Delphi against Cirrha, and was the mover of the decree of the Amphictyons by which war was declared. It does not appear however what active part he took in the war. We would willingly disbelieve the story (which has no better authority than Pausanias, x. 37 § 7. Polyaenus, *Strateg.* vi. 13, makes Eurylochus the author of the stratagem), that Solon hastened the surrender of the town by causing the waters of the Pleistus to be poisoned.

It was about the time of the outbreak of this war when Solon's attention was turned more forcibly than ever to the distracted state of his own country. He had already interfered to put a stop to the dissension between the Alcmaeonidae and the partisans of Cylon [ALCMAEONIDAE; CYLON], and had persuaded the former to abide by the result of a judicial decision. It was very likely also at his recommendation, and certainly with his sanction, that, when the people were suffering from the effects of pestilential disorders and superstitious excitement, and the ordinary religious rites brought no relief, the celebrated Epimenides [EPIMENIDES] was sent for from Crete. (Plut. *Sol.* 12.) But the sources of the civil dissensions by which the country was torn required a more thorough remedy. Geographical as well as political distinctions had separated the inhabitants of Attica into three parties, the Pedieis, or wealthy aristocratical inhabitants of the plain, the Diacrii, or poor inhabitants of the highlands of Attica, and the Parali, or mercantile inhabitants of the coast. These last, in point both of social condition and of political sentiment, held a position intermediate between the other two. It is difficult to say how far we are to trust Plutarch, when he says that the Pedieis and Diacrii differed in being respectively of oligarchical and democratical tendencies. The difficulties arising from these party disputes had in the time of Solon become greatly aggravated by the miserable condition of the poorer population of Attica — the Thetes. The great bulk of these had become sunk in poverty, and reduced to the necessity of borrowing money at exorbitant interest from the wealthy on the security of their estates, persons, or families; and by the rigorous enforcement of the law of debtor and creditor many had been reduced to the condition of slavery, or tilled the lands of the wealthy as dependent tenants. Of the rapacious conduct of the richer portion of the community we have evidence in the fragments of the poems of Solon himself. (Fr. 3, ap. Bergk, *l. c.* p. 321.) Matters had come to such a crisis that the lower class were in a state of mutiny, and it had become impossible to enforce the observance of the laws. Solon was well known as a man of wisdom, firmness, and integrity; and his reputation and influence had already been enhanced by the visit of Epimenides. He was now called upon by all parties to mediate between

them, and alleviate the miseries that prevailed. He was chosen Archon (B. C. 594), and under that legal title was invested with unlimited power for adopting such measures as the exigencies of the state demanded. There were not wanting among the friends of Solon those who urged him to take advantage of the opportunity thus afforded him, and make himself tyrant of Athens. Plutarch (c. 14, comp. Bergk. *l. c.* *Fr.* 30, 32, p. 333) has preserved some passages of the poems of Solon, referring to the feelings of surprise or contempt with which his refusal was met by those who had suggested the attempt. Indeed there can be no doubt that it would have been successful had it been made. That Solon should have had firmness enough to resist such a temptation, argues the possession on his part of a singular degree of virtue and self-restraint.

In fulfilment of the task entrusted to him, Solon addressed himself to the relief of the existing distress. This he effected with the greatest discretion and success by his celebrated *disburdening ordinance* (σεισάχθεια), a measure consisting of various distinct provisions, calculated to lighten the pressure of those pecuniary obligations by which the Thetes and small proprietors had been reduced to utter helplessness and misery, with as little infringement as possible on the claims of the wealthy creditors. The details of this measure are, however, involved in considerable uncertainty. Plutarch (*Sol.* 15) speaks of it as a total abolition of debts. This is in itself in the highest degree unlikely; and, as is acutely remarked by Mr. Grote (*History of Greece*, vol. iii. p. 137), would have rendered a debasement of the coinage unnecessary and useless. On the other hand it was certainly more than a reduction of the rate of interest, accompanied by a depreciation of the currency (which was the view of Androtion ap. Plut. *l. c.*). The extant fragments of the poems of Solon imply that a much larger amount of relief was afforded than we can conceive likely to be produced by a measure of that kind, even if (as Thirlwall supposes; see *Hist. of Greece*, vol. ii. p. 34) the reduction of interest was made retrospective, which is in fact only another way of saying that certain debts, or portions of debts, were wiped off. We gather from Solon himself (Fragm. 35, ap. Bergk *l. c.* p. 335; Plut. *Sol.* 15), that he cancelled all contracts by which the land, person, or family of a debtor had been pledged as security, so that the mortgage-pillars were removed, slave-debtors released, and those who had been sold into foreign countries restored. But it does not seem necessary to suppose that in every such case the *debt* was cancelled, as well as the *bond*, though such may have been the case with regard to some of the most distressed class. At the same time Solon abolished the law which gave the creditor power to enslave an insolvent debtor, or allowed the debtor to pledge or sell his son, daughter, or unmarried sister, excepting only the case in which either of the latter was convicted of unchastity. (Plut. *Sol.* 23). Most writers (comp. Thirlwall, *l. c.*; Wachsmuth. *Hellen. Alterthumskunde*, § 56, vol. i. p. 472) seem to admit, without any question, the statement that Solon lowered the rate of interest. This, however, rests only on the authority (or conjecture) of Androtion, and as his account is based upon an erroneous view of the whole matter, it may fairly be questioned whether any portion of his statement is to be received, if the essential features of his view of the whole measure be rejected. On the whole we are disposed to deny that Solon did any thing to restrict the rate of interest. We know that Solon's measures introduced a lasting settlement of the law of debtor and creditor at Athens, and so far from there being any evidence that the rate of interest was ever limited, we find that the rate of interest was declared free by a law which was ascribed to Solon himself (Lysias *cont. Theomn.* A. § 5. p. 360, comp. 356). To have introduced a restriction as a temporary measure of relief would have been merely a roundabout mode of wholly or partially cancelling debts, and would have required it to be retrospective, and not prospective. But for this last view of the case there is no authority whatever.

With respect to the depreciation of the coinage, we have the distinct statement that Solon made the mina to contain 100 drachmae instead of 73; that is to say, 73 of the old drachmae produced 100 of the new coinage, in which obligations were to be discharged; so that the debtor saved rather more than a fourth in every payment. (Comp. Böckh, *Metrologische Untersuchungen*, c. xv. p. 276; *Dict. of Antiq.* art. *Seisachtheia*. For the grounds on which Mr. Grote disputes the statement that Solon altered the weights and measures, see *Classical Museum* No. 1.) Respecting the story about the abuse made by three of the friends of Solon of their knowledge of his designs see CALLIAS [Vol. I. p. 566]. The probity of Solon himself was vindicated, as he was a considerable loser by his own measure, having as much as five talents out at interest, which he set the example of giving up.

Though some of those who lost most through the operation of the Seisachtheia were incensed at it, as was natural, its benefits were so great and general that all classes united ere long in a common festival of thanksgiving, which was also termed Seisachtheia. Wachsmuth (*l. c.* § 56, vol. i. p. 472) asserts very confidently that one effect of the Seisachtheia was to transform the serfs, or villein tenants, into landed proprietors. Of this there is no proof. Another measure of relief introduced by Solon was the restoration of all who had been condemned to atimia to their full privileges as citizens, except those who had been condemned by the Ephetae, the Areiopagus, or the Phylo-basileis, for murder, homicide, or treason. (Plut. *Sol.* 19.)

It seems that in the first instance nothing more was contemplated in the investment of Solon with dictatorial power than the relief of the existing distress. But the success of his Seisachtheia procured for him such confidence and popularity that he was further charged with the task of entirely remodelling the constitution. As a preliminary step to his further proceedings he repealed all the laws of Draco except those relating to bloodshed. With our imperfect knowledge of the earlier political constitution of the people of Attica it is impossible to estimate with any certainty the magnitude of the change which Solon effected. Till it can be settled whether the division into four tribes was restricted to the Eupatridae, or included the Geomori and Demiurgi, it is impossible to ascertain in what position the ruling class stood to the unenfranchised *demus*, and consequently how far the latter was affected by the legislation of

Solon. The opinion of Niebuhr (*Hist. of Rome*, vol. i. note 1017, vol. ii. p. 304), which is supported by Mr. Malden (*Library of Useful Knowledge, History of Rome*, p. 144), was, that the division into *phylae*, *phratriae*, and *genea*, was restricted to the Eupatridae. All analogy confirms this view, which certainly is not opposed by more numerous or authentic testimonies on the part of ancient writers than are the universally acknowledged views of Niebuhr with respect to the Roman curiae and tribes. If it be the correct one, the demus in Attica must have been destitute of any recognized political organization, and must have profited by the legislation of Solon in very much the same way as the plebs at Rome did by that of Servius Tullius.

The distinguishing feature of the constitution of Solon was the introduction of the timocratic principle. The title of citizens to the honours and offices of the state was regulated (at least in part) not by their nobility of birth, but by their wealth. All the citizens were distributed into four classes. (If the *tribes* included only the Eupatridae, it will be a mistake to speak of these classes as divisions of the citizens of the tribes; they must have been divisions in which the Eupatrid tribes and the demus were blended, just as the patricians and plebeians were in the classes and centuries of Servius Tullius.) The first class consisted of those who had an annual income of at least 500 medimni of dry or liquid produce (equivalent to 500 drachmae, a medimnus being reckoned at a drachma, Plut. *Sol.* 23), and were called Pentacosiomedimni. The second class consisted of those whose incomes ranged between 300 and 500 medimni or drachmae, and were called Hippeis (Ἱππεῖς or Ἱππῆς), from their being able to keep a horse, and bound to perform military service as cavalry. The third class consisted of those whose incomes varied between 200 and 300 medimni or drachmae (see Grote, *l. c.* vol. iii. p. 157, *note*, for reasons for rejecting Böckh's estimate of the lowest pecuniary qualification of the third class at 150 drachmae), and were termed Zeugitae (Ζευγῖται). The fourth class included all whose property fell short of 200 medimni or drachmae. Plutarch (*Sol.* 18) says that this class bore the name of *Thetes*. Grote (*l. c.* p. 158) questions whether that statement is strictly accurate. There is no doubt, however, that the census of the fourth class was called the Thetic census (Θητικὸν τέλος). The first three classes were liable to *direct* taxation, in the form of a graduated income tax. The taxable capital of a member of the first class was estimated at twelve times his yearly income, whatever that was. The taxable capital of a member of the second class was estimated at ten times his yearly income; and that of one of the third class at five times his yearly income. Thus upon any occasion on which it became necessary to levy a direct tax, it was assessed at a certain per centage on the taxable capital of each. It is not correct, however, to say that the taxable property of one of the pentacosiomedimni was estimated at 6000 drachmae. It was at least that, but it might be more. In like manner, the taxable capital of one of the Hippeis might range from 3000 to 5000 drachmae, and so on. (Böckh, *Public Economy of Athens*, b. iv. ch. v.; Grote, *l. c.* p. 156). A *direct* tax, however, was an extraordinary, and not an annual payment. The fourth class were exempt from direct taxes, but of course they, as well as the rest, were liable to *indirect* taxes.

To Solon was ascribed the institution of the βουλή, or deliberative assembly of Four Hundred. Probably he did no more than modify the constitution of an earlier assembly of the same kind (*Dict. of Antiq.* art. *Boule.*) Plutarch (*Sol.* 19) says that the four hundred members of the Boule were elected (ἐπιλεξάμενος *perhaps* implies an election by the popular assembly), one hundred from each of the four tribes. It is worth noting that this is the only direct statement that we have about the Boule of Solon's time. It must be settled whether the the Boule is an ἀρχή, and if it is, whether it is one of the ἀρχαί spoken of by Plutarch (c. 18), and Aristotle (*Pol.* ii. 9. § 2), before it can be affirmed that a member of any of the first three classes might belong to it, but not one of the fourth, or that it was elected by the popular assembly. Plutarch does not say that the members of the Boule were appointed only for a year, or that they must be above thirty years of age. In fact we know nothing about the Boule, but that its members were taken in equal proportions from the four genealogical tribes, and that the popular assembly could only entertain propositions submitted to it by the Boule. Here again we feel greatly the want of more certain knowledge regarding those genealogical tribes, with the internal organisation of which Solon does not seem to have interfered. We are strongly inclined to the opinion that even Mr. Grote represents the Boule of Solon's constitution as a far less aristocratical assembly than it really was, and that in point of fact it was an exclusively Eupatrid body, closely analogous to the Roman senate under the constitution of Servius Tullius. The most authentic and valuable statement that we have respecting the general nature of Solon's constitutional changes is that of Solon himself (ap. Plut. *Sol.* 18, Fragm. 4. ap. Bergk, *l. c.* p. 322), from which it is clear that nothing can be more erroneous than to speak of Solon's institutions as being of a *democratical* character. To the *demus* he gave nothing more than a *defensive* power, sufficient to protect them from any tyrannous abuse on the part of the noble and wealthy classes, with whose prerogatives, in other respects, he did not interfere (Δήμῳ μὲν γὰρ ἔδωκα τόσον κράτος ὅσον ἐπαρκεῖν, τιμῆς οὔτ' ἀφελὼν οὔτ' ἐπορεξάμενος· οἳ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν ἀγητοί, καὶ τοῖς ἐφρασάμην μηδὲν ἀεικὲς ἔχειν). According to the view commonly taken of the four tribes, there seems no reason why a large proportion of the Boule might not have been members of the demus, for it is not credible that the Attic demus was entirely included in the lowest class, and if (according to the common view) the Boule was elected by the ecclesia, where the fourth class would be the most numerous, it seems that the result must almost necessarily have been, that the Boule should be little more than the exponent of the feelings and will of the demus. In the most moderate view of the case the constitution and working of such an assembly must have been a large infraction of the previous power and prerogatives of the Eupatrids, and seems equally inconsistent with the passage of Solon quoted above, and with the statement of Plutarch (*Sol.* 19) that the Boule was designed as a check upon the demus. Both these statements, and all that we learn of the

innovations of Cleisthenes, become far more intelligible on the hypothesis that the four Ionian tribes were Eupatrid tribes, and the Boule of Solon an Eupatrid body, whose action, however, was so far controlled by the demus, that its measures required the ratification of the popular assembly to make them valid. Mr. Grote (vol. iii. p. 97) expresses an opinion that before the time of Solon there was but one aristocratical council, the same which was afterwards distinguished from the Council of Four Hundred as the Upper Council, or the Council of Areiopagus. But his remark that the distinctive title of the latter, "Senate of Areiopagus," would not be bestowed until the formation by Solon of the second senate or council, seems at variance with the quotation from one of the laws of Solon himself, by which Plutarch shows that the council of Areiopagus was not instituted by Solon. We incline more to the opinion of Dr. Thirlwall (*Hist. of Greece*, vol. ii. p. 40), that the Boule of Solon was only a modification of a previously existing institution.

There was no doubt a public assembly of some kind before the time of Solon, though probably possessed of but little more power than those which we find described in the Homeric poems. Solon undoubtedly greatly enlarged its functions. He gave it the right of electing the archons and other magistrates, and, what was even more important, made the archons and magistrates accountable directly to it when their year of office was expired. He also gave it what was equivalent to a veto upon any proposed measure of the Boule, though it could not itself originate any measure. Nor does it seem at all likely that, as constituted by Solon, it even had the power of modifying any measure submitted to it. Every member of all the four classes might vote in the popular assembly (*Dict. of Antiq.* art. *Ecclesia*), and all votes seem to have had the same weight, which forms an important point of difference between the Ecclesia of Athens and the Comitia Centuriata of Servius Tullius.

Plutarch (*Sol.* 19) remarks that it was an error to attribute to Solon the establishment of the council of the Areiopagus (*Dict. of Antiq.* art. *Areiopagus*). He does not seem even to have made any change in its constitution, though he enlarged its powers, and entrusted it with the general supervision of the institutions and laws of the state, and the religion and morals of the citizens.

Athenians in the age of unmitigated democracy were extremely fond of speaking of all their institutions either as originated by Solon, or as the natural expansion and application of his principles. Some even carried them back to Theseus. The orators of course were not slow to fall in with this popular prejudice, and various palpable anachronisms in their statements show how little reliance can be placed on any accounts of the institutions of Solon that come from such a source. For instance, the oath of the Heliastic dicasts, which is quoted by Demosthenes and ascribed to Solon (*cont. Timocr.* p. 746), mentions the Cleisthenean senate of *Five* hundred. Several other curious examples of similar anachronisms are collected by Mr. Grote (vol. iii. p. 163, note 1) who has some excellent remarks on the practice of connecting the name of Solon with the whole political and judicial state of Athens, as it existed between the age of Pericles and that of Demosthenes; many of the institutions thus referred to the great legislator, being among the last refinements and elaborations of the democratical mind of Athens. We entirely coincide in his opinion that the whole arrangement of the Heliastic courts and the transference to them of the old judicial powers of the archons bespeaks a state of things utterly inconsistent with the known relations of the age of Solon. "It would be a marvel, such as nothing short of strong direct evidence would justify us in believing, that in an age when even partial democracy was yet untried, Solon should conceive the idea of such institutions: it would be a marvel still greater, that the half-emancipated Thetes and small proprietors for whom he legislated — yet trembling under the rod of the Eupatrid archons, and utterly inexperienced in collective business — should have been found suddenly competent to fulfil these ascendent functions, such as the citizens of conquering Athens in the days of Pericles — full of the sentiment of force, and actively identifying themselves with the dignity of their community — became gradually competent, and not more than competent, to exercise with effect." (p. 165.) The term Heliaea he thinks was in the time of Solon no more than the name of the popular assembly, which is in fact the original meaning of the word. The number of 6000, which was that of the whole body of dicasts in after times, had reference to the Cleisthenean division into 10 tribes. It is to be observed, that Plutarch, who after all is our best authority, says nothing of any such dicastic organisation as that of the later Heliaea. Mr. Grote even questions the statement of Plutarch (*Sol.* 18), that Solon allowed an appeal to the ecclesia from the sentence of an archon, considering that Plutarch has been misled by the recollection of the Roman *provocatio* (*l. c.* p. 172).

The idea of the periodical revision of his laws by the Nomothetae being a part of Solon's plan is even in contradiction to the statements of our authorities (Herod. i. 29; Plut. *Sol.* 25). The institution of the Nomothetae was one of the most ultra-democratical that can well be imagined. It was a jury appointed *by lot* out of a body of dicasts who were appointed by lot, with power to rescind any law with which any one could find sufficient fault to induce an assembly of the people to entertain the idea of subjecting it to revision. It is to be observed too that Demosthenes (*cont. Timarch.* p. 706) and Aeschines (*cont. Ctes.* p. 429) mention, in connection with this procedure, as one of the regulations *appointed by Solon* to be observed by the proposer of a new or amended law, that he should post up his proposed law before the Eponymi, that is, the statues of the ten heroes from whom the ten tribes of Cleisthenes derived their names (comp. Grote, *l. c.* p. 163).

Besides the arrangement of the general political relations of the people Solon was the author of a great variety of special laws, which do not seem to have been arranged in any systematic manner. Those relating to debtors and creditors have been already referred to. Several had for their object the encouragement of trade and manufactures. Foreign settlers were not to be naturalized as citizens unless they carried on some industrious pursuit. If a father did not teach his son some trade or profession, the son was not liable to main-

tain his father in his old age. The council of Areiopagus had a general power to punish idleness. Solon forbade the exportation of all produce of the Attic soil except olive oil. The impulse which he gave to the various branches of industry carried on in towns had eventually an important bearing upon the development of the democratic spirit in Athens. (Plut. *Sol.* 22, 24.) Solon was the first who gave to those who died childless the power of disposing of their property by will. He enacted several aws relating to marriage, especially with regard to heiresses (Plut. *Sol.* 20). Other regulations were intended to place restraints upon the female sex with regard to their appearance in public, and especially to repress frantic and excessive manifestations of grief at funerals (*l. c.* 21). An adulterer taken in the act might be killed on the spot, but the violation of a free woman was only punishable by a fine of one hundred drachmae, the seduction of a free woman by a fine of twenty drachmae (*l. c.* 23). Other laws will be found in Plutarch respecting the speaking evil either of the dead or of the living, respecting the use of wells, the planting of trees in conterminous properties, the destruction of noxious animals, &c. (*l. c.* 21, 23, 24. Comp. Diog. Laërt i. 55, &c.). The rewards which he appointed to be given to victors at the Olympic and Isthmian games are for that age unusually large (500 drachmae to the former and 100 to the latter). The law relating to theft, that the thief should restore twice the value of the thing stolen, seems to have been due to Solon. (*Dict. of Ant.* art. *κλοπῆς δίκη*). He also either established or regulated the public dinners at the Prytaneium. (Plut. *Sol.* 24.) One of the most curious of his regulations was that which denounced atimia against any citizen, who, on the outbreak of a sedition, remained neutral. On the design of this enactment to shorten as much as possible any suspension of legal authority, and its connection with the ostracism, the reader will find some ingenious and able remarks in Grote (*l. c.* iii. p. 190, &c.). The laws of Solon were inscribed on wooden rollers (*ἄξονες*) and triangular tablets (*κύρβεις*), in the *βουστροφηδόν* fashion, and were set up at first in the Acropolis, afterwards in the Prytaneium. (Plut. *Sol.* 25; Harpocr. *s. vv.* *κύρβεις — ὁ κάτωθεν νόμος*; Pollux, viii. § 128; Suidas, *s. vv.*)

The Athenians were also indebted to Solon for some rectification of the calendar. Diogenes Laërtius (i. 59) says that "he made the Athenians regulate their days according to the moon," that is to say, he introduced some division of time agreeing more accurately with the course of the moon. Plutarch (*Sol.* 25) gives the following very confused account of the matter: "Since Solon observed the irregularity of the moon, and saw that its motion does not coincide completely either with the setting or with the rising of the sun, but that it often on the same day both overtakes and passes the sun, he ordained that this day should be called *ἔνη καὶ νέα*, considering that the portion of it which preceded the conjunction belonged to the month that was ending, the rest to that which was beginning. The succeeding day he called *νουμηνία*." According to the scholiast on Aristophanes (*Nub.* 1129) Solon introduced the practice of reckoning the days from the twentieth onwards in the reverse order. Ideler (*Handbuch der Chronologie*, vol. i. p. 266, &c.) gathers from the notices that we have on the subject, that Solon was the first who introduced among the Greeks months of 29 and 30 days alternately. He also thinks that this was accompanied by the introduction of the Trieteris or two-year cycle.

We have more than one statement to the effect that Solon exacted from the government and people of Athens a solemn oath, that they would observe his laws without alteration for a certain space — 10 years according to Herodotus (i. 29), — 100 years according to other accounts (Plut. *Sol.* 25). According to a story told by Plutarch (*Sol.* 15), Solon was himself aware that he had been compelled to leave many imperfections in his system and code. He is said to have spoken of his laws as being not the best, but the best which the Athenians would have received. After he had completed his task, being, we are told, greatly annoyed and troubled by those who came to him with all kinds of complaints, suggestions or criticisms about his laws, in order that he might not himself have to propose any change, he absented himself from Athens for ten years, after he had obtained the oath above referred to. He first visited Egypt, and conversed with two learned Egyptian priests — Psenophis of Heliopolis, and Sonchis of Sais. The stories which they told him about the submerged island of Atlantis, and the war carried on against it by Athens 9000 years before his time, induced him to make it the subject of an epic poem, which, however, he did not complete, and of which nothing now remains. From Egypt he proceeded to Cyprus, and was received with great distinction by Philocyprus, king of the little town of Aepeia. Solon persuaded the king to remove from the old site, which was on an inconvenient and precipitous elevation, and build a new town on the plain. He himself assisted in laying out the plan. The new settlement was called Soli, in honour of the illustrious visitor. A fragment of an elegiac poem addressed by Solon to Philocyprus is preserved by Plutarch (*Sol.* 26; Bergk, *l. c.* p. 325). We learn from Herodotus (v. 113) that in this poem Solon bestowed the greatest praise upon Philocyprus. The statement of the blundering Diogenes Laërtius (i. 51, 62) that Solon founded Soli in Cilicia, and died in Cyprus, may be rejected without hesitation.

It is impossible not to regret that the stern laws of chronology compel us to set down as a fiction the beautiful story so beautifully told by Herodotus (i. 29—45, 86; comp. Plut. *Sol.* 27, 28) of the interview between Solon and Croesus, and the illustration furnished in the history of the latter of the truth of the maxim of the Athenian sage, that worldly prosperity is precarious, and that no man's life can be pronounced happy till he has reached its close without a reverse of fortune [CROESUS]. For though it may be made out that it is just within the limits of possibility that Solon and Croesus may have met a few years before B. C. 560, that could not have been an interview consistent with any of the circumstances mentioned by Herodotus, and without which the story of the interview would be entirely devoid of any interest that could make it worth while attempting to establish its possibility. The whole pith and force of the story would vanish if any interview of an earlier date be substituted for that which the episode in Herodotus requires, namely one taking place when Croesus was king (Mr. Grote, *l. c.* p. 199 shows that it is a mere gratuitous hypothesis to make

Croesus joint king with his father), at the height of his power, when he had a son old enough to be married and command armies, and immediately preceding the turn of his fortunes, not more than seven or eight years before the capture of Sardis. "In my judgment," observes Mr. Grote, "this is an illustrative tale, in which certain real characters —Solon and Croesus,—and certain real facts—the great power and succeeding ruin of the former by the victorious arm of Cyrus, together with certain facts altogether fictitious, such as the two sons of Croesus, the Phrygian Adrastus and his history, the hunting of the mischievous wild boar on Mount Olympus, the ultimate preservation of Croesus, &c. are put together so as to convey an impressive moral lesson."

During the absence of Solon the old oligarchical dissensions were renewed, the Pedieis being headed by Lycurgus, the Parali by Megacles, the Diacrii by Peisistratus. These dissensions were approaching a crisis when Solon returned to Athens, and had proceeded to such a length that he found himself unable to repress them. For an account of the successful machinations of Peisistratus, and the unsuccessful endeavours of Solon to counteract them, the reader is referred to the article PEISISTRATUS. The tyrant, after his usurpation, is said to have paid considerable court to Solon, and on various occasions to have solicited his advice, which Solon did not withhold. We do not know certainly how long Solon survived the overthrow of the constitution. According to Phanias of Lesbos (Plut. *Sol.* 32), he died in less than two years after. There seems nothing to hinder us from accepting the statement that he had reached the age of eighty (Diog. Laërt. i. 62). There was a story current in antiquity that, by his own directions, his ashes were collected and scattered round the island of Salamis. Plutarch discards this story as absurd. He himself remarks, however, that Aristotle, as well as other authors of credit, repeated it. Diogenes Laërtius (i. 62) quotes some lines of Cratinus in which it is alluded to. The singularity of it is rather an argument in its favour.

Of the poems of Solon several fragments remain. They do not indicate any great degree of imaginative power, but the style of them seems to have been vigorous and simple. Those that were called forth by special emergencies appear to have been marked by no small degree of energy. Solon is said to have attempted a metrical version of his laws, and a couple of lines are quoted as the commencement of this composition; but nothing more of it remains. (Plut. *Sol.* 3). Here and there, even in the fragments that remain, sentiments are expressed of a somewhat more jovial kind than the rest. These are probably relics of youthful effusions. Some traced them, as well as Solon's somewhat luxurious style of living, to the bad habits which he had contracted while following the profession of a trader. (Plut. *Sol.* 3.) The fragments of Solon are usually incorporated in the collections of the Greek gnomic poets, as, for example, in those of Sylburg, Brunck, and Boissonade. They are also inserted in Bergk's *Poetae Lyrici Graeci*. There is also a separate edition by Bach (Lugd. Bat. 1825). The select correspondence of Solon with Periander, Peisistratus, Epimenides, and Croesus, with which Diogenes Laërtius has favoured us, is of course spurious.

Respecting the connection of Solon with the arrangement of the Homeric poems, see the article HOMERUS (p. 507).

The story told by Plutarch (*Sol.* 29, comp. Diog. Laërt. i. 59) respecting Solon and Thespis cannot be true, since dramatic entertainments were not introduced into Athens till 20 years (B.C. 535) after Solon's death. It is related that Solon asked Thespis, after witnessing one of his pieces, if he was not ashamed of telling such untruths before so large an audience. Thespis replied, that as it was done for amusement only, there was no harm in saying and doing such things. Which answer incensed Solon so much that he struck the ground vehemently with his staff, and said that if such amusement as that were to be praised and honoured, men would soon begin to regard covenants as nothing more than a joke.

An inscription on a statue set up in honour of Solon spoke of him as born in Salamis (Diog. Laërt. i. 62, *ib.* Menage). This can hardly have been the case, as Salamis was not incorporated with Attica when he was born. The statue was set up a long time after Solon's death, and probably by the Salaminians themselves. (Plut. *Solon.*; Diog. Laërt. i. 45, &c.; K. F. Hermann, *Lehrbuch der griech. Staatsalterth.* §§ 106—109; Grote, *Hist. of Greece*, vol. iii. c. xi.; Thirlwall, *Hist. of Greece*, vol. ii. pp. 27—56.) [C. P. M.]

SOLON, a gem engraver, who probably lived under Augustus, at the same time as Dioscorides, with whom he may perhaps be considered to divide the honour of being the founder of the succession of gem engravers, who lived under the early Roman emperors, and whose numerous and beautiful works now fill the cabinets of Europe. There is no mention made of Solon in any ancient writer, but his name occurs on several gems. A complete account of his works, with references to the other writers by whom they have been described, is given in Nagler's *Neues Allgemeines Künstler-Lexicon*, vol. xvii. *s. v.* (See, also, Thiersch, *Epochen*, p. 304; Müller, *Archäol. d. Kunst*, § 200, n. 1.) [P. S.]

SOLON, JU'LIUS, a man of the lowest origin, purchased the rank of senator from Cleander, the favourite of Commodus, by the surrender of all his property. He was afterwards put to death by Septimius Severus at the commencement of his reign, although he had himself drawn up a decree of the senate at the request of the emperor, enacting that no senator should be put to death (Dion Cass. lxxii. 12, lxxiv. 2, and *Excerp. Vatic.* ed. Maii, p. 225).

SOMIS (Σῶμις), the artist who made the bronze statue of Procles the son of Lycastidas, of Andros, an Olympic victor in the boys' wrestling. (Paus. vi. 14. § 5. s. 13.) From the connection in which the passage stands in Pausanias, it may be inferred with probability, though not with certainty, that Somis was contemporary with Stomius about the beginning of the fifth century B. C. (Thiersch, *Epochen*, p. 202; comp. STOMIUS.) [P. S.]

SOMNUS, the personification and god of sleep, the Greek Hypnos, is described by the ancients as a brother of Death (Θάνατος), and as a son of Night (Hes. *Theog.* 211, &c.; Virg. *Aen.* vi. 277). At Sicyon there was a statue of Sleep surnamed ἐπιδώτης, the giver (Paus. ii. 10. § 2). In works of art Sleep and Death are represented alike as two youths sleeping or holding inverted torches in their hands. (Comp. THANATOS.) [L. S.]

SO'PATER (Σώπατρος), historical. 1. One of

the generals elected by the Syracusans on the murder of Hieronymus in B. C. 215 (Liv. xxiv. 23, 25).

2. A general of Philip V., king of Macedonia, crossed over to Africa in B. C. 203, with a body of 4000 troops and some money, in order to assist the Carthaginians. He was taken prisoner by the Romans, together with many of his soldiers, and Philip sent an embassy to Rome to solicit their release. (Liv. xxx. 26, 42.)

3. An Acarnanian, the commander of Philip's garrison at Chalcis, was slain with most of his troops in B. C. 200. (Liv. xxxi. 23.)

4. One of the generals of Perseus, slain in battle with the Romans in B. C. 171. (Liv. xlii. 66.)

5. Two Sicilians of this name are mentioned by Cicero in his orations against Verres. (Cic. *Verr.* ii. 28, iv. 39.)

SO'PATER (Σώπατρος), literary. 1. Of Paphos, a writer of parody and burlesque (φλυακογράφος), who lived in the time of Alexander the Great, and continued to flourish down to the reign of Ptolemy II., as Athenaeus (ii. 71, b.) informs us, on the authority of the poet himself: his period may therefore be regarded as the forty years from B. C. 323 to 283 (Clinton, *F. H.* vol. ii. *s. a.* 283). He is frequently mentioned by Athenaeus, who occasionally calls him Φάκιος, which seems to be a nickname, derived from the word φακῆ (*lentile-porridge*, which appears to have been the title of one of Sopater's plays), and applied to him as a punning variation upon Πάφιος. The following titles of his plays are preserved by Athenaeus and Suidas (*s. v.*; Suidas has made the mistake of distinguishing two Sopaters, the one a comedian and the other a parodist): — Βακχίς, Βακχίδος γάμος, Βακχίδος μνηστῆρες, Γαλάται, Εὐβουλοθεόμβροτος, Ἱππόλυτος, Κνιδία, Μύσται, Μυστάκου Θητίον, Νεκυία, Ορέστης, Πύλαι, Σίλφαι, Φακῆ, Φυσιόλογος. (Fabric. vol. ii. p. 492; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. p. 325.)

2. Of Apamea, a distinguished sophist, the head for some time of the school of Plotinus, was a disciple of Iamblichus, after whose death (before A. D. 330), he went to Constantinople, where he enjoyed the favour and personal friendship of Constantine, who afterwards, however, put him to death, from the motive, as was alleged, of giving a proof of the sincerity of his own conversion to Christianity (Sozom. *H. E.* i. 5; comp. the note of Valesius; Suid. *s. v.*). Eunapius, who gives a fuller account of the matter (*Vit. Aedes.* pp. 36, 37, 41), and Zosimus (ii. 40) ascribe his death to the machinations of Ablabius; and, according to the former writer, the pretext for his condemnation was the charge that he detained by magical arts a fleet laden with corn, of which Constantinople was in the utmost want. The time of his death must have been between A. D. 330 and 337. (Clinton, *Fast. Rom. s. a.* 312, 326, 330.) The only works ascribed to him by Suidas are, one *On Prudence* (Περὶ Προνοίας), and another *On Persons who are undeservedly Fortunate or Unfortunate* (περὶ τῶν παρὰ τὴν ἀξίαν εὐπραγούντων ἢ δυσπραγούντων). There are, however, several other writings, grammatical, and of miscellaneous information, under the name of Sopater, but the best critics ascribe these to a younger Sopater, of Apamea or Alexandria, whom Suidas distinguishes, and, as they suppose, rightly so, from the philosopher of the time of Constantine. Whether this view is correct can hardly be determined with certainty.

3. The younger sophist of Apamea, or of Alexandria, is supposed to have lived about two hundred years later than the former. Suidas tells us that he wrote epitomes of numerous works, and that some ascribed to him the *Historical Extracts* (ἐκλογὴν τῶν ἱστοριῶν), which, we may therefore infer, others attributed to the elder Sopater. Photius (*Bibl.* Cod. 161) has preserved an abstract of this ἐκλογή, or, as he calls it, ἐκλογαὶ διάφοροι, from which it appears that the work contained a vast variety of facts and figments, collected from a great number of authors. A list of the writers quoted by Sopater is given by Fabricius (*Bibl. Graec.* vol. x. pp. 720—722; comp. vol. ii. p. 321, vol. iii. p. 51, vol. iv. p. 250, and Vossius, *de Hist. Graec.* p. 294, ed. Westermann).

The rhetorical and grammatical works under the name of Sopater are the following:—διαιρέσεις ζητημάτων, a classification and analysis of rhetorical themes, printed in the Aldine collection, Venet. 1508, folio; a commentary on the part περὶ στάσεων of the τεχνὴ ῥητορικὴ of Hermogenes, printed in the same collection; and *Prolegomena* to Aristeides, printed from a MS. in the Bodleian Library in vol. i. of Jebb's edition of Aristeides. All the remains of his rhetorical works are contained in vols. iv., v., and viii. of Walz's *Rhetores Graeci.* (Fabric. *Bibl. Graec.* vol. vi. pp. 18, 73, 102, 138; Westermann, *ad Voss. l. c.*) [P. S.]

SOPHAE'NETUS (Σοφαίνετος), a native of Stymphalus in Arcadia, was a commander of mercenaries in the service of Cyrus the Younger, whom he joined in his expedition against Artaxerxes, in B. C. 401, with 1000 heavy-armed men. In the following year, after the treacherous apprehension of Clearchus and the other principal generals of the Cyreans, Sophaenetus and Cleanor were deputed to meet Ariaeus, and receive his explanation of the transaction. When the main body of the Greeks, after their arrival on the frontier of the western Armenia, marched to dislodge Teribazus from the defile where he meant to intercept them, Sophaenetus remained behind in command of the troops that were left to guard the camp. At Trapezus, Philesius and Sophaenetus, being the oldest of the generals, were placed in command of the ships which were to sail to Cerasus with the men above forty, and the women and children, while the rest of the army proceeded thither by land. Some deficiency being afterwards detected in the cargoes of these ships, an investigation took place at Cotyora, and Philesius, Xanthicles, and Sophaenetus were fined, — the two former for peculation or carelessness in the custody of the goods, and the third for his negligent supervision of them. We find Sophaenetus mentioned again, in the account of the engagement of the Cyreans with the Bithynians and the troops of Pharnabazus, as giving his opinion against the attempt to cross a deep glen which lay on the line of march. (Xen. *Anab.* i. 1. § 11, 2. §§ 3, 9, ii. 5. § 37, iv. 4. § 19, v. 3. § 1, 8. § 1, vi. 5. § 13.) [E. E.]

SOPHAGASE'NUS (Σοφαγασῆνος), a king of India, with whom Antiochus the Great is said to have renewed an alliance, and from whom he obtained some elephants, when he crossed the Indian Caucasus. (Polyb. xi. 34.) This Sophagasenus probably ruled over the same people as the Indian king Sandrocottus, with whom Seleucus Nicator

maintained friendly relations. [SANDROCOTTUS] Schlegel supposes Sophagasenus to signify in Sanscrit "the leader of a fortunate army," and he gives *Subhagasênus* as the Indian form of the name. (*Indische Bibliothek*, vol. i. p. 248)

SOPHANES (Σωφάνης), an Athenian, of the demus of Deceleia. In the war between Athens and Aegina, just before the Persian invasion of B. C. 490, he slew in single combat Eurybates the Argive, before whose prowess three Athenians had already fallen. At the battle of Plataea, in B. C. 479, Sophanes distinguished himself by his valour above all his countrymen. One account described him as wearing during the engagement an iron anchor, which he had fastened by a chain to the belt of his cuirass, and fixed in the ground to steady himself against the charge of the enemy. According to another statement, he merely bore the device of an anchor on his shield, which he kept perpetually whirling round. In B. C. 465, Sophanes was joined with Leagrus in the command of the 10,000 Athenians who unsuccessfully attempted to colonize Amphipolis, and was slain in battle by the natives. (Herod vi. 92, ix. 73—75; Thuc. i. 100, iv. 102; Paus. i. 29.) [E. E.]

SOPHIA, the widow of Justin II. [JUSTINUS II.; TIBERIUS II.]

SOPHIA'NUS (Σοφιανός). 1. MICHAEL. There is a Latin version by a Michael Sophianus of Aristotle's treatise *De Anima*, which was printed with the *In Libros de Anima Aristotelis Expositio* of St. Thomas Aquinas, Fol. Venice (apud Juntas) 1565. Of the age of the translator nothing appears to be known unless we could identify him with the subject of one or other of the following articles, which cannot be done without supposing that there is some mistake as to his first name. If, as is likely, he is a different person, we may conjecture that he was one of the many Greek refugees who sought refuge in Italy on the capture of Constantinople by the Turks, or a Greek of Corfu, to which island we judge from the following article a branch of the Sophiani belonged. We may perhaps identify him with the Sophianus, a Greek, who translated into Latin, and addressed to Lelio del Valle, a work *De Re Militari et de Militaribus Instrumentis*, which is extant in the MS. in the Medicean library at Florence, or with the author of a work *In Topica Aristotelis*, of *Epistolae in Laudem ipsius*, and of *Epigrammata Sacra*, all in the Ambrosian Library at Milan. (Montfaucon, *Biblioth. Bibliothecar.* vol. i. pp. 331, 502.)

2. NICOLAUS. Raphael Volaterranus (*Commentar. Urban.* Lib. xxi.) mentions among the eminent persons of a then recent period, Sophianus, a Greek, who had taught Greek at Rome, but had not much cultivated an acquaintance with Latin. This notice would rather lead us to identify him with the Michael Sophianus just mentioned. [No. 1.] But Vossius (*De Natura Artium*, lib. ii. seu *De Philologia*, c. xi. § 21; Lib. iii. seu *De Mathesi* seu *De Scientiis Mathematicis*, c. lxviii. § 14) identifies him with Nicolaus Sophianus, a Greek of Corfu, who drew a map of ancient Greece, which was published, and had its value at the time, though partaking considerably of the imperfection of the geographical science of that day. Montfaucon (*l. c.* p. 187) mentions among the MSS. of the Library of Card. Ottoboni at Rome *Nicolai Sophiani Grammatica*, apparently a Greek grammar, and in the Library of St. Mark at Venice there is a treatise in Greek by Sophianus, τοῦ Σοφιανοῦ *De Syntaxi*, cod. ccccxcii. A Greek treatise by Nicolaus Sophianus, *De Praeparatione* (s. *Confectione*) *et Usu Astrolabii*, extant in MS. in various Libraries (Montfaucon, *l. c.* pp. 632, 741, 1289, *Biblioth. Reg. Paris.* Catal. Fol. 1740. Codd. mmcdxcix. and mmdcclxxxii. A.), must be ascribed to a later Sophianus who lived in the sixteenth century, as appears by its dedication to Pope Paul III. The similarity of the subject would lead us to ascribe the map of Greece to this later Sophianus, were it not for the assertion of Vossius.

3. THEODORUS. Josias Simler in his *Epitome Bibliothecae Gesnerianae* (p. 784, ed. Frisii. Fol. Zurich, 1583, comp. Vossius, *De Scientiis Mathematicis*, c. lviii. § 19), speaks of the works of Theodorus Sophianus, which he terms *Astronomica et Musica*. The subjects would lead to the suspicion that he had in view the works of the later Nicolaus Sophianus, and gave him in mistake the name of Theodorus. There was, however, a Theodorus Sophianus in the last period of the Byzantine Empire: he was nephew of the patriarch Gennadius II. of Constantinople [GENNADIUS, No. 2], as appears from the title of the funeral oration which his uncle the patriarch pronounced for him, A. D. 1457—Ἐπιτάφιος τῷ μακαρίῳ Θεοδώρῳ τῷ Σοφιανῷ ἐν τῇ ἱερᾷ μονῇ Βατοπεδίου ταφέντι, ὃν εἶπεν ἐξ ὑπογυίου ὁ θεῖος αὐτοῦ Γεννάδιος μοναχὸς ἐν τῷ ταφίῳ, σεπτῷ κη, ϛϡξέ. *Oratio funebris beati Theodori Sophiani, in Sacro Monasterio Batopedii sepulti, quam extempore pronuntiavit avunculus ejus Gennadius monachus ad sepulcrum.* 28 *Septembris*, anno 6965. (A. D. 1457.) (Fabric. *Bibl. Graec.* vol. xi. 382). It is perhaps to this Theodorus Sophianus that we may refer the *Sophiani Epistola ad Archiepiscopum Philadelphiensem* in the King's Library at Paris. Cod. mccclx. (*Catalog. Biblioth. Reg.* vol. ii. Fol. Paris 1740). (Vossius, *ll. cc.*; Fabric. *Bibl. Graec.* vol. xi. pp. 295, 714.) [J. C. M.]

SO'PHILUS (Σώφιλος), a comic poet of the middle comedy, was a native of Sicyon or of Thebes, and composed the following dramas (Suid. *s. v.*): Κιθαρῳδός, Φύλαρχος, Τυνδάρεως ἢ Λήδα, Δηλία, Ἐγχειρίδιον (or Χοιρίδιον, but the other reading is more probably correct), and παρακαταθήκη, to which must be added, from Athenaeus, Συντρέχοντες, and Ἀνδροκλῆς. Diogenes Laërtius (ii. 120) refers to a play of Sophilus, entitled Γάμοι, in which Stilpo was attacked; but the reading of the passage is very doubtful, and Meineke has shown reasons for supposing that the play referred to is the Γάμος of Diphilus or of Philemon. Meineke also remarks that Σώφιλος must not be confounded with Σόφιλος or Σόφιλλος, which was a different name: the father of the poet Sophocles was named Σόφιλος. There are very few fragments of Sophilus remaining. The time at which he flourished is supposed by Meineke to have been about Ol. 108, B. C. 348. (Meineke, *Frag. Com. Graec.* vol. i. pp. 424—426, vol. iii. pp. 581—584; Ed. Min., p. 794, &c.) [P. S.]

SO'PHOCLES (Σοφοκλῆς). 1. The celebrated tragic poet.

The ancient authorities for the life of Sophocles are very scanty. Duris of Samos wrote a work Περὶ Εὐριπίδου καὶ Σοφοκλέους (Ath. iv. p. 184, d.); Ister, Aristoxenus, Neanthes, Satyrus, and others are quoted as authorities for his life; and it cannot be doubted that, amidst the vast mass of

Alexandrian literature, there were many treatises respecting him, besides those on the general subject of tragedy; but of these stores of information, the only remnants we possess are the respectable anonymous compilation, Βίος Σοφοκλέους, which is prefixed to the chief editions of the poet's works, and is also contained in Westermann's *Vitarum Scriptores Graeci Minores*, the very brief article of Suidas, and the incidental notices scattered through the works of Plutarch, Athenaeus, and other ancient writers. Of the numerous modern writers who have treated of the life, character, and works of Sophocles, the chief are: — Lessing, whose *Leben des Sophokles* is a masterpiece of aesthetic disquisition, left unfortunately incomplete; Schlegel, in his *Lectures on Dramatic Art and Criticism*, which are now familiar to English readers; F. Schultz, *de Vita Sophoclis*, Berol. 1836, 8vo.; Schöll, *Sophokles, sein Leben und Wirken*, Frankfort, 1842, 8vo., with the elaborate series of reviews by C. F. Hermann, in the *Berliner Jahrbücher*, 1843: to these must be added the standard works on Greek tragedy by Böckh (*Poet. Trag. Graec. Princ.*), Welcker (*die Griechischen Tragödien*), and Kayser (*Hist. Crit. Tragicorum Graec.*), and also the standard histories of Greek Literature in general, and of Greek Poetry in particular, by Müller, Ulrici, Bode, and Bernhardy.

i. *The Life of Sophocles.* — Sophocles was a native of the Attic village of Colonus, which lay a little more than a mile to the north-west of Athens, and the scenery and religious associations of which have been described by the poet, in his last and greatest work, in a manner which shows how powerful an influence his birth-place exercised on the whole current of his genius. The date of his birth, according to his anonymous biographer, was in Ol. 71. 2, B. C. 495; but the Parian Marble places it one year higher, B. C. 496. Most modern writers prefer the former date, on the ground of its more exact agreement with the other passages in which the poet's age is referred to (see Clinton, *F. H. s. a.*; Müller, *Hist. Lit.* p. 337, Eng. trans.). But those passages, when closely examined, will be found hardly sufficient to determine so nice a point as the difference of a few months. With this remark by way of caution, we place the birth of Sophocles at B. C. 495, five years before the battle of Marathon, so that he was about thirty years younger than Aeschylus, and fifteen years older than Euripides. (The anonymous biographer also mentions these differences, but his numbers are obviously corrupt.)

His father's name was Sophilus, or Sophillus, respecting whose condition in life it is clear from the anonymous biography that the grammarians knew nothing for certain. According to Aristoxenus, he was a carpenter or smith; according to Ister, a swordmaker; while the biographer refuses to admit either of these statements, except in the sense that Sophilus had slaves who practised one or other of those handicrafts, because, he argues, it is improbable that the son of a common artificer should have been associated in military command with the first men of the state, such as Pericles and Thucydides, and also because, if he had been low-born, the comic poets would not have failed to attack him on that ground. There is some force in the latter argument.

At all events it is clear that Sophocles received an education not inferior to that of the sons of the most distinguished citizens of Athens. To both of the two leading branches of Greek education, music and gymnastics, he was carefully trained, in company with the boys of his own age, and in both he gained the prize of a garland. He was taught music by the celebrated Lamprus (*Vit. Anon.*). Of the skill which he had attained in music and dancing in his sixteenth year, and of the perfection of his bodily form, we have conclusive evidence in the fact that, when the Athenians were assembled in solemn festival around the trophy which they had set up in Salamis to celebrate their victory over the fleet of Xerxes, Sophocles was chosen to lead, naked and with lyre in hand, the chorus which danced about the trophy, and sang the songs of triumph, B. C. 480. (Ath. i. p. 20, f.; *Vit. Anon.*)

The statement of the anonymous biographer, that Sophocles learnt tragedy from Aeschylus, has been objected to on grounds which are perfectly conclusive, if it be understood as meaning any direct and formal instruction; but, from the connection in which the words stand, they appear to express nothing more than the simple and obvious fact, that Sophocles, having received the art in the form to which it had been advanced by Aeschylus, made in it other improvements of his own.

His first appearance as a dramatist took place in the year B. C. 468, under peculiarly interesting circumstances; not only from the fact that Sophocles, at the age of twenty-seven, came forward as the rival of the veteran Aeschylus, whose supremacy had been maintained during an entire generation, but also from the character of the judges. It was, in short, a contest between the new and the old styles of tragic poetry, in which the competitors were the greatest dramatists, with ONE exception, who ever lived, and the umpires were the first men, in position and education, of a state in which almost every citizen had a nice perception of the beauties of poetry and art. The solemnities of the Great Dionysia were rendered more imposing by the occasion of the return of Cimon from his expedition to Scyros, bringing with him the bones of Theseus. Public expectation was so excited respecting the approaching dramatic contest, and party feeling ran so high, that Apsephion, the Archon Eponymus, whose duty it was to appoint the judges, had not yet ventured to proceed to the final act of drawing the lots for their election, when Cimon, with his nine colleagues in the command, having entered the theatre, and made the customary libations to Dionysus, the Archon detained them at the altar, and administered to them the oath appointed for the judges in the dramatic contests. Their decision was in favour of Sophocles, who received the first prize; the second only being awarded to Aeschylus, who was so mortified at his defeat that he left Athens and retired to Sicily. (Plut. *Cim.* 8; *Marm. Par.* 57.) The drama which Sophocles exhibited on this occasion is supposed, from a chronological computation in Pliny (*H. N.* xviii. 7. s. 12), to have been the *Triptolemus*, respecting the nature of which there has been much disputation: Welcker, who has discussed the question very fully, supposes that the main subject of the drama was the institution of the Eleusinian mysteries, and the establishment of the worship of Demeter at Athens by Triptolemus.

From this epoch there can be no doubt that Sophocles held the supremacy of the Athenian stage

(except in so far as it was shared by Aeschylus during the short period between his return to Athens and his final retirement to Sicily), until a formidable rival arose in the person of Euripides, who gained the first prize for the first time in the year B. C. 441. We possess, however, no particulars of the poet's life during this period of twenty-eight years.

The year B. C. 440 (Ol. 84, 4) is a most important era in the poet's life. In the spring of that year, most probably, he brought out the earliest and one of the best of his extant dramas, the *Antigone*, a play which gave the Athenians such satisfaction, especially on account of the political wisdom it displayed, that they appointed him one of the ten *strategi*, of whom Pericles was the chief, in the war against the aristocratical faction of Samos, which lasted from the summer of B. C. 440 to the spring of B. C. 439. The anonymous biographer states that this expedition took place seven years before the Peloponnesian War, and that Sophocles was 55 years old at the time. A full account of this war will be found in Thirlwall's *History of Greece*, vol. iii. pp. 48, foll. From an anecdote preserved by Athenaeus from the Travels of the poet Ion, it appears that Sophocles was engaged in bringing up the reinforcements from Chios, and that, amidst the occupations of his military command, he preserved his wonted tranquillity of mind, and found leisure to gratify his voluptuous tastes and to delight his comrades with his calm and pleasant conversation at their banquets. From the same narrative it would seem that Sophocles neither obtained nor sought for any military reputation: he is represented as good-humouredly repeating the judgment of Pericles concerning him, that he understood the making of poetry, but not the commanding of an army. (Ath. xiii. pp. 603, 604; *Anon. Vit. Soph.*; Aristoph. Byz. *Arg. in Antig.*; Plut. *Per.* 8; Strab. xiv. p. 446; Schol. *ad Aristoph. Pac.* 696; Suid. *s. v.* Μέλητος; Cic. *Off.* i. 40; Plin. *H. N.* xxxvii. 2; Val. Max. iv. 3.) On another occasion, if we may believe Plutarch (*Nic.* 15), Sophocles was not ashamed to confess that he had no claim to military distinction; for when he was serving with Nicias, upon being asked by that general his opinion first, in a council of war, as being the eldest of the *strategi*, he replied "I indeed am the eldest in years, but you in counsel."* (Ἐγώ, φάναι, παλαιότατός εἰμι, σὺ δὲ πρεσβύτατος).

Mr. Donaldson, in his recent edition of the *Antigone* (Introduction, § 2), has put forward the view, that, at this period of his life, Sophocles was a personal and political friend of Pericles; that the political sentiments expressed in the *Antigone* were intended as a recommendation of the policy of that statesman, just as Aeschylus, in the *Eumenides*, had put forth all his powers in support of the opposite system of the old conservative party of Aristeides; that Pericles himself is circumstantially, though indirectly, referred to in various passages of the play (especially vv. 352, foll.); and that the poet's political connection with Pericles was one chief cause of his being associated with him in the Samian War.

A still more interesting subject connected with this period of the poet's life, is his supposed intimacy with Herodotus, which is also touched upon by Mr. Donaldson (*l. c.*), who has discussed the matter at greater length in the *Transactions of the Philological Society*, vol. i. No. 15. We learn from Plutarch (*An Seni sit Gerend. Respub.* 3, p. 784, b.) that Sophocles composed a poem for Herodotus, commencing with the following inscription: —

Ὠιδὴν Ἡροδότῳ τεῦξεν Σοφοκλῆς ἐτέων ὢν
πεντ' ἐπὶ πεντήκοντα·

where the poet's age, 55 years, carries us to about the period of the Samian War. Upon this foundation Mr. Donaldson constructs the theory that Herodotus was still residing at Samos at the period when Sophocles was engaged in the war, and that a familiar intercourse subsisted between the great poet and historian, for the maintenance of which at other times the frequent visits of Herodotus to Athens would give ample opportunity. The chronological part of the question, though important in its bearing upon the history of Herodotus, is of little consequence with regard to Sophocles: the main fact, that such an intercourse existed between the poet and the historian, is sufficiently established by the passage of Plutarch; and the influence of that intimacy may still be traced in those striking parallelisms in their works, which have generally been referred to an imitation of Herodotus by Sophocles, but which Mr. Donaldson has brought forward strong arguments to account for in the opposite way. (Compare especially Herod. iii. 119, with *Antig.* 924.)

The epoch, which has now been briefly dwelt upon, may be regarded as dividing the public life of Sophocles into two almost equal portions, each extending over the period of about one generation, but the latter rather the longer of the two; namely B. C. 468—439, and B. C. 439—405. The second of these periods, extending from the 56th year of his age to his death, was that of his greatest poetical activity, and to it belong all his extant dramas. Respecting his personal history, however, during this period of forty-four years, we have scarcely any details. The excitement of the Peloponnesian War seems to have had no other influence upon him than to stimulate his literary efforts by the new impulse which it gave to the intellectual activity of the age; until that disastrous period after the Sicilian expedition, when the reaction of unsuccessful war led to anarchy at home. Then we find him, like others of the chief literary men of Athens, joining in the desperate attempt to stay the ruin of their country by means of an aristocratic revolution; although, according to the accounts which have come down to us of the part which Sophocles took in this movement, he only assented to it as a measure of public safety, and not from any love of oligarchy. When the Athenians, on the news of the utter destruction of their Sicilian army (B. C. 413), appointed ten of the elders of the city, as a sort of committee of public salvation under the title of πρόβουλοι (Thuc. viii. 1), Sophocles was among the ten thus chosen.* As he

* The occasion with which Plutarch connects this anecdote is the Sicilian expedition; but we have no other evidence that Sophocles was engaged in that war, nor is it at all probable; still the anecdote may be true in substance, though its time is misplaced.

* It has, however, been doubted whether this Sophocles was not another person (See below. No. 4).

was then in his eighty-third year, it is not likely that he took any active part in their proceedings, or that he was chosen for any other reason than to obtain the authority of his name. All that we are told of his conduct in this office is that he contented to the establishment of the oligarchical Council of Four Hundred, B.C. 411, though he acknowledged the measure to be an evil one, because, he said, there was no better course (Aristot. *Rhet.* iii. 18, *Pol.* vi. 5). The change of government thus effected released him, no doubt, from all further concern with public affairs.

One thing at least is clear as to his political principles, that he was an ardent lover of his country. The patriotic sentiments, which we still admire in his poems, were illustrated by his own conduct; for, unlike Simonides and Pindar, Aeschylus, Euripides, and Plato, and others of the greatest poets and philosophers of Greece, Sophocles would never condescend to accept the patronage of monarchs, or to leave his country in compliance with their repeated invitations. (*Vit. Anon.*) His affections were fixed upon the land which had produced the heroes of Marathon and Salamis, whose triumphs were associated with his earliest recollections; and his eminently religious spirit loved to dwell upon the sacred city of Athena, and the hallowed groves of his native Colonus. In his later days he filled the office of priest to a native hero, Halon, and the gods were said to have rewarded his devotion by granting him supernatural revelations. (γέγονε δὲ καὶ θεοφιλὴς ὁ Σοφοκλῆς ὡς οὐκ ἄλλος, &c. *Vit. Anon.*)

The family dissensions, which troubled his last years, are connected with a well-known and beautiful story, which bears strong marks of authenticity, and which, if true, not only proves that he preserved his mental powers and his wonted calmness to the last, but also leaves us with the satisfactory conviction that his domestic peace was restored before he died. His family consisted of two sons, Iophon, the offspring of Nicostrate, who was a free Athenian woman, and Ariston, his son by Theoris of Sicyon*; and Ariston had a son named Sophocles, for whom his grandfather showed the greatest affection. Iophon, who was by the laws of Athens his father's rightful heir, jealous of his love for the young Sophocles, and apprehending that Sophocles purposed to bestow upon his grandson a large proportion of his property, is said to have summoned his father before the φράτορες, who seem to have had a sort of jurisdiction in family affairs, on the charge that his mind was affected by old age. As his only reply, Sophocles exclaimed, "If I am Sophocles, I am not beside myself; and if I am beside myself, I am not Sophocles;" and then he read from his *Oedipus at Colonus*, which was lately written, but not yet brought out, the magnificent *parodos*, beginning —

Εὐίππου, ξένε, τᾶσδε χώρας,

whereupon the judges at once dismissed the case, and rebuked Iophon for his undutiful conduct. (Plut. *An Seni sit Gerend. Respub.* 3. p. 775, b.; *Vit. Anon.*) That Sophocles forgave his son might almost be assumed from his known character; and the ancient grammarians supposed that the reconciliation was referred to in the lines of the *Oedipus at Colonus*, where Antigone pleads with her father to forgive Polyneices, as other fathers had been induced to forgive their bad children (vv. 1192, foll.).

Whether Sophocles died in, or after the completion of, his ninetieth year, cannot be said with absolute certainty. It is clear, from the allusions to him in the *Frogs* of Aristophanes and the *Musae* of Phrynichus, that he was dead before the representation of those dramas at the *Lenaea*, in February, B. C. 405, and hence several writers, ancient as well as modern, have placed his death in the beginning of that year. (Diod. xiii. 103; *Marm. Par.* No. 65; *Arg. III. ad Oed. Col.*; Clinton, *F. H.*, *s. a.*) But, if we make allowance for the time required for the composition and preparation of those dramas, of which the *Frogs*, at least, not only refers to his death, but presupposes that event in the very conception of the comedy, we can hardly place it later than the spring of B. C. 406, and this date is confirmed by the statement of the anonymous biographer, that his death happened at the feast of the *Choës*, which must have been in 406, and not in 405, for the *Choës* took place a month later than the *Lenaea*. Lucian (*Macrob.* 24) certainly exaggerates, when he says that Sophocles lived to the age of 95.

All the various accounts of his death and funeral are of a fictitious and poetical complexion; as are so many of the stories which have come down to us respecting the deaths of the other Greek poets: nay, we often find the very same marvel attending the decease of different individuals, as in the cases of Sophocles and Philemon [PHILEMON, p. 263, b]. According to Ister and Neanthes, he was choked by a grape (*Vit. Anon.*); Satyrus related that in a public recitation of the *Antigone* he sustained his voice so long without a pause that, through the weakness of extreme age, he lost his breath and his life together (*ibid.*); while others ascribed his death to excessive joy at obtaining a victory (*ibid.*). These legends are of course the offspring of a poetical feeling which loved to connect the last moments of the great tragedian with his patron god. In the same spirit it is related that Dionysus twice appeared in vision to Lysander, and commanded him to allow the interment of the poet's remains in the family tomb on the road to Deceleia (*Vit. Anon.*; comp. Paus. i. 21). According to Ister, the Athenians honoured his memory with a yearly sacrifice (*Vit. Anon.*).

No doubt the ancient writers were quite right in thinking that, in the absence of details respecting the matter of fact, the death of Sophocles was a fair subject for a poetical description; but, instead of resorting to trifling and contradictory legends, they might have found descriptions of his decease, at once poetical and true, in the verses of contemporary poets, who laid aside the bitter satire of the Old Comedy to do honour to his memory. Thus Phrynichus, in his Μοῦσαι, which was acted with the *Frogs* of Aristophanes, in which also the memory of Sophocles is treated with profound respect, referred to the poet's death in these beautiful lines: —

Μάκαρ Σοφοκλέης, ὃς πολὺν χρόνον βιοὺς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός,
πολλὰς ποιήσας καὶ καλὰς τραγῳδίας·
καλῶς δ' ἐτελεύτησ' οὐδὲν ὑπομείνας κακόν.

(*Arg. III. ad Oed. Col.*; Meincke, *Frag. Com.*

* Suidas mentions three other sons — Leosthenes, Stephanus, and Menecleides — of whom we know nothing.

Graec. vol. ii. p. 592; Editio Minor, p. 233.) And if the last line is not specific enough for those who are curious to know the details of the death of such a man, we venture to say that the want may be supplied by those exquisite verses in which the poet himself relates the decease of Oedipus, when restored by a long expiation to that religious calm in which he himself had always lived — a description so exactly satisfying our idea of what the death of Sophocles must and ought to have been, that we at once perceive, by a sort of instinct, that it was either written in the direct anticipation of his own departure, or perhaps even thrown into its present form by the younger Sophocles, to make it an exact picture of his grandfather's death — where Oedipus, having been summoned by a divine voice from the solemn recesses of the grove of the Eumenides, in terms which might well be used to the poet of ninety years of age (*Oed. Col.* 1627, 1628): —

> ὦ οὗτος, οὗτος, Οἰδίπους, τί μέλλομεν
> χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται,—

having taken leave of his children and retired from the world, and having offered his last prayers to the gods of earth and heaven, departs in peace, by an unknown fate, without disease or pain (1658, foll.): —

> Οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
> κεραυνὸς ἐξέπραξεν, οὔτε ποντία
> θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ,
> ἀλλ' ἤ τις ἐκ θεῶν πομπὸς, ἢ τὸ νερτέρων
> εὔνουν διαστὰν γῆς ἀλάμπετον βάθρον.
> Ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
> ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
> θαυμαστός. Εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
> οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

If any reader thinks that the application of these lines to the death of Sophocles himself is too fanciful, let him take the last words of the quotation as our answer; and let us be left still further to indulge the same fancy by imagining, not the applause, but the burst of suppressed feeling, with which an Athenian audience first listened to that description, applying it, as we feel sure they did, to the poet they had lost.

The inscription placed upon his tomb, according to some authorities, celebrated at once the perfection of his art and the graces of his person (*Vit. Anon.*): —

> κρύπτῳ τῷδε τάφῳ Σοφοκλῆν πρωτεῖα λαβόντα
> τῇ τραγικῇ τέχνῃ, σχῆμα τὸ σεμνότατον.

Among the epigrams upon him in the Greek Anthology, there is one ascribed to Simmias of Thebes, which is perhaps one of the most exquisite gems in the whole collection for the beauty and truthfulness of its imagery (Brunck, *Anal.* vol. i. p. 168; Jacobs, *Anth. Graec.* vol. i. p. 100; *Anth. Pal.* vii. 22, vol. i. p. 312, ed. Jacobs): —

> Ἠρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἠρέμα, κισσέ,
> ἑρπύζοις, χλοεροὺς ἐκπροχέων πλοκάμους,
> καὶ πέταλον πάντη θάλλοι ῥόδου, ἥ τε φιλόρρωξ
> ἄμπελος, ὑγρὰ πέριξ κλήματα χευαμένη,
> εἵνεκεν εὐμαθίης πινυτόφρονος, ἣν ὁ μελιχρὸς
> ἤσκησεν Μουσῶν ἄμμιγα καὶ Χαρίτων.

Among the remains of ancient art, we possess several portraits of Sophocles, which, however, like the other works of the same class, are probably ideal representations, rather than actual likenesses. Philostratus (*Imag.* 13) describes several such portraits by different artists, and an account of those which now exist will be found in Müller's *Archäologie der Kunst*, § 420, n. 5, p. 731, ed. Welcker.

The following chronological summary exhibits the few leading events, of which the date can be fixed, in the life of Sophocles: —

Ol.	B. C.	
71. 2.	495.	Birth of Sophocles.
73. 4.	484.	Aeschylus gains the first prize. Birth of Herodotus.
75. 1.	480.	Battle of Salamis. Sophocles (aet. 15—16) leads the chorus round the trophy. Birth of Euripides.
77. 4.	468.	First tragic victory of Sophocles. Defeat and retirement of Aeschylus. Birth of Socrates.
78. 1.	469.	Death of Simonides.
80. 2.	458.	The Ὀρεστεία of Aeschylus.
81. 1.	456.	Death of Aeschylus.
81. 1.	455.	Euripides begins to exhibit.
84. 3.	441.	Euripides gains the first prize.
84. 4.	440.	Sophocles gains the first prize with his *Antigone*, and is made *strategus* with Pericles in the Samian war.
85. 1.	439.	Probable return of Sophocles to Athens. Death of Pindar?
91. 4.	413.	Sophocles one of the *Probuli*.
92. 1.	411.	Government of the Four Hundred.
92. 3.	409.	The *Philoctetes* of Sophocles. First prize.
93. 2.	406.	Death of Euripides. Death of Sophocles.
94. 3.	401.	The *Oedipus at Colonus* brought out by the younger Sophocles.

The following genealogical table exhibits the family relations of Sophocles, omitting the three sons, of whom we only know the names (see above): —

Sophilus
|
(Wife) Nicostrate = SOPHOCLES 1 = Theoris (Concubine)
|　　　　　　|
Iophon　　　Ariston
　　　　　　|
　　　　　Sophocles 2.

All these descendants of Sophocles seem to have been occupied, to some extent, with tragic poetry. Iophon was of some celebrity as a tragedian [IOPHON]. There is some doubt about Ariston; the probability is that he was a tragic poet, but that he generally preferred the reproduction of his father's works to the exhibition of his own dramas. [ARISTON, literary, No. 1.] (Comp. Kayser, *Hist. Crit. Trag. Graec.* pp. 74—76.) Respecting the younger Sophocles see below, No. 2.

ii. *The Personal Character of Sophocles.* — In that elaborate piece of dramatic criticism, the purpose of which is undoubtedly serious, though the form is that of the broad mirth and bitter satire of the Old Comedy, we mean the *Frogs*, it is extremely interesting to notice both the respectful reserve with which Sophocles is treated, as if he were almost above criticism, and the particular force of the few passages in which Aristophanes more expressly refers to him. (Aristoph. *Ran.* 76—82, 786—794, 1515—1519). Εὔκολος μὲν ἐνθάδ', εὔκολος δ' ἐκεῖ — "Even tempered alike in

life and death, in the world above and in the world below" — is the brief but expressive phrase in which his personal character is summed up.

Sophocles appears, indeed, to have had every element which, in the judgment of a Greek, would go to make up a perfect character: the greatest beauty and symmetry of form; the highest skill in those arts which were prized above all others, music and gymnastics, of which the latter developed that bodily perfection, which always adorns if it does not actually contribute to intellectual greatness, while the former was not only essential to his art as a dramatist, but was also justly esteemed by the Greeks as one of the chiefest instruments in moulding the character of a man; a constitutional calmness and contentment, which seems hardly ever to have been disturbed, and which was probably the secret of that perfect mastery over the passions of others, which his tragedies exhibit; a cheerful and amiable demeanour, and a ready wit, which won for him the affectionate admiration of those with whom he associated; a spirit of tranquil and meditative piety, in harmony with his natural temperament, and fostered by the scenes in which he spent his childhood, and the subjects to which he devoted his life; a power of intellect, and a spontaneity of genius, of which his extant tragedies are the splendid, though mutilated monument: such are the leading features of a character, which the very harmony of its parts makes it difficult to pourtray with any vividness. The slight physical defect, weakness of voice, which is said to have disqualified him from appearing as an actor, could not have been of great consequence, considering the perfection to which the technical portion of the art had been brought by his own rules, improving upon those of Aeschylus, and the sufficiency of good actors, whom we could easily show to have flourished at Athens in his time. His moral defects, if we may believe the insinuations of the comic poets and the gossip of the scandal-mongering grammarians, are such as he would naturally be exposed to fall into through the perfection of his bodily senses and the easiness of his temper. Aristophanes, who treated him with such respect, as we have seen, after his death, during his life associated him with Simonides in the charge of love of gain (*Pax*, 695—699); and it is too probable that, when advanced in age, and with his taste for luxury confirmed, he might have yielded to that habit of making a gain of genius, which, since the time of Simonides, had been a besetting sin of literary men. The charge of his addiction to sensual pleasures, the vice of his age and country, seems well-founded, but in later life he appears to have overcome such propensities. (Plat. *Repub.* i. p. 329, b. c.; Cic. *Cat. Maj.* 14, *de Offic.* i. 40; Athen. xii. p. 510, xiii. p. 603.)

iii. *The Poetical Character of Sophocles.* — By the universal consent of the best critics, both of ancient and of modern times, the tragedies of Sophocles are not only the perfection of the Greek drama; but they approach as nearly as is conceivable to the perfect ideal model of that species of poetry. Such a point of perfection, in any art, is always the result of a combination of causes, of which the internal impulse of the man's creative genius is but one. The external influences, which determine the direction of that genius, and give the opportunity for its manifestation, must be most carefully considered. Among these influences, none is more powerful than the political and intellectual character of the age. That point in the history of states, — in which the minds of men, newly set free from traditional dogmatic systems, have not yet been given up to the vagaries of unbridled speculation, — in which religious objects and ideas are still looked upon with reverence, but no longer worshipped at a distance, as too solemn and mysterious for a free and rational contemplation, — in which a newly recovered freedom is valued in proportion to the order which forms its rule and sanction, and license has not yet overpowered law, — in which man firmly, but modestly, puts forward his claim to be his own ruler and his own priest, to think and work for himself and for his country, controuled only by those laws which are needful to hold society together, and to subject individual energy to the public welfare, — in which successful war has roused the spirit, quickened the energies, and increased the resources of a people, but prosperity and faction have not yet corrupted the heart, and dissolved the bonds of society, — when the taste, the leisure, and the wealth, which demand and encourage the means of refined pleasure, have not yet been indulged to that degree of exhaustion which requires more exciting and unwholesome stimulants, — such is the period which brings forth the most perfect productions in literature and art; such was the period which gave birth to Sophocles and Pheidias. The poetry of Aeschylus, — revelling in the ancient traditions and in the most unyielding fatalism, exhibiting the gods and heroes of the mythic period in their own exalted and unapproachable sphere, investing itself with an imposing but sometimes unmeaning pomp, and finding utterance in language sublime, but not always comprehensible, — was the true expression of the imperfectly regulated energy, the undefined aspirations, and the simple faith, of the men of Marathon and Salamis: while that of Euripides, — in its seductive beauty, its uncontrouled passion, its sophistical declamation, its familiar scenes and allusions — reflected but too truly the character of the degenerate race, which had been unsettled by the great intestine conflict of the Peloponnesian War, corrupted by the exercise of license at home and of despotism over their allies, perverted by the teaching of the sophists, and enervated by the rapid depravation of their morals. The genius of Aeschylus is religious and superhuman; that of Sophocles, without ceasing to be religious, but presenting religion in quite another aspect, is ethical and, in the best sense, human; that of Euripides is irreligious, unethical, and human in the lowest sense, working upon the passions, and gratifying the weaknesses, of a corrupt generation of mankind.

To these external influences, which affected the spirit of the drama as it appears in Sophocles, must be added the changes in its form and mechanism, which enlarged its sphere and modified its character. Of these changes, the most important was the addition of the τριταγωνιστής, or third actor, by which three persons were allowed to appear on the stage at once, instead of only two. This change vastly enlarged the scope of the dramatic action, and indeed, as Müller justly observes, "it appeared to accomplish all that was necessary to the variety and mobility of action in tragedy, without sacrificing that simplicity and clearness which, in the good ages of antiquity, were always held to be the

most essential qualities." (*Hist. of Gr. Lit.* pp. 304, 305.) By the addition of this third actor, the chief person of the drama was brought under two conflicting influences, by the force of which both sides of his character are at once displayed; as in the scene where Antigone has to contend at the same time with the weakness of Ismene and the tyranny of Creon. Even those scenes in which only two actors appear are made more significant by their relation to the parts of the drama in which the action combines all three, and conversely; thus, the scene of the *Antigone* just referred to derives its force in a great measure from the preceding separate conflicts between Antigone and Ismene, and Antigone and Creon; while the meaning of those two scenes is only brought out fully when they are viewed in their relation to the third. Aeschylus adopted the third actor in his later plays; and indeed it may be laid down, as a general rule, and one which must have contributed greatly to the rapid progress of the art, that every improvement, made by either of the great rival dramatists of the age, was of necessity adopted by the others. In the time of Sophocles and Euripides, the number of three actors was hardly ever exceeded. "It was an object to turn the talents of the few eminent actors to the greatest possible account, and to prevent that injury to the general effect which the interposition of inferior actors, even in subordinate parts, must ever produce; and, in fact, so often nowadays does produce." (Müller, *Hist. Lit.* p. 304.) In only one play of Sophocles, and that not acted during his life, does the interposition of a fourth actor appear necessary, namely, in the *Oedipus at Colonus*; "unless we assume that the part of Theseus in this play was partly acted by the person who represented Antigone, and partly by the person who represented Ismene: it is, however, far more difficult for *two* actors to represent *one* part in the same tone and spirit, than for *one* actor to represent *several* parts with the appropriate modifications." (Müller, p. 305, note.) It would be travelling rather beyond the bounds of this article to describe the manner in which the persons of a Greek drama were distributed among the three actors, who, by changes of dresses and masks, sustained all the *speaking* characters of the play. This subject, though essential to a full comprehension of the works of Sophocles, belongs rather to the general history of the Greek drama: it is discussed very well by Müller, who gives a scheme of the distribution of the parts in the Oresteian trilogy of Aeschylus, and in the *Antigone* and *Oedipus Tyrannus* of Sophocles (pp. 305—307). Mr. Donaldson also discusses at some length the distribution of the parts in the *Antigone*. (*Introduction to the Antigone*, § 4.)

Sophocles also introduced some very important modifications in the choral parts of the drama. According to Suidas (*s. v.*) he raised the number of the *choreutae* from twelve to fifteen; and, although there are some difficulties in the matter, the general fact is undoubted, that Sophocles fixed the number of *choreutae* at fifteen, the establishment of which, as a rule, would necessarily be accompanied with more definite arrangements than had previously been made respecting the evolutions of the Chorus. At the same time the choral odes, which in Aeschylus occupied a large space in the tragedy, and formed a sort of lyric exhibition of the subject interwoven with the dramatic representation, were very considerably curtailed, and their burden was less closely connected with the subject of the play; while the number of the *epeisodia*, or acts, into which they divided the drama, was increased, and the continuity of the action was made closer by the rareness of the absence of all the actors from the stage, whereas in the earlier tragedies the stage was often left vacant, while the Chorus was singing long lyric odes. The mode in which the Chorus is connected with the general subject and progress of the drama is also different. In Aeschylus the Chorus is a deeply interested party, often taking a decided and even vehement share in the action, and generally involved in the catastrophe; but the Chorus of Sophocles has more of the character of a spectator, moderator, and judge, comparatively impartial, but sympathising generally with the chief character of the play, while it explains and harmonizes, as far as possible, the feelings of all the actors. It is less mixed up with the general action than in Aeschylus, but its connexion with each particular part is closer. The Chorus of Sophocles is cited by Aristotle as an example of his definition of the part to be taken by the Chorus:— καὶ τὸν χορὸν δὲ ἕνα δεῖ ὑπολαβεῖν τῶν ὑποκριτῶν καὶ μόριον εἶναι τοῦ ὅλου καὶ συναγωνίζεσθαι, μὴ ὥσπερ Εὐριπίδης ἀλλ' ὥσπερ Σοφοκλῆς (*Poët.* 18); where, however, the value of the passage, as a description of the choruses of Sophocles is somewhat diminished by the fact that he is comparing them, not with those of Aeschylus, but with those of Euripides, whose choral odes have generally very little to do with the business of the play.

By these changes Sophocles made the tragedy a *drama* in the proper sense of the word. The interest and progress of the piece centred almost entirely in the actions and speeches of the persons on the stage. A necessary consequence of this alteration, combined with the addition of the third actor, was a much more careful elaboration of the dialogue; and the care bestowed upon this part of the composition is one of the most striking features of the art of Sophocles, whether we regard the energy and point of the conversations which take place upon the stage, or the vivid pictures of actions occurring elsewhere, which are drawn in the speeches of the messengers.

It must not, however, be imagined for a moment that, in bestowing so much care upon the dialogue, and confining the choral parts within their proper limits, Sophocles was careless as to the mode in which he executed the latter. On the contrary, he appears as if determined to use his utmost efforts to compensate in the beauty of his odes for what he had taken away from their length. His early attainments in music, — the period in which his lot was cast, when the great cycle of lyric poetry had been completed, and he could take Simonides and Pindar as the starting points of his efforts, — the majestic choral poetry of his great predecessor and rival, Aeschylus, which he regarded rather as a standard to be surpassed than as a pattern to be imitated, — combined with his own genius and exquisite taste to give birth to those brief but perfect effusions of lyric poetry, the undisturbed enjoyment of which was reckoned by Aristophanes as among the choicest fruits of peace (*Pax*, 523).

Another alteration of the greatest consequence, which, though it was perhaps not originated by Sophocles, he was the first to convert into a general practice, was the abandonment of the trilo-

gistic form, in so far at least as the continuity of subject was concerned. In obedience to the established custom at the Dionysiac festivals, Sophocles appears generally to have brought forward three tragedies and a satyric drama together; but the subjects of these four plays were entirely distinct, and each was complete in itself.*

Among the merely mechanical improvements introduced by Sophocles, the most important is that of *scene-painting*, the invention of which is ascribed to him. (See AGATHARCHUS.)

All these external and formal arrangements had necessarily the most important influence on the whole spirit and character of the tragedies of Sophocles; as, in the works of every-first rate artist, the form is a part of the substance. But it remains to notice the most essential features of the art of the great tragedian, namely, his choice of subjects, and the spirit in which he treated them.

The subjects and style of Aeschylus are essentially heroic; those of Sophocles are human. The former excite terror, pity, and admiration, as we view them at a distance; the latter bring those same feelings home to the heart, with the addition of sympathy and self-application. No individual human being can imagine himself in the position of Prometheus, or derive a personal warning from the crimes and fate of Clytemnestra; but every one can, in feeling, share the self-devotion of Antigone in giving up her life at the call of fraternal piety, and the calmness which comes over the spirit of Oedipus when he is reconciled to the gods. In Aeschylus, the sufferers are the victims of an inexorable destiny; but Sophocles brings more prominently into view those faults of their own, which form one element of the ἄτη of which they are the victims, and is more intent upon inculcating, as the lesson taught by their woes, that wise calmness and moderation, in desires and actions, in prosperity and adversity, which the Greek poets and philosophers celebrate under the name of σωφροσύνη. On the other hand, he never descends to that level to which Euripides brought down the art, the exhibition of human passion and suffering for the mere purpose of exciting emotion in the spectators, apart from a moral end. The great distinction between the two poets is defined by Aristotle, in that passage of the *Poëtic* (6. §§ 12, foll.) which may be called the great text of aesthetic philosophy, and in which, though the names of Sophocles and Euripides are not mentioned, there can be no doubt that the statement that "the tragedies of most of the more recent poets are *unethical*" is meant to apply to Euripides, and that the contrast, which he proceeds to illustrate by a comparison of Polygnotus and Zeuxis in the art of painting, is intended to describe the difference between the two poets, for in another passage of the *Poëtic* (26. § 11) he quotes with approbation the saying of Sophocles, that "he himself represented men as they ought to be, but Euripides exhibited them as they are;" a remark, by the bye, which as coming from the mouth of Sophocles himself, exposes the absurdity of those opponents of aesthetic science, who sneer at it as if it ascribed to the great poets of antiquity moral and artistic purposes of which they themselves never dreamt. It is quite true that the earliest and some of the mightiest efforts of genius are to a great extent (though never, we believe, entirely) unconscious; and even such productions are governed by laws, written in the human mind and instinctively followed by the poet, laws which it is the task and glory of aesthetic science to trace out in the works of those writers who followed them unconsciously; but such productions, however magnificent they may be, are never so *perfect*, in every respect, as the works of the poet who, possessing equal genius, consciously and laboriously works out the great principles of his art. It is in this respect that Sophocles surpasses Aeschylus; his works are perhaps not *greater*, nay, in native sublimity and spontaneous genius they are *perhaps* inferior, but they are more *perfect*; and that for the very reason now stated, and which Sophocles himself explained, when he said, "Aeschylus does what is right, but without knowing it." The faults in Aeschylus, which Sophocles perceived and endeavoured to avoid, are pointed out in a valuable passage preserved by Plutarch (*de Prof. Virt.* p. 79, b.). The limits of this article will not permit us to enlarge any further on the ethical character of Sophocles, which is discussed and illustrated at great length in some of the works referred to above, and also in Schlegel's *Lectures on Dramatic Art and Criticism*, where the reader will find an elaborate comparison between the three great tragic poets (*Lect.* 5). We will only add, in conclusion, that if asked for the most perfect illustration of Aristotle's definition of the end of tragedy as δι' ἐλέου καὶ φόβου περαίνουσα τὴν τῶν τοιούτων παθημάτων κάθαρσιν (*Poët.* 6. § 2), we would point to the *Oedipus at Colonus* of Sophocles, and we would recommend, as one of the most useful exercises in the study of aesthetic criticism, the comparison of that tragedy with the *Eumenides* of Aeschylus and the *Lear of* our own Shakspere.

iv. *The Works of Sophocles.* — The number of plays ascribed to Sophocles was 130, of which, however, according to Aristophanes of Byzantium, seventeen were spurious. He contended not only with Aeschylus and Euripides, but also Choerilus Aristias, Agathon, and other poets, amongst whom was his own son Iophon; and he carried off the first prize twenty or twenty-four times frequently the second, and never the third. (*Vit. Anon.*; Suid. *s. v.*) It is remarkable, as proving his growing activity and success, that, of his 113 dramas, eighty-one were brought out in the second of the two periods into which his career is divided by the exhibition of the *Antigone*, which was his thirty-second play (Aristoph. Byz. *Argum. ad Antig.*); and also that all his extant dramas, which of course in the judgment of the grammarians were his best, belong to the latter of these two periods. By comparing the number of his plays with the sixty-two years over which his career extended, and also the number belonging to each of the two periods, Müller obtains the result that he at first brought out a tetralogy every three or four years, but afterwards every two years at least; and also that in several of the tetralogies the satyric drama must have been lost, or never existed, and that, among those 113 plays there could only have been, at the most, 23 satyric dramas to 90 trage-

* No blunder can be more gross than to speak of the *Oedipus Tyrannus*, the *Oedipus at Colonus*, and the *Antigone* as a *trilogy*. They have no *dramatic* continuity whatever; they were composed at three different and distinct periods, and the last was the first exhibited.

dies (*Hist. Lit.* pp. 339, 340). The attempt has been made to divide the extant plays and titles of Sophocles into trilogies; but, as might have been expected from what has been said above respecting the nature of his trilogies, it has signally failed. A much more important arrangement has been very elaborately attempted by Welcker (*Griech. Tragöd.*), namely, the classification of the extant plays and fragments according to the poems of the Epic Cycle on which they were founded.

The following is most probably the chronological order in which the seven extant tragedies of Sophocles were brought out: — *Antigone, Electra, Trachiniae, Oedipus Tyrannus, Ajax, Philoctetes, Oedipus at Colonus.* It is unnecessary to attempt an analysis of these plays, partly because every scholar has read or will read them for himself, and partly because they are admirably analysed in works so generally read as Müller's *History of the Literature of Ancient Greece*, and Schlegel's *Lectures.* Neither will our space permit us to yield to the temptation of entering fully into the much disputed question of the object and meaning of the *Antigone;* respecting which the reader may consult the editions of the *Antigone* by Böckh, Wex, Hermann, and Donaldson; articles by Mr. Dyer, in the *Classical Museum*, vol. ii. pp. 69, foll., vol. iii. pp. 176, foll.; and articles by G. Wolff, in the *Zeitschrift für Alterthumswissenchaft* for 1846, reviewing the recent works upon the *Antigone.* It must suffice here to remark that we believe both the extreme views to be equally remote from the truth; that the play is not intended to support exclusively the rights of law in the person of Creon or those of liberty in the person of Antigone, but to exhibit the claims of both, to show them brought into collision when each is forced beyond the bounds of moderation; or, to speak more properly, the collision is not between law and liberty, but between the two laws of the family and the state, of religious duty and civil obedience. Neither party is entirely in the right or entirely in the wrong. The fault of Creon is in the issuing of a harsh and impious decree, that of Antigone in rashly and obstinately refusing to submit to it; and therefore each falls a victim to a conflict of the two laws for and against which they strive; while both, as well as Haemon, are involved by their individual acts in the more general and antecedent ἄτη which rests upon the royal family of Thebes. At the same time, this does not appear to be all that is contained in the drama. The greater fault is on the side of Creon. Antigone would have been perfectly in the right to disobey his edict, if all means of obtaining its repeal had been exhausted, although even then strict law might perhaps have required her martyrdom as the price of her fraternal piety; and perhaps, on the other hand, the poet meant to teach that there are cases in which law must give way, to avert the fearful consequences arising from its strict enforcement. At all events, it is clear that the sympathy of the poet and of the spectators is with Antigone, though they are constrained to confess that she is not entirely guiltless, nor Creon altogether guilty. But still we think that this sympathy with Antigone is only secondary to the lesson taught by the faults and ruin of both, a lesson which the poet has himself distinctly pointed out in the final words of the chorus, — τὸ φρονεῖν, as opposed to the μεγάλοι λόγοι of self-will, an indulgence in which, even in the cause of piety towards the gods, brings down μεγάλας πληγάς as a retribution.

The titles and fragments of the lost plays of Sophocles will be found collected in the chief editions, and in Welcker's *Griechischen Tragödien.*

In addition to his tragedies, Sophocles is said to have written an elegy, paeans, and other poems, and a prose work on the Chorus, in opposition to Thespis and Choerilus. (Suid. *s. v.*)

v. *Ancient Commentators on Sophocles.* — In the *Scholia*, the commentators are quoted by the general title of οἱ ὑπομνηματισταί, or οἱ ὑπομνηματισάμενοι. Among those cited by name, or to whom commentaries on Sophocles are ascribed by other authorities, are Aristarchus, Praxiphanes, Didymus, Herodian, Horapollon, Androtion, and Aristophanes of Byzantium. The question of the value of the *Scholia* is discussed by Wunder, *de Schol. in Soph. Auctoritate*, Grimae, 1838, 4to., and Wolff, *de Sophoclis Scholiorum Laur. Variis Lectionibus*, Lips. 1843, 8vo.

vi. *Editions of the Plays of Sophocles.* — The *Editio Princeps* is that of Aldus, 1502, 8vo., and there were numerous other editions printed in the 16th century, the best of which are those of H. Stephanus, Paris, 1568, 4to., and of G. Canterus Antwerp, 1579, 12mo., both founded on the text of Turnebus. None of the subsequent editions deserve any particular notice, until we come to those of Brunck, in 4 vols. 8vo., Argentor. 1786—1789, and in 2 vols. 4to., Argentor. 1786; both editions containing the Greek text with a Latin version, and the Scholia and Indices. The text of Brunck, which was founded on that of Aldus, has formed the foundation of all the subsequent editions, of which the following are the most important: that of Musgrave, with Scholia, Notes, and Indices, Oxon. 1800, 1801, 2 vols. 8vo., reprinted Oxon. 1809—1810, 3 vols. 8vo.; that of Erfurdt, with Scholia, Notes, and Indices, Lips. 1802—1825, 7 vols. 8vo.; (the valuable notes of Erfurdt to all the tragedies, except the *Oedipus at Colonus*, were reprinted in a separate volume, in London, 1824, 8vo.); that of Bothe, who re-edited Brunck's edition, but with many rash changes in the text, Lips, 1806, 2 vols. 8vo., last edition, 1827, 1828; that of Hermann, who completed a new edition, which Erfurdt commenced, but only lived to publish the first two volumes, Lips. 1809—1825, 7 vols. sm. 8vo.; Hermann's entirely new revision of Brunck's edition, with additional Notes, &c., Lips. 1823—1825, 7 vols. 8vo.; the edition of Schneider, with German Notes and a Lexicon, Weimar, 1823—1830, 10 vols. 8vo.; the London reprint of Brunck's edition, with the Notes of Burney and Schaefer, 1824, 3 vols. 8vo.; the edition of Elmsley, with the Notes of Brunck and Schaefer, Lexicon Sophocleum, &c. Oxon. 1826, 2 vols. 8vo.; reprinted, Lips. 1827, 8 vols. 8vo.; that of the text alone by Dindorf, in the *Poetae Scenici Graeci*, Lips. 1830, 8vo.*, reprinted at Oxford, 1832, with the addition of a volume of Notes, 1836, 8vo.; that of Ahrens, containing the text, after Dindorf, with a revised Latin version, by L. Benloew, the Fragments after Welcker, and new Indices, in Didot's *Bibliotheca Scriptorum Graecorum*, Paris, 1842—1844, imp. 8vo.; and lastly, by far the

* An entirely new edition of this invaluable work has been for some time announced as forthcoming.

most useful edition for the ordinary student is that by Wunder, in Jacobs and Rost's *Bibliotheca Graeca*, containing the text, with critical and explanatory notes and introductions, Gothae et Erfurdt, 1831—1846, 2 vols. 8vo. in 7 parts, and with a supplemental part of emendations to the *Trachiniae*, Grimae, 1841, 8vo.

For a list of the editions of separate plays, and of the editions not noticed above, the reader is referred to Hoffmann's *Lexicon Bibliographicum Scriptorum Graecorum*.

Among the numerous translations of Sophocles, very few have been at all successful. There are English versions by Franklin, Lond. 1758; Potter, Lond. 1788; and Dale, 1824. The best German translations are those of Solger, Berlin, 1808, 1824, 2 vols. 8vo., and Fritz, Berlin, 1843, 8vo. Among the translations of separate plays, those of the *Antigone*, by Böckh and Donaldson, interpaged in their respective editions, deserve notice; Böckh, Berlin, 1843, 8vo.; Donaldson, London, 1848, 8vo.

A nearly complete list of the works illustrating Sophocles will be found in Hoffmann's *Lexicon*. They are far too numerous to be mentioned here; but it would be wrong to pass over the one, which is the most useful of them all for understanding the language of the author, namely Ellendt's *Lexicon Sophocleum*, Regimont. Pruss. (Königsberg) 1835, 2 vols. 8vo.

2. The son of Ariston and grandson of the elder Sophocles, was also an Athenian tragic poet. The love of his grandfather towards him has been already mentioned; and it cannot be doubted that one chief way in which Sophocles displayed his affection was by endeavouring to train up his grandson as the inheritor of his own skill in the art of tragedy. We have no definite statement of his age, but he was probably under twenty at the time of his grandfather's death, as he did not begin to exhibit his own dramas till about ten years after that time, namely in B. C. 396. (Diod xiv. 53, where Σοφοκλῆς ὁ Σοφοκλέους must either be corrected by adding υἱωνὸς or υἱδοῦς, or must be understood to mean the *grandson*, and not the *son*).

He had previously, in B. C. 401, brought out the *Oedipus at Colonus* (*Argum. ad Oed. Col.*), and we may safely assume that this was not the only one of his grandfather's dramas which he exhibited. There is much difficulty as to the proper reading of the numbers of plays and victories ascribed to him. According to the different readings, he exhibited 40 or 11 dramas, and gained 12, 11, or 7 prizes. (Suid. *s. v.*; Diod. *l. c.*; comp. Clinton, *F. H.* vol. ii. p. xxxv. e.) All that we know of his tragedies is contained in a passage of Clemens Alexandrinus (*Protrept.* 30, p. 26, Potter), who refers to statements made in three of them respecting the mere humanity of the Dioscuri. It is, however, a very probable conjecture that, since Aristophanes of Byzantium pronounced 27 of the plays which were extant in his time under the name of the great Sophocles to be spurious, some of these may have been the productions of his grandson. Suidas also ascribes elegies to the younger Sophocles. (Welcker, *die Griech. Trag.* p. 979; Kayser, *Hist. Crit. Trag. Graec.* pp. 79—81; Wagner, *Poët. Trag. Graec. Frag.* in Didot's *Bibliotheca*, p. 78.)

3. Suidas also mentions an Athenian tragic and lyric poet of this name, who lived later than the poets of the Tragic Pleiad, and to whom fifteen dramas were ascribed (Suid. *s. v.*) The name also occurs on the Orchomenian inscription.

4. An Athenian orator, whose oration for Euctemon is quoted by Aristotle. (*Rhet.* i. 15.) Ruhnken supposes that it was he, and not the poet, who was one of the *Probuli*, and that he was the same as the Sophocles who is mentioned by Xenophon (*Hellen.* ii. 3. § 2) as one of the Thirty Tyrants. (*Hist. Crit. Orat. Graec.*, No. viii.)

5. A grammarian, who wrote commentaries on the works of Apollonius Rhodius. (Schol. *ad Aristoph. Nub.* 397; Steph. Byz. *s. vv.* Ἄβαφνος and Κάναστρον.)

6. The son of Amphicleides, a native of Sunium, was the author of a decree expelling the philosophers from the Attic territory, or, as others say, forbidding any one, on pain of death, to preside over a school of philosophy, without the consent of the senate and people. After a year the decree was revoked, and Sophocles was fined five talents. (Diog. Laërt. v. 38; Pollux, ix. 42; Ath. xiii. p. 610, e. f.; Alexis, *ap.* Ath. *l. c.*) From the fragment of the Ἱππεύς of Alexis preserved by Athenaeus (*l. c.*) it is evident that the law was passed at end of Ol. 115 or the beginning of Ol. 116, B. C. 316 (Meineke, *Hist. Crit. Com. Graec.* p. 394). [P. S.]

SOPHO'NIAS (Σοφονίας), a Greek monk who wrote commentaries on Aristotle. Fabricius conjectures that he was the same Sophonias to whom one of the epistles of Simon of Constantinople, probably the same with Simon of Thebes [SIMON, No. 22), is addressed. If this conjecture be admitted he must be placed about the end of the fourteenth century. The following works of his are extant in MS.: — 1. *In Aristotelis Categorias de Homonymis, Synonymis, Paronymis, Heteronymis, Polyonymis, &c.* (Labbe, *Nova Biblioth. MStorum Librorum*, p. 115.) 2. Παράφρασις εἰς τὸ περὶ ψυχῆς τοῦ σοφωτάτου κυρίου Σοφονίου, *Paraphrasis sapientissimi Sophoniae in Aristotelis Libros tres de Anima* (Lambec. *Commentar. de Biblioth. Caesaraea*, vol. vii. col. 208, ed. Kollar, fol. Vienna, 1766, &c.; Bandini, *Catal. Codd. Graec Laurent. Medic.* vol. i. p. 297, vol. iii. coll. 19, 278; Hardt. *Catalog. Codd. MStorum Graec. Biblioth. Reg. Bavar.* vol. iv. p. 242). Morelli (*Biblioth. MSta Graeca et Latina*, vol. i. p. 128, comp. *Graec. D. Marci Biblioth.* p. 116, fol. Venet. 1740) speaks of a MS., *Aristotelis Praedicamentorum Paraphrasis*, in the Library of St. Mark at Venice, which is anonymous, but is, he says, commonly attributed to the monk Sophonias: it is apparently only another MS. of the work No. 1. No. 2 is in a Florentine MS. ascribed, but erroneously, to Simplicius. Beside these works, there is a MS. in the Library of St. Mark, containing, — 3. Τοῦ σοφωτάτου μοναχοῦ κυρίου Σοφονίου μελέτη, Παῦλος ἐν Ἀθήναις δημηγορῶν, *Sophoniae sapientissimi Monachi Declamatio: Paulus in Athenis Concionem habens ad Populum* (*Graeca D. Marci Biblioth.* p. 131). This last work is not mentioned by Fabricius. (Fabric. *Bibl. Graec.* vol. iii. pp. 209, 236, vol. xi. pp. 334, 714.) [J. C. M.]

SOPHONISBA (Σοφόνισβα or Σοφόνιβα, see Schweigh. *ad Appian. Pun.* 27), a daughter of the Carthaginian general, Hasdrubal, the son of Gisco. She had been betrothed by her father, at a very early age, to the Numidian prince Masinissa, but at a subsequent period Hasdrubal being desirous to gain over Syphax, the rival monarch of Numi-

dia, to the Carthaginian alliance, offered him the hand of his daughter in marriage. The beauty and accomplishments of Sophonisba prevailed over the influence of Scipio: Syphax married her (B. C. 206), and from that time became the zealous supporter and ally of Carthage. Sophonisba, on her part, was assiduous in her endeavours to secure his adherence to the cause of her countrymen, and it was almost entirely through her influence that Syphax was induced, even after the destruction of his camp by Scipio [SYPHAX], to assemble a new army, and to try his fortune once more. But when his final defeat by Masinissa led to the capture of his capital city of Cirta, Sophonisba herself fell into the hands of the conqueror, upon whom, however, her beauty exercised so powerful an influence, that he not only promised to spare her from captivity, but, to prevent her falling into the power of the Romans, determined to marry her himself. Their nuptials were accordingly celebrated without delay, but Scipio (who was apprehensive lest she should exercise the same influence over Masinissa which she had previously done over Syphax) refused to ratify this arrangement, and upbraiding Masinissa with his weakness, insisted on the immediate surrender of the princess. Unable to resist this command, the Numidian king spared her the humiliation of captivity, by sending her a bowl of poison, which she drank without hesitation, and thus put an end to her own life. (Liv. xxix. 23, xxx. 3, 7, 12—15; Polyb. xiv. 1, 7; Appian. *Pun.* 10, 27, 28; Diod. xxvii. Exc. Vales. p. 571; Dion Cass. Fr. 61; Zonar. ix. 11, 12, 13.) [E.H.B.]

SOPHRON (Σώφρων), of Syracuse, the son of Agathocles and Damnasyllis, was the principal writer, and in one sense the inventor, of that species of composition called the *Mime* (μῖμος), which was one of the numerous varieties of the Dorian Comedy. For this reason he is sometimes called a comic poet, a denomination which has led Suidas (*s. v.*) and, after him, some modern writers, into the mistake of distinguishing two persons of the name, the one a comic poet, and the other the mimographer.

The time at which Sophron flourished is loosely stated by Suidas as "the times of Xerxes and Euripides;" but we have another evidence for his date in the statement that his son Xenarchus lived at the court of Dionysius I., during the Rhegian War (B. C. 399—387; see Clinton, *F. H. s. a.* 393). All that can be said, therefore, with any certainty, is that Sophron flourished during the middle, and perhaps the latter part of the fifth century B. C., perhaps about B. C. 460—420, rather more than half a century later than Epicharmus.

When Sophron is called the inventor of mimes, the meaning is, as in the case of similar statements respecting the other branches of Dorian Comedy, that he reduced to the form of a literary composition a species of amusement which the Greeks of Sicily, who were pre-eminent for broad humour and merriment, had practised from time immemorial at their public festivals, and the nature of which was very similar to the performances of the Spartan *Deicelistae*. Such mimetic performances prevailed throughout the Dorian states under various names. Thus the δεικηλισταί of Sparta seem to have been represented by the ὀρχησταί of Syracuse; and we meet also with similar exhibitions under the names of θαύματα, θεάματα, &c. (Respecting these various terms, see Grysar, *de Comoed. Dor.* pp. 59, foll.) The religious festivals with which these amusements were connected seem to have been, at all events chiefly, those of Dionysus; and hence one species of them was the representation of incidents in the life of that divinity, as in the interesting specimen which Xenophon has preserved of a θέαμα, in which the marriage of Dionysus and Ariadne was represented (*Conviv.* 9). But they also embraced the actions and incidents of every day life; thus the common performance of the *Deicelistae* was the imitation of a foreign physician, or other person, stealing fruit and the remains of meals, and being caught in the act.

Whether the term μῖμος originally included any kind of *imitation without words*, or whether it was, like those just spoken of, a distinct species of that general kind of exhibition, we are not sufficiently informed; but it is clear that the Mimes of Sophron were *ethical*, that is, they exhibited not only incident, but characters. Moreover, as is implied in the very fact of their being a literary composition, words were put into the mouths of the actors, though still quite in subordination to their gestures; and, in proportion as the spoken part of the performance was increased, the *mime* would approach nearer and nearer to a *comedy*. Of all such representations instrumental music appears to have formed an essential part. (See Xenoph. *l. c.*)

One feature of the Mimes of Sophron, which formed a marked distinction between them and comic poetry, was the nature of their rhythm. There is, however, some difficulty in determining whether they were in mere prose, or in mingled poetry and prose, or in prose with a peculiar rhythmical movement but no metrical arrangement. Suidas (*s. v.*) expressly states that they were in prose (καταλογάδην); and the existing fragments confirm the general truth of this assertion, for they defy all attempt at scansion. Nevertheless, they frequently fall into a sort of rhythmical cadence, or swing, which is different from the rhythm of ordinary prose, and answers to the description of an ancient scholiast on Gregory Nazianzen, who says of Sophron, οὗτος γὰρ μόνος ποιητῶν ῥυθμοῖς τισι καὶ κώλοις ἐχρήσατο, ποιητικῆς ἀναλογίας καταφρονήσας (*Bibl. Coislin.* p. 120; Hermann, *ad Aristot. Poet.* i. 8). The short, broken, unconnected sentences, of which the extant passages of Sophron generally consist, containing a large number of short syllables, and mostly ending in trochees like the choliambic verses, produce the effect, described by the scholiast, of a sort of irregular halting rhythm (ῥυθμὸς κῶλος). The following is a fair specimen (*Fr.* 52):—Ἴδε καλᾶν κουρίδων· ἴδε καμμάρων· ἴδε φίλα ὡς ἐρυθραί τ' ἐντὶ καὶ λειοστρακιῶσαι.

This prosaic structure of the mimes of Sophron has given rise to a doubt whether they were ever intended for public exhibition; a doubt which appears to us very unreasonable. Not to insist on the fact that Sophron lived at a period when no works, except of history and philosophy, were composed for private reading, we have before us the certainty that the Mime was, in its very nature, a public exhibition, and, in accordance with the analogy of all similar improvements at that period, we must infer that all the efforts of Sophron were directed, not to withdraw it from its appropriate sphere, but to adapt it to the growing requirements of a more refined age, and to make it acceptable to spectators less easily satisfied than those who had welcomed its ruder forms. Moreover, to suppose

that these mimes were not acted, is to divest them of their essential feature, the exhibition by mimetic gestures, to which the words were entirely subordinate; and it is hardly credible that the Greeks of that age, who lived in public, and who could witness the masterpieces of the old Doric and the new Attic drama in their theatres, would be content to sit down and pore over so dull a jest book as the mimes of Sophron must have been when the action was left out. To these arguments from the nature of the case may be added the express statement of Solinus (*Polyhist.* 5), that in Sicily "*cavillatio mimica in scena stetit.*"

The dialect of Sophron is the old Doric, interspersed with Sicilian peculiarities; and it appears to have been chiefly as a specimen of the Doric dialect that the ancient grammarians made his works a particular object of study. Apollodorus, for example, wrote commentaries on Sophron, consisting of at least four books, the fragments of which are preserved in Heyne's edition. The fragments of Sophron frequently exhibit anomalous forms, which are evidently imitations of vulgar provincialisms or personal peculiarities of speech (see an example in the *Etym. Mag. s. v.* ὑγιής). There are also many words coined in jest, such as οἰὸς οἰότερον (*Fr.* 96). Further information on the dialect of Sophron will be found in the work of Ahrens, who has collected the Fragments. (Ahrens, *de Graecae Linguae Dialectis*, lib. ii., *de Dialecto Dorica*, vol. ii. pp. 464, &c.)

With regard to the substance of these compositions, their character, so far as it can be ascertained, appears, as we have said above, to have been *ethical*; that is, the scenes represented were those of ordinary life, and the language employed was intended to bring out more clearly the characters of the persons exhibited in those scenes, not only for the amusement, but also for the instruction of the spectators. There must have been something of sound philosophy in his works to have inspired Plato with that profound admiration for their author which will presently be mentioned; something, probably, of that same sound practical wisdom which, in Aristophanes, produced the same effect on Plato's mind. Unfortunately, however, we know nothing of the philosophical complexion of Sophron's mimes, except that they abounded in the most pithy proverbs, thrown together often two or three at a time, and worked into the composition with an exuberance of fancy and wit which the ancients compared with the spirit of the Attic Comedy. (Demetr. *de Eloc.* 156, 127, 128.) In fact, we think it would not be far wrong to speak of the mimes of Sophron as being, among the Dorians, a closely kindred fruit of the same intellectual impulse which, among the Athenians, produced the Old Comedy; although we do not mean to place the two on any thing like the same footing as to their degrees of excellence.

The serious purpose which was aimed at in the works of Sophron was always, as in the Attic Comedy, clothed under a sportive form; and it can easily be imagined that sometimes the latter element prevailed, even to the extent of obscenity, as the extant fragments and the parallel of the Attic Comedy combine to prove. Hence the division, which the ancients made of these compositions, into μῖμοι σπουδαῖοι and γελοῖοι, though most of Sophron's works were of the former character (Ulpian. *ad Demosth. Ol.* p. 30) Plutarch distinguishes the mimes which existed in his time into two classes, in a manner which throws an important light both on the character and the form of these compositions. (*Quaest. Conviv.* vii. 8. § 4.) He calls the two classes of mimes ὑποθέσεις and παίγνια, and considers neither species suitable for performance at a banquet; the former on account of their length and the difficulty of commanding the proper scenic apparatus (τὸ δυσχορήγητον, another proof, by the way, that they were intended for public performance, and not for private reading), the latter on account of their scurrility and obscenity. Although neither here, nor in the description given by Xenophon of a very licentious mime (*l. c.*), is the name of Sophron mentioned, yet it would be too much to assume that his compositions were *all* of the better kind. Lastly, Aristotle ranks Sophron as among those who are to be considered poets, on account of their subject and style, in spite of the absence of metre. (*Poët.* i. 8, and more fully in his περὶ ποιητῶν, *ap.* Ath. xi. p. 505, c.)

It has been asserted that Sophron was an imitator of Epicharmus; but there is no proof of the fact, although it can hardly be doubted that the elder poet had some considerable influence on his later fellow-countryman. It is, however, certain that Sophron was closely imitated by Theocritus, and that the Idyls of the latter were, in many respects, developments of the mimes of the former. (*Argum. ad Theocr. Id.* ii. xv.)

The admiration of Plato for Sophron has been already referred to. The philosopher is said to have been the first who made the mimes known at Athens, to have been largely indebted to them in his delineations of character, and to have had them so constantly at hand, that he slept with them under his pillow, and actually had his head resting upon them at the moment of his death (Suid. *s. v.*; Diog. iii. 8; Quintil. i. 10. 17.)

The fragments of Sophron have been collected by Blomfield, in the *Classical Journal* for 1811, No. 8, pp. 380—390, and more fully in the *Museum Criticum*, vol. ii. pp. 340—558, 559, 560, Camb. 1826; and by Ahrens, as above quoted. The titles will also be found in Fabricius. (Fabric. *Bibl. Graec.* vol. ii. pp. 493—495; Müller, *Dorier*, bk. iv. c. 7. § 5; Hermann and Ritter, *ad Aristot. Poet.* i. 8; Grysar, *de Sophrone Mimographo*, Colon. 1838; Bernhardy, *Grundriss d. Griech. Lit.* vol. ii. pp. 908—911.) [P. S.]

SOPHRONISCUS (Σωφρονίσκος), of Athens, the father of the celebrated Socrates, is described by the ancient Greek writers as λιθουργός, λιθοξόος, λιθογλύφος, ἑρμογλύφος, terms which undoubtedly signify a sculptor in marble, and not, as Hemsterhusius and others have supposed, merely a mason. (Diog. Laërt. ii. 18; Lucian, *Somn.* 12, vol. i. p. 18; comp. Hemsterh. *ad loc.*; Schol. *ad Aristoph. Nub.* 773; Val. Max. iii. 4, ext. 1; Thiersch, *Epochen*, p. 125.) He must have flourished about B. C. 470, and have belonged to the old Attic school, which preceded that of Pheidias, and to a family of Athenian artists, for Socrates is frequently represented, both by Xenophon and Plato, as tracing his descent from Daedalus. (Comp. SOCRATES, p. 847, b, p. 856, a; DAEDALUS, p. 928, b.) No works of Sophroniscus are mentioned. [P. S.]

SOPHRO'NIUS (Σωφρόνιος). Among the numerous ecclesiastical writers of this name, treated

of by Fabricius (*Bibl. Graec.* bk. v. c. xvi. § 7), there are only two that require any notice here.

1. A contemporary and friend of St. Jerome, who gives him a section in his treatise *De Viris Illustribus* (c. 134), where he informs us that "Sophronius, a man of distinguished learning, wrote the *Praises of Bethlehem* (*Laudes Bethlehem*) while yet a boy, and lately composed an excellent work, *De Subversione Serapis*;" that is, on the destruction of the temple of Serapis at Rome, in A. D. 389 or 390 (see Clinton, *Fast. Rom. s. a.* 389): "he translated into Greek, in an elegant style, my works, *De Virginitate ad Eustochium* and *Vita Hilarionis monachi*; also the Psalter and the Prophets, which we translated from Hebrew into Latin." Now, since the Catalogue of Jerome was written in A. D. 392, the date of Sophronius is clearly determined by this passage. We have no information respecting his country or condition in life.

In the year 1539, Erasmus published at Basel, from what he calls an ancient and corrected MS., a Greek version of the Catalogue of Jerome, purporting to be made by Sophronius. This publication has ever since been a literary stumbling-block. Soon after its appearance there were not wanting persons who accused Erasmus of fabricating the version from motives of vanity. Isaac Vossius (*ad S. Ignatii Epist. ad Smyrn.* p. 257), while professing to reject this imputation, but solely on the faith of Erasmus's veracity ("*nisi Erasmus haec diceret, multum de ejus fide dubitarem*"), strongly contends, on the ground of the badness of the Greek, and on other internal evidence, that Erasmus had been imposed upon by a modern forgery. Stephanus le Moyne (*ad Var. Sac.* p. 418) replies to the charge against Erasmus by asserting that there are MSS. older than the one used by him, and that the version is quoted by earlier writers; but he does not say where these MSS. and quotations are to be found. Fabricius and Cave defend the genuineness of the version, chiefly on the following ground, which appears decisive, that many articles of Suidas are in the very words of this Greek version. It is true that Suidas does not quote Sophronius by name, any more than he does Jerome; but, if the antiquity of the version be established, there is no reason to ascribe it to any other person than Sophronius. The somewhat remarkable circumstance, that Clinton mentions the translation as the work of Sophronius, without intimating, either in his account of the Catalogue of Jerome, or in his notice of Sophronius, that its genuineness has been questioned, may be taken, we presume, as a proof of its decided genuineness, in the opinion of that great scholar (*Fast. Rom. s. aa.* 392, 393). Besides the separate edition of it by Erasmus, the version of Sophronius is contained in the Paris (1623) and Frankfort (1684) editions of the works of Jerome; and in the *Bibliotheca Ecclesiastica* of Fabricius (Hamb. 1718) it is printed with Jerome's original, and the passages of Eusebius, which were Jerome's chief authorities, in parallel columns.

To this same Sophronius Fabricius and others ascribe the work "in defence of Basil against Eunomius" (ὑπὲρ Βασιλείου κατὰ Εὐνομίου), which is very briefly noticed by Photius (*Bibl.* Cod. v.). There is another small work ascribed to him by Erasmus, which professes to be a Greek version of Jerome's *Epistola ad Paulam et Eustochium de Assumtione Mariae Virginis*, but it is most probable that both the Latin epistle and the Greek version belong to an age later than that of Jerome and Sophronius. (Fabric. *Bibl. Graec.* vol. ix. pp. 158—161; Cave, *Script. Eccles. Hist. Litt. s. a.*, 390, p. 285, ed. Basil.; Vossius, *de Hist. Graec.* p. 306, ed. Westermann.)

2. Patriarch of Jerusalem, A. D. 629—638, was a native of Damascus, and at first a sophist, afterwards a monk, and in A. D. 629 he succeeded Modestus as patriarch of Jerusalem. He distinguished himself as a defender of orthodoxy; and at the Council of Alexandria, in A. D. 633, he openly charged Cyrus with introducing heresy into the church under pretence of peace, and renounced all communion with him. When Jerusalem was taken by Omar, in A. D. 636, he obtained for the Christians the free exercise of their worship. He died, according to some, in the same year; according to others, two years later, in A. D. 638.

There are extant in MS. numerous epistles, discourses, commentaries, and other treatises, by Sophronius, full lists of which are given by Fabricius and Cave. He also wrote hymns and other poems. An Anacreontic poem by him, on the subject of Simeon taking Christ into his arms, was published by Leo Allatius, in his *Diatriba de Simeonibus*, pp. 5, foll. Three epigrams in the Greek Anthology are ascribed to him. (Fabric. *Bibl. Graec.* vol. ix. pp. 162—169; Cave, *Script. Eccles. Hist. Litt. s. a.* 629, p. 579; Vossius, *de Hist. Graec.* pp. 333, 334, ed. Westermann; Brunck, *Anal.* vol. iii. p. 125; Jacob's, *Anth. Graec.* vol. iv. p. 95. vol. xiii. pp. 619, 954, 955.) [P. S.]

SOPHUS, P. SEMPRO'NIUS, is mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 37) after App. Claudius Caecus, as one who owed his name o Sophus or Wise to his great merits. He was Tribunus Plebis in B. C. 310, and attempted to compel the censor Appius Claudius to conform to the Lex Aemilia which limited the censor's functions to eighteen months. (Liv. ix. 33.) He was consul B. C. 304 with P. Sulpicius Severus (Liv. ix. 45). The two consuls defeated the Aequi, and had a triumph. He was the first plebeian consul pontifex (Liv. x. 9) B. C. 300, and in the next year a lustrum was celebrated by him and his former colleague, as censors; and two tribes were added. He seems to be the same person who took the praetorship at a time when Rome was alarmed by a rumour of a Gallic war (Livy, x. 21). Pomponius says that no one after him bore the name of Sophus, but a P. Sempronius Sophus was consul in B. C. 268 (Fasti) and censor in B. C. 252 (Liv. *Epit.* 18; Fast. Capitol.), and he is called the son of Publius, who may have been the consul of B. C. 304. There is a story of one P. Sempronius Sophus, who divorced his wife, because she had been bold enough to see the public games without his consent; but those who believe the story of Carvilius divorcing his wife suppose that this Sophus must have lived later than the consul of B. C. 304. [G. L.]

SO'POLIS (Σώπολις), son of Hermodorus, commanded the Amphipolitan cavalry in the army of Alexander the Great, in the battle against the Triballians on the banks of the river Lyginus, B. C. 335. He is mentioned again as commanding a troop of horse, probably the contingent from Amphipolis, at the battle of Arbela in B. C. 331; and we may perhaps identify him with the father of Hermolaus, the youthful conspirator against Alex-

ander's life [HERMOLAUS]. (Arr. *Anab.* i. 2, iii. 11, iv. 13; Curt. viii. 7.) [E. E.]

SO'POLIS, a distinguished painter, who flourished at Rome in the middle of the first century B. C., is mentioned with Dionysius by Pliny, who says, that their works filled the picture galleries. (*H. N.* xxxv. 11. s. 40. § 43.) In some MSS. of this passage the name is written *Sopylus*. From a passage of Cicero (*ad Att.* iv. 16), which has been first pointed out by R. Rochette (*Lettre à M. Schorn*, pp. 315, 404, 2d ed.), we learn that Sopolis was at the head of a school of painters. [P. S.]

SO'POLIS (Σώπολις) a physician who instructed Aëtius (the heretic, not the physician) in medicine, in the former half of the fourth century after Christ. A high character is given him by Philostorgius, who says he was inferior to none of his contemporaries (*Hist. Eccles.* iii. 15, p. 52); St. Gregory of Nyssa, on the other hand, without naming Sopolis, says that Aëtius became servant to a quack doctor (ἀγύρτης), from whom he picked up his knowledge of physic. (*Cont. Eunom.* i. p. 293.) [W. A. G.]

SOPYLUS. [SOPOLIS.]

SORA'NUS, a Sabine divinity of the lower world. Mount Soracte, which probably derived its name from him, was, according to Servius (*ad Aen.* xi. 785), sacred to the infernal gods, especially to Diespiter; and it is related that during a sacrifice offered to Soranus, wolves snatched away the entrails of the victims from the altar, and that the shepherds pursuing the wolves came to a cave, the poisonous vapours of which caused a pestilence among them. An oracle then ordered them to live, like wolves, on prey, and hence those people are called Hirpini, from the Sabine word *hirpus*, a wolf, which was joined to that of Soranus, so that their full name was Hirpini Sorani. It was a custom observed down to a comparatively late period that the Hirpi or Hirpini (probably some ancient Sabine families) at the festival on mount Soracte, walked with bare feet upon the glowing coals of fir-wood, carrying about the entrails of the victims (Serv. *ad Aen.* xi. 784, &c.; Plin. *H. N.* vii. 2; Sil. Ital. v. 174; Strab. v. p. 226). Strabo connects this ceremony with the worship of Feronia, and this circumstance, as well as the proximity of the sanctuary of the two divinities, shows, that Soranus and Feronia probably belonged to the same religion. Roman poets sometimes identified Soranus with the Greek Apollo. (Virg. *Aen.* xi. 786; comp. Müller, *Etrusk.* vol. ii. p. 67, &c.; Hartung, *Die Religion der Römer*, vol. ii. p. 191, &c.) [L. S.]

SORA'NUS (Σωρανός), the name of several physicians, whom it is difficult (if not impossible) to distinguish with certainty. The following are enumerated by Fabricius (*Bibl. Gr.* vol. xii. p. 684, ed. vet. See also vol. xiii. p. 426.)

1. A native of Cos, who appears to have written an account of Hippocrates, and is said to have examined the libraries and official records at Cos, in search of materials. His date is unknown, but he may perhaps have lived in the third or second century B. C. He is quoted by Soranus, the author of the Life of Hippocrates. (§ 1.)

2. A native of Mallus in Cilicia*, whose date is unknown, but who is mentioned by Suidas as one of the "more ancient" physicians (πρεσβύτεροι). He appears to have been eminent in his profession; and as he lived after the time of Hippocrates, he may perhaps be placed in the fourth or third century B. C. (Suid. *s. v.* Σωρανός.)

3. A native of Ephesus, whose father's name was Menander, and his mother's Phoebe. He first practised his profession at Alexandria, and afterwards at Rome, in the reigns of Trajan and Hadrian, A. D. 98—138. Suidas (who gives the above account of him) adds that he composed several excellent works.

4. Another native of Ephesus, who lived later, and who (according to Suidas) wrote Γυναικείων βιβλία τέσσαρα, Βίους Ἰατρῶν, καὶ Αἱρέσεις, καὶ Συντάγματα, βιβλία δέκα, and other works.

Now it is quite possible that Suidas may be correct in stating that there were two physicians of the name of Soranus, both of whom were natives of Ephesus; but at any rate those modern writers who have attempted to distinguish them by assigning to each his proper writings, have decidedly failed, as is evident since the publication of the treatise Περὶ Γυναικείων Παθῶν, in 1838. For instance, Fabricius considers that the elder Soranus (No. 3) is the physician belonging to the sect of the Methodici who is frequently quoted by Caelius Aurelianus, and who wrote a work, "De Coenotetis," consisting of at least two books; and he thinks that the younger Soranus (No. 4) is the author who is frequently quoted by Aëtius, to whom belongs the short fragment Περὶ Μήτρας καὶ Γυναικείου Αἰδοίου, which is still extant. It is, however, now quite clear, first, that the fragment in question forms part of the published treatise "De Morbis Mulierum;" 2. that the writer of this work belonged to the sect of the Methodici (see Dietz's Notes at pp. 4, 21); 3. that this is the work frequently quoted by Aëtius; and 4. that the writer of this work was also the author of a work Περὶ Κοινοτήτων, consisting of at least two books. Upon the whole, therefore, it seems more probable that Dietz (note to Sor. p. 23) and Dr. Ermerins (*Observ. Crit. in Sor.* appended to his ed. of Hippocr. *De Vict. Rat. in Morb. Acut.* p. 372) are correct in supposing that the two physicians of the name of Soranus, mentioned by Suidas as being natives of Ephesus, were, in fact, one and the same individual. The only objection to this hypothesis, of which the writer is aware, arises from the fact that in the treatise "De Morbis Mulierum" the names of several physicians occur who lived later than the time of Soranus; and this difficulty would of course be insuperable if the text in these passages were genuine and correct. But the text of the whole treatise is at present in a very unsatisfactory state, and contains many words, &c., that are undoubtedly spurious; so that (until the whole question has been thoroughly examined by some future editor of Soranus) we are quite justified in believing the passages in question to be interpolations. (See Ermerins, *l. c.* p. 371, &c.)

If, therefore, we suppose that there was only one physician of the name of Soranus who was born at Ephesus, the date assigned by Suidas to the son of Menander will agree tolerably well with that which we gather from other sources; he is quoted by Caelius

* Haller seems to consider this Soranus to be the same as one of the following (*Bibl. Medic. Pract.* vol. i. p. 207), but probably without sufficient reason.

Aurelianus rather as a predecessor than as a contemporary; he lived at least as early as Archigenes, who used one of his medicines (ap. Aët. ii. 2. 55, p. 277); he was tutor to Attalus [ATTALUS, Vol. I. p. 412]; and he was dead when Galen wrote his work "De Methodo Medendi," i.e. about A. D. 178. (Gal. *De Meth. Med.* i. 7. vol. x. p. 53.) But, after all, it must be confessed that the exact chronology of Soranus is not quite satisfactorily made out. He belonged to the sect of the Methodici (Pseudo-Gal. *Introd.* c. 4, vol. xiv. p. 684), and was one of the most eminent physicians of that school. Besides the few particulars mentioned above, nothing is known of the events of his life, except that he passed some time in Aquitania for the purpose of treating some skin diseases which were very prevalent there at that time. (Marcell. Empir. *De Medicam.* c. 19, p. 321.) The following medical works are still extant under the name of Soranus: — 1. Περὶ Γυναικείων Παθῶν, *De Arte Obstetricia Morbisque Mulierum*; 2. Περὶ Μήτρας καὶ Γυναικείου Αἰδοίου, *De Utero et Pudendo Muliebri*; 3. Περὶ Σημείων Καταγμάτων, *De Signis Fracturarum*; 4. Περὶ Ἐπιδέσμων, *De Fasciis*; 5. Βίος Ἱπποκράτους, *Vita Hippocratis*; 6. *In Artem Medendi Isagoge*. The treatise Περὶ Γυναικείων Παθῶν was first published in Greek in 1838. Regim. Pruss. 8vo. It was partly prepared for the press by F. R. Dietz, and finished after his death by J. F. Lobeck. It is a valuable and interesting work, consisting of one hundred and twenty-two chapters, with a few lines of the hundred and twenty-third, and the titles of thirty-eight more.* As has been intimated above, the text is at present in a very corrupt state, and contains numerous interpolations. Dr. Ermerins has published some valuable "Observationes Criticae in Sor. Eph. *De Arte Obstetr. Morbisque Mul.*" at the end of his edition of Hippocr. *De Vict. Rat. in Morb. Acut.* Lugd. Bat. 8vo. 1841; and a new edition of the work is at this present time (1848) being prepared by Dr. Bell of Paris. With respect to the medical contents of the work the reader may consult a dissertation by H. Häser, "De Sorano Ephesio, ejusque Περὶ Γυν. Παθῶν Libro nuper reperto," Jenae, 1840, 4to.; another by J. Pinoff, entitled "Artis Obstetriciae Sor. Eph. Doctrina ad ejus Librum Περὶ Γυν. Παθῶν nuper repertum exposita," Vratisl. 1840, 8vo.; and four interesting articles by the same Dr. Pinoff in the first and second volumes of Henschel's "Janus," Breslau, 1846, 1847, 8vo.

The short piece Περὶ Μήτρας καὶ Γυναικείου Αἰδοίου is, in fact, merely an extract from the preceding work (of which it forms the fourth and fifth chapters), containing one of the best anatomical descriptions of the female organs of generation that have come down to us from antiquity. It has been preserved by Oribasius (*Coll. Medic.* xxiv. 31, 32), and is to be found in Greek in Goupyl's edition of Rufus Ephesius, Paris, 1554, 8vo., and in the first volume of Ideler's "Physici et Medici Graeci Minores," Berol. 1841, 8vo. There is a Latin translation in different editions of Oribasius, in that of Theophilus *De Corp. Hum. Fabr.* Paris, 1556, 8vo., and in F. Paulini "Universa Antiquorum Anatome," Venet. 1604. fol.

* The chapters are not numbered regularly in the Greek text. See Dr. Pinoff in Henschel's "Janus," vol. i. p. 708, foll.

The fragment Περὶ Σημείων Καταγμάτων was published with a Latin translation by Cocchi in his collection of "Graecorum Chirurgici Libri," Florent. 1754, fol.; and the Greek text is inserted in Ideler's *Phys. et Med. Gr. Min.*

The short piece Περὶ Ἐπιδέσμων is to be found in Greek and Latin in the twelfth volume of Chartier's edition of Hippocrates and Galen, Paris, 1679, fol.

The Βίος Ἱπποκράτους is of little value in itself, but is interesting as being the only ancient account of that great physician that remains, except what is told us by Suidas and John Tzetzes. It may perhaps have formed part of the collection of medical biographies mentioned by Suidas as being written by the younger Soranus. It is published in several editions of the works of Hippocrates; and is inserted also in the old edition of Fabric. *Bibl. Gr.* (vol. xii. p. 675), in Ideler's *Phys. et Med. Gr. Min.*, and in A. Westermann's "Vitarum Scriptores Graeci Minores," Brunsv. 1845, 8vo.

The treatise entitled "In Artem Medendi Isagoge" is extant only in Latin, and is generally considered to be spurious. The author is called "Soranus Ephesius, insignis Peripateticus et vetustissimus Archiater." The only writers quoted in the work are Homer (c. 16), Hippocrates (c. 3, 4, 23), Erasistratus (c. 1), and Galen (c. 13); and it has been supposed to be rather an original Latin treatise than a translation from the Greek (see Cagnati, *Var. Observ.* iv. 2). It is to be found in the collection of medical authors published by Albanus Torinus, Basil. 1528, fol.; and also in the Aldine Collection, Venet. 1547 fol.

Besides these works (if they were all written by the same person), Soranus was the author of several others, of which only the titles and some fragments have been preserved. Galen mentions two works on Pharmacy, from which he quotes some passages (*De Compos. Medicam. sec. Loc.* i. 2, vi. 7, 8, vii. 2. vol. xii. pp. 414, 956, 987, xiii. 42); one, consisting of at least four books, entitled Περὶ Φαρμακείας, and the other Μονόβιβλος Φαρμακευτικός. Caelius Aurelianus quotes "De Adjutoriis," "De Febribus," "Libri Causarum, quos Αἰτιολογουμένους appellavit," and the second book "De Coenotetis" (*De Morb. Acut.* ii. 29, 33; *De Morb. Chron.* i. 3, iv. 1, pp. 143, 153, 289, 494), and says that part of his own work was merely a translation of one by Soranus (*De Morb. Acut.* ii. 1. p. 75). Soranus himself refers to his works entitled Περὶ Σπέρματος (*De Arte Obst.* p. 10), Περὶ Ζωογονίας (p. 11), Περὶ τῶν παρὰ Φύσιν (p. 20), Περὶ Κοινοτήτων (p. 23), Τὸ Ὑγιεινὸν (p. 27), Περὶ Νοσημάτων (p. 106), and Περὶ Ὀξέων (p. 106). Tertullian quotes a work by Soranus "De Anima," in four books (*De Anima*, cc. 8, 15, 25, 44), in which he divided the soul into seven parts (*ibid.* c. 14), and denied its immortality (*ibid.* c. 6). He is quoted by Paulus Aegineta (iv. 59), as being one of the earliest Greek medical writers, who had described the species of worm called *Filaria Medinensis*, or *Guinea Worm* (see J. Weihe, *De Filar. Medin. Comment.* Berol. 1832, 8vo.); and he appears to have enjoyed a great reputation among the ancients, as St. Augustine calls him "Medicinae auctor nobilissimus" (*Cont. Julian.* v. 51, vol. x. p. 654, ed Bened.), and Tertullian, "Methodicae Medicinae instructissimus auctor" (*De Anima*, c. 6). See also St. Cyprian, *Epist.* 76, p. 156, ed. Paris, 1726.) [W. A. G.]

SORA'NUS, SERVI'LIUS BA'REA. [BAREA.]

SORA'NUS, Q. VALE'RIUS, whom Crassus in the *De Oratore* designates as "literatissimum togatorum omnium," is the author of two hexameters, quoted at second-hand from Varro, by St. Augustine (*De Civ. Dei*, vii. 9), and also by the third of the mythographers first published by Mai. The lines in question,

"Juppiter omnipotens, rerum regumque repertor,
Progenitor genitrixque Deum, Deus unus et idem,"

may very possibly, as Meyer conjectures, have been contained in the work spoken of by Pliny (*H. N.* Praef.) as having been entitled Ἐποπτίδων, while the fragment adduced in the treatise of Varro *De Lingua Latina* (vii. 31, comp. 65, x. 70), as an example of the word *adagio*, is probably extracted from a different piece. It is evident, from the passage in Cicero referred to above, that Soranus must have been a contemporary of Antonius the orator, and therefore flourished about B. C. 100. (See *Anthol. Lat.* ed. Meyer. praef. p. x.) The mythographer of Mai calls him *Serranus*, which is clearly a blunder, perhaps due to the copyist, and in no way must he be confounded with the Serranus of Juvenal (*Sat.* vii. 80), who lived under Nero. (Compare Plin. *H. N.* iii. 5; Plut. *Quaest. Rom.* 61; Gerlach's ed. of Lucilius, 8vo. Turic. 1846. p. xxxi.) [W. R.]

SORO'RIA, a surname of Juno, under which an altar is said to have been erected to her in common with Janus Curiatius, when Horatius, on his return home, had slain his sister, and had been purified of the murder. (Liv. i. 26; Fest. p. 297, ed. Müller.) [L. S.]

SOSANDER (Σώσανδρος). 1. A foster-brother of king Attalus. He distinguished himself in the war between the latter and Prusias by his defence of Elaea (*Polyb.* xxxii. 25).

2. A navigator referred to in the epitome of Artemidorus of Ephesus (p. 63), as the author of a work on India. (Vossius, *de Hist. Graecis*, p. 500, ed. Westermann.) [C. P. M].

SOSANDER (Σώσανδρος), the seventeenth in descent from Aesculapius, who lived in the fifth and fourth centuries B. C. He was the son of Heraclides and brother of Hippocrates II., the most famous of that name. (Le Clerc, *Hist. de la Méd.*)

A physician of the same name (who must have lived some time before the first century after Christ, and who may possibly be the same person), is quoted by Asclepiades Pharmacion (ap. Galen, *De Compos. Medicam. sec. Loc.* iv. 7. vol. xii. p. 733), who has preserved one of his medical formulae. See also Aëtius (ii. 3. 78. p. 332.) [W. A. G.]

SO'SIA GALLA. [GALLA.]

SOSIA'NUS, ANTI'STIUS, was tribune of the plebs, A. D. 56, and praetor, A. D. 62. In the latter year he was banished for having written libellous verses against Nero, but was recalled to Rome in A. D. 66, in consequence of his having brought an accusation against Anteius. He was, however, again banished at the commencement of Nero's reign as one of the informers under the tyrant. (Tac. *Ann.* xiii. 28, xiv. 48, xvi. 14, *Hist.* iv. 44.)

SOSIA'NUS, a surname of Apollo at Rome, derived from the quaestor C. Sosius bringing his statue from Seleucia to Rome. (Cic. *ad Att.* viii. 6, Plin. *H. N.* xiii. 5, xxxvi. 4.) [L. S.]

SO'SIAS (Σωσίας), a vase-painter, whose name is inscribed on a beautiful *cylix*, which was discovered at Vulci, in 1828, and is now in the Royal Museum at Berlin (No. 1030). This work is one of the finest extant specimens of Greco-Etruscan vase-painting. Writers on ancient art have compared it to the productions of Polygnotus, on account of the character visible in the figures, or to those of Dionysius on account of its minute and elaborate finish. At all events it belongs to one of the best periods of Grecian art, and from the manner in which the figures are adapted to the shape of the vessel, as well as from the whole style of the composition, it is pronounced by the best judges to be manifestly an original work and not a mere copy from some greater artist. The subject represented on the inner side of the vase is taken from the mythical adventures of Achilles and Patroclus. Achilles, who had been instructed by Cheiron in the healing art, is binding up a wound which Patroclus has received, as is supposed, in the battle against the Mysian Telephus, which was the first great victory gained by the two heroes. The meaning of the composition on the outer side is more doubtful. It consists chiefly of figures of divinities, and has been variously interpreted as the marriage of Peleus and Thetis, or some other marriage subject, or, in connection with the other side of the vase, as a group of divinities assisting as spectators of the exploits of Achilles and his friend. The vase is supposed to have been a bridal present. It is engraved in the *Monumenti Inediti* of the Archaeological Institute of Rome, vol i. pl. 24, and in Gerhard's *Trinkschalen des Kön. Mus.* pl. 6.

Respecting the artist we have no further information, but the critics have of course indulged in sundry conjectures. Raoul-Rochette supposes that he may have been a Sicilian, from the frequency with which names beginning in *Sos* are found among the Greeks of Sicily; a point of some importance in connection with the theory formerly advanced by him, that the painters of Etruscan vases were generally Sicilian Greeks; but that theory he now renounces. Others have seen a connection between the medicinal subject of the inner side of the vase and the root-meaning of the artist's name. (Müller, *Archäol. d. Kunst.* § 143, n. 3; R. Rochette, *Lettre à M. Schorn*, pp. 59, 60, 2d. ed.; Nagler, *Künstler Lexicon*, *s. v.*) [P. S.]

SOSI'BIUS (Σωσίβιος), historical. 1. A Tarentine, one of the captains of the body-guards of Ptolemy Philadelphus. (Joseph. *Ant.* xii. 2. § 2.) It is not improbable he may have been the father of the minister of Ptolemy Philopator.

2. The chief minister of Ptolemy Philopator, king of Egypt. Nothing is known of his origin or parentage, though he may have been a son of No. 1; nor have we any account of the means by which he rose to power; but we find him immediately after the accession of Ptolemy (B.C. 222), exercising the greatest influence over the young king, and virtually holding the chief direction of affairs. He soon proved himself, as he is termed by Polybius, a ready and dexterous instrument of tyranny: it was by his ministration, if not at his instigation, that Ptolemy put to death in succession his uncle Lysimachus, his brother Magas, and his mother Berenice. Not long after, Cleomenes, of whose influence with the mercenary troops Sosibius had at this time dextcrously availed himself, shared the

same fate (Polyb. v. 34—39, xv. 25; Plut. *Cleom.* 33—35). While the young king gave himself up to luxury and debauchery, the whole administration of the kingdom appears to have been left to Sosibius, who allowed both the finances and military defences to fall into a state of the greatest decay, so that when Antiochus the Great declared war against Ptolemy, and invaded Coele-Syria, it was some time before the Egyptian monarch or his ministers could muster an army to oppose him. Sosibius, however, displayed some dexterity in delaying the progress of Antiochus by negotiation until he had time to organise a mercenary force: and when, in B. C. 218, Ptolemy at length took the field in person, Sosibius acccompanied him, and was present at the decisive battle of Raphia. After the close of the campaign he found a more congenial occupation in negotiating the terms of the treaty of peace, which Ptolemy commissioned him to arrange with Antiochus. (Polyb. v. 63, 65, 66, 83, 87.)

During the remainder of the reign of Ptolemy Sosibius seems to have retained his power, without opposition, though sharing it in some degree with the infamous Agathocles, but we have very little information with regard to the latter years of his rule. We are told, however, that he was once more the minister of Ptolemy in putting to death his wife and sister Arsinoë, as he had previously been in the murder of his other relations (Polyb. xv. 25). But great as was the address of Sosibius in all the arts and intrigues of a courtier, he was no match for his yet baser colleague Agathocles; and although, after the death of Philopator (B. C. 205), the two ministers at first assumed in conjunction the guardianship of the young king, Ptolemy Epiphanes, Sosibius seems to have been soon supplanted and put to death by his insidious rival. All particulars of these events are, however, lost to us. (Polyb. xv. 25, 34; and Schweigh. *ad loc.*)

3. A son of the preceding, who held the office of body-guard (Somatophylax) to the young king, Ptolemy Epiphanes; a post which Agathocles suffered him to retain (probably on account of his youth) even after the death of his father. In the tumult which led to the destruction of Agathocles, Sosibius took a decisive part, by appealing to the infant monarch himself to give up his hated favourites to the populace; and it was probably on this account that he subsequently obtained the guardianship of the young king's person, with the custody of the royal signet. These duties he discharged in a manner that gave general satisfaction; but the intrigues of his more turbulent and ambitious brother, Ptolemy, having involved him in an open rupture with Tlepolemus, who was at the head of the administration, the latter obtained the advantage, and compelled Sosibius to resign his office; from which time we hear no more of him. (Polyb. xv. 32, xvi. 22.) [E. H. B.]

SOSI'BIUS (Σωσίβιος), literary. 1. A philosopher mentioned by Diogenes Laërtius (ii. 46) as having opposed the opinions of Anaxagoras; but it does not follow necessarily that he was contemporary with Anaxagoras. Nothing more is known of him.

2. A distinguished Lacedaemonian grammarian, who flourished in the reign of Ptolemy Philadelphus (about B. C. 251), and was contemporary with Callimachus. (Ath. xi. p. 493, f., iv. p. 144, e.) He was one of those writers who employed themselves in solving the difficulties met with in the ancient authors, and who were therefore called λυτικοί or ἐπιλυτικοί, in opposition to the ἐνστατικοί, who employed their ingenuity in proposing problems for others to solve. (Suid. *s. v.*; Ath. xi. p. 493, f.)

The following works of his are quoted: — 1. Περὶ Ἀλκμᾶνος (Ath. iii. p. 115, a., xiv. p. 646, a., p. 648, b.) 2. Περὶ τῶν ἐν Λακεδαίμονι θυσιῶν (Ath. xv. p. 674, a., p. 678, b.) 3. Ὁμοιότητες (Ath. xv. p. 690, e.) 4. A Chronography, entitled περὶ χρόνων (Ath. xiv. p. 635, f.) or χρονῶν ἀναγραφή (Clem. Alex. *Strom.* vol. i. p. 327, c.) One of his works, but we are not told which, contained information respecting the ancient Dorian Comedy of the Dicelistae and the Mimes. (Suid. *s. vv* Σωσίβιος, Δικηλιστῶν; Ath. xiv. p. 621). Besides the passages now referred to, there are several other quotations from his writings. (Fabric. *Bibl. Graec.* vol. vi. p. 379; Vossius, *de Hist. Graec.* pp. 136, 137, ed. Westermann; Clinton, *F. H.* vol. iii. p. 508.)

3. A grammarian, who lived under Claudius, and was the tutor of Britannicus. (Tacit. *Ann.* xi. 1.)

4. Respecting the supposed tragic poet of this name, see SOSITHEUS. [P. S.]

SOSI'BIUS (Σωσίβιος), an Athenian sculptor, known as the maker of a vase about two feet high, in the Louvre, adorned with eight figures in relief, of which two are those of Artemis and Hermes, and the remaining six represent a sacrifice. The two figures of divinities are in the archaic style, but the others display a freedom and grace, which has led Waagen to suppose it not improbable that the artist lived in the time of Pheidias. The architectural ornaments on the vase are quite in the style of that age. (Clarac, pl. 126, No. 332; Bouillon, iii. 79; Waagen, *Kunstwerke u. Künstler in Paris*, p. 101; Nagler, *Künstler-Lexicon*, *s. v. Sosibius.*) [P. S.]

SOSICLES (Σωσικλῆς), a Corinthian deputy, at that remarkable congress of the allies of Sparta, before which the Spartans laid their proposal for restoring Hippias to the tyranny of Athens. Sosicles remonstrated with indignant vehemence against the measure, and set forth the evils which Corinth had endured under the successive tyrannies of Cypselus and Periander. His appeal was successful with the allies, and the project was abandoned. (Herod. v. 92, 93.) [E. E.]

SO'SICLES (Σωσικλῆς), is mentioned by Fabricius, on the authority of Suidas and Eudocia, as a tragic poet of the time of Philip and Alexander the Great. It appears, however, from the best MSS. of Suidas, that the name is erroneously introduced, owing to the text of Suidas being misread by some of his copyists, as well as by Eudocia. According to the true reading of Suidas, Sosicles is simply mentioned as the father of the tragic poet Sosiphanes. (Suid. *s. v.* Σωσιφάνης, ed. Kuster; Eudoc. p. 384; Westermann, *Vitarum Script. Graec. Min.* p. 152, n. 65; Fabric. *Bibl. Graec.* vol. ii. p. 322.) [P. S.]

SO'SICLES (Σωσικλῆς), artists. 1. A sculptor of unknown age and country, whose name is found inscribed on a statue of an Amazon in the Capitoline Museum. (*Mus. Cap.* vol. iii. pl. 46.) The execution of the statue, we are told by Raoul Rochette, is very good, although the form of the letters of the inscription belongs to the later Roman empire,

The inscription is of the following form, ϹѠϹΙΚΛΗ, Ⓝ where the meaning of the sign Ⓝ below the name has never been satisfactorily explained.

We owe to the same writer the publication of a discovery by which the artist's name again appears. This is a plinth to which adhere the two feet and one leg of the statue of a man, which it once supported. The execution of these remaining portions is said by R. Rochette to correspond to that of the Amazon. The plinth bears the following inscription, in large characters, ϹѠϹΙΚΛ... The fragment was discovered at Tusculum, in 1842, in the course of the excavations undertaken by M. Canina, at the expense of the queen dowager of Sardinia; and it was to form (and now, we suppose, forms) a part of the collection of ancient marbles found at Tusculum, and preserved in the Villa della Rufinella. (R. Rochette, *Lettre à M. Schorn*, p. 403, 2d ed.)

2. Gem engraver. [SOSTHENES.] [P. S.]

SOSI'CRATES (Σωσικράτης), a vice-general of the Achaeans in their war against the Romans (B. C. 147), was the chief mover of the resolution, taken by an assembly held at Corinth, to endeavour to treat with Metellus; for which act, upon the arrival of Diaeus at Corinth, he was condemned to death; and, in the hope of extorting a confession from him, he was subjected to the severest tortures, under which he expired. This cruel deed so disgusted the people, that Diaeus did not venture to carry out his intention of putting to death the ambassadors who had been sent to Metellus. (Polyb. xl. 5; Thirlwall, *Hist. of Greece*, vol. viii. p. 451.) [P. S.]

SOSI'CRATES (Σωσικράτης), literary. 1. A comic poet, whose time is unknown. Pollux quotes twice from his play entitled Παρακαταθήκη (Poll. ix. 57, iv. 173; in both passages the name is corrupted; in the former into Ἱπποκράτης, in the latter into Κράτης; but in the latter passage a manuscript has Σωσικράτης). His Φιλάδελφοι also is cited by Athenaeus (xi. p. 474, a.); and there are some other quotations from unknown plays of his. (Ath. i. p. 31, e.; Stob. *Flor.* xxiii. 2; Maxim. Conf. p. 198, Gesner.) From the titles of his plays, Meineke thinks it more probable that he belonged to the New Comedy than to the Middle. (Meineke, *Frag. Com. Graec.* vol. i. pp. 498, 499, vol. iv. pp. 591, 592; Fabric. *Bibl. Graec.* vol. ii. p. 495.)

2. Of Rhodes, an historical writer, who is quoted by Diogenes Laërtius (ii. 84) as an authority for the statement, that Aristippus wrote nothing. It is therefore inferred, with much probability, that he is the same as the Sosicrates whose work upon the *Succession of the Philosophers* is quoted by Athenaeus (iv. p. 163, f, Σωσικράτης ἐν τρίτῳ φιλοσόφων διαδοχῆς). He also wrote a work on the history of Crete, Κρητικά, which is frequently quoted. (Strab. x. p. 474; Ath. vi. p. 261, e, *et alib.*) He flourished after Hermippus and before Apollodorus, and therefore between B. C. 200 and B. C. 128. (Clinton, *F. H.* vol. iii. p. 565.)

There appear to have been other writers of the name; such as Sosicrates Phanagorites, whose Ἠοῖαι is quoted by Athenaeus (xiii. p. 590, b.); and a certain Sosicrates quoted by Fulgentius Planciades (*s. v. Nefrendes*). The passage of a Sosicrates of Cyzicus, cited by Fulgentius (*Myth.* ii. 13), is evidently copied from a quotation made by Diogenes Laërtius from the *Succession of Philosophers*. The name is sometimes confounded with *Socrates*. (Vossius, *de Hist. Graec.* p. 500, ed. Westermann; Fabric. *Bibl. Graec.* vol. ii. p. 873, vol. vi. p. 138.) [P. S.]

SOSI'GENES (Σωσιγένης). 1. An officer who commanded the Phoenician fleet, which had been assembled by Eumenes to make head against his rivals in B. C. 318. The fleet had arrived at Rhosus, where it was detained by contrary winds, when that of Antigonus suddenly arrived, adorned with garlands and other triumphal ornaments, from its recent victory at the Hellespont. Sosigenes himself was on shore, and was unable to restrain the crews, who immediately declared in favour of Antigonus, and joined the hostile fleet. (Polyaen. iv. 6. § 9.)

2. (Perhaps identical with the preceding.) A friend of Demetrius Poliorcetes, who was one of the few that still remained with him in his retreat and wanderings after his last defeat by Seleucus, B. C. 286. He had preserved 400 pieces of gold, which he now offered to Demetrius as a last resource, and with this supply the king endeavoured to reach the coast, but was intercepted by the detachments of Seleucus, and compelled to surrender at discretion. (Plut. *Demetr.* 49.)

3. A Rhodian by birth, but who appears to have held a magistracy among the Achaeans, whom he persuaded to pass a decree abolishing all the honours which had been paid to Eumenes, king of Pergamus. (Polyb. xxviii. 7; and Schweigh. *ad loc.*) [E. H. B.]

SOSI'GENES (Σωσιγένης), the peripatetic, the astronomer employed by Julius Caesar to superintend the correction of the calendar (B. C. 46), is called an Egyptian, but may be supposed to have been an Alexandrian Greek. With the exception of certain allusions to him by name, which simply confirm the fact that he was considered a skilful astronomer, nothing can be found concerning him. The most definite of them is that of Simplicius, who says he wrote on astronomy. A sentence of Pliny (*H. N.* ii. 8) is interpreted by Weidler as implying that Sosigenes maintained the motion of Mercury round the sun. Riccioli and others represent that he remained at Rome until the time of Augustus, and aided in the final establishment of the calendar according to the intention of Julius. But it must be clear that if Sosigenes had remained at Rome, the Augustan correction never could have been needed: the leap-year would never have been made a triennial intercalation under the eye of the astronomer himself. Nevertheless, Pliny (*H. N.* xviii. 25) mentions the Augustan correction, most probably, as if it had been a correction of the theory of the calendar, arising out of the further investigations of Sosigenes himself: his words are "ea ipsa ratio postea comperto errore correcta est, ita ut duodecim annis continuis non intercalaretur .... et Sosigenes ipse *tribus commentationibus, quanquam diligentior esset ceteris, non cessavit tamen addubitare, ipse semet corrigendo.*" According to our view of this passage the *tres commentationes* are of the three occasions on which, during the time of Augustus, an intercalation had to be omitted: Pliny seems to make each of them a separate interference of Sosigenes (whom he may seem to keep alive at Rome for the purpose) for the correction of his period. And Weidler, in

doing honour to the astronomer for his candour and caution, seems to follow Pliny. (Fabric. *Bibl. Graec.* vol. iv. p. 34; Weidler, *Histor. Astron.* p. 151.) [A. De M.]

SOSI'NUS (Σωσῖνος), of Gortyna, in Crete, an artist or artificer, whose name is known by his sepulchral monument, on which he is designated χαλκόττης, a term which has been explained in different ways. By comparing what little can be gathered respecting the word itself with the bas-relief on the monument, Böckh and Raoul-Rochette have come to the conclusion, that the word signifies a maker of bronze shields. The monument, which is in the Museum of the Louvre, has been engraved by Bouillon (*Mus. des Antiq.* vol. iii. *Cippes*, i. 3), and the inscription is published by Böckh (*Corp. Inscr.* No. 837). (R. Rochette, *Lettre à Schorn*, pp. 405, 406, 2d ed.; comp. Welcker, *Sylloge*, No. 3, pp. 5—7.) [P. S.]

SOSI'PATER (Σωσίπατρος). 1. An Athenian comic poet, of the New, and perhaps also of the Middle Comedy. He is only mentioned by Athenaeus (ix. p. 378, f.), who quotes a very long passage from his Καταψευδόμενος, in which mention is made of the cook Chariades, to whom the comic poet Euphron refers as being dead. (Ath. ix. p. 379, c.) Hence it is inferred that Sosipater flourished shortly before Euphron. (Meineke, *Fragm. Com. Graec.* vol. i. p. 477, vol. iv. pp. 482—485; Fabric. *Bibl. Graec.* vol. ii. p. 495.)

2. Three epigrams are found in the Greek Anthology under the name of Sosipater; but this is merely through an error of Salmasius. The epigrams ought properly to be assigned to Dioscorides. (Fabric. *Bibl. Graec.* vol. iv. p. 495; Brunck, *Anal.* vol. i. p. 504; Jacobs, *Anth. Graec.* vol. i. p. 255, vol. vii. pp. 371 406, vol. xii. p. 451, vol. xiii. p. 955.) [P. S.]

SOSI'PATER and ZENON, of Soli, statuaries, known by an inscription found at Lindos as having made one of the bronze statues of the ἱερατεύσαντες of Athena Lindia and Zeus Polieus. There is some doubt as to the meaning of the term ἱερατεύσαντες. Ross translates it *priests*, R. Rochette understands it as equivalent to the *sacrificantes* of Pliny (*H. N.* xxxiv. 8. s. 19. § 34), and Welcker translates it *ex-priests*. (Ross, *Rhein. Mus.* 1846—1847, vol. iv. p. 168; Welcker, *Rhein. Mus.* 1848—1849, vol. vi. pp. 382, 385.) [P. S.]

SOSI'PHANES (Σωσιφάνης), one of the ambassadors whom Antiochus Epiphanes sent to Rome when he engaged in his war against Egypt for Coele-Syria. (Polyb. xxviii. 1, 18.) [P. S.]

SOSI'PHANES (Σωσιφάνης), the son of Sosicles, of Syracuse, a tragic poet, who, according to Suidas, exhibited seventy-three dramas, and obtained seven victories; was one of the seven tragedians who were called the Tragic Pleiad; was born at the end of the reign of Philip, or, as others said, in that of Alexander; and died in the 121st or 124th Olympiad (adopting Clinton's correction ρκά and ρκδ, for ριέ and ριδ,); while others stated that he flourished at one or the other of those dates. (Suid. *s. v.*) Clinton proposes to reduce these statements into a consistent form in the following manner: Sosiphanes was born in the reign of Philip, or in that of Alexander, between B. C. 340 and B. C. 330, and exhibited tragedy in the times of the Pleiad, Ol. 121 (B. C. 296) or Ol. 124 (B. C. 284). He is placed among the poets of the Pleiad by a scholiast on Hephaestion (p. 185), as well as by Suidas; but, in the other three lists, the name of Aeantides appears instead of Sosiphanes. If the latter really belonged to the Tragic Pleiad, he must have been the oldest of the seven poets in it.

Of the seventy-three plays of Sosiphanes, the only remains are one title, Μελέαγρος, and a very few lines from it and other plays. (Fabric. *Bibl. Graec.* vol. ii. pp. 318, 322; Clinton, *F. H.* vol. iii. *s. aa.* 278, 259, pp. 502, 504; Welcker, *Griech. Tragöd.* p. 1266; Wagner, *Frag. Trag. Graec* in Didot's *Bibliotheca*, p. 157.) [P. S.]

SOSI'POLIS (Σωσίπολις), i. e. the saviour of the state, was the name of a hero among the Eleans, who was represented as a boy wearing a military cloak, and carrying the horn of Amalthea in his hand. He had a sanctuary in common with Eileithyia at the foot of the hill of Cronos at Olympia, and no one was allowed to approach his altar except the priestess, and even she only with her head covered. Oaths in which he was called upon were considered to be particularly solemn and binding. The origin of his worship is thus related:—Once when the Arcadians had invaded Elis and the Eleans had marched out to meet them, there appeared among the Eleans a woman with a boy at her breast and declaring that after she had given birth to the child she had been called upon by a vision in a dream, to offer the child as a champion to the Eleans. The commanders of the Eleans believing the assertion, placed the child naked before their ranks, and when the Arcadians began the attack, the child was metamorphosed into a serpent. Hereupon the Arcadians fled in dismay, and the Eleans pursuing them gained the victory. The Eleans hence called their saviour Sosipolis, and on the spot where he had disappeared in the form of a snake they built a sanctuary to him and his supposed mother Eileithyia. (Paus. vi. 20. § 2, iii. 25. § 4.) [L. S.]

SOSIPPUS (Σώσιππος), a supposed comic poet of the New Comedy, the only mention of whom is in the following passage of Athenaeus (iv. p. 133, f.), Δίφιλος δὲ ἢ Σώσιππος ἐν Ἀπολιπούσῃ, where, since the name of Sosippus does not occur elsewhere, Meineke proposes to read Ποσείδιππος, adding, however, "*quamquam ejusmodi conjecturis nihil incertius.*" *Sosippus* is the title of a comedy of Anaxandrides, which may perhaps account for the mention of the name as that of a comic poet; such mistakes are frequent. (Meineke, *Hist. Crit. Com. Graec.* pp. 373, 453.) [P. S.]

SOSIS (Σῶσις). 1. A Syracusan, who joined the expedition of the younger Cyrus with 300 mercenaries. (Xen. *Anab.* i. 2. § 9).

2. A Syracusan, who endeavoured to excite a popular sedition against Dion during the period when the latter having made himself master of Syracuse was besieging Dionysius in the island citadel. Sosis had purposely wounded himself, and pretended to have received these injuries from emissaries of Dion, but the fraud was discovered, and Sosis, in consequence, was put to death by the indignant populace. (Plut. *Dion.* 34, 35).

3. A Syracusan, originally a man of ignoble birth, and a brazier by trade (Liv. xxvi. 30), was one of the conspirators who assassinated Hieronymus at Leontini, B. C. 215. [HIERONYMUS]. After that event, Sosis and Theodotus (another of the conspirators) hastened immediately to Syracuse, where they roused the people to arms, and made

themselves masters of the city with the exception of the citadel, in which Andranodorus, the governor left there by Hieronymus, had fortified himself. The next day an assembly of the people was held, in which Sosis and Theodotus were among those chosen as generals or praetors, and Andranodorus was soon after induced to surrender the citadel. (Liv. xxiv. 21—23). Shortly after, he was appointed, together with Deinomenes, to command the army sent to the relief of Leontini, but arriving too late to save that city, which had already fallen into the power of Marcellus, they turned their arms against the traitors Hippocrates and Epicydes, who had taken refuge at Herbessus. Their object was, however, again frustrated by the mutiny of their mercenary troops, who declared in favour of the two Carthaginians, and the latter, following up their advantage, quickly made themselves masters of Syracuse itself. (Id. *ib.* 30—32.) Sosis on this occasion escaped the fate of most of his colleagues, and fled for refuge to the camp of Marcellus, with whom he continued throughout the long-protracted siege of his native city. In the course of these operations he rendered important assistance to the Roman general by carrying on negotiations with the Syracusan officers, and by leading the party which effected the surprise of the Epipolae. For these services he was rewarded by a conspicuous place in the ovation of Marcellus, B. C. 211, besides obtaining the privileges of a Roman citizen and an extensive grant of lands in the Syracusan territory. (Id. xxv. 25, xxvi. 21, 30.). [E. H. B.]

SOSIS (Σῶσις), a Sicilian medallist, whose name appears, in the abbreviated form ΣΩΣ, on the front of the diadem of a female head, which is the type of a small Syracusan medallion; and also in full, ΣΩΣΙΣ, on a medal of Gelon II. in the Pembroke cabinet. The admission of this name into the list of ancient artists is, however, a matter of controversy. (R. Rochette, *Lettre à M. Schorn*, pp. 96, 97.) [P. S.]

SOSI'STRATUS (Σωσίστρατος). 1. A Syracusan, who shared with Heracleides in the chief direction of the affairs of his native country, a few years previous to the elevation of Agathocles. The account given by Diodorus of the steps by which they had raised themselves to power is lost, but that author tells us in general terms that they were men accustomed to treachery, bloodshed, and every species of crime. (Diod. xix. 3, and Wesseling, *ad loc.*) We find them both holding the joint command of an expedition sent by the Syracusans to assist the Crotoniats against the Bruttians, as well as of a subsequent armament which laid siege to Rhegium; but Sosistratus appears to have held the first place, and we soon after find him spoken of as having raised himself to the rank of tyrant or absolute ruler of Syracuse. The revolution, by which he effected this, appears to have been connected with a victory of the oligarchical party in the city, but their triumph was of short duration, and Sosistratus himself was soon after expelled from Syracuse together with 600 of the leading men of the aristocratical party. War now arose between the democratic party, who remained in possession of Syracuse, and the exiles, in which the latter, supported by assistance from the Carthaginians, were not only able to maintain their ground, but, after many vicissitudes of fortune, procured their recal to their native city. It is doubtful whether Sosistratus himself was included in the accommodation which appears to have reinstated the oligarchy in the chief power, as his name does not occur in the revolutions which followed, and which ended in the elevation of Agathocles, B. C. 317. (Diod. xix. 3—5.) At a subsequent period however (B. C. 314) we find him mentioned as one of the most active and able of the Syracusan exiles assembled at Agrigentum, who from thence carried on war against Agathocles; and the prominent place which he occupied at this time directed against him the especial enmity of the Spartan Acrotatus, who in consequence contrived to remove him by assassination. (Diod. xix. 71.) It is singular that Polyaenus (v. 37) seems to represent Sosistratus as acquiring the sovereign power *after* Agathocles, instead of before him: but the circumstances related by him are wholly irreconcilable with the narrative of Diodorus. (Compare also Trog. Pomp. Prol. xxi.)

2. A Syracusan who, together with THOENON or THYNION, for a time held the supreme power in his native city, during the interval of confusion which preceded the arrival of Pyrrhus. After the expulsion of Hicetas (about B. C. 279), Thynion alone is mentioned as succeeding him in the chief direction of affairs, but we soon after find Sosistratus dividing with him the power. Our imperfect accounts however give us very little idea of the real state of affairs. It appears that Sosistratus and Thynion both relied upon the support of foreign mercenaries: and were engaged in civil war with one another, in which the former had the advantage, and occupied the city of Syracuse, while Thynion fortified himself in the island citadel. Sosistratus was also master of Agrigentum and not less than thirty other cities, and found himself at the head of a force of 10,000 troops, so that he would probably have crushed his rival, had it not been for the arrival of the Carthaginians, who laid siege to Syracuse both by sea and land. Thus oppressed at once by civil dissensions and external enemies, both parties implored the assistance of Pyrrhus, and on his arrival Sosistratus surrendered the city into his hands, and Thynion the citadel. A reconciliation was now effected between the rivals, who thenceforth supported Pyrrhus with their joint efforts; and Sosistratus placed all the cities and troops at his disposal in the hands of the king, while he assisted him in recovering Agrigentum, which had fallen into the hands of the Carthaginians. For these services however, he met with no gratitude; the arrogance of Pyrrhus having alienated the minds of all the Sicilians and rendered the king in return suspicious of all the leading men among them, he took an opportunity to put Thynion to death, and Sosistratus narrowly escaped sharing the same fate. His name is not again mentioned. (Diod. xxii. *Exc. Hoeschel.* p. 495—497; Dion. Hal. *Exc.* xix. 6—8, pp. 2360—2362, ed Reiske; Plut. *Pyrrh.* 23.)

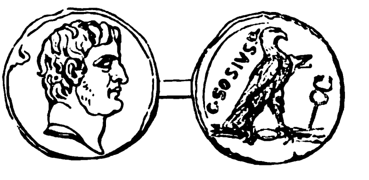
The name is written Sostratus in many manuscripts and editions, but the form Sosistratus appears to be the more correct. [E. H. B.]

SOSI'THEUS (Σωσίθεος), of Syracuse or Athens, or rather, according to Suidas, of Alexandreia in the Troad, was a distinguished tragic poet, one of the Tragic Pleiad, and the antagonist of the tragic poet Homer: he flourished about Ol. 124 (B. C. 284); and wrote both in poetry and in prose. (Suid. *s. v.*) He is also mentioned among the

poets of the Pleiad in all the lists except that of Tzetzes.

The remains of his works consist of two lines from his Ἄθλιος (Stob. *Serm.* li. 23), and a considerable fragment of twenty-four lines from his Δάφνις or Λιτυέρσας, which appears to have been a drama pastoral in its scene, and in its form and character very similar to the old satyric dramas of the Attic tragedians. (Schol. *ap.* Casaub. *ad Theocr.* c. 12; comp. Ath. x. p. 415, b; Tzetz. *Chil.* ii. 595; Schol. *ad Theocr.* x. 41.) By some of the above authorities the name *Sosibius* is wrongly given instead of *Sositheus*. Another error, into which some writers have been led by the character of the Δάφνις of Sositheus, is that of making him a comic poet. (Fabric. *Bibl. Graec.* vol. ii. pp. 322, 323, comp. p. 495; Clinton, *F. H.* vol. iii. *s. aa.* 278, 259, pp. 501, 502; Welcker, *Griech. Trag.* p. 1052; Wagner, *Frag. Trag. Graec.* in Didot's *Bibliotheca*, pp. 149—152.) [P. S.]

SO'SIUS. 1. C. Sosius, was quaestor of M'. Lepidus, consul B. C. 66. He was praetor in B. C. 49, on the breaking out of the civil war, and, like most of the other magistrates of that year, belonged to the Pompeian party. He did not, however, remain with this party long; for instead of going to Brundusium to cross the sea with Pompey, he returned to Rome with Lupus and openly united himself to Caesar (Cic. *ad Att.* viii. 6, ix. 1). After the death of Caesar he followed the fortunes of Antony, whom he accompanied to the East, and by whom he was appointed in B. C. 38 governor of Syria and Cilicia in the place of Ventidius. Like his predecessor in the government, he carried on the military operations in his province with great success. He was commanded by Antony to give vigorous support to Herod against Antigonus, the representative of the Asmonaean line of princes, who was in possession of Jerusalem, and had hitherto successfully resisted the efforts of Herod to subdue him. Sosius obtained possession of the island and town of Aradus off the coast of Phoenicia, towards the end of B. C. 38. In the following year, B. C. 37, he advanced against Jerusalem along with Herod, and after hard fighting became master of the city, and placed Herod upon the throne. (Dion Cass. xlix. 22; Joseph. *Ant.* xiv. 15, 16, *B. J.* i. 17—18; Tac. *Hist.* v. 9; Plut. *Ant.* 34.) [HERODES.] In return for these services, Antony obtained for Sosius the honour of a triumph in B. C. 34, and the consulship along with Cn. Domitius Ahenobarbus in B. C. 32. In the latter year the quarrels and misunderstandings between Octavian and Antony broke out into open hostilities. Sosius warmly espoused the cause of his patron, and in an assembly of the senate on the 1st of January ventured to attack Octavian, and uphold the cause of Antony. Octavian was absent from Rome at the time, and on his return to the city Sosius found it necessary to quit Italy and betake himself to Antony. In the following year, B. C. 31, he commanded a squadron of Antony's fleet; and during the absence of Agrippa, who had the supreme command of the fleet of Octavian, he attacked the squadron of L. Arruntius and put it to flight; but while engaged in the pursuit, he fell in with M. Agrippa, who wrested the victory from him, killed his ally Tarcondimotus, the king of Cilicia, and compelled Sosius himself to seek safety in flight. It is erroneously stated by Dion Cassius (l. 14) that Sosius fell in this engagement. In the decisive battle of Actium, Sosius commanded the left wing. He escaped from the battle and fled to a place of concealment, but was detected and brought to Octavian. The conqueror pardoned him, however, at the intercession of L. Arruntius (Suet. *Aug.* 17; Appian. *B. C.* v. 73; Dion Cass. xlix. 41, l. 2, 14, li. 2, lvi. 38; Vell. Pat. ii. 85, 86). There are several coins of this C. Sosius extant. The specimen annexed has on the obverse the head of Antony, and on the reverse an eagle standing on a thunderbolt, with a caduceus before it, and the legend C. SOSIVS Q. (Eckhel, vol. v. p. 314.)



COIN OF C. SOSIUS.

2. SOSII, the name of two brothers, booksellers at Rome in the time of Horace (*Ep.* i. 20. 2, *Art. Poët.* 345). They were probably freedmen, perhaps of the Sosius mentioned above.

SO'SIUS FALCO. [FALCO.]

SO'SIUS PAPPUS, was honoured with a statue by Trajan, and is mentioned among the friends of Hadrian. (Dion Cass. lxviii. 16; Spartian. *Hadr.* 4.)

SO'SIUS SENE'CIO. [SENECIO.]

SOSIUS, an artist, whose name is given by Müller (*Archäol.* § 308, n. 4) on the authority of a passage in Pliny (*H. N.* xiii. 5. s. 11). "*Cedrinus est Romae in delubro Apollo Sosianus, Seleucia advectus*;" but it cannot be pronounced with certainty, from this passage, whether the artist's name was Sosius, which is only found as a Roman name, or *Sosias*, *Sosis*, or *Sosus*, all three of which are genuine Greek names. (See Pape, *Wörterbuch d. Griech. Eigennamen.*) Nothing is known of the artist's age; for it by no means follows necessarily from the statue being of wood, that he lived at a very early period. Statues of divinities were frequently made out of the finer and more durable woods, at every period of Greek art. (Siebelis, *ad Paus.* v. 17. § 2; *Amalthea*, vol. ii. p. 259.) [P. S.]

SO'SPITA, that is, the "saving goddess," was a surname of Juno at Lanuvium and at Rome, in both of which places she had a temple. Her worship was very ancient in Latium and was transplanted from Lanuvium to Rome. (Cic. *De Nat. Deor.* i. 29, *De Div.* i. 2; Liv. viii. 14, xxiv. 10, xxvii. 3, xxix. 14, xxxi. 12, xxxii. 30, xl. 19; Ov. *Fast.* ii. 56; Sil. Ital. viii. 362, xiii. 346.) The name is connected with the verb σώζειν, but the ancient Romans called her Sispita, and so her name appears in inscriptions, just as Jupiter also is called Sispes instead of Sospes. (Fest. p. 343, ed. Müller.) [L. S.]

SO'STHENES (Σωσθένης), a Macedonian officer of noble birth, but unconnected with the royal family, who obtained the supreme direction of affairs during the period of confusion which followed the invasion of the Gauls. After the death of Ptolemy Ceraunus (B. C. 280), and the short-lived sovereignty of his brother Meleager,

Antipater, a nephew of Cassander, was placed on the throne, but his incapacity became speedily apparent, and the times being such as to require an efficient military leader, he was set aside after a reign of only 45 days, and Sosthenes assumed the command of the army, though without the title of king. His arms were at first crowned with success: he defeated the division of the Gauls under Belgius, and for a time cleared Macedonia of the barbarians, but was in his turn defeated by Brennus, and compelled to shut up his troops within the walls of the fortresses. Brennus, however, now turned his arms against Greece. Macedonia became again free, and Sosthenes retained the administration of affairs during the space of nearly two years. Such at least is the statement of Porphyry, but the chronology of these events is extremely obscure. Sosthenes is included by the chronologers among the kings of Macedonia; but it is very doubtful whether he ever assumed the royal title, which he had at first expressly refused. (Justin. xxiv. 5, 6; Porphyr. *ap. Euseb. Arm.* vol. i. pp. 156, 157, 162.) [E. H. B.]

SO'STHENES (Σωσθένης), of Cnidus, wrote a work on Iberia, of which Plutarch quotes the thirteenth book. (Plut. *de Fluv.* cc. 16, 17; Vossius, *de Hist. Graecis*, p. 500, ed. Westermann.)

SO'STHENES (Σωσθένης), a gem-engraver, for the above form, first suggested by Visconti, seems to be most probably the correct mode of reading the inscription on a celebrated gem, which others have read *Sosicles* or *Sosocles*. This is one of the many examples of the confusion of Greek names beginning in *So*. The Gem is an intaglio, representing a Gorgon's head, in that beautiful style which did not prevail until after the time of Praxiteles. (Stosch, pl. 65; Bracci, pl. 109; *Mus. Borb.* vol. iv. pl. 39; Eckhel, *Pierres grav.* 31; Lippert, *Daktyliothek*, i. ii. 70—77; R. Rochette, *Lettre à M. Schorn*, pp. 154, 155, 2d ed.) [P. S.]

SO'STRATUS (Σώστρατος), a youth beloved by Hercules, to whom funeral sacrifices were offered in Achaia, and whose tomb was shown in the neighbourhood of the town of Dyme. (Paus. vii. 17. § 4.) [L. S.]

SO'STRATUS (Σώστρατος). 1. An Aeginetan, son of Laodamas, is alluded to by Herodotus as having made the greatest profits ever realized by a single commercial voyage, but unfortunately the period and other circumstances of this successful enterprise are wholly unknown to us. (Herod. iv. 152.)

2. A Syracusan. [SOSISTRATUS, No. 2.]

3. Son of Amyntas, a noble Macedonian youth, in the service of Alexander the Great; was one of those implicated in the conspiracy of the pages against that monarch, for which he was put to death together with his friend and associate Hermolaus. [HERMOLAUS.]

4. A citizen of Chalcedon, who became a courtier of the Gaulish king Cavarus, and is accused of having corrupted the naturally good disposition of that chieftain by his flatteries. (Polyb. *ap. Athen.* vi. p. 252, c.)

5. A flute-player and parasite, who enjoyed a high place in the favour of Antiochus II. king of Syria. His sons were admitted by that monarch among his body-guards. (Athen. i. p. 19, a. vi. p. 244, f.)

6. Father of Deinarchus the Athenian orator, called by some writers Socrates. [E. H. B.]

SO'STRATUS, literary. 1. A grammarian who lived in the time of Augustus. He was a native of Nysa, and a son of Aristodemus, who was an old man when Strabo was young (Strabo, xiv. p. 560).

2. A native of Phanagoreia (Steph. Byz. *s. v.* Μυκάλη).

We have no means of deciding whether it is to either of these, or to some different author, that the following works are to be ascribed:— 1. A work on Etruscan history (Τυρρηνικά, Plut. *Parall. Min.* c. 28; Stob. *Floril.* lxiv. 35). 2. A work on animals (Athen. vii. pp. 303, b., 312, e.; Aelian. *Hist. An.* v. 27, vi. 51). 3. A work on legendary history (Μυθικὴ ἀγωγή, Stob. *l. c.* c. 19). 4. A treatise on hunting (κυνηγητικά, Stob. *l. c.* lxiv. 33). 5. A work on Thrace (Θρακικά, Stob. *l. c.* vii. 66). 6. A treatise on rivers (Plut. *de Fluv.* c. 2; Vossius, *de Hist. Graec.* p. 227, ed. Westermann.) [C. P. M.]

SO'STRATUS (Σώστρατος), the name of three members of the family of the Asclepiadae. 1. The third in descent from Aesculapius, the son of Hippolochus I., and the father of Dardanus, who may be supposed to have lived in the eleventh century B. C. (Jo. Tzetzes, *Chil.* vii. Hist. 155, in Fabric. *Bibl. Gr.* vol. xii. p. 680, ed. vet.)

2. The eighth in descent from Aesculapius, the son of Theodorus I., and the father of king Crisamis II., who lived perhaps in the eighth and seventh centuries B. C. (Id. *ibid.*)

3. The twelfth in descent from Aesculapius, the son of Theodorus II., and the father of Nebrus, who lived in the seventh century B. C. (Id. *ibid.*; Poeti *Epist. ad Artax.* ap. Hippocr. *Opera*, vol. iii. p. 770.)

4. A surgeon of Alexandria, mentioned in terms of praise by Celsus (*De Med.* vii. praef. p. 137), who may be conjectured (from the names of his apparent contemporaries) to have lived in the third century B. C. (See also Cels. vii. 4, 14, pp. 139, 151.) Sprengel says he was a celebrated lithotomist, but of this there is no evidence. He appears to have given some attention to the subject of bandages (Galen, *De Fasc.* c. 102, 103, vol. xviii. pt. i. p. 823; Nicetas, cc. 469, 482, 484), and is probably the same person who wrote some zoological works, which are quoted by several ancient authors, but are not now extant. (Aelian, *De Nat. Anim.* v. 27, vi. 51; Schol. Nicand. *Ther.* vv. 565, 747, 760, 764; Schol. Theocr. *Id.* i. 115 *; Athen. *Deipn.* vii. 66, 90, pp. 303, 312.) See also Galen, *De Antid.* ii. 14. vol. xiv. p. 184; and Gariopontus, *De Febr.* c. 7. (Sprengel's *Gesch. der Arzneik.* ed. 1846.) [W. A. G.]

SO'STRATUS (Σώστρατος), artists. There are at least four, if not five, Grecian artists mentioned, of this name, who have been frequently confounded with one another, but whom Thiersch has distinguished with much skill and, for the most part, correctly. (*Epochen d. bild. Kunst.*, pp. 278, 282, foll.)

1. A statuary in bronze, the sister's son of Pythagoras of Rhegium, and his disciple, flourished about Ol. 89, B. C. 424. (Plin. *N. H.* xxxiv. 8. s. 19. § 5.) None of his works are mentioned.

2. Of Chios, the instructor of Pantias, and

* In this passage (as Dr. Rosenbaum, the editor of the new edition of Sprengel's History, remarks) for Σώπατρος we should read Σώστρατος.

therefore the sixth in that series of seven artists, of whom Aristocles of Sicyon was the first, and Pantias the last. (Paus. vi. 9. § 1; comp. ARISTOCLES). There is some difficulty in fixing the times of these artists; but, on the whole, the most probable date for Sostratus is that assigned to him by Müller, namely, about Ol. 95, B. C. 400. Pausanias (*l. c.*) only mentions his name, saying nothing of any of his works; but Polybius (iv. 78) informs us that Sostratus, in conjunction with Hecatodorus, made a bronze statue of Athena, which was dedicated at Aliphera in Arcadia. The name of *Hecatodorus* does not occur elsewhere; but Pausanias (viii. 26. § 4. s. 7) mentions this same statue as the work of *Hypatodorus*, an artist who flourished between Ol. 90 and Ol. 102, and whose name might easily be corrupted into *Hecatodorus*. Pausanias does not mention Sostratus in connection with Hypatodorus; and Polybius does not identify him with the teacher of Pantias; but, from a comparison of the two passages with the one first quoted from Pausanias, the inference is at least probable that they refer to the same artist.

3. A statuary in bronze, whom Pliny mentions as a contemporary of Lysippus, at Ol. 114, B. C. 323, the date of Alexander's death. (*H. N.* xxxiv. 8. s. 19). Even if we make all allowance for Pliny's practice of grouping together, at some marked historical epoch, artists who were only partially contemporary, we can hardly suppose this Sostratus to have been the same person as the preceding. But, on the other hand, considering how frequently different branches of art were cultivated by the same person, there is much probability in Thiersch's conjecture, that he was identical with the following.

4. The son of Dexiphanes, of Cnidus, was one of the great architects who flourished during and after the life of Alexander the Great. He built for Ptolemy I., the son of Lagus, at the expense of 800 talents, the celebrated Pharos of Alexandria, in connection with which we have one of the numerous examples recorded of the contrivances to which artists have resorted to obtain their share of the posthumous fame which their patrons desired to monopolize. It is related that Sostratus, not being allowed by Ptolemy to inscribe his own name upon his work, resorted to the artifice of secretly carving his name in deep letters in a stone of the building, which he then covered with a softer material, on which he inscribed the name of the king. In this case, however, the story appears to be an invention; for Pliny expressly mentions it as an instance of the magnanimity of Ptolemy, that he permitted the name of the architect to be inscribed upon the building. (Plin. *H. N.* xxxvi. 12. s. 18; Strab. xvii. p. 791; Suid. and Steph. Byz. *s. v.* Φάρος; Lucian. *de Conscrib. Hist.* 62, vol. ii. p. 69). The architect also embellished his native city, Cnidus, with a work which was one of the wonders of ancient architecture, namely, a portico, or colonnade, supporting a terrace, which served as a promenade, and which Pliny (*l. c.*) calls *pensilis ambulatio*. This phrase, taken in connection with Lucian's mention of the work in the plural number (*στοάς*), suggests the idea that the edifice of Sostratus was a continuous series of porticoes surrounding an enclosed space, perhaps the Agora of the city. Pliny further informs us that Sostratus was the first who erected a building of this kind. (Plin. *l. c.*; Lucian. *Amor.* 11, vol. ii. p. 408; Orelli, *ad Philon. Byz. de Sept. Mirac.* 1, p. 73; Hirt, *Gesch. d. Baukunst*, vol. ii. p. 160; R. Rochette, *Lettre à M. Schorn*, p. 406, 2d ed.)

5. An engraver of precious stones, whose name appears on several very beautiful cameos and intaglios, which are enumerated by Raoul-Rochette (*Lettre à M. Schorn*, pp. 155, 156, 2d ed.). The form CΩΤΡΑΤΟC, which occurs on some of these stones, is evidently the same name; but we are not quite prepared to assert, with Raoul-Rochette, that "the reading, which is not Greek, could only proceed from the inadvertence of the artist." It may be so, but it may also be that Σώτρατος was a softened pronunciation of the name.

The explanation suggested by Winckelmann, in his account of the gems of Baron Stosch, — that the form Σώτρατος occurs only on gems of later workmanship, the engraver of which, it is presumed, wished to pass them off as works of Sostratus, but was careless in the execution of his forgery — appears, according to the testimony of R. Rochette, to be negatived by the existence of works which are evidently of genuine antiquity, and which bear the name in that form.

6. To the above artists, whom various writers notice, must still be added one more, a medallist, whose name appears in full on some coins of Tarentum, and to whom, therefore, Raoul-Rochette appears very likely to be correct in ascribing other medals of Tarentum, and of Thurium, which are inscribed with the abbreviations ΣΩ and ΣΩΣ, although from the frequency of names beginning with this syllable, especially among the Greeks of Southern Italy, it is impossible to be quite sure that he is right. (R. Rochette, *Lettre à M. Schorn*, p. 97.) [P. S.]

SOSUS (Σῶσος), artists. 1. Of Pergamus, a worker in mosaic, and, according to Pliny, the most celebrated of all who practised that art. He made the pavement of a room at Pergamus, on which he imitated, by means of little coloured pebbles, the floor of an unswept room after a banquet, whence it was called ἀσάρωτος οἶκος. The fragments of the meal, which had fallen to the floor, were exactly represented, and in the centre was a *cantharus*, with a dove drinking out of it, the shadow of whose head was seen on the water in the vessel, and other doves were sunning themselves on the edge of the cantharus. (Plin. *H. N.* xxxvi. 25. s. 60). An imperfect copy of the central part of this mosaic (at first mistaken for the original), was found in Hadrian's Villa at Tivoli, in 1737 (*Mus. Capitol.* iv. 69), and a more perfect copy was found at Naples in 1833. (Müller, *Archäol. d. Kunst*, § 163, n. 6. § 322, n. 4, ed. Welcker.) One or two other mosaics have been supposed by some antiquaries to be copies from works by Sosus, but on grounds entirely conjectural. (See Nagler, *Künstler Lexicon*, *s. v.*)

We have no information respecting the artist's age or country, but it is clear that he must have lived during or after the decline of painting, which followed the Alexandrian period, when the art had degenerated to an ornament of luxury, when homely and even grotesque subjects were greatly admired (comp. PYREICUS), and when the elaborate imitation of minute details was prized above every other quality.

2. A medallist, whose name appears in very fine characters on the prow of the vessel carrying the heroine Histiaea, which is the ordinary type of the

numerous coins of Histiaea in Euboea. Raoul Rochette remarks, that it is very curious to find the artist's name thus engraved on one of a class which are perhaps the most abundant of any of the Greek medals, and that, too, in a part of Greece which had before furnished no other example of such an usage. (R. Rochette, *Lettre à M. Schorn*, p. 97, 2d ed.) [P. S.]

SO'TADES (Σωτάδης). 1. An Athenian comic poet of the Middle Comedy (Suid. *s. v.*), of whose plays we have the two following titles, Ἐγκλειόμεναι or Ἐγκλειόμενοι (Ath. vii. p. 293, a.; Antiatt. p. 102), and Παραλυτρούμενος (Ath. ix. p. 368, a.) Both these are erroneously ascribed by Suidas and Eudocia to the more celebrated poet of Maroneia, with whom, indeed, the comic poet was so frequently confounded, even in ancient times, that Athenaeus (vii. p. 293, a.) expressly distinguishes them from one another. (Fabric. *Bibl. Graec.* vol. ii. p. 495; Meineke, *Frag. Com. Graec.* vol. i. p. 426, vol. iii. p. 585.)

2. A native of Maroneia in Thrace (or, according to others, of Crete, but he is generally called Μαρωνείτης), flourished at Alexandria about B. C. 280. He wrote lascivious poems, called φλύακες or κίναιδοι, in the Ionic dialect, whence they were also called Ἰωνικοὶ λόγοι. (Suid. *s. v.*; Ath. xiv. p. 620, e.) They were also called Σωτάδεια ᾄσματα. (Socrat. *H. E.* i. 9.) As other examples of this species of composition, Athenaeus and Suidas mention the works of Alexander the Aetolian, Pyres (or Pyrrhus) the Milesian, Alexas, Theodorus, Timocharidas and Xenarchus. Strabo (xiv. p. 648) ascribes the beginning of this species to Sotades, who, as well as his successor, Alexander the Aetolian, wrote in prose, while Lysis and Simus wrote in metre; but there is some error in this statement, for we have express information respecting the kind of metre which Sotades employed. It would seem that Sotades carried his lascivious and abusive satire to the utmost lengths; this appears to be what Suidas means by calling him δαιμονισθείς. The freedoms which he took at last brought him into trouble. According to Plutarch (*Op. Mor.* p. 11, a.) he made a vehement and gross attack on Ptolemy Philadelphus, on the occasion of his marriage with his sister Arsinoë, and the king threw him into prison, where he rotted for a long time. According to Athenaeus (*l. c.*), the poet attacked both Lysimachus and Ptolemy, and, having fled from Alexandria, he was overtaken at Caunus by Ptolemy's general Patroclus, who shut him up in a leaden chest and cast him into the sea.

Of his works, we possess a few lines, and the following titles:—Ἄδωνις (Hephaest. p. 8, ed. Gaisford); Ἀμαζών (Suid.) εἰς ᾅδου κατάβασις (Suid.); εἰς Βελεστίχην (Suid.); Ἰλίας (Hephaest. p. 21); Πρίηπος (Suid.).

The metre which he generally used, and which was called after him the *Sotadean* verse, was Ionic a Majore Tetrameter Brachycatalectic

– – ⏑ ⏑ | – – ⏑ ⏑ | – – ⏑ ⏑ | – –

admitting, however, of several variations. (Hephaest. p. 63; Gaisf. *ad Hephaest.* p. 319).

Athenaeus (xiv. p. 620, e.) refers to commentaries on Sotades and his works by his son Apollonius, and by Carystius of Pergamus. He appears to have had many imitators. Of the Latin poets, Ennius, L. Accius, and others, are said to have composed poems of the same species; and even among Greek churchmen Arius was accused by Athanasius of writing in a style approaching to the "Sotadean poems." (Fabric. *Bibl. Graec.* vol. ii. pp. 495, 496; Clinton, *F. H.* vol. iii. *s. a.* 280, p. 500.)

3. An Athenian philosopher, who wrote a book on the mysteries. (Suid. *s. v.*)

4. A philosopher of Byzantium, of whom we know nothing but his name. (Suid. *s. v.*) [P. S.]

SOTEIRA (Σώτειρα), i. e. "the saving goddess" (Lat. *Sospita*), occurs as a surname of several female divinities in Greece, *e. g.* 1. of Artemis at Pegae in Megaris (Paus. i. 40. § 2, 44. § 7), at Troezene (ii. 31. § 1), at Boeae in Laconia (iii. 22. § 9), near Pellene (vii. 27. § 1); 2. of Persephone in Laconia (iii. 13. § 2), in Arcadia (viii. 31. § 1); 3. of Athena (Schol. *ad Plat.* p. 90, ed. Ruhnken; Aristot. *Rhet.* iii. 18); and 4. of Eunomia (Pind. *Ol.* ix. 25.) [L. S.]

SOTER (Σώτηρ), i. e. "the Saviour" (Lat. *Servator* or *Sospes*), occurs as the surname of several divinities:—1. of Zeus in Argos (Paus. ii. 20. § 5), at Troezene (ii. 31. § 14), in Laconia (iii. 23. § 6), at Messene (iv. 31. § 5), at Mantineia (viii. 9. § 1), at Megalopolis (viii. 30. § 5; comp. Aristoph. *Ran.* 1433; Plin. *H. N.* xxxiv. 8). The sacrifices offered to him were called σωτήρια. (Plut. *Arat.* 53.) 2. Of Helios (Paus. viii. 31. § 4), and 3. of Bacchus. (Lycoph. 206.) [L. S.]

SOTER (Σωτήρ), the Preserver, a surname of Ptolemaeus I. king of Egypt, as well as of several of the other later Greek kings.

SOTER, JULIUS, is supposed, on the authority of an inscription, to have been an artist in the fine species of mosaic, which was practised under the Roman emperors; but the matter is open to controversy. The inscription (Orelli, *Inscr. Lat.* No. 4262), mentions the name of Soter as PICTORIS QUADRIGULARI, which Welcker and others have explained in the above manner; but Raoul-Rochette, with more ingenuity than sound judgment, brings forward various arguments for reading *Pistoris*, and so turning the artist into a baker! (Welcker, *Rhein. Mus.* vol. i. p. 289; Müller, *Archäol. d. Kunst*, § 322, n. 4; R. Rochette, *Lettre à M. Schorn*, pp. 443—445, 2d ed.) [P. S.]

SOTE'RIA (Σωτηρία), i. e., the personification of safety or recovery (Lat. *Salus*) was worshipped as a divinity in Greece, and had a Temple and a statue at Patrae (Paus. vii. 21. § 2, 24. § 2). [L. S.]

SOTE'RICHUS (Σωτήριχος). 1. Of Alexandria, a distinguished musician. (Plut. *de Mus.* 2.)

2. Of the Oasis, an epic poet of the time of Diocletian. Suidas (*s. v.*) mentions, as his works, an Encomium on Diocletian, a poem entitled Βασσαρικὰ ἤτοι Διονυσιακά, in four books, one on Pantheia of Babylon (τὰ κατὰ Πάνθειαν τὴν Βαβυλωνίαν), another on Ariadne (τὰ κατὰ Ἀριάδνην), a life of Apollonius of Tyana, a poetical history of the taking of Thebes by Alexander the Great, entitled Πύθων ἢ Ἀλεξανδριακόν, and others. A scholiast on Lycophron (486) quotes a passage from his Καλυδωνιακά. (Fabric. *Bibl. Graec.* vol. iii. p. 52; Vossius, *de Hist. Graec.* pp. 293, 294, ed. Westermann.) [P. S.]

SOTE'RICUS, MA'RCIUS, a freedman, from whom L. Crassus purchased his Tusculan villa (Cic. *pro Balb.* 25). A. Gellius (xii. 2) makes mention of an inferior workman of the name of Sotericus, who must, however, have been a different person from the preceding.

SOTE'RIDAS (Σωτηρίδας), a grammarian of Epidaurus, the husband of Pamphila, under whose name he published an historical work in three books. He also wrote a work on Orthography (ὀρθογραφίαν), Homeric questions (ζητήσεις Ὁμηρικάς), a Commentary on Menander (ὑπόμνημα εἰς Μένανδρον), on Metres (περὶ μέτρων), on Comedy (περὶ κωμῳδίας), and on Euripides (εἰς Εὐριπίδην).

Suidas has two articles on Soteridas, which so nearly resemble each other, that there can be no doubt of their referring to one and the same person, especially when we bear in mind the constant practice of Suidas to make different articles out of the statements of different writers concerning one person, without troubling himself much about their consistency. The above account is taken from the one of Suidas's articles which appears to be copied from the better authority. In the other (and *s. v.* Παμφίλη) he makes Soteridas the father, instead of the husband, of Pamphila; but the fact of his writing under her name appears more consistent with his being her husband than her father. Also, the Commentary on Menander is called, in the second article, a Commentary on Homer and Menander; a curious conjunction, unless the Homer referred to be the poet of the Tragic Pleiad. These variations are of little consequence in themselves; but they furnish a good example of the sort of materials out of which much of the minor Greek literary history has to be constructed. (Fabric. *Bibl. Graec.* vol. ii. p. 496, vol. vi. p. 379.) [P. S.]

SO'TION (Σωτίων). There appear to have been three or four philosophers of this name. The following alone are worth noticing:—

1. A native of Alexandria, who flourished at the close of the third century B. C. (Clinton, *Fasti Hellen.* vol. iii. p. 526.) Nothing is known of his personal history. He is chiefly remarkable as the author of a work, entitled Διαδοχαί, on the successive teachers in the different philosophical schools. It is quoted very frequently by Diogenes Laërtius (ii. 12, 26. v. 86, &c.), and Athenaeus (iv. p. 162, e., &c.) It consisted of at least 23 books (Diog. Laërt. *prooem.* 1. 7). He was also, apparently, the author of a work, περὶ τῶν Τίμωνος σίλλων (Athen. viii. p. 336, d.), and of a work entitled Διόκλειοι ἔλεγχοι (Diog. Laërt. x. 4).

2. Also a native of Alexandria, who lived in the age of Tiberius. He was the instructor of Seneca, who derived from him his admiration of Pythagoras (Seneca, *Epist.* 108). It was perhaps this Sotion who was the author of a treatise on anger, quoted by Stobaeus (*Floril.* xiv. 10, xx. 53, lxxxiv. 6—8, 17, 18, cviii. 59, cxiii. 15). Plutarch also quotes him (*Alex.* c. 61), as the authority for certain statements respecting towns founded by Alexander the Great in India, which he had heard from his contemporary Potamon the Lesbian. Vossius conjectures that it is the same Sotion who is quoted by Tzetzes (*Chiliad.* vii. 144) as the authority for some other statements relating to India, which he probably drew from the same source.

3. The Peripatetic philosopher, mentioned by A. Gellius (*N. A.* i. 8) as the author of a miscellaneous work entitled Κέρας Ἀμαλθείας, is probably a different person from either of the preceding. (Vossius, *de Hist. Graec.* p. 233, &c.; Schöll, *Gesch. der griech. Lit.* vol. ii. pp. 221, 576, 641; Fabric. *Bibl. Graec.* vol. i. p. 874, vol. iii. pp. 52, 505, 576.) [C. P. M.]

SOZO'MENUS, HERMEIAS, SALAMANES, or SALAMINIUS (Σαλαμάνης Ἑρμείας Σωζόμενος, Phot. *Bibl.* Cod. 30; comp. Sozomen, *H. E.* lib. vi. c. 32: Ἑρμείας Σωζόμενος, ὁ καὶ Σαλαμίνιος, Niceph. Callist. *H. E.* lib. i. c. i.), with the additional epithet SCHOLASTICUS; usually called in English SOZOMEN; a Greek ecclesiastical historian of the fifth century. He was probably a native of Bethelia or Bethel, a populous village in the territory of Gaza in Palestine. His grandfather was the first of his family who embraced the Christian religion, being influenced thereto by the wonderful recovery of Alaphion, a person of property in the same village, and a demoniac, who had been relieved by the prayers of the monk Hilarion, after he had resorted in vain to Jewish and Heathen exorcists. The grandfather of Sozomen, with some of his kindred, fled from Bethelia during the reign of Julian, fearing the violence of the heathen multitude: but they appear to have returned; and the grandfather being a person of some education, and skilled in the exposition of the Scriptures, and especially in solving difficulties, was much esteemed by the Christians of Ascalon, Gaza, and the neighbouring parts (Sozom. *H. E.* lib. v. c. 15). That Sozomen was born and educated at Bethelia is inferred from his familiarity with the locality (ibid.), and from his intimacy, when quite young, with some persons of the family of Alaphion, who were the first to build churches and monasteries near Bethelia, and were pre-eminent in sanctity (ibid.); a description which, as Valesius notices, appears to identify them with the four brothers, Salamanes, Physcon, Malachion or Malchion, and Crispion, mentioned by him in another place (lib. vi. c. 32). Valesius supposes Sozomen to have derived that great admiration of the monastic life which he shows in various parts of his work from his early intercourse with these monks; and it was perhaps from the first-mentioned of them that he derived his own name of Salamanes. That the early life of Sozomen was spent in the neighbourhood of Gaza, appears also from his familiar acquaintance with the deportment of Zeno, the aged bishop of Maiuma, the port of that city (lib. vii. c. 28). The statement of some writers that Sozomen was a native of Cyprus is an error, arising apparently from the corrupt form Σαλαμίνιος, Salaminius, in which Nicephorus has given his name. According to Valesius, whom Cave follows, Sozomen studied civil law at Berytus; but we have not been able to trace any reference to this circumstance in Sozomen's history: he practised at the bar at Constantinople, and was still engaged in his profession when he wrote his history (lib. ii. c. 3). Of his subsequent life nothing appears to be known. As he mentions, in the prefatory epistle to his history, an incident which probably occurred in A. D. 443, he must have survived that year; and Ceillier thinks that, from the manner in which he speaks of Proclus of Constantinople (lib. ix. c. 2, ad fin., Πρόκλου ἐπιτροπεύοντος τὴν Κωνσταντινουπόλεως ἐκκλησίαν, "in the episcopate of Proclus of Constantinople"), he must have written after the death of that prelate in A. D. 446; but we think the words do not necessarily lead to that conclusion.

The only work of Sozomen which has come down to our time is his Ἐκκλησιαστικὴ ἱστορία,

Historia Ecclesiastica. His first design was to comprehend in this work the whole period from the ascension of Christ; but considering that the earlier period, to the overthrow of Licinius by Constantine the Great, A. D. 323, had been already treated of by other writers, among whom he enumerates Clemens (apparently meaning the Pseudo-Clemens, author of the *Recognitiones* or the *Clementina*), Hegesippus, Africanus, and Eusebius, he contracted his plan so far as related to that period, and comprehended it in a separate work, a compendium in two books, which is now lost (*H. E.* lib. i. 1). His longer history is in nine books, but is imperfect; for though he proposed to bring it down to the seventeenth consulship of the younger Theodosius, A. D. 439, the year in which the history of Socrates ends (comp. *Oratio ad Imp. Theodos.* mentioned just below), the work, as now extant, comes down only a little later than the decease of the emperor Honorius, A. D. 423. Whether it was ever finished according to the author's design, or whether some portion of it has been lost, cannot now be ascertained. It breaks off at the end of a sentence, but in the middle of a chapter; for, while the title of the last chapter promises an account of the discovery of the relics of the prophet Zacharias (or Zachariah) and of the Proto-Martyr Stephen, the chapter itself gives an account only of the former. The work was divided by the author into nine books, and has prefixed to it a dedication to the emperor Theodosius II., *Λόγος πρὸς τὸν αὐτοκράτορα Θεοδόσιον, Oratio ad Imperatorem Theodosium.* The first two books contain the events of the reign of Constantine the Great; the first book ending with the Council of Nice, and the second beginning with the discovery of the cross of Christ, and the visit to Jerusalem of Helena, the emperor's mother. The next two books comprehend the reigns of the sons of Constantine; the events which preceded the death of Constans being in the third book, and later events in the fourth. The revolt of Julian, the death of Constantius, and the greater part of the events of the reign of Julian, occupy the fifth book; the invasion of Persia by Julian and the death of that emperor, and the reigns of Jovian, Valentinian, and Valens, are included in the sixth; the reign of Theodosius the Great is given in the seventh, that of Arcadius in the eighth, and that of the younger Theodosius in the ninth, which last book, as already noticed, is imperfect. It may be here observed that Fabricius denies that the work is incomplete, urging that the discovery of the relics of the prophet Zacharias, which is the closing incident of the history, occurred, according to the authority of Marcellinus, in the seventeenth consulship of Theodosius II., A. D. 439, the year to which Sozomen proposed to bring down his history. Even were this statement accurate, the authority of Marcellinus could not be permitted to overbalance that of Sozomen himself, who distinctly places the discovery of the relics among the incidents of the minority of Theodosius, whereas Theodosius, in his seventeenth consulship, was nearly forty years of age. Marcellinus, however, does not mention the finding of the relics either of the prophet Zacharias, which Sozomen has actually related, or of the proto-martyr Stephen, which Sozomen proposed to relate in his last extant chapter. What Marcellinus does mention as an incident of the seventeenth consulship of Theodosius, is the translation of the latter relics from Jerusalem to Constantinople, by the empress Eudocia, the wife of Theodosius (Marcellin. *Chron.*). The discovery, or asserted discovery of the relics, was quite a different event, and took place in A. D. 415 [LUCIANUS, No. 3], long before their removal.

Sozomen is admitted to excel Socrates in style. This was the judgment of Photius, which is confirmed by later critics: but these contend for the superiority of Socrates in soundness of judgment. Valesius says, "In writing history, Sozomen adopted a style neither tame nor turgid, but of a medium character; which style, indeed, is most suitable for a writer on ecclesiastical affairs. And indeed Photius, in his *Bibliotheca*, prefers the style of Sozomen to that of Socrates; an opinion to which we readily subscribe. But Socrates excels Sozomen in judgment as much as he falls short of him in elegance of diction; for Socrates, indeed, judges exceedingly well, both of men and of ecclesiastical events and transactions; nor does his history contain any thing except what is of gravity and importance: there is nothing that you can expunge as superfluous. On the other hand there are in Sozomen things of a trifling and puerile character; such as the digression in the first book (c. 6) on the building of the city of Hemona, and on the Argonauts, who carried the ship Argo on their shoulders for several stadia; also that description of the suburb of Daphne (at Antioch) which is contained in the fifth book (c. 19); also that observation on beauty of person, when speaking of the virgin in whose house Saint Athanasius was for some time concealed (lib. v. c. 6); and lastly, the ninth book contains scarcely any thing else than warlike incidents which have nothing in common with ecclesiastical history." But it may be observed, that however the last remark of Valesius may be intrinsically just, the very fault of which he complains (and the complaint will apply to other parts of the work as well as the ninth book, and, though in a less degree, to Socrates also) makes the work more valuable, as furnishing materials for an interesting but obscure period of Roman history.

As Socrates and Sozomen were contemporaries, it has been a question which of them first published his history. As they commence at the same point, and profess to terminate at the same point (though the work of Sozomen, as we have observed, is incomplete), it is obvious that one borrowed at least his plan from the other; and as they for the most part agree in their statements, it is probable that the later writer made considerable, though unacknowledged use of his predecessor's work. Valesius, on the ground that the inferior writer is likely to be the plagiarist, assigns the priority to Socrates; and he is probably correct. The ancients, in naming the two, generally put Socrates first. Sozomen has given much which Socrates omits; especially he abounds in notices of anchorets and saints, of whom he seems to have been a great admirer. Why Sozomen, supposing him to be the later of the two writers, should have undertaken to write a second history of a period which had just been treated of by another, is not clear. There are no sharp criticisms or other indications of personal feeling; and no marks of important theological difference. Possibly he may have thought Socrates had not sufficiently recorded the virtues of the ascetics, and therefore published his own history with the view of honouring them.

The work of Sozomen is one of those abridged and combined in the *Historia Tripartita* of Cassiodorus. [CASSIODORUS, EPIPHANIUS, No. 11.]

The Greek text of Sozomen appears to have been first published, with that of Socrates and the other Greek ecclesiastical historians, by Rob. Stephanus, fol. Paris, 1544; and was again printed, with the Latin version of John Christopherson, bishop of Chichester, fol. Geneva, 1612. It was also included with the work of Socrates, in the edition of Valesius, both in its original publication and in its several reprints; and in the edition of Reading [SOCRATES, SCHOLASTICUS]. There are Latin versions by Musculus and Christopherson, which have been repeatedly printed with their versions of the other ecclesiastical historians [SOCRATES, SCHOLASTICUS]. The version of Christopherson extended only to the first six books of Sozomen; the needful supplement of a version of the last three having been made by Petrus Suffridus. The abridged English version of the Greek ecclesiastical historians by Parker includes Sozomen, as does also the French version of Cousin, but not the English translation of Meredith Hanmer [SOCRATES SCHOLASTICUS]. (Valesius, *De Vitis et Scriptis Socratis et Sozomeni*, prefixed to his edition of their works; Vossius, *De Historicis Graecis*, lib. ii. c. 20; Fabric. *Biblioth. Graec.* vol. vii. p. 427; Cave, *Hist. Litt.* ad ann. 439, vol. i. p. 427, ed. Oxford, 1740—1743; Dupin, *Nouv. Biblioth. des Auteurs Eccles.* vol. iv. or vol. iii. partie ii. p. 80, ed. Mons, 1691; Ceillier, *Auteurs Sacrés*, vol. xiii. p. 689; Ittigius, *De Bibliothecis Patrum*, passim; Watt, *Bibliotheca Britannica;* Lardner, *Credibility*, part ii. vol. xi. p. 453; Waddington, *History of the Church*, part ii. ch. vii. ad fin.)

Lambecius has confounded Hermeias Sozomen with Hermeias, the author of the *Irrisio Gentilium Philosophorum* [HERMEIAS, No. 3], but there is no doubt that they are different persons. (Fabric. *l. c.*) [J. C. M.]

SPARGAPISES (Σπαργαπίσης), son of Tomyris, queen of the Massagetae, was surprised and taken prisoner by Cyrus, when, according to the account of Herodotus, he invaded that territory in B. C. 529. The young prince, overwhelmed by his calamity, put an end to his own life (Herod. i. 211—213; compare Strab. xi. p. 512; Justin, i. 8.) [E. E.]

SPARSUS, a friend of the younger Pliny, to whom he addressed two of his letters (*Ep.* iv. 5, viii. 3), but of whom nothing is known.

SPARSUS, FU'LVIUS, a rhetorician, mentioned both by the elder Seneca (*Controv.* v. *prooëm.* p. 322, *Exc.* i. p. 382), and by Quintilian (vi. 3. § 100).

SPARTA (Σπάρτα), a daughter of Eurotas by Clete, and wife of Lacedaemon, by whom she became the mother of Amyclas and Eurydice. (Apollod. iii. 10. § 3). From her the city of Sparta was believed to have derived its name (Paus. iii. 1. § 3; Schol. *Eurip. Orest.* 615). She was represented on a tripod at Amyclae. (Paus. iii. 18. § 5). [L. S.]

SPA'RTACUS, the name of several kings of the Cimmerian Bosporus.

1. Succeeded the dynasty of the Archeanactidae (Wesseling, *ad Diod.* xii. 31) [ARCHEANACTIDAE] in B. C. 438, and reigned until B. C. 431. He was succeeded by his son Seleucus. (Diod. xii. 31, 36.)

2. Began to reign in B. C. 427 and reigned 20 years. He was succeeded in B. C. 407 by his son Satyrus. (Diod. xiv. 93; Isocrat. *Trapezit.* p. 370.)

3. Succeeded his father Leucon in B. C. 353, and died, leaving his kingdom to his son Parysades, in B. C. 348. (Diod. xvi. 31, 52.)

4. Son of Eumelus, began to reign in B. C. 304, and reigned 20 years. (Diod. xx. 100; see Clinton, *Kings of Bosporus*, in *Fast. Hellen.* vol. ii. pp. 281—285.) [W. B. D.]

SPA'RTACUS, by birth a Thracian, was successively a shepherd, a soldier, and a chief of banditti. On one of his predatory expeditions he was taken prisoner, and sold to a trainer of gladiators. In B. C. 73 he was a member of the company of Cn. Lentulus Batiatus, and was detained in his school at Capua, in readiness for the games at Rome. Among his fellow prisoners, principally Gauls and Thracians, were two Gaulish swordsmen, Crixus and Oenomaus, who joined with Spartacus in urging their comrades rather to die attempting freedom, than to be "butchered for a Roman holiday." Of 200 gladiators about 70 broke out of the school of Lentulus, plundered a cook's-shop of its spits and cleavers, and, thus armed, passed through the gates of Capua. On the high road they met some waggons laden with gladiators' armour, and, seizing it, took refuge in the crater of Vesuvius, where a number of runaway slaves joined them. Spartacus was chosen leader; Crixus and Oenomaus were his lieutenants; and their ravages soon excited the alarm of the Capuan people. They were blockaded by C. Claudius Pulcher [No. 36], at the head of 3000 men. A wild vine covered the sides of the old and extinguished crater, and on ladders twisted from its stems, the fugitives descended the least accessible and therefore unguarded side of their place of refuge, attacked their besiegers in the rear, and supplied themselves with better weapons from the slain. Spartacus now proclaimed freedom to slaves, and the numbers that flocked to him proved the impolicy of the Roman land-owners in preferring slave-labour to free, the desolation of Sulla's wars, and the weakness and depopulation of Italy. The eruption of a handful of half-armed men devastated Italy, from the foot of the Alps to the southernmost corner of the peninsula, and was little less dangerous to the empire than the Hannibalic war itself. Spartacus was triumphant for upwards of two years, B. C. 73—71. In 73 he defeated Cossinius, a legatus of the praetor Varinius Glaber; next Glaber himself repeatedly, capturing in one action his war-horse, lictors, and fasces. From this time forward Spartacus was attended with the accompaniments of a Roman proconsul. He ravaged Campania and sacked Cora, Nuceria, and Nola, and perhaps Compsa, in the territory of the Hirpinians. He was absolute master of Lucania and Bruttium, and placed garrisons and magazines in Thurii and Metapontum. Spartacus was as discreet as he was valiant. In the midst of his successes, and with 40,000 men under his command, he saw that in the end Rome would prevail, and he knew that victory, while it swelled, disorganised his bands. His Gaulish followers were jealous of their Thracian comrades, and Crixus and Oenomaus aspired to separate commands. Spartacus, therefore, proposed to his army to make their way to the north of Italy, and, forcing the passes of the Alps, to disperse severally to their respective homes.

In B.C. 72 his ranks contained 70,000 men. The senate, now awakened to its danger, sent two consular armies against him, and the praetor Q. Arrius co-operated with a third. Crixus had already separated himself from Spartacus, and was routed and slain by Arrius, near Mount Garganus, in Apulia. Oenomaus had fallen previously. Spartacus, bent on escape rather than victory, pressed northward through Picenum. One consular army, however, under Cn. Cornelius Lentulus [LENTULUS CLODIANUS, No. 24], awaited him north of the Po; another, under Gellius Poplicola, pressed upon his rear. He attacked and defeated both separately, and, with a bitter irony, forced his Roman captives to fight as gladiators at the funeral games which he celebrated to the manes of Crixus. He had now 100,000 men in arms, and meditated an attack on Rome itself. The consuls of 72 sustained a second defeat in the territory of Picenum. But success was in the end fatal to Spartacus. His victorious bands refused to evacuate Italy, and forced him to return to the south. His winter-quarters at Thurii exhibited the spectacle of a great fair, whither merchants resorted to buy the plunder of the peninsula. Spartacus, it is said, interdicted gold and silver from his camp, but purchased brass and iron, and established armouries on a large scale. At the comitia of B.C. 71, there were at first no candidates for the praetorship. To the praetors was assigned the Servile War, and the name of Spartacus intimidated all ranks. M. Licinius Crassus [No. 17] at length offered himself. He was unanimously elected, and numerous volunteers enrolled themselves. Eight legions were sent into the field. But for a while victory remained with Spartacus. In the north, whither he seems to have moved early in the spring of 71, he defeated, near Mutina, the proconsul C. Cassius Longinus [No. 10], and the propraetor Cn. Manlius. In the territory of Picenum he routed Mummius [No. 7], a legatus of Crassus. But this was the term of his unbroken success. The Roman legions had been disheartened and disorganised by defeat. Crassus decimated the soldiers of Mummius, and restored discipline. The slaves again divided themselves, were twice defeated by Crassus, and Spartacus was driven to the extreme point of Bruttium. Crassus drew strong lines of circumvallation around Rhegium, and by his superior numbers prevented the escape of the slaves. The next design of Spartacus was stamped with his usual genius. Sicily had recently been the theatre of a fierce and desolating Servile War. It was suppressed but not extinguished. Had Spartacus once crossed the straits he would have been welcomed by thousands of followers and been master of the granary of Rome. The seas were at that time swept by Cilician pirates, little less formidable than the slaves by land. With them Spartacus negotiated a passage to Sicily, but they impoliticly, as well as treacherously, received their hire and abandoned him. He failed in an attempt to pass over to Sicily on rafts and wicker-boats, and the works of Crassus were daily rendering escape less practicable. To stop the desertion which was beginning to thin his ranks, Spartacus crucified a Roman prisoner as a token of the mercy his followers might expect from the besiegers. In two efforts to force his way out, Spartacus lost 12.000 men; but he finally succeeded on a tempestuous winter night, in throwing fascines over the Roman trenches, and getting beyond the lines of Crassus. Rome was once more panic-struck, and even Crassus, although eager to finish the war unaided, summoned Cn. Pompey from Spain and L. Licinius Lucullus from Thrace. The jealousy of the slaves themselves terminated the contest. The Gauls severed themselves from Spartacus and chose two of their countrymen for leaders, Granicus and Castus. Apart from their great chief they were powerless. Granicus and Castus, with 30,000 of their followers, were slain in the neighbourhood of Croto, and the disgrace of Rome was in part wiped out by the recovery of its eagles and fasces. Crassus now repented of his application to Pompey and Lucullus, and hastened to bring the war to an end. Near Petelia Spartacus was once more victorious, and defeated L. Quintius and Tremellius Scrofa, the quaestor of Crassus. His followers, instead of hastening to the Alps and escaping to Gaul and Thrace, compelled Spartacus to march southward and engage Crassus. Spartacus offered to negotiate. His terms were contemptuously rejected. He then attempted to seize the shipping in the harbour of Brundisium, but Lucullus had just landed there from Epirus. Near the head of the river Silarus Spartacus encountered the Romans for the last time. A skirmish between the pioneers of Crassus and the slaves, brought on a general engagement. Like Warwick at Barnet, Spartacus slew his war-horse in front of his army, and prepared for death. Long after victory was hopeless he was traced by heaps of slain; but in the carnage that closed the day, his body was irreparably lost. About 5000 of his men, under one Publipor, made their way into the north of Lucania, where they were met and slain by Cn. Pompey, who boasted that Crassus had routed the slaves, but that he himself had cut up the war by the roots. Six thousand fugitives impaled on each side of the Appian road between Capua and Rome, attested the fears and the cruelty of the conquerors, and contrasted with the humanity of Spartacus, in whose camp at Rhegium were found surviving three thousand Roman prisoners.

The character of Spartacus, like that of Hannibal, has been maligned by the Roman writers. Cicero compares the vilest of his contemporaries to him: Horace (*Carm.* iii. 14. 19) speaks of him as a common robber: none recognise his greatness, but the terror of his name survived to a late period of the empire (Sidon. Apollin. *Carm.* ix. 253; Themist. *Or.* ix.). Accident made Spartacus a shepherd, a freebooter, and a gladiator; nature formed him a hero. The excesses of his followers he could not always repress, and his efforts to restrain them often cost him his popularity. But he was in himself not less mild and just than he was able and valiant. He preferred his Thracian cottage and freedom to the throne of Italy. Of all contemporary characters the mind dwells with most complacency on those of Sertorius and Spartacus. But the one, nobly born and befittingly trained, sullied his name by the murder of the Spanish hostages at Huesca; the other, a peasant by birth, a slave by compulsion, saved the lives of his captives. The most terrible guerilla chieftain recorded in history was unstained by the vices of his conquerors, and, had circumstances favoured him, would have rivalled the fame of Viriarathus and Wallace. (Plut. *Crass.* 8—12, *Pomp.* 21, *Cat. Min.* 8; Liv. *Epit.* xcv. xcvi. xcvii.; Vell. ii. 30; Flor. iii. 20; Eutrop. vi. 7; Oros. v. 24, 35;

Appian, *B. C.* i. 116—121, *B. Mithr.* 109; Front. *Strat.* i. 5. §§ 20—23. 7. § 6, ii. 4. § 7, 5. § 34; Sall. *Fragm. Hist.* iii. No. 167, p. 254, ed. Gerlach; Cic. *pro Leg. Man.* 11. § 50, *Verr.* v. 2. § 5, *ad Att.* vi. 2, *Philipp.* iv. 6, *Parad.* iv. 2, *Har. Resp.* 12; Varr. *Fragm.* p. 250, Bip. ed.; Lucan. *Phars.* ii. 554; Themist. *Or.* ix.; Hor. *Carm.* iii. 14. 19, *Epod.* 16. 5; Augustin. *C. Dei*, iii. 26; Paneg. Vet.; Sidon. Apollin. *Carm.* ix. 253; Plin. *H. N.* xxxiii. 14; Diod. xxxviii. 21.) [W. B. D.]

SPARTI (Σπαρτοί), from the verb σπείρω, and accordingly signifies "the sown men;" it is the name given to the armed men who sprang from the dragon's teeth sown by Cadmus, and were believed to be the ancestors of the five oldest families at Thebes. (Apollod. iii. 4. § 1; Paus. ix. 5. § 1, 10. § 1; Schol. *ad Apollon. Rhod.* iii. 1179, *ad Pind. Isthm.* i. 41, *ad Eurip. Phoen.* 670, *ad Soph. Antig.* 128; Ov. *Met.* iii. 101, &c.; comp. CADMUS). [L. S.]

SPARTIA'NUS, DE'LIUS, one of the six "Scriptores Historiae Augustae" (see CAPITOLINUS). His name is prefixed to biographies of, 1. Hadrianus and Aelius Verus; 2. Didius Julianus; 3. Severus; 4. Pescennius Niger; 5. Caracalla; 6. Geta; of which the first four are inscribed to Diocletian, the fifth to no one, the sixth to Constantine, and hence the last two are believed by many to be from a different hand. He repeatedly informs us that he had composed the lives of all the emperors down to Hadrian, beginning, as we must infer from his words, with Julius Caesar, and that he intended to continue the work to his own time. The whole of the first portion of his labours has however perished, the collection which bears the title of the Augustan History commencing, as we have pointed out in a former article [CAPITOLINUS], with Hadrianus, and it seems very doubtful if he ever completed his design, since Vopiscus (*Aurelian.* init.) expressly declares that he was acquainted with no work in the Latin language which contained an account of the career of Aurelian. We have already observed [CAPITOLINUS] that there is much difficulty in assigning the pieces which form this series to their proper authors. Salmasius found in the Palatine MS. the whole from Hadrianus to Alexander Severus attributed to Spartianus, and those from the two Maximini to Balbinus under the name of Capitolinus, and hence was led to form the probable conjecture that Spartianus and Lampridius [LAMPRIDIUS] were one and the same person, whose name in full was *Aelius Lampridius Spartianus.* For the editions, translations, &c. of Spartianus see CAPITOLINUS. [W. R.]

SPARTON (Σπάρτων), the name of two mythical personages, the one a son of Phoroneus (Paus. ii. 16. § 3), and the other a son of Tisamenus. (Paus. vii. 6. § 2). [L. S.]

SPEIO (Σπειώ), one of the Nereids. (Hom. *Il.* xviii. 40; Hes. *Theog.* 245.) [L. S.]

SPE'NDIUS (Σπένδιος), one of the chief leaders of the Carthaginian mercenaries in their insurrection, after the close of the First Punic War, B. C. 241. He was a Campanian by birth, but had been a slave under the Romans, and having made his escape entered the service of the Carthaginians as a mercenary soldier, where he rose to a distinguished place by his great personal strength and daring. After the close of the war he became apprehensive lest he should be given up to the Romans, and hence exerted himself to the utmost in fomenting the discontents of his brother mercenaries, and preventing them from coming to any agreement with their Carthaginian masters. For this reason, when the troops at length broke out into open mutiny, he was chosen, together with an African of the name of Matho, to be their leader. The proceedings of the two joint commanders during the war which followed, have been already related under MATHO. Spendius was at length taken prisoner by Hamilcar Barca [HAMILCAR, No. 8, p. 329], and crucified by his orders before the walls of Tunis: his body afterwards fell into the power of Matho, who caused the Carthaginian general Hannibal to be suspended in its place upon the same cross. (Polyb. i. 69, &c., 85, 86; Diod. xxv. *Exc. Vales.* p. 567, *Exc. Vat.* p. 55.) [E. H. B.]

SPENDON (Σπένδων), of Sparta, one of those early musicians whose paeans were sung by the Spartan youths at the Gymnopaedeia, with those of Thaletas and Alcman. (Plut. *Lyc.* 28.) [P. S.]

SPERA'TUS, JU'LIUS. We possess an elegy, extending to thirteen couplets, in praise of the nightingale, which was first published by Pithou, and afterwards with greater care by Goldastus (*Opuscula Erot. et Amat.* p. 74), who made use of four MSS. Of these, three gave no indication regarding the author, but the fourth, which belonged to the monastery of St. Gall, bore the title *Versus Julii Sperati de Philomela.* We know nothing whatsoever of this personage, nor of the age to which he belongs, except that the piece in question was imitated by Paulus Alvarus of Corduba, a monk of the ninth century. The lines will be found in Wernsdorf, *Poët. Lat. Minor.* vol. vi. part ii. p. 403; comp. vol. vi. part i. p. 255, and in Burmann, *Anthol. Lat.* v. 149, or No. 392, ed. Meyer. [W. R.]

SPERCHEIUS (Σπερχειός), a Thessalian river-god, became the father of Menesthius by Polydora, the daughter of Peleus. (Hom. *Il.* xvi. 174, xxiii. 142; Apollod. iii. 14. § 4; Paus. i. 37. § 2; Herod. vii. 198). [L. S.]

SPERTHIAS. [BULIS.]

SPES, the personification of hope, was worshipped at Rome, where she had several temples, the most ancient of which had been built in B. C. 354, by the consul Atilius Calatinus, near the Porta Carmentalis (Liv. ii. 51, xxi. 62, xxiv. 47, xxv. 7, xl. 51; Tac. *Ann.* ii. 49). The Greeks also worshipped the personification of hope, Elpis, and they relate the beautiful allegory, that when Epimetheus opened the vessel brought to him by Pandora, from which all manner of evils were scattered over the earth, Hope (Elpis) alone remained behind (Hes. *Op. et D.* 96; Theognis, 1135). Hope was represented in works of art as a youthful figure, lightly walking in full attire, holding in her right hand a flower, and with the left lifting up her garment. (Hirt, *Mythol. Bilderb.* p. 100; Müller, *Anc. Art and its Rem.* § 406.) [L. S.]

SPEUSIPPUS (Σπεύσιππος), the distinguished disciple of Plato, was a native of Athens, and the son of Eurymedon and Potone, a sister of Plato (Diog. Laërt. iv. 1; Suid. *s. v.*). We hear nothing of his personal history till the time when he accompanied his uncle Plato on his third journey to Syracuse, where he displayed considerable ability and prudence, especially in his amicable relations with Dion (Plut. *Dion*, c. 22. 17). His moral worth is recognised even by the sillographer Timon,

though only that he may heap the more unsparing ridicule on his intellectual endowments (Plut. *Dion.* 17). And indeed he is not comparable either to Plato or to Aristotle, though the latter appears, among all his Academic antagonists, to have deemed Speusippus worthy of the honour of being refuted, and is even said to have purchased his books for three talents (Diog. Laërt. iv. 5; A. Gellius, *Noct. Att.* iii. 17). The report about his sudden fits of anger, his avarice, and his propensity to voluptuousness, are probably derived from a very impure source: Athenaeus (vii. p. 279, e., xii. p. 546, d.) and Diogenes Laërtius (iv. 1, 2; comp. Suid. *s. v.*; Tertullian, *Apolog.* c. 46) can adduce as authority for them scarcely any thing more than some abuse in certain letters of the younger Dionysius, who was banished by Dion, not without the co-operation of Speusippus. Having been selected by Plato as his successor in the office of president of the Academy, he was at the head of the school for only eight years (B. C. 347—339). He died, as it appears, of a lingering paralytic illness (Diog. Laërt. iv. 1, 3, 4). Another account, at variance with this, appears to rest upon a misunderstanding (*l. c.* iv. 4, ib. Interp.). From the list of his numerous dialogues and commentaries Diogenes Laërtius gives us an extract, which contains only titles, which do not always admit of any conclusion as to their contents, and the scanty notices in other writers furnish us with little that can supply the void or throw any light upon them. Speusippus seems to have continued Plato's polemical attacks upon the hedonistic theory of Aristippus (Ἀρίστιππος α', Περὶ ἡδονῆς α', Περὶ πλούτου α'), to have developed somewhat further the ideas of *justice* and of *the citizen*, and the fundamental principles of legislation (Περὶ δικαιοσύνης α', Πολίτης α', Περὶ νομοθεσίας). He appears also to have discussed the idea of the philosopher, and philosophy, and to have treated of preceding philosophers (φιλόσοφος α', Περὶ φιλοσοφίας α', or Περὶ φιλοσόφων, according to Menage's conjecture; at any rate a book of that kind is quoted by Diogenes, in his life of Parmenides, ix. 23).

His efforts, however, were especially directed to the bringing together of those things that were similar as regards their philosophic treatment (Diog. Laërt. *l. c.* 5, διάλογοι τῶν περὶ τὴν πραγματείαν ὁμοίων α'—ι', Διαιρέσεις καὶ πρὸς τὰ ὅμοια ὑποθέσεις· comp. Athenaeus, vii. passim), and to the derivation therefrom, and laying down, of the ideas of genera and species (Περὶ γενῶν καὶ εἰδῶν παραδειγμάτων [?]): for in the sciences he had directed his attention especially to what they had in common, and to the mode in which they might be connected (Diodorus, *ap. Diog. Laërt.*, *l. c.* 2; Casaubon is hardly correct in restricting the word μαθήματα to the mathematical sciences). Thus he seems to have endeavoured to carry out still further the threefold division of philosophy into Dialectics, Ethics, and Physics, for which Plato had laid the foundation, without, however, losing sight of the mutual connection of those branches of philosophy. For he maintained that no one could arrive at a complete definition, who did not know all the differences by which that which was to be defined was separated from the rest (Themist. *in Arist. Anal. Post.* vid. Schol. *in Aristot.* ed. Brandis, p. 248, a.). With Plato, moreover, he distinguished between that which is the object of thought, and that which is the object of sensuous perception, between the cognition of the reason and sensuous perception. He endeavoured, however, to show how the latter can be taken up and transformed into knowledge, by the assumption of a perception, which, by participation in rational truth (τῆς κατὰ τὸν λόγον ἀληθείας), raises itself to the rank of knowledge. By this he seems to have understood an immediate, in the first instance aesthetic, mode of conception; since he appealed, in support of his view, to the consideration that artistic skill has its foundation not in sensuous activity, but in an unerring power of distinguishing between its objects, that is, in a *rational* perception of them (Sext. Emp. *adv. Math.* vii. 145, &c.). The idea of *essence* also he endeavoured to seize more distinctly by separating its kinds, the difference between which he considered would result from the difference between the principia on which they are based. Thus he distinguished essences of numbers, of size, of soul, while Plato had referred them, as separate definitudes, to the ideal numbers (Arist. *Met.* vi. 2, 11, xii. 10, *de Anima*, i. 2; Iamblich. *ap. Stob. Eclog.* i. 862). Nevertheless Speusippus also must have recognised something common in those different kinds of essences, inasmuch as in the first place he set out from absolute unity, and regarded it as a formal principium which they had in common (Arist. *Met.* vi. 2, p. 1028, xiv. 3, xiii. 9; comp. Ravaisson, *Speusippi de Primis Rerum Principiis Placita*, Paris, 1838), and in the next place he appears to have presupposed multitude and multiformity as a common primary element in their composition. But it is only the difficulties which led him to make this and similar deviations from the Platonic doctrine, of which we can get any clear idea, not the mode in which he thought he had obviated those difficulties by distinguishing different kinds of principia. The criticism of Aristotle, directed apparently against Speusippus, shows how little satisfied he was with the modification of the original Platonic doctrine. With this deviation from Plato's doctrine is connected another which takes a wider range. As the ultimate principium, Speusippus would not, with Plato, recognise the *Good*, but, with others, who doubtless were also Platonics, going back to the older Theologi, maintained that the primordium or principia of the universe were to be set down, indeed, as causes of the good and perfect, but were not the good and perfect itself, which must rather be regarded as the result of generated existence, or development, just as the seeds of plants and animals are not the fully formed plants or animals themselves (Arist. *Met.* xiv. 4, 5, xiii. 7, xii. 10, *Eth. Nic.* i. 4; Cic. *de Nat. Deor.* i. 13; Stob. *Ecl.* i. p. 862; Theophrast. *Met.* 9). The ultimate primordium he designated, like Plato, as the absolutely *one*, but would not have it to be regarded as an *existing* entity, since all definitude can only be the result of development (*ib.* xii. 7, ix. 8, xiv. 5; comp. Ravaisson, *l. c.* p. 11, &c.). When, however, with the Pythagoreans, he reckoned the *One* in the series of *good* things (Arist. *Eth. Nic.* i. 4), he probably conceived it only in its opposition to the manifold, and wished to indicate that it was from the *One* and not from the *Manifold*, that the good and perfect is to be derived (comp. Arist. *Met.* xiv. 4, xii. 10; Ravaisson, *l. c.* p. 15, &c.). Nevertheless Speusippus seems to have attributed vital activity to the primordial unity, as inseparably belonging to it (Cic. *de Nat. Deor.* i. 13; comp.

Minuc. Felix *Octav.* 19; Arist. *Metaph.* xii. 7; Ravaisson, pp. 22, &c.), probably in order to explain how it could grow, by a process of self-development, into the good, spirit, &c.; for spirit also he distinguished from the *one*, as well as from the good, and the latter again from pleasure and pain (Stob. *Ecl. Phys.* i. 1; comp. Arist. *Metaph.* xiv. 1, *Eth. Nic.* vii. 14; Ravaisson, p. 20). Less worth notice is the attempt of Speusippus to find a more suitable expression for the material principium, the indefinite duality of Plato (*Metaph.* xiv. 4, 5, comp. 2, 1, xiii. 9), and to connect the ideal numbers of Plato with mathematical numbers (comp. Ravaisson, pp. 29, &c., 35, 38, &c., 44). With his Pythagorizing mode of treating the doctrine of numbers we gain some acquaintance by means of the extracts of his treatise on the Pythagorean numbers. (*Theologumena Arithmetica*, ed. Paris, p. 61.) [Ch. A. B.]

SPHAERUS (Σφαῖρος), the charioteer of Pelops, of whom there was a monument in the island of Sphaeria or Hiera, near Troezene. (Paus. ii. 33. § 1, v. 10. § 2.) [L. S.]

SPHAERUS (Σφαῖρος), called, apparently from the country of his birth, Βοσποριανός by Diogenes Laertius (vii. 177), and Βορυσθενίτης by Plutarch (*Cleom.* c. 2), was a philosopher of the Stoic school. He studied first under Zeno of Citium, and afterwards under Cleanthes. He lived at Alexandria during the reigns of the first two Ptolemies, having gone there apparently at the invitation of Ptolemy Philadelphus. He also taught at Lacedaemon, and was believed to have had considerable influence in moulding the character of Cleomenes. (Plut. *l. c.*) He was in considerable repute among the Stoics for the accuracy of his definitions (Cic. *Tusc.* iv. 24. § 53). Diogenes Laertius (*l. c.*) and Athenaeus (viii. p. 334. e.) tell a story of the dexterous manner in which, on one occasion, by the help of his subtle distinctions, he saved himself from the necessity of admitting that he had been deceived by a trick played upon him by king Ptolemy. He was, according to Diogenes Laertius, the author of the following works and treatises:—1. Περὶ κόσμου. 2. Περὶ στοιχείων σπέρματος. 3. Περὶ τύχης. 4. Περὶ ἐλαχίστων (on the atomic theory). 5. Πρὸς τὰς ἀτόμους καὶ τὰ εἴδωλα. 6. Περὶ αἰσθητηρίων. 7. Περὶ Ἡρακλείτου ἐ διατριβῶν. 8. Περὶ τῆς ἠθικῆς διατάξεως. 9. Περὶ καθήκοντος. 10. Περὶ ὁρμῆς. 11. Περὶ παθῶν, in two books. 12. Διατριβαί. 13. Περὶ βασιλείας. 14. Περὶ Λακωνικῆς πολιτείας. Athenaeus (iv. p. 141 b.) quotes from the third book of this work. 15. Περὶ Λυκούργου καὶ Σωκράτους, in three books. It does not appear whether it is this work or the preceding which is quoted by Plutarch (*Lyc.* 5.) 16. Περὶ νόμου. 17. Περὶ μαντικῆς. 18. Διάλογοι ἐρωτικοί. 19. Περὶ τῶν Ἐρετριακῶν φιλοσόφων. 20. Περὶ ὁμοίων. 21. Περὶ ὅρων. 22. Περὶ ἕξεως. 23. Περὶ τῶν ἀντιλεγομένων. 24. Περὶ λόγου. 25. Περὶ πλούτου. 26. Περὶ δόξης. 27. Περὶ θανάτου. 28. Τέχνη διαλεκτική, in two books. 29. Περὶ κατηγορημάτων. 30. Περὶ ἀμφιβολιῶν. 31. Epistles. None of these are now extant. Diogenes Laërtius (vii. 178), mentions a treatise by Chrysippus against some of the views entertained by Sphaerus. (Fabric. *Bibl. Gr.* vol. iii. p. 576; Vossius, *de Hist. Graec.* p. 140; Schöll *Gesch. der Griech. Litt.* vol. ii. p. 216.) [C. P. M.]

SPHETTUS (Σφηττός), a son of Troezen, who, with his brother Anaphlystus, emigrated from Troezene to Attica, where two demi were named after him. (Paus. ii. 30. § 8; Steph. Byz. *s. v.*) [L. S.]

SPHINX (Σφίγξ*), a monstrous being of Greek mythology, is said to have been a daughter of Orthus and Chimaera, born in the country of the Arimi (Hes. *Theog.* 326), or of Typhon and Echidna (Apollod. iii. 5. § 8; Schol. *ad Eurip. Phoen.* 46), or lastly of Typhon and Chimaera (Schol. *ad Hes.* and *Eurip. l. c.*). Some call her a natural daughter of Laius (Paus. ix. 26. § 2). Respecting her stay at Thebes and her connection with the fate of the house of Laius, see Oedipus. The riddle which she there proposed, she is said to have learnt from the Muses (Apollod. iii. 5. § 8), or Laius himself taught her the mysterious oracles which Cadmus had received at Delphi (Paus. ix. 26. § 2). According to some she had been sent into Boeotia by Hera, who was angry with the Thebans for not having punished Laius, who had carried off Chrysippus from Pisa. She is said to have come from the most distant part of Ethiopia (Apollod. *l. c.*; Schol. *ad Eurip. Phoen.* 1760); according to others she was sent by Ares, who wanted to take revenge because Cadmus had slain his son, the dragon (*Argum. ad Eurip. Phoen.*), or by Dionysus (Schol. *ad Hes. Theog.* 326), or by Hades (Eurip. *Phoen.* 810), and some lastly say that she was one of the women who, together with the daughters of Cadmus, were thrown into madness, and was metamorphosed into the monstrous figure. (Schol. *ad Eurip. Phoen.* 45.)

The legend itself clearly indicates from what quarter this being was believed to have been introduced into Greek mythology. The figure which she was conceived to have had is originally Egyptian or Ethiopian; but after her incorporation with Grecian story, her figure was variously modified. The Egyptian Sphinx is the figure of an unwinged lion in a lying attitude, but the upper part of the body is human. They appear in Egypt to have been set up in avenues forming the approaches to temples. The greatest among the Egyptian representations of Sphinxes is that of Ghizeh, which, with the exception of the paws, is of one block of stone. The Egyptian Sphinxes are often called ἀνδρόσφιγγες (Herod. ii. 175; Menandr. *Fragm.* p. 411, ed. Meineke), not describing them as *male* beings, but as lions with the upper part *human*, to distinguish them from those Sphinxes whose upper part was that of a sheep or ram. The common idea of a Greek Sphinx, on the other hand, is that of a winged body of a lion, having the breast and upper part of a woman (Aelian, *H. A.* xii. 7; Auson. *Griph.* 40; Apollod. iii. 5. § 8; Schol. *ad Eurip. Phoen.* 806). Greek Sphinxes, moreover, are not always represented in a lying attitude, but appear in different positions, as it might suit the fancy of the sculptor or poet. Thus they appear with the face of a maiden, the breast, feet, and claws of a lion, the tail of a serpent, and the wings of a bird (Schol. *ad Aristoph. Ran.* 1287; Soph. *Oed. Tyr.* 391; Athen. vi. p. 253; Palaephat. 7); or the fore part of the body is that of a lion, and the lower part that of a man, with the claws of a vulture and the wings of an eagle (Tzetz. *ad Lycoph.* 7). Sphinxes were frequently introduced by Greek

* In the Boeotian dialect the name was Φίξ (Hes. *Theog.* 326), whence the name of the Boeotian mountain, Φίκιον ὄρος. (Hes. *Scut. Herc.* 33.)

artists, as ornaments of architectural and other works. (Paus. iii. 18. § 8, v. 11. § 2; Eurip. *Elect.* 471.) [L. S.]

SPHO'DRIAS (Σφοδρίας), a Spartan, whom Cleombrotus, on his return from the invasion of the Theban territory, in B.C. 378, left behind him as harmost at Thespiae, placing the third part of the allies (their regular contingent) under his command, and entrusting him with all the money he had brought from home, with which he desired him to hire mercenaries. Not long after this, and at a time when his country was at peace with Athens, Sphodrias was induced to take the foolish and unjustifiable step of invading the Athenian territory. According to Diodorus, he was instigated to it by private orders from Cleombrotus, acting without the authority of the Ephors; while from Xenophon and Plutarch we gather that he was tampered with by Pelopidas and Gorgidas, who wished to embroil Athens with Sparta, and whose mingled bribes and flattery Sphodrias, venal at once and vain and weak, was unable to resist. He accordingly led forth his troops from Thespiae, with the professed intention of surprising the Peiraeeus. When the day broke, however, he had advanced no further than the Thriasian plain, where, according to one statement preserved by Plutarch, his soldiers were terrified by a light, which appeared to flash from some temples at Eleusis. Sphodrias of course was obliged to abandon his enterprise; but instead of retreating quietly, he wantonly added to the exasperation of the Athenians, by driving off cattle and plundering houses. The Ephors brought him to trial for his life, and his guilt was so clear, not to speak of the policy of conciliating Athens by his condemnation, that he did not dare to return home and meet the charge in person. He was therefore tried in his absence, and, contrary to all expectation, was acquitted through the influence of Agesilaus, who had weakly yielded to the entreaties of his son Archidamus, an intimate friend of Cleonymus, the son of Sphodrias. At Leuctra Sphodrias was one of the immediate escort of king Cleombrotus, and perished in the battle, B.C. 371. (Xen. *Hell.* v. 4. §§ 15, 20, &c., vi. 4. § 14; Plut. *Ages.* 24, 25, *Pelop.* 14; Diod. xv. 29.) [E. E.]

SPHRAGI'TIDES (Σφραγιτίδες), a surname of a class of prophetic nymphs on mount Cithaeron in Boeotia, where they had a grotto called σφραγίδιον. (Plut. *Aristid.* 9; Paus. ix. 3, in fin.; Plut. *Sympos.* i. 10.) [L. S.]

SPI'NTHARUS (Σπίνθαρος), of Heracleia on the Pontus, a tragic poet, contemporary with Aristophanes, who designates him as a barbarian and a Phrygian (*Av.* 763, comp. *Schol.*). He was also ridiculed by the other comic poets. We know nothing of his plays, except two titles, preserved by Suidas (*s. v.*), περικαιόμενος Ἡρακλῆς, and Σεμέλη κεραυνομένη. He appears to be the same person as the Spintharus who, according to Diogenes Laërtius (v. 92, 93; comp. Suid. *s. v.* παραστίχις), attempted to pass off a spurious tragedy, entitled Παρθενοπαῖος, as a work of Sophocles; and so far succeeded as to impose upon Heracleides, who quoted the play as a genuine drama of Sophocles; but the Alexandrian grammarians never give it a place among the works of Sophocles. The forgery was also ascribed to a certain Dionysius Metathemenus. (Fabric. *Bibl. Graec.* vol. ii. pp. 211, 215, 323; Welcker, *die Griech. Tragöd.* p. 1034; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. III. pt. 1, pp. 48, 562.) Respecting some other insignificant writers of this name, see Menag. *ad Diog. Laërt.* ii. 20. [P. S.]

SPI'NTHARUS (Σπίνθαρος), a Corinthian architect, who commenced the rebuilding of the great temple at Delphi, after its destruction by fire in Ol. 58. 1, B.C. 548. (Paus. x. 5. § 5.) The temple was not, however, finished till Ol. 75, B.C. 480; so that the architect could scarcely have lived to see the completion of the work. [P. S.]

SPINTHER, an agnomen of P. Cornelius Lentulus, consul B.C. 57, and of his son. [LENTULUS, Nos. 20 and 21.]

SPITHRIDA'TES (Σπιθριδάτης.) 1. A Persian, was one of the commanders sent by Pharnabazus to oppose the passage of the Cyrean Greeks through Bithynia, B.C. 400. [RHATHINES.] In B.C. 396 Spithridates, offended with Pharnabazus, who wished to take his daughter as a concubine, was induced by Lysander to revolt from the satrap, bringing with him his children, his treasures, and 200 horse. His defection was most acceptable to Agesilaus, who gained information from him about the affairs of Pharnabazus. (Xen. *Anab.* vi. 5. § 7, *Hell.* iii. 4. § 10, *Ages.* 3. § 3; Plut. *Ages.* 8, *Lys.* 24.)

2. Satrap of Lydia and Ionia under Dareius Codomannus, was one of the Persian commanders at the battle of the Granicus, in B.C. 334, in which engagement, while he was aiming a blow from behind at Alexander, his arm was cut off by Cleitus, son of Dropides (Arr. *Anab.* i. 12, 15, 16). Diodorus calls him Spithrobates, and appears to confound him with Mithridates [MITHRIDATES, No. 5.], the son in-law of Dareius, whom Alexander slew in the battle with his own hand; while what Arrian records of Spithridates is related by Diodorus of his brother Rhoesaces. (Diod. xvii. 19, 20; Wess. *ad loc.*; Plut. *Alex.* 16, *de Alex. Fort.* i. 2.) [E. E.]

SPITYNCHAS is mentioned by Sillig (*Cat. Artif. s. v.*), as the engraver of a precious stone described by Gori (*Gemm. Etrusc.* ii. pl. 9, No. 1); but we find no other notice of him, nor any other instance in which the name occurs. We have not the opportunity of referring to the work of Gori. [P. S.]

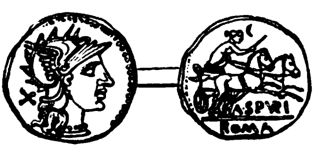
SPO'DIUS (Σπόδιος), a surname of Apollo at Thebes, derived from σποδός, ashes, because his altar consisted of the ashes of the victims which had been sacrificed to him. (Paus. ix. 11. § 5.) [L. S.]

SPO'NGIA, one of the judices who acquitted Clodius for his violation of the mysteries of the Bona Dea, B.C. 61, is probably a fictitious name given to him by Cicero in ridicule. (Cic. *ad Att.* i. 16. § 6.)

SPONSIA'NUS. A few gold coins, of half barbarous workmanship and of much larger size than those usually issued from the Roman imperial mint, are to be found, chiefly in the museums of Austria, which exhibit on the obverse a male beardless head surrounded with rays, and the characters IMP. SPONSIANI, while on the reverse is stamped a device corresponding minutely with the consular denarii of C. Minucius Augurinus, and the letters C. AUG. The name of Sponsianus is totally unknown to history, and no plausible conjecture has yet been proposed in regard to the origin of these pieces. (Eckhel, *Doctrin. Num.* vol. vi. p. 840.) [W. R.]

SPORUS was a beautiful youth of servile origin, who bore a striking resemblance to Poppaea Sabina, the wife of Nero. On the death of Sabina in A. D. 63, Nero became passionately fond of this youth, had him castrated, dressed as a woman, and called by the name of Sabina. He carried this disgusting folly so far as to marry Sporus publicly in Greece, in A. D. 67, with all the forms and ceremonies of a legal marriage. Sporus returned with Nero to Rome in the following year, fled with him from the city when the insurrection broke out against the tyrant, and was present with him at his death. Otho, who had been one of the companions of Nero in his debaucheries, lived on intimate terms with Sporus after his accession to the throne; but Vitellius having commanded Sporus to appear as a girl upon the stage in the most degrading circumstances, he put an end to his life to escape from the indignity (Dion Cass. lxii. 28, lxiii. 12, 13, 27, lxiv. 8, lxv. 10; Suet. *Ner.* 28, 46, 48, 49; Aurel. Vict. *Caes.* 5, *Epit.* 5; Dion Chrysost. *Orat.* xxi; Suidas, *s. v.* Σπόρος). The name of Sporus is familiar to modern readers by Pope's infamous satire upon Lord Hervey.

SPURI'LIA GENS, only known from coins, for the Spurilius, whose name occurs as a tribune in some editions of Livy (iv. 42), is in all the more modern editions Sp. Icilius. The annexed coin has on the obverse the head of Pallas, and on the reverse the Moon driving a biga, with the legend A. SPVRI. and ROMA (Eckhel, vol. v. p. 315.)



COIN OF THE SPURILIA GENS.

SPURINNA, VESTRI'TIUS, the haruspex who warned Caesar to beware of the Ides of March. It is related that, as Caesar was going to the senate-house on the fatal day, he said to Spurinna in jest, "Well, the Ides of March are come," upon which the seer replied, "Yes, they are come, but they are not past." (Val. Max. viii. 11. § 2; Suet. *Caes.* 81; Plut. *Caes.* 63; comp. Cic. *de Div.* i. 52, *ad Fam.* ix. 24.)

SPURINNA, VESTRI'TIUS, a Roman general, who played a distinguished part in the war of succession which followed the death of Nero. Having espoused the cause of Otho, he received, along with Annius Gallus, the command of the forces upon the Po, destined to oppose the invasion of the Vitellians from the North. Upon the approach of Caecina he threw himself into Placentia, which he defended with so much gallantry and resolution, that the besiegers were compelled, after a desperate assault, to retire (Tacit. *Hist.* ii. 11, 18, &c., 36). Even after the hopes of his party had been crushed by the battle of Bedriacum, Spurinna remained steadfast in his loyalty, but we hear little more of him until he re-appears upon the stage in the reign of Trajan, under whom he achieved great fame by a bloodless victory over the savage tribe of the Bructeri, whom he reduced to submission, and was rewarded by the senate, on the motion of the prince himself, with a triumphal effigy in bronze (Plin. *Ep.* ii. 7). His wife was named Cottia, and by her he had a son Cottius, a youth of the highest promise, who died at an early age, and a statue to his memory was decreed at the public expense, partly on account of his own merits, and partly as a tribute to his father, who was at that time absent in Germany (Plin. *Ep. l. c.* iii. 8, comp. v. 17). From the younger Pliny, who lived upon terms of the closest friendship with Spurinna, and ever speaks of him with the warmest respect, we learn that he was alive at the age of 77, in the full enjoyment of his faculties, mental and bodily, and a very interesting letter (Plin. *Ep.* iii. 1, al. 2) is devoted to an account of the happy manner in which the old man was wont to pass his time. Among other occupations we are told, "Scribit . . . . et quidem utraque lingua, lyrica doctissime. Mirabilis dulcedo, mira suavitas, mira hilaritas, cujus gratiam cumulat sanctitas scribentis."

In the year 1613, Caspar Barthius published at the end of his "Venatici et Bucolici poetae Latini" four odes, or rather fragments of odes, in Choriambic measure, extending to nearly 70 lines, which he had found in the leaves of a MS. lying neglected among the rubbish of a library at Marburg. This Codex contained several other pieces copied at different periods, and these he describes. The odes in question were not divided into lines, but were written continuously like prose, the title prefixed being *Incipit Vesprucius Spurinna de contemtu saeculi ad Martium*. Barthius republished them in his *Adversaria* (xiv. 5), and then for the first time declared his belief that they were the work of the Vestritius Spurinna, so well known to the readers of the younger Pliny. The opinions entertained by scholars touching these productions are very various. Some have pronounced them to be forgeries by Barthius, suggested by the epistle from which we have quoted above, and they urge strongly that the words of Pliny do not prove that Spurinna ever published any thing, while the absolute silence of the grammarians, who could scarcely have failed to notice the works of a lyric bard, the number of whom is so small, affords a strong presumption that nothing of the kind was in existence. This hypothesis, however, is by no means probable, for not only does the finder describe most minutely, and in such a manner as to court inquiry, the place where and the circumstances under which he became possessed of these remains as well as the contents of the volume in which they were included, but the verses themselves are so mutilated and confused that no one could expect to derive any credit or any gratification, directly or indirectly, from such a piece of dishonesty. Moreover, Barthius does not appear to have attached any importance to his discovery; he speaks very doubtfully of the merit of the lines, he does not attempt to correct the errors nor to supply the blanks, and professes himself unable to determine the age to which they belong, but infers from the title, *De Contemtu Saeculi*, that they proceeded from a Christian pen. Nor was it until they were published for the second time that he assigned them to an historical personage.

Others have supposed that they were the production of some monk of the middle ages, who desired to place in the mouth of a heathen those

exalted sentiments with regard to a contemplative life which were entertained by the ecclesiastics of that epoch; but the style of the Latinity, and the number of Grecisms involved, forbid us to adopt this theory. A third party imagine that they may have been fabricated at an early period, and may have embodied scraps or fragments which were actually in circulation as the words of Spurinna, and this is the view to which Barthius himself inclines.

It is almost impossible in a matter of this sort to form a very decided opinion. Every one who reads will discern that, in their present state, these lines in no way merit the eulogium pronounced by Pliny upon the poetical talents of his friend. Perhaps the most suspicious circumstance is that, notwithstanding the shortness, obscurity, and mutilated condition of the fragments, we are, in studying them, constantly reminded of the observations of Pliny, just as if they had been composed for the purpose of tallying with them. The very fact of the imperfect state in which they appear in the MS. is a proof that at the time when they were copied they must have been ascribed to some author of importance, for had not a fictitious value been attached to them from some such consideration, they would never have been thought worthy of being preserved.

These odes will be found in Wernsdorf, *Poët. Lat. Min.* vol. iii. pp. 351, &c., and a dissertation on the author, pp. 326, &c. See also Bayerus. "De Vestritio Spurinna lyrico et ejus Fragmenta," in the transactions of the Petersburgh Academy for 1750. [W. R.]

SPURI'NUS, Q. PETI'LLIUS, was praetor urbanus in B. C. 181, and was commissioned to levy troops on account of the war with the Ligurians. In his praetorship the books of king Numa Pompilius are said to have been discovered upon the estate of one L. Petillius, though some writers give a different name for the latter person. Spurinus obtained possession of the books, and upon his representation to the senate that they ought not to be read and preserved, the senate ordered them to be burnt (Liv. xl. 18, 26, 29; Val. Max. i. 1. § 12; Plin. *H. N.* xiii. 14. s. 27; Plut. *Num.* 22; August. *de Civ. Dei*, vii. 34; Lactant. i. 22; comp. NUMA, Vol. II. p. 1213). Spurinus was consul in B. C. 176 with Cn. Cornelius Scipio Hispallus, and fell in battle against the Ligurians. (Liv. xli. 14—18; Val. Max. i. 5. § 9, ii. 7. § 15; Obsequ. 64; Fasti Capitol.)

SPU'RIUS, is properly a Roman praenomen, but occurs as the gentile name of one or two persons of no importance. Thus, for instance, we read of a M. Spurius, who was one of the conspirators against Julius Caesar. (Appian, *B. C.* ii. 113.)

SQUILLA GALLICANUS. [GALLICANUS.]

SQUILLUS, L. LICI'NIUS, one of the conspirators against Q. Cassius Longinus in Spain, B. C. 48. [LONGINUS, No. 15.]

L. STABE'RIUS, the governor of Apollonia for the Pompeians in B. C. 48, was obliged to desert the town on the approach of Caesar, in consequence of the inhabitants declaring in favour of the latter (Caes. *B. C.* iii. 12; Appian, *B. C.* ii. 54).

STADIEUS (Σταδιεύς), artists. 1. An Athenian statuary, the instructor of Polycles. (Paus. vi. 4. § 3. s. 5.) The determination of his time depends, of course, on that of Polycles: Stadieus probably flourished about Ol. 95, B. C. 400. [POLYCLES.]

2. A painter, the disciple of Nicosthenes, mentioned by Pliny among the artists who were *non ignobiles quidem, sed in transcursu tamen dicendi.* (Plin. *H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

C. STAIE'NUS, called in many editions of Cicero C. STALE'NUS, one of the judices at the trial of Oppianicus in B. C. 74. It was believed that he had at first received money from the accused to acquit him, but afterwards voted for his condemnation, because he had received a still larger sum from the accuser Cluentius. (Cic. *Verr.* ii. 32, with the note of Zumpt.) Cicero, in his oration for Cluentius, in B. C. 66, in which he is anxious to remove from the minds of the judges the bad impressions that existed against his client, dwells at length upon the fact that Oppianicus had bribed Staienus, and also represents the latter as the agent employed by Oppianicus to bribe the other judges. According to Cicero, Staienus was a low-born contemptible rascal, who called himself Aelius Paetus, as if he had been adopted by some member of the Aelia gens, and who had assumed the cognomen Paetus, in preference to that of Ligur, another cognomen of the Aelii, because the latter would have reminded the people that he had sprung from Liguria. His oratory was characterised by vehemence and fury, but was sufficiently popular to have raised him to the honours of the state, had he not been condemned of majestas, in consequence of exciting a mutiny among the troops during his quaestorship. (Cic. *pro Cluent.* 24, 26, 36, *Brut.* 68, *Top.* 20.)

STAIUS MINA'CIUS, a general of the Samnites, B. C. 296, was taken prisoner and carried to Rome. (Liv. x. 20.)

STALLIUS, C. and M., brothers, were Roman architects, who were employed, in conjunction with another architect named Menalippus, to rebuild the Odeion of Pericles at Athens, after it was burnt down by Aristion, in the Mithridatic War, Ol. 173. 3, B. C. 86. (Appian, *Mithridat.* 38.) The new edifice was erected at the cost of Ariobarzanes II. Philopator, king of Cappadocia, between B. C. 65 and B. C. 52. (Vitruv. v. 9. § 1.) The names of the artists are preserved by an Attic inscription on the base of a statue which they erected in honour of their patron, Ariobarzanes. (Böckh, *C. I.* No. 357, vol. i. p. 429; R. Rochette, *Lettre à M. Schorn*, p. 407, 2d ed.) [P. S.]

STA'PHYLUS (Στάφυλος), a son of Dionysus and Ariadne (Schol. *ad Apollon. Rhod.* iii. 997), or of Theseus and Ariadne (Plut. *Thes.* 20), was one of the Argonauts (Apollod. i. 9. § 16). By Chrysothemis he became the father of three daughters, Molpadia, Rhoeo, and Parthenos. Rhoeo was beloved by Apollo, and Staphylus, believing that she was with child by some one else, locked her up in a chest and threw her into the sea. The chest was washed on the coast of Delos, where she gave birth to Anius. She placed the child on the altar of Apollo, praying that the god, if he were the father, should save the child. Apollo accordingly concealed the boy, and taught him the art of prophecy. The sisters of Rhoeo were to guard the wine of Staphylus, but while they had fallen asleep the swine spilled and spoiled the wine. The sisters, on discovering the mischief, took to flight and threw themselves down from a rock. But

Apollo, who saved them, transferred Parthenos to Bubastus in the Chersonesus, where a sanctuary was dedicated to her, and Molpadia, under the name of Hemithea, to Castabus in the Chersonesus. There a temple was erected to her also, which no one was allowed to enter who had touched a swine, and where libations were offered to her, consisting of honey and water. Hemithea was worshipped especially as a divinity affording relief to women in child-bed (Diod. v. 52, 63). According to others Hemithea became by Lyrcus the mother of Basileus. (Parthen. *Erot.* 1.) [L. S.]

STA'PHYLUS (Στάφυλος), of Naucratis, in Egypt, a Greek writer quoted by Strabo (x. p. 475), Pliny (*H. N.* v. 31), and Athenaeus (ii. p. 45, c.), as well as by the scholiasts, wrote a work on Thessaly (Schol. *ad Apoll. Rhod.* iv. 816; Harpocrat. *s. v.* πενέσται; Schol. *ad Aristoph. Nub.* 1064), on Aeolia and Attica (Harpocrat. *s. vv.* ἐπίβοιον, προναία), and on Arcadia (Sext. Empir. *adv. Math.* 116).

STASANDER (Στάσανδρος), a native of Cyprus, was an officer in the service of Alexander the Great, and must have attained to considerable distinction, though his name is not mentioned during the lifetime of that monarch; as only two years after his death, in the second division of the provinces at Triparadeisus (B. C. 321), Stasander obtained the important satrapy of Aria and Drangiana, in which he succeeded Stasanor (Arr. *ap. Phot.* p. 71, b; Diod. xviii. 39). In the contest between Eumenes and Antigonus, he sided with the former, whom he joined with all the forces he could muster, and we find him particularly mentioned as taking part in the decisive action in Gabiene. Hence, after the final triumph of Antigonus, he was deprived by the conqueror of his satrapy, which was given to Euitus. (Diod. xix. 14, 27, 48.) [E. H. B.]

STASANOR (Στασάνωρ), a native of Soli in Cyprus, who held a distinguished position among the officers of Alexander the Great (Strab. xiv. p. 683). He probably entered the service of that monarch after the conquest of Cyprus in B. C. 333, but the first occasion on which his name is mentioned is during the campaign in Bactria, when he was detached by Alexander with a strong force to reduce Arsames, the revolted satrap of Aria. This service, in conjunction with Phrataphernes, he successfully accomplished, and rejoined Alexander at Zariaspa in the autumn of B. C. 328, bringing with him Arsames himself as a captive, as well as Barzanes, who had been appointed by Bessus satrap of Parthia (Arr. *Anab.* iii. 29, iv. 7). As a reward for this exploit he obtained the satrapy of Aria, which was, however, soon after changed for that of Drangiana, in the command of which he remained during the whole of Alexander's campaign in India. On the king's return, Stasanor was one of those who met him in Carmania with a very opportune supply of camels and other beasts of burthen, but returned to resume the charge of his province when Alexander continued his march towards Persia (Arr. *ib.* iv. 18, vi. 27, 29; Curt. viii. 3. § 17). In the first partition of the provinces after the death of Alexander, Stasanor retained his former satrapy of Drangiana, but in the subsequent division at Triparadeisus (B. C. 321), he exchanged it for the more important government of Bactria and Sogdiana (Diod. xviii. 3, 39; Dexipp. *ap. Phot.* p. 64, b; Arrian, *ibid.* p. 71, b; Justin. xiii. 4). Here he appears to have remained in quiet for some years, taking no open part, so far as we are informed in the contest between Eumenes and Antigonus, though apparently inclined in favour of the former: but he secured the attachment of the native population by the justice and moderation of his rule, and thus established his power so firmly that Antigonus found it prudent to pardon his favourable disposition towards his rival, and left him in the undisturbed possession of his satrapy, B. C. 316. (Diod. xix. 48.) From this time his name does not appear again in history. [E. H. B.]

STASI'CRATES (Στασικράτης), one of the various architects, or one of the various forms of the name of the architect, to whom different writers ascribe the design of the city of Alexandria. (See DEINOCRATES.) [P. S.]

STASI'NUS (Στασῖνος), of Cyprus, an epic poet, to whom some of the ancient writers attributed that one of the poems of the Epic Cycle which was entitled Κύπρια or τὰ ἔπη τὰ Κύπρια. The statements on the subject are, however, so various, and partake so much of conjecture, that no certain conclusion can be drawn from them. In the earliest historical period of Greek literature, and before critical inquiries began, the *Cypria* was accepted without question as a work of Homer. Pindar refers to it as Homer's (Fr. 189, *ap. Aelian, V. H.* ix. 15; but there is some doubt as to the genuineness of the quotation); and the respect in which it was held by the early tragedians is evident from the number of their dramas which were founded upon it. Herodotus (ii. 117) decidedly controverts the opinion which ascribed it to Homer; but in a manner which plainly shows that that opinion was still the prevailing one. Plato, on the other hand, quotes as from Homer two verses which, the Scholiast asserts, are from the *Cypria* (*Euthyphr.* p. 12, a.). Aristotle (*Poet.* xxiii. 6) distinguishes the author of the *Cypria* from Homer, but without mentioning the name of the former; and Pausanias refers to the poem in the same manner (iii. 16. § 1; iv. 2. § 7; x. 26. § 1; x. 31. § 2). It is not till we come down to the times of Athenaeus and the grammarians, that we find any mention of Stasinus; and even then the poem is ascribed to him in a very hesitating and indefinite manner. Thus Athenaeus in one passage (ii. p. 35, c.), speaks of "the poet of the *Cypria*, whoever he may be;" in another (viii. p. 334), he mentions the author in the following indefinite way, ὁ τὰ Κύπρια ποιήσας ἔπη, εἴτε Κύπριός τίς ἐστιν ἢ Στασῖνος ἢ ὅστις δήποτε χαίρει ὀνομαζόμενος; and in a third (xv. p. 682, e.), he quotes the author of the poem as either Hegesias or Stasinus, and adds that Demodamas of Halicarnassus made the author of the *Cypria* a native of Halicarnassus. Lastly, Proclus, who is our chief authority for the history of the epic cycle, not only tells us that the poem was ascribed to Stasinus or Hegesinas or Homer, but what he and others tell us of Stasinus only adds new doubts to those which already beset the subject, and new proofs of the uncertainties of the ancients themselves respecting it. (Procl. *Chrestom.* in Gaisford's *Hephaestion et Proclus*, pp. 471, foll.; quoted also by Photius, *Bibl.* Cod. ccxxxix. pp. 319, a. foll.). Stasinus was said to be the son-in-law of Homer, who, according to one story, composed the *Cypria* and gave it to Stasinus as

his daughter's marriage portion; manifestly an attempt to reconcile the two different accounts, which ascribed it to Homer and Stasinus (Proc. *l. c.*; Aelian. *V. H.* ix. 15). We are also told that the poem was named from its author's native place; but critical analogies suggest the doubt whether the country of the alleged author was not invented to account for the title. Other passages, which might be quoted from the grammarians and scholiasts, leave the question much in the same state. Even the number of books of which the poem consisted is doubtful; for the only authority for the common statement, that it contained eleven books, is a quotation of Athenaeus from *the eleventh* book (xv. p. 682, e.).

From these statements it may be judged whether there is sufficient foundation for the opinion of Müller and other writers, that the poem may be safely assigned to Stasinus, whose date they fix as about contemporary with Arctinus of Miletus. Considering the immense range of mythological stories which we know the poem to have embraced, there is much probability in the opinion of Bernhardy, that it was a work of many times and many hands. Its title may be explained by the conspicuous part which Aphrodite has in the general action; a circumstance which certainly favours the idea that the author of the general plan of the poem was a Cyprian.

The *Cypria* was the first, in the order of the events contained in it, of the poems of the Epic Cycle relating to the Trojan War. It embraced the period antecedent to the beginning of the Iliad, to which it was evidently designed to form an introduction. From the outline given by Proclus, and from the extant fragments, a good idea may be formed of its structure and contents. The Earth, wearied with the burthen of the degenerate race of man, entreats Zeus to diminish their numbers. He grants her request, and prepares two chief agents to accomplish it, Helen and Achilles, the beauty of the former furnishing the cause of the contest, and the sword of the latter the instrument of extermination. The events succeeding the birth of Helen (or rather, for the form of the myth is varied), her being sent by Zeus to Leda to bring up, and the marriage of Peleus, down to the sailing of the expedition against Troy, were related at great length, and the incidents of the war itself much more briefly, the latter part being apparently occupied chiefly with those previous adventures of the heroes which are referred to in the Iliad. It concluded with the following somewhat clumsy contrivance to connect it with the opening of the Iliad: the war itself is not found to be murderous enough to accomplish the object prayed for by the Earth; and in order to effect it more surely, the fresh contention between Achilles and Agamemnon is stirred up by Zeus. (R. J. F. Henrichsen, *de Carminibus Cypriis*, Havn. 1828, 8vo.; Welcker, in the *Zeitschrift für Alterth.* 1834, Nos. 3, &c.; Müller, *Gesch. d. Griech. Lit.* vol. i. pp. 118—120, pp. 68, 69, Eng. trans.; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. i. pp. 363—378; Bernhardy, *Grundriss d. Griech. Lit.* vol. ii. pp. 150—152; Clinton, *F. H.* vol. i. pp. 353, &c.) [P. S.]

STASIOECUS (Στασίοικος), prince or dynast of Marion in Cyprus, was one of the petty princes among whom that island was divided at the period of its conquest by Ptolemy, king of Egypt. Upon that occasion Stasioecus was one of the first to join Seleucus, the admiral of the Egyptian fleet, and to place himself under the supremacy of Ptolemy: but in B. C. 313 he abandoned the alliance of that monarch, and, in common with several of the other princes of the island, entered into negotiations with Antigonus. Before, however, the latter could lend them any support, Ptolemy himself arrived in Cyprus with a fleet and army, took Stasioecus prisoner, and razed his city to the ground. (Diod. xix. 62, 79.) [E. H. B.]

STASIPPUS (Στάσιππος), a citizen of Tegea, and the leader of the party there which was favourable to Sparta. When Archidamus III. was sent, in B. C. 371, to succour his defeated countrymen at Leuctra, Stasippus and his friends were in the height of their power, and Tegea therefore zealously assisted the Spartan king with reinforcements. In B. C. 370, Stasippus successfully resisted in the assembly the attempt of Callibius and Proxenus to change the existing relations of Tegea to Sparta, and include it in the proposed federative union of all Arcadian towns. His opponents hereupon had recourse to arms, and Stasippus defeated them in battle, but did not make as much of his victory as he might have done, through reluctance to shed the blood of his fellow-citizens. The democratic leaders were less scrupulous, and, having been reinforced from Mantineia, got Stasippus and many of his friends into their power, and murdered them after the mockery of a trial. (Xen. *Hell.* vi. 4. § 18, 5. §§ 6, &c.; Val. Max. iv. 1, Ext. 5.) [CALLIBIUS, No. 2.] [E. E.]

STATA MATER, a Roman divinity, whose image at one time stood in the forum, where fires were lighted every night. Subsequently, when the forum was paved, the fires were kindled in other parts of the town, in order not to spoil the stones (Fest. p. 317, ed. Müller). In inscriptions she is sometimes called Statia Mater, and she is probably identical with Vesta. (Hartung, *Die Relig. d. Röm.* vol. ii. p. 110.) [L. S.]

STATEIRA (Στάτειρα). 1. Wife of Artaxerxes II., king of Persia, was the daughter of a noble Persian named Idernes. She was married to Artaxerxes (then called Arsaces) during the lifetime of his father Ochus, and it was only by the urgent entreaties of her husband that the queen-mother Parysatis was prevailed upon to spare her life, when she put to death all her brothers and sisters on account of the revolt of their eldest brother Terituchmes (Ctesias, *Pers.* §§ 53—56; Plut. *Artax.* 2). The enmity thus originated between Parysatis and Stateira was aggravated by many successive circumstances. Parysatis, while she exercised great influence over Artaxerxes, still preferred her son Cyrus, while Stateira was warmly attached to her husband, who appears to have requited her affection with equal ardour. Hence, when the rebellion of Cyrus became known, B. C. 401, Stateira was one of the loudest in the clamour raised against the queen-mother, who by her ill-timed favour to her younger son had involved the empire in these dangers. Again, after the defeat and death of Cyrus, the cruelty with which Parysatis on the one hand pursued all who had any personal share in his death, and on the other the favour shown by her to Clearchus, and her efforts to induce the king to spare his life, were bitterly reproached her by Stateira, who did not scruple to attribute them to their true motive, and persuaded Artaxerxes to put

Clearchus to death. But though she was successful in this instance, she could not long maintain her ground against the increasing influence of Parysatis: and the latter at length became so confident in her power over the mind of her son, that she determined to remove Stateira by poison, a purpose which she at length effected, notwithstanding the vigilance of the young queen. Artaxerxes, though deeply affected at her death, did not venture to punish his mother, but put to death her maid Gigis, who had been her accomplice in the plot. (Plut. *Artax.* 5, 6, 17—19; Ctesias, *Pers.* §§ 60, 61.)

2. The sister and wife of Dareius Codomannus, celebrated as the most beautiful woman of her time. She accompanied her husband on his march to the battle of Issus (B. C. 333), and was taken prisoner, together with her mother-in-law Sisygambis and her daughters, after that battle. They were all treated with the utmost respect and courtesy by the generous conqueror, but Stateira died shortly before the battle of Arbela, B. C. 331. She was honoured by Alexander with a splendid funeral, and he sent a special envoy to apprise Dareius of her fate. (Curt. iii. 3. § 22, 11. § 24—26, 12. §§ 11, 15, 22, iv. 10. §§ 18—34; Arrian. *Anab.* ii. 11, 12, iv. 19, 20; Plut. *Alex.* 21, 30; Justin. xi. 9, 12.)

3. The eldest daughter of Dareius Codomannus, who was offered by him in marriage to Alexander the Great, before the battle of Arbela, and whom the conqueror actually married at Susa (B. C. 324), is called by Diodorus, Plutarch, Curtius, and Justin, Stateira, but according to Arrian her real name was Barsine (Diod. xvii. 107; Curt. iv. 5. § 1; Plut. *Alex.* 70; Justin. xii. 10; Arrian, *Anab.* vii. 4. § 5.) For her subsequent fortunes, see BARSINE.

4. A sister of Mithridates the Great, who was put to death by his orders at Pharnacia, together with her sister Roxana, and his two wives Berenice and Monima, for fear of their falling as captives into the hands of Lucullus. Stateira met her fate with a dignity and composure worthy of her royal birth. She was about forty years of age, but unmarried. (Plut. *Lucull.* 18.) [E. H. B.]

STA'TIA GENS. This name appears to have been originally Lucanian or Samnite, for the Statii, mentioned before the time of Julius Caesar, all belong to the nations of southern Italy, with the solitary exception of T. Statius who is said to have been tribune of the plebs at Rome in B. C. 475. The Statii first acquired historical importance by the exploits of L. Statius Murcus, the legatus of Caesar, whose name appears on coins [MURCUS], but none of them obtained the consulship during the republican period, and the first person of the name who was raised to this honour was L. Statius Quadratus, in A. D. 142. The Statii bore several cognomens, which are given below.

STATIA'NUS, O'PPIUS. [OPPIUS, No. 17.]

STATIA'NUS, MA'NLIUS, a senator in the reign of Probus, a speech of whose is preserved by Vopiscus. (*Prob.* 12.)

STATI'LIA GENS, was originally a Lucanian family, and not a Roman gens. Towards the end of the republic, however, the Statilii began to take part in public affairs at Rome, and one of them, namely T. Statilius Taurus, obtained the consulship in B. C. 37. All the Statilii of any historical importance bore the cognomen TAURUS. A few literary persons of this name are mentioned with other cognomens, which are given below. On coins we find the surname of Taurus.

STATI'LIA MESSALLI'NA. [MESSALLINA.]

STATI'LIUS. 1. STENIUS STATILIUS, as he is called by Pliny, or STATIUS STATILIUS, according to Valerius Maximus, the leader of the Lucanians, who attacked Thurii. The tribune of the plebs, C. Aelius, brought forward a law at Rome, directed against this Statilius, in consequence of which the inhabitants of Thurii rewarded him with a golden crown. (Plin. *H. N.* xxxiv. 6. s. 15; Val. Max. i. 8. § 6.)

2. MARIUS STATILIUS, a Lucanian, commanded a troop of Lucanian cavalry under the Roman consuls in the campaign against Hannibal, in B.C. 216. (Liv. xxii. 42.)

3. L. STATILIUS, a man of equestrian rank, was one of Catiline's conspirators and was put to death with Lentulus and the others, in the Tullianum. (Sall. *Cat.* 17, 43, 46, 47, 55; Cic. *in Cat.* iii. 3, 6; Appian, *B. C.* ii. 4.)

4. STATILIUS, a very bad actor, mentioned by Cicero in his oration for Roscius the comic actor (c. 10).

5. L. STATILIUS, an augur spoken of by Cicero in B.C. 45. (Cic. *ad Att.* xii. 13, 14.)

6. STATILIUS, a young man and a great admirer of Cato, was with him at Utica at the time of his death, and wished to follow his example, by putting an end to his own life, but was prevented by his friends from so doing. He served in the republican army after the death of Caesar, and fell at Philippi. (Plut. *Cat. min.* 65, 66, 73.)

7. Q. STATILIUS, was prevented by Augustus from holding the tribunate of the plebs, which was intended for him in B. C. 29. (Dion Cass. lii. 42.)

STATI'LIUS CAPELLA. [CAPELLA.]

STATI'LIUS CORVI'NUS. [CORVINUS].

STATI'LIUS FLACCUS. [FLACCUS.]

STATI'LIUS MA'XIMUS, a Roman grammarian, frequently quoted by Charisius, wrote a work *De Singularibus apud Ciceronem*, and Commentaries upon Cato and Sallust. (Charisius, pp. 175, 192, 176, et alibi, ed. Putschius.)

STATI'LIUS SEVE'RUS. [SEVERUS.]

STATI'LIUS TAURUS, at whose expense the first amphitheatre of stone was built at Rome, is wrongly inserted by some writers in the list of ancient artists. (See TAURUS, and *Dict. of Antiq.* art. *Amphitheatrum*, 2d ed.) [P. S.]

STATI'NUS or STATILI'NUS, a Roman divinity, to whom sacrifices were offered at the time when a child began to stand or run alone. (August. *De Civ. Dei*, iv. 21; Tertullian. *De Anim.* 39; Varro, *ap. Non.* p. 528.) [L. S.]

STATI'RA. [STATEIRA.]

STA'TIUS. 1. T. STATIUS, tribune of the Plebs, B. C. 475, in conjunction with his colleague L. Caecidius, brought an accusation against Sp. Servilius Priscus Structus, the consul of the preceding year. (Liv. ii. 52.)

2. STATIUS, a literary slave of Q. Cicero, whom he subsequently manumitted, had given offence to M. Cicero. (Cic. *ad Att.* ii. 18, 19, vi. 2, xii. 5, *ad Q. Fr.* i. 2. § 1, i. 3. § 8, *ad Fam.* xvi. 16.)

3. STATIUS, the Samnite, put to death by the triumvirs in B. C. 43 (Appian, *B. C.* iv. 25), is probably the same as the celebrated C. Papius Mutilus, one of the leaders of the Samnites in the Social war. [MUTILUS.]

4. STATIUS, a tribune of the soldiers in the reign of Nero. (Tac. *Ann.* xv. 60.)

STA'TIUS ACHILLES. [ACHILLES TATIUS.]

STA'TIUS A'LBIUS OPPIA'NICUS. [OPPIANICUS.]

STA'TIUS ANNAEUS, a friend of the philosopher Seneca, and well skilled in the art of medicine, provided Seneca with hemlock in order to hasten his death, when the blood did not flow in sufficient abundance from his veins; but the poison took no effect. (Tac. *Ann.* xv. 64.)

STA'TIUS CAECI'LIUS. [CAECILIUS.]

STA'TIUS, DOMI'TIUS, tribune of the soldiers in the reign of Nero, was deprived of his office on the detection of Piso's conspiracy. (Tac. *Ann.* xv. 71.)

STA'TIUS GE'LLIUS, a general of the Samnites, was defeated by the Romans and taken prisoner in B. C. 305. (Liv. ix. 44.)

STA'TIUS ME'TIUS, held Casilinum for Hannibal in B. C. 214. (Liv. xxiv. 19.)

STA'TIUS MURCUS. [MURCUS.]

STA'TIUS, P. PAPI'NIUS, a distinguished grammarian, who, after having carried off the palm in several public literary contests, opened a school at Naples, about the year A. D. 39, according to the calculations of Dodwell. He subsequently removed to Rome, and at one period acted as the preceptor of Domitian, who held him in high honour, and presented him with various marks of favour. He was the author of many works in prose and verse, of which no trace remains, and died probably in A. D. 86. By his wife Agellina, who survived him, he had a son

P. PAPINIUS STATIUS, the celebrated poet. Our information with regard to his personal history is miserably defective. He is named by no ancient author, except Juvenal, so that any knowledge we possess of his family or career has been gleaned from incidental notices in his own writings, and many of these are couched in very ambiguous language. It appears that under the skilful tuition of his father he speedily rose to fame, and became peculiarly renowned for the brilliancy of his extemporaneous effusions, so that he gained the prize three times in the Alban contests (see Sueton. *Dom.* 4); but having, after a long career of popularity, been vanquished in the quinquennial games (Suet. *Dom. l. c.*) he retired to Naples, the place of his nativity, along with his wife Claudia whom he married in early life, to whom he was tenderly attached, and whose virtues he frequently commemorates. From the well-known lines of Juvenal, s. vii. 82, —

> Curritur ad vocem jucundam et carmen amicae
> Thebaidos, laetam fecit quum Statius Urbem
> Promisitque diem: tanta dulcedine captos
> Afficit ille animos, tantaque libidine vulgi
> Auditur, sed, quum fregit subsellia versu,
> Esurit, intactam Paridi nisi vendat Agavem,—

we should infer that Statius, in his earlier years at least, was forced to struggle with poverty, but he appears to have profited by the patronage of Domitian (*Silv.* iv. 2), whom in common with Martial and other contemporary bards he addresses in strains of the most fulsome adulation. The tale that the emperor, in a fit of passion, stabbed him with a stilus, seems to be as completely destitute of foundation as the notion that he was a Christian. Dodwell fixes upon A. D. 61 and A. D. 96, as the epoch of his birth and of his death, but these conclusions are drawn from very uncertain premises. Those dates, which can be ascertained with precision, will be noted as we review his productions in succession.

The extant works of Statius are: —

I. *Silvarum Libri V.*, a collection of thirty-two occasional poems, many of them of considerable length, divided into five books. To each book is prefixed a dedication in prose, addressed to some friend. The metre chiefly employed is the heroic hexameter, but four of the pieces (i. 6, ii. 7, iv. 3, 9), are in Phalaecian hendecasyllabics, one (iv. 5) in the Alcaic, and one (iv. 7) in the Sapphic stanza. The first book was written about A. D. 90 (i. 4. 91), the third after the commencement of A.D. 94 (iii. 3. 171), the first piece in the fourth book was composed expressly to celebrate the kalends of January, A. D. 95, when Domitian entered upon his 17th consulship, and the fifth book appears to have been brought to a close in the following year.

II. *Thebaidos Libri XII.*, an heroic poem in twelve books, embodying the ancient legends with regard to the expedition of the Seven against Thebes. It occupied the author for twelve years (xii. 811), and was not finished until after the Dacian war, which commenced in A. D. 86 (i. 20), but had been published before the completion of the first book of the Silvae (*Silv.* i. prooem.; comp. iii. 2. 143, iv. 4. 86, &c.).

III. *Achilleidos Libri II.*, an heroic poem breaking off abruptly. According to the original plan, it would have comprised a complete history of the exploits of Achilles, but was probably never finished. It was commenced after the completion of the Thebais (*Achill.* i. 10), and is alluded to in the last book of the Silvae (v. 2. 163, v. 5. 37). In some manuscripts this fragment is comprised within a single book, in others is divided into five.

Statius may justly claim the praise of standing in the foremost rank among the heroic poets of the Silver Age, and when we remember how few of the extant specimens of the Roman muse belong to this department, we do not feel surprised that Dante and Scaliger should have assigned to him a place immediately after Virgil, provided always we regard them as separated by a wide impassable gulph. While by no means deficient in dignity, and not unfrequently essaying lofty flights, he is in a great measure free from extravagance and pompous pretensions; but, on the other hand, in no portion of his works do we find the impress of high natural talent and imposing power. Those passages which have been most frequently quoted, and most generally admired, display a great command of graceful and appropriate language, a liveliness of imagination which occasionally oversteps the limits of correct taste, brilliant imagery, pictures designed with artistic skill, and glowing with the richest colours, a skilful development of character, and a complete knowledge of the mechanism of verse; but they are not vivified and lighted up by a single spark of true inspiration. The rules of art are observed with undeviating accuracy, and the most intricate combinations are formed without the introduction of a disturbing element; but there is a total absence of that simple energy which is the surest mark of true genius.

The pieces which form the Silvae, although

evidently thrown off in haste, and probably regarded by their author as trifles of comparatively little importance, produce a much more pleasing effect than either the Thebaid or the Achilleid, in which the original strength of expression seems to have been worn away by repeated polishing, and the native freedom of the verse to have been shackled and cramped by a laborious process of correction.

The Editio Princeps of the Silvae is a quarto volume, without date and without name of place or printer, not later probably than 1470. The Silvae will be found also in the editions of Catullus, Tibullus, and Propertius, which appeared in 1472, 1475, and 1481, and in the edition of Catullus of 1473. The text was revised and published with a commentary by Domitius Calderinus, in a volume containing also remarks upon Ovid and Propertius, fol. Rom. Arnold Pannartz, 1475. The best editions are those of Markland, whose critical notes evince remarkable sagacity, 4to. Lond. 1728, and of Sillig, 4to. Dresd. 1827, which is a reprint of Markland, with some additional matter.

The Editio Princeps of the Thebais and Achilleis is a folio volume, without date and without name of place or printer, but belonging probably to the year 1470. Besides this there are a considerable number of editions of these poems, either together or separately, printed in the 15th century, a sure indication of the estimation in which they were held.

The Editio Princeps of the collected works is a folio volume, without date, and without name of place or printer. It contains the commentary of Calderinus on the Silvae, and must therefore have been published after the year 1475. No really good edition of Statius has yet appeared. That of Hurd, which was a work of great promise, was never carried beyond the first volume, which contains the Silvae only, 8vo. Leips. 1817. The best for all practical purposes is that which forms one of the series of Latin Classics by Lemaire. 4 vols. 8vo. Paris, 1825—1830.

The first five books of the Thebaid were translated into English verse by Thomas Stephens, 8vo. Lond. 1648, and the whole poem by W. L. Lewis, 2 vols. 8vo. Oxford, 1767 and 1773. The translation of the first book by Pope will be found in all editions of his works.

The Achilleid was translated into English verse by Howard. 8vo. Lond. 1660.

Of translations into other languages, the only one of any note is the version into Italian of the Thebaid by Cardinal Bentivoglio, 4to. Rom. 1729, and 8vo. Milan, 1821. [W. R.]

STA'TIUS PRISCUS. [PRISCUS.]

STA'TIUS PRO'XIMUS. [PROXIMUS.]

STA'TIUS QUADRA'TUS. [QUADRATUS.]

STA'TIUS SEBO'SUS. [SEBOSUS.]

STA'TIUS TRE'BIUS delivered Compsa, a town of the Hirpini, to Hannibal after the battle of Cannae, B. C. 216. (Liv. xxiii. 1.)

STA'TIUS VALENS wrote the life of the emperor Trajan. (Lamprid. *Alex. Sever*. 48.)

STATOR, a Roman surname of Jupiter, describing him as staying the Romans in their flight from an enemy, and generally as preserving the existing order of things. (Liv. i. 12, x. 37; Cic. *Cat.* i. 13; Flor. i. 1; Senec. *De Benef.* iv. 7; Plin. *H. N.* ii. 53; August. *De Civ. Dei*, iii. 13.) [L. S.]

STATO'RIUS, a centurion in the army of P. and Cn. Scipio in Spain, in B. C. 213, was sent by these generals as an ambassador to Syphax, the king of the Numidians, with whom he remained in order to train foot-soldiers in the Roman tactics (Liv. xxiv. 48, xxx. 28). He appears to be the same as the L. Statorius, who afterwards accompanied C. Laelius, when he went on an embassy to Syphax. (Frontin. i. 1. § 3).

STATO'RIUS VICTOR, a rhetorician mentioned by the elder Seneca, was, like him, a native of Corduba (Cordova) in Spain. (Senec. *Suas.* 2.)

STAURA'CIUS (Σταυράκιος), Emperor of Constantinople, son of the Emperor Nicephorus I. [NICEPHORUS I.], first the colleague of his father, and after his death for a short time sole emperor. He was solemnly crowned as emperor in the month of December A. D. 803 in the second year of his father's reign in the ambo or pulpit of the great Church (St. Sophia) at Constantinople, by the hand of the patriarch Tarasius: being altogether unfitted, according to Theophanes, either in personal appearance, bodily strength, or judgment, for such a dignity. Possibly this unfitness arose from his youth, for it was not until Dec. 807, four years after his coronation, that Stauracius was married. His bride was Theophano, an Athenian lady, kinswoman of the late Empress Irene [IRENE], who was selected by Nicephorus for his son after a careful search among the unmarried ladies of the empire, notwithstanding she was already betrothed to a husband, with whom, though not fully married to him, her union had been consummated. The choice of so contaminated a partner dishonoured the unhappy prince to whom she was given as a wife, and the unbridled lust of Nicephorus cast additional contempt on his son by the seduction about the time of the marriage of two young ladies more beautiful than Theophano, and who had been selected as competitors with her for the hand of the young emperor. In May A.D. 811 Stauracius left Constantinople with his father to take the field against the Bulgarians at the head of an army, the number of which struck terror into the heart of the Bulgarian king and induced him to sue for peace, which was refused. The first encounters, which were favourable to the Greeks, appear to have been directed by Stauracius, for his father ascribed them to his skill and good fortune. The Bulgarians again sued for peace and again their suit was rejected. In the following fatal battle, in which Nicephorus was killed and the Greek army almost annihilated, Stauracius received a wound in or near the spine, under the torture of which he escaped with difficulty to Adrianople. Here he was proclaimed autocrator, sole emperor, by the officers who surrounded him, and this announcement was received by those who had escaped with him from the slaughter with a delight which evidenced his personal popularity. Michael the Curopalata, who had married Procopia, daughter of Nicephorus, and who had also escaped from the slaughter, but unwounded, was solicited by some of his friends to assume the purple; but he declined, professedly out of regard to the oaths of fealty which he had taken to Nicephorus and Stauracius, perhaps from a conviction that the attempt would not succeed. Stauracius was conveyed in a litter to Constantinople, where he was exhorted by the patriarch Nicephorus [NICEPHORUS, Byzantine writers,

No. 9] to seek the Divine mercy and to make restitution to those whom his father had oppressed. "Being," says Theophanes "the genuine inheritor of his father's disposition," but perhaps influenced by the exhaustion of the imperial finances through an unfortunate war, he replied, that he could not spare for restitution more than three talents. "This," says the irate historian, "was but a small part of what he (Nicephorus) had wrongfully taken." The painfulness of his wounds, the suggestions of Theophano, who hoped, like Irene, to grasp the sceptre, and probably the intrigues of the parties themselves, alienated Stauracius from his brother-in-law Michael and several of the great officers of the court, and he is said to have contemplated bequeathing the empire to his wife, or even restoring the ancient forms of the Roman Republic. His courtiers conspired against him, and Stauracius having proposed to put out the eyes of Michael, matters were brought to a crisis; Michael was proclaimed emperor (Oct. 811), and Stauracius having put on the habit of a monk, was deposed, and died soon after his deposition, having reigned only two months and six days after his father's death. His widow Theophano embraced a monastic life, and employed the wealth which the humanity or policy of Michael [MICHAEL I. RHANGABE] allowed her, in converting her palace into a monastery called "Hebraica" (τὰ Ἑβραϊκά) and by corruption Braca (τὰ Βραχᾶ), and at a later period Stauraca (Σταυρακᾶ), because in it the body of Stauracius, and afterwards that of Theophano, were buried. According to some writers his body was deposited in (perhaps transferred to) the monastery of Satyrus. The character of Stauracius is drawn in the most unfavourable colours by Theophanes, Zonaras, and others: but it was the misfortune of Nicephorus and his son to come between the two sovereigns, Irene and Michael Rhangabe, whose services to orthodoxy or profusion to the church made them great favourites with the ecclesiastical annalists of the Byzantine empire; and their evanescent dynasty was founded by the deposition of one and overthrown to make way for the elevation of the other of these favourites of the church. It is reasonable therefore to suppose that their characters have been unfairly represented; and, in the case of Stauracius especially, things harmless or unimportant have been described as evidences of the greatest depravity. (Theophanes, *Chronog.* pp. 405—419, ed. Paris; pp. 322—332, ed. Venice; pp. 745—769, ed. Bonn; Leo Grammaticus, *Chronog.* pp. 204—206, ed. Bonn; Cedrenus, *Compend.* pp. 477—482, ed. Paris; vol. ii. pp. 33—43, ed. Bonn; Le Beau, *Bas Empire*, liv. lxvii, ch. x. xxviii—xxxv.; Gibbon, *Decline and Fall*, ch. xlviii.) [J. C. M.]

STELLA, ARRU'NTIUS. 1. The person to whom Nero entrusted the superintendence of the games which he exhibited in A. D. 55. (Tac. *Ann.* xiii. 22.)

2. A poet and a friend of Statius, who dedicated to him the first book of his *Silvae*, the second poem in which celebrates the marriage of Stella and Violantilla. This Stella is also mentioned by Martial (vi. 21).

STE'LLIO, C. AFRA'NIUS. 1. Praetor B. C. 185, and one of the triumviri for founding a colony B. C. 183. (Liv. xxxix. 23, 25).

2. Son of the preceding, served in B. C. 169 against Perseus, king of Macedonia, and was stationed in the Illyrian town of Uscana, which was compelled to surrender to Perseus. (Liv. xliii. 18, 19.)

STE'NIUS or STHE'NIUS, a Campanian and Lucanian name. Stenius was one of the leading men at Capua, who entertained Hannibal in B. C. 216, after the battle of Cannae (Liv. xxiii. 8); and Pliny speaks of a Stenius Statilius as a Lucanian general. [STATILIUS, No. 1.]

STENTOR (Στέντωρ), a herald of the Greeks at Troy, whose voice was as loud as that of fifty other men together. His name has become proverbial for any one who screams or shouts with an unusually loud voice. (Hom. *Il.* v. 783; Juven. *Sat.* xiii. 112.) [L. S.]

STENYCLE'RUS (Στενύκληρος), a Messenian hero, from whom the Stenyclarian plain was believed to have derived its name. (Paus. iv. 33. § 5.) [L. S.]

STE'PHANUS (Στέφανος), historical. 1. One of the two sons of Thucydides, whom Plato mentions among the instances of those sons of great men, whom their fathers, though educating them with the utmost care, have been unable to train to excellence (*Menon*, p. 94, c. d.). He is mentioned by Athenaeus (vi. p. 234, e.) as the scribe of a decree of Alcibiades, engraved on a pillar in the temple of Heracles at Cynosargos.

2. An Athenian orator, son of Menecles of Acharnae, against whom Demosthenes composed two orations, which contain scarcely any particulars of his life deserving notice here. He is also mentioned by Athenaeus (xiii. p. 593, f.).

3. Ἐροιάδης, the husband of Neaera, several times mentioned by Demosthenes in his Oration against Neaera. [P. S.]

STE'PHANUS, emperor of Constantinople. [ROMANUS I.; CONSTANTINUS VII.]

STE'PHANUS (Στέφανος), literary. 1. An Athenian comic poet of the New Comedy, was probably the son of Antiphanes, some of whose plays he is said to have exhibited. (Anon. *de Com.* p. xxx.; Suid. *s. v.* Ἀντιφάνης.) The other statement of Suidas (*s. v.* Ἄλεξις), that he was the son of Alexis, seems to arise merely from a confusion of the names of Alexis and Antiphanes. All that remains of his works is a single fragment, quoted by Athenaeus (xi. p. 469, a.), from his Φιλολάκων, a play which was evidently intended to ridicule the imitators of Lacedaemonian manners. (Fabric. *Bibl. Graec.* vol. ii. p. 496; Meineke, *Frag. Com. Graec.* vol. i. pp. 304, 376, 485, 486, vol. iv. p. 544.)

2. Of Byzantium, the author of the well-known geographical lexicon, entitled Ἐθνικά, of which unfortunately we only possess an epitome. There are few ancient writers of any importance of whom we know so little as of Stephanus. All that can be affirmed of him with certainty is that he was a grammarian at Constantinople, and lived after the time of Arcadius and Honorius, and before that of Justinian II. The ancient writers, often as they quote the Ἐθνικά, give us absolutely no information about its author, except his name. We learn from them, however, that the work was reduced to an epitome by a certain Hermolaus, who dedicated his abridgement to the emperor Justinian. [HERMOLAUS.] Hence, in turning to the few incidental pieces of information which the work contains respecting its author, we are met by the question, whether such passages were written by Stephanus

himself, or by the epitomator Hermolaus. The most important of these passages is the following, which occurs in the article Ἀνακτόριον· Καὶ Εὐγένιος δὲ, ὁ πρὸ ἡμῶν τὰς ἐν τῇ βασιλίδι σχολὰς διακοσμήσας, which cannot refer to any other Eugenius than the eminent grammarian of Augustopolis in Phrygia, who, as we learn from Suidas, taught at Constantinople, under the emperor Anastasius, at the end of the fifth century or the beginning of the sixth. (Suid. *s. v.*) This passage was pointed out by Thomas de Pinedo, the translator of Stephanus, as an indication of the author's age; but nearly all the editors of Stephanus, as well as Isaac Vossius and Fabricius, have chosen to regard it as an insertion made by Hermolaus, for the following reason; if Eugenius flourished under Anastasius, who died in A. D. 518, his successor in the presidency of the schools would in all probability be in office under Justinian I., who came to the throne in A. D. 527, which agrees with the statement of Suidas, that Hermolaus dedicated his epitome to Justinian. Plausible as this argument is, it is far from being conclusive. It evidently rests in part, if not chiefly, on the tacit assumption that, when a personal reference is made in an abridged work to the author, without any thing to show whether the writer of the passage is the original author or the epitomator, the presumption is, that it has been inserted by the latter. Now we believe that the presumption is just the other way; both on the general principle that, in an abridged work, whatever cannot be proved to be an interpolation should be referred to the original author, and also on account of the well-known habit of compilers and epitomators of the later period of Greek literature to copy their author almost *verbatim*, so far as they follow him at all, and to make their abridgement by the simple omission of whole passages, often in such a manner as even to destroy the grammatical coherence of what is left, as is frequently the case in this very epitome of Stephanus. On this presumption, we think, the question mainly turns. It would be rash to regard it as decided; but it may be safely said that the passage should *probably* be referred to Stephanus, unless some positive and decisive proof be produced that it was inserted by Hermolaus. The chronological argument stated above is not such a proof; for Suidas does not say to which of the two Justinians Hermolaus dedicated his epitome; and, even if it was to Justinian I., there is nothing to prevent our supposing that the work of Stephanus was composed under Justin or in the early part of the reign of Justinian, and that the epitome was made very soon afterwards; but, considering how little Suidas troubles himself about minute distinctions, it is perhaps better to keep to the explanation that the Justinian to whom Hermolaus dedicated his epitome was Justinian II., and that Stephanus himself flourished under Justinian I., in the former part of the sixth century. Westermann argues further, that it is unlikely that a person of so little learning and judgment, as the epitomator of Stephanus appears by his work to have possessed, would have been placed at the head of the imperial schools of Constantinople, or would have written such a work as the Byzantine history quoted in the article Τότθοι, or as the disquisition on the Aethiopians referred to under Αἰθίοψ; but, in these cases also, it appears better to rest on the simple presumption that these passages proceed from the pen of the original author, there being no proof to the contrary. A more important piece of collateral evidence respecting the time of Stephanus, pointed out by Westermann, is his eulogy of Petrus Patricius (*s. v.* Ἀκόναι), who died soon after A. D. 562, and was therefore a contemporary of Stephanus, supposing that the latter flourished at the time above assigned to him.

The literary history of the work of Stephanus is also involved in much obscurity. Even the title has been a subject of dispute. In the Aldine edition it is entitled περὶ πόλεων, which Dindorf has adopted; in the Juntine περὶ πόλεων καὶ δήμων, which Berkelius also places at the head of the text, while on his title-page he has Στεφάνου Βυζαντίου ἐθνικὰ κατ' ἐπιτομήν; and Salmasius prefers the title Στεφάνου Βυζαντίου περὶ ἐθνικῶν καὶ τοπικῶν. All these variations are supported more or less by the authority of the MSS. The numerous references, however, made to the work by ancient writers, especially by Eustathius, make it clear that the proper title of the original work was Ἐθνικά, and that of the epitome ἐκ τῶν ἐθνικῶν Στεφάνου κατ' ἐπιτόμην. The title prefixed to the important fragment of the original work, which is preserved in the *Codex Seguerianus*, deserves notice on account of its full explanation of the design of the work, although it has of course been added by a grammarian: — Στεφάνου γραμματικοῦ Κωνσταντινουπόλεως περὶ πόλεων νήσων τε καὶ ἐθνῶν, δήμων τε καὶ τόπων, καὶ ὁμωνυμίας αὐτῶν καὶ μετωνομασίας καὶ τῶν ἐντεῦθεν παρηγμένων ἐθνικῶν τε καὶ τοπικῶν καὶ κτητικῶν τε ὀνομάτων.

According to the title, the chief object of the work was to specify the gentile names derived from the several names of places and countries in the ancient world. But, while this is done in every article, the amount of information given went far beyond this. Nearly every article in the epitome contains a reference to some ancient writer, as an authority for the name of the place; but in the original, as we see from the extant fragments, there were considerable quotations from the ancient authors, besides a number of very interesting particulars, topographical, historical, mythological, and others. Thus the work was not merely what it professed to be, a lexicon of a special branch of technical grammar, but a valuable dictionary of geography. How great would have been its value to us, if it had come down to us unmutilated, may be seen by any one who compares the extant fragments of the original with the corresponding articles in the epitome. These fragments, however, are unfortunately very scanty. They consist of: — (1) The portion of the work from Δύμη to the end of Δ, contained in a MS. of the Seguerian Library; but, unfortunately, there is a large gap even in this portion; (2) The article Ἰβηρίαι δύο, which is preserved by Constantinus Porphyrogennetus (*de Admin. Imp.* c. 23); (3) An account of Sicily, quoted by the same author from Stephanus (*de Them.* ii. 10). The first two of these fragments are inserted by Westermann in the text, in place of the corresponding articles of the epitome, which he transfers to his preface; the third differs so thoroughly from the article Σικελία in the epitome, that Westermann does not venture to insert it in the text, but prints it in his preface. There are also some other quotations in the ancient writers, which, from their general, but not exact, resemblance to the articles in the epitome, are presumed to be taken from the original.

They are particularized by Westermann in his preface.

From a careful examination of the references, it appears that the author of the *Etymologicum Magnum*, Eustathius, and others of the grammarians, possessed the original work of Stephanus. It also seems probable that the work, as it now exists, is not a fair representation of the epitome of Hermolaus, but that it has been still further abridged by successive copyists. The former part of the work is pretty full; the portion from Πάτραι to the middle of Σ is little more than a list of names; the articles in Τ and Υ become fuller again; and those from Χ to Ω appear to be copied, almost without abridgement, from the work of Stephanus.

The work is arranged in alphabetical order; but it was also originally divided into books, the exact number of which cannot be determined; but they were considerably more numerous than the letters of the alphabet.

The following are the chief editions of the Epitome of Stephanus: — (1) the Aldine, Venet. 1502, fol.; (2) the Juntine, Florent. 1521, fol.; (3) the edition of Xylander, with several emendations in the text, and with Indices, Basil. 1568, fol.; (4) that of Thomas de Pinedo, the first with a Latin version, Amst. 1678, fol.; (5) the text corrected by Salmasius, from a collation of MSS.; various readings collected by Gronovius from the Codex Perusinus, with notes; a Latin Version and Commentary by Abr. Berkelius, Lugd. Bat. 1688, fol., reprinted 1694, fol.; (6) that of the Wetsteins, containing the Greek text, the Latin version and notes of Thomas de Pinedo, and the various readings of Gronovius, with Indices, Amst. 1725, fol.; (7) that of Dindorf, with readings from a newly-found MS., and the notes of L. Holstenius, A. Berkelius, and Thomas de Pinedo, Lips. 1825, &c., 4 vols. 8vo.; (8) that of A. Westermann, containing a thoroughly revised text, with a very valuable preface, Lips. 1839, 8vo.: this is by far the most useful edition for ordinary reference. The chief fragment was published separately, by S. Tennulius, Amst. 1669, 4to.; by A. Berkelius, with the *Periplus* of Hanno and the *Monumentum Adulitanum* of Ptolemy Euergetes, Lugd. Bat. 1674, 8vo., reprinted in Montfaucon's *Catalogus Bibliothecae Coislinianae*, pp. 281, &c., Paris. 1715, fol.; by Jac. Gronovius, Lugd. Bat. 1681, 4to., and in the *Thesaurus Antiq. Graec.* vol. vii. pp. 269, &c.; and it is contained in all the editions, from that of Thomas de Pinedo downwards. There is a German translation of the fragment, with an Essay on Stephanus, by S. Ch. Schirlitz, in the *Ephem. Litter. Scholast. Univ.* vol. ii. pp. 385—390, 393—399, 1828, 4to.

(Fabric. *Bibl. Graec.* vol. iv. pp. 621—661; Vossius, *de Hist. Graec.* pp. 324, 325, ed. Westermann; Wellauer, *de Extrema Parte Operis Stephaniani de Urbibus*, in Friedemann and Seebod's *Miscell. Crit.* vol. ii. pt. 4, pp. 692, &c.; Westermann, *Stephani Byzantini* Ἐθνικῶν *quae supersunt*, Praef.; Hoffmann, *Lex. Bibl. Script. Graec.* s. v.)

There are several other Greek writers of this name, but not of sufficient importance to require notice here. (See Fabric. *Bibl. Graec.* Index.) [P.S.]

STE'PHANUS, artists. 1. A sculptor, who exercised his art at Rome in the first century B. C., was the disciple of Pasiteles and the instructor of Menelaus, as we learn from two inscriptions; the one on the trunk of a naked statue in the Villa Albani, ΣΤΕΦΑΝΟΣ ΠΑΣΙΤΕΛΟΥΣ ΜΑΘΗΤΗΣ ΕΠΟΙΕΙ (Marini, *Inscriz. d. Villa Albani*, p. 174), and the other on the base of the celebrated group in the Villa Ludovisi, ΜΕΝΕΛΑΟΣ ΣΤΕΦΑΝΟΥ ΜΑΘΗΤΗΣ ΕΠΟΙΕΙ. [MENELAUS.] Stephanus is also mentioned by Pliny (*H. N.* xxxvi. 5. s. 4. § 10) as the maker of *Hippiades* in the collection of Asinius Pollio; but what he means by *Hippiades* is not very clear. From the connection, the word would appear to be a feminine plural. (Thiersch, *Epochen*, p. 295.)

2. A freedman of Livia, in whose household he practised the art of a worker in gold, as we learn from a Latin inscription, in which he is designated AURIFEX. (Gori, Nos. 114—122; Bianchini, p. 67, No. 220; Welcker, *Kunstblatt*, 1827, No. 84; Osann, *Kunstblatt*, 1830, No. 84; R. Rochette, *Lettre à M. Schorn*, p. 407, 2d ed.) [P. S.]

STE'PHANUS, was ordained bishop of Rome A. D. 253, in the place of Lucius, and suffered martyrdom four years afterwards. He is known to us solely by the dispute which he maintained with Cyprian upon baptizing heretics, which became so fierce, that Stephanus, not content with refusing audience to the deputies despatched by the African prelate, positively forbad the faithful to exercise towards them the common duties of hospitality. He appears to have published two epistles in connection with this controversy.

1. *Ad Cyprianum.* 2. *Ad Episcopos Orientales contra Helenum et Firmilianum.* Neither of these has been preserved, but a short fragment of the former is to be found in the letter of Cyprian *Ad Pompeium* (lxxiv.), and is printed in the *Epistolae Pontificum Romanorum* of Constant (fol. Paris, 1721, p. 210). [W. R.]

STE'PHANUS (Στέφανος), the name of several physicians: —

1. Probably a native of Tralles in Lydia, as he was the father of Alexander Trallianus. (Alex. Trall. iv. 1, p. 198.) He had four other sons, Anthemius, Dioscorus, Metrodorus, and Olympius, who were all eminent in their several professions. (Agath. *Hist.* v. p. 149.) He lived in the latter half of the fifth century after Christ.

2. A native of Edessa, who was one of the most eminent physicians of his age. He was of great service to Kobádh (or *Cabades*) king of Persia, early in the sixth century after Christ, for which he was richly rewarded. During the siege of Edessa by Cosra (or *Chosroës*) the son of Kobádh, A. D. 544, Stephanus was sent with some of his fellow-citizens to intercede in behalf of the place; and in his address to the king he claims for himself the credit not only of having brought him up, but also of having persuaded his father to nominate him as his successor to the throne in place of his elder brother. (Procop. *de Bello Pers.* ii. 26.) His intercession had no effect, but the king was shortly afterwards forced to raise the siege.

3. A native of Alexandria, author of a short Greek treatise on Alchemy, who must have lived in the early part of the seventh century after Christ, as part of his work (p. 243) is addressed to the Emperor Heraclius (A. D. 610—641). It consists of nine πράξεις or *Lectures* (see Fabric. *Bibl. Gr.* vol. xii. p. 694, note, ed. vet.), the first of which is entitled Στεφάνου Ἀλεξανδρέως οἰκουμενικοῦ φιλοσόφου καὶ διδασκάλου τῆς μεγάλης καὶ ἱερᾶς τέχνης περὶ Χρυσοποιίας πρᾶξις σὺν Θεῷ πρώτη, where it is not quite clear whether Περὶ Χρυσοποιίας, *De Chrysopoeia*, is meant to be the

title of the whole work, or merely of the first section of it. Reinesius (apud Fabric. *Bibl. Gr.* vol. xii. p. 757) speaks highly of the work, but notices that the author falls into (p. 231) the common error of the Eastern and Greek churches of that age respecting the procession of the Holy Ghost. The writer was evidently a religious man, as appears from the way in which he uses his numerous quotations from the New Testament.* The work was first published in a Latin translation by Dominic Pizimentus, Patav. 1573. 8vo. together with Democritus, Synesius, and other writers on the same subject. The Greek text is to be found in the second volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 8vo. 1842. Fabricius (*l. c.* p. 693) and others think that this Stephanus was the same person as the commentator on Hippocrates and Galen, who may have been called (say they) *Atheniensis* from being born at Athens, and *Alexandrinus* from having settled at Alexandria; but this conjecture seems improbable. (See Fabric. *l. c.*; Lambec. *Biblioth. Vindob.* vol. vi. p. 380, ed. Kollar.)

4. A native of Athens, and a commentator on Hippocrates and Galen, who is said in the titles of some MSS. at Vienna to have been a pupil of Theophilus Protospatharius (Lambec. *Biblioth. Vindob.* vol. vi. p. 198, vol. vii. p. 352). Nothing more is known of his personal history, and his date is somewhat uncertain. Some persons confound him with the chemist of Alexandria, and say that he lived in the seventh century after Christ; but this is probably an error, as Dietz appears to be correct in stating that some of the Greek words to be found in his writings (e. g. *Ψυχία ἀφράτα*, *Comment. in Hippocr.* "*Prognost.*" p. 87, *τζιμβλοί*, *ibid.* p. 89, *λαγωδάτον κοιμᾶσθαι*, p. 94, *μάγκυπες*, p. 146, *ἀκατίδες*, p. 154, *κλοκίον*, p. 159, &c.) indicate a later date. If it is true that Theophilus was his tutor, this does not help to determine the century in which he lived, as the date of the master is as uncertain as that of the pupil. If, however, we suppose Theophilus to have lived in the ninth century [THEOPHILUS PROTOSPATHARIUS], Stephanus may be safely placed in the same. However this may be, he is certainly, in the opinion of Dietz (*Schol. in Hippocr. et Gal.* vol. i. p. xvi.) and M. Littré (*Oeuvres d' Hippocr.* tome i. p. 128), the most important of all the ancient commentators on Hippocrates after Galen, as his notes form a useful supplement to those of that writer, and contain quotations and explanations not to be found elsewhere. His Scholia on the "Prognosticon" of Hippocrates are to be found in the first volume of Dietz's "Scholia in Hippocratem et Galenum," Regim. Pruss. 8vo. 1834. There is also a commentary on the "Aphorisms" of Hippocrates, which in some MSS. bears the name of Stephanus, but in others it is attributed to Meletius or Theophilus; some extracts are inserted in the second volume of Dietz's collection mentioned above. His commentary on Galen's "Ad Glauconem de Methodo Medendi" is said by Fabricius, and others who have repeated the assertion on his authority, to have been published in Greek, Venet. ap. Aldum, 1536, 8vo., but this edition is not mentioned by Renouard (*Annales des Aldes*), and its existence is very doubtful. It was first published in a Latin translation by Augustus Gadaldinus, 1554, 8vo. Venet., which was several times reprinted. The Greek text is inserted in the first volume of Dietz's *Schol. in Hippocr. et Gal.* There is a short Greek work in MS., entitled Βίβλος Διοσκορίδου καὶ Στεφάνου Ἀθηναίου τοῦ φιλοσόφου περιέχουσα φαρμάκων ἐμπειρίας κατὰ ἀλφαβήτον σαφῶς ἐκτεθεῖσα (Lambec. *Biblioth. Vindob.* vol. vi. p. 228), which has been published by Caspar Wolphius, in a Latin translation, 1581, 8vo. [Tiguri], with the title—"Alphabetum Empiricum, sive, Dioscoridis et Stephani Atheniensis Philosophorum et Medicorum, de Remediis Expertis Liber, juxta Alphabeti Ordinem digestus." The treatise on Fevers, which is in some MSS. attributed to Stephanus Atheniensis, is in fact by Palladius. (*Penny Cyclop.*)

5. Besides the above-mentioned physicians the Arabic writers mention at least two persons of the name of اصطفن *Estefan* (or *Stephanus*), who translated various Greek works into Arabic. The most eminent of these was the son of a person named Basil; he lived at Bagdad in the reign of the Chalif Motawakkel, A. H. 232—247 (A. D. 847—861), and translated Dioscorides and several treatises of Galen, some of which are still extant in MS. in different European libraries. It is, perhaps, his translation of Dioscorides which is quoted by Ibn Baitár (vol. i. p. 265); where Sontheimer, the translator, calls him *Isthafan Ebn Nasl*, by misplacing a single point, and thus confounding نسيل *Nasil* with بسيل *Basil.* (See Nicoll and Pusey, *Catal. MSS. Arab. Biblioth. Bodl.* p. 587; De Sacy's *Translation of 'Abdallatif*, p. 495; Wenrich, *De Auctor. Graecor. Version. et Comment. Syriac. Arab. Armen. et Pers.* Lips. 1842, pp. xxxvi. 216, &c.) [W. A. G.]

STERCU'LIUS, STERCU'TIUS, or STERQUILI'NUS, a surname of Saturnus, derived from *Stercus*, manure, because he had promoted agriculture by teaching the people the use of manure. This seems to have been the original meaning, though some Romans state that Sterculius was a surname of Picumnus, the son of Faunus, to whom likewise improvements in agriculture are ascribed. (Macrob. *Sat.* i. 7; Serv. *ad Aen.* ix. 4, x. 76; Lactant. i. 20; Plin. *H. N.* xvii. 9; August. *De Civ. Dei*, xviii. 15.) [L. S.]

STE'ROPE (Στερόπη). 1. A Pleiad, the wife of Oenomaus (Apollod. iii. 10. § 1), and according to Pausanias (v. 10. § 5), a daughter of Atlas.

2. A daughter of Pleuron and Xanthippe (Apollod. i. 7. § 7.)

3. A daughter of Cepheus of Tegea. (Apollod. ii. 7. § 3.)

4. A daughter of Acastus. (Apollod. iii. 13. § 3.)

5. A daughter of Porthaon, and mother of the Seirens. (Apollod. i. 7. § 10.) [L. S.]

STE'ROPES (Στερόπης), a son of Uranus and Gaea, was one of the Cyclopes. (Hes. *Theog.* 140; Apollod. i. 1. § 2.) [L. S.]

STERTI'NIUS. 1. L. STERTINIUS, was sent as proconsul into further Spain in B. C. 199, and on his return to Rome three years afterwards (B. C. 196), brought into the public treasury fifty thousand pounds weight of silver, and from the spoils

* He quotes (p. 225) a mystic enigma in six verses from the Sibylline oracles (lib. ii. p. 115, ed. Amstel. 1689), which is wrongly printed as prose, and of which several solutions have been attempted (but with doubtful success) in modern times. See Fabr *l. c.* p. 696

dedicated two fornices or arches in the forum Boarium, and one in the Circus Maximus, and placed upon them gilded statues. In the same year that he returned, he was appointed one of the ten commissioners, who were sent into Greece to settle the affairs of the country, in conjunction with T. Quintius Flamininus. (Liv. xxxi. 50, xxxiii. 27, 35; Polyb. xviii. 31.)

2. C. STERTINIUS, was praetor B. C. 188, and obtained Sardinia as his province. (Liv. xxxviii. 35.)

3. L. STERTINIUS, quaestor B. C. 168. (Liv. xlv. 14.)

4. STERTINIUS, a Stoic philosopher, whom Horace calls in fun the eighth of the wise men. (Hor. *Sat.* ii. 3. 33, 296, *Epist.* i. 12. 20.)

5. L. STERTINIUS, the legatus of Germanicus, defeated the Bructeri in A. D. 15, and found among their booty the eagle of the nineteenth legion, which had been lost in the defeat of Varus. In the course of the same year he was sent by Germanicus to receive the surrender of Segimerus, the brother of Segestes; and in the next year he was despatched against the Angrivarii, a people dwelling on the banks of the river Visurgis, whom he defeated, and compelled to acknowledge the supremacy of Rome. (Tac. *Ann.* i. 60, 71, ii. 8, 22.)

6. STERTINIUS MAXIMUS, a rhetorician mentioned by the elder Seneca. (*Controv.* 9.)

7. STERTINIUS AVITUS, a person celebrated by Martial at the beginning of the ninth book of his Epigrams. He is apparently the same person as the L. Stertinius Avitus, who was consul suffectus under Domitian in A. D. 92. (Fasti.)

Q. STERTI'NIUS, a physician at Rome in the first century after Christ, who, according to Pliny (*H. N.* xxix. 5), made it a favour that he was content to receive from the emperor five hundred thousand sesterces per annum (or rather more than four thousand four hundred pounds), as he might have made six hundred thousand sesterces (or rather more than five thousand three hundred pounds), by his private practice. He and his brother, who received the same annual income from the emperor Claudius, left between them at their death, notwithstanding large sums that they had spent in beautifying the city of Naples, the sum of thirty millions of sesterces, or rather more than two hundred and sixty-five thousand six hundred pounds. As these sums are considered by Pliny to be very large, they may serve to give us some idea of the fortunes made at Rome by the chief physicians about the beginning of the empire. (*Penny Cyclopaedia.*) [W. A. G.]

STESA'GORAS (Στησαγόρας.) 1. An Athenian, father of Cimon [No. 1.], and grandfather of the great Miltiades. (Herod. vi. 34, 103.)

2. Son of Cimon [No. 1], and grandson of the above. He succeeded his uncle Miltiades I. in the tyranny of the Thracian Chersonese, and continued the war with the people of Lampsacus, which his predecessor had begun. Not long, however, after his accession, he was assassinated by a pretended deserter from the enemy, and, as he died childless, was succeeded by his brother, the great Miltiades. (Herod. vi. 38, 39.) [E. E.]

STESANDER (Στήσανδρος), a musician of Samos, was the first who sang Homeric hymns to the cithara at the Pythian games. (Ath. xiv. p. 638, a.; comp. Sext. Empir. *adv. Math.* vi. 16.) [P. S.]

STESI'CHORUS (Στησίχορος), of Himera in Sicily, a celebrated Greek poet, contemporary with Sappho, Alcaeus, Pittacus, and Phalaris, later than Alcman, and earlier than Simonides, is said to have been born in Ol. 37, B. C. 632, to have flourished about Ol. 43, B. C. 608, and to have died in Ol. 55. 1, B. C. 560, or Ol. 56, B. C. 556—552, at the age of eighty or, according to Lucian, eighty-five. (Suid. *s. vv.* Στησίχορος, Σιμωνίδης, Σαπφώ; Euseb. *Chron.* Ol. 43. 1; Aristot. *Rhet.* ii. 20. § 5; Cyrill. *Julian.* i. p. 12, d.; Lucian. *Macrob.* 26; Clinton, *F. H.* vol. i. *s. a.* 611, vol. ii. *s. aa.* 556, 553.) Various attempts have been made to remove the slight discrepancies in the above numbers; but it appears better to be content with the general result, which they clearly establish, that Stesichorus flourished at the beginning and during the first part of the sixth century B. C.

There appears, at first sight, to be a discrepancy between these testimonies and the statement of the Parian Marble (*Ep.* 51), that Stesichorus the poet came into Greece at the same time at which Aeschylus gained his first tragic victory, in the archonship of Philocrates, Ol. 73. 3, B. C. 475. But this statement refers, no doubt, to a later poet of the same name and family. That it cannot refer to the Stesichorus now under notice is proved, not only by the above testimonies, but also, as Bentley has shown, by the way in which Simonides mentions Stesichorus, in connection with Homer, as an ancient poet (Ath. iv. p. 172, e. f.); whereas, if the statement of the Marble applied to him, he must have been contemporary with Simonides. Still further light is thrown on this matter by another clause of the Parian inscription (*Ep.* 74), which states that "Stesichorus the second, of Himera, conquered at Athens in Ol. 102. 3," B. C. 369. The clear and satisfactory explanation of these statements is, that the poetic art was, as usual, hereditary in the family of Stesichorus, and that two of his descendants, at different times, went to Athens to take part in the dithyrambic contests.

There are different statements respecting the country of Stesichorus. The prevailing account was that he was born at Himera, and he is sometimes called simply "the poet of Himera;" but others made him a native of Mataurus, or Metaurus, in the south of Italy (or, as some say, in Sicily), which was a Locrian colony. (Steph. Byz. *s. v.* Ματαυρός; Suid.) Now, as Himera was only founded just before the poet's birth, it is probable that his parents migrated thither from Mataurus; and here we have, as Kleine and Müller have observed, the explanation of the strange tradition which made Stesichorus a son of Hesiod; for there existed among the Ozolian Locrians, at Oeneon and Naupactus, a race of epic poets, who claimed to be of the lineage of Hesiod; and from this race we may suppose the family of Stesichorus to have descended. The actual connection of the poetry of Stesichorus with the old epic poetry will be explained presently. Besides this mythical statement respecting Hesiod, the following names are mentioned as that of the father of Stesichorus,—Euphorbus, Euphemus, Eucleides, and Hyetes. (Suid. *s. v.*; Eudoc.; Steph. Byz. *l. c.*; Epig. Anon. *ap.* Brunck, *Anal.* vol. iii. p. 24, No. 33.)

According to Suidas, the poet had two brothers, a geometrician named Mamertinus, and a legislator named Halianax. Other statements concerning his family, which rest upon very doubtful authority will be found in Kleine, pp. 15, 16.

His own name is said to have been at first *Tisias*, which was changed to *Stesichorus*, because he first established a chorus for singing to the harp. (Suid. *s. v.* Ἐκλήθη δὲ Στησιχόρος, ὅτι πρῶτος κιθαρῳδίᾳ χορὸν ἔστησεν, ἐπεί τοι πρότερον Τισίας ἐκαλεῖτο.) The meaning of this statement will be examined presently. Of the events of his life we have only a few obscure accounts. Like other great poets, his birth is fabled to have been attended by an omen; a nightingale sat upon the babe's lips, and sung a sweet strain. (Christod. *Ecphr. ap.* Jacobs, *Anth. Graec.* vol. i. p. 42; Plin *H. N.* x. 29.) He is said to have been carefully educated at Catana, and afterwards to have enjoyed the friendship of Phalaris, the tyrant of Agrigentum. The latter statement rests on no better authority than the spurious letters of Phalaris; but there is nothing to prevent its being true, since it is clear that Phalaris and Stesichorus were contemporaries. Many writers relate the fable of his being miraculously struck with blindness after writing an attack upon Helen, and recovering his sight when he had composed a Palinodia. (Paus. iii. 19. 11, &c.; Kleine, *Dissert.* sect. vii.) The statement that he travelled in Greece appears to be supported by some passages in the fragments of his poems, by the known usage of the early Grecian poets, and by the confused tradition preserved by Suidas, that he came to Catana as an exile from Pallantium in Arcadia. For his connection with Catana, and his burial there, we have several testimonies. Suidas says that he was buried by a gate of the city, which was called after him the Stesichoreian gate, and that a splendid octagonal monument was erected over his tomb, having eight pillars and eight sets of steps and eight angles; whence, according to some was derived the name Στησίχορος ἀριθμος, applied to the throw "all eight" in gaming. (Suid. *s. v.* πάντα ὀκτώ; Pollux, ix. 7; Eustath. *ad Hom.* pp. 1229, 1397.)

There are extant two ancient epitaphs on Stesichorus, the one in Greek, by Antipater (Jacobs, *Anth. Graec.* vol. i. p. 328), the other in Latin (Ferrett. *Mus. Lapidar.* v. 36, p. 354). The people of Thermae, the town which succeeded Himera, had a bronze statue of the poet, which Cicero describes as *statua senilis, incurva, cum libro, summo ut putant artificio facta* (*Verr.* ii. 35). This or another statue formed afterwards one of the treasures of the gymnasium of Zeuxippus at Byzantium. (Christod. *Ecphr. l. c.*) There is also a bronze medal of Himera, bearing on the reverse a man standing, holding a crown in his right hand and a lyre in his left, which some suppose to have been struck in honour of Stesichorus.

Among the ancient writers who celebrated his praises were Cicero (*l. c.*), Aristeides (*Orat.* vol. i. p. 152, ed. Steph.), Dionysius (*de Comp. Verb.* vol. ii. p. 28, ed. Sylb.), Longinus (xiii. 3), Dio Chrysostom (p. 559, d. ed. Morell.), and Synesius (*Insom.* p. 158, b. ed. Paris. 1612), nearly all of whom compare him to Homer in character and style. Quintilian's testimony is, in general, to the same effect, but he blames the language of Stesichorus as diffuse (x. i. 62). Hermogenes, on the contrary, says that his numerous epithets add sweetness to his style (*de Form. Orat.* ii. p. 409, ed. Laurent.). For other testimonies see Kleine, sect. ix.

Stesichorus was one of the nine chiefs of lyric poetry recognized by the ancients He stands, with Alcman, at the head of one branch of the lyric art, the choral poetry of the Dorians; for, although he lived fifty years later than Alcman, yet the improvements made by the Himeraean poet on the chorus were so distinct from, and so far in advance of, those introduced by the Spartan, that he well deserves to share the honour, which some indeed, as we have seen, ascribed to him exclusively, of being the inventor of choral poetry. He was the first to break the monotony of the strophe and antistrophe by the introduction of the epode, and his metres were much more varied, and the structure of his strophes more elaborate, than those of Alcman. His odes contained all the essential elements of the perfect choral poetry of Pindar and the tragedians. For an analysis of his metres, see Kleine, sect. xi.

The subjects of his poems were chiefly heroic; he transferred the subjects of the old epic poetry to the lyric form, dropping, of course, the continuous narrative, and dwelling on isolated adventures of his heroes. He also composed poems on other subjects. His extant remains are classified by Kleine under the following heads. 1. Mythical Poems, of which we have the following titles: Ἆθλα, Γηρυονίς, Κέρβερος, Κύκνος, Σκύλλα, Συοθῆραι, Εὐρώπεια, Ἰλίου πέρσις, Νόστοι, Ὀρεστεία. 2. Hymns, Encomia, Epithalamia, Paeans: among which were, Παλινῳδία εἰς Ἑλέναν, and Ἐπιθαλάμιον Ἑλένας. 3. Erotic Poems, and Scolia: titles, Καλύκα, Ῥαδινά. 4. A pastoral poem, entitled Δάφνις. 5. Fables: Ἵππος καὶ ἔλαφος, Γεωργὸς καὶ ἀετός, Εἰς Λόκρους παραίνεσις. 6. Elegies.

The dialect of Stesichorus was Dorian, with an intermixture of the epic. His nomes were mostly in the Dorian, but sometimes also in the Phrygian mode.

The fragments of Stesichorus have been printed with the editions of Pindar published in 1560, 1566, 1567, 1586, 1598, 1620, and in the collections of the Greek poets published in 1568 and 1569, and recently in the collections of Schneidewin and Bergk. They have also been edited by Suchfort, Götting. 1771, 4to.; by Blomfield, in the *Museum Criticum*, vol. ii. pp. 256—272, 340—358, 504, 607, and in Gaisford's *Poetae Minores Graeci*; and by Fr. Kleine, Berol. 1828, 8vo. The last mentioned is by far the most useful edition of the fragments, and the authorities respecting the life and writings of the poet are collected and discussed in a dissertation prefixed to the fragments. (Fabric. *Bibl. Graec.* vol. ii. pp. 151—157; Müller, *Hist. of Lit. of Anc. Greece*, pp. 197—203; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 471—477; Kleine, as above quoted.) [P. S.]

STESICLEIDES (Στησικλείδης), an Athenian, wrote a catalogue of the archons and victors in the Olympic games. (Diog. Laërt. ii. 56.)

STE'SICLES (Στησικλῆς), an Athenian, was sent in B. C. 373 with a force of some 600 targeteers to aid the democratic party at Corcyra against the Lacedaemonians under Mnasippus. A more effective armament of 60 ships, with Timotheus for commander, was to follow as soon as it could be got ready. Meanwhile, Stesicles, with the assistance of Alcetas I., king of Epeirus, effected an entrance into the town under cover of night. Here he reconciled the dissensions of the democratic party, united them against the common enemy, and conducted that series of successful operations, which ended in the defeat and death of

Mnasippus, and the withdrawal of the Lacedaemonian fleet even before the arrival of Iphicrates, who had superseded Timotheus [MNASIPPUS]. There can be no question as to the identity of the Stesicles of Xenophon with the Ctesicles of Diodorus. But the latter writer tells us that Ctesicles had been sent some time before to Zacynthus, to take the command against the Spartans of the Zacynthian exiles, whom Timotheus had restored. Schneider would reconcile the two authors by supposing that he was ordered to proceed from Zacynthus to Corcyra; nor does this seem so inconsistent with the language of Xenophon as Thirlwall and Rehdantz represent it. (Xen. *Hell.* vi. 2. §§ 10—26; Diod. xv. 46, 47; Schneider, *ad Xen. Hell.* vi. 2. § 10; Wesseling, *ad Diod.* xv. 47; Thirlwall's *Greece*, vol. v. p. 60, note; Rehdantz, *Vitae Iph. Chabr. Timoth.* iv. § 3.) [E. E.]

STESI'MBROTUS (Στησίμβροτος), of Thasos, a rhapsodist and historian in the time of Cimon and Pericles, who is mentioned with praise by Plato and Xenophon, and who wrote a work upon Homer, the title of which is not known. He also wrote some historical works, for he is frequently quoted by Plutarch as an authority. There is also a quotation in the Etymologicum Magnum (*s. v.* Ἰδαῖοι) from a work of his on the mysteries, περὶ τελετῶν. (Plat. *Ion*, p. 550, c.; Xen. *Mem.* iv. 2. § 10, *Sympos.* iii. 5; Plut. *Them.* 2, 24, *Cim.* 4, 14, 16, *Per.* 8, 10, 13, 26, 36; Strab. x. p. 472; Ath. xiii. p. 598, e.; Tatian. *adv. Graec.* 48; Fabric. *Bibl. Graec.* vol. i. pp. 524, 358, 512; Vossius, *de Hist. Graec.* pp. 43, 44, ed. Westermann.) [P. S.]

STHEINO or STHENO (Σθεινώ or Σθενώ), one of the Gorgons. (Hes. *Theog.* 276; Apollod. ii. 4. § 2.) [L. S.]

STHENEBOEA (Σθενέβοια), a daughter of Jobates, or Amphianax or Apheidas, was the wife of Proetus. From love of Bellerophon she made away with herself, whence Bellerophon is called *heros Sthenebo̊eius.* (Apollod. ii. 2. § 1, iii. 9. § 1; comp. PROETUS and HIPPONOUS.) [L. S.]

STHENELA'IDAS (Σθενελαΐδας), a Spartan, who held the office of ephor in B. C. 432, and, in the congress of the Lacedaemonians and their allies at Sparta in that year, vehemently and successfully urged the assembly to decree war with Athens. The speech which Thucydides puts into his mouth on this occasion is strongly marked by the characteristics of Spartan eloquence, — brevity and simplicity. (Thuc. i. 85, 86, viii. 5; Paus. iii. 7.) [E. E.]

STHE'NELAS (Σθενέλας), a son of Crotopus, father of Gelanor and king of Argos. (Paus. ii. 16. § 1, 19. § 2.) [L. S.]

STHE'NELE (Σθενέλη), the name of two mythical personages, one a daughter of Danaus (Apollod. ii. 1. § 5), and the other a daughter of Acastus and mother of Patroclus. (iii. 12. § 8.) [L. S.]

STHE'NELUS (Σθένελος). 1. One of the sons of Aegyptus and husband of Sthenele. (Apollod. ii. 1. § 5.)

2. A son of Melas, who was killed by Tydeus. (Apollod. i. 8. § 5; comp. OENEUS.)

3. A son of Perseus and Andromeda, and husband of Nicippe, by whom he became the father of Alcinoë, Medusa, and Eurystheus. (Hom. *Il.* xix. 116; Ov. *Her.* ix. 25, *Met.* ix. 273; Apollod. ii. 4. § 5, &c.) He was slain by Hyllus, the son of Heracles. (Hygin. *Fab.* 244.)

4. A son of Androgeos and grandson of Minos; he accompanied Heracles from Paros on his expedition against the Amazons, and together with his brother Alcaeus he was appointed by Heracles ruler of Thasos. (Apollod. ii. 5. § 9; comp. Apollon. Rhod. ii. 911, who confounds him with No. 5.)

5. A son of Actor, likewise a companion of Heracles in his expedition against the Amazons; but he died and was buried in Paphlagonia, where he afterwards appeared to the Argonauts. (Apollon. Rhod. ii. 911.)

6. A son of Capaneus and Evadne, belonged to the family of the Anaxagoridae in Argos, and was the father of Cylarabes (Hom. *Il.* v. 109; Paus. ii. 18. § 4, 22. § 8, 30. in fin.); but, according to others, his son's name was Cometes. (Tzetz. *ad Lycoph.* 603, 1093; Serv. *ad Aen.* xi. 269.) He was one of the Epigoni, by whom Thebes was taken (Hom. *Il.* iv. 405; Apollod. iii. 7. § 2), and commanded the Argives under Diomedes, in the Trojan war, being the faithful friend and companion of Diomedes. (Hom. *Il.* ii. 564, iv. 367, xxiii. 511; Philostr. *Her.* 4; Hygin. *Fab.* 175.) He was one of the Greeks concealed in the wooden horse (Hygin. *Fab.* 108), and at the distribution of the booty, he was said to have received an image of a three-eyed Zeus, which was in after-times shown at Argos. (Paus. ii. 45. § 5, viii. 46. § 2.) His own statue and tomb also were believed to exist at Argos. (ii. 20. § 4, 22. in fin.; comp. Horat. *Carm.* i. 15. 23, iv. 9. 20; Stat. *Achill.* i. 469.)

7. The father of Cycnus, was metamorphosed into a swan. (Ov. *Met.* ii. 368.) [L. S.]

STHE'NELUS (Σθένελος), a tragic poet, contemporary with Aristophanes, who attacked him in the *Gerytades* and the *Wasps.* (Aristoph. *Vesp.* 1312, and the *Schol.*) The scholiast here speaks of him as a tragic actor*, which is evidently a mistake, for Harpocration (*s. v.*) expressly tells us that he was mentioned in the *Didascaliae* as a tragic poet, and there are several references to him as such. He is mentioned by Aristotle (*Poet.* 22) with Cleophon, as an example of those poets whose words are well chosen, but whose diction is not at all elevated. The insipidity of his style is happily ridiculed by Aristophanes in the question, "How shall I eat the words of Sthenelus, dipping them in vinegar or in dry salt?" (*Geryt. ap. Schol. ad Vesp. l. c.*; Ath. ix. p. 367.) The comic poet Plato also, in his *Lacones*, attacked him for plagiarism. (Harpocr. and Phot. *s. v.*) There are no fragments of Sthenelus, except a single verse quoted by Athenaeus (x. p. 428, a.), which, being an hexameter, can hardly belong to a tragedy. Perhaps Sthenelus composed elegies. How long he lived is not known: from his not being mentioned in the *Frogs*, Kayser supposes that he had died before the exhibition of that play in B. C. 406. (Fabric. *Bibl. Graec.* vol. ii. p. 323; Welcker, *die Griech. Tragöd.* p. 1033; Kayser, *Hist. Crit. Trag. Graec.* pp. 323—325; Wagner, *Frag. Trag. Graec.* in Didot's *Bibliotheca*, p. 91.) [P. S.]

STHENIS or STHENNIS (Σθένις, Σθέννις, the former is the form used by the ancient writers, the latter in extant inscriptions), a statuary of Olynthus, is mentioned by Pliny as contemporary with Lysippus and others, at the 114th Olympiad, B. C. 323. (*H. N.* xxxiv. 8. s. 19. The false reading of this passage, in the common editions, makes

* That is, in the common editions. In the best manuscripts the word ὑποκρίτης is omitted.

Sthenis a brother of Lysistratus; whereas Lysistratus was the brother, not of Sthenis, but of Lysippus: the true reading is given in Sillig's edition.) His works, as enumerated by the same writer, were the following: the statues of Ceres, Jupiter, and Minerva, which stood in the Temple of Concord at Rome, and also *flentes matronas, et adorantes, sacrificantesque.* (*Ibid.* § 33.) Other writers mention, as one of the best of his works, the statue of Autolycus, which was carried to Rome by Lucullus, after the taking of Sinope. (Strab. xii. p. 546, a.; Plut. *Lucull.* 23, *Pomp.* 10; Appian. *Mithr.* 83.) He also made two statues of Olympic victors, Pyttalus and Choerilus. (Paus. vi. 16. § 7, 17. § 3.)

In addition to these notices of the artist, important information may be derived from two extant inscriptions. From one of these we learn that he made a statue of the philosopher Bion, the base of which still exists, bearing the words, ΣΘΕΝΝΙΣ ΕΠΟΙΕΙ. (Spon, *Miscell.* p. 126.) The other, which is of far more consequence, is on one of the fragments of a base discovered at Athens, in 1840, on the plateau in front of the western portico of the Parthenon. This base appears to have been a massive structure of masonry, faced with marble plates, and supporting a group of at least five statues. Several of the marble plates were found, bearing the names of the persons whose statues, dedicated by themselves, the base originally supported, and of the artists who made them, or at least some of them. One of these inscriptions is ΣΘΕΝΝΙΣ ΕΠΟΗΣΕΝ, and another ΛΕΩΧΑΡΗΣ ΕΠΟΗΣΕΝ. Hence we learn, not only the true form of the artist's name, but also the important facts, that he exercised his art at Athens, in connection with the most distinguished artists of the later Attic school, and that he was contemporary with Leochares, who flourished about Ol. 102—111, B. C. 370—335. This furnishes another striking example of the looseness with which Pliny groups artists together under certain fixed dates. A curious phenomenon is presented by inscriptions on the other sides of this base, bearing the names of Augustus, Drusus, Germanicus, and Trajan, and showing how ancient statues were appropriated. (Ross, *Kunstblatt*, 1840, No. 32; R. Rochette, *Lettre à M. Schorn*, pp. 407, 408; Nagler, *Künstler-Lexicon*, *s. v.*) [P. S.]

STHE'NIUS (Σθένιος), i. e. "the powerful," or "the strengthening," a surname of Zeus, under which he had an altar in a rock near Hermione, where Aegeus concealed his sword and his shoes, which were found there by Theseus after he had lifted up the rock. (Paus. ii. 32. § 7, 34. § 6.) One of the horses of Poseidon also bore the name Sthenius. (Schol. *ad Hom. Il.* xiii. 23.) [L. S.]

STHE'NIUS. [STENIUS.]

STHE'NIUS, of Thermae (Himerenses) in Sicily, was a friend of C. Marius, and was therefore accused before Cn. Pompey, when the latter was sent to Sicily by Sulla (Cic. *Verr.* ii. 46; comp. Plut. *Pomp.* 10). The unjust proceedings of Verres against this Sthenius are related at length by Cicero. (*Verr.* ii. 34—46, comp. iii. 7, v. 42, 49.)

STHENNIS. [STHENIS].

STI'CHIUS (Στιχίος), a commander of the Athenians in the Trojan war, was slain by Hector. (Hom. *Il.* xiii. 195, xv. 329.) [L. S.]

STILBE (Στίλβη), a daughter of Peneius and Creusa, became by Apollo the mother of Lapithus and Centaurus. (Diod. iv. 69; Schol. *ad. Apollon. Rhod.* i. 40.) [L. S.]

STI'LICHO (Στιλίχων or Στελίχων), the military ruler of the western empire under Honorius, was the son of a Vandal captain of the barbarian auxiliaries of the emperor Valens. Stilicho rose through prowess and great military skill, combined with many other eminent qualities, which made him dear to the army and invaluable to the emperor Theodosius. In A. D. 384, when magister equitum, he was sent as ambassador to Persia, and through his various accomplishments and agreeable manner of transacting business, so pleased the Persian king, that peace was concluded on terms very advantageous for Rome. On his return, he was made comes domesticus and commander-in-chief of the army; but his greatest reward was the hand of Serena, the niece of Theodosius, whom he married about the same time, from which we may infer the great esteem he enjoyed with his master, and the influence he exercised in the empire. Jealousy soon arose between him and Rufinus, the nefarious minister of Theodosius, which increased after the murder of his friend, the gallant Promotus, who in reward for his victories over the East Goths, was first exiled, and then put out of the way by Rufinus. Jealousy soon waxed to implacable hatred, and a struggle took place between the two rivals, which eventually ended in the destruction of Rufinus.

During the period from Stilicho's return from Persia to the year 394, he distinguished himself by several victories over the barbarians, especially the Bastarnae, and took a prominent part in the government; but the events are not important enough to be mentioned in detail. His influence increased not a little when Theodosius confided to Serena the education of his infant son Honorius, after the death of the empress Flaccilla, and it rose to its acme in 394. In that year Theodosius proclaimed Honorius Augustus and emperor of the West, Stilicho and Serena being appointed his guardians; and after a touching private speech, with which Theodosius concluded the ceremony, they set out for Rome, where Stilicho took the reins of government. He, as well as Serena, were active in abolishing paganism, which had still a strong root in Rome; but it seems that their zeal was not over pure, since several temples were stripped, by their command, of their silver and gold ornaments, which found their way into the governor's treasury, if at least the report is true, for generally speaking Stilicho was a man of remarkable integrity. The Roman emperor had now five heads — one emperor-in-chief, Theodosius, two sub-emperors, Honorius and Arcadius, and two powerful ministers, Stilicho and Rufinus, both animated by boundless ambition and divided by mortal hatred; so that evils of every description would have sprung up, had not Theodosius been the man fit to govern such heterogeneous elements, and make them all conform to his own will. No sooner, however, did his death take place (394), than the struggle for the mastery broke out between Stilicho and Rufinus. The fall of the latter could be foretold. Rufinus, although possessed of eminent qualities, was a downright scoundrel; while with still higher natural gifts, great military experience, and an eminently better character, Stilicho combined a twofold imperial alliance through his

wife Serena and his daughter Maria, who had been betrothed to Honorius in the lifetime of Theodosius, and was married to him soon afterwards. Stilicho began his reign by dividing the imperial treasury in equal shares between Honorius and Arcadius; prevailed upon Honorius to grant the amnesty promised by the late Theodosius to the partisans of the rebel Eugenius; quelled a military outbreak at Milan; and finally set out to make his and the emperor's authority respected in Gaul and Germany, where the barbarians pursued an audacious course of invasions. His march up the Rhine was triumphant, and his force was increased by an alliance with the Suevi and Alemanni. Marcomir, the principal chief of the Franks, fell into his hands, and was sent to Italy, where he ended his days in captivity; the Saxon pirates, the scourge of the northern coast, were severely chastised, and shrunk back into their own seas; and such was the terror caused by the rapid and crushing advance of Stilicho, that the Picts made a sudden retreat from Britain into their native mountains, from mere fear that Stilicho would effect a landing on the British coast, although he never did so. All this was achieved in the course of one summer; and Stilicho had no sooner returned to Milan than he set out again for the purpose of ruining Rufinus in Constantinople. One pretext for this expedition was the invasion of Greece by Alaric; another the conducting back of the eastern legions, which were stationed in Italy, and proved a heavy burden to the country. His success in this bold undertaking, and the death of Rufinus, are related in the life of the latter. [RUFINUS.]

The downfal of his rival enabled Stilicho to turn the full weight of his power against Alaric, who, in 396, had penetrated into the Peloponnesus. With a powerful army raised in Italy, Stilicho hastened to Greece, and Alaric soon found himself blocked up within that peninsula, whence no escape by land was possible but across the isthmus of Corinth, which was guarded by a strong Roman force. Owing to the presumption of Stilicho, however, who seems to have thought he had caught his enemy as if in a trap, or perhaps to the negligence of his lieutenants, who might have indulged in similar hopes, Alaric extricated himself from his dangerous position by a rapid march towards the gulf of Corinth; which he crossed at its narrowest point near Rhium, with his whole army, captives and booty, and was soon safely encamped in Epeirus. Thence he carried on negotiations with the ministers of Arcadius, who were afraid that if Alaric were undone, Stilicho would make himself master of the East also, and ere long (398) Alaric was appointed master general of Eastern Illyricum, which was one of the most important posts in the empire of Arcadius. The presence of Stilicho in Greece was now no longer required, and he returned to Italy with rage and thoughts of revenge against Alaric. A war between the two rivals broke out soon afterwards, for which Stilicho made the most active preparations. Nor was he negligent in increasing his authority in Italy, and the people felt his sway, or worshipped his power so much, that in 398 they caused a splendid statue to be erected to him in Rome; in the same year the marriage between his daughter Maria and Honorius was celebrated at Milan. In 400, Stilicho was consul together with Aurelianus, and the honorary titles of pater and dominus were given to him. The war with Alaric had meanwhile taken its course, and in 402 became extremely dangerous to Italy, where the Gothic chief had already more than once made his appearance. In 403 Alaric made an irresistible push as far as Milan, whence the emperor Honorius fled to Ravenna, after abandoning, at the persuasion of Stilicho, the cowardly plan of transferring the seat of the empire into Gaul. In this crisis Stilicho acted with surprising boldness, energy, and military wisdom. At the approach of the Goths he hastened to Rhaetia, where the main force of the Italian troops was employed against the natives, and after giving the latter a severe chastisement, and compelling them to accept peace, he returned to Milan with the whole of the Rhaetian corps. At the same time most of the Roman troops were withdrawn from Gaul and Germany, and even the Caledonian legion was recalled from the frontiers of Britain. With his army thus augmented, he occupied Milan, where he was besieged, or, as it seems, rather blockaded by Alaric. However, at the close of March (403), he suddenly sallied out, and at Pollentia (not far from Turin) obtained a decisive victory over the Goths. The dispersion of the barbarians, an immense booty, the rich spoil of Greece and Illyricum, and thousands of captives among whom was the wife of Alaric, were the fruit of this great victory. Soon afterwards Alaric suffered another defeat under the walls of Verona, in consequence of which he withdrew from Italy. Stilicho was rewarded with the honour of a triumph on his return to Rome (in 404).

These victories and the subsequent increase of influence and power raised the ambition of Stilicho to so high a pitch, that he aspired to make himself master of the whole Roman empire, Eastern and Western. Honorius had no children, and Arcadius only one son, after whose death or removal both the empires would become the inheritance of Placidia, the daughter of Theodosius and Galla, to whom Stilicho accordingly undertook to marry his own son, Eucherius. This plan, however, could not be executed without the assistance of his mortal foe Alaric; but as ambition prevailed over hatred in both the rivals, Stilicho did not hesitate to make proposals to that effect to the Gothic chief, and Alaric gladly entered into the plan. The concert of their action was for some time interrupted by the invasion of Radagaisus, one of the most dangerous and destructive by which Italy was ever visited, but from which it was delivered by the valour of Stilicho in 406. [RADAGAISUS.] In the following year (407), Gaul was inundated and laid waste by that innumerable host of Suevi, Vandals, Alani, and Burgundians, who caused the downfal of the Roman authority beyond the Alps, and in the same year the legions in Britain proclaimed Constantine emperor in that province and in Gaul. This torrent Stilicho had either no means, or, more probably, no inclination to check, his whole activity being absorbed by his schemes upon Constantinople and his intrigues with Alaric. Already had he thrown the gauntlet to the ministers of Arcadius, by annexing all Illyricum to the Western Empire, whither he sent Jovinus as prefect, and his lofty plans became manifest after Alaric had openly renounced his allegiance to the Eastern court, and entered into that of the Western, upon which Stilicho com-

pelled the subservient senate of Rome to elect Alaric a member of their body. Fortune, however, began to turn her back upon the ever successful master of Italy. Maria, the wife of Honorius, having died, Serena proposed her second daughter Thermantia (Aemilia Materna) to him, when Stilicho opposed the project, as any issue arising out of this new marriage would thwart his plan of obtaining both the empires for his son Eucherius. Serena, however, carried her point, and the marriage took place accordingly. Soon afterwards Arcadius died, and was succeeded by his son Theodosius the younger, for whom his excellent mother Pulcheria reigned with sovereign power. The influence of these events was sensibly felt at the court of Honorius, where dangerous court intrigues sprang up, in which the arbitrary rule of Stilicho found an unforeseen check. It was evident that the emperor secretly followed the advice of other counsellors than his father-in-law, and among those the crafty Olympius soon became conspicuous. Stilicho was not the man to be taken by surprise by such intrigues; and since he was as crafty as he was bold, he coolly informed the emperor that he would at last settle the business in Illyricum, where Jovinus was only nominal prefect, if he was there at all, and go thither with the legions to annex it finally to the Western Empire. For the first time in his life, Honorius firmly opposed the will of Stilicho, on the pretext that he would not rob his nephew of his paternal inheritance. At the same time he declared that he would leave Rome, whither he had been compelled to accompany his father-in-law, and take up his former residence at Ravenna. His eyes had been opened by Olympius, who had seen through the plan of Stilicho's going to Illyricum, and could not but consider it as a means of making war upon both the emperors at once, and of seizing by force of arms what he could not obtain by intrigues and negotiations. Honorius consequently set out for Ravenna. He was received with shouts of acclamation by the troops assembled in the camp of Pavia, who were preparing for a campaign in Gaul, and had been secretly worked upon by Olympius. Honorius addressed the troops in a long and artful speech. Suddenly they rose in uproar against the partizans of Stilicho, and a terrible bloodshed ensued: the prefecti praetorio of Gaul and Italy, a magister equitum, a magister militum, the quaestor Salvius, and his namesake Salvius, the comes domesticus, besides many other high functionaries, fell victims to the fury of the army. Stilicho, full of sinister forebodings, assembled round him his remaining partizans in the camp of Bologna, where he was then staying, but to their surprise and indignation he declined to follow their plan of immediately hastening to Pavia, and putting down Olympius and the whole rebellion. His hesitation in adopting energetic means in such an alternative caused his ruin. His own most faithful friends now turned against him. Sarus was the first to act. [SARUS.] He surprised the camp of Stilicho, and cut his body-guard to pieces in the conflict. Stilicho fled to Ravenna, where he shut himself up after summoning the principal cities of Italy to declare against the barbarian mercenaries of the emperor. The confusion increasing, Stilicho took sanctuary in a church. Heraclianus Comes soon arrived with a chosen body of troops, and a warrant to seize the person of the fallen minister, to whom safety of life was promised. Stilicho trusted to the promise and left the church, but was immediately seized and massacred. He suffered death with the calm stoicism of an ancient Roman. His property was confiscated, and cruel persecutions were instituted against his family; his son Eucherius took to flight, but was seized, dragged from one place to another, and finally put to death. The marriage of Honorius and Thermantia was dissolved, but she was allowed to lead an obscure life with her mother Serena, and died seven years afterwards. The friends of Stilicho were persecuted with cruel rigour, their blood flowed in torrents, and their families were disgraced and robbed of their estates: Olympius had become the successor of Stilicho. (Claudian. *Stilicho*, *Serena*, *Rufinus;* Zosim. lib. iv. v.; Sozom. lib. viii.; Socrat. lib. vi.; Philostorg. xi. 3, &c.; Marcellin. *Chron.;* Oros. lib. vii.) [W. P.]

STILO, L. AE'LIUS PRAECONI'NUS, a Roman eques, was one of the earliest grammarians at Rome, and also one of the most celebrated. Cicero describes him as most learned in Greek and Roman literature, and especially well acquainted with ancient Latin works. Aelius gave instruction in grammar to Varro, who speaks of him with the greatest respect, and frequently quotes him; and he was also one of Cicero's teachers in rhetoric. He received the surname of Praeconinus, because his father had been a praeco, and that of Stilo on account of his compositions. He belonged to the aristocratical party in the state, and accompanied Q. Metellus Numidicus into exile in B. C. 100, and, no doubt, returned with him to Rome in the following year. Aelius, however, did not aspire himself to any of the offices of state, and did not speak in public; but he wrote orations for many of his friends, such as Q. Metellus, Q. Caepio, Q. Pompeius Rufus and Cotta, upon which Cicero does not bestow much commendation. It was by his grammatical works that he acquired the most celebrity. He wrote Commentaries on the Songs of the Salii and on the Twelve Tables, a work *De Proloquiis*, &c. He and his son-in-law, Ser. Claudius, may be regarded as the founders of the study of grammar at Rome. Some modern writers suppose that the work on Rhetoric ad C. Herennium, which is printed in the editions of Cicero, is the work of this Aelius, but this is mere conjecture. [Comp. Vol. I. pp. 726, 727.] (Cic. *Brut.* 56, 46, *Acad.* i. 2, *de Leg.* ii. 23, *de Orat.* i. 43; Suet. *de Ill. Gramm.* 2, 3; Quintil. x. 1. § 99; Gell. i. 18, x. 21, xvi. 8; Varr. *L. L.* v. 18, 21, 25, 66, 101, vi. 7, 59, vii. 2, ed. Müller; Van Heusde, *Dissert. de Aelio Stilone, Ciceronis in Rhetoricis magistro, Rhetoricorum ad Herennium ut videtur auctore. Inserta sunt Aelii Stilonis et Servii Claudii Fragmenta*, Traj. ad Rhen. 1839; Gräfenhan, *Geschichte der Klassichen Philologie im Alterthum*, vol. ii. pp. 251, 252, Bonn, 1844.)

STILPO (Στίλπων), the Greek philosopher, was a native of Megara, the son of Eucleides, or as is more in accordance with the chronological notices to be presently adduced, of Pasicles of Thebes, a disciple of Eucleides. Other authorities mention Thrasymachus of Corinth as his father. (Diog. Laërt. ii. 113, comp. vi. 89, and Suid. *s. v.*) According to one account, he engaged in dialectic encounters with Diodorus Cronus at the court of Ptolemaeus Soter; according to another, he did not comply with the invitation of the king to go

to Alexandria. We are further told that Demetrius, the son of Antigonus, honoured him no less, spared his house at the capture of Megara (Ol. 121, 3), and offered him indemnity for the injury which it had received, which, however, Stilpo declined. (Diog. Laërt. ii. 115. Plut. *Demetr.* c. 9, &c.) Uniting elevated sentiment (φρόνημα) with gentleness and patience (μετριοπαθεία), he, as Plutarch says (*adv. Colot.* c. 22), was an ornament to his country and friends, and had his acquaintance sought by kings. His original propensity to wine and voluptuousness he is said to have entirely overcome (Cic. *de Fato*, c. 5); in inventive power and dialectic art (σοφιστεία) to have surpassed his contemporaries, and to have inspired almost all Hellas with a devotion to the Megarian philosophy. A number of distinguished men too are named, whom he is said to have drawn away from Aristotle, Theophrastus, and others, and attached to himself (Diog. Laërt. ii. 113, comp. 119, 120); among others Crates the Cynic, and Zeno, the founder of the Stoic school. (ib. 114.) Not less commendation is bestowed upon his political wisdom, his simple, straightforward disposition, and the equanimity with which he endured the fate of being the father of a degenerate daughter (ib. 114, comp. Plut. *de tranqu. animi*, c. 6). Of the nine dialogues, which were ascribed to him, and which are described as being of a somewhat frigid kind, we learn only the titles, two of which seem to point to a polemical disquisition on Aristippus and Aristotle. (Diog. Laërt. ii. 120.) In like manner, we obtain exceedingly scanty disclosures respecting his doctrines in the few propositions and sayings of his which are quoted, torn as they are from their connection. Only we can scarcely fail to recognize in them the direction which the Megaric philosophy took, to demonstrate that the phenomenal world is unapproachable to true knowledge. For it is probably in this sense that we are to understand the assertion, that one thing cannot be predicated of another, that is, the essence of things cannot be reached by means of predicates (Plut. *adv. Colot.* 22, 23; comp. Simpl. *in Phys. Ausc.* f. 26); and that the genus, the universal, is not contained in the individual and concrete. (Diog. Laërt. ii. 119.) He seems, however, especially to have made the idea of virtue the object of his consideration (Crates, *ap. Diog. Laërt.* 118), and to have placed in a prominent point of view the self-sufficiency of it. He maintained that the wise man ought not only to overcome every evil, but not even to be affected by any, not even to feel it. (Seneca, *Epist.* 9, comp. Plut. *de Tranqu. animi*, 6, Diog. Laërt. ii. 114), and in that way outbids not only the Stoics, but even the Cynics. Thence too, probably, his collisions with Crates, referred to in the verses of the latter (ap. Diog. Laërt. ii. 118), and in the otherwise very tasteless anecdote repeated by Diogenes Laertius. (ii. 117, &c.) Whether he was in earnest in his antagonism to the popular polytheistic faith, and whether and how the Areiopagus in Athens stepped in, cannot be gathered from the childish statements of such a silly writer as Diogenes. (Diog. Laërt. ii. 116, &c.) [CH. A. B.]

STI'MULA, the name of Semele, according to the pronunciation of the Romans. (Liv. xxxix. 12; Augustin. *De Civ. Dei*, iv. 11, 16; Ov. *Fast.* vi. 503.) Augustin is wrong in deriving the name from *stimulus*. (Müller, *Etrusk.* ii. p. 77.) [L. S.]

STIPAX. [STYPAX].

STOBAEUS, JOANNES (Ἰωάννης ὁ Στοβαῖος), derived his surname apparently from being a native of Stobi in Macedonia. Of his personal history we know nothing. Even the age in which he lived cannot be fixed with accuracy. He lived, at all events, later than Hierocles, whom he quotes. Probably he did not live very long after him, as he quotes no writer of a later date. His studious avoidance of all Christian writers seems to render it probable that Stobaeus was a heathen, though his name would rather indicate a Christian, or at least the son of Christian parents. Though Stobaeus is to us little more than a name, we are indebted to him for a very valuable collection of extracts from earlier Greek writers. Stobaeus was a man of extensive reading, in the course of which he noted down the most interesting passages. The materials which he had collected in this way he arranged, in the order of subjects, as a repertory of valuable and instructive sayings, for the use of his son Septimius. This collection of extracts he divided into four books, and published under the title Ἰωάννου Στοβαίου ἐκλογῶν, ἀποφθεγμάτων, ὑποθηκῶν βιβλία τέσσαρα. This, however, is not exactly the form in which the work has come down to us. In most of the manuscripts there is a division into three books, forming two distinct works; the first and second books forming one work under the title Ἐκλογαὶ φυσικαὶ διαλεκτικαὶ καὶ ἠθικαί, the third book forming another work, called Ἀνθολόγιον (*Florilegium* or *Sermones*). Some have supposed in consequence that the fourth book is lost. This, however, is not the case. Photius (*Cod.* 167) has preserved a detailed table of contents of all four books; and on comparing the contents of the Florilegium with the table of the contents of the third and fourth books of the original arrangement, it is perfectly evident that the Florilegium consists of both those books combined in one. It is true that according to Photius the third and fourth books together contained 100 chapters, while the Florilegium contains 126 (ed. Gaisford). This, however, may easily have arisen from a subdivision of some of the longer chapters by the copyists. There seems no sufficient reason for supposing that Stobaeus originally arranged his extracts in two separate works. The table of contents in Photius is sufficiently full to allow of the restoration of the original subdivision of the Florilegium or Sermones into two books, answering precisely to those which were in the edition of Stobaeus used by Photius. The two books of Eclogues consist for the most part of extracts conveying the views of earlier poets and prose writers on points of physics, dialectics, and ethics. The Florilegium, or Sermones, is devoted to subjects of a moral, political, and economical kind, and maxims of practical wisdom. We learn from Photius that the first book of the Eclogues was preceded by a dissertation on the advantages of philosophy, an account of the different schools of philosophy, and a collection of the opinions of ancient writers on geometry, music, and arithmetic. The greater part of this introduction is lost. The close of it only, where arithmetic is spoken of, is still extant. The first book was divided into sixty chapters, the second into forty-six, of which we only possess the first nine. The third book originally consisted of forty-two chapters, and the fourth of fifty-eight. Each chapter of the Eclogne and Sermones is headed by a title de-

scribing its matter. The extracts quoted in illustration begin usually with passages from the poets, after whom come historians, orators, philosophers and physicians. Photius has given an alphabetical list of above 500 Greek writers from whom Stobaeus has taken extracts, arranged according to their different classes, as philosophers, poets, &c. The works of the greater part of these have perished. To Stobaeus we are indebted for a large proportion of the fragments that remain of the lost works of poets. Euripides seems to have been an especial favourite with him. He has quoted above 500 passages from him in the Sermones, 150 from Sophocles, and above 200 from Menander. In extracting from prose writers, Stobaeus sometimes quotes verbatim, sometimes gives only an epitome of the passage. The latter mode is more common in the Eclogae than in the Sermones. With regard to such passages the question has been raised, whether Stobaeus quoted at first hand, or from some collection similar to his own. It is at least clear that he had Plutarch's collection of the opinions of philosophers before him, and that in its complete form. A detailed account of the contents of so miscellaneous a collection as that of Stobaeus would be foreign to the purpose of the present work. For tables of contents the reader may consult Photius (*l. c.*) and Fabricius (*Bibl. Gr.* vol. ix. p. 574, &c.).

The first portion of the work of Stobaeus that was published was the Sermones, edited by Franc. Trincavelli (Venice, 4to. 1536) under the title Ἰωάννου τοῦ Στοβαίου ἐκλογαὶ ἀποφθεγμάτων. Three editions of the same portion were published by Conrad Gesner, with the title Κέρας Ἀμαλθαίας. Ἰωάννου τοῦ Στοβαίου ἐκλογαὶ ἀποφθεγμάτων (or ἐκλ. ἀποφθ. καὶ ὑποθηκῶν), at Zürich in 1543, at Basle in 1549, and at Zürich in 1559, fol. The best edition of the Sermones or Florilegium is that by Gaisford (Oxford, 1822, 4 vols. 8vo.).

The first edition of the Eclogae was that by Canter (Antwerp, 1575, fol.). The best edition is that by A. H. L. Heeren (Gotting. 1792—1801, in 4 vols. 8vo.). The only edition of the whole of Stobaeus together is one published at Geneva in 1609, fol. (Schöll, *Gesch. der griech. Litteratur.* vol. iii. p. 395, &c.) [C. P. M.]

STOLO, C. LICI'NIUS CALVUS. [CALVUS, No. 4.]

STO'MIUS (Στόμιος), a statuary, who made the statue of Hieronymus of Andros, to celebrate his victory at Olympia over Tisamenus of Elis, the seer who was afterwards present at the battle of Plataeae. (Paus. vi. 14. § 5.) If the statue was made soon after the victory, the artist's age would of course fall at or just before the beginning of the Persian Wars, B. C. 500 or 490. (Thiersch, *Epochen*, p. 202.) [P. S.]

STRABAX, a sculptor, known by an inscription on a pedestal found on the Acropolis, in front of the western portico of the Parthenon. This pedestal bears two inscriptions; the one is on the front, from which we learn that it supported an honorific statue erected by the Areiopagus; the other is on the top, by the side of the print of two bronze feet, and runs thus: ΣΤΡΑΒΑΞΕΓΟΗΣΕΝ. From the form of the letters, Ross supposes that the artist lived in the middle of the 4th century B. C., that is, in the time of Praxiteles. (Ross, in Gerhard's *Archäologische Zeitung* for 1844, p. 243; R. Rochette, *Lettre à M. Schorn*, pp. 408, 409 2d. ed.) [P. S.]

STRABO, a cognomen in many Roman gentes, was indicative, like many other Roman surnames, of a bodily defect or peculiarity; such as *Capito*, *Fronto*, *Naso*, *Varus*, &c. It signified a person who squinted, and is accordingly classed with *Paetus*, though the latter word did not indicate such a complete distortion of vision as Strabo. (Plin. *H. N.* xi. 37. s. 55; Hor. *Sat.* i. 3. 45; Cic. *de Nat. Deor.* i. 29.)

STRABO, the geographer. Little is known of Strabo's personal history, and that which is known is collected from short notices in his own work. Strabo was a native of Amasia or Amasea, a town on the Iris, now the Jekil Irmak, and in the kingdom of Pontus: in his geography he has given a description of his native place (lib. xii. p. 561, ed. Casaub.). Of his parentage on his father's side he says nothing. On his mother's side he was descended from a distinguished Greek family, which was closely connected with the Pontic kings, Mithridates, Euergetes, and Mithridates Eupator; and the fortunes of this family of course followed that of all these kings of Pontus. Dorylaeus, a distinguished general (τακτικός) and a friend of Mithridates Euergetes, was the great-grandfather of Strabo's mother (pp. 477, 557). Mithridates Euergetes was murdered in Sinope, while his friend Dorylaeus was in Crete looking for mercenary troops, upon which Dorylaeus gave up all thoughts of returning home, and went to Cnossus, where he was employed as commander in a war against the people of Gortyna, which he quickly brought to a close. This success brought him distinction: he married a Macedonian woman, Sterope, who bore him a daughter and two sons, Lagetas and Stratarchas. Dorylaeus died in Crete. Dorylaeus, the friend of Euergetes, had a brother Philetaerus, who remained in Pontus; and Philetaerus had also a son named Dorylaeus, who rose to high military rank under Mithridates the Great, and served against the Romans. He was also for a time chief-priest at Comana Pontica. At the wish of Mithridates the Great, Lagetas and Stratarchas with their sister returned to Pontus. Strabo saw Stratarchas in his extreme old age. Lagetas had a daughter, who was, says Strabo, "the mother of my mother." The relations of Strabo on his father's side, and on the side of his mother's father, may not have been pure Greek: indeed, there is little doubt that the Greeks of Amasia were intermingled with Cappadocians. The family of Strabo lost its importance with the death of Mithridates the Great; and though some of the members of it had joined the Roman party, as in the case of the father of Strabo's mother, yet he did not even obtain what Lucullus had promised him for his services. The jealousy of Cn. Pompeius, the successor of Lucullus, made him refuse every thing to the friends of Lucullus. Moaphernes, the uncle of Strabo's mother, and probably her father's brother, was governor of Colchis under Mithridates the Great, and his fortunes were ruined with those of the king.

The period of Strabo is generally well known from his own work. He lived during the reign of Augustus, and at least during the first five years of the reign of Tiberius, for he speaks of the great earthquake of Sardis, which happened in the time of Tiberius (p. 626; Tacit. *Ann.* ii. 47). The

year of his birth is not ascertained; but it has been fixed by some writers by a conjecture founded on several passages in the geography, about B. C. 66. In B. C. 29 Strabo was at Gyaros, and on his voyage to Corinth. Octavianus Caesar was then at Corinth, and on his road to Italy to celebrate the triumph of his victory at Actium (p. 485). Strabo was probably on his way to Italy and Rome, where he spent several years. In B. C. 24, Strabo was with his friend Aelius Gallus in Egypt, and travelled as far as Syene (p. 816). It is assumed that he must have been a man of mature years when he first visited Rome, but there is nothing which justifies the conjecture of making him eight and thirty at the time of this visit, in order to establish B. C. 66 as the year of his birth. A passage in which Strabo says (p. 568) that he saw P. Servilius Isauricus, has given rise to some discussion. This Servilius defeated the Isauri, whence he got the name Isauricus, between B. C. 77 and 75; and he died at Rome in B. C. 44, at the age of ninety. If Strabo saw this Isauricus, when did he see him? As the question cannot be satisfactorily answered, it has been assumed that Strabo confounded Isauricus with some other distinguished Roman whom he saw in Asia in his youth, or that he has confounded him with the son P. Servilius Casca, who was also called Isauricus. But it is clear that Strabo means to say that he saw the Isauricus who got his name from the conquest of the Isaurians. The assumed date, B. C. 66, for the birth of Strabo, is too early. He was certainly writing as late as A. D. 18; and perhaps we may with Clinton place his birth not later than B. C. 54. But Strabo was a pupil of Tyrannio the grammarian (p. 548), and Tyrannio was made prisoner by Lucullus in B. C. 71, and carried to Rome, probably not later than B. C. 66, and perhaps earlier. Strabo therefore was a hearer of Tyrannio at Rome.

The name Strabo (squint-eyed) is originally Greek, though it was also used by the Romans, and applied as a cognomen, among others, to the father of Pompeius Magnus. How the geographer got this name we are not informed.

Groskurd infers that Strabo died about A. D 24. Strabo (lib. xii. p. 576) says that Cyzicus was still a free state; but in A. D. 25, Cyzicus lost its privilege as a Libera Civitas (*amisere libertatem*; Tacit. *Ann.* iv. 36; Dion Cass. liv. 7). Accordingly, Groskurd concludes that Strabo was dead in A. D. 25; but this is not a necessary conclusion. We can only conclude that the passage about Cyzicus was written before A. D. 25. In the seventeenth and last book (p. 828, &c.) he mentions the death of Juba II. as a recent occurrence, and he also mentions the fact of Juba being succeeded by his son Ptolemaeus. Juba died in A. D. 21. The conclusion that Strabo died in A. D. 24 is unsupported by any evidence. We only know that he died after A. D. 21. Groskurd's reckoning makes Strabo attain the age of near ninety. In fact he may have lived after A. D. 25, and may have been more than ninety when he died; but as the year of his birth is unknown, we cannot fix the limit of his age.

As to the time at which he wrote his work, we know nothing more than can be collected from particular passages, and we cannot with certainty infer from a particular passage in a book being written after a given time, that the whole book was written after such time; but Groskurd does make such inferences. At the close of the sixth book (p. 288) Strabo speaks of Caesar Germanicus as still living. Germanicus died in Syria in A. D. 20 (19); and Groskurd concludes that the sixth book was written in A. D. 19. The true conclusion is that this passage was written before A. D. 19. It has been shown that Strabo was writing after A. D. 19, and yet the passage at the end of the sixth book stands as he wrote it, though Germanicus was dead when he wrote the passage about Juba II. in the seventeenth book. This shows that the inference from particular passages should be the strict logical inference and no more. A passage in the fourth book (p. 206) certainly was written in A. D. 19, for Strabo there states that the Carni and Taurisci had quietly paid tribute for thirty-three years; and both these tribes were reduced to subjection by Tiberius and Drusus in B. C. 14. Groskurd concludes thus: "if Strabo wrote his fourth book in his eighty-fifth year, and if we allow him two years for the composition of the first three books, he will have commenced his work in the eighty-third year of his age; and since he finished it in his eighty-eighth or ninth year, we may allow for the composition of the whole work six or seven years." This conclusion as to the age when Strabo began his work depends on the date of his birth, which is unknown; and the conclusion as to the times at which he wrote particular books is not certain.

Strabo had a good education. Tyrannio of Amisus in Pontus, a professor of grammatic, is mentioned by Strabo as his teacher (p. 548); but if Tyannio went to Rome soon after the capture of Amisus, Strabo must have heard him at Rome; and if he did not hear him at Rome as a youth, he must have heard him when he was of mature years. This question about Tyrannio is not clear. See Clinton, *Fast. Hellen.* B. C. 58. Strabo also received instruction in grammatic and rhetoric from Aristodemus, at Nysa in Caria (p. 650); and he afterwards studied philosophy under Xenarchus of Seleucia in Cilicia (p. 670), but Strabo does not say that he heard him in Cilicia. Xenarchus finally taught at Rome, where he died. Boethus of Sidon, afterwards a Stoical philosopher, was the companion of Strabo in his Aristotelian studies (p. 757). Strabo seems to have had only moderate mathematical and astronomical knowledge, and certainly he did not possess all the knowledge of his times. He was well acquainted with history and the mythological traditions of his nation; and also with the Greek poets, and particularly with Homer. He must have had competent means to obtain a good education, and as he travelled a great deal and apparently had no professional or other occupation, we may conclude that his father left him some property. It does not appear where he was living while he wrote his work, but wherever it was, he had opportunities of being acquainted with the chief public events that took place in the Roman empire.

The philosophical sect to which Strabo belonged was the Stoical, as appears plainly enough from many passages in his Geography. He wrote an historical work, intitled Ἱστορικὰ Ὑπομνήματα, which he mentions himself, and it is also cited by Plutarch (*Lucullus*, 28, *Sulla*, 26), who calls him Strabo the philosopher. This work, in forty-three

books, began where the history of Polybius ended, and was probably continued to the battle of Actium (Groskurd, *Transl. of Strabo*, i. p. 21).

Strabo was a great traveller, and much of his geographical information is the result of his own observation. In a passage in the second book of his Geography (p. 117) he says, "I shall accordingly describe partly the lands and seas which I have travelled through myself, partly what I have found credible in those who have given me information orally or by writing. Westwards I have travelled from Armenia to the parts of Tyrrhenia adjacent to Sardinia; towards the south from the Euxine to the borders of Ethiopia. And perhaps there is not one among those who have written geographies who has visited more places than I have between these limits; for those who have gone further to the west have not gone so far to the east; and others who have gone further towards the east, have not advanced so far to the west: and the case is the same with the regions between the northern and the southern limits." He expressly mentions in his work having seen the following countries and places: Egypt, Corinth, the island Gyarus; Populonium, near Elba; Comana in Cappadocia; Ephesus; Mylasa, Amasia, Nysa, and Hierapolis in Phrygia. It follows, from this enumeration, that he must have seen a great number of other places. The meagre and incorrect description which he gives of many districts and towns may perhaps be taken as evidence that he derived his knowledge of them only from books; whereas on the contrary, the fulness and accuracy of his description, in other cases, may be good evidence that he had visited them.

It is certain that he saw very little of Greece: he visited Corinth, Argos, Athens, Megara, and the neighbourhood of those places, but this was all. He saw no more of the Peloponnesus than he would see in going to Argos, and he did not know that the remains of Mycenae still existed (p. 372). It seems probable that he merely passed through Greece on his way to Brundusium, by which route he probably reached Rome. Populonium and Luna were the limit of his travels to the north in Italy. It was probably in Rome that he obtained his information about the countries which lie north of the Alps, Gallia, Germany, and also Britain, and Spain. During his visit to Egypt he staid some time in Alexandria, and he went up the river to Syene and Philae, the southern limits of Egypt. That he did not remain in Egypt, we may safely assume; but it is not clear by what route he left it, and the conjectures upon this matter are merely guesses.

The oldest writings of the Greeks, the Homeric poems, contain geographical description blended with history and fable. In the early period of Greek literature, geography was nothing more than local description, and the description was made for other purposes than geography: it was subservient to poetry. The Ionian school may be considered as having made a step towards geographical science by the attention which they paid to celestial phaenomena, but they did nothing directly for geography. The history of Herodotus is the earliest extant work in which geographical description is blended with an historical subject. But Herodotus still retains marks of the characteristic early literature of Greece: his history is an epic poem; his general geography still bears the mythical stamp. That which gives so much real value to his work is his own personal observation, and the truthfulness of his description. He is the first extant writer who has treated on physical geography, and on the causes now in operation by which the earth's surface is continually undergoing change. The connection of geography and history henceforth subsisted, as we see in the extant Greek and Roman historians, and in the Anabasis of Arrian, which is founded on works that are now lost. The first systematic writer on geography was Eratosthenes, who preceded Strabo by about three centuries. The work of Eratosthenes was not confined to political and topographical description: of the three books, into which the work was distributed, it is said that the third only contained particular description, and the first two contained a history of geography, a criticism of the sources of which the author availed himself, and matters pertaining to physical and mathematical geography: the whole was accompanied by a new map of the world. Though this work was severely criticised by Hipparchus, it does not appear that the Greeks had any other systematic treatise on geography before that of Strabo. But the materials for a geographical writer had been greatly increased between the time of Eratosthenes and Strabo, and those materials were partly furnished by historical writers, and adventurers by sea and land: the conquests of the Romans also had opened countries which were almost unknown to the contemporaries of Eratosthenes.

There is no ground for viewing the Geography of Strabo as a new edition of that of Eratosthenes, though it is clear from his own work that the treatise of Eratosthenes furnished the foundation for his new undertaking, and also furnished him with many materials, which however he had to examine, to correct, and to add to. Strabo's work, according to his own expression, was not intended for the use of all persons; and indeed no complete geographical work can be adapted to those who have not the necessary elementary knowledge. His work was intended for all who had a good education, and particularly for those who were engaged in the higher departments of administration; it was designed to be a work which would give such persons that geographical and historical information about each country which a person engaged in matters political cannot do without. Consistently with this view, his plan does not comprehend minute description, except when the place or the object is of great interest or importance; nor is his description limited to the physical characteristics of each country; it comprehends the important political events of which each country has been the theatre, a notice of the chief cities and the great men who have illustrated them; in short, whatever was most characteristic and interesting in every country. His work forms a striking contrast with the geography of Ptolemaeus, and the dry list of names, occasionally relieved by something added to them, in the geographical portion of the Natural History of Plinius. It is in short a book intended for reading, and it may be read; a kind of historical geography.

Strabo's work has a particular value to us of the present day, owing to his method of handling the subject: he has preserved a great number of historical facts for which we have no other evidence than his work. His language is generally clear,

except in those passages where the text has been corrupted; it is appropriate to the matter, simple and without affectation.

It is objected to Strabo that he has undervalued Herodotus, and puts him on the same footing as Ctesias. The work of Herodotus was perhaps hardly appreciated, as it deserved to be, by any writer of antiquity; and it is a well grounded complaint against Strabo that he could not or did not choose to discriminate between the stories which Herodotus tells simply as stories which he heard, and that which is the result of the personal observation of Herodotus. There are many parts of the geography of Strabo, particularly his description of Greece, for which he could have derived excellent materials from Herodotus. Strabo has maintained the notion, which had prevailed from the time of Alexander the Great, that the Caspian sea was connected with the northern ocean. Herodotus states it to be a lake, without expressing any doubt on the matter; but how he got this information, it is impossible to conjecture. Strabo did not consider such a fable worth mentioning. We might reasonably expect him to give some evidence, such as he had, of its supposed connection with the northern ocean. He rejects the evidence of Pytheas of Marseille, as to the northern regions of Europe, and treats him as no better than a liar, a circumstance in some measure due to Strabo's attachment to his own system; but an unprejudiced critic should have discovered truth even when it is mixed with fable. Strabo's authorities are nearly exclusively Greek. He had a contempt for the Roman writers generally; and certainly simply as geographers there was not one among them who could be called by that name. But the campaigns of the Romans and their historical writings and memoirs would have furnished him with many valuable geographical facts both for his Asiatic and European Geography. He made some use of Caesar's writings for his description of Gallia, the Alps, and Britain, and he used other materials also, as we see from his brief notice of the voyage of Publius Crassus to the Cassiterides (p. 176). But with this exception, and the writings of Asinius Pollio, Fabius Pictor, and an anonymous chorographer, he drew little from Roman sources. The conjecture that he was imperfectly acquainted with the Latin language, will not sufficiently account for this, even if we suppose that he did not learn it till he visited Rome; for he might easily have learned Latin enough during his residence in Italy to read a Roman author, and if he did choose to do that, he could have found plenty of Greeks and Romans to help him. That he could not have wanted the means of procuring information, we may safely assume, for Strabo could not have travelled so much if he were a poor man. He certainly did not take pains to make the most of the Roman materials which he might have found in Rome.

The imperfect descriptions in many parts of Strabo's work are probably to be attributed more to system than to want of information. He purposely omitted many things and many places as not being comprehended within his notion of what would be useful for the class of persons for whom he wrote. It was probably also his object to bring his work within a certain compass, so as not to damage its circulation by its magnitude, for as books were to be copied, and as a man wrote in order to have readers, an object which Strabo clearly admits, the reduction of works within reasonable limits was at that time, even more than now, necessary, in order to ensure their circulation.

The use that Strabo has made of Homer, is another objection to his work. Like many other Greeks, Strabo viewed the old national poet as the representative of all knowledge; and considered with respect to his own time, the Homeric poems are the representation of all that was then known, at least of history and geography. But the way in which Strabo, particularly in his first book, labours to give a meaning to what the poet has said, is highly uncritical. That which Homer darkly knew or half guessed, has no value except as an index of the state of geographical knowledge at that time, and was entirely useless in the age of Strabo. Though the Homeric poems show a great acquaintance with the topography of Greece and the islands of the Archipelago, they could not with any propriety be made the basis of a geographical description of those parts, as Strabo has made them; and there were many materials, though scattered and incomplete, which Strabo should have used in preference to the Homeric poems, and which he either did not look for or purposely neglected. Thus his description sometimes becomes rather a commentary on Homer than an independent description, based on the actual state of knowledge. In fact he did not conceive his object with that clearness, which is necessary to give to a work a distinctive character; and though his work is doubtless much more entertaining than that of Eratosthenes was, and more nearly approaches to the character of a true geographical system than the meagre determinations of Ptolemaeus, it does not fulfil all the conditions of a general systematic geography.

It is another defect in Strabo's work that the science of astronomy was not properly applied by him. The determination of the earth's figure, and the determination of position by the measures of latitude and longitude are the essential foundations of geographical description. The physical description of the earth's surface, which is the proper object of geography, requires the determination of position, in order to give it precision. Though Strabo had some mathematical and astronomical knowledge, he undervalued these sciences as helps to geography, and he did not consider the exact division of the earth into climates, in the sense in which Hipparchus used the term, and the statement of the latitudes and longitudes of places, which in many cases were pretty well determined, as essential to his geographical description. He is also frequently very incomplete and unsatisfactory in his notice of the physical character and the natural phaenomena of the countries which he describes, which defects and others in his work are probably in a great measure due to the circumstance that the notion of a geographical description was by no means well settled then; and indeed the same remark applies in some degree to the works of the present day. The true medium between a pure description of the earth's surface as a natural phaenomenon and the earth's surface as the scene of human activity, both past and present, cannot be determined by any general rule, but must be left to the tact and judgment of a writer who is thoroughly master of his matter, and who sees by a kind of intuition what must be admitted within his work and what may be properly omitted.

The first two books of Strabo are an introduction to his Geography, and much the most difficult part of the work. A good commentary upon them would in fact be a criticism on all ancient geography up to Strabo's time. He began the first book with showing the importance of geographical knowledge and its uses. He then passes to Homer, whom he considers the earliest of geographers, and defends against many of the objections of Eratosthenes. In this book he points out some errors of Eratosthenes, and makes various remarks on the causes which operate to change the earth's surface. He concludes with some corrections of the errors of Eratosthenes, as to the extent and division of the inhabited part of the earth.

The second book is mainly occupied with mathematical geography. It contains a criticism of the map of the world by Eratosthenes, and of his division of the habitable earth into portions (σφραγῖδες); an examination of the doctrines of Posidonius, particularly the division into six zones adopted by him and by Polybius; with remarks on the supposed circumnavigation of Libya by Eudoxus, and on some errors of Polybius. He also gives his own views on the form and magnitude of the earth, and of the extent of the habitable part of it; and remarks upon the delineation of the earth, on spheres and surfaces, and on a map of the world. He also gives a general sketch of the earth's habitable surface, with reference to seas, countries, and nations; and concludes with explaining the doctrine of climates and of the shadows projected by objects in consequence of the sun's varying position with respect to them.

In the third book he begins his description: he devotes eight books to Europe; six to Asia; and the seventeenth and last to Egypt and Libya. The third book comprises the description of Iberia, and Spain and Portugal, for which his principal authorities are Artemidorus, Polybius, and Posidonius, all of whom had visited Iberia. Artemidorus was also an authority for his knowledge of the sea-coast in general, both that of the Mediterranean, and that of the Ocean. At the end of this book he speaks of the Cassiterides.

The fourth book treats of Gallia according to its four-fold division under Augustus, of Britain, the description of which is meagre, of Ierne or Ireland, of Thule, and of the Alps. His principal authorities are the same as for the third book, with the addition of C. Julius Caesar, who is his only authority for Britain, with the exception of some little matter from Pytheas. Polybius is his authority for the description of the Alps. But it is plain that he also obtained matter for his fourth book from oral communications during his residence in Italy.

In the fifth and sixth books Strabo describes Italy and the adjacent islands; and his description begins with North Italy, or Gallia Cisalpina, and the country of the Ligures, for which Polybius is his chief authority, though with respect to this and other parts of Italy he derived much information from his own personal observation. Eratosthenes, Artemidorus, Ephorus, Fabius Pictor, Caecilius, the Sicilian, and an anonymous chorographer are his main written authorities for the description of Italy. The anonymous chorographer is supposed to be a Roman, because he gives distances in Roman miles and not in Greek stadia. Some critics have conjectured that this chorographer is M. Vipsanius Agrippa, but this work of Agrippa, says Groskurd, was not completed and published until after his death, and in B. C. 12, and consequently much too late for Strabo to have made use of it between B. C. 29 and 26, at Rome. The translator here assumes that he has fixed Strabo's residence at Rome during this period, whereas it cannot be proved, and if it could, the argument would not even then be conclusive. It is a better objection to the supposition of this chorographer being Agrippa, "that Strabo made use of this work only for Italy, perhaps also southern Gaul, and for no other country, and yet it extended over the whole Roman empire." The fifth book concludes with a description of Campania, partly from his own knowledge and partly from Antiochus of Syracusae and others.

In the sixth book he describes Southern Italy and Sicily, with the adjacent islands; and adds at the end a short sketch of the extent and actual condition of the Roman Empire.

In the seventh book he treats of the nations of northern and eastern Europe, including those north of the Ister, and, south of the Ister, Illyricum, Pannonia, Dalmatia, the coast of Thrace on the Pontus, and Epirus, with some notices of Macedonia and Thrace. That part of the book which treated of Macedonia and Thrace is lost; and all that we have in place of it is a meagre epitome. Strabo does not state his authorities for what he says of the Germans; but for the other northern nations he had the work of Posidonius. For the tracts south of the Ister he had the lost work of Aristotle on the constitution of states, Polybius, Posidonius, Theopompus, and Ephorus.

The eighth, ninth, and tenth books comprehend the description of Hellas and the Islands, and, as already observed, Homer is the basis of his description. The treatment of the subject in these three books differs considerably from that in the rest of the work: it is chiefly antiquarian and mythological. Heeren maintains that Strabo visited all Hellas and the islands of the Archipelago, but it is not easy to prove this from his work, and the defects of his description are better evidence for the opinion that he saw very little of the Peloponnesus and of Greece north of the Isthmus.

The eleventh book begins with the description of Asia, which is considered as separated from Europe by the Tanais or Don. Strabo follows Eratosthenes in dividing Asia into two large masses, a northern and a southern mass; a natural division determined by the direction of the mountain range of Taurus from west to east. The first or northern division, that on this side Taurus, comprehends four parts, of which the first comprises the country between the Tanais, the Maeotis, the Pontus, and the Caspian; the second comprises the tracts east of the Caspian, and Taurus itself; the third comprises the countries south of the Caucasus, Media, Armenia, and Cappadocia; and the fourth Asia Minor, from the Halys. The first three parts are described in the eleventh book, and the fourth, with Cappadocia and Pontus, in the twelfth, thirteenth, and fourteenth books. For the first part, comprised in the eleventh book, Strabo might, and probably did obtain much oral information in his native country; some little he derived from Herodotus, and still more from Artemidorus, Eratosthenes, and the historians of the Mithridatic wars, among whom was Theophanes, the friend of Pom-

peius Magnus. (Plutarch, *Pompeius*, c. 37, 42.) Metrodorus of Scepsis, Hypsicrates of Amisus, and Clitarchus, were also his authorities. For the second part he had Patrocles, and Aristobulus, who described the campaigns of Alexander, Eratosthenes, Herodotus, and Posidonius; and for the third the historians of the Mithridatic War.

With the twelfth book begins the description of Asia Minor, and treats of the northern part. Strabo had not seen all this tract himself, and the chief part of his knowledge was derived from oral information and the Greek historians. The description of Asia Minor is continued in the thirteenth book, but is confined to some districts of the north-western coast and the island of Lesbus. He devotes, as we might expect, a large space to the Troad, which he had doubtless visited, and he avails himself of Homer and the researches of Demetrius of Scepsis. This book contains much mythological and historical matter for which there were ample materials in Ephorus, Hellanicus, Charon, Menecrates, and many other Greek writers. His dissertation on the Leleges, Cilicians, and Pelasgi, who once inhabited the coast of Aeolis and of Ionia, is chiefly from Menecrates and Demetrius of Scepsis.

The fourteenth book contains the description of the other parts of Asia Minor, Ionia, Caria, the islands Samos, Chios, Rhodos, the countries Lycia, Pamphylia, and Cilicia, and the island Cyprus. In addition to the authorities which he had for the thirteenth book, he adds for this book also Pherecydes of Syros, for the Milesian colonies Anaximenes of Lampsacus, and Herodotus, Thucydides, Ephorus, Artemidorus, Eratosthenes, and Posidonius.

The fifteenth and sixteenth books contain the description of the second great division of Asia, the southern, or the part on that side of Taurus. The fifteenth book contains the description of India and Persia, which Strabo never visited. His description of India is very imperfect as a geographical description, but it contains much valuable matter, particularly about the people, which he derived from the historians of Alexander and of the campaigns of Seleucus in India. Patrocles, Aristobulus, and Nearchus, the two last of whom we know how to estimate by the aid of Arrian, he judiciously made his chief authorities. He also used Megasthenes, Onesicritus, Deimachus, and Clitarchus, but he did not put confidence in them. For East Persia, or Ariana, Eratosthenes is his chief authority; for West Persia, or Persia Proper, he had Aristobulus and Polycletus of Larissa, who wrote a history of Alexander; and he derived something from Herodotus.

In the sixteenth book he treats of Assyria, with Babylonia and Mesopotamia, Syria with Phoenicia and Palestine, the Persian Gulf, the Red Sea, and the coast of Ethiopia, and Arabia. His chief authorities for Assyria, Babylonia, and Mesopotamia, were some of the historians of Alexander, and Eratosthenes, Posidonius, and Herodotus: for the other parts, Eratosthenes, Posidonius, and Artemidorus. His description of Arabia and the adjacent coast of Libya is founded on Eratosthenes and Artemidorus, but Artemidorus derived materials for his description of the Red Sea from Agatharchides of Cnidos. Strabo also obtained oral information about Arabia from his friends Aelius Gallus and the Stoic Athenodorus.

In the seventeenth and last book Strabo describes Egypt, Ethiopia, and the north coast of Libya. He had seen all Egypt as far as the first cataracts, and his description of this country and of its ancient monuments is one of the most complete parts of his work. Besides the information that he could collect in Alexandria, he had Eratosthenes, Eudorus, Aristo, Polybius, and Posidonius. For the Ammonium he had the historians of Alexander, whom Arrian afterwards used; and for Ethiopia the authority of Petronius, who had carried on war there, and also Agatharchides and Herodotus. As to the country of the Libyans and the tribes Strabo says little that is new; but he made use of Eratosthenes, Artemidorus, Posidonius, and Iphicrates, who wrote a work on the plants and animals of Libya.

Strabo's historical work is mentioned by Josephus (*Jewish Antiq.* xiv. 7) and by Plutarch. His geographical work is only mentioned by Marcianus of Heraclea, at the commencement of his Periplus, Athenaeus, and by Harpocration, in his Lexicon of the Ten Orators (Λέχαιον, Λευκάς). It was largely used by Stephanus of Byzantium, in the fifth century. It is not quoted by Pausanias, which is not surprising; but it is somewhat singular that Plinius does not refer to it in his Natural History, a circumstance which justifies the conclusion that he was not acquainted with the work. Copies of the geography were probably dear, which will explain its not being much in circulation, though the expense alone would not have prevented Plinius from getting it. "How much happier are we," exclaims Groskurd, with true Philhellenic enthusiasm, "to whom the old Greek authors are now offered in unlimited abundance and in three-silver-groschen-little-volumes (dreisilbergroschen-bändchen)."

If, then, there were few copies of Strabo, it is something of an accident that the work exists at all; and it seems probable that the extant MSS. may all owe their origin to some one that existed in the middle ages. This inference appears to follow from the fact of the great corruption of Strabo's text, and the general agreement of all MSS. which have hitherto been collated in their lacunae and errors, for slight discrepancies in MSS. naturally result from copying, especially when the copyist is not a critic. The great lacuna at the end of the seventh book is found in all the MSS.; but there must have been some MSS. on which was framed the Epitome which occupies the place of the original text, now deficient. The valuable MS. now at Paris (*Cod. Par.* 1393; in Falconer's edition, *Par.* 3) was brought from Asia in 1732, by the Abbé Sevin.

An Epitome or Chrestomatheia of Strabo was made by an unknown author, probably about A. D. 980. It is printed in the second volume of Hudson's Minor Geographers, and in the editions of Falconer and Koray. This epitome, which has all the faults inherent in an epitome, and some that are not unavoidable, extends to the whole work, and is of some use, as it has been made from a MS. different from any that exist. Another epitome, still in MS., was made by the monk Maximus Planudes about 1350; and excerpts from the first ten books made by Pletho, the teacher of Cardinal Bessarion, are still in MS. The excerpts were collated by Siebenkees, and used in the Siebenkees-Tzschucke edition.

The first edition of Strabo was by Aldus, Venice, 1516; and this text was followed in the editions of Hopper and Heresbach, Basle, 1549, and of Xylander (Holzmann), Basle, 1571, with a new Latin version. The next edition of the text was by Casaubon, who used several MSS., but it is uncertain if they exist. There are two editions of the text by Casaubon, Geneva, 1587, and Paris, 1620, fol., accompanied by a Latin translation and a commentary. Casaubon, who was only twenty-eight years of age when he edited this work, did a great deal for Strabo, though he could have done more, if he had taken more time about it. His commentary is pretty complete for the first books, but it gradually becomes more meagre as he approached the end of his labours. The edition of 1620 does not differ materially from that of 1587, and it is that which is generally referred to by the page. No new edition of Strabo appeared for a long time, and the critics were contented with making occasional corrections of certain passages and incidental remarks. The conjectures of Thomas Tyrwhitt, London, 1783, are valuable.

The reprint of Casaubon's edition by Almeloveen, Amsterdam, 1707, is useful for the collection of the notes of various critics. A new edition of Strabo was commenced by Brequigny, but only three books appeared, Paris, 1763. He left behind him a French translation with notes in Latin, which was used by the French translators of Strabo.

The seventh edition of Strabo, that of Falconer, Oxford, 1807, 2 vols. fol., was begun after the edition of Siebenkees, but finished before it. It is a reprint from Almeloveen, and contains no improvement of the text, though there were means for doing this, in the collection of five MSS. by Villebrune, and in other resources. This edition contains the collation of the Eton MS., that of the Escurial, and two Medicean MSS.; also the conjectures of Tyrwhitt, and some remarks of Villebrune and Falconer. There are seventeen maps intended for the illustration of Strabo.

The eighth edition of Strabo was commenced by Professor J. P. Siebenkees, Leipzig, 1811. He only lived to complete the first six books in 2 vols. 8vo.; and the work was finished by Professor Tzschucke in 1811. Siebenkees did his part very ill; but the edition improved greatly after Tzschucke commenced his labours. He made, however, few corrections, having a religious respect for the readings of the MS., and his text differs little from that of the edition of Casaubon. Friedemann added as a continuation and seventh part of this work the commentary of Casaubon, and a very complete critical apparatus.

The ninth edition of Strabo was by the learned Greek of Chios, Adamantios Koray, which appeared at Paris, 1815—1818, 4 vols. 8vo. This was really the first critical edition of Strabo that was worthy of the name, though he is perhaps justly blamed for being sometimes too bold in substituting the conjectures of others or his own for MSS. readings which ought not to be rejected. The first volume contains a map to illustrate the geographical system of Strabo, by Gosselin.

The tenth edition, which is not yet completed, is by Gustavus Kramer, and is by far the most valuable that has yet appeared. The two volumes which have been published (Berlin, 1844 and 1847) contain books i.—xii. The text of this edition is founded on a new collation of MSS., and is furnished with a critical commentary.

The first Latin translation of Strabo appeared forty-five years before the Greek text of Aldus. Guarini of Verona translated the first ten books, and Gregorio of Tiferno the remainder. The next version, that of Xylander, is much superior, and is printed in both editions of Casaubon, in that of Almeloveen, and in the Siebenkees-Tzschucke edition, with some corrections. Strabo was well translated into Italian from a MS. by Bonaccioli, Venice, 1552 or 1562. A German translation by A. J. Penzel appeared at Lemgo, 1775, &c., 4 vols.; but it is said to have little merit.

A French translation of Strabo appeared at Paris, 1805—1819, in five quarto volumes, with the title "Géographie de Strabon, traduite du Grec en Français," and accompanied by copious critical and other notes. It was translated by La Porte du Theil and Koray, with the exception of Du Theil's share, which was left unfinished by his death in 1815, and which was completed by Letronne, who translated the sixteenth and seventeenth books. Gosselin added the geographical explanations, and five maps to illustrate the systems of Eratosthenes, Hipparchus, Polybius, and Strabo, with respect to the inhabited portion of the earth. The notes of Du Theil are sometimes exceedingly diffuse.

An Italian translation by Ambrosoli was published at Milan, 1828, 4 vols. 8vo. and 4to.

The best translation of Strabo is the new German version by C. J. Groskurd, 3 vols. 8vo., Berlin and Stettin, 1831—1833. The fourth volume, Berlin, 1834, contains a very complete Index, which is adapted to the second edition of Casaubon and all subsequent editions, except the small Tauchnitz edition, the only one that has not the paging of Casaubon's edition in the margin. The translation of Groskurd is made from the corrected text of Strabo, and he has availed himself of the labours of all his predecessors. In addition to this he has bestowed great pains on his version, which is a most valuable addition to the literature of his country: those who occupy themselves with the history of geography, and with ancient geography in particular, may now ascertain the meaning of Strabo, so far as it is possible to ascertain it. The author has added many valuable notes at the bottom of the page. To say that such a work cannot be free from error, is not to disparage it. A comparison of many parts with the original has convinced the writer of this article of the fidelity, diligence, and sound knowledge of the learned translator. The translation is not dedicated to a king or any great person, for we presume that the author had not imperial or royal patronage, like the French translators of Strabo. It is dedicated to nobody, — to the Manes of Strabo. The preface and introduction contain a dissertation on Strabo, his life and writings, which, with Heeren's Essay, "De Fontibus Geographicorum Strabonis," Göttingen 1823, and the Geography of Strabo, is the chief authority for this article. [G. L.]

STRABO, ACI'LIUS, accused by the inhabitants of Cyrene in A. D. 59 (Tac. *Ann.* xiv. 18).

STRABO, FA'NNIUS. 1. C. FANNIUS STRABO, was consul B. C. 161 with M. Valerius Messalla. In their consulship the rhetoricians were expelled from Rome (Gell. xv. 11; Suet. *de Rhet.* 1). Fan-

nius also proposed a lex sumtuaria (Gell. ii. 24; Macrob. *Sat.* ii. 13; Plin. *H. N.* x. 50. s. 71).

2. C. Fannius C. f. Strabo, the son of the preceding, was consul B. C. 122 with Cn. Domitius Ahenobarbus. In his tribuneship of the plebs he had followed the guidance and advice of Scipio Africanus senior. Fannius owed his election to the consulship chiefly to the influence of C. Gracchus, who canvassed the people on his behalf, as he was anxious to prevent his enemy Opimius from obtaining the office. But as soon as Fannius entered upon the consulship, he supported the aristocracy, and took an active part in opposing the measures of Gracchus. He published a proclamation commanding all the Italian allies to leave Rome, and he spoke against the proposal of Gracchus, who wished to give the Roman franchise to the Latins. This speech was preserved and was regarded as a master-piece in the time of Cicero. Many persons questioned whether it had been composed by Fannius himself, as he had the reputation of being only a middling orator; but Cicero assigns it to him. It continued to be read by the grammarians (Cic. *Brut.* 26; Plin. *H. N.* ii. 32; Plut. *C. Gracch.* 8, 11, 12; Cic. *de Orat.* iii. 47; Jul. Vict. *de Art. Rhet.* p. 224, ed. Orelli; Meyer, *Orat. Rom. Fragm.* p. 191, &c., 2d ed.)

3. C. Fannius M. f. Strabo, the son-in-law of Laelius, is frequently confounded with C. Fannius C. f. [No. 2.] In his youth he served in Africa, under Scipio Africanus, in B. C. 146, and along with Tib. Gracchus, was the first to mount the walls of Carthage on the capture of the city. He afterwards served in Spain with distinction, in B. C. 142, under Fabius Maximus Servilianus. (Plut. *Tib. Gracch.* 4; Appian, *Hisp.* 67.) Fannius is introduced by Cicero as one of the speakers both in his work *De Republica*, and in his treatise *De Amicitia*. At the advice of his father-in-law Laelius, Fannius had attended the lectures of the Stoic philosopher, Panaetius. His style of speaking was harsher than that of his namesake, C. Fannius C. f., and none of his orations are mentioned by Cicero. He owed his celebrity in literature to his History, which was written in Latin, and the style of which is described by Cicero as "neque nimis infans neque perfecte diserta." We have no information respecting the extent of this History; we only know that it treated of contemporary events; and that it possessed some merit appears from the fact of Brutus making an abridgment of it. Sallust likewise praises its truth. (Cic. *de Rep.* i. 12, *Lael.* 1, *Brut.* 26, 31, comp. 21, *de Leg.* i. 2, *ad Att.* xii. 5; Sall. *ap. Victorin.* p. 57, ed. Orelli; Krause, *Vitae et Fragm. Hist. Rom.* p. 171, &c.; Orelli, *Onom. Tull.* pp. 249, 250.)

One of the difficulties respecting this C. Fannius M. f. arises from a letter of Cicero, in which he writes to Atticus to ask him under what consuls C. Fannius M. f. was tribune of the plebs, adding that he believed that it was during the censorship of P. Africanus and L. Mummius, that is, in B. C. 142 (Cic. *ad Att.* xvi. 13, c.). Pighius therefore concluded from this passage, that the C. Fannius M. f. who was tribune of the plebs in B. C. 142, must have been a different person from the son-in-law of Laelius, who was serving that year in Spain, as we have already seen; and he accordingly supposes that there were three contemporaries of the name of C. Fannius, namely, 1. C. Fannius, C. f. consul B. C. 122; 2. C. Fannius, M. f. tribune B. C. 142, and 3. C. Fannius, M. f., the son-in-law of Laelius and the historian. But the creation of another person of the same name in order to get out of a chronological difficulty, is always suspicious; and if there were three C. Fannii, who were contemporaries, Cicero would hardly have omitted to mention them, especially since he speaks of the two C. Fannii in such close connection. Orelli supposes (*Onom. Tull. l. c.*) that C. Fannius, the son-in-law of Laelius, was tribune of the soldiers in Spain in B. C. 142, and that Cicero confounded this tribuneship with the tribuneship of the plebs. But this supposition of Orelli cannot be correct, if Cicero (*de Rep.* i. 12) is right in his statement that the son-in-law of Laelius was only of quaestorian age in B. C. 129, that is, not more than thirty, since in that case he would not have been old enough to have been tribune of the soldiers in B. C. 142. It is much more probable that Cicero confounded C. Fannius, M. f., the son-in-law of Laelius, with C. Fannius, C. f., and that the latter was tribune of the plebs in B. C. 142. It is, however, quite impossible to reconcile all the statements of ancient writers respecting this C. Fannius. According to his own statement, as preserved by Plutarch (*Tib. Gracch.* 4), he was one of the first to mount the walls of Carthage in B. C. 146, but if he was thirty in B. C. 129, he could only have been thirteen in the former year!

STRABO, C. JU'LIUS CAESAR. [Caesar, No. 10.]

STRABO, M. LAE'NIUS, of Brundisium, a Roman eques and a friend of Varro, was the first person who introduced the use of the aviaries, in which birds of various kinds were kept. (Varr. *R. R.* iii 5. § 8; Plin. *H. N.* x. 50, s. 72, where he is erroneously called M. *Laelius* Strabo.)

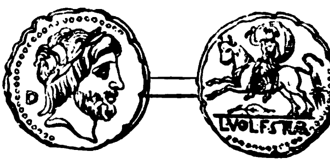
STRABO, CN. POMPEIUS. [Pompeius, No. 21.]

STRABO, SEIUS, a Roman eques, was commander of the praetorian troops at the latter end of the reign of Augustus and the commencement of that of Tiberius. He was subsequently sent by the latter emperor to govern Egypt, and was then succeeded in the sole command of the praetorian troops by his son, the notorious Sejanus, who had shared with him the command from the first year of the reign of Tiberius. (Tac. *Ann.* i. 7, 24, iv. 1; Dion Cass. lvii. 19.) [Sejanus.]

STRABO, TI'TIUS. 1. C., belonged to the republican party on the death of Caesar. (Cic. *ad Fam.* xii. 6.)

2. L., a Roman eques, whom Cicero introduced to M. Brutus (*ad Fam.* xiii. 14).

STRABO, L. VOLTEIUS, known only from coins, a specimen of which is annexed. The obverse represents the head of Jupiter, the reverse Europa carried away on the bull. (Eckhel, vol. v. p. 345.)



COIN OF L. VOLTEIUS STRABO.

STRABO, C. PAETILIUS, C. L., the name of a freedman, which appears, with the epithet CAELATOR, on an inscription, respecting the genuineness of which there are strong doubts. There is no other mention of this artist. (Muratori, *Thes.* vol. i. p. lxx. n. 6; Maffei, *Art. Cr. Lapid.* p. 214; Orelli, *Inscr. Lat. Sel.* n. 1614; R. Rochette, *Lettre à M. Schorn*, p. 409.) [P. S.]

STRATEGOPU'LUS, GREGO'RIUS. [MAMMAS.]

STRA'TIUS (Στράτιος.) 1. A son of Nestor and Anaxibia. (Hom. *Od.* iii. 413.)

2. A son of Clymenus. (Paus. ix. 37. § 1.)

3. Stratios, i. e. the warlike, occurs also as a surname of Zeus and Ares. (Strab. xiv. p. 659; Herod. v. 119.) [L. S.]

STRA'TIUS (Στράτιος). 1. An Achaean of Tritaea, was one of the deputies who met to deliberate concerning the course to be pursued at the breaking out of the war between Perseus and the Romans (B. C. 169). Though his sentiments were hostile to Rome, he dissuaded his countrymen from taking any active part against the republic (Polyb. xxviii. 6). He was one of the Achaeans afterwards carried to Rome in B. C. 167, to await the judgment of the senate, and an embassy sent thither by his countrymen in B. C. 160, had for its chief object to obtain the liberation of him and Polybius (Id. xxxii. 7). He was not, however, set free till long after, when he returned to his native country, where we find him thenceforth taking a strong part in support of the Roman influence, and opposing the destructive counsels of Critolaus and Diaeus. (Id. xxxviii. 5, xl. 4.)

2. A physician and friend of Eumenes II., king of Pergamus, who was sent by him to Rome in B. C. 167, to restrain as well as observe the ambitious designs of his brother Attalus. By his prudent admonitions he succeeded in recalling that prince to a sense of duty. (Polyb. xxx. 2; Liv. xlv. 19.) [E. H. B.]

STRATOCLES (Στρατοκλῆς). 1. An Athenian orator, the son of Euthydemus. He was a contemporary of Demosthenes, and a friend of the orator Lycurgus. It was on his motion that a decree was passed investing Lycurgus with the office of manager of the public revenue (Plut. *Vit. x. Orat.* p. 852. a.). Stratocles was a virulent opponent of Demosthenes, whom he charged with having accepted bribes from Harpalus (Deinarch. *in Demosth.* pp. 175, a. 177, a. Compare DEMOSTHENES, vol. i. p. 986). He was himself a man of very disreputable character, though a persuasive speaker (Demosth. *adv. Pantaen.* p. 944. c.; Plut. *Demetr.* c. 11. p. 893, e.). Plutarch compares him to Cleon, whom he seems even to have surpassed in impudence. On the occasion of the defeat of Amorgus (B. C. 322) Stratocles, having himself received intelligence some time before the news became generally known, crowned himself with a chaplet, and went through the Cerameicus, proclaiming that the Athenians had been victorious, and bidding the people celebrate a festival of thanksgiving. When the real state of the case became known, and the people indignantly charged him with having deceived them, he asked, with consummate effrontery, what harm he had done, for it was owing to him that they had had three days' enjoyment. Stratocles especially distinguished himself by his extravagant flattery of Demetrius, in whose honour he brought forward in the assembly the most preposterous decrees (Plut. *Demetr.* 11, 12). When on one occasion, he proposed a vote that whatever Demetrius ordered was pious towards the gods and just towards men, a satirical remark of Demochares in reply to some who said that Stratocles must be mad to propose such decrees, led to a quarrel between Demochares and the partizans of Stratocles, and ultimately to the banishment of the former (Plut. *Demetr.* c. 24. Compare DEMOCHARES, vol. i. p. 973). It was to accommodate the celebration of the Eleusinian mysteries to the convenience or caprice of Demetrius, who demanded to be initiated, that Stratocles proposed the outrageously absurd decree, that the people should call the month Munychion Anthesterion, and celebrate the smaller mysteries, and then forthwith change the name again to Boedromion and celebrate the greater mysteries (Plut. *Demetr.* 26). This was in B. C. 302. A fragment of a speech of Stratocles is quoted by Photius (*Cod.* ccl. 4. p. 447, a. ed. Bekker.) from Agatharchides (Ruhnken. *Hist. Crit. Orat. Graec.* Opusc. p. 362, &c.).

We find a Stratocles mentioned as one of the Athenian generals at the battle of Chaeroneia, in B. C. 338. (Polyaen. *Strateg.* iv. 2; comp. Aesch. *adv. Ctes.* c. 45. p. 74.) Droysen (*Gesch. der Nachfolger Alexanders*, p. 498) considers the general and the orator to be identical.

Cicero (*Brutus*, 11) mentions a Stratocles in a connection which seems to point him out as a rhetorician who was the author of some historical work. Ruhnken, however (*l. c.* p. 364) identifies him with the Athenian orator.

2. A celebrated actor at Rome, mentioned by Quintilian (*Inst. Orat.* xi. 3, § 178) and Juvenal (iii. 99).

3. Some others of the same name are met with, the notices of whom are not worth inserting here. [C. P. M.]

STRA'TOLAS (Στρατόλας), a citizen of Elis, and one of the leaders of the oligarchical party there. In B. C. 364 we find him in command of what Xenophon calls the Three Hundred, — perhaps a body organised by the oligarchs out of their own class, in imitation of the Sacred Band of Thebes (see Thirlwall's *Greece*, vol. v. p. 136). Acting in this capacity, he fell in battle at Olympia against the Arcadians, who had invaded Elis, and were attempting to celebrate the Olympic games under the presidency of Pisa. (Xen. *Hell.* vii. 4. §§ 15, 31; comp. Diod. xv. 77, 82.) [E. E.]

STRATON (Στράτων), historical. 1. A Tyrian, who was preserved by the gratitude of his slave, upon occasion of a general servile insurrection, and was subsequently elected by general consent to be king of Tyre, a dignity which he transmitted to his descendants. No clue is given us to the date of this story, which is recorded only by Justin (xviii. 3), and wears a very fabulous aspect.

2. Son of Gerostratus, the king or dynast of Aradus in Phoenicia at the time of its conquest by Alexander. Gerostratus himself was absent with the Persian fleet, but Straton hastened after the battle of Issus (B. C. 333) to meet the conqueror on his advance into Phoenicia with the offering of a crown of gold, and bearing the submission of Aradus and its dependent cities. (Arrian. *Anab.* ii. 13; Curt. iv. 1. § 6.)

3. King or dynast of Sidon, at the same period, was distinguished for his luxury and voluptuousness, in which he sought to vie with his contem-

porary Nicocles, king of Salamis (Athen. xii. p. 531). After the conquest of Phoenicia, he was deposed by Alexander on account of the support he had given to Dareius, and his throne conferred upon Abdalonimus, a man in humble circumstances. (Curt. iv. 1. § 16; Diod. xvii. 47, erroneously represents him as king of Tyre.)

4. A Greek rhetorician, a friend of M. Brutus, who was present with him at the fatal battle of Philippi (B. C. 42), and having fled with him from the field, was induced to render him a last service by dispatching him with his own sword. He was subsequently reconciled with Octavian, who treated him with distinction, and to whom he rendered good service at the battle of Actium. (Plut. *Brut.* 52, 53.) [E. H. B.]

STRATON (Στράτων), literary. 1. An Athenian comic poet of the Middle Comedy, according to Suidas (*s. v.*), who mentions his play entitled Φοῖνιξ, which is, no doubt, the same as the Φοινικίδης, from which a considerable fragment is quoted by Athenaeus (ix. p. 382, e.). From the frequency with which the name of the comic poet *Strattis* occurs corrupted into *Straton*, some distinguished scholars have supposed that the fragment in Athenaeus should be ascribed to Strattis, and that the comic poet Straton owes his existence solely to the errors of transcribers, followed by Suidas. It has, however, been shown by Meineke, from the internal evidence of the fragment itself, that it could hardly have been written by Strattis, or by any other poet of the Old Comedy; and therefore there is no reason to reject the testimony of Suidas, although it may be doubted whether he is strictly correct in ascribing Straton to the Middle Comedy. If the Philetas mentioned in the fragment be, as seems very probable, the celebrated poet of Cos, who flourished about Ol. 120, Straton ought rather to be referred to the New than to the Middle Comedy. The first three verses of the fragment and the beginning of the fourth were appropriated by Philemon. (Ath. xiv. p. 659, b.)

Another comic poet of this name is mentioned by Plutarch (*Symp.* v. 1), as a contemporary. (Fabric. *Bibl. Graec.* vol. ii. pp. 496, 497; Meineke, *Frag. Com. Graec.* vol. i. pp. 426—428, vol. iv. pp. 545—548, Editio Minor, pp. 1156—1158.)

2. The son of Arcesilaus, of Lampsacus, was a distinguished peripatetic philosopher, and the tutor of Ptolemy Philadelphus. He succeeded Theophrastus as head of the school in Ol. 123, B. C. 288, and, after presiding over it eighteen years, was succeeded by Lycon. (Diog. Laërt. v. 58.) He devoted himself especially to the study of natural science, whence he obtained, or, as it appears from Cicero, himself assumed the appellation of *Physicus* (φυσικός). Cicero, while speaking highly of his talents, blames him for neglecting the most necessary part of philosophy, that which has respect to virtue and morals, and giving himself up to the investigation of nature. (*Acad. Quaest.* i. 9, *de Fin.* v. 5.) In the long list of his works, given by Diogenes, several of the titles are upon subjects of moral philosophy, but the great majority belong to the department of physical science.

The opinions of Straton have given rise to much interesting controversy; but unfortunately the result has been very unsatisfactory on account of the want of positive information. From the few notices of his tenets, which we find in the ancient writers, he appears to have held a pantheistic system, the specific character of which cannot however, be determined. He seems to have denied the existence of any god out of the material universe, and to have held that every particle of matter has a plastic and seminal power, but without sensation or intelligence; and that life, sensation, and intellect, are but forms, accidents, and affections of matter. Some modern writers have regarded Straton as a forerunner of Spinoza, while others see in his system an anticipation of the hypothesis of monads. He has been charged with atheism by Cudworth, Leibnitz, Bayle, and other distinguished writers, and warmly defended by Schlosser, in his *Spicilegium historico-philosophicum de Stratone Lampsaceno, cognomine Physico, et atheismo vulgo ei tributo*, Vitemberg. 1728, 4to. A good account of the controversy, with references to the writers who have noticed Straton, is given by Harless, in his edition of Fabricius. (*Bibl. Graec.* vol. iii. pp. 506—508; C. Nauwerck, *de Strat. Lamps. Phil. Disquis.* Berol. 1836, 8vo.)

3. Another Peripatetic philosopher of Alexandria. (Diog. Laërt. v. 61.)

4. An historian, who wrote the exploits of Philip and Perseus in their wars with the Romans, and may therefore be supposed to have lived about B. C. 160. (Diog. Laërt. v. 61.)

5. Of Sardis, an epigrammatic poet, and the compiler of an Anthology, which was entitled, from the subject common to all the poems of which it consisted, Μοῦσα παιδική. It is so called in the preface of Constantinus Cephalas to this section of his Anthology. It was composed partly of epigrams compiled from the earlier anthologies of Meleager and Philip, and from other sources, and partly of poems written by Straton himself. Of the poets comprised in the *Garland* of Meleager, Straton received thirteen into his collection, namely, Meleager, Dioscorides, Polystratus, Antipater, Aratus, Mnasalcas, Evenus, Alcaeus of Messene, Phanias, Asclepiades, Rhianus, Callimachus, and Poseidippus: of those in the Anthology of Philip, he only took two, namely, Tullius Laureas and Automedon; and to these he added ten others namely, Flaccus, Alpheius of Mytilene, Julius Leonidas, Scythinus, Numenius, Dionysius, Fronto, Thymocles, Glaucus, and Diocles. The whole number of poems in the collection is 258, of which 98 are by Straton himself. The work formed the last section of the Anthology of Constantine [PLANUDES], and is printed in Jacobs's edition of the Palatine Anthology, c. xii.

The time of Straton has been disputed, but it is evident that he lived in the second century of our era; since, on the one hand, he compiled from the Anthology of Philip, who flourished at the end of the first century, and, on the other hand, he is mentioned by Diogenes Laërtius (v. 61), who wrote most probably at the beginning of the third century. A further indication of his date is derived by Schneider from his mention of the physician Capito, who flourished under Hadrian.

Some of the epigrams of Straton are elegant and clever; but nothing can redeem the disgrace attaching to the moral character of his compilation. (Brunck, *Anal.* vol. ii. pp. 359, foll.; Jacobs, *Anth. Graec.* vol. iii. pp. 68, foll., vol. vi. Proleg. pp. xlvi.—xlix., vol. xiii. pp. 955, 956.) [P. S.]

STRATON (Στράτων), the name of several physicians: — 1. A physician mentioned by Aris-

totle, who lived probably in the sixth or fifth century B. C., as he is called ἰατρὸς ἀρχαῖος (Diog. Laërt. v. 3. § 61).

2. A native of Berytus in Phoenicia, one of whose medical formulae is quoted by Galen (*De Compos. Medicam. sec. Loc.* iv. 8. vol. xii. p. 749). He is probably the same person who appears to be quoted by Andromachus the Younger (ap. Galen. *ibid.* ix. 5. vol. xiii. p. 290) and Asclepiades Pharmacion (*ibid.* p. 303), simply as ὁ Βηρύτιος, and who must have lived some time in or before the first century after Christ. Sprengel and others suppose Straton of Berytus to have been the same person as the follower of Erasistratus, which may possibly be true, but cannot be proved; while, on the other hand, it may be plausibly argued that this physician is called ὁ Βηρύτιος, in order to distinguish him from his more celebrated namesake.

3. A pupil of Erasistratus in the third century B. C., who appears to have lived on very intimate terms with his tutor. (Diog. Laërt. v. 3. § 61; Galen. *De Ven. Sect. adv. Erasistr. Rom. Deg.* c. 2, vol. xi. p. 197; Oribas. *Coll. Medic.* xlv. 23, p. 60, ed. Mai.) He wrote a work to explain the difficult words found in the writings of Hippocrates, which is mentioned by Erotianus (*Gloss. Hippocr. s. v.* ἄμβην). Like the rest of the followers of Erasistratus, he was averse to blood-letting (Galen. *De Ven. Sect. adv. Erasistr.* c. 2, vol. xi. p. 151), but could not give any very good reasons for his opinion. He is probably the physician quoted by Alexander Trallianus (i. 15, pp. 156, 157), and Aëtius (i. 2, 3, iv. 1, 7, 46, pp. 64, 616, 628). He was *tutor* to Apollonius of Memphis (Galen. *De Diff. Puls.* iv. 17, vol. viii. p. 759), and not his *father*, as some have supposed. [APOLLONIUS*, p. 246.] See Sprengel's *Gesch. der Arzneik.* vol. i. pp. 559, 561, ed. 1846.

4. A slave at Rome in the former half of the first century B. C., who was bought by Sassia, the mother of Cluentius, to prepare poisons for her; and who was afterwards crucified for murder and robbery. (Cic. *pro Cluent.* cc. 63—66). [W. A. G.]

STRATON, a sculptor, who, with Xenophilus, made, for the temple of Asclepius at Argos, the white marble statues of the god, and of his attendant Hygieia; near which were placed the statues of the artists themselves. (Paus. ii. 23. § 4.) [P. S.]

STRATONI'CE (Στρατονίκη). 1. One of the daughters of Thespius, and by Heracles the mother of Atromus. (Apollod. ii. 7. § 3.)

2. A daughter of Pleuron and Xanthippe. (Apollod. i. 7. § 7.)

3. The wife of Melaneus and the mother of Eurytus. (Hes. *Fragm.* 48.) [L. S.]

STRATONI'CE (Στρατονίκη). 1. A sister of Perdiccas II., king of Macedonia, who was given by him in marriage to the Thracian prince SEUTHES, the nephew of Sitalces, as a reward for the service rendered him by the former in persuading Sitalces to withdraw from Macedonia. (Thuc. ii. 101.)

2. Daughter of Corrhaeus (a Macedonian otherwise unknown), and wife of Antigonus, king of Asia, by whom she became the mother of two sons, Demetrius Poliorcetes and Philippus, who died in B. C. 306 (Plut. *Demetr.* 2). In B. C. 320 she is mentioned as entering into negotiations with Docimus, when that general was shut up with the other adherents of Perdiccas, in a fortress of Phrygia: but having induced him to quit his stronghold, she caused him to be seized and detained as a prisoner (Diod. xix. 16). After the battle of Ipsus she fled from Cilicia (where she had awaited the issue of the campaign) with her son Demetrius to Salamis in Cyprus, B. C. 301. (Id. xxi. Exc. Hoeschel. p. 480.) Here she probably died, as we hear nothing of her when the island fell into the power of Ptolemy some years afterwards.

3. Daughter of Demetrius Poliorcetes and Phila, the daughter of Antipater. In B. C. 300, at which time she could not have been more than seventeen years of age, her hand was solicited by Seleucus, king of Syria, and she was conducted by her father Demetrius to Rhosus, on the Pierian coast, where her nuptials were celebrated with the utmost magnificence (Plut. *Demetr.* 31, 32). Notwithstanding the disparity of their ages, she appears to have lived in perfect harmony with the old king for some years, and had already borne him one child, when it was discovered that her step-son Antiochus was deeply enamoured of her, and Seleucus, in order to save the life of his son, which was endangered by the violence of his passion, gave up Stratonice in marriage to the young prince, whom he at the same time constituted king of the provinces of Upper Asia. (Plut. *Dem.* 38; Appian. *Syr.* 59; and the other authorities cited under ERASISTRATUS, where the well-known circumstances of this story are more fully related.) The union commenced under such strange auspices seems to have been a prosperous one, but we find little subsequent mention of Stratonice. She bore three children to Antiochus: 1. Antiochus II., surnamed Theos; 2. Apama, married to Magas, king of Cyrene; and 3. Stratonice [No. 4.]. The city of Stratoniceia in Caria was named after her, but whether it was founded in her honour by Seleucus or by Antiochus, is uncertain. (Strab. xiv. p. 660; Steph. Byz. *s. v.* Στρατονίκεια.)

4. Daughter of the preceding and of Antiochus I., was married to Demetrius II., king of Macedonia. (Euseb. Arm. i. p. 164.) The period of their marriage is unknown; but she appears to have remained in Macedonia till about B. C. 239, when she quitted Demetrius in disgust, on account of his second marriage with Phthia, the daughter of Olympias, and retired to Syria. Here she in vain incited her nephew Seleucus II. to avenge the insult offered her by declaring war against the Macedonian king. According to another account, she was in hopes to induce Seleucus himself to marry her; but that monarch was wholly occupied with the recovery of Babylonia and the upper provinces of the empire. While he was thus engaged, Stratonice took advantage of his absence to raise a revolt against him at Antioch; but she was easily expelled from that city on the return of Seleucus, and took refuge in Seleucia, where she was besieged, taken prisoner, and put to death. (Justin. xxviii. 1; Agatharchides, *ap. Joseph. c. Apion.* i. 22; Niebuhr, *Kl. Schriften*, p. 254; Droysen, *Hellenism.* vol. ii. p. 414.)

5. A daughter of Antiochus II., king of Syria, married to Ariarathes III., king of Cappadocia.

* Straton is here too positively said to have been *the native of Berytus;* he ought to have been called *the follower of Erasistratus*, who may possibly have been "the native of Berytus," but cannot be proved to have been so.

(Diod. xxxi. Exc. Phot. p. 518; Euseb. Arm. i. p. 164.)

6. One of the numerous wives of Mithridates the Great, was originally a woman of mean birth, the daughter of a harper, but obtained such influence over the king as to become one of his favourite wives; and when he was compelled to undertake his perilous retreat round the Euxine sea, she was left by him in charge of a strong fortress, in which he had deposited a large amount of treasure. She was, however, induced to betray both the fortress and treasures into the hands of Pompey, on condition that he should spare the life of her son Xiphares; but Mithridates, in order to punish her for this treason, put Xiphares to death before her eyes. (Appian, *Mithr.* 107; Plut. *Pomp.* 36; Dion Cass. xxxvii. 7.) [E. H. B.]

STRATONI'CUS (Στρατόνικος), of Athens, a distinguished musician of the time of Alexander the Great, of whom scarcely any thing is recorded, except the sharp and witty rebuke which he administered to Philotas, when the latter boasted of a victory which he had gained over Timotheus. (Strab. xiii. p. 610; Aelian. *N. A.* xiv. 14; Ath. viii. p. 352, b.) [P. S.]

STRATONI'CUS (Στρατόνικος), a physician at Pergamus in Mysia, a pupil of Sabinus, and one of Galen's tutors, about A. D. 148. (Galen. *De Atra Bile*, c. 4, vol. v. p. 119.) It is not certain whether he is the same person whose opinion respecting the generation of male and female children is mentioned by Galen (*De Sem.* ii. 5, vol. iv. p. 629), and who is called by him *ὁ φυσικὸς Στρατόνικος.* [W. A. G.]

STRATONI'CUS, a statuary and silver-chaser, was one of the artists who made bronze statues representing the battles of Attalus and Eumenes against the Gauls. He therefore flourished about B. C. 240 (Plin. *H. N.* xxxiv. 8. s. 19. § 24; PYROMACHUS). He is also mentioned by Pliny, in his list of distinguished silver-chasers (xxxiii. 55) as the engraver of a cup, on which a Satyr, overpowered with wine, was represented so naturally, that the figure appeared to be rather placed upon the vessel than engraved on it. (Comp. *Anth. Pal.* vi. 56; Ath. xi. p. 782, b.) [P. S.]

STRATTIS (Στράττις), tyrant of Chios in the time of Dareius Hystaspis and Xerxes, was one of those whom Dareius, in his Scythian expedition, left in charge of the bridge of boats over the Danube. At the period of the invasion of Greece by Xerxes, seven citizens of Chios conspired against Strattis, but the plot was revealed by one of their number, and the remaining six were obliged to seek safety in flight. They first applied for aid to Sparta, whence they proceeded to the Greek fleet, under the command of Leotychides, at Aegina, B. C. 479, and entreated their countrymen, but for the time without success, to strike a blow for the restoration of independence to Ionia. (Herod. iv. 138, viii. 132.) [E. E.]

STRATTIS (Στράττις or Στράτις, but the former is the more correct orthography), an Athenian comic poet of the Old Comedy, flourished, according to Suidas, a little later than Callias. He must therefore have begun to exhibit about Ol. 92, B. C. 412. He was in part contemporary with Sannyrion and Philyllius, both of whom are attacked in extant quotations from his works (Schol. *Aristoph. Plut.* 1195; Ath. xii. p. 551, c.; Poll. x. 189.) The drama of Strattis in which Philyllius was attacked was the *Ποτάμιοι*, which, the Scholiast says, was brought out before the *Ecclesiazusae* of Aristophanes, and therefore not later than B. C. 394 or 393 (see Clinton, *F. H.* vol. ii. s. a. 394). Again, in his *'Ανθρωποῤῥαίστης* he attacked Hegelochus, the actor of the *Orestes* of Euripides; so that this play must have been brought out later than B. C. 408, the year in which the *Orestes* was exhibited (Schol. *Eurip. Orest.* 278; Clinton, *F. H.* vol. ii. s. a. 407). Strattis was still exhibiting at the end of the 99th Olympiad, B. C. 380, for we cannot well refer to an earlier period his attack on Isocrates on account of his fondness for Lagisca when he was far advanced in years (Ath. xiii. p. 592, d.; Harpocr. s. v. Λαγίσκα). We have little opportunity of forming a judgment on the poetical character of Strattis. His intense admiration of the *Orestes* of Euripides does not say much for his taste (Schol. *Eurip. Orest.* 278). From the epithet *φορτικόν*, applied to one of his plays, it may be inferred that he indulged in that low and insipid buffoonery, with which Aristophanes frequently charges his rivals (Hesych. s. v. κολεκάνοι; comp. Aristoph. *Nub.* 524, *Vesp.* 66; Aristot. *Eth. Nicom.* iv. 8; Plut. *Op. Mor.* p. 348, c.)

According to an anonymous writer on Comedy (p. xxxiv.) Strattis composed sixteen dramas. Suidas mentions the following titles of his plays: *'Ανθρωπορέστης*, or, as it should be, *'Ανθρωποῤῥαίστης, 'Αταλάντη, 'Αγαθοὶ ἤτοι 'Αργυρίου ἀφανισμός, 'Ιφιγέρων, Καλλιππίδης, Κινησίας, Λιμνομέδων, Μακεδόνες, Μήδεια, Τρωΐλος, Φοίνισσαι, Φιλοκτήτης, Χρύσιππος, Παυσανίας, Ψυχασταί*, in addition to which, four titles are mentioned by other writers, namely, *Ζώπυρος περικαιόμενος, Μυρμιδόνες, Ποτάμιοι, Πότισος.* His name sometimes appears in the corrupted form *Στράτων*, and some scholars have supposed the comic poets Strattis and Straton to be one and the same person; but this opinion is undoubtedly erroneous. (Meineke, *Frag. Com. Graec.* vol. i. pp. 221—236, 427, vol. ii. pp. 763, foll., Editio Minor, pp. 428, foll.; Bergk, *Reliq. Com. Att. Ant.* pp. 284, 285; Clinton, *F. H.* vol. ii. Introd. p. xliv. note r.) [P. S.]

STROMBI'CHIDES (Στρομβιχίδης), an Athenian, son of Diotimus, was appointed to command the eight ships which the Athenians sent to the coast of Asia, on the news of the revolt of Chios, in B. C. 412. On his arrival at Samos he added a Samian trireme to his squadron, and sailed to Teos to check the spirit of rebellion there. But soon after he was compelled to flee to Samos from a superior Peloponnesian fleet, under Chalcideus and Alcibiades, and Teos forthwith revolted. Not long after this Strombichides seems to have returned to Athens, and later in the same year he was one of three commanders who were sent to the Athenians at Samos with a reinforcement of thirty-five ships, which increased their whole force to 104. This they now divided, retaining the greater part of it at Samos to command the sea, and to carry on the war against Miletus, while Strombichides and two others were despatched to Chios with thirty triremes. On their way they lost three of their vessels in a storm; but with the rest they proceeded to Lesbos, and made preparations for the siege of Chios, to which island they then crossed over, fortified a strong post named Delphinium, and reduced the Chians for a time to great extremities. In B. C. 411, on the revolt of Abydos and Lampsacus, Strombichides sailed from Chios with twenty-

four ships, and recovered Lampsacus, but was unable either to persuade or compel Abydos to return to its allegiance; and accordingly he crossed over to Sestos, and there established a garrison to command the whole of the Hellespont. Hence he was soon after summoned to reinforce the Athenians at Samos, who were unable, before his arrival, to make head against the superior force of the Peloponnesians under Astyochus. In Lysias we read that Strombichides was one of those friends of democracy, who expressed their indignation at the terms of peace with which Theramenes and his fellow-ambassadors returned to Athens from Lacedaemon in B. C. 404. Having thus rendered himself obnoxious to the oligarchs, he was involved with the other prominent men of his party in the accusation brought against them by Agoratus before the council, of a conspiracy to oppose the peace. They were all accordingly thrown into prison, and not long after were put to death with the mockery of a trial under the government of the Thirty (Thuc. viii. 15, 16, 17, 30, 34, 38, 40, 55, 60, 61, 62, 79; Lys. *c. Agor.* pp. 130—133). We may perhaps identify the subject of the present article with the father of Autocles. (Xen. *Hell.* vi. 3. § 2.) [E. E.]

STRONGY'LION (Στρογγυλίων), a distinguished Greek statuary, mentioned by Pausanias and Pliny, and in an important extant inscription. The inscription furnishes sufficient evidence for the true date of the artist, which had previously been determined wrongly on the supposed testimony of the writers referred to.

The inscription referred to was discovered, in 1840, near the entrance of the Acropolis at Athens, between the Propylaea and the Parthenon. It is engraved on two plates of Pentelic marble, and runs thus:—

ΧΑΙΡΕΔΕΜΟϚΕΤΑΛΛΕVΟ ΕΚΚΟΙVΕϚΑΝΕΘΕΚΕΝ
ϚΤΡΟΛΛΤVΙΟΝΕΓΟΕϚΕΝ

that is, *Χαιρέδημος Εὐαγγέλου ἐ: Κοίλης ἀνέθηκεν Στρογγυλίων ἐποίησεν.*

Now, we read in the *Scholia* on Aristophanes (*Av.* 1128), that there stood in the Acropolis a representation of the Trojan horse (*δούριος ἵππος*) in bronze, bearing the inscription. *Χαιρέδημος Εὐαγγέλου ἐκ Κοίλης ἀνέθηκε*, and Pausanias describes this statue as standing at the exact part of the Acropolis where the inscription was found (i. 23. § 10): and though Pausanias does not mention the name of the artist, he does tell us elsewhere that Strongylion excelled in the representation of oxen and horses (ix. 30. § 1). But this is not all. The passage of Aristophanes, which gives occasion for the information furnished by the Scholiast, describes the walls of the city of the Birds as being so broad, that two chariots might race upon them "having horses as large as the Durian (*ὁ δούριος*)." Now, considering how constantly the comic poets appeal to the senses rather than the imagination of their audience, and how generally their illustrations are drawn from objects, especially novel objects, present before the eyes of the people, there can be little doubt of the soundness of the remark of the Scholiast, that "It is not credible that the poet says this merely in a general sense, but with reference to the bronze statue in the Acropolis." If this reasoning be admitted, the date of Strongylion's colossal bronze horse in the Acropolis will be fixed at a period shortly before the exhibition of the *Birds* in B. C. 414. This date is confirmed by the characters of the inscription, which belong to the style in use before the archonship of Eucleides. For the publication of this inscription and the inferences drawn from it, we are indebted to Ross. (*Journal des Savants*, 1841, pp. 245—247.)

Pausanias (i. 40. § 2) tells us that Strongylion made the bronze statue of Artemis Soteira, in her temple at Megara. Sillig makes Pausanias say that this statue of Artemis was one of the statues of the Twelve Gods, which were ascribed to Praxiteles; and hence he infers, though by what process of reasoning is not very evident, that Strongylion was contemporary with Praxiteles. The fact is, however, that Pausanias expressly distinguishes "the statues of the Twelve Gods, said to be the works of Praxiteles," from that of "Artemis herself," that is, the chief statue of the temple, which, he distinctly affirms, was made by Strongylion; and, so far is the passage from furnishing any evidence that Strongylion was contemporary with Praxiteles, that it affords two arguments to prove that he lived before him; for, in the first place, the statue of the deity, to whom the temple was dedicated, would of course be made earlier than any others that might be placed in it, and, moreover, Pausanias tells us that the temple was built to commemorate a victory gained by the Megarians over a detachment of the army of Mardonius, who had been struck by Artemis with a panic in the night; so that the only sound inference to be drawn from this passage, respecting the artist's date, is that he should be placed as soon after the Persian wars as the other evidence will permit.

In another passage of Pausanias (ix. 30. § 1) we are informed that of the statues composing one of the two groups of the Muses on Mount Helicon, three were made by Cephisodotus, three by Strongylion, and the remaining three by Olympiosthenes; whence it has been inferred that these three artists were contemporaries. This inference is by no means necessarily true, but, on the contrary, while it is quite possible that the three artists may have worked at the same time on the different portions of the group, it is an equally probable conjecture, that the group was left unfinished by one of them, and completed by the others. If so, the order in which the names of the artists stand in Pausanias is not to be taken as the order of time in which they lived; for the preceding clause furnishes an obvious reason for his mentioning the name of Cephisodotus first. Even if we suppose the parts of the group to have been executed at the same time, it is quite possible, as Ross has argued, to bring back the date of Cephisodotus I. high enough to admit of his having been in part contemporary with Strongylion, about the beginning of the fourth century B.C. At all events, it is clear that these passages do not warrant Sillig in placing Strongylion with Cephisodotus I. and Praxiteles at Ol. 103, B.C. 368, but that he flourished about B.C. 415, and probably for some time both before and after that date. Perhaps we might safely assign as his period the last thirty or forty years of the fifth century B.C.

Pliny mentions two other bronze statues by Strongylion (*H. N.* xxxiv. 8. s. 19. § 21); the one of an Amazon, the beauty of whose legs obtained for it the epithet *Eucnemos*, and excited the admiration of Nero to such a degree that he had it carried about with him in his travels; the other of

a boy, of which Brutus was so fond that it was named after him. (Sillig, *Cat. Art. s. v.*; Ross, as above quoted; R. Rochette, *Lettre à M. Schorn*, pp. 409—411, 2d. ed.; Nagler, *Künstler-Lexicon*, *s. v.*) [P. S.]

STRO'PHIUS (Στρόφιος.) 1. The father of Scamandrius. (Hom. *Il.* v. 49.)

2. A son of Crissus and Antiphateia, and husband of Cydragora, Anaxibia or Astyocheia, by whom he became the father of Astydameia and Pylades. (Schol. *ad Eurip. Orest.* 33; Paus. ii. 29. § 4; Pind. *Pyth.* xi. 35.)

3. A son of Pylades and Electra. Paus. ii. 16. in fin.) [L. S.]

STRUCTUS, a cognomen in the Servilia gens, almost always occurs in connection with those of AHALA or of PRISCUS, under which the Structi are given. The only Structus who is mentioned with this cognomen alone, is Sp. Servilus Structus, who was consular tribune in B. C. 368.

STRUTHAS (Στρούθας), a Persian, was sent by Artaxerxes II. (Mnemon), in B. C. 392, to supersede Tiribazus in the satrapy of Western Asia. Recollecting the successful Asiatic campaigns of Agesilaus, Struthas had a strong conviction of the formidable power of the Spartans, and therefore on his arrival took part warmly with the Athenians. The Lacedaemonian government sent out Thibron to act against him; but this officer suffered himself to be surprised by Struthas, and was slain in an engagement in which his army was defeated by the Persians. Diphridas was then despatched to take the command of the Spartan forces, and was more successful in his operations against Struthas. [DIPHRIDAS.] (Xen. *Hell.* iv. 8. §§ 17—21.) By the year 388 B. C. we find Tiribazus again in possession of his satrapy. (Xen. *Hell.* v. 1. § 6.) [E. E.]

STRYMON (Στρυμών), a son of Oceanus and Tethys, was a river god of Thrace, and is called a king of Thrace. (Hes. *Theog.* 339; Conon, *Narr.* 4; Anton. Lib. 21.) By Euterpe or Calliope, he became the father of Rhesus (Apollod. i. 3. § 4; Eurip. *Rhes.* 347), and by Neaera of Euadne. (Apollod. ii. 1. § 2.) [L. S.]

STUDITA (JOSEPHUS). Under the article JOSEPHUS we gave references to this article from the following Josephi: — No. 5, CONFESSOR; No. 14, of SICILY; No. 15, STUDITA; and No. 16, of THESSALONICA. We were led to do this by the authority of Fabricius (*Bibl. Graec.* vol. xi. p. 79), who has confounded Josephus, the brother of Theodorus Studita, with Josephus Siculus. On further examination we have found that they were distinct persons, and therefore give them here distinctly.

1. JOSEPHUS STUDITA (i. e. monk of the convent of Studium, τῶν Στουδίου, at Constantinople), brother of Theodore Studita is further known by the titles of Joseph the CONFESSOR (ὁ ὁμολογητὴς Ἰωσήφ) and Joseph of THESSALONICA. His parents, Photinus and Theoctista, appear to have been resident at or near Constantinople: and Joseph and his brother Theodore were monks in the convent of Studium (Anonym. *De Monasterio Studii*, apud Pagi, *Critice in Baronii Annales*, ad ann. 814, c. xvi.), of which Theodore was afterwards abbot, and which was then eminent for the reputed sanctity of its inmates In a eulogistic notice of Joseph in the *Menologium Basilianum* (pars iii. p. 167, fol. Urbin. 1727), Joseph is said to have lived in the time of the emperor Theophilus, and to have been elected archbishop of Thessalonica with unanimous approval, on account of his recognised excellence of character. It appears, however, that his appointment was long antecedent to the reign of Theophilus; and that it was by no means unexceptionable; for when his quarrel with the patriarch Nicephorus had brought him into trouble, he had to defend himself against the charge of having improperly thrust himself into his see; and his defence seems to admit that the objection was not altogether groundless (Baron. *Annales Eccles.* ad ann. 808, xvii. &c.). In what year he became archbishop is not clear; but in A. D. 809, if we adopt the chronology of Baronius who follows Theophanes, he was deposed, exiled, and imprisoned (*ibid.* ad ann. 809, viii. xlvi.; Theophan. *Chronog.* p. 409, ed. Paris, p. 325, ed. Venice, p. 752, ed. Bonn; Cedren. *Compend.* p. 478, ed. Paris, vol. ii. p. 36, ed. Bonn). The occasion of this severe treatment was his refusal to communicate with the patriarch Nicephorus of Constantinople, because the latter had restored to the office of oeconomus or steward of the great church at Constantinople, the presbyter Joseph, who had officiated at the marriage of the emperor Constantine VI. with the harlot Theodote or Theodata, in A. D. 795 [CONSTANTINUS VI.]; but it is probable that the quarrel was embittered by the iconoclastic controversy, and that the ejected prelate was regarded as a confessor for the truth rather than a sufferer in a squabble about an individual.

Soon after the accession of the emperor Michael I. Rhangabe, Joseph recovered his liberty and his see (Theophan. *Chronog.* p. 419, ed. Paris, p. 333, ed. Venice, p. 770, ed. Bonn; Zonaras, *Annales*, lib. xv. c. 17). When the iconoclastic party, under the patronage of Leo V. the Armenian, regained the ascendancy, Joseph was among the champions and sufferers in the cause of images. He was confined in an island, apparently one of those in the Propontis, in one of which he had been before confined in A. D. 809 (Theodor. Studit. *Epistola*, apud Baron. *Annales*, ad ann. 815. xi. 816. xliv. &c.). It is mentioned in the life of St. Nicetas, the Bithynian confessor, that Joseph attended at his funeral, which may be fixed in A. D. 824 (*Acta Sanctor. April*, vol. i. pp. 253, 265, and *Appendix*, p. xxxii.). Nothing seems to be known of him after this, unless we accept as true the statement of the *Menologium Basilianum* (*l. c.*), that he was imprisoned by the emperor Theophilus for refusing to renounce the adoration of images, and died in prison. But the statement is rendered doubtful by the addition that, at the time when he was put in prison, his brother Theodore was banished: for Theodore died in A. D. 826, three years before the accession of Theophilus; so that the account is, at any rate, inaccurate; and whether there is any truth in it can hardly be now ascertained. It is not certain that Joseph lived to the accession of the emperor. He was dead before, and apparently long before 844, in which year the relics of Theodore Studita were transferred with great pomp to the church of the Precursor (sc. John the Baptist), in the monastery of Studium, where those of Joseph were already reposing (*Vita S. Nicolai Studitae*, apud *Acta Sanctorum Februar.* vol. i. p. 547). There are some writings of Joseph extant. Baronius has given (*Annal.* ad ann 808,

xviii. xix.) a Latin version of an *Epistola ad Simeonem Monachum*, or probably of a part of it; and Gretserus, in his collection *De Cruce*, has given, with a Latin version and notes, Λόγος εἰς τὸν τίμιον καὶ ζωοποιὸν σταυρὸν τοῦ ὁμολογητοῦ Ἰωσὴφ ἀρχιεπισκόπου Θεσσαλονίκης, *Oratio in venerandam et vivificam Crucem Confessoris Josephi Archiepiscopi Thessalonicensis* (Gretser. *Opera*, vol. ii. p. 85, &c., fol. Ratisbon, 1734). Joseph of Thessalonica appears to have written several *Canones* or hymns, but it is not easy to distinguish these from the *Canones* of the other Joseph mentioned below (No. 2). (*Acta Sanctorum, Aprilis*, vol. i. p. 268, *Julii*, vol. iii. p. 710; Lambec. *Commentarius de Biblioth. Caesaraea*, vol. v. col. 564, 576, 721, ed. Kollar; Oudin, *De Scriptoribus Eccles.* vol. ii. col. 24, &c.; Le Quien, *Oriens Christianus*, vol. ii. col. 43, &c.; Cave, *Hist. Litt.* ad ann. 808, vol. ii. p. 6, ed. Oxford, 1740—1743; Fabric. *Biblioth. Graec.* vol. x. p. 248, vol. xi. p. 79.)

2. JOSEPHUS HYMNOGRAPHUS (ὁ Ὑμναγράφος), or MELODUS, or CANONUM SCRIPTOR (ὁ ποιητὴς τῶν κανόνων), or of SICILY. This Josephus lived a little later than the preceding. He was a Sicilian by birth, the son of Plotinus or Plutinus (Πλουτῖνος), and Agatha, persons apparently of some property, and of eminent piety. They were compelled, in consequence of the ravages of the Saracens in Sicily, to flee into the Peloponnesus; and Joseph, fearing lest their altered circumstances would interfere with his desire of leading a monastic life, left them, and, while yet a lad, repaired to Thessalonica, and became an inmate of the convent of Latomus, where he became eminent for his ascetic practices and for the fluency and gracefulness of his utterance; "so that he easily," says his biographer, "threw the fabled sirens into the shade." Having been ordained presbyter, he accompanied to Constantinople Gregory of Decapolis, who there became one of the leaders of the "orthodox" party, in their struggle with the iconoclastic emperor, Leo the Armenian, which began in A. D. 814. From Constantinople Joseph repaired, at the desire of this Gregory, to Rome, to solicit the support of the pope; but falling into the hands of pirates, was by them carried away to Crete. Here he remained till the death of Leo the Armenian (A. D. 820), when he was, as his biographer asserts, miraculously delivered, and conveyed to Constantinople. On his return he found his friend and leader, Gregory, dead, and attached himself to another leader, John, on whose death he procured that his body and that of Gregory should be transferred to the deserted church of St. John Chrysostom, in connection with which he established a monastery, that was soon, by the attractiveness of his eloquence, filled with inmates. After this he was, for his strenuous defence of image worship, banished to Chersonae, apparently by the emperor Theophilus, who reigned from A. D. 829 to 842: but, on the death of the emperor, was recalled from exile by the empress Theodora, and obtained, through the favour of the patriarch Ignatius, the office of sceuophylax, or keeper of the sacred vessels in the great church of Constantinople. Joseph was equally acceptable to Ignatius and to his competitor and successor Photius [IGNATIUS, No. 3; PHOTIUS, No. 3]. He died at an advanced age, in A. D. 883. The chronology of his life has been much perplexed by the interpolation of the notices of him in some MS. of the Greek *Synaxaria*, by which interpolations the emperor Leo the Armenian [LEO V.], in whose reign Joseph attempted to go to Rome, has been confounded with Leo the Isaurian [LEO III.], who reigned nearly a century before. Joseph is chiefly celebrated as a writer of *Canones* or *Hymni*, of which several are extant in MS.; but there is some difficulty in distinguishing his compositions from those of Joseph of Thessalonica [No. 1]. His *Canones in omnia Beatae Virginis Mariae festa*, and his *Theotocia*, hymns in honour of the Virgin, scattered through the ecclesiastical books of the Greeks, were published, with a learned commentary, and a life of Joseph, translated from the Greek of Joannes or John the Deacon, by Ippolito Maracci, under the title of *Mariale S. Josephi Hymnographi*, 8vo. Rome, 1661. The version of the life of Joseph was by Luigi Maracci of Lucca, the brother of Ippolito. Another Latin version of the same life but less exact, by the Jesuit Floritus, was published among the *Vitae Sanctorum Siculorum* of Octavius Cajetanus (Ottavio Gaetano), vol. ii. p. 43, fol. Palermo 1657, and reprinted in the *Acta Sanctorum* (vid. infra).

Some writers have supposed that there was a third Joseph, a writer of hymns, mentioned in the title of a MS. *Typicon* at Rome, as of the Monastery of St. Nicolaus Casularum (τῶν κασούλων); but there seems reason to think that this Joseph was the subject of the present article; and that the Monastery of St. Nicolaus was the one built by him, adjacent to the deserted Church of St. John Chrysostom. (*Vita S. Josephi Hymnographi*, in the *Acta Sanctorum, Aprilis*, a. d. iii. vol. i. p. 269, &c., with the *Commentarius Praevius* of Papebroche, and *Appendix*, p. xxxiv.; Fabricius, *Biblioth. Graec.* vol. xi. p. 79, *Menologium Graecorum*, jussu Basilii Imperatoris editum, a. d. iii. Aprilis, fol. Urbino, 1727. [J. C. M.]

STYMPHA'LIDES (Στυμφαλίδες), the celebrated rapacious birds near the Stymphalian lake in Arcadia, whence they were driven by Heracles and compelled to take refuge in the island of Aretias in the Euxine, where they were afterwards found by the Argonauts. They are described in different ways, but most commonly as voracious birds of prey, which attacked even men, and which were armed with brazen wings, from which they could shoot out their feathers like arrows. (Apollod. ii. 5. § 2; Paus. viii. 22. § 4; Hygin. *Fab.* 30; Schol. *ad Apollon. Rhod.* ii. 1053.) They are said to have been brought up by Ares. (Serv. *ad Aen.* viii. 300.) According to Mnaseas (*ap. Schol. ad Apollon. Rhod.* ii. 1054), they were not birds, but women and daughters of Stymphalus and Ornis, and were killed by Heracles because they did not receive him hospitably. In the temple of the Stymphalian Artemis, however, they were represented as birds, and behind the temple there were white marble statues of maidens with birds' feet. (Paus. viii. 22. § 5.) [L. S.]

ST'YMPHALUS (Στύμφαλος). 1. A son of Lycaon. (Apollod. iii. 8. § 1.)

2. A son of Elatus and Laodice, a grandson of Arcas, and father of Parthenope, Agamedes, and Gortys. (Apollod. ii. 7. § 8, iii. 9. § 1; Paus. viii. 4. § 3, 22. § 1.) Pelops, who was unable to conquer him in war, murdered him by stratagem, and cut his body in pieces. For this crime Greece was visited with a famine, which however was averted

by the prayer of Aeacus. (Apollod. iii. 12. § 6.) [L. S.]

STYPAX or STIPAX, of Cyprus, a statuary, to whom Pliny ascribes the execution of a celebrated statue called *Splanchnoptes*, because it represented a person roasting the entrails of the victim at a sacrifice, and blowing the fire with his breath. (*H. N.* xxxiv. 8. 19. s. 21.) According to Pliny, the person represented was a slave of Pericles, evidently the same as the one of whom he elsewhere relates the story, that he fell from the summit of the Parthenon, but was healed by the virtue of a herb which Minerva showed to Pericles in a dream (*H. N.* xxii. 17. s. 20), a story which Plutarch tells of the architect MNESICLES. Among the recent discoveries on the Acropolis, fragments have been found which Ross supposes to have belonged to the base of the *Splanchnoptes*, and he has put forth the conjecture that the name *Stipax* in Pliny is only a corruption of STRABAX; but these matters are too doubtful and intricate to be discussed here. (Ross, in the *Kunstblatt*, 1840, No. 37, and in Gerhard's *Archäol. Zeitung*, 1844, p. 243.) [P. S.]

STYX (Στύξ), connected with the verb στυγέω, to hate or abhor, is the name of the principal river in the nether world, around which it flows seven times. (Hom. *Il.* ii. 755, viii. 369, xiv. 271; Virg. *Georg.* iv. 480, *Aen.* vi. 439.) Styx is described as a daughter of Oceanus and Tethys (Hes. *Theog.* 361; Apollod. i. 2. § 2; Callim. *Hymn. in Jov.* 36), and as a nymph she dwelt at the entrance of Hades, in a lofty grotto which was supported by silver columns. (Hes. *Theog.* 778.) As a river Styx is described as a branch of Oceanus, flowing from its tenth source (789), and the river Cocytus again is a branch of the Styx. (Hom. *Od.* x. 511.) By Pallas Styx became the mother of Zelus (zeal), Nice (victory), Bia (strength), and Cratos (power). She was the first of all the immortals that took her children to Zeus, to assist him against the Titans; and, in return for this, her children were allowed for ever to live with Zeus, and Styx herself became the divinity by whom the most solemn oaths were sworn. (Hes. *Theog.* 383; Hom. *Od.* v. 185, xv. 37; Apollod. i. 2. § 5; Apollon. Rhod. ii. 191; Virg. *Aen.* vi. 324, xii. 816; Ov. *Met.* iii. 290; Sil. Ital. xiii. 568.) When one of the gods was to take an oath by Styx, Iris fetched a cup full of water from the Styx, and the god, while taking the oath, poured out the water. (Hes. *Theog* 775.) Zeus became by her the father of Persephone (Apollod. i. 3. § 1), and Peiras the father of Echidna. (Paus. viii. 18. § 1.) [L. S.]

SUADA, the Roman personification of persuasion, the Greek Peitho (Πειθώ). She is also called by the diminutive Suadela. (Horat. *Epist.* i. 6. 38; Cic. *Brut.* 15, *Cat. Maj.* 11.) [L. S.]

SU'BRIUS FLA'VIUS or FLAVUS. [FLAVUS.]

SU'BULO, P. DE'CIUS, was one of the triumvirs for settling new colonists at Aquileia, in B. C. 169; and he is probably the same as the P. Decius, who was sent to Rome in the following year by the praetor L. Anicius, to announce his victory over the Illyrians and his capture of king Gentius. (Liv. xliii. 17, xlv. 3.)

SUE'DIUS CLEMENS, was with two others placed by Otho over the troops who were to attack Gallia Narbonensis. (Tac. *Hist.* i. 87, ii. 12.)

L. SUE'TIUS, one of the witnesses against Verres, when he was accused by Cicero. (Cic. *Verr.* i. 5, ii. 12, v. 47.)

SUETO'NIUS LENIS. [SUETONIUS TRANQUILLUS]

SUETO'NIUS OPTATIA'NUS, wrote the life of the emperor Tacitus. (Vopisc. *Tac.* 11.)

SUETO'NIUS PAULI'NUS. [PAULINUS.]

C. SUETO'NIUS TRANQUILLUS. The little that is known of Suetonius is derived from his lives of the Caesars and the letters of his friend, the younger Plinius.

He states that he was a young man (adolescens) twenty years after the death of Nero (*Nero*, c. 57.), and Nero died A. D. 68. Accordingly he may have been born a few years after Nero's death. In his life of Domitian (c. 12) he speaks of being present at a certain affair, as adolescentulus. It appears from various passages in his work that he might have received oral information about the emperors who lived before he was born, at least Tiberius, Caligula, Claudius, and Nero. His father Suetonius Lenis (*Otho*, c. 10), a tribune of the thirteenth legion, was in the battle of Bebriacum or Bedriacum, in which Otho was defeated by Vitellius. The words Lenis and Tranquillus have the same meaning; but there may be some doubt about the reading Lenis, in the passage in the life of Otho. In the collection of the letters of the younger Plinius there are several to Suetonius Tranquillus, from one of which (i. 18) it appears that Suetonius was then a young man and entering on the career of an advocate. In another letter (i. 24) he speaks of his friend Tranquillus wishing to buy a small estate, such as suited a man of studious habits, enough to amuse him, without occupying him too much. Suetonius does not appear to have been desirous of public employment, for he requested Plinius to transfer to a relation, Caesennius Silvanus, a tribuneship, which Plinius had obtained for Suetonius (iii. 8). In a letter of uncertain date (v. 11) Plinius urges Suetonius to publish his works (scripta), but without giving any intimation what the works were; Plinius says that he had already recommended the works of Suetonius in some hendecasyllabic verses, and jocularly expresses his danger of being called on to produce them by legal process (ne cogantur ad exhibendum formulam accipere). In a letter to Trajanus (x. 95) Plinius commends to the emperor the integrity and learning of Suetonius, who had become his intimate friend, and he says that he liked him the better, the more he knew him: he requested the emperor to grant Suetonius the jus trium liberorum, for though Suetonius was married he had no children, or at least had not the number of three, which was necessary to relieve him from various legal disabilities. The emperor granted the privilege to Suetonius.

Suetonius became Magister Epistolarum to Hadrianus, a situation which would give him the opportunity of seeing many important documents relating to the emperors. In a passage in the life of Augustus (c. 7) Suetonius makes mention of his having given to the Princeps a bronze bust which represented Augustus when a boy. The critics generally assume that the Princeps was Hadrianus; but it is immaterial whether it was Hadrianus or Trajanus, so far as concerns the biography of Suetonius. Hadrianus, who was apparently of a jealous disposition, deprived of their offices at the same time, Septicius Clarus, who was Praefectus

Praetorio, Suetonius Tranquillus, and many others, on the ground of associating with Sabina the emperor's wife, without his permission, and apparently during the emperor's absence in Britain, on terms of more familiarity than was consistent with respect to the imperial household. (Spartian. *Hadrian.* c. 11).

Suetonius wrote many works, a list of which is given in Suidas (*s. v.* Τράγκυλλος), De Ludis Graecorum, lib. i.; De Spectaculis et Certaminibus Romanorum, libri ii.; De Anno Romano, lib. i.; De Notis, on the notae or marks used in writing, which may have been a treatise on the Roman short hand; De Ciceronis Republica; De Nominibus propriis et de Generibus Vestium; De Vocibus mali ominis; De Roma ejusque Institutis et Moribus, libri ii.; Historiae Caesarum, libri Octo; Stemma illustrium Romanorum. He also wrote some other works of which fragments have been discovered: De Regibus, libri iii.; De Institutione Officiorum; De Rebus Variis; and others. There are still extant, and attributed to Suetonius, Vitae Duodecim Caesarum, or the twelve Imperators, of whom the first is C. Julius Caesar and the last is Domitian; Liber de illustribus Grammaticis; and Liber de claris Rhetoribus; neither of which is contained in the list of Suidas; Vita Terentii, Horatii, Persii, Lucani, Juvenalis, Plinii Majoris, which also are not included in the catalogue of Suidas.

The chief work of Suetonius is his lives of the Caesars which, as it appears, were sometimes distributed in eight books, as they are in some manuscripts. The authorities which he followed for the several lives have been diligently examined by Augustus Krause (*De Suetonii Tranquilli Fontibus et Auctoritate*, Berlin, 1841). Krause gives some reasons for supposing that Suetonius consulted the historical writings of Tacitus, and he argues, that as Tacitus did not write his annals before A. D. 117, in which year Hadrian succeeded Trajan, Suetonius did not write the lives of the Caesars before A. D. 120. This is not very satisfactory, though it must be admitted that there are many expressions in Suetonius, which closely resemble the expressions in Tacitus; and Suetonius, a grammarian (grammaticus), was likely enough to copy particular phrases. Indeed Suetonius often quotes Senatusconsulta and other documentary evidence in the very words, which Tacitus as a general rule did not. These lives of Suetonius are not and do not affect to be historical: they are rather anecdotical, and in the nature of Mémoires pour servir. His authorities are the writings of the Roman emperors themselves and those of their freedmen, Epistolae, Orationes, Testaments, and other documents of that kind; public documents, as Senatusconsulta, Fasti, inscriptions, and the Acta of the Senate and the people; also the Greek and Roman writers on Roman history. He also learned much from conversation with those who were older than himself, and he would know something of Titus and Domitian at least, as he was a young man during their reign. Suetonius does not follow the chronological order in his Lives, but he groups together many things of the same kind, as he says himself (*Augustus*, c. 9). His language is very brief and precise, sometimes obscure, without any affectation of ornament. He certainly tells a prodigious number of scandalous anecdotes about the Caesars, but there was plenty to tell about them; and if he did not choose to suppress those anecdotes which he believed to be true, that is no imputation on his veracity. As a great collection of facts of all kinds, the work on the Caesars is invaluable for the historian of this period. His judgment and his honesty have both been attacked by some modern critics; but we are of the same opinion as Krause that on both grounds a careful study of his work will justify him. The friendship of the younger Plinius is evidence in favour of the integrity of Suetonius, and Vopiscus, no great authority, it is true, calls him a most accurate and impartial writer (Flav. Vopisc. *Firmus*, c. 1; compare the Life of Probus, c. 2). Those who attack the credit of Suetonius must conduct the assault with more ability and judgment than H. Heisen in his absurd essay, entitled "Dissertatio de Imperatoria majestate a primis Historiae Augustae conditoribus indignissime habita." (*Symbol. Litt. Bremen.* tom. ii. iii.)

The treatise De Illustribus Grammaticis and that De Claris Rhetoribus are probably only parts of a larger work, for Hieronymus says in a letter to Desiderius, "I have written a treatise on illustrious men from the time of the Apostles to our own age, imitating therein Tranquillus and the Greek Apollonius." (Casaubon's note on the title of the work De Illustribus Grammaticis.) These two treatises contain a few biographical and other notices, that are occasionally useful. It has been conjectured that the few scanty lives of the Latin poets, already enumerated, belonged to a larger work De Poetis. If this conjecture be true, the short notice of the elder Plinius may not be by Suetonius, and Casaubon will not allow it to be his. But the opinion as to the book De Poetis is merely a conjecture. A work entitled De Viris Illustribus, which has been attributed both to Suetonius and the younger Plinius, is now unanimously assigned to Aurelius Victor.

The editions of Suetonius are very numerous. Before A. D. 1500, fifteen editions had appeared, a proof that the Lives of the Caesars were favourite reading. The oldest edition with a date is that of Rome, 1470, folio. The best of the early editions is that of I. Casaubon, Geneva, 1595, and Paris, 1610. A small edition by J. Schild, Leiden, 1647, contains a selection of useful notes. One of the most useful editions is that by P. Burmann, Amsterdam, 1736, 2 vols. 4to., with a selection of notes from the principal commentators, the fragments of Suetonius, inscriptions relating to the Caesars, tables of the coins of the Caesars, and a copious index. One of the latest editions is that of Baumgarten-Crusius, Leipzig, 1816, 3 vols. 8vo., which was again edited by C. B. Hase, Paris, 1828, 2 vols. 8vo.

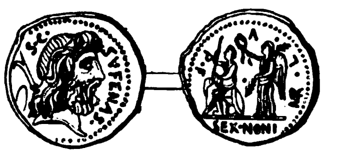
There is an English translation of the Twelve Caesars by the industrious translator, Philemon Holland, London, 1606, folio. Besides these there are four other English translations, the last of which is by A. Thomson, London, 1796, 8vo., "with annotations and a review of the government and literature of the different periods." There are translations in Italian, French, Spanish, Dutch, German, and Danish.

Bähr's *Geschichte der Römischen Literatur* contains the chief references for the literature of Suetonius. [G. L.]

SUFE'NAS, M. NO'NIUS, was tribune of the plebs in B. C. 56, and in conjunction with his colleagues C. Cato and Procilius, prevented the

consular comitia from being held, in consequence of which an interregnum ensued and thus Pompey and Crassus were elected consuls. On account of their violent conduct in their tribunate Sufenas and his colleagues were brought to trial in B. C. 54; Procilius was condemned, but Sufenas and Cato were acquitted through the influence of Pompey. Sufenas was propraetor in B. C. 51, in one of the provinces in the neighbourhood of Cilicia, and on the breaking out of the civil war two years afterwards, he is mentioned as one of Pompey's generals. (Cic. *ad Att.* iv. 15. § 4, vi. 1. § 13, viii. 15. § 3.) He appears to be the same as the Nonius, who was present at the battle of Pharsalia, and who sought to encourage his party after their defeat by remarking that seven eagles were left in the camp of Pompey; when Cicero replied, "It would be very well if we were fighting with jack-daws." (Plut. *Cic.* 38.)

There are coins of one Sex. Nonius Sufenas, a specimen of which is subjoined. On the obverse is the head of Saturn and on the reverse a woman seated whom Victory is in the act of crowning. On the reverse we read SEX. NONI. PR. L. V. P. F; the latter letters are interpreted either *praetor* or *primus ludos votivos publicos fecit.* (Eckhel, vol. v. pp. 261, 262.)



COIN OF SEX. NONIUS SUFENAS.

SUIDAS (Σουΐδας). A Greek Lexicon is extant under the name of Suidas, but nothing is known of the compiler. A Suidas is mentioned by Strabo (p. 329, ed. Casaub.) as the author of a history of Thessaly, and this work is also cited by the scholiast on Apollonius Rhodius, and by Stephanus of Byzantium (*s. vv.* Ἄμυρος, Δωδώνη, *Frag. Steph.*). It is not likely that this Suidas is the author of the Lexicon; but no certain conclusion as to the age of the compiler can be derived from passages in the work, which undoubtedly were written long after the time of Stephanus of Byzantium, for the work may have received numerous interpolations and additions. Eustathius, who lived about the end of the twelfth century A. D., quotes the Lexicon of Suidas. The article Adam (Ἀδάμ) contains a chronological epitome, which ends with the emperor Joannes Zimisces, who died A. D. 974; and in the article Constantinople (Κωνσταντινούπολις) are mentioned Basilius the second, and Constantius, who succeeded Joannes Zimisces. A remark under the article Polyeuctus (Πολύευκτος) shows that the writer of that remark was contemporaneous with the Patriarch Polyeuctus (ἐγένετο καὶ καθ' ἡμᾶς πολύευκτος, &c.) who succeeded Theophylactus, A. D. 956 (note of Reinesius); but the date 936 is given by other authorities. This passage which Reinesius assumes to prove the period of the author of the Lexicon, merely proves the period of the writer who made the remark; and he may be either the author of the Lexicon or an interpolator. But there are passages in the Lexicon which refer even to a later date (*s. vv.* Γηώρος; Δέρτρου; Ἡγήτορες), for Michael Psellus is quoted, and Psellus lived at the close of the eleventh century A. D. (See the notes on these words in Gaisford's edition.)

The Lexicon of Suidas is a dictionary of words arranged in alphabetical order, with some few peculiarities of arrangement; but it contains both words which are found in dictionaries of languages, and also names of persons and places, with extracts from ancient Greek writers, grammarians, scholiasts, and lexicographers, and some extracts from later Greek writers. The names of persons comprehend both persons who are mentioned in sacred and in profane history, which shows that if the work is by one hand, it is by a Christian; but there is no inconsistency in supposing that the original of the Lexicon which now goes under the name of Suidas, is a work of earlier date even than the time of Stephanus of Byzantium, and that it received large accessions from some various hands. No well conceived plan has been the basis of this work: it is incomplete as to the number of articles, and exceedingly irregular and unequal in the execution. Some articles are pretty complete, others contain no information at all. As to the biographical notices it has been conjectured that Suidas or the compiler got them all from one source, which, it is further supposed, may be the Onomatologos or Pinax of Hesychius of Miletus; for it is said in Suidas (*s. v.* Ἡσύχιος), "of which this book is an epitome;" but it is an incorrect interpretation to conclude that Suidas means to say that his work is an epitome of the Onomatologos (or πίναξ τῶν ἐν παιδείᾳ ὀνομαστῶν), which would be manifestly false: he means to say that the work in use at the time when he wrote was an epitome of the Onomatologos.

The scholiast on Aristophanes has been freely used in the compilation of this Lexicon. The extracts from ancient Greek writers are very numerous, but the names of the writers are frequently omitted. These extracts have sometimes no reference to the title of the article, and have no application to it; a circumstance probably owing to numerous interpolations made in the manuscript copies of the Lexicon. A want of criticism pervades the whole work, or rather excessive carelessness, as in the case of the name Severus (Σεβῆρος, and Küster's note). The article Alyattes (Ἀλυάττης) is another instance, and there are others of a like kind.

There is prefixed to the editions of Suidas the following notice: —Τὸ μὲν παρὸν βιβλίον Σουΐδα, οἱ δὲ συνταξάμενοι τοῦτο ἄνδρες σόφοι, which is followed by a list of twelve names. As to this title, see the remarks of Harles.

The Lexicon of Suidas, though without merit as to its execution, is valuable both for the literary history of antiquity, for the explanation of words, and for the citations from many ancient writers; and a prodigious amount of critical labour has been bestowed upon it. Many emendations have been made on the text by Toup and others.

The first edition of Suidas was by Demetrius Chalcondylas, Milan, 1499, fol., without a Latin version. The second, by the elder Aldus, Venice, 1514, fol., is also without a Latin version: this edition was reprinted by Froben, Bâle, 1544, fol., with some corrections. The first Latin translation of Suidas was made by Hieron. Wolf, Bâle, 1564, 1581, fol. The first edition, which contained both

the Greek text and a Latin version, was by Aemilius Portus, Geneva, 1619, 2 vols. fol., and 1630, with a new title. The Latin version is said to be better than Wolf's.

The edition of L. Küster appeared at Cambridge, 1705, 3 vols. folio. The basis of this edition is not the Editio Princeps, but that of Portus. Küster corrected the text with the aid of the MSS., added numerous good notes, and improved the version of Portus. But he dealt with the Greek text rather in an arbitrary way, and rejected all that he considered to be interpolated. J. Gronovius made an attack on Küster's edition, to which Küster replied. The preface of Küster contains a dissertation on Suidas.

The edition of Suidas by T. Gaisford, in three handsome volumes folio, appeared at Oxford in 1834. The first two volumes contain the text without a Latin version, and the notes, which are chiefly selected from Küster and others. The third volume contains "Index Kusterianus Rerum et Nominum Propriorum quae extra seriem suam in Suidae Lexico occurrunt;" "Index Glossarum Personarum Verborumque notatu digniorum;" and "Index Scriptorum a Suida citatorum." In his preface Gaisford states, that he used nearly the same MSS. as Küster, but that Küster was careless in noting the readings of the MSS. Gaisford has given the various readings of the best MS., and those of the edition of Chalcondylas. Küster adopted many of the emendations of Portus without acknowledgment, and he is accused generally of borrowing without owning where he got his matter from.

The edition of G. Bernhardy, 4to. Halle, 1834, contains a Latin version. It is founded on the edition of Gaisford, as appears from the title — "Gr. & Lat. ad fidem optimorum librorum exactum, post Th. Gaisford recens. et adnot. critic. instruxit Gdf. Bernhardy."

There are said to be two unpublished extracts from an epitome of Suidas, by Thomas of Crete, and by Macarius Hieromonachus, the brother of Nicephorus Gregoras. As to the Latin translation of Suidas, said to have been made by Robert Grosstete, bishop of Lincoln, who died in 1253, see Fabric. *Bibl. Graec.* vol. vi. p. 402. [G. L.]

SUI'LLIUS CAESONI'NUS. [CAESONINUS.]

SUI'LLIUS NERULI'NUS. [NERULINUS.]

SUI'LLIUS RUFUS. [RUFUS.]

SULCA, Q. BAE'BIUS, one of the Roman ambassadors, sent to Ptolemy in Egypt, in B. C. 173. (Liv. xlii. 6.)

SULLA, the name of a patrician family of the Cornelia gens. This family was originally called Rufinus [RUFINUS], and the first member of it who obtained the name of Sulla was P. Cornelius Sulla, who was flamen dialis and praetor in the second Punic war. [See below, No. 1.] This was stated by the dictator Sulla, in the second book of his Commentaries (Gell. i. 12), and is corroborated by Livy and other authorities. Plutarch therefore has made a mistake in saying that the dictator Sulla had this name given to him from a personal peculiarity. (Plut. *Sull.* 2.) The origin of the name is uncertain. Drumann, and most modern writers, suppose that it is a word of the same signification as Rufus or Rufinus, and refers simply to the red colour of the hair or the complexion; and Plutarch appears to have understood the word to have this meaning, since he relates (*l. c.*) that the dictator received the name of Sulla in consequence of his face being spotted with rough red blotches interspersed with the white. Macrobius (*Sat.* i. 17) gives quite a different explanation, and derives the word from Sibylla, which he says was given to P. Cornelius Rufinus, because he was the first to introduce the celebration of the Ludi Apollinares in accordance with the commands of the Sibylline books, and that this surname Sibylla was afterwards shortened into Sylla. This explanation of the word is repeated by Charisius (*Inst. Gram.* i. 20); but, independent of other objections, it must be rejected on the authority of Quintilian (i. 4. § 25), who classes Sulla with other cognomens, which owed their origin to certain bodily peculiarities. Some modern writers, such as Cortius (ad Sall. *Catil.* 5), regard Sulla as a diminutive of Sura, which was a cognomen in several Roman gentes [SURA], and we are disposed to accept this as the most probable explanation of the word. It would be formed from Sura on the same analogy as *puella* from *puera*, and *tenellus* from *tener* (comp. Schneider, *Elementarlehre der lateinischen Sprache*, vol. i. p. 47, &c.). There is no authority for writing the word Sylla, as is done by many modern writers. On coins and inscriptions we always find Sula or Sulla, never Sylla.

1. P. CORNELIUS (RUFINUS) SULLA, the great-grandfather of the dictator Sulla, and the grandson of P. Cornelius Rufinus, who was twice consul in the Samnite wars. [RUFINUS, CORNELIUS, No. 2.] His father is not mentioned. He was, as has been already mentioned, the first of the family who bore the surname of Sulla. He was flamen dialis, and likewise praetor urbanus and peregrinus in B. C. 212. The praetor of the preceding year, M. Attilius, had handed over to him certain sacred verses of the seer Marcius, partly referring to the past and partly to the future, and which commanded the Romans, among other things, to institute an annual festival in honour of Apollo. Upon this the senate ordered the decemviri to consult the Sibylline books, and as these gave the same command, Sulla presided over the first Ludi Apollinares, which were celebrated this year in the circus maximus. (Liv. xxv. 2, 3, 12, 15, 32, 41.)

2. P. CORNELIUS SULLA, the son of No. 1, and the grandfather of the dictator Sulla, was praetor in B. C. 186, when he obtained Sicily as his province. (Liv. xxxix. 6, 8.)

3. SER. CORNELIUS SULLA, the brother of No. 2, was one of the ten commissioners, who was sent by the senate into Macedonia, in B. C. 167, after the conquest of Perseus, in order to arrange the affairs of that country, in conjunction with L. Aemilius Paulus. (Liv. xlv. 17.)

4. L. CORNELIUS SULLA, the son of No. 2, and the father of the dictator Sulla, lived in obscurity, and left his son only a slender fortune. (Plut. *Sull.* 1.)

5. L. CORNELIUS SULLA FELIX, the dictator, was born in B. C. 138. Like most other great men, he was the architect of his own fortunes. He possessed neither of the two great advantages which secured for the Roman nobles easy access to the honours of the commonwealth, an illustrious ancestry and hereditary wealth. His father had left him so small a property that he paid for his lodgings very little more than a freedman who lived in the same house with him. But still his means were sufficient to secure for him a good

STEMMA SULLARUM.

1. P. Cornelius (Rufinus) Sulla, pr. B. C. 212.
   - 2. P. Cornelius Sulla, pr. B. C. 186.
     - 4. L. Cornelius Sulla.
       - 5. L. CORNELIUS SULLA FELIX, Dictator.
         - 6. Cornelius Sulla.
         - Cornelia, married Q. Pompeius Rufus. [CORNELIA, No. 8.]
         - 7. Faustus Cornelius Sulla, m. Pompeia.
         - Fausta, m. 1. C. Memmius. 2. Milo. [FAUSTA.]
         - Postuma, born after the death of the Dictator.
       - 8. Serv. Cornelius Sulla.
         - 9. P. Cornelius Sulla, cos. desig. B. C. 66.
           - 11. P. Cornelius Sulla.
             - 12. L. Cornelius Sulla, cos. B. C. 5.
               - 13. L. Cornelius Sulla Felix, cos. A. D. 33.
                 - 14. L. Cornelius Sulla, cos. suff. A. D. 52.
         - 10. Serv. Cornelius Sulla.
   - 3. Ser. Cornelius Sulla, leg. B. C. 167.

15. Faustus Cornelius Sulla, cos. A. D. 52.
16. Cornelius Sulla, praef. Cappadociae sub Elagabalo.

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education. He studied the Greek and Roman literature with diligence and success, and appears early to have imbibed that love for literature and art by which he was distinguished throughout his life. At the same time that he was cultivating his mind, he was also indulging his senses. He passed a great part of his time in the company of actors and actresses; he was fond of wine and women; and he continued to pursue his pleasures with as much eagerness as his ambitious schemes down to the time of his death. He possessed all the accomplishments and all the vices which the old Cato had been most accustomed to denounce, and he was one of those patterns of Greek literature and of Greek profligacy who had begun to make their appearance at Rome in Cato's time, and had since become more and more common among the Roman nobles. But Sulla's love of pleasure did not absorb all his time, nor did it emasculate his mind; for no Roman during the latter days of the republic, with the exception of Julius Caesar, had a clearer judgment, a keener discrimination of character, or a firmer will. The truth of this the following history will abundantly prove.

The slender property of Sulla was increased by the liberality of his step-mother and of a courtezan named Nicopolis, both of whom left him all their fortune. His means, though still scanty for a Roman noble, now enabled him to aspire to the honours of the state, and he accordingly became a candidate for the quaestorship, to which he was elected for the year B. C. 107. He was ordered to carry over the cavalry to the consul C. Marius, who had just taken the command of the Jugurthine war in Africa. Marius was not well pleased that a quaestor had been assigned to him, who was only known for his profligacy, and who had had no experience in war; but the zeal and energy with which Sulla attended to his new duties soon rendered him a useful and skilful officer, and gained for him the unqualified approbation of his commander, notwithstanding his previous prejudices against him. He was equally successful in winning the affections of the soldiers. He always addressed them with the greatest kindness, seized every opportunity of conferring favours upon them, was ever ready to take part in all the jests of the camp, and at the same time never shrunk from sharing in all their labours and dangers. Sulla, doubtless, had already the consulship before his eyes, and thus early did he show that he possessed the great secret of a man's success in a free state, the art of winning the affections of his fellow-men. He distinguished himself at the battle of Cirta, in which Jugurtha and Bocchus were defeated; and when the latter entered into negotiations with Marius, for the purpose of delivering the Numidian

king into the hands of the Romans, the consul sent Sulla to Bocchus to bring the matter to a conclusion. It was chiefly owing to the influence which Sulla had acquired over the mind of Bocchus, that the latter, after much hesitation, was eventually persuaded to sacrifice his ally. Sulla carried Jugurtha in chains to the camp of Marius. [JUGURTHA.] The quaestor shared with the consul the glory of bringing this war to a conclusion; and Sulla himself was so proud of his share in the success, that he had a seal ring engraved, representing the surrender of Jugurtha, which he continued to wear till the day of his death.

Italy was now threatened with an invasion by the vast hordes of the Cimbri and Teutones, who had already destroyed several Roman armies. Marius was accordingly again raised to the consulship, which he held for four years in succession, B. C. 104—101. In the first of these years Sulla served under Marius as legate, and in the second as tribunus militum, and in each year gained great distinction by his military services. But towards the end of B. C. 103, or the beginning of B. C. 102, the good understanding which had hitherto prevailed between Marius and Sulla was interrupted, the former being jealous, says Plutarch, of the rising fame of his officer. Sulla accordingly left Marius in B. C. 102, in order to serve under his colleague Q. Catulus, with whom he had still greater opportunities of gaining distinction, as Catulus was not much of a general, and was therefore willing to entrust the chief management of the war to Sulla. The latter reduced several Alpine tribes to subjection, and took such good care to keep his troops supplied with provisions, that on one occasion he was able to relieve the army of Marius as well as his own, a circumstance which, as Sulla said in his memoirs, greatly annoyed Marius. Sulla fought in the decisive battle, by which the barbarians were destroyed in B. C. 101. [CATULUS, No. 3; MARIUS, p. 956.]

Sulla now returned to Rome, and appears to have lived quietly for some years without taking any part in public affairs. He became a candidate for the praetorship for the year B. C. 94, but failed. According to his own statement he lost his election because the people were disappointed at his not having previously offered himself for the aedileship, since they had been looking forward to a splendid exhibition of African wild beasts in the aedilician games of the friend of Bocchus. In the following year, however, he was more successful. He distributed money among the people with a liberal hand, and thus gained the praetorship for B. C. 93. In this office he gratified the wishes of the people by exhibiting in the Ludi Apollinares a hundred African lions, who were put to death in the circus by archers whom Bocchus had sent for the purpose.

In the following year, B. C. 92, Sulla was sent as propraetor into Cilicia, and was especially commissioned by the senate to restore Ariobarzanes to his kingdom of Cappadocia, from which he had been expelled by Mithridates. Although Sulla had not the command of a large force, he met with complete success. He defeated Gordius, the general of Mithridates in Cappadocia, and placed Ariobarzanes again on the throne. His success attracted the attention of Arsaces, king of Parthia, who accordingly sent an embassy to him to solicit the alliance of the Roman people. Sulla was the first Roman general who had any official intercourse with the Parthians, and he received the ambassadors with the same pride and arrogance as the Roman generals were accustomed to exhibit to the representatives of all foreign powers. Soon after this interview Sulla returned to Rome, where he was threatened in B. C. 91 by C. Censorinus with an impeachment for malversation, but the accusation was dropped.

The enmity between Marius and Sulla now assumed a more deadly form. Sulla's ability and increasing reputation had already led the aristocratical party to look up to him as one of their leaders, and thus political animosity was added to private hatred. In addition to this Marius and Sulla were both anxious to obtain the command of the impending war against Mithridates; and the success which attended Sulla's recent operations in the East had increased his popularity, and pointed him out as the most suitable person for this important command. About this time Bocchus erected in the Capitol gilded figures, representing the surrender of Jugurtha to Sulla, at which Marius was so enraged that he could scarcely be prevented from removing them by force. The exasperation of both parties became so violent that they nearly had recourse to arms against each other; but the breaking out of the Social War, and the immediate danger to which Rome was now exposed, hushed all private quarrels, and made all parties fight alike for their own preservation and that of the republic. Never had Rome greater need of the services of all her generals, and Marius and Sulla both took an active part in the war against the common foe. But Marius was now advanced in years, and did not possess the same activity either of mind or body as his younger rival. He had therefore the deep mortification of finding that his achievements were thrown into the shade by the superior energy of his former quaestor, and that his fortune paled more and more before the rising sun. In B. C. 90 Sulla served as legate under the consul L. Caesar, but his most brilliant exploits were performed in the following year, when he was legate of the consul L. Cato. In this year he destroyed the Campanian town of Stabiae, defeated L. Cluentius near Pompeii, and reduced the Hirpini to submission. He next penetrated into the very heart of Samnium, defeated Papius Mutilus, the leader of the Samnites, and followed up his victory by the capture of Bovianum, the chief town of this people. While he thus earned glory by his enterprises against the enemy, he was equally successful in gaining the affections of his troops. He pardoned their excesses, and connived at their crimes; and even when they put to death Albinus, one of his legates and a man of praetorian rank, he passed over the offence with the remark that his soldiers would fight all the better, and atone for their fault by their courage. As the time for the consular comitia approached Sulla hastened to Rome, where he was elected, almost unanimously, consul for the year B. C. 88, with Q. Pompeius Rufus as his colleague.

The war against Mithridates had now become inevitable, and the Social War was not yet brought to a conclusion. The senate assigned to Sulla the command of the former, and to his colleague Pompeius the conduct of the latter. Marius, however, would not resign without a struggle to his hated rival the distinction which he had so long coveted;

but before he could venture to wrest from Sulla the authority with which he had been entrusted by the senate, he felt it necessary to strengthen the popular party. This he resolved to effect by identifying his interests with those of the Italian allies, who had lately obtained the franchise. He found a ready instrument for his purpose in the tribune P. Sulpicius Rufus, a man of ability and energy, but overwhelmed with debt, and who hoped that the spoils of the Mithridatic war, of which Marius promised him a liberal share, would relieve him from his embarrassments. This tribune accordingly brought forward two rogations, one to recal from exile those persons who had been banished in accordance with the Lex Varia, on account of their having been accessory to the Marsic war, and another, by which the Italians, who had just obtained the franchise, were to be distributed among the thirty-five tribes. The Italians, when they were admitted to the citizenship, were formed into eight or ten new tribes, which were to vote after the thirty-five old ones, and by this arrangement they would rarely be called upon to exercise their newly-acquired rights. On the other hand, the proposal of Sulpicius would place the whole political power in their hands, as they far outnumbered the old Roman citizens, and would thus have an overwhelming majority in each tribe. If this proposition passed into a lex, it was evident that the new citizens out of gratitude would confer upon Marius the command of the Mithridatic war. To prevent the tribune from putting these rogations to the vote, the consuls declared a justitium, during which no business could be legally transacted. But Sulpicius was resolved to carry his point; with an armed band of followers he entered the forum and called upon the consuls to withdraw the justitium; and upon their refusal to comply with his demand, he ordered his satellites to draw their swords and fall upon the consuls. Pompeius escaped, but his son Quintus, who was also the son-in-law of Sulla, was killed. Sulla himself only escaped by taking refuge in the house of Marius, which was close to the forum, and in order to save his life he was obliged to remove the justitium.

Sulla quitted Rome and hastened to his army, which was besieging Nola. The city was now in the hands of Sulpicius and Marius, and the two rogations passed into laws without opposition, as well as a third, conferring upon Marius the command of the Mithridatic war. Marius lost no time in sending some tribunes to assume on his behalf the command of the army at Nola; but the soldiers, who loved Sulla, and who feared that Marius might lead another army to Asia, and thus deprive them of their anticipated plunder, stoned his deputies to death. Sulla found his soldiers ready to respond to his wishes; they called upon him to lead them to Rome, and deliver the city from the tyrants. He was moreover encouraged by favourable omens and dreams, to which he always attached great importance. He therefore hesitated no longer, but at the head of six legions broke up from his encampment at Nola, and marched towards the city. His officers, however, refused to serve against their country, and all quitted him with the exception of one quaestor. This was the first time that a Roman had ever marched at the head of Roman troops against the city. Marius was taken by surprise. Such was the reverence that the Romans entertained for law, that it seems never to have occurred to him or to his party that Sulla would venture to draw his sword against the state. Marius attempted to gain time for preparations by forbidding Sulla in the name of the state to advance any further. But the praetors who carried this command narrowly escaped being murdered by the soldiers; and Marius as a last resort offered liberty to the slaves who would join him. But it was all in vain. Sulla entered the city without much difficulty, and Marius took to flight with his son and a few followers. Sulla used his victory with moderation. He protected the city from plunder, and in order to restrain his troops he passed the night in the streets along with his colleague. Only Marius, Sulpicius, and ten others of his bitterest enemies were declared public enemies by the senate at his command, on the ground of their having disturbed the public peace, taken up arms against the consuls, and excited the slaves to freedom. Sulpicius was betrayed by one of his slaves and put to death; Marius and his son succeeded in escaping to Africa. [Marius, p. 957, b.]

Although Sulla had conquered Rome, he had neither the time, nor perhaps the power, to carry into execution any great organic changes in the constitution. His soldiers were impatient for the plunder of Asia; and he probably thought it advisable to attach them still more strongly to his person before he ventured to deprive the people of their power in the commonwealth. He therefore contented himself with repealing the Sulpician laws, and enacting that no matter should in future be brought before the people without the previous sanction of a senatusconsultum; for the statement of Appian (*B. C.* i. 59) that he now abolished the Comitia tributa, and filled up the members of the senate, is evidently erroneous, and refers to a later time. It appears, however, that he attempted at this time to give some relief to debtors by a *lex unciaria*, but the nature of which relief is uncertain from the mutilated condition of the passage in Festus (*s. v.*) who is the only writer that makes mention of this lex. Sulla sent forward his legions to Capua, that they might be ready to embark for Greece, but he himself remained in Rome till the consuls were elected for the following year. He recommended to the people Nonius, his sister's son, and Serv. Sulpicius. His candidates, however, were rejected, and the choice fell on Cn. Octavius, who belonged to the aristocratical party, but was a weak and irresolute man, and on L. Cinna, who was a professed champion of the popular side. Sulla did not attempt to oppose their election; to have recalled his legions to Rome would have been a dangerous experiment when the soldiers were so eager for the spoils of the East; and he therefore professed to be pleased that the people made use of the liberty he had granted them. He, however, took the vain precaution of making Cinna promise that he would make no attempt to disturb the existing order of things; but one of Cinna's first acts was to induce the tribune M. Virgilius to bring an accusation against Sulla as soon as his year of office had expired. Sulla, without paying any attention to this accusation, quitted Rome at the beginning of B. C. 87, and hastened to his troops at Capua, where he embarked for Greece, in order to carry on the war against Mithridates.

For the next four years Sulla was engaged in

the prosecution of this war, the history of which is given under MITHRIDATES VI. and his general ARCHELAUS, and may therefore be dismissed here with a few words. Sulla landed at Dyrrhachium, and forthwith marched against Athens, which had become the head-quarters of the Mithridatic cause in Greece. After a long and obstinate siege, Athens was taken by storm on the 1st of March in the following year, B. C. 86; and in consequence of the insults which Sulla and his wife Metella had received from the tyrant Aristion, the city was given up to rapine and plunder. He next obtained possession of the Peiraeeus, which had been defended by Archelaus. Meantime Mithridates had sent fresh reinforcements to Archelaus, who concentrated all his troops in Boeotia. Sulla advanced against him, and defeated him in the neighbourhood of Chaeroneia with such enormous loss, that out of the 120,000 men with whom Archelaus had opened the campaign, he is said to have assembled only 10,000 at Chalcis in Euboea, where he had taken refuge. But while Sulla was carrying on the war with such success in Greece, his enemies had obtained the upper hand in Italy. The consul Cinna, who had been driven out of Rome by his colleague Octavius, soon after Sulla's departure from Italy, had entered it again with Marius at the close of the year. Both Cinna and Marius were appointed consuls B. C. 86, all the regulations of Sulla were swept away, his friends and adherents murdered, his property confiscated, and he himself declared a public enemy. It has frequently been made a subject of panegyric upon Sulla that he still continued to prosecute the war with Mithridates under these circumstances, and preferred the subjugation of the enemies of Rome to the gratification of his own revenge. But it must be recollected that an immediate peace with Mithridates would have discontented his soldiers; while by bringing the war to an honourable conclusion, he gratified his troops by plunder, attached them more and more to his person, and at the same time collected from the conquered cities vast sums of money for the prosecution of the war against his enemies in Italy. At the same time it is an undoubted proof of his sagacity and forethought that he knew how to bide his time. Most other men in his circumstances would have hurried back to Italy at once to crush their enemies, and thus have ruined themselves. Marius died seventeen days after he had entered upon his consulship, and was succeeded in the office by L. Valerius Flaccus, who was sent into Asia that he might prosecute the war at the same time against Mithridates and Sulla. Flaccus was murdered by his troops at the instigation of Fimbria, who now assumed the command, and who gained several victories over the generals of Mithridates in Asia, in B. C. 85. About the same time the new army, which Mithridates had again sent to Archelaus in Greece, was again defeated by Sulla in the neighbourhood of Orchomenus. These repeated disasters made Mithridates anxious for peace, but it was not granted by Sulla till the following year, B. C. 84, when he had crossed the Hellespont in order to carry on the war in that country. Sulla was now at liberty to turn his arms against Fimbria, who was with his army at Thyateira. The name of Sulla carried victory with it. The troops of Fimbria deserted their general, who put an end to his own life. Sulla now prepared to return to Italy. After exacting enormous sums from the wealthy cities of Asia, he left his legate, L. Licinius Murena, in command of the province of Asia, with two legions, and set sail with his own army to Athens. While preparing for his deadly struggle in Italy, he did not lose his interest in literature. He carried with him from Athens to Rome the valuable library of Apellicon of Teos, which contained most of the works of Aristotle and Theophrastus. [APELLICON.] During his stay at Athens, Sulla had an attack of gout, of which he was cured by the use of the warm springs of Aedepsus in Euboea. As soon as he recovered, he led his army to Dyrrhachium, and from thence crossed over to Brundusium in Italy.

Sulla landed at Brundusium in the spring of B. C. 83, in the consulship of L. Scipio and C. Norbanus. During the preceding year he had written to the senate, recounting the services he had rendered to the commonwealth from the time of the Jugurthine war down to the conquest of Mithridates, complaining of the ingratitude with which he had been treated, announcing his speedy return to Italy, and threatening to take vengeance upon his enemies and those of the republic. The senate, in alarm, sent an embassy to Sulla to endeavour to bring about a reconciliation between him and his enemies, and meantime ordered the consuls Cinna and Carbo to desist from levying troops, and making further preparations for war. Cinna and Carbo gave no heed to this command; they knew that a reconciliation was impossible, and resolved to carry over an army to Dalmatia, in order to oppose Sulla in Greece; but after one detachment of their troops had embarked, the remaining soldiers rose in mutiny, and murdered Cinna. The Marian party had thus lost their leader, but continued nevertheless to make every preparation to oppose Sulla, for they were well aware that he would never forgive them, and that their only choice lay between victory and destruction. Besides this the Italians were ready to support them, as these new citizens feared that Sulla would deprive them of the rights which they had lately obtained after so much bloodshed. The Marian party had every prospect of victory, for their troops far exceeded those of Sulla. According to Velleius Paterculus, they had 200,000 men in arms, while Sulla landed at Brundusium with only 30,000, or at the most 40,000 men. (Vell. Pat. ii. 24; Appian, *B. C.* i. 79.) But on the other hand, the popular party had no one of sufficient influence and military reputation to take the supreme command in the war; their vast forces were scattered about Italy, in different armies, under different generals; the soldiers had no confidence in their commanders, and no enthusiasm in their cause; and the consequence was, that whole hosts of them deserted to Sulla on the first opportunity. Sulla's soldiers, on the contrary, were veterans, who had frequently fought by each other's side, and had acquired that confidence in themselves and in their general which frequent victories always give to soldiers. Still if the Italians had remained faithful to the cause of the Marian party, Sulla would hardly have conquered, and therefore one of his first cares after landing at Brundusium was to detach them from his enemies. For this purpose he would not allow his troops to do any injury to the towns or fields of the Italians in his march from Brundusium through Calabria

and Apulia, and he formed separate treaties with many of the Italian towns, by which he secured to them all the rights and privileges of Roman citizens which they then enjoyed. Among the Italians the Samnites continued to be the most formidable enemies of Sulla. They had not yet received the Roman franchise, because they had continued in arms down to this time, and they now joined the Marian party, not simply with the design of securing the supremacy for the latter, but with the hope of conquering Rome by their means, and then destroying for ever their hated oppressor. Thus this civil war became merely another phase of the Marsic war, and the struggle between Rome and Samnium for the supremacy of the peninsula was renewed after the subjection of the latter for more than two hundred years.

Sulla marched from Apulia into Campania without meeting with any resistance. It was in the latter country that he gained his first victory over the consul Norbanus, who was defeated with great loss, and obliged to take refuge in Capua. His colleague Scipio, who was at no great distance, willingly accepted a truce which Sulla offered him, although Sertorius warned him against entering into any negotiations, and his caution was justified by the event. By means of his emissaries Sulla seduced the troops of Scipio, who at length found himself deserted by all his soldiers, and was taken prisoner in his tent. Sulla, however, dismissed him uninjured. On hearing of this Carbo is said to have observed "that he had to contend in Sulla both with a lion and a fox, but that the fox gave him more trouble." Many distinguished Romans meantime had taken up arms on behalf of Sulla. Cn. Pompey had levied three legions for him in Picenum and the surrounding districts; and Q. Metellus Pius, M. Crassus, M. Lucullus, and several others offered their services as legates. It was not, however, till the following year, B. C. 82, that the struggle was brought to a decisive issue. The consuls of this year were Cn. Papirius Carbo and the younger Marius; the former of whom was entrusted with the protection of Etruria and Umbria, while the latter had to guard Rome and Latium. Sulla appears to have passed the winter at Campania. At the commencement of spring he advanced against the younger Marius, who had concentrated all his forces at Sacriportus, and defeated him with great loss. Marius took refuge in Praeneste, where he had previously deposited his military stores, and a great quantity of gold and silver which he had brought from the Capitol and other temples at Rome. Sulla followed him to Praeneste, and after leaving Q. Lucretius Ofella with a large force to blockade the town and compel it to a surrender by famine, he marched with the main body of his army to Rome. Marius was resolved not to perish unavenged, and accordingly before Sulla could reach Rome, he sent orders to L. Damasippus, the praetor, to put to death all his leading opponents. His orders were faithfully obeyed. Q. Mucius Scaevola, the pontifex maximus and jurist, P. Antistius, L. Domitius, and many other distingished men were butchered and their corpses thrown into the Tiber. Sulla entered the city without opposition; Damasippus and his adherents had previously withdrawn, and repaired to Carbo in Etruria. Sulla marched against Carbo, who had been previously opposed by Pompeius and Metellus. The history of this part of the war is involved in great obscurity. Carbo made two efforts to relieve Praeneste, but failed in each; and after fighting with various fortune against Pompey, Metellus, and Sulla, he at length embarked for Africa, despairing of further success in Italy. [For details see CARBO, No. 7.] Meantime Rome had nearly fallen into the hands of the enemy. The Samnites and Lucanians under Pontius Telesinus and L. Lamponius, after attempting to relieve Praeneste, resolved to march straight upon Rome, which had been left without any army for its protection. Sulla barely arrived in time to save the city. The battle was fought before the Colline gate; it was long and obstinately contested; the contest was not simply for the supremacy of a party; the very existence of Rome was at stake, for Telesinus had declared that he would raze the city to the ground. The left wing where Sulla commanded in person was driven off the field by the vehemence of the enemy's charge; but the success of the right wing, which was commanded by Crassus, enabled Sulla to restore the battle, and at length gain a complete victory. Fifty thousand men are said to have fallen on each side (Appian, *B. C.* i. 93). All the most distinguished leaders of the enemy either perished in the engagement or were taken prisoners and put to death. Among these was the brave Samnite Pontius Telesinus, whose head was cut off and carried under the walls of Praeneste, thereby announcing to the younger Marius that his last hope of succour was gone. To the Samnite prisoners Sulla showed no mercy. He was resolved to root out of the peninsula those heroic enemies of Rome. On the third day after the battle he collected all the Samnite and Lucanian prisoners in the Campus Martius, and ordered his soldiers to cut them down. The dying shrieks of so many victims frightened the senators, who had been assembled at the same time by Sulla in the temple of Bellona; but he bade them attend to what he was saying and not mind what was taking place outside, as he was only chastising some rebels, and he then quietly proceeded to finish his discourse. Praeneste surrendered soon afterwards. The Romans in the town were pardoned; but all the Samnites and Praenestines were massacred without mercy. The younger Marius put an end to his own life [MARIUS, No. 2]. The war in Italy was now virtually at an end, for the few towns which still held out had no prospect of offering any effectual opposition, and were reduced soon afterwards. In other parts of the Roman world the war continued still longer, and Sulla did not live to see its completion. The armies of the Marian party in Sicily and Africa were subdued by Pompey in the course of B. C. 82; but Sertorius in Spain continued to defy all the attempts of the senate to crush him, till his cowardly assassination by Perperna in B. C. 72. [SERTORIUS.]

Sulla was now master of Rome. He had not commenced the civil war, but had been driven to it by the mad ambition of Marius. His enemies had attempted to deprive him of the command in the Mithridatic war which had been legally conferred upon him by the senate; and while he was fighting the battles of the republic they had declared him a public enemy, confiscated his property, and murdered the most distinguished of his friends and adherents. For all these wrongs, Sulla had threatened to take the most ample vengeance; and he more than redeemed his word.

He resolved to extirpate root and branch the popular party. One of his first acts was to draw up a list of his enemies who were to be put to death, which list was exhibited in the forum to public inspection, and called a *Proscriptio*. It was the first instance of the kind in Roman history. All persons in this list were outlaws who might be killed by any one with impunity, even by slaves; their property was confiscated to the state, and was to be sold by public auction; their children and grandchildren lost their votes in the comitia, and were excluded from all public offices. Further, all who killed a proscribed person, or indicated the place of his concealment, received two talents as a reward, and whoever sheltered such a person was punished with death. Terror now reigned, not only at Rome, but throughout Italy. Fresh lists of the proscribed constantly appeared. No one was safe; for Sulla gratified his friends by placing in the fatal lists their personal enemies, or persons whose property was coveted by his adherents. An estate, a house, or even a piece of plate was to many a man, who belonged to no political party, his death warrant; for although the confiscated property belonged to the state, and had to be sold by public auction, the friends and dependents of Sulla purchased it at a nominal price, as no one dared to bid against them. Oftentimes Sulla did not require the purchase-money to be paid at all, and in many cases he gave such property to his favourites without even the formality of a sale. Metella, the wife of the dictator, and Chrysogonus his freedman, P. Sulla, M. Crassus, Vettius, and Sex. Naevius are especially mentioned among those who received such presents; and handsome Roman matrons, as likewise actors and actresses, were favoured in the same manner. The number of persons who perished by the proscriptions is stated differently, but it appears to have amounted to many thousands. At the commencement of these horrors Sulla had been appointed dictator. As both the consuls had perished, he caused the senate to elect Valerius Flaccus interrex, and the latter brought before the people a rogatio, conferring the dictatorship upon Sulla, for the purpose of restoring order to the republic, and for as long a time as he judged to be necessary. Thus the dictatorship was revived after being in abeyance for more than 120 years, and Sulla obtained absolute power over the lives and fortunes of all the citizens. This was towards the close of B. C. 81. Sulla's great object in being invested with the dictatorship was to carry into execution in a legal manner the great reforms which he meditated in the constitution and the administration of justice, by which he hoped to place the government of the republic on a firm and secure basis. He had no intention of abolishing the republic, and consequently he caused consuls to be elected for the following year, B. C. 81, and was elected to the office himself in B. C. 80, while he continued to hold the dictatorship.

At the beginning of the following year, B. C. 81, Sulla celebrated a splendid triumph on account of his victory over Mithridates. In a speech which he delivered to the people at the close of the gorgeous ceremony, he claimed for himself the surname of *Felix*, as he attributed his success in life to the favour of the gods. He believed himself to have been in particular under the protection of Venus, who had granted him victory in battle as well as in love. Hence, in writing to Greeks, he called himself Epaphroditus. All ranks in Rome bowed in awe before their master; and among other marks of distinction which were voted to him by the obsequious senate, a gilt equestrian statue was erected to his honour before the Rostra, bearing the inscription "Cornelio Sullae Imperatori Felici."

During the years B. C. 80 and 79, Sulla carried into execution his various reforms in the constitution, of which an account is given at the close of his life. But at the same time he adopted measures in order to crush his enemies more completely, and to consolidate the power of his party These measures require a few words of explanation, as they did not form a part of his constitutional reforms, though they were intended for the support of the latter. The first of these measures has been already mentioned, namely the destruction of his enemies by the proscription. He appears to have published his list of victims immediately after the defeat of the Samnites and Lucanians at the Colline gate, without communicating, as Plutarch says (*Sull.* 31), with any magistrate; but when he was dictator he proposed a law in the comitia centuriata, which ratified his proscriptions, and which is usually called *Lex Cornelia de Proscriptione* or *De Proscriptis*. By this law it was enacted that all proscriptions should cease on the 1st of June, B. C. 81. The lex Valeria, which conferred the dictatorship upon Sulla, gave him absolute power over the lives of Roman citizens, and hence Cicero says he does not know whether to call the proscription law a lex Valeria or lex Cornelia. (Cic. *pro Rosc. Am.* 43, 44, *de Leg. Agr.* iii. 2.)

Another of Sulla's measures, and one of still more importance for the support of his power, was the establishment of military colonies throughout Italy. The inhabitants of the Italian towns, which had fought against Sulla, were deprived of the full Roman franchise which had been lately conferred upon them, and were only allowed to retain the commercium: their land was confiscated and given to the soldiers who had fought under him. Twenty-three legions (Appian, *B. C.* i. 100), or, according to another statement (Liv. *Epit.* 89), forty-seven legions received grants of land in various parts of Italy. A great number of these colonies was settled in Etruria, the population of which was thus almost entirely changed. These colonies had the strongest interest in upholding the institutions of Sulla, since any attempt to invalidate the latter would have endangered their newly-acquired possessions. But though they were a support to the power of Sulla, they hastened the fall of the commonwealth; an idle and licentious soldiery supplanted an industrious and agricultural population; and Catiline found nowhere more adherents than among the military colonies of Sulla. While Sulla thus established throughout Italy a population devoted to his interests, he created at Rome a kind of bodyguard for his protection by giving the citizenship to a great number of slaves belonging to those who had been proscribed by him. The slaves thus rewarded are said to have been as many as 10,000, and were called Cornelii after him as their patron.

Sulla had completed his reforms by the beginning of B. C. 79, and as he longed for the undisturbed enjoyment of his pleasures, he resolved to resign his dictatorship. Accordingly, to the general surprise he summoned the people, resigned his dictatorship, and declared himself ready to render

an account of his conduct while in office. This voluntary abdication by Sulla of the sovereignty of the Roman world has excited the astonishment and admiration of both ancient and modern writers. But it is evident, as has been already remarked, that Sulla never contemplated, like Julius Caesar, the establishment of a monarchical form of government; and it must be recollected that he could retire into a private station without any fear that attempts would be made against his life or his institutions. The ten thousand Cornelii at Rome and his veterans stationed throughout Italy, as well as the whole strength of the aristocratical party, secured him against all danger. Even in his retirement his will was law, and shortly before his death, he ordered his slaves to strangle a magistrate of one of the towns in Italy, because he was a public defaulter.

After resigning his dictatorship, Sulla retired to his estate at Puteoli, and there surrounded by the beauties of nature and art he passed the remainder of his life in those literary and sensual enjoyments in which he had always taken so much pleasure. His dissolute mode of life hastened his death. A dream warned him of his approaching end. Thereupon he made his testament, in which he left L. Lucullus the guardian of his son. Only two days before his death, he finished the twenty-second book of his memoirs, in which, foreseeing his end, he was able to boast of the prediction of the Chaldaeans, that it was his fate to die after a happy life in the very height of his prosperity. He died in B. C. 78, in the sixtieth year of his age. The immediate cause of his death was the rupture of a blood-vessel, but some time before he had been suffering from the disgusting disease, which is known in modern times by the name of Morbus Pediculosus or Phthiriasis. Appian (*B. C.* i. 105) simply relates that he died of a fever. Zachariae, in his life of Sulla, considers the story of his suffering from phthiriasis as a fabrication of his enemies, and probably of the Athenians whom he had handled so severely; but Appian's statement does not contradict the common account, which is attested by too many ancient writers to be rejected on the slender reasons that Zachariae alleges (Plut. *Sull.* 36; Plin. *H. N.* vii. 43. s. 44, xi. 33. s. 39, xxvi. 13. s. 86; Paus. i. 20. § 7; Aurel. Vict. *de Vir. Ill.* 75). The senate, faithful to Sulla to the last, resolved to give him the honour of a public funeral. This was however opposed by the consul Lepidus, who had resolved to attempt the repeal of Sulla's laws; but Sulla's power continued unshaken even after his death. The veterans were summoned from their colonies, and Q. Catulus, L. Lucullus, and Cn. Pompey, placed themselves at their head. Lepidus was obliged to give way and allowed the funeral to take place without interruption. It was a gorgeous pageant. The magistrates, the senate, the equites, the priests, and the Vestal virgins, as well as the veterans, accompanied the funeral procession to the Campus Martius, where the corpse was burnt according to Sulla's own wish, who feared that his enemies might insult his remains, as he had done those of Marius, which had been taken out of the grave and thrown into the Anio at his command. It had been previously the custom of the Cornelia gens to bury and not burn their dead. A monument was erected to Sulla in the Campus Martius, the inscription on which he is said to have composed himself. It stated that none of his friends ever did him a kindness, and none of his enemies a wrong, without being fully repaid.

Sulla was married five times: — 1. To Ilia, for which name we ought perhaps to read Julia (Plut. *Sull.* 6). She bore Sulla a daughter, who was married to Q. Pompeius Rufus, the son of Sulla's colleague in the consulship in B. C. 88. [POMPEIUS, No. 8.] 2. To Aelia. 3. To Coelia, whom he divorced on the pretext of barrenness, but in reality in order to marry Caecilia Metella. 4. To Caecilia Metella, who bore him a son, who died before Sulla [see below, No. 6], and likewise twins, a son and a daughter. [No. 7.] 5. Valeria, who bore him a daughter after his death. [VALERIA.]

Sulla's love of literature has been repeatedly mentioned in the preceding sketch of his life. He wrote a history of his own life and times, which is called Ὑπομνήματα or Memoirs by Plutarch, who has made great use of it in his life of Sulla, as well as in his biographies of Marius, Sertorius, and Lucullus. It was dedicated to L. Lucullus, and extended to twenty-two books, the last of which was finished by Sulla a few days before his death, as has been already related. This did not however complete the work, which was brought to a conclusion by his freedman Cornelius Epicadus, probably at the request of his son Faustus. (Plut. *Sull.* 6, 37, *Lucull.* 1; Suet. *de Ill. Gramm.* 12.) From the quotations in A. Gellius (i. 12, xx. 6) it appears that Sulla's work was written in Latin, and not in Greek, as Heeren maintains (Heeren, *De Fontibus Plutarchi*, p. 151, &c.; Krause, *Vitae et Fragmenta Hist. Roman.* p. 290, &c.) Sulla also wrote Fabulae Atellanae (Athen. vi. p. 261, c.), and the Greek Anthology contains a short epigram which is ascribed to him. (Brunck, *Lect.* p. 267; Jacobs, *Anth. Gr.* vol. ii. p. 66, *Anth. Pal.* App. 91, vol. ii. p. 788.)

The chief ancient authority for Sulla's life is Plutarch's biography, which has been translated by G. Long, with some useful notes, London, 1844, where the reader will find references to most of the passages in Appian and other ancient writers who speak of Sulla. The passages in Sallust and Cicero, in which Sulla is mentioned, are given by Orelli in his *Onomasticon Tullianum*, pt. ii. p. 192. The two modern writers, who have written Sulla's life with most accuracy, are Zachariae, in his work entitled *L. Cornelius Sulla, genannt der Glückliche, als Ordner des Römischen Freystaates*, Heidelberg, 1834, and Drumann, in his *Geschichte Roms*, vol. ii. p. 429, &c. The latter writer gives the more impartial account of Sulla's life and character; the former falls into the common fault of biographers in attempting to apologise for the vices and crimes of the subject of his biography.

THE LEGISLATION OF SULLA.

All the reforms of Sulla were effected by means of *Leges*, which were proposed by him in the comitia centuriata and enacted by the votes of the people. It is true that the votes of the people were a mere form, but it was a form essential to the preservation of his work, and was maintained by Augustus in his legislation. The laws proposed by Sulla are called by the general name of *Leges Corneliae*, and particular laws are designated by the name of the particular subject to which they relate, as *Lex Cornelia de Falsis*, *Lex Cornelia de Sicariis*, &c.

These laws were all passed during the time that Sulla was dictator, that is, from the end of B. C. 82 to B. C. 79, and most of them in all probability during the years B. C. 81 and 80. It is impossible to determine in what order they were proposed, nor is it material to do so. They may be divided into four classes, laws relating to the constitution, to the ecclesiastical corporations, to the administration of justice, and to the improvement of public morals. Their general object and design was to restore, as far as possible, the ancient Roman constitution, and to give again to the senate and the aristocracy that power of which they had been gradually deprived by the leaders of the popular party. It did not escape the penetration of Sulla that many of the evils under which the Roman state was suffering, arose from the corruption of the morals of the people; and he therefore attempted in his legislation to check the increase of crime and luxury by stringent enactments. The attempt was a hopeless one, for vice and immorality pervaded alike all classes of Roman citizens, and no laws can restore to a people the moral feelings which they have lost. Sulla has been much blamed by modern writers for giving to the Roman state such an aristocratical constitution; but under the circumstances in which he was placed he could not well have done otherwise. To have vested the government in the mob of which the Roman people consisted, would have been perfect madness; and as he was not prepared to establish a monarchy, he had no alternative but giving the power to the senate. His constitution did not last, because the aristocracy were thoroughly selfish and corrupt, and exercised the power which Sulla had entrusted to them only for their own aggrandisement and not for the good of their country. Their shameless conduct soon disgusted the provinces as well as the capital; the people again regained their power, but the consequence was an anarchy and not a government; and as neither class was fit to rule, they were obliged to submit to the dominion of a single man. Thus the empire became a necessity as well as a blessing to the exhausted Roman world. Sulla's laws respecting criminal jurisprudence were the most lasting and bear the strongest testimony to his greatness as a legislator. He was the first to reduce the criminal law of Rome to a system; and his laws, together with the Julian laws, formed the basis of the criminal Roman jurisprudence till the downfal of the empire.

In treating of Sulla's laws we shall follow the fourfold division which has been given above.

I. *Laws relating to the Constitution.*—The changes which Sulla introduced in the comitia and the senate, first call for our attention. The Comitia Tributa, or assemblies of the tribes, which originally possessed only the power to make regulations respecting the local affairs of the tribes, had gradually become a sovereign assembly with legislative and judicial authority. Sulla deprived them of their legislative and judicial powers, as well as of their right of electing the priests, which they had also acquired. He did not however do away with them entirely, as might be inferred from the words of Appian (*B. C.* i. 59); but he allowed them to exist with the power of electing the tribunes, aediles, quaestors, and other inferior magistrates. This seems to have been the only purpose for which they were called together; and all conciones of the tribes, by means of which the tribunes had exercised a powerful influence in the state, were strictly forbidden by Sulla. (Cic. *pro Cluent.* 40.)

The Comitia Centuriata, on the other hand, were allowed to retain their right of legislation unimpaired. He restored however the ancient regulation, which had fallen into desuetude, that no matter should be brought before them without the previous sanction of a senatusconsultum (Appian, *B. C.* i. 59); but he did not require the confirmation of the curiae, as the latter had long ceased to have any practical existence. Göttling supposes that the right of provocatio or appeal to the comitia centuriata was done away with by Sulla, but the passage of Cicero (Cic. *Verr.* Act. i. 13), which he quotes in support of this opinion, is not sufficient to prove it.

The Senate had been so much reduced in numbers by the proscriptions of Sulla, that he was obliged to fill up the vacancies by the election of three hundred new members. These however were not appointed by the censors from the persons who had filled the magistracies of the state, but were elected by the people. Appian says (*B. C.* i. 100) that they were elected by the tribes. Most modern writers think that we are not to understand by this the comitia tributa, but the comitia centuriata, which voted also according to tribes at this time; but Göttling observes that as the senators were regarded by Sulla as public officers, there is no difficulty in supposing that they were elected by the comitia tributa as the inferior magistrates were. However this may be, we know that these three hundred were taken from the equestrian order. (Appian, *l. c.*; Liv. *Epit.* 89.) This election was an extraordinary one, and was not intended to be the regular way of filling up the vacancies in the senate; for we are expressly told that Sulla increased the number of quaestors to twenty, that there might be a sufficient number for this purpose (Tac. *Ann.* xi. 32.) It was not necessary for Sulla to make any alteration respecting the duties and functions of the senate, as the whole administration of the state was in their hands; and he gave them the initiative in legislation by requiring a previous senatusconsultum respecting all measures that were to be submitted to the comitia, as is stated above. One of the most important of the senate's duties was the appointment of the governors of the provinces. By the Lex Sempronia of C. Gracchus, the senate had to determine every year before the election of the consuls the two provinces which the consuls should have (Cic. *de Prov. Cons.* 2, 7; Sall. *Jug.* 27); but as the imperium was conferred only for a year, the governor had to leave the province at the end of that time, unless his imperium was renewed. Sulla in his law respecting the provinces (*de Provinciis ordinandis*) did not make any change in the Sempronian law respecting the distribution of the provinces by the senate; but he allowed the governor of a province to continue to hold the government till a successor was appointed by the senate, and enacted that he should continue to possess the imperium till he entered the city, without the necessity of its being renewed annually (comp. Cic. *ad Fam.* i. 9. § 12). The time during which the government of a province was to be held, thus depended entirely upon the will of the senate. It was further enacted that as soon as a successor arrived in the province, the former governor must quit it within thirty days (Cic. *ad Fam.* iii. 6); and the law also limited the ex-

penses to which the provincials were put in sending embassies to Rome to praise the administration of their governors. (Cic. *ad Fam.* iii. 8, 10.)

With respect to the magistrates, Sulla renewed the old law, that no one should hold the praetorship before he had been quaestor, nor the consulship before he had been praetor (Appian, *B. C.* i. 100; Cic. *Phil.* xi. 5); nor did he allow of any deviation from this law in favour of his own party, for when Q. Lucretius Ofella, who had taken Praeneste, presuming upon his services, offered himself as a candidate for the consulship, without having previously held the offices of quaestor and praetor, he was assassinated in the forum by the order of the dictator. Sulla also re-established the ancient law, that no one should be elected to the same magistracy till after the expiration of ten years. (Appian, *B. C.* i. 101; comp. Liv. vii. 42, x. 31.)

Sulla increased the number of Quaestors from eight to twenty (Tac. *Ann.* xi. 22), and that of the Praetors from six to eight. Pomponius says (*De Orig. Juris*, Dig. 1. tit. 2. s. 32) that Sulla added four new praetors, but this appears to be a mistake, since Julius Caesar was the first who increased their number to ten. (Suet. *Caes.* 41; Dion Cass. xlii. 51.) This increase in the number of the praetors was necessary on account of the new quaestiones, established by Sulla, of which we shall speak below.

One of the most important of Sulla's reforms related to the tribunate. It is stated in general by the ancient writers, that Sulla deprived the tribunes of the plebs of all real power (Vell. Pat. ii. 30; Appian, *B. C.* i. 100; Cic. *de Leg.* iii. 9; Liv. *Epit.* 89); but the exact nature of his alterations is not accurately stated. It appears certain, however, that he deprived the tribunes of the right of proposing a rogation of any kind whatsoever to the tribes (Liv. *Epit.* 89), or of impeaching any person before them, inasmuch as he abolished altogether the legislative and judicial functions of the tribes, as has been previously stated. The tribunes also lost the right of holding conciones (Cic. *pro Cluent.* 40), as has likewise been shown, and thus could not influence the tribes by any speeches. The only right left to them was the Intercessio. It is, however, uncertain to what extent the right of Intercessio extended. It is hardly conceivable that Sulla would have left the tribunes to exercise this the most formidable of all their powers without any limitation; and that he did not do so is clear from the case of Q. Opimius, who was brought to trial, because, when tribune of the plebs, he had used his intercessio in violation of the Lex Cornelia (Cic. *Verr.* i. 60). Cicero says (*de Leg.* iii. 9) that Sulla left the tribunes only the *potestas auxilii ferendi;* and from this we may infer, in connection with the case of Opimius, that the Intercessio was confined to giving their protection to private persons against the unjust decisions of magistrates, as, for instance, in the enlisting of soldiers. Caesar, it is true, states, in general, that Sulla left to the tribunes the right of intercessio, and he leaves it to be inferred in particular that Sulla allowed them to use their intercessio in reference to senatusconsulta (Caes. *B. C.* i. 5, 7); but it is not impossible, as Becker has suggested, that Caesar may have given a false interpretation of the right of intercessio granted by Sulla, in order to justify the course he was himself adopting. (Becker, *Handbuch der Röm. Alterthümer*, vol. .. pt. ii. p. 290). To degrade the tribunate still lower, Sulla enacted, that whoever had held this office forfeited thereby all right to become a candidate for any of the higher curule offices, in order that all persons of rank, talent, and wealth, might be deterred from holding an office which would be a fatal impediment to rising any higher in the state. (Appian, *B. C.* i. 100; Ascon. *in Cornel.* p. 78, ed. Orelli.) The statement that Sulla required persons to be senators before they could become tribunes (Appian, *l. c.*), is explained by the circumstance that the quaestorship and the aedileship, which usually preceded the tribunate gave admission to the senate; and it would therefore appear that Sulla required all persons to hold the quaestorship before the tribunate.

II. *Laws relating to the Ecclesiastical Corporations.* — Sulla repealed the Lex Domitia, which gave to the comitia tributa the right of electing the members of the great ecclesiastical corporations, and restored to the latter the right of co-optatio or self-election. At the same time he increased the number of pontiffs and augurs to fifteen respectively (Dion Cass. xxxvii. 37; Liv. *Epit.* 89). It is commonly said that Sulla also increased the number of the keepers of the Sibylline books from ten to fifteen; and though we have no express authority for this statement (for the passage of Servius, *ad Virg. Aen.* vi. 73, does not prove it), it is probable that he did, as we read of Quindecemviri in the time of Cicero (*ad Fam.* viii. 4) instead of decemviri as previously.

III. *Laws relating to the Administration of Justice.* — Sulla established permanent courts for the trial of particular offences, in each of which a praetor presided. A precedent for this had been given by the Lex Calpurnia of the tribune L. Calpurnius Piso, in B. C. 149, by which it was enacted that a praetor should preside at all trials for repetundae during his year of office. This was called a *Quaestio Perpetua*, and nine such *Quaestiones Perpetuae* were established by Sulla, namely, De Repetundis, Majestatis, De Sicariis et Veneficis, De Parricidio, Peculatus, Ambitus, De Nummis Adulterinis, De Falsis or Testamentaria, and De Vi Publica. Jurisdiction in civil cases was left to the praetor peregrinus and the praetor urbanus as before, and the other six praetors presided in the Quaestiones; but as the latter were more in number than the praetors, some of the praetors took more than one quaestio, or a judex quaestionis was appointed. The praetors, after their election, had to draw lots for their several jurisdictions. Sulla enacted that the judices should be taken exclusively from the senators, and not from the equites, the latter of whom had possessed this privilege, with a few interruptions, from the law of C. Gracchus, in B. C. 123. This was a great gain for the aristocracy; since the offences for which they were usually brought to trial, such as bribery, malversation, and the like, were so commonly practised by the whole order, that they were, in most cases, nearly certain of acquittal from men who required similar indulgence themselves. (Tac. *Ann.* xi. 22; Vell. Pat. ii. 32; Cic. *Verr.* Act. i. 13, 16; comp. *Dictionary of Antiquities*, art. *Judex.*)

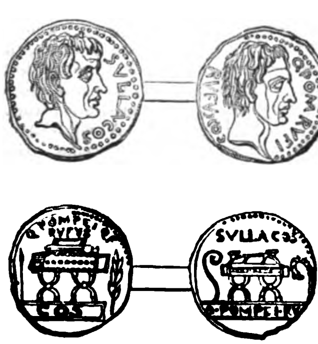
Sulla's reform in the criminal law, the greatest and most enduring part of his legislation, belongs to a history of Roman law, and cannot be given here. For further information on this subject the

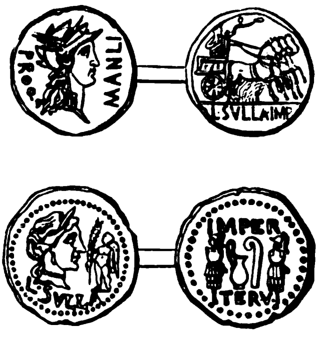
reader is referred to the *Dict. of Antiq.* art. *Leges Corneliae.*

IV. *Laws relating to the Improvement of public Morals.*—Of these we have very little information. One of them was a Lex Sumtuaria, which enacted that not more than a certain sum of money should be spent upon entertainments, and also restrained extravagance in funerals. (Gell. ii. 24; Macrob. *Sat.* ii. 13; Plut. *Sull.* 35). There was likewise a law of Sulla respecting marriage (Plut. *l. c.;* comp. *Lyc. c. Sull.* 3), the provisions of which are quite unknown, as it was probably abrogated by the Julian law.

The most important modern works on Sulla's legislation are—Vockestaert, *De L. Cornelio Sulla legislatore*, Lugd. Bat. 1816; Zachariae, *L. Cornelius Sulla*, &c., Heidelb. 1834, 2 vols., the second volume of which treats of the legislation; Wittich, *De Reipublicae Romanae ea forma, qua L. Cornelius Sulla totam rem Romanam commutavit*, Lips. 1834; Ramshorn, *De Reip. Rom. ea forma, qua L. C. S. totam rem Rom. commutavit*, Lips. 1835; Göttling, *Geschichte der Römischen Staatsverfassung*, pp. 459—474; Drumann, *Geschichte Roms*, vol. ii. pp. 478—494.

There are several coins of the dictator Sulla, a few specimens of which are annexed. The first coin contains on the obverse the head of the dictator, and on the reverse that of his colleague in his first consulship, Q. Pompeius Rufus. The coin was probably struck by the son of Q. Pompeius Rufus, who was tribune of the plebs in B. C. 52 [POMPEIUS, No. 9], in honour of his grandfather and father. The second coin was also probably struck by the tribune of B. C. 52. The third and fourth coins were struck in the lifetime of the dictator. The third has on the obverse the head of Pallas, with MANLI. PROQ., and on the reverse Sulla in a quadriga, with L. SULLA IMP., probably with reference to his splendid triumph over Mithridates. The fourth coin has on the obverse the head of Venus, before which Cupid stands holding in his hand the branch of a palm tree, and on the reverse a guttus and a lituus between two trophies, with IMPER. ITERV(M). The head of Venus is placed on the obverse, because Sulla attributed much of his success to the protection of this goddess. Thus we are told by Plutarch (*Sull.* 34) that when he wrote to Greeks he called himself Epaphroditus, or the favourite of Aphrodite or Venus, and also that he inscribed on his trophies the names of Mars and Victory, and *Venus* (*Sull.* 19). (Comp. Eckhel, vol. v. pp. 190, 191.)





COINS OF THE DICTATOR SULLA.

6. CORNELIUS SULLA, a son of the dictator by his fourth wife Caecilia Metella, died in the lifetime of his father. (Senec. *Cons. ad Marc.* 12; Plut. *Sull.* 37.)

7. FAUSTUS CORNELIUS SULLA, a son of the dictator by his fourth wife Caecilia Metella, and a twin brother of Fausta, was born not long before B. C. 88, the year in which his father obtained his first consulship. He and his sister received the names of Faustus and Fausta respectively on account of the good fortune of their father. (Plut. *Sull.* 22, 34, 37.) At the death of his father in B. C. 78, Faustus and his sister were left under the guardianship of L. Lucullus. The enemies of Sulla's constitution constantly threatened Faustus with a prosecution to compel him to restore the public money which his father had received or taken out of the treasury; but the senate always offered a strong opposition to such an investigation. When the attempt was renewed in B. C. 66 by one of the tribunes, Cicero, who was then praetor, spoke against the proposal. (Ascon. *in Cornel.* p. 72, ed Orelli; Cic. *pro Cluent.* 34, *de Leg. Agr.* i. 4.) Soon after this Faustus accompanied Pompey into Asia, and was the first who mounted the walls of the temple of Jerusalem in B. C. 63, for which exploit he was richly rewarded. (Joseph. *Ant.* xiv. 4. § 4, *B. J.* i. 7. § 4.) In B. C. 60 he exhibited the gladiatorial games which his father in his last will had enjoined upon him, and at the same time he treated the people in the most sumptuous manner. In B. C. 54 he was quaestor, having been elected augur a few years before. In B. C. 52 he received from the senate the commission to rebuild the Curia Hostilia, which had been burnt down in the tumults following the murder of Clodius, and which was henceforward to be called the Curia Cornelia, in honour of Faustus and his father. The breaking out of the civil war prevented him from obtaining any of the higher dignities of the state. As the son of the dictator Sulla, and the son-in-law of Pompey, whose daughter he had married, he joined the aristocratical party. At the beginning of B. C. 49, Pompey wished to send him to Mauritania with the title of propraetor, but was prevented by Philippus, tribune of the plebs. He crossed over to Greece with Pompey, was present at the battle of Pharsalia, and subsequently joined the leaders of his party in Africa. After the battle of Thapsus, in B. C. 46, he attempted to escape into Mauritania, with the intention of sailing to Spain,

but he was intercepted in his journey by P. Sittius, taken prisoner, and carried to Caesar [SITTIUS]. He was accompanied in his flight by his wife Pompeia and his children, as well as by Afranius, and they were all captured along with him. Upon their arrival in Caesar's camp, Faustus and Afranius were murdered by the soldiers in a tumult, probably not without Caesar's connivance; but Pompeia and her children were dismissed uninjured by Caesar. Faustus seems only to have resembled his father in his extravagance. We know from Cicero (*ad Att.* ix. 11) that he was overwhelmed with debt at the breaking out of the civil war. (Dion Cass. xxxvii. 51, xxxix. 17, xl. 50, xlii. 13; Cic. *pro Sull.* 19; Caes. *B. C.* i. 6; Hirt. *B. Afr.* 87, 95; Appian, *B. C.* ii. 100; Flor. iv. 2. § 90; Oros. vi. 16.)

8. SERV. CORNELIUS SULLA, known only as the brother of the dictator, and the father of the two following persons. (Sall. *Cat.* 17; Dion Cass. xxxvi. 27.)

9. P. CORNELIUS SULLA, a son of No. 8, and a nephew of the dictator. He was grown up in the lifetime of his uncle, from whom he received as presents several estates of those who had been proscribed. In the consular comitia of B. C. 66 he was elected consul along with P. Autronius Paetus, but neither he nor his colleague entered upon the office, as they were accused of bribery by L. Torquatus the younger, and were condemned. L. Cotta and L. Torquatus, the father of their accuser, received the consulship in their stead. It was currently believed that Sulla was privy to both of Catiline's conspiracies, and he was accordingly accused of this crime by his former accuser, L. Torquatus, and by C. Cornelius. He was defended by Hortensius and Cicero, and the speech of the latter on his behalf is still extant. He was acquitted; but, independent of the testimony of Sallust (*Cat.* 17), his guilt may almost be inferred from the embarrassment of his advocate. According to A. Gellius (xii. 12) Cicero had borrowed a sum of money from Sulla for the purchase of his house on the Palatine. Cicero afterwards quarrelled with Sulla, because the latter had taken part in the proceedings of Clodius against him during his banishment. (Cic. *ad Att.* iv. 3.) In the civil war Sulla espoused Caesar's cause. He served under him as legate in Greece, and commanded along with Caesar himself the right wing at the battle of Pharsalia, B. C. 48. In the following year he was ordered by Caesar to carry over from Italy to Sicily the legions which were destined for the African war; but the soldiers of the twelfth legion rose in mutiny, and drove him away with a shower of stones, demanding to receive, before they quitted Italy, the rewards which they had been promised in Greece. At the conclusion of the civil war Sulla purchased at a small sum some of the confiscated estates of the Pompeian party, and appears in consequence to have incurred no small degree of obloquy. He died during a journey in B. C. 45; and, according to Cicero (*ad Fam.* ix. 10, xv. 17), people were too glad to hear of his death to trouble themselves about the inquiry whether he had perished by the hands of robbers, or had fallen a victim to excessive indulgence in the pleasures of the table. (Cic. *pro Sulla*, passim; Sall. *Cat.* 17, 18; Dion Cass. xxxvi. 27; Cic. *de Fin.* ii. 19; Caes. *B. C.* iii. 51, 89; Appian, *B. C.* ii. 76; Cic. *ad Att.* xi. 21, 22, *de Off.* ii. 8.) Sulla left behind him a son P. Sulla [No. 11], and also a step-son Memmius. (Cic. *ad Q. Fr.* iii. 3.)

10. SERV. CORNELIUS SULLA, also a son of No. 8, took part in both of Catiline's conspiracies. His guilt was so evident, that no one was willing to defend him; but we do not read that he was put to death along with the other conspirators. (Sall. *Cat.* 17, 47; Cic. *pro Sull.* 2.)

11. P. CORNELIUS SULLA, the son of No. 9. Nothing is recorded respecting him. He was alive at the time of his father's death in B. C. 45. ("P. Sullam *patrem* mortuum habebamus," Cic. *ad Fam.* xv. 17, *pro Sulla*, 31.) Respecting the preceding Sullae see Drumann, *Geschichte Roms*, vol. ii. pp. 425—524.

12. L. CORNELIUS P. F. P. N. SULLA, the son of No. 11, was consul B. C. 5 with Augustus. (Plin. *H. N.* vii. 11. s. 13; Dion Cass. index, lib. lv.)

13. L. CORNELIUS (L. F. P. N.) SULLA FELIX, son of No. 12, was consul in the reign of Tiberius, A. D. 33, with Serv. Sulpicius Galba. (Dion Cass. lviii. 20; Tac. *Ann.* vi. 15.) He is probably the same as the "L. Sulla, nobilis juvenis," mentioned by Tacitus, in A. D. 21 (*Ann.* iii. 31), and as the L. Sulla, whose advanced age in the reign of Claudius is spoken of by Dion Cassius (lx. 12).

14. L. CORNELIUS SULLA, probably son of No. 13, was consul suffectus under Claudius in A. D. 52. (Fasti.)

15. FAUSTUS CORNELIUS SULLA, consul under Claudius, in A. D. 52, with L. Salvius Otho Titianus. He was the son-in-law of Claudius, having married his daughter Antonia. Soon after the accession of Nero, Paetus accused Pallas and Burrus of the design of placing Sulla upon the throne; and although the accusation was declared to be false, Nero became jealous of Sulla. One of the emperor's freedmen accordingly invented a plot which was falsely ascribed to Sulla, who was thereupon ordered by Nero to go into exile to Massilia, A. D. 59. But as Nero feared that Sulla from his proximity to the German legions might induce them to revolt, he was put to death by order of the emperor in A. D. 63. (Suet. *Claud.* 27; Tac. *Ann.* xii. 52, xiii. 23, 47, xiv. 57.)

16. CORNELIUS SULLA, governor of Cappadocia, was put to death by Elagabalus. (Dion Cass. lxxix. 4.)

SULPI'CIA. 1. The mother-in-law (*socrus*) of Sp. Postumius Albinus, by whose instrumentality the latter, in his consulship, B. C. 168, became acquainted with the crimes perpetrated in connection with the worship of Bacchus. (Liv. xxxix. 11—13.)

2. The daughter of Ser. Sulpicius Paterculus, and the wife of Q. Fulvius Flaccus. She was declared to be the chastest woman in Rome, and was therefore selected, in B. C. 113, to dedicate the statue of Venus Verticordia, who was believed to turn the minds of women from vice to virtue. (Val. Max. viii. 15. § 12; Plin. *H. N.* vii. 35.)

3. The wife of Lentulus Cruscellio. Her husband was proscribed by the triumvirs in B. C. 43, and fled to Sex. Pompeius in Sicily, whither Sulpicia followed him, against the wish of her mother Julia. (Val. Max. vi. 7. § 3; Appian, *B. C.* iv. 39.)

4. SULPICIA PRAETEXTATA, the wife of Crassus, is mentioned at the commencement of the reign of Vespasian, A. D. 70. (Tac. *Hist.* iv. 42.)

SULPI'CIA. [TIBULLUS.]

SULPI'CIA, a Roman poetess who flourished

towards the close of the first century, celebrated for sundry gay amatory effusions, addressed to her husband Calenus. Their general character may be gathered from the expressions of Martial, Ausonius, and Sidonius Apollinaris, by all of whom they are noticed. Two lines from one of these productions have been preserved by the scholiast upon Juvenal, *Sat.* vi. 536. (Martial. *Ep.* x. 35—38; Auson. *Epilog. Cent. Nupt.*; Sidon. Apollin. *Carm.* ix. 260; Anthol. Lat. iii. 251, ed. Burmann, or No. 198, ed. Meyer.)

We find in the collected works of Ausonius, as first published by Ugoletus (4to. Parm. 1499, Venet. 1501), a satirical poem, in seventy hexameters, on the edict of Domitian, by which philosophers were banished from Rome and from Italy (Suet. *Dom.* 10; Gell. xv. 11). It has been frequently reprinted, and generally bears the title *Satyricon Carmen* s. *Ecloga de edicto Domitiani*, or *Satyra de corrupto reipublicae statu temporibus Domitiani.* When closely examined it soon appeared manifest that it could not belong to the rhetorician of Bordeaux, but that it must have been written by some one who lived at the period to which the theme refers, that the author was a female (v. 8), and that she had previously composed a multitude of sportive pieces in a great variety of measures. Hence many critics, struck by these coincidences, have not hesitated to ascribe the lines in question to the Sulpicia mentioned above, the contemporary of Martial, and in almost all the more recent collections of the minor Latin poets they bear her name. In a literary point of view they possess little interest, being weak, pointless, and destitute of spirit. (Wernsdorf, *Poet. Lat. Min.* vol. iii. p. lx. and p. 83.) The satire is generally appended to editions of Juvenal and Persius. [W. R.]

SULPI'CIA GENS, originally patrician, and afterwards plebeian likewise. It was one of the most ancient Roman gentes, and produced a succession of distinguished men, from the foundation of the republic to the imperial period. The first member of it who obtained the consulship was Ser. Sulpicius Camerinus Cornutus, in B. C. 500, only nine years after the expulsion of the Tarquins, and the last of the name who appears on the consular Fasti was Sex. Sulpicius Tertullus in A. D. 158. The family names of the Sulpicii during the republican period are — CAMERINUS CORNUTUS, GALBA, GALLUS, LONGUS, PATERCULUS, PETICUS, PRAETEXTATUS, QUIRINUS, RUFUS (given below), SAVERRIO. Besides these cognomens, we meet with some other surnames belonging to freedmen and to other persons under the empire, which are given below. On coins we find the surnames *Galba*, *Platorinus*, *Proclus*, *Rufus*.

SULPICIA'NUS, FLA'VIUS, the father-in-law of the emperor Pertinax, was appointed upon the death of Commodus praefectus urbi. After the murder of his son he became one of the candidates for the vacant throne, when it was exposed for sale by the praetorians. He was outbid by Didius Julianus, who stripped him of his office but spared his life at the request of the soldiers. He was subsequently put to death by Septimius Severus, on the charge of having favoured the pretensions of Clodius Albinus. (Dion Cass. lxxiii. 7, 11, lxxv. 8.) [W. R.]

SULPI'CIUS APOLLINA'RIS, a contemporary of A. Gellius, was a learned grammarian, whom Gellius frequently cites with the greatest respect. He calls him, on one occasion "vir praestanti literarum scientia," and on another, "homo memoriae nostrae doctissimus." (Gell. ii. 16, iv. 17, xiii. 17, xv. 5.) There are two poems in the Latin Anthology, purporting to be written by Sulpicius of Carthage, whom some writers identify with the above-named Sulpicius Apollinaris. One of these poems consists of seventy-two lines, giving the argument of the twelve books of Virgil's Aeneid, six lines being devoted to each book (*Anthol. Lat.* Nos. 222, 223, ed. Meyer; Donatus, *Vita Virgilii*). The contemporary of Gellius is probably the same person as the Sulpicius Apollinaris who taught the emperor Pertinax in his youth. (Capitol. *Pertin.* 1.)

SULPI'CIUS ASPER. [ASPER.]

SULPI'CIUS FLAVUS. [FLAVUS.]

SULPI'CIUS LUPERCUS SERVASTUS, a Latin poet, of whom two poems are extant; an elegy, *De Cupiditate*, in forty-two lines, and a sapphic ode, *De Vetustate*, in twelve lines. Both poems are printed in Wernsdorf's *Poetae Latini Minores*, vol. iii. pp. 235, &c. 408. Nothing is known of the author.

SULPI'CIUS RUFUS. 1. SER. SULPICIUS RUFUS, was consular tribune three times, namely in B. C. 388, 384, and 383. (Liv. vi. 4, 18, 21.)

2. P. SULPICIUS RUFUS, tribune of the plebs, B. C. 88. He was born in B. C. 124, as he was ten years older than Hortensius. (Cic. *Brut.* 88.) He was one of the most distinguished orators of his time. Cicero, who had heard him, frequently speaks of him in terms of the highest admiration. He says that Sulpicius and Cotta were, beyond comparison, the greatest orators of their age. "Sulpicius," he states, "was, of all the orators I ever heard, the most dignified, and, so to speak, the most tragic. His voice was powerful, and at the same time sweet and clear; the gestures and movements of his body were graceful; but he appeared, nevertheless, to have been trained for the forum and not for the stage; his language was rapid and flowing, and yet not redundant or diffuse." (*Brut.* 55.) He commenced public life as a supporter of the aristocratical party, and soon acquired great influence in the state by his splendid talents, while he was still young. He was an intimate friend of M. Livius Drusus, the celebrated tribune of the plebs, and the aristocracy placed great hopes in him. (Cic. *de Orat.* i. 7.) In B. C. 94, he accused of majestas C. Norbanus, the turbulent tribune of the plebs, who was defended by M. Antonius and was acquitted. [NORBANUS, No. 1.] In B. C. 93 he was quaestor, and in B. C. 89 he served as legate of the consul Cn. Pompeius Strabo in the Marsic war. In the following year, B. C. 88, he was elected to the tribunate through the influence of the aristocratical party. The consuls of the year were L. Cornelius Sulla and Q. Pompeius Rufus, the latter of whom was a personal friend of Sulpicius. (Cic. *Lael.* 1.) At first Sulpicius did not disappoint the expectations of his party. In conjunction with his colleague, P. Antistius, he resisted the attempt of C. Julius Caesar to become a candidate for the consulship before he had filled the office of praetor, and he also opposed the return from exile of those who had been banished. (Cic. *Brut.* 63, *de Harusp. Resp.* 20; Ascon. *in Scaur.* p. 20, ed. Orelli; Cic. *ad Herenn.* ii. 28.) But Sulpicius shortly afterwards joined Marius, and placed himself at the head of

the popular party. The causes of this sudden change are not expressly stated by the ancient writers; but we are told that he was overwhelmed with debt; and there can be little doubt that he was bought by Marius, and that the latter promised him great wealth as soon as he obtained the command of the war against Mithridates. The history of the rogations which Sulpicius brought forward in favour of Marius and his party, and against Sulla, is fully related in the lives of those persons. [MARIUS, p. 957; SULLA, p. 936.] It is only necessary to state here, that when the law was passed which conferred upon Marius the command of the Mithridatic war, Sulla, who was then at Nola, marched upon Rome at the head of his army. Marius and Sulpicius had no means of resisting him, and were obliged to fly from the city. They were both declared public enemies by the senate, at the command of Sulla, along with ten others of their party.

Marius succeeded in making his escape to Africa, but Sulpicius was discovered in a villa, and put to death. The slave who betrayed him was rewarded with his freedom, and then hurled down from the Tarpeian rock. (Appian, *B. C.* i. 58, 60; Plut. *Sull.* 10; Cic. *de Orat.* iii. 3, *Brut.* 63; Liv. *Epit.* 77; Vell. Pat. ii. 18.)

Although Sulpicius was such a distinguished orator, he left no orations behind him. Cicero says that he had often heard Sulpicius declare that he was not accustomed, and was unable, to write. It is true there were some speeches extant under his name, but they were written after his death by P. Canutius. (Cic. *Brut.* 56.) [CANUTIUS.] Sulpicius is one of the speakers in Cicero's dialogue, *De Oratore*. (Ahrens, *Die Drei Volkstribunen, Tib. Gracchus, M. Drusus, und P. Sulpicius*, Leipzig, 1836; Meyer, *Oratorum Romanorum Fragmenta*, pp. 343—347, 2d ed.; Drumann, *Geschichte Roms*, vol. ii. pp. 435, 436.)

3. P. SULPICIUS RUFUS, probably a son or grandson of No. 2, was one of Caesar's legates in Gaul. He also served under Caesar as one of his legates in the campaign in Spain against Afranius and Petreius, in B. C. 49; and in the following year, B. C. 48, he was rewarded for his services by the praetorship. In the latter year he commanded Caesar's fleet at Vibo, when it was attacked by C. Cassius. Cicero addresses him in B. C. 45 as imperator. It appears that he was at that time in Illyricum, along with Vatinius. (Caes. *B. G.* iv. 22, *B. C.* i. 74, iii. 101; Cic. *ad Fam.* xiii. 77.)

4. SER. SULPICIUS LEMONIA RUFUS, the celebrated jurist. See below.

5. SER. SULPICIUS RUFUS, the son of No. 4, was one of the subscriptores of his father's accusation against Murena in B. C. 63. (Cic. *pro Mur.* 26, 27.) On the breaking out of the civil war, in B. C. 49, he joined his father in espousing Caesar's side, and is frequently mentioned at that time in Cicero's correspondence. He survived his father, who died in B. C. 43. (Cic. *ad Att.* ix. 18, 19, x. 14, *ad Fam.* iv. 2, *Philipp.* ix. 5.)

6. SULPICIUS RUFUS, who was ludi procurator, that is, the person who had the charge of the public games, was slain by the emperor Claudius because he was privy to the marriage of Silius and Messalina. (Tac. *Ann.* xi. 35.)

SER. SULPI'CIUS LEMO'NIA RUFUS, the son of Quintus, was a contemporary and friend of Cicero, and of about the same age (Cic. *Brut.* 40): Cicero was born B. C. 106. The name Lemonia is the ablative case, and indicates the tribe to which Servius belonged. (Cic. *Philipp.* ix. 7.) According to Cicero, the father of Servius was of the equestrian order. (Cic. *pro Mur.* 7.) Servius first devoted himself to oratory, and he studied his art with Cicero in his youth, and also at Rhodus B. C. 78, for he accompanied Cicero there (*Brut.* 41). It is said that he was induced to study law by a reproof of Q. Mucius Scaevola, the pontifex, whose opinion Servius had asked on a legal question, and as the pontifex saw that Servius did not understand his answer, he said that "it was disgraceful for a patrician and a noble, and one who pleaded causes, to be ignorant of the law with which he had to be engaged." (Dig. 1. tit. 2. s. 2. § 43.) Henceforth jurisprudence became his study, in which he surpassed his teachers, L. Balbus and Aquillius Gallus, and obtained a reputation in no respect inferior to that of the pontifex who reproved him. As an orator he had hardly a superior, unless it were Cicero himself.

Servius was successively quaestor of the district or provincia of Ostia, in B. C. 74 (Cic. *pro Mur.* 8); aedilis curulis, B. C. 69; and during his praetorship, B. C. 65, he had the quaestio peculatus (*pro Mur.* 20). In his first candidateship for the consulship, B. C. 63, Servius was rejected, and Servius and Cato joined in prosecuting L. Murena, who was elected. Murena was defended by Cicero, Hortensius, and M. Crassus (*Oratio pro Murena*). In B. C. 52, as interrex, he named Pompeius Magnus sole consul. In B. C. 51, he was elected consul with M. Claudius Marcellus; and on this occasion Cato was an unsuccessful candidate. (Plut. *Cato*, 49.) There is no mention of any decided part that Servius took in the war between Caesar and Pompeius, but he appears to have been a partizan of Caesar, who, after the battle of Pharsalia, made him proconsul of Achaea, B. C. 46 or 45; and Sulpicius held this office at the time when Cicero addressed to him a letter, which is still extant (*ad Fam.* iv. 3). Marcellus, the former colleague of Servius in the consulship, was murdered at Peiraeeus during the government of Servius, who buried him in the gymnasium of the Academia, where a marble monument to his memory was raised. The death of Marcellus is told in a letter of Servius to Cicero.

In B. C. 43 he was sent by the senate, with L. Philippus and L. Calpurnius Piso, on a mission to M. Antonius, who was besieging Decimus Brutus, in Mutina. Servius, who was in bad health, died in the camp of Antonius. Cicero, in the senate, pronounced a panegyric on his distinguished friend, and on his motion a public funeral was decreed, and a bronze statue was erected to the memory of Servius, and appropriately placed in front of the rostra. The statue was still there when Pomponius wrote. (Cic. *Philipp.* ix. 7; Pomponius, Dig. 1. tit. 2. s. 2. § 43.)

Servius had a wife named Postumia, and he left a son, Servius.

Our chief information about Servius is derived from Cicero, who attributes his great superiority as a lawyer to his study of philosophy, not that philosophy itself made him a distinguished lawyer, but the discipline, to which his mind had been subjected, developed and sharpened his natural talents. In a passage in his *Brutus* (c. 41) Cicero has, in few words and in a masterly manner, shown in what the excellence of Servius consisted. His

speeches and his responsa were free from all obscurity; and this clearness was the result of a careful separation of a thing into all its parts, an exact definition of all that was by implication contained in it, and the removal of all obscurity by just interpretation. As to what was ambiguous, his first care was to ascertain the ambiguity, and then to separate it from every thing else; he applied a correct judgment to the estimate of truth and falsehood, and he deduced his conclusions from his premises with logical precision. To these qualities were added a profound knowledge of the *Jus Civile*, a perfect apprehension of the universal principles of the *Jus Naturale*, and a power of expression in which no man surpassed him. Perhaps of all the men of his age, or of any age, he was, as an orator, a jurist, and an advocate, without an equal or a rival. His friend Cicero has recorded the excellence of his moral character. Servius left about one hundred and eighty treatises, or parts or sections of treatises (*libri*), among which were criticisms on the responsa of Scaevola the pontifex. (Gell. iv. 1; Dig. 17. tit. 2. s. 30.) Several of these treatises were extant in the time of Pomponius, and Servius is often cited by the jurists whose writings are excerpted in the Digest; but there is no excerpt directly from Servius in the Digest. Servius had numerous pupils, the most distinguished of whom were A. Ofilius and Alfenus Varus. From the writings of eight of the pupils of Servius, Aufidius Namusa, who was one of them, compiled a large treatise in 140 parts; and it is to this work that later jurists refer, when they cite "Servii auditores" as a collective term. He was probably the author of a commentary on the Twelve Tables; and he wrote also *Ad Edictum*, and *Notae ad Mucium*, which have been already referred to. He was also the author of a treatise *De Dotibus* (Gell. iv. 3; Dig. 12. tit. 4. s. 8), and of several books *De Sacris Detestandis* (Gell. vi. 121); and there are fragments or short notices of various other works of his (Cic. *Top.* 8; Macrob. *Saturn.* 3), and of his orations. Quintilian speaks of three *Orationes* of Servius as being extant in his time (*Inst. Or.* x. 1 and 7); one of these was his speech against L. Licinius Murena, who was accused of ambitus, B. C. 63; and the other was a speech *Pro Aufidia*, or *Contra Aufidiam*, it is doubtful which, delivered probably in B. C. 44 or 43. (Meyer, *Oratorum Romanorum Frag.* p. 398, 2d ed.)

There are extant in the collection of Cicero's Epistles (*ad Fam.* iv.), two letters from Sulpicius to Cicero, one of which is the well-known letter of consolation on the death of Tullia, the daughter of the orator. The same book contains several letters from Cicero to Sulpicius. He is also said to have written some erotic poetry. (Ovid, *Trist.* ii. l. 141; Plin. *Epist.* v. 3.) [G. L.]

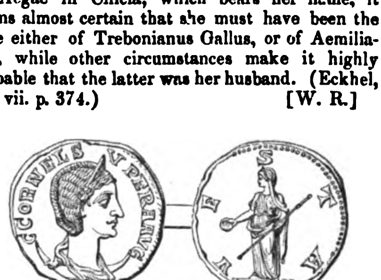
SULPI'CIUS SEVE'RUS. [SEVERUS.]

SULPI'CIUS TERTULLUS. [TERTULLUS.]

SULPI'CIUS VICTOR. [VICTOR.]

SUMMA'NUS, a derivative form from *summus*, the highest, an ancient Roman or Etruscan divinity, who was equal or even of higher rank than Jupiter; in fact, it would seem that as Jupiter was the god of heaven in the bright day, so Summanus was the god of the nocturnal heaven, and lightnings plying in the night were regarded as the work of Summanus (Augustin, *De Civ. Dei*, iv. 23; Plin. *H. N.* ii. 53; Paul Diac. *s. v. Dium*, p. 75; Fest. *s. v. provorsum*, p. 229, ed. Müller.) Varro (*De Ling. Lat.* v. 74) describes the god as of Sabine origin; but the ancients themselves on this as on many other points connected with their earliest religion, were in great uncertainty both in regard to the nature and the origin of Summanus; and some connecting the name with *sub* and *manes* regarded him as a deity of the lower world, an opinion which is totally at variance with the attributes given him by most writers, and there is ample reason for regarding him as the Jupiter of night. He had a temple at Rome near the Circus Maximus (Plin. *H. N.* xxix. 14; Liv. xxxii. 29; Ov. *Fast.* vi. 731). There was a representation of Summanus in the pediment of the Capitoline temple (Cic. *de Div.* i. 10; comp. Müller, *Etrusk.* vol. ii. pp. 60, 167; Hartung, *Die Relig. der Röm.* vol. ii. p. 59, &c.) [L. S.]

SU'PERA, CORNE'LIA. A few medals, both Roman and Greek, are extant bearing the above name, with the addition of *Augusta* or CEBACTH. Antiquarians differ in opinion as to the reign to which they belong, but from the date upon a coin of Aegae in Cilicia, which bears her name, it seems almost certain that she must have been the wife either of Trebonianus Gallus, or of Aemilianus, while other circumstances make it highly probable that the latter was her husband. (Eckhel, vol. vii. p. 374.) [W. R.]



COIN OF CORNELIA SUPERA.

SUPERBUS, TARQUI'NIUS. [TARQUINIUS.]

SUPERIA'NUS (Σουπεριανός), a sophist at Athens, of whom an account is preserved by Suidas (*s. v.*).

SURA, a cognomen in many Roman gentes, signifies "the calf of the leg," and is one of the many cognomens which took their origin from some bodily peculiarity in the person to whom it was first given.

SURA, A'CCIUS, for whom the younger Pliny begs the praetorship from the emperor Trajan. (Plin. *Ep.* x. 7. s. 9.)

SURA, AEMI'LIUS, the author of a work *De Annis Populi Romani*, an extract from which is inserted in the present text of Velleius Paterculus (i. 6), but evidently not by Paterculus himself.

SURA, BRU'TTIUS, legatus of C. Sentius Saturninus, praetor in Macedonia in B. C. 88, was sent against Metrophanes, the general of Mithridates, whom he defeated in a naval engagement, and compelled to take to flight. He followed up his victory by taking the island of Sciathus, where the enemy had deposited their plunder. He next advanced into Boeotia, to oppose Archelaus, with whom he fought for three days in succession. Plutarch relates that he gained a brilliant victory, but Appian says that the two armies parted on equal terms. On the approach of Sulla, who had been appointed

to the command of the Mithridatic war, Sura quitted Boeotia, and returned to his commander in Macedonia. (Appian, *Mithr.* 29; Plut. *Sull.* 11.)

SURA, P. CORNE'LIUS LE'NTULUS. [LENTULUS, No. 18.]

SURA, L. LICI'NIUS, was three times consul under Trajan, first suffectus in A. D. 98, in which year Trajan succeeded to the empire, and twice ordinary consul in A. D. 102 and 107. He was one of the most intimate friends of Trajan, and by his strong recommendation of the latter to Nerva, had a great share in gaining for him the empire. He likewise employed his influence with Trajan to gain for Hadrian more of the emperor's favour, and he may be said thus to have placed two emperors on the throne. Trajan continued to cherish an undiminished regard for Sura as long as he lived. He frequently employed Sura to write his orations; and on the death of the latter he honoured him with a public funeral, and erected baths to perpetuate his memory. Dion Cassius relates that Sura was sent as ambassador to Decebalus in the Dacian war. Two of Pliny's letters are addressed to him. (Dion Cass. lxviii. 9, 15; Aurel. Vict. *Caes.* 13. § 8, *Epit.* 13. § 6; Spartian. *Hadr.* 2, 3; Julian, *Caes.* p. 846, Sylb.; Plin. *Ep.* iv. 30, vii. 27.)

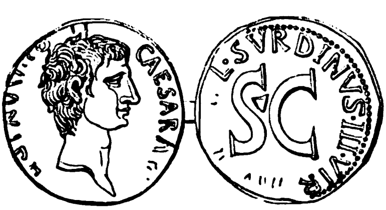
SURA, PALFU'RIUS. [PALFURIUS.]

SURDI'NIUS GALLUS. [GALLUS.]

SURDI'NUS. 1. A person spoken of in the consulship of Mam. Aemilius Lepidus, B. C. 77. (Val. Max. vii. 7. § 6.)

2. A rhetorician and a contemporary of the elder Seneca, elegantly translated some Greek plays into the Latin language. (Senec. *Suas.* 8, *Controv.* 20, 21.)

SURDI'NUS, L. NAE'VIUS, a triumvir of the mint under Augustus, whose name occurs on coins, of which a specimen is annexed. The head of Augustus is on the obverse.



COIN OF L. NAEVIUS SURDINUS.

SURE'NAS, the general of the Parthians, who defeated Crassus in B. C. 54. [CRASSUS, p. 878.]

SUSA'RION (Σουσαρίων), to whom the origin of the Attic Comedy is ascribed, is said to have been the son of Philinus, and a native of Tripodiscus, a village in the Megaric territory, whence he removed into Attica, to the village of Icaria, a place celebrated as a seat of the worship of Dionysus. (Ath. ii. p. 40, b.; Schol. *Il.* xxii. 29.) This account agrees with the claim which the Megarians asserted to the invention of comedy, and which was generally admitted. (Aristot. *Poet.* iii. 5; Aspasius, *ad Aristot. Eth. Nic.* iv. 2; *Dict. of Antiq.* art. *Comoedia*, p. 342, 2d ed.) Before the time of Susarion there was, no doubt, practised, at Icaria and the other Attic villages, that extempore jesting and buffoonery which formed a marked feature of the festivals of Dionysus; but Susarion was the first who so regulated this species of amusement, as to lay the foundation of Comedy, properly so called. The time at which this important step was taken can be determined within pretty close limits. The Megaric comedy appears to have flourished, in its full developement, about Ol. 45 or 46, B. C. 600 and onwards; and it was introduced by Susarion into Attica between Ol 50 and 54, B. C. 580—564. (Plut. *Sol.* 10; *Marm. Par.* Ep. 39; Meineke, *Hist. Crit. Com. Graec.* pp. 19, 20.)

The Megaric comedy appears to have consisted chiefly in coarse and bitter personal jests, and broad buffoonery, and this character it retained long after its offspring, the Attic comedy, had become more refined. (Meineke, pp. 20—24.) That the comedy of Susarion partook of a like rudeness and buffoonery might reasonably be supposed, even if it were not expressly asserted by ancient writers (Anon. *de Com.* p. xxxii.; Diomed. Grammat. iii. p. 486); but there can be no doubt that, in his hands, a great and decided advance was made in the character of the composition, which now in fact, for the first time, deserved that name. One change, which he introduced, is alone sufficient to mark the difference between an unregulated exercise of wit and an orderly composition; he was the first who adopted the metrical form of language for comedy (τῆς ἐμμέτρου κωμῳδίας ἀρχηγὸς ἐγένετο, Schol. *Dion. Thrac.* p. 748; Tzetzes, *ap.* Cramer. *Anecd.* vol. iii. p. 336; Schol. *Hermog. ap.* Reisk. *Orat. Graec.* vol. viii. p. 959; Bentley, *Phal.*) It is not, however, to be inferred that the comedies of Susarion were written; Bentley has shown that the contrary is probably true. They were brought forward solely through the medium of the chorus, which Susarion, doubtless, subjected to certain rules. (*Marm. Par.* vv. 54, 55, as restored by Böckh, *Corp. Inscr.* vol ii. p. 301.) It seems most probable that his plays were not acted upon waggons. (Meineke, p. 25.) Of the nature of his subjects we know nothing for certain; but it can hardly be conceived that his comedies were made up entirely of the mere jests which formed the staple of the Megaric comedy; although there could only have been a very imperfect approach to anything like connected argument or plots, for Aristotle expressly tells us that Crates was the first who made λόγους ἢ μύθους. (*Poët.* v. 6; CRATES.) The improvements of Susarion, then, on the Megaric comedy, which he introduced into Attica, may be said to have consisted in the substitution of premeditated metrical compositions for irregular extemporaneous effusions, and the regulation of the chorus to some extent. It was long before this new species of composition took firm root in Attica; for we hear nothing more of it until eighty years after the time of Susarion, where the art revived in the hands of Euetes, Euxenides, and Myllus, at the very time when the Dorian comedy was developed by Epicharmus in Sicily. (Meineke, *Hist. Crit. Com. Graec.* pp. 18—26.) [P. S.]

SYADRAS. [CHARTAS.]

SYAGER (Σύαγρος), a Lacedaemonian, was the deputy from his state in the embassy which the Greeks sent to Gelon, to ask his assistance against Xerxes. [GELON.] Syager indignantly rejected, on behalf of Sparta, the condition insisted on by the tyrant, that he should have the supreme command of the allied armament (Herod. vii. 153, 159.) [E. E.]

SYAGER (Σύαγρος), one of the alleged ante-Homeric poets, is said to have flourished after Orpheus and Musaeus, and to have been the first who sang the Trojan War. (Ael. *V. H.* xiv. 21; Eustath. *ad Il.* vol. i. p. 3.) He is perhaps the same as the Sagaris whom Aristotle mentioned, according to Diogenes Laërtius (ii. 46), as contemporary with Homer. (Fabric. *Bibl. Graec.* vol. i. pp. 6, 291, 562; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. i. p. 247.) [P. S.]

SYCHAEUS or SICHAEUS, a wealthy Phoenician and husband of Dido, whose brother Pygmalion, anxious to secure his treasures, treacherously murdered him. (Virg. *Aen.* i. 347, &c., iv. 20, 502, 532, 632, vi. 474; Justin, xviii. 4, calls him Acerbas, and represents the matter somewhat differently from the account in Virgil.) [L. S.]

SYE'NNESIS (Συέννεσις), appears to have been a common name of the kings of Cilicia. We find the following mentioned in history.

1. A king of Cilicia, who joined with Labynetus (Nebuchadnezzar) in mediating between Cyaxares and Alyattes, the kings respectively of Media and Lydia, probably in B. C. 610. (Herod. i. 74; comp. Grote's *Greece*, vol. iii. pp. 311, 312.)

2. Another, contemporary with Dareius Hystaspis, to whom he was tributary. His daughter was married to Pixodarus. [PIXODARUS, No. 1.] (Herod. iii. 90, v. 118.) He was perhaps the same prince whom Herodotus mentions (vii. 98) as one of the most distinguished of the subordinate commanders in the fleet of Xerxes. (Comp. Aesch. *Pers.* 318, &c.)

3. Contemporary with Artaxerxes II. (Mnemon). When Cyrus the younger, marching against Artaxerxes, in B. C. 401, arrived at the borders of Cilicia, he found the passes guarded by Syennesis, who, however, withdrew his troops, on receiving intelligence that the force sent forward by Cyrus under Menon had already entered Cilicia, and that the combined fleet of the Lacedaemonians and the prince, under Samius and Tamos, was sailing round from Ionia. When Cyrus reached Tarsus, the Cilician capital, he found that Menon's soldiers had sacked the city, and that Syennesis had fled for refuge to a stronghold among the mountains. He was induced, however, by his wife Epyaxa to obey the summons of Cyrus, and to present himself before him at Tarsus. Here he received gifts of honour from the young prince, whom he supplied in his turn with a large sum of money and a considerable body of troops under the command of one of his sons. At the same time, however, he took care to send his other son to Artaxerxes, to represent this step as having been taken on compulsion, while his heart all the time was with the king. From the narrative of Xenophon it appears that Syennesis at this time, though really a vassal of Persia, affected the tone of an independent sovereign. (Xen. *Hell.* iii. 1. § 1, *Anab.* i. 2. §§ 12, 21—27, 4. § 4, vii. 8. § 25; Diod. xiv. 20; Wess. *ad loc.*) [E. E.]

SYE'NNESIS (Συέννεσις), a physician of Cyprus, who must have lived in or before the fourth century B. C., as he is mentioned by Aristotle (*Hist. Anim.* iii. 2. § 3), who quotes from his writings a passage on the origin of the veins. This fragment also forms part of the treatise "De Ossium Natura" in the Hippocratic Collection (vol. i. p. 507), which is in fact composed entirely of passages taken from different ancient writers. (See Littré's *Oeuvres d'Hippocr.* vol. i. p. 419.) [W. A. G.]

SYLLA. [SULLA.]

SYLOSON (Συλοσῶν), the son of Aeaces, assisted his brother Polycrates in making himself master of their native island Samos. For a time Polycrates shared the supreme power with Syloson and his other brother Pantagnotus; but shortly afterwards he put the latter to death, and banished the former. Syloson therefore repaired to Egypt, where Cambyses was at that time with his Persian army. As he was one day walking in Memphis, a scarlet cloak which he wore attracted the notice of Dareius, son of Hystaspes, who was then serving among the guards of the Persian monarch. Dareius offered to buy the cloak; but a divine inspiration, as Herodotus says, prompted Syloson to reply that he would not sell it, but would give it him, if he must have it. Dareius accepted the present, and there the matter ended for the time. But at length Syloson heard, with surprise, that the unknown Persian to whom he had given the cloak, was now the great king. He accordingly hastened to Susa, and found Dareius willing to remunerate him in a manner worthy of the king of Persia. Syloson refused the gold and silver which were offered him, and prayed that the island of Samos might be handed over to him. His request was complied with, and Otanes was sent with an army to place the island in the power of Syloson. Since the death of Polycrates, the supreme power had been in the hands of Maeandrius. The latter was in no condition to resist the Persians, and he capitulated to quit the island with his treasures; but immediately after he had sailed away, his crazy brother Charilaus, whom he had left in command of the Acropolis, fell upon the unsuspecting Persians, and killed many of their officers. [POLYCRATES; MAEANDRIUS; CHARILAUS.] The consequence of this treacherous conduct was a wholesale massacre of the inhabitants by Otanes; and the island was handed over to Syloson, stripped of its male inhabitants. Otanes afterwards repeopled the island, but we are not told from what quarter the new population came. Strabo represents Syloson as a cruel tyrant, who depopulated the island, but continued to rule Samos, as a tributary of Persia, till his death, when he was succeeded in the supreme power by his son Aeaces. (Herod. iii. 39, 139—149, vi. 13; Strab. xiv. p. 638; Grote, *Hist. of Greece*, vol. iv. pp. 332—337.)

SYLVA'NUS. [SILVANUS.]

SY'LVIUS. [SILVIUS.]

SYME (Σύμη), a daughter of Ialysus and Dotis, was carried off by Glaucus to an island near Rhodes, off the coast of Caria, which received its name from her. (Athen. vii. p. 296; Steph. Byz. *s. v.*) [L. S.]

SY'MEON or SI'MEON or SYMEO'NES (Συμεών sometimes Συμεώνης), literary and ecclesiastical. 1. ABBAS [No. 16].

2. ACOEMITENSIS MONACHUS. Symeones, a monk of one of the monasteries of the Acoemitenses at Constantinople, was sent by Cyril, his hegumenus or abbot, to Pope Felix II. or III. at Rome, to stir him up to the more active support of orthodoxy, then seriously threatened in the East by the strength of the Monophysite party and the temporising policy of the Emperor Anastasius, and the patriarch of Constantinople, Acacius. The mission of Symeon determined the Pope to act more de-

cisively and to refuse to recognize Peter the Fuller, who had regained the see of Antioch for the last time, about A. D. 485 [PETRUS, No. 17]; it led also to the deposition, for unfaithfulness and undue favour to the Monophysite party, of the presbyters Misenus and Vitalis, who had been sent by the Pope to Constantinople. (Evagrius, *H. E.* iii. 21.)

3. Of ANTIOCH. [No. 27.]

4. Of CONSTANTINOPLE. [No. 16.]

5. Of CTESIPHON. [No. 26.]

6. Metropolitan of EUCHAITA in Pontus, a writer whose date is not exactly ascertained, but who probably lived towards the end of the ninth century. There are extant in MS. two of his letters, *Epistolae duae ad Joannem Monachum*, from which Allatius has given two or three very brief citations. (Allatius, *De Symeon. Scriptis*, p. 179; Fabric. *Bibl. Graec.* vol. xi. pp. 296, 712; Cave, *Hist. Litt.* vol. ii. Dissert. prima, p. 18. folio, Oxford, 1740—43; Le Quien, *Oriens Christianus*, vol. i. col. 545.)

7. GRAMMATICUS. Daniel de Nessel in his *Catalogus Bibliothecae Caesaraeae*, pars iv. p. 77, fol. Vienna, 1690, describes a Greek MS. in that library as containing *Simeonis Grammatici Etymologicon:* the work is arranged in alphabetical order and has never been published. The MS. which was torn and imperfect, is not noticed, so far as we have been able to trace, by Kollar, in his edition of the *Commentarius* of Lambecius. (Fabric. *Bibl. Graec.* vol. vi. pp. 379, 604.)

8. HAERESIARCHA s. MASSALIANUS. In an appendix to the *Panoplia* of Euthymius Zigabenus [EUTHYMIUS ZIGABENUS] described by Lambecius, who printed some portions of it (*Commentarius de Biblioth. Caesaraea*, lib. s. vol. iii. col. 424, &c.), and published, with a Latin version, by Tollius (*Insignia Itinerarii Italici*, p. 106, &c.), are a string of anathemas against various Massalians or Bogomilans, among whom are given in one group Dadoes, Sabas, Adelpheios, Hermas, and Symeon. These do not belong to the age of Alexius Comnenus, to which Euthymius belonged, and in which the anathemas appear to have been uttered, but to a much earlier period, for in an account of the Council of Side in Pamphylia, held in or about A. D. 381, and which account is preserved by Photius, (*Biblioth.* Cod. 52), Dadoes, Sabas, Adelpheios, and Symeon are mentioned as contemporaries of the council and founders of the Massalian or Euchite sect. Theodoret also (*Haeret. Fabul. Compend.* iv. 11) mentions them. In the older editions of Photius the name of Symeon was written Σημεσώνης, "Semesones," but Bekker in his edition gives it (on the authority of a manuscript in the library of Cardinal Bessarion, now of St. Mark, at Venice) Συμεωνης, Symeones, which is the form used by Theodoret (*l. c.*). Lambecius and Tollius give it as Συμεών, Symeon. The sect of which he was one of the leaders had its rise in the reign of the Emperor Constantius II., apparently in the parts of Mesopotamia and Asia Minor adjacent to the Euphrates. They were a very enthusiastic sect, who placed the whole business of life in prayer and religious exercises, in which they gave themselves up to unwonted and uncontrolled excesses. Their names, Massaliani or Messaliani or Mesaliani (Μασσαλιανοὶ or Μεσσαλιανοί, or Μεσαλιανοί), and Euchitae (Εὐχῖται), derived the first from the Syriac, the second from the Greek language, were significant of their characteristic practice; they meant "praying people."

There was another Symeon, an haeresiarch, who was burnt to death with many of his followers for heresy in the time of Justinian II. Photius gives to him the vague and often misapplied epithet of a Manichaean. (Phot. *Narratio in epitome de Manichaeis repullulantibus*, apud Montfauc. *Biblioth. Coislin.* pp. 360, 361.)

9. HIEROMONACHUS. [Nos. 23, 25.]

10. HIEROSOLYMITANUS, or of JERUSALEM (1). Symeon or Simon, son of Cleophas, and, according to general belief, kinsman of Jesus Christ, was, according to the ecclesiastical historians, the second bishop of the Church of Jerusalem, the Apostle James, son of Alpheius, having been the first. Some of the later Greeks represent Symeon as the son of Joseph (husband of the Virgin Mary) by a former wife. The tradition of his appointment is given by Eusebius (*H. E.* iii. 11). After holding his bishopric for many years Symeon was put to death for his faith as a Christian, and because he was descended from David. He was a hundred and twenty years old at the time of his martyrdom, which took place during the persecution in the reign of Trajan, and while Atticus, the consular, was governor of Syria. Eusebius, in his *Chronicon*, places the martyrdom of Symeon in the tenth year of Trajan, the third year of Olympiad 221, in the fourth consulship of Sosius and third of Sura, A. D. 107. Some critics, including Bishop Lloyd of St. Asaph, Dodwell, and Pagi, bring down his death to A. D. 116. Symeon is worshipped as a Saint both by the Latin and Greek Churches, by the former on the 18th of February, by the latter on the 27th of April. He was succeeded in his bishopric by Justus. (Euseb. *H. E.* iii. 11, 32; Hegesippus, *apud Euseb. ll. cc.*; Euseb. *Chronicon*; *Chronicon Paschale*; *Acta Sanctorum Februar.* ad diem xviii. vol. iii. p. 53; Le Quien, *Oriens Christian.* vol. iii. col. 140.)

11. HIEROSOLYMITANUS (2). Toward the close of the eleventh century, the patriarchate of Jerusalem was held by Symeon or Simon II. In the Latin catalogues of the bishops of Jerusalem he is called Simon; but the Latin historians of the crusades generally write his name Symeon or Simeon. He succeeded Euthymius, but in what year is not known: he was already patriarch in A. D. 1094, when he had many conversations with Peter the Hermit, then on a pilgrimage to the Holy Land, on the deplorable state of the Christians in the East; and these conversations were among the means of exciting the compassion and zeal of Peter, and eventually of producing the crusades. On the arrival of the crusaders in Syria, and the formation of the siege of Antioch by them, in A. D. 1098, Symeon, terrified by the threats of the Turks of Jerusalem, fled to the island of Cyprus. From this island he maintained a friendly intercourse with the leaders of the crusaders, sending them presents of fruits, wine, poultry, and such things as he could. He died just about the time of the capture of Jerusalem, and the vacancy caused by his death being filled up by the crusaders with a patriarch of the Latin Church, and by the native Christians with one of the Greek Church, gave occasion to a long continued schism and a succession of rival claimants of the two Churches. An extant treatise *De Azymis adversus Latinos*, from which Allatius (*De Symeon. Scriptis*, p. 180) gives a passage, is ascribed, and apparently with good reason, to our Symeon. Le Quien, indeed, doubts whether

it is correctly ascribed to him, because the author appears "not to have been hostile to the Latins;" but the very courtesy of tone which occasioned Le Quien's doubts, while sufficiently at variance with the usual style of mediaeval polemics, is just such as a man in Symeon's circumstances would be likely to use. (Willermus s. Guillelmus Tyrensis, lib. i. c. 11; Albertus Aquensis, *Historia Hieros.* lib. vi. c. 39; Le Quien, *Oriens Christianus*, vol. iii. col. 498; Allatius, *l. c.*; Montfaucon, *Biblioth. Coislin.* p. 105; Cave, *Hist. Litt.* ad ann. 1090, vol. ii. p. 159.)

12. Humilis. [No. 16.]

13. Logotheta. [No. 22.]

14. Logotheta Junior. In the *Bibliotheca Juris Canonici* of Justellus and Voellus (vol. ii. p. 710) is given the Ἐπιτομὴ κανόνων, *Epitome Canonum* s. *Synopsis Canonica* of Symeon Magister and Logotheta. Cave and Oudin distinguish this Symeon from Symeon Metaphrastes [No. 22], who also bore the titles of Magister and Logotheta, by the epithet Junior. The work itself is more ancient than the period (A. D. 1170) in which Cave places this Symeon junior, who could only have selected and arranged it, and possibly (as Beveridge conjectured) made annotations upon it. Christopher Justellus in the *Praefatio* to the second volume of the *Bibliotheca Juris Canonici* supposes the Symeon Logotheta who compiled the *Epitome*, to have been somewhat later than Alexius Aristinus or Aristenus [Alexius Aristenus], who belonged to the middle of the twelfth century, and this appears to have led Cave and Oudin to distinguish him from Metaphrastes, who belongs to a much earlier period. But as, according to Cave's own acknowledgment, the *Canones* are really of earlier date, and as in the title the compiler is no otherwise distinguished than by the titles Magister and Logotheta, which were borne by Metaphrastes, we agree with Fabricius in assigning the *Epitome* to Metaphrastes, and regard "Symeon Logotheta Junior" as an imaginary person. In that case the other works which Oudin and Cave ascribe to him must belong to some other Symeon. (Cave, *Hist. Litt.* ad ann. 1170, vol. ii. p. 241; Oudin, *De Scriptoribus Eccles.* vol. ii. col. 1366, &c.; Fabric. *Bibl. Graec.* vol. xi. p. 297.)

15. Magister. [No. 22.]

16. S. Mamantis, styled in the MSS. of his works, *νέος θεολόγος, ἡγούμενος μόνης τοῦ ἁγίου Μάμαντος τοῦ ξηροκέρκου*, Novus Theologus (or Theologus Junior) et Hegumenus (s. Abbas) Monasterii S. Mamantis in Xerocerco, or, as some correct it, *τοῦ ξυλοκέρκου*, in Xylocerco. His title "Theologus" indicates his eminence as a writer on divinity; and the epithet "Novus" or "Junior" was evidently added to distinguish him from some other ecclesiastic, perhaps from Gregory Nazianzen, to whom at a much earlier period the title "Theologus" was given; or more probably to distinguish him from some other Symeon, either Symeon Metaphrastes [No. 22] or Symeon the Pious [No. 24]. The time at which this writer flourished has been much disputed; but the facts of his history enable us to assign him to the latter half of the tenth and the beginning of the eleventh century. He was born about the middle of the tenth century, of wealthy and noble parents, named Basil and Theophano, at a place called Galate in Paphlagonia; and was sent at an early age, for his education, to Constantinople, where his relatives held high stations at the Byzantine court. His precocious attainments inspired the highest hopes of his family, and he was introduced by an uncle to the notice of the imperial brothers Basil II. and Constantine IX., apparently at the time when they were yet in their boyhood, and were emperors in name only, the reins of empire being really held successively by Nicephorus Phocas (A. D. 963—969) and John Tzimisces (A. D. 969—975). After the sudden death of the uncle by whom he had been introduced at court, Symeon determined, though only fourteen years of age, to embrace a monastic life; but the monk Symeon the Pious (Συμεὼν ὁ εὐλαβής), or as Combéfis styles him, "Venerabilis," the Venerable [No. 24], whom he had chosen for his spiritual guide and father, having advised him to defer his purpose, he returned for a time to the house of his deceased uncle. At a somewhat later period he commenced his noviciate in the Monastery of Studium at Constantinople; but was induced by the envy of the abbot and some of the monks, excited by his pre-eminence in monastic practices, to remove to the Monastery of St. Mamas, where he completed his noviciate, and, in course of time, became abbot and was ordained presbyter. This was some time in the patriarchate of Nicolaus Chrysoberges, who was patriarch of Constantinople from A. D. 982 to 996. After some years Symeon, who had experienced trouble and danger from the turbulence of some recusant monks, resigned the abbacy, and devoted himself to the composition of works of piety. His literary labours attracted the approving notice of Sergius II., who held the patriarchate from A. D. 999 to 1019 or 1020: but this must have been quite in the early part of the patriarchate of Sergius, who was soon alienated from Symeon by the instrumentality of his syncellus, Stephanus, archbishop of Nicomedeia, a man of learning and eloquence, who was jealous of Symeon. The charge against Symeon was, that he paid unauthorized honour to the memory of his spiritual father, Symeon the Pious, who was now dead; and to whom our Symeon paid the honours due to a canonized saint. In consequence of this difference Symeon, after six years of persecution, was banished from his monastery, and from Constantinople, by the patriarch and synod. This punishment was remitted, and high honours in the Church offered him, if he would comply with the wishes of the patriarch, but he would not purchase them by sacrificing the memory of his friend. He was enabled by the liberality of his friends to found a monastery in the place where he had taken up his abode during his exile, a deserted chapel of St. Marina, on the Asiatic side of the Propontis; and there he remained till his death. His life has been written at length by one of his disciples, Nicetas Stethatus, who has embellished the narrative with the usual appendages of celestial gifts, divine visions, and miraculous incidents: and from a summary of this given by Combéfis, in his *Auctarium Novissimum*, pars ii. p. 119, &c., and from an abridged translation of it in Romaic or modern Greek, we are indebted for the above particulars. Allatius considers Symeon to have been the precursor of the fanatic quietists, who some centuries after gave occasion to the controversy that so agitated the Greek Church, respecting the uncreated light of Mount Tabor. [Palamas.]

The works of Symeon of St. Mamas are numerous, and are divisible into the following classes: —1. Λόγοι, *Orationes*. Allatius (*De Symeon. Scriptis*) gives a catalogue of the subjects and opening sentences of seventy-eight of these, extant in various MSS. in the original Greek; and the list is transcribed by Fabricius (*Biblioth. Graec.* vol. xi. p. 304, &c.). Several of these, and some others of which the original Greek was not known by Allatius to be extant, thirty-three in all, were published in a Latin version by Jac. Pontanus, with a preface and notes by Jac. Gretserus, 4to. Ingolstadt, 1603. The original of these thirty-three, in the order in which Pontanus gave them, together with twenty others, were in a MS. in the Coislin Library. (Montfaucon, *Biblioth. Coislin.* p. 407.) To this version Pontanus subjoined a Lation version of several pieces by different authors. A modern (Romaic) Greek version of the works of Symeon contains ninety-two of these Λόγοι. 2. Κεφάλαια πρακτικὰ καὶ θεολογικά, *Capita Moralia.* The number of these varies in different copies, either from some copies being imperfect, or from a difference of arrangement: in some MSS. they are arranged in three divisions, and amount in all to two hundred and twenty-eight (comp. Allat. *de Symeon.* p. 166); and this is the number in the version of Pontanus published with the *Orationes*. The modern Greek version contains only one hundred and eighty-one; but it contains also other Κεφάλαια, to the number of forty, by Symeon designated "the Pious" (Συμεῶνος τοῦ εὐλαβοῦς). [No. 24.] 3. Θεῖοι ὕμνοι, *Divini Hymni*, or, as Pontanus entitled them in his Latin version, *Sacrae Commentationes*. These are in verse of various kinds, iambic, anacreontic, and of the kind called "versus politici." (This last kind of verses is described in a note to the article PHILIPPUS, literary and ecclesiastical, No. 27, p. 291.) Allatius (p. 161, &c.) and, after him, Fabricius (*Bibl. Graec.* vol. xi. p. 314, &c.). give the titles of fifty-eight of these *Hymni*, thirty-eight of which, according to Allatius, were translated into Latin, and published by Pontanus: but either by the subdivision or alteration of these, or by the addition of others, of which the original is not known, Pontanus, who has destroyed the poetical form of the original, and arranged them in one *Sacrarum Commentationum Liber*, gives forty "capita." The modern Greek version is in verse, and comprehends fifty-one Λόγοι, *Orationes* s. *Libri*. The dissertation Περὶ ἀλλοιώσεων ψυχῆς καὶ σώματος τῶν ἐξ ἀέρων, τῶν ἐκ στοιχείων, τῶν ἐκ βρωμάτων καὶ τῶν ἐκ δαιμόνων ἐπιγενομένων ἡμῖν λόγος, *De Alterationibus Animae et Corporis quae ex Varietate Coeli aut Aeris quaeque ex Elementis, ex Cibis, interdum etiam ex Daemonibus existere in nobis solent Dissertatio*, published, with a Latin version by the Jesuit Possinus, in the notes to his edition of the *S. Nili Epistolae*, 4to. Paris, 1657, is one of the *Orationes* translated by Pontanus. These are all the works of Symeon which have been published, and chiefly in Latin or modern Greek versions. The Latin versions of Pontanus and Possinus are contained in the *Maxima Bibliotheca Patrum*, vol. xxii. ad init. fol. Lyon. 1677. The modern or Romaic Greek version was made by Dionysius Zagoraeus (Διονύσιος Ζαγοραῖος), a hermit of the desert islet of Piperi, off the promontory of Athos, and was published 4to., Venice, 1790, with the abridged Romaic version of Nicetas Stethatus's life of Symeon prefixed. Allatius, Oudin, and Harless, in his edition of Fabricius, give the titles of various works of Symeon, extant in MS. in various libraries; but many of them appear to be only duplicates or extracts of those already mentioned, with titles more or less varied. Combéfis ascribes to him a discourse in honour of Symeon the Just, who is mentioned in the New Testament as taking the infant Christ in his arms. The author of this discourse styles himself Συμεὼν ὁ ταπεινός, *Symeon Humilis.* Symeon was held in the highest esteem in his own and following generations, and Allatius has quoted several laudatory poetical effusions in his honour. (Allatius, *De Symeon. Scriptis*, p. 151, &c.; Fabric. *Biblioth. Graec.* vol. x. p. 323, note h., vol. xi. p. 302, &c.; Oudin, *De Scriptoribus Eccles.* vol. ii. col. 587, &c.; Cave, *Hist. Litt.* ad ann. 1051, vol. ii. p. 138, ed. Oxford, 1740—1743.)

17. MANDRITA. [No. 31.]

18. MANICHAEUS. [No. 8.]

19. MARTYR. [No. 26.]

20. MASSALIANUS. [No. 8.]

21. Of MESOPOTAMIA. A discourse of which a Latin version under the title of *Sermo de morte semper meditando*, or *Sermo de mente semper complectendo suum cuique discessum*, is given in the *Bibliotheca Patrum* (Appendix ad edit. primam. Paris, 1579; vol. ii. ed. secunda, Paris, 1589; vol. v. pt. ii. ed. Cologne, 1618; vol. ii. col. 73—76, ed. Paris, 1654; vol. vii. p. 1227, ed. Lyon. 1677), where it is ascribed to the elder Symeon the Stylite [No. 31], is in a MS. of the original, in the Imperial Library at Vienna, ascribed to a Symeon of Mesopotamia. Τοῦ ἁγίου καὶ ὁσίου Συμεῶνος Μεσοποταμίας περὶ τοῦ ἀεὶ ἐν νῷ ἔχειν τὴν ἡμέραν τῆς ἐξόδου τοῦ βίου. *Sancti Symeonis Mesopotamitae sermo de eo quod semper in animo habere debeamus diem exitus vitae.* Lambecius shows, by quotations from the *Vitae Patrum* of Rosweydus, and the *Menaea* of the Greeks, that there was a particular monastery, in some locality not defined, apparently in the Syrian or Roman part of Mesopotamia, which was usually described by the name of the country, not of any particular adjacent spot: —"monasterium quod est in Mesopotamia Syriae," μονὴ τοῦ ἁγίου Ἀσκληπιοῦ τοῦ ἐν τῇ Μεσοποταμίᾳ τῆς Συρίας; and thinks it likely that Symeon, the author of the discourse, was abbot of this monastery. The Greek text, from which Lambecius cites some passages, differs materially in parts from the Latin version in the *Bibliotheca Patrum*. (Allat. *De Symeon. Scriptis*, p. 24; Fabric. *Bibl. Graec.* vol. xi. p. 298; Cave, *Hist. Litt.* vol. ii. Dissertat. prima, p. 18; Lambec. *Comment. de Biblioth. Caesaraea*, vol. s. lib. v. col. 198, &c. ed. Kollar.)

22. METAPHRASTES (ὁ Μεταφραστής), known also by the titles of MAGISTER (ὁ Μάγιστρος) and LOGOTHETA (it is doubtful if he was LOGOTHETA CURSUS, ὁ Λογοθέτης τοῦ δρόμου, or MAGNUS LOGOTHETA, ὁ μέγας Λογοθέτης), a celebrated Byzantine writer of the end of the ninth and beginning and middle of the tenth centuries, as Allatius has shown, but about whose date writers have differed very widely, some placing him in the beginning of the third century, and others as late as the fourteenth (see Allatius and Cave, *ubi infrà*). Our chief authority for the life of Symeon is the Ἐγκώμιον εἰς τὸν Μεταφραστὴν κύριον Συμεῶνα. *Encomium in Metaphrastem Dominum Symeonem* of the younger Psellus [PSELLUS, No. 3], and an

Ἀκολουθία, *Officium*, composed by the same author for the day (28th Nov.) on which Symeon is commemorated as a saint in the Greek Church; to which we may add some incidental notices from the writings of Symeon himself.

Symeon was a native of Constantinople, belonged to an illustrious family, possessed great wealth, and was remarkable even from childhood for "the flowers of the understanding," to quote the words of Psellus, which "blossomed in him." He studied rhetoric, and especially philosophy, and became eminent in both. The reputation he acquired recommended him to the notice of the government, and he was employed under the emperors Leo VI. the Philosopher, and Constantine VII. Porphyrogenitus, in public affairs. We should gather from the bombastic expressions of Psellus, that his first office was that of Proto-a-secretis, or chief secretary; but it is unlikely that so important an office should be the first entrusted to him: and the statement of Cedrenus, noticed below, seems more probable. His versatile talents were adapted both to counsel and to action; and he appears to have been engaged in repressing, both by arms and negotiations, the assaults of some enemies on the frontier of the empire, and in reducing others to subjection. He was characterised by magnificence in dress and stateliness of gait, yet tempered by a captivating address and easiness of access. He possessed also a liberal disposition, which his wealth afforded him ample opportunity of indulging. The declamation of Psellus contains neither particulars nor dates. A passage, however, in Symeon's account of St. Theoctista (apud Allat. *De Symeon. Scriptis*, p. 49), informs us that he was engaged in the expedition, under Himerius, against the Saracens of Crete, with whom he was commissioned to negotiate. This expedition, on Symeon's own authority in another place (*Chronog.* s. *Annales. De Leone Basilii Fil.* c. 21. Comp. Theophan. Continuat. lib. vi. *De Leone Basilii Fil.* c. 26), we may fix in the twenty-third year of the reign of Leo VI., A. D. 908. Allatius fixes the date, we believe erroneously, in A. D. 902. This, however, was not the first occasion in which Symeon appears as a prominent person: he was apparently the Symeon, Proto-a-secretis, who negotiated an exchange of prisoners with Leo the renegade, who commanded the Saracen fleet, which in A. D. 904 took Thessalonica (Theoph. Continuat. c. 21; Symeon. c. 14; Cameniata *de Excidio Thessalonicensi*, c. 62, 63; Zonaras, *Annal.* lib. xvi. c. 14; Cedren. *Compend.* p. 600, ed. Paris, vol. ii. p. 263, ed. Bonn.) According to Cedrenus, Symeon received the dignity of Proto-a-secretis as a reward for his service in this business, having previously held a subordinate office. It was when serving under Himerius, in A. D. 908, that Symeon first engaged in composing the lives of the Saints; and he pleaded as an excuse, when urged to undertake this task, the multitude of his engagements, and the cares of his wife and family. (Symeon. *Vitae S. Theoctistae* apud Allatium, p. 55.) The life of St. Theoctista, the first of his religious biographies, was not, however, written till after the death of the emperor Leo.

Symeon is mentioned by Liutprand, ambassador from the western emperor Otho to the Byzantine emperor Nicephorus Phocas, as still Proto-a-secretis in A. D. 968. (Baronii *Annal.* ad ann. 968, c. xxix.; comp. Pagi, *Critice in Baron.* ad ann. eundem, c. xii.; *Liutprandi Legatio*, apud Muratori, *Rerum Italicarum Scriptores*, vol. ii. p. 482.) Symeon is mentioned by Leo Diaconus (*Historia*, x. 7, p. 169, ed. Bonn) as still living when the comet appeared which shortly preceded the death of the emperor Joannes Tzimisces (comp. Cedrenus, p. 683, ed. Paris, vol. ii. p. 414, ed. Bonn), and which may be fixed in the year 975, so that he must have lived very nearly a century, and perhaps more. His death is described by Psellus as joyful and triumphant. (Comp. Allatius, Vossius, Cave, Oudin, Cellier, Saxius, *ubi infra*, and Pagi, *Critice in Baronii Annales*, ad ann. 902, i—xi.; ad ann. 975, c. ix. x.; Bollandus, *Praefat. ad Acta Sanctor.* cap. i. § 3, *Januar.* vol. i.)

The works of Metaphrastes are numerous and of varied character. They may be thus classified:— 1. Ἁγίων Βίοι s. Μεταφράσεις, *Sanctorum Vitae s. Metaphrases.* These constitute the largest and most important class of his writings. A few of them were probably original, but by far the greater part were paraphrases (μεταφράσεις) or recastings of more ancient legends, of which the language was too rude, or the narrative too meagre, to suit the vicious taste and boundless credulity of the age in which Symeon lived, and which he seems to have altered *ad libitum.* As many, if not most, of the saints whom he commemorated lived before the rupture between the Eastern and Western Churches, some of the more zealous Roman Catholics, as Aloysius Lipomannus, Gretser, and especially Allatius, contend earnestly for the credit of Metaphrastes. Protestant writers have generally set him down as an author unworthy of credit, with the exception, perhaps, of Cave, who seems to think that he only corrected the arrangement and style of those of the ancient legends which needed such revision, and left those which were better written altogether intact. The more critical Roman Catholics unite with the Protestants in depreciating the authority of Symeon. The number of the lives ascribed to Symeon in the MSS. amounts to between six and seven hundred. Lists of these and other *Sanctorum Vitae* are given by Allatius, ubi infra, and Fabricius (*Bibl. Graec.* vol. x. p. 186, seq.). Cave gives a list of a hundred and twenty-two which, after Allatius, he supposes to be correctly ascribed to Metaphrastes. Of those inaccurately assigned to him, Allatius ascribes four hundred and forty-four to other authors; of ninety-five others the authors are unknown. A great number of the *Vitae*, genuine or spurious, are published in a Latin version by Lipomannus, Surius, and others, in their collections, *De Sanctorum Vitis:* of these Allatius has given a list (p. 76): a few which Allatius also enumerates (p. 78) have been published in various works in the original Greek, with or without a Latin version. Another list of the published lives is given by Hamberger, *Zuverlässige Nachrichten*, vol. iv. p. 143, foll. (On these *Sanctorum Vitae*, the great work of Metaphrastes, see Fabric. *Bibl. Graec.* vol. x. p. 180, &c., besides various incidental notices; and the authors cited at the close of this account.) 2. Συμεὼν μαγίστρου καὶ λογοθέτου χρονογραφία, *Symeonis Magistri et Logothetae Annales.* These extend from the beginning of the reign of Leo V. the Armenian, A. D. 813, where Theophanes concludes, to the reign of Romanus II. the younger, in the midst of which (A. D. 960 or 961) they somewhat abruptly break off. The work was prepared for the press by Combéfis, and is given among Οἱ μετὰ Θεοφάνην, *Scrip-*

tores post Theophanem, in the Paris (fol. 1685), Venice (fol. 1729), and Bonn (8vo. 1838) editions of the *Corpus Historiae Byzantinae*. The Paris edition, from which the others are taken, was published after the death of Combéfis, and from that circumstance is without notes. In these *Annales*, which closely, often verbatim, agree with the anonymous continuator of Theophanes [LEONTIUS, literary, No. 6], and with George the Monk [GEORGIUS, literary and ecclesiastical, No. 33.], Symeon, in the incidental notices of himself already cited, speaks in the third person. 3. *Chronicon s. Annales ab orbi condito.* This *Chronicon* has never been published, and seems to be different from the more important work just cited: it was a mere compilation, and was apparently less laboriously prepared than the preceding work; and in many parts agrees with Theophanes. Kollar, however (*Supplement ad Lambec.* p. 737), speaks of the *Annales* mentioned above, as a portion of the *Chronicon*. Different copies of the *Chronicon*, and there are many MSS. which contain it, terminate at different periods: some end with the accession of Leo the Armenian at the point at which the *Annales* commence: others terminate with Constantine Porphyrogenitus, and have prefixed the following iambic couplet. A comparison of these last copies would show whether the *Annales* are an extract from the *Chronicon*, as Kollar supposes, or not.

> Ἀρχὴν μὲν Ἀδὰμ ἔσχεν βίβλος, καὶ τέλος,
> Τὸ Πορφυρογέννητον εὐσεβὲς κράτος.

One MS. at Venice comes down to the reign of Constantine XI. Ducas, who reigned from A. D. 1059 to 1067, a circumstance which shows either that the *Chronicon* received some additions from a later hand, or that it is incorrectly ascribed to our Symeon, and must have been composed by a later writer. Oudin observes that the *Chronicon* agrees in several places to the letter with the work of Leo Grammaticus; he says it is borrowed from it, and, as he assigns Leo's work to A. D. 1013, he urges this as one argument for the later date assigned by him to Metaphrastes. But we have elsewhere stated that the date assigned by him to Leo's work is inaccurate; the argument built upon it therefore falls. [LEO, Greek writers, No. 15.] Combéfis suspects that Psellus [PSELLUS, No. 3] was the continuator of the *Chronicon*. (Fabric. *Bibl. Graec.* vol. vii. pp. 471, &c., p. 684, &c.) 4. Συμεὼν μαγίστρου καὶ λογοθέτου τοῦ δρόμου ἐπιστολαί, *Symeonis Magistri et Logothetae Cursus Epistolae.* Allatius has given nine of these, with a Latin version, at the end of his *De Symeonum Scriptis*, 4to. Paris, 1664. 5. Λόγοι, *Sermones*. One of these is given by Allatius with a Latin version at the end of his *De Symeon. Scriptis*. Another is given in a Latin version in the *Bibliotheca Concionatoria* of Combéfis, vol. iii. fol. Paris, 1662. Some others had been seen by Allatius in manuscript. (Fabric. *Bibl. Graec.* vol. x. p. 183.) 6. *Carmina*. Some short poems of Symeon have been printed. Τοῦ Μεταφραστοῦ στίχοι εἰς τὴν ἔνσαρκον οἰκονομίαν. κατ' ἐρώτησιν δῆθεν καὶ ἀπόκρισιν, *Metaphrastae de Salutis nostrae Mysterio et suscepti Nominis Sacramento: per interrogationem et responsionem*, was published by Fed. Morel, with a Latin version, 4to. Paris, 1600. Στίχοι Συμεῶνος τοῦ Μεταφραστοῦ, *Simeonis Metaphrastae trimetri iambici*, four very short pieces, were given in the *Poetae Graeci Christiani, una cum Homericis Cantonibus*, 8vo. Paris, 1609, published for the use of the Jesuits schools; and were reprinted in the Ἕλληνες Ποιηταὶ παλαιοί, τραγικοὶ κ. τ. λ., *Poetae Graeci veteres, tragici etc.*, vol. ii. p. 753, fol. Geneva, 1614. Four other short poems, two of them having their lines or alternate lines beginning with the successive letters of the alphabet, and bearing each the title Ἀλφάβετον, *Alphabetum*; and the other two addressed, one, Εἰς τὴν ἰδίαν ψυχήν, *Ad sui ipsius Animam*, the other, Εἰς κύριον Στυλιανὸν πρωτασηκρῆτιν, *Ad Dominum Stylianum e Secretariis Primum*, are given in the *De Symeonum Scriptis* of Allatius (p. 132, &c.). Some other poems of Symeon are extant in manuscript. 7. Ἐπιτομὴ κανόνων, *Synopsis Canonica*, already noticed in speaking of the imaginary Symeon Logotheta Junior. [No. 14.] 8. Κεφάλαια τοῦ ἁγίου Μακαρίου μεταφρασθέντα παρὰ Συμεὼν τοῦ Λογοθέτου, *S. Macarii Aegyptii s. Scetensis* [MACARIUS, No. 1] *Capita Ascetica centum septuaginta, metaphrasi illustrata a Symeone Logotheta.* Either this work or an *Epitome* of it is inserted in the *Thesaurus Asceticus* of Possin. (Comp. the obscure notices in Lambecius, *De Biblioth. Caesaraea*, vol. v. pp. 151, &c., 214, &c., ed. Kollar.) Besides these Κεφάλαια, selected from the works of Macarius and paraphrased, Symeon wrote some original Κεφάλαια γνωμικὰ ρλά, *Gnomicae Sententiae CXXXI.*, extant in manuscript. (Allatius, p. 132.) 9. *Hymni s. Canones et Troparia*, also *Preces*, by Symeon Metaphrastes, were in the time of Allatius, and perhaps are still, in use in the Greek Church (Allatius, p. 131), and are extant in various MSS. 10. *Clementinorum Epitome*, published by Adrian Turnebus, 4to. Paris, 1555, and in a Latin version by Perionius, 4to. Paris, 1555; the version was reprinted in the edition of the works of Clemens Romanus, fol. Cologne, 1569. We know not on what ground this is ascribed to Symeon. (Comp. Fabric. *Bibl. Graec.* vol. vii. p. 31.) 11. Ἐκ τῶν τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου ἀρχιεπισκόπου Καισαρείας τῆς Καππαδοκίας ἠθικοὶ λόγοι κδ' διὰ Συμεὼν τοῦ Μαγίστρου καὶ Λογοθέτου, *Ex Libris D. Basilii Archiepiscopi Caesareae Cappodociae Orationes de Moribus XXIV. Simeone Magistro ac Logotheta auctore.* These Sermones were made up by Symeon of selections from the works of Basil, and were printed 8vo. Paris, 1556. A Latin version of them by Stanislaus Ilovius had appeared, 8vo. Venice, 1554, and has been reprinted several times. Another Latin version, by Simon Mailleus, archbishop of Tours, was published, 8vo. Paris, 1558, and has been reprinted in the editions of the works of Basil, in which the *Orationes* are usually given. (Fabric. vol. ix. p. 58, &c., vol. x. p. 183, &c.) 12. An account of the church of St. Sophia, extant in two MSS. at Vienna (Kollar, *Supplement. ad Lambecium*, comp. pp. 748, 760), is ascribed in one of the MSS. to Symeon Metaphrastes, but with what accuracy is uncertain. The citations from Metaphrastes in the *Catena in Lucam* of Nicetas, and the mention by Theophanes Cerameus of his Εἰς τὸν ἱερὸν Λουκᾶν ὑπόμνημα, *In Lucam Commentarius*, do not show that he wrote commentaries on Luke. The work intended is probably his account of Luke in his *Sanctorum Vitae*. The citations in the *Catena in Matthaeum* of Macarius Chrysocephalus are possibly from his account of Matthew. A single manuscript ascribes to Symeon Metaphrastes, but with very doubtful correctness, a work called *Dioptra* whether the work of Philip the

Solitary [PHILIPPUS, literary and ecclesiastical, No. 27], or a different work, is not ascertained. (Allatius, p. 136; Fabric. *Bibl. Graec.* vol. x. p. 62, note *oo.*)

The works of Symeon Metaphrastes are still valued by the Greeks. Three small quarto volumes containing selections from the *Vitae Sanctorum*, translated into the modern Greek tongue by Agapius, a Cretan monk, printed at Venice in the years 1797, 1805, and 1806, and entitled respectively, Παράδεισος, *Paradisus*, 'Εκλόγιον, *Eclogium*, and Νέος Παράδεισος, *Paradisus Novus*, are now before us. (Allatius, *De Symeon. Scriptis*, pp. 24—151; Cave, who makes three persons of our Symeon, viz. Symeon Metaphrastes, Symeon Logotheta, and Symeon Logotheta Junior, *Hist. Litt.* ad annos 901, 967, 1170, vol. ii. pp. 88, 104, 241; Oudin, *De Scriptoribus Eccl.* vol. ii. col. 1300—1383; Vossius, *De Historicis Graecis*, lib. ii. c. xxv. and lib. iv. pars iii; Fabric. *Bibl. Graec.* vol. vii. pp. 471, 683, vol. viii. p. 29, vol. x. p. 180, &c. alibi; Ceillier, *Auteurs Sacrés*, vol. xix. p. 565, &c., 592, &c.; Hankius, *De Byzantinarum Rerum Scriptoribus*, pars i. c. 24; Hamberger, *Zuverlässige Nachrichten*, vol. iv. p. 139, &c.; Saxius, *Onomasticon*, vol. ii. p. 135.)

23. MONACHUS s. HIEROMONACHUS. Various MSS. bear the name of Symeon Hieromonachus or Monachus as their author. (Comp. Fabric. *Biblioth. Graec.* vol. xi. p. 299; Cave, *Hist. Litt.* vol. ii.; Dissertat. Prima, p. 18). A Symeonius Monachus et Presbyter is mentioned by Photius (*Biblioth.* Cod. 231) as flourishing in the reign of Justinian I. (See also Nos. 24, 25.)

24. PIUS, VENERABILIS or STUDITA. Symeon, denominated by his admirers ὁ εὐλαβής, "the Pious," or, as Combéfis renders it, "the Venerable," was a monk of the monastery of Studium at Constantinople, in the latter half of the tenth century. His younger namesake, Symeon of St. Mamas [No. 16], was his disciple, and held him in such reverence as to pay to his memory honours which were deemed unauthorized and excessive, and involved the younger Symeon in difficulties with his ecclesiastical superiors. Symeon the Pious is regarded as the author of a short treatise on the duties of an ascetic life, Λόγος ἀσκητικὸς πολυμερὴς ἠθικὸς κεφαλαιώδης, *Oratio de vitae asceticae officiis summatim scripta*, of which a version in modern or Romaic Greek, by Dionysius Zagoraeus, is published with his version of the works of Symeon of St. Mamas. 4to. Venice, 1790. See the biographical notices of Symeon of St. Mamas, in the *Auctarium Novissimum* of Combéfis and in the version of Zagoraeus, already referred to [No. 16].

25. SCHOLARIUS, styled also HIEROMONACHUS, Συμεὼν ἱερομόναχος ὁ σχολάριος; a monk of the Byzantine empire, whose date is not known, except that he lived about or after the close of the eighth century. He composed a work entitled Κανόνες, *Syntagma Canonum*, extant in MS. at Vienna, containing the Canons ascribed to the Apostles and to the seven general councils. (Fabric. *Biblioth. Graec.* vol. xi. p. 299; Cave, *Hist. Litt.* vol. ii., Appendix prima, p. 18; Lambecius, *Commentar. de Bibliotheca Caesaraea*, vol. iv. col. 435, ed. Kollar.)

26. Of SELEUCEIA and CTESIPHON. The increase of the number of Christians in Persia, and their formation into churches with ecclesiastical officers, had excited the apprehensions of the Magi, and also the jealousy of the Jews: these bodies excited the Persian king to commence a severe persecution against the Christians, and Symeon, archbishop of Seleucia and Ctesiphon, was put to death on a charge of favouring the interests of, and treacherously conveying to, the Roman emperor Constantine the Great, or more probably his son Constantius II., intelligence affecting the interests of Persia. Syriac writers call this Symeon Bar-Sabaï or Bar-saböe, *i. e.* "Filius Tinctorum" (Assemani. *Biblioth. Orient.* vol. i. p. 1, 2), and state that he was the disciple of Papas or Phaphas, whom he succeeded in the see of Seleuceia. Papas had been deposed for his arrogance and impiety, and Symeon was appointed in his room (Le Quien, *Oriens Christianus*, vol. iii. col. 1107, &c.; Assemani, *Biblioth. Orient.* vol. i. p. 186), which led Papas to utter an imprecation against Symeon that his sins might never be forgiven to him. Symeon was born of respectable and pious parents, who carried on the business of silk dyers, and appear to have supplied the Persian kings with their royal robes. The date of Symeon's accession to his see is undetermined. According to some authorities (Le Quien, col. 1106) Symeon was present at the Council of Nice, A. D. 325, as representative of his predecessor Papas, who was then archbishop of Seleuceia; according to others (Assemani, p. 8, 9) Symeon had already acquired the see, and sent one of his clergy to represent him. The date of his death is also uncertain; but it was probably during the war between the Persians and the Roman emperor Constantius II. Many other Christians perished with Symeon, and in the bloody persecution which followed his death: among these martyrs was his sister Tarbula. He was buried at Susa. (Assemani, p. 4.) Symeon wrote some letters in Syriac, which are mentioned by Ebed-jesu (Assemani, p. 11); but the occasion and subject of them are not stated. Two hymns which are, it would appear, still used by the Christians of the country about Bagdad (in divinis Chaldaeorum officiis) are ascribed to him. (Assemani, *Biblioth. Oriental.* vol. i. p. 1—12; Le Quien, *l. c.*; Sozomen. *H. E.* ii. 8—15; Hieronym. *Chronicon*; Theophan. *Chronog.* p. 19, ed. Paris, p. 15, ed. Venice, p. 36, ed. Bonn; Cedrenus, *Compend.* p. 298, ed. Paris, vol. i. p. 522, ed. Bonn; Nicephorus Callisti, *H. E.* viii. 35, 37, 38; *Menolog. Basilian.* a. d. April. xiv. pars iii. p. 55, fol. Urbino, 1727; Henschen. apud *Acta Sanctorum Aprilis*, vol. ii. p. 846; Baronius, *Annales Eccles.* ad ann. 343, xii.—xvii.; Pagi, *Critice in Baron.* in loc.; Tillemont, *Mémoires*, vol. vii. pp. 76, &c., 662, &c.)

27. SETH or SETHUS, Σὴθ, or SETHI, Σήθι; or perhaps THE SON of SETHUS or SETH, a Byzantine writer of some importance of the eleventh century. He is known also by the titles which he bore of MAGISTER ET PHILOSOPHUS, Μάγιστρος καὶ Φιλόσοφος, and of PROTOVESTIARIUS ANTIOCHI, Πρωτοβεστιάρχης τῶν 'Αντιόχου, *i. e.* Master of the Robes in the palace of Antiochus (Flavius Antiochus the Eunuch, who was consul, A. D. 431) at Constantinople, in which the imperial jewels or costly articles were kept. (Comp. Ducange, *Glossar. Med. et Infim. Graecitat. s. v.* πρωτοβεστιάρχης τῶν 'Αντιόχου, inter derivat. voc. Βέστης; and *Constantinop. Christiana*, lib. ii. sect. xiii. § 5.) By a corruption of his title he has been improperly styled ANTIOCHENUS, 'Αντιοχεύς, and MAGISTER ANTIOCHIAE, Μάγιστρος 'Αντιοχείας, and BESTUS, Βέστος. It is pro-

bable that he is the Symeon Protovestiarius (Συμεὼν πρωτοβεστιάριος) mentioned by Cedrenus (*Compend.* p. 737, ed. Paris, vol. ii. p. 511, ed. Bonn) as having been banished in A. D. 1034, by the Emperor Michael the Paphlagonian [MICHAEL IV. PAPHLAGO] on account of his sympathy with the Patrician Dalassenus. Symeon had been one of the personal attendants of the Emperor Constantine IX. (or VIII. as some reckon, brother and colleague of Basil II.), whose death occurred A. D. 1028. Symeon, on his banishment, retired to a monastery founded by himself near mount Olympus; and appears to have spent the rest of his life in literary pursuits and monastic duties (*Cedren. l. c.*). As one of his works is dedicated to the Emperor Michael Ducas, he must have survived the accession of that prince in A. D. 1071. Nothing beyond this appears to be known of his personal history.

The principal works of Symeon Seth are as follows: — 1. Σύνταγμα κατὰ στοιχεῖον περὶ τροφῶν δυνάμεων, *Syntagma per litterarum ordinem de cibariorum facultate.* This is the work dedicated to Michael Ducas. It is a descriptive catalogue, alphabetically arranged, of the chief articles of human food: the materials are for the most part taken from Symeon's contemporary, Michael Psellus [PSELLUS, No. 3.]. It was published, with a Latin version, by Lilius Gregorius Gyraldus of Ferrara, 12mo. Basel, 1538. The arrangement of the text differs from that of the version: the alphabetical order in the one being of the Greek titles to each article, in the other of their Latin equivalents; but in an edition of the version revised by Dominicus Monthesaurus of Verona, 12mo. Basel, 1561, the Greek titles are prefixed to each article, and the original order is restored. An improved edition of the Greek text, with a new version by Martinus Bogdanus, was published 12mo. Paris, 1658. 2. Σύνοψις καὶ ἀπάνθισμα φυσικῶν τε καὶ φιλοσόφων δογμάτων, *Compendium et flores naturalium et philosophorum placitorum.* Of this work, which is also in great part pillaged from Psellus, Allatius (ubi infrà) has given a short extract, with a Latin version. The first two of the five books of which the work consists are extant in some MSS. under the name of Psellus. They bear the title of Ἐπιλύσεις συντόμοι φυσικῶν ζητημάτων, *Solutiones compendiosae naturalium quaestionum.* 3. *De Medicina* (s. *De Medicamentis*) *ex Animalibus.* A Latin version of two fragments of this appears at the end of Monthesaurus's revised edition of Gyraldus's version of the *Syntagma de cibariorum facultate.* 4. Περὶ ὀσφρήσεως, *De Odoratu*, and 5. Περὶ γεύσεως καὶ ἁφῆς, *De Gustatione et Tactu*, published by Ideler, in his *Physici et Medici Graeci Minores*, vol. ii. p. 283, 8vo. Berlin, 1842.

But the work which has given Symeon Seth the greatest claim to remembrance, is his Greek version of the Indian apologues, now known as the Fables of Bidpai or Pilpay. This version is briefly entitled Στεφανίτης καὶ Ἰχνηλάτης, *Stephanites et Ichnelates*, s. *Coronarius et Vestigator*, and a Latin version of a considerable part of it was subjoined by Possin to his edition of Georgius Pachymeres, fol. Rome, 1666; but it is omitted in the Bonn reprint of that version. The Greek text, not however in a complete form, was published under the title of *Specimen Sapientiae Indorum veterum*, by Seb. Godof. Starkius, 12mo. Berlin, 1697. The introductory chapters, which had been prefixed to Bidpai's work, and had been also translated by Seth but omitted by Starkius, were published under the title of *Prolegomena ad Librum*, Στεφανίτης καὶ Ἰχνηλάτης, by Floderus, Upsala, 1780. From a more prolix title or introduction prefixed to the work we learn that it was brought from India by Περζωὲ, Perzoe, or Barzouyeh, physician to Chosroes or Khosru I. Nushirwan [SASSANIDAE, No. 21], King of Persia, who reigned from A. D. 531 to 579, and that it was presented to that King. It is probable that what Barzouyeh presented to Khosru was a Pehlvi or old Persian version, not the Sanscrit original. It was, according to the title just cited, translated into Arabic, and this Arabic version Symeon Seth translated into Greek. A succinct account of this ancient and curious work is given in the *Penny Cyclopaedia*, *s. v.* BIDPAI, where are given numerous references to the authorities used. See also Fabric. *Bibl. Graec.* vol. vii. pp. 777—781.

A history of Alexander the Great, replete with fabulous incidents, and falsely bearing the name of Callisthenes [CALLISTHENES, No. 1], which is found in some libraries (comp. *Catal. MStorum Biblioth. Regiae*, vol. ii. p. 388, Cod. mdclxxxv. fol. Paris, 1740), is said by Fabricius (*Biblioth. Graec.* vol. iii. p. 36) and Wharton (*Hist. of Eng. Poetry*, vol. i. p. 129) to have been translated from the Persian by Symeon Seth, but on what authority this assertion rests they do not state: nor does the work seem to bear any internal marks of belonging to Seth. The opening portion of a history of Alexander which some identify with this work, is given by Berckel (in a note to Stephanus Byzant. *De Urbibus*, ad voc. Βουκεφάλεια) and by Fabricius (*Biblioth. Graec.* vol. xiv. p. 148, ed. vet.): it bears the title of Βίος Ἀλεξάνδρου τοῦ Μακέδονος καὶ πράξεις, *Vita et Gesta Alexandri Macedoniae Regis.* A Latin history of Alexander closely resembling this Greek work, and considered by some as a version though it varies much from the original, was printed in black letter, fol. Argentin. 1489 and 1494. These works bear, both of them, considerable resemblance to the work said to have been written in Greek by Aesopus [AESOPUS, p. 48], and translated into Latin by Julius Valerius, whose translation was first published from an imperfect MS. by Angelo Mai, at Milan, 1817, and again more complete in vol. vii. of his *Classici Auctores e Vaticanis Codd. editi*, 8vo. Rom. 1835. It is also given from Mai's first edition as an appendix to the edition of Quintus Curtius in the *Bibliotheca Classica Latina* of Lemaire, 8vo. Paris, 1824. Considerable information respecting these works of the Pseudo Callisthenes, Aesopus or Julius Valerius and others, which have much in common with each other and appear to have had a common origin, may be found in the preface of Mai (reprinted by Lemaire); in the *Journal des Savans* for 1818, pp. 401, &c., 609, &c.; and in the *Bibliothèque Universelle* for the same year, pp. 218, &c., 322, &c. But of these works neither by Mai nor in the periodicals is any one ascribed to Symeon Seth. Some other works of Symeon are extant in MS. (Fabric. *Biblioth. Graec. ll. cc.* vol. vii. p. 472, vol. xi. p. 320; Allat. *De Symeon. Scriptis*, p. 181, &c.; Vossius, *De Historicis Graec.* lib. iv. c. 21.)

28. STUDITA. [Nos. 16 and 24.]

29. STUDITA. Some Τροπάρια, *Cantica*, or hymns, by Symeon, a monk of the Convent of Studium

at Constantinople, were among the MSS. of the monastery of Cryptae Ferratae at Rome. Allatius, who had read them, says that they were worthy to be preserved and published, and to be used in the services of the church. He has given the initial parts of each, from which it appears that they related to the crucifixion, burial, and resurrection of Christ. Of the time and history of this Symeon nothing is known. A Symeon appears among the correspondents of Theodore Studita, who addresses him as his son; but whether this was the writer of the *Cantica* or not is unknown. Allatius judges the writer to be a different person from the Symeon Studita mentioned with such high praise by Symeon of St. Mamas, in his oration *De Poenitentia et Compunctione*, and who is doubtless the Symeon the Pious already mentioned [No. 24]. (Allatius, *De Symeon. Scriptis*, p. 23; Fabric. *Bibl. Graec.* vol. x. p. 444, vol. xi. p. 299; Cave, *Hist. Litt.* vol. ii. Dissert. Prima, p. 18.)

30. Stultus or Salus (ὁ Σαλὸς), a fanatic of the Eastern Church, apparently born about A. D. 522, in the reign of the emperor Justin I. He was a Syrian, but his birth-place appears to be unknown. In the reign of Justinian he visited Jerusalem with a companion, Joannes, with whom he embraced a monastic life, first in a convent, afterwards in a hermitage on the eastern shore of the Dead Sea. He afterwards visited Jerusalem. He then went to Emesa, where he continued till his death. He lived to, if not after, the reign of the emperor Maurice. The life of this Symeon, written by Leontius of Neapolis [Leontius, No. 20], his contemporary, abounds with absurd stories of his miracles. (Leontius, *Vita S. Simeonis Sali*, apud *Acta Sanctor. Julii.* vol. i. p. 136, &c.; Nicephorus Callisti. *H. E.* lib. xvii. c. 22.)

31. Stylites (Συμεώνης ὁ Στυλίτης), the Pillar-saint, a celebrated ascetic of the fifth century, who derived his distinguishing epithet from the pillar on which he passed a considerable part of his life. He was the first of a tolerably numerous class of "Pillar-saints" or "Stylites." He was born at the village of Sisan, on the confines of Syria and Cilicia, about A. D. 388, according to Tillemont, whose dates we follow. After leading an ascetic life for many years in various monasteries and solitary places, he resolved to take his stand on a pillar or pedestal, in order to escape from the honour paid him by men, according to the testimony of Theodoret, though it is not so easy to see how so conspicuous a position consisted with the modesty ascribed to him by that writer. This was in A. D. 423. At first his pillar was only six cubits, or nine feet high; it then rose to twelve cubits, then to twenty-two; and when Theodoret wrote, which was in Symeon's lifetime, it was thirty-six cubits, or fifty-four feet high; "for," adds Theodoret, "he desires to touch heaven, and to be released from all communication with earthly things." The circumference of his column is stated by Evagrius to have been two cubits, or three feet, the height forty, which is, perhaps, only a round number for the thirty-six of Theodoret.

This proceeding of the saint, however admired by some, incurred the reprehension of others, to whom Theodoret thought it necessary to reply by referring to certain symbolical actions of the Old Testament prophets. The saint's proceeding was, however, so far in conformity to Oriental sentiments, and appealed so strongly to Oriental feelings, that it led to the conversion of many hundred heathens, Persians, Armenians, and Iberians, who would probably have resisted a more rational mode of argument. Tribes, apparently of Bedouin Arabs, contended for the blessing of the holy man, and were near coming to blows in their jealous rivalry. The gifts of working miracles and of prophesying are claimed for him by Theodoret, who professes to have been an eye and ear witness of their exercise. In this extraordinary manner he passed the last thirty-seven years of his life, attracting the reverence alike of believers and unbelievers.

Symeon died about A. D. 460 according to Tillemont, Theophanes, and Cedrenus. His body was brought to Antioch. The emperor Leo proposed to remove it to Constantinople, but yielded to the entreaties of the people of Antioch that it should remain among them. His relics were held in high esteem.

The abode of Symeon before and after his ascent of the column, was locally called Mandra (whence he sometimes bore the name of Mandrita), and was distant, according to Evagrius, three hundred stadia, nearly thirty-five miles from Antioch. The piety of his admirers subsequently erected a church or monastery on the spot, in the midst of which was a richly ornamented court, open to the sky, and enclosing the column on which he had passed his days. The Western Church commemorates this saint on January 5th, the Greek Church on September 1st.

The history of this extraordinary man is worthy of attention, whether as showing what the human frame may be brought to endure, or as the most remarkable page in the remarkable history of ascetic observance, or as illustrating the religious views and spirit of his age and country. Most writers who touch on the history of the period speak of Symeon. The fullest account is given by Theodoret (*Philotheus* s. *Religiosa Historia*, c. 26), and Evagrius (*H. E.* i. 13, 14. ii. 9, 10). Something may be gleaned from the fragments of Theodore Lector (*H. E.* i. 12. ii. 42). The three lives, given in a Latin version by Bollandus (*Acta Sanctor. Januar.* vol. i. p. 264, &c.), of which the first and second are ascribed, but we think on very uncertain ground, to Symeon's disciple Antonius, and the third to Symeon Metaphrastes, are of little value. (See also *Chron. Paschal.* p. 321, ed. Paris, p. 256, ed. Venice; vol. i. p. 593, ed. Bonn; Theophan. *Chronog.* ad A. M. 5952, 53, p. 96, ed. Paris, p. 77, ed. Venice, and vol. i. pp. 173, 174, ed. Bonn; Cedren. *Compend.* pp. 340, 341, 347, 348, ed. Paris, and vol. i. pp. 596—598, and 609, ed. Bonn; Nicephorus Callisti, *H. E.* xiv. 51, xv. 13; and, among modern writers, Baronius, *Annal. Eccles.* ad ann. 420, xxviii., 432, xlii. li. lii., 436, xii., 451, cliii., 455, xix., 458, xviii., 460, xvii. xviii., 465, xxxiv., *cum Critice Pagii*; Tillemont, *Mém.* vol. xv. p. 347, &c., and notes, p. 879, &c.; Cave, *Hist. Litt.* ad ann. 448, vol. i. p. 438; Fabricius, *Biblioth. Graec.* vol. x. p. 522, &c., and Allatius, *De Symeon. Scriptis*, p. 6, &c.)

It is known that Symeon wrote several pieces: 1. *Epistola ad Theodosium Imperatorem*, relating to the restitution of the Jewish synagogues; a proof, unhappily, that a clear perception of right and wrong is not to be enumerated among our saint's excellences. (Evag. *H. E.* i. 13; Nicephor. *l. c.*) This letter is not extant. 2. *Ad Eudociam Imperatricem Epistola*, concerning her return to the church. A short extract from this is preserved

by Nicephorus Callisti (*H. E.* xv. 13). 3. Πρὸς Λέοντα τὸν αὐτοκράτορα ἐπιστολή, *Ad Leonem Imperatorem Epistola;* on the election of Timotheus Aelurus, and the authority of the Council of Chalcedon; mentioned by Evagrius (*H. E.* ii. 10. Comp. Phot. *Biblioth.* cod. 229). 4. Πρὸς Βασίλειον ἐπισκοποῦντα τοῦ 'Αντιόχου (sic in Evag.) ἐπιστολή, *Ad Basilium Antiochiae Episcopum Epistola*, on the same subjects, preserved by Evagrius (*ibid.*), and Nicephorus Callisti (*H. E.* xv. 19). 5. Allatius mentions also a *Confessio fidei*, and refers to Eulogius (apud Phot. *l. c.*): but Eulogius evidently speaks of the saint's letter to the emperor Leo. (Allatius, Cave, Fabricius, *ll. cc.*)

The discourse *De morte semper meditando*, printed in a Latin version in the *Bibliotheca Patrum*, under the name of our Symeon, is noticed elsewhere as being more correctly ascribed to Symeon of Mesopotamia [No. 21].

32. Stylites Junior, or Thaumastorites, or A Monte Thaumasto (Τοῦ θαυμαστοῦ ὄρους), or De Monte Mirabili. The Greek and other Eastern churches reverence the memory of a younger Symeon Stylites, who has, however, no place in the Latin calendar, and is indeed of far less celebrity than the subject of the preceding article. He was born at Antioch of parents in humble life, about A. D. 521, as Conrad. Janninghus calculates. His mother Martha was a woman of great piety. He embraced a monastic life, when yet a child, in a monastery near Seleuceia, the port of Antioch, in which monastery he found an eminent stylite or pillar saint, Joannes; and Symeon, desiring to imitate his example, had a pillar erected opposite John's, on the top of which, within a wooden enclosure, which may perhaps be compared to a circular pulpit, he took up his abode for eight years, being only seven years old when he ascended it. He then removed to a mountain called 'the Wonderful Mountain' (τὸ θαυμαστὸν ὄρος), from which he derived his epithet Thaumastorites: here he afterwards established a monastery, in which he resided for the rest of his life, having another column erected for his domicile. He was ordained priest by Dionysius, bishop of Seleuceia, but in what year is not known. He died in his seventy-fifth year, and in the forty-fifth of his abode on his second column, probably in or about A. D. 596. The prolix life of him from which we have taken the above particulars, was written by "Nicephorus Magister Antiochiae," a writer of a later but unascertained period, and is full of miracles, visions, and other legendary matters. It is given, with a valuable *Commentarius Praevius* by Conrad Janninghus, in the *Acta Sanctorum Maii*, a. d. xxiv. vol. v. p. 298, &c.

Several writings are ascribed to the younger Symeon the Stylite. They are, 1. Περὶ εἰκόνων, *De Imaginibus*, mentioned by Joannes Damascenus, who cites a passage from it among the passages subjoined to his own third oration on the same subject. It may be doubted, however, whether the title applies to the work from which the citation is made, or merely describes the subject of the cited passage. (Damascenus, *Opera*, vol. i. p. 386, ed. Le Quien.) 2. 'Επιστολὴ πρὸς τὸν 'Ιουστινιανὸν βασιλέα, *Epistola ad Justinianum Imperatorem*, cited by Sophronius of Jerusalem in his Συνοδική, *Epistola Synodica* (apud Phot. *Biblioth.* cod. 231). This letter of Symeon was directed against the Nestorians and Eutychians, and was much prized by Justinian, who called it "a treasure." (Phot. *ibid.*) 3. Πρὸς βασιλέα 'Ιουστῖνον τὸν νέον ἐπιστολή, *Ad Imperatorem Justinum Juniorem Epistola*, of two lines only, given in the life of Symeon by Nicephorus (c. xxiv. § 189). 4. 'Επιστολὴ πέμπτη πρὸς τὸν βασιλέα 'Ιουστῖνον τὸν νέον, *Ad Imperatorem Justinum Juniorem Epistola Quinta*, exciting him to punish the Samaritans, given at length in the *Acta Concilii Nicaeni secundi Oecumenici septimi*, Actio V. (see *Concil.* vol. iv. coll. 289, 663, ed. Hardouin). It is uncertain whether the title indicates that this was the fifth in some general collection of the *Epistolae* of Symeon, or the fifth which he had written to the emperor. Its genuineness also has been disputed and is vindicated at some length by Allatius (*De Symeon. Scriptis*, p. 18, &c.). 5. Πρὸς τὸν ἐν τοῖς 'Ιεροσολυμοῖς ὁσιώτατον σταυροφύλακα Θωμᾶν ἐπιστολή, *Ad Sanctissimum in Hierosolymis Sanctae Crucis Custodem Thomam Epistola*, given at length in the *Vita S. Marthae matris Symeonis Junioris*, c. vii. § 63, &c. (apud *Acta Sanctorum Maii*, vol. v. p. 426). 6. A letter to Evagrius the ecclesiastical historian, mentioned by him (*H. E.* vi. 23). 6. Devotional compositions, as Τροπάρια, *Troparia s. Hymni*, and Εὐχαί, *Preces*, mentioned by Allatius (*ibid.* p. 21) as extant in MS. A short 'Ωδή, *Ode s. Hymnus* is given in the life of Symeon by Nicephorus, c. xiii. § 109. 7. *Sermones Ascetici XXXVI.*, *Responsiones ad Quaesita XXV.*, and *Sententiae XXXVI.*, are extant in an Arabic version at Rome (Assemani, *Biblioth. Oriental.* vol. ii. p. 510); and the *Sermones* at Oxford also. (*Catalog. MStorum Angliae et Hiberniae*, vol. i. p. 280.)

Beside the life of Symeon, from which our account is chiefly taken, various particulars are recorded by Evagrius (*H. E.* v. 21, vi. 23), the contemporary and countryman of the Saint; by the biographer of St. Martha, the mother of Symeon, apparently a contemporary; by Joannes Damascenus (*l. c.* p. 378), who cites a passage from a lost life of Symeon by Arcadius of Cyprus; in the *Acta Concilii Nicaeni Secundi*, Actio IV. (*Concil.* vol. iv. col. 217 and 632), where two extracts are given from an anonymous life of Symeon, perhaps that by Arcadius; and by Nicephorus Callisti (*H. E.* xviii. 24); Allatius (*De Symeon. Scriptis*, pp. 17—22); Janninghus (apud *Acta Sanctorum*, *l. c.*); Cave (*Hist. Litt.* ad ann. 527, vol. i. p. 508); Fabricius (*Biblioth. Graec.* vol. x. pp. 325, 524, vol. xi. p. 299); and Baronius (*Annales* ad ann. 574. §§ vi. viii. ix).

33. Stylites Tertius, Presbyter et Archimandrita. A third pillar Saint of the name of Symeon is reverenced by the Greek and Coptic, or Egyptian Jacobite, Churches, on the 26th or 27th July. He is mentioned here only to prevent his being confounded with either of the preceding. He is perhaps the same with the Symeon Stylites of Aegae in Cilicia, mentioned by Joannes Moschus (*Pratum Spirituale*, c. 57) as having been killed by lightning; and with "Symeon Monachus Confessor in Sicilia" (perhaps an error for Cilicia), who appears in some ancient Latin *Martyrologia* on the 27th July. (*Acta Sanctorum Julii*, a. d. xxvi. vol. vi. p. 310; Allatius, *De Symeon. Scriptis*, p. 22; Fabric. *Biblioth. Graec.* vol. x. p. 525.)

34. Thaumaturgus. There is a letter noticed by Allatius as extant in MS., which, after having been translated from the original Greek into Syriac, and from Syriac into Arabic, was, under the mistaken im-

pression that the original was lost, retranslated from Arabic into Greek. This letter was written by Symeon Thaumaturgus to another Symeon designated Enclistus, who derived his lineage from one of the emperors or Caesars: Ἐπιστολὴ τοῦ ἁγίου Συμεὼν τοῦ Θαυματουργοῦ ἣν ἀπεστείλε πρός τινα τὸν ἀπὸ γένους Καίσαρος ἔγκλειστον μὲν γεγενημένον, *Epistola S. Symeonis Thaumaturgi quam misit ad quendam Enclistum genus trahentem a Caesare.* There is some reason to conjecture that Symeon Thaumaturgus is identical with the younger Symeon the Stylite [No. 32]. (Allatius, *De Symeon. Scriptis*, p. 179; Fabricius, *Biblioth. Graec.* vol. xi. p. 299.)

35. THEOLOGUS JUNIOR s. NOVUS THEOLOGUS (ὁ νέος Θεόλογος). [No. 16.]

36. Of THESSALONICA. Little is known of the personal history of Symeon, archbishop of Thessalonica, except that he lived in the first half of the fifteenth century, and held his see for between five and six years, dying Sept. A. D. 1429, about six months before Thessalonica was taken by the Turks under Amurath. Joannes Anagnostes, in his *De Thessalonicensi Excidio Narratio* (c. 3), has noticed the death of Symeon, who was generally lamented; and relates a curious dream, by which his decease and the subsequent ruin of the city were supposed to be portended. Symeon was the author of several theological works much esteemed in the Greek Church. They were published under the care of Dositheus, patriarch of Jerusalem, folio, Jassy, 1683. A Romaic version of the whole was published, 4to. Leipsic, 1791. Some of the works have been also published separately. (Allatius, *De Symeon. Scriptis*, pp. 185—194; Fabric. *Biblioth. Graec.* vol. xi. p. 328, &c.; Cave, *Hist. Litt. Appendix* by Wharton and Gery, ad annos 1410, 1418, vol. ii. pp. 113, 114; Le Quien, *Oriens Christianus*, vol. ii. col. 58; Oudin, *Commentarius de Scriptorib. Eccles.* vol. iii. col. 2242, &c.)

37. VENERABILIS. [No. 24.]

38. XYLOCERCINUS. [No. 16.] [J. C. M.]

SY'MMACHUS. 1. SYMMACHUS, proconsul of Achaia, to whom two laws of Constantine the Great were sent in A. D. 319 (Cod. Theod. 2. tit. 4. ss. 1, 15), was probably the father of

2. L. AURELIUS AVIANIUS SYMMACHUS, who flourished about the middle of the fourth century, and is described by Ammianus Marcellinus (xxvii. 3. § 3), as worthy of being ranked among the brightest models of learning and virtue. From an inscription formerly preserved in the Capitol, and now in the vestibule of the Vatican Library, we learn that he enjoyed at various periods the dignities of praefect of the city (A. D. 364), an office in which he was the successor of Apronianus (Amm. Marc. *l. c.*), of consul (suffect. A. D. 376?), of propraefect of the praetorium at Rome and propraefect of the neighbouring provinces, of praefectus annonae, of pontifex major, and of quindecemvir S. F. In A. D. 360, he was despatched on an embassy to the emperor Constantius, at that time in the East (Amm. Marc. xxi. 12. § 24), and at different periods executed various diplomatic missions, to the entire satisfaction of the nobility. As a tribute to his wisdom, influence, and eloquence, he was usually called upon to deliver his opinion first in deliberations of the senate, and that body, with the consent and approbation of the emperors Valens and Valentinianus, passed a vote that a gilded statue should be erected in honour of him, which was dedicated on the 29th of April A. D. 377 in the consulship of Gratianus Augustus (IV.) and Merobaudes. By his wife, the daughter of Acyndinus, he was the father of

3. Q. AURELIUS SYMMACHUS, who flourished towards the close of the fourth century, and stood foremost among his contemporaries as a scholar, a statesman, and an orator. Educated in Gaul (Symmach. *Ep.* ix. 83), apparently at Bourdeaux or Toulouse, in that age the most renowned seminaries in the world, in early life he became devoted to the liberal arts. By his example and authority he, at a subsequent period, inspired for a time new life and vigour into the literature of his country, which had long been wasting by gradual decay, and seemed now to be fast approaching the hour of dissolution. Having discharged the functions of quaestor and praetor, he was afterwards appointed (A. D. 365, Cod. Theod. 8. tit. 5. s. 25) Corrector of Lucania and the Bruttii; in A. D. 373 (Cod. Theod. 12. tit. 1. s. 73; comp. Symmach. *Ep.* viii. 10, x. 3) he was proconsul of Africa, and became, probably about the same time, a member of the pontifical college. His zeal for the ancient faith of Rome, which exercised throughout life a marked influence on his character, checked for a while the prosperous current of his fortunes, and involved him in danger and disgrace. For having been chosen by the senate on account of his surpassing eloquence to remonstrate with Gratian on the removal of the altar of victory (A. D. 382) from their council hall, and on the curtailment of the sums annually allowed for the maintenance of the Vestal Virgins, and for the public celebration of sacred rites, he was ordered by the indignant emperor to quit the presence, and to withdraw himself to a distance of one hundred miles from Rome. Nothing daunted by this repulse, when appointed praefect of the city (A. D. 384) after the death of his persecutor, he addressed an elaborate epistle to Valentinianus again urging the restoration of the pagan deities to their former honours. The application was again unsuccessful, but did not upon this occasion prove personally injurious to the promoter, who was, however, soon exposed to a hazard still more perilous than any which he had previously encountered. In consequence of the hostile feelings which he naturally cherished against Gratian, he had always sympathised with Maximus, by whom that prince had been conquered and slain. When the pretender was threatening (A. D. 387) to invade Italy his cause was openly advocated by Symmachus, who upon the arrival of Theodosius was impeached of treason, and forced to take refuge in a sanctuary. Having been speedily pardoned through the intercession of numerous and powerful friends he expressed his contrition and gratitude in an apologetic address to the conqueror, by whom he was not only freely forgiven, but was received into favour and elevated to the consulship in A. D. 391, and during the remainder of his life he appears to have taken an active part in public affairs. The date of his death is unknown, but one of his letters (vii. 50) was written as late as A. D. 402, and he was certainly alive when the poem of Prudentius, usually assigned to A. D. 404, was published. His personal character seems to have been unimpeachable, as he performed the duties of the high offices which he filled in succession with a degree of mildness, firmness, and integrity, seldom found among statesmen in that corrupt age. The

charge vaguely preferred, and unsupported by any distinct evidence, that he abused his power when chief magistrate of Rome, in order to oppress the Christians, seems totally destitute of foundation. That his leisure hours were devoted exclusively to literary pursuits, seems evident from the numerous allusions in his epistles to the studies in which he was engaged, and his friendship with Ausonius and other distinguished authors of that epoch proves that he delighted in associating and corresponding with the learned. His wealth must have been prodigious, for in addition to his town mansion on the Caelian Hill (*Ep.* iii. 12, 88, vii. 18), and several houses in the city which he lent to his friends, he possessed upwards of a dozen villas in the most delightful parts of Italy, many detached farms, together with estates in Sicily and Mauritania. The following inscription contains a list of his honours and titles as recorded by his son: —

Q. AUR. SYMMACHO. V. C. QUAEST. PRAET. PONTIFICI. MAIORI. CORRECTORI. LUCANIAE. ET. BRITTIORUM. COMITI. ORDINIS TERTII. PROCONS. AFRICAE. PRAEF. URB. COS. ORDINARIO. ORATORI. DISSERTISSIMO. Q. FAB. MEM. SYMMACHUS. V. C. PATRI. OPTIMO.

The extant works of Symmachus consist of letters and fragments of speeches.

I. *Epistolarum Libri X.*, published after his death by his son. The last book contains his official correspondence, and is chiefly composed of the letters presented by him when praefect of the city to the emperors under whom he served. The remaining books comprise a multitude of epistles, many of them notes extending to a few lines only, addressed to a wide circle of relations, friends, and acquaintances. They relate for the most part to matters of little moment, and notwithstanding the praises so liberally lavished by Politian and Laetus, are, taken as a whole, uninteresting and destitute of value. The style is elaborated with great and painful diligence. Pliny was the object proposed for imitation, and we are presented with a stiff copy of a stiff model, in which the degenerate taste and decaying Latinity of the fourth century are engrafted on the solemn pedantry and cold affectation of the original. We must, however, make an exception in favour of the most highly finished and important piece in the collection, the celebrated epistle "DDD. Valentiniano, Theodosio et Arcadio semper Auggg.," entreating them to restore the Altar of Victory to its ancient position in the senate house. This document, whether we consider the judicious choice of the arguments employed, the skilful arrangement according to which they succeed and mutually support each other, the art with which they are developed, the pointed energy with which they are enforced, and at the same time the tone of moderation and liberality which pervades the whole, impresses us with deep admiration of the genius, learning, dialectic acuteness, and eloquence of the author, who seems to have lacked nothing but a good cause for the display of his talents. Notwithstanding the folly and falseness of the doctrines which he advocates, this state paper is infinitely superior as a literary composition and a work of art to the well-known reply of St. Ambrosius, which is verbose, abusive, and not always honest.

II. *Novem Orationum Fragmenta.* Although we were told by Socrates (*H. E.* v. 14) and Callixtus (*Hist.* xii. 21) that Symmachus had published many speeches which were greatly admired (ἀγαν ἀρίστους), not a single remnant of these was known to exist until very recently, when Mai discovered in one of the palimpsests of the Ambrosian library, fragments of eight orations, and subsequently in another portion of the same palimpsest, deposited in the Vatican, some additional fragments of these eight and also a portion of a ninth. The titles are, 1. *Laudes in Valentinianum seniorem Augustum I.* We have twenty-three short chapters nearly entire; the beginning and the end of the speech are both wanting. 2. *Laudes in Valentinianum seniorem Augustum II.* Extending to twenty chapters, in which there are several blanks and imperfections; the beginning and the end are wanting. 3. *Laudes in Gratianum Augustum.* Extending to twelve chapters interrupted by two blanks; the beginning and the end are wanting. 4. *Laudes in Patres.* Extending to four chapters; the beginning and the end are wanting. 5. *Oratio pro Patre*, returning thanks for the elevation of his father to the consulship. Ten chapters, interrupted by one blank; the beginning and the end both wanting. 6. *Oratio pro Trygetio*, recommending the son of his friend Trygetius for the praetorship (see *Ep.* i. 44). Four chapters; the beginning and the end both wanting. 7. *Oratio pro Synesio*, recommending the elevation of Synesius, the son of his friend Julianus, to the dignity of a senator (see *Ep.* v. 43). Seven chapters interrupted by a blank, the portion which follows the third chapter having been obtained from the Vatican MS. We have here the commencement of the speech. 8. *Oratio pro Flavio Severo.* Four chapters; the beginning and the end both wanting. 9. *Oratio pro Valerio Fortunato*, on behalf of a high-born but poor individual who was unable to defray the expenses incurred by officers of the state. Five chapters; the beginning and the end are both wanting. It will be seen that the above are all of a panegyrical or complimentary character, and while they exhibit considerable command of language and grace of expression, do not afford an opportunity for the development of oratorical powers of a high order.

We may gather from notices in the epistles and in other writers the arguments of several lost orations, such as *Panegyricus Theodosii senioris* (*Ep.* ii. 13.); *Panegyricus Maximi tyranni* (Socrat. *H. E.* v. 14, comp. *Ep.* ii. 31); *Oratio de abroganda censura* (*Ep.* iv. 29, 45, v. 9); *Oratio de Polybii filio* (*Ep.* iv. 45); *Oratio contra Gildonem*, (*Ep.* iv. 4); *Gratiarum actio* (*Ep.* vii. 50. This, as Mai suggests, was perhaps not an oration but an epistle, comp. *Ep.* ii. 22, iii. 81).

Symmachus composed in verse as well as prose, among other productions a poetic history of Bauli. See the lines in *Ep.* i. 1.

Jornandes (*de Rebus Get.* 15) quotes a long passage from an historical work by Symmachus, but it is extremely doubtful whether this Symmachus is the same person with the Symmachus we have now been discussing.

The editio princeps of the epistles of Symmachus, which contains but a small number of letters, was printed in 4to., by Bartholomaeus Cyniscus of Ameria, and although without date or name of place, is known to have been published during the pontificate of Pope Julius II., that is, A. D. 1503—1513. The second edition, 4to. Argentorat. 1510,

is also very imperfect; but in those printed at Basle, 8vo. 1549, Paris, 4to. 1580, and by Vignon and his heirs, 1587, 1598, and 1601, the collection was gradually enlarged from MSS., until it attained to its present magnitude. No really good edition of these letters has yet appeared, but the most useful for general purposes are those of Juretus, 4to. Paris, 1604, and of Scioppius, 4to. Mogunt. 1608.

The fragments of the eight speeches were first published by Angelo Mai, 8vo. Mediolan. 1815, in a volume which was reprinted, page for page, at Frankfort, 8vo. 1816, and they will be found appended to Niebuhr's edition of Fronto, 8vo. 1816. The extended fragments, comprising the additions to the eight speeches, and the remains of the ninth obtained from the Vatican MS., are contained in the "Scriptorum Veterum Nova Collectio e Vaticanis Codicibus edita ab Angelo Maio," 4to. Rom., 1825, vol. i.; see also Meyer, *Orator. Roman. Fragmenta*, pp. 627—636, 2d ed.

4. Q. Fabianus Memmius Symmachus, son of the preceding, by his wife Rusticiana, daughter of Orfitus. Like his father he held the offices of quaestor, praetor, and proconsul of Africa; the latter in A. D. 415 (Cod. Theod. 11. tit. 30. s. 65). It is uncertain whether he ever attained to the consulship, but Mai seems to have proved that he was city praefect in A. D. 418.

5. Q. Aurelius Symmachus, who held the consulship along with Aëtius, in A. D. 446, was in all probability the son of the preceding, and therefore the grandson of the orator. He was the father of

6. Q. Aurelius Memmius Symmachus, who was a Christian and the father-in-law of Boëthius.

(For full information regarding the life and writings of Symmachus, of his ancestors and of his descendants, see the "Commentarii Praevii de Symmacho" by Mai, in the first volume of the "Scriptorum Veterum Nova Collectio" noticed above. In this dissertation references will be found to all those passages in the ancient writers which bear upon the subject.) [W. R.]

SY'MMACHUS, a physician at Rome in the first century after Christ, mentioned by Martial (v. 9, vi. 70, vii. 18). [W. A. G.]

SYMPO'SIUS, CAE'LIUS FIRMIA'NUS. [Firmianus.]

SYNCELLUS, an ecclesiastical title borne by several Byzantine writers. The Syncellus was the chosen and confidential companion, commonly the destined successor, of a patriarch. Among the personages who bore this title were Demetrius Syncellus, metropolitan of Cyzicus [Demetrius, literary, No. 17]; Elias Syncellus [Elias, No. 9]; Georgius Syncellus the Chronologist, quoted frequently by his title only, "Syncellus." [Georgius, literary and ecclesiastical, No. 46]; Michael Syncellus of Jerusalem, of whom we subjoin an account, Michael Syncellus of Constantinople, otherwise Michael Monachus [Michael, Byzantine writers, No. 9], and Stephanus Syncellus, Metropolitan of Nicomedia, whose treatise, *De triplici Animae Divisione* was (perhaps is) extant in MS. in the original Greek text in the King's Library at Paris. Codd. mclxii. No. 2, and mdiv. No. 13. (Fabric. *Biblioth. Graec.* vol. xi. p. 715; *Catalog. Codd. MStorum Biblioth. Regiae*, vol. ii. pp. 225, 343. Fol. Paris. 1740.) [J. C. M.]

SYNCELLUS or SYNGELUS (MICHAEL), a Greek writer of the lower empire, several of whose works have been published. From his life of Theodore Studita, and from a letter of Theodore Studita to him (Theodor. Studit. *Epistol.* lib. ii. Ep. 213, apud Sirmond. *Opera Varia*, vol. v. p. 733), we learn that he was a contemporary, apparently a disciple in the monastic life of that busy ecclesiastic (who died A. D. 826), that he was Syncellus of the Greek patriarch of Jerusalem, Μιχαὴλ συγκέλλῳ Ἁγιοπολίτῃ, and that he supported the worship of images in the great controversy on that subject in the ninth century. From the title to his Greek version of a letter of Theodore Abucara (Theodorus, literary and ecclesiastical, No. 3) we gather that he was Syncellus to Thomas who held the patriarchate of Jerusalem for about twenty years, from A. D. 801, or, according to other accounts, from 807. Michael, however, must have survived both Theodore Studita and the patriarch Thomas, for he suffered a long imprisonment for his defence of image worship in the reign of the iconoclastic emperor Theophilus, which extended from A. D. 829 to 842. (Theophanes Continuat. *De Theophilo*, c. 15. p. 66, edit. Paris, p. 106, ed. Bonn.; Cedrenus, *Compend.* p. 522, ed. Paris, vol. ii. p. 117, ed. Bonn.) Baronius places his imprisonment in A. D. 835. These few facts constitute all that is known of the life of Michael.

His works are, 1. *Ἐγκώμιον εἰς τὸν ἅγιον Διονύσιον. Encomium Dionysii Areopagitae.* A passage from this is quoted by Suidas (*s. v.*). This was first printed in the Latin version of Godefridus Tilmannus, a Carthusian monk of Paris, 8vo. Paris, 1546, and was speedily followed by the Greek text, edited by Tilmannus. 4to. Paris, 1547. The Greek text, and a new Latin version by Basilius Millanus, were given by Corderius in his edition of the *Opera S. Dionysii Areopagitae*, vol. ii. pp. 207, &c. fol. Antwerp, 1634. In all these editions the author's title is given Σύγγελος, Syngelus, as it is also by Suidas. 2. *Ἐγκώμιον εἰς τοὺς ἁγίους τοῦ Θεοῦ ἀρχαγγέλους καὶ ἀγγέλους καὶ πάσας τὰς ἐπουρανίους δυνάμεις. Encomium sanctorum Dei archangelorum et angelorum omniumque coelestium potestatum.* This is given by Combéfis, with a Latin version, in the second volume of his *Auctarium Novum*. Fol. Paris, 1648; and the Latin version of Combéfis is given in the *Maxima Bibliotheca Patrum*, vol. xiv. Fol. Lyon, 1677. 3. A Greek version of the letter of Theodore Abucara, described elsewhere. [Theodorus, literary and ecclesiastical, No. 3.] 4. *Μιχαὴλ συγκέλου Ἱεροσολύμων λίβελλος περὶ τοῦ ὀρθοδόξου πίστεως. Michaëlis Synceli Hierosolymorum Libellus de Orthodoxa Fide, s. Professio Fidei.* This is given by Montfaucon, with a Latin version, in his *Bibliotheca Coislin.* p. 90, &c. 5. *Μιχαὴλ πρεσβυτέρου καὶ συγκέλλου τοῦ ἀποστολικοῦ θρόνου τῶν Ἱεροσολύμων μέθοδος περὶ τῆς τοῦ λόγου συντάξεως, σχεδιασθεῖσα ἐν Ἐδέσσῃ τῆς Μεσοποταμίας αἰτήσει Λαζάρου διακόνου φιλοσόφου καὶ λογοθέτου. Michaëlis Presbyteri et Syncelli Apostolicae Sedis Hierosolymitanae Methodus de Constructione Orationis, extempore composita Edessae Mesopotamiae rogatu Lazari Diaconi, Philosophi, et Logothetae.* We give the title from a MS. in the Medicean library at Florence (Bandini, *Catalog. Codd. MStorum Graec. Biblioth. Medic. Laurent.* vol. ii. col. 206), which we believe gives the author correctly; but the tract has been repeatedly printed under the name of Georgius Lecapenus [Georgius, literary

and ecclesiastical, No. 30], and was printed under the name of the real author, with the grammatical treatise of Alexander Maurocordatos. 8vo. Venice, 1745. 5. Βίος καὶ πολιτεία τοῦ ὁσίου πατρὸς ἡμῶν καὶ ὁμολογητοῦ τοῦ Θεοδώρου τοῦ τῶν Στουδίων ἡγουμένου συγγραφεὶς πρὸς Μιχαήλου μοναχοῦ. *Vita et Mores S. Patris nostri et Confessoris Theodori Praepositi Studitarum conscripta a Michaele Monacho.* It is with some hesitation that we class this biography, which is given with a Latin version in the fifth volume of the *Opera Varia* of the Jesuit Sirmond, among the works of Michael Syncellus. It is elsewhere [MICHAEL, Byzantine writers, No. 9] given among the works of Michael, monk and Syncellus of Constantinople, who lived somewhat later than our Michael. The authorship is a question on which critics are divided; the work, however, bears marks of being written by a contemporary of Theodore, which our Michael was, but which the other Michael could hardly be. Several other works of Michael Syncellus, including *Carmina varia*, are extant in MS. (Fabric. *Biblioth. Graec.* vol. vi. pp. 133, 298, 333, 345, 382, vol. x. pp. 199, 220, vol. xi. pp. 186, &c. 205; Bandini, *Catalog. Codd. MStorum, &c. l. c.*; Ittigius, *De Biblioth. Patrum*; Cave, *Hist. Litt.* ad ann. 830, vol. ii. p. 19, ed. Oxford, 1740—43; Oudin, *Comment. de Scriptorib. Eccles.* vol. ii. col. 43, &c.) [J. C. M.]

SYNE'SIUS (Συνέσιος), one of the most elegant of the ancient Christian writers, was a native of Cyrene, and traced his descent from the Spartan king Eurysthenes. He devoted himself to the study of all branches of Greek literature, first in his own city, and afterwards at Alexandria, where he heard Hypatia; and became celebrated for his skill in eloquence and poetry, as well as in philosophy, in which he was a follower of Plato. About A. D. 397, he was sent by his fellow-citizens of Cyrene on an embassy to Constantinople, to present the emperor Arcadius with a crown of gold; on which occasion he delivered an oration on the government of a kingdom (περὶ βασιλείας), which is still extant. Soon after this he embraced Christianity, and was baptized by Theophilus, the patriarch of Alexandria, who had such a sense of his merits that, in the year 410, he ordained him as bishop of Ptolemaïs, the chief city of the Libyan Pentapolis, although Synesius was very unwilling to accept the office, and enforced his *nolo episcopari* by declaring that he would not put away his wife, that he disbelieved the resurrection of the body, and that in other respects his studies and opinions and pursuits were of a nature not quite consistent with the notions of the strictly orthodox. Theophilus, however, overruled these objections: Synesius was permitted to retain his wife; and he very soon made a public profession of his belief in the resurrection of the body. He presided over his diocese with energy and success for about twenty years. Among his most remarkable acts were the conversion to Christianity of the philosopher Evagrius, and the humiliation of Andronicus, the tyrannical president of Libya, whom he brought, by the combined effect of the terrors of excommunication, and a complaint to the emperor, to supplicate the pardon of the church. The time of his death is not stated; but he cannot have lived beyond A. D. 430 or 431, since in the latter year his younger brother and successor Euoptius appeared at the council of Ephesus as bishop of Ptolemaïs. His writings have been objects of admiration both to ancient and modern scholars, and have obtained for him the surname of Philosopher. Those of them still extant are the following:—1. Εἰς τὸν αὐτοκράτορα Ἀρκάδιον περὶ βασιλείας, the oration already referred to. 2. Δίων, ἢ περὶ τῆς καθ' ἑαυτὸν διαγωγῆς, *Dio, sive de suo ipsius Instituto*, a work in which he professes his intention, after the example of Dio Chrysostom, to devote his life to true philosophy. It appears to have been written about A. D. 404, soon after his marriage. 3. Φαλάκρας ἐγκώμιον, *Encomium calvitii*, a sort of exercise of wit, in which he defends the condition of baldness in opposition to the κόμης ἐγκώμιον of Dio Chrysostom. (See Tzetz. *Chil.* xi. 725.) The work of Chrysostom is now lost. 4. Αἰγύπτιος ἢ περὶ προνοίας, *Aegyptius sive de Providentia*, in two books, in which he gives an allegorical description of the evils of the time, under the guise of the fable of Osiris and Typhon. 5. Περὶ ἐνυπνίων, *De Insomniis*, on Dreams, a work which Cave and others have supposed, from internal evidence, to have been written before he became a Christian. 6. Ἐπιστολαί, a collection of 156 (not 155) Letters, which form by far the most interesting portion of his extant works. 7. Ὁμιλία, a short discourse on Psalm lxxv. 8. 8. Ὁμιλία, another short discourse on the Eve of the Nativity of Christ. 9. Κατάστασις ῥηθεῖσα ἐπὶ τῇ μεγίστῃ τῶν βαρβάρων ἐφόδῳ, ἡγεμονεύοντος Γενναδίου καὶ Δουκὸς ὄντος Ἰννοκεντίου, an oration describing the calamities suffered by the Pentapolis from the great incursion of the barbarians in A. D. 412. 10. Κατάστασις, an oration in praise of Aysius, the prefect of Libya. 11. Πρὸς Παιόνιον ὑπὲρ τοῦ δώρου λόγος, *de dono Astrolabii ad Paeonium dissertatio.* 12. Ὕμνοι, ten Hymns; which appear to have been only a small portion of his poetical compositions. The Greek Anthology contains three epigrams ascribed to him, two of which consist each of a single hexameter verse (Brunck, *Anal.* vol. ii. p. 449; Jacobs, *Anth. Graec.* vol. iii. p. 155, vol. xiii. p. 956), and he himself refers to tragedies and comedies of his own composition. (*Dion*, p. 62, c.; Welcker, *die Griech. Tragöd.* p. 1323.)

The *Editio Princeps* of his whole works is that of Turnebus, Paris, 1553, fol.: the next is that of Cl. Morell, with the Latin version of Petavius, Lutet. (Paris), 1612, fol.; much improved and enlarged, Lutet. (Paris), 1633, fol.; reprinted, 1640, fol. There are also numerous editions of the separate works, and of collections of several of them. (Tillemont, *Mém. Eccles.* vol. xii. pp. 499, foll.; Cave, *Hist. Litt. s. a.* 410, vol. i. pp. 389, 390, ed. Basil.; Fabric. *Bibl. Graec.* vol. ix. pp. 190, foll.; Hoffmann, *Lex. Bibl. Script. Graec.*)

A few other writers of this name, none of whom deserve special notice, are mentioned by Fabricius (*l. c.* p. 204). In the Greek Anthology, besides the epigrams of the celebrated Synesius, there is one, on a statue of Hippocrates, ascribed to a certain Synesius Scholasticus, who appears to have flourished shortly before the destruction of Berytus by an earthquake in A. D. 551. (Brunck, *Anal. Graec.* vol. iii. p. 11; Jacobs, *Anth. Graec.* vol. iii. p. 232, vol. xiii. p. 956.) [P. S.]

SYNE'SIUS (Συνέσιος). Under this name a short Greek treatise on Fevers was published in 1749, 8vo. Amstel. et Lugd. Bat., with the title, "Synesius de Febribus, quem nunc primum ex Codice MS. Bibliothecae Lugduno-Batavae edidit,

vertit, Notisque illustravit Jo. Steph. Bernard. Accedit Viatici Constantino Africano interprete lib. vii. pars." The medical contents of this little work do not require any particular notice here. It is probably the earliest Greek medical work containing a distinct account of the Small Pox and Measles (c. 9, p. 288, Περὶ τῆς φλυκταινούσης λοιμικῆς, καὶ τῆς ἑτέρας λεπτῆς καὶ πυκνῆς λοιμικῆς), and the author's description of these diseases and his directions respecting their treatment, agree upon the whole very nearly with those given by Rhazes. [RHAZES.] There are several questions respecting the date and authorship of this work which have never hitherto been completely and satisfactorily settled, and which therefore require to be discussed here. Bernard published the work under the name of *Synesius*, because the author is so called in the Leyden Catalogue (p. 394. § 65), and also at the *back* of the MS. (Bernard's Pref. p. xviii.); but, as there appears to be no good authority for attributing it to a physician of this name, we must first try to determine who was the author of this Greek fragment,—for the very first lines show that it is not a complete work in itself. There exists in MS. in several European libraries rather a long Greek medical work, divided into seven books, and entitled, Βίβλος λεγομένη Τὰ Ἐφόδια τοῦ Ἀποδημοῦντος, συντεθειμένη παρὰ Ἔπρου Βγζαφὰρ τοῦ Ἔβη Ἐλζηζὰρ, μεταβληθεῖσα εἰς τὴν Ἑλλάδα γλῶσσαν παρὰ Κωνσταντίνου πρωτασηκρήτου τοῦ Ῥηγίνου, a full account of which may be found in Lambecii *Catal. Biblioth. Vindob.* vi. p. 284 &c. ed. Kollar, and Bandinii *Catal. Biblioth. Laurent.* vol. iii. p. 142. There is a MS. of this work in the Bodleian Library at Oxford (*Laud, Gr.* 59), which the Writer has had an opportunity of examining, and he finds that the printed work corresponds to the commencement of the seventh book of the MS. He has collated the printed book *partially* with the MS. from beginning to end, and finds that two of the chapters are transposed, and that the differences of reading are very numerous; but that the substance, and in general the words also, are so exactly the same that there can be no doubt about the identity of the two works, unless (which is just possible,) they should turn out to be two different (but very literal) translations of the same original treatise. It is therefore tolerably certain that the Pseudo-Synesius is, in fact, the writer commonly known by the designation of Constantinus Africanus, of whom it is necessary to say a few words here, as he is not mentioned in the first volume of this work, because all his published works are written in the Latin language, and he himself lived later than the date fixed on for the admission of Roman writers. He was a native of Carthage in the eleventh century, who spent nearly forty years in travelling in different parts of Asia, where he acquired a knowledge of many useful sciences, and also of several Eastern languages. Upon his return to Africa he was forced, apparently by the jealousy of his countrymen, to leave once more his native land, and settled in Calabria, where he was taken into the service of the Duke Robert Guiscard, and whence he is sometimes called in Greek MSS. Κωνστ. ὁ Ῥηγῖνος. Hence also his title of Πρωτασηκρῆτις or Πρωτασηκρήτης, that is, *Protosecretarius*, a word whose meaning may be found in the glossaries of Du Cange and Meursius, and which, in the case of Constantinus, has occasioned his being sometimes called (by a curious series of errors) "Asyncritus" and "Asynkitus." (See Lambec. *loco cit.* p. 295.) At last he became a monk in the Monastery of Cassino, A. D. 1072, where he employed part of his time in writing and translating various medical works, and where he died at a great age, A. D. 1087. It is not necessary to mention here all his numerous works, a list of which may be found in Fabricius, *Bibl. Gr.* vol. xiii. p. 124, ed. vet., and in Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.* They were collected and published in 2 vols. fol. Basil. 1536, 1539. The only one of his writings with which we are at present concerned is that which consists of seven books, and is entitled, "De omnium Morborum, qui Homini accidere possunt, Cognitione et Curatione," or in some other editions simply "Viaticum." This work is the same as the Ἐφόδια τοῦ Ἀποδημοῦντος mentioned above, and consequently contains (at the beginning of the seventh book) the Pseudo-Synesius "De Febribus." It appears also that Constantinus is the author of both works, or, in other words, that he translated the original work into both Greek and Latin. The Latin work indeed (at least as we now possess it,) does not profess to be merely a translation, and this circumstance, added to a similar omission in the case of one of his other works, has exposed Constantinus to the charge of plagiarism and dishonesty,—but whether the accusation be altogether well-founded or not, the Writer is unable to decide, as he has never had occasion to examine the other work alluded to with sufficient minuteness to enable him to form an opinion on the subject. (See Russell's *Nat. Hist. of Aleppo*, Append. p. xii. &c.) It only remains to determine the name and author of the original work; for, even if we had not the title of the Greek MSS. to aid us, it would be sufficiently evident from the inspection of the Pseudo-Synesius that the fragment is translated from the work of some oriental author; the writer not only making constant mention of the natural productions of Eastern countries, but also having preserved two Arabic words in Greek characters.* The name of the writer so strangely metamorphosed in the titles of the Greek MSS. of Constantinus is

ابو جعفر احمد بن ابرهيم بن ابي خالد

*Abú Ja'far Ahmed Ibn Ibrahím Ibn Abí Chále*d,

who is also called ابن الجزار *Ibnu-l-Jezzár*. Constantinus never gives his author's complete name, but calls him sometimes *Abú Ja'far Ibnu-l-Jezzár*, sometimes *Ahmed Ibn Ibrahím Ibn Abí Cháled*; which has led Lambecius and Bandini, in their excellent catalogues, to state that the original work "partim ab Epro filio Zaphar nepote Elgzezar,

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* As some difference of opinion has existed respecting one of these words, it may be stated that ἰντεύχε (p. 76) should be written ἴντεχε, that is, انتهاء *Intihá*, as appears from Avicenna, *Canon*, i. 2, 2. § 7 (vol. i. p. 38, l. ult. ed. Arab.). The other word, ἐλμούθελ (p. 120), should of course be written ἐλμούθελλεθ, that is, المثلث, *Al-muthallath*; see Avicenna, ii. 2. 436 (vol. i. p. 200 l. 41, ed. Arab.)

partim autem ab Achmede filio Abrami, nepote Chaletis medici, primum fuit compositum." Ibnu-l-Jezzár was a pupil of Ishak Ibn Soleiman Al-Isráílí (commonly called *Isaac Judaeus*), and lived at Kairowán in Africa. He died at a great age, A. H. 395 (A. D. 1004½). He was a man of considerable eminence, and wrote several works on medicine, metaphysics, history &c., some of which are extant in MS. in different European libraries. The only one of these with which we are here concerned is entitled زاد المسافر, *Zádu-l-Musáfer*, "Viaticum Peregrinantium," and consists of seven books. There is an incomplete Arabic MS. of this work in the Bodleian Library at Oxford (*Hunt.* 302), which the Writer has examined *partially* throughout, more especially the part corresponding with the Pseudo-Synesius; and he finds (as Reiske had done before him,) that it agrees (upon the whole) very exactly with the Greek and Latin translations mentioned above. A more minute examination of the Arabic, Greek, and Latin texts will probably enable some future editor to give some further information respecting the two translations: the Writer can only say of the conjecture that the Latin version was made from the Greek rather than from the original Arabic, that it appears to him to be wholly without foundation, inasmuch as the Latin translation in some places agrees more closely with the Arabic text than with the Greek. Ibnu-l-Jezzár's work was also translated into Hebrew by Rabbi Moshe Ben Tibbon (Uri, *Catal. MSS. Hebr. Bibl. Bodl.* § 413), and thus enjoys the singular honour of having been translated into no less than three languages during the middle ages. (For further information see Bernard's Preface to Synesius; Nicoll and Pusey's *Catal. MSS. Arab. Bibl. Bodl.* p. 587; Wüstenfeld, *Gesch. der Arab. Aerzte und Naturforscher*, § 120; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin*, §§ 46, 70, 90.) [W. A. G.]

SYNNOON (Συννοῶν), statuary. [ARISTOCLES.]

SYNTIPAS, a Persian sage, to whom are attributed two works of which we possess Greek translations, which bear the name of Michael Andreopulus. One of these works is a romance, or collection of stories, very much on the plan of the Thousand and One Nights. By an Arabic author, however, the work is ascribed to one Sendebad, the head of the philosophers of India, who lived somewhere about 100 years before Christ, and wrote a work entitled "The Book of the Seven Counsellors, the Teacher and the Mother of the King." This work was translated into Persian, Arabic, Hebrew, and Syriac, and it is from this last translation that the Greek translation was made. The Greek translation seems to belong to about the eleventh century. It appears not unlikely that this work became known to Europe through the crusades. In the form in which we at present possess it, the work has been accommodated to Christian ideas. The Greek text was published by Boissonade (*De Syntipa et Cyri Filio Andreopuli Narratio*, Paris, 1828).

The other work attributed to Syntipas, and, like the former, translated into Greek from the Syriac, is a collection of fables (παραδειγματικοὶ λόγοι). An edition of this work was published by F. Matthaei at Leipzig, in 1781. (Schöll, *Gesch. der Griech. Litteratur.* vol. iii. p. 429, &c.) [C. P. M.]

SYNTROPHUS, P. RUTI'LIUS, is designated *Marmorarius* in an extant inscription, found at Cadiz, which records the accomplishment of a vow which he had made to erect in the temple of Minerva a *Theostasis* decorated with marbles, wrought by his own hand (Muratori, *Thes.* vol. i. p. cxxv. 2; Orelli, *Inscrip. Lat. Sel.* No. 2507). It is doubtful whether the word *Marmorarius* signifies a sculptor, or a common worker in marble. Raoul-Rochette quotes a passage from Seneca (*Epist.* 88), in which it appears to have the former sense; and, of course, if such be its meaning in this inscription, the name of Syntrophus must be added to the lists of ancient artists. (R. Rochette, *Lettre à M. Schorn*, pp. 411, 412, 2d ed.) [P. S.]

SYPHAX (Σύφαξ), a Numidian prince, frequently called king of Numidia, but properly, or at least originally, only king of the Massaesylians, the westernmost tribe of the Numidians. (Polyb. xvi. 23; Liv. xxviii. 17.) The period of his accession is unknown, nor do we learn anything of the relations in which he had stood towards the Carthaginians previous to the year B. C. 213, when we find him engaged in hostilities with that people. This circumstance, together with the successes of the Roman arms in Spain at that juncture, induced the two Scipios to enter into friendly relations with him; they accordingly sent three officers as envoys to him, with promises of assistance from Rome if he persevered in his hostility to their common enemy; and one of these legates, Q. Statorius, even remained in Numidia to instruct him in the art of war. Under his direction Syphax levied a regular army, with which he was able to meet the Carthaginians in the field, and defeat them in a pitched battle. Hereupon they recalled Hasdrubal from Spain to take the command against him, at the same time that they concluded an alliance with Gala, king of the Massylians, who sent his whole forces, under the command of his son Masinissa, to the support of the Carthaginians. Syphax was unable to contend with their united strength; he was totally defeated in a great battle (in which 30,000 men are said to have fallen), and compelled to take refuge in Mauritania. Here he soon gathered a fresh force around him, but was pursued and again defeated by Masinissa. (Liv. xxiv. 48, 49; Appian. *Hisp.* 15, 16.) Of his subsequent fortunes we know nothing for some time; but he appears to have concluded a treaty of peace with Carthage, by which he apparently regained possession of his dominions. In B. C. 210, we find him renewing his overtures to the Romans, and recounting his successes over the Carthaginians (Liv. xxvii. 4), with whom he appears to have been at that time again at war; but in B. C. 206 he was once more on peaceful, and even friendly terms with the same people. At that time, however, the successes of the young Scipio in Spain led him to cast his eyes towards Africa also, and he sent his friend Laelius on an embassy to Syphax, in the hope of detaching him from the Carthaginian alliance. The Numidian king lent a favourable ear to his overtures, but refused to treat with any one but the Roman general in person. Hereupon Scipio boldly ventured over to Africa, where he was received by Syphax in the most friendly manner, although he accidentally arrived at the same time with the Carthaginian general Hasdrubal, the son of Gisco. The personal influence of Scipio for a time obtained the ascendancy,

and Syphax was induced to enter into friendly relations with Rome, though it is doubtful whether (as asserted by Livy) he concluded any definite treaty; at least, he appears to have been shortly after gained over by Hasdrubal to the opposite cause. To this result the charms of Sophonisba, the beautiful daughter of Hasdrubal, whom he offered in marriage to the Numidian king, are said to have powerfully contributed; Syphax accepted the proffered alliance, and became from this time a staunch friend to the Carthaginians. (Liv. xxviii. 17, 18, xxix. 23; Polyb. xiv. 1, 7; Appian. *Hisp.* 29, 30, *Pun.* 10; Zonar. ix. 10, 11.)

Meanwhile another opening had presented itself to his ambition. After the death of Gala, the Massylian kingdom had been a prey to civil dissensions, in which, however, Syphax at first took little part; and though he lent some assistance to Lacumaces and his pupil Mezetulus, he did not succeed in preventing his old enemy Masinissa from establishing himself on his father's throne. [MASINISSA.] He was even disposed, we are told, to acquiesce altogether in the elevation of his rival, had not the representations of Hasdrubal warned him of the danger of such a course. But he yielded to the suggestions of the Carthaginian general, and assembled a large army, with which he invaded the territories of Masinissa, defeated him in a pitched battle, and made himself master of his whole kingdom. The Massylian king was thenceforth compelled to restrict himself to a predatory warfare, in the course of which he obtained various advantages, and at one time compelled Syphax himself (in conjunction with his son VERMINA) once more to take the field against him. Though again defeated, he was still able to maintain himself at the head of a small force until the landing of Scipio in Africa, B. C. 204. (Liv. xxix. 29—33; Appian. *Pun.* 10—12.)

On that event Syphax, who had already sent an embassy to Scipio in Sicily to warn him against taking such a step, did not hesitate to support the Carthaginians, and joined Hasdrubal with an army of 50,000 foot and 10,000 horse. But his desire was not so much for the decided victory of either of the two parties, as to become the means of mediating a peace between them, which he hoped to effect on condition of the Romans withdrawing their troops from Africa, in return for the evacuation of Italy by Hannibal. He in consequence took advantage of the long protracted operations of the siege of Utica, during which his own army and that of Hasdrubal were encamped in the immediate neighbourhood of Scipio, to open negotiations with the Roman general. These were protracted throughout great part of the winter; but Scipio, while he pretended to lend a willing ear to the overtures of the Numidian king, secretly entertained wholly different designs, and early in the spring of B. C. 203, having abruptly broken off the treaty, he suddenly attacked the camp of Syphax in the night, and set fire to the straw huts under which his soldiers were sheltered. The Numidians were taken completely by surprise, and their whole army perished in the conflagration, or was put to the sword in the confusion that ensued. The Carthaginian camp shared the same fate. (Polyb. xiv. 1—5; Liv. xxx. 3—7; Appian. *Pun.* 13, 14, 17—22; Zonar. ix. 12.) Syphax himself, with a few fugitives, made his escape to Numidia, where he again began to collect troops; but disheartened at this great disaster, he was unwilling again to take the field, and was with difficulty induced, by the united entreaties of Hasdrubal and Sophonisba, to try his fortune once more. Having at length assembled a fresh army, he again joined his forces with those of Hasdrubal, but they were once more totally defeated by Scipio, and Syphax fled for refuge to his hereditary dominions among the Massaesylians, leaving Laelius and Masinissa to recover, without opposition, the kingdom of the latter. But while his enemies were thus employed, he contrived to assemble for the third time a large army, with which he met the invaders on their advance to Cirta. An obstinate contest ensued, but the army of Syphax was at length totally routed, and the king himself fell into the hands of the Romans, who immediately sent him as a prisoner to Scipio. Meanwhile his capital city of Cirta was occupied by Masinissa. (Polyb. xiv. 6—9; Liv. xxx. 7—9, 11, 12; Appian. *Pun.* 26, 27; Zonar. ix. 13.)

Scipio treated his royal prisoner with distinction, for the purpose of enhancing his own victory, but immediately sent him (together with one of his sons who had been taken prisoner at the same time), under the charge of Laelius, to Rome. Here he was ordered by the senate to be imprisoned at Alba, for safe custody, where he remained until the return of Scipio, after the close of the war. Polybius states expressly that he was one of the captives who adorned the triumph of the conqueror upon that occasion, and that he died in confinement shortly after. Livy, on the contrary, asserts that he was saved from that ignominy by a timely death at Tibur, whither he had been transferred from Alba. (Polyb. xvi. 23; Liv. xxx. 13, 16, 17, 45; App. *Pun.* 27, 28.) The statement of Polybius, as well as the fact that his death occurred at Tibur, are confirmed by an inscription preserved in the Vatican, the authenticity of which is, however, very doubtful. (See Niebuhr's *Lect. on Rom. Hist.* vol. i. p. 218, ed. Schmitz; Burton's *Description of Rome*, vol. ii. p. 312.)

If we may trust the same authority he was 48 years old at the time of his death. [E. H. B.]

SY'RIA DEA (Συρίη θεός), "the Syrian goddess," a name by which the Syrian Astarte or Aphrodite is sometimes designated. This Astarte was a Syrian divinity, resembling in many points the Greek Aphrodite, and it is not improbable that the latter was originally the Syrian Astarte, the opinions concerning whom were modified after her introduction into Greece; for there can be no doubt that the worship of Aphrodite came from the East to Cyprus, and thence was carried into the south of Greece. (Lucian, *De Syria Dea*; Paus. i. 14. § 6; Aeschyl. *Suppl.* 562.). [L. S.]

SYRIACUS, VA'LLIUS, a friend of Asinius Gallus, unjustly slain by Tiberius. He is frequently mentioned by the elder Seneca as a distinguished rhetorician. (Dion Cass. lviii. 3; Senec. *Controv.* i. 9, 14, 21, 27).

SYRIA'NUS (Συριανός), a Greek philosopher of the Neo-Platonic school, was a native of Alexandria, and the son of Philoxenus. We know little of his personal history, but that he came to Athens, and studied with great zeal under Plutarchus, the head of the Neo-Platonic school, who regarded him with great admiration and affection, and appointed him as his successor. The most distinguished of his disciples was Proclus, who regarded him with the greatest veneration, and gave directions that at

his death he should be buried in the same tomb with Syrianus. Suidas attributes to Syrianus the following writings: — 1. Εἰς ὅμηρον ὅλον ὑπόμνημα, in 7 books. 2. Εἰς τὴν Πολιτείαν Πλάτωνος, in 4 books. 3. Εἰς τὴν Ὀρφέως Θεολογίαν, in 2 books. 4. Εἰς τὰ Πρόκλου περὶ τῶν παρ' Ὁμήρῳ Θεῶν. 5. Συμφωνίαν Ὀρφέως Πυθαγόρου καὶ Πλάτωνος. 6. Περὶ τὰ λόγια, in 10 books. 7. Various other works of an exegetical character. There is, however, a good deal of difficulty about this list. The very same series of works is assigned by Suidas himself to Proclus (*s. v.* Πρόκλ.), and we can hardly suppose that Syrianus wrote a commentary on a work of his successor, as Suidas states. On the other hand, Suidas makes no mention of works which we find Syrianus stated by other authorities to have written, or even of works by him which are still extant. No reliance whatever, therefore, can be placed on the list of Suidas. Syrianus wrote commentaries on various parts of Aristotle's writings. 1. On the books *De Caelo.* (Fabr. *Bibl. Gr.* iii. p. 230.) 2. On the book *De Interpretatione.* (Ib. 213.) 3. A Commentary on the Metaphysics is still extant. The Latin translation of the third, thirteenth, and fourteenth books, by Hieron. Bagolini has been published (Venet. 1558), and various portions of the Greek text are printed in the Scholia on Aristotle, edited by Brandis. From various references in the commentary of Proclus on the Timaeus of Plato, we learn that Syrianus also wrote a commentary on the same book, as well as συμφωνίας γράμματα, answering to the work of the same kind mentioned in the list of Suidas.

Theodorus Meliteniotes, in his *Prooemium in Astronomiam* (printed in Fabricius, *Bibl. Gr.* vol. x. pp. 401, &c.), mentions commentaries on the *Magna Syntaxis* of Ptolemaeus, by the philosopher Syrianus (*l. c.* p. 406). There is also extant a treatise by Syrianus on ideas (Συριανοῦ εἰς τὸ περὶ ἰδεῶν) published by Leonh. Spengel (Συναγωγὴ τεχνῶν, pp. 195—206), and a commentary on the Στάσεις of Hermogenes, published in Greek in 1509 by Aldus (*Rhetores*, vol. ii.) and in 1833 by Walz (*Rhetores*, vol. iv.). The most valuable remains that we possess, however, are the commentaries on the Metaphysica of Aristotle. In explaining the propositions of Aristotle, he appends the views held by his school on the subject in hand, and endeavours to establish the latter against the former. One of his fundamental principles is, that it is a proposition of general applicability, that the same cannot be both affirmed and denied at the same time of the same thing; but that in any sense involving the truth of either the affirmation or the denial of a proposition, it applies only to existing things, but not to that which transcends speech and knowledge, for this admits neither of affirmation nor of denial, since every assertion respecting it must be false. (*In Met.* ii. fol. 13, b.) On the whole, the doctrines laid down in this work are those of the Neo-Platonic school generally. (Fabr. *Bibl. Gr.* ix. p. 356, &c.; Ritter, *Gesch. der Philos.* vol. iv. p. 697.) [C. P. M.]

SYRINX, an Arcadian nymph, who being pursued by Pan, fled into the river Ladon, and at her own request was metamorphosed into a reed, of which Pan then made his flute. (Ov. *Met.* i. 690, &c.; comp. Voss. *ad Virg. Ecl.* p. 55.) [L. S.]

SYRMUS (Σύρμος), a king of the Triballians, who, as soon as he was aware of the intention of Alexander the Great to invade his territory, in B. C. 335, sent all the women and children of his nation to an island of the Danube, called Peuce, and afterwards, on the nearer approach of the Macedonians, took refuge there himself, with his personal followers. Alexander, having made an unsuccessful attempt to effect a landing on the island, crossed the river and attacked the Getae, whom he defeated; and on his return Syrmus sent ambassadors to sue for peace, which was granted. Plutarch says that Syrmus was conquered by Alexander in a great battle, a statement which would contradict the account of Arrian, as given above, if we were to understand it of a *personal* defeat (Arr. *Anab.* i. 2—4; Plut. *Alex.* 11; Strab. vii. p. 301). [E. E.]

SYRUS, a slave brought to Rome some years before the downfal of the republic, and designated, according to the usual practice, from the country of his birth. He attracted attention while yet a youth, by his accomplishment and wit, was manumitted, in consequence of his pleasing talents, by his master, who probably belonged to the Clodia gens, assumed the name of *Publius*, from his patron, and soon became highly celebrated as a mimographer. At the splendid games exhibited by Caesar in B. C. 45, he invited all the dramatists of the day to contend with him in extemporaneous effusions upon any given theme, and no one having declined the challenge, the foreign freedman bore away the palm from every competitor, including Laberius himself, who was taunted with this defeat by the dictator:—

"Favente tibi me victus es, Laberi, a Syro."

Publius is frequently mentioned with praise and repeatedly quoted by ancient writers, especially by the Senecas, by A. Gellius, and by Macrobius. Hence we conclude that his mimes must have been committed to writing, and extensively circulated at an early period; and a collection of pithy moral sayings extracted from his works appears to have been used as a school-book in the boyhood of Hieronymus. A compilation of this description, extending to upwards of a thousand lines in Iambic and Trochaic measures, every apophthegm being comprised in a single line, and the whole ranged alphabetically, according to the initial letter of the first word in each, is now extant under the title *Publii Syri Sententiae.* These proverbs, many of which exhibit much grace, both of thought and expression, have been drawn from various sources, and are evidently the work of many different hands; but a considerable number may with considerable confidence be ascribed to Syrus and his contemporaries. In addition, a fragment upon luxury, extending to ten Iambic verses, has been preserved by Petronius (c. 55).

A portion of the *Sententiae* was first published by Erasmus, from a Cambridge MS., in a volume containing also the distichs of Cato, and other opuscula of a like character (4to. Argent. 1516); the number was increased by Fabricius in his Syntagma Sententiarum (8vo. Lips. 1550, 1560), and still further extended in the collections of Gruterus (8vo. 1604), of Velserus (8vo. Ingolst. 1608), and of Havercamp (8vo. Lug. Bat. 1708, 1727). The best editions are those of Orellius (8vo. Lips. 1822) and of Bothe, in his *Poetarum Latin. Scenicorum Fragmenta*, vol. ii. p. 219 (8vo. Lips. 1834), to which we may add a second impression, with

improvements, by Orellius, appended to his Phaedrus (8vo. Turic. 1832).

(Cic. *ad Fam.* xii. 18; Senec. *Controv.* vii. 3; Senec. *Ep.* 8, 94, 108, *de Tranquill. An.* 11, *Consolat. ad Marc.* 9; Petron. 55; Plin. *H. N.* viii. 51; Gell. xvii. 14; Macrob. *Sat.* ii. 2, 7; Hieron. *Chron. Euseb. ad Olymp.* clxxxiv. 2, comp. *Ep. ad Laetam*; Johann. Sarisb. viii. 14.) [W. R.]

T.

TA'BALUS (Τάβαλος), a Persian, whom Cyrus, after he had taken Sardis, left there in command of the garrison. Here Tabalus was soon after besieged by the rebel Pactyas, but was delivered by Mazares (Herod. i. 153, &c.) [MAZARES; PACTYAS.] [E. E.]

TABUS (Τάβος), a hero in Lydia, from whom the town of Tabae in Lydia was believed to have derived its name. (Steph. Byz. *s. v.* Τάβαι.) [L. S.]

TACFARINAS, a Numidian, who gave some trouble to the Romans in the reign of Tiberius. He had originally served among the auxiliary troops in the Roman army, but he deserted; and, having collected a body of freebooters, among whom he gradually introduced the Roman discipline, he became at length the acknowledged leader of the Musulamii, a powerful people in the interior of Numidia, bordering on Mauritania. Having been joined by the Mauri under the command of Mazippa, he ventured, in A. D. 18, to measure his strength with Furius Camillus, the proconsul of Africa, but was defeated with considerable loss. In A. D. 20 Tacfarinas again attacked the Roman province. He carried his devastations far and wide, and defeated a Roman cohort which was stationed not far from the river Pagyda (perhaps the modern *Abeadh*), but, after meeting with considerable success, he was defeated in his turn by Apronius, who had succeeded Camillus, and was compelled to retire into the deserts. Nothing daunted by these defeats, Tacfarinas found means to collect a fresh army, and in A. D. 22 had the impudence to send ambassadors to Tiberius, soliciting abodes for himself and his troops, and menacing the emperor, in case of refusal, with perpetual war. Tiberius was indignant at receiving such a message from a deserter and a robber, and gave strict injunctions to Junius Blaesus, who had been appointed governor of Africa, to use every effort to obtain possession of the person of Tacfarinas. In this, however, Blaesus was unable to succeed, for although he defeated Tacfarinas, and took his brother prisoner, Tacfarinas himself succeeded in making his escape. At length, in A. D. 24, the Romans were delivered from this troublesome foe. In this year Tacfarinas, having again collected a large force, attacked the Roman province, but P. Dolabella, more fortunate than his predecessors in the government, not only defeated but slew Tacfarinas in battle. Dolabella was assisted in this campaign by Ptolemaeus, king of Mauritania, the son and successor of Juba II., who was rewarded by Tiberius, after the ancient fashion, with the presents of a toga picta and sceptre, as a sign of the friendship of the Roman people. (Tac. *Ann.* ii. 52, iii. 20, 21, 73, 74, iv. 23—26.)

TACHOS (Ταχώς), king of Egypt, succeeded Acoris, and maintained the independence of his country for a short time during the latter end of the reign of Artaxerxes II. When the formidable revolt of the western satraps was put down in B. C. 362, by the treachery of Orontes, the satrap of Mysia [ORONTES, No. 3], Tachos feared that he might have to resist the whole power of the Persian empire, and he therefore resolved to obtain the aid of Greek mercenaries. He prevailed upon Chabrias, the Athenian, to take the command of his fleet, and sent an embassy to Sparta, soliciting Agesilaus to undertake the supreme command of all his forces. The Spartan government gave their consent, and Agesilaus readily complied with the request; for, although he was now upwards of eighty, his vigour of mind and body remained unimpaired, and he was anxious to escape from the control to which a Spartan king was subject at home. Upon his arrival in Egypt, Agesilaus was greatly disappointed in having only the command of the mercenaries entrusted to him, Tachos reserving to himself the supreme command of all his forces, both by sea and land. Nevertheless he submitted to this affront, and accompanied the Egyptian monarch into Syria, in B. C. 361, along with Chabrias, and, according to Plutarch, endured for some time in patience the insolence and arrogance of Tachos. Meanwhile Nectanabis, probably the nephew of Tachos, and a certain Mendesian, disputed with Tachos for the crown. Agesilaus forthwith espoused the cause of Nectanabis; and Tachos, thus deserted by his own subjects as well as by his mercenaries, took refuge in Sidon, and from thence fled to the Persian monarch, by whom he was favourably received, and at whose court he died. By the help of Agesilaus, Nectanabis defeated the other competitor, who had collected a large army, and became firmly established on the throne. This is the account of Xenophon and Plutarch, and is in accordance with incidental notices in other writers. The statement of Diodorus, that Tachos returned from Persia, and was again placed upon the throne by Agesilaus, is undoubtedly an error. (Diod. xv. 92, 93; Xen. *Ages.* ii. §§ 28—31; Plut. *Ages.* 36—40; Corn. Nep. *Chabr.* 2, 3, *Ages.* 8; Polyaen. ii. 1. § 22; Ath. xiv. p. 616, d. e.; Aelian, *V. H.* v. 1.)

TA'CITA, "the silent," one of the Camenae, whose worship was believed to have been introduced at Rome by Numa. He is, moreover, said to have particularly recommended the worship of Tacita, as the most important among the Camenae. (Plut. *Numa*, 8.) [L. S.]

TA'CITUS, M. CLAU'DIUS, Roman emperor from the 25th September, A. D. 275, until April, A. D. 276. After the death of Aurelian, the army in Thrace, filled with remorse on account of their fatal mistake [AURELIANUS], and eager to testify their penitence, instead of proclaiming a new emperor with tumultuous haste, despatched a submissive letter to the senate, requesting that assembly to nominate out of their own body a successor to the vacant throne, and pledging themselves to ratify the choice. The senate at first received this most unlooked-for communication with mingled surprise and distrust, and, fearing to take advantage of what might prove a very transient ebullition of feeling, courteously declined to accede to the proposal. At the same time, expressing their full confidence in the discretion of the soldiers, they referred the election to the voice of the legions. The troops, however,

again urged the fathers to yield to their wishes; and although again met with the same reply, still persisted in their original solicitation. This extraordinary contest continued for upwards of six months, "an amazing period," says Gibbon, "of tranquil anarchy, during which the Roman world remained without a sovereign, without an usurper, and without sedition."

Such a state of things could not however long endure. The barbarians on the frontiers, who had been quelled and daunted by the skill and daring valour of Aurelian, were not slow to take advantage of the opportunity presented by this strange position of public affairs. The Germans had already crossed the Rhine: Persia, Syria, Africa, Illyria and Egypt were in commotion, when the senate, at length convinced that the soldiers were sincere, joyfully prepared to discharge a duty so unexpectedly devolved upon them. At a meeting convoked on the 25th of September, A. D. 275, by the consul Velius Cornificius Gordianus, all with one voice declared that no one could be found so worthy of the throne as M. Claudius Tacitus, an aged consular, a native of Interamna (Vopisc. *Florian.* 2), who claimed descent from the great historian whose name he bore, who was celebrated for his devotion to literature, for his vast wealth, for his pure and upright character, and who stood first on the roll. The real or feigned earnestness with which he declined the proffered honour, on account of his advanced age and infirmities, was encountered by the reiterated acclamations of his brethren, who overwhelmed him with arguments and precedents, until at length, yielding to their importunate zeal, he consented to proceed to the Campus Martius, and there received the greetings of the people, and the praetorians assembled to do homage to their new ruler. Quitting the city, he repaired to the great army still quartered in Thrace, by whom, on their being promised the arrears of pay and the customary donative, he was favourably received. One of his first acts was to seek out and put to death all who had been concerned in the murder of his predecessor, whose character he held in high honour, commanding statues of gold and silver to be erected to his memory in the most frequented thoroughfares of the metropolis. He likewise directed his attention to the improvement of public morals by the enactment of various sumptuary laws regulating the amusements, luxurious indulgences, and dress of the citizens, he himself setting an example to all around, by the abstemiousness, simplicity, and frugality of his own habits. His great object was to revive the authority of the senate, which now for a brief period asserted and maintained a semblance of its ancient dignity, and the private letters preserved by Vopiscus (*Florian.* 6) exhibit an amusing picture of the sacrifices and banquets by which the senators manifested their exultation at the prospect opening up before them of a complete restoration of their ancient privileges.

The only military achievement of this reign was the defeat and expulsion from Asia Minor of a party of Goths, natives of the shores of the sea of Asof, who having been invited by Aurelian to co-operate in his meditated invasion of the East, and having been disappointed of their promised reward by the death of that prince, had turned their arms against the peaceful provinces on the southern coasts of the Euxine, and had carried their devastations across the peninsula to the confines of Cilicia.

But the advanced years and failing strength of Tacitus were unable any longer to support the cares and toils so suddenly imposed upon him, and his anxieties were still farther increased by the mutinous spirit of the army, which soon ceased to respect a leader whose bodily and mental energies were fast hurrying to decay. After a short struggle, he sunk under the attack of a fever, either at Tarsus or at Tyana, about the 9th of April, A. D. 276; according to Victor, exactly two hundred days after his accession. By one account, he fell a victim to the anger of the soldiers; but the weight of evidence tends to prove that they were not the direct instruments, at least, of his destruction.

Our best authority is the biography of Vopiscus, who, if not actually an eyewitness of what he recounts, had an opportunity of consulting the rich collection of state papers stored up in the Ulpian Library; and from these he gives several remarkable extracts. He refers also to a more complete life of Tacitus by a certain Suetonius Optatianus, but of this no fragment remains. See likewise Eutrop. ix. 10; Aurel. Vict. *de Caes.* xxxvi. *Epit.* xxxvi.; Zonar. xii. 28, who says that he was seventy-five years old, and in Campania, when proclaimed emperor. [W. R.]



COIN OF M. CLAUDIUS TACITUS.

TA'CITUS, C. CORNE'LIUS, the historian. The time and place of the birth of Tacitus are unknown. He was nearly of the same age as the younger Plinius (Plin. *Ep.* vii. 20) who was born about A. D. 61 [C. PLINIUS CAECILIUS SECUNDUS], but a little older. His gentile name is not sufficient evidence that he belonged to the Cornelia Gens; nor is there proof of his having been born at Interamna (Terni), as it is sometimes affirmed. Some facts relative to his biography may be collected from his own writings and from the letters of his friend, the younger Plinius.

Cornelius Tacitus, a Roman eques, is mentioned by Plinius (*H. N.* vii. 16, note, ed. Hardouin) as a procurator in Gallia Belgica. Plinius died A. D. 79, and the procurator cannot have been the historian; but he may have been his father. In an inscription of doubtful authority he is named Cornelius Verus Tacitus. Tacitus was first promoted by the emperor Vespasian (*Hist.* i. 1), and he received other favours from his sons Titus and Domitian. C. Julius Agricola, who was consul A. D. 77, betrothed his daughter to Tacitus in that year, but the marriage did not take place until the following year. In the reign of Domitian, and in A. D. 88, Tacitus was praetor, and he assisted as one of the quindecemviri at the solemnity of the Ludi Seculares which were celebrated in that year,

the fourteenth consulship of Domitian (*Annal.* xi. 11.)

Agricola died at Rome A. D. 93, but neither Tacitus nor the daughter of Agricola was then with him. It is not known where Tacitus was during the last illness of Agricola, for the assumption that he ever visited either Britain or Germany cannot be proved. He appears to say that he was himself a witness of some of the atrocities of Domitian (*Agricola*, c. 45). In the reign of Nerva, A. D. 97, Tacitus was appointed consul suffectus, in the place of T. Virginius Rufus, who had died in that year. Tacitus pronounced the funeral oration of Rufus, "and it was," says Plinius, "the completion of the felicity of Rufus to have his panegyric pronounced by so eloquent a man." (Plin. *Ep.* ii. 1.) Tacitus had attained oratorical distinction when Plinius was commencing his career. He and Tacitus were appointed in the reign of Nerva (A. D. 99) to conduct the prosecution of Marius, proconsul of Africa, who had grossly misconducted himself in his province. Salvius Liberalis, a man of great acuteness and eloquence, was one of the advocates of Marius. Tacitus made a most eloquent and dignified reply to Liberalis.

Tacitus and Plinius were most intimate friends. In the collection of the letters of Plinius, there are eleven letters addressed to Tacitus. In a letter to his friend Maximus (ix. 23), Plinius shows that he considered his friendship with Tacitus a great distinction, and he tells the following anecdote: — On one occasion, when Tacitus was a spectator at the Ludi Circenses, he fell into conversation with a Roman eques, who, after they had discoursed on various literary subjects for some time, asked Tacitus if he was an Italian or a provincial; to which Tacitus replied, "You are acquainted with me, and by my pursuits." "Are you," rejoined the stranger, "Tacitus or Plinius?" The sixteenth letter of the sixth book, in which Plinius describes the great eruption of Vesuvius and the death of his uncle, is addressed to Tacitus; and for the purpose of enabling him to state the facts in his historical writings. Among other contemporaries of Tacitus were Quintilian, Julius Florus, Maternus, M. Aper, and Vipsanius Messala.

The time of the death of Tacitus is unknown, but we may perhaps infer that he survived Trajan, who died A. D. 117. (*Hist.* i. 1.) Nothing is recorded of any children of his, though the emperor Tacitus claimed a descent from the historian, and ordered his works to be placed in all (public) libraries; and ten copies to be made every year at the public expense, and deposited in the Archeia. (Vopiscus, *Tacitus Imp.* c. 10.) Sidonius Apollinaris mentions the historian as an ancestor of Polemius, who was a prefect of Gaul in the fifth century.

The extant works of Tacitus are, the Life of Julius Agricola, a treatise on the Germans, Annals, Histories, and a Dialogue on the Causes of the Decline of Eloquence. It is not certain if Tacitus left any orations: no fragments are extant. (Meyer, *Oratorum Roman. Fragm.* p. 604, 2d ed.)

The life of Agricola was written after the death of Domitian, A. D. 96, as we may probably conclude from the introduction, which was certainly written after Trajan's accession. This life is justly admired as a specimen of biography, though it is sometimes very obscure; but this is partly owing to the corruption of the text. It is a monument to the memory of a good man and an able commander and administrator, by an affectionate son-in law, who has portrayed in his peculiar manner and with many masterly touches, the virtues of one of the most illustrious of the Romans. To Englishmen this life is peculiarly interesting, as Britain was the scene of Agricola's great exploits, who carried the Roman eagles even to the base of the Grampian mountains. It was during his invasion of Caledonia that Britain was first circumnavigated by a Roman fleet. (*Agricola*, c. 38.) The *Agricola* is not contained in the earliest edition of Tacitus; and it was first edited by Puteolanus.

The *Historiae* were written after the death of Nerva, A. D. 98, and before the *Annales*. They comprehended the period from the second consulship of Galba, A. D. 68, to the death of Domitian, and the author designed to add the reigns of Nerva and Trajan (*Hist.* i. 1). The first four books alone are extant in a complete form, and they comprehend only the events of about one year. The fifth book is imperfect, and goes no further than the commencement of the siege of Jerusalem by Titus, and the war of Civilis in Germany. It is not known how many books of the Histories there were, but it must have been a large work, if it was all written on the same scale as the first five books.

The *Annales* commence with the death of Augustus, A. D. 14, and comprise the period to the death of Nero, A. D. 68, a space of four and fifty years. The greater part of the fifth book is lost; and also the seventh, eighth, ninth, tenth, the beginning of the eleventh, and the end of the sixteenth, which is the last book. These lost parts comprised the whole of Caligula's reign, the first five years of Claudius, and the two last of Nero. The imperfections of the Annals and the Histories are probably owing to the few copies which were made during the later empire; for the care of the emperor Tacitus to have them copied seems to imply that without it these works might have been forgotten. If they had been as popular as some other works, copies would have been multiplied to satisfy the demand. The first five books of the Annals were found, at the beginning of the sixteenth century, in the Abbey of Corvey in Westphalia, and they were first published at Rome, by Philippus Beroaldus, in 1515.

The treatise entitled *De Moribus et Populis Germaniae* treats of the Germanic nations, or of those whom Tacitus comprehended under that name, and whose limits he defines by the Rhine and the Danube on the west and south, the Sarmatae and Daci on the east, and on the north-west and north by the sea. It is of no value as a geographical description; the first few chapters contain as much of the geography of Germany as Tacitus knew. The main matter is the description of the political institutions, the religion, and the habits, of the various tribes included under the denomination of Germani. The sources of the author's information are not stated, but as there is no reason to suppose that he had seen Germany, all that he could know must have been derived from the Roman expeditions east of the Rhine and north of the Danube, and from the accounts of traders, who went at least as far as the Roman eagles, and perhaps farther. The value of the information contained in this treatise has often been discussed, and its credibility attacked; but we may estimate its true character by

observing the precision of the writer as to those Germans who were best known to the Romans from being near the Rhine. That the hearsay accounts of more remote tribes must partake of the defects of all such evidence, is obvious; and we cannot easily tell whether Tacitus embellished that which he heard obscurely told. But to consider the Germany as a fiction, is one of those absurdities which need only be recorded, not refuted. Much has been written as to the special end that Tacitus had in view in writing this work; but this discussion is merely an offshoot of ill-directed labour; a sample of literary intemperance. [SENECA, p. 782.]

The dialogue entitled *De Oratoribus*, if it is the work of Tacitus, and it probably is, must be his earliest work, for it was written in the sixth year of Vespasian (c. 17). The style is more easy than that of the Annals, more diffuse, less condensed; but there is no obvious difference between the style of this Dialogue and the Histories, nothing so striking as to make us contend for a different authorship. Besides this, it is nothing unusual for works of the same author which are written at different times to vary greatly in style, especially if they treat of different matters. The old MSS. attribute this Dialogue to Tacitus. One of the speakers in the dialogue attributes the decline of eloquence at Rome to the neglect of the arduous study of the old Roman orators, to which Cicero has left his testimony; but another speaker, Maternus, has assigned a direct and immediate cause, which was the change in the political constitution. Oratory is not the product of any system of government, except one in which the popular element is strong.

The Annals of Tacitus, the work of a mature age, contain the chief events of the period which they embrace, arranged under their several years (*Annal.* iv. 71). There seems no peculiar propriety in giving the name of *Annales* to this work, simply because the events are arranged in the order of time. The work of Livy may just as well be called Annals. In the Annals of Tacitus the Princeps or Emperor is the centre about which events are grouped, a mode of treating history which cannot be entirely thrown aside in a monarchical system, but which in feeble hands merges the history of a people in the personality of their ruler. Thus in Tacitus, the personal history of Tiberius, Claudius, and Nero, fill up a large space. Yet the most important public events, both in Italy and the provinces, are not omitted, though every thing is treated as subordinate to the exhibition of imperial power. The Histories which were written before the Annals, are in a more diffuse style, and the treatment of the extant part is different from that of the Annals. Tacitus wrote the Histories as a contemporary; the Annals as not a contemporary. They are two distinct works, not parts of one; which is clearly shown by the very different proportions of the two works: the first four books of the Histories comprise about a year, and the first four books of the Annals comprise fourteen years.

It was his purpose in the Annals to show the general condition of the empire of which Rome was the centre, and the emperor the representative: not only to show the course of events, but also their causes (*Hist.* i. 4); for this remark, which is made in the Histories, may be applied also to the Annals. But the history of despotism in any form does not convey the political instruction that is derived from the history of a free people. Tacitus claims the merit of impartiality (*Annal.* i. 1), because he lived after the events that he describes; but a writer who is not a contemporary may have passions or prejudices as well as one who is. In his Histories (i. 1) he states that neither to Galba, nor to Otho, nor to Vitellius, did he owe obligations, nor had he received from them any wrong. From Vespasian and his sons, Titus and Domitian, he had received favours; yet, in the commencement of his life of Agricola, he has recorded the horrors of Domitian's reign; nor can we suppose that in the lost books of the Histories, he allowed the tyrant to escape without merited chastisement.

The history of the empire presents the spectacle of a state without any political organisation, by which the tyranny of a ruler could be checked when it became insupportable. The only means were assassination; and the only power that either the emperor could use to maintain himself, or a conspirator could employ to seize the power or secure it for another, was the soldiery. From this alternate subjection to imperial tyranny and military violence, there were no means of escape, nor does Tacitus ever give even the most distant hint that the restoration of the republic was either possible or desirable; or that there were any means of public security, except in the accident of an able emperor to whom a revolution might give the supreme power. Yet this empire, a prey to the vices of its rulers, and to intestine commotion, had its favourable side. The civilised world obeyed a revolution which was accepted in Rome, and the provinces were at peace with one another under this despotic yoke. France did not invade Italy nor Spain; Greece was not invaded by barbarians from the north; Asia Minor and Syria were protected from the worse than Roman despotism, the despotism of Asia; and Egypt and the north of Africa enjoyed protection against invaders, even though they sometimes felt the rapacity of a governor. The political condition of the Roman empire under the Caesars is a peculiar phase of European history. Tacitus has furnished some materials for it; but his method excluded a large and comprehensive view of the period which is comprised within his Annals. The treatment in the Histories has a wider range. The general review of the condition of the empire at the time of Nero's death is a rapid, but comprehensive sketch (i. 1, &c.).

The moral dignity of Tacitus is impressed upon his works; the consciousness of a love of truth, of the integrity of his purpose. His great power is in the knowledge of the human mind, his insight into the motives of human conduct; and he found materials for this study in the history of the emperors, and particularly Tiberius, the arch-hypocrite, and perhaps half madman. We know men's intellectual powers, because they seek to display them: their moral character is veiled under silence and reserve, which are sometimes diffidence, but more frequently dissimulation. But dissimulation alone is not a sufficient cloke; it merely seeks to hide and cover, and, as the attempt to conceal excites suspicion, it is necessary to divert the vigilance of this active inquisitor. The dissembler, therefore, assumes the garb of goodness; and thus he is hypocrite complete. The hypocrite is a better citizen than the shameless man, because by his hypocrisy he acknowledges the supremacy of goodness, while

the shameless man rebels against it. The hypocritical is the common character, or society could not exist. In the Annals of Tacitus we have all characters; but the hypocritical prevails in a despotic government and a state of loose positive morality. There may be great immorality and also great shamelessness, but then society is near its dissolution. Under the empire there was fear, for the government was despotic; but there was not universal shamelessness, at least under Tiberius: there was an outward respect paid to virtue. The reign of Tiberius was the reign of hypocrisy in all its forms, and the emperor himself was the great adept in the science; affectation in Tiberius of unwillingness to exercise power, a lesson that he learned from Augustus, and a show of regard to decency; flattery and servility on the part of the great, sometimes under the form of freedom of speech. To penetrate such a cloud of deception, we must attend even to the most insignificant external signs; for a man's nature will show itself, be he ever so cautious and cunning. In detecting these slight indications of character lies the great power of Tacitus: he penetrates to the hidden thoughts through the smallest avenue. But the possession of such a power implies something of a suspicious temper, and also cherishes it; and thus Tacitus sometimes discovers a hidden cause, where an open one seems to offer a sufficient explanation. Tacitus employed this power in the history of Tiberius, Caligula, Claudius, and Nero. Suetonius tells us of a man's vices simply and barely; Tacitus discovers what a man tries to conceal. His Annals are filled with dramatic scenes and striking catastrophes. He laboured to produce effect by the exhibition of great personages on the stage; but this is not the business of an historian. The real matter of history is a whole people; and their activity or suffering, mainly as affected by systems of government, is that which the historian has to contemplate. This is not the method of Tacitus in his Annals; his treatment is directly biographical, only indirectly political. His method is inferior to that of Thucydides, and even of Polybius, but it is a method almost necessitated by the existence of political power in the hands of an individual, and modern historians, except within the present century, have generally followed in the same track from the same cause.

Tacitus knew nothing of Christianity, which, says Montaigne, was his misfortune, not his fault. His practical morality was the Stoical, the only one that could give consolation in the age in which he lived. The highest example of Stoical morality among the Romans is the emperor Aurelius, whose golden book is the noblest monument that a Roman has left behind him. Great and good men were not wanting under the worst emperors, and Tacitus has immortalised their names. Germanicus Caesar, a humane man, and his intrepid wife, lived under Tiberius; Corbulo, an honest and able soldier, fell a victim to his fidelity to Nero. The memory of Agricola, and his virtues, greater than his talents, has been perpetuated by the affection of his son-in-law; and his prediction that Agricola will survive to future generations is accomplished. Thrasea Paetus and Helvidius Priscus were models of virtue; and Arria, the wife of Paetus, remembered the virtues of her mother. The jurists of Rome under the empire never forgot the bright example of the Scaevolae of the republic: strange, though true, the great lawyers of Rome were among the best men and the best citizens that she produced. As to the mass of the people we learn little from Tacitus: they have only become matter for history in recent days. The superficial suppose, that when rulers are vicious the people are so too; but the mass of the people in all ages are the most virtuous, if not for other reasons, they are so because labour is the condition of their existence. The Satires of Juvenal touch the wealthy and the great, whose vices are the result of idleness and the command of money.

Tacitus had not the belief in a moral government of the world which Aurelius had; or if he had this belief, he has not expressed it distinctly. He loved virtue, he abhorred vice; but he has not shown that the constitution of things has an order impressed upon it by the law of its existence, which implies a law-giver. His theology looks something like the Epicurean, as exhibited by Lucretius. A belief in existence independent of a corporeal form, of a life after death, is rather a hope with him than a conviction. (Compare *Agricola*, c. 46, *Annals*, iii. 18, vi. 22, and the ambiguous or corrupt passage, *Hist.* i. 4.)

The style of Tacitus is peculiar, though it bears some resemblance to Sallust. In the Annals it is concise, vigorous, and pregnant with meaning; laboured, but elaborated with art, and stripped of every superfluity. A single word sometimes gives effect to a sentence, and if the meaning of the word is missed, the sense of the writer is not reached. He leaves something for the reader to fill up, and does not overpower him with words. The words that he does use are all intended to have a meaning. Such a work is probably the result of many transcriptions by the author; if it was produced at once in its present form, the author must have practised himself till he could write in no other way. Those who have studied Tacitus much, end with admiring a form of expression which at first is harsh and almost repulsive. One might conjecture that Tacitus, when he wrote his Annals, had by much labour acquired the art of writing with difficulty.

The materials which Tacitus had for his historical writings were abundant; public documents; memoirs, as those of Agrippina; histories, as those of Fabius Rusticus and Vipsanius Messala; the Fasti, Orationes Principum, and the Acta of the Senate; the conversation of his friends, and his own experience. It is not his practice to give authorities textually, a method which adds to the value of a history, but impairs its effect simply as a work of art. He who would erect an historical monument to his own fame will follow the method of Tacitus, compress his own researches into a narrow compass, and give them a form which is stamped with the individuality of the author. Time will confer on him the authority which the rigid critic only allows to real evidence. That Tacitus, in his Annals, purposely omitted every thing that could impair the effect of his work as a composition, is evident. The Annals are not longer than an epitome would be of a more diffuse history; but they differ altogether from those worthless literary labours. In the Annals Tacitus is generally brief and rapid in his sketches; but he is sometimes minute, and almost tedious, when he comes to work out a dramatic scene. Nor does he altogether neglect his rhetorical art when he has an

opportunity for displaying it: a Roman historian could never forget that a Roman was an orator. The condensed style of Tacitus sometimes makes him obscure, but it is a kind of obscurity that is dispelled by careful reading. Yet a man must read carefully and often in order to understand him; and we cannot suppose that Tacitus was ever a popular writer. His real admirers will perhaps always be few: his readers fewer still. Montaigne read the history of Tacitus from the beginning to the end, and he has given an opinion of Tacitus in his peculiar way; and his opinion is worth more than that of most people. (Montaigne's *Essays*, iii. ch. 8 Of the art of discoursing.) Montaigne justly commends Tacitus for not omitting to state rumours, reports, opinions; for that which is generally believed at any time is an historical fact, though it may be fact in no other sense.

The first edition of Tacitus, which is very rare, was printed at Venice, 1470, by Vindelin de Spira: it contains only the last six books of the Annals, the Histories, the Germany, and the Dialogue on Oratory. The edition of P. Beroaldus contains all the works of Tacitus. That of Beatus Rhenanus, Basil, 1533, folio, was printed by Froben. Subsequent editions are very numerous; and for a list of them, such works as Hain's *Repertorium* and Schweigger's *Handbuch der Classischen Biographie*, may be consulted. The edition of Ernesti by Oberlin, Leipzig, 1801, 8vo., is useful, for it contains the notes and excursus of Justus Lipsius. The edition of G. Brotier, Paris, 1771, 4 vols. 4to., has been much praised, and much bought; but it is a poor edition. There is an edition by I. Bekker, Leipzig, 1831, 2 vols. 8vo.; and by Orelli, Zürich, 1846 and 1848, 2 vols. 8vo. The *Lexicon Taciteum* of Bötticher, Berlin, 1830, 8vo., is not complete enough, nor exact enough, though it is of some use. The labours of Ruperti on Tacitus are of little value. The modern commentators are in all respects inferior to Lipsius, who did every thing that could be done at the time. Measured by his means, he is infinitely above all other commentators on Tacitus.

There are many editions of the several parts of Tacitus, particularly the *Germania*, the *Agricola*, and the *Dialogue*. The edition of G. L. Walch, Berlin, 1827, 8vo., contains the text and a German translation of the *Agricola*, with notes. J. Grimm published the text of the *Germany*, and all other passages relating to Germany, selected from the other parts of Tacitus, Göttingen, 1835, 8vo. The best and most complete edition of the *Dialogue* is by J. C. Orelli, Zürich, 1830, 8vo.

There are translations of Tacitus, or parts of Tacitus, in almost every European language. The Italian translation of Davanzati is considered to have great merit; and perhaps the Italian language, in able hands, is one of the best adapted for a translation of Tacitus. The French translations have little merit. D'Alembert translated various passages from Tacitus. There are English versions by Greenway, 1598, of the *Annals* and the *Germany*, and by Henry Savile, 1598, of the *Histories* and the *Agricola;* also versions by Gordon and by Murphy. Gordon's is a harsh version, but, on the whole, faithful. That of Murphy is excessively diffuse; perhaps it is only a dilution of Gordon. [G. L.]

TACO'NIDES or SACO'NIDES, a vase-painter, whose name appears on a vase found at Vulci, and published by Gerhard, who gives the name in the first of the above forms. (*Rapport. Vol. cent.* p. 180.) Raoul-Rochette, however, states that he has been informed by Gerhard himself that the true reading of the name is ϟΑΚΟΝΙΔΕϟ. (R. Rochette, *Lettre à M. Schorn*, p. 60, 2d ed.) [P. S.]

TA'DIUS. 1. Appears to have held some property, which was said to belong to a girl who was *in legitima tutela*. Atticus thought that Tadius had a title to it by usucapion, at which Cicero expressed his surprise, as there could be no usucapion in case of a ward. (Cic. *ad Att.* i. 5, 8.)

2. Q. Tadius, a relation of Verres, bore witness against him when he was impeached by Cicero. (Cic. *Verr.* i. 49, iv. 13.)

3. P. Tadius, a Roman citizen, carried on the business of a negotiator or money-lender at Athens, and was subsequently a legatus of Verres in Sicily. Notwithstanding the latter connection, he is spoken of by Cicero as a man of honour. (Cic. *Verr.* i. 39, ii. 20, v. 25).

TAE'NARUS (Ταίναρος), a son of Elatus and Erimede, from whom the promontory and town of Taenarum, in Laconia, were believed to have their name. (Schol. *ad Apollon. Rhod.* i. 102; comp. Paus. iii. 14. § 2; Steph. Byz. *s. v.*) [L. S.]

TAGES, a mysterious Etruscan being, who is described as a boy with the wisdom of an old man. Once when an Etruscan ploughman, of the name of Tarchon, was drawing a deep furrow in the neighbourhood of Tarquinii, there suddenly rose out of the ground Tages, the son of a genius Jovialis, and grandson of Jupiter. When Tages addressed Tarchon, the latter shrieked with fear, whereupon other Etruscans hastened to him, and in a short time all the people of Etruria were assembled around him. Tages now instructed them in the art of the haruspices, and died immediately after. The Etruscans, who had listened attentively to his instructions, afterwards wrote down all he had said, and thus arose the books of Tages, which, according to some, were twelve in number. (Cic. *de Div.* ii. 23; Ov. *Met.* xv. 588; Festus, *s. v. Tages;* Isidor. *Orig.* viii. 9; Serv. *ad Aen.* vi. 808.) [L. S.]

TALA'SSIUS or TALASSIS. [Thalassius.]

TALAUS (Ταλαός), a son of Bias and Pero, and king of Argos. He was married to Lysimache (Eurynome, Hygin. *Fab.* 70, or Lysianassa, Paus. ii. 6. § 3), and was father of Adrastus, Parthenopaeus, Pronax, Mecisteus, Aristomachus, and Eriphyle. (Apollod. i. 9. § 13; Pind. *Nem.* ix. 14.) Hyginus (*l. c.*) mentions two other daughters of his. He also occurs among the Argonauts (Apollon. Rhod. i. 118), and his tomb was shown at Argos. (Paus. ii. 21. § 2.) Being a great grandson of Cretheus, Antimachus in a fragment preserved in Pausanias (viii. 25. § 5) calls him Cretheiades. His own sons, Adrastus and Mecisteus, are sometimes called Talaionides, as in Hom. *Il.* ii. 566; Pind. *Ol.* vi. 24. [L. S.]

TALEIDES, a maker of painted vases, an interesting work by whom has been found in a tomb at Agrigentum, representing the destruction of the Minotaur, in the stiff archaic style. It is now in the collection of Mr. Hope, and is one of the vases engraved by Moses. (Lanzi, *dei Vasi antichi dipinti*, pl. iii. p. 147; Millin, *Peint. de Vas.* vol. ii. pl. lxi.) Another specimen of his workmanship has been more recently discovered at Vulci, namely a small cup, bearing the inscription

ΓΑΥΕΙΔΕΣ ΕΠΟΙΕΣΕΝ, and now in the Museum at Berlin. (Levezow, *Verzeichniss*, No. 685, p. 136; Gerhard, *Berlin's ant. Bildwerke*, No. 685, p. 223.) It is remarkable that vases by the same maker should be found in Sicily and in Etruria; and also that the two specimens are in quite different styles of workmanship. The first of these facts is taken by R. Rochette as an indication of the early commercial intercourse between Sicily and Etruria, by which the former country obtained the manufactures of the latter. Müller supposes Taleides to have been of the Attic school of art, because the subject of the work found at Agrigentum is exactly repeated on an Attic vase. (R. Rochette, *Lettre à M. Schorn*, pp. 17, 60, 2d ed.; Müller, *Archäol. d. Kunst*, § 99, n. 3, No. 2.) [P. S.]

TALNA, JUVE'NTIUS. [THALNA.]

TA'LIUS GE'MINUS, is mentioned by Tacitus under A. D. 62. The name of Talius is of rare occurrence, and is only found elsewhere in one or two inscriptions. (Tac. *Ann.* xiv. 50.)

TALOS (Τάλως). 1. A son of Perdix, the sister of Daedalus. He himself was a disciple of Daedalus, and is said to have invented several instruments used in the mechanical arts; but Daedalus incensed by envy thrust him down the rock of the Acropolis at Athens. The Athenians worshipped him as a hero. (Apollod. iii. 15. § 9; Diod. iv. 76; Schol. *ad Eurip. Orest.* 1643; Lucian, *Pisc.* 42.) Pausanias (i. 21. § 6, 26. § 5, vii. 4. § 5) calls him Calos, and states that he was buried on the road leading from the theatre to the Acropolis. Hyginus (*Fab.* 39, 274) and Ovid (*Met.* viii. 255; comp. Serv. *ad Virg. Georg.* i. 143, *Aen.* v. 14) call him Perdix, which, according to the common tradition, was the name of his father.

2. A man of brass, the work of Hephaestus. This wonderful being was given to Minos by Zeus or Hephaestus, and watched the island of Crete by walking round the island thrice every day. Whenever he saw strangers approaching, he made himself red-hot in fire, and then embraced the strangers when they landed. He had in his body only one vein, which ran from the head to the ankles, and was closed at the top with a nail. When he attempted to keep the Argonauts from Crete by throwing stones at them, Medeia by her magic powers threw him into a state of madness, or, according to others, under the pretence of making him immortal, she took the nail out of his vein and thus caused him to bleed to death. Others again related that Poeas killed him by wounding him with an arrow in the ankle. (Apollod. i. 9. § 26; Apollon. Rhod. iv. 1638, &c.; Plat. *Min.* p. 320.)

3. A son of Oenopion. (Paus. vii. 4. § 6.)

4. A son of Cres, and father of Hephaestus. (Paus. viii. 53. § 2.) [L. S.]

TALTHY'BIUS (Ταλθύβιος), the herald of Agamemnon at Troy. (Hom. *Il.* i. 320; Ov. *Her.* iii. 9.) He was worshipped as a hero at Sparta and Argos, where sacrifices also were offered to him. (Paus. iii. 12. § 6, vii. 23, in fin.; Herod. vii. 134.) [L. S.]

TAMI'SIUS MUSTE'LA. [MUSTELA.]

TA'MOS (Ταμώς), a native of Memphis in Egypt, was lieutenant-governor of Ionia under Tissaphernes. In B. C. 412, we find him joining Astyochus, the Spartan admiral, in the unsuccessful endeavour to persuade the partizans of Athens at Clazomenae to remove to Daphnus,—a place on the main land, and therefore beyond the reach of the Athenian navy. (Thucyd. viii. 31; Arnold and Göller, *ad loc.*) In B. C. 411, when Tissaphernes went to Aspendus, with the professed intention of bringing to the aid of the Peloponnesians the Phoenician fleet which he had promised, he commissioned Tamos to provide for the maintenance of the Peloponnesian forces during his absence. (Thucyd. viii. 87.) Tamos afterwards attached himself to the service of the younger Cyrus, and, acting as his admiral, in B. C. 401, blockaded Miletus, which had refused to transfer its obedience from Tissaphernes to the prince. When Cyrus marched eastward against his brother, Tamos conducted the fleet along the coast to accompany the movements and second the operations of the army, which he joined at Issus in Cilicia. After the death of Cyrus and the consequent failure of the rebellion, Artaxerxes sent Tissaphernes into Western Asia to take, in addition to his own satrapy, the command of the provinces which had been subject to the prince, whereupon Tamos, in alarm, fled from Ionia with his treasures and all his children but one, and sailed to Egypt, where he hoped to find refuge with Psammetichus, on whom he had conferred an obligation. Psammetichus, however, put him and his children to death, in order to possess himself of his money and ships. (Xen. *Anab.* i. 2. § 21, 4. § 2. ii. 1. § 3, *Hell.* iii. 1. § 1; Diod. xiv. 19. 21. 35.) [E. E.]

TA'MPHILUS or TA'MPILUS, the name of a family of the plebeian Baebia gens. In the Fasti Capitolini we find Tamphilus, but on coins Tampilus.

1. Q. BAEBIUS TAMPHILUS, was sent in B. C. 219, along with P. Valerius Flaccus, by the Roman senate to Hannibal at Saguntum, and afterwards proceeded to Carthage, when Hannibal would not listen to them. Tamphilus was also sent in the following year on another embassy to Carthage. (Liv. xxi. 6, 9, 18; Cic. *Phil.* v. 10.)

2. CN. BAEBIUS TAMPHILUS, tribune of the plebs, B. C. 204, impeached the censors, M. Livius Salinator and C. Claudius Nero, on account of the way in which they had administered the duties of their office; but the senate, although discontented with the conduct of the censors, obliged the tribune to drop the prosecution, as they thought it more advisable to uphold the principle of the irresponsibility of the censors than to inflict upon them the punishment they deserved. In B. C. 199 Tamphilus was praetor, and received the command of the legions of the consul of the preceding year, C. Aurelius Cotta, which were stationed in the neighbourhood of Ariminum, with instructions to await the arrival of the new consul, C. Cornelius Lentulus. But Tamphilus, anxious to obtain glory, made an incursion into the country of the Insubrii, by whom he was defeated with great loss. On the arrival of Lentulus soon afterwards, he was ordered to leave the province, and was sent back to Rome in disgrace. In B. C. 186 Tamphilus was one of the triumviri for founding two colonies, and in B. C. 182 he was consul with L. Aemilius Paulus. In conjunction with his colleague, Tamphilus fought against the Ligurians with success, and remained in the country as proconsul in the following year. (Liv. xxix. 37; Val. Max. vii. 2. § 6; Liv. xxxi. 49, 50, xxxii. 1, 7, xxxix. 23, 56, xl. 1, 16, 25.)

3. M. BAEBIUS TAMPHILUS, brother of No. 2, was one of the triumviri for founding a colony in

B. C. 194. He was praetor in B. C. 192, when he received Bruttii as his province, with two legions, and 1500 foot-soldiers and 500 horse of the allies. In consequence of the threatening war with Antiochus the Great, he was ordered to march with these troops to the neighbourhood of Brundisium and Tarentum, and soon afterwards to cross over with them to Epeirus. He remained in Greece the following year as propraetor, and took an active part in the war against Antiochus. In conjunction with Philip, king of Macedonia, he marched into Thessaly, and as Antiochus retreated before them, Tamphilus obtained possession of many important towns in Thessaly. The consul M'. Acilius Glabrio arrived soon afterwards, and took the command of the troops, but Tamphilus continued in Greece, serving under the consul. (Liv. xxxiv. 45, xxxv. 10, 23, 24, xxxvi. 8, 10, 13, 14, 22.)

In B. C. 186, Tamphilus was one of the three ambassadors sent to settle the disputes between Eumenes and Philip and the Thessalian states. In B. C. 181 he was consul with P. Cornelius Cethegus. Both consuls received Liguria as their province, but they did not engage in any military operations. In the following year, however, when their command was prolonged till the arrival of the new consuls, they marched at the commencement of the spring into the territory of the Apuani Ligures, who, taken unawares, found themselves obliged to surrender. In order to prevent a renewal of the war, the consuls transported 40,000 of these people, with their wives and children, to Samnium. On account of this success, they triumphed on their return to Rome, being the first instance in which this honour had been conferred upon generals who had not carried on a war. (Liv. xxxix. 23, 24, xl. 18, 35, 37, 38.)

4. CN. BAEBIUS TAMPHILUS, probably son of No. 2, was praetor urbanus, B. C. 168. In the following year he was one of the five legati sent into Illyricum. (Liv. xliv. 17, xlv. 17).

The following coin of C. Baebius Tamphilus has on the obverse the head of Pallas, and on the reverse Apollo driving a quadriga.



COIN OF C. BAEBIUS TAMPHILUS.

TANAGRA (Τάναγρα), a daughter of Aeolus or Asopus, and wife of Poemander, is said to have given the name to the town of Tanagra in Boeotia. (Paus. ix. 20. § 2; Strab. ix. p. 403.) [L. S.]

TA'NAQUIL. [TARQUINIUS.]

TA'NTALUS (Τάνταλος). 1. A son of Zeus by Pluto, or according to others (Schol. *ad Eurip. Orest.* 5; Tzetz. *Chil.* v. 444; Apostol. *Cent.* xviii. 7) a son of Tmolus. (Hygin. *Fab.* 82, 154; Anton. Lib. 36.) His wife is called by some Euryanassa (Schol. *ad Eurip. l. c.*; Tzetz. *ad Lycoph.* 52), by others Taygete or Dione (Hygin. *Fab.* 82; Ov. *Met.* vi. 174), and by others Clytia or Eupryto (Schol. *ad Eurip. Or.* 11; Apostol. *l. c.*) He was the father of Pelops, Broteas, and Niobe. (Schol. *ad Eurip. Or.* 5; Diod. iv. 74.) All traditions agree in stating that he was a wealthy king, but while some call him king of Lydia, of Sipylus in Phrygia or Paphlagonia, others describe him as king of Argos or Corinth. (Hygin. *Fab.* 124; Serv. *ad Aen.* vi. 603; Diod. *l. c.*) Tantalus is particularly celebrated in ancient story for the severe punishment inflicted upon him after his death in the lower world, the causes of which are differently stated by the ancient authors. The common account is that Zeus invited him to his table and communicated his divine counsels to him. Tantalus divulged the secrets intrusted to him, and the gods punished him by placing him in the nether world in the midst of a lake, but rendering it impossible for him to drink when he was thirsty, the water always withdrawing when he stooped. Branches laden with fruit, moreover, hung over his head, but when he stretched out his hand to reach the fruit, the branches withdrew. (Hom. *Od.* xi. 582.) Over his head there was suspended a huge rock ever threatening to crush him. (Pind. *Ol.* i. 90, &c., *Isthm.* viii. 21; Eurip. *Or.* 5, &c.; Diod. v. 74; Philostr. *Vit. Apollon.* iii. 25; Hygin. *Fab.* 82; Horat. *Sat.* i. 1. 68; Tibull. i. 3. 77; Ov. *Met.* iv. 457, *Art. Am.* ii. 605; Senec. *Herc. Fur.* 752; Cic. *de Fin.* i. 18, *Tuscul.* iv. 16.) Another tradition relates that he, wanting to try the gods, cut his son Pelops in pieces, boiled them and set them before the gods at a repast. (Hygin. *Fab.* 83; Serv. *ad Aen.* vi. 603, *ad Georg.* iii. 7.) A third account states that Tantalus stole nectar and ambrosia from the table of the gods and gave them to his friends (Pind. *Ol.* i. 98; Tzetz. *Chil.* v. 465); and a fourth lastly relates the following story. Rhea caused the infant Zeus and his nurse to be guarded in Crete by a golden dog, whom subsequently Zeus appointed guardian of his temple in Crete. Pandareus stole this dog, and, carrying him to Mount Sipylus in Lydia, gave him to Tantalus to take care of. But afterwards, when Pandareus demanded the dog back, Tantalus took an oath that he had never received him. Zeus thereupon changed Pandareus into a stone, and threw Tantalus down from Mount Sipylus. (Anton. Lib. 36.) Others again relate that Hermes demanded the dog of Tantalus, and that the perjury was committed before Hermes. (Pind. *Ol.* i. 90.) Zeus buried Tantalus under Mount Sipylus as a punishment. (Schol. *ad Pind. Ol.* 90, 97.) There his tomb was shown in later times. (Paus. ii. 22. § 4, v. 13. § 4.) In the Lesche of Delphi Tantalus was represented by Polygnotus in the situation described in the common tradition: he was standing in water, with a fruit-tree over his head, and threatened by an overhanging rock. (Paus. x. 31. § 2.) The punishment of Tantalus was proverbial in ancient times, and from it the English language has borrowed the verb "to tantalize," that is, to hold out hopes or prospects which cannot be realized. Tzetzes (*ad Lycoph.* 355) mentions that Tantalus was in love with Ganymede, and engaged with Ilus in a contest for the possession of the charming youth.

2. A son of Thyestes, who was killed by Atreus (Hygin. *Fab.* 88, 244, 246; others call him a son of Broteas). He was married to Clytaemnestra before Agamemnon (Paus. ii. 22. § 4), and is said by some to have been killed by Agamemnon. (Paus. ii. 18. § 2, comp. iii. 22. § 4.) His tomb was shown at Argos.

3. A son of Amphion and Niobe. (Apollod. iii. 5. § 6; Ov. *Met.* vi. 240.) [L. S.]

TA'NTALUS, the name of the general who succeeded Viriathus and who shortly afterwards submitted to Caepio. He is called Tantamus by Diodorus (Appian, *Hisp.* 75; Diod. *Ecl.* xxxii. vol. ii. p. 524, ed. Wess.)

L. TANTA'SIUS, slain by Catiline in the times of Sulla. (Ascon. *in Cic. Tog. Cand.* p. 84, ed. Orelli.)

TANU'SII, people of property proscribed by Sulla. (Q. Cic. *de Pet. Cons.* 2.)

TANU'SIUS GE'MINUS. [GEMINUS.]

TANYOXARCES. [SMERDIS.]

TA'PHIUS (Τάφιος), a son of Poseidon and Hippothoë, was the father of Pterelaus. He led a colony to Taphos, and called the inhabitants Teleboans. (Apollod. ii. 4. § 5.) [L. S.]

TAPPO, VALE'RIUS. 1. L. VALERIUS TAPPO, praetor B. C. 192, obtained Sicily as his province. He was one of the triumvirs in B. C. 190 for settling new colonists at Placentia and Cremona in northern Italy. (Liv. xxxv. 10, 20, xxxvii. 46.)

2. C. VALERIUS TAPPO, tribune of the plebs, B. C. 188, proposed that the suffrage should be given to the Formiani, Fundani and Arpinates. (Liv. xxxviii. 36.)

TA'PPULUS, VI'LLIUS. 1. L. VILLIUS TAPPULUS, plebeian aedile, B. C. 213. (Liv. xxv. 2.)

2. P. VILLIUS TAPPULUS, plebeian aedile, B. C. 204, and praetor B. C. 203, with Sicily as his province. In B. C. 201, he was one of the decemviri for assigning some of the public land in Samnium and Apulia to the soldiers who had served under P. Scipio in Africa, and in B. C. 199 he was consul with L. Cornelius Lentulus. In his consulship he had the conduct of the war against Philip in Macedonia, but he performed nothing of importance. In the following year he served as legatus under his successor T. Quintius Flamininus, and on the conquest of Philip in B. C. 196, he was one of the ten commissioners appointed by the senate to determine with Flamininus upon the conditions of the peace. After concluding the peace with Philip, Tappulus and one of his colleagues went on a mission to Antiochus in Asia. In B. C. 193 he was again sent to Antiochus, and in the following year was also one of the ambassadors sent to Greece. (Liv. xxix. 38, xxx. 1, xxxi. 4, 49, xxxii. 3, 6, 28, xxxiii. 24, 35, 39, 40, xxxiv. 59, xxxv. 13—15, 23, 39.)

3. L. VILLIUS TAPPULUS, praetor B. C. 199, obtained Sardinia as his province. (Liv. xxxi. 49, xxxii. 1.)

TA'RACUS. [SABACON.]

TARANTUS, a nickname bestowed on Caracalla, after his death, from a gladiator of diminutive stature and repulsive aspect. It is first mentioned by Dion Cassius in the ninth chapter of his seventy-eighth book, and in the subsequent portions of his history he uniformly designates the son of Severus by this appellation. [W. R.]

TARAS (Τάρας), a son of Poseidon by a nymph, is said to have traversed the sea from the promontory of Taenarum to the south of Italy, riding on a dolphin, and to have founded Tarentum in Italy (Paus. x. 10. § 4, 13. § 5), where he was worshipped as a hero. (Strab. vi. p. 279.) [L. S.]

TARA'TIA, CAIA, a Vestal Virgin, who is said to have given the campus Tiberinus to the Roman people, and to whom, on that account a statue was erected. (Plin. *H. N.* xxxiv. 6. s. 11.)

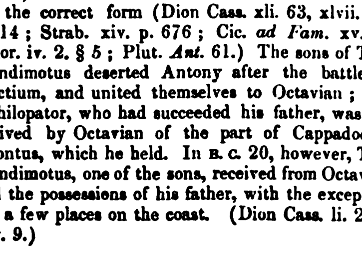
TARAXIPPUS (Ταράξιππος), was the name of a particular spot in the race-course at Olympia, where horses often became shy and frightened. Superstition was not at a loss to account for this phenomenon, for some said that on that spot Olenius or Dameon had been slain by Cteatus, or because it was the burial-place of Myrtilus (who had frightened the horses of Oenomaus), Alcathous, or Pelops. Pausanias, however, considers Taraxippus to be a surname of Poseidon Hippius. On the isthmus of Corinth, Glaucus, the son of Sisyphus, was believed to be a Taraxippus. (Paus. vi. 20. § 8, &c.; comp. x. 37. § 4.) [L. S.]

TARCHE'SIUS, an architectural writer, whom Vitruvius mentions as one of those who maintained that the proportions of the Doric order were unsuitable to temples. He attributes the same opinion to Pytheus and Hermogenes. (Vitruv. iv. 3. § 1). [P. S.]

TARCHE'TIUS (Ταρχέτιος), a mythical king of Alba, who in some traditions is connected with the founders of Rome. Once a phallus was seen rising above one of his flocks. In compliance with an oracle he ordered one of his daughters to approach the phallus; but she sent one of her maid servants, who became pregnant, and gave birth to the twins Romulus and Remus. Tarchetius caused them to be exposed, but they were suckled by a she-wolf and brought up by a shepherd, and when they had grown up to manhood they dethroned Tarchetius. (Plut. *Romul.* 2.) [L. S.]

TARCHON. [TYRRHENUS.]

TARCONDI'MOTUS (Ταρκονδίμοτος), the king of Cilicia, fought on Pompey's side against Caesar, in B. C. 48, but was pardoned by Caesar, and allowed to retain his dominions. After the death of Caesar he joined C. Cassius, and subsequently espoused the side of Antony against Octavian. He was killed in a sea-fight in B. C. 31, while fighting under Sosius against M. Agrippa. His name is variously written in the ancient authors, but we learn from coins that Tarcondimotus is the correct form (Dion Cass. xli. 63, xlvii. 26, l. 14; Strab. xiv. p. 676; Cic. *ad Fam.* xv. 1; Flor. iv. 2. § 5; Plut. *Ant.* 61.) The sons of Tarcondimotus deserted Antony after the battle of Actium, and united themselves to Octavian; but Philopator, who had succeeded his father, was deprived by Octavian of the part of Cappadocian Pontus, which he held. In B. C. 20, however, Tarcondimotus, one of the sons, received from Octavian all the possessions of his father, with the exception of a few places on the coast. (Dion Cass. li. 2, 7, liv. 9.)



COIN OF TARCONDIMOTUS.

TARGITAUS (Ταργίταος), a son of Zeus by a daughter of Borysthenes, was believed to be the

ancestor of all the Scythians. (Herod. iv. 5.) [L. S.]

TA'RIUS RUFUS. [RUFUS.]

TARPA, SP. MAE'CIUS, was engaged by Pompeius to select the plays that were acted at his games exhibited in B. C. 55 (Cic. *ad Fam.* vii. 1). Tarpa was likewise employed by Augustus as a dramatic censor. (Hor. *Serm.* i. 10. 38, *Ars Poët.* 386; Weichert, *Poët. Lat.* p. 334.)

TARPEIA, the daughter of Sp. Tarpeius, the governor of the Roman citadel on the Saturnian hill, afterwards called the Capitoline, was tempted by the gold on the Sabine bracelets and collars to open a gate of the fortress to T. Tatius and his Sabines. As they entered, they threw upon her their shields, and thus crushed her to death. She was buried on the hill, and her memory was preserved by the name of the Tarpeian rock, which was given to a part of the Capitoline (Liv. i. 11; comp. Dionys. ii. 38, 40). Niebuhr relates that a legend still exists at Rome which relates that the fair Tarpeia ever sits in the heart of the hill, covered with gold and jewels, and bound by a spell (*Hist. of Rome*, vol. i. p. 230). Varro (*L. L.* v. 41, ed. Müller) describes her as a Vestal Virgin; but Plutarch relates (*Num.* 10) that Tarpeia was the name of one of the four Vestals, who were first appointed by Numa.

TARPEIA GENS, occurs only in the kingly and the early republican period. We read of a Sp. Tarpeius, who was the governor of the Roman citadel under Romulus, and whose daughter betrayed it to the Sabines [TARPEIA], and of a Sp. Tarpeius Montanus Capitolinus, who was consul in B. C. 454 with A. Aternius Varus Fontinalis. [CAPITOLINUS.]

TARQUINIA. [TARQUINIUS.]

TARQUI'NIUS, the name of a family in early Roman history, to which the fifth and seventh kings of Rome belonged. The table on the following page represents the genealogy of the family according to Livy.

The legend of the Tarquins ran as follows. The Tarquins were of Greek extraction. Demaratus, their ancestor, belonged to the noble family of the Bacchiadae at Corinth, and fled from his native city when the power of his order was overthrown by Cypselus. He settled at Tarquinii in Etruria, where he had mercantile connections, for commerce had not been considered disreputable among the Corinthian nobles. He brought great wealth with him, and is said to have been accompanied by the painter Cleophantus, and by Eucheir and Eugrammus, masters of the plastic arts, and likewise to have introduced among the Etruscans the knowledge of alphabetical writing. (Plin. *H. N.* xxxv. 5. s. 43; Tac. *Ann.* xi. 14.) He married an Etruscan wife, by whom he had two sons, Lucumo and Aruns. The latter died in the lifetime of his father, leaving his wife pregnant; but as Demaratus was ignorant of this circumstance, he bequeathed all his property to Lucumo, and died himself shortly afterwards.* But, although Lucumo was thus one of the most wealthy persons at Tarquinii, and had married Tanaquil, who belonged to a family of the highest rank, he was excluded, as a stranger, from all power and influence in the state. Discontented with this inferior position, and urged on by his wife, he resolved to leave Tarquinii and remove to Rome, where a new citizen had more chance of obtaining distinction. He accordingly set out for Rome, riding in a chariot with his wife, and accompanied by a large train of followers. When they had reached the Janiculum and were already within sight of Rome, an eagle seized his cap, and after carrying it away to a great height placed it again upon his head. Tanaquil, who was skilled in the Etruscan science of augury, bade her husband hope for the highest honour from this omen. Her predictions were soon verified. The stranger was received with welcome, and he and his followers were admitted to the rights of Roman citizens. He took the name of L. Tarquinius, to which Livy adds Priscus. His wealth, his courage, and his wisdom, gained him the love both of Ancus Marcius and of the people. The former appointed him guardian of his children; and, when he died, the senate and the people unanimously elected Tarquinius to the vacant throne.

The reign of Tarquinius was distinguished by great exploits in war, and by great works in peace. The history of his wars is related very differently by Livy and Dionysius. According to the former writer he waged war with the Latins and Sabines with great success. He first destroyed the wealthy town of Apiolae, which belonged to the Sabines, and subsequently took the Latin towns of Cameria, Crustumerium, Medullia, Ameriola, Ficulnea, Corniculum, and Nomentum. But his most memorable exploit was the defeat of the Sabines, who had advanced up to the very gates of Rome. They were at first driven back after a doubtful struggle, but were subsequently overthrown with great loss upon the Anio, and compelled to sue for peace. They ceded to the Romans the town of Collatia, where Tarquinius placed a strong garrison, the command of which he entrusted to Egerius, the son of his deceased brother Aruns, who, with his family, took the surname of Collatinus. Several traditions are connected with this war. The king's son, a youth of fourteen, slew a foe with his own hand, and received as a reward a golden bulla and a robe bordered with purple; and these remained in after times the ornaments and dress of youths of noble rank. In this war, also, Tarquinius is said to have vowed the building of the Capitol.

Livy says nothing more respecting the wars of this king, but Dionysius relates at great length his wars with the Etruscans. According to the latter writer five of the great Etruscan cities sent assistance to the Latins, which proved ineffectual; and subsequently all the twelve cities united their forces against Rome, but were overcome by Tarquinius, and compelled to submit to his authority. They are further stated to have done homage to him by presenting him with a golden crown, an ivory throne and sceptre, a purple tunic and robe figured with gold, and other badges of kingly power, such as the Etruscans used when their twelve cities chose a common chief in war. (Dionys. iii. 57, 59, 61.) Thus, according to this story, Tarquinius ruled over the Latins, Sabines, and Etruscans, as well as Romans; but no Latin writer mentions this war with the Etruscans, with the exception of Florus (i. 5), and the compiler of the triumphal Fasti. Cicero (*de Rep.* ii. 20) and Strabo (v. p. 231) relate that Tarquinius also subdued the Aequi;

* It is related by Strabo (viii. p. 378) that Demaratus became the ruler of Tarquinii, but this story is opposed to all other traditions, and should certainly be rejected.

STEMMA TARQUINIORUM.

- Demaratus of Corinth.
  - Lucumo, afterwards L. Tarquinius Priscus.
    - Tarquinia, m. Servius Tullius.
    - Tarquinia, m. M. Brutus.
      - M. Brutus, put to death by Tarquinius.
      - L. Brutus, the Consul.
    - L. Tarquinius Superbus.
      - Titus.
      - Sextus.
      - Aruns.
    - Aruns.
  - Aruns.
    - Egerius, commander of Collatia.
      - Tarquinius Collatinus, m. Lucretia.

but this war is not mentioned by Dionysius, and is referred by Livy (i. 55) to Tarquinius Superbus.

Although the wars of Tarquinius were of great celebrity, the important works which he executed in peace have made his name still more famous. Many of these works are ascribed in some stories to the second Tarquinius, but almost all traditions agree in assigning to the elder Tarquinius the erection of the vast sewers by which the lower parts of the city were drained, and which still remain, with not a stone displaced, to bear witness to his power and wealth. (See *Dict. of Antiq.* art. *Cloaca.*) The quay by which the Tiber is banked, and through which the sewer opens into it, must clearly have been executed at the same time, and may therefore be safely ascribed to the elder Tarquinius.

The same king is also said in some traditions to have laid out the Circus Maximus in the valley which had been redeemed from water by the sewers, and also to have instituted the Great or Roman Games, which were henceforth performed in the Circus. The Forum, with its porticoes and rows of shops, was also his work, and he likewise began to surround the city with a stone wall, a work which was finished by his successor Servius Tullius. The building of the Capitoline temple is moreover attributed to the elder Tarquinius, though most traditions ascribe this work to his son, and only the vow to the father.

Tarquinius also made some changes in the constitution of the state. He added a hundred new members to the senate, who were called *patres minorum gentium*, to distinguish them from the old senators, who were now called *patres majorum gentium*. He wished to add to the three centuries of equites established by Romulus three new centuries, and to call them after himself and two of his friends. His plan was opposed by the augur Attus Navius, who gave a convincing proof that the gods were opposed to his purpose. [NAVIUS.] Accordingly he gave up his design of establishing new centuries, but to each of the former centuries he associated another under the same name, so that henceforth there were the first and second Ramnes, Tities, and Luceres. He increased the number of Vestal Virgins from four to six.

Tarquinius had reigned thirty-eight years, when he was assassinated by the contrivance of the sons of Ancus Marcius. They had long wished to take vengeance upon him on account of their being deprived of the throne, and now fearing lest he should secure the succession to his son-in-law Servius Tullius, they hired two countrymen, who, feigning to have a quarrel, came before the king to have their dispute decided; and while he was listening to the complaint of one, the other gave him a deadly wound with his axe. But the sons of Marcius did not secure the reward of their crime, for Servius Tullius, with the assistance of Tanaquil, succeeded to the vacant throne. Tarquinius left two sons and two daughters. His two sons, L. Tarquinius and Aruns, were subsequently married to the two daughters of Servius Tullius. One of his daughters was married to Servius Tullius, and the other to M. Brutus, by whom she became the mother of the celebrated L. Brutus, the first consul at Rome. The principal authorities for the life of Tarquinius Priscus are Livy (i. 34—41), Dionysius (iii. 46—73, iv. 1), and Cicero (*de Rep.* iii. 20.).

The life of Servius Tullius is given under TULLIUS. There it is related how he was murdered, after a reign of forty-four years, by his son-in-law, L. Tarquinius, who had been urged on by his wicked wife to commit the dreadful deed. The Roman writers represent the younger Tarquinius as a cruel and tyrannical monarch, and the fact of his being the last king of Rome has doubtless contributed not a little to blacken his character. The estimation in which he was held by the Romans is shown by his surname of Superbus.

L. TARQUINIUS SUPERBUS commenced his reign without any of the forms of election. He seized the kingdom as a recovered inheritance, and did not wait to be elected by the senate or the people, or to receive the imperium from the curiae. One of the first acts of his reign was to abolish all the privileges which had been conferred upon the plebeians by Servius, since the patricians had assisted him in obtaining the kingdom. He forbade the meetings of the tribes, and repealed the laws which had conferred civil equality upon the plebeians, and which had abolished the right of

seizing the person of a debtor. He also compelled the poor to work at miserable wages upon his magnificent buildings, and the hardships which they suffered were so great that many put an end to their lives. But he did not confine his oppressions to the poor. All the senators and patricians whom he mistrusted, or whose wealth he coveted, were put to death or driven into exile. The vacant places in the senate were not filled up, and this body was scarcely ever consulted by him. He surrounded himself by a body-guard, by means of which he was enabled to do what he liked. But, although a tyrant at home, he raised the state to great influence and power among the surrounding nations, partly by his alliances and partly by his conquests. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs, and by his means he acquired great influence in Latium. Under his sway Rome became eventually the acknowledged head of the Latin confederacy. According to Cicero (*de Rep.* ii. 24) he subdued the whole of Latium by force of arms; but Livy and Dionysius represent his supremacy as due to his alliances and intrigues. Any Latin chiefs, like Turnus Herdonius, who attempted to resist him, were treated as traitors and punished with death. At the solemn meeting of the Latins at the Alban Mount, Tarquinius sacrificed the bull on behalf of all the allies, and distributed the flesh to the people of the league. So complete was the union of the Romans and the Latins that the soldiers of the two nations were not kept separate, but each maniple in the army was composed of both Romans and Latins. The Hernici also became members of the league, but their troops were kept apart from the Roman legions.

Strengthened by this Latin alliance, and at the head of a formidable army, Tarquinius turned his arms against the Volscians. He took the wealthy town of Suessa Pometia, with the spoils of which he commenced the erection of the Capitol which his father had vowed; but great as these were, they were scarcely sufficient even for the foundations of this magnificent edifice, and the people were heavily taxed to complete the building. In digging for the foundations, a human head was discovered beneath the earth, undecayed and trickling with blood; and Etruscan soothsayers expounded the prodigy as a sign that Rome was destined to become the head of the world. In the vaults of this temple he deposited the Sibylline books, which the king purchased from a sibyl or prophetess. She had offered to sell him nine books for three hundred pieces of gold. The king refused the offer with scorn. Thereupon she went away, and burned three, and then demanded the same price for the six. The king still refused. She again went away and burnt three more, and still demanded the same price for the remaining three. The king now purchased the three books, and the sibyl disappeared.

In order to secure his Volscian conquests, Tarquinius founded the colonies of Signia and Circeii. He was next engaged in a war with Gabii, one of the Latin cities, which refused to enter into the league. Unable to take the city by force of arms, Tarquinius had recourse to stratagem. His son, Sextus, pretending to be ill-treated by his father, and covered with the bloody marks of stripes, fled to Gabii. The infatuated inhabitants intrusted him with the command of their troops, and when he had obtained the unlimited confidence of the citizens, he sent a messenger to his father to inquire how he should deliver the city into his hands. The king, who was walking in his garden when the messenger arrived, made no reply, but kept striking off the heads of the tallest poppies with his stick. Sextus took the hint. He put to death or banished, on false charges, all the leading men of the place, and then had no difficulty in compelling it to submit to his father.

In the midst of his prosperity, Tarquinius was troubled by a strange portent. A serpent crawled out from the altar in the royal palace, and seized on the entrails of the victim. The king, in fear, sent his two sons, Titus and Aruns, to consult the oracle at Delphi. They were accompanied by their cousin, L. Junius Brutus. One of the sisters of Tarquinius had been married to M. Brutus, a man of great wealth, who died, leaving two sons under age. Of these the elder was killed by Tarquinius, who coveted their possessions; the younger escaped his brother's fate only by feigning idiotcy. On arriving at Delphi, Brutus propitiated the priestess with the gift of a golden stick enclosed in a hollow staff. After executing the king's commission, Titus and Aruns asked the priestess who was to reign at Rome after their father. The priestess replied, whichsoever should first kiss his mother. The princes agreed to keep the matter secret from Sextus, who was at Rome, and to cast lots between themselves. Brutus, who better understood the meaning of the oracle, fell, as if by chance, when they quitted the temple, and kissed the earth, mother of them all. The fall of the king was also foreshadowed by other prodigies, and it came to pass in the following way: —

Tarquinius was besieging Ardea, a city of the Rutulians. The place could not be taken by force, and the Roman army lay encamped beneath the walls. Here as the king's sons, and their cousin, Tarquinius Collatinus, the son of Egerius, were feasting together, a dispute arose about the virtue of their wives. As nothing was doing in the field, they mounted their horses to visit their homes by surprize. They first went to Rome, where they surprized the king's daughters at a splendid banquet. They then hastened to Collatia, and there, though it was late in the night, they found Lucretia, the wife of Collatinus, spinning amid her handmaids. The beauty and virtue of Lucretia had fired the evil passions of Sextus. A few days he returned to Collatia, where he was hospitably received by Lucretia as her husband's kinsman. In the dead of night he entered the chamber with a drawn sword; by threatening to lay a slave with his throat cut beside her, whom he would pretend to have killed in order to avenge her husband's honour, he forced her to yield to his wishes. As soon as Sextus had departed, Lucretia sent for her husband and father. Collatinus came, accompanied by L. Brutus; Lucretius, with P. Valerius, who afterwards gained the surname of Publicola. They found her in an agony of sorrow. She told them what had happened, enjoined them to avenge her dishonour, and then stabbed herself to death. They all swore to avenge her. Brutus threw off his assumed stupidity, and placed himself at their head. They carried the corpse into the market-place of Collatia. There the people took up arms, and resolved to renounce the Tarquins. A number

of young men attended the funeral procession to Rome. Brutus, who was Tribunus Celerum, summoned the people, and related the deed of shame. All classes were inflamed with the same indignation. A decree was passed deposing the king, and banishing him and his family from the city. Brutus now set out for the army at Ardea. Tarquinius meantime had hastened to Rome, but found the gates closed against him. Brutus was received with joy at Ardea; and the army likewise renounced their allegiance to the tyrant. Tarquinius, with his two sons, Titus and Aruns, took refuge at Caere in Etruria. Sextus repaired to Gabii, his own principality, where, according to Livy, he was shortly after murdered by the friends of those whom he had put to death. Tarquinius reigned twenty-five years. His banishment was placed in the year of the city 244, or B. C. 510. (Liv. i. 49—60; Dionys. iv. 41—75; Cic. *de Rep.* ii. 24, 25.)

The remainder of the story may be told with greater brevity. The history of the establishment of the republic and of the attempts of Tarquinius to recover the sovereignty, has already been related in detail in other articles. L. Brutus and Tarquinius Collatinus were the first consuls; but the people so hated the very name and race of the dethroned king, that Collatinus was obliged to resign his office, and retire from Rome. P. Valerius was elected consul in his place. [COLLATINUS.] Meantime ambassadors came to Rome from Tarquinii, to which city Tarquinius had removed from Caere, demanding the restitution of his private property. The demand seemed just to the senate and the people; but while the ambassadors were making preparation for carrying away the property, they found means to organize a conspiracy among the young Roman nobles for the restoration of the royal family. The plot was discovered by means of a slave, and the consul Brutus ordered the execution of his two sons, who were parties to the plot. The agreement to give up the property was made void by this attempt at treason. The royal goods were abandoned to the people to plunder, and their landed estates were divided among the poor, with the exception of the plain between the city and the river, which was reserved for public uses. This plain was consecrated to Mars, and called the Campus Martius.

Tarquinius now endeavoured to recover the throne by force of arms. The people of Tarquinii and Veii espoused his cause, and marched against Rome. The two consuls advanced to meet them. A bloody battle was fought, in which Brutus and Aruns, the son of Tarquinius, slew each other. Both parties claimed the victory, till a voice was heard in the dead of night, proclaiming that the Romans had conquered, as the Etruscans had lost one man more. Alarmed at this, the Etruscans fled, and Valerius, the surviving consul, entered Rome in triumph.

Tarquinius next repaired to Lars Porsena, the powerful king of Clusium, who likewise espoused his cause, and marched against Rome at the head of a vast army. The history of this memorable expedition, which was long preserved in the Roman lays, is related under PORSENA.

After Porsena quitted Rome, Tarquinius took refuge with his son-in-law, Mamilius Octavius of Tusculum. Under the guidance of the latter, the Latin states espoused the cause of the exiled king, and eventually declared war against Rome. The contest was decided by the battle of the lake Regillus, which was long celebrated in song, and the description of which in Livy resembles one of the battles in the Iliad. The Romans were commanded by the dictator, A. Postumius, and by his lieutenant, T. Aebutius, the master of the knights; the Latins were headed by Tarquinius and Octavius Mamilius. The struggle was fierce and bloody, but the Latins at length turned to flight. Almost all the chiefs on either side fell in the conflict, or were grievously wounded. Tarquinius himself was wounded, but escaped with his life; his son Sextus is said to have fallen in this battle, though, according to another tradition, as we have already seen, he is said to have been slain by the inhabitants of Gabii. It was related in the old tradition, that the Romans gained this battle by the assistance of the Dioscuri (Castor and Pollux), who were seen charging the Latins at the head of the Roman cavalry, and who afterwards carried to Rome the intelligence of the defeat of the Latins. A temple was built in the forum on the spot where they appeared, and their festival was celebrated yearly on the Ides of Quintilis (the 15th of July), the day of the battle of Regillus, on which all the knights passed in solemn procession to their temple. According to Livy the battle of the lake Regillus was fought in B. C. 498, but he says that some of the annals placed it in B. C. 496, in which year it is given by Dionysius (vi. 3) and in the Fasti Capitolini.

The Latins were completely humbled by this victory. Tarquinius Superbus had no other state to whom he could apply for assistance. He had already survived all his family; and he now fled to Aristobulus at Cumae, where he died a wretched and childless old man. (Liv. ii. 1—21; Dionys. v. 1—vi. 21.)

In the preceding account we have attempted to give the story of the Tarquins as nearly as possible in the words of the ancient writers. But it is hardly necessary to remark in the present day that this story cannot be received as a real history, or to point out the numerous inconsistencies and impossibilities in the narrative. It may suffice as a sample to remind the reader that the younger Tarquinius who was expelled from Rome in mature age, was the son of the king who ascended the throne 107 years previously in the vigour of life; and that Servius Tullius, who married the daughter of Tarquinius Priscus, shortly before he ascended the throne, immediately after his accession is the father of two daughters whom he marries to the brothers of his own wife. It would be a fruitless task to endeavour to ascertain the real history of the later Roman monarchy; for although the legend has doubtless preserved some facts, yet we have no criteria to determine the true from the false. The story of the Tarquins has evidently been drawn from the works of several popular poets, and there can be little doubt that one at least of the writers must have become acquainted with Greek literature from the Greek colonies in southern Italy. The stratagem by which Tarquinius obtained possession of Gabii is obviously taken from a tale in Herodotus (iii. 154), and similar cases might easily be multiplied. Hence we may account for the Greek origin of the Tarquins. There is, however, one fact in the common tale which it is impossible to disbelieve, although it has been questioned by Niebuhr, we mean the Etruscan origin of the Tarquins. Niebuhr

attempts to establish the Latin origin of Tarquinius by several considerations. He remarks that we read of a Tarquinia gens; that the surname *Priscus* of the elder Tarquinius was a regular Latin surname, which occurs in the family of the Servilii and many others; and lastly, that the wife of the elder Tarquinius was called in one tradition, not Tanaquil, but Caia Caecilia, a name which may be traced to Caeculus, the mythic founder of Praeneste. These arguments, however, have not much weight, and certainly are insufficient to refute the universally received belief of antiquity in the Etruscan origin of the Tarquins, which is, moreover, confirmed by the great architectural works undertaken in the time of the last Roman kings, works to which no Sabine or Latin town could lay claim, and which at that time could have been accomplished by the Etruscans alone. Moreover the tradition which connects Tarquinius with the Luceres, the third ancient Roman tribe, again points to Etruria; for although Niebuhr looks upon the Luceres as Latins, most subsequent scholars have with far more probability supposed the third tribe to have been of Etruscan origin. (Comp. Becker, *Handbuch der Römischen Alterthümer*, vol. ii. part i. p. 30.) The statement of Dionysius that Tarquinius Priscus conquered the whole of Etruria, and was acknowledged by the twelve Etruscan cities as their ruler, to whom they paid homage, must certainly be rejected, when we recollect the small extent of the Roman dominions under the preceding king, and the great power and extensive territory of the Etruscans at that time. It is far more probable that Rome was conquered by the Etruscans, and that the epoch of the Tarquins represents an Etruscan rule at Rome. This is the opinion of K. O. Müller. He supposes that the town of Tarquinii was at this time at the head of Etruria, and that the twelve Etruscan cities did homage to the ruler of Tarquinii. He further supposes that Rome as well as a part of Latium acknowledged the supremacy of Tarquinii; and that as Rome was the most important of the possessions of Tarquinii towards the south, it was fortified and enlarged, and thus became a great and flourishing city. Many Tarquinian nobles would naturally take up their abode at Rome, and one of them might have been entrusted by Tarquinii with the government of the city. Müller however thinks that L. Tarquinius is not the real name of the Etruscan ruler, but that Lucius is the Latinized form of Lucumo, and that Tarquinius merely indicates his origin from Tarquinii. According to Müller the banishment of the Tarquins was not an isolated event confined to Rome, but was connected with the fall of the city of Tarquinii, which lost at that time its supremacy over the other Etruscan cities. (Müller, *Etrusker*, vol. i. p. 118, &c.)

TARQUI'NIUS. 1. P. TARQUINIUS, tribune of the plebs with Livius Drusus, B.C. 91, supported the latter in the laws which he proposed. (J. Obseq. c. 114.)

2. L. TARQUINIUS, one of Catiline's conspirators, turned informer, and accused M. Crassus of being privy to the conspiracy. (Sall. *Cat.* 48.)

TARQUI'TIA GENS, was of patrician rank, and of great antiquity, but only one member of it is mentioned, namely L. Tarquitius Flaccus, who was magister equitum to the dictator Cincinnatus in B.C. 458 [FLACCUS]. The other Tarquitii whose names occur towards the end of the republic, can scarcely be regarded as members of the patrician gens.

TARQUI'TIUS. 1. A Roman writer, who translated from the Etruscan a work entitled *Ostentarium Tuscum*. (Plin. *H. N.* in Catal. Auctor. lib. ii.; Macrob. *Sat.* iii. 7; Serv. *ad Virg. Ecl.* iv 43; Festus, p. 274, ed. Müller; Müller, *Etrusker*, vol. ii. p. 36.)

2. L. TARQUITIUS, mentioned by Cicero in B.C. 50. (Cic. *ad Att.* vi. 8. § 4.)

3. Q. TARQUITIUS, occurs only on coins, of which a specimen is annexed. The obverse represents a woman's head with C. ANNIVS, and the reverse Victory in a biga, with Q. TARQUITI. A similar coin is figured in Vol. I. p. 180, with the name of L. Fabius on the obverse; and Eckhel supposes that Q. Tarquitius and L. Fabius were the quaestors of C. Annius, who fought in Spain against Sertorius in B.C. 82. (Eckhel, vol. v. pp. 134, 322.)



COIN OF Q. TARQUITIUS.

TARQUI'TIUS PRISCUS. [PRISCUS.]

TARRUNTE'NUS PATERNUS. [PATERNUS.]

TA'RTARUS (Τάρταρος), a son of Aether and Ge, and by his mother Ge the father of the Gigantes, Typhoeus and Echidna. (Hygin. *Praef.* p. 3, &c., *Fab.* 152; Hes. *Theog.* 821; Apollod. ii. 1. § 2.) In the Iliad Tartarus is a place far below the earth, as far below Hades as Heaven is above the earth, and closed by iron gates. (Hom. *Il.* viii. 13, &c., 481; comp. Hes. *Theog.* 807.) Later poets describe Tartarus as the place in the lower world in which the spirits of wicked men are punished for their crimes, and sometimes they use the name as synonymous with Hades or the lower world in general; and *pater Tartarus* is used for Pluto. (Val. Flacc. iv. 258.) [L. S.]

TARU'TIUS FIRMIA'NUS. [FIRMIANUS.]

TASGE'TIUS, was of a noble family among the Carnutes, and was made king of his people by Caesar, but was assassinated in the third year of his reign. (Caes. *B. G.* v. 25).

TASIACES. [SABACES.]

TATIA'NUS (Τατιανός), a Christian writer of the second century, was born, according to his own statement (*Orat. ad Graecos*, sub fin.) in Assyria, and was educated in the religion and philosophy of the Greeks. (ibid.) Clement of Alexandria (*Strom.* lib. iii. c. xii. § 81, ed Klotz. Lips. 1831), Epiphanius, in the body of his work (*Haeres.* xlvi.), and Theodoret (*Haeret. Fabul. Compendium*, lib. i. c. 20), call him "the Syrian," or "a Syrian by race;" but Epiphanius, in another place (*adv. Haeres.* Indicul. ad lib. i. vol. iii.), followed by Joannes Damascenus (*De Haeresib.* apud Coteler. *Eccles. Graec. Monum.* vol. i. p. 292), says he was a Mesopotamian; a statement which is adopted by Cave and some other moderns. Tatian's own authority would of course be decisive, were it not for the vagueness with which the names Assyria and

Syria are used by the ancients; however, we think it most probable that by "the land of the Assyrians" (ἐν τῇ τῶν Ἀσσυρίων γῇ) Tatian means the country east of the Tigris; but his mode of expression affords some ground to think that though born in the land of Assyria, he was not of Assyrian race; and his name has some appearance of being Roman. He appears to have followed the profession of a sophist, or teacher of rhetoric; and he was perhaps a teacher of philosophy also (comp. Tatian. *Orat. ad Graec.* c. ii. and lvi.; Euseb. *H. E.* iv. 16; Hieron. *De Viris Illustr.* c. 29; Theodoret. *l. c.*), though Valesius (*Not. in Euseb. l. c.*) contends earnestly against the supposition. He certainly acquired a considerable knowledge of Greek literature. He travelled over many countries, and appears to have been engaged in a variety of pursuits (τέχναις καὶ ἐπινοίαις ἐγκυρήσας πολλαῖς, *Orat. ad Graec.* c. lvi.) until, at last, he came to Rome. He had probably imbibed the doctrines of the Platonic philosophy (comp. *Orat. ad Graec.* c. xix. and Worth's note *in loc.*), but he was dissatisfied with the hollowness of the professions of the philosophers of his day, and disgusted with the cruelty and impurity of the worship both of the Greeks and Romans (*Orat. ad Graec.* cc. xliii—xlvi.); and his mind was anxiously longing for something more ennobling, when he met with the Scriptures of the Old Testament. By the perusal of these, his conversion to Christianity was effected. Whether his connection with Justin Martyr, of whom, according to the testimony of Irenaeus (*Adv. Haeres.* lib. i. c. 31), Epiphanius (*Haeres.* xlvi.), Jerome (*l. c.*), Philastrius (*De Haeres.* c. 48), and Theodoret (*l. c.*), he was the hearer or disciple, was previous to his conversion or subsequent to it, is not clear.

During Justin's life, Tatian remained in connection with the Catholic church; but after Justin's death he embraced views of a Gnostic character, with which probably the notions imbibed during his early residence in the East disposed him to sympathise. Whether he had been previously restrained by the influence of Justin from embracing those views, is not clear, though Irenaeus, Jerome, and Epiphanius seem to intimate that he had. He appears to have remained for a time after Justin's death in communion with the church. Tillemont thinks that after Justin's death many of his disciples, among them Rhodon [RHODON] placed themselves under Tatian's instruction; but though Rhodon himself (apud Euseb. *H. E.* v. 13) states that he was a disciple of Tatian, it does not follow that this was after Justin's death. Like Justin, Tatian engaged in controversies with the philosophers of his day, attacking them on the corruptions of heathenism, and pointing out the superiority of the Jewish and Christian religions. He was involved in a dispute with the Cynic Crescens [CRESCENS], whom he charges with having plotted his death, as well as that of Justin. [JUSTINUS, No. 1.]

His embracing, at least his avowal of his heretical opinions, was apparently not very long after Justin's death, otherwise we cannot account for the general impression that he had been kept from heresy by Justin's influence. He does not appear to have broached his obnoxious sentiments at Rome. According to Epiphanius, he returned into the East, and there imbibed and promulgated them. The statement of Epiphanius (*l. c.*), followed by Josephus [JOSEPHUS, No. 12] in his *Hypomnesticon*, that they were broached in Mesopotamia, leads to the conclusion that Tatian settled in that province; but when he further states that they were embraced by some persons at Antioch, the capital of Syria, and spread from thence into Cilicia and Pisidia, we cannot determine whether this was through the personal exertions and teaching of Tatian, or whether through some of his disciples. We have no further account of him; and neither the time nor place of his death is known. In fact, the chronology of his whole life is uncertain; we only know that he was contemporary with Justin, and was at Rome before and at the time of that martyr's death, the date of which, as we have shown elsewhere [JUSTINUS, No. 1], is by no means determined, but may be probably fixed in or near A. D. 166 or 167.

The followers of Tatian constituted a sect, designated from him Tatiani. (Epiphan. *Haeres.* xlvi.; Augustin. *Haeres.* xxv.) They appear to have been nearly identical with the Encratitae (the name is variously written Ἐγκρατεῖς, Irenaeus, *Adv. Haeres.* lib. i. c. 30, Ἐγκρατῖται, Epiphan. *Haeres.* xlvii.; or Ἐγκρατηταί, Clem. Alex. *Strom.* lib. i. c. 15, *Paedagog.* lib. ii. c. 2) and with the Severiani, who derived their name from Severus, a contemporary of Tatian. [SEVERUS, Greek, literary and ecclesiastical, No. 3.] These sects were also known by the name of Ὑδροπαραστάται, "Hydroparastatae," or "Offerers of water," from their use of water in the Eucharist. From this last peculiarity they were called by some of the Latin fathers (Augustin. *Haeres.* lxiv.; Philastrius, *Haeres.* lxxvii.) "Aquarii." Tillemont has collected a number of other names which he supposes to have been given them. The tenets of the Tatiani and Encratitae and Severiani, whether these names denote one sect, or different, but kindred sects, partook of the usual character of the Gnostic body to which they belonged. Tatian held the doctrine of Aeons, which he is said to have derived from Valentinus or Marcion (Philastrius, *Haeres.* xlviii.), and to have given further development to it. He distinguished the Demiurgus, the Creator of the world and giver of the Mosaic law, from the Supreme and Benignant God, from whom the Gospel came. Epiphanius (a not very trustworthy authority), ascribes to the Severiani the belief that beside the Supreme Being there was "a great ruler of the powers" named Ἰαλδαβαώθ "Ialdabaoth," or Σαβαώθ, "Sabaoth" (an obvious corruption of the "Jehovah-Sabaoth" of the Jewish Scriptures), of whom ὁ Διάβολος, "the devil," was the son; and that the devil, being by the Supreme God cast down to the earth in the form of a serpent, produced the vine, the tendrils of which indicated their origin by their serpent-like form: they ascribed also to the devil the formation of woman, and of the lower part of the man. The "ruler of the powers," Ialdabaoth, is apparently the Demiurgus of Tatian; but how far the other opinions described were held by him is not clear; it is, however, remarkable that he and his followers abstained from wine and animal food, and condemned marriage. But what especially shocked the piety and charity of the Catholics was Tatian's affirming the damnation of Adam, a "blasphemy" which is said to have originated with him, and drew upon him especial odium.

The sects of the Tatiani and Severiani are said by Epiphanius to have been nearly extinct in his

time: but this can hardly mean more than that the names had gone into disuse; for the Encratitae, whom we take to have been substantially the same, were still numerous in Pisidia, the Torrid Phrygia (τῇ Κεκαυμένῃ), and other districts of Asia Minor.

Tatian is said to have rejected some of St. Paul's Epistles (Hieronym. *Prooem. in Comment. in Titum*), but to have received others. He also received, but not without mutilation, the four Gospels. (Irenaeus, *l. c.* and c. 31; Clem. Alex. *l. c.* and *Fragmenta Propheticor. selecta*, c. 38; Origen, *De Oratione*, p. 77, ed. Oxford; Hieronym. *De Viris Illustr.* c. 17, alibi; Epiphanius, Augustin, Philastrius, *ll. cc.*; Tertullian, or rather his anonymous continuator, *De Praescript. Haereticor.* c. 52; Theodoret. *Haeretic. Fabul. Compend.* lib. i. c. 20; *Chron. Paschale*, p. 260, ed. Paris, p. 486, ed. Bonn; comp. Neander, *Church History* (by Rose), vol. ii. p. 109.)

Tatian was a voluminous writer. Eusebius speaks of him in one place (*H. E.* iv. 16) as "leaving many memorials of himself in his writings;" and in another place (*H. E.* iv. 29) he says, "he left a great number of writings, of which the most celebrated is his *Discourse to the Greeks*." Jerome also states (*De Viris Illustr.* c. 17) that he wrote "a countless number of volumes" (infinita volumina); of which, however, even then, the above-mentioned discourse was the only one extant, at least so far as Jerome was informed. The *Diatessaron* was, however, still in existence, though Jerome does not mention it, either because he did not regard it as an original work, but only an arrangement of the Gospels, or perhaps because its existence was not known to him. The other works of Tatian were probably either such as the early Christians were little interested in, or were so replete with the wild speculations of his later years, as never to have had any circulation in the orthodox portion of the church.

The Πρὸς Ἕλληνας, *Oratio adversus Graecos*, as the title is commonly though incorrectly rendered (we believe it should be *ad Graecos*), is still extant, and is a remonstrance addressed to the Greeks on their repugnance to, and contempt for, the opinions of foreigners. Jerome (*De Viris Illust.* c. 17) and Rufinus translate the title *Contra Gentes*; but the contents of the work show that Ἕλληνας is not used as equivalent to Ἔθνη, "Gentiles" (a usage no doubt sufficiently common), but in its proper signification of "Greeks," as distinguished from Βάρβαροι, "Foreigners." This is clear from the opening sentence of the work, Μὴ πάνυ φιλέχθρως διατίθεσθε πρὸς τοὺς βαρβάρους, ὦ ἄνδρες Ἕλληνες, μηδὲ φθονήσητε τοῖς τούτων δόγμασι. "Be not quite hostile, O Greeks, in your disposition towards foreigners, and do not regard their opinions unfavourably." He then proceeds to show that they (the Greeks) had derived their own usages from the very foreigners whom they despised, borrowing from Telmessus the art of divination from dreams, astrology from the Carians, augury from the flight of birds from the ancient Phrygians and Isaurians, the practice of sacrifice from Cyprus, astronomy from Babylon, magic from Persia, geometry from Egypt, and alphabetic writing from Phoenicia, &c. (c. 1, 2.) He rakes together the current charges of folly against their philosophers, and of wickedness against their heroes. (c. 3—6.) He unfolds his views of the Supreme Being (c. 6, 7), of the Logos (c. 7, 8), the resurrection (c. 9, 10), of the freedom of the will, both of men and angels (c. 10), and of the fall (c. 11). He then exposes the follies and crimes ascribed to the divinities of the Greeks in the popular theology (c. 12—17), and contrasts with them the purer morality, and the more elevated views of the universe and of God, and of the divine administration, which he had received (c. 17, foll.). Throughout the work he pursues a similar strain of argument, examining the metaphysics and theology of his opponents, pointing out the superiority of the religion of the Jewish and Christian Scriptures, and insisting on the superior antiquity of Moses, the oldest Jewish writer, when compared with Homer, the oldest Greek writer. It has been a subject of dispute with the learned, how far this work of Tatian shows indications of those heretical views, the development of which afterwards entailed upon him so much odium. Brucker, in his *Historia Critica Philosophiae*, endeavours to show that Tatian's philosophy, even while he was accounted orthodox, was grievously corrupted by the intermixture of Cabbalistic, Gnostic, and Neo-Platonic notions: on the other hand, Lange (*Historia Dogmatum*, vol. i. p. 223, &c.), Bull (*Defens. Fid. Nicaen.* sect. iii. c. 6), and Ceillier (*Auteurs Sacrés*, vol. iii. p. 127), contend for his orthodoxy. Certainly some of his sentiments are of a very fanciful character, and his speculations very remote from the simplicity of Christian truth, but he was, when he wrote this work, far from holding the characteristic doctrines of Gnosticism, such as the eternity and evil nature of matter, and the alienation or hostility between the Supreme God and the Demiurgos or Creator.

The Greek text of this remarkable work was first published with a Latin version by Conrad Gesner, with the *Sententiae* of Antonius Melissa and Maximus, and the *Ad Autolycum* of Theophilus of Antioch, fol. Zuric. 1546. The Latin version of these works, by Gesner, was published separately, and that of Tatian was frequently reprinted in the successive editions of the *Bibliotheca Patrum* of De la Bigne, Paris, 1575, 1589, 1610, Cologne, 1618, Lyon, 1677, and also in the *Mella Patrum* of Francis Rous, 8vo. London, 1650, pp. 66, &c.; and both the Latin version of Gesner, and the original Greek, but varying from Gesner's text, are given in the *Orthodoxographa* of Heroldus, fol. Basel, 1555 (Cave speaks of a previous edition in A.D. 1551), and in the *Auctarium* of Ducaeus (Fronto Le Duc), fol. Paris, 1624. They were published also with the writings of Justin Martyr, Athenagoras, Theophilus, and Hermeias, Paris, 1615 and 1636, and Cologne (or rather Wittenberg), 1686. The last edition had the notes of Kortholt. Cave speaks of an edition of Tatian in folio, Paris, 1618, but Fabricius does not notice it. But the most valuable edition was that of William Worth, archdeacon of Worcester, 8vo. Oxford, 1700, which contained, besides a revised Greek text of Tatian, and of the *Irrisio Gentilium Philosophorum* of Hermeias, the Latin versions of Tatian by Gesner, and of Hermeias by Seiler, the entire notes of Gesner, Ducaeus, Kortholt, and others, and some valuable *Dissertationes*. The *Oratio ad Graecos* was also given by Prudentius Maran, in his (the Benedictine) edition of Justin Martyr, fol. Paris, 1742, in the first vol. of Galland's *Bibliotheca Patrum*, fol. Venice, 1765, and in the third vol. of the *Sanctorum Patrum Opera Polemica*, 8vo. Wurzburg, 1777.

Of the other works of Tatian only a few fragments

are preserved: indeed we do not know even the names of more than a few of his "infinita volumina." They are as follows. 1. Περὶ τοῦ κατὰ τὸν Σωτῆρα καταρτισμοῦ, *De Perfectione secundum Servatorem*. This is quoted by Clement of Alexandria (*Strom.* lib. iii. c. 12). It was written after he had become heretical, for the passage cited by Clement is in condemnation of matrimony. 2. Προβλημάτων βίβλιον, *Quaestionum Liber*, mentioned by Rhodon (apud Euseb. *H. E.* v. 13), but it is not clear that Tatian ever completed the work, or did more than form the plan: it was to be on the difficulties of the Scriptures. 3. Πρὸς τοὺς ἀποφηναμένους τὰ περὶ Θεοῦ, *Adversus eos qui fidem detrahunt rebus divinis*. This work is mentioned by Tatian himself in his *Oratio ad Graecos*, c. 62, but in terms which render it doubtful whether he had then written the work or only projected it. 4. Περὶ ζώων, *De Animalibus*, mentioned by Tatian as already written by him (ib. c. 24). 5. He wrote also, as he tells us, a work in which he had treated of daemons, and of the state of the soul after death (ib. c. 24), but he does not mention the title of the work. 6. Διὰ τεσσάρων, *Diatessaron*. s. *Harmonia Evangeliorum*. Eusebius mentions the work (*H. E.* iv. 29), but in such a way as to show that he had not seen it: Jerome does not even mention it (*De Vir. Illustr.* c. 17), but Theodoret says it was used not only by Tatian's more immediate followers, but by some other heretics, and even by the orthodox; for Theodoret himself collected above two hundred copies from what he calls "our churches" (ταῖς παρ' ἡμῖν ἐκκλησίαις), apparently the churches of his own diocese, in exchange for which he gave or procured for them copies of the four gospels. According to him, not only the genealogies, but all the parts which recognized the descent of Jesus from David were omitted, so that the compilation was evidently made after Tatian had become heretical, and on a principle consistent with his heretical sentiments. The work has perished. There is extant an *Harmonia Evangelica* in Latin, translated by Victor, bishop of Capua, a writer of the middle of the sixth century, from a Greek manuscript, which did not contain any author's name. Victor sought to discover the author, and after weighing and rejecting the claims of Ammonius of Alexandria to be so considered, ascribed it to Tatian. There is also extant an ancient Tudesque or German version (versio Theotisca) of this *Harmonia*. The Latin version was published under the name of Tatian in the *Orthodoxographa* of Heroldus, fol. Basel, 1555, and of Grynaeus, fol. Basel, 1569, and in successive editions of the *Bibliotheca Patrum* of De la Bigne, fol. Paris, 1575, 1589, 1610, 1654, and Cologne, 1618. But as this *Harmonia*, which is in the words of the sacred writers, contains the genealogies, critics discovered that it had been incorrectly ascribed to Tatian; and in the Lyon edition of the *Bibliotheca Patrum*, fol. 1677, and in the *Bibliotheca Patrum* of Galland, fol. Venice, 1765, &c., it appears under the name of Ammonius, to whom most critics, but not all, now ascribe it. [AMMONIUS SACCAS.] The ancient German version was published, but in an incomplete form, by Palthenius, 4to. Griefswald, 1706, and more fully, but still far from completely, in the *Thesaurus Antiquitatum Teutonicarum* of Schilter, fol. Ulm, 1728, vol. ii. p. 57, &c. Some supplementary portions are given by Hess, in the *Biblioth. der Heil. Geschichte*, part ii. p. 543—570. Another Latin *Harmonia*, so called, but which is in fact a condensed narrative of the History of Jesus Christ, arranged chronologically under the three years to which, as the writer supposed, the public ministry of the Saviour extended, was published in the *Micropresbyticon*, fol. Basel, 1550, in the two editions of the *Orthodoxographa*, and in the successive editions of the *Bibliotheca Patrum* of De la Bigne. In nearly all these it is given under the name of Ammonius, but it appears in the edition of the *Bibliotheca*, Lyon, 1677, under that of Tatian, to whom some critics have been disposed to ascribe it. Even Cave at one time held that opinion, though he afterwards renounced it; and the cautious and judicious Lardner was strongly inclined to it. Yet the work is by no means such as the description of Theodoret implies: and the general opinion of critics is unfavourable to the authorship of Tatian, to whom we can only wonder that any should have ascribed it. Le Nourry, the editor of the Lyon *Bibliotheca*, in his *Dissertatio in Tatianum*, justly rejects the opinion which ascribes it to him.

Rufinus, in his *Historia Ecclesiastica* (vi. 11), ascribes to Tatian a *Chronicon*. This statement is usually considered as erroneous, and is supposed to rest on the misinterpretation of a passage in Eusebius (*H. E.* vi. 13); but it is to be observed that the author of the *Chronicon Paschale* (*l. c.*) and Joannes Malalas, call Tatian "a chronographer," and refer to his notice of the quarrel of Peter and Paul at Antioch. Jerome (*Epist. ad Magnum*, ep. 84, edit. vett.; 83, ed. Benedictin.; 70, ed Vallarsi) says that Tatian had pointed out that various heresies had arisen from the opinions of the heathen philosophers; but he does not say to what work he refers. Eusebius says that some had charged Tatian with corrupting certain passages in the writings of the apostle Paul, under the plea of correcting their inaccuracy of construction; but we know not to what work of Tatian he refers; nor would the charge imply more than that he had paraphrased those passages. The ancient authorities for this article have been referred to in the course of it. We subjoin those of modern date:—Cave, *Hist. Litt.* ad ann. 172, vol. i. p. 75, and ad ann. 220 (*s. v. Ammonius*), p. 109, &c., ed. Oxford, 1740—1743; Fabric. *Bibl. Graec.* vol. vii. p. 87, &c.; Maran, *Praefatio ad Justini Martyris Opera*, fol. Paris, 1742, pars iii. c. 10—12; Le Nourry and Anonym. *Dissertationes*, apud Worth, *Tatiani Opera*; Galland, *Bibl. Patrum*, Prolegom. in voll. i. ii.; Ittigius, *De Haeresiarchis*, sect. ii. c. 12; Tillemont, *Mémoires*, vol. ii. p. 410, &c.; Mosheim, *De Rebus Christianor. ante Constantin. Magnum*, saec. ii. § xxxvii. lxi.; Oudin, *De Scriptorib. Ecclesiast.* vol. i. col. 209, &c.; Ceillier, *Auteurs Sacrés*, vol. ii.; Ittigius, *De Bibliothecis Patrum*, passim; Lardner, *Credibility*, &c. part ii. book i. ch. xiii. xxxvi.; Neander, *Church History*, vol. ii. p. 109, &c. (Rose's translation). [J. C. M.]

T. TA'TIUS, king of the Sabines. [ROMULUS.]

TAU'REA, JUBE'LLIUS, a Campanian of high rank and distinguished bravery in the second Punic war. He fought with Claudius Asellus in single combat in B. C. 215, and put an end to his own life on the capture of Capua by the Romans in B. C. 211. (Liv. xxiii. 8, 46, 47, xxvi. 15; comp. Cic. *in Pis.* 11.)

TAU'REUS (Ταύρεος), a surname of Poseidon, given to him either because bulls were sacrificed to him, or because he was the divinity that gave green

pasture to bulls on the sea-coast. (Hes. *Scut. Herc.* 104; Hom. *Od.* iii. 6; Schol. *ad Pind. Nem.* vi. 69.) [L. S.]

TAU'RICA (DEA) (ἡ Ταυρική), "the Taurian goddess," commonly called Artemis. Her image was believed to have been carried from Tauris by Orestes and Iphigenia, and to have been conveyed to Brauron, Sparta, or Aricia. The worship of this Taurian goddess, who was identified with Artemis and Iphigenia, was carried on with orgiastic rites and human sacrifices, and seems to have been very ancient in Greece. (Paus. iii. 16. § 6; Herod. iv. 103; comp. ARTEMIS.) [L. S.]

TAURI'NUS, T. CAE'SIUS, a Roman poet, who probably lived in the fourth century of our era, is only known as the author of an extant poem in twenty-three hexameter lines, entitled *Votum Fortunae.* It is usually entitled *Votum Fortunae Praenestinae;* but although it is extant at present at Praeneste in the Palazzo Baronale, it refers to the temple of Fortuna in the Roman forum; and accordingly Meyer has correctly dropt the addition of *Praenestinae* in the title of the poem. It is printed in the Latin Anthology (i. Ep. 80, ed. Burmann and Ep. 622, ed. Meyer), and by Wernsdorf in his *Poëtae Latini Minores* (vol. iv. p. 309, &c.).

TAU'RION (Ταυρίων), a Macedonian officer in the service of Antigonus Doson, king of Macedonia, who had risen to so high a place in the confidence of that monarch that the latter appointed him, by his last will, to command the royal troops in the Peloponnese during the minority of Philip V. (Polyb. iv. 6, 87.) In this position we find him in B. C. 221, assisting the Achaean praetor Timoxenus in reducing the strong post of Clarium, which had been occupied by the Aetolians; and again, in B. C. 220, co-operating with Aratus against the inroads of the Aetolians, which terminated in the battle of Caphyae and the destruction of Cynaetha. (Id. iv. 6, 10, 19.) In B. C. 218, when Philip in person led an army into the Peloponnese, we once more find Taurion mentioned as rendering efficient assistance to his youthful sovereign in the invasion of Elis. So great indeed was the reputation and influence which he now enjoyed, that Apelles deemed it absolutely necessary, for the furtherance of his ambitious designs, to remove Taurion from the important post which he held, an object which he sought to effect under the pretext of attaching him more closely to the king's person. His designs were, however, detected, and Philip gave a fresh proof of his confidence in Taurion by placing under his command the troops whose fidelity had been corrupted by Leontius. (Id. iv. 80, 87, v. 27.) From this time we find him retaining the chief direction of the war in the Peloponnese, as well as rendering other important services: thus, in B. C. 217, we find him sent, together with Aratus, to treat with the Aetolians at Naupactus. He had, however, already displayed some jealousy of the Achaean leader, and appears to have done his best to inflame the growing enmity of Philip towards Aratus, until he at length lent his aid to the young king to remove his former friend and counsellor by means of secret poison, B. C. 214. (Id. v. 92, 95, 103, viii. 14; Plut. *Arat.* 52.) The part taken by Taurion in this transaction, is sufficient evidence of his character; and it is to him, in conjunction with Demetrius the Pharian, that Polybius imputes the blame of perverting and corrupting the naturally good disposition of Philip. (Polyb. ix. 23.) [E. H. B.]

TAURIO'NE, TAURO, TAURO'POLOS, or TAURO'POS (Ταυριώνη, Ταυρώ, Ταυροπόλος, Ταυρωπός), originally a designation of the Taurian goddess, but also used as a surname of Artemis or even Athena, both of whom were identified with the Taurian goddess. (Hesych. *s. v.* ταυροπόλαι.) The name has been explained in different ways, some supposing that it means the goddess worshipped in Tauris, going around (i. e. protecting) the country of Tauris, or the goddess to whom bulls are sacrificed; while others explain it to mean the goddess riding on bulls, drawn by bulls, or killing bulls. Both explanations seem to have one thing in common, namely, that the bull was probably the ancient symbol of the bloody and savage worship of the Taurian divinity. (Schol. *ad Soph. Ajac.* 172; Eurip. *Iphig. Taur.* 1457; Müller, *Orchom.* p. 305, &c. 2d ed.) [L. S.]

TAURISCUS, a Greek grammarian, and a disciple of Crates. (Sextus Empir. *adv. Mathem.* i. 248, p. 268, ed. Fabric.) The Greek actor of this name, spoken of by Theophrastus, must have been a different person. (Cic. *de Orat.* iii. 59.)

TAURISCUS, artists. 1. A sculptor of Tralles, who, with his brother Apollonius, made the celebrated *Toro Farnese.* [APOLLONIUS.] Pliny also mentions his *Hermerotes*, in the collection of Asinius Pollio. (*H. N.* xxxvi. 5. s. 4. § 10).

2. Of Cyzicus, a distinguished silver-chaser (*caelator*) whom Pliny distinguishes from the above artist (*l. c.*) He elsewhere mentions him, in his list of silver-chasers, as flourishing soon after Stratonicus. (xxxiii. 12. s. 55.)

3. A painter, mentioned by Pliny among the artists who were *primis proximi.* His works were a *Discobolus*, *Clytaemnestra*, *Paniscus*, *Polynices regnum repetens* and *Capaneus.* The Polynices and Capaneus, it may be presumed, formed parts of one composition, representing the battle of the Seven Chiefs against Thebes. (Plin. *H. N.* xxxv. 11. s. 40. § 40.) [P. S.]

TAUROCE'PHALUS (Ταυροκέφαλος, also Ταυρόκρανος, Ταυρομέτωπος, &c.), a surname of Dionysus in the Orphic mysteries. (Orph. *Hymn.* 51. 2; comp. TAURUS.) It also occurs as a surname of rivers and the ocean, who were symbolically represented as bulls, to indicate their fertilising effect upon countries. (Eurip. *Iphig. Aul.* 275, *Orest.* 1378; Aelian, *V. H.* ii. 33; Horat. *Carm.* iv. 14, 25.) [L. S.]

TAURO'POLIS (Ταυρόπολις). 1. A daughter of the Megarian Cleson, who was believed, together with her sister Cleso, to have found and buried the body of Ino, which had been washed on the coast of Megara. (Paus. i. 42, in fin.)

2. A son of Dionysus and Ariadne. (Schol. *ad Apollon. Rhod.* iii. 997.) [L. S.]

TAURUS (Ταῦρος), a bull, occurs: 1. as a surname of Dionysus. (Eurip. *Bacch.* 918; Athen. xi. p. 476; Plut. *Quaest. Graec.* 36; Lycoph. *Cass.* 209.)

2. According to some, another name for Talos. (Apollod. i. 9. § 26.)

3. A son of Neleus and Chloris. (Apollod. i. 9. § 9.) [L. S.]

TAURUS, ANTO'NIUS, a tribune of the praetorian cohorts, A. D. 69. (Tac. *Hist.* i. 20.)

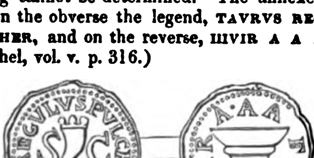
TAURUS BERY'TIUS, a Platonic philosopher, who defended the Platonic philosophy

against Aristotle. (Fabric. *Bibl. Graec.* vol. iii. p. 144.)

TAURUS, PACU'VIUS [PACUVIUS, No. 3.]

TAURUS, STATI'LIUS. 1. STATILIUS TAURUS, one of the most distinguished of Octavian's generals. His name appears in the Fasti as consul suffectus in B. C. 37, but he is first mentioned by ancient writers in the following year in the war against Sex. Pompeius, in Sicily. He commanded Antony's fleet, which sailed from Tarentum, and he rendered important services in the war. After the flight of Pompeius from Sicily, Taurus sailed over to Africa, which he secured for Octavian without difficulty. In B. C. 34 he received the honour of a triumph on account of his success in Africa (Fasti Capit.), and in the course of the same year he accompanied Octavian to Dalmatia, and was left in the country in command of the army when Octavian returned to Rome. At the battle of Actium, in B. C. 31, Taurus commanded the land-force of Octavian, which was drawn up on the shore. In B. C. 29 he defeated the Cantabri, Vaccaei, and Astures. He was raised to the consulship in B. C. 26; and in B. C. 16, when the emperor went to Gaul, the government of the city and of Italy was left to Taurus, with the title of praefectus urbi. (Appian, *B. C.* v. 97—99, 103, 105, 109, 118; Dion Cass. xlix. 14, 38; Appian, *Ill.* 27; Dion Cass. l. 13; Plut. *Ant.* 65; Dion Cass. li. 20, liii. 23, liv. 19; Tac. *Ann.* vi. 11; Vell. Pat. ii. 127.) In the fourth consulship of Augustus, B. C. 30, Taurus built an amphitheatre of stone at his own expence, and at its opening exhibited a show of gladiators; and the people in return allowed him to appoint one of the praetors every year. This amphitheatre was burnt down in the great fire at Rome, in the reign of Nero. (Dion Cass. li. 23, lxii. 18; Suet. *Octav.* 29; Tac. *Ann.* iii. 72.)

There was a Statilius Taurus, who was triumvir of the mint under Augustus, as we learn from coins, but whether he was the same person as the preceding cannot be determined. The annexed coin has on the obverse the legend, TAVRVS REGVLVS PVLCHER, and on the reverse, IIIVIR A A A F F (Eckhel, vol. v. p. 316.)



COIN OF STATILIUS TAURUS.

2. T. STATILIUS TAURUS, probably son of No. 1, was consul, A. D. 11, with M. Aemilius Lepidus. (Dion Cass. lvi. 25.)

3. T. STATILIUS SISENNA TAURUS, consul A. D. 16, with L. Scribonius Libo. (Dion Cass. lvii. 15; Tac. *Ann.* ii. 1.)

4. M. STATILIUS TAURUS was consul A. D. 44 with L. Quintius Crispinus Secundus, and afterwards governed Africa as proconsul. He possessed great wealth, which proved his ruin. Agrippina, coveting his gardens, got Tarquitius Priscus, who had been the legate of Taurus in Africa, to accuse the latter of *repetundae* and of magic. Taurus put an end to his own life before the senate pronounced sentence. (Dion Cass. lx. 13; Tac. *Ann.* xii. 59, xiv. 46.)

5. TAURUS STATILIUS CORVINUS, consul A. D. 45. [CORVINUS.]

TA'XILES (Ταξίλης). 1. An Indian prince or king, who reigned over the tract between the Indus and the Hydaspes, at the period of the expedition of Alexander, B. C. 327. His real name was Mophis, or Omphis, and the Greeks appear to have called him Taxiles or Taxilas, from the name of his capital city of Taxila, near the modern Attock, (Diod. xvii. 86; Curt. viii. 12. §§ 4, 14.) He appears to have been on terms of hostility with his neighbour Porus, who held the territories east of the Hydaspes, and it was probably with a view of strengthening himself against this foe, that he sent an embassy to Alexander, while the latter was yet in Sogdiana, with offers of assistance and support. On the approach of the conqueror he hastened to meet him with valuable presents, and placed himself and all his forces at his disposal. Nor were these vain professions: he assisted Hephaestion and Perdiccas in constructing a bridge over the Indus, supplied their troops with provisions, and received Alexander himself, and his whole army, in his capital city of Taxila, with every demonstration of friendship and the most liberal hospitality. (Arr. *Anab.* iv. 22, v. 3, 8; Curt. viii. 12; Diod. xvii. 86; Plut. *Alex.* 59, 65; Strab. xv. p. 698.) On the subsequent advance of the Macedonian king, Taxiles accompanied him with a force of 5000 men, and bore a part in the contest at the passage of the Hydaspes. After that victory he was sent by Alexander in pursuit of Porus, to whom he was charged to offer favourable terms, but narrowly escaped losing his life at the hands of his old enemy. Subsequently, however, the two rivals were reconciled by the personal mediation of Alexander; and Taxiles, after having contributed zealously to the equipment of the fleet on the Hydaspes, was intrusted by the king with the government of the whole territory between that river and the Indus. (Arr. *Anab.* v. 8, 18, 20; Curt. viii. 14. § 35, ix. 3. § 22). A considerable accession of power was granted him after the death of Philip, son of Machatas; and he was allowed to retain his authority at the death of Alexander himself, as well as in the subsequent partition of the provinces at Triparadeisus, B. C. 321. (Arr. *ap. Phot.* p. 72, a.; Dexippus, *ibid.* p. 64, b.; Diod. xviii. 3, 39; Justin. xiii. 4.) But at a subsequent period we find Eudemus, the commander of the Macedonian troops in his province, possessing the sole authority: whether Taxiles had been displaced by force or removed by a natural death, we are not informed.

2. A general in the service of Mithridates the Great, and one of those in whom he reposed the highest confidence. He is first mentioned in B. C. 86, when he was sent by Mithridates, with an army of not less than 110,000 men, to Europe, to make his way, through Thrace and Macedonia, to the assistance of Archelaus in Greece. This task he successfully accomplished, reduced Amphipolis, which had at first defied his arms, and having thus struck terror into the Macedonians, advanced without further opposition, through that country and Thessaly, into Phocis. Here he at first laid siege to Elatea, but was foiled in his attacks, and relinquished the enterprise, in order to form a junction with Archelaus in Boeotia. This object he effected: but though the two generals now found themselves at the head of a formidable host,

their combined forces were defeated by Sulla near Chaeronea, with great slaughter. (Plut. *Sull.* 15, 16, 19; Memnon, 3; Paus. i. 20. § 6, ix. 40. § 7, x. 34, § 2.) From this time we hear no more of Taxiles till B. C. 74, when he commanded (together with Hermocrates) the great army with which Mithridates invaded Paphlagonia and Bithynia, in the autumn of that year. During the subsequent operations at the siege of Cyzicus, he is mentioned as giving the king the most judicious advice. (Appian. *Mithr.* 70, 72.) After the defeat of the king and his retreat into his own territories, we again find Taxiles sharing with Diophantus the actual command of the army which Mithridates opposed to Lucullus near Cabeira, B. C. 72, where their skilful arrangements for a time held the balance of success doubtful, and reduced the Roman general to considerable straits for provisions. At length, however, the campaign was terminated by a total rout, in which the royal camp fell into the hands of the enemy. (Memnon. 4; comp. App. *Mith.* 79—82; Plut. *Lucull.* 15, 17.) Taxiles accompanied his royal master on his flight into Armenia, and we subsequently (B. C. 69) find him mentioned as present with Tigranes at the great battle of Tigranocerta, on which occasion he in vain endeavoured to restrain the overweening confidence of the Armenian monarch. (Plut. *Lucull.* 27.) This is the last time that his name occurs in history.

3. A general who commanded the auxiliary troops from the Lesser Armenia, that joined the army of Pompey before the battle of Pharsalia, B. C. 48. (Appian. *B. C.* ii. 71.) [E. H. B.]

TAY'GETE (Ταϋγέτη), a daughter of Atlas and Pleione, one of the Pleiades. (Apollod. iii. 10. § 1.) By Zeus she became the mother of Lacedaemon (Apollod. iii. 10. § 3; Paus. iii. 1. § 2, 18. § 7, 20. § 2) and of Eurotas. (Steph. Byz. *s. v.* Ταΰγετον.) Mount Taygetus, in Laconia, derived its name from her. (Schol. *ad Eurip. Or.* 615.) According to some traditions, Taygete refused to yield to the embraces of Zeus, and in order to secure her against him, Artemis metamorphosed her into a cow. Taygete showed her gratitude towards Artemis by dedicating to her the Cerynitian hind with golden antlers. (Schol. *ad Pind. Ol.* iii. 53.) Some traditions, moreover, state that by Tantalus she became the mother of Pelops. (Hygin. *Fab.* 82.) [L. S.]

TEBRUS (Τέβρος), a son of Hippocoon, is also called Sebrus. (Apollod. iii. 10. § 5; Paus. iii. 15. § 2; comp. HIPPOCOON; DORCEUS.) [L. S.]

TECTAEUS and ANGE'LION (Τεκταῖος καὶ Αγγελίων), early Greek statuaries, who are always mentioned together. They were pupils of Dipoenus and Scyllis, and instructors of Callon of Aegina; and therefore they must have flourished about Ol. 58, B. C. 548. (Paus. ii. 32. § 4; CALLON; DIPOENUS.) They belong to the latter part of the so-called Daedalian period. [DAEDALUS.] The only work of theirs, of which we have any notice, is the celebrated statue of Apollo at Delos, mentioned by Pausanias (ix. 32. § 1. s. 4: where the corrupt word Διονύσου is very difficult to correct: Müller has suggested χρυσοῦ: see Schubart and Walz's note), and more fully described by Plutarch (*de Mus.* 14, p. 1136, a.) The right hand of the statue held a bow, and in the left hand were the Graces, each holding an instrument of music, one the lyre, another the flute, and the third the pan-pipes (σύριγξ). The tradition which ascribed the image to the Meropes in the time of Heracles, if worth anything, must signify that it was, like other works of the early Greek artists, a copy of an older image of unknown antiquity. If so, we may conjecture that it was of wood; and this tallies with Müller's correction of Pausanias, χρυσοῦ, which, if the true reading, must mean that the image was of wood gilt. The statue is also mentioned by Athenagoras, who further ascribes to the artists a statue of Artemis, but this statement cannot be accepted on such authority. (*Legat. pro Christ.* 14. p. 61, Dechair.) There are copies of the Delian Apollo on gems and on Attic coins. (Müller, *Archäol. d. Kunst*, § 86, note.) [P. S.]

TECMESSA (Τέκμησσα), the daughter of the Phrygian king Teleutas, whose territory was ravaged by the Greeks during a predatory excursion from Troy. Tecmessa was made prisoner, and was given to Ajax, the son of Telamon, who lived with her as his wife, and had by her a son, Eurysaces. (Soph. *Ajax*; Schol. *ad Hom. Il.* i. 138.) [L. S.]

TE'DIUS. 1. SEX. TEDIUS, a senator, who carried the corpse of Clodius to Rome, after the murder of the latter by Milo. (Ascon. *in Cic. Mil.* p. 33, ed. Orelli.)

2. TEDIUS AFER, consul designatus under Augustus, put an end to his own life, terrified by the threats of the emperor. (Suet. *Octav.* 27.)

3. Q. TEDIUS, one of the friends of Augustus, notorious for his luxury. (Tacit. *Ann.* i. 10.)

TEGEA'TES (Τεγεάτης), a son of Lycaon, and the reputed founder of Tegea in Arcadia. (Paus. viii. 3. § 1, 45. § 1.) He was married to Maera, by whom he had two sons, Leimon and Scephrus. (Paus. viii. 53. § 1.) His tomb was shown at Tegea. (Paus. viii. 48. § 4.) [L. S.]

TE'GULA, P. LICI'NIUS, the author of a religious poem, which was sung by the Roman virgins in B. C. 200. (Liv. xxxi. 12.) Vossius supposed that he was the same person as the comic poet C. Licinus Imbrex, but this is not probable. [IMBREX.]

TEGYRE'IUS (Τεγυρήιος), a surname of Apollo, derived from the town of Tegyra in Boeotia, where, according to some traditions, the god had been born. (Steph. Byz. *s. v.* Τέγυρα; Plut. *Pelop.* 8.) [L. S.]

TEGY'RIUS (Τεγύριος), a Thracian king who received Eumolpus and his son Ismarus, and gave to the former his kingdom. (Apollod. iii. 15. § 4; comp. EUMOLPUS.) [L. S.]

TEIRE'SIAS or TIRE'SIAS (Τειρησίας), a son of Everes (or Phorbas, Ptolem. *Hephaest.* 1) and Chariclo, whence he is sometimes called Εὐηρείδης. (Callim. *Lav. Pall.* 81; Theocrit. *Id.* xxiv. 70.) He belonged to the ancient family of Udaeus at Thebes, and was one of the most renowned soothsayers in all antiquity. He was blind from his seventh year, but lived to a very old age. The cause of his blindness was believed to have been the fact that he had revealed to men things which, according to the will of the gods, they ought not to know, or that he had seen Athena while she was bathing, on which occasion the goddess is said to have blinded him, by sprinkling water into his face. Chariclo prayed to Athena to restore his sight to him, but as the goddess was unable to do this, she conferred upon him the power to understand the voices of the birds, and gave him a staff, with the help of which he could walk as safely as if he had his eyesight. (Apollod. iii. 6. § 7; Callim. *Lav.*

Pall. 75, &c., with Spanheim's note.) Another tradition accounts for his blindness in the following manner. Once, when on Mount Cythaeron (others say Cyllene), he saw a male and a female serpent together; he struck at them with his staff, and as he happened to kill the female, he himself was metamorphosed into a woman. Seven years later he again saw two serpents, and now killing the male, he again became a man. It was for this reason that Zeus and Hera, when they were disputing as to whether a man or a woman had more enjoyments, referred the matter to Teiresias, who could judge of both, and declared in favour of the assertion of Zeus that women had more enjoyments. Hera, indignant at the answer, blinded him, but Zeus gave him the power of prophecy, and granted him a life which was to last for seven or nine generations. (Apollod. *l. c.*; Hygin. *Fab.* 75; Ov. *Met.* iii. 320, &c.; Tzetz. *ad Lycoph.* 682; Pind. *Nem.* i. 91.) In the war of the Seven against Thebes, he declared that Thebes should be victorious, if Menoeceus would sacrifice himself (Apollod. *l. c.*; Hygin. *Fab.* 68); and during the war of the Epigoni, when the Thebans had been defeated, he advised them to commence negotiations of peace, and to avail themselves of the opportunity that would thus be afforded them, to take to flight. He himself fled with them (or, according to others, he was carried to Delphi as a captive), but on his way he drank from the well of Tilphossa and died. (Apollod. iii. 7. § 3; Paus. ix. 33. § 1; Diod. iv. 66.) His daughter Manto (or Daphne) was sent by the victorious Argives to Delphi, as a present to Apollo. (Diod. *l. c.*; Apollod. iii. 7. § 4.) Another daughter of his is called Historis. (Paus. ix. 11. § 2.) Even in the lower world Teiresias was believed to retain the powers of perception, while the souls of other mortals were mere shades, and there also he continued to use his golden staff. (Hom. *Od.* x. 492, xi. 190, &c.; Lycoph. *Cass.* 682; Cic. *de Div.* i. 40; Paus. ix. 33. § 1.) His tomb was shown in the neighbourhood of the Tilphusian well near Thebes (Paus. ix. 18. § 3, 33. § 1, vii. 3. § 1), but also in Macedonia (Plin. *H. N.* xxxvii. 10); and the place near Thebes where he had observed the birds (*οἰωνοσκόπιον*) was pointed out as a remarkable spot even in later times. (Paus. ix. 16. § 1; Soph. *Oed. Tyr.* 493.) The oracle connected with his tomb lost its power and became silent at the time of the Orchomenian plague. (Plut. *De Orac. Defect.*) He was represented by Polygnotus in the Lesche at Delphi. (Paus. x. 29. § 2.) The blind seer Teiresias acts so prominent a part in the mythical history of Greece that there is scarcely any event with which he is not connected in some way or other, and this introduction of the seer in so many occurrences separated by long intervals of time, was facilitated by the belief in his long life. [L. S.]

TE'LAMON (Τελαμών). 1. A surname of Atlas, describing him as the sufferer or bearer of heaven, from τλάω. (Serv. *ad Aen.* i. 741, iv. 246.)

2. A son of Aeacus and Endeïs, and a brother of Peleus. He emigrated from Aegina to Salamis, and was first married to Glauce, a daughter of Cenchreus (Diod. iv. 72), and afterwards to Periboea or Eriboea, a daughter of Alcathous, by whom he became the father of Ajax. (Pind. *Isthm.* vi. 65; Apollod. iii. 12. § 6; comp. AJAX.) He was one of the Calydonian hunters and of the Argonauts. (Apollod. i. 8. § 2, 9. § 16, iii. 12. § 7; Paus. i. 42. § 4; Hygin. *Fab.* 173; Tzetz. *ad Lycoph.* 175.) Miltiades traced his pedigree to Telamon. (Paus. ii. 29 § 4.) After Telamon and Peleus had killed their step-brother Phocus [PHOCUS], they were expelled by Aeacus from Aegina, and Telamon went to Cychreus in Salamis, who bequeathed to him his kingdom. (Apollod. *l. c.*; Paus. ii. 29. §§ 2, 7.) He is said to have been a great friend of Heracles (Schol. *ad Apollon. Rhod.* i. 1289; Theocrit. *Id.* xiii. 38), and to have joined him in his expedition against Laomedon of Troy, which city he was the first to enter. He there erected to Heracles Callinicus or Alexicacus, an altar. Heracles, in return, gave to him Theaneira or Hesione, a daughter of Laomedon, by whom he became the father of Teucer and Trambelus. (Apollod. ii. 6. § 4, iii. 10. § 8, 12. § 7; Tzetz. *ad Lycoph.* 468; Diod. iv. 32.) On this expedition Telamon and Heracles also fought against the Meropes in Cos, on account of Chalciope, the beautiful daughter of Eurypylus, the king of the Meropes, and against the giant Alcioneus, on the isthmus of Corinth. (Pind. *Nem.* iv. 40, &c., with the Schol.) He also accompanied Heracles on his expedition against the Amazons, and slew Melanippe. (Pind. *Nem.* iii. 65, with the Schol.) Respecting his two sons, see AJAX and TEUCER. [L. S.]

TELCHIN (Τελχίν), a son of Europs, and father of Apis, was king of Sicyon (Paus. ii. 5, § 5). According to Apollodorus (ii. 1. § 1, &c.) Telchin, in conjunction with Thelsion, slew Apis, and was killed in consequence by Argus Panoptes. [L. S.]

TELCHI'NES (Τελχῖνες), a family, a class of people, or a tribe, said to have been descended from Thalassa or Poseidon. (Diod. v. 55; Nonn. *Dionys.* xiv. 40.) It is probably owing to this story about their origin, that Eustathius (*ad Hom.* p. 771) describes them as marine beings without feet, the place of the hands being occupied by fins, though in the same page he also states that originally they were the dogs of Actaeon, who were changed into men. The following are mentioned as the names of individual Telchines: — Mylas (Hesych. *s. v.*), Atabyrius (Steph. Byz. *s. v.* Ἀτάβυρον), Antaeus, Megalesius, Hormenus, Lycus, Nicon, Simon (Tzetz. *Chil.* vii. 124, &c., xii. 835; Zenob. *Cent.* 5, *par.* 41), Chryson, Argyron, Chalcon (Eustath. *ad Hom.* p. 772; Diod. v. 55). The accounts of the Telchines are very few and scanty, and in them they appear in three different relations: 1. *As cultivators of the soil and ministers of the gods*; and as such they came from Crete to Cyprus and from thence to Rhodes, or they proceeded from Rhodes to Crete and Boeotia. Rhodes, and in it the three towns of Cameirus, Ialysos, and Lindos (whence the Telchines are called *Ialysii*, Ov. *Met.* vii. 365), which was their principal seat and was named after them Τελχινίς (Sicyon also was called *Telchinia*, Eustath. *ad Hom.* p. 291), was abandoned by them, because they foresaw that the island would be inundated, and thence they scattered in different directions: Lycus went to Lycia, where he built the temple of the Lycian Apollo. This god had been worshipped by them at Lindos (Ἀπόλλων Τελχίνιος), and Hera at Ialysos and Cameiros (Ἥρα τελχινία); and Athena at Teumessus in Boeotia bore the surname of Telchinia Nymphs also are

called after them Telchiniae. Poseidon was intrusted to them by Rhea, and they in conjunction with Capheira, a daughter of Oceanus, brought him up. (Diod. *l. c.*; Strab. xiv. p. 653; Paus. ix. 19. § 1.) Rhea, Apollo and Zeus, however, are also described as hostile to the Telchines (Schol. *ad Apollon. Rhod.* i. 1141), for Apollo is said to have assumed the shape of a wolf and to have thus destroyed the Telchines (Serv. *ad Aen.* iv. 377; comp. Eustath. *ad Hom.* p. 771), and Zeus is said to have caused their destruction by an inundation (Ov. *Met.* vii. 367). 2. *As sorcerers and envious daemons* (Suid. *s. v.* βάσκανοι καὶ γόητες; Strab. *l. c.*; Eustath. *ad Hom.* pp. 941, 1391.) Their very eyes and aspect are said to have been destructive (Ov. *l. c.*; Tzetz. *Chil.* xii. 814). They had it in their power to bring on hail, rain, and snow, and to assume any form they pleased (Diod. *l. c.*); they further mixed Stygian water with sulphur, in order thereby to destroy animals and plants (Strab. xiv. p. 653). 3. *As artists*, for they are said to have invented useful arts and institutions and to have made images of the gods. They worked in brass and iron, made the sickle of Cronos and the trident of Poseidon. (Diod. and Strab. *l. c.*; Callim. *Hymn. in Del.* 31.) This last feature in the character of the Telchines seems to have been the reason of their being put together with the Idaean Dactyls, and Strabo (x. p. 472) even states that those of the nine Rhodian Telchines who accompanied Rhea to Crete, and there brought up the infant Zeus, were called Curetes. (Comp. Höck, *Creta*, i. p. 345, &c.; Welcker, *Die Aeschyl. Trilogie*, p. 182, &c.; Lobeck, *Aglaopham.* p. 1182, &c.) [L. S.]

TELEBOAS (Τηλεβόας.) 1. A grandson of Lelex, a son of Pterelaus and brother of Taphius. (Eustath. *ad Hom.* p. 1473; Schol. *ad Apollon. Rhod.* i. 747.) His descendants, the Teleboans, were believed to have settled in Acarnania. (Strab. vii. p. 322, x. p. 459.)

2. A son of Lycaon in Arcadia. (Apollod. iii. 8. § 1.)

3. A centaur. (Ov. *Met.* xii. 441.) [L. S.]

TELECLEIDES (Τηλεκλείδης), a distinguished Athenian comic poet of the Old Comedy, flourished about the same time as Crates and Cratinus, and a little earlier than Aristophanes, with whom, however, he may have been partly contemporary, and like whom he was an earnest advocate of peace, and a great admirer of the ancient manners of the age of Themistocles. Six plays are attributed to him (Anon. *de Com.* p. xxxiv.), perhaps including the one which the ancient critics considered spurious (Phryn. *Ecl. Att.* p. 291); for there are only five titles extant, Ἀμφικτύονες, Ἀψευδεῖς, Ἡσίοδοι, Πρυτάνεις, Στέῤῥοί. Of these plays we possess some interesting fragments, especially those in which he attacks Pericles and extols Nicias. (Plut. *Per.* 3, 16, *Nic.* 4.) Meineke conjectures that the second of these fragments was written soon after the ostracism of Thucydides and the complete establishment of the power of Pericles, in Ol. 83. 4, B. C. 444. Bergk thinks that the anonymous quotation in Plutarch (*Per.* 7), referring to the subjugation of Euboea by Pericles, after it had revolted (B. C. 445), ought to be assigned to Telecleides, as well as a fragment in Herodian (περὶ μον. λέξ. p. 17, 11) respecting Aegina, which may very probably refer to the expulsion of the Aeginetans in B. C. 431 (Thuc. ii. 27). There are several other chronological allusions in the extant fragments, which are fully discussed by Meineke. (Meineke, *Frag. Com. Graec.* vol. i. pp. 87—90, vol. ii. pp. 361—379, Editio Minor, pp. 130—138; Bergk, *Reliq. Com. Att. Ant.* pp. 327—331.) [P. S.]

TE'LECLES (Τηλεκλῆς), was one of the ambassadors sent by the Achaeans to Rome, in B. C. 160, to solicit the restoration of the remnant of the 1000 exiles, who had been taken by the Romans to Italy, in B. C. 167, after the conquest of Macedonia. Telecles and his colleague Xenon, were especially enjoined to intercede on behalf of Polybius and Stratius, and to use towards the Roman senate no language but that of supplication. Their prayer was refused, and, in B. C. 155, Telecles and Xenon were sent again to Rome on the same mission. On this occasion the senate was more favourable to them, and there would have been a majority for granting their request, had it not been for the manoeuvring of A. Postumius (the praetor who presided) in putting the question. (Polyb. xxxii. 7, xxxiii. 1.) In the latter of these passages Polybius calls Telecles τὸν Αἰγεάτην, but the conjectural substitution of Τεγεάτην is highly plausible. [E. E.]

TE'LECLES (Τηλεκλῆς), artist. [THEODORUS].

TE'LECLUS (Τήλεκλος), king of Sparta, 8th of the Agids, and son of Archelaus. In his reign the Spartans subdued the Achaean towns of Amyclae, Pharis, and Geranthrae. Not long after these successes Teleclus was slain by the Messenians, in a temple of Artemis Limnatis, on the borders. According to the Spartan account, he had gone thither to offer sacrifice, with a company of maidens, and fell in an attempt to rescue them from the violence of the Messenians. The Messenian statement, however, was, that he had treacherously brought with him a body of Spartan youths, disguised as maidens, and with daggers hidden under their dress, for the purpose of murdering a number of the noblest Messenians at the festival, and that the objects of the plot had killed him and his associates in self-defence. (Herod. vii. 204; Aristot. *ap. Schol. ad Pind. Isthm.* vii. 18; Paus. iii. 2, iv. 4; Ephor. *ap. Strab.* vi. p. 279; Clint. *F. H.* vol. i. pp. 129, 250, 337.) [E. E.]

TELE'GONUS (Τηλέγονος). 1. A son of Proteus and brother of Polygonus, was killed, together with his brother, by Heracles, whom they had challenged to a contest in wrestling. (Apollod. ii. 5. § 9; comp. POLYGONUS.)

2. A king of Egypt who married Io, after she had come to rest from her wandering and found her son Epaphus. (Apollod. ii. 1. § 3.) According to the Scholiast on Euripides (*Or.* 920) this Telegonus was a son of Epaphus and a brother of Libya.

3. A son of Odysseus by Circe. At the time when Odysseus had returned to Ithaca, Circe sent out Telegonus in search of his father. A storm cast his ship on the coast of Ithaca, and being pressed by hunger, he began to plunder the fields. Odysseus and Telemachus, on being informed of the ravages caused by the stranger, went out to fight against him; but Telegonus ran Odysseus through with a spear which he had received from his mother. (Comp. Horat. iii. 29. 8; Ov. *Trist.* i. 1, 114.) At the command of Athena, Telegonus, accompanied by Telemachus and Penelope, went to Circe in Aeaea, there buried the body of Odysseus,

and married Penelope, by whom he became the father of Italus. (Hes. *Theog.* 1014; Hygin. *Fab.* 127; Tzetz. *ad Lycoph.* 805; Eustath. *ad Hom.* pp. 1660, 1676; Serv. *ad Aen.* ii. 44; Lucian, *De Salt.* 46; Aristot. *Poet.* 14.) In Italy Telegonus was believed to have been the founder of the towns of Tusculum and Praeneste. (Ov. *Fast.* iii. 92, iv. 71; Horat. *l. c.*; Dionys. Hal. iv. 45; Plut. *Parall. Min.* 41.) In some traditions Telegonus (also called Teledamus) is described as a son of Odysseus by Calypso. (Eustath. *ad Hom.* p. 1796.) [L. S.]

TELE'MACHUS (Τηλέμαχος), the son of Odysseus and Penelope (Hom. *Od.* i. 216). He was still an infant at the time when his father went to Troy, and in his absence of nearly twenty years he grew up to manhood. After the gods in council had determined that Odysseus should return home from the island of Ogygia, Athena, assuming the appearance of Mentes, king of the Taphians, went to Ithaca, and advised Telemachus to eject the troublesome suitors of his mother from his house, and to go to Pylos and Sparta, to gather information concerning his father. Telemachus followed the advice, but the suitors refused to quit his house; and Athena, in the form of Mentes, accompanied Telemachus to Pylos. There they were hospitably received by Nestor, who also sent his own son to conduct Telemachus to Sparta. Menelaus again kindly received him, and communicated to him the prophecy of Proteus concerning Odysseus. (Hom. *Od.* i.—iv.) From Sparta Telemachus returned home; and on his arrival there, he found his father, with the swineherd Eumaeus. But as Athena had metamorphosed him into a beggar, Telemachus did not recognise his father until the latter disclosed to him who he was. Father and son now agreed to punish the suitors; and when they were slain or dispersed, Telemachus accompanied his father to the aged Laertes. (Hom. Od. xv.—xxiv.; comp. ODYSSEUS.) In the Post-Homeric traditions, we read that Palamedes, when endeavouring to persuade Odysseus to join the Greeks against Troy, and the latter feigned idiotcy, placed the infant Telemachus before the plough with which Odysseus was ploughing. (Hygin. *Fab.* 95; Serv. *ad Aen.* ii. 81; Tzetz. *ad Lycoph.* 384; Aelian, *V. H.* xiii. 12.) According to some accounts, Telemachus became the father of Perseptolis either by Polycaste, the daughter of Nestor, or by Nausicaa, the daughter of Alcinous. (Eustath. *ad Hom.* p. 1796; Dict. Cret. vi. 6.) Others relate that he was induced by Athena to marry Circe, and became by her the father of Latinus (Hygin. *Fab.* 127; comp. TELEGONUS), or that he married Cassiphone, a daughter of Circe, but in a quarrel with his mother-in-law he slew her, for which in his turn he was killed by Cassiphone. (Tzetz. *ad Lycoph.* 808.) He is also said to have had a daughter called Roma, who married Aeneas. (Serv. *ad Aen.* i. 273.) One account states that Odysseus, in consequence of a prophecy that his son was dangerous to him, sent him away from Ithaca. Servius (*ad Aen.* x. 167) makes Telemachus the founder of the town of Clusium in Etruria. [L. S.]

TELE'MACHUS, an Asiatic monk and martyr, who is justly renowned for the act of daring self-devotion, by which he caused the gladiatorial combats at Rome to be abolished, and obtained for himself the honours of canonization. In the year A. D. 404, in the midst of the spectacles of the amphitheatre, Telemachus rushed into the arena, and tried to separate the gladiators. The spectators, in the first moment of exasperation, stoned him to death, but the emperor Honorius proclaimed him a martyr, and soon afterwards abolished the gladiatorial combats, a measure which Constantine had in vain attempted, and which Honorius had long hopelessly desired to effect. (Theodoret. *H. E.* v. 26). Some doubt has been thrown upon the story, on account of the absence from the Theodosian Code of any edict of Honorius prohibiting such combats; but there was already such an edict by Constantine in existence, and no evidence can be produced to show that there were any gladiatorial fights after this period, although we know that the combats of wild beasts continued till the fall of the Western Empire. (Schröckh, *Christliche Kirchengeschichte*, vol. vii. p. 254, or 238, 2d ed.; Gibbon, c. 30, vol. v. p. 199, ed. Milman, with Milman's Note.) [P. S.]

TELEMNASTUS (Τηλέμναστος), a Cretan, whom Perseus sent to Antiochus Epiphanes, in B. C. 168, to urge him by every motive of self-interest to side with him against Rome. (Polyb. xxix. 3.) We may perhaps identify this person with the Telemnastus, a Gortynian, who with 500 men effectually aided the Achaeans in their war with Nabis. (Polyb. xxxiii. 15.) [E. E.]

TE'LEMUS (Τήλεμος), a son of Eurymus, and a celebrated soothsayer. (Hom. *Od.* ix. 509; Ov. *Met.* xiii. 731; Theocrit. *Idyll.* vi. 23.) [L. S.]

TELENI'CUS (Τελένικος), of Byzantium, is mentioned by Athenaeus as one of the miserable flute-players of the Athenian dithyramb. (Ath. xiv. p. 638, b.) He appears to have been ridiculed by Cratinus, in his Seriphians, and the worthlessness of his nomes gave rise to the proverbial expressions, Τελενικίσαι and Τελενίκειος ἠχώ (Hesych. *s. v.* Τελενικίσαι; *Etym. Mag.* *s. v.* p. 751. 5; Phot. *Lex.* *s. v.* p. 574. 6; Suid. *s. v.* Τελενικῆσαι, which should be Τελενικίσαι; Meineke, *Frag. Com. Graec.* vol. ii. p. 139.) [P. S.]

TE'LEON (Τελέων). 1. An Athenian, a son of Ion, the husband of Zeuxippe, and father of the Argonaut Butes. (Apollod. i. 9. § 16; Apollon. Rhod. i. 95.) From him the Teleonites in Attica derived their name. (Eurip. *Ion*, 1579.)

2. The father of the Argonaut Eribotes. (Apollon. Rhod. i. 71.) [L. S.]

TELE'PHANES (Τηλεφάνης), artists. 1. Of Sicyon. [ARDICES].

2. A Phocian statuary, who flourished in Thessaly, where he worked for the Persian kings, and, according to Müller, for the Aleuads; but whatever probability there may be for the latter statement, it is not made by Pliny, who is our only authority for the artist. (Plin. *H. N.* xxxiv. 8. s. 19. § 9; Müller, *Archäol. d. Kunst*, § 112, n. 1, § 247, n. 6.) Pliny tells us that, although little known beyond Thessaly, where his works lay concealed from the notice of the rest of Greece, he was mentioned with great praise by artists who had written upon art, and who placed him on an equality with Polycleitus, Myron, and Pythagoras. His works were, *Larissa*, *Spintharus* a victor in the pentathlon, and *Apollo*. As he worked for Darius and Xerxes, he must have flourished in the early part of the fifth century, B. C. [P. S.]

TELEPHASSA (Τηλέφασσα), the wife of Agenor, and mother of Europa, Cadmus, Phoenix, and Cilix. She, with her sons, went out in search of

Europa, who had been carried off by Zeus; but she died on the expedition, and was buried by Cadmus. (Apollod. iii. 1. § 1.) Moschus (ii. 42) calls her the wife of Phoenix, the son of Agenor, and the Scholiast on Euripides (*Ion*, 5) calls her Telephe. [L. S.]

TE'LEPHUS (Τήλεφος), a son of Heracles and Auge, the daughter of king Aleus of Tegea. He was reared by a hind (ἔλαφος), and educated by king Corythus in Arcadia. (Comp. AUGE.) When Telephus had grown up, he consulted the Delphic oracle as to who his mother was. He was ordered to go to king Teuthras in Mysia. (Paus. i. 4. § 9.) He there found his mother, was kindly received, and married Argiope, the daughter of Teuthras, whom he succeeded on the throne of Mysia. (Apollod. iii. 9. § 1; Diod. iv. 33.) According to a different tradition in Hyginus (*Fab.* 100), king Teuthras being hard pressed by Idas, who wished to deprive him of his kingdom, solicited the aid of Telephus, who, accompanied by Parthenopaeus, had come into his kingdom, and promised him his throne and the hand of his daughter Auge, if he would deliver him from his enemy. Telephus did so, and thus unwittingly married his own mother Auge. She, however, without knowing her son, would hear nothing of the marriage, and resolved to murder her intended husband. A dragon sent by the gods prevented this crime; and as she confessed her intention to Telephus, he resolved to kill her; but as she invoked the aid of Heracles, the relation between them was discovered, and Telephus led his mother back to his own country. According to the common tradition, however, Telephus was king of Mysia at the time when the Greeks went to the Trojan war, and when they invaded Mysia, he repelled them, being of all the sons of Heracles the most like his father. (Pind. *Ol.* ix. 112, &c., *Isthm.* v. 52; Paus. x. 28, in fin.) Dionysus, however, assisted the Greeks, and caused Telephus to stumble over a vine, in consequence of which he was wounded by Achilles. (Pind. *Isthm.* viii. 109; Dict. Cret. ii. 3; Eustath. *ad Hom.* p. 46; Tzetz. *ad Lycoph.* 206, 211; Hygin. *Fab.* 101.) Now it was discovered that Telephus himself was a Greek, and he was requested to join in the war against Priam. But he declined it on the plea that his wife Astyoche was a daughter of Priam. (Dict. Cret. ii. 5.) Other accounts state that Astyoche was a sister of Priam (Eustath. *ad Hom.* p. 1697); Hyginus calls his wife Laodice, and a daughter of Priam; and some, again, call his wife Hiera, by whom he is said to have been the father of Tarchon and Tyrrhenus. (Tzetz. *ad Lycoph.* 1242, 1249; Philostr. *Her.* ii. 18.) The wound which Telephus had received from Achilles could not be cured (hence incurable wounds, proverbially τηλέφεια τραύματα, Paul. Aegin. iv. 46); and when he consulted the oracle he received the answer, that only he could cure him who had wounded him. Telephus, therefore, in a deplorable condition, went to seek Agamemnon; and on the advice of Clytaemnestra he carried off Orestes from his cradle, threatening to kill him unless his father would assist him in getting his wound cured. As the Greeks had received an oracle that without the aid of Telephus they could not reach Troy, a reconciliation was easily brought about, and Achilles cured Telephus by means of the rust of the spear by which the wound had been inflicted; Telephus, in return, pointed out to the Greeks the road which they had to take. (Dict. Cret. ii. 10; Ov. *Met.* xii. 112, *Trist.* v. 2, 15, *Remed. Am.* 47, *Epist. ex Ponto* ii. 26; Philostr. *Vit. Apoll.* ii. 14, &c.) Telephus was worshipped as a hero at Pergamus (Paus. v. 13. § 2), and on mount Parthenion, in Arcadia (Paus. viii. 34. § 5; Apollod. i. 8. § 6), and on the temple of Athena Alea, in Tegea, he was represented fighting with Achilles. (Paus. viii. 4, 5, in fin.; Müller, *Anc. Art and its Rem.* § 410, 8.) [L. S.]

TE'LEPHUS (Τήλεφος). 1. A Greek grammarian, a native of Pergamus. He lived in the time of Hadrianus, and was one of the instructors of Verus. (Capitol. *Ver.* 2.) He was the author of a considerable number of works, none of which, however, have come down to us. Suidas gives the following list of them: — 1. Περὶ τῶν παρ' Ὁμήρῳ σχημάτων ῥητορικῶν, in two books. 2. Περὶ συντάξεως λόγου Ἀττικοῦ, in five books. 3. Περὶ τῆς καθ' Ὅμηρον ῥητορικῆς. 4. Περὶ τοῦ Ὁμήρου καὶ Πλάτωνος συμφωνίας. 5. Ποικίλης φιλομαθίας βιβλία β'. 6. Βίοι τραγικῶν καὶ κωμικῶν. 7. Βιβλιακὴ ἐμπειρία, in three books (containing a list of books worth getting). 8. Ὡς μόνος Ὅμηρος τῶν ἀρχαίων ἑλληνίζει. 9. Περιήγησις Περγάμου. 10. Περὶ τοῦ ἐν Περγάμῳ Σεβαστίου, in two books. 11. Περὶ τῶν Ἀθήνησι δικαστηρίων. 12. Περὶ τῶν Ἀθήνησι νόμων καὶ ἐθῶν. 13. Περὶ τῶν Περγάμου βασιλέων, in five books. 14. Περὶ χρήσεως, a sort of dictionary, arranged in alphabetical order, of things in common use, words, dress, &c. 15. Περὶ τῆς Ὀδυσσέως πλάνης. 16. Ὠκυτόκιον, in ten books. This quaint title was given to a dictionary of synonymous words, designed to give copiousness and facility in speaking. (Suid. *s. v.*; Vossius, *de Hist. Gr.* p. 264; Fabric. *Bibl. Gr.* vol. i. p. 525, vol. vi. p. 380.)

2. The father of the grammarian Philetas of Cos. He lived much earlier than the preceding, in the time of Philip of Macedon. [C. P. M.]

TELES (Τέλης), a Greek philosopher, who is erroneously ranked by Fabricius (*Bibl. Gr.* i. p. 876) among the Pythagoreans. He should rather be classed with the Socratics; Diogenes, Crates, Bion, Aristippus, Xenophon, and Socrates himself, being the philosophers with whose doctrines he seems chiefly to have concerned himself. He appears to have been a contemporary of Stilpon. (Teles, *de Exilio*, ap. Stob. *Floril.* xl. 8.) Teles was the author of various dialogues, of which some considerable fragments have been preserved by Stobaeus, though they are not printed in the dialogical form. (Welcker, *Kleine Schriften*, vol. ii. p. 495.) Stobaeus has quoted from the following pieces or dialogues:— 1. Περὶ αὐταρκείας (v. 67). 2. Μὴ εἶναι τέλος ἡδονήν (xcviii. 72). 3. Σύγκρισις πλούτου καὶ ἀρετῆς (xci. 33, xciii. 31). 4. Περὶ φυγῆς (xl. 8). 5. Περὶ περιστάσεως (cviii. 82). 6. Περὶ εὐπαθείας (cviii. 83). 7. A couple of epitomized extracts from pieces not named (xcv. 21. xcvii. 31). [C. P. M.]

TELESA'RCHIDES (Τελεσαρχίδης), an Athenian sculptor, who is mentioned by Eustathius (*ad Il.* xxiv. 333, p. 1353. 8), as the maker of a Hermes with four heads (Ἑρμῆς τετρακέφαλος), which stood in the Cerameicus at Athens, and bore the following inscription:

Ἑρμῆ τετρακάρηνε, καλὸν Τελεσαρχίδου ἔργον,
Πανθ' ὁρᾷς.

(Comp. Heyne, *Prisc. Art. Opp. ex Epigr. Illustr.* p. 84.) It is also mentioned in the Lexicon of Photius, in the following terms, Ἑρμῆς τετρακέφαλος: ἐν Κεραμεικῷ Τελεσαρχίδου ἔργον. There are some

grounds for thinking that Raoul-Rochette may be right in his conjecture, that this statue was the celebrated Hermes which stood in the Cerameicus, at the junction of three roads, which is spoken of by the ancient writers both as Ἑρμῆς τετράκεφαλος and as Ἑρμῆς τρικέφαλος, and which is an object of some interest on account of the allusion to it in the Τριφάλης of Aristophanes. It is impossible here to discuss the question at length; those who wish to pursue it may consult the following authorities. (Phot. *l.c.* and *s.v.* Τρικέφαλοι; Harpocrat. *s.v.* Τρικέφαλος Ἑρμῆς, with the note of Valesius; Hesych. *s. v.* Ἑρμῆς τρικέφαλος; *Etym. Mag. s. v.* Τρικέφαλος; Aristoph. *Frag. Triphal.* No. 11, ed. Bergk, *ap.* Meineke, *Frag. Com. Graec.* vol. ii. p. 1168, ed. Dindorf, in Didot's *Bibliotheca*, p. 510; Süvern *on the Clouds of Aristophanes*, p. 87.) This Hermes was set up by Procleides or Patrocleides, the friend of Hipparchus; and therefore, if Raoul-Rochette be right, Telesarchides must have flourished under the Peisistratids, and probably before the murder of Hipparchus in B. C. 514. (R. Rochette, *Lettre à M. Schorn*, pp. 412, 413, 2d ed.) [P. S.]

TELESARCHUS (Τελέσαρχος), a Syro-Macedonian officer, who commanded a force of 500 men sent by Antiochus I. to assist the Greeks in the defence of Thermopylae against the Gauls under Brennus, B. C. 279. On that occasion he displayed the utmost zeal and courage, and rendered important services to the cause of the confederates, but was at length slain while valiantly defending a side pass over Mount Oeta, by which the Gauls sought to force their passage. (Paus. x. 20. § 5, 22. § 1.) [E. H. B.]

TELESARCHUS (Τελέσαρχος), the author of a work on the early history of Argolis. (Sextus Empir. *adv. Math.* i. 12; Schol. *in Eurip. Alc.* 2; Schol. *in Hom. Il.* ii. 690.)

TELE'SIAS (Τελεσίας), a Theban musician, of the time of the later Athenian dithyramb, whose career is adduced by Plutarch as an instance of the force of early education, whether good or bad. (Plut. *de Mus.* 31, p. 1142, b. c.) He relates, on the authority of Aristoxenus, with whom the musician was contemporary, that Telesias had been carefully instructed, when young, in the works of the most distinguished musicians, such as Pindar, Dionysius of Thebes, Lamprus, and Pratinas, and the great lyric poets; and that he had become an excellent flute-player, and thoroughly acquainted with the other branches of his art: but that, in middle life, he was so taken with the dramatic and artificial style of music which then prevailed, that he neglected his old models, and gave himself up to the study of the productions of Philoxenus and Timotheus, of which he chose the most novel and artificial: but, when he set himself to the work of composition, and tried both styles, that of Pindar and that of Philoxenus, he found himself quite unable to imitate the latter successfully, so great was the power of his early training in the better style. [P. S.]

TELE'SIAS, of Athens, a statuary, of unknown time, mentioned only by Clemens Alexandrinus (*Protrept.* p. 18, Sylb.), who states, on the authority of Philochorus, that he made the statues of Poseidon and Amphitrite, nine cubits in height, which were worshipped in the island of Tenos. (Philoch. *Fr.* 185, ed. Müller, *Frag. Hist.* in Didot's *Bibliotheca*, vol. i. p. 414). [P. S.]

TELE'SICLES (Τελεσικλῆς). [ARCHILOCHUS].

TELESILLA (Τελέσιλλα) of Argos, a celebrated lyric poetess and heroine, of the number of those who were called the Nine Lyric Muses (Antip. Thess. in *Anth. Pal.* ix. 26), flourished about Ol. 67, B. C. 510, in the times of Cleomenes I. and Demaratus, kings of Sparta. (Clinton, *F. H. s. a.*, who corrects the errors of Eusebius and Fabricius). Plutarch relates the tradition that she was of noble birth, but was afflicted with a disease, concerning the cure of which she consulted an oracle, and received an answer directing her to serve the Muses. In obedience to the divine command, she applied herself to poetry and music; and was soon rewarded by restoration to health, and by the admiration which the Argive women bestowed upon her poetry. In the war of Argos against Sparta, she obtained the highest renown, not only by her poetry, but her personal valour; for, not content with encouraging her countrymen by her lyre and song, she took up arms at the head of a band of her countrywomen, and greatly contributed to the victory which they gained over the Spartans. (Plut. *de Mul. Virt.* p. 245, d. e.; Paus. ii. 20. § 7; Max. Tyr. *Diss.* xxxvii. 5, vol. ii. p. 209, ed. Reiske, *Diss.* xxi. p. 218, ed Davis; Suid. *s. v.*; comp. Herod. vi. 77). In memory of this exploit, her statue was erected in the temple of Aphrodite at Argos, with the emblems of a poetess and a heroine (Paus. *l. c.*; Tatian. *ad Graec.* 52, p. 114, ed. Worth); and Ares was worshipped in that city as a patron deity of women (Lucian. *Amor.* 30, vol. ii. p. 430); and the prowess of her female associates was commemorated by the annual festival called Ὑβριστικά, in which the women and the men appeared respectively in the attire of the other sex: this festival appears to be the same as the Ἐνδυμάτια. (Plut. *de Mul. Virt. l. c.*; *de Mus.* 9, p. 1134, c.; Clem. Alex. *Strom.* iv. p. 522, Sylburg; Polyaen. *Strat.* viii. 33.) Müller, however, regards this whole story as having a decidedly fabulous complexion: he explains the so-called statue of Telesilla, in the temple of Aphrodite, as being a statue of the goddess, of that well-known type, in which she was represented in the act of arming herself; and he ascribes quite a different origin to the festival of the *Hybristica*. (*Dorier*, bk. i. c. 8. § 6; *Proleg. zu Mythol.* p. 405; see also Grote, *History of Greece*, vol. iv. pp. 432—433.)

Our information respecting the poetry of Telesilla is very scanty. Athenaeus (xiv. p. 619, b.) states that she composed an ode to Apollo, called Φιληλίας, which Bode explains as the Argive name of the Paean, derived from the first words of the strain, ἔξερχ' (or ἔξεχ') ὦ φίλ' ἧλιε. (Pollux, ix. 123; Bode, *Gesch. d. lyr. Dichtkunst*, pt. ii. p. 119.) Pausanias also quotes from her poems in honour of Apollo and Artemis (iii. 35. § 2, ii. 28. § 2), and the statement respecting the children of Niobe, quoted from her by Apollodorus (*Bibl.* iii. 5. § 6), must have been derived from a similar source. A scholiast on Homer (*Od.* xiii. 289) mentions her representation of Virtue as being similar to that of Xenophon in the celebrated fable of Prodicus; and there are two or three grammatical references to single words used by her (Ath. xi. p. 467, f.; Eustath. p. 1207. 14; Poll. ii. 23; Hesych. *s. v.* Βελτιώτας). The only complete verses of her poetry which remain are the following two, which seem to come from a *Parthenion*, composed for a chorus of Argive virgins, on the subject of the love of the river Alpheus for Artemis:

Ἁ δ' Ἄρτεμις, ὦ κόραι,
φεύγοισα τὸν Ἀλφεόν.

The metre is an Ionic a Majore Dimeter Catalectic, the terminal metre being Trochaic.

– ́ ◡ ◡ | – ◡ –

or, as Hephaestion, who quotes the passage, calls it, an Ionic Hephthemimeral (p. 62, ed. Gaisford, comp. p. 26), and it confirms the statement of the writer on music, appended to Censorinus (c. 9), that Telesilla went further than Alcman in breaking up the strophes into short verses. (Fulv. Ursin. *Carm. novem illustr. Femin.* Antwerp, 1568, 8vo. pp. 49, foll.; Wolfius, *Poetriarum Fragmenta*, Hamb. 1734 and 1735, 4to., with the preliminary Dissertation of Olearius; *Telesillae Frag.* in the *Program. Acad. Upsal.* 1826, 8vo.; Schneidewin, *Delect. Poes. Graec.* p. 374; Bergk, *Poet. Lyr. Graec.* pp. 742, 743; Fabric. *Bibl. Graec.* vol. ii. p. 157; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 2, pp. 118, foll.) [P. S.]

TELESI'NUS, C. LU'CIUS, consul A. D. 66 with Suetonius Paulinus. He is praised by Philostratus as a philosopher, and was, in consequence of his love of philosophy, banished by Domitian. (Tac. *Ann.* xvi. 14; Dion Cass. lxiii. 1; Philostrat. *Vit. Apoll.* iv. 40, vii. 11, viii. 12.)

TELESI'NUS, PON'TIUS. [PONTIUS.]

TELESIPPA (Τελέσιππα), a lyric poetess of Lesbos, and one of the friends of Sappho. (Suid.; comp. SAPPHO, p. 703.) [P. S.

TE'LESIS (Τέλεσις), of Methymna, an epic poet, not mentioned by any of the ancient authors, but referred to on the Borghese tablet as the author of a *Titanomachia* (Weichert, *über Apollon. Rhod.* p. 197; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. i. p. 396). [P. S.]

TELESON and MNASITI'MUS (Τελέσων, Μνασίτιμος), are names belonging to a family of Rhodian artists, with whom we have become acquainted through the inscriptions recently discovered by professor Ross in the Acropolis of Lindos, in Rhodes, from two of which we learn that Mnasitimus, the son of Teleson, made a bronze statue of Onomastus in Lindos, and Mnasitimus and Teleson together made a bronze statue of Callicrates. Ross supposes that the Mnasitimus of both inscriptions was the same person, and that, as the former Teleson was the father, so the latter Teleson was the son, of Mnasitimus, chiefly because, in the second inscription, the name of Mnasitimus is put before that of Teleson. (Ross, *Inschriften von Lindos auf Rhodos*, Nos. 5, 6, in the *Rhein. Mus.* 1846, vol. iv. pp. 171—173.)

From the same source we learn that there was a statuary Mnasitimus, the son of Aristonidas, as Ross, with great probability, completes the name, the inscription giving only . ΝΑΣΙΤΙΜΟΣΑΡΙΣΤΩ .... ; and it is most likely that we have here the very artist whom Pliny mentions only as a painter. (*H. N.* xxxv. 11. s. 40. § 42; Ross, *l. c.* No. 11, pp. 180, 181). [P. S.]

TELE'SPHORUS (Τελεσφόρος), that is, "the completing," is the name of a medical divinity who is mentioned now and then in connection with Asclepius. Pausanias (ii. 11. § 7) says: "In the sanctuary of Asclepius at Titane sacrifices are offered to Enamerion, to whom a statue is there erected; and, if I am not mistaken, this Enamerion is called at Pergamus Telesphorus, and at Epidaurus Ausius." (Comp. Müller, *Anc. Art and its Rem.* § 394.) [L. S.]

TELE'SPHORUS (Τελεσφόρος), a general in the service of Antigonus, the king of Asia, who was sent by him in B. C. 313, with a fleet of fifty ships and a considerable army to the Peloponnese, to oppose the forces of Polysperchon and Cassander. His arms were at first very successful; he drove out the Macedonian garrisons from all the cities of the peninsula, except Sicyon and Corinth, which were held by Polysperchon himself; but having joined with Medius in an attempt to relieve Oreus, to which Cassander had laid siege, they were defeated, with the loss of several ships. (Diod. xix. 74, 75.) The following summer (B. C. 312) Antigonus having conferred the chief direction of the war in the Peloponnese upon his nephew Ptolemy, Telesphorus was so indignant that he shook off his allegiance, and having induced some of his soldiers to follow him, established himself in Elis on his own account, and even plundered the sacred treasures at Olympia. He was, however, soon after, induced to submit to Ptolemy. (Id. *ib.* 87.) [E. H. B.]

TELESTAS or TELESTES (Τελέστας, Τελέστης). 1. A dancer, employed in the tragedies of Aeschylus; of whom Athenaeus (i. p. 22, a.) relates that his skill was so great, that, in the representation of the *Seven against Thebes*, he made the actions manifest by his mimetic dancing, no doubt as leader of the chorus. (Müller, *Hist. Lit. of Greece*, vol. i. p. 314.)

2. Of Selinus, a distinguished poet of the later Athenian dithyramb, is mentioned by Diodorus Siculus (xiv. 46) as flourishing at Ol. 95. 3, B. C. 398, with Philoxenus, Timotheus, and Polyeidus; and this date is confirmed by the Parian Marble (*Ep.* 66), according to which Telestes gained a dithyrambic victory in B. C. 401. (Comp. Clinton, *F. H.* vol. ii. *s. aa.* 401, 398). He is also mentioned by Plutarch (*Alex.* 8), who states that Alexander had the dithyrambs of Telestes and Philoxenus sent to him in Asia. He is also referred to by the comic poet Theopompus, in his *Althaea* (Ath. xi. p. 501, f.; Meineke, *Frag. Com. Graec.* vol. ii. p. 793, where Meineke promises some future remarks upon the poet). Aristoxenus wrote a life of him, which is quoted by Apollonius Dyscolus (*Hist. Mirab.* 40, in Westermann's *Paradoxographi*, p. 113); and Aristratus, the tyrant of Sicyon, erected a monument to his memory, adorned with paintings by Nicomachus. (Plin. *H. N.* xxxv. 10. s. 36. § 22, where the common reading is *Telesti*, not *Telestae*; NICOMACHUS).

The only remains of the poetry of Telestes are some interesting lines preserved by Athenaeus (xiv. pp. 616, foll., 626, a., 637, a), from which we learn that the following were among the titles of his pieces, Ἀργώ, Ἀσκληπιός, Ὑμέναιος; and also that, in his poetry, he praised the music of the flute, and opposed the poet Melanippides respecting the subject of the rejection of that instrument by Athena. These fragments have been metrically analyzed by Böckh (*de Metr. Pind.* pp. 274, foll.). From the description of Dionysius (*C. V.* 19), his style appears to have been a mixture of bold and lofty with soft and complex rhythms, passing from one to the other by the most abrupt transitions. The statement of Suidas, that he was a comic poet, is a mere blunder. Athenaeus, whom Suidas avowedly copies, does not specify the kind of his poetry, no doubt because every well-informed

person knew that he was a dithyrambic poet; and so Suidas, judging probably from the titles of his pieces, assumed that he was a comic poet. Such blunders are frequent in Suidas, and this specimen would not have required notice, had it not misled several critics. (Fabric. *Bibl. Graec.* vol. ii. pp. 157, 158; Heeren, in the *Bibl. f. alte Litt. u. Kunst*, vol. iv. pp. 54, foll., *Hist. Schrift.* vol. iii. pp. 160, foll.; Müller, *Hist. Lit. Greece*, vol. ii. pp. 59, 60; Bernhardy, *Gesch. d. Griech. Lit.* vol. ii. p. 555; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 610, foll.) [P. S.]

TELESTAS, artists. [ARISTON, Vol. I. p. 311, b.]

TELEU'TIAS (Τελευτίας), a Spartan, was brother on the mother's side to Agesilaus II., by whose influence he was appointed to the command of the fleet, in B. C. 393, in the war of the Lacedaemonians against Corinth and the other states of the hostile league. In this capacity, in the same year, he recovered from the Corinthians the mastery of the Corinthian gulf, and sailed up to Lechaeum, where he co-operated with the land force under Agesilaus, and took the ships and docks of the enemy. In B. C. 390, he was sent to Asia to supersede Ecdicus as admiral [ECDICUS]. On his arrival at Samos he added some vessels to his squadron, sailed on to Cnidus, where he received the fleet from Ecdicus, and then proceeded towards Rhodes. On his voyage he fell in with and captured ten Athenian triremes, which were on their way to Cyprus under the command of Philocrates, to aid Evagoras against the king of Persia [PHILOCRATES, No. 2]. Hereupon the Athenians sent out Thrasybulus, with forty ships, to act against Teleutias, especially in the support of the democratic party at Rhodes; but Thrasybulus, on his arrival at that island, found that his friends there were strong enough to be able to dispense with his assistance, while, on the other hand, he could not hope to effect much against the opposite party, aided as it was by the Lacedaemonians. He therefore proceeded to the Hellespont, and Teleutias meanwhile remained in the south, where we find him, in B. C. 388, bringing effectual assistance to the Aeginetans, whom a body of Athenians, under Pamphilus, were annoying from a fortified post which they had established and occupied in the island while the Athenian fleet was blockading the coast. Teleutias chased away the enemy's ships, but Pamphilus still continued to hold the fort,— and shortly after this Teleutias was superseded by Hierax, having endeared himself to his men during his command, in a very remarkable manner, as they showed by their enthusiastic testimonies of attachment to him on his departure. In B. C. 382 he was appointed general against the Olynthians, and it was chiefly his high reputation and his popular character which induced the allies of Sparta to furnish zealously their contingents for the war. He further obtained the assistance of Amyntas II., king of Macedonia, and of Derdas, prince of Elymia, from the latter of whom, in particular, he received valuable co-operation. He did not, however gain any decided advantage over the enemy in his first campaign, while in the next year (B. C. 381), in the closing scene of his life, he somewhat tarnished the reputation he had acquired as a general. A body of his targeteers having been routed, and their commander slain by the Olynthian cavalry, Teleutias lost his temper, and, ordering his whole force to charge, advanced too close to the walls of the city, and within reach of the enemy's missiles. His men accordingly were thrown into confusion, whereupon the Olynthians made a well-timed sally, in which Teleutias was slain, and the rout of his army then became complete. (Xen. *Hell.* iv. 4. § 19, 8. §§ 11, 23, 24, 25, v. 1. §§ 2—4, 2. §§ 37—43, 3. §§ 3—6, *Ages.* 2. § 17; Plut. *Ages.* 21; Diod. xv. 21.) [E. E.]

TE'LINES (Τηλίνης), an ancestor of Gelon, tyrant of Syracuse. On one occasion, some citizens of Gela having been banished by the opposite faction, Telines, appealing to the religious awe inspired by the infernal deities (Demeter probably and Proserpine), induced their countrymen to receive them back again. For this he was made hierophant of the goddesses mentioned, and transmitted the dignity to his children. Herodotus tells us that tradition spoke of Telines as an effeminate man. (Herod. vii. 153.) [E. E.]

TELLEN or TELLIS (Τέλλην, Τέλλις), a wretched flute-player and lyric poet, in the time of Epaminondas. (Plut. *Reg. et Imp. Apophtheg.* p. 193, f.) His name passed into the proverb, ἄειδε τὰ Τέλληνος, mentioned by Zenobius, who says, however, that the songs of Tellen were well composed and graceful, but jocose and licentious, (Zenob. *Prov.* i. 45, ii. 15; Fabric. *Bibl. Graec.* vol. ii. p. 158). [P. S.]

TE'LLIAS (Τελλίας). 1. Of Elis, a distinguished seer, was one of the commanders of the Phocians in a war against the Thessalians a few years before the invasion of Greece by Xerxes. After the defeat of the Thessalians his statue was erected by the Phocians in the temple at Delphi. (Herod. viii. 27; Paus. x. 1. § 8—11, x. 13. § 7.)

2. One of the generals of the Syracusans, when their city was besieged by the Athenians during the Peloponnesian war. (Thuc. vi. 103.)

3. A citizen of Agrigentum, usually called Gellias. [GELLIAS.]

TELLIS (Τέλλις). 1. The great grandfather of the poet Archilochus, was the reputed founder in conjunction with Cleoboea, of the mysteries of Demeter at Thasos; and was introduced in that character, in the great painting of the world below, by Polygnotus, in the Lesche at Delphi (Paus. x. 28. § 1. s. 3.)

2. Lyric poet and musician. [TELLEN]. [P.S]

TELLUS, another form for *terra*, the name under which the earth was personified among the Romans, as Ge was among the Greeks. She is often mentioned in contrast with Jupiter, the god of heaven, and connected with Dis and the Manes. When an oath was taken by Tellus, or the gods of the nether world, people stretched their hands downward, just as they turned them upwards in swearing by Jupiter. (Varro, *de Re Rust.* i. 1, 15; Macrob. *Sat.* iii. 9; Liv. viii. 9, x. 29.) During the war against the Picentians, an earthquake having been felt during the battle, the consul P. Sempronius Sophus caused a temple of Tellus to be built on the spot where the house of Spurius Cassius had stood, in the street leading to the Carinae. (Liv. ii. 41; Flor. i. 19. § 2; Val. Max. vi. 3. § 1; Dionys. viii. 79; Plin. *H. N.* xxxiv. 6, 14.) A festival was celebrated in honour of Tellus on the 15th of April, which was called Fordicidia or Hordicalia, from *hordus* or *fordus*, a bearing cow. (Ov. *Fast.* iv. 633; Arnob. vii. 22; Horat. *Epist.* ii. 1.

143.) In private life sacrifices were offered to Tellus at the time of sowing and at harvest-time, especially when a member of the family had died without due honours having been paid to him, for it was Tellus that had to receive the departed into her bosom. (Ov. *Fast.* iv. 629, &c.) At the festival of Tellus, and when sacrifices were offered to her, the priests also prayed to a male divinity of the earth, called Tellumo. (Varro, *ap. August. de Civ. Dei*, vii. 23.) [L. S.]

TELMI'SSIUS (Τελμίσσιος), a surname of Apollo derived from the Lycian town of Telmissus or Telmessus. (Cic. *de Div.* i. 41; Steph. Byz. *s. v.* γαλεῶται; Strab. xv. p. 665.) [L. S.]

TELPHU'SA (Τελφοῦσσα or Τέλφουσα). 1. A daughter of Ladon, a nymph from whom the town of Telphusa in Arcadia derived its name. (Steph. Byz. *s. v.*) Telphussaea or Tilphussaea occurs as a surname of Demeter Erinnys, derived from a town Telphussion. (Schol. *ad Soph. Antig.* 117; Callim. *Fragm.* 207, ed. Bentley.) [L. S.]

TELYS (Τῆλυς), a citizen of Sybaris, who raised himself to the tyranny by the arts of a demagogue, and persuaded the people to banish 500 of the richest citizens, and to confiscate their property. The exiles having taken refuge at Crotona, Telys sent to demand that they should be given up, but, if we may believe Diodorus, Pythagoras prevailed on the Crotoniats to persevere in protecting them. The consequence was the war between Sybaris and Crotona, in which the former was destroyed, B. C. 510. (Herod. v. 44; Diod. xii. 9.) In opposition to the above statement, Heracleides of Pontus (*ap. Athen.* xii. p. 521) represents the tyranny of Telys as overthrown by the Sybarites before the fatal war with Crotona. In this revolution, he tells us, they were guilty of great cruelty, massacring all the adherents of Telys even at the altars, so that the statue of Hera turned aside in horror and anger, and a fountain of blood gushed forth from the earth, which nothing but walls of brass could check. The destruction of their city followed as their punishment. [E. E.]

TEME'NIDAE. [TEMENUS, No. 3.]

TEMENITES (Τεμενίτης), a surname of Apollo, derived from his sacred temenus in the neighbourhood of Syracuse. (Steph. Byz. *s. v.*; Sueton. *Tib.* 74; Thuc. vi. 75, 100.) [L. S.]

TE'MENUS (Τήμενος). 1. A son of Pelasgus, educated Hera at Stymphalus in Arcadia. (Paus. viii. 22. § 2.)

2. A son of Phegeus. (Paus. viii. 24. § 4.)

3. A son of Aristomachus, one of the Heracleidae. He was the father of Ceisus, Cerynes, Phalces, Agraeus, and Hyrnetho. (Paus. ii. 28; Apollod. ii. 8. § 2.) He was one of the leaders of the Heracleidae into Peloponnesus, and, after the conquest of the peninsula, he received Argos as his share. (Apollod. ii. 8. § 4, &c.; Plat. *Min.* p. 683, b.; Strab. viii. p. 389.) His tomb was shown at Temenion near Lerna. (Paus. ii. 38. § 1.) His descendants, the Temenidae, being expelled from Argos, are said to have founded the kingdom of Macedonia, whence the kings of Macedonia called themselves Temenidae. (Herod. viii. 138; Thuc. ii. 99.) [L. S.]

TEMPA'NIUS, SEX., one of the officers of the cavalry under the consul C. Sempronius Atratinus, in the war against the Volscians, B. C. 423. It was chiefly through the exertions of Tempanius that the Roman army was saved from defeat; and the people out of gratitude elected him tribune of the plebs in the following year. When one of his colleagues L. Hortensius attempted to bring Sempronius to trial for his misconduct in the war, Tempanius generously came forward in defence of his former commander. (Liv. iv. 38—42; comp. Val. Max. vi. 5. § 2.)

TEMPSA'NUS, L. POSTU'MIUS, praetor B. C. 185, received Tarentum as his province, and proceeded with great vigour against the shepherds who had been plundering the surrounding country. He condemned as many as 7000 men. He was continued in his post the following year, that he might entirely crush the insurrection of the shepherds, and likewise apprehend those persons who had taken part in the Bacchanalia at Rome, and who had fled for refuge to that part of Italy. (Liv. xxxix. 23, 29, 41.)

TE'NERUS (Τένερος), a soothsayer, a son of Apollo by Melia, and a brother of Ismenius. (Paus. ix. 10. § 5, 26. § 1; Strab. ix. p. 413; Schol. *ad Pind. Pyth.* xi. 5.) [L. S.]

TENES or TENNES (Τέννης), a son of Cycnus, the king of Colone in Troas, and Procleia, or, according to others, a son of Apollo, and brother of Hemithea. After the death of Procleia, Cycnus married Philonome, a daughter of Craugasus or Traganasus. She fell in love with her stepson; and as she was unable to win the love of Tenes, she accused him before his father of improper conduct towards her. Cycnus accordingly threw both his son and daughter into a chest, and exposed them on the waves of the sea. But the chest was driven on the coast of the island of Leucophrys, which Tenes, after his own name, called Tenedos, after its inhabitants had chosen him for their king. Cycnus at length heard of the innocence of his son, killed Philonome, and went to his children in Tenedos, where both he and Tenes were slain by Achilles, who, on his voyage to Troy, made a landing on Tenedos. But Tenes was afterwards worshipped as a hero in Tenedos. (Paus. x. 14. § 2; Diod. v. 83; Tzetz. *ad Lycoph.* 232; Strab. xiv. p. 640.) According to Pausanias, Tenes did not allow his father to land in Tenedos, but cut off the rope with which Cycnus had fastened his ship to the coast. (Comp. Steph. Byz. *s. v.* Τένεδος.) The death of Tenes by Achilles also is related differently, for once, it is said, when Achilles was pursuing the sister of Tenes in Tenedos, Tenes, endeavouring to stop him, was slain by Achilles, who did not know that Tenes was a son of Apollo. (Plut. *Quaest. Graec.* 28; Tzetz. *l. c.*) In the temple of Tenes in Tenedos, it was not allowed to mention the name of Achilles, nor was any flute-player permitted to enter it, because the flute-player Molpus had borne false witness against Tenes to please his step-mother Philonome. (Plut. and Diod. *l. c.*) [L. S.]

TE'NICHOS or TY'NNICHOS, an artist of unknown time, and perhaps only a mythological name, mentioned on an inscription quoted by Procopius (*Bell. Goth.* iv. 22, p. 355. 4, ed. Hoeschel), as occurring on a monument ascribed by local tradition, and by the inscription itself, to Agamemnon (See Welcker, *Sylloge*, No. 182, p. 226; R. Rochette, *Lettre à M. Schorn*, p. 413, 2d ed.) [P. S.]

TENNES (Τέννης), king of Sidon in the revolt of Phoenicia against Artaxerxes III. He betrayed the town to Artaxerxes, but was notwithstanding put to death by the Persian king.

B. C. 351. The Sidonians, however, resolving not to fall into the power of the king, set the town on fire and perished in the flames. (Diod. xvi. 41—45.)

TERAMBUS (Τέραμβος), a son of Euseirus and Eidothea. Once he was tending his flocks on Mount Othrys in Melis, under the protection of the nymphs whom he delighted with his songs, for he was a distinguished musician, and played both the syrinx and the lyre. Pan advised him to quit Mount Othrys, because a very severe winter was coming on. Terambus, however, did not follow the advice, and went so far in his insolence as to revile even the nymphs, saying that they were not daughters of Zeus. The predicted cold at length came, and, while all his flocks perished, Terambus himself was metamorphosed by the nymphs into a beetle called κεράμβυξ. (Anton. Lib. 22.) Ovid (*Met.* vii. 353) mentions one Cerambus on Mount Othrys, who escaped from the Deucalionian flood by means of wings which he had received from the nymphs. [L. S.]

TERE'NTIA. 1. The wife of M. Cicero. Her parentage is unknown. Her mother must have married twice, for she had a half-sister of the name of Fabia, who was a Vestal Virgin. This Fabia was charged with having had sexual intercourse with Catiline, who was brought to trial for the crime in B. C. 73, but was acquitted. (Ascon. *in Cic. Corn.* p. 93, ed. Orelli; Plut. *Cat. min.* 19; Sall. *Cat.* 15; Drumann, *Geschichte Roms*, vol. v. p. 392.) The year of Terentia's marriage with Cicero is not known, but as their daughter Tullia was married in B. C. 63, the marriage of her parents may probably be placed in 80 or 79. Terentia was a woman of sound sense and great resolution; and her firmness of character was of no small service to her weak and vacillating husband in some important periods of his life. On his banishment in B. C. 58, Tullia by her letters endeavoured to keep up Cicero's fainting spirits, though to little purpose, and she vigorously exerted herself on his behalf among his friends in Italy. Cicero, however, appears to have taken offence at something she had done during his exile, for on his return to Italy in the following year he writes to Atticus praising the sympathy which his brother and his daughter had shown him, without mentioning Terentia (*ad Att.* iv. 2). During the civil war, Cicero bitterly complained that his wife did not furnish him and Tullia with money; but on his departure for Greece, he had left his affairs in the greatest confusion, and Terentia appears to have done the best she could under the circumstances. Cicero, however, threw all the blame upon his wife, and attributed his embarrassments to her extravagance and want of management. He had returned to Brundisium after the defeat of Pompey, ruined in his prospects, and fearing that he might not obtain forgiveness from Caesar. He was thus disposed to look at every thing in the worst light. When Terentia wrote to him proposing to join him at Brundisium, he replied in a few lines telling her not to come, as the journey was long and the roads unsafe, and she moreover could be of no use to him (Cic. *ad Fam.* xiv. 12). In the following year, B. C. 46, Cicero divorced Terentia, and shortly afterwards married Publilia, a young girl of whose property he had the management. This marriage occasioned great scandal at Rome. Antonius and other enemies of Cicero maintained that he had divorced Terentia in order to marry a young wife; but this was not the real reason. He hoped to pay off his debts with the fortune of Publilia. [PUBLILIA.] Terentia had a large property of her own, and Cicero now had to repay her dos, which he found great difficulty in doing, and it seems that Terentia never got it back. She was not paid at all events in the summer of B. C. 44 (Cic. *ad Att.* xvi. 15). Terentia could not have been less than 50 at the time of her divorce, and therefore it is not probable that she married again. It is related, indeed, by Jerome (*in Jovin.* i. p. 52, ed. Basil.), that she married Sallust the historian, and the enemy of Cicero, and subsequently Messala Corvinus; but these marriages are not mentioned by Plutarch or any other writer, and may therefore be rejected. Some modern writers speak even of a fourth marriage; since Dion Cassius (lvii. 15) says that Vibius Rufus, in the reign of Tiberius, married Cicero's widow; but if this is a fact, it must refer to Publilia and not to Terentia. Terentia is said to have attained the age of one hundred and three. (Plin. *H. N.* vii. 48. s. 49; Val. Max. viii. 13. § 6.) The life of Terentia is given at length by Drumann. (*Geschichte Roms*, vol. vi. pp. 685—694.)

2. Also called TERENTILLA, the wife of Maecenas. Dion Cassius (liv. 3) speaks of her as a sister of Murena and of Proculeius. The full name of this Murena was A. Terentius Varro Murena: he was perhaps the son of L. Licinius Murena, who was consul B. C. 62, and was adopted by A. Terentius Varro. Murena would thus have been the adopted brother of Terentia: Proculeius was probably only the cousin of Murena. [See Vol. III. p. 540, b.]

We know nothing of the early history of Terentia, nor the time of her marriage with Maecenas. She was a very beautiful woman, and as licentious as most of the Roman ladies of her age. She was one of the favourite mistresses of Augustus; and Dion Cassius relates (liv. 19) that there was a report at Rome that the emperor visited Gaul in B. C. 16, simply to enjoy the society of Terentia unmolested by the lampoons which it gave occasion to at Rome. The intrigue between Augustus and Terentia is said by Dion Cassius to have disturbed the good understanding which subsisted between the emperor and his minister, and finally to have occasioned the disgrace of the latter. Maecenas however had not much right to complain of the conduct of his wife, for his own infidelities were notorious. But notwithstanding his numerous amours, Maecenas continued to his death deeply in love with his fair wife. Their quarrels, which were of frequent occurrence, mainly in consequence of the morose and haughty temper of Terentia, rarely lasted long, for the natural uxoriousness of Maecenas constantly prompted him to seek a reconciliation; so that Seneca says (*Ep.* 114) he married a wife a thousand times, though he never had more than one. Once indeed they were divorced, but Maecenas tempted her back by presents (Dig. 24. tit. 1. s. 64). Her influence over him was so great, that in spite of his cautious temper, he was on one occasion weak enough to confide to her an important state secret respecting the conspiracy of her brother Murena. (Dion Cass. liv. 3, 19, lv. 7; Suet. *Aug.* 66, 69; Frandsen, *C. Cilnius Maecenas*, pp. 132—136.)

TERE'NTIA GENS, plebeian. The name was

said by Varro to be derived from the Sabine word *terenus*, which signified "soft" (Macrob. *Sat.* ii. 9.) The Terentii are mentioned as early as B. C. 462, for the C. Terentillus Arsa, who was tribune of the plebs in that year (Liv. iii. 9), must have belonged to the gens; and indeed he is called C. Terentius by Dionysius (x. 1). The first member of the gens who obtained the consulship was C. Terentius Varro, who commanded at the fatal battle of Cannae in B. C. 216; and persons of the name continue to be mentioned under the early emperors. The principal surnames of the Terentii during the republic are CULLEO, LUCANUS, and VARRO: there are a few others of less importance, which are given below under TERENTIUS.

TERENTIA'NUS MAURUS, a Roman poet, probably lived at the end of the first or the beginning of the second century under Nerva and Trajan, and is perhaps the same person as the Terentianus, the governor of Syene in Egypt, whose praises are celebrated by Martial (i. 87; comp. Wernsdorf, *Poëtae Latini Minores*, vol. ii. p. 269). Terentianus was a native of Africa, as we might have inferred from his surname Maurus. There is still extant a poem of Terentianus, intitled *De Literis, Syllabis, Pedibus, Metris*, which treats of prosody and the different kinds of metre with much elegance and skill. The work is printed in the collection of the ancient grammarians by Putschius, pp. 2383—2450, and in a separate form by Santen and Van Lennep, Traj. ad Rhen. 1825, and by Lachmann, Berol. 1836.

TERENTILLA. [TERENTIA, No. 2.]

TERENTILLUS. [TERENTIUS, No. 1.]

TERE'NTIUS. 1. C. TERENTIUS ARSA, called TERENTILLUS by Livy, tribune of the plebs, B. C. 462, proposed that five commissioners should be appointed to draw up a body of laws to define the consular imperium. (Liv. iii. 9; Dionys. x. 1.)

2. Q. TERENTIUS, was sent by the senate, along with M. Antistius, to bring back the consul C. Flaminius to the city, but he refused to obey their summons. (Liv. xxi. 63.)

3. L. TERENTIUS MASSALIOTA, plebeian aedile, B. C. 200, and praetor B. C. 187, when he obtained Sicily as his province. (Liv. xxxi. 50, xxxviii. 42.)

4. L. TERENTIUS, one of the ambassadors sent to king Antiochus in B. C. 196. (Liv. xxxiii. 35.)

5. C. TERENTIUS ISTRA, praetor B. C. 182, obtained Sardinia as his province. In the following year he was one of the triumviri for founding a colony at Graviscae. (Liv. xxxix. 56, xl. 1, 29.)

6. L. TERENTIUS MASSALIOTA, probably a son of No. 3, was tribunus militum in B. C. 180. (Liv xl. 35.)

7. P. TERENTIUS TUSCIVANUS, one of the ambassadors sent into Illyricum in B. C. 167. (Liv. xlv. 18.)

8. TERENTIUS VESPA, one of whose witticisms is quoted by Cicero in his *De Oratore* (ii. 61).

9. L. TERENTIUS, was the companion and tentmate of Cn. Pompeius, when the latter was serving under his father Strabo in B. C. 87, and was bribed by Cinna to kill Pompeius. (Plut. *Pomp.* 3.)

10. CN. TERENTIUS, a senator, into whose custody Caeparius, one of the Catilinarian conspirators, was given. (Sall. *Cat.* 47.)

11. P. TERENTIUS HISPO, a friend of Cicero, was promagister of the company of publicani, who farmed the taxes in Asia. Cicero recommended him in a letter to P. Silius. (Cic. *ad Att.* xi. 10, *ad Fam.* xiii. 65.)

12. SER. TERENTIUS, was a friend of D. Brutus, whom he pretended to be on the flight from Mutina, B. C. 43, in order to save the life of his friend; but he was recognised by the officer of Antony's cavalry, and preserved from death. (Val. Max. iv. 7. § 6.)

13. M. TERENTIUS, a Roman eques, was accused, in A. D. 32, on account of his having been a friend of Sejanus. He defended himself with great courage, and was acquitted. (Tac. *Ann.* vi. 8, 9.)

14. TERENTIUS LENTINUS, a Roman eques, was privy to the forgery of Valerius Fabianus, and was in consequence condemned in A. D. 61. (Tac. *Ann.* xiv. 40.)

15. TERENTIUS, was said by some persons to have been the murderer of the emperor Galba. (Tac. *Hist.* i. 41; Plut. *Galb.* 27.)

TERE'NTIUS CLEMENS. [CLEMENS.]

TERE'NTIUS SCAURUS. [SCAURUS.]

P. TERE'NTIUS AFER, was the second and the last of the Roman comic poets, of whose works more than fragments are preserved. The few particulars of his life were collected long after his decease, and are of very doubtful authority. It would therefore be to little purpose to repeat them without scrutiny or comment. We shall, in the first place, inquire who were the biographers of Terence, what they relate of him, and the consistency and credibility of their several accounts. We shall next briefly survey the comedies themselves, their reception at the time, their influence on dramatic literature, their translators and imitators, their commentators and bibliography.

Our knowledge of Terence himself is derived principally from the life ascribed to Donatus or Suetonius, and from two scanty memoirs, or collections of Scholia, the one published in the seventeenth century, by Abraham Gronovius, from an Oxford MS., and the other by Angelo Mai, from a MS. in the Vatican. The life of Terence, printed in the Milan edition of Petrarch's works 1476, is merely a comment on Donatus. Of these, the first mentioned is the longest and most particular. It is nevertheless a meagre and incongruous medley, which, for its barrenness, may be ascribed to Donatus, and for its scandal to Suetonius. But it cites still earlier writers, — C. Nepos, Fenestella, Porcius, Santra, Volcatius, and Q. Cosconius. Of these Nepos is the best known, and perhaps the most trustworthy. His contemporaries deemed him a sound antiquarian (Catull. i. 1), and his historical studies had trained him to examine facts and dates. (Gell. xv. 48.) Of Fenestella, more voluminous than accurate, we have already given some account [Vol. II. p. 145]. Q. Cosconius was probably the grammarian cited by Varro (*L. L.* vi. 36, 89), Porcius, the Porcius Licinius, a satirical and seemingly libellous versifier, mentioned by Gellius (xvii. 21, xix. 19), and Volcatius was the Volcatius Sedigitus quoted by the same author (xv. 24). Santra is enumerated by St. Jerome (*Vit. Script. Eccles.*) among the Latin compilers of Memoirs; he wrote also a treatise *De Antiquitate Verborum*, cited frequently by Festus. Such writers are but indifferent vouchers for either facts or dates, whether from their living so long after the poet's age, or from the character of their testimony. In the following account we interweave our comment with their text.

P. Terentius Afer was born at Carthage B.C. 195, since he was in his 35th year at the performance of his last play, the Adelphi, B.C. 160. By birth or purchase, he became the slave of P. Terentius Lucanus, a Roman senator. But if he were "civis Carthaginiensis," as the didascalia of Donatus and the biographers style him, his servile condition is difficult to understand. Fenestella remarked that Terence could not have been a prisoner of war, since Carthage was at peace with Rome from B.C. 201 to 149. But in that interim the Carthaginians were involved in wars with their own mercenaries, with the Numidians, and with the southern Iberians, and at least two Roman embassies visited Carthage. So that, although the truce with Rome was unbroken, Terence or his parents may have been exposed in the Punic slave-markets, and transported to Italy. His cognomen *Afer* rests on as good authority as any other circumstance related of him. Yet it is not conclusive. It may have been merely an inference from a popular rumour of his Punic origin; and it was a cognomen of the Gens Domitia at Rome, where it certainly does not imply African descent. Terence is said to have been of an olive complexion, thin person, and middle height. (Donat.) These are not the physical characteristics of the Punic race, but they accord with those of the Liby-phoenician or Celtiberian perioeci, who were planted as colonists in various parts of the Carthaginian territory; and it is more likely that a perioecus, or the son of a perioecus, should have been enslaved, than that a native Carthaginian should have become the property of a Roman senator, so long as their respective commonwealths were at peace. It is remarkable also that Plautus, an Umbrian, in his comedy of the "Poenulus" should have introduced a Carthaginian among his dramatis personae, and an entire scene in the Punic language, while neither Carthaginian words, names, or allusions, are to be met with in Terence.

We know not at what time Terence came to Rome; but from his proficiency in the language of his masters we infer that he fell early into the hands of Terentius Lucanus, even if he were not a *verna*, or slave born in the house. A handsome person and promising talents recommended Terence to his patron, who afforded him the best education of the age and finally manumitted him. The condition of slaves was not always unfavourable to intellectual development. More than one eminent writer was born in a servile station*, and Tiro, Cicero's freedman, was the associate of his patron's literary labours, and his amanuensis. On his manumission, according to the usual practice, Terence assumed his patron's nomen, Terentius, having been previously called Publius or Publipor. From his cognomen, Lucanus, the patron may have been a native or landholder of southern Italy, and the protégé, like Livius Andronicus, have acquired in one of the cities of Magna Graecia his taste for the Attic drama. The "Andrian" was the first play offered by Terence for representation. The curule aediles, who conducted the theatrical exhibitions, referred the piece to Caecilius, then one of the most popular play-writers at Rome. [CAECILIUS STATIUS.] Unknown and meanly clad, Terence began to read from a low stool his opening scene, so often cited by Cicero as a model of narration. (*Invent.* i. 23, *de Orat.* ii. 40, &c., &c.) A few verses showed the elder poet that no ordinary writer was before him, and the young aspirant, then in his 27th year, was invited to share the couch and supper of his judge. This reading of the Andrian, however, must have preceded its performance nearly two years, for Caecilius died in B.C. 168, and it was not acted till 166. Meanwhile copies were in circulation, envy was awakened, and Luscius Lavinius [Vol. II. p. 842] a veteran, and not very successful play-writer (comp. *Prol. in Terent. Com.*; Gell. xv. 24; Hieron. *in Genes.*), began his unwearied and unrelenting attacks on the dramatic and personal character of the author. The "Andrian" was successful, and, aided by the accomplishments and good address of Terence himself, was the means of introducing him to the most refined and intellectual circles of Rome. In the interval between Plautus and Terence, the great Roman families had more and more assumed the state and character of princely houses. In their town and country seats, the Scipios, the Laelii, the Metelli and the Mucii, formed each a petty court around themselves. Among the patrons or associates of Terence we find the names of L. Furius Philus, of C. Sulpicius Gallus, of Q. Fabius Labeo, and M Popilius Laenas. But from the comparative youth of the parties, his intercourse with Laelius and the younger Scipio had in it less of dependence on the one side, and more of friendship on the other. Nepos, indeed (Fr. *Chron.* i. 6), calls them aequales. Both Scipio and Laelius, however, were probably about nine years younger than their protégé. Both treated him as an equal, and this intimacy would open to him, as it formerly opened to Ennius, and subsequently to Lucilius, the houses of the Aemilii, Metelli, and Scaevolae. (Cic. *Arch.* 7; Vet. Schol. in Hor. *Serm.* ii. 1. 71.) Nor is it rash to conjecture that Terence may have conversed with Polybius at Alba or Liternum, or made one of the group immortalised by Horace. (*Serm.* ii. 1. 71, foll.; vet. Schol.)

Calumny did not fail to misrepresent their intercourse. His patrons, it was said, assisted Terence in the composition, nay, were the real authors of his plays, made him their playmate and butt, and let him starve. (Porcius, *ap. Donat.*) C. Memmius [No. 5] mentioned the rumour as notorious, in his speech "*Pro Se;*" Valgius wrote in his Actaeon (Bothe, *Poet. Lat. Scen.* v. p. 201), probably in the Prologue,

> "Hae quae vocantur fabulae cujae sunt?
> Non has, qui jura populis end'ibus (endo-tribus?) dabat
> Honore summo affectus, fecit fabulas;"

Cicero gave it credence (*ad Att.* vii. 3), and Nepos (Fr. *Incert.* 6), in the following story, ascribes at least one comedy to Laelius. It was, he says, the 1st of March, the festival of the Matronalia, on which, if on no other day of the year, the Roman ladies were absolute in their households. Laelius was spending the holiday at Puteoli; supper was announced, but he begged not to be interrupted, as

* Bentley (*Praef. in Terent. Cantabr.* 1726) remarks "Hi tres (Terentius, P. Syrus, Phaedrus) *pari conditione liberti et peregrini*, in non ita dissimili argumento, comoediis mimis et apologis, omnia Italorum ingenia facile superaverunt." For the intellectual opportunities of slaves, see also Nepos (*Att.* 13, 14). Before his manumission, Terence was probably *anagnostes* and *librarius* to Lucanus.

he had business in hand. When at length he entered the supper-room, he excused his absence by saying he had been writing verses, and had never written any more to his liking. He then recited the opening lines of the 4th scene in the 4th act of the "Self-Tormentor:"

> "Satis, pol, proterve me Syri promissa huc induxerunt," &c.

The belief that Terence was aided by his friends in composition, if properly limited, has in it nothing improbable. He was a foreigner, and of a race, to which, whether Libyan or Iberian, the Greek and Latin idioms presented no ordinary difficulties. Of the English, who speak and write French, few attain to precision or purity, and the Punic or Basque dialects diverged more from the languages of Athens and Rome than the speech of London from the speech of Paris. From the purity of Terence's diction we might, without these anecdotes, infer his intimacy with the best society in Rome. Of that society, in that age, the Scipios were the leaders; and the Laelii, both male and female, the models of forensic and conversational eloquence. [Laelia, No. 1.] Nor did Terence deny the charge. He gloried in it, as the test of his proficiency as an artist. (*Prol. in Adelph.*) Our own dramatic literature furnishes parallel cases. Garrick added a scene to the "West Indian," and revised the "Clandestine Marriage." Pope retouched the songs in the "Beggar's Opera," and the "Medea" was submitted to the critics of Leicester House. Yet no one doubts that Cumberland, Colman, Gay, and Glover, were respectively the authors of those productions. The story of Terence's poverty is less easy to refute, but we disbelieve it equally. He owned an estate of a few acres, contiguous to the Appian road, and, after his decease, his daughter married a man of equestrian rank. Neither of these facts accords with the assertion of Porcius Licinius (Donat.), that he was too poor to hire a house or keep a slave. An eques would scarcely wed a portionless maiden, the daughter of a freedman; and even in that age, land lying near the great highway of Italy must have been valuable as pasture, arable, or building ground. Avarice, on the other hand, was not the vice of the Scipios. (Polyb. xxxii. 14.) If they took freely from kings and tetrarchs (Liv. xxxviii. 50), without scrupulously accounting to the treasury, they gave freely to their favourites and dependents. Ennius, though poor (Hieron. *Chron. Ol.* 135), did not starve under their roof, and was buried in their tomb; Polybius and Panaetius lightened the privations of exile in their camp and their villas, and Lucilius, who succeeded Terence in the friendship of Scipio and Laelius, could afford to make literature his profession. But, if by poverty be meant indigence, the tenour of Terence's history contradicts the rumour of his poverty. After the representation of his six comedies, for one of which, *the Eunuch*, he received the unprecedented sum of nearly 60*l.*, he travelled in Greece. Now a journey in Greece could not be performed in those days any more than in our own without cost, even if his patrons lightened his charges by their *tesserae hospitales* (Plaut. *Poen.* v. 1. 25), to their various clients and friends. And Terence resided, as well as travelled in Greece, since while there he translated 108 of Menander's comedies; nor as an alien could he hold a *libera legatio*, or commission to live at the public expense while transacting his private business. These facts, gleaned from his biographers themselves, render the neglect of the patrons and the indigence of the client very doubtful. The hostility to Terence was perhaps owing partly to professional causes, and partly to his popularity with the great. Terence was a foreigner, a freedman, and the adherent of a party. Even Horace was taunted with being *libertino patre natus*; and in Horace's days the long civil wars and the influx of strangers into the senate and the tribes had melted down many of the old Italian prejudices. In Terence's age there were two strongly opposed parties in literature, as well as in politics,—the Latin party, of which Cato and the Fabii were the representatives, and the Greek, or movement-party, of which the Scipios were the leaders and Terence the favourite. Here was plentiful matter for libel. Whether the attacks of Lavinius drove him from Italy, or whether he went to Greece as to a university, is uncertain. Before his departure his detractors had affirmed that from his ignorance of Attic manners and idiom his versions of Menander and Apollodorus were caricatures. (Prol. in *Andr. Heautont. Phorm.*) He never returned, and the accounts of his death are as various as the records of his life. According to one story, after embarking at Brundisium, he was never heard of more; according to others, he died at Stymphalus, in Arcadia (Auson. *Epist.* xviii.), in Leucadia, or at Patrae, in Achaia. One of his biographers said he was drowned, with all the fruits of his sojourn in Greece, on his home-passage. But the prevailing report was, that his translations of Menander were lost at sea, and that grief for their loss caused his death. He died in the 36th year of his age, in B. C. 159, or, according to St. Jerome (*Chron.* Ol. 155, 3), in the year following. He left a daughter, but nothing is known of his family.

Six comedies, all belonging to the *Fabula Palliata*, are all that remain to us; and since in these we can verify the citations from him in the grammarians, they are probably all that Terence produced. His later versions of Menander were, in all likelihood, from their number and the short time in which they were made, merely studies for future dramas of his own, and therefore are not to be ranked as *deperdita*. For Terence's exemption from the neglect or ravages of time various causes may be assigned. His works were few in number, and small in bulk. From their purity of diction, they became the text-books of the grammatical and rhetorical schools; they found favour with St. Jerome, and escaped the censures of the church. They were brought forward at the following seasons and under the following circumstances.

1. Andria, "the Woman of Andros," so called from the birth-place of Glycerium, its heroine, was first represented at the Megalesian Games, on the 4th of April, B. C. 166. It was, according to Donatus, the first in order of time of Terence's plays. This has been disputed by subsequent critics (Petitus, *de Ord. Com. P. Ter.*), but seems warranted by the poet's age—27—at his interview with Caecilius (*suprà*), and by the original title, *Andria Terentii.* For in the didascalia it was the custom to put the name of the play foremost, if by an author hitherto unknown; whereas *Terentii Andria* would import that it was a *new* play by a known writer. From the anecdote of Caecilius above re-

lated, it appears that the Andria circulated in manuscript nearly two years before it was acted. For the prologue refers to critical objections to the play, and says that the carpings of a malignant hacknied writer — *malevolus vetus poeta* — compelled the author to bring forward matters personal to himself, instead of confining himself to the argument of his piece The Andria is made up of two of Menander's comedies, the *Andria* and *Perinthia*, and Luscius Lavinius said that Terence had marred two good plays to make one bad one. Terence replies that if he were a compiler, so were Naevius, Plautus, and Ennius before him, and that he would rather err with them than be right with Lavinius. He ends by warning his assailant not to moot the question of piracy again, since his own offences in that way were notorious, and he begs the audience to give his play a patient hearing, for upon its reception would depend whether he wrote others.

The Roman theatre was ill suited to the representation of the Comoedia Palliata. The bustle and buffoons of Plautus required no better appointment than the wooden booths which that age afforded. The masks and the unities encumbered Menander as well as Terence; but the Roman play-writer had to contend with worse obstacles than the common conventionalities of his art. The manners he pourtrayed were exotic: his audience was gross and noisy (Prol. *in Hecyr.*, comp. Prol. *to B. Jonson's "The Case is altered"*); and if Valerius Antias be correct in dating the introduction of the *Ludi Scenici* in B. C. 193 or 191, the Comoedia Palliata, or Genteel Comedy, was hardly a quarter of a century old at Rome. We find Terence, in his prologues, continually supplicating the spectators to sit still and be silent, and their rudeness and apathy must have formed a singular contrast to his subtle humour and refined pictures of life. Four of his six comedies, indeed, were played at the Megalesia, which were more decorous and orderly than the games of the circus, and are therefore described by Cicero (*Harusp. Resp.* 12) as *maxime casti, sollemnes, religiosi*. But at best the comedy of Terence was *caviare* to the Romans — an Italian opera performed at Bartholomew fair.

The Andrian has been often translated and imitated. The earliest English version was made in the reign of Edward VI. It is in rhymed stanzas of seven lines each, was probably performed as an exercise at one of the universities, and is in some degree adapted to the manners of the times. Baron, the celebrated French actor, imitated Terence closely in his *Andrienne*. Even the Latin names of the *Dramatis Personae* are retained, and in the third and fourth acts alone has he deviated, and then not for the better, from his original. The Andria has also suggested a portion of Moore's *Foundling*. But the most elaborate copy of this play is Sir Richard Steele's *Conscious Lovers*. The Latin names of the characters, indeed, are not preserved, but their English representatives, as the following list shows, exhibit a close parallelism. Sir John Bevil = Simo; young Bevil = Pamphilus; Indiana = Glycerium; Sealand = Chremes; Myrtle = Charinus; Humphrey = Sosia; Phillis = Mysis; and Tom = Davus, the "currens servus qui fallit senem," the prototype of Molière's Scapin. Steele's underplot is, on the whole, conducted more skilfully than Terence's; but for the management of the principal story, for consistency in the characters, for humour, and elegance of diction, the *Conscious Lovers* will bear no comparison with the Andrian.

2. Hecyra, "the Step-Mother," was produced at the Megalesian Games, in B. C. 165. It was a version of a play, bearing the same name, by Apollodorus (Meineke, *Comic. Graec. Hist.* vol. i p. 464), and is an ancient specimen of the *comedie larmoyante*. The Hecyra was twice rejected: the first time the spectators hurried out of the theatre to see a boxing match and rope-dancers; the second time, when it was played at the funeral games of Aemilius Paullus, B. C. 160, it was interrupted by a combat of gladiators. It owed its success, on a third trial, to the intercessions of Ambivius Turpio, the manager, with the audience. The Prologue to the Hecyra throws some light on the Roman theatrical system. It appears that the managers of the *grex* or company, in accepting a new piece, incurred no slight responsibility. Their judgment on the MSS. determined the aediles to purchase or refuse it. But if the public, after all, rejected it, the aediles looked to the manager to indemnify them for the outlay. Ambivius, by his appeals to the spectators, had more than once rescued the plays of Caecilius from rejection, and Terence, in his Prologue to the Phormio, acknowledges his exertions on the third representation of the Hecyra. The comedy, however, never was a favourite. It was acted *quinto loco*, fifth on the list, and Volcatius Sedigitus (Gell. xv. 24) pronounces it the worst of the author's plays. The plot, which is single, and which Hurd (*Dial.* ii.) somewhat magisterially calls "the true Greek plot," was too simple for Roman taste, and the long narrations and general paucity of action in this comedy will alone account for its bad reception. "*Tous les genres*," says Voltaire, "*sont bons, hors le genre ennuyeux.*" The Hecyra has never been modernised.

3. Heauton-timoroumenos, "the Self-Tormentor," was performed at the Megalesian Games, B. C. 163. It was borrowed from Menander, and, like the Hecyra, belongs to the *Comédie larmoyante*. (Comp. *Spectator*, No. 502.) Its plot is twofold, and the parts are not better connected than the two stories in Vanbrugh's and Cibber's *Provoked Husband*. From the Prologue it appears that the critics had opened a new battery on Terence; they charged him with being a late learner of his art, and hinted what they afterwards expressed openly (comp. *Prol. in Heaut.* with *Prol. in Adelph.*) that his friends helped him in composition. He retorts upon them the grossness and impropriety of their scenes. Ambivius again pleaded the author's cause, and complained of the spectator's preference for such parts as exhausted the actor — the servus currens, the boisterous old man, and the parasite. The observation or neglect of the unities in the Heauton-timoroumenos was the subject of a fierce controversy among the French critics between 1640 and 1655. The principal combatants were Ménage and Hédelin (l'Abbé d'Aubignac); and Madam Dacier acted as moderator. Of the Terentian diction the Self-tormentor is the most perfect example, and the poet seems anxious to veil the anomalies of his plot beneath the dignity of his apophthegms and the splendour of his language. The part of Menedemus, the self-tormentor, rises to almost tragic earnestness, and reminds the reader occasionally

of Shakspeare's Timon. But as none of Terence's plays are so remote from modern manners, the Heauton-timoroumenos has not retained its ancient reputation. Chapman's *All Fools*, printed in 1605, owes a portion of its plot to the Self-tormentor. (Collier, *Annals of the Stage*, iii. 95.) Colman (*Terence*, p. 160) notices the resemblance between Menedemus and Laërtes in the Odyssey (xv. 354, xvi. 139.) Some of the lines of Menander's Heauton-timoroumenos are preserved. (Meinek. *Hist. Graec. Com.*)

4. Eunuchus, "the Eunuch," was at the time the most popular of Terence's comedies. It was played at the Megalesian Games, B. C. 162, and so highly applauded that it was repeated at the same festival, and the poet received from the aediles the unusual sum of 8000 sesterces, a fact so memorable as to be recorded in the Didascalia. It is an adaptation of Menander's Εὐνοῦχος, but Thraso and Gnatho, the swaggering captain and the parasite, are taken from that author's Κόλαξ, "the Flatterer." There was also a "Colax" by Naevius, which Terence's enemies accused him of appropriating, but which he denies having ever seen. Lavinius (*Prol. in Eunuch.*) managed to get sight of the Eunuch before it was acted, and told the aediles they had bought stolen goods. Terence replied, that if stock-characters — currentes servos, bonas matronas, meretrices malas, parasitum edacem, gloriosum militem — were to be prohibited, there was an end of play-writing. He bids his censor mind the blunders in his own "Thesaurus," and remember that his Phasma was all Menander's, except the faults. As the manners of the Self-tormentor are obsolete, so the subject of the Eunuch is unsuitable to modern feelings, yet of all Terence's plays it is the most varied in action and the most vivacious in dialogue, and makes the received censure of his being deficient in *vis comica* scarcely intelligible.

Baif, a poet in the reign of Charles IX., translated the Eunuch into French verse. The modern imitations of it are Aretine's *La Talanta*, La-Fontaine's *L'Eunuque*, which is in fact a translation, retaining the names, scenes, and manners of the original; and Sir Charles Sedley's *Bellamira* 1687. It is also the source of *Le Muet*, by Bruyés and Palaprat, first acted in 1691.

5. Phormio, was performed in the same year with the preceding, at the Roman Games on the 1st of October. (Comp. Drakenborch. *ad Liv.* xlv. 1, 6.) This year (161) may therefore be regarded as the "annus mirabilis" of his reputation. It is borrowed from the Ἐπιδικαζόμενος, "Plaintiff" or "Heir at-Law" of Apollodorus, and is named "Phormio" from the parasite whose devices connect the double-plot. Phormio, however, is not a parasite of the Gnatho stamp, but an accommodating gentleman who reconciles all parties, somewhat after the fashion of Mr. Harmony in Mrs. Inchbald's *Every One has his Fault*. It would seem from the Prologue, that Terence wearied out, if not convinced, by his censors iterating that his plays were "tenui oratione et scripturâ levi," attempted in the present a loftier style, and, as Donatius says, dealt with passions too earnest for mirth. It is therefore the more strange that this comedy should have suggested to Molière one of his most extravagant farces, *Les Fourberies de Scapin*. Molière, however, borrowed from other sources as well.

6. Adelphi, "the Brothers," was acted for the first time at the funeral games of L. Aemilius Paullus, B. C. 160. The Greek stage possessed no less than seven dramas with this title. (Meineke, *Comic. Graec. Hist.*) But Terence took the greater part of his plot from Menander's Ἀδελφοί. One scene, however (*Prol.*), was borrowed from the Συναποθνήσκοντες of Diphilus, which Plautus had already reproduced under the title of *Commorientes*. A full and lively analysis of this play, to the modern reader the most delightful of all Terence's comedies, is given by Mr. Dunlop (*Hist. of Rom. Lit.* I. pp. 302—317). In its Prologue the charge implied before (*Prol. in Heautont.*), is expressed of the poet's being not merely helped in composition by his friends, but that the plays themselves were really written by Scipio or Laelius. We have already examined the validity of this accusation. The Prologue shows that the hostility of the critics increased with the success of Terence.

The modern imitations of this comedy are very numerous. Baron copied it in his *Ecole des Pères*, and it furnished Molière with more than hints for his *Ecole des Maris*. It is the original of Fagan's *La Pupile*, and of Garrick's Farce of the *Guardian*. Diderot in his comédie larmoyante *Le Père de Famille*, in his characters of M. d'Orbesson and Le Commandeur had evidently Micio and Demea before him, and Shadwell's *Squire of Alsatia* is from the same source. Manlove and Nightshade in Cumberland's *Choleric Man* are repetitions of Micio and Demea, and Know'ell in *Every Man in his Humour* is Micio. Even so recently as 1826—7 the "Brothers of Terence" in its essential parts of contrast, was brought upon the English stage as the *Rose-Feast*.

The comedies of Terence have been translated into most of the languages of modern Europe, and in conjunction with Plautus were, on the revival of the drama, the models of the most refined, if not the most genial play-writers. In Italy the Terentian Comedy was opposed in the 15th and 16th centuries to the Commédie dell' Arte, and Ariosto, Aretine, Lodovico Dolce, and Battista Porta drew deeply from "this well of" *Latin* "undefiled." The *Pedante* was substituted for the *Currens Servus*, but the swaggering captain and the parasite were retained with little alteration. In Spain Pedro Simon de Abril, about the middle of the 16th century, published a complete translation of Terence, which is still much esteemed. (Bouterwek, *Spanish Lit.* p. 198, Eng. trans. Bogue.) The English versions of Bernard, Hoole, and Echard (see Tytler's *Essay on the Principles of Translat.* p. 244,&c.) have been long superseded by that of Colman, one of the most faithful and spirited translations of an ancient writer. Besides Baif's *Eunuchus* Menage mentions a very old French version of the whole of Terence, partly in prose; but the most accurate and useful of the French translations is the prose version by the Daciers. Politian was the first to divide the scenes into metrical lines, but Erasmus greatly improved upon his arrangement.

The Didascalia preserve the names of the principal actors of Terence's plays, when originally produced. They were Ambivius Turpio, L. Atilius Praenestinus, and Minutius Prothimus; and Flaccus, son of Claudius, furnished the musical accompaniments to all six comedies. The Periochae or summaries in Iambic verse of the plot of each

comedy were drawn up by C. Sulpicius Apollinaris.

In closing this summary of Terence's comedies, we may remark that Terence added no new characters to the *repertoire* of the Attic drama (comp. *Prol. in Heautont.* with Hor. *A. P.* 114), and that, even in Horace's time, in spite of the passion for spectacle and melodrama, his plays attracted crowded audiences, and were as familiarly known to the Roman populace, as the stanzas of Tasso's "Gierusalemme" to the Venetian gondoliers. (Hor. *Ep.* ii. 1. 60.)

An account of the principal ancient commentators on Terence will be found under the names Calliopius, Donatus, Eugraphius, and Evanthius. The earliest treatise on the Terentian metres is that of Rufinus of Antioch. Bentley, in his edition of the poet (Cambridge, 1726, 4to.), was the first to arrange them on a scientific principle: since that time no material improvement has been made either in the text or the metrical system of these comedies. For an account of Bentley's edition, see his Life by Monk (ii. pp. 225—231, 8vo. ed). Mr. Hallam (*Mid. Ages*, ii. p. 342, 8th ed.) has some very ingenious and instructive remarks on the versification of Terence, and there is a satisfactory article on the same subject in the Penny Cyclopaedia (*Terentian Metres*). A selection of *Prolegomena* to Terence is prefixed to the edition of Terence by Mr. Giles, London, 8vo. 1837.

The ancient critics on Terence were very numerous. We cite the principal of them chronologically before offering any remarks of our own.

Nearest in time, Afranius wrote in his *Compitalia* that Terence was *sui generis*, really incomparable,

"Terenti non similem dices quempiam."

Varro (*Parmenio*, Nonius, *s. v. Poscere*) says he was surpassing in the portraiture of character, "in ethesin Terentius poscit palmam." Cicero (*Opt. Gen. Or.* 1. § 3) said that he differed from his brother-artists *in genere*, "unum vero est genus perfecti, a quo qui absunt, *genere differunt*, ut ab Attio Terentius," and in a fragment of his *Limo*, probably a critical miscellany in verse, commends him as the interpreter of Menander,

"Quicquid come loquens, ac omnia dulcia dicens."

Volcatius Sedigitus (*de Poet. Com. ap. Gell.* xv. 24) assigns Terence only the sixth place among the Roman comic poets, an opinion deeply resented by many modern scholars. (Rutger's *Var. Lect.* iv. 19; Francis. Asulanus, *Ep.* &c.) Horace awards him the palm of *art* (*Ep.* ii. 1. 59, "vincere Caecilius gravitate, Terentius *arte*"), and Ovid distinguishes his festive humour (*Trist.* ii. 357),

"Nec liber est judicium animi; sed honesta voluntas,
Plurima mulcendis auribus apta refert.
Accius esset atrox, *conviva* Terentius esset."

Quintilian (x. 1) depreciates Roman comedy generally, "*in comoedia maxime claudicamus*," and thinks that Terence erred in not adhering to the Senarian measure of his Greek originals; and Servius (*ad Aen.* i. 414) says "sciendum est Terentium, propter *solam proprietatem*, omnibus comicis esse praepositum; quibus est, quantum ad caetera spectat, inferior." We cite Caesar's famous epigram last, both on account of its author and of the verdict he delivers.

"Tu quoque tu in summis, O dimidiate Menander,
Poneris, et merito, puri sermonis amator,
Lenibus atque utinam scriptis adjuncta foret vis
Comica, ut aequato virtus polleret honore
Cum Graecis, neque in hac despectus parte jaceres.
Unum hoc maceror et doleo tibi deesse, Terenti."

The preceding extracts show the ancient critics unanimous in ascribing to Terence immaculate purity and elegance of language, and nearly so in denying him *vis comica*. Their opinion is entitled to the more respect from their having had the entire Menander before them, and from its confirmation by modern censors from Erasmus to Colman. Yet we are not inclined to let their verdict pass unquestioned. In the first place, four of Terence's six plays are more or less *comédies larmoyantes* — sentimental comedies — in which *vis comica* is not a primary element. In the next, Terence is generally contrasted with Plautus, with whom he had so little in common that we might as justly compare Addison with Moliére. Granting to the elder poet the highest genius for exciting laughter, and the eloquence which Aelius Stilo ascribed to him (*Varr. ap. Quinct.* x. 1. § 99), and a natural force — "*virtus*" — which his rival wanted, there will remain to Terence greater consistency of plot and character, closer observation of generic and individual distinctions, deeper pathos, subtler wit, more skill and variety in metre, and in rhythm, and a wider command of the middle region between sport and earnest. It may be objected that Terence's superiority in these points arises from his copying his Greek originals more servilely. But no servile copy is an animated copy, and we have corresponding fragments enough of Menander to prove that Terence retouched and sometimes improved his model. (Zimmerman, *Terenz. u. Menand.* 1842.) He cannot, indeed, be ranked with the dramatic poets who exert a deep or permanent influence on the passions of men or the art of representation — with Sophocles and Aristophanes, with Shakspere or Lope de Vega, with Moliére or Schiller. But we incline to class him with Massinger, Racine, and Alfieri — writers in whom the form is more perfectly elaborated than the matter is genially conceived. Nor in summing up his merits should we omit the praise which has been universally accorded him — that, although a foreigner and a freedman, he divides with Cicero and Caesar the palm of pure Latinity.

The principal editions of Terence are, "princeps," Mediol. 1470, fol.; Mureti, 1555, 1558, 8vo. frequently reprinted; Faerni, Florent. 1565, 8vo.; Lindenbrogii, Paris, 1602, 4to., Francofurt, 1623; Parei et Riccii. Neap. Nemet. 1619, 2 vols. 4to.; Bentleii, an epoch in Terentian text and metres, Cantab. 1726, 4to., Amstel. 1727, 4to., Lips. 1791, 8vo.; Westerhovii. Hagae Com. 1727, 2 vols. 4to.; Stallbaum, Lips. 1830, 8vo. and Zeune, I. K. 1774, which contains nearly every thing good in its predecessors, and ample prolegomena. There are also numerous editions of single plays.

The principal Codices of Terence are, the Vatican Bembinus, written about the fifth century, A.D., and the Cambridge. A second Vatican Codex dates from the ninth century, A.D., and contains drawings of the masks worn by the actors. (Boëttig. *Spec. ed. Terent.* Lips. 1795.) Besides the authorities already cited, see Crinit. *de Poet.* c. 8;

Dunlop, *Hist. Rom. Lit.* vol. i. p. 110, foll.; Dryden's "*Essay on Dramatic Poesie*" (works, vol. xv. p. 263. *Scott. ed.*); Hurd's (Bp.) *Dialogues on "Poetical Imitation," "Provinces of the Drama,"* &c.; Diderot, "*Essai sur la Poesie Dramatique*" (oeuvres); Spectator, No. 502; Colman's "*Terence,*" &c. [W. B. D.]

TERES (Τήρης). 1. King of the Odrysae and father of SITALCES, was the founder of the great Odryssian monarchy A daughter of his married Ariapeithes, king of the Scythians. (Herod. iv. 80, vii. 137; Thuc. ii. 29; Xen. *Anab.* vii. 2. § 22, 5. § 1.)

2. King of a portion of Thrace in the time of Philip of Macedon, with whom he was at first allied against the Athenians. Afterwards, however, he joined Cersobleptes in hostilities to Philip, and, together with his confederate, was subdued by the Macedonian king early in B. C. 342. (Phil. *Ep. ad Ath. ap. Demost.* p. 161; comp. Diod. xvi. 71.) [CERSOBLEPTES.] [E. E.]

TEREUS (Τηρεύς), a son of Ares, a king of the Thracians, in Daulis, afterwards Phocis. (Apollod. iii. 14. § 8; Thucyd. ii. 29.) Some traditions place Tereus at Pegae, in Megaris. (Paus. i. 41. § 8.) Pandion, king of Attica, who by his wife Zeuxippe had two daughters, Philomela and Procne, and twin sons, Erechtheus and Butes, called in the assistance of Tereus against some enemy, and gave him his daughter Procne in marriage. Tereus became by her the father of Itys, and then concealed her somewhere in the country, that he might thus be enabled to marry her sister Philomela whom he deceived by saying that Procne was dead. At the same time he deprived Philomela of her tongue. Ovid (*Met.* vi. 565) reverses the story by stating that Tereus told Procne that her sister Philomela was dead. Philomela, however, soon learned the truth, and made it known by a few words which she wove into a peplus. Procne then came to Philomela and killed her own son Itys. Tereus, who had been cautioned by an oracle against such an occurrence, suspected his own brother Dryas and killed him. (Hygin. *Fab.* 45.) Procne took further vengeance by placing the flesh of her own child in a dish before Tereus, and then fled with her sister. Tereus pursued them with an axe, and when the sisters were overtaken they prayed to the gods to change them into birds. Procne, accordingly, became a nightingale, Philomela a swallow, and Tereus a hoopop. (Tzetz. *Chil.* vii. 142, 459; Eustath. *ad Hom.* p. 1875; Serv. *ad Virg. Eclog.* vi. 78; Ov. *Met.* vi. 424—675.) According to some, Procne became a swallow, Philomela a nightingale, and Tereus a hawk. (Hygin. *Fab.* 45.) According to the Megarian tradition, Tereus, being unable to overtake the women, killed himself. The Megarians showed the tomb of Tereus in their own country, and an annual sacrifice was offered to him. Procne and Philomela, moreover, were there believed to have escaped to Attica, and to have wept themselves to death. (Paus. i. 41. § 8.) [L. S.]

TERIDA'TES. [TIRIDATES.]

TERILLUS (Τήριλλος), son of Crinippus, tyrant of Himera, in Sicily. We know nothing of the means by which he rose to power, or of the duration or events of his reign: it is only from subsequent circumstances that we learn that he had sought to fortify his power by giving his daughter Cydippe in marriage to Anaxilas, the ruler of Rhegium, while on the other hand he maintained relations of friendship and hospitality with the Carthaginian general Hamilcar. Hence, when he was expelled from Himera by Theron, tyrant of Agrigentum, he applied to the Carthaginians for assistance, and his son-in law Anaxilas not only supported his prayers, but gave his own children as hostages for his sincerity. The Carthaginians accordingly determined to undertake his restoration, or rather, under pretence of doing so, to extend their own power in Sicily, and the expulsion of Terillus thus became the real cause of their great expedition under Hamilcar, which terminated in the memorable battle of Himera, B. C. 480. (Herod. vii. 165.) Of the fate of Terillus himself after the defeat of his allies we know nothing. [E. H. B.]

TE'RMINUS, a Roman divinity presiding over boundaries and frontiers. His worship is said to have been instituted by Numa who ordered that every one should mark the boundaries of his landed property by stones to be consecrated to Jupiter (Ζεὺς ὅριος), and at which every year sacrifices were to be offered at the festival of the Terminalia. (Dionys. ii. 9, 74.) These sacred boundaries existed not only in regard to private property, but also in regard to the state itself, the boundary of which was not to be trangressed by any foreign foe. But in later times the latter must have fallen into oblivion, while the *termini* of private property retained their sacred character even in the days of Dionysius, who states that sacrifices of cakes, meal, and fruit (for it was unlawful to stain the boundary stones with blood), still continued to be offered. The god Terminus himself appears to have been no other than Jupiter himself, in the capacity of the protector of boundaries. (Ov. *Fast.* ii. 639, &c.; Lactant. i. 20, 37.) The Terminus of the Roman state originally stood between the fifth and sixth milestone on the road towards Laurentum, near a place called Festi, and that ancient boundary of the ager Romanus continued to be revered with the same ceremonies as the boundaries of private estates. (Ov. *Fast. l. c.*; Strab. v. p. 230.) Another public Terminus stood in the temple of Jupiter in the Capitol, and above it there was an opening in the roof, because no Terminus was allowed to be under cover. (Fest. p. 368, ed. Müller.) This is another proof that Terminus was only an attribute of Jupiter, although tradition gave a different reason for this circumstance; for when that temple was to be founded, and it was necessary to exaugurate other sanctuaries standing on the same site, all the gods readily gave way to Jupiter and Juno, but the auguries would not allow the sanctuaries of Terminus and Juventas to be removed. This was taken as an omen that the Roman state would remain ever undiminished and young, and the chapels of the two divinities were inclosed within the walls of the new temple. (Serv. *ad Aen.* ii. 575, ix. 448; Ov. *Fast.* ii. 671.) Here we may ask, what had a Terminus to do on the Capitol, unless he was connected or identical with Jupiter? (Comp. Liv. i. 55, v. 54, xliii. 13, xlv. 44; Polyb. iii. 25; Hartung, *Die Relig. der Röm.* ii. p. 50, &c.) [L. S.]

TERPANDER (Τέρπανδρος), of Lesbos, was the father of Greek music, and through it of lyric poetry, although his own poetical compositions were few and in extremely simple rhythms.

Müller, whose account of Terpander is so excellent, that it is necessary to follow him to a great extent, has justly remarked that, setting aside the my-

thological traditions about early minstrels, such as Orpheus, Philammon, Chrysothemis, and others, the history of Greek music begins with Terpander. But Müller, and other scholars, have pointed out the fact, that Terpander may be connected with one of the most interesting and important of those traditions. The beautiful fable, which told how the head and lyre of Orpheus, cast upon the waves by the Thracian Maenads, were borne to Lesbos, and there received with religious honours, was doubtless an allegory, signifying the transference of the art of music to that island from Pieria, which the ancients afterwards confounded with Thrace; a transference which is confirmed by the undoubted tradition, that Lesbos was colonised by the Aeolians of Boeotia, who were of the same race as the Pierians, and who had among them one of the earliest seats of the worship of the Muses, upon Mount Helicon. [ORPHEUS.] Now the very town in Lesbos, at which the grave of Orpheus was shown, and where the nightingales were said to sing most sweetly, Antissa, was the birthplace of Terpander. The presumption that he belonged to one of those families in which, according to the Greek custom, the art was handed down from father to son, is strengthened by the significancy of his name; and this significant name, again, finds numerous parallels in the early history of other arts as well as music [CHEIRISOPHUS, EUCHEIRUS, EUGRAMMUS]. It is not unreasonable to suppose, further, that the race of musicians, from which Terpander was descended, preserved traditions and rules which they had originally derived from the Pierian bards. The tradition which made him a decendant of Hesiod (Suid. *s. v.*) furnishes incidentally a certain degree of confirmation of these views. What Terpander himself effected for the art is thus described by Müller: — "Terpander appears to have been properly the founder of Greek music. He first reduced to rule the different modes of singing which prevailed in different countries, and formed, out of these rude strains, a connected system, from which the Greek music never departed throughout all the improvements and refinements of later ages. Though endowed with an inventive mind, and the commencer of a new era of music, he attempted no more than to systematise the musical styles which existed in the tunes of Greece and Asia Minor." (*Hist. of the Lit. of Anc. Greece*, vol. i. p. 149.)

His father's name is said to have been Derdeneus (*Marm. Par.* Ep. 34), while another account made him the son of Boeus, the son of Phoceus, the son of Homer. (Suid. *s. v.*) There can be no doubt that he was a Lesbian, and that Antissa was his native town. (Pind. *ap.* Ath. xiv. p. 635, d.; *Marm. Par. l. c.*; Plut. *de Mus.* 30, p. 1141, c.; Clem. Alex. *Strom.* vol. i. p. 309; Steph. Byz. *s. v.* Ἄντισσα; Suid. *s. vv.* Τέρπανδρος, Μετὰ Λέσβιον ᾠδόν.) The other accounts, preserved by Suidas (*s. v.*), which made him a native either of Arne in Boeotia, or of Cyme in Aeolis, are easily explained, and are connected with what has been already said in an interesting manner. Both Arne and Cyme were among the Aeolian cities which were said to have sent colonies to Lesbos, and both might therefore have claimed to reckon Terpander among their citizens, on the general principle by which the natives of Grecian colonies were regarded as citizens of the parent state; and, besides this, the tradition connecting him with Arne, one of the oldest cities of Boeotia, is another indication of his descent from the Pierians, while the claim of Cyme is probably connected with the traditions which derived his genealogy from Homer or from Hesiod. (See Plehn, *Lesbiaca*, pp. 140—142.) The statement of Diodorus (vi. 28, *ap.* Tzetz. *Chil.* i. 16) that he was a native of Methymna, must be regarded as simply a mistake.

The age at which Terpander flourished is generally considered one of the best ascertained dates of that remote period of chronology; although the still more important question of his relation, in point of time, to the other early musicians, Olympus and Clonas, and to the earliest iambic and elegiac poets, Archilochus and Callinus, and the lyric poets Tyrtaeus and Alcman, is allowed to present very great difficulties. As to the first point, C. O. Müller says that "it is one of the most certain dates of the more* ancient chronology, that in the 26th Olympiad (B. C. 676) musical contests were first introduced at the feast of Apollo Carneius [at Sparta], and at their first celebration Terpander was crowned victor." (*Hist. Lit. Anc. Greece*, vol. i. p. 150, vol. i. p. 268 of the German; comp. *Dor.* b. iv. c. 6. § 1; and Mr. Grote echoes the statement, that "this is one of the best ascertained points among the obscure chronology of the seventh century" (*Hist. of Greece*, vol. iv. p. 102); and in the two great chronological works of Clinton and Fischer (*s. a.* 676), the date is laid down as certain.) The ancient authorities for this statement are Hellanicus (Athen. xiv. p. 635, f., *Fr.* 122, ed. Car. Müller, *Frag. Hist.* vol. i. p. 627, in Didot's *Bibliotheca*), and Sosibius the Lacedaemonian (Ath. *l. c.*, *Fr.* 3, ed. Müller, *ibid.* vol. ii. p. 625); of whom the former gives us only the fact, that Terpander was the first victor at the Carneia, without the date; and the latter gives us only the date of the institution of the Carneia, without mentioning the victory of Terpander: the combination of the two statements, on which the force of the chronological argument rests, is made by Athenaeus, whose only object, however, in making it is to prove that Terpander was older than Anacreon; and who, in the very same sentence, quotes the statement of Hieronymus (*de Poetis*), that Terpander was contemporary with Lycurgus. Mr. Grote says (p. 103, note), "That Terpander was victor at the Spartan festival of the Karneia, in 676, B. C., may well have been derived by Hellanikus from the Spartan registers;" and a similar meaning has been put upon the phrase used by Athenaeus, ὡς Ἑλλάνικος ἱστορεῖ, ἔν τε τοῖς ἐμμέτροις Καρνεονίκαις, κἂν τοῖς καταλογάδην: but, granting this supposition its full force, Hellanicus does not say that Terpander was victor "in 676, B. C.;" but he does give us, in another fragment, a date irreconcileable with this, namely, that Terpander flourished in the time of Midas. (Clem. Alex. *Strom.* vol. i. p. 398, Potter; *Fr.* 123, ed. Müller. *l. c.*) The date 676, B. C., for the institution of the Carneia, therefore, rests alone on the testimony of Sosibius, for it can hardly be doubted that the same date, as given by Africanus (Euseb. *Chron.* pars i. Ol. 26. p. 144, ed. Mai, vol. i. p. 285, ed. Aucher) was copied from the χρόνων ἀναγραφή of Sosibius. Still Sosibius

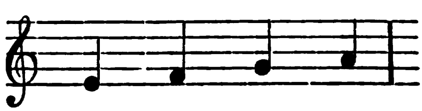
* *Der ältern Chronologie*, not, as the English translator gives it, *ancient chronology*, as if Müller meant the whole range of ancient chronology.

alone would undoubtedly be a very high authority; but, in addition to the caution which is required in dealing with indirect evidence, and in addition to the testimonies which assign a different date to Terpander, it may be questioned whether the date of Sosibius for the institution of the *Carneia* is to be understood literally, or whether it was not derived from some other epoch by a computation which, on a different chronological system, would have given a different result. There can be little doubt that the records of Sparta, which Sosibius "may well have" followed were kept, not by Olympiads, but by the reigns of the kings, and that, in turning the dates of those early kings into Olympiads, Sosibius computed from the date which he assumed for the Trojan War, namely B. C. 1180; and that, if he had taken a different date for the Trojan War, *e. g.* that of B. C. 1217, he would, by the same computation, have placed the institution of the Carneia at Ol. 16, a date which would agree well enough with that really given by Hellanicus. (See Car. Müller, *Frag. Hist.* vol. ii. p. 626.) On the whole, then, it seems probable that the date of B. C. 676 is not quite so certain as it has been represented.

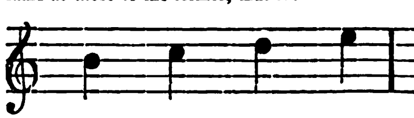
With respect to the other testimonies, that of Hellanicus, already referred to, is rendered somewhat indefinite by the, at least partly, mythological character of Midas; but, if the date has any historical value at all, it would place Terpander at least as high as Ol. 20, B. C. 700, the date of the death of Midas, according to Eusebius, confirmed by Herodotus (i. 14), who makes Midas a little older than Gyges. To the same effect is the testimony of the Lydian historian Xanthus, who lived before Hellanicus, and who placed Terpander at Ol. 18, B. C. 708 (Clem. Alex. *Strom.* vol. i. p. 398, Potter). Glaucus of Rhegium also, who lived not long after Hellanicus, stated that Terpander was older than Archilochus, and that he came next after those who first composed aulodic music, meaning perhaps Olympus and Clonas; and Plutarch, who quotes this statement (*de Mus.* iv. p. 1132, e.) introduces it with the remark, καὶ τοῖς χρόνοις δὲ σφόδρα παλαιός ἐστι, and presently afterwards (5, p. 1133, a) he adds, as a general historical tradition (παραδίδοται) that Archilochus flourished after Terpander and Clonas. Mr. Grote accepts these testimonies; but draws from them the inference, that Archilochus should be placed lower than he usually is, about B. C. 670 instead of 700. The statement of Hieronymus (Ath. *l. c.*) that Terpander was contemporary with Lycurgus, is perhaps only another form of the tradition that the laws of Lycurgus were aided by the music and poetry of Terpander and Tyrtaeus, which has evidently no chronological significance. On the other hand, Phanias made Terpander later than Archilochus (Clem. Alex. *l. c.*), and the chronologers place his musical reform at Ol. 33, 2, B. C. 647 (Euseb.) or Ol. 34. 1, B. C. 644. (*Marm. Par.* Ep. 34). Lastly, we are told that Terpander was victorious in the musical contest at four successive Pythian festivals; but there is abundance of evidence to prove that these Pythian musical contests were not those established by the Amphictyons in Ol. 48. 3, but some which had existed long before, and which were celebrated, according to Müller, every eight years, a circumstance which throws doubt on the number of Terpander's victories. (See Müller, *Dor.* b. iv. c. 6. § 2; Grote, *Hist. of Greece.* vol. iv. p. 103, note). These discrepancies will show the great uncertainty attending the chronology of so early a period, and the danger of resting even upon an apparently definite date; although in the present case, the general comparison of the testimonies makes it far from improbable that the date first assigned is about the right one. All that can be said, with any approach to certainty, is that Terpander flourished somewhere between B. C. 700 and 650, and that his career may possibly have extended either a little above the higher, or, less probably, a little below the lower, of those dates.

Fortunately, we have clearer information respecting the scene and the nature of his artistic labours. From motives which were variously stated by tradition, he removed from Lesbos to Sparta, and there introduced his new system of music, and established the first musical school or system (κατάστασις) that existed in Greece. (Plut. *de Mus.* 9, p. 1134, c.: the other authorities respecting the migration of Terpander, the powerful effect of his music on the Spartans, and the honour in which they held him, during his life and after his death, are collected by Plehn, *Lesbiaca*, p. 147.)

In order to explain fully the musical improvements introduced by Terpander, it would be necessary to enter into the subject of Greek music at greater length than is consistent with the limits of this article, or the plan of the work. A full account of the subject will be found in the *Dictionary of Antiquities*, art. *Musica*, in Müller's *History of the Literature of Ancient Greece*, c. 12, and in Böckh (*de Metr. Pind.* iii. 7). It will be enough here to state that Terpander enlarged the compass of the lyre from a tetrachord to an octave; but in a peculiar manner. The old lyre had four strings, which were so tuned that the extreme notes had to one another the relation called by the Greeks διὰ τεσσάρων, the *fourth*, and the two intermediate notes were such, according to the most ancient *genus* of music, namely, the *diatonic*, and the prevailing mode, the *Dorian*, that the intervals were (ascending) semitone, tone, tone, that is: —



To this tetrachord Terpander added another, the lowest note of which was one tone above the highest of the other, and the intervals of which the same as those of the former, that is: —



But, in combining these two tetrachords, he omitted the third string, reckoning from the highest, so that the intervals (ascending) were ½, 1, 1, 1, 1½, 1*, that is: —

* In Müller, two of these figures are transposed, p. 152, n. He gives the intervals (*descending*) 1, 1, 1½, 1, 1, ½; they should be 1, 1½, 1, 1, 1, ½. Also in the text, l. 4, the deficient string is said to have been in the *lower* tetrachord; it should be the upper.



The interval between the extreme notes is an *octave*, or, as the Greeks called it, διὰ πασῶν. Plutarch (*de Mus.* 19) adduces arguments to prove that the omission of the third string was intentional; but whether the reason was, the opinion that it could well be dispensed with, or some theoretical preference for the number 7, we are not informed. It was afterwards restored, so that the lyre had eight strings. The following table (from Plehn) shows the names of the strings, and the intervals between them, in the descending order, for each lyre: —

Heptachord.		Octachord.	
E νήτη		E νήτη	
	1 tone.		1 tone.
D παρανήτη		D παρανήτη	
			1 „
	1½ „	C τρίτη	
			½ „
B τρίτη		B παραμέση	
	1 „		1 „
A μέση		A μέση	
	1 „		1 „
G λιχανός		G λιχανός	
	1 „		1 „
F παρυπάτη		F παρυπάτη	
	½ „		½ „
E ὑπάτη		E ὑπάτη	

The invention of the seven-stringed lyre, or heptachord, is not only ascribed to Terpander by several ancient writers, but it is also referred to in two verses of his own still extant (Eucl. *Introd. Harm.* p. 19; Strab. xiii. p. 618): —

Σοὶ δ' ἡμεῖς τετράγηρυν ἀποστέρξαντες ἀοιδὰν
ἑπτατόνῳ φόρμιγγι νέους κελαδήσομεν ὕμνους.

It remained in use even as late as the time of Pindar (*Pyth.* ii. 70, *Nem.* v. 22). The invention of the *barbiton* or *magadis*, an instrument of greater compass than an octave, is ascribed to Terpander by Pindar, but probably erroneously (Pind. *ap.* Ath. xiv. p. 635, d.; Plehn, *Lesb.* p. 153). It is impossible here to enter on the question whether the lyre of Terpander could be adapted, by tuning its strings differently, to the different *modes* and *genera* of Greek music; and whether his own compositions were in any other mode than the Dorian. (See *Dict. of Ant.* art. *Musica.*)

While Terpander thus enlarged the compass of the lyre, he appears to have been the first who regularly set poetry to music. (Clem. Alex. *Strom.* vol. i. p. 364, b.) Plutarch (*de Mus.* 3) tells us that he set his own verses and those of Homer to certain citharoedic nomes, and sang them in the musical contests; and that he was the first who gave names to the various citharoedic nomes. These nomes were simple tunes, from which others could be derived by slight variations; and these latter were called μέλη. That the nomes of Terpander were entirely of his own composition, is not very probable, and indeed there is evidence to prove that some of them were derived from old tunes, ascribed to the ancient bards, and others from national melodies. Neither were they all adapted to the rhythm of the heroic hexameter; for among them we find mention made of Trochaic nomes and of Orthian nomes, which consisted in a great extension of certain feet; and there is still extant a fragment of Terpander, which affords a good specimen of those Spondaic hymns which were sung at festivals of peculiar solemnity, and the music of which would of course be in keeping with the gravity of the rhythm and of the meaning (Clem. Alex. *Strom.* vi. p. 784):

Ζεῦ, πάντων ἀρχά, πάντων ἁγήτωρ,
Ζεῦ, σοὶ πέμπω ταύταν ὕμνων ἀρχάν.

The question, whether any of Terpander's nomes were aulodic, cannot be decided with absolute certainty. Nearly all that we know of him is any connection with citharoedic music; and the arguments adduced to prove that he also used the flute are by no means conclusive; while, on the other hand, the improvement of that species of music is expressly ascribed to other composers, as Olympus and Clonas, who stand in much the same relation to aulodic music as Terpander does to that of the lyre. It is also uncertain whether his nomes were embodied in any written system of musical notation, or whether they were handed down by tradition in the school which he founded. Be this as it may, they remained for a very long period the standard melodies used at religious festivals, and the school of Terpander flourished for many generations at Sparta, and in Lesbos, and throughout Greece. At the festival of the Carneia, where Terpander had been the first to obtain a victory, the prize for lyric music was gained in regular succession by members of his school down to PERICLEITUS, about B. C. 550. Respecting the improvements in citharoedic music after the time of Terpander, see THALETAS.

The remains of Terpander's poetry, which no doubt consisted entirely of religious hymns, are comprised in the two fragments already quoted, and in two others, the one of one hexameter verse (Schol. *Arist. Nub.* 591), and the other of one and a half (Plut. *Lyc.* 21), and one reference. (Böckh, Plehn, and Müller, as above quoted; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. pp. 341, foll.; Bode, vol. ii. passim; Bergk, *Poet. Lyr. Graec.* pp. 537, 538.) [P. S.]

TERPNUS, was the most celebrated citharoedus of his time, and taught Nero to play and sing to the cithara. The master was wise enough to let his imperial pupil conquer him in the Grecian games. Terpnus continued to enjoy a great reputation under Vespasian. (Suet. *Ner.* 20; Dion Cass. lxiii. 8; Suet. *Vesp.* 19; Philostr. *Vit. Apollon.* v. 7.)

M. TERPO'LIUS, tribune of the plebs, B. C. 77, in the consulship of D. Brutus and M. Lepidus. (Cic. *Cornel. Frag.* 7, p. 453; Ascon. *in Cornel.* p. 81, ed. Orelli.)

TERPSI'CHORA (Τερψιχόρα), one of the nine Muses, presided over choral song and dancing. (Hes. *Theog.* 78; Pind. *Isthm.* ii. 7; Plat. *Phaedr.* p. 259; comp. MUSAE.) [L. S.]

TERPSICLES (Τερψικλῆς), wrote a work, Περὶ Ἀφροδισίων. (Athen. vii. p. 325, d. ix. p. 391, e. f.)

TERPSION (Τερψίων), a Megarian, mentioned by Suidas (*s. v.* Σωκράτης) as one of the disciples of Socrates. Plutarch also refers to him (*de Gen.*

Socr. p. 581, a.). It is doubtless this Terpsion who is introduced by Plato as one of the interlocutors in the Theaetetus.

Another person of this name is mentioned by Athenaeus (viii. p. 337) as the first author of a γαστρολογία, giving direction as to the viands from which it was advisable to abstain. A notable impromptu verse of his is recorded: Ἢ χρὴ χελώνης ἢ φαγεῖν ἢ μὴ φαγεῖν, which actually attained to the distinction of a various reading even in antiquity. [C. P. M.]

TERRA. [TELLUS.]

T. TERRASI'DIUS, one of Caesar's officers in Gaul, was sent to the Unelli to obtain corn in B.C. 57. (Caes. *B. G.* iii. 7.)

TE'RTIA, a female actress, and one of the favourite mistresses of Verres in Sicily. (Cic. *Verr.* iii. 34, v. 12 16.)

TE'RTIA or TERTULLA, JUNIA. [JUNIA, No. 3.]

TE'RTIA. MU'CIA. [MUCIA, No. 2.]

TE'RTIUS JULIANUS. [TETTIUS, No. 3.]

TERTULLIA'NUS, whose name appears in the best MSS. under the form *Q. Septimius Florens Tertullianus*, is the most ancient of the Latin fathers now extant. Notwithstanding the celebrity which he has always enjoyed, our knowledge of his personal history is extremely limited, and is derived almost exclusively from a succinct notice by St. Jerome.

From this we learn that Tertullian was a native of Carthage, the son of a proconsular centurion (an officer who appears to have acted as a sort of aide-de-camp to provincial governors); that he flourished chiefly during the reigns of Septimius Severus and of Caracalla; that he became a presbyter, and remained orthodox until he had reached the term of middle life, when, in consequence of the envy and ill-treatment which he experienced on the part of the Roman clergy, he went over to the Montanists, and wrote several books in defence of those heretics; that he lived to a great age, and was the author of many works.

Various editors and historians of ecclesiastical literature have endeavoured to extend or illustrate the scanty information conveyed in the above sketch.

1. Since the elevation of Septimius Severus took place in A. D. 193, and since Caracalla was slain in A. D. 217, if we suppose that Tertullian attained to the age of eighty, his birth would fall somewhere about A. D. 160, and his death about A. D. 240. Allix places his birth about 145 or 150, and his death about A. D. 220; but the period thus embraced would scarcely be sufficient to justify the statement of his biographer that he was believed to have attained to extreme old age (*usque ad decrepitam aetatem vixisse fertur*).

2. It has been inferred from certain expressions which occur in different treatises by Tertullian. that he was not born and educated in the true faith. Making every allowance for the rhetorical style to which he is so much addicted, the words in question seem upon the whole to warrant this interpretation, but nothing can be ascertained with regard to the time or the circumstances of his conversion. (*Apolog.* 18, *de Poenit.* 1, *de Spectac.* 19, *de Resurrect. Carn.* 59, *de Fuga in Persec.* 6, *adv. Marc.* iii. 21.)

3. There can be no doubt that he was married, for we find among his tracts an address to his wife, in two books, and it seems probable, from their tenor, that she was considerably younger than himself.

4. Some members of the Roman Church, disturbed by the example of a wedded priest, have maintained that he never was a presbyter, and appeal to two passages in which he certainly assumes the character of a layman (*de Monog.* 12, *de Exhort. Cast.* 7). But we are here again embarrassed by the abrupt transitions and bold personifications so common in this author, and it has been urged, with considerable force, that in the passages referred to he is led naturally, by the course of his argument, to speak as if he actually belonged to that class whose position he describes. It is perfectly true, on the other hand, that we might read through the works of Tertullian without discovering that he had ever been ordained; but neither this negative presumption nor the uncertain conclusions drawn from phrases of doubtful import can outweigh the positive testimony of Jerome, who had ample means of ascertaining the fact which he records, and no conceivable motive for suppressing or perverting the truth.

5. It being admitted that he was a presbyter, another question arises as to the place where he exercised his functions, whether at Carthage or at Rome. Here we shall have much difficulty in forming a positive opinion. We should naturally conclude, in absence of all direct evidence to the contrary, that he remained in his native country, and we know that writers who flourished towards the close of the fourth century designate him as a Carthaginian presbyter (Optat. *adv. Parmen.* i.; Praedest. *de Haeres.* 26). On the other hand, it being certain that he visited Rome (*de Cult. Femin.* i. 7), his collision with the Roman clergy and the intimate knowledge which he frequently manifests with regard to the state of parties and the ecclesiastical proceedings in the metropolis, seem to indicate a lengthened residence and close personal observation. (Comp. Euseb. *H. E.* ii. 2.)

6. His defection from the Church, caused, according to Jerome, by the harsh and insulting conduct of the Roman clergy, has been ascribed by some persons in modern times to disappointed ambition. They suppose that he had fixed his desires upon the bishopric of Rome or of Carthage, and that upon seeing others preferred to himself he seceded in disgust. It is unnecessary to enter into any lengthened investigation of this subject, for the views thus propounded are purely hypothetical, receiving no support or countenance from any trustworthy authority.

The classification of the works of this father is attended with much difficulty. Some have proposed to arrange them in regular chronological succession, but this scheme has proved altogether abortive; for very few of his writings offer any indications upon which we can even attempt to found a calculation, and in one case only can we determine the date with certainty. Others have thought it expedient to distribute them, according to the nature of the topics discussed, into *Dogmatical*, *Polemical*, and *Moral*, but many of the subjects are treated in such a manner as to render it impossible to assign them to any one of these divisions exclusively, and, when we consider that the opinions entertained by the author underwent material changes as he advanced in life, it is manifest that any arrangement which does not, to a certain extent, trace the gradual development of these new views,

must be imperfect and unsatisfactory. Hence, theologians have now for the most part agreed merely to separate those tracts which were composed while Tertullian was still a member of the Church, from those which were composed after he became a Montanist. But even this plan, simple as it may appear, cannot be completely executed, for the doctrines of Montanus were, upon many points, strictly orthodox, and it was only when speaking of himself and the nature of his own mission that he became subject to the charge of extravagance and heresy. Thus, after we have set aside a few pieces which are stamped with broad and well-defined marks of heterodoxy, we shall find a considerable number in which the characteristics are faint and doubtful, and many more in which they are altogether wanting. Still the attempt ought to be made; and accordingly we shall pursue the method followed by the Bishop of Lincoln, the best, perhaps, which the circumstances of the case permit us to adopt. We shall place together:— I. Works probably written while he was yet a member of the Church. II. Works certainly written after he became a Montanist. III. Works probably written after he became a Montanist. IV. Works respecting which nothing certain can be pronounced.

I. WORKS PROBABLY WRITTEN WHILE HE WAS YET A MEMBER OF THE CHURCH.—1. *De Poenitentia.* Chiefly remarkable because the author here advocates a doctrine which at a subsequent period, after he had embraced the errors of Montanus, he sternly impugned, namely, that those who committed heinous sins after baptism might, notwithstanding their guilt, obtain absolution from the Church, if sincerely penitent. In the first chapter, when defining penitence and pointing out the erroneous ideas entertained by the gentiles, he makes use of an expression which has been regarded as an avowal that he had at one time been a heathen, "Poenitentiam, hoc genus hominum, *quod et ipsi retro fuimus*, caeci sine Domini lumine, natura tenus norunt," &c. Erasmus, in consequence of the elegance by which the style of this tract is distinguished, was led to doubt whether it really belonged to Tertullian, but it is quoted as his by Pacianus, a writer of the fourth century, and is now generally received as genuine.

2. *De Oratione.* Consists of two parts:—*a.* An exposition of the Lord's Prayer, which is represented as containing an epitome of the whole Gospel. *b.* Instructions with respect to certain forms to be observed by Christians in their devotions. The latter portion terminates abruptly in the MSS., but some additional chapters were supplied by Muratori, by whom they were discovered in the Ambrosian library, and published in his *Anecdota.* These are rejected by some critics, but admitted by others, among whom we may specially mention Neander.

3. *De Baptismo.* A certain Quintilla had been propagating at Carthage the heresy that baptism was neither imperative nor beneficial. Tertullian, in confuting this error, takes occasion—*a.* To examine fully into the nature and efficacy of this sacrament. *b.* To discuss certain questions touching the time at which it ought to be administered and the forms to be observed. He calls his opponent a *Cainite;* and if we suppose that he uses the term literally, and not as a mere epithet of reproach, she must have belonged to that wild sect who looked up with peculiar reverence to Cain and those other characters in the Bible who had fallen under the heavy displeasure of the Almighty.

4. *Ad Uxorem Libri II.* Advice to his wife, with regard to her conduct in the event of his predeceasing her. In the first book he earnestly dissuades her from contracting a second marriage, maintaining that all such alliances are wrong in principle and inexpedient in practice. In the second, supposing that, notwithstanding his arguments to the contrary, she may feel inclined again to enter into wedlock, he urges upon her the necessity of uniting herself to a Christian and not to a heathen, pointing out that it was contrary to the express commands of God, and in itself impure, unnatural, and dangerous to form so close a connection with an alien from the faith.

5. *Ad Martyres.* An earnest exhortation to the brethren who were suffering persecution on account of their faith, to remain steadfast, in defiance of imprisonment, torture, or death itself, looking forward with eager anticipations to the glories and privileges reserved for those who won the crown of martyrdom.

6. *De Patientia.* A moral essay on the importance and utility of this virtue, conceived in a truly Christian spirit, and expressed, especially towards the conclusion, in very dignified and picturesque language.

7. *Adversus Judaeos Liber.* A public debate had been held between a Jewish proselyte and a Christian, each supporting the claims of the creed which he professed. The discussion having been carried on irregularly, and frequently interrupted by the clamours of the partizans on either side, Tertullian deemed this a fitting opportunity for presenting in a written form a succinct view of the real merits of the question. He undertakes to demonstrate two propositions—*a.* That the Mosaic dispensation had been abrogated by Christ. *b.* That the Jews themselves had long looked for the arrival of a Messiah, that the Messiah looked for by them had actually arrived, and that Christ was that Messiah. In support of the first he argues that since God had the power to enact, so he had the power to repeal the ritual law, and that it was consonant both with reason and revelation to believe that in the fulness of time he would substitute for it a code applicable, not to one particular people, but to the whole of mankind, thus fulfilling the promise made to our first parents and to Abraham. The second he proves by pointing out how exactly the character and career of Jesus corresponded with the predictions contained in the divinely inspired books of the Old Testament.

Neander has written a dissertation to prove that Tertullian broke off this work at the beginning of the ninth chapter, and that what follows is by a later hand, being taken, with some slight alterations, from the remarks upon the same text of Isaiah, in the third book against Marcion, remarks altogether inapplicable to the debate with the Jew. But the Bishop of Lincoln insists that the argument is with a few changes, strictly applicable, and that the necessary changes have actually been made.

8. *De Praescriptione Hereticorum,* i. e. on the rules to be observed by Catholics in dealing with heretics. The subject is introduced by pointing out that the existence of heresy ought not to prove a source of wonder or of scandal to the orthodox, inasmuch as the appearance of false teachers had

been predicted in the plainest terms by Christ himself, and since false doctrines might be regarded as valuable touchstones to test the purity of true belief. It is then laid down that all disputes or doubts on matters of faith or practice must be decided or solved by the judgment of some one of the churches planted by the Apostles. Thus those who dwelt in Southern Greece might, when difficulties arose, repair to Corinth, those in Macedonia to Philippi or Thessalonica, those in Asia to Ephesus, those in Italy to Rome. And here it is to be observed, that while Rome is represented as singularly happy in having enjoyed the instructions, and witnessed the martyrdom of St. Peter and St. Paul, and in having beheld the tortures inflicted or attempted to be inflicted on St. John the Evangelist, it is neither asserted nor implied that she possessed superior privileges or authority. There is some curious logic in the sections where the orthodox are forbidden to appeal to Scripture not merely in their controversies with the Gnostics, who were charged with mutilating and interpolating the sacred volume in order to force it into conformity with their own tenets, but in their discussions with all heretics whatsoever. Heretics, it is argued (see cc. 37, 38), have no right to make use of the Scriptures, because they are not Christians, and the Scriptures being the property of the Christians, none others can be permitted to employ them. It follows from this that heretics can be proved to be heretics without reference to the Bible at all, in other words that the authority of the Church must be held as superseding all private judgment, and that whomsoever she pronounces unsound must be held as such, without question or inquiry. No provision however is made for settling any difference which might arise between two Churches, both of which were apostolic, and perhaps, indeed, such a contingency was regarded as impossible. The best MSS. give nothing beyond the end of the forty-fifth chapter. What follows is either altogether wanting, or appears as a separate piece, and is generally regarded as the production of a later hand.

II. Works certainly written after he became a Montanist. — 9. *Adversus Marcionem Libri V.* The leading tenet of the Pontic heretic was that there were two great principles or deifies, the one perfect, the other imperfect. The latter was the creator of the world, the God of the Jews, the author of the Mosaic dispensation. The former was the father of Christ, whose mission was to destroy the old law. Marcion also maintained that the visible bodily frame, and the passion of our Lord were illusory, that he never really assumed human flesh, and never really suffered on the cross. In the first book of this refutation Tertullian asserts the Unity of God, and proves that the hypothesis of two Gods is directly opposed to reason and to all Scripture; in the second, it is demonstrated that the God of the Jews is the one true God, the author of all good; in the third, that Christ is the son of the Creator of the world, that his coming was predicted in the Law and the Prophets, that he assumed real flesh, and became a man like unto ourselves; in the fourth and fifth, the contradictions between the Old and New Testaments brought forward in the "Antitheses" of Marcion are shown to be only apparent, while in fact the utmost harmony subsists between the different portions of the Bible. The propositions advanced in the fourth are supported chiefly by quotations from the Gospel of St. Luke, which Marcion is accused of having corrupted, but in the fifth book the Epistles of St. Paul are employed for the same purpose. We gather from internal evidence that the first book was written in the fifteenth year of Septimius Severus, that is, in A. D. 207, and that the author was at this time undoubtedly a Montanist. (See cc 15. 29.)

10. *De Anima.* An inquiry into the nature of the soul; its origin; its excellence; its powers; its immortality; the period at which it enters into combination with the body; its progressive developement; its susceptibility of sin; its condition after death; together with a dissertation on dreams and ecstasies which occupied a prominent position in the system of Montanus. This dissertation possesses peculiar interest from containing a statement and examination of the views entertained by the most distinguished heathen philosophers upon these topics, but some of the views propounded by Tertullian himself would seem to lead directly to materialism.

11. *De Carne Christi.* Marcion, Valentinian, and other heretics, denied that the body of Christ was composed of real human flesh and blood. Tertullian here demonstrates from reason and revelation the double nature of Jesus, who, without ceasing to be God, was a perfect man, born of woman, with limbs formed of flesh in a literal, not in a spiritual or ideal, sense. In order to establish more fully the humanity of the Messiah, it is maintained that the Mother of God ceased to be a virgin in giving birth to the Saviour, a doctrine most vehemently assailed by St. Jerome and the later fathers, and formally repudiated by the third canon of the Lateran Council, held under Pope Martin I. This piece was written after the *De Praescriptione Hereticorum*, which is referred to in chapter second, and after the fourth book against Marcion, which is referred to in chapter seven.

12. *De Resurrectione Carnis.* A confutation of the heresy which denied the resurrection of the body. A. The doctrine does not imply an impossibility, because God is omnipotent, and, having created all things out of nothing, he may either reproduce the flesh from nothing, supposing it to have utterly perished, or he may recall and reunite the scattered elements if they have entered into new combinations: B. The doctrine is not even improbable, if we take into account the high dignity of the flesh, which is established by the following considerations: *a.* It is the work of God. *b.* It was assumed by the Saviour. *c.* It is intimately connected with the soul, which cannot be saved until it has formed this connection. *d.* It is the medium or instrument through which salvation is communicated to the soul in the sacraments and other holy ordinances of the Church. C. The doctrine must be true, because it is most clearly enunciated in many texts of Scripture.

The tract concludes with various speculations as to the manner in which the resurrection will take place, the absence of mutilation, disease, and deformity in the body when raised, and similar topics.

13. *Adversus Praxeam.* Praxeas was a heretic who held that God the Father had been incarnate, had been born of the Virgin, and had been crucified — in other words, that God the Father and

God the Son were identical. In addition, however, to these errors, Praxeas had excited the wrath of Tertullian by stirring up one of the bishops of Rome to persecute the Montanists, the prelate in question having been, we are here assured, previously disposed to regard with favour the views entertained by the members of that sect, and to recognise its founder as a prophet. Neander believes that the pope here alluded to was Eleutherus, — according to Allix it was Victor. In consequence of the close correspondence between this piece and the work of Hippolytus, *Contra Noetum*, Semler has, without success, called in question its authenticity. For an account of this work of Hippolytus, see Vol. II. p. 492, a.

14. *Scorpiace*. This is a Greek word (σκορπιακη) signifying an antidote against the poison of scorpions. The present piece is a defence of martyrdom, intended to neutralise the venom of the Gnostics and Cainites, who denied the necessity and efficacy of such sacrifices, and even accounted them sinful. It was evidently composed during a period of persecution, and later than the second book against Marcion. (See cc. 1, 4, 5; comp. Hieron. *c. Vigilant.* 3.)

15. *De Corona Militis*. On a great public festival chaplets (*coronae*) had been distributed to the troops. A soldier was seen carrying the one which he had received in his hand instead of having placed it on his head, and when his officer demanded the reason of this proceeding, he replied that he was a Christian. He was placed under arrest, and was awaiting in prison the punishment of his insubordination, when, in consequence of a question having arisen among the Christian community with regard to the propriety of the man's conduct, Tertullian composed this tract, in which he eloquently defends, and loudly commends, the deed, declaring that this conscientious believer would receive the glorious crown of a martyr in exchange for the impure crown which he had rejected. Neander imagines that the largess alluded to was bestowed upon the army after the victory of Severus over the Parthians, in which case we may assign this piece to A. D. 204.

16. *De Virginibus velandis*. It was the practice in Africa for married women only to wear veils, while maidens appeared in public uncovered. The latter custom is here denounced as contrary to nature, contrary to the will of God, and contrary to the discipline of the Church as observed in other places. The position thus assumed is supported by eight arguments, which are urged with a degree of vehemence and heat somewhat disproportionate to the importance of the subject. The essay is, however, very interesting to the student of Tertullian's life and opinions, since it contains a more clear exposition of his views with regard to the Paraclete than we find in any other portion of his writings.

17. *De Fuga in Persecutione*. The stern and uncompromising Montanus not only forbade his followers to flee from persecution, but encouraged them to defy the heathens, and brave their wrath by an open and ostentatious profession of their religion. The Catholics, on the other hand, did not consider it unbecoming, under certain circumstances, to dissemble their faith, or to purchase toleration, or, in cases of imminent danger, to seek for safety in flight. We are here presented with an eloquent exposition of the beauty and holiness which graced the one course, and of the renegade cowardice evinced by the other.

18. *De Exhortatione Castitatis Liber*. Three degrees of purity are here distinguished. The first and highest consists in absolute restraint during the whole period of life, the second in continence from the time of baptism, the third and lowest in refraining from contracting a second marriage.

19. *De Monogamia*. May be considered as a supplement to the foregoing. It is declared that second marriages are not only inexpedient, but absolutely sinful, and that the permission to marry at all can only be regarded in the light of a concession to human weakness. There can be no doubt that this essay was composed after Tertullian had embraced the extreme views of Montanus, and it has been thought possible to discover the exact time at which it was written, for we are told in the third chapter that 160 years had elapsed since St. Paul addressed his epistle to the Corinthians. But the precise date of that epistle itself is still open to controversy, and we may moreover conclude that in this, as in similar passages, Tertullian speaks in round numbers.

20. *De Jejuniis*. A defence of certain fasts and ascetic observances, the necessity of which was insisted on by the Montanists, and denied by the Catholics. In the first chapter we find a reference to the *De Monogamia*.

21. *De Pudicitia*. A controversy had arisen between the Montanists and the Catholics as to the powers possessed by the Church to admit to her communion, and grant absolution to those who, after baptism, had been guilty of a flagrant breach of chastity. The rigid followers of the Phrygian closed the gates of forgiveness against even the repentant sinner, the orthodox advocated the milder doctrine. Although Tertullian had formerly supported the latter, to a certain extent at least (see *de Poenit.* 7, comp. *ad Martyr.* 1), he here sternly supports the opinions of his new friends.

III. WORKS PROBABLY WRITTEN AFTER HE BECAME A MONTANIST. — 22. *Adversus Valentinianos*. An attack upon the fantastic mysticism and reveries of Valentinus and his disciples [VALENTINUS]. It has been remarked that there is a very close resemblance, amounting in some cases to an identity of thought, and even of expression, between this work and the first book of Irenaeus on the same subject.

23. *Ad Scapulam* A remonstrance addressed to Scapula, governor of Africa, who was bitterly assailing the Christians, urging upon his attention the injustice and danger of the course which he was pursuing — unjust, because the objects of his attacks were the most harmless and most loyal adherents of the emperor — dangerous, because God had already on many occasions manifested his wrath by punishing in this world those who persecuted his people. In the last section he particularly alludes to a portentous darkening of the sun, which took place during a public assembly at Utica, and this is by some commentators believed to have been the great eclipse of A. D. 210. The capture of Byzantium also is spoken of, which took place in A. D. 196.

24. *De Spectaculis*. Preparations on a great scale were in progress at Carthage for celebrating with all pomp certain public games. This tract is a solemn denunciation, addressed to all true believers, against taking any part in such exhibitions,

which were invented by devils, and were calculated to awaken and cherish feelings and passions altogether inconsistent with the Christian profession. Neander supposes that this and the following piece were called forth by the rejoicings at the termination of the civil war by the death of Niger (A. D. 194) and of Albinus (A. D. 197). Others believe that the preparations referred to were for the Secular Games, which commemorated the completion of the eighth great century of Rome (A. D. 204). This diversity of opinion upon such a point is in itself sufficient to prove that the historical allusions are of a vague and general character.

25. *De Idololatria.* Composed for the purpose of warning Christians that not those only were guilty of idolatry who actually offered sacrifice to false gods, but all who contributed in any way, directly or indirectly, to the support and diffusion of the popular religion by fabricating images, by assisting in the construction and decoration of temples, by consulting soothsayers and astrologers, by being present at heathen solemnities or festivities. In conclusion, it is asserted that no true believer can lawfully accept any public office, nor even serve as a soldier in the armies of the state.

26. *De Cultu Feminarum Libri II.* On the folly and sin displayed by women in devoting much time and anxious care to the decoration of that body which they ought to be willing and eager to sacrifice, at any moment, in the service of Christ.

IV. Works concerning which nothing certain can be pronounced. — 27. *Apologia.* A formal defence of Christianity. Much difference of opinion has been expressed by the earlier ecclesiastical historians as to the time when and the place where this work was composed, as well as with regard to the persons to whom the appeal is made. It is now, however, generally admitted that it was written at Carthage, and that the "Praesides," "Imperii Romani Antistites" ("vobis...in aperto et in ipso vertice civitatis praesidentibus") addressed, must have been the chief magistrates of the African province. The precise epoch at which it was drawn up is still a question open to discussion. We find clearly indicated a period of persecution against the church, of intestine discord in the state, and of attacks upon the dominion of Rome by various barbarous tribes, especially the Parthians, a series of conditions all of which were fulfilled by events which occurred during the reign of Severus; but here, as elsewhere in Tertullian, the historical allusions are couched in such general and vague terms, that it is impossible to fix with confidence on any one known event.

The Christians at the close of the second century were compelled to maintain a perilous struggle both with the government and the populace. By the former their rapidly increasing numbers were viewed with jealous apprehension; for not only did the multitudes who professed the new faith openly avow their contempt and abhorrence of the gods reverenced by the constituted authorities, and refuse to participate in any of their rites, even in the sacrifices offered up for the safety of the emperors, but the close correspondence, union, and organization which existed among all the members of the different churches induced the rulers to suspect that religion was, in this case, merely a convenient cloak employed to hide the intrigues of a widely-spread political combination. By the more ignorant portion of the crowd, on the other hand, their bold repudiation of the popular creed was regarded as an open avowal of absolute atheism, and every species of vice and crime were unhesitatingly ascribed to a class of men who were believed to have cast off all the restraints imposed by a fear of Divine wrath. Even those who did not admit without question the extravagant rumours, fabricated by intolerance and folly, and who knew enough of the real state of the case to feel sensible that the broad accusation of total unbelief could not be supported, still looked upon the Christians as wild fanatics who paid homage to new, foul, unrecognised, and therefore unlawful deities, and who were in consequence amenable to those ancient laws which denounced punishment upon all who introduced foreign superstitions without the sanction of the senate. Hence, the mere fact that a man was notoriously a Christian, was held by many governors to be a cause sufficient to justify the imprisonment or even the death of the individual in the absence of all proof of any specific offence, while the occurrence of any public disaster was considered by the rabble as a demonstration of Divine displeasure, called forth by the blasphemies of the hated infidels, whose instant destruction they clamorously demanded. The object of Tertullian in this, the most elaborate of all his treatises, is to combat and repel these attacks, to point out how unfounded were the fears entertained with respect to the loyalty of the Christians, how false the charges of atheism and immorality, how unreasonable the prejudices of the vulgar. He begins by complaining of the unfairness with which they were treated in courts of justice, since they alone were condemned without a hearing, and without being impeached of any definite crime, the name which they bore being held as a sufficient evidence of guilt, while their enemies were so ignorant, that they frequently mistook the real name, and substituted an appellation altogether different. He then proceeds to demonstrate how utterly absurd were the tales in common circulation, that they practised infanticide, and were guilty of gross debauchery in their holy assemblies; he explains that, far from being atheists, they paid the most solemn adoration to the only true God, rejecting the worship of dead men and of evil spirits, retorting at the same time upon the Gentiles, with great force and effect, the reproaches of cruelty and impurity in celebrating sacred observances, and exposing many of the most prominent follies and abominations, which were mingled with the heathen ceremonies. He next calls attention to the circumstance that, far from being bad subjects, they were bound by their Scriptures to submit themselves to the temporal powers, and that in public and private they joined in fervent prayer for the emperor; that far from cherishing hatred against the human race, forgiveness of enemies was one of the leading principles of their moral code; that their meetings were all of a harmless and devout character occupied entirely with holy ordinances and spiritual communion; that far from being the cause of national misfortunes, it was notorious that the most terrible visitations had often been mitigated by their supplications; and, finally, that the greatest loss and danger would arise to the state should it persist in alienating by persecution such a numerous, inoffensive, virtuous, and well-disposed class of ci-

tizens. He concludes by replying to some assailants who were content to disparage Christianity by representing it as merely a new form of philosophy, whose doctrines were either borrowed from the speculations of others, or, when original, were less brilliant and impressive than those enforced by the older theorists. It is urged against this, in the first place, that the effect produced by Christianity upon the lives and characters of its votaries was of a description very different from and very superior to that which resulted from the discipline of any philosophic sect, and, in the second place, that those who looked upon Christianity in this light were bound, at least, to extend to it the same toleration which they granted to all other schools.

28. *Ad Nationes Libri II.* The apology is addressed specially to the Roman magistrates: these books appear to be intended to prove, in like manner, to the satisfaction of the heathen public in general, that the prejudices cherished towards the Christians were altogether groundless, and that the charges of immorality, vice, and unnatural cruelty, preferred against them by their enemies were absolutely false and calumnious. The second book which is devoted to an exposition of the absurdity of the popular theology, of the gods whom the vulgar worshipped, and of the rites which they celebrated, is from the nature of the subject, and from the number of curious facts which it records, particularly interesting, but is unfortunately in a very mutilated condition. Indeed from the numerous blanks and imperfections which occur throughout, and from the circumstance that many of the arguments employed are identical, both in substance, and frequently in words, with those introduced in the Apology, it has been conjectured that the latter ought to be regarded as the finished performance of which this treatise is merely a rough draught, never intended to form a separate or complete work.

29. *De Testimonio Animae.* A developement of the argument for the unity of God and the reality of a future state, derived from the innate perceptions and feelings of the soul. We find in the fifth chapter a reference to the Apology.

30. *De Pallio.* Tertullian having exchanged the ordinary garment, which he had hitherto worn in common with his fellow-citizens, for the Pallium, and having been ridiculed in consequence, here defends himself, by arguing that there is nothing unnatural nor unprecedented in a change of dress, and that the garb in question was peculiarly convenient and suitable for those who desired to avoid all vain display in the decoration of their person. But to what class of persons the Pallium properly belonged, whether it was the habit assumed by philosophers in general, or by Christians as a body, or by presbyters only, or by those who laid claim to peculiar sanctity and austerity, are questions to which no one has yet been able to make a satisfactory reply. According to the views entertained upon this point the date of the piece has been variously determined. Some would refer it to the time when the author first embraced Christianity, others to the epoch of his ordination as a priest, others to the period of his conversion to Montanism. Neander supposes that he assumed the peculiar dress of the ascetics upon the death of his wife, and imagines that Severus, Caracalla and Geta, are indicated by the words "Praesentis imperii triplex virtus," an expression which has been differently interpreted by others.

31. *Adversus Hermogenem.* Hermogenes was an African, a painter by profession, who at one time had been an orthodox believer, but having fallen away from the faith now maintained, that God had not created the universe out of nothing, and agreed with the Stoics in the dogma that matter had existed from all eternity.

The merits of Tertullian as an author are of a very chequered character. He evidently was deeply imbued with all the learning of the age to which he belonged, and was familiar with the most celebrated poets, historians, jurists, orators, and philosophers of Greece and Rome. Nor, indeed, does he manifest any inclination to dissemble these accomplishments, for he perpetually calls to his aid illustrations and technicalities borrowed from every department of literature and science, dazzling us with a pompous array of opinions and authorities. But while it is impossible to question his erudition, no one can defend his style, which exhibits in a most repulsive form the worst faults of an ill-cultivated taste. It is in the highest degree rough, abrupt, and obscure, abounding in far-fetched metaphors and extravagant hyperboles, while the language is oftentimes uncouth and almost barbarous, so that the most indulgent critic feels inclined to turn away in disgust from pages where he is perpetually shocked, startled, and perplexed. On the other hand, the extreme liveliness and fertility of his imagination, the piercing sharpness of his wit, the trenchant edge of his sarcasm, the impetuous force of his arguments, which bewilder and stun even when they fail to convince, and the torrent flood of brilliant declamation in which his glowing conceptions are poured forth, at once excite, amuse, and overwhelm the reader.

His authority as a theologian has been variously estimated by ecclesiastical writers. While some appeal with confidence to his decision in all matters of controversy, not immediately connected with his peculiar views, others branding him with the title of a perverse heretic reject his testimony, upon all points alike, as altogether worthless. It seems absolutely necessary in this matter, if we would arrive at a fair and practical conclusion, to separate opinions from facts. The opinions of Tertullian, even when expressed at a period when his orthodoxy was beyond suspicion, bear such evident marks of an excitable temperament, and of rash impetuosity, combined with harsh and gloomy asceticism, that they ought to have been received with distrust, even if he had never become the advocate of gross errors; but when we remember the absurdities into which he was, at a subsequent period, actually betrayed, we must consider his judgment as disabled. At the same time, since we have not the slightest reason to suspect that he was ever guilty of wilful deception or misrepresentation, we may accept, without hesitation, the facts which he records. How large a mass of most curious and valuable information on the doctrine and discipline of the church in the second and third centuries may be collected from his works, will be at once seen by consulting the very able and elaborate analysis by the Bishop of Lincoln. The conduct of Cyprian is at once characteristic and instructive. It is recorded that he never allowed a day to pass without reading a portion of Tertullian, and that he was wont frequently to exclaim to his confidential attendants, "give me my master." But although the cautious prelate doubtless derived

great pleasure and profit from these studies, and although his style bears evident marks of this familiar intercourse, on no single occasion does he ever name Tertullian, or give a quotation from his works, a sure indication that although he found him an agreeable companion, he considered him as no safe guide for himself or others, and was by no means desirous to proclaim his intimacy with a personage of such doubtful reputation.

In addition to the list given above Tertullian was the author of several works, some of which had been lost even in the time of Jerome. The titles only of the following have been preserved, and some of them are doubtful. 1. *De Vestibus Aaron.* 2. *Ad Amicum Philosophum.* 3. *De Censu Animae.* 4. *De Spe fidelium.* 5. *De Paradiso.* 6. *De Ecstasi.* 7. *De Animae Summissione.* 8. *De Superstitione Saeculi.* 9. *De Carne et Anima.* 10. *Adversus Apelliacos.* (See *De Carne Christi*, c. 8). 11. *De Incommodis Nuptiarum.* The following have sometimes been erroneously ascribed to Tertullian: 1. *De Trinitate.* 2. *De Cibis Judaicis*, both of which belong to Novatianus. 3. *De Haeresibus*, frequently appended to the tract *De Praescriptione Hereticorum.* 4. *De Definitionibus Fidei*, together with several poems — *Sodoma; De Ligno Vitae; De Judicio Domini; Carmen ad Senatorem; Adversus Marcionem Libri V.* &c.

The *Apologia* was printed before any other work by Tertullian, having been published at Venice by Bernardinus Benalius, fol. 1483.

The first edition of the collected works was printed at Basle, by Frobenius, under the editorial inspection of Beatus Rhenanus, fol. 1521, and contained, 1. *De Patientia Liber.* 2. *De Carne Christi.* 3. *De Resurrectione Carnis.* 4. *De Praescriptione Hereticorum.* 5. *Adversus omnes Haereses.* 6. *Adversus Judaeos.* 7. *Adversus Marcionem Libri V.* 8. *Adversus Hermogenem.* 9. *Adversus Valentinianos.* 10. *Adversus Praxeam.* 11. *De Corona Militis.* 12. *Ad Martyres.* 13. *De Poenitentia.* 14. *De Virginibus velandis.* 15. *De Habitu Mulieris.* 16. *De Cultu Feminarum.* 17. *Ad Uxorem Libri II.* 18. *De Fuga in Persecutione.* 19. *Ad Scapulam.* 20. *De Exhortatione Castitatis.* 21. *De Monogamia.* 22. *De Pallio.* 23. *Apologeticus adversus gentes.* Of the above the *Adversus omnes Haereses*, s. *De Haeresibus* is, as we have already remarked, spurious, and the two tracts *De Habitu Muliebri* and *De Cultu Feminarum*, are frequently regarded as a division of the same piece, and both included under the latter title. The edition of Gagnaeus, fol. Paris. 1545, contained eleven additional pieces. 1. *De Trinitate.* 2. *De Animae Testimonio.* 3. *De Anima.* 4. *De Spectaculis.* 5. *De Baptismo.* 6. *Contra Gnosticos Scorpiacum.* 7. *De Idololatria.* 8. *De Pudicitia.* 9. *De Jejunio adversus Psychicos.* 10. *De Cibis Judaicis Epistola.* 11. *De Oratione.* Of these the *De Trinitate*, and *De Cibis Judaicis*, belong to Novatianus, but the collection was now complete with the exception of the two books *Ad Nationes*, which were first published by Jac. Gothofredus (4to. Genev. 1625) from the Codex Agobardi, the most ancient MS. of Tertullian, and the only one which contains this piece.

The best editions are those of Pamelius, fol. Antv. 1579, and, in an improved form, revised by Franciscus Junius, Franeck. 1597; of Rigaltius fol. Lutet. 1634, improved by Priorius, fol. Lutet. 1664, 1675, fol. Venet. 1744; and of Semler, concluded by Schutz, 6 vols. 8vo. Hal. 1770. Of these the most desirable is the Venice edition of 1744, although it unfortunately abounds with typographical errors.

There is an excellent edition of the *De Pallio*, by Salmasius, 8vo. Lutet. 1622, 8vo. Lug. Bat. 1656, and of the *Apologeticus*, by Havercamp, 8vo. Lug. Bat. 1710, reprinted in the Venice ed. of 1744.

(Lactant. v. 1; Euseb. *H. E.* ii. 2; Hieron. *de Viris Il.* 53, *Epist. ad Magn. Orat.*, *Epist. ad Paulin.*; Euseb. *Chron.* s. ann. xii. Severi; Praedestinat. *adv. Haeres.* ed. Sirmond; Augustin. *de Haeres.* 86; Vincent. Lirin. *Commonit.* 24; Vita Tertullian. edit. Pamelian. praemiss.; Allix, *Dissertatio de Tertullian. Vit. et Script.* 8vo. Par. 1680; Schramm, *Analysis Operum SS. Patrum, &c.* vol. iii. pp. 1—636; Noesselt, *de Aetat. Script. Tertullian. Dissert.* iii. Hal. 1757—59; Schönemann, *Bibliotheca Patrum Lat.* vol. i. cap. 2; Oelrich, *de Scriptorr. Eccles. Lat. sex priorum Seculorum;* Neander, *Antignosticus, &c.* 8vo. Berl. 1825; Münter, *Primordia Eccles. African.* 4to. Hafn. 1829; Bishop of Bristol (now of Lincoln), "The Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian," 2nd ed. Camb. 8vo. 1829.) [W. R.]

TERTULLI'NUS, VOLCA'TIUS, tribune of the plebs at the end of A. D. 69. (Tac. *Hist.* iv. 9.)

TERTULLUS CORNU'TUS. [CORNUTUS.]

TERTULLUS, Q. FLAVIUS, consul suffectus in A. D. 162. (Fasti.)

TERTULLUS, SCA'PULA, consul in A. D. 195, with Tineius Clemens. (Dig. 27. tit. 9. s. 1; Cod. 9. tit. 1. s. 1).

TERTULLUS, SEX. SULPI'CIUS, consul A. D. 158, with C. Tineius Sacerdos. (Fasti.)

TESTA, C. TREBA'TIUS, a contemporary of Cicero and of the scholars of Servius Sulpicius, was a pupil of Q. Cornelius Maximus (Cic. *ad Fam.* vii. 8 and 17; and Dig. 33. tit. 7. s. 16. § 1.) Cicero recommended Testa to C. Julius Caesar (*ad Fam.* vii. 5), during his proconsulship of Gallia, and in his letter to Caesar he spoke of him as an honest man, and as possessing a great knowledge of the Jus Civile. (As to the expression "familiam ducit" in Cicero's Letter to Caesar, see the note of Zimmern, p. 298, n. 7: "quod familiam ducit," means "quod praecipuum est)." Trebatius had little taste for military matters, but still he kept with Caesar, and he wrote to Cicero and received from Cicero various letters while he was in Gaul (Cic. *Ep. ad Fam.* lib. vii.). It appears that Caesar offered him the pay of a tribune without requiring the discharge of the duties, and that Trebatius declined it. He did not accompany Caesar in his second British expedition, but he probably got a little inured to military service at last. Trebatius followed Caesar's party after the civil war broke out; and he wrote to Cicero to tell him that Caesar thought Cicero ought to join Caesar's side, or, if he would not do that, he ought to go to Greece and stay out of the way (Plutarch, *Cicero*, c. 37). Suetonius (*Caesar*, c. 78) tells an anecdote, that when all the senate approached Caesar, who was sitting in front of the temple of Venus Genetrix, with the decrees which conferred extraordinary honours on him, Trebatius advised Caesar to rise up to receive the senate, for which advice Caesar by his countenance showed his displeasure. Cicero dedicated to Trebatius his

book of Topica, which he wrote to explain to him this book of Aristotle. The lawyer had turned it over in Cicero's library at Tusculum, but he found that it was too difficult for him (*Topica*, c. 1, *ad Fam.* vii. 19), and he asked Cicero for an explanation. Trebatius enjoyed considerable reputation under Augustus as a lawyer, and he was one of those whom Augustus consulted as to the giving a legal effect to codicilli. Trebatius advised that these informal testamentary dispositions should be allowed to have legal effect: he said "that it was very useful and necessary for the Roman citizens that this should be so, on account of the long journeys which people often took, during which, if a man could not make his testament, he might yet make codicilli" (*Inst.* 2, tit. 25, *De Codicillis*). Horace addressed to Trebatius the first Satire of the Second Book.

Trebatius was the master of Labeo, who, however, often differs from him in opinion (Dig. 16. tit. 3. s. 1. § 41; 18. tit. 6. s. 1. § 2). In the passage last referred to, the opinion of Labeo is decidedly right, and that of Trebatius as clearly wrong. He wrote some books (*libri*) *De jure Civili*, and nine books *De Religionibus* (Porphyrius, *ad Horat. Sat.* ii. 1); but Macrobius (*Sat.* iii. 3) quotes the tenth book *Religionum*. Trebatius is often cited in the Digest, but there is no direct excerpt from his writings. Pomponius speaks of several works of Trebatius being extant in his time, but he adds that his writings were not in great repute. His grammatical knowledge of his own language was ridiculously defective, for he said that Sacellum was composed of two words, *sacrum* and *cella*, a blunder which Gellius corrects (vi. 6).

The letters of Cicero to Trebatius are contained among those *ad Familiares* (vii. 6—22). (Grotius, *Vitae Jurisconsult.*; Zimmern, *Geschichte des Röm. Privatrechts*, i. p. 297.) [G. L.]

TETHYS (Τηθύς), a daughter of Uranus and Gaea, and wife of Oceanus, by whom she was conceived to be the mother of the Oceanides and the numerous river-gods. She also educated Hera, who was brought to her by Rhea. (Hes. *Theog.* 136, 337; Apollod. i. 1. § 3; Plat. *Tim.* p. 40; Ov. *Fast.* v. 81; Virg. *Georg.* i. 31.) [L. S.]

TE'TRICUS, C. PESU'VIUS, one of the thirty tyrants enumerated by Trebellius Pollio [AUREOLUS], was the last of the pretenders who ruled Gaul during its temporary separation from the empire under Gallienus and his successor. He was of noble descent, a senator, a consular, and praefect of Aquitania at the period when, after the death of Postumus, of Laelianus, of Victorinus, and of Marius, in rapid succession, the supreme power devolved on the popular Victoria, who, feeling unable or unwilling to undertake a task so onerous and so fraught with danger, persuaded the soldiers to accept of her kinsman Tetricus as their ruler, and he was accordingly invested with the purple at Bordeaux, in A. D. 267. Claudius Gothicus found his attention and resources so fully occupied by the wild tribes on the Danube and the coasts of the Euxine, that he considered it impolitic to commence hostilities against a chief who maintained tranquillity and order throughout the limits of France and Spain, and kept at bay the barbarians on the Rhenish frontier; indeed, we may conclude from medals, that he not merely tolerated, but acknowledged the authority of his rival. Upon the accession of Aurelian, however, Tetricus, if we can believe the concurring testimony of Pollio, Victor, and Eutropius, harassed and alarmed by the insolence and factious spirit of his troops, privately invited the new sovereign to relieve him from a load which he found intolerable, and betrayed his army to defeat at the great battle of Chalons. [AURELIANUS.] It is certain that although Tetricus, along with his son, in the guise of captives, graced the triumph of the conqueror, he was immediately afterwards treated with the greatest distinction, appointed corrector of the whole of Italy, and even addressed by Aurelian as comrade, colleague, and imperator. Retiring subsequently into private life, he died at a very advanced age.

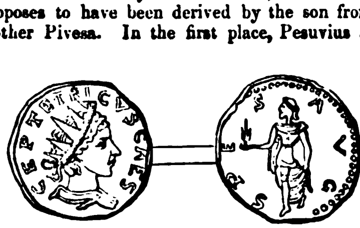
(Every circumstance connected with the history of Tetricus has been collected and arranged, with great industry and learning, by De Boze, in a dissertation contained in the *Mémoires de l'Academie de Sciences et Belles Lettres*, vol. xxvi. p. 504; see Trebell. Poll. *Trig. Tyrann.* xxiii.; Aurel. Vict. *de Caes.* xxxv., *Epit.* xxxv.; Eutrop. ix. 9; Zonar. xii. 27.) [W. R.]



COIN OF TETRICUS SENIOR.

TE'TRICUS, C. PESU'VIUS PIVE'SUS, twenty-fourth on the list of Pollio, son of the preceding, although a child at the time of his father's elevation, was forthwith proclaimed Caesar. Whether he subsequently received the title of Augustus is a matter of doubt, since the evidence afforded by medals, our surest guide in such matters, is in the present instance indistinct and contradictory He shared the favour displayed towards his father by Aurelian, was treated with distinction by the princes who followed, and passed with credit through all the grades of Senatorian rank, transmitting his patrimony, undiminished, to his heirs. The house of the Tetrici, on the Caelian hill, was still in existence when Pollio wrote, and contained a picture in which Aurelian was represented in the act of investing the father and son with senatorial robes, receiving from them, in return, a sceptre and civic crown.

We have given, above, the names of these two personages as exhibited by Eckhel. The family designation *Pesuvius* or *Pesubius* seems established, beyond a question, by coins and inscriptions, but we cannot so readily admit *Pivesus*, which Eckhel supposes to have been derived by the son from a mother Pivesa. In the first place, Pesuvius and



COIN OF TETRICUS JUNIOR.

Pivesus, or their contractions, are never found together upon the same piece. Secondly, PIVESUS, PIVESU, PIVES, and PIV., appear only in the silver and small brass coins, all of which are of rude and inferior workmanship, while the gold, which are executed with care and skill, present uniformly C. PES. TETRICUS. CAES., and hence we are inclined to conclude that Pivesus was a mispronunciation, by barbarous lips, of *Pesuvius*, and had no real existence as a distinct name. [W. R.]

TE'TTIUS. 1. P. TETTIUS, one of the witnesses against Verres. (Cic. *Verr.* i. 28.)

2. TETTIUS DAMIO, in whose house Cicero took refuge in order to avoid the mob of Clodius. (Cic. *ad Att.* iv. 3.)

3. TETTIUS JULIANUS, in some passages of Tacitus is called *Titius*, in others *Tertius*, but Tettius is probably the correct form. (Orelli, *ad Tac. Hist.* ii. 85.) He was the commander of one of the three legions stationed in Moesia, and along with his fellow-commanders received the consular insignia from Otho, in consequence of a victory which they gained over the Rhoxolani, a Sarmatian tribe. Shortly afterwards, Aponius Saturninus, the governor of Moesia, made an attempt upon the life of Tettius, who escaped across Mount Haemus. He took no part in the civil war, although the legion, which he commanded, espoused the cause of Vespasian, and pleaded various delays which prevented him from joining his troops. On the triumph of the party of Vespasian, he was, notwithstanding, appointed one of the praetors; but the senate would not allow him to enter upon the dignity, and conferred his office upon Plotius Griphus, on the 1st of January, A. D. 70. Domitian, however, almost immediately afterwards, restored him to the praetorship. (Tac. *Hist.* i. 79, ii. 85, iv. 39, 40.)

TEUCER (Τεῦκρος). 1. A son of the river-god Scamander by the nymph Idaea, was the first king of Troy, whence the Trojans are sometimes called Τευκροί. (Herod. vii. 122.) Dardanus of Samothrace came to Teucer, received his daughter Bateia or Arisbe in marriage, and afterwards became his successor in the kingdom. (Apollod. iii. 12. § 1; Diod. iv. 75.) According to others, Dardanus was a native prince of Troy, and Scamander and Teucer immigrated into Troas from Crete, bringing with them the worship of Apollo Smintheus. (Strab. xiii. p. 604; Serv. *ad Aen.* iii. 108; Tzetz. *ad Lycoph.* 29, 1302, 1306.)

2. A son of Telamon and Hesione, of Crete, was a step-brother of Ajax, and the best archer among the Greeks at Troy. (Hom. *Il.* viii. 281, &c., xiii. 170.) On his return from the Trojan war, Telamon refused to receive him in Salamis, because he had not avenged the death of his brother Ajax, or because he had not brought with him his remains, Tecmessa, or his son Eurysaces. Teucer, therefore, in consequence of a promise of Apollo, sailed away in search of a new home. This he found in the island of Cyprus, which was given to him by Belus, king of Sidon. (Serv. *ad Aen.* i. 619.) He there married Eune, the daughter of Cyprus, by whom he became the father of Asteria, and founded the town of Salamis. (Tzetz. *ad Lycoph.* 447, 450; Pind. *Nem.* iv. 60; Aeschyl. *Pers.* 896; Eurip. *Helen.* 87, &c., 146, &c.; Paus. ii. 29. § 4; Horat. *Carm.* i. 7. § 21.) [L. S.]

TEUCER, artists. 1. A distinguished silver-chaser, the last in Pliny's list of the *caelatores* who flourished at Rome in the last age of the republic. Pliny mentions him in the following terms, *Habuit et Teucer crustarius famam.* (*H. N.* xxxiii. 12. s. 55.)

2. A gem-engraver, three of whose works are extant, and, by their beautiful execution, are thought to prove that the artist could not have lived later than the time of Augustus. He may therefore, perhaps, be the same as the foregoing. (Sillig, *Cat. Art. s. v.*; R. Rochette, *Lettre à M. Schorn*, p. 156, 2d ed.) [P. S.]

TEUSI'ALES, supposed artist. [ZEUXIADES.]

TEUTA (Τεῦτα), wife of Agron, king of the Illyrians, assumed the sovereign power on the death of her husband, B. C. 231. Elated by the successes recently obtained by the Illyrian arms [AGRON], she gave free scope to the piratical expeditions of her subjects, while she herself fitted out an armament which attacked the coast of Epeirus, while Scerdilaïdas, with an army of 5000 men, invaded that country by land, and reduced the wealthy city of Phoenice. An invasion of the Dardanians soon compelled her to recal her forces: but she had meanwhile provoked a more dangerous enemy. The injuries inflicted by the Illyrian pirates upon the Italian merchants had at length attracted the attention of the Roman senate, who sent two ambassadors, C. and L. Coruncanius, to demand satisfaction. But the haughty language of these deputies gave such offence to the Illyrian queen, that she not only refused to comply with their demands, but caused the younger of the two brothers to be assassinated on his way home. (Polyb. ii. 4, 6, 8; Dion Cass. Fr. 151; Zonar. viii. 19; Plin. *H. N.* xxxiv. 6; Liv. *Epit.* xx.) This flagrant breach of the law of nations led to an immediate declaration of war on the part of the Romans, who sent both the consuls, Cn. Fulvius and A. Postumius, with a fleet and army, to punish the Illyrian queen. Meanwhile Teuta, who was herself engaged in the siege of Issa, had early in the spring (B. C. 229) sent out a large force under Demetrius the Pharian, who made himself master of the island of Corcyra, and laid siege to Epidamnus. On the arrival of the Roman fleet, however, Demetrius treacherously surrendered Corcyra into their hands, and lent every assistance to the further operations of the two consuls. These were so rapid and decisive that the greater part of Illyria quickly fell into their hands, and Teuta herself was compelled to fly for refuge to the strong fortress of Rhizon. From hence she made overtures for peace, which she at length obtained from the Roman consul, A. Postumius, in the spring of B. C. 228, on condition of giving up the greater part of her dominions, and restraining her subjects from all voyages beyond the island of Lissus. By this treaty she appears to have retained the nominal sovereignty of a small territory, while her stepson Pinnes obtained the greater part of her kingdom; but we do not again meet with her name, and it is probable that she soon after abdicated this small remnant of power. (Polyb. ii. 9—12; Dion Cass. Fr. 151; Zonar. viii. 19; Appian. *Illyr.* 7.) [E. H. B.]

TEU'TAMUS (Τεύταμος), a Macedonian officer, who, in B. C. 319, shared with Antigenes the command of the select troops called the Argyraspids. Of the services by which he had earned this distinguished post we know nothing. When Eumenes, after escaping from Nora, joined the

Argyraspids in Cilicia, Antigenes and Teutamus at first, in obedience to the orders of the regent and Olympias, placed themselves under his command, but they secretly regarded him with jealousy, and Teutamus even listened to the overtures of Ptolemy, and would have joined in a plot against the life of Eumenes, had he not been dissuaded by his more prudent colleague. (Diod. xviii. 59, 62; Plut. *Eum.* 13.) But though they continued to follow the guidance of Eumenes, and with the troops under their command, bore an important part in his campaigns against Antigonus, they took every opportunity of displaying their envy and jealousy, which their general in vain tried to allay, by avoiding all appearance of the exercise of authority. [EUMENES, p. 89, a.] During the winter campaign in Gabiene (B. C. 316) the two leaders of the Argyraspids were the prime movers of a plot for the destruction of Eumenes; and after the final action, Teutamus was the first to open negotiations with Antigonus for the recovery of the baggage of the Argyraspids by the betrayal of his rival into his hands. (Plut. *Eum.* 13, 16, 17.) By this act of treachery he probably hoped to secure the favour of Antigonus, as well as to supplant his own colleague or leader, Antigenes; but we find no farther mention of his name, and it is probable that he was sent, with the greater part of the Argyraspids, to perish in Arachosia. (Diod. xix. 48.) [E. H. B.]

TEUTA'MIAS (Τευταμίας), a king of Larissa in Thessaly, and father of the Pelasgian Lethus. (Apollod. ii. 4. § 4; Hom. *Il.* ii. 843; Tzetz. *ad Lycoph.* 838.) [L. S.]

TEU'TARUS (Τεύταρος), the original owner of the bow which was used by Heracles. (Lycoph. *Cass.* 56; Tzetz. *ad Lycoph.* 50, 458.) [L. S.]

TEUTHRAS (Τεύθρας). 1. An ancient king of Mysia, who received Auge, the daughter of Aleus, and brought up her son Telephus. From him the town of Teuthrania in Mysia was believed to have received its name. (Apollod. ii. 7. § 4; Paus. viii. 4; Strab. xii. p. 571.) [TELEPHUS].

2. A Greek of Magnesia, who was slain by Hector at Troy. (Hom. *Il.* v. 705.)

3. An Athenian, who was believed to have founded Teuthrania in Laconia. (Paus. iii. 25. § 3.) [L. S.]

TEUTI'APLUS (Τευτίαπλος), an Elean, was one of the leaders of the Peloponnesian fleet which was sent under Alcidas, the Lacedaemonian, as admiral, to support Mytilene in its revolt from Athens, B. C. 427. The Mytilenaeans, however, had surrendered to Paches before the friendly armament reached the coast of Asia, and Teutiaplus then endeavoured, but without success, to persuade Alcidas to attempt the recovery of the island by a sudden attack. (Thuc. iii. 16, 29, 30.) [E. E.]

TEU'TICUS, an Illyrian noble, whom Gentius sent as ambassador to the Roman praetor, in B. C. 168, to beg for a truce. (Liv. xliv. 31.)

TEUTOBODUS, king of the Teutoni, when they were defeated by Marius at the great battle of Aquae Sextiae, in B. C. 102 [MARIUS, p. 955, b.]. According to some authorities Teutobodus was killed in the battle; according to others, he was taken prisoner and adorned the triumph of Marius. (Oros. v. 16; Eutrop. v. 1; Florus, iii. 3. § 10.)

TEUTOMA'LIUS, king of the Saluvii, took refuge among the Allobroges, after the conquest of his own people by the Romans, in B. C. 122. (Liv. *Epit.* 61.)

THAIS (Θαΐς), a celebrated Athenian Hetaera, who accompanied Alexander the Great on his expedition into Asia, or at least was present on various occasions during that period. Her name is best known from the story of her having stimulated the conqueror during a great festival at Persepolis, to set fire to the palace of the Persian kings: but this anecdote, immortalized as it has been by Dryden's famous ode, appears to rest on the sole authority of Cleitarchus, one of the least trustworthy of the historians of Alexander, and is in all probability a mere fable (Cleitarchus, *ap. Athen.* xiii. p. 576, e; Diod. xvii. 72; Plut. *Alex.* 38; Curt. v. 7. §§ 3—7; Droysen, *Gesch. Alex.* p. 247, note.)

After the death of Alexander, Thaïs attached herself to Ptolemy Lagi, by whom she became the mother of two sons, Leontiscus and Lagus, and of a daughter, Eirene. The statement of Athenaeus that she was actually married to the Egyptian king may be doubted, but he seems to have been warmly attached to her, and brought up their common children in almost princely style. (Athen. xiii. p. 576, e.) Many anecdotes are recorded of her wit and readiness in repartee, for which she seems to have been as distinguished as for her beauty. (Id. *ib.* p. 585.) [E. H. B.]

THA'LAMUS, P. LUCRINIUS, P. L., an artist, whose name appears on a Latin inscription, with the designation A'. CORINTHIS FABER, which Raoul-Rochette explains as *sculptor of Corinthian vases.* (Gruter, p. dcxxxix. 8; Muratori, *Thes.* vol. ii. p. cmlxiii.; Orelli, *Inscr. Lat. Sel.* No. 4181; R. Rochette, *Lettre à M. Schorn*, p. 414, 2d ed.) [P. S.]

THALASSA (Θάλασσα), a personification of the Mediterranean, is described as a daughter of Aether and Hemera. (Hygin. *Fab.* Praef. p. 2; Lucian, *Dial. D. Marin.* 11.) [L. S.]

THALA'SSIUS, TALA'SSIUS, or TALA'SSIO (Τάλασσιος), a Roman senator of the time of Romulus. At the time of the rape of the Sabine women, when a maiden of surpassing beauty was led away for Thalassius, the persons conducting her, in order to protect her against any assaults from others, exclaimed "for Thalassius." Hence, it is said, arose the wedding shout with which a bride at Rome was conducted to the house of her bridegroom. (Liv. i. 9; Serv. *ad Aen.* i. 651; Catull. 61, 134.) Others connect the name with the Greek ταλασία (spinning of wool), expressing the chief occupation of a newly married woman (Fest. p. 351, ed. Müller; Plut. *Quaest. Rom.* 31, *Romul.* 15); or regard it as the name of the god presiding over marriage. (Dionys. ii. 31; Martial, xii. 42. 4, iii. 93. 23.) [L. S.]

THALA'SSIUS. 1. Praefectus Praetorio of the East, under Constantius II., possessed great influence with this emperor. He had previously enjoyed the title of Comes, and as such was sent by Constantius on an embassy to his brother Constans at Petobio in Pannonia, in A. D. 348 (Athanasius, *Apol. ad Constant.* init.). As praefect of the East he did all in his power to excite the bad passions of Gallus, and to inflame Constantius against him. Thalassius died in A. D. 353, and was succeeded by Domitian (Amm. Marc. xiv. 1, 7; Zosim. ii. 48). Godefroy maintains that Thalassius could not have died earlier than A. D. 357

because he is said to have been at the conference at Sirmium, which is usually placed in this year, and because the name of Thalassius, praefectus praetorio, occurs in a law dated A. D. 357. But Tillemont has shown that the conference at Sirmium ought probably to be referred to the year 351; and as Ammianus expressly places the death of Thalassius in A. D. 353, the Thalassius mentioned in the law may have been praefectus praetorio of Illyricum. The matter is discussed by Tillemont, *Histoire des Empereurs*, vol. iv. note xxix. *sur Constance.*

This Thalassius appears to have written some work on the history of his own times, as Suidas (*s. v.* Θεόφιλος) quotes his testimony respecting his contemporary Theophilus.

2. A monk, lived in the deserts of Libya, about A. D. 662. There are extant four hecatontades of Thalassius addressed to the presbyter Paulus, and entitled Περὶ ἀγάπης καὶ ἐγκρατείας καὶ τῆς κατὰ νοῦν πολιτείας, *De caritate, vitae continentia et mentis regimine*, which are printed in all the *Bibliothecae Patrum*. (Fabric. *Bibl. Graec.* vol. xi. pp. 113, 114.)

THALEIA or THALIA (Θάλεια, Θαλία). 1. One of the nine Muses, and, at least in later times, regarded as the Muse of Comedy. (Hes. *Theog.* 77.) She became the mother of the Corybantes by Apollo. (Apollod. i. 3. § 4; Plut. *Sympos.* ix. 14.)

2. A daughter of Nereus and Doris. (Hom. *Il.* xviii. 39; Hes. *Theog.* 248; Virg. *Georg.* iv. 338, *Aen.* v. 826.)

3. A daughter of Hephaestus, and by Zeus, the mother of the Palici. (Serv. *ad Aen.* ix. 584; Steph. Byz. *s. v.* παλική.)

4. One of the Charites. (Hes. *Theog.* 909; Apollod. i. 1. § 3; Paus. ix. 35. § 1.) [L. S.]

THALELAEUS (Θαλέλαιος), a jurist, lived in the time of Justinian, and was a professor of law, and probably at Constantinople, though there is no evidence for that. He is mentioned among the Antecessores, to whom the Constitution *Omnem*, &c. is addressed; but he was not employed with Tribonian and others upon the compilation of any of Justinian's law books. Thalelaeus had a high reputation: he was called the "eye of jurisprudence," (τῆς νομικῆς ὀφθαλμός). His great work was a Greek commentary on the Code of Justinian, which was divided into three parts. The first and most extensive part is a kind of introduction to a knowledge of the text of the Code, which is properly called τὸ πλάτος, a name sometimes given, but perhaps incorrectly, to the whole commentary. The second part consisted of a literal Greek version (κατὰ πόδας) of the constitutions which existed in Latin in the Code, or of an extract only from those which had been copied in Greek into the same collection. The third part consists of observations on the Greek and Latin Constitutions.

The commentary of Thalelaeus is the most important of all that has been written upon the constitutions contained in the Code. He was not satisfied with taking the constitutions as they appear in the Code, but he consulted the texts of the original constitutions; for instance, he gives the constitution I. (Cod. 2. tit. (9) 10, *De Errore Advocat.*) more complete than it is in the Corpus Juris; and upon Constit. I. (Cod. 2. tit. 9. *De Advoc. Fisci*), he quotes a text of Paulus, which is found nowhere else. This commentary was first published in Meerman's Thesaurus, iii. and v., and since by Heimbach, *Basil.* i. 323—424.

It is sometimes said that Thalelaeus wrote a commentary on the Novellae, but this notion is only founded on a mistake of a copyist, who in a scholium of the Basilica on Nov. 115. c. 5. § 1, has written Thalelaeus for Theodorus. There appears also to be no ground for the opinion that Thalelaeus translated the Pandect, or that he wrote a commentary on it. (Mortreuil, *Histoire du Droit Byzantin*, vol. i.) [G. L.]

THALELAEUS (Θαλέλαιος) or THALLELAEUS (Θαλλέλαιος), Saint, a physician, who was born near Mount Lebanon in Phoenicia of Christian parents, and received his medical education from a physician named Macarius, who had attained the dignity of Archiater. He displayed on all occasions great zeal in favour of Christianity, and acquired considerable reputation by his medical skill, so that some of his cures were said to be miraculously performed. He attended on the heathen with as much care as on Christians, and was particularly charitable towards the poor. During the persecution carried on against the Christians in the short reign of the emperors Carinus and Numerianus, Thalelaeus was seized by Tiberius the governor of Edessa in Mesopotamia, from whose hands he is said to have been miraculously delivered. He was afterwards taken before Theodorus, the governor of Aegae in Cilicia, by whom he was exposed to various tortures, and at last put to death, A. D. 284. His constancy and his wonderful deliverances converted several of the bystanders, and among the rest his former tutor Macarius. His memory is celebrated by the Romish Church on May 20. (*Acta Sanctorum*, May 20. vol. v. p. 178*.) [W. A. G.]

THALES (Θαλῆς), the Ionian philosopher, was born at Miletus in the 35th Olympiad, according to Apollodorus (Diog. Laërt. i. 37). He is said (Herod. i. 74) to have predicted the eclipse of the sun, which happened in the reign of the Lydian king Alyattes (according to Oltmann's calculations, in the *Abhandl. der Königl. Akademie der Wissenschaften in Berlin*, 1812, 1813, in the year B. C. 609), and under Croesus to have managed the diversion of the course of the Halys (Herod. i. 75), and later, in order to unite and strengthen the Ionians when threatened by the Persians, to have instituted a federal council in Teos (Ib. 170). These statements, and the mention of Thales in the books of Xenophanes and Heracleitus (Diog. Laërt. i. 33) accord very well with the reckoning of Apollodorus, which may have been founded on the statement of Demetrius Phalereus, that Thales received the appellation of the Sage in the time of the Athenian archon Damasius (Diog. Laërt. i. 22). They confirm at the same time the statements respecting the long duration of his life, which extended to 78, or even 90 years (Diog. Laërt. i. 38). In the different lists of the seven sages his name seems to have stood at the head (Diog. Laërt. i. 41, &c. 22; comp. Cic. *Acad.* ii. 37), and, as his wisdom is said to have shown itself in political sagacity, so also it manifested itself in prudence in acquiring wealth (Arist. *Eth. Nic.* i. 1, comp. Diog. Laërt. i. 26). And, generally speaking, the above honourable designation which was given to those seven men, denoted, not scientific inquirers, but men of sound understanding, and famed for their legislative talents, as

Dicaearchus had already remarked (Diog. Laërt. i. 10; Cic. *Lael.* 2; Plut. *Solon.* 3). Nevertheless Thales is also brought forward as the originator of philosophy and mathematics (ἀρχηγὸς τῆς φιλοσοφίας, Arist. *Metaph.* i. 3; Diog. Laërt. i. 28, &c.; Apul. *Flor.* c. iv. p. 38, Beroald), and with good reason, if he first convinced himself of the necessity of scientific proof, and attempted it in philosophy and mathematics. In the latter science we find attributed to him only proofs of propositions which belong to the first elements of geometry, and could not possibly have put him in a position to calculate the eclipses of the sun, and the course of the heavenly bodies. Nevertheless, that careful inquirer, Eudemus of Rhodes, had attributed to him both these calculations and those proofs (Diog. Laërt. *l. c.*; Procl. *in Euclid.* i. p. x. 17, 19, 44, 67, 79, 92). It is possible that communications from the East, where greater progress had been made in astronomy, came to the help of the Milesian. The Peripatetic Hieronymus had already mentioned his stay in Egypt, which was devoted to mathematical pursuits (Diog. Laërt. i. 27; comp. Plin. *H. N.* xxxvi. 18). Others had attributed to him journeys to Crete and Asia (Diog. Laërt. i. 47. 24. ib. Menag.). In his dogma that water is the origin of things, that is, that it is that out of which every thing arises, and into which every thing resolves itself, Thales may have followed Orphic cosmogonies (Arist. *l. c.*; Justin Mart. *Coh. ad Gr.* p. 7, Paris; Plut. *Placit.* i. 3, &c.; comp. Ch. A. Brandis, *Handbuch der griechisch-römischen Philosophie*, i. p. 65, &c.), while, unlike them, he sought to establish the truth of the assertion. Hence, Aristotle, immediately after he has called him the originator of philosophy, brings forward the reasons which Thales was believed to have adduced in confirmation of that assertion; for that no written developement of it, or indeed any book by Thales, was extant, is proved by the expressions which Aristotle uses when he brings forward the doctrines and proofs of the Milesian (ἴσως, *l. c.*, *de Anim.* i. 5; φασίν, *de Caelo*, ii. 13), nay, even in connection with the above-mentioned story (*Polit.* i. 11; comp. Plat. *Theaet.* 174, λέγεται). In other ways, also, it is established that Thales left behind him nothing in a written form (Diog. Laërt. i. 23; Themist. *Orat.* xxvi. 317, Hard.; Simpl. *in Arist. de An.* f. 8); a metrical work on astronomy, attributed to him, was regarded even in antiquity as the production of a Samian of the name of Phocas (Diog. Laërt. i. 23). Verses in which Thaletic doctrines and expressions were embodied (Diog. Laërt. i. 34; Plut. *de Pyth. Orat.* p. 402, e) belonged without doubt to a later period, and to attribute commentaries (ἀπομνημονεύματα) to him or his school, is an error into which Joannes Philoponus has been led merely by the words of Aristotle which he explains (ἐξ ὧν ἀπομνημονεύουσιν, *de Anim.* i. 2). Still, we can as little assume that Aristotle attributed the doctrines and their proofs to Thales from mere conjecture; he attaches much too decided an importance to them for that. Besides, Theophrastus seems to have repeated and somewhat modified them; and Eudemus had distinctly stated the mathematical propositions, for which Thales adduced proofs. That the fruit and seeds of things are moist, and that warmth is developed out of moistness, are the reasons which Aristotle regards as those which may have led Thales to the assertion that water is the origin of things. Simplicius (*in Arist. Phys.* f. 6) adds, probably after Theophrastus, to whom he refers immediately before and after, that what dies, dries up, and that water is what holds all things together: and further, that water is in the highest degree plastic (εὐτύπωτον). The sayings also attributed by Aristotle to Thales, that every thing is full of gods (*de Anim.* i. 5, p. 411. 70, Berol.), and that the soul is what originates motion, whence also he attributed soul to the magnet (ib. i. 2, p. 405. 19), betray the presupposition that it is by virtue of the indwelling power with which it is pervaded, as with a soul, that water produces the various phenomena. But neither the doctrine of the soul of the universe (Stob. *Ecl. Phys.* i. p. 54, Heeren; Plut. *Plac.* i. 20), nor that of a Deity forming the universe (Cic. *de Nat. Deor.* i. 10; Joh. Philop. *in Arist. de An.* p. 7) which later writers attributed to him, can be inferred therefrom: they have here, as in other cases, defined more precisely, or amplified the cautious statements of Aristotle, and perhaps of Theophrastus (in all probability the only authentic sources which they had for the doctrines of Thales), and so make him teach that the soul is that which is moved eternally and by itself (Plut. *Plac.* iv. 2), and immortal (Diog. Laërt. i. 24), that matter is infinitely divisible (Stob. *Ecl. Phys.* i. p. 319, &c.) and without void space (ib. 378), that out of water first of all the four elements developed themselves (Heracl. Pont. *Alleg. Hom.* c. 22) and so forth, propositions which, as may be shown, Plato, Empedocles, and others were the first to lay down. [Ch. A. B.]

THALES or THALE'TAS (Θαλῆς, Θαλήτας), the celebrated musician and lyric poet. The two forms of the name are mere varieties of the same word: but Θαλῆς seems to be the more genuine ancient form; for it not only has the authority of Aristotle, Strabo, and Plutarch, but it is also used by Pausanias (i. 14. § 4) in quoting the verses composed in honour of the musician by his contemporary Polymnestus. Nevertheless, it is more convenient to follow the prevailing custom among modern writers, and call him Thaletas.

The position of Thaletas is one of the most interesting, and at the same time most difficult points, in that most interesting and difficult subject, the early history of Greek music and lyric poetry. The most certain fact known of him is, fortunately, that which is also the most important; namely, that he introduced from Crete into Sparta certain principles or elements of music and rhythm, which did not exist in Terpander's system, and thereby founded the second of the musical schools which flourished at Sparta. (Plut. *de Mus.* 9, p. 1135, b.)

He was a native of Crete, and, according to the best writers, of the city of Gortyna. (Polymnestus, *ap.* Paus. *l. c.*; Plut. *de Mus. l. c.*) Suidas has preserved other traditions, which assigned him to Cnossus or to Elyrus. (Suid. *s. v.*, for the articles Θαλήτας Κρὴς and Θαλήτας Κνώσσιος refer without doubt to the same individual, and in the former article the words ἢ Ἰλλυρίος ought to be Ἐλύριος: comp. Meursius, *Cret.* i. 9; Küster, *ad loc.*; Müller, *Hist. Lit. of Greece*, vol. i. p. 159.)

In compliance, according to tradition, with an invitation which the Spartans sent to him in obedience to an oracle, he removed to Sparta, where, by the sacred character of his paeans, and the humanizing influence of his music, he appeased the wrath of Apollo, who had visited the city with a

plague, and composed the factions of the citizens, who were at enmity with each other. (Paus. *l. c.*; Plut. *Lycurg.* 4; Ephorus, *ap.* Strab. x. pp. 480, 482; Sext. Empir. *adv. Rhet.* ii. p. 292, Fabric.; Aelian. *V. H.* xii. 50.) At Sparta he became the head of a new school (κατάστασις) of music, which appears never afterwards to have been supplanted, and the influence of which was maintained also by Xenodamus of Cythera, Xenocritus of Locris, Polymnestus of Colophon, and Sacadas of Argos. (Plut. *de Mus. l. c.*) These matters will be examined more fully presently; but the brief outline just given is necessary for the understanding of the chronological investigation which follows.

In studying the early history of Greek lyric poetry, nothing would be more desirable, if it were possible, than to fix the precise dates of the musicians and poets who contributed to its development; that so we might trace the steps of its progress, in relation to the time they occupied, the social state of the people amongst whom they were made, and the order in which they followed from one another. It must, however, be confessed that, after all the labour which scholars have bestowed on the subject, there is an uncertainty, generally to the extent of half a century, and in some cases more, respecting the dates of the earliest poets, while the more important point of their relative order of succession and their distance from each other in time is beset with great difficulties. These remarks apply most strongly to Thaletas, the various dates assigned to whom, by ancient and modern writers, range over a period from before the time of Homer down to the year B. C. 620.

How uncertain, and even fabulous, were the traditions followed by the generality of the ancient writers respecting the date of Thaletas, is manifest from the statements of Suidas, that he lived before the time of Homer, of Demetrius Magnes (*ap.* Diog. Laërt. i. 38), that he was "very ancient, about the time of Hesiod and Homer and Lycurgus," and of the many other writers, who make him contemporary with Lycurgus, and even an elder contemporary. In nearly all the accounts, above referred to, of the removal of Thaletas to Sparta, he is said to have gone thither at the invitation of Lycurgus, who used his influence to prepare the minds of the people for his own laws; while some even speak of him as if he were a legislator, from whom Lycurgus derived some of his laws. (Sext. Empir. *l. c.*; Arist. *Pol.* ii. 9. § 5, ii. 12.) These accounts, which Aristotle (*l. c.*) condemns as anachronisms, can easily be explained. The influence of music upon character and manners was in the opinion of the ancients so great, that it was quite natural to speak of Terpander and Thaletas as fellow-workers with the great legislator of the Spartans in forming the character of the people; and then such statements were interpreted by later writers in a chronological sense; for similar traditions are recorded of Terpander as well as of Thaletas. [TERPANDER.] Moreover, in the case of Thaletas, the supposed connection with Lycurgus would assume a more probable appearance on account of his coming from Crete, from whence also Lycurgus was supposed to have derived so many of his institutions; and this is, in fact, the specific form which the tradition assumed (Ephor. *ap.* Strab. x. p. 482; Plut. *Lycurg.* 4), namely, that Lycurgus, arriving at Crete in the course of his travels, there met with Thaletas, who was one of the men renowned in the island for wisdom and political abilities (ἕνα τῶν νομιζομένων ἐκεῖ σοφῶν καὶ πολιτικῶν), and who, while professing to be a lyric poet, used his art as a pretext, but in fact devoted himself to political science in the same way as the ablest of legislators (ποιητὴν μὲν δοκοῦντα λυρικῶν μελῶν καὶ πρόσχημα τὴν τέχνην ταύτην πεποιημένον, ἔργῳ δὲ ἅπερ οἱ κράτιστοι τῶν νομοθετῶν διαπραττόμενον). Add to this the great probability that later writers mistook the sense of the word νόμοι in the ancient accounts of Thaletas; and his association with Lycurgus is explained. It is not worth while to discuss the statement of Jerome (*Chron. s. a.* 1266, B. C. 750), who says that Thales *of Miletus* (probably meaning Thales of Crete, for the philosopher's age is well known) lived in the reign of Romulus. Perhaps this may only be another form of the tradition which made him contemporary with Lycurgus.

The strictly historical evidence respecting the date of Thaletas is contained in three testimonies. First, the statement of Glaucus, one of the highest authorities on the subject, that he was later than Archilochus. (Plut. *de Mus.* 10, p. 1134, d. e.) Secondly, the fact recorded by Pausanias (i. 14. § 4), that Polymnestus composed verses in his praise for the Lacedaemonians, whence it is probable that he was an elder contemporary of Polymnestus, and therefore older than Alcman, by whom Polymnestus was mentioned. (Plut. *de Mus.* 5, p. 1133, a.) Thirdly, in his account of the second school or system (κατάστασις) of music at Sparta, Plutarch tells us (*de Mus.* 9, p. 1134, c.) that the first system was established by Terpander; but of the second the following had the best claim to be considered as the leaders (μάλιστα αἰτίαν ἔχουσιν ἡγεμόνες γενέσθαι), Thaletas, Xenodamus, Xenocritus, Polymnestus, and Sacadas; and that to them was ascribed the origin of the *Gymnopaedia* in Lacedaemon, of the *Apodeixeis* in Arcadia, and of the *Endymatia* in Argos. This important testimony is very probably derived from the work of Glaucus. Lastly, Plutarch (*de Mus.* 10, p. 1134, e.) mentions a vague tradition, which is on the face of it improbable, and which is quite unworthy to be placed by the side of the other three, that Thaletas derived the rhythm called Maron and the Cretic rhythm from the music of the Phrygian flute-player Olympus (ἐκ γὰρ τῆς Ὀλύμπου αὐλήσεως Θαλήταν φασὶν ἐξειργάσθαι ταῦτα· the context shows that Plutarch here deserts his guide, Glaucus, and sets up against him the traditions of other writers, we know not whom).

Now, from these testimonies we obtain the results, that Thaletas was younger than Archilochus and Terpander, but older than Polymnestus and Alcman, that he was the first of the poets of the second Spartan school of music, by whose influence the great Dorian festivals which have been mentioned were either established, or, what is the more probable meaning, were systematically arranged in respect of the choruses which were performed at them.

These conditions would all be satisfied by supposing that Thaletas began to flourish early in the seventh century B. C., provided that we accept the argument for an earlier date of Terpander than that usually assigned to him [TERPANDER]. To escape from the difficulty as Clinton does (*F. H.* vol. i. *s. a.* 644), by making Terpander *later* than

Thaletas, is altogether inadmissible; for, if we reject Plutarch's account of the two musical schools at Sparta, the *first* founded by Terpander, and the second by Thaletas, the whole matter is thrown into hopeless confusion. Such a mistake, made by so eminent a chronologer, through following implicitly Eusebius and the Parian marble, is an excellent example of the danger of trusting to the positive statements of the chronographers in opposition to a connected chain of inference from more detailed testimonies. On the other hand, Müller, while pointing out Clinton's error, appears to us to place Thaletas much too low, in consequence of accepting the tradition recorded by Plutarch respecting Olympus, whom also he places later than Terpander (*Hist. Lit.* vol. i. pp. 158, 159). The fact is that we have no sufficient data for the time of Olympus; and even if we had, the tradition recorded by Plutarch is much too doubtful to be set up against the evidence derived from the relations of Thaletas to Archilochus and Alcman. When Müller says that Clinton "does not allow sufficient weight to the far more artificial character of the music and rhythms of Thaletas" (i. e. than those of Terpander), he seems to imply that a long time must necessarily have intervened between the two. Not only is there no ground for this idea, but it is opposed to analogy. There is no ground for it; for it is clear from all accounts that the second system of music was not gradually developed out of the first, by successive improvements, but was formed by the addition of new elements derived from other quarters, of which the first and chief were those introduced by Thaletas from Crete. It is also opposed to analogy, which teaches us that the period of most rapid improvement in any art is that in which it is first brought under the dominion of definite laws, by some great genius, whose first efforts are the signal for the appearance of a host of rivals, imitators, and pupils. Moreover, if there be any truth in the tradition, it would seem probable that Terpander and Thaletas were led to Sparta by very similar causes at no very distant period; and it seems most improbable that, after music had attained the degree of developement to which Terpander brought it at Sparta, the important additional elements, which existed in the Cretan system, should not have been introduced for a period of forty years, which is the interval placed by Müller between Terpander and Thaletas. Müller's mode of computing backwards the date of Thaletas from that of Sacadas (B. C. 590) is altogether arbitrary; but if such a method be allowable at all, surely thirty years is far too short a time to assign as the period during which the second school of Spartan music chiefly flourished. On the whole, decidedly as Clinton is wrong as to Terpander, he is probably near the mark in fixing the period of Thaletas at B. C. 690—660; though it might be better to say that he seems to have *flourished about* B. C. 670 or 660, and how much before or after those dates cannot be determined. It appears not unlikely that he was already distinguished in Crete, while Terpander flourished at Sparta.

The improvement effected in music by Thaletas appears to have consisted in the introduction into Sparta of that species of music and poetry which was associated with the religious rites of his native country; in which the calm and solemn worship of Apollo prevailed side by side with the more animated songs and dances of the Curetes, which resembled the Phrygian worship of the Magna Mater (Müller, p. 160). His chief compositions were *paeans* and *hyporchemes*, which belonged respectively to these two kinds of worship. In connection with the paean he introduced the rhythm of the Cretic foot, with its resolutions in the Paeons; and the Pyrrhic dance, with its several variations of rhythm, is also ascribed to him. He seems to have used both the lyre and the flute. (See Müller, pp. 160, 161.)

Plutarch and other writers speak of him as a lyric *poet*, and Suidas mentions, as his works, *μέλη* and *ποιήματά τινα μυθικά*, and it is pretty certain that the musical compositions of his age and school were often combined with suitable original poems, though sometimes, as we are expressly told of many of the nomes of Terpander, they were adapted to the verses of Homer and others of the older poets. Be this as it may, we have now no remains of the poetry of Thaletas. (Fabric. *Bibl. Graec.* vol. i. pp. 295—297; Müller, *Hist. of the Lit. of Anc. Greece*, vol. i. pp. 159—161; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pp. 212, foll., a very valuable account of Thaletas; Bernhardy, *Geschichte der Griech. Lit.* vol. i. pp. 267, 270, vol. ii. pp. 420, 421, 427.) [P. S.]

THALES (Θαλῆς) of Sicyon, a painter who is mentioned with the epithet *μεγαλοφυής* by Diogenes Laërtius (i. 38), on the authority of Demetrius Magnes. In the same passage, Diogenes speaks of another Thales, as mentioned in the work of Duris on painting; and it may be presumed, therefore, that this Thales was a painter; but whether the two were different persons, or the same person differently mentioned by Demetrius and by Duris, cannot be determined.

A curious passage respecting an artist of this name has been discovered by Osann, in an oration of Theodorus Hyrtacenus, published in Boissonade's *Anecdota Graeca*, vol. i. p. 156:—*Ἕλληνες Φειδίαν Θαλῆν τε καὶ Ἀπελλῆν, τὸν μὲν λιθοξοϊκῆς, τὸν δ' αὖ πλαστικῆς, Ἀπελλῆν δὲ γραφικῆς ἕνεκα καὶ τῶν ἐκεῖθεν χαρίτων ἐθαύμαζον.* It is certainly remarkable to find a statuary, otherwise unknown (or, if he be the same person as the painter, little better than unknown), placed by a late Byzantine writer on a level with Pheidias and Apelles. There is probably some error; but whether it rests with the author or the transcriber, and what is its correction, we have not the means of deciding. Perhaps Osann may have discussed the question, but we have no opportunity of referring to his paper in the *Kunstblatt*, which we mention on the authority of Raoul-Rochette, who only observes that "the difficulty is not serious, as there were many artists who practised at the same time statuary and painting," as if *that* were the difficulty! (Osann, *Kunstblatt*, 1832, No. 74; Rochette, *Lettre à M. Schorn*, p. 415, 2d ed.) [P. S.]

THALE'TAS. [THALES.]

THALE'TIO or THALA'TIO, C. JU'NIUS, a freedman of Maecenas, is mentioned on an extant inscription as FLATURARIUS SIGILLARIARIUS, that is, a maker of small bronze figures. (Gruter, p. dcxxxviii. 6; Muratori, *Thes.* vol. ii. p. cmlxi. 4; R. Rochette, *Lettre à M. Schorn*, p. 414, 2d ed.) [P. S.]

THALIA. [THALEIA.]

THALLO (Θαλλώ), one of the Attic Horae, who was believed to grant prosperity to the young

shoots of plants, and was also invoked in the political oath which the citizens of Athens had to take. (Paus. ix. 35. § 1; Pollux, *Onom.* viii. 106.) [L. S.]

THALLUS (Θαλλός), of Miletus, an epigrammatic poet, five of whose epigrams are preserved in the Greek Anthology. Of these the first is in honour of the birthday of a Roman emperor, or one of the imperial family (Καῖσαρ), on which account Bovinus supposes the poet to be the same person who is mentioned in an extant inscription as a freedman of Germanicus (*Mém. de l'Acad. des Inscr.* vol. iii. p. 361). The name is given in various forms in the titles to the epigrams; the first is inscribed simply Θάλλου, the second and fourth Θαλοῦ Μιλησίου, the fifth Θαλλοῦ Μιλησίου, and the third Θυηλάου, which is perhaps a corruption of Θύλλου. The form Θαλοῦ may be explained by considering Θαλλός and Θαλῆς as mere variations of the same word, as in many similar double forms; or perhaps it may have arisen from a confusion between the poet and the celebrated philosopher, Thales of Miletus; but there is no ground whatever for supposing that the two epigrams are to be ascribed to the philosopher. The name Θαλλός occurs in Athenian inscriptions. (Pape, *Wörterbuch d. Griech. Eigennamen*; Brunck, *Anal.* vol. ii. p. 164; Jacobs, *Anth. Graec.* vol. ii. p. 150, vol. xiii. p. 956; Fabric. *Bibl. Graec.* vol. iv. p. 496.) [P. S.]

THALLUS, P. CORNE'LIUS, son of an architect of the same name, is designated MAG. QUINQ. *i. e. Magister Quinquennalis*, on a Latin inscription. Hence the father, and perhaps the son too, must be added to the lists of ancient artists. (Gruter, p. xcix. 9; Bracci, *Memor. de' Incisor.* vol. ii. p. 265; R. Rochette, *Lettre à M. Schorn*, p. 415, 2d ed.) [P. S.]

THALNA or TALNA*, JUVE'NTIUS. 1. T. JUVENTIUS THALNA, praetor B. C. 194. He is, perhaps, the same as the T. Juventius who was sent, with two other commissioners, in B. C. 172, to purchase corn in Apulia and Calabria, for the use of the army and fleet in the war against Perseus. (Liv. xxxiv. 42, 43, xlii. 27.)

2. L. JUVENTIUS THALNA, served in Spain in B. C. 185, as legatus to the praetor Calpurnius Piso. (Liv. xxxix. 31, 38.)

3. M'. JUVENTIUS L. F. T. N. THALNA, son of No. 2, was tribune of the plebs B. C. 170, when, in conjunction with his colleague Cn. Aufidius, he accused the praetor C. Lucretius, on account of his tyrannical and oppressive conduct in Greece. He was praetor in B. C. 167, and obtained the jurisdictio inter peregrinos; and in this year he proposed to the people, without previously consulting the senate, that war should be declared against the Rhodians, in hopes of obtaining the command himself. His proposition was vehemently opposed by the tribunes M. Antonius and M. Pomponius. He was consul in B. C. 163, with Ti. Sempronius Gracchus, and carried on war against the Corsicans, whom he subdued. The senate in consequence voted him the honour of a thanksgiving; and he was so overcome with joy at the intelligence, which he received as he was offering a sacrifice, that he dropt down dead on the spot. (Liv. xliii. 8, xlv. 16, 21; Fasti Capitol.; Obseq. 73; Titulus Terent. *Heautont.*; Val. Max. ix. 12. § 3; Plin. *H. N.* vii. 53.)

4. (JUVENTIUS) THALNA, one of the judices at the trial of Clodius, in B. C. 61, was bribed by the latter. (Cic. *ad Att.* i. 16. § 6.)

5. (JUVENTIUS) THALNA, who appears to be a different person from No. 4, is mentioned by Cicero in his correspondence in B. C. 45, and again in B. C. 44. (Cic. *ad Att.* xiii. 29, xvi. 6.)

THA'LPIUS (Θάλπιος), a son of Eurytus, and one of the leaders of the Epeians in the Trojan war. (Hom. *Il.* ii. 620; Paus. v. 3. § 4.) [L. S.]

THA'MYRIS (Θάμυρις), an ancient Thracian bard, was a son of Philammon and the nymph Argiope. He went so far in his conceit as to think that he could surpass the Muses in song; in consequence of which he was deprived of his sight and of the power of singing. (Hom. *Il.* ii. 595, &c.; Apollod. i. 3. § 3; Paus. iv. 33. § 4, x. 7. § 2; Eurip. *Rhes.* 925.) He was represented with a broken lyre in his hand. (Paus. ix. 30. § 2.) [L. S.]

THA'MYRUS or THA'MYRAS (Θάμυρος, Θαμύρας), artists. 1. A gem-engraver, two of whose works are extant, one of which is a fine cameo, in the antique style, representing an infant seated, a subject which, from the numerous repetitions of it on ancient gems, is thought by R. Rochette to be copied from some celebrated work of art. (Stosch, pl. lxix.; Bracci, vol. ii. pl. cxiii.; Caylus, *Recueil*, pl. xlv. n. 2; Eckhel, *Pierr. grav. de Vienne*, pl. xxx.; R. Rochette, *Lettre à M. Schorn*, p. 156.)

2. L. Maelius, L. L., designated *Vascularius*, that is, a maker of vases, on an extant Latin inscription. (Gruter, p. dcxliii.; R. Rochette, *Lettre à M. Schorn*, p. 415, 2d ed.)

A discussion has been raised respecting the true form of this name. Köhler (*Einleitung*, p. 13) blames Visconti for calling the gem-engraver *Thamyrus* instead of *Thamyras*. Of course ΘΑΜΥΡΟΥ, on the gems, might be taken as the genitive of either; but Stosch and R. Rochette decide in favour of *Thamyrus* on the evidence of the inscription. The truth, however, seems to be that *Thamyrus* is merely the Latin form of Θαμύρας, which is the genuine Greek, and which is only a variation of Θάμυρις. (Pape, *Wörterbuch d. Griech. Eigennamen.*) [P. S.]

THA'NATOS (Θάνατος), Latin *Mors*, a personification of Death. In the Homeric poems Death does not appear as a distinct divinity, though he is described as the brother of Sleep, together with whom he carries the body of Sarpedon from the field of battle to the country of the Lycians. (*Il.* xvi. 672, xiv. 231.) In Hesiod (*Theog.* 211, &c. 756) he is a son of Night and a brother of Ker and Sleep, and Death and Sleep reside in the lower world. (Comp. Virg. *Aen.* vi. 277.) In the Alcestis of Euripides, where Death comes upon the stage, he appears as an austere priest of Hades in a dark robe and with the sacrificial sword, with which he cuts off a lock of a dying person, and devotes it to the lower world. (*Alcest.* 75, 843, 845.) On the whole, later poets describe Death as a sad or terrific being (Horat. *Carm.* i. 4. 13, *Sat.* ii. 1. 58), but the best artists of the Greeks, avoiding any thing that might be displeasing, abandoned the ideas suggested to them by the poets, and represented Death under a more pleasing aspect. On the chest of Cypselus, Night was

* *Thalna*, which occurs in the Capitoline Fasti, is the correct form.

represented with two boys, one black and the other white (Paus. v. 18. § 1), and at Sparta there were statues of both Death and Sleep. (iii. 18. § 1.) Both were usually represented as slumbering youths, or as genii with torches turned upside down. There are traces of sacrifices having been offered to Death (Serv. *ad Aen.* xi. 197; Stat. *Theb.* iv. 528; Lucan, vi. 600; Philostr. *Vit. Apoll.* v. 4), but no temples are mentioned anywhere. Comp. the excellent Treatise of Lessing, *Wie die Alten den Tod gebildet.* [L. S.]

THARYPS or THA'RYPAS (Θάρυψ, Θαρύπας), king of the Molossians, is mentioned by Thucydides (ii. 80) as a minor in B. C. 429. He was the father of ALCETAS I., and is said to have been the first to introduce Hellenic civilization among his subjects. (Paus. i. 11; Plut. *Pyrrh.* 1.) Plutarch (*l. c.*) calls him Tharrhytas. [E. E.]

THASUS (Θάσος), a son of Poseidon, or Cilix or Agenor, was one of those who set out from Phoenicia in search of Europa, and thus founded the town of Thasos. (Herod. ii. 44, vi. 47; Paus. v. 25. § 7; Apollod. iii. 1. § 1.) [L. S.]

THAU'MACUS (Θαύμακος), the father of Poas, from whom the town of Thaumacia in Magnesia was believed to have received its name. (Steph. Byz. *s. v.* Θαυμακία; compare Hom. *Il.* ii. 716.) [L. S.]

THAUMAS (Θαύμας), a son of Pontus and Ge, and by the Oceanide Electra, the father of Iris and the Harpies. (Hes. *Theog.* 237, 265, &c.; Callim. *Hymn. in Del.* 67; Ov. *Met.* iv. 479, xiv. 845.) There is also mention of a Centaur Thaumas. (Ov. *Met.* xii. 304.) [L. S.]

THEAETE'TUS (Θεαίτητος), a Rhodian, who was one of the leaders of the party in his native city favourable to the Roman cause. He is first mentioned as accompanying Philophron on an embassy to the ten Roman deputies, who after the defeat of Antiochus settled the affairs of Asia, B. C. 189. (Polyb. xxiii. 3.) During the war between the Romans and Perseus, his name is again repeatedly associated with that of Philophron: their efforts to oppose all concessions to the Macedonian king and his partisans, have been already related. [PHILOPHRON.] Hence when the defeat of Perseus gave the decided preponderance to the Roman party, the Rhodians hastened to appoint Theaetetus their admiral, an office of the highest rank in that naval republic, and at the same time sent him as their ambassador to Rome, to intercede in favour of his native city. But the advanced age of their deputy frustrated their intentions: Theaetetus, who was above 80 years old, dying at Rome before the senate had come to a decision concerning his countrymen. (Polyb. xxvii. 11, xxviii. 2, 14, xxix. 5, xxx. 5, 19.) [E. H. B.]

THEAETE'TUS (Θεαίτητος), literary. 1. A Pythagorean philosopher, who legislated for the Locrians. (Iamblich. *Vit. Pyth.* 30; Fabric. *Bibl. Graec.* vol. i. p. 876, vol. ii. p. 38.)

2. An Athenian, the son of Euphronius of Sunium, is introduced as one of the speakers in Plato's *Theaetetus* and *Sophistes*, in which dialogues he is spoken of as a noble, courageous, and well-disposed youth; in person somewhat like Socrates; and ardent in the pursuit of knowledge, especially in the study of geometry. (Plat. *Theaet.* pp. 143, 144, et alib.; *Sophist.* passim; *Polit.* pp. 257, 258, p. 266, a.) Diogenes Laërtius (ii. 29) mentions him as an example of the happy effects of the teaching of Socrates. Eusebius (*Chron.*) places "Theaetetus the mathematician" at Ol. 85, B. C. 440, a date which can only be accepted as referring, not to the time when he really flourished, but when, as a mere youth, he became the disciple of Socrates. (Comp. Fabric. *Bibl. Graec.* vol. iii. p. 78, note.)

3. A poet of the Greek Anthology, of whom we only know with certainty that he lived at or after the time of the Academic philosopher Crantor, his epitaph upon whom is preserved by Diogenes Laërtius (iv. 25). Crantor flourished about Ol. 116, B. C. 316. Six epigrams of his are contained in the Greek Anthology (Brunck, *Anal.* vol. ii. p. 251, vol. iii. p. 131, *Lection.* p. 189; Jacobs, *Anth. Graec.* vol. ii. p. 227, vol. xiii. p. 957; Fabric. *Bibl. Graec.* vol. iv. p. 496.)

4. Scholasticus, an epigrammatist of the time of Justinian, as is clearly proved by the references in his epigrams to Domninus, who was prefect of the city under Justin I. (*Ep.* 5), and to Julianus Antecessor (*Ep.* 6). Reiske confounded him with the former epigrammatist of the same name (No. 2). The Medicean library contains a MS. tract περὶ ἀττικῶν ὀνομάτων under the name of Theaetetus Scholasticus (Bandini, *Catal.* vol. ii. p. 368); and Suidas (*s. v.* Οὐδὲν πρὸς τὸν Διόνυσον) mentions a work on Proverbs (περὶ παροιμιῶν) by a certain Theaetetus. (Brunck, *Anal.* vol. ii. p. 514; Jacobs, *Anth. Graec.* vol. iii. p. 214, vol. xiii. p. 957; Fabric. *Bibl. Graec.* vol. iv. p. 496.) [P. S.]

THEA'GENES (Θεαγένης), historical. 1. Tyrant of Megara. He obtained his power probably about B. C. 630, having espoused the part of the commonalty against the nobles. He is said to have gained their confidence by violent aggressions on the wealthy proprietors, whose cattle he destroyed in their pastures. (Arist. *Pol.* v. 4, 5, *Rhet.* i. 2, 7.) Mr. Malden (*Hist. of Rome*, p. 153, "Library of Useful Knowledge,") supposes that these were public lands. By these outrages, and other demagogic arts, he gained the enthusiastic attachment of the commonalty, and by a vote of the people obtained a body of guards, by whose aid he overthrew the oligarchy, and made himself tyrant. He was, however, driven out before his death. He gave his daughter in marriage to Cylon. [CYLON.] Pausanias (i. 40. § 1, i. 41. § 2) mentions some public works which he erected in Megara. Like most of the other tyrants, he, doubtless, found it expedient to foster industry and the arts. But from the picture which some time after Theognis gives of the state of the country, it does not seem that the people generally were permanently benefited by the reign of Theagenes. (Thirlwall, *Hist. of Greece*, vol. i. p. 428; Grote, *Hist. of Greece*, vol. iii. p. 59.)

2. A Thasian, the son of Timosthenes, renowned for his extraordinary strength and swiftness. At the age of nine years he was said to have carried home a brazen statue of a god from the agora. As he grew up he became distinguished in every species of athletic contest, and gained numerous victories at the Olympian, Pythian, Nemean, and Isthmian games. Altogether he was said to have won 1300 crowns. (Paus. vi. 11. § 2, &c.; Plut. *Reip. gerend. Praecept.* p. 811.) He gained one victory at Olympia in the 75th Olympiad, B. C. 480. (Paus. vi. 6. § 5.) The popular story among the Thasians was, that Hercules was his father. A curious story is told by Pausanias (vi. 11. § 6, &c.) about a statue of Theagenes, which a man,

who had a spite against him, scourged by way of revenge, till one night it fell upon, and killed him; upon which the statue was thrown into the sea, but was very fortunately fished up again by some fishermen, for barrenness had come upon the country, and the Delphic oracle had declared that it would not be removed till they restored Theagenes. Pausanias mentions having seen many statues of Theagenes among both the Greeks and the Barbarians. (vi. 11. § 9.)

3. General of the Theban forces at the battle of Chaeroneia (B.C. 338). Deinarchus (*in Dem.* § 75) brands him as a traitor, but according to Plutarch (*Alex.* 12), he fell in the battle.

4. An Athenian, a contemporary of the philosopher Marinus. He was distinguished for his liberality and his enormous wealth, which he employed in helping needy persons and restoring decayed towns. The philosophers and literary men of his day found in him a munificent, though rather imperious patron. (Suid. *s. v.* Θεαγ.; Damasc. *ap. Phot.* p. 346, a. ed. Bekker.) [C. P. M.]

THEA'GENES (Θεαγένης), literary. 1. A native of Rhegium, who was contemporary with Cambyses. (Tatianus, *adv. Graec.* p. 105; Euseb. *Praep. Evang.* x. 11.) He was one of the earliest writers on Homer and his works (*l. c.*; Suid. *s. v.* Θεαγ.; Fabr. *Bibl. Gr.* i. pp. 525, 321).

2. An historical writer, of uncertain date. Stephanus of Byzantium frequently quotes from a work of his, entitled Μακεδονικά (*s. v.* Ἄλτος, Βάλλα, &c), as also from another entitled Καρικά (*s. v.* Κασταλία). It is, perhaps, this same Theagenes, who wrote a work on Aegina, quoted by Tzetzes (*ad Lycoph.* 176; Schol. Pind. *Nem.* iii. 21; Clinton, *Fasti Hellen.* vol. ii. p. 369, note 1).

3. A Greek grammarian, a native of Cnidus, who was one of the instructors of Herodes Atticus in criticism. (Philost. *Vit. Soph.* 13, p. 243, ed. Kayser.) [C. P. M.]

THEAGES (Θεάγης). 1. A Pythagorean philosopher, the author of a work on virtue (Περὶ ἀρετῆς), from which Stobaeus (*Serm.* i. 67—69) has preserved some extracts. Fabricius (vol. i. p. 876) identifies him with the Theages mentioned by Iamblichus (*Pyth. Vit.* 257). There is no evidence to decide the question.

2. The son of Demodocus, is introduced by Plato in the dialogue *Theages* which takes its name from him. [C. P. M.]

THEANO (Θεανώ). 1. One of the Danaides. (Apollod. ii. 1. § 5.)

2. A daughter of Cisseus, the wife of Antenor, and priestess of Athena at Ilion. (Hom. *Il.* v. 70, vi. 298, xi. 224; Dict. Cret. v. 8.) She was painted by Polygnotus in the Lesche of Delphi. (Paus. x. 27.)

3. The wife of Metapontus, king of Icaria. (Hygin. *Fab.* 186; comp. AEOLUS.) [L. S.]

THEANO (Θεανώ). 1. The most celebrated of the female philosophers of the Pythagorean school, appears to have been the wife of Pythagoras, and the mother by him of Telauges, Mnesarchus, Myia, and Arignote; but the accounts respecting her were various. Some made her a daughter of Pythonax of Crete, others of Brontinus of Croton, while, according to others, she was the wife of Brontinus, and the disciple of Pythagoras. Her traditional fame for wisdom and virtue was of the highest order, and some interesting sayings are ascribed to her by Diogenes Laërtius, and by Clemens Alexandrinus (*Strom.* iv. p. 522). Diogenes also informs us that she left some writings, but he does not mention their titles. Suidas ascribes to her ὑπομνήματα φιλόσοφα καὶ ἀποφθέγματα καὶ ποίημά τι δι' ἐπῶν. Several interesting letters are still extant under her name; and, though it is now universally admitted that they cannot be genuine, they are valuable remains of a period of considerable antiquity. They were first edited in the Aldine collection of Greek Epistles, Venet. 1499, 4to.; then in the similar collection of Cujacius, Aurel. Allob. 1606, fol.; then in Gale's *Opuscula Mythologica*, pp. 84, foll. Cantab. 1671, Amst. 1688; then, far more accurately in Wolf's *Mulierum Graecarum Fragmenta*, pp. 162, foll. 1739, 4to.; and lastly in Io. Conrad Orelli's *Socratis et Socraticorum, Pythagorae et Pythagoreorum, quae feruntur Epistolae*, pp. 55, foll. Lips. 1815, 8vo.; the Greek text is also printed with Wieland's admirable translation of the letters, Leipz. 1791, 8vo. Wieland's translation is reprinted at the end of Orelli's work. (Diog. Laërt. viii. 42, foll.; Suid. *s. v.*; Fabric. *Bibl. Graec.* vol. i. pp. 687, 884; Orelli, *ut sup. cit.* p. 307.)

Suidas mentions another Theano, of Metapontum or Thurium, also a Pythagorean, the wife of Carystus or Croton or Brontinus; who wrote works on Pythagoras, on Virtue addressed to Hippodamus of Thurium, παραινέσεις γυναικείας, and ἀποφθέγματα Πυθαγορείων. It is pretty clear, however, that this is only another account, somewhat more confused, of the celebrated Theano. (Comp. Fabric. vol. i. p. 885.)

3. A Locrian lyric poetess of this name is mentioned by Suidas (*s. v.*) and Eustathius (*ad Il.* ii. p. 327. 10). Ulrici supposes that she lived in the fifth century (*Gesch. d. Hellen. Dichtkunst*, vol. ii. p. 473). [P. S.]

THEA'RIDAS (Θεαρίδας). 1. A citizen of Megalopolis, who was taken prisoner by Cleomenes, when he surprised that city in B.C. 224. He united with Lysandridas, another of the captives, in persuading the conqueror to offer favourable terms to their fellow-citizens who had escaped to Messene, to which Cleomenes had the magnanimity to consent: but the Megalopolitans refused his overtures, and repulsed Lysandridas and Thearidas with indignation as traitors to their country. (Plut. *Cleom.* 24.)

2. An Achaean who was sent by his countrymen as ambassador to Rome in B.C. 159. (Polyb. xxxii. 17.) In B.C. 147, he was again placed at the head of an embassy which was designed to excuse the insult offered to the Roman legate Aurelius Orestes, but having on his way to Italy met with the Roman deputy Sex. Julius Caesar, who was appointed to investigate the subject, he was compelled to return with him to Achaia. (Id. xxxviii. 2.) [E. H. B.]

THEA'RIDES (Θεαρίδης), a Syracusan, son of Hermocrates and brother of Dionysius the elder, tyrant of Syracuse. He is first mentioned in B.C. 390, when he was appointed by Dionysius to succeed his brother Leptines in the command of the fleet. The next year he commanded an expedition to the Liparaean islands, where he captured ten ships belonging to the Rhegians. Again in B.C. 388 he was chosen by his brother to conduct the magnificent procession which Dionysius sent to the Olympic festival. (Diod. xiv 102, 103, 109.) [E. H. B.]

THEBE (Θήβη). 1. A daughter of Prometheus, from whom the Boeotian Thebes was believed to have derived its name. (Steph. Byz. *s. v.*)

2. A daughter of Asopus and Metope, the daughter of Ladon, became by Zeus the mother of Zethus. She, too, is said to have given her name to the city of Thebes. (Apollod. iii. 5. § 6; Paus. ii. 5. § 2, v. 22. § 5; Pind. *Isthm.* viii. 37; Diod. iv. 72.) [L. S.]

THEIA (Θεία). 1. A daughter of Uranus and Ge, one of the female Titans, became by Hyperion the mother of Helios, Eos, and Selene, that is, she was regarded as the deity from which all light proceeded. (Hes. *Theog.* 135, 371; Pind. *Isthm.* v. 1; Apollod. i. 1. § 3, 2. § 2; Catull. 66. 44.)

2. A daughter of Oceanus and mother of the Cercopes. (Eustath. *ad Hom.* p. 1864; Tzetz. *ad Lycoph.* 91.) [L. S.]

THEIAS (Θείας), a king of the Assyrians, and father of Smyrna, the mother of Adonis. (Apollod. iii. 14. § 4; Anton. Lib. 34; Tzetz. *ad Lycoph.* 829; comp. ADONIS.) [L. S.]

THEIO'DAMAS (Θειοδάμας), the father of Hylas, and king of the Dryopes. (Apollod. ii. 7. § 7; Apollon. Rhod. i. 1213, and his Schol. on i. 1207; Propert. i. 20. 6: comp. HYLAS.) [L. S.]

THEIODAS. [THEUDAS.]

THEISOA (Θεισόα), one of the nymphs who brought up the infant Zeus, was worshipped at Theisoa in Arcadia. (Paus. viii. 38. §§ 3, 7, 47. § 2.) [L. S.]

THELXION (Θελξίων), in conjunction with Telchin, murdered Apis, when he attempted to subjugate Peloponnesus; but they themselves were slain in return by Argus Panoptes. (Apollod. ii. 1. § 1, &c.) Pausanias (ii. 5. § 5) calls him a son of Apis and the father of Aegyrus. [L. S.]

THEMIS (Θέμις). 1. A daughter of Uranus (others say Helios, Tzetz. *ad Lycoph.* 129) and Ge, was married to Zeus, by whom she became the mother of the Horae, Eunomia, Dice (Astraea), Eirene, and the Moerae. (Hes. *Theog.* 135, 901, &c.; Apollod. i. 3. § 1.) In the Homeric poems, Themis is the personification of the order of things established by law, custom, and equity, whence she is described as reigning in the assemblies of men (*Od.* ii. 68, &c.), and as convening, by the command of Zeus, the assembly of the gods. (*Il.* xx. 4.) She dwells in Olympus, and is on friendly terms with Hera. (xv. 87, &c.) This character of Themis was recognised in the fact that at Thebes she had a sanctuary in common with the Moerae and Zeus Agoraeus (Paus. ix. 25. § 4), and at Olympia in common with the Horae. (Paus. v. 14. § 8, 17. § 1; comp. Diod. v. 67.) Besides this she is also described as an ancient prophetic divinity, and is said to have been in possession of the Delphic oracle as the successor of Ge, and previous to Apollo. (Ov. *Met.* i. 321, iv. 642; Apollon. Rhod. iv. 800; Serv. *ad Aen.* iv. 246; Apollod. i. 4. § 1; Paus. x. 5. § 3; Aeschyl. *Eum.* init.) The worship of Themis was established at Thebes, Olympia, Athens (Paus. i. 22. § 1), at Tanagra (ix. 22. § 1), and at Troezene, where an altar was dedicated to *the Themides.* (ii. 31. § 8.) Nymphs believed to be daughters of Zeus and Themis lived in a cave on the river Eridanus (Apollod. ii. 5. § 11; Schol. *ad Apollon. Rhod.* iv. 1396; Hesych. *s. v.* Θεμιστιάδες), and the Hesperides also are called daughters of Zeus and Themis. (Schol. *ad Eurip. Hippol.* 737.) She is often represented on coins resembling the figure of Athena with a cornucopia and a pair of scales. (Gellius, xiv. 4; Hirt, *Mythol. Bilderb.* p. 112; Müller, *Anc. Art and its Rem.* § 406.)

2. A daughter of Ilus and the wife of Capys, by whom she became the mother of Anchises. (Apollod. iii. 12. § 2.) [L. S.]

THEMIS or THEOMIS, the name of a poet to whom some late Greek writers ascribe the invention of tragedy, is probably nothing more than a corruption of Thespis. (Bode, *Gesch. d. Hellen. Dichtkunst*, vol. iii. pt. 1. p. 34.) [P. S.]

THE'MISON (Θεμίσων). 1. A merchant of the island of Thera, who, according to the Cyrenaean accounts of the foundation of their city, was the instrument made use of by Etearchus, king of Axus, for the destruction of his daughter Phronime. [ETEARCHUS.] Themison, however, evaded the fulfilment of the oath by which he had involuntarily bound himself to drown Phronime, and carried her in safety to Thera. (Herod. iv. 154.)

2. A tyrant of Eretria who in B. C. 366 assisted the exiles of Oropus in recovering possession of their native city. They succeeded in occupying it by surprise, but the Athenians having marched against them with their whole force, Themison was unable to cope with their power, and called in the Thebans to his assistance, who received possession of the city as a deposit, but afterwards refused to give it up. (Diod. xv. 76; Xen. *Hell.* vii. 4. § 1; Dem. *de Cor.* p. 259.)

3. Of Samos, a naval officer in the service of Antigonus, king of Asia. In B.C. 315 we find him joining that chief in Phoenicia, with a fleet of forty ships from the Hellespont, and again in 306 he is mentioned as commanding a part of the fleet of Demetrius, in the great sea-fight off Salamis in Cyprus. (Diod. xix. 62, xx. 50.)

4. A Cyprian, who enjoyed a high place in the favour of Antiochus II. king of Syria, which he had earned by the basest means as the minister and companion of his abandoned pleasures. The king is said to have committed to him and his brother Aristus, the whole administration of affairs, and not only presented Themison to the people on public occasions in the garb of Heracles, but caused sacrifices to be offered to him under that title. (Athen. vii. p. 289, x. p. 438, c; Aelian. *V. H* ii. 41.)

5. An officer in the service of Antiochus the Great, who commanded the cavalry which formed the left wing of his army at the battle of Raphia, B.C. 217. (Polyb. v. 79, 82.) [E. H. B.]

THE'MISON (Θεμίσων), the name of probably three physicians. 1. The founder of the ancient medical sect of the Methodici, and one of the most eminent physicians of his time, was a native of Laodiceia in Syria (Pseudo-Gal. *Introd.* c. 4. vol. xiv. p. 684). He was a pupil of Asclepiades of Bithynia (Pliny, *H. N.* xxix. 5), and must have lived, therefore, in the first century B. C. Augustin, in his *Gesch. der Med. in tabellarischer Form*, says he was born B. C. 123, and died B. C. 43, which may possibly be quite correct, though he has not stated his reasons for giving such exact dates. Nothing more is known of the events of his life, except that he seems to have travelled a good deal; as he mentions Crete and Milan, apparently as an eye-witness (ap. Cael. Aurel. *De Morb. Acut.* iii. 18, p. 252). Neither is it certain whether

he ever visited Rome, though it is perhaps more probable that he did so. He differed from his tutor on several points in his old age, and became the founder of a new sect called the "Methodici," which long exercised an extensive influence on medical science. (Cels. *De Med.* i. praef. p. 5; Galen, *De Meth. Med.* i. 4, 7. vol. x. pp. 35, 52; Cramer's *Anecd. Graeca Paris.* vol. i. p. 395, where he is called by an obvious mistake Μεθήσων). He wrote several medical works, but in what language is not mentioned; of these only the titles and a few fragments remain, preserved principally by Caelius Aurelianus: e. g.—1. "Libri Periodici." 2. "Epistolae," in at least nine* books. 3. "Celeres Passiones," and 4. "Tardae Passiones," each in at least two books. 5. "Liber Salutaris." 6. "De Plantagine." (Plin. *H. N.* xxv. 39; Macer Flor. *De Vir. Herb.* c. 6. v. 265.) To these works Fabricius adds one, "De Elephantiasi" (*Bibl. Gr.* vol. xiii. p. 432, ed. vet.), but this is probably a mistake (see Cael. Aurel. *De Morb. Chron.* iv. 1. p. 493). An account of the doctrines of the Methodici is given in the *Dictionary of Antiquities*, and his medical opinions on different subjects (so far as they can be ascertained) may be found in Haller's *Biblioth. Medic. Pract.* vol. i., or in Sprengel's *Hist. de la Méd.* vol. ii. The only points worth noticing here, are, that he is perhaps the first physician who made use of leeches (Cael. Aurel. *De Morb. Chron.* i. 1. p. 286); and that he is said to have been himself attacked with hydrophobia, and to have recovered (id. *De Morb. Acut.* iii. 16. p. 232; Dioscor. *De Venen. Animal.* c. 1. vol. ii. p. 59). Eudemus and Proculus are said to have been followers ("sectatores") of Themison, but this probably only means that they belonged to the sect of the Methodici (Cael. Aurel. *De Morb. Acut.* ii. 38, *De Morb. Chron.* iii. 8. pp. 171, 469). Besides the passages in ancient authors relating to Themison that are referred to by Haller, Sprengel, and Fabricius (*Bibl. Gr.* vol. xiii. p. 431, ed. vet.), he is also quoted by Soranus (*De Arte Obstetr.* pp. 12, 21, 210, 212, 240, 290.)

2. The physician mentioned by Juvenal in his well-known line

"Quot Themison aegros autumno occiderit uno."
(*Sat.* x. 221.)

is by many commentators (perhaps by *most*) considered to be the same person as the founder of the Methodici. However, it seems hardly probable that Juvenal would have cared for satyrizing a physician who was not a contemporary; and therefore perhaps the old scholiast on Juvenal is right in saying that he was "archiater illius temporis," i. e. in the first century after Christ.

3. A slave of Appuleius, the author of the "Golden Ass," who lived in the second century after Christ. (Appul. *Apol.* pp. 39, 46, 55, ed. 1635.)

Haller mentions in his list of physicians "Themison Macedo, Antiocho carus," and refers to Athen. vii. [§ 35. p. 289], but this appears to be a mistake. [W. A. G.]

THE'MISON (Θεμίσων) the author of a work entitled Παλληνίς, which is cited by Athenaeus (vi. p. 235, a).

THEMISTA (Θεμιστή), of Lampsacus, the wife of a certain Leonteus or Leon, was a contemporary and correspondent of Epicurus, and was celebrated herself as a philosopher. (Diog. Laërt. x. 5, with the note of Menagius; Cic. *in Pison.* 26, *de Fin.* ii. 21; Lactant. iii. 25.)

THEMISTA'GORAS (Θεμισταγόρας), the author of a work entitled the Golden Book (χρυσέη βίβλος), which appears to have been partly of an historical nature. (Athen. xv. p. 681, a; Etym. *s. v.* Ἀστυπαλαία.)

THEMI'STIUS (Θεμίστιος). 1. The distinguished philosopher and rhetorician, surnamed Euphrades on account of his eloquence, was a Paphlagonian, the son of Eugenius, who was also a distinguished philosopher, and who is more than once mentioned in the orations of Themistius. He flourished, first at Constantinople and afterwards at Rome, in the reigns of Constantius, Julian, Jovian, Valens, Gratian, and Theodosius; and he enjoyed the favour of all those emperors, notwithstanding their diversities of character and opinion, and notwithstanding the fact that he himself was not a Christian. Themistius was instructed by his father in philosophy, and devoted himself chiefly to Aristotle, though he also studied the systems of Pythagoras and Plato. While still a youth he wrote commentaries on Aristotle, which were made public without his consent, and obtained for him a high reputation. He passed his youth in Asia Minor and Syria. He first met with Constantius when the emperor visited Ancyra in Galatia in the eleventh year of his reign, B. C. 347, on which occasion Themistius delivered the first of his extant orations, περὶ φιλανθρωπίας. It was not long after that he fixed his residence at Constantinople, where he taught philosophy for twenty years. In A. D. 355 he was made a senator; and the letter is still extant, in which Constantius recommends him to the senate, and speaks in the highest terms both of Themistius himself and of his father. We also possess the oration of thanks which Themistius addressed to the senate of Constantinople early in A.D. 356, in reply to the emperor's letter (*Orat.* ii.). In A. D. 357 he recited in the senate of Constantinople two orations in honour of Constantius, which were intended to have been delivered before the emperor himself, who was then at Rome (*Orat.* iii. iv.). As the reward of his panegyrics, Constantius conferred upon him the honour of a bronze statue; and, in A. D. 361, he was appointed to the praetorian dignity by a decree still extant, in which he is mentioned in the following terms, *Themistius, cujus auget scientia dignitatem* (*Cod. Theodos.* vi. tit. 4. s. 12; comp. Orat. xxxi., in which Themistius says, ἀρκεῖ μοι Κωνστάντιος, ὁ κόσμον τῆς ἑαυτοῦ βασιλείας τὴν ἐμὴν φιλοσοφίαν εἰπὼν πολλάκις, and in which he also recites the compliments paid to him by Julian, Valens, Gratian, and Theodosius). Constantius died in A. D. 361; but Themistius, as a philosopher and a heathen, naturally retained the favour of Julian, who spoke of him as the worthy senator of the whole world, and as the first philosopher of his age. (Themist. *Orat.* xxxi.) Suidas (*s. v.*) states that Julian made Themistius prefect of Constantinople; but this is disproved by the speech delivered by Themistius, when he was really appointed to that office under Theodosius. (See below.) The error of Suidas

* The passage quoted by Paulus Aegineta (iii. 15. p. 426), from *Epist.* lib. x. is quoted by Caelius Aurelianus (*De Morb. Chron.* i. 3. p. 288), from lib. ii.

simply arises from his placing together, with his usual carelessness, two distinct facts in the life of Themistius. Shortly before the death of Julian, A.D. 363, Themistius delivered an oration in honour of him, which is no longer extant, but which is referred to at some length by Libanius, in a letter to Themistius (*Ep.* 1061). In A.D. 364 he went, as one of the deputies from the senate, to meet Jovian at Dadastana, on the confines of Galatia and Bithynia, and to confer the consulate upon him; and on this occasion he delivered an oration, which he afterwards repeated at Constantinople, in which he claims full liberty of conscience both for the Christians and the heathen. (*Orat.* v.; Socrat. *H. E.* iii. 26.) In the same year he delivered an oration at Constantinople, in honour of the accession of Valentinian and Valens, in the presence of the latter. His next oration is addressed to Valens, congratulating him on his victory over Procopius in June 366, and interceding for some of the rebels; it was delivered in A. D. 367. (*Orat.* vii.) In the next year he accompanied Valens to the Danube in the second campaign of the Gothic war, and delivered before the emperor, at Marcianopolis, a congratulatory oration upon his *Quinquennalia*, A.D. 368. (*Orat.* viii.) His next orations are to the young Valentinian upon his consulship, A. D. 369 (*Orat.* ix.), and to the senate of Constantinople, in the presence of Valens, in honour of the peace granted to the Goths, B. C. 370 (*Orat.* x.). On March 28, A. D. 373, he addressed to Valens, who was then in Syria, a congratulatory address upon the emperor's entrance on the tenth year of his reign (*Orat.* xi.). It was also while Valens was in Syria, that Themistius addressed to him an oration by which he persuaded him to cease from his persecution of the Catholic party. (Socrat. *H. E.* iv. 32; Sozom. *H. E.* vi. 36.) It is thought by the best critics that this oration is lost, and that the extant oration to Valens on behalf of religious liberty (*Orat.* xii.) was delivered at some other time, probably soon after the emperor's accession. (Fabric. *Bibl. Graec.* vol. vi. p. 797.) In addition to these numerous orations, which prove that the orator was in high favour with the emperor, we have the testimony of Themistius himself to his influence with Valens. (*Orat.* xxxi. where the words, ἡττηθεὶς ὑπὸ τῶν ἐμῶν λόγων πολλάκις, seem to refer to such examples of the orator's power as that mentioned just above.)

In A. D. 377 we find him at Rome, whither he appears to have gone on an embassy to Gratian, to whom he there delivered his oration entitled Ἐρωτικός (*Orat.* xiii.). On the association of Theodosius in the empire by Gratian, at Sirmium, in A. D. 379, Themistius delivered an elegant oration, congratulating the new emperor on his elevation (*Orat.* xiv.). Of his remaining orations some are public and some private; but few of them demand special notice as connected with the events of his life. In A. D. 384, about the first of September, he was made prefect of Constantinople (*Orat.* xvii.), an office which had been offered to him, but declined, several times before (*Orat.* xxxiv. 13). He only held the prefecture a few months, as we learn from an oration delivered after he had laid down the office (*Orat.* xxxiv.), in which he mentions, as he had done even six years earlier (*Orat.* xiv.), and more than once in the interval (*Or.* xv. xvi.), his old age and ill-health. From the 34th oration we also learn that he had previously held the offices of *princeps senatus* and *praefectus annonae*, besides his embassy to Rome; in another oration he mentions ten embassies on which he had been sent before his prefecture (*Orat.* xvii.); and in another, composed probably about A. D. 387, he says that he has been engaged for nearly forty years in public business and in embassies (*Orat.* xxi.). So great was the confidence reposed in him by Theodosius, that, though Themistius was a heathen, the emperor, when departing for the West to oppose Maximus, entrusted his son Arcadius to the tutorship of the philosopher, A. D. 387—388. (Socrat. *H. E.* iv. 32; Sozom. *H. E.* vi. 36; Niceph. *H. E.* xi. 46.) We have no particulars of the history of Themistius after this time; and it may therefore be inferred that his life did not extend much, if at all, beyond A. D. 390. Besides the emperors, to whom so many references have been made, he numbered among his friends the chief orators and philosophers of the age, Christian as well as heathen. Not only Libanius, but Gregory of Nazianzus also was his friend and correspondent, and the latter, in an epistle still extant, calls him the "king of arguments" (βασιλέα λόγων, Greg. Naz. *Epist.* 140).

The orations (πολιτικοὶ λόγοι) of Themistius, extant in the time of Photius, were thirty-six in number (Phot. *Bibl.* Cod. 74), of which thirty-three have come down to us in the original Greek, and one in a Latin version. The other two were supposed to be lost, until one of them was discovered by Cardinal Maio, in the Ambrosian Library at Milan, in 1816. His philosophical works must have been very voluminous; for Photius (*l. c.*) tells us that he wrote commentaries (ὑπομνήματα) on all the books of Aristotle, besides useful abstracts (μεταφράσεις) of the Analytics, the books on the Soul, and the Physics, and that there were exegetical labours of his on Plato; "and, in a word, he is a lover and eager student of philosophy" (ἐραστής ἐστι καὶ σπουδαστὴς φιλοσοφίας). Suidas mentions his Paraphrase of the Physics of Aristotle, in eight books; of the Analytics, in two books; of the Apodeictics, in two books; of the treatise on the Soul, in seven books; and of the Categories in one book. Of these, we have the Paraphrases of the Second Analytics, of the Physics, of the treatise on the Soul, and of the works on Memory and Recollection, on Sleeping and Waking, on Dreams, and on Divination in Sleep. Besides these, which are in the original Greek, we have two other commentaries in Latin, translated from Hebrew versions of the originals, namely, that on the work on Heaven, translated by Moses Alatinus, and that on the twelve books of the Metaphysics, translated by Moses Finzius.

The earliest editions of Themistius contained only the philosophical works, in the Latin version of Hermolaus Barbarus, which was first published at Venice, 1481, fol., and reprinted, Venet. 1502, fol., 1520, fol., 1527, fol., Paris, 1528—1529, fol., Basil. 1530, fol., 1533, 4to., Venet. 1554, fol., 1559, fol., 1570, fol.: the last is the most complete of the old editions. The two commentaries which only exist in Latin were published at Venice in 1574 and 1576 respectively, both in folio.

Of the Greek text the Editio Princeps is that of Aldus, 1534, fol., containing the Paraphrases and eight Orations, together with the treatises of Alexander Aphrodisiensis on the Soul and on Fate. There has been no subsequent edition of the whole works, or of the Paraphrases; but the Orations

have been since published, by H. Stephanus, whose edition contains thirteen of them, Paris, 1562, 8vo.; by G. Remus, who reprinted, with a Latin version, only the six orations which Stephanus had published for the first time, and a seventh in Latin only, Amberg, 1605, 4to.; by Petavius, who printed sixteen, in Greek and Latin, fifteen of which had been hitherto ascribed to Synesius, besides a seventeenth, which is only extant in Latin, but of which Petavius gives also a Greek version by himself, Paris, 1613, 8vo.; by P. Pantinus, who printed a few orations not before edited, 1614, 8vo.; by Petavius again, who inserted in this second edition all the orations which had as yet appeared, to the number of nineteen, in Greek and Latin, several of the Latin versions being new, with fuller notes than in his first edition, Paris, 1618, 4to.; and by Harduin, who first published the whole thirty-three orations, with the versions and notes of Petavius and his own, Paris, 1684, fol. Besides these thirty-three orations, another, hitherto unknown, against certain persons who had attacked Themistius for accepting the prefecture of the city, was discovered at Milan by Cardinal Mai, as mentioned above, and published by him, in Greek and Latin, in 1816, 8vo., together with a newly-discovered fragment of the second oration, and two supplements to the nineteenth and twenty-third. Dindorf also founded upon the Milan MS. a new edition, first of two of the orations, Lips. 1830, 8vo., and afterwards of them all, Lips. 1832, 8vo. (Fabric. *Bibl. Graec.* vol. vi. pp. 790, foll.; Clinton, *Fasti Romani*, under the several dates given in this article; Hoffmann, *Lexicon Biliograph. Script. Graec. s. v.*)

The Greek Anthology contains one epigram ascribed to Themistius, on the subject, according to the superscription in the Aldine edition, of his own appointment to the prefecture of the city by Julian. It would seem, however, that there is a mistake respecting both the author and the subject of this epigram. In the Palatine MS. it is ascribed to Palladius, and it is quite in his style. The subject is explained by Maio. (Brunck, *Anal.* vol. ii. p. 404; Jacobs, *Anth. Graec.* vol. iii. p. 112, vol. x. p. 191, vol. xiii. p. 957; Maio, *ad Orat.* xxxiv. p. 458, p. 471, ed. Dindorf.)

2. There was another Greek writer of this name, who lived much later, and was the founder of the sect of the *Agnoetae*, who were so called from their asserting that Christ's knowledge was not perfect. The little that is known of him is not worth mentioning here. (See Fabric. *Bibl. Graec.* vol. vi. p. 794.) [P. S.]

THEMISTO (Θεμιστώ). 1. A daughter of Nereus and Doris. (Hes. *Theog.* 261.)

2. A daughter of the Lapithe Hypseus, and the wife of Athamas. (Apollod. i. 9. § 2; Athen. xiii. p. 560; comp. ATHAMAS.)

3. The mother of Arcas, who is commonly called Callisto, and by some Megisto. (Steph. Byz. *s. v.* Ἀρκάς; Eustath. *ad Hom.* p. 300; Hygin. *Poet. Astr.* ii. 1.)

4. Of Cyprus, was said by some to be the mother of Homer. (Paus. x. 24. § 3.) [L. S.]

THEMISTOCLEIA. [ARISTOCLEIA.]

THEMI'STOCLES (Θεμιστοκλῆς), was the son of Neocles, not one of the most distinguished among the Athenians, though he was allied to the Lycomedae. The name of his mother was Abrotonon, a Thracian woman, according to some authors, but others call her Euterpe, and say that she was a Carian; and Neanthes adds that she was of Halicarnassus. As his mother was not an Athenian, Themistocles belonged to the class of nothi. (Plut. *Themist.* 1, compare *Pericl.* c. 37.) Themistocles was born about B. C. 514 as it is conjectured. In his youth he had an impetuous character; he displayed great intellectual power combined with a lofty ambition and desire of political distinction. In his hours of relaxation he did not join in the ordinary amusements of the boys, but he practised himself in making speeches on imaginary subjects. His master used to say to him "My boy, you will not be any thing little, but certainly something great, good or bad." He had not much taste for the usual branches of learning and for accomplishments, but he showed a decided liking for all studies which strengthened the understanding and had a practical object. There is a story that his father who saw his ambitious turn of mind, wishing to divert him from a political career, pointed out to him some old gallies thrown on the shore and neglected, and he told him that this was the way that "the many" treated popular leaders, when they were no longer of any use. The remark, though true, did not keep Themistocles from his course, nor will it keep others.

The ambition of Themistocles was to be the first man in Athens, and he began his career by setting himself in opposition to those who had most power, among whom Aristides was the chief. We cannot infer from the words of Plutarch (c. 3) whether Themistocles was in the battle of Marathon (B. C. 490) or not; but if he was born so early as B.C. 514, he must have been old enough for military service in B.C. 490. The fame which Miltiades acquired by his generalship at Marathon made a deep impression on Themistocles; he became thoughtful, and avoided his usual company; and in reply to the remarks of his friends on the change in his habits, he said, that the trophy of Miltiades would not let him sleep. Others thought that the victory of Marathon had terminated the Persian war; but Themistocles foresaw that it was only the beginning of a greater struggle, and it was his policy to prepare Athens for it.

His rival Aristides was ostracized in B. C. 483, to which event Themistocles contributed; and from this time he was the political leader in Athens. In B. C. 481 he was Archon Eponymus. The chronology of the early part of the life of Themistocles is uncertain. It was perhaps before his archonship, or it may have been in that year that he persuaded the Athenians to employ the produce of the silver mines of Laurium in building ships, instead of distributing it among the Athenian citizens. (Herod. vii. 144; Plut. *Themist.* c. 4.) The motive which he suggested was that the fleet of Athens should be made a match for that of Aegina, with which state Athens was then at war; but his real object was to prepare Athens against a future attack from the Persians. It was the policy of Themistocles to draw the Athenians to the sea, as he was convinced that it was only by their fleet that Athens could repel the Persians and obtain the supremacy in Greece. The number of ships which were built at the suggestion of Themistocles was two hundred, according to Herodotus; and they were not employed against Aegina, with which state Athens made peace, but against the Persians; and thus, as Plutarch remarks, the policy

of Themistocles saved Greece. Either at this time or somewhat later he persuaded the Athenians to pass a decree that twenty new ships should be built every year.

When news arrived of the immense armament of Xerxes, the Athenians deliberated about choosing a commander. Themistocles had no rival at Athens except Epicydes, who was strong with his tongue, but weak in spirit. Themistocles, fearing that matters would go ill if this incompetent man was elected commander-in-chief, bought off his opposition and was elected himself (Plut. *Themist.* 6). There can be no doubt that Themistocles was ambitious to have the command, and his ambition was justified by his talents. A body of men was sent by sea to Alus in Achaea, whence they marched to the pass of Tempe, under the command of Themistocles and Euaenetos, a Spartan, to make a stand against the army of Xerxes; but after a few days this force retreated to their ships in alarm before Xerxes had crossed over to Europe from Abydos (Herod. vii. 173; Plut. *Themist.* 7). The Thessalians being thus deserted, joined the Persians, and all Greece as far south as Boeotia also went over to them. Upon this the Greek confederates held a council at the isthmus of Corinth, in which it was resolved to make a stand against the Persians at Thermopylae, and to send the fleet to Artemisium on the north-west coast of Euboea, where it could watch the operations of the forces at Thermopylae. Themistocles showed his magnanimity by offering to serve under Eurybiades, the Spartan, though the Athenians furnished a greater number of ships than the Spartans. The Persian fleet sustained great loss on the coast of Thessaly from bad weather (Herod. vii. 190), but at last it reached Aphetae. Eurybiades being alarmed at the approach of this great force meditated a retreat to Southern Greece (Herod. viii. 4; Plut. *Themist.* 7); but the Euboeans, who were afraid of being deserted at this critical time, before they should be able to put their women and children in a place of safety, gave Themistocles thirty talents, part of which he gave to Eurybiades and to Adimantus, the Corinthian commander, and thus induced them to stay and hazard a battle. The Greeks had the advantage in the naval engagements off Artemisium, and the Persian fleet was damaged by another storm; but the Greek fleet also suffered in the battle, and half of the Athenian ships were disabled (Herod. viii. 18). The fights off Artemisium took place on the same days on which Leonidas and his little band fought with the Persians at Thermopylae. The Greek fleet retired to Salamis opposite the south-western coast of Attica. Before leaving Artemisium Themistocles cut on the rocks and on pieces of stone an address to the Ionians, who were in the fleet of Xerxes, hoping that either the Ionians might be detached from the cause of Xerxes, if what he had written should not become known to the king, or that if the king should be informed of what was written, he might suspect the fidelity of the Ionians and not let them engage in the sea-fights. (Herod. viii. 22.)

It was the plan of the Peloponnesians to retire within the peninsula, and to build a wall across the isthmus, and the fleet had withdrawn to Salamis only at the entreaty of the Athenians to allow them time to remove their women and children from Attica. An answer of the oracle of Delphi had advised the Athenians to defend themselves with wooden walls, and Themistocles, who may have suggested the answer of the oracle, also gave it an interpretation, saying that they must take refuge in their fleet. Accordingly he recommended that Athens should be left to the care of its tutelary deity, and that the women, children, and infirm persons should be removed to Salamis, Aegina, and Troezen, which was done. The people of Troezen received most hospitably the fugitives, and provided for their maintenance at the public expense. The united fleet of the Greeks was now assembled at Salamis, consisting both of ships from Artemisium and the navy which was stationed at Troezen; in al' three hundred and seventy-eight ships, besides penteconters (Herod. viii. 48). In the mean time the Persian army advanced through Boeotia, and entered Attica, destroying all before them. Athens also was occupied by them, and the Acropolis was burnt. The Greek confederates assembled at Salamis were alarmed, and many of them were preparing to escape in their vessels. In this emergency Mnesiphilus, a friend of Themistocles, hearing from him that the Greeks had resolved in council to withdraw to the Isthmus, and fight a naval battle there, urged him to prevent so fatal a step, and to induce Eurybiades to stay. Themistocles, who was of the same opinion as Mnesiphilus, prevailed on Eurybiades to hold a fresh council of war, in which Themistocles showed the consequences of the intended movement. Adimantus the Corinthian insolently told Themistocles to be silent, and said that a man who had no city ought not to speak in the council. Themistocles rated him soundly and his countrymen of Corinth too; and added, that the Athenians had a larger country and city than the Corinthians, inasmuch as they had two hundred vessels, and that no Greek state could resist such a force if attacked by it. Then turning to Eurybiades, he told him that if he did not stay there, he would cause the ruin of Greece, for that all the power of the Greeks was in their fleet; and that if they would not fight at Salamis, the Athenians would sail off to Italy, and the Greeks being left alone would then remember what he had said. Eurybiades at last yielded, and it was determined to stay at Salamis.

On the arrival of the huge armament of Xerxes, consisting of twelve hundred vessels, in the Saronic gulf, the fears of the Greeks were renewed, and a fresh council was held, in which it was proposed by the rest of the Greeks to sail off to the Peloponnesus, while the Athenians, Aeginetae, and people of Megaris, still urged that they should keep their position (Herod. viii. 74). Themistocles, however, frustrated the plan of the dissentient Greeks. He sent a faithful slave, named Sicinnus, in a boat to the Persian commanders, with a message to this effect: that the Athenian commander, without the knowledge of the other commanders, inasmuch as he wished success to the king's cause, had sent him to say that the Greeks were alarmed, and intended to make their escape, and that the Persians had now the opportunity of accomplishing a noble enterprise, if they would only cut off the retreat of the Greeks. The Persians believed what they were told, and took their measures accordingly. They landed a large force on Psyttaleia, a little island in the channel which separates Salamis from the Attic coast, and about midnight the Persian fleet occupied the whole of the channel between Salamis and the mainland as far as Munychia,

and thus the Greeks were hemmed in. (Herod. viii. 76.)

The Greek commanders were disputing in council, not yet being aware that their retreat was cut off. Aristides, who was still in exile, crossed over from Aegina to Salamis, and sending for Themistocles out of the council, told him that it was useless to discuss the matter of retreat any longer, for he had seen the enemy's fleet, and the Greeks were completely blockaded. Themistocles communicated to Aristides what he had done to bring this about, and asked him to inform the council of what he had seen. Though Aristides assured the council that retreat was now impossible, and urged them to prepare for battle, many of the commanders would not believe the intelligence until it was confirmed by a Tenian galley which had deserted from the Persians. In the morning the battle took place, in which the Greeks had the advantage of their position over the Persian fleet, which was crowded in too narrow a space. The battle was fought chiefly in the eastern strait. The Greeks gained a signal victory, in which the Aeginetae most distinguished themselves, and next to them the Athenians. Aristides did good service by landing on Psyttaleia with some soldiers from Salamis, and cutting to pieces the Persians who were on this islet. Xerxes, who watched the battle from the shore of the mainland, saw his mighty armament defeated and dispersed in the autumn of B. C. 480. The fleet of the Persians was pursued by the Greeks as far as Andros, and as they did not come up with it there, a council was held, in which Themistocles advised that they should pursue the enemy through the Aegean, and sail to the Hellespont to destroy the bridge of boats by which Xerxes had passed over. Eurybiades more prudently suggested that they should allow the immense army of Xerxes to move off as quick as they could, and should leave the bridge standing; and this advice was approved by the other Peloponnesian commanders. (Herod. viii. 107; compare Plut. *Aristid.* 9, *Themist.* 16.) Themistocles pacified the Athenians, who were most eager to follow the Persians, by urging plausible arguments against the pursuit at present, and saying that in the following spring they might sail to the Hellespont and to Ionia. Herodotus attributes to Themistocles a treacherous motive in the affair, and says that his object was to secure a retreat to Persia, if any thing should befal him at Athens (Herod. viii. 109); and accordingly he sent some confidential persons to Xerxes, and among them the faithful Sicinnus, to tell him that Themistocles had prevented the Greeks from pursuing the Persian fleet, and destroying the bridge over the Hellespont, and he advised the king to move off. Xerxes retreated with his army, and left Mardonius with a large force behind him.

While the Greek fleet was among the islands of the Aegean, Themistocles attempted to levy contributions on the islanders. The people of Andros were called upon to pay money in the name of two powerful deities, Persuasion and Necessity, but they answered, as other people may answer to the collector of imposts, that they possessed two invincible antagonist deities, Poverty and Want of means, whose powerlessness no power could vanquish. Themistocles, however, got money from the Carystians and Parians (Herod. viii. 111, &c.); and probably he filled his own pockets. The victory of Salamis, however, which was due to Themistocles, established his reputation among the Greeks; and it was only jealousy among the commanders which caused him to receive at the Isthmus the second prize of merit instead of the first. (Herod. viii. 123.) But on his visiting Sparta, he was received with extraordinary honours by the Spartans, who gave Eurybiades the palm of bravery, and to Themistocles the palm of wisdom and skill, with a crown of olive, and the best chariot that Sparta possessed. When he returned home, three hundred select Spartan horsemen accompanied him as far as the borders of Tegea. (Herod. viii 124; Plut. *Themist.* 17.)

In the battle of Plataea, B. C. 479, in which Mardonius was defeated, Aristides, now no longer an exile, commanded the Athenians. (Herod. viii. 28; Plut. *Arist.* 11.) The name of Themistocles is not mentioned on this occasion by Herodotus or by Plutarch; nor on the occasion of the fight at Mycale, which took place on the same day. Neither does it appear clearly what he was doing all this time, except so far as may be collected from Plutarch's vague narrative. (Plut. *Themist.* 18.) It seems probable that his political influence declined very speedily after the affair which raised his reputation to the greatest height; and that his conduct to the Spartans on two several occasions contributed to his final downfal.

The Athenians began to restore their ruined city after the barbarians had left the country, and Themistocles advised them to rebuild the walls, and to make them stronger than before. The Spartans sent an embassy to Athens to dissuade them from fortifying their city, for which we can assign no motive, except a miserable jealousy. Themistocles, according to Theopompus, quoted by Plutarch, got over this opposition by bribing the Ephori, which is probable enough, and not inconsistent with the story told circumstantially by Thucydides of his deceiving the Spartans. He prevailed on the Athenians to dismiss the Spartan ambassadors, and to send him and others to Sparta on the matter of the fortifications. Themistocles went first, after advising the Athenians not to send his colleagues till the walls were far enough advanced to be in a state of defence. In the mean time he amused the Spartans with lies, and pretended that he was waiting for his colleagues in order to be enabled to enter on the business on which he was sent; and when the report of the progress of the walls was confirmed by fresh intelligence, Themistocles told the Spartans to send trusty persons to Athens to inquire, and not to trust to rumours. The Spartans despatched their agents, and Themistocles at the same time sent instructions to Athens, to detain the Spartans until he and his colleagues should return in safety, for his colleagues had now joined him. When he was informed that the walls of Athens were in a fit state for defence, he came before the Spartans, and told them plainly that Athens could now protect herself. The Spartans dissembled their resentment, and the ambassadors respectively returned from Athens and Sparta. (Thucyd. i. 90, &c.) It was also on the advice of Themistocles that the Athenians finished the fortifications of the port of Peiraeeus, which they had commenced during his archonship (Thucyd. i. 93; Diod. xi. 41); the position was exceedingly favourable, possessing three natural harbours, and as the Athenians had been made a

naval power, the improvement of their ports would contribute to the increase of it. For Themistocles was the first who declared that the Athenians must make the sea their element, and he took the first steps towards this object. His policy was not to let the fortune of the Athenians depend on the fate of their city Athens; but if they were ever hard pressed, his advice was that they should leave it for the Peiraeeus, which he designed to make so strong that a few men could defend it, while the rest could embark in the fleet. The building of the walls which connected Athens with Peiraeeus and Phalerum was later, and accomplished about B. C. 456. (Thucyd. i. 107.)

The influence of Themistocles does not appear to have survived the expulsion of the Persians from Greece and the fortification of the ports. He was probably justly accused of enriching himself by unfair means, for he had no scruples about the way of accomplishing an end. A story is told by Plutarch in his Lives of Aristides and Themistocles, that after the retreat of the fleet of Xerxes, when the Greek fleet was wintering at Pagasae, Themistocles told the Athenians in the public assembly that he had a scheme to propose which was beneficial to the state, but could not be expounded to the many. Aristides was named to receive the secret, and to report upon it. His report was that nothing could be more profitable than the scheme of Themistocles, but nothing more unjust; and the Athenians abided by the report of Aristides. His project was to burn the Greek fleet, and thus confirm the naval supremacy of Athens. Themistocles resisted the proposal of the Lacedaemonians to exclude from the Amphictyonic assembly those states which had not aided the Greeks against Xerxes, for such a measure, he argued, would put the whole power of the Amphictyonic federation in the hands of two or three of the chief states. He succeeded in defeating this scheme, and thus incurred the enmity of the Spartans, who supported his rival Cimon. (Plut. *Themist.* 20.) If this affair took place soon after the battle of Salamis, it will help to account for the disappearance of Themistocles from the stage. In B. C. 471 he was ostracised from Athens, and retired to Argos. He had now leisure to think of the old gallies and his father's lessons.

Pausanias, being detected in a treacherous correspondence with the Persian king, lost his life, and the Lacedaemonians sent persons to Athens to accuse Themistocles of being privy to the designs of Pausanias. (Thucyd. i. 135; Plut. *Themist.* 23.) The Athenians, either convinced of his guilt or affecting to be convinced, sent off persons with the Lacedaemonians with instructions to arrest Themistocles wherever they should find him. (B. C. 466.) But Themistocles, hearing of what was designed against him, fled from Argos to Corcyra, the inhabitants of which owed him some obligations; but as the Corcyraeans were afraid to keep him for fear of incurring the hostility of Athens and Sparta, they took Themistocles across to the main land. Being followed by his pursuers, he took refuge in the house of Admetus, king of the Molossi, who happened to be from home. Admetus was no friend to Themistocles, but his wife, at the entreaty of the fugitive, told him that he would be protected if he would take their child in his arms, and sit on the hearth. The king soon came in, and respecting his suppliant attitude, raised him up, and refused to surrender him to the Lacedaemonian and Athenian agents. He also sent him to Pydna on the coast of the Aegean, where Themistocles found a merchant vessel bound for Ionia. The vessel was carried by the weather close to the Athenian armament, which was blockading Naxos, on which Themistocles discovered himself to the master, and told him, that if he did not carry him off safely, he would inform the Athenians that he was aiding him to escape for a sum of money. The master kept his vessel tossing off the island a whole day and night to avoid the risk of landing, and at last safely reached Ephesus. Themistocles, who received money from his friends at Athens, and from Argos, where he had money, rewarded the master for his pains.

Xerxes was now dead (B. C. 465), and Artaxerxes was on the throne. Themistocles went up to visit the king at his royal residence, in company with a Persian, and on his arrival he sent the king a letter, in which he told him that he had done the greatest damage to the cause of the king's father, when out of necessity he fought against him, but that he had done him still greater services, by which he meant his information as to the intended retreat of the Greeks from Salamis, and the not breaking down of the bridge over the Hellespont, the merit of which he falsely claimed: he said that he could do the king good service, and that his life was sought by the Greeks on account of his friendship to the king; he prayed that he might be allowed to wait a year, and then to explain personally what brought him there. Themistocles was too cunning to entrust his business to an interpreter. In a year he made himself master of the Persian language and the Persian usages, and, being presented to the king, he obtained the greatest influence over him, and such as no Greek ever before enjoyed; partly owing to the high reputation and the hopes that he gave to the king of subjecting the Greeks to the Persians. The king gave him a handsome allowance, after the Persian fashion; Magnesia supplied him with bread nominally, but paid him annually fifty talents. Lampsacus supplied wine, and Myus the other provisions. Before he could accomplish any thing he died; some say that he poisoned himself, finding that he could not perform his promise to the king. A monument was erected to his memory in the Agora of Magnesia, which place was within his government. It is said that his bones were secretly taken to Attica by his relations, and privately interred there. Themistocles was, according to Plutarch, sixty-five years of age when he died, and if he was born B. C. 514, he died in B. C. 449. He left several sons and daughters. The descendants of Themistocles enjoyed certain honours in Magnesia in Plutarch's time. A tomb called that of Themistocles existed in the Peiraeeus in the time of Pausanias (i. 1): Pausanias mentions also a portrait of Themistocles in the Parthenon: he says, it appears that the sons of Themistocles returned to Athens, and dedicated the painting in the Parthenon in which Themistocles was represented: it was probaby an historical piece, in which Themistocles appeared as an actor. (Compare Paus. i. 26 and 37.)

The great abilities of Themistocles are thus briefly characterised by Thucydides (i. 138): — "Themistocles was the strongest example of the power of natural talent, and in this respect is par-

ticularly worthy of admiration; for by his natural understanding, without any education originally to form it, or afterwards to strengthen it, he had the best judgment in actual circumstances, and he formed his judgment with the least deliberation; and as to future events he made, in the general, the best conjectures; whatever he took in hand, he was also able to expound; and on matters where he had no experience, he was not unable to form a competent judgment; and both of the better and the worse, while it was still in uncertainty, he had a most excellent foresight; and to express all in brief, by the force of his natural capacity, and the quickness of his determination, he was the most efficient of all men in promptly deciding what was to be done." Undoubtedly he possessed great talents as a statesman, great political sagacity, a ready wit, and excellent judgment: but perhaps he was not an honest man; and, like many other clever men with little morality, he ended his career unhappily and ingloriously, an exile and a traitor too. Some of the anecdotes about him deserve little credit; but an examination of them belongs to another kind of work.

There is a life of Themistocles in the collection which goes under the name of Nepos. Plutarch has enlivened his biography with several curious stories about Themistocles, after his arrival in Asia. Diodorus (xi.), always a careless writer, is of little value for the biography of Themistocles. One and twenty letters attributed to Themistocles are spurious. [G. L.]

THEMISTO'GENES (Θεμιστογένης), of Syracuse, is said by Xenophon (*Hell.* iii. 1. § 2) to have written a work on the Anabasis of Cyrus; but most modern writers, following the statement of Plutarch (*de Gloria Athen.* p. 361), suppose that Xenophon really refers to his own work, to which he prefixed the name of Themistogenes. It appears, however, that Themistogenes is not a fictitious name, since Suidas says (*s. v.*) that he wrote other works. (C. Müller, *Fragm. Historic. Graec.* vol. ii. p. 74, Paris, 1848.)

THEMISTIUS, the son-in-law of Gelon, was slain along with Andranodorus. (Liv. xxiv. 24, 25.) [ANDRANODORUS.]

THEOCHRESTUS (Θεόχρηστος), of Cyrene, grandfather and grandson, won a victory at the Olympic games in the chariot-race, but in what Olympiad is not stated (Paus. vi. 12. § 7). A person of the same name is quoted by the Scholiast on Apollonius Rhodius (iv. 1750) as the author of a work on Libya; and from the subject of the book we may reasonably infer that he was a native of Africa, and may have been the same as one of the Olympic victors. Pliny also refers to Theochrestus as one of his authorities. (*H. N.* Index, lib. xxxvii. and xxxvii. 2. s. 11. § 1.)

THEOCLEIA. [ARISTOCLEIA.]

THE'OCLES (Θεοκλῆς). 1. A Pythagorean philosopher. (Iamblich. *Vit. Pyth.* 27.)

2. Of Naxos or Eretria, a poet of unknown time, to whom some ascribed the invention of the elegiac metre; but there can be little doubt that the tradition is as untrustworthy, as the etymology, in connection with which it is mentioned, is absurd. (Suid. and Etym. Mag. *s. v.* ἐλεγεἰνειν). His verses appear to have been of a licentious character, and it is most probable that he is the same person as the Theocles from whose *Ithyphallics* Athenaeus (xi. p. 497, c.) quotes three lines. [P. S.]

THE'OCLES (Θεοκλῆς), the son of Hegylus, was a Lacedaemonian statuary, and one of the disciples of Dipoenus and Scyllis. He therefore flourished about B. C. 550. He wrought in wood and in ivory and gold. Two of his works are apparently mentioned by Pausanias; but they were only separate parts of one and the same group, representing Hercules preparing to carry off the golden apples of the Hesperides. This group consisted of a celestial hemisphere (πόλος, see *Dict. of Antiq. s. v.* 2d ed.) upheld by Atlas, with Hercules, and the tree which bore the golden apples of the Hesperides, and the dragon coiled around the tree, all carved out of cedar wood. An inscription on the πόλος stated that the work was executed by Theocles and his son. It stood at Olympia, in the treasury of the Epidamnians; but, in the time of Pausanias, the figures of the Hesperides had been removed from it by the Eleians, and placed in the temple of Hera. (Paus. vi. 19. § 5. s. 8.) In his description of the temple of Hera (v. 17. § 1), Pausanias mentions these statues, five in number, as being of gold and ivory, which is not inconsistent with the other statement, that they were of cedar-wood; for the two accounts can easily be reconciled by supposing that they were of cedar-wood gilt, and the faces, hands, and feet covered with plates of ivory. Possibly the ivory may have been added to the statues when they were transferred to the temple of Hera. [P. S.]

THEO'CLIUS, a Greek writer of the lives of the Caesars, appears to have lived in the time of Aurelian or shortly afterwards. (Vopisc. *Aurel.* 6.)

THEOCLY'MENUS (Θεοκλύμενος). 1. A son of Polypheides of Hyperasia, and a descendant of Melampus, was a soothsayer, who, in consequence of a murder, was obliged to take to flight, and came to Telemachus at the time when the latter quitted Sparta to return to Ithaca. (Hom. *Od.* xv. 256, &c., 507, &c., xvii. 151, &c., xx. 350, &c.)

2. A son of Proteus. (Eurip. *Helen.* 9.) [L. S.]

THEOCOSMUS (Θεόκοσμος), of Megara, a statuary, whose time is accurately defined by two statements in Pausanias. In the temple of Zeus Olympius at Megara, the traveller saw an unfinished chryselephantine statue of the god, which Theocosmus had undertaken to make, with the assistance of Pheidias, but the execution of which was interrupted by the breaking out of the Peloponnesian War, and the consequent incursions of the Athenians into the Megarensian territory. The face alone was of ivory and gold, and the rest of the statue of mud (or plastic clay) and gypsum; and behind the temple there lay some half-wrought logs of wood, which Theocosmus had intended to cover with ivory and gold, and to use in completing the statue. Above the head of the god were the Hours and the Fates (Paus. i. 40. § 3. s. 4).

Theocosmus also made the statue of Lysander's pilot, Hermon, which formed a portion of the great votive offering dedicated by the Lacedaemonians at Delphi, out of the spoils of the battle of Aegospotami (Paus. x. 9. § 4. s. 8). Hence Theocosmus must have flourished from before the beginning till after the end of the Peloponnesian War, that is, in round numbers, about B. C. 435—430. He was the father of CALLICLES I. [P. S.]

THEO'CRATES is given as the name of a physician by Fabricius (*Bibl. Gr.* vol. xiii. p. 432, ed. vet.) and Haller (*Bibl. Medic. Pract.* vol. i.

p. 299, where the reference is defective), on the authority of the Latin Version of Avicenna (v. 2. § 2, vol. ii. p. 320, ed. Venet. 1595). The printed Arabic edition has باوقراطس which is an error. The Latin translator (Gerardus Cremonensis?) appears to have read in his MS. تاوقراطس or ثاوقراطس, which is not a bad conjecture, but which is also wrong. Sontheimer, in his "Zusammengesetzte Heilmittel der Araber" (p. 218), has clumsily confounded the word with بقراط and reads *Hippocrates*. The true reading is probably ناوقراطس *Naucratis*, as appears from Galen, *De Compos. Medicam. sec. Loc.* iv. 8, vol. xii. p. 764, from which work the passage in question (as also many other medical formulae in the same chapter of Avicenna) is taken. Galen attributes the medicine to ὁ Ναυκρατίτης, "the native of Naucratis" in Egypt; but who is the individual thus designated, the Writer is at present unable to determine. [W. A. G.]

THEOCRINES (Θεοκρίνης), the person against whom Demosthenes spoke in one of his extant orations (p. 1322, foll. ed. Reiske), which is, however, ascribed by Dionysius of Halicarnassus to Deinarchus. (*Dein.* 10.)

THEO'CRITUS, an actor, the dancing-master of Caracalla, under whom he enjoyed high honour and exercised unbounded influence. In the year A. D. 216 he was despatched at the head of an army against the Armenians, and sustained a signal defeat. (Dion Cass. lxxvii. 21.) [W.R.]

THEO'CRITUS (Θεόκριτος). 1. Of Chios, an orator, sophist, and perhaps an historian, in the time of Alexander the Great, was the disciple of Metrodorus, who was the disciple of Isocrates. (Suid. *s. v.*) He was contemporary with Ephorus and Theopompus; and the latter was his fellow-citizen and political opponent, Theopompus belonging to the aristocratic and Macedonian, and Theocritus to the democratic and patriotic party. (Strab. xiv. p. 645; Suid.) There is still extant a passage of a letter from Theopompus to Alexander, in which he charges Theocritus with living in the greatest luxury, after having previously been in poverty. (Ath. vi. p. 230, f.; Theop. *Frag.* 276, ed. Müller, *Frag. Hist.* vol. i. p. 325, in Didot's *Bibliotheca*). Theocritus himself, too, is said to have given deep offence to Alexander by the sarcastic wit, which appears to have been the chief cause of his celebrity, and which at last cost him his life. When Alexander was making preparations for a magnificent celebration of his Asiatic victories on his return home, he wrote to the Greek cities of Asia Minor and the islands, to send him a large supply of purple cloth; and when the king's letter was read at Chios, Theocritus exclaimed that he now understood that line of Homer, —

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

(Plut. *Op. Mor.* p. 11, a.; Ath. xii. p. 540, a.) It is observed by C. Müller (*loc. inf. cit.*) that Arrian mentions (*Anab.* iv. 13. § 4), among the boys concerned in the conspiracy of Hermolaüs against Alexander, one Anticles, the son of Theocritus; and that, if this was Theocritus the Chian, the fate of his son would account for his enmity against Alexander. A very bitter epigram upon Aristotle, by Theocritus, is preserved, in separate portions, by Diogenes Laërtius (v. 11), Plutarch (*Op. Mor.* p. 303, c.), and Eusebius (*Praep. Ev.* xv. 1), and is contained in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 184; Jacobs, *Anth. Graec.* vol. i. p. 117, comp. vol. xiii. p. 958). Numerous examples of his satirical wit might be quoted from the ancient authors: as a specimen we may mention his description of the speeches of Anaximenes as "a stream of words, but sense drop by drop" (λέξεων μὲν ποταμὸς, νοῦ δὲ σταλαγμός, Stob. *Serm.* xxxvi. p. 217, ed. Gesner, comp. Ath. i. p. 21, c.; and, for other examples, see Stob. *Serm.* ii., iv., xxi., xxxviii., lxxxi., cxxiii.; Ath. viii. p. 344, b.; Plut. *Mor.* pp. 534, c., 631, f.). At last he was put to death by Antigonus Gonatas, in revenge for a jest upon the king's single eye, though perhaps he might have escaped, if he had not included the king's cook also in his witticism. That functionary, the story goes, having been despatched by Antigonus, to require the orator's attendance, "I perceive," replied Theocritus, "that you mean to serve me up raw to the Cyclops." "Yes! and without your head," retorted the cook, and repeated the conversation to Antigonus, who at once put Theocritus to death. (Plut. *Mor.* p. 633, c.; Macrob. *Sat.* vii. 3.) This must have happened before B. C. 301, when Antigonus fell in battle.

The works of Theocritus, mentioned by Suidas, are Χρεῖαι, Ἱστορία Λιβύης, and ἐπιστολαὶ θαυμασίαι, to which Eudocia (p. 232) adds, λογοὶ πανηγυρικοί. The Χρεῖαι, that is, clever sayings, were probably, as C. Müller suggests, not a work written by Theocritus himself, but a collection, made by some one else, of the witticisms ascribed to him. By ἐπιστολαὶ θαυμασίαι is not meant, as Vossius calls them, *epistolae admirabiles*, but *de rebus mirabilibus*. About the Libyan history there is perhaps some mistake, as the name of Theocritus might easily be confounded with that of Theocrestus, whose Libyan history we know. It is true that Fulgentius quotes a stupid story about the Gorgons and Perseus from "*Theocritus antiquitatum historiographus*" (*Mythol.* i. 26); but the same confusion of names might easily happen here; and, even if the passage be from Theocritus, it would rather seem to belong to the ἐπιστολαὶ θαυμασίαι than to the Libyan history. Another case, in which the name of Theocritus has probably been confounded with one like it, is pointed out by C. Müller (Ath. p. 14, e., Διαβόητοι δὲ ἐπὶ σφαιρικῇ Δημοτέλης ὁ Θεόγνιδος τοῦ Χίου σοφιστοῦ ἀδελφός. Nothing is known of a sophist named Theognis).

Theocritus of Chios is mentioned by Clemens Alexandrinus (*Protrept.* p. 45), as ὁ θεῖος σοφιστής. A life of him by Ambryon, is quoted by Diogenes Laërtius (v. 11). The epigram, prefixed to some editions of the poems of the more celebrated Theocritus of Syracuse, as in Brunck's *Analecta* (*Epig.* 22, ed. Kiessling), is probably not the production of the poet himself, but of some grammarian who wished to mark clearly the distinction between the two persons. It is inscribed to Theocritus in the Palatine MS. and the Codex Politianus, and in the editions of the Anthology by Stephanus and Wechel; but in the Aldine edition it is assigned to Artemidorus, who is also the author of a distich

prefixed to the ancient collection of the bucolic poets. (Brunck, *Anal.* vol. i. p. 263; Jacobs, *Anth. Graec.* vol. i. p. 194, vol. vi. p. 490.) The following is the epigram: —

> Ἄλλος ὁ Χῖος· ἐγὼ δὲ Θεόκριτος, ὃς τάδ' ἔγραψα,
> Εἷς ἀπὸ τῶν πολλῶν εἰμὶ Συρηκόσιος,
> Υἱὸς Πραξαγόραο περικλειτῆς τε Φιλίννης·
> Μοῦσαν δ' ὀθνείην οὔποτ' ἐφελκυσάμην.

(Fabric. *Bibl. Graec.* vol. iii. p. 775; Vossius, *de Hist. Graec.* p. 68, ed. Westermann; Menagius, *ad Diog. Laërt.* v. 11; Clinton, *F. H.* vol. iii. p. 477; Müller, *Frag. Hist. Graec.* vol. ii. pp. 86, 87, in Didot's *Bibliotheca Scriptorum Graecorum*).

2. The celebrated poet, was, according to the epigram just quoted, a native of Syracuse, and the son of Praxagoras and Philinna. This is also the statement of Suidas (*s. v.*), who adds, however, that others made him the son of Simichus, or Simichidas, and also that, by some accounts, he was a native of Cos, and only a μέτοικος at Syracuse. The origin of the former variation will be understood by a reference to the brief account of him prefixed to his poems, under the title of Θεοκρίτου γένος, and to the *Scholia* on *Idyl.* vii. 21, from which it appears that Simichidas, the person into whose mouth that Idyl is put, was naturally identified by the ancients with the poet himself, whom, therefore, they made a son of Simichus or Simichidas (Schol. *l. c.*, *et ad v.* 41). Theocritus again speaks in the name of Simichidas in the 12th line of his *Syrinx*; but, as the full name there used is Πάρις Σιμιχίδας, it would evidently be unsafe to understand the latter word literally as a patronymic. The idea is much more probable, and more in harmony with the spirit of poetry, that Simichidas is an assumed name, like Tityrus in Virgil; and this is the explanation given by some of the ancient grammarians, who couple it, however, with an etymology which is not at all probable. (*Schol. l. c.*; Θεοκ. γένος.) The other statement, that Theocritus was a native of Cos, has probably arisen out of his connection with Philetas. In the Θεοκρίτου γένος we are told that "he was the disciple of Philetas (of Cos) and Asclepiades (of Samos), whom he mentions," namely, in *Id.* vii. 40: —

> οὔτε τὸν ἐσθλὸν
> Σικελίδαν νίκημι τὸν ἐκ Σάμω, οὔτε Φιλητᾶν,

the first words of which the ancient commentators are probably right in referring to Asclepiades (*Schol. ad loc.*) Another reference to his connection with Philetas has been discovered by Bekker in a corrupted passage of Choeroboscus. (Bekker, *Annot. in Etym.* p. 705; Φιλίππας [i. e. Φιλήτας] διδάσκαλος Θεοκρίτου). He appears also to have been intimate with the poet Aratus, to whom he addresses his sixth Idyl (v. 2), and whom he mentions three times in the seventh (vv. 98, 102, 122); at least, it was the belief of the ancient commentators that the Aratus mentioned in these passages was the author of the *Phaenomena*. (*Schol. ad ll. cc.*) Now, it may safely be assumed that Theocritus became acquainted with these poets at Alexandria, which had already become, under the first and second Ptolemy, a place of resort for the literary men of Greece, and which it is certain that Theocritus visited at least once in his life. The 14th, 15th, and 17th Idyls bear every mark of having been written at Alexandria, and at all events they prove that the poet had lived there, and enjoyed the patronage of Ptolemy Philadelphus. The 16th, in praise of Hiero, the son of Hierocles, was evidently written at Syracuse, and its date cannot be earlier than B. C. 270, when Hiero was made king. To these indications of the date and residences of Theocritus, must be added the testimony of the author of the Θεοκρίτου γένος, that Theocritus flourished under Ptolemy the son of Lagus; that of the Greek argument to the first Idyl, namely, that he was contemporary with Aratus and Callimachus and Nicander, and that he flourished in the time of Ptolemy Philadelphus; and also the important statement, in the argument to the fourth Idyl, that he flourished about Ol. 124, B. C. 284—280. (There can be little doubt the ρκδ' is the true reading.) The writer of the argument to the 17th Idyl mentions the statement of Munatus, that Theocritus flourished under Ptolemy Philopator, but only in order to refute it.

In interpreting these testimonies, our chief difficulty arises from a two-fold uncertainty respecting Philetas; first, as to the precise period down to which he lived; and, secondly, whether the accounts of his being the teacher of Theocritus refer to personal intercourse and instruction, or only to the influence of the works of Philetas upon the mind of Theocritus. Without attempting to decide these questions, we would hazard the conjecture, that the date above mentioned, of Ol. 124. B. C. 284—280, marks the period, either when Theocritus first went to Alexandria, or when, after spending some time there in receiving the instruction, or studying the works, of Philetas and Asclepiades, he began to distinguish himself as a poet; that his first efforts obtained for him the patronage of Ptolemy Philadelphus, who was associated in the kingdom with his father, Ptolemy the son of Lagus, in B. C. 285, and in whose praise, therefore, the poet wrote the Idyls above referred to, which bear every mark of having been composed in the early part of Ptolemy's sole reign (from B. C. 283), and of being productions of the poet's younger days. The manner in which Ptolemy, the son of Lagus, is alluded to, in *Id.* xvii. 14, confirms the supposition that Theocritus had lived under that king. From the 16th Idyl it is evident that Theocritus returned to Syracuse, and lived there under Hiero II., but the contents of the poem are not definite enough to determine the precise period of Hiero's reign at which it was composed: from the 76th and 77th lines it may perhaps be inferred that it was written during the first Punic War, after the alliance of Hiero with the Romans in B. C. 263. Be this as it may, the whole tone of the poem indicates that Theocritus was dissatisfied, both with the want of liberality on the part of Hiero in rewarding him for his poems, and with the political state of his native country. It may, therefore, be supposed that he devoted the latter part of his life almost entirely to the contemplation of those scenes of nature and of country life, on his representations of which his fame chiefly rests.

These views are, of course, to some extent, affected by the question respecting the genuineness of some of the Idyls; but the only one of those which furnish our chief evidence, that is generally regarded as spurious, is the 17th. We possess no further information respecting the poet's life, except that another of his intimate friends was the physician Nicias, whom he addresses in terms of the

highest commendation (*Id.* xi. 5, 6, xxviii. 7; comp. *Arg. ad Id.* xi., and Jacobs, *Anth. Graec.* vol. xiii. p. 923).

Theocritus was the creator of bucolic poetry as a branch of Greek, and, through imitators, such as Virgil, of Roman literature. The germ of this species of poetry may be discovered, at a very early period, among the Dorians, both of Laconia and of Sicily, especially at Tyndaris and Syracuse, where the festivals of Artemis were enlivened by songs, in which two shepherds or herdsmen, or two parties of them, contended with one another, and which gradually grew into an art, practised by a class of performers called *Lydiastae* and *Bucolistae*, who flourished extensively in Sicily and the neighbouring districts of Italy. The subjects of their songs were popular mythical stories, and the scenes of country life; the beauty, love, and unhappy end of Daphnis, the ideal of the shepherd, who was introduced by Stesichorus into his poetry, and of Diomus, who was named by Epicharmus; the melancholy complaints of the coy huntsman Menalcas; and other kindred subjects. These songs were still popular in the time of Diodorus; but the only fragment of them which has come down to us consists of the two following lines in the Priapeian metre, prefixed to the works of Theocritus: —

Δέξαι τὰν ἀγαθὰν τύχαν, δέξαι τὰν ὑγίειαν,
Ἂν φέρομεν παρὰ τᾶς θεοῦ, ἂν ἐκαλέσσατο τήνα.

(Welcker, *über den Ursprung des Hirtenlieds, Kleine Schriften*, vol. i. pp. 402—411.)

Theocritus, however, was the first who reduced this species of poetry to such a form as to constitute it a branch of regular literature; and, in so doing, he followed, not merely the impulse of his own genius, but, to a great extent, the examples of Epicharmus and of Sophron, especially the latter. His bucolic idyls are of an essentially dramatic and mimetic character. They are pictures of the ordinary life of the common people of Sicily; whence their name, εἴδη, εἰδύλλια. The pastoral poems and romances of later times are a totally different sort of composition from the bucolics of Theocritus, who knows nothing of the affected sentiment, the pure innocence, the primeval simplicity, or even the worship of nature, which have been ascribed to the imaginary shepherds of a fictitious Arcadia; nothing of the distinction between the country and the town, the description of which has been made a vehicle of bitter satire upon the vices of civilized communities. He merely exhibits simple and faithful pictures of the common life of the Sicilian people, in a thoroughly objective, although truly poetical spirit. He abstains from all the mere artifices of composition, such as fine imagery, high colouring, and pathetic sentiment. He deals but sparingly in descriptions, which he introduces only as episodes, and never attempts any of those allegorical applications of the sentiments and adventures of shepherds, which have made the *Bucolics* of Virgil a signal failure. Dramatic simplicity and truth are impressed upon the pictures exhibited in his poems, into the colouring of which he has thrown much of the natural comedy which is always seen in the common life of a free people. His fifteenth idyl, the *Adoniazusae*, is a masterpiece of the mimetic exhibition of female character, rendered the more admirable by the skill with which he has introduced the praises of Arsinoë and Berenice, without sacrificing anything of its genuine dramatic spirit. The form of these poems is in perfect keeping with their object. The symmetrical arrangement and the rapid transitions of the lively dialogue, the varied language and the musical rhythms, the combination of the prevailing epic verse and diction with the forms of common speech, all contribute much to the general effect. In short, as Theocritus was the first who developed the powers of bucolic poetry, so he may also be said to have been the last who understood its true spirit, its proper objects, and its natural limits.

The poems of Theocritus, however, are by no means all bucolic. The collection, which has come down to us under his name, consists of thirty poems, called by the general title of *Idyls*, a fragment of a few lines from a poem entitled *Berenice*, and twenty-two epigrams in the Greek Anthology, besides that upon the poet himself, which, as above stated, is probably the production of Artemidorus. Several other works were ascribed to him by the ancient grammarians. Suidas (*s. v.*) tells us that he wrote the poems called Bucolics in the Doric dialect, and that some ascribed to him also the following: — Προιτίδας, Ἐλπίδας, ὕμνους, Ἡρωίνας, ἐπικήδεια μέλη, ἐλεγείας, ἰάμβους, ἐπιγράμματα. The Greek author of a few sentences on the characteristics of the poetry of Theocritus, prefixed to his works, says that all poetry has three characters, the διηγηματικός, the δραματικός, and the μικτικός, and that bucolic poetry is a mixture of every form. Bergk has recently classed the poems of Theocritus under the heads of *Carmina Bucolica*, *mimica*, *lyrica*, *epica*, and *epigrammata* (*Rhein. Mus.* 1838—1839, vol. vi. pp. 16, &c.)

Of the thirty so-called Idyls, the last is a late Anacreontic, of scarcely any poetical merit, and has no claim to be regarded as a work of Theocritus. Of the others, only ten belong strictly to the class of poems which the ancients described by the specific names of βουκολικά, ποιμενικά, αἰπολικά, or by the first of these words used in a generic sense, *Bucolics*, or, as we say, pastoral poems; but, taking the term *Idyl* in the wider sense explained above, we must also include under it several of the poems which are not bucolic, but which are pictures of the life of the common people of Sicily. In this general sense, the *Idyls*, properly so called, are the first eleven, the fourteenth, fifteenth, and twenty-first, the last of which has a special interest, as being the only representation we possess of the life of Grecian fishermen: the second and fifteenth are evidently pretty close imitations of the mimes of Sophron. Several of them are erotic in their character, and allied, in their form, to different species of poetry: thus, the twelfth and twenty-ninth have a decidedly lyrical complexion, while that of the nineteenth is epigrammatic, of the twentieth bucolic, and of the twenty-third tragic: the thirteenth and eighteenth, which are also erotic, have the epic character, both in their subjects and their form; and the twenty-seventh is an erotic poem under the form of a mime. The sixteenth and seventeenth are imitations of another branch of the ancient lyric poetry, the encomium. The twenty-second is an epic hymn to the Dioscuri; the twenty-fourth and twenty-fifth appear to be fragments of an epic poem on the adventures of Hercules, in the learned tone of the Alexandrian epos, but still distinguished by the free and simple style of Theocritus; and the twenty-sixth is also epic, but of very inferior merit, being a fragment of the story

of Pentheus, related in a dry rhetorical manner. Lastly, the twenty-eighth, entitled 'Ηλακάτα, is an occasional poem, written in a very pleasing style. This great intermixture of the different species of poetry is quite in accordance with the spirit of the age and of the Alexandrian school, in which the poet was brought up. But, in those of the idyls which are certainly genuine, all these varieties are harmonized by the true poetical genius of Theocritus.

But yet, if we carefully examine the collection as a whole, it will be found to contain incongruities of style and subject, and varieties of merit, too great to allow of the belief that all these twenty-nine idyls (for the thirtieth may be certainly excluded) are the genuine productions of Theocritus. The introduction of spurious poems into the collection can easily be accounted for. As early as B. C. 200 there existed a collection of the works of the bucolic poets, Theocritus, Bion, and Moschus, as we learn from the following epigram of Artemidorus, which is prefixed to the works of Theocritus, and is also contained in the Greek Anthology (Brunck, *Anal.* vol. i. p. 293; Jacobs, *Anth. Graec.* vol. i. p. 194): —

Βουκολικαὶ Μοῖσαι σποράδες ποκά, νῦν δ' ἅμα πᾶσαι
'Εντὶ μιᾶς μάνδρας, ἐντὶ μιᾶς ἀγέλας.

Into such a collection, made at a time when critical science was in its infancy, every thing would naturally be swept together that had the least traditional or other claim to be regarded as the production of one of these three poets; and, moreover, whatever was of doubtful authority would naturally be ascribed to Theocritus, as the most celebrated of the three. Of this large collection the idyls that have come down to us are merely samples, selected by the grammarians (whence the name of *Eclogae*, which was afterwards applied to bucolic poetry in general); and thus it has happened that, while much of the genuine poetry of Theocritus has been lost, there must be much that is not his in the collection we now possess. To distinguish the genuine from the spurious, we have scarcely any other test than internal evidence; and here the danger arises, into which some critics appear to have fallen, of making the comparative excellence of the poems the sole test of their genuineness. It is impossible here to enter upon the detailed critical arguments for and against the genuineness of the several poems. The whole subject has been discussed by Eichstädt (*de Carm. Theocr. ad sua Genera revocat. &c.*, Lips. 1794, 4to.), by E. Reinhold (*de Genuinis Theocr. Carm. et Supposititiis*, Jen. 1819), by A. Wissowa (*Theocritus Theocriteus*, Vratislav. 1828, 8vo.), and by Warton, Meineke, and Wüstemann, in their editions of Theocritus. Those idyls, of which the genuineness is the most doubtful, are the 12th, 17th, 18th, 19th, 20th, 26th, 27th, 29th, and 30th.

The Metre chiefly employed in these poems is the heroic hexameter, adapted to the purposes of Theocritus by having a more broken movement substituted for the sustained and stately march of the Homeric verse. In a few cases other metres are employed. The dialect of Theocritus has given the grammarians considerable trouble. The ancient critics regarded it as a modification of the Doric dialect, which they called νέα Δωρίς, and some of the modern editors have carried this notion so far as to try to expunge all the epic, Aeolic, and Ionic forms, which the best MSS. present. The fact, however, is, that Theocritus purposely employed a mixed or eclectic dialect, in which the new or softened Doric predominates. (Jacobs, *Praef ad Anth. Pal.* p. xliii.; Wüstemann, *Proleg. ad Theocr.* p. xxxiv.)

Of the other poems which have come down to us, the *Berenice*, of which we only possess five lines and a word, preserved by Athenaeus (vii. p. 284), was an encomium of the celebrated queen, the wife of Ptolemy the son of Lagus, and the mother of Ptolemy Philadelphus. The poem entitled *Syrinx*, contained in the Greek Anthology, is an exercise of ingenuity, consisting in the composition of twenty verses in such a manner that the length of each pair of verses is less than that of the pair before, and thus the whole resembles the ten pipes of the mouth-organ or Pan-pipes (σύριγξ). Of the epigrams, two (Nos. 17, 18, Brunck) are supposed by Jacobs to be the productions of Leonidas of Tarentum, while, on the other hand, the Palatine MS. assigns the 10th epigram of Erycius to Theocritus. (Brunck, *Anal.* vol. i. p. 376; Jacobs, *Anth. Graec.* vol. i. p. 194, vol. xiii. p. 958.)

It is unnecessary to say much of the reputation of Theocritus. Both in ancient and in modern times, he has been deservedly placed at the head of the species of poetry which he formed, and in a very high rank among all poets, for the force and truthfulness of his pictures, the beauty of his language, and the simple good taste of his style. The best discussion of his characteristics is that by Finkenstein, in the Introduction and Appendices to *Arethusa, oder d. Bukol. Dichter des Alterthums*, Berl. 1806—1810. The *Eclogues* of Virgil are mere imitations of the *Bucolics* of Theocritus, to which they are immeasurably inferior. [VIRGILIUS.] The Alexandrian grammarians gave Theocritus a place in one of their Pleiads, that, namely, of the seven miscellaneous poets; and commentaries were written upon him by Amerias, Asclepiades of Myrlea, Theon, Theaetetus, Amarantus, Munatus, and others. The existing *Scholia* evidently contain a very small, and probably not the most valuable, portion of those commentaries: they consist chiefly of paraphrastic explanations of the text.

The modern literature of Theocritus is much too voluminous to admit of any attempt to give here a list even of the chief editions and illustrative works. The titles of the whole occupy forty-nine columns of Hoffmann's *Lexicon Bibliographicum Scriptorum Graecorum*. The *Editio Princeps*, in folio, containing the *Works and Days* of Hesiod and the *Idyls* of Theocritus, is without place or date, but is believed to have been printed at Milan about 1481. There is another very early edition, in 8vo., without place or date. The next earliest edition is that of Aldus, containing the *Idyls*, and a vast mass of other matter, Venet. 1495, fol. For a full account of this and the other ancient editions, see Hoffmann. The chief among the more recent editions are those of Reiske, Viennae, 1765, 1766, 2 vols. 4to.; of Warton, Oxon. 1770, 4to.; of Brunck, in the *Analecta*, 1772, 4to.; of Valckenaer, 1779—1781, 8vo.; of Schaefer, 1810, fol.; of Heindorf, 1810, 8vo.; of Gaisford, in his *Poetae Minores*, Oxon. 1816, 1820, 1823, 8vo.; of Kiessling, Lips. 1819, 8vo., reprinted, with Bion and Moschus, Notes, Scholia, Indices, and Portus's *Lexicon Doricum*, Lond. 1829, 2 vols. 8vo.; of Jacobs, Halae, 1824, 8vo., only vol. i. published; of Meineke, Lips. 1825, 12mo.; and, the most useful

of all for ordinary purposes, that of Wüstemann, in Jacobs and Rost's *Bibliotheca Graeca*, Gothae, 1830, 8vo. (a new edition is expected). For an account of the numerous Delectuses, and of the translations of the whole, or separate portions, of the Idyls, and of the works upon Theocritus, the reader is referred to Hoffmann. The chief English versions are those of Creech, Lond. 1681, 1684, 1713, 1721, 12mo.; Fawkes, Lond. 1767, 8vo.; and Polwhele, Lond. 1786, 4to., 1792, 1811, 8vo. (Fabric. *Bibl. Graec.* vol. iii. pp. 764, foll.; Wüstemann's *Prolegomena;* Bernhardy, *Gesch. d. Griech. Lit.* vol. ii. pp. 925, foll.; Ulrici; Bode.) [P. S.]

THEOCY'DES, an architect of little eminence, who wrote on the proportions of the orders of architecture. (*Praecepta Symmetriarum*, Vitruv. vii. Praef. § 14.) [P. S.]

THEODECTES (Θεοδέκτης). 1. The son of Aristander, of Phaselis, a Dorian city of Pamphylia, on the borders of Lycia, was a highly distinguished rhetorician and tragic poet in the time of Philip of Macedon (Suid. *s. v.*; Steph. Byz. *s. v.* Φασηλίς (Eustath. *ad Dion. Perieg.* 855). He was a pupil of Isocrates (Pseudo-Plut. *Vit. Isocr.* 10, p. 837, d.); and also, according to Suidas, of Plato and of Aristotle. The greater part of his life was spent at Athens, where he died at the early age of forty-one, while his father was still alive, and was buried by the side of the sacred road to Eleusis (Paus. i. 37. § 3; Pseudo-Plut. *l. c.*). The following epitaph, which was inscribed upon his tomb, is preserved by Stephanus (*l. c.*): —

> Ἥδε χθὼν κόλποισι Φασηλίτην Θεοδέκτην
> Κρύπτει, ὃν ηὔξησαν Μοῦσαι Ὀλυμπιάδες·
> Αὐτὰρ ἐπὶ χθόν' ἐὼν* ἱεραῖς τρισὶ καὶ δέχ' ἁμίλλαις
> Ὀκτὼ ἀγηράντους ἀμφεθέμην στεφάνους.

The people of his native city also honoured the memory of Theodectes with a statue in their agora, which Alexander, when he stopped at Phaselis on his march towards Persia, crowned with garlands, to show his respect for the memory of a man who had been associated with himself by means of Aristotle and philosophy (Plut. *Alex.* 17; the words are τιμὴν ἀποδιδοὺς τῇ γενομένῃ δι' Ἀριστοτέλην καὶ φιλοσοφίαν ὁμιλίᾳ πρὸς τὸν ἄνδρα.) On this passage the question arises, whether the somewhat vague expressions used by Plutarch are to be understood as meaning simply that Alexander recognized a sort of tie between Theodectes and himself on account of their common connection with Aristotle, or whether the strict sense of the word ὁμιλίᾳ is to be so urged as to establish a personal acquaintance between the king and Theodectes; each of these opinions having been maintained by eminent scholars (see Welcker, Kayser, Wagner, and Clinton, as quoted below). We believe the former view to be the right one; but the question is too minute to be discussed here; nor is it of much importance, since the age of Theodectes can be determined on other grounds.

He was one of the orators who contended for the prize proposed by Artemisia for a funeral oration in honour of Mausolus, in B. C. 352 (Suid. *s. v.*; Aul. Gell. x. 18: Suidas, however, gives the date wrongly, Ol. 103, ργ', instead of Ol. 107, ρζ'; see Clinton, *F. H.* vol. ii. *s. a.*, and p. 287). Now the visit of Alexander to Phaselis was in Ol. 111. 4, B. C. 333; and, if we assume that the statue of which he took such special notice had been but recently erected, we may suppose that Theodectes died about B. C. 335 or 334, and therefore, according to Suidas's account of the length of his life, that he was born about B. C. 376 or 375. He would then be about 23 or 24 at the time of the funeral of Mausolus; about the same age as Theopompus, his rival on that occasion, and his fellow-pupil under Isocrates; and about ten years younger than Aristotle, a result agreeing with the account which makes him not merely the friend, but the pupil of that philosopher (Suid. *l. c.*; Cic. *Orat.* 51, 57), and also with a story respecting their relation to each other, preserved by Athenaeus (xiii. p. 566, e). It is said that Theodectes was distinguished for his personal beauty (see also Steph. Byz. *l. c.*), which excited the admiration of Aristotle, as much as the beauty of Alcibiades enchanted Socrates. The several passages of Aristotle, in which Theodectes is mentioned, furnish decisive evidence of the strong regard and high esteem in which he was held by the philosopher. (Aristot. *Rhet.* ii. 23. § 13, &c.)

Theodectes devoted himself, during the first part of his life, entirely to rhetoric, and afterwards he turned his attention to tragic poetry, but his dramatic works partook largely of the rhetorical character, so that, while in tragedy he may be regarded as, to some extent, an imitator of Euripides, he must be considered, in his whole literary character, as the disciple of Isocrates, whose style he is said to have followed very closely. (Dionys. *de Is.* 19; Hermipp. *ap.* Ath. x. p. 451, f.; Phot. *Bibl.* Cod. 260, p. 487, a. 1, Bekker; Suid. *l. c.*) Like his master, he was a professional teacher of rhetoric and composer of orations for others, and was in part dependent on this profession for his subsistence, as we learn from a passage of Theopompus, who, while placing himself and Theodectes and Naucrates, with their common master Isocrates, at the head of the oratorical profession (τῆς ἐν λόγοις παιδείας) among the Greeks, boasts that he and Naucrates were independent by their fortunes, while Isocrates and Theodectes were compelled by their necessities to teach, and to write orations for pay. (Phot. Cod. 176, p. 120, b. 30, foll.) Such a boast betrays, perhaps, a consciousness that, in real merit and in public esteem, Theodectes stood above the other pupils of Isocrates, and nearest to his master. It appears, however, pretty certain that, on one great occasion, when these four orators were placed in competition with each other, namely, at the funeral of Mausolus, the prize was gained by Theopompus, who in this case also betrayed his jealousy and vanity by the manner in which he boasted of his victory over his master Isocrates. (Euseb. *Praep. Ev.* x. 3.) In the accounts of this transaction an important question arises respecting the share of Theodectes in the contest. Some writers have concluded, from the testimonies on the subject, that, while the other three orators came forward with funeral orations in honour of Mausolus, Theodectes entered the contest with a tragedy on the subject of the king's life, under the title of *Mausolus*. This idea is perhaps sufficiently absurd to carry with it its own refutation; but it is also quite unsupported by the testimonies on which it professes to rest, a careful examination of which will show that Theodectes composed *both an oration and a tragedy* on

* Some critics read ἐν δὲ χορῶν τραγικῶν.

the same subject; that, though he was defeated by Theodectes in the competition of oratory, his tragedy gained the prize; and that, while his oration was lost, his tragedy was extant down to the time of Gellius. (Gell. x. 18; Pseudo-Plut. *Vit. Isocr.* p. 838, b.; Suid. *s. vv.* Θεοδέκτης, Ἰσοκράτης). In this, as in so many other cases, we have to thank Suidas for originating the error by confounding the testimonies together; but the truth may be detected even in his confused account. (Suid. *s. v.* Θεοδέκτης· καὶ ἐνίκησε [ὁ Θεοδέκτης] μάλιστα εὐδοκιμήσας ἐν ᾗ εἶπε τραγῳδίᾳ· ἄλλοι δέ φασι Θεόπομπον ἔχειν τὰ πρωτεῖα). There still remains, however, a minor, and not unimportant question; namely, whether the tragedy of Theodectes was brought out in a dramatic contest (or perhaps merely recited) at the funeral of Mausolus, or whether it was afterwards composed for the Athenian stage, and there rewarded with the first prize. It is no sufficient answer to the latter idea, to say that the subject was not one which would interest the Athenians, for, besides that the tragedies of that day derived nearly all their interest from their manner rather than their matter, the Athenians could not be indifferent to a subject which was employing the genius, not only of the greatest rhetoricians, but also of the greatest artists whom they then possessed. (See *Dict. of Antiq. s. v. Mausoleum*, 2d ed.) The only safe conclusion, we believe, is that the evidence is insufficient to determine the question.

For excellence in the art of rhetoric, as it was practised by the school of Isocrates, Theodectes appears to have possessed the highest qualifications. Among these, no mean place must be assigned to that personal beauty which has been already mentioned. His memory was so strong, that he could repeat any number of verses, after they had been read to him only once. (Quintil. xi. 2. § 51; Aelian, *N. A.* vi. 10; Pollux, vi. 108; Cic. *Tusc.* i. 24). Connected with this strength of memory was a power greatly prized by the rhetoricians of the day, and possessed in a high degree by Theodectes, of solving a kind of complicated riddles called γρῖφοι. (Poll. *l. c.*; Athen. p. 451, f.; where two examples are given from his tragedies; Fr. 8, 19, ed. Wagner).

Dionysius places him, with Aristotle, at the head of the writers on the art of rhetoric. (*De Comp. Verb.* 2, *de Vi dic. in Dem.* 48.) His treatise on the subject, entitled τέχνη ῥητορική (Suid. Steph. Eustath. *ll. cc.*), is repeatedly referred to by the ancient writers, from the comic poet Antiphanes, who was his elder contemporary (Ath. iv. p. 134, b.), down to Tzetzes (*Chil.* xii. 573). If we may believe Suidas (*s. v.*) it was in verse. Some appear to have believed the *Rhetoric* of Aristotle to be the work of Theodectes; but this is a manifest error. (Quintil. ii. 15. § 10; with Spalding's Note; comp. Val. Max. viii. 14. § 3.) It seems, however, as might have been expected, that his work had some things in common with Aristotle's views, especially as to the classification of words, and the exclusion of the idea of metrical numbers from prose composition (Dion. *ll. cc.*), and we are told that Aristotle wrote an introduction (εἰσαγωγή) to the work of Theodectes. (Diog. Laërt. v. 24; *Anon. Vit. Aristot.*, where it is called Συναγωγή, and is said to have been in three books.) Cicero quotes certain statements, respecting the alleged occurrence of certain feet in prose, from the work of Theodectes, whom he calls *in primis politus scriptor atque artifex* (*Orat.* 51). The work is now entirely lost, as are also his orations, which are mentioned under the title of λόγοι ῥητορικοί (Steph. Byz. *l. c.*), and which Eustathius (*l. c.*) calls λόγοι ἀγαθοί. All that we know of their subjects is that one of them was a defence of Socrates (Aristot. *Rhet.* ii. 23; Phot. *Frag. Cantab.* p. 671, where he is wrongly called Θεόδεκτος), and that another was entitled Νόμος. (Aristot. *l. c.*) A most valuable account of all that is known of the prose compositions of Theodectes is contained in the work of Märcker, *de Theodectis Phaselitae Vita et Scriptis Comment. I.*, Vratislav. 1835.

We now turn to his dramatic works. It was not till after he had obtained renown in rhetoric, that he turned his attention to tragedy. (Suid. Plut. *Vit. Isocr.*; Phot. Cod. 260, *ll. cc.*). If, therefore, the view above stated be correct, that he brought out his tragedy of *Mausolus* at the funeral of the Carian prince in B. C. 352, it may be assumed that this was about the time when he began to compose tragedies. The number of his dramas is uniformly stated as fifty. (Suid.; Steph.; Eustath.; *ll. cc.*) According to his epitaph, quoted above, he entered the dramatic contests thirteen times, and gained eight victories. Hence the conjecture seems very probable, that he always brought out a tetralogy, and that the fifty dramas ascribed to him are to be taken as a round number, for fifty-two; or it may be said that he brought out eleven tetralogies and two trilogies; but the latter, though a more literal, is a less natural and more arbitrary explanation. We have the titles of ten of these dramas, Αἴας, Ἀλκμαίων, Ἑλένη, Θυέστης, Λυγκεύς, Μαύσωλος, Οἰδίπους, Ὀρέστης, Τυδεύς, Φιλοκτήτης, to which three may be added with great probability, namely, Βελλεροφόντης, Θησεύς, and Μέμνων ἢ Ἀχίλλευς. Popular as his dramas were, on account of their adaptation to the taste of his contemporaries, it is probable, from the fragments which survive, that they would be condemned by a sound aesthetic criticism, as characterised by the lax morality and the sophistical rhetoric of the schools of Euripides and Isocrates. The former censure is meant to apply to the choice of his subjects rather than to the manner in which he treated them; for we find in the fragments sound moral sentiments, lamentations over the growing vice of the poet's times, examples of the heroic virtues, arguments against impiety and atheism, and in favour of divine providence and justice; the last of which subjects appears to have been treated in such a manner as entirely to reject the old doctrine of fate, and consequently to make an essential change in the whole character and spirit of tragedy. His tragedies contained many of the enigmas to which reference has been made above; an ingenious specimen is the attempt of a rustic to describe the letters which compose the name Θησεύς.

A story is related about Theodectes, which, though almost certainly fabulous, ought not to be passed over, namely, that, in one of his tragedies he borrowed, or thought of borrowing, something from the sacred books of the Jews, and was struck blind as a punishment for his profanity; but, on his repenting of the crime, his sight was restored to him. (Aristeas, *de LXX. Interpr.* in Gallandii *Bibl. Patr.* vol. ii. p. 803; Joseph. *Antiq.* xii. 2. § 14; Euseb. *Praep. Ev.* vii.; and other writers cited by Wagner, p. 114, b.) A sufficient proof

of the fabulous character of the story is derived from the non-existence, at that time, of any Greek version of the Old Testament.

Theodectes had a son of the same name (see below), and a domestic slave, who was also his amanuensis (ἀναγνώστης καὶ οἰκέτης), named Sibyrtius, who is said to have been the first of his condition who devoted himself to the study of rhetoric. He wrote a treatise on the art, τέχναι ῥητορικαί, according to Suidas, who, however, is just as likely as not to have confounded the master and the slave. (Suid. *s. v.* Σιβύρτιος.)

2. A son of the former, who followed his father's profession as a rhetorician, and, according to Suidas (*s. v.*), wrote an Encomium on Alexander the Epeirot, historical memoirs (ἱστορικὰ ὑπομνήματα), a work on the customs of barbarian nations (νόμιμα βαρβαρικά), a treatise on rhetoric in seven books (τέχνη ῥητορική), and many other works. (Fabric. *Bibl. Graec.* vol. ii. pp. 323, 324, vol. vi. p. 138; Welcker, *die Griech. Tragöd.* pp. 1069, foll.; Kayser, *Hist. Crit. Trag. Graec.* p. 108, foll.; Wagner, *Fragm. Trag. Graec.* pp. 113, foll., in Didot's *Bibliotheca.*) [P. S.]

THEODEMIR, king of the Ostrogoths, and father of THEODORIC the GREAT. [THEODORICUS the GREAT.]

THEO'DOCUS (Θεόδοκος), the name given by Pococke (in his Latin Version of Abú-l-Faraj, *Hist. Dynast.* p. 128), and Wüstenfeld (*Gesch. der Arab. Aerzte*, p. 9) to a Greek physician in the service of Hajáj Ibn Yúsuf, the general of the chalif 'Abdu-l-Malek Ibn Merwán, in the seventh century after Christ. He is called in Arabic تياذوق *Tiádúk* (though with some slight variations in different MSS.), which Reiske (*Opusc. Med. ex Monim. Arab.* p. 46) renders *Theotychus*, but *Theodocus* is probably nearer the truth. He is said to have had numerous eminent pupils; and is probably the person called *Tiaducus* in the Latin Version of Rhazes (*Cont.* iii. 2, p. 53 ed. 1506,) and *Tiaduk* in Sontheimer's German translation of Ibn Baitár (vol. i. pp. 14, 137, &c.). There is rather a long life of Theodocus in Ibn Abí Osaibi'ah (vii. 5, Arab. MS. in the Bodleian Library), which is chiefly filled with anecdotes of his sayings. [W. A. G.]

THEODO'RA, FLA'VIA MAXIMIA'NA, the daughter of Galeria Valeria Eutropia [EUTROPIA] by her first husband, whose name and station are alike unknown. After the second marriage of Eutropia with Maximianus Herculius, Constantius Chlorus having been elevated (A. D. 292) to the rank of Caesar was required to repudiate his wife Helena [HELENA] and to wed the step-daughter of his Augustus. By Constantius Theodora had six children, three daughters and three sons. The daughters were, 1. *Flavia Valeria Constantia*, united to the emperor Licinius. 2. *Anastasia*, wife of Bassianus [BASSIANUS]. 3. *Eutropia*, mother of Nepotianus who assumed the purple in A.D. 350 [NEPOTIANUS]; with regard to the names of the sons, see the article HANNIBALLIANUS. (Aurel. Vict. *de Caes.* 39, *Epit.* 39; Eutrop. x. 14; Tillemont, *Histoire des Empereurs*, vol. iv. *Dioclet. Art.* iii.) [W. R.]

THEODO'RA, the wife of the emperor Justinian, was the daughter of Acacius, who had the care of the wild beasts of the Green faction of Constantinople. After the death of her father, she and her sisters earned their living as pantomimic actresses; and Theodora, by the charms of her person and her skill in acting, soon became one of the greatest favourites of the stage. She earned the reputation of being the most beautiful and most licentious courtezan of the city, and Procopius, in his Secret History, has related the most scandalous tales of her amours. After practising her profession in public and in private at Constantinople for some time, she accompanied Ecebolus, who had been appointed to the government of the African Pentapolis. But she was soon deserted by her lover, and returned in indigence to the imperial city. On her arrival at the scene of her former glory and infamy, she assumed a virtuous character, retired from the world, and appeared to support herself by spinning. While living in this retirement she attracted the notice of Justinian, who then governed the empire under his uncle Justin, and she gained such a mastery over the affections and the passions of the youthful prince, that he married the fair courtezan in 525, in spite of the vehement remonstrances of his mother and other relatives. On the death of Justin, and the elevation of Justinian in 527, Theodora was publicly proclaimed empress; and not content with conferring upon her this honour, her uxorious husband declared her to be an equal and independent colleague in the empire, and required all public functionaries to take the oath of allegiance in the joint names of himself and of Theodora. The part which she took in public affairs is related in the life of Justinian. [JUSTINIANUS I.] She died in 548 of a cancer, having retained to the last her hold on the affections of Justinian. She is represented by the historians as proud and tyrannical in the exercise of power; but as none of her enemies have brought any charge against her chastity after her marriage with Justinian, we may safely conclude that she never proved unfaithful to her husband. She bore Justinian only one child, a daughter, whom she buried in her life-time. (Procopius, *Historia Arcana;* the graphic sketch of Gibbon, *Decline and Fall*, c. xl.; and the authorities quoted in the life of Justinian.)

THEODORE'TUS (Θεοδώρητος) is mentioned by Fabricius (*Bibl. Gr.* vol. xiii. p. 432, ed. vet.) as a physician quoted by Paulus Aegineta (iii. 46, 50. vii. 11. pp. 470, 475, 659), but in these passages the word is the name of a *medicine*, not of a *man.* [W. A. G.]

THEODORE'TUS (Θεοδώρητος), or, as the name is sometimes written, both in ancient MSS. and in modern works, THEODORITUS, — though the former is undoubtedly the more correct orthography, — was one of the most eminent ecclesiastics of the fifth century; confessedly surpassing all his contemporaries in learning, and inferior to none of them in piety; while, in his public conduct, he stands conspicuous and almost alone, as a calm and moderate champion of freedom of opinion in religious matters, in an age when the orthodox and the heretics vied with one another in the bitterest intolerance and rancour. The one blot of moral weakness on the character of Theodoret is by no means so dark as some have represented, and, at all events, may be greatly extenuated, without unfairness. And yet, but for that one fault, his name would have come down to us consigned to the list of heretics, by men, such as Cyril and Dioscorus, to whose spirit, it is no small praise to Theodoret

to say, his conduct displays the most marked contrast.

Theodoret was born at Antioch towards the end of the fourth century of our era. The exact year of his birth is uncertain: from a minute examination of the fragments of evidence, which are supplied chiefly by his own works, Garnier has fixed it at A. D. 386; and Tillemont, with greater probability, at A. D. 393. (See their works, quoted at the end of this article.) Theodoret himself, who was naturally infected with the credulity, which was universal in his age,—for even the sceptics of the time were grossly credulous in some matters,—has related various marvels which attended his birth, as well as subsequent passages of his life. His parents were persons of good condition in life, and of distinguished piety; and his mother, especially, had the most profound respect for the hermits or ascetics, one of whom had healed her of a disease of the eyes by means of the sign of the cross, and had also convinced her of the sinfulness of worldly pomp and luxury. After thirteen years of sterile wedlock, during which the prayers of several of these pious men had been offered on her behalf in vain, one of them named Macedonius at length announced that a son should be granted to her, but upon the condition that he should be consecrated to the service of God. It was not, however, till three years afterwards that the child was born, and named Θεοδώρητος, as being a special gift of God. As the period of his birth approached, the holy man who had predicted it kept continually in his mother's recollection the condition attached to the gift, of which too he frequently reminded Theodoret himself in after years. The record of these circumstances, which are only a specimen of the wonders he relates, is important, on account of the influence which the belief of them exercised on the mind of Theodoret.

He was brought up, and instructed in religion, by his mother, with a care suited to his peculiar position, and which he often mentions with gratitude. At a very early age (scarcely seven years, according to an inference drawn from his 81st epistle) he was sent for his education to a celebrated monastery near Antioch, presided over by Euprepius; and there he remained for twenty years (*Ep.* 81), until he left it to take charge of his diocese. He had for his instructors some of the most eminent ministers of the Eastern Church. He himself names Diodorus of Tarsus and Theodorus of Mopsuestia as his teachers; but, as the former died before the end of the fourth century, he can scarcely have instructed Theodoret, except through his writings. Still less can we take literally the statement of Nicephorus (*H. E.* xiv. 54), that Theodoret was a disciple of Chrysostom, which can only mean (and in this sense it deserves notice) that the writings of Chrysostom were studied by Theodoret as a model for his own exegetical works. Of his actual teachers, it appears that the chief was Theodore of Mopsuestia, whose memory and works he constantly defended from the charge of heterodoxy. The use which Theodoret made of those twenty-five years of study and retirement appears in the fruit which they bore at a later period, in his profoundly learned writings. During his residence in the monastery he was appointed, first a reader, and then a deacon, in the Church of Antioch, by the patriarchs Porphyry and Alexander; and, in the latter office, he seems to have obtained considerable reputation by his sermons against the Arians, Macedonians, and especially the Apollinarists, who were the most formidable, by their numbers, among the heretics in the diocese. This matter is not very certain; but it is clear that he must in some way have obtained a public reputation, to account for his appointment to the episcopate by Theodotus, the successor of Alexander in the see of Antioch.

It was in A. D. 420 or 423, according to different computations, from his own writings (*Epist.* 81, 113, 116), that he left his monastery to succeed Isidorus as bishop of Cyrus, or Cyrrhus, a small and poor city near the Euphrates, about two days' journey from Antioch; which was, however, the capital of a district of Syria, called Cyrrhestice, and the diocese of which contained eight hundred parishes (*Epist.* 32, 113). We learn from his own testimony, which there is every reason to believe, that he carried into his new office the quiet spirit of the monastery, and that ecclesiastical domination was never an object of his ambition. He still practised also the greatest moderation in his own mode of life; while he improved the opportunities, presented by his office, of exercising the utmost generosity towards others. The fortune, which he had inherited on the death of his parents, he had at once divided among the poor; and his bishopric brought him no property, neither house, nor even a tomb (*Epist.* 113), and its annual revenues could not have been large. Yet out of these, in addition to his alms to the poor, he expended a large sum in the decoration of the city, in which he built covered porticoes, two large bridges, public baths, and an aqueduct (*Epist.* 79, 81, 138). He also attracted to the city artists and professional men, who were much wanted there, especially physicians; and he interceded, both with the imperial procurator, and with the empress Pulcheria, for an alleviation of the taxes with which the people of his diocese were burthened. In the midst of these acts of his public munificence we see an instance of his generosity to individuals, in the zeal with which he pleads in several letters to his friends, on behalf of Celestiacus of Carthage, who had been stript of his all by the Vandals (*Epist.* 29—36). After an episcopate of five and twenty years he could declare that he had never had anything to do with a court of justice, and had never received the smallest present; and afterwards, in his adversity, he suffered extreme want rather than accept presents which would have enabled him to live in luxury. Not only did he thus conduct himself, but he succeeded, by his example and authority, in inducing his clergy to follow a similar mode of life. (*Epist.* 81.)

At the same time he administered the spiritual affairs of his diocese with great vigour. At that wretched period in the history of the Church, one of the chief occupations of an orthodox bishop was to maintain the contest with the so-called heretics. The diocese of Theodoret was overrun with Arians, Macedonians, and especially Marcionites; but such was his success in converting them, that he speaks of them, in the year 449, as being all reconciled to the Catholic Church, and he declares that he had baptized ten thousand Marcionites. In this contest he ran great personal risks, having been more than once in danger of being stoned to death. Still he never, like many bishops, called in the aid of the temporal power;

but he was assisted by a devoted band of monks, among whom one named Jacob was conspicuous; and his zeal was inflamed by the belief that supernatural powers took part both for and against him. He tells us of devils appearing to him in the night, and demanding why he persecuted Marcion, with other marvels in the spirit of his age.

In these useful labours and clerical duties, and in the composition of his exegetical and other works, Theodoret would, in happier times, have spent a peaceful life. But in that age it was impossible for a man of any eminence to be neutral in the internecine war of the religious parties; and there were various influences at work to draw Theodoret into the vortex of the Nestorian controversy. To understand what follows, the reader not acquainted with the details of the history may read the article NESTORIUS. This part of the life of Theodoret has been grossly misrepresented by Garnier, and the writers who have followed him. If we are to believe them, he first adopted a heresy to gratify a private friendship: and afterwards, from selfish motives, recanted his heresy, and anathematized his friend. It is true that Theodoret had formed an acquaintance with Nestorius in the convent of Euprepius, where they were fellow students; but there is no proof of any great intimacy between them, and none that Theodoret ever adopted the tenets of Nestorius. His share in the contest is more that of an impartial mediator than that of a devoted friend and adherent: he acts, not with Nestorius, but with John of Antioch and the Oriental party; not in order to favour Nestorianism, but to resist the overbearing intolerance of Cyril, and to combat the errors, opposite to those of Nestorius, into which he conceived Cyril, and afterwards Eutyches, to have fallen. The proof of these statements is contained in the numerous writings in which Theodoret explains his views respecting the dispute, in all of which he appears as the champion of religious freedom, and the opponent of those authoritative statements of doctrine, which fetter private opinion without settling any controversy, or ensuring any permanent peace. To enter into the details of this subject would be inconsistent with the nature of this work, as well as impossible within the limits of the present article. We must be content to give a brief sketch of the external history of Theodoret's share in the dispute.

At an early stage of the controversy (A. D. 430), he wrote a letter to the monks of Syria and the neighbouring countries, in reply to the twelve *capitula* of Cyril, the patriarch of Alexandria, in whose representations he detects, of course by inference only, Apollinarianism, Arianism, and other errors at the opposite extreme to those of Nestorius, especially the confusion of the two natures in the person of Christ, by so representing the hypostatical union as to make them only one. At the council of Ephesus (A. D. 431) he arrived earlier than the great body of the Eastern bishops, for whose presence he, with others, in vain urged the assembly to wait before condemning Nestorius; and, upon their arrival, he took part with them in the separate synod which condemned the proceedings of the council, and decreed the deposition of Cyril. The council of Ephesus having thus only widened the breach, it remained for the feeble emperor, Theodosius II., to decide which party he would support. At first he warmly espoused the cause of Nestorius, but soon afterwards, falling under the influence of certain monks of Cyril's party, he summoned the African and Oriental bishops to send seven representatives each, to explain to him the proceedings of the council of Ephesus. Theodoret was one of the seven delegates of the Oriental party. On their arrival at Chalcedon, they were ordered to wait there for an audience with the emperor; and meanwhile Theodoret, being excluded from the Church by the influence of Cyril's party, preached to immense audiences, and celebrated the sacraments, in a large court surrounded by porticoes. On the emperor's arrival, Theodoret pleaded the cause of the Oriental bishops before him with great eloquence and courage; but the mind of Theodosius was already surrendered to the other party, and the ambassadors of the Eastern churches were dismissed to their homes. On his return to Cyrus, Theodoret composed an elaborate work on the Incarnation, in five books (πενταλόγιον ἐνανθρωπήσεως), in order fully to explain his own views upon the question, to guard himself against the accusation of sharing in the opinions of Nestorius, and to expose the heretical tendencies of Cyril's tenets, and the unjust conduct of his party at the council of Ephesus. Of this work we only possess a few fragments, and those chiefly from the Latin translation of Marius Mercator, a bigotted adherent of the Cyrillian party, who declares his belief that Theodoret wrote the book at the instigation of the devil. About the same time, also, Theodoret came forward in defence of the memory of his master, Theodore of Mopsuestia, whose works had been denounced by Cyril and his friend Proclus of Constantinople, as the poisonous source of the Nestorian heresy. In a work which is now lost, Theodoret replied in detail to all the arguments advanced by Cyril against the works of Theodore; and attacked Cyril with considerable bitterness, as we see from some fragments of the book, which are preserved in the acts of the fifth oecumenical council. (Hardouin, *Act. Concil.* vol. iii. pp. 106, &c.)

Of the transactions of the following years, until the death of Cyril, it must suffice to say that Theodoret acquiesced in the peace effected by the intercession of the emperor between the parties of Cyril and of John, in so far as its doctrinal basis was concerned; and he even submitted, and urged the friends of Nestorius to submit, to the deposition of Nestorius. But he always protested against that deposition; and, when it became evident that no limits were assigned to the severity with which the Nestorians were to be treated (A. D. 435), he threw aside all pretence of peace, and stood forth as the decided opponent of Cyril, who, on his part, displayed the bitterest enmity against Theodoret. It is alleged that, when Cyril died (A. D. 444), Theodoret so far forgot himself as to express his exultation at the event. Such conduct might be excused on the plea, that his joy was for the deliverance of the Church from a source of bitterness; but the truth is, that the charge rests on passages in two works which it is probable that Theodoret never wrote, while, in other works, which are undoubtedly genuine, he refers to Cyril's death in quite a different spirit.

Dioscorus, the successor of Cyril in the see of Alexandria, pursued his predecessor's line of conduct, with even greater bitterness, and Theodoret soon found himself forced into a more prominent and

disastrous position in the controversy, through the necessity of resisting the renewed diffusion of the opinions of Cyril by the efforts of a party of Syrian monks, and still more by those of the celebrated Eutyches of Constantinople, with whose name the Cyrillian doctrine became identified. [EUTYCHES.] Dioscorus supported the party of Eutyches with all his might; and, besides this ground of opposition, he had a personal motive of dislike to Theodoret, because the latter had signed a synodical epistle of Proclus, the bishop of Constantinople, implying thereby, as Dioscorus maintained, the superiority of that patriarch to those of Alexandria and Antioch. In fact, the conduct of Dioscorus throughout the whole Eutychian controversy betrays at least as much care for the aggrandisement of his own see as for the cause of truth. Through the influence of this prelate at the imperial court, Theodosius, who made no secret of the dislike he bore to Theodoret for his opposition to Cyril, was induced to issue a command to the bishop of Cyrus to confine himself within the limits of his own diocese, A. D. 448. At the same time that he obeyed the mandate, Theodoret addressed letters to some of the principal men of the empire, in vindication of his conduct; and in these letters we find some of the most interesting particulars of his previous life (*Epist.* 79—82). He had already done his best to appease the enmity of Dioscorus by a letter, explaining his opinions, and adducing, as a proof of his orthodoxy, his acceptance of the statement of doctrine agreed upon by John and Cyril. Dioscorus, however, replied in the most violent language, plainly calling Theodoret a Nestorian. As a last attempt to pacify the proud patriarch, Theodoret went so far, in a second letter, as to declare those accursed who said that the Virgin was not the mother of God, or that Christ was a mere man, or who would represent the Only-begotten as if in his person there were two Sons of God; Dioscorus cut short the correspondence, by pronouncing a public anathema upon Theodoret in the church of Alexandria; and soon afterwards, in A. D. 449, he assembled under his own presidency the second Council of Ephesus, justly called the robber-synod, which pronounced the deposition both of Theodoret, and of Flavian, patriarch of Constantinople, Domnus, patriarch of Antioch, and the other bishops who had condemned Eutyches at the synod of Constantinople in the preceding year.

Theodoret had been excluded from the synod which deposed him by the express wish of the emperor, who now commanded him to retire to a monastery at Apamea; his enemies even threatened him with banishment. He bore his fall with dignity and cheerfulness, and preferred rather to suffer want than to accept the presents which were offered to him on every hand. Still neither he nor Flavian felt themselves bound to leave their enemies to enjoy their triumph and to domineer over the Church. They turned to the only remaining quarter in which there was any power to help them, the Roman bishop, Leo the Great, to whom Theodoret wrote a letter (*Epist.* 113), celebrating the renown of the apostolic see, praising the virtues and religious zeal of Leo, defending his own orthodoxy by quotations from his writings, and requesting permission to come to Rome, provided that the emperor should give his consent, to submit the whole case to the judgment of Leo and the Western bishops; at the same time he requested to be advised whether he should submit to his deposition. Leo, who had already pronounced against the Eutychians, accepted Theodoret's confession of faith as satisfactory, and declared him absolved from all ecclesiastical censure: but the proposal for an oecumenical council in Italy was negatived by the emperor.

At this precise juncture, however, the whole state of affairs was suddenly changed by the death of Theodosius II., A. D. 450, and the accession of Pulcheria and Marcianus, who were unfavourable to the Eutychians. Theodoret and the other deposed bishops were recalled from retirement, on the condition that they should be reinstated in their sees by the decision of an oecumenical council; and Theodoret himself joined in the demand for such a council, as necessary to restore peace to the Church. It assembled, first at Nicaea, and afterwards at Chalcedon, in A. D. 451. At its eighth session the petition of Theodoret for restoration to his bishopric was discussed, and he himself appeared to plead his cause. He was most enthusiastically received by his friends, but the party of his enemies was still powerful, at least in clamour. When he attempted to give an account of his opinions, he was interrupted by the cry, "Curse Nestorius, his doctrines, and his adherents!" In vain did he represent that he cared far less for restoration to his see than for permission to clear himself from the misrepresentations to which he had been subjected: the generous answer to his appeal was the renewed cry, "He is a heretic himself: he is a Nestorian: thrust out the heretic!" Yielding at last to the clamour, he exclaimed, "Anathema on Nestorius, and on every one who denies that Mary is the mother of God, and who divides the Only-begotten into two Sons. I have subscribed the confession of faith, and the letter of the bishop Leo; and this is my faith.—Farewell." This declaration was received with the applause of the whole assembly, and their unanimous vote restored Theodoret to his bishopric. (Harduin. *Concil.* vol. ii. pp. 496, foll.)

Whatever weakness Theodoret displayed on this occasion consisted, not in the sacrifice of any religious conviction, but in suffering himself to be deprived of the opportunity of explaining his real opinions. He was no Nestorian; and, though his whole character forbids us to suppose that he was a believer in anathemas, yet he had the misfortune to live in an age when the anathema was esteemed the natural and proper form for a declaration of religious belief, and when no man was deemed sincere in the faith which he professed, until he was also prepared to declare the doctrines from which he differed accursed. Theodoret himself, as we have seen, had already condemned the tenets of Nestorius in nearly the very words which he uttered at the council; and if he hesitated to repeat them then, it was only as a protest against the spirit in which the declaration was sought to be extorted from him; a protest which, we think, is implied in the "farewell," by which he appears to utter his resolution never more to mix in such scenes of strife. That resolution he kept. After sharing in the subsequent proceedings of the council, which compensated to some degree for its conduct towards him by pronouncing the condemnation of Eutyches, Theodoret returned to his home at Cyrus, where he devoted the rest of his life to literary labours, committing the charge of his diocese to Hypatius. He appears to have died

in A. D. 457 or 458. (Gennad. *de Vir. Illustr.* 89.) His remains were deposited in the same urn with those of his stedfast supporter, the monk Jacobus Thaumaturgus, who died shortly after him.

Since his death his memory has met with the same varied fortune that he himself suffered during life. The emperor Justin honoured his statue with a solemn installation in his episcopal throne; but the various Monophysite sects continued their opposition to his writings, and twice procured the condemnation of them by ecclesiastical synods during the reign of Anastasius, in A. D. 499, and 512. Marius Mercator, the bitter opponent of everything connected with Nestorianism, represents Theodoret as one of the worst of heretics; and he is followed by Garnier, the completer of Sirmond's edition of Theodoret, the value of whose very learned and elaborate treatise on the life of Theodoret is seriously diminished by the recklessness with which he not only adopts the calumnies of Mercator, but even falsifies facts in order to support them. Cave has been to some degree misled by these writers; but yet he gives us so warm and just a eulogy of the character of Theodoret as to make one smile at the words with which he introduces it: "Meliori quidem fato, et *molliori censura* dignus erat Theodoritus." Tillemont has refuted many of Garnier's misrepresentations; but he sometimes defends the orthodoxy of Theodoret by arguments which the bishop of Cyrus himself would scarcely have adopted. For the complete vindication of Theodoret's character we are indebted to the German church historians, Schröckh and Neander.

A strong encomium upon his learning and his style will be found in Photius (*Bibl.* Cod. 46), who describes his language as pure and well-chosen, and his composition as clear, rhythmical, and altogether pleasing. In other passages Photius notices several of the works of Theodoret (Cod. 31, 56, 203—205, 273); and an incomplete list of them is given by Nicephorus Callistus (*H. E.* xiv. 54). Many of them are mentioned by Theodoret himself, in his letters (*Epist.* 82, 113, 116, 145). The fullest account of them is contained in Garnier's second Dissertation, *de Libris Theodoreti.*

I. The most important of Theodoret's works are those of an exegetical character, in several of which he adopts the method, not of a continuous commentary, but of proposing and solving those difficulties which he thinks likely to occur to a thoughtful reader; so that these works are essentially apologetic as well as exegetical. This method is pursued, especially in the first of his commentaries, which is upon the first eight books of the Old Testament, that is, the five books of Moses, Joshua, Judges, and Ruth, and is entitled *εἰς τὰ ἄπορα τῆς θείας γραφῆς κατ' ἐκλογήν*, or, *Quaestiones in Octateuchum*; and also in the second of them, upon the books of Kings (i. e. Samuel and Kings) and Chronicles, entitled *Εἰς τὰ ζητούμενα τῶν βασιλειῶν καὶ τῶν παραλειπομένων*. As a specimen of his method, we give two or three of the first questions which he proposes on the book of Genesis. First, "Why did not the writer preface his account of the creation with the doctrine of God" (θεολογία); to which he replies, that Moses was sent to a people infected with Egyptian pantheism, and that therefore the very first thing that he had to teach them was the distinction between the creature and the Creator; and in so doing, instead of passing by the general subject of theology, he has laid the foundation on which it all rests, in the doctrine of the independent and eternal existence of the one true God. The second question is, "Why does he not mention the creation of angels?" The third, "Did angels exist before the heaven and the earth, or were they created at the same time with them?" In this and many other questions he grapples with some of the most difficult points of controversy which had occupied the Church from the apostolic age to his own time, especially with the various forms of Gnosticism and Manichaeism. His other commentaries are upon the Psalms (Ἑρμηνεία εἰς τοὺς ἑκατὸν πεντήκοντα ψαλμούς), the Canticles (Ἑρμηνεία εἰς τὸ ᾆσμα τῶν ᾀσμάτων), Isaiah (Εἰς τὸν Ἡσαΐαν προφήτην ἑρμηνεία κατ' ἐκλογήν), Jeremiah, with Baruch and the Lamentations (Ἑρμηνεία τῆς προφητείας τοῦ θείου Ἱερεμίου), Ezekiel (Ἑρμηνεία τῆς προφητείας τοῦ θείου Ἰεζεκιήλ), Daniel (ὑπόμνημα εἰς τὰς ὁράσεις τοῦ προφήτου Δανιήλ), and the Twelve Minor Prophets (ὑπόμνημα εἰς τοὺς δώδεκα προφήτας). With respect to the New Testament, we have commentaries by Theodoret on the fourteen epistles of Paul (Ἑρμηνεία τῶν ιδ' ἐπιστολῶν τοῦ ἁγίου ἀποστόλου Παύλου).

II. Theodoret has also left two works of an historical character, but of very different value. (1) His *Ecclesiastical History*, in five books (Ἐκκλησιαστικῆς ἱστορίας λόγοι πέντε), is a very valuable work, on account of its learning and general impartiality, though it is occasionally one-sided, and often runs into a theological treatise. It was intended, as he himself tells us in the preface, as a continuation of the History of Eusebius. It begins with the history of Arianism, under Constantine the Great, and ends with the death of Theodore of Mopsuestia in A. D. 429, although it contains an allusion to an isolated fact which occurred as late as A. D. 444. (2) The work entitled Φιλόθεος Ἱστορία, or *Religiosa Historia*, contains the lives of thirty celebrated hermits, and displays that weak side of the character of Theodoret, which has already been mentioned as the necessary result of the earliest impressions he received. It is rather the work of a credulous ascetic than of a learned theologian.

III. Of his works against Cyril, the Eutychians, and the heretics in general, the chief are, (1) His censure (ἀνατροπή) of the twelve heads of anathematisation (ἀναθεματισμοί) of Cyril: (2) The great work against the Eutychians, in A. D. 447, the year before the condemnation of Eutyches at Constantinople, entitled Ἐρανίστης ἤτοι Πολύμορφος (the Mendicant or Many-shaped), which, as he explains in the preface, was intended to imply that the Eutychians endeavoured to pass off their doctrines, like beggars with their tales of imposture, under many guises derived from many previous heresies. The work is in the form of a discussion between the Mendicant and the Orthodox (Ἐρανίστης and Ὀρθόδοξος), and it is divided into three dialogues; the first, entitled Ἄτρεπτος, to prove that the Son of God is unchangeable; the second, Ἀσύγχυτος, that his divine nature is incapable of being mixt or confounded with the nature of man; the third, Ἀπαθής, that the divine nature is insusceptible of suffering; and to these dialogues are appended syllogistic demonstrations (ἀποδείξεις διὰ συλλογισμῶν) of the three propo-

sitions maintained in them, namely, first, that God the Word is unchangeable (ὅτι ἄτρεπτος ὁ Θεὸς), secondly, that his union with the human nature is without confusion (ὅτι ἀσύγχυτος ἡ ἕνωσις), and, thirdly, that the divine nature of the Saviour is incapable of suffering (ὅτι ἀπαθὴς ἡ τοῦ Σωτῆρος θεότης). The work displays great learning and power, with a moderation which made it as displeasing to the Nestorians as it was to the Eutychians: (3) A work against heresies in general, entitled Αἱρετικῆς κακομυθίας ἐπιτομή, or, *Haereticarum Fabularum Epitome*, in five books, addressed to Sporacius. In this work, which seems to have been written after the end of the Nestorian and Eutychian disputes, he not only uses, with regard to other heretics, the intolerant language which was common in that age, but he speaks of Nestorius in terms of bitterness which cannot be defended, and which occur again in a special work against Nestorius, addressed to the same Sporacius. The warmest admirers of Theodoret must lament that, after the contest was over, he took such means to set himself right with his former opponents: (4) Twenty-seven books against various propositions of the Eutychians (λόγοι κζ' πρὸς διαφόρους θέσεις), an abstract of which is supplied by Photius. (*Bibl.* Cod. 46.)

IV. The chief of his remaining works are: (1) An apologetic treatise, intended to exhibit the confirmations of the truth of Christianity contained in the Gentile philosophy, under the title of Ἑλληνικῶν θεραπευτικὴ παθημάτων· ἢ εὐαγγελικῆς ἀληθείας ἐξ Ἑλληνικῆς φιλοσοφίας ἐπίγνωσις, *Graecarum Affectionum Curatio; seu, Evangelicae Veritatis ex Gentilium Philosophia Cognitio*: (2) Ten Orations on Providence (περὶ προνοίας λόγοι δέκα): (3) Various Orations, Homilies, and minor treatises: (4) One hundred and eighty-one letters, which are of the greatest importance for the history of Theodoret and his times.

There are only two complete editions of the works of Theodoret, both of very great excellence; but the later having the advantage of containing all that is good, and correcting much that is faulty, in its prodecessor. The first is that edited by the Jesuits Jac. Sirmond and Jo. Garnier, in five volumes folio, Paris, 1642—1684: the first four volumes, by Sirmond, contain the bulk of the works of Theodoret in Greek and Latin; and the fifth, some minor works and fragments omitted by Sirmond, together with Garnier's five dissertations on (1) the History, (2) the Books, (3) the Faith of Theodoret, (4) on the fifth General Council, (5) on the Cause of Theodoret and the Orientals. The faults of these valuable treatises have been already mentioned. The other edition, founded on the former, is that of Lud. Schulze and J. A. Noesselt, Halae Sax. 1769—1774, 5 vols. in 10 parts 8vo. For an account of the editions of separate works, see Hoffmann, *Lexicon Bibliogr. Scriptorum Graecorum*.

(Garnier, *Dissertationes*, in vol. 5 of Schulze's edition; Tillemont, *Mém.* vol. xiv.; Cave, *Hist. Litt.* s. a. 423, pp. 405, foll., ed. Basil.; Fabric. *Bibl. Graec.* vol. vii. pp. 429, foll., vol. viii. pp. 277, foll.; Schulze, *De Vita et Scriptis B. Theodoreti Dissertatio*, prefixed to vol. i. of his edition; Neander, *Geschichte der Christl. Relig. u. Kirche*, vol. ii. passim; Schröckh, *Christliche Kirchengeschichte*, vol. xviii. pp. 355, foll.)

A few insignificant ecclesiastics of the name are mentioned by Fabricius. (*Bibl. Graec.* vol. viii. pp. 307, 308.) [P. S.]

THEODORICUS or THEODERICUS I., king of the Visigoths from A. D. 418* to 451, was the successor of Wallia, but appears to have been the son of the great Alaric. (Gibbon, *Decline and Fall*, c. xxxv. note 10.) Not content with the limits of his dominions, Theodoric broke the peace which existed between the Visigoths and the Romans, took several places in Gaul, and laid siege to Arles in A. D. 425. He was, however, obliged to retire on the approach of Aëtius, with whom he concluded a peace; and he then turned his arms against the Vandals in Spain, upon receiving a sufficient subsidy from the Roman general. Theodoric however was only waiting for a favourable opportunity to attack the Romans again; and accordingly, while the Burgundians invaded the Belgic provinces, Theodoric laid siege to Narbonne in A. D. 436. Aëtius displayed his usual activity; he defeated the Burgundians in battle, and sent Litorius to oppose Theodoric. The inhabitants of Narbonne had resisted many months all the efforts of Theodoric to take the town; but they were reduced to the last extremities of famine, when Litorius, in the following year (A. D. 437) cut his way through the entrenchments of the besiegers. The siege was immediately raised; and Aëtius, who arrived shortly afterwards, defeated Theodoric with great slaughter, and obliged him to retire into his own dominions. The Gothic king was now obliged to act on the defensive; and Aëtius, on his return to Italy, left Litorius at the head of an army, chiefly consisting of Huns, to prosecute the war. Unable to resist the Romans in the field, Theodoric retired to Toulouse, where he was besieged by Litorius in A. D. 439. Despairing of success, Theodoric now endeavoured to obtain a peace by the mediation of his Christian bishops; but Litorius, confident of success, and relying upon the predictions of the pagan augurs, that he should enter the Gothic capital in triumph, refused all the proposals which were repeatedly made him. The presumption of Litorius appears to have made him careless. The Goths availed themselves of a favourable opportunity, sallied out of their city, and, after a long and obstinate battle, defeated the Roman army, made their general prisoner, and conducted him in triumph through the streets of Toulouse. This victory turned the fortune of the war; and the whole of the country as far as the Rhone lay exposed to the ravages of the barbarians. Avitus, who was then praefectus praetorio in Gaul, had no army to resist the Visigoths, and accordingly entered into negotiations with Theodoric, which ended in a peace, the terms of which are not related, but which must have been in favour of the barbarians. This last peace between Theodoric and the Romans does not appear to have been interrupted. Theodoric had sought to strengthen his power by giving one of his daughters in marriage to the eldest son of Genseric, king of the Vandals in Africa; but Genseric, who suspected that his son's wife had conspired to poison him, ignominiously deprived her of her nose and ears, and sent her back in this mutilated condition to her father at Toulouse. To revenge this unpardonable

* His accession was not in A.D. 419, as is stated by Gibbon and most writers. See Clinton, *Fasti Rom.* ad ann. 418.

outrage, Theodoric made formidable preparations for an invasion of Africa; and the Romans, who always encouraged the discords of the barbarians, readily offered to supply him with men and arms. But Genseric averted the threatening danger by persuading Attila to attack both the Romans and the Goths. With an enormous army composed of various nations, Attila crossed the Rhine at Strasburg, and marched into Gaul. Aëtius collected a powerful force to oppose him, and Theodoric, at the head of his Visigoths, and accompanied by his two sons Thorismond and Theodoric, joined the Roman general. On the approach of Aëtius, Attila, who had laid siege to Orleans, retreated to the plains of Champagne. Aëtius followed close upon his rear. The hostile armies at length met in the neighbourhood of Châlons on the Marne, and in a short but most bloody engagement, Attila was defeated with great loss. The victory was mainly owing to the courage of the Visigoths and of the youthful Thorismond; but their king Theodoric fell at the commencement of the engagement, as he was riding along the ranks to animate his troops (A. D. 451). He was succeeded by his son Thorismond. Theodoric was a wise and prudent monarch; and by his courage in war, and his just administration at home, he earned the love of his subjects and the respect of his enemies. He introduced among his subjects a love of Latin literature, and his sons were carefully trained in the study of the writers and the jurisprudence of Rome. (Jornandes, *de Reb. Get.* 34, 36—41; Sidon. Apoll. *Panegyricus Avito*; the Chronicles of Idatius and the two Prospers; Gibbon, *Decline and Fall*, c. xxxv.; Tillemont, *Histoire des Empereurs*, vol. vi.)

THEODORICUS or THEODERICUS II., king of the Visigoths A. D. 452—466, was the second son of Theodoric I. He was present with his father at the battle of Châlons in 451, and succeeded to the throne by the murder of his brother Thorismond at the close of the following year (452). [THORISMOND.] In A. D. 455 Avitus, who had been well acquainted with the elder Theodoric, was sent as ambassador to the court of Toulouse, to renew the alliance between the Visigoths and the Romans. While staying with Theodoric, he received intelligence of the death of Maximus, and of the sack of Rome by the Vandals. His royal host pressed him to mount the vacant throne, and promised him his powerful assistance. Avitus could not resist the temptation, and the senate was obliged to receive a master from the king of the Visigoths. Theodoric soon showed that he was an able and willing ally of the emperor whom he had placed upon the throne. The Suevi, who had settled in Gallicia in Spain, threatened to extinguish the last remains of Roman independence in that country. The inhabitants of Carthagena and Tarragona implored the assistance of Avitus; and when Rechiarius, the king of the Suevi, refused to listen to the proposals of peace and alliance which were made by the emperor, Theodoric, at the head of a formidable army, crossed the Pyrenees. This expedition was followed with the most complete success. The Suevi were defeated with great slaughter about twelve miles from Astorga, their capital Braga fell into the hands of Theodoric, and their unfortunate monarch, who had attempted to escape, was taken prisoner and put to death. These events happened towards the close of 456. Theodoric now carried his victorious arms into Lusitania, and took Merida the capital of the country. But early in the following year (457), before he had time to provide for the security of his conquests, he was obliged to return in haste to his own dominions, probably fearing evil consequences from the fall of Avitus. [AVITUS.] Although Theodoric had professed to invade Spain as the servant of Avitus, he had made a secret stipulation that all the conquests he effected should belong to himself. He was therefore unwilling to relinquish the advantages he had already gained in that country; and accordingly we find that he sent an army into Spain in 458, under the command of Cyrila, and again in the following year (459) fresh troops under Suniericus. In the course of the latter year he had a more formidable enemy to cope with; for the emperor Majorian marched into Gaul, defeated Theodoric in battle, and concluded a peace with him. The death of Majorian in 461, and the conquests of the Vandals in Italy released Theodoric from all fear; he violated his recent treaty with the Romans, and appears to have designed to make himself master of the whole of the Roman dominions in Gaul. He succeeded in uniting the territory of Narbonne to his own; but his victorious career was checked by the defeat and death of his brother Frederic, who was slain in battle near Orleans by Aegidius, the Roman commander in Gaul. A great part of Spain apparently owned the authority of Theodoric; but the Chronicles merely tell us of embassies that constantly passed between the king of the Visigoths and the king of the Suevi, and give us little or no information of the relative power of the two parties. Theodoric lost his crown by the same crime by which he had gained it. He was assassinated in 466 by his brother Euric, who succeeded him on the throne. Theodoric II. was, like his father, a patron of letters and learned men; and the poet Sidonius Apollinaris, who resided for some time at his court, has given us an interesting account, in a letter to a friend (*Ep.* i. 2), of the personal appearance, manners and habits, of the king of the Visigoths. (Jornandes, *de Reb. Get.* 43, 44; Sidon. Apoll. *Panegyr. Avito*; the Chronicles of Idatius, Marius, and Victor; Greg. Tur. ii. 11; Tillemont, *Histoire des Empereurs*, vol. vi.)

THEODORICUS or THEODERICUS (Θευδέριχος), surnamed the GREAT, king of the Ostrogoths, was the son of Theodemir by his favourite concubine Eralieva. He was born in the neighbourhood of Vienna in A. D. 455, two years after the death of Attila. His father, and his father's brothers, Walamir and Widimir, had secured the independence of the Ostrogoths by the defeat of the Huns, and ruled their people as the acknowledged descendants of the royal race of the Amali. In the eighth year of his age Theodoric was sent as a hostage to the emperor Leo, who had purchased the assistance of the Ostrogoths by an annual subsidy. Theodoric received his education at Constantinople, and was restored to his father in 473, when he had reached the age of eighteen, as the emperor hoped to gain the favour of the Ostrogoths by this mark of confidence. During his absence Theodemir had become sole ruler of the nation, since Walamir had fallen in battle, and Widimir, the younger of the brothers, had marched into Italy and Gaul at the head of an army of barbarians. Theodoric had been carefully trained at Constantinople in all martial exercises, and had

not lost, amidst the effeminacy of the Greek court, any of the ferocious valour of his people. Soon after his return he gathered around him a body of volunteers, and, without the knowledge of his father, descended the Danube, and conquered and slew in battle a Sarmatian king. Theodoric afterwards accompanied his father and the Ostrogoths, when they quitted their settlements in order to obtain a more fertile territory at the expense of the Byzantine empire. This was in the last year of the reign of the emperor Leo; and Zeno the Isaurian, who succeeded him in 474, hastened to make peace with the Ostrogoths, cedod to them the southern part of Pannonia and Dacia, and entrusted them with the defence of the lower Danube. They had scarcely time to take possession of their new territory, when the death of Theodemir, in 475, placed Theodoric on the throne of the Ostrogoths.

Theodoric was for some time a faithful ally of Zeno. He was of great assistance to the emperor in restoring him to the throne, when he was expelled in 476 [ZENO]; and he carried on war, on behalf of Zeno, with another Gothic prince, Theodoric, the son of Triarius; but the treachery of Zeno, who neglected to supply him with the provisions and the reinforcements of troops he had promised, led the son of Theodemir to conclude a peace with the son of Triarius. To punish the emperor, and, still more, to satisfy the appetite of his subjects for plunder, Theodoric, the son of Theodemir, now ravaged the Byzantine dominions, and laid waste the whole of Macedonia and Thessaly. At length, in 483, Zeno appeased his resentment by conferring upon him the titles of Patrician and Praefectus militiae, by liberal donatives, by adopting him as his son, by erecting his statue in front of the imperial palace, and, finally, by raising him to the consulship in the following year, 484. But these honours did not long retain Theodoric in his allegiance; the restless spirit of his countrymen would not allow him to remain quiet if he had desired it; and accordingly he again took up arms in 487, and marched upon Constantinople. To save himself and his capital, Zeno gave Theodoric permission to invade Italy, and expel the usurper Odoacer from the country. The proposal was gladly accepted by the king of the Ostrogoths; but the terms on which the conquered country was to be held seem to have been purposely left in ambiguity. The Greeks afterwards asserted that Theodoric had promised to conquer the country for the emperor; while the Ostrogoths, on the other hand, alleged that Zeno had expressly ceded Italy to their king.

Theodoric commenced his march towards Italy in 488. The reputation of the leader, and the wealth and beauty of Italy, attracted to his standard a vast host of Goths. They were accompanied by their wives and children, and they carried with them all their moveable property. It was, in fact, an emigration of the whole nation. After encountering numerous obstacles and dangers, and fighting his way through various tribes of Bulgarians, Gepidae, and Sarmatians, Theodoric at length entered Italy in the summer of 489. Odoacer had collected a powerful army to oppose him, and the first battle was fought on the banks of the Sontius or Isontius, not far from Aquileia (28th of August, 489). Odoacer was defeated with great loss, but he again collected his troops in the neighbourhood of Verona, and offered battle a second time to Theodoric (27th of September, 489). This second battle was still more disastrous than the former one, and Odoacer was compelled to relinquish the open country to the invaders, and to shut himself up within the strong fortifications of Ravenna. In the following year (490) he sallied out of the town, and at first gained some advantages over the troops of Theodoric in the neighbourhood of Pavia; but the Gothic king soon rallied his forces, and defeated Odoacer in a third and decisive victory on the banks of the Adda (August, 490). Odoacer again took refuge in Ravenna, where he sustained a siege of three years, while the generals of Theodoric gradually subdued the whole of Italy. At length, in 493, Odoacer agreed to admit the Ostrogoths into Ravenna, on condition that he and Theodoric should rule jointly over Italy. The treaty was confirmed by an oath, but after a few days Odoacer, in the midst of a banquet, was stabbed by the hands or command of his more fortunate rival (5th of March, 493).

Theodoric was now the undisturbed master of Italy, which he ruled for thirty-three years, till his death in 526. The history of his long and prosperous reign does not fall within the plan of the present work. A few particulars only can be mentioned, and the reader must refer for further information to the glowing description of Gibbon. As soon as Theodoric was firmly seated on the throne, he turned his attention to the improvement of the country, which had sunk into the most miserable condition from the long and devastating wars it had gone through. The third part of the lands, which had been previously seized by Odoacer, were assigned to his Gothic warriors, who were thus scattered over the whole country, and formed the standing army of his kingdom. The Italians were secured in the possession of the remaining two thirds of the lands; they were debarred from the use of arms, but they retained all the other rights and privileges which they had previously enjoyed. Theodoric also gradually introduced among his rude warriors a strict discipline, and taught them to respect the lives and property of their Italian neighbours. Although an Arian himself, the most complete toleration was given to the Catholic religion, and Theodoric rather discouraged than promoted conversion to the Arian faith among his Italian subjects. Under his mild and beneficent rule agriculture and commerce flourished, and Italy again became one of the most prosperous countries in the world. Theodoric's relations with foreign nations were marked by principles of justice and integrity, and he showed no desire to extend his dominions at the expense of his neighbours. Unlike other barbarians, he had sufficient penetration to see that the extension of his dominions would not bring an extension of power, and thus most of the wars in which he engaged were purely defensive. The various Germanic nations looked up to him as their chief, and he cemented his connection with them by intermarriages with most of their royal families. Thus he married his two daughters Theodichusa and Ostrogotha, the former to Alaric II., king of the Visigoths, and the latter to Sigismund, the son of Gundobald, king of the Burgundians; his sister Amalfrida, the widow of a noble Goth, he gave in marriage to Thrasimund, king of the Vandals; and his niece Amalaberga to Hermanfried, the last king

of the Thuringians. So widely extended was Theodoric's name that the most distant nations courted his alliance and his friendship, and embassies from the rude people on the shores of the Baltic came to Ravenna to present to him their gifts. He became ruler of the Visigoths on the death of his son-in-law Alaric II. The only legitimate son of Alaric was a child named Amalaric, whom he had by the daughter of Theodoric; and to protect the rights of his grandson against the Franks, he sent an army into Gaul, by which he established his power in that country.

Theodoric usually resided at Ravenna, but he removed his court to Verona, whenever his kingdom was threatened by the neighbouring barbarians. On one occasion (A. D. 500), he visited Rome, where he convened the senate, and assured them of his intention to govern with justice. Although ignorant of literature himself, Theodoric encouraged learned men; and among his ministers were Cassiodorus and Boëthius, the two last writers who can claim a place in the literature of ancient Rome. Prosperous as had been the reign of Theodoric, his last days were darkened by disputes with the Catholics, and by the condemnation and execution of Boëthius and Symmachus, whom he accused of a conspiracy to overthrow the Gothic dominion in Italy. [BOETHIUS; SYMMACHUS.] Theodoric died in 526. His death is said to have been hastened by remorse. It is related that one evening, when a large fish was served on the table, he fancied that he beheld the head of Symmachus, and was so terrified that he took to his bed, and died three days afterwards. Theodoric was buried at Ravenna, and a monument was erected to his memory by his daughter Amalasuntha. His ashes were deposited in a porphyry vase, which is still to be seen at Ravenna.

Theodoric left no male issue. He bequeathed his dominions to his two grandsons, Athalaric, the son of his daughter Amalasuntha by a prince of the royal race of the Amali, and Amalaric, the son of Alaric II. and Theodichusa. The Rhone was declared to be the boundary of their dominions: Athalaric was to possess Italy and the conquests of the Ostrogoths, while Amalaric was to succeed to the sovereignty of the Visigoths in Gaul and Spain. The great monarch of the Ostrogoths was long celebrated in the old Teutonic songs. He appears in the "Niebelungen-Lied" under the title of Dietrich of Bern, that is, Verona. (Jornandes, *de Reb. Get.*; Procopius, *de Bell. Goth.*; Ennodius, *Panegyricus Theodoric.*; Cassiodorus, *Chron.* and *Variar.*; Cochlaeus, *Vit. Theodoric.*, ed. Peringskjöld, Stockholm, 1699, 4to; Tillemont, *Histoire des Empereurs*, vol. vi.; Gibbon, *Decline and Fall*, c. xxxix.; Manso, *Geschichte des Ost-Gothischen Reiches in Italien*, Breslau, 1824.)

THEODO'RIDAS (Θεοδωρίδας), of Sicyon, was one of the ambassadors sent by the Achaeans in B. C. 187, to renew the alliance with Ptolemy Epiphanes, king of Egypt. (Polyb. xxiii. 1.) He must have been a man of considerable power and influence in his native country, as at a later period (B. C. 168), we find the two Ptolemies (the sons of Epiphanes), who were then joint rulers of Egypt, applying to him to raise for them 1000 mercenaries. (Id. xxix. 8.) [E. H. B.]

THEODO'RIDAS (Θεοδωρίδας), of Syracuse, a lyric and epigrammatic poet, who is supposed to have lived at the same time as Euphorion, that is, about B. C. 235; for, on the one hand, Euphorion is mentioned in one of the epigrams of Theodoridas (*Ep.* ix.), and, on the other hand, Clemens Alexandrinus (*Strom.* v. p. 673) quotes a verse of Euphorion ἐν ταῖς πρὸς Θεωρίδαν ἀντιγραφαῖς, where Schneider suggests the emendation Θεοδωρίδαν. He had a place in the *Garland* of Meleager. In addition to the eighteen epigrams ascribed to him in the Greek Anthology, about the genuineness of some of which there are doubts (Brunck, *Anal.* vol. ii. p. 41; Jacobs, *Anth. Graec.* vol. ii. p. 42, vol. xiii. p. 959), he wrote a lyric poem Εἰς Ἔρωτα, upon which a commentary was written by Dionysius, surnamed ὁ Λεπτός (Ath. xi. p. 475, f.), a dithyramb entitled Κένταυροι (Ath. xv. p. 699; Eustath. *ad Odyss.* p. 1571, 16), licentious verses of the kind called φλύακες (Suid. *s. v.* Σωτάδης, as corrected by Meineke, *Anal. Alex.* p. 246), and some other poems, of which we have a few fragments, but not the titles. The name is more than once confounded with Θεόδωρος and Θεοδώριτος. (Fabric. *Bibl. Graec.* vol. iv. p. 496; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 2, p. 333; Ulrici, vol. ii. p. 613; Schmidt, *Diatribe in Dithyramb.* pp. 147—150.) [P. S.]

THEODORITUS. [THEODORETUS.]

THEODO'RUS I. LA'SCARIS, Greek emperor of Nicaea, A. D. 1206—1222, was descended from a noble family at Constantinople. While in a private station he married Anna Angela Comnena, the second daughter of the emperor Alexis III. Angelus. He was a man of energy and ability, and exhorted his father-in-law to resist the Latins when they laid siege to Constantinople in 1203; but Alexis in despair abandoned the city and fled to Italy, to Conrad, Marquis of Monteferrato, who had married his sister. In the troubles which followed at Constantinople, the history of which has been related elsewhere [ALEXIS IV. and V.], Theodore continued to support the party that was opposed to the Latins; but after Constantinople had been taken by storm on the 12th of April 1204, and Baldwin, count of Flanders, had been placed on the imperial throne, Theodore fled with his wife to the Asiatic coast. Here he succeeded in raising some troops, by means of which he made himself master of the town of Nicaea, and the greater part of Bithynia. He was, however, soon deprived of his conquests by Louis Count of Blois, who had received Bithynia as his share of the Byzantine dominions; but he recovered them again when Louis was recalled to Constantinople to the assistance of Baldwin, who was hard pressed by the Bulgarians and the revolted Greeks. Theodore had previously governed with the title of Despot, in the name of his father-in-law, the deposed emperor Alexis III.; but as the latter was still retained in captivity by the Marquis of Monteferrato, he now assumed the title of emperor of the Romans, as lawful heir to the crown, in virtue of his marriage with Anna, and was publicly crowned at Nicaea as emperor by Michael Autorianus, the Greek patriarch (1206). His title, however, was disputed by several other Greek princes, who had established for themselves independent principalities in Asia Minor. The most formidable of these rivals was Alexis Comnenus, who reigned as emperor at Trebizond, with whom Theodore carried on a successful war for some years. He also had to contend with Henry, the

Latin emperor at Constantinople, and the successor of Baldwin, over whom he gained several victories; and it is no small proof of his abilities, that although surrounded by so many enemies, he gradually extended his dominions, and increased his power. For the history of his war with the Latins, see HENRICUS. In 1210 a new enemy appeared. In this year his father-in-law, Alexis, who had escaped from captivity, claimed the throne, and was supported in his claims by Gayáth-ed-dín, the powerful sultan of Koniah. As Theodore refused to surrender the crown to his father-in-law, the sultan marched against him at the head of a powerful army, but was defeated and slain in battle. Alexis fell into the hands of Theodore, who kept him in confinement in a monastery, where he died some years afterwards. Theodore spent the latter years of his reign in peace. He died in 1222, a little more than 45 years of age, and in the 18th year of his reign, computing from the time that he first became master of Nicaea, but in the 16th year from the date of his coronation. He left no male offspring, and was succeeded by his son-in-law Joannes Vatatzes, who had married his daughter Irene [JOANNES III.]. Theodore was married thrice. 1. To Anna Comnena, the daughter of Alexis III. 2. To Philippa, an Armenian princess, whom he divorced. 3. To Maria, the daughter of Peter of Courtenay, emperor of Constantinople. (Nicetas, *Alex. Comn.* and *Balduinus;* Acropolita, cc. 6, 14, 15, 18; Du Cange, *Familiae Byzantinae*, p. 219.)

THEODO'RUS II. LA'SCARIS, Greek emperor of Nicaea, A. D. 1255—1259, was the son of Joannes Vatatzes and of Irene, the daughter of Theodorus I. Lascaris, from whom he derived the surname of Lascaris. His short reign presents nothing worthy of record. He died in August, 1259, in the 36th or 37th year of his age, and was succeeded by his son Joannes Lascaris. [JOANNES IV.] (Du Cange, *Familiae Byzantinae*, p. 223.)

THEODO'RUS A'NGELUS, the Greek emperor of Thessalonica, A. D. 1222—1230, was descended from a noble family, being the son of Joannes Angelus, also called Comnenus, and the grandson of Constantinus Angelus. After the overthrow of the Greek empire by the Latins in 1204, Theodore Angelus served for some time under Theodore Lascaris, the emperor of Nicaea, but afterwards passed over to Europe to join his bastard brother Michael, who had established an independent principality in Epeirus. On the death of Michael he succeeded to his dominions, which he greatly enlarged by the conquest of Thessaly, Macedonia, and other surrounding countries. He took Peter of Courtenay prisoner, who had been elected emperor of Constantinople, as he was travelling through Epeirus to the imperial city, and kept him in captivity till his death [PETRUS]. Elated by his numerous successes, Theodore assumed the title of Emperor of the Romans, and was crowned at Thessalonica in 1222, in the same year that Joannes Vatatzes succeeded to the imperial title at Nicaea, and Andronicus at Trebizond. He carried on war with success against the Latins, took Adrianople, and advanced as far as the walls of Constantinople. He was, however, recalled to the defence of his own dominions by an invasion of Asan, king of the Bulgarians, who defeated him in battle, took him prisoner, and deprived him of his eyes, in 1230. During his captivity among the Bulgarians, his brother Manuel had seized his dominions and assumed the title of emperor; but Theodore having obtained his liberty, gained possession of Thessalonica by stratagem, and deposed his brother. In consequence of the loss of his sight, he conferred the title of emperor upon his son Joannes; but the latter was subsequently conquered in the life-time of his father by Joannes Vatatzes, the emperor of Nicaea, who compelled him to renounce the imperial dignity, and to content himself with the rank of despot. [JOANNES III.] (Acropolita, cc. 14, 21, 25, 26, 38, 40, 42; Du Cange, *Familiae Byzantinae*, p. 207.)

THEODO'RUS (Θεόδωρος), literary and ecclesiastical. 1. ABBAS et PHILOSOPHUS, a learned Greek ecclesiastic of the latter part of the sixth or the beginning of the seventh century, from whom it is commonly supposed that Leontius of Byzantium [LEONTIUS, No. 5] derived the materials of his work *De Sectis*. (Cave, *Hist. Litt.* vol. i. p. 538, ed. Oxford, 1740—1743; Fabric. *Bibl. Graec.* vol. viii. p. 310.)

2. ABUCARA (Ἀβουκαρᾶ, an Arabic name signifying "Father (sc. bishop) of Cara;" derived from the city of which Theodore was bishop), a Greek ecclesiastical writer. He flourished, at the latest, in the beginning of the ninth century, and is to be carefully distinguished from Theodorus, bishop of Caria in Thrace [No. 20], the contemporary of Photius; from Theodore of Rhaithu [No. 65], and from Theodore of Antioch, otherwise Theodore Hagiopolita [No. 11], with each of whom he appears to have been, by various writers, improperly confounded. Very little is known of him. The time at which he lived is ascertained by the inscription to a piece published among his works, from which it appears that he was contemporary with the patriarch Thomas of Jerusalem, probably Thomas I., whose patriarchate extended from A. D. 807, or earlier, to somewhere between A. D. 821 and 829. (Comp. Le Quien, *Oriens Christianus*, vol. iii. col. 356.) Of what place Abucara was bishop has been much disputed, but it appears probable that it was a village called Cara or Charran in Coele-Syria.

The pieces published under the name of Theodore Abucara are forty-three in number, and are almost entirely on polemical divinity. They are chiefly directed against the Mahometans, and against the Jacobites and Nestorians, the predominant heretical sects of the East. It is to be observed that in the Latin versions of two of his pieces by Turrianus (Nos. 26 and 27 in Gretser), he is called "Theodorus Monachus," and "Theodorus Hagiopolita:" presuming that these designations were found in the originals employed by Turrianus, it would appear, either that Theodore had been a monk at Jerusalem before he was bishop, or that his works have been confounded with those of another Theodore [No. 11]. Many of the pieces are in the form of a dialogue, and it is not impossible, from the great brevity of some, that they may be accounts of actual discussions in which Theodore was engaged, and which were reported by John, a disciple of Theodore, or some other person. The first published were fifteen, in the Latin version of Gilbertus Genebrardus (Nos. 1, 3, 7, 11, 13, 14, 16, 23, 25, 31, 33, in Gretser, whose arrangement differs much from that of Genebrardus). They were given in vol. v. of the *Bibliotheca Patrum* of

De la Bigne, fol. Paris, 1575, and again, in vol. iv. of the second edition, fol. Paris, 1589. In the *Lectiones Antiquae* of Canisius, vol. iv. 4to., Ingolstadt, 1604 (vol. ii. pt. ii. p. 463, ed. Basnage), appeared a Latin version by Franciscus Turrianus, of three others (Nos. 27—29, in Gretser); and very soon after Gretser published, with the *Hodegus* of Anastasius Sinaita (4to. Ingolstadt, 1606), forty-two pieces of Theodore, including all those which had been given in the *Bibliotheca* and by Canisius. They were given in the Greek (except Nos. 18, 25, and 32) and in a Latin version, partly by Gretser himself, but chiefly by Turrianus, and in a very few short pieces by Genebrardus. The Latin version was reprinted in the *Bibliotheca Patrum*, vol. iv. ed. Paris, 1609—1610, vol. ix. p. ii. Cologne, 1618, and vol. xvi. ed. Lyon, 1677: the Greek text and Latin version were both given in the *Auctarium* of Ducaeus to the edit. of Paris, 1624, in vol. xi. of the edit. Paris, 1654, and in the collected edition of Gretser's works, vol. xv. fol. Ratisbon, 1741. The Greek text of No. 18 was published by Le Quien in his edition of Damascenus (vol. i. p. 470, fol. Paris, 1712), with the version of Turrianus, a little altered: the Greek of No. 25 was published by Coteletius, in a note to the *Constitutiones Apostolicae*, lib. v. c. 7, in his *Patres Apostolici*, fol. Paris, 1672 (vol. i. p. 310, ed. Leclerc, fol. Amsterdam, 1724): the Greek of No. 32 has never been printed. (Cave (who has confounded him with Theodore of Caria [No. 20]), *Hist. Litt.* ad ann. 867, vol. ii. p. 54; Fabric. *Bibl. Graec.* vol. x. p. 364, &c.; Gretser (who also identifies him with Theodore of Caria), *Epistol. Dedicat. Opusculis Abucarae praefixa*; Bayle, *Dictionnaire*, *s. v. Abucaras*; Le Quien, *Opera Damasceni*, and *Oriens Christianus*, *ll. cc.*)

3. Of Alania. There is extant in MS. at Vienna, and perhaps elsewhere, a Sermon on the Burial of Christ, *In Jesu Sepulturam*, by Theodore, bishop of Alania, which Cave conjectures to be a city not far from Constantinople. But as the Vienna MS. contains also a discourse or letter addressed by Theodore to the Patriarch of Constantinople, in which are recorded his apostolic labours among the Alani, and his subsequent consecration as bishop of Alania, it is evident that the name Alania designates the country of the Alani, between the Euxine and Caspian seas, north of the Caucasian range. Kollar has given a brief extract from this discourse. The time in which Theodore lived is not clear; but the mention of his apostolic labours among the Alani indicates that he first converted them to the belief of Christianity, which may have been in the time of Justinian, when the neighbouring tribe of the Abasgi were converted. He must, as the Apostle of the Alani, have been a different person from the Theodorus who was bishop of Alania in the thirteenth century. (Kollar, *Supplement. ad Lambecii Commentar. de Biblioth. Caesaraea*, lib. i. col. 254, &c.; Le Quien, *Oriens Christianus*, vol i. col. 1348; Allatius, *De Symeon. Scriptis*, p. 82; Fabric. *Bibl. Graec.* vol. x. p. 372; Cave, *Hist. Litt.* vol. ii. *Dissert. Prima*, p. 19.)

4. Of Alexandria (1, 2). There were two patriarchs of Alexandria of the name of Theodore: one surnamed Scribo (Σκρίβων), a Melchite, or of the orthodox Greek Church, who, after a patriarchate of two years, perished apparently in the troubles occasioned by the revolt of Egypt and Africa against the usurper Phocas, A. D. 609; the other, a Jacobite, who was patriarch from A. D. 727 to 738. (Le Quien, *Oriens Christianus*, vol. ii. col. 445, 457.)

5. Of Alexandria (3). Theodore, a deacon of the church at Alexandria, who at the Council of Chalcedon, A. D. 451, presented a Λίβελλος, *Libellus*, against the patriarch of Alexandria, Dioscorus, charging him with having grievously oppressed him (Theodore), on account of the regard in which he had been held by Cyril, the predecessor of Dioscorus. The document is given in the various editions of the *Concilia* (e. g. vol. iv. col. 395, ed. Labbe, vol. ii. col. 321, ed. Hardouin), in the *Acta Concilii Chalcedonensis*, actio iii. (Cave, *Hist. Litt.* ad ann. 451, vol. i. p. 443; Fabric. *Bibl. Graec.* vol. x. p. 386.)

6. Of Alexandria (4). A monk who flourished about the commencement of the sixth century. Cave improperly places him in the seventh. He belonged to that branch of the Monophysite body called Theopaschitae, and is known by his controversy with Themistius, another Theopaschite monk, who is charged with having broached the heresy of the Agnoetae, a sect so called from their affirming that Christ knew not the time of the Day of Judgment. Theodore attacked Themistius in a work of which Photius has given an account. As in this controversy Theodore was on the same side as the orthodox Church, it was probably by some other writing that he incurred the condemnation of the emperor Justinian, as mentioned by Facundus. (Phot. *Bibl.* Cod. 108; Facundus Hermian. *Pro Defensione trium Capitulorum*, lib. ii. c. 3; Fabric. *Bibl. Graec.* vol. vi. p. 794, vol. x. pp. 372, 710; Cave, *Hist. Litt.* ad ann. 601, vol. i. p. 573.)

7. Of Amasia. Possevino (*Apparatus Sacer*, vol. ii. p. 462, ed. Cologne, 1608) mentions two works, *Explicatio ad Ecclesiastem et Canticum Canticorum*, and *Dogmatica Panoplia adversus Judaeos, Armenios et Saracenos*, as written by Theodore, bishop of Amasia in Pontus. Le Quien (*Oriens Christianus*, vol. i. col. 528) notices both works in speaking of Theodore, who was bishop of Amasia at the time of the fifth General Council, A. D. 553, where his signature appears among those of the subscribing prelates; but if, as its title indicates, the *Panoplia* is a defence of orthodox Christianity against Mohammedanism, the work cannot be of so early a date. No other Theodore is known among the bishops of Amasia. (Possevin.; Le Quien, *ll. cc.*)

8. Anagnostes (Ἀναγνώστης) or Lector, the Reader, an ecclesiastical historian, generally supposed to have written in the reign of the emperor Justin I., or his successor Justinian I. Nothing of his personal history is known, except that he held the subordinate ecclesiastical post of reader at Constantinople, and, as Suidas states, in the great church (Suidas, *s. v.*). Suidas states that he brought down his history to the time of Justinian I.: and though nothing in the extant fragments of his works leads us to a later time than the accession of Justin I., we may not unreasonably admit the correctness of Suidas' statement, so far as to place the composition of the history of Theodore in the reign of Justinian. Theodore is quoted by Joannes Damascenus and by Theophanes, and in the *Acta* of the second Nicene (seventh General Council), all in the eighth century. He was the author of two works on ecclesiastical history, which were sometimes both comprehended

under the general title of Ἐκκλησιαστικὴ Ἱστορία, *Historia Ecclesiastica*, and referred to as constituting one work. They are, in fact, two consecutive works on one subject. 1. Ἐκλογὴ ἐκ τῶν ἐκκλησιαστικῶν ἱστοριῶν, *Selecta ex Historiis Ecclesiasticis*, a compendium of Church history from the time of Constantine the Great, in two books, compiled chiefly from Sozomen, with additions from Socrates and Theodoret. It is probable that Theodore intended that this compendium should comprehend the whole period included in the histories from which he made his extracts: but if so, the work was not completed; for it breaks off at the death of Constantius II. From its incomplete state it was probably the latter of Theodore's two works in the order of composition, and was apparently designed as an introduction to the other. 2. Ἐκκλησιαστικὴ ἱστορία, *Historia Ecclesiastica*. An original work on ecclesiastical history, also in two books, comprehending the period from the reign of Theodosius the younger, where Socrates, Sozomen, and Theodoret end to the reign of Justin I., perhaps of Justinian I. From the circumstance of this work commencing from the point where the earlier ecclesiastical histories cease, it is inferred that the compendium just mentioned was intended to come down to the same point, and consequently that it was never completed. Its incompleteness occasioned a void of seventy years to be left between the close of one, and the commencement of the other of Theodore's works. The compendium is extant in MS., in the library of St. Mark at Venice, though the MS. is mutilated at the beginning. A copy (whether transcribed from the Venetian MS. is not known) was in the possession of Allatius, who intended to publish it, but who never fulfilled his intention; nor has it ever been published. Allatius sent a transcript of some portions to Valesius, who employed it in correcting the text of his edition of the original authors. Theodore's own history is lost, except some extracts ἀπὸ φωνῆς Νικηφόρου Καλλίστου τοῦ Ξανθοπούλου, *ex ore Nicephori Callisti Xanthopuli*. As Nicephorus never in his own *Ecclesiastical History* quotes Theodore, except for statements contained in these extracts, it is fairly inferred by Valesius that the original was not in his hands; and that the extracts were made by some one before his time, and were all the remains of Theodore's work then extant, at least all that he had access to. These extracts (Ἐκλογαί, *Excerpta*) were first published by Robert Stephens, with Eusebius and the other Greek ecclesiastical historians, fol. Paris, 1544; and again, with the Latin version of Christopherson, fol. Geneva, 1612: but the best edition is that of Henri Valois, or Valesius; who published them with the ecclesiastical histories of Theodoret, Evagrius, and Philostorgius, fol. Paris, 1673, reprinted under the care of Reading, fol. Cambridge, 1720, and again at Turin, 1748. Valesius published not only the *Excerpta* of Nicephorus, but some other fragments of Theodore. Combéfis, in his *Originum Rerumque CPolitanarum Manipulus*, and Bandurius in his *Imperium Orientale*, have given an anonymous work Παραστάσεις σύντομοι χρονικαί, *Breves Demonstrationes s. Enarrationes Chronographicae*, in which are some citations from a Θεόδωρος, Theodorus, or Θεόδωρος Ἀναγνώστης, Theodorus Lector, or Θεόδωρος Χρονογράφος ἀναῤῥωσθεὶς ἀναγνώσμασιν, *Theodorus Chronographus Lectionibus clarus* (comp. Combéfis, pp. 11, 12, 19, 33, ed. Paris, 1664; Bandurius, vol. i. p. iii. pp. 88, 89, 93, 102, ed. Paris, 1711). If these references are to one and the same writer, and that writer the subject of this article, as critics generally seem to admit, he must have written on other subjects than ecclesiastical history, and have lived at a considerably later period than is generally supposed. The extracts chiefly or wholly relate to the statues with which Constantinople was adorned; and one of them (p. 11, Combéfis, p. 88, Bandurius) contains a curious incident in the personal history of the writer which shows him to have lived in the reign of the emperor Philippicus (A. D. 711—713), nearly two centuries after the reign of Justin I., in which Theodorus is usually placed. Another extract notices statues of the daughter and niece of the empress Sophia, wife of Justin II., which also implies the writer to have lived long after the time of Justin I. Though there seems no decisive reason for identifying the writer on the statues with the ecclesiastical historian, yet the name and title render their identity not improbable: and it may be observed that Damascenus, the earliest writer who has mentioned Theodore, belongs to a period somewhat later than the reign of Philippicus [DAMASCENUS]. (Vales. *Praefatio ad Theodoretum, &c.*; Cave, *Hist. Litt.* ad ann. 518, vol. i. p. 503; Dupin, *Nouvelle Biblioth. des Auteurs Eccles.* vol. iv. (6me siècle) p. 92, 2d ed. Paris, 1698; Ceillier, *Auteurs Sacrés*, vol. xvi. p. 187, &c.; Fabric. *Biblioth. Graec.* vol. vii. pp. 368, 435, &c., vol. x. p. 398; Schoell, *Hist. de la Litterature Grecque Profane*, vol. vii. p. 26, 2d ed. Paris, 1825.)

9. Of ANCYRA. Fabricius in two places (*Bibl. Graec.* vol. viii. p. 696, x. p. 359) mentions a Theodore of Ancyra, as being cited in the *Catenae* of the Fathers on the *Acts of the Apostles* and the *Catholic Epistles*: but the similarity of the names leads us to suspect that the author cited is Theodotus, who was bishop of Ancyra in the first half of the fifth century. The names Theodotus and Theodorus are in MSS. frequently confounded (comp. Fabric. *Bibl. Graec.* vol. x. p. 512). Dr. J. A. Cramer, in the *Catena in Acta SS. Apostolorum*, edited under his care (8vo. Oxford, 1838), has substituted (pp. 33, 227, 427, 438) the name of Theodotus where the MSS. have that of "Theodore of Ancyra," or "Theodore the Monk," or "Theodore the Monk and Presbyter."

10. Of ANTIDA or ANDIDA or more correctly of SANDIDA, a bishopric of the province of Pamphylia Secunda, of which Perga was the ecclesiastical metropolis (comp. Le Quien, *Oriens Christian.* vol. i. col. 1013, 1030). Allatius in several of his works has cited some passages from an *Expositio Missae* by "Theodorus Antidorum (s. Andidorum) Episcopus:" but gives us no clue to the age of the writer except in one place, and there (*J. H. Hottingerus fraudis, &c. convictus*, p. 12, 8vo. Rom. 1661) we only learn that Theodore was later than Photius, who lived in the ninth century. The citations of Allatius are enumerated by Fabricius (*Bibl. Graec.* vol. x. p. 372).

11. Of ANTIOCH (1—6). There were several patriarchs of Antioch of the name of Theodore. An Arian patriarch in the reign of the emperor Valens is called Dorotheus by Sozomen (*H. E.* vi. 37), but Theodorus by Philostorgius (*H. E.* ix. 14), who identifies him with Theodore of Heracleia (No. 42).

The orthodox Greeks do not recognise him; their lists contain Theodorus I. from A. D. 750 or 751 to 773 or 774, or later; Theodorus II. under the reign of the emperor John Tzimisces; Theodorus III. in the first half of the eleventh century; Theodorus IV. a learned jurist [BALSAMO, THEODORUS] in the twelfth century; and Theodore V. of a more recent date. (Le Quien, *Oriens Christian.* vol. ii.) Theodoretus, successor of Theodorus I., is sometimes erroneously called Theodorus. (Fabric. *Bibl. Graec.* vol. x. p. 396, vol. xii. p. 733.) An extract from a Συνοδικόν, *Synodica Epistola*, of Theodore of Antioch, evidently Theodore I., is cited by Theodore Studita in his *Antirrheticus II.* (Sirmond, *Opera Varia*, vol. v. p. 124.) Two works entitled *Homilia de Sancto Theodoro Orientali*, and *In duodecim Prophetas*, the first in Arabic, the second in Greek, both by a Theodore of Antioch, are extant in MS. (Le Quien, *Oriens Christian.* vol. ii. col. 746; Fabric. *Bibl. Graec.* vol. x. p. 396), but whether they are by the same person, and with which of the Theodores he is to be identified, is not known.

12. ASCIDAS (ὁ Ἀσκιδᾶς), a Cappadocian, first a monk of the convent of Nova Laura in Palestine, and afterwards archbishop of Caesaraeia in Cappadocia in the reign of Justinian I. He was probably appointed to his see in A. D. 536, or soon after, but resided little in his diocese, being much at court, where he enjoyed the favour and confidence of the emperor, and was much employed by him. He was also in favour with the empress Theodora, probably from his secretly holding the opinions of the Acephali. When the revival of the doctrines of Origen [ORIGENES] in the monasteries of Palestine, and especially in that monastery called Nova Laura, began to excite attention, Eustochius, patriarch of Jerusalem, a decided Anti-Origenist expelled from the convent of Nova Laura those of the monks who were known as Origenists, and compelled them, by his persecution, to fly to distant parts. In their dispersion, however, they diffused their views more widely, and their cause was warmly espoused by many persons, of whom Theodore Ascidas was at once the most active and influential. He loudly protested against the conduct of Eustochius as both impious and unjust; so that Eustochius found it needful to send as delegates to Constantinople, to counteract Theodore's influence, several monks of his own party, at the head of whom were Conon of the monastery of St. Saba and Rufus, abbot of the monastery of St. Theodosius. Theodore, with undaunted resolution, maintained the Origenists, but the emperor was persuaded by Pelagius the Deacon, legate of Pope Vigilius, and by Mennas, patriarch of Constantinople, to order the condemnation of certain propositions, extracted by the Palestinian monks from the works of Origen and to anathematize their author. The condemnation of Origen was a severe mortification to Theodore, who, however, availing himself of this example of the anathematizing of the dead, prevailed on the emperor, by holding out to him the prospect of thereby reconciling the Monophysites to the church, to issue a libellus, condemning the three decisions "tria Capitula" of the Council of Chalcedon, which recognised the orthodoxy of Theodoret of Cyrus, of Theodore of Mopsuestia, and of the Epistle of Ibas of Edessa; and to anathematize Theodore of Mopsuestia, a prelate much reverenced by the opposite party. This condemnation of the tria Capitula excited great disturbances in the church; Pope Vigilius resisted the condemnation for a time, and issued an act of deposition and excommunication against Theodore, which was of no effect. The emperor persisted; bribery and persecution were freely employed to obtain ecclesiastical support for the imperial edict; and so great was the confusion that even Theodore himself is said to have publicly acknowledged that both he and his great opponent the deacon Pelagius, the pope's legate, deserved to be burnt alive for the scandals their struggle had occasioned. The disturbance was only ended by the assembling of the fifth general (or second Constantinopolitan) council A. D. 553. That council condemned Origen and his supporters on the one hand; and Theodore of Mopsuestia, Theodoret, and Ibas on the other. Theodore Ascidas subscribed to these several anathemas. He died A. D. 558 at Constantinople; if, as is most likely, he is the bishop of Caesaraeia, whose death is noticed by Joannes Malalas, *Chronographia*, p. 234, ed. Oxford, p. 81, ed. Venice, p. 489, ed. Bonn. (Cyril. Scythopolit. *Subae Vita*, c. lxxxiii. &c. apud Coteler. *Monumenta Eccles. Graec.* vol. iii. p. 361, &c.; Evagrius, *H. E.* iv. 38; Liberat. *Breviar.* c. xxiii. xxiv.; Malalas, *Chronographia*, p. 234, ed. Oxford, p. 81, ed. Venice, p. 489, ed. Bonn; *Concilia*, vol. iii. pp. 1, &c. ed. Hardouin; Le Quien, *Oriens Christianus*, vol. i. col. 378, &c.) The *Testimonium* of Theodore and of Cethegus the Patrician as to the tergiversation of Vigilius in the matter of the tria Capitula was first published by Baluse in his *Supplementum* to the *Concilia* (Paris, 1683, and again 1707), and is given in the *Concilia* of Harduin, vol. iii. col. 184, and of Mansi, vol. ix. col. 363.

13. ASINAEUS (ὁ Ἀσιναῖος), a Neo-Platonic philosopher, a native of one of the towns which bore the name of Asine, probably of the Laconian Asine, on the coast, near the mouth of the Eurotas. He was a disciple of Porphyry, and one of the most eminent of the later Platonists. Proclus repeatedly mentions him in his commentaries on Plato (see the references in Fabric. *Biblioth. Graec.* vol. ix. p. 443), and frequently adds to his name some laudatory epithet, ὁ μέγας "the great," ὁ θαυμαστός "the admirable," γενναῖος "the noble." He wrote a work on the soul, now lost. It is cited by Nemesius of Emesa [NEMESIUS, No. 1] in his *De Natura Hominis*, cap. ii. *De Anima*, under this title of Ὅτι ἡ ψυχὴ πάντα τὰ εἴδη ἐστί, *Animam esse omnes species.* (Proclus, *Comment.* passim; Damascius, *Vita Isidori*, apud Phot. *Biblioth.* Cod. 242; Brucker, *Hist. Critica Philosoph.* Period ii. Pars i. Lib. i. c. 2. § 4, vol. ii. pp. 232, 249, ed. Leipzig. 1766; Fabric. *Bibl. Graec.* vol. iii. p. 190, vol. ix. p. 443, vol. x. p. 373.)

14. Of ATHENS, father of the orator Isocrates [ISOCRATES] according to Photius. (*Biblioth.* Cod. 260.) Theodorus was of the demos of Erchia, which was also the birth-place of the historian Xenophon.

15. The ATHEIST. [No. 32.]

16. BALSAMO. [BALSAMO.]

17. Of BYZANTIUM (1), a rhetorician or pleader of Byzantium. He is mentioned, but somewhat contemptuously by Plato (*Phaedr.* vol. iii. p. 266, ed. Steph. vol. i. pt. i. p. 81, ed. Bekker, p. 811, ed. Baiter, 4to. Züric. 1839) as "the most excellent tricker-out of a speech," τόν γε βέλτιστον λογοδαίδαλον. He appears to have written a treatise on rhetoric, as Plato, in the passage just cited,

refers to the minute subdivisions of an oration mentioned by Theodore (comp. Rufinus, *De Compositione et Metris Oratorum*). Cicero (*Brut.* c. 12) describes him as excelling rather in the theory than the practice of his art, "in arte subtilior, in orationibus autem jejunior." He was apparently contemporary with Plato. Dionysius of Halicarnassus (*De Antiq. Oratorib.; de Isaeo*, c. 19) speaks of him as antiquated, careless and superficial. He is cursorily noticed by Quintilian (*Institut. Orat.* iii. 1) and Diogenes Laërtius (ii. 104). Suidas (*s. v.*) says he wrote **Κατὰ Ἀνδοκίδου**, *Contra Andocidem*, **Κατὰ Θρασυβούλου**, *Contra Thrasybulum*, and some other pieces, which are all now lost. (Diogenes Laërtius says (*l. c.*) there was another sophist Theodore, but does not mention whether he was a Byzantine or not. Fabric. *Bibl. Graec.* vol. vi. p. 139, vol. x. p. 382.)

18. Of BYZANTIUM (2), styled DIACONUS et RHETOR, a Monothelite of the time of Maximus the Confessor [MAXIMUS CONFESSOR]. He was Synodicarius (or representative in some synod) of Paul, patriarch of Constantinople, an appointment which indicates the esteem in which he was held. He was the author of two brief **Ἀπορίαι**, *Dubitationes*, which, with the **Ἐπιλύσεις**, *Solutiones*, of Maximus, are given by Combéfis in his edition of the works of that father. (Vol. ii. p. 116, &c. fol. Paris, 1675.)

19. Of CARA. [No. 2.]

20. Of CARIA, one of the supporters of Photius [PHOTIUS, No. 3] in his contest with Ignatius [IGNATIUS, No. 3] for the patriarchate of Constantinople, in the ninth century. He is noticed here only to guard against his being confounded, as he has been by some writers, with Theodore Abucara [No. 2].

21. Of CHIOS, a Stoic philosopher mentioned by Diogenes Laërtius (ii. 104).

22. CORTONITA, a Greek Hymnographer, who wrote *Canon in Joannem Euchaitorum Episcopum cognomento Mauropodem* [JOANNES, No. 58], of which Allatius (*Contra Hottinger.* p. 180) makes some extracts. As Joannes lived in the middle of the eleventh century, and the *Canon* of Theodore was written on occasion of his death, we are enabled to fix the time at which Theodore lived.

23. Of COLOPHON, a Greek poet of unknown age, author of a song entitled **ἀλῆτις**, "the wandering," because sung at the Athenian festival called **ἀλῆτις** or **αἰῶραι**, instituted in commemoration of the wandering of Erigone, in search of her father Icarius. (Pollux iv. 7. § 55.) [ICARIUS] Aristotle, in his account of the constitution of Colophon (**ἐν τῇ Κολοφωνίων πολιτείᾳ**, apud Athen. xiv. p. 618) mentions a tradition that Theodore was a self-indulgent, luxurious person, which he thinks is apparent also from his poetry; and states that he perished by violence.

24. The COMEDIAN (**ὁ κωμικός**), mentioned by Hesychius as being surnamed, or rather nicknamed **πελεθόβαψ**, "dung-diver." According to some accounts he was a poet. Nothing is known of his time or country. (Hesych. *s. v.* Πελεθόβαψ.)

25. CONSTANTINI PORPHYROGENITI PAEDAGOGUS. Theodore, tutor to the emperor Constantine Porphyrogenitus [CONSTANTINUS VII.] enjoyed during the minority of that accomplished but weak prince, considerable influence in the palace. The attempt of Leo Phocas and his brother-in-law, the chamberlain Constantine, to depose the young emperor, and confer the purple on Leo, were defeated by the vigilance of Theodore, who prevailed on the emperor to summon to his assistance Romanus, afterwards colleague of Constantine in the empire; who, probably, from finding Theodore's fidelity an obstacle to his advancement, caused him and his brother Simeon to be banished from Constantinople to their estates in the Opsician thema, on the Asiatic side of the Bosporus. (Leo Grammaticus, *Chronog.* pp. 492—496, ed. Paris; Theoph. Continuat. lib. vi. *De Constant. Porphyrog.* cc. 11—16; Sym. Magist. *De Constant. Porphyrog.* cc. 12—16; Georg. Monach. *De Constant. Porphyrog.* cc. 20—34; Zonaras, *Annales*, xvi. 17; Cedrenus, *Compend.* pp. 614—619, ed. Paris, vol. ii. pp. 289—296, ed. Bonn.) To this Theodore Lambecius ascribes the authorship of five **Λόγοι**, *Orationes*, extant in MS. in the Imperial Library at Vienna. (Lambec. *Commentar. de Biblioth. Caesaraea*, lib. a. vol. iv. col. 22, &c., ed. Kollar, which he intended to publish. He has given some extracts. (Lambec. vol. iii. p. 147, and *l. c.*; Cave, *Hist. Litt.* ad ann. 920, vol. ii. p. 93; Oudin. *De Script. Eccles.* vol. ii. col. 428; Fabric. *Bibl. Graec.* vol. x. p. 384.)

26. Of CONSTANTINOPLE (1—2). The list of Patriarchs of Constantinople comprehends two Theodores: Theodore I., from A. D. 676 to 678, when he was deposed, on what account is not known. But on the death of George, who had been appointed to succeed him, he recovered his patriarchate, which he held only for a short time, probably from A. D. 683 to 686. Theodore II. was surnamed Irenicus or Copas; he had previously held the office of Summus Philosophorum, **Ὕπατος τῶν φιλοσόφων**, and Chartophylax of the Great Church at Constantinople; and was patriarch for sixteen months only, A. D. 1213—1215, while Constantinople was in the hands of the Latin invaders. (Le Quien, *Oriens Christianus*, vol. i. col. 232, 233, 277.)

27. CRONUS; more correctly Diodorus Cronus. [DIODORUS, literary, No. 6.]

28. CUTULA (**ὁ Κουτάλα**), the contemporary and friend of Nicephorus Gregoras, the Byzantine historian [GREGORAS, NICEPHORUS], and writer of a commendatory letter to Nicephorus, which is given by Boivin among the *Elogia* prefixed to his first volume of his edition of the works of that historian, fol. Paris, 1702. It is reprinted in Schopen's edition (2 vols. 8vo. Bonn, 1829-30), vol. i. col. lxxxviii. Comp. Fabric. *Bibl. Graec.* vol. vii. p. 655, vol. x. p. 385.

29. Of CYNOPOLIS, a Greek rhetorician of uncertain date. Allatius published under his name an Ethopoeia (**Ἠθοποιΐα**). The piece was, however, published by Gale among the *Ethopoeiae* of Severus [SEVERUS], to whom it is also assigned by Walz. (Gale, *Rhetores Selecti*, 8vo. Oxon. 1676, p. 219; Allatius, *Exempla Varia Graecor. Rhetor. ac Sophistarum*, 8vo. Rome, 1641, p. 235; Walz, *Rhetores Graeci*, vol. i. p. 540, Stuttgard, 1832.)

30. CYNULCUS (**ὁ Κύνουλκος**), one of the speakers in the *Deipnosophistae* of Athenaeus (*Epit.* lib. i. p. 1, d., iv. p. 156, a., p. 159, e., p. 160, d., viii. p. 347, d., &c., xv. p. 669, b. e., ed. Casaub.). He is represented as a Cynic philosopher, a native of Megalopolis, and as laying aside his true name of Theodore for the epithet Cynulcus. Whether he was a real or imaginary personage is not known. The epithet Cynulcus, "one

whom the Cynics (κύνες) followed," was borne by other teachers of the Cynic philosophy, e. g. CARNEIUS.

31 Of CYRENE, a Pythagorean philosopher of the age of Pericles. According to Proclus (*In Euclid. Element. Lib. I. Commentarius*, lib. ii. p. 19, ed. Gryn. fol. Basil. 1533), he was a little younger than Anaxagoras [ANAXAGORAS], and was eminent as a mathematician. Apuleius (*De Dogmate Platonis*, lib. i. s. *De Philos. Natural.* haud longe ab init., and Diogenes Laërtius (iii. 6, comp. ii. 103) state that Plato went to Cyrene to study geometry under Theodore the mathematician, apparently the subject of this article. He is one of those enumerated by Iamblichus (*De Pythag. Vita*, c. ult.) in his catalogue of the eminent Pythagoreans. (Fabric. *Bibl. Graec.* vol. i. p. 876, vol. x. p. 385.)

32. CYRENAICUS, a philosopher of the Cyrenaic school [ARISTIPPUS], to one branch of which he gave the name of "Theodorians," Θεοδώρειοι. He is usually designated by ancient writers ATHEUS (ὁ ἄθεος), the Atheist, a name for which that of THEUS (Θέος) was afterwards substituted. He was apparently a native of Cyrene (comp. Diog. Laërt. ii. 103), and was a disciple of the younger Aristippus (ib. ii. 86), who was grandson of the elder (Suidas, *s. v.* Ἀρίστιππος) and more celebrated Aristippus, by his daughter Arete [ARISTIPPUS; ARETE]. Theodore belonged to the age of Alexander and his successors, a circumstance which, as well as the opposite character of his opinions, distinguishes him from the subject of the preceding notice He heard the lectures of a number of philosophers beside Aristippus; as Anniceris [ANNICERIS], and Dionysius the dialectician (Laërt. ii. 98), Zeno of Citium, Bryson, and Pyrrhon (Suidas, *s. v.* Θεόδωρος); but not Crates, as Fabricius (*Bibl. Graec.* vol. iii. p. 189) has from a hasty and inaccurate interpretation of a passage in Diogenes Laërtius (iv. 23) erroneously stated. Nor could he have been, as Suidas states (*s. v.* Σωκράτης), a hearer of Socrates. He was banished from Cyrene, but on what occasion is not stated (Laërt. ii. 103); and it is from the saying recorded of him on this occasion, "Ye men of Cyrene, ye do ill in banishing me from Cyrene to Greece" (ib.), as well as from his being a disciple of Aristippus, that we infer that he was a native of Cyrene. Of his subsequent history we have no connected account; but unconnected anecdotes of him show that he was at Athens, where he narrowly escaped being cited before the court of Areiopagus. The influence, however, of Demetrius Phalereus shielded him (ib. ii. 101); and this incident may therefore probably be placed during Demetrius' ten years' administration at Athens, B.C. 317—307 [DEMETRIUS, literary, No. 28]. As Theodore was banished from Athens, and was afterwards in the service of Ptolemy son of Lagus, first king of the Macedonian dynasty in Egypt, it is not unlikely that he shared the overthrow and exile of Demetrius. The account of Amphicrates cited by Laërtius (ii. 101), that he was condemned to drink hemlock and so died, is doubtless an error. While in the service of Ptolemy, Theodore was sent on an embassy to Lysimachus. whom he offended by the freedom of his remarks. One answer which he made to a threat of crucifixion which Lysimachus had used, has been celebrated by many ancient writers (Cic. *Quaest. Tusc.* i. 43; Senec. *de Tranq. An.* c. 14; Val. Max. vi. 2, extern. 3):—"Employ such threats to those courtiers of yours; for it matters not to Theodore whether he rots on the ground or in the air." From the court or camp of Lysimachus he returned apparently to that of Ptolemy (Diog. Laërt. ii. 102). We read also of his going to Corinth with a number of his disciples (ibid.): but this was perhaps only a transient visit during his residence at Athens. He returned at length to Cyrene, and lived there, says Diogenes Laërtius (ii. 103), with Marius. This Roman name is very questionable; and Grantmesnil (apud Menag. *Obs. in Diog. Laërt. l. c.*) not improbably conjectures that we should read Magas, who was stepson of Ptolemy the son of Lagus, and ruled over Cyrene for fifty years (from B.C. 308 to B.C. 258), either as viceroy or king. The account of Laërtius leads to the inference that Theodore ended his days at Cyrene. Athenaeus (xiii. p. 611, a) states that he died a violent death, but this is probably only a repetition of the erroneous statement of Amphicrates already noticed. Various characteristic anecdotes of Theodore are preserved by the ancients (especially by Laërtius, ii. 97—103, 116; Plutarch, *De Animi Tranquill.* Opp. vol. vii. p. 829, *De Exsilio*, Opp. vol. viii. p. 391, ed. Reiske; Val. Max. *l. c.*; Philo Jud. *Quod omnis probus liber*, c. 18, vol. ii. p. 465, ed. Mangey, p. 884, ed. Pfeiffer. s. Paris, vol. v. p. 295, ed. Richter, Leipsic, 1828; Suidas, *s. v.* Ἥρα), from which he appears to have been a man of keen and ready wit, unrestrained either by fear or a sense of decency.

It has been already noticed that Theodore was the founder of that branch of the Cyrenaic sect which was called after him "Theodorei" (Θεοδώρειοι), "Theodoreans." The general characteristics of the Cyrenaic philosophy are described elsewhere [ARISTIPPUS]. The opinions of Theodore, as we gather them from the perplexed statement of Diogenes Laërtius (ii. 98, foll.) partook of the lax character of the Cyrenaic school. He taught that the great end of human life is to obtain joy and avoid grief, the one the fruit of prudence, the other of folly; that prudence and justice are good, their opposites evil; that pleasure and pain are indifferent. He made light of friendship and patriotism, and affirmed that the world was his country. He taught that there was nothing really disgraceful in theft, adultery, or sacrilege; but that they were branded only by public opinion, which had been formed in order to restrain fools. But the great charge against him was atheism. "He did away with all opinions respecting the Gods," says Laërtius (ib.), but some critics doubt whether he was absolutely an atheist, or simply denied the existence of the deities of popular belief. The charge of atheism is sustained by the popular designation of Theodorus "Atheus," by the authority of Cicero (*de Nat. Deor.* i. 1), Laërtius (*l. c.*), Plutarch (*De Placit. Philos.* i. 7), Sextus Empiricus (*Pyrrhon. Hypotyp.* lib. iii. p. 182, ed. Fabric. 1718, p. 172, ed. Bekker, 1842), and some of the Christian Fathers; while some other authorities (e. g. Clem. Alex. *Protrept. ad Gentes*, p. 7, ed. Sylburg. pp. 20, 21, ed. Pott. vol. i, p. 20, ed. Klotz. Leipsic, 1831) speak of him as only rejecting the popular theology. The question is discussed and the authorities cited by Reimmann (*Hist. Atheismi*, sect. ii. c. xxiv. § 3), and Brucker (*Hist. Crit. Philos.* pars ii. lib. ii. c. iii. § 11)

Theodore wrote a book Περὶ Θεῶν, *De Diis*, which Laërtius who had seen it, says (ii. 97) was not to be contemned; and he adds that it was said to have been the source of many of the statements or arguments of Epicurus. According to Suidas (*s. v.* Θεόδωρος) he wrote many works both on the doctrines of his sect and on other subjects. (Fabric. *Bibl. Graec.* vol. iii. pp. 189, 615, vol. x. pp. 373, 385.)

33. Daphnopates. [Daphnopates.]

34. Decapolita (ὁ Δεκαπολίτης), called also Patricius and Quaestor, lived under Constantine VII. Porphyrogenitus, several of whose *Novellae* were drawn up by our Theodore. (Codinus, *De Originibus CPolitanis*, p. 78, ed. Paris, p. 155, ed. Bonn. cum notis Lambecii; Lambec. *De Biblioth. Caesaraea*, vol. vi. pars i. col. 37.)

35. Of Edessa, was first a monk of that city, and then archdeacon (Cave says archbishop) of the Church there. Possin and Cave place him in the twelfth century; and Cave observes that the capture of Edessa by the Saracens prevents our placing him later. *Ex Capitibus Theodori Edesseni L.* were given in a Latin version subjoined to Pontanus's edition of the works of Symeon of St. Mamas [Symeon, No. 16], Ingoldstadt, 1603, and were reprinted in the *Bibliotheca Patrum*, vol. xii. pars i. p. 861, fol. Cologne, 1618; in the *Bibliothecae Patrum, Supplementum* of Morel, vol. i. Paris, 1639; and in the *Bibliotheca Patrum*, vol. xxii. p. 752, fol. Lyon, 1677. But they were given more fully, *Capitula CII.*, and in the Greek original as well as in a Latin version, in the *Thesaurus Asceticus* of Possin, p. 345, 4to. Paris, 1684. (Fabric. *Bibl. Graec.* vol. x. p. 387; Cave, *Hist. Litt.* ad ann. 1101, vol. ii. p. 185.)

36. Epigrammaticus Poeta (ποιητὴς ἐπιγραμμάτων), mentioned by Diogenes Laërtius (ii. 104), but without any notice of time or country. Suidas and Eudocia (*s. v.*) mention a Theodore, a poet, author of various pieces, especially one addressed Εἰς Κλεοπάτραν, *Ad Cleopatram.* Pollux also (*Onomasticon*, iv. 7, 2) mentions a Theodore of Colophon, a poet; but whether these writers refer to the same individual is not certain. Two very short *Epigrammata* are assigned to "Theodorus Proconsul," Θεοδώρου ἀνθυπάτου (*Anthol. Graec. Planudea*, pp. 140, 220, ed. Stephan., pp. 203, 320, ed. Weichel.; *Analecta*, Brunck, vol. iii. p. 6, vol. iii. p. 227, ed. Jacobs), but we have no means of knowing whether he is one of those mentioned above. Jacobs identifies him with a Theodorus Illustris, twice proconsul, to whose bust or statue Agathias wrote an *Epigramma* Εἰς εἰκόνα Θεοδώρου Ἰλλουστρίου καὶ δὶς ἀνθυπάτου, *Ad Imaginem Theodori Illustris et bis Proconsul. Antholog. Graec.* vol. xiii. p. 618, ed. Jacobs), and whom, therefore, Jacobs (vol. xiii. p. 960) assigns to the age of Justinian I. These various Theodori are to be distinguished from Cyrus Theodorus, Κῦρος Θεόδωρος [No. 64], whose *Epigrammata*, in which all the chapters of the Old and New Testaments are enumerated, were published at Basel, A. D. 1636. (Jacobs, *l. c.*)

37. Of Gadara (Θεόδωρος Γαδαρεύς), an eminent rhetorician of the age of Augustus. His surname indicates his birth-place, Gadara, in the country east of the Jordan. (See also Strabo, *Geogr.* lib. xvi. p. 759, Casaub.) He is said to have been originally a slave (Suidas). He appears to have settled at Rhodes, where Tiberius, afterwards emperor, during his retirement (from B. C. 6 to A. D. 2) to that island, was one of his hearers. (Quintil. *Instit. Orat.* lib. iii. c. i. §§ 17, 18; comp. Seneca, *Suasoria*, iii. sub fin.) According to Suidas he was also settled at Rome, where he was the rival of Polemon and Antipater, the rhetoricians (Suidas, *s. v.* Θεόδωρος Γαδαρεύς). Whether his settlement at Rome preceded that at Rhodes is uncertain: it is likely that it did, and that Tiberius received instruction from him in rhetoric in his boyhood, as well as in maturer years, during his retreat at Rhodes. By this supposition we may reconcile the statement given above from Quintilian with the following remarkable passage from Suetonius (*Tiber.* c. 57): — "His (Tiberius's) cruel and sluggish temperament did not escape notice even in his boyhood; Theodore of Gadara, his teacher in rhetoric, seems to have been the first who sagaciously perceived and aptly expressed it by a comparison, calling him from time to time when reproving him (πηλὸν αἵματι πεφυρμένον), 'clay tempered with blood.'" Theodorus was one of the most eminent rhetoricians of his time (comp. Juvenal, *Sat.* vii. 177); and was in fact the founder of a certain school of rhetoricians who were called "Theodorei" (Quintil. *l. c.*; comp. Strab. *Geog.* lib. xiii. p. 625, Casaub.), as distinguished from the "Apollodorei," or followers of Apollodorus of Pergamus, who had been the tutor of Augustus Caesar at Apollonia. [Apollodorus, No. 22.] Hermagoras the rhetorician, surnamed Carion [Hermagoras, No. 2], was a pupil of Theodore. (Quintilian, *l. c.* § 19.) Theodore wrote many works. (Quintil. *l. c.* c. 18.) Suidas (*s. v.*) and Eudocia (apud Villoison. *Anecdota Graec.* vol. i. p. 230) mention the following: — 1. Περὶ τῶν ἐν φωναῖς ζητουμένων γ′, *Libri tres de iis quae vocibus quaeruntur.* 2. Περὶ ἱστορίας α′, *De Historia Liber unus.* 3. Περὶ θέσεως ἕν, *De Thesi Liber unus.* 4. Περὶ διαλέκτων ὁμοιότητος καὶ ἀποδείξεως β′, *De Dialectorum Similitudine et Demonstratione Libri duo.* 5. Περὶ πολιτείας β′, *De Republica Libri duo.* 6. Περὶ Κοίλης Συρίας α′, *De Coele-Syria Liber unus.* 7. Περὶ ῥήτορος δυνάμεως α′, *De Facultate Oratoris Liber unus.* He adds that he wrote others. The list shows that Theodore was a man of varied attainments. His works are all lost: a few fragments are preserved by Quintilian, whose frequent references to or citations from Theodore (*Institut.* lib. ii. c. xv. § 16, lib. iii. c. vi. §§ 2, 36, 51, c. xi. §§ 3, 26, lib. iv. c. i. § 23, lib. v. c. xiii. § 59) show the reputation he had attained. He is also cited by Longinus (*De Sublim.* c. 2), Theon (*Progymnasmat.* c. xii.), and perhaps by Demetrius, miscalled Phalereus (*De Interpretatione*, c. ccxxxvii.). Antonius, a son of Theodore of Gadara, became a senator in the time of Adrian (Suidas, *l. c.*). (Langbaine, *ad Longin.* c. ii. p. 24, ed. Oxford, 1638; Menag. *ad Diog. Laërt.* ii. 104; Fabric. *Bibl. Graec.* vol. vi. p. 139, vol. x. p. 387.)

38. Gaza. [Gaza.]

39. Grammaticus. Athenaeus repeatedly cites either two works of this Theodore, or the same work under two somewhat different titles, Ἀττικαὶ γλῶσσαι, *Atticae Glossae*, and Ἀττικαὶ φωναί, *Atticae Voces.* (Athen. xi. p. 496, e., xiv. p. 646, c., xv. p. 677, b., p. 678, d., p. 691, c.) Of the age and country of Theodore nothing is known, except that, as he is, in one of the above places (xv. p. 677), cited on the authority of Pamphilus [Pamphilus, literary,

No. 4], who is thought to have lived in the first century after Christ, he must be placed in or before that time. (Fabric. *Biblioth. Graec.* vol. x. p. 395.)

40. GRAPTUS. [GRAPTUS.]

41. Afterwards GREGORIUS THAUMATURGUS. [GREGORIUS THAUMATURGUS.]

42. Of HERACLEIA. Theodore, one of the leaders of the Arian party under Constantine the Great and Constantius, was a native of Heracleia (anciently Perinthus), on the Propontis, and bishop of the Church there. He advocated the Arian doctrine while yet a presbyter, and was raised to the episcopate by the favour of the Arian party. (Athanas. *Ad Episcopos Aegypti et Libyae*, c. 7, Opp. vol. i. p. 277, ed. Montfaucon.) He is mentioned by Theodoret (*H. E.* i. 28), as one of those who persuaded Constantine to summon the Council of Caesareia in Palestine, which was, however, countermanded. [ATHANASIUS.] He was probably afterwards present at the Council of Tyre, A. D. 336; for he was one of the delegates sent by that Council into Egypt, to investigate the charges against Athanasius. (Theodoret. *H. E.* i. 30; Athanas. *Apolog. contra Arianos*, c. 13, p. 135.) He was one of those who combined to raise Macedonius to the see of Constantinople. (Socrat. *H. E.* ii. 12.) In A. D. 342 he was one of the delegates sent to convey to the emperor Constans the Confession of Antioch. (Athanas. *De Synod.* c. 25; Socrat. *H. E.* ii. 18.) He was one of the Eastern bishops who, in A. D. 347, withdrew from the Council of Sardica, and formed the rival Council of Philippopolis; and was among those on whom the Council of Sardica passed sentence of condemnation and deposition. (Socrat. *H. E.* ii. 20; Sozomen. *H. E.* iii. 11, &c.; Theodoret. *H. E.* ii. 7, 8; Athanas. *Apolog. contra Arianos*, c. 36, *Historia Arianor.* c. 17; Hilar. Pictav. *Ex Opere Historico Fragment.* iii. 29.) He nevertheless appears to have retained his bishopric, the Council not being able to carry into effect the sentence which they had pronounced. He assisted at the Council of Sirmium and the deposition of Photinus, A. D. 351. (Hilar. Pictav. *ibid.* vi. 7, col. 1337, ed. Benedictin.) He appears to have died about A. D. 355 (Fabric. Tillemont, ubi infrà) or 358 (Cave, ubi infrà). After the development of the different sections of the Arian party Theodore acted with the Eusebians or Semi-Arians. In an ancient life of St. Parthenius of Lampsacus (apud *Acta Sanctorum Februar.* a. d. vii. vol. ii. pp. 41, 42), there is a Latin version of a curious account of the sickness, recovery, and subsequent death of Theodore (who, by an obvious error of the translator, is called Hypatius); in which account he is charged with avarice and extortion; yet, singular to say, no hint of his heresy is given.

Theodore of Heracleia was a man of eminent learning. He wrote, according to Theodoret (*H. E.* ii. 3), an exposition of the Gospels, Τῶν θείων εὐαγγελίων ἑρμηνεία, *Expositio Sanctorum Evangeliorum*, and other writings which Theodoret does not specify. Jerome (*De Viris Illustr.* c. 90) more exactly ascribes to him *Commentarii in Matthaeum et in Joannem et in Apostolum* (i. e. on the Acts and Apostolic Epistles) *et in Psalterium*. Corderius published, with his *Expositio* (s. potius *Catena*) *Patrum Graecorum in Psalmos*, an exposition which he had found ascribed in one MS. to Theodore of Heracleia (Θεοδώρου ἐπισκόπου Ἡρακλείας Θρᾴκης ἑρμηνεία εἰς τοὺς Ψαλμούς, *Theodori Episcopi Heracleotae Expositio in Psalmos*), and consequently published it as his. Lambecius, Cave, and Fabricius, joined Corderius in ascribing it to Theodore; but the identity of many parts of this commentary with that of Basil of Caesareia led Garnier to doubt whether it was correctly ascribed to Theodore; and, on further examination, it was found to be a compilation from various fathers, from Origen and Didymus downward. (Lambec. *Commentar. de Biblioth. Caesaraea*, vol. iii. col. 56, &c., ed. Kollar, especially Kollar's note on col. 59; Fabric. *Biblioth. Graec.* vol. viii. p. 652, vol. ix. pp. 20, 319, alibi; Cave, *Hist. Litt.* ad ann. 334, vol. i. p. 202; Tillemont, *Mémoires*, vol. vi. passim; Oudin, *Commentarius de Scriptoribus Eccles.* vol. i. col. 319.) [J. C. M.]

43. Of HERMOPOLIS, a Greek jurist. See below.

44. HYMNOGRAPHUS. [STUDITA.]

45. HYRTACENUS, a native probably not of Hyrtacus or Artacina in Crete, but of Artace, near Cyzicus, on the Propontis. He lived in the time of the emperor Andronicus the elder, and occupied at Constantinople the office of superintendent of the public teachers of rhetoric and belles lettres. He was well acquainted with the works of the ancient poets, as is abundantly testified by his extant writings, which are full of quotations from them, though these are not always of the most appropriate kind. The diction of his address to the Virgin is a close imitation of the hymn of Callimachus to Diana; and in his panegyric on Saint Anna he has introduced the fable of Niobe. There are still extant by him ninety-three letters to different persons; a congratulatory address to the emperor Andronicus the elder, on his return to Constantinople; three funeral orations, one on the emperor Michael Palaeologus the younger, who died A. D. 1320, another on the empress Irene, the second wife of Andronicus the elder, and the third on Nicephorus Chumnus, the historical value of which is greatly impaired by their rhetorical style. They contain a plentiful sprinkling of biblical and Homeric passages. His panegyric on the Virgin Mary, his oratorical description of the garden of Saint Anna near Nazareth, and a panegyric on Aninas Thaumaturgus, are still in MS. His letters were published by Laporte du Theil, in the *Notices et Extraits des Manuscrits de la Bibl. du Roi*, vol. v. p. 709, &c., vol. vi. p. 1. The four orations are printed in Boissonade's *Anecdota Graeca*, vol. i. p. 248—292. (Fabric *Bibl. Graec.* vol. x. p. 397; Schöll, *Geschichte der Griech. Lit.* vol. iii. p. 151.)

46. JACOBITA. More than one dignitary of the Jacobite sect or church bore this name. One was created bishop of Irta in A. D. 551. Another, patriarch of the Jacobites, died A. D. 665. (Assemann. *Bibl. Orient.* vol, i. p. 167; Fabric. *Bibl. Graec.* vol. x. p. 398.)

47. Bishop of ICONIUM, a letter by whom, on the martyrdom of St. Cericus and his mother Julitta, was published by Combefisius. (*Lect. Triumph. Martyr. Christi*, Paris, 1660; Fabric. *Bibl. Graec.* vol. x. p. 398; Cave, *Hist. Lit.* vol. i. p. 534.)

48. LECTOR. [No. 8.]

49. MALLIUS or MANLIUS, a contemporary of St. Augustin, who dedicated to him his work *De Vita beata*. He was consul in A. D. 399. A Latin work by him (*De Rerum Natura*) is still extant, though not published. A life of Theodorus, written by Albertus Ruberius, was published by Graevius

(Ultraject. 1694.) Theodorus Manlius has been sometimes confounded with the poet Manilius.

50. MATHEMATICUS. [No. 31.]

51. MECHANICUS, a person of whom nothing more is known than that Proclus addressed to him his treatise *De Providentia et Fato*. There was a younger mechanician of this name who lived in the time of Justinian, and to whom Leontius dedicated his treatise on the sphere. (Fabric. *Bibl. Graec.* vol. x. p. 400.)

52. MELITENIOTA, a native apparently of Melitene in Armenia, filled the offices of Sacellarius Magnus and Chief Teacher (*διδάσκαλος τῶν διδασκάλων*) in the great church at Constantinople towards the close of the twelfth century. He was the author of a work on astronomy, the introduction and first chapter of which were published by Ismael Bulloaldus, appended to his edition of Ptolemaeus, *De judicandi Facultate et Animi Principatu*, Paris, 1663, and reprinted by Fabricius (*Bibl. Graec.* vol. x. p. 401, &c.).

53. METOCHITA. [METOCHITA.]

54. Of MILETUS, a Stoic philosopher mentioned by Diogenes Laërtius (ii. 104).

55. MONOTHELITA. [BYZANTIUS, PHARANITAS.]

56. MOPSUESTENUS, bishop of Mopsuestia, was born at Antioch, of distinguished and wealthy parents. Together with Joannes Chrysostomus he studied rhetoric under Libanius, and afterwards philosophy under Andragathus. At an early age he embraced the monastic life, after the example of his friend Chrysostom, by whom he was strengthened in his purpose of adhering to the monastic discipline, when he was on the point of marrying a lady named Hermione. Two of the letters of Chrysostom, addressed to Theodorus on this subject, are still extant. Theodorus studied sacred literature with great diligence under Flavianus of Antioch, Diodorus of Tarsus, and Craterius. From Antioch he removed to Tarsus, and about the year 394 succeeded Olympius, as bishop of Mopsuestia, in Cilicia. He was present at the council held in A. D. 394 at Constantinople, and subsequently at several others. He died in A. D. 429, after having filled the office of bishop for thirty-six years, and was succeeded by Meletius. For fifty years he had occupied a conspicuous position as a preacher and writer in the Eastern Church, and had distinguished himself as the opponent of the Arians, Apollinarists, and other heretics. His own theological position is a subject which has given rise to a great deal of discussion, into the details of which we cannot here enter. Even during his lifetime he was accused of favouring the heresy of Pelagius, and is said to have found it necessary to establish his reputation for orthodoxy, by a retractation of his suspicious expressions. He, at all events, remained unmolested in the communion of the Church. After his death, however, the Nestorians appealed to his writings in confirmation of their opinions, and at the fifth oecumenical council (A. D. 553) Theodorus and his writings were condemned. He found, however, many warm defenders, especially Facundus. [FACUNDUS.] Among those who most bitterly assailed him and his writings were Leontius, Cyril of Alexandria, Rabulas of Edessa and others. His works were held in great repute among the Syrian Churches, and many of them were translated into Syriac, Arabic, and Persian. His memory was revered among the Nestorians. Several distinguished ecclesiastics are mentioned as his disciples, as Nestorius, Joannes of Antioch, Andreas of Samosata, Maris the Persian, Theodoretus bishop of Cyrus, Rufinus the Syrian, and Barsumas the Persian. His brother Polychronius was bishop of Apamea.

Theodorus took an active interest in the Augustinian controversy, and wrote a work on the doctrine of original sin, directed especially against Jerome. (Photius, *Cod.* 177.) Though from his antagonism to the theology of Augustine he naturally approximated somewhat to that of Pelagius, his opinions differed from those of the latter in several most important respects, especially with respect to the necessity and effects of Christ's work. This he regarded as intended not so much to restore a ruined nature as to enable a created and imperfect nature to realise the true end of its existence: its new creation consisting in its being raised into a higher sphere, and rendered capable of a development overstepping the limits of finite nature, — a divine life exalted above temptation and change, through union with God. In this purpose he held that all intelligent beings were included, and therefore of course denied the eternity of future punishment, and, if he carried his principles out consistently, his scheme must have admitted of the restoration of the fallen angels. His view of Christ's nature bore an analogy to his conceptions of the destiny of man. He accepted the doctrine of the incarnation of the Divine Word, but looked upon the moral development of the human nature of Christ as progressive; that development being more certain and rapid than in men generally, from the indwelling Divine Word aiding his human will, though not superseding it. But the exaltation of Christ's humanity to divine perfection and immutability, while commencing from his birth, was not complete till his resurrection.

Theodorus was a somewhat voluminous writer. 1. One of his earliest works was that *Περὶ ἐνανθρωπήσεως τοῦ μονογενοῦς*, against the Arians, Eunomians and Apollinarists (Marius Mercator, ii. p. 259). 2. Facundus (iii. 2) quotes from the thirteenth book of a work which he entitles *Mysticus*. 3. Photius (*Cod.* 4. 177) mentions a work *Ὑπὲρ Βασιλείου κατὰ Εὐνομίου*. in twenty-five or twenty-eight books (unless, as some suppose, Photius speaks of two distinct works). 4. *De adsumente et adsumto*, fragments of which are extant (Collect. iv. Synodi v.). The preface is given by Facundus (x. 1). 5. *Περὶ τῆς ἐν Περσίδι μαγικῆς* (Phot. *Cod.* 81), in three books. 6. A work in five books, *Πρὸς τοὺς λέγοντας φύσει καὶ οὐ γνώμῃ πταίειν τοὺς ἀνθρώπους*, in which he especially attacked Jerome, and indirectly at least, Augustine (Photius, *Cod.* 177. From a misunderstanding of the expressions in Photius, Salmasius was led into the error of supposing that Theodorus prepared another Greek version of the Scriptures). 7. Theodorus was especially celebrated as a commentator on the Scriptures. In this department he seems to have begun to exert his powers at a very early age. (Leontius, *lib.* 3. *cont. Nest. et Eut.* p. 696.) In his expositions he aimed at educing the literal sense of passages, avoiding the allegorical interpretations of Origenes and his followers. He appears to have written upon almost all the books of the Bible, though he rejected the canonical authority of several (the Book of Job, the Canticles, the Epistle of James the Second and Third Epistles

of John, and the Epistle of Jude). Fragments of these commentaries are preserved in the *Acta* of the fifth Council and elsewhere. His commentaries on the Twelve Minor Prophets are said to be still extant. Those on Jonah, Obadiah, Nahum, and the prefaces to those on Amos, Zachariah, Haggai and Hosea, were published by Angelo Mai (*Script. veterum nova Collect.* vol. i. sect. ii. p. 41—104). The fragments of the commentary on Luke, preserved in the *Catenae*, were published by Münter (1788). Photius (*Cod.* 381) mentions Theodorus's ἑρμηνεία τῆς κτίσεως, fragments of which are extant. 8. A work on the Nicene creed is quoted in the *Acta* of the fifth council (*Collat.* iv. p. 81). 9. A treatise addressed to candidates for baptism (*Ibid.*). 10. A confession of faith is extant (*Act. VI. Concil. Ephes.* tom. i. p. 1515, ed. Hard.) which is by some ascribed to Theodorus, by others to Nestorius. 11. A work against the allegorical interpretation of Scripture is mentioned by Ebed Jesu and Facundus (iii. 6). 12. Theodorus also compiled a liturgy, which was adopted by the Nestorians. 13. A few other treatises are mentioned by Ebed Jesu. (Fabric. *Bibl. Graec.* vol. x. p. 346, &c.; Neander, *Allgemeine Geschichte der Christlichen Religion und Kirche*, vol. ii. Abt. ii. and iii.)

57. Neocaesariensis. [Gregorius Thaumaturgus.]

58. Son of Theodorus, bishop of Jerusalem, was pope from Nov. 3, A. D. 642, to April 20, A. D. 649. There is still extant a letter addressed by him to Paulus, Patriarch of Constantinople, in the matter of one Pyrrhus, a Monothelite; and likewise a letter addressed to the bishops who consecrated Paulus. (Fabric. *Bibl. Graec.* vol. x. p. 427, vol. xii. p. 707).

59. Patriarcha. [No. 26.]

60. Of Perinthus. [No. 42.]

61. Bishop of Petra in Galilee, flourished in the sixth century, and was the author of a life of the archimandrite Theodosius, whose disciple he was. His *Canonicon* also is quoted by Nic. Comnenus. (Fabric. *Bibl. Graec.* vol. x. pp. 337, 428.)

62. Pharanites, bishop of Pharan, belonged to the Monothelite party. He was one of those condemned by the sixth oecumenical council, held at Constantinople. We find ascribed to him a treatise περὶ οὐσίας καὶ φύσεως, ὑποστάσεώς τε καὶ προσώπου, a λόγος πρὸς Σέργιον, and another εἰς τὰς ἑρμηνείας τῶν πατρικῶν χρήσεων, some fragments of which remain. (Fabric. *Bibl. Graec.* vol. x. p. 428.)

63. Prodromus. There were two of this name. 1. A writer on canonical law, whose ἐξήγησις of the canons of the councils is repeatedly quoted by Nic. Comnenus and others. Nothing is known of his personal history, but that he seems to have lived a long time before Balsamo. (Fabric. *Bibl. Graec.* vol. x. p. 428, vol. xii. p. 206.) There is some confusion in the notices contained in Fabricius. In vol. x. p. 429, and vol. xii. p. 206, he speaks of this Prodromus as τὸν τῶν ἱερῶν κανόνων πρῶτον σαφηνιστήν, and as the author of an exposition of the canones or hymns appropriated to the dominical festivals; while in vol. viii. p. 142, note h, that work is assigned to the following Theodorus Prodromus.

64. Prodromus (2), or, as he is sometimes called in the MSS., Theodorus Ptochoprodromus, a monk who lived in the first half of the twelfth century. On entering upon the monastic life he received the name of Hilarion. He was held in great repute by his contemporaries as a scholar and philosopher, and received the appellation of Κυρός (equivalent to κύριος in the Greek of the Middle Ages). He wrote upon a variety of subjects,— philosophy, grammar, theology, history, and astronomy, and in particular was a somewhat prolific poet. Several of his compositions have come down to us, and some have been published. The following are extant: 1. A metrical romance in nine books, on the loves of Rhodanthe and Dosicles. It is written in iambic metre, and exhibits no great ability. The reader would look in vain for any thing like a natural progress in the action, or unity in the characters. Not only are we introduced at once *in medias res*, but instead of narrating on suitable opportunities what had preceded, Dosicles is made to tell what had gone before, beginning at the end, and interweaving the preceding parts of the narrative into his story. There is only one edition of this poem, by Gilb. Gaulmin. (Paris, 1625.) Poor as the poem is, however, it found an imitator. There is extant an iambic poem, also in nine books, on the loves of Drosilla and Charicles, by Nicetas Eugenianus, which has been erroneously ascribed to Theodorus Prodromus. 2. A poem entitled *Galeomyomachia*, in iambic verse, on "the battle of the mice and cat," in imitation of the Homeric Batrachomyomachia. Victory declares itself on the side of the mice, the cat being killed by the fall of a beam. This piece is often appended to the editions of Aesop and Babrius. It has also been edited by K. D. Ilgen, in connection with the Homeric hymns. (Halle, 1796.) 3. Ἡ ἀπόδημος φιλία, a poem in iambic senarii. Friendship relates how Human Life, to whom she had been married, had repudiated her by the advice of his slave Folly, and given his hand to Enmity. After a long conversation, depicting the operation of Friendship in the world, the upshot is that Friendship marries the stranger to whom her narrative is addressed. This dialogue, with the translation of Conrad Gesner, has frequently been appended to the editions of Stobaeus. A separate edition was published by J. F. Morel. (Paris, 1549.) It is also edited by Honter and Guntius in the collection of the epigrams of Theodorus (Basel, 1536), and by J. Erard, with some other small poems by the same author. (Leipzig, 1598.) 4. A poem of above 1000 lines, divided into two books, in which Theodorus complains to the emperor Manuel Comnenus (who reigned from 1143 to 1180) of his extreme poverty, and begs him to withdraw him from the misery which he had to endure in his convent, while those placed over him indulged in debaucheries. About forty lines at the beginning and end of each book are written in old Greek, the remainder in a dialect resembling the modern Greek. The poem has been published by Koray, in the first volume of the *Atakta* (Paris, 1828). 5. Ἀμάραντος, ἢ γέροντος ἔρωτες, a dialogue in prose, published by Gaulmin, together with No. 1, and also by De la Porte du Theil (*Notices et Extraits*, vol. viii. 1810). 6. A Dissertation on Wisdom, being an invective against the saying ἡ πενίη σοφίην ἔλαχεν, published by F. Morell. (Paris, 1608.) 7. *Epigrammata*, described more fully as Τετράστιχα ἰαμβεῖα καὶ ἡρῷα εἰς τὰ κεφαλαιωδῶς ῥηθέντα ἐν τῇ γραφῇ, consisting of poetical summaries of the subject-matter of the

books of the Pentateuch, Joshua, Judges, the four books of Kings, the four Gospels, and the Acts of the Apostles. Published, first, at Basel (1536), and afterwards at Angers (Juliomagi, 1632). 8. Τετράστιχα ἰαμβεῖα καὶ ἡρῷα εἰς τὰ κεφαλαιωδῶς ῥηθέντα ἐν τῷ βίῳ Γρηγορίου τοῦ Θεολόγου, τοῦ μεγάλου Βασιλείου καὶ τοῦ ἁγίου Χρυσοστόμου. 9. Προσφωνητικοί, elegiac verses, in which he addresses the Apostle Paul, Gregorius Theologus, Basil, Chrysostom, Gregorius of Nyssa, and Nicolaus. 10. Ἴαμβοι σχετλιαστικοὶ εἰς τὴν πρόνοιαν; a poem on Providence. 11. An iambic poem against a man of the name of Barys, who had attempted to brand him as a heretic. 12. Εἰς εἰκονισμένον τῷ βίῳ (*In imaginem vitae*); some verses of a political kind. 13. Νουθετικοὶ κατὰ φθονούντων (iambi *ad Invidos*). 14. Some iambics without any heading (*in hortum*). The poems numbered 7—12 were published by Honter and Guntius (Basil. 1536) and by Erard (Lips. 1598). 15. Epistles, published in a miscellaneous collection by P. Lazeri (Rome 1754). 16. A piece consisting of 102 senarii κατὰ φιλοπόρνου γραός, erroneously ascribed by Birger Thorlacius to Manuel Philes, and published by him in *Manueli Philae duo carmina anecdota* (Copenhagen, 1813), and *Opuscula Academica*, vol. iii. p. 65. (ibid. 1815.) 17. Ἐξήγησις, or Exposition of the Canones or Hymns appropriated to the Dominical festivals. 18. An epitome of the commentaries of Theodoretus on the Psalms. 19. *De Processione Spiritus sancti*. 20. A lexicon, a treatise on the grammar of Moschopulus, and some other grammatical notes and treatises (Fabric. *Bibl. Graec.* vi. p. 350). 21. An astronomical poem, addressed to the Sebastocratorissa Irene. 22. A poem of 128 hexameters, addressed to the emperor Joannes Comnenus, on the conquest of Kastamon (Germanicopolis) in Paphlagonia. 23. One hundred and eighteen hexameters, in which he sues for the favour of Anna Comnena (the wife of Nicephorus Bryennius). 24. A poem consisting of 100 lines Κατὰ μακρογενείου δοκοῦντος εἶναι διὰ τοῦτο σοφοῦ. 25. A description of the entry of Joannes Comnenus into Constantinople after the conquest of Kastamon, in 230 heroic verses. 26. A poem of 296 hexameters, addressed to Joannes Comnenus, on the reconquest of Kastamon, and the occupation of Gaugra. 27. A piece consisting of 50 hexameters, in which Theodorus, on his departure from Constantinople, complains of having met with no reward for his labours. (Nos. 20—26 are not mentioned by Fabricius. They exist in MS. at Paris. See La Porte du Theil, *Notices et Extraits des MSS. de la Bibl. &c.* vol. viii. pt. ii.) 28. *In posteriora Analytica Aristotelis*, and Περὶ ἐπιδεικτικῶν. 29. *De pauco et multo, magno et parvo, quod non sint relativa sed contraria.* 30. Various essays on matters of theology and ecclesiastical discipline. (Fabricius, *l. c.*; Schöll, *Geschichte der Griech. Litteratur*, vol. iii. p. 81, &c.)

65. Rhaithuensis, lived in the middle of the seventh century in the monastery of Rhaithu, near Elim, in Palestine. He was the author of a work on the incarnation of Christ, entitled, Προπαρασκευή τις καὶ γυμνασία τῷ βουλομένῳ μαθεῖν τίς ὁ τρόπος τῆς θείας ἐνανθρωπήσεως καὶ οἰκονομίας, καθ' ὃν πέπρακται καὶ τίνα τὰ πρὸς τοὺς ταύτην μὴ ὀρθῶς νοοῦντας λεγόμενα παρὰ τῶν τῆς ἐκκλησίας τροφίμων, the object of which was to defend the orthodox view against the heresies of Manes, Paul of Samosata, Apollinarius, Theodorus of Mopsuestia, Nestorius, and Eutyches. Combéfis considers Theodorus of Rhaithu to be the same with the monk Theodorus, to whose inquiries Maximus the Confessor wrote a reply. (*Maximi opp.* vol. ii. p. 151). It is also doubtful whether Theodorus of Rhaithu was identical or not with the *Theodorus Presbyter*, whose treatise to prove the genuineness of the writings attributed to Dionysius the Areopagite, is mentioned by Photius (*Cod.* 1). The treatise of Theodorus on the Incarnation was first published in the Latin translation of Godfr. Tilmann (Paris, 1566). It was first published in Greek by Theodorus Beza, in 1576. The best edition is that by Carpzov (Helmstad. 1779-80). Three of the smaller works of Theodorus Abucara have by some been erroneously attributed to Theodorus of Rhaithu. (Fabric. *Bibl. Graec.* vol. x. p. 430; Cave, *Hist. Litt. SS. Eccles.* vol. i. p. 587.)

66. Of Samothrace, a writer from whom Ptolemaeus Hephaestion quotes the statement that Jupiter, after his birth, laughed for seven days continuously, and that hence *seven* came to be regarded as a perfect number. It is perhaps this Theodorus who is quoted by the scholiast on Apollonius Rhodius (iv. 264). Comp. Vossius, *de Hist. Graec.* p. 503.

67. Santabarenus, the contemporary and friend of Photius. For some account of him the reader is referred to the article Photius. [Vol. III. p. 350.] This Theodorus was also noted as a composer of hymns.

68. Bishop of Scythopolis, the author of a treatise against Origenes, presented to the emperor Justinian. This treatise was published by Montfaucon. (*Catal. Bibl. Coislinianae*, p. 94—96. Paris, 1715.)

69. Studita, abbot of the monastery of Studium, was born at Constantinople in A. D. 759. In 781 he entered the monastery of Sacudium, which was presided over by his uncle Plato; and on the resignation of the latter, succeeded him in 794. Theodorus was one of the most vehement opposers of the Iconoclasts, and his zeal procured him considerable reputation, especially with the monks. In 795, when the emperor Constantinus married Theodote, Theodorus took upon himself to anathematize that emperor, and to denounce the patriarch Tarasius, and in the following year was scourged and banished to Thessalonica. On the death of the emperor in 797, Theodorus was brought back to Constantinople with great pomp, and was regarded with great favour by Irene, to whom he offered the most abject flattery. In the following year, in consequence of the incursions of the Saracens, he removed to the monastery of Studium, within the city. In 806, when Nicephorus was made patriarch, and the abbot Josephus, who had sanctioned the marriage of Constantinus, was restored to the communion of the Church by a council held at Constantinople, the wrath of Theodorus was again excited, and he refused all communion with the patriarch. He was joined in his violent proceedings by a large number of monks, and, when reproved by the Pope Leo, replied in an insolent and angry tone. These proceedings led to his being again banished in 809, together with his brother Josephus and the abbot Plato, to an island near Byzantium. In 811, on making his submission to Nicephorus, he was set at liberty

by Michael Rhangabe. Two years afterwards, when the emperor Leo the Armenian issued an edict against the worship of images, Theodorus, backed by a considerable number of monks, set the edict at defiance, openly celebrated processions of images, and incited the people to sedition. He was at first placed in gentle confinement; but as he did not cease to send out encyclical letters against the emperor, he was subsequently removed to various prisons, and at length taken to Smyrna, and there closely confined. In 821 he was set at liberty by the emperor Michael Balbus, and resumed his post at the head of his monastery. His imprisonments had not taught him moderation. His furious zeal for image worship soon broke out again. In 824, indignant that the emperor would not take strong measures against the Iconoclasts, he favoured the machinations of Thomas against the emperor, and when the attempts of Thomas were suppressed, found it necessary to retire from Constantinople. After wandering about in several places, he at length settled in the island Chalcite, where he died in 826, on the 11th of November. Those who wish for detailed information respecting the piety and miracles of Theodorus, may consult Baronius (*Annales*, vol. ix. a. 795—826), who derived his materials from a life of Theodorus by Joannes, or some other Greek writer. In one MS. this life is attributed to a monk of the name of Michaelis, and under his name it is published in the fifth volume of the works of Sirmondus (Paris, 1696), where also will be found the following literary remains of Theodorus.

1. *An oration on behalf of images*, delivered before the emperor Leo. 2. Διαθήκη, a confession of faith, written by Theodorus shortly before his death, and accompanied by various precepts respecting the monastic life, intended for the benefit and guidance of his successor in the office of abbot. 3. Βίβλος δογματική, ἐν ᾗ στεῤῥοὶ λόγοι γ´ καὶ ἀντιῤῥητικοί. Three discourses against the Iconomachi. 4. Ἔλεγχος καὶ ἀνατροπὴ τῶν ἀσεβῶν ποιημάτων, a refutation of certain iambic acrostichs composed by Joannes, Ignatius, Sergius, and Stephanus against the worship of images. 5. Προβλήματά τινα πρὸς εἰκονομάχους. 6. Κατὰ εἰκονομάχους κεφάλαια ἑπτά. 7. Ἐπιστολὴ πρὸς Πλάτωνα περὶ τῆς προσκυνήσεως τῶν σεπτῶν εἰκόνων. 8. Two books of epistles, comprising altogether 276. Almost twice as many however are extant. In one MS. of the Coislinian library there are 548. These letters form a collection of considerable historical value not only for the life of Theodorus, but with reference to the disputes which agitated the Church in his time. Fabricius (*Bibl. Graec.* vol. x. p. 439, &c.) has given a list of those to whom these letters are addressed, amounting to 284. 9. Ἴαμβοι εἰς διαφόρους ὑποθέσεις, epigrammatic poems in iambic metre on various subjects. The following are not published in the works of Sirmondus: 10. Δογματικὴ περὶ τιμῆς καὶ προσκυνήσεως τῶν ἁγίων εἰκόνων, published in the works of Damascenus (Basil. 1575, fol.). There is a Latin version in the *Bibliotheca Patrum* (Paris, 1589, 1644 and 1654, vol. iii.). 11. Ἐπιτάφιος εἰς Πλάτωνα τὸν ἑαυτοῦ πνευματικὸν πατέρα; published in Greek by Henschen and Papebroche (*Acta Sanctorum*, vol. i. April. p. xlvi., and in Latin, p. 366). Other Latin translations are also found. 12. Λόγος εἰς τὴν προσκύνησιν τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἐν τῇ μεσονηστίμῳ, published in Greek with the translation of J. Gretser, in the work of the latter *De Cruce* (vol. ii. p. 287). There is also a Latin translation in the *Bibliotheca Patrum* (vol. xiv. p. 900). 13. Κανὼν εἰς τὴν σταυροπροσκύνησιν, a hymn on the adoration of the cross, published by Gretser (ibid. vol. iii. p. 487). 14. Κανὼν ψαλλόμενος εἰς τὴν ἀναστήλωσιν τῶν ἁγίων εἰκόνων, published in Greek and Latin by Baronius (*Annal.* a. 842) and in Latin in the *Bibl. Patrum* (Lugd. vol. xiv. p. 898). It is questionable, however, whether this composition is authentic, as it indicates a much more peaceable recognition of the adoration of images than was the case in the time of Theodorus. It has been supposed therefore that it is the composition of a Theodorus of later date. 15. Ἡ μικρὰ λεγομένη Κατήχησις. A Latin version of this will be found in the *Bibl. Patr.* (Colon. vol. ix., Paris, vol. ii., Lugd. vol. xiv. p. 850.) 16. Ἐγκώμιον περὶ τοῦ ἁγίου Βαρθολομαίου. A Latin translation was published by Lucas Dacherius (*Spicilegium*, vol. ii. p. 13, Paris, 1659), and by Combéfis (*Bibl. Concional.* vol. vii. p. 755). 17. Ἐγκώμιον εἰς τὸν ἅγιον Ἀπόστολον καὶ Εὐαγγελιστὴν Ἰωάννην τὸν θεολόγον, published in a Latin version by Combéfis (*ibid.*). 18. *Sermo brevis in Dominicam quartam Quadragesimae*, in the version of Joannes Livineius, published together with the Catechesis. 19. *Capitula quattuor de Vita ascetica*, published in Greek and Latin by P. Possinus (*Thesaurus Asceticus*, Paris, 1684). 20. Ἐγκώμιον εἰς τὴν τρίτην εὕρεσιν τῆς τιμίας κεφαλῆς τοῦ ἁγίου προδρόμου, published with the version of Combéfis by Du Fresne (*Traité historique du chef de S. Baptiste*, Paris, 1666). 21. Τροπάρια, κανόνες, &c. published in the various Greek collections of such hymns. 22. Ἡ μεγάλη καλουμένη κατηχητική, divided into three parts, the κατήχησις, μηνολόγιον, and διδασκαλία. This work is yet unpublished. Fabricius (*Bibl. Graec.* vol. x. p. 449, &c.) has a notice of the MSS. in which it is extant, a list of the titles of the 217 discourses of which the work consists, and one of the discourses (the tenth) printed at full length. The reader is also referred to Fabricius (*l. c.* p. 471, &c.) for a list of various other unpublished works of Theodorus. (Baronius, *l. c.*; Cave, *Hist. Litt.* vol. ii. p. 8, &c.; Fabric. *l. c.* p. 434, &c.)

70. Tabennensis, abbot of Tabenna, was born about A. D. 314, at Latopolis in the Thebaid. He belonged to a Christian family of station and wealth. As his mother is frequently mentioned, but not his father, it would appear that she was left a widow while Theodorus was still young. He had two brothers, Macarius and Paphnutius, who were also monks at Tabenna. Macarius was older than Theodorus, and his half-brother. Theodorus appears to have addicted himself to ascetic rules of living at a very early age. When not more than thirteen or fourteen years old, he joined some recluses, and was soon afterwards introduced to Pachomius at Tabenna, by whom he was received with great favour, and under whom he is said to have made rapid advances in all monastic virtues. His example seems to have induced his mother to enter a convent which Pachomius had established. Notwithstanding his youth, Theodorus was employed by Pachomius to supply his place in instructing the other monks, and even the great master himself professed to derive edification from the discourses of his young disciple. He also took him with him, or sent him alone, to visit and

inspect the other monasteries which looked to him as their superintendent. When he was about thirty years of age, Pachomius appointed him to supply his place in the monastery at Tabenna, while he himself retired to another. When his end approached, however, in order, as it is said, to try the humility of Theodorus, he appointed a man of the name of Petronius as his successor. Petronius died not long afterwards, appointing Orsisius as his successor. The latter soon found himself incapable of maintaining the discipline of the monastery with sufficient vigour, and appointed Theodorus in his room. There is extant a letter of Theodorus, translated into Latin by St. Jerome, inviting all the recluses of the order to assemble at a neighbouring monastery to celebrate the festival of Easter. Theodorus on various occasions had epistolary and personal communication with Athanasius, who is said to have manifested great regard for him. Theodorus died April 27, A. D. 367. He is regarded as a saint by the Greek Church; his memory being honoured on the 16th of May, in order to connect him with Pachomius. A large collection of somewhat dull stories about Theodorus will be found in Tillemont (*Hist. Eccles.* vol. vii. pp. 469—499).

71. TARSENSIS. [DIODORUS TARSENSIS, Vol. I. p. 1015.]

72. THEUS. [No. 32.]

A great many more Theodori are met with, especially in ecclesiastical history. As they have not been thought worth inserting here, the reader is referred to the catalogue in Fabricius. (*Bibl. Graec.* vol. x. pp. 346—416, and Index.) A list of twenty of the name is given by Diogenes Laërtius (ii. 104). [C. P. M.]

THEODO'RUS (Θεόδωρος), of Hermopolis, was a native of Hermopolis in the Thebaid. He was an advocate (σχολαστικός) at Constantinople, where he wrote his commentaries on the Digest, the Code, and the Novellae. In the Breviarium of the Novellae he is named at full length "Theodorus Scholasticus, a Theban of Hermopolis." This Theodorus was living as late as the reign of Mauricius, in whose time, it was affirmed, he composed his Breviarium after the collection of 168 Novellae, in which collection appear three Novellae of Tiberius, which Theodorus has not neglected. If Theodorus of Hermopolis wrote so late, it is hardly within the limits of probability that he was the Theodorus, professor at Constantinople, one of those to whom Justinian addressed his constitution on the course of law studies (Omnem reipublicae nostrae). There is a small number of fragments by Theodorus, which are placed in the Basilica under certain texts of the Digests; but whether he commented on the whole work is doubtful. The commentary on the Code was a Breviarium, consisting of abridgments or summaries of the Constitutions in the Code, with notices of similar passages in the Code or the Novellae. The Breviarium of the Novellae exists complete in a MS. of Mount Athos, the only one at present known. It has been published by Zachariae, *Anecdota* (pp. 1—163). (Mortreuil, *Histoire du Droit Byzantin*, vol. i.) [G. L.]

THEODO'RUS (Θεόδωρος), the name of two members of the family of the Asclepiadae, and of several physicians whom it is impossible to distinguish with any tolerable degree of certainty:—

1. The seventh in descent from Aesculapius, the son of Cleomyttades I., and the father of Sostratus II., who may be supposed to have lived in the ninth century B. C. (Jo. Tzetzes, *Chil.* vii. Hist. 155, in Fabric. *Bibl. Gr.* vol. xii. p. 680, ed. vet.)

2. The eleventh in descent from Aesculapius. the son of Cleomyttades II., and the father of Sostratus III., who lived perhaps in the eighth and seventh centuries B. C. (Poeti *Epist. ad Artax.* in Hippocr. *Opera*, vol. iii. p. 770). John Tzetzes (*loco cit.*) makes him to be the son, not of Cleomyttades II., but of King Crisamis II.; and consequently not the eleventh, but the tenth of the family of the Asclepiadae.

3. A physician quoted by Pliny (*H. N.* xx. 40, xxiv. 120), who must therefore have lived in or before the first century after Christ. He may possibly have been the same person as the pupil of Athenaeus, who (if the Athenaeus in question be the founder of the sect of the Pneumatici) must have lived in the first century after Christ. (Diog. Laërt. ii. 8. § 104.)

4. THEODORUS PRISCIANUS. [PRISCIANUS.]

5. THEODORUS MOSCHION, whose fifty-eighth book (?) is quoted by Alexander Trallianus (i. 15. p. 156), must have lived in or before the sixth century after Christ, and is probably the same person whose second book (?) is quoted in the same chapter a few lines above. Fabricius (*Bibl. Lat.* iv. 12, vol. ii. p. 591) supposes him to have been the same person as Theodorus Priscianus; Haller (*Bibl. Med. Pract.* vol. i. p. 183) the same as the physician quoted by Pliny, and also the same person who is quoted by Aëtius (iv. 1. 46. p. 628).

6. The author of a short Latin work, entitled "Diaeta sive de Rebus Salutaribus Liber," which was first published in 1533. fol. Argent., with "Hildegardis Physica," and in a separate form in 1632. 8vo. Hal. ed. G. E. Schreiner. He is generally supposed to be the same as Theodorus Priscianus, which may be correct, but he appears to be called simply *Theodorus* in the MSS. and editions of his work. (Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.*)

7. The name is found in some other ancient authors; for instance in Aëtius in several places, in each of which the same person is probably intended. Now the person quoted by Aëtius (ii. 2. 91. p. 291) is the same who is quoted by Nicolaus Myrepsus (xxxvi. 138. p. 738), and called "Actuarius;" and as the title of "Actuarius" was only in use at the court of Constantinople (see *Dict. of Ant.* p. 748, b. 2d ed.), this Theodorus probably lived in the fifth century after Christ, and cannot therefore be (as Haller supposed) the physician quoted by Pliny.

8. A celebrated Christian physician at Níshápúr in Chorásán, where one of the Persian kings, either Shapúr (or *Sapor*) II. or Bahrám (or *Varanes*) IV., built at his request a Christian church in the fourth century after Christ. He wrote a work called "Pandectae Medicinae" (Ibn Abí Osaibi'ah, *Fontes Relationum de Class. Medicor.* xi. 1. (MS. Arab. in Bibl. Bodl.); Wüstenfeld, *Gesch. der Arab. Aerzte*, p. 6.)

9. A Jacobite Christian of Antioch, in the thirteenth century after Christ, who was well acquainted with the Syriac and Latin languages, and also with mathematics and other sciences. He went first to the court of 'Aláu-d-Dín, sultán of the Seljuks in the kingdom of Rúm, in order to become his phy-

sician; but not receiving from the prince the welcome he expected, he went on to Armenia, to the court of Constantine the father of King Hátem, and afterwards to one of the Latin emperors of Constantinople. Here he was loaded with riches and honours; but after a time he was seized with a great desire to revisit his friends and native country, and requested permission to return home. This was refused, so Theodorus took an opportunity of leaving the city by stealth, while the emperor was absent, and set sail for Acre. He was, however, compelled by stress of weather to put into a port where the emperor then happened to be, which had such an effect upon Theodorus that he poisoned himself. (Abú-l-Faraj, *Hist. Dynast.* p. 341; D'Herbelot, *Bibl. Orient.*)

Haller by some confusion makes *two* physicians out of this last Theodorus. (*Bibl. Med. Pract.* vol. i. pp. 311, 406.) [W. A. G.]

THEODO'RUS (Θεόδωρος), artists. This name occurs in several passages of the ancient authors, in such a manner as to give rise to great difficulties. There existed, at an early period in the history of Grecian art, a school of Samian artists, to whom various works and inventions are ascribed in architecture, sculpture, and metal-work, and whose names are *Rhoecus*, *Telecles*, and *Theodorus*. The genealogical table of the succession of these artists, according to the views of Müller, given under RHOECUS, may be referred to as a key to the ensuing discussion of the ancient testimonies, which is necessary in order to make the subject at all intelligible.

First of all, a manifest error must be cleared away. Thiersch (*Epochen*, p. 50), following Heyne and Quatremère de Quincy, places this family of artists at the very beginning of the Olympiads, that is, in the eighth century, B.C. The sole authority for this date is a passage of Pliny which, besides being quite vague, contains a decided mistake. (*H. N.* xxxv. 12. s. 43.) He says that "some relate that the first who invented the plastic art (*plasticen*) were Rhoecus and Theodorus, in Samos, *long before the Bacchiadae were expelled from Corinth*," an event which is supposed to have occurred about the 30th Olympiad, B. C. 660; and he then proceeds to relate how, when Demaratus fled from that city into Italy, he was accompanied by the modellers (*fictores*) Eucheir and Eugrammus, and so the art was brought into Italy. Now, in the whole of this passage, Pliny is speaking of *plastice* in the literal sense of the word, *modelling in clay*, not in the secondary sense, which it often has in the Greek writers, of *casting in metal*; but it is quite in accordance with his mode of using his authorities, that he should have understood the statements of those writers who ascribed to Rhoecus and Theodorus the invention of *plastice* in the latter sense, as if they had been meant in the former. Having thus fallen into the mistake of making these artists the inventors of *modelling*, he was compelled to place them considerably earlier than Eucheir and Eugrammus, by whom that art was said to have been brought into Italy. Even if this explanation be doubted, the statement of Pliny cannot be received, inasmuch as it is inconsistent with other and better testimonies, and is entirely unconfirmed; for the passage in which Plato mentions Theodorus in common with Daedalus (*Ion*, p. 533, a.) has no chronological reference at all, but the names of eminent artists are there purposely taken at random. The blundering account of Athenagoras (*Legat. pro Christ.* 14. p. 60, ed. Dechair), that Theodorus *of Miletus*, in conjunction with Daedalus, invented the arts of statuary and modelling (*ἀνδριαντοποιητικὴν καὶ πλαστικήν*) scarcely deserves to be mentioned, except that it may perhaps be regarded as involving a tradition of some value, because it indicates the coast of Asia Minor as one scene of the artistic activity of Theodorus. We proceed therefore to the positive testimonies respecting these artists.

The most definitely chronological of these testimonies are the passages in which Herodotus mentions Theodorus as the maker of the silver *crater* which Croesus sent to Delphi (i. 51), and of the celebrated ring of Polycrates (iii. 41). Now we learn from Herodotus that the silver crater was already at Delphi when the temple was burnt, in Ol. 58. 1, B.C. 548; and Polycrates was put to death in Ol. 64. 3, B. C. 522. Again, with respect to his identity, for this, as well as his date, is a point to be ascertained; in both passages Herodotus makes Theodorus a Samian, and in the latter he calls him the son of Telecles; in both it is implied that he was an artist of high reputation; and, in the former, Herodotus expressly states that he believed the tradition which ascribed the crater to Theodorus, because the work did not appear to be of a common order (*συντυχόν*). Pausanias (viii. 14. § 5. s. 8) also mentions the ring of Polycrates as the work of Theodorus, whom he also calls a Samian and the son of Telecles, and to whom, in conjunction with Rhoecus, the son of Philaeus, he ascribes the first invention of the art of fusing bronze or copper, and casting statues (*διέχεαν δὲ χαλκὸν πρῶτοι καὶ ἀγάλματα ἐχωνεύσαντο*). There appears here to be a difficulty as to the distinct specific meaning of the two verbs: but the true meaning is, that Rhoecus and Theodorus invented the art of casting figures, and at the same time made improvements in the process of mixing copper and tin to form bronze; as we learn from another passage (x. 38. § 3. s. 6), in which Pausanias states that he has already, in a former part of his work (that is, in the passage just cited) mentioned Rhoecus, the son of Philaeus, and Theodorus, the son of Telecles, as those who invented the process of melting bronze more accurately, and who first cast it (*τοὺς εὑρόντας χαλκὸν ἐς τὸ ἀκριβέστερον τῆξαι· καὶ ἐχώνευσαν οὗτοι πρῶτοι*). In still another passage (iii. 12. § 8. s. 10) he makes the statement respecting the fusing and casting of metal, but in a slightly different form; namely, that Theodorus of Samos was the first who discovered the art of fusing *iron*, and of making statues of it (*ὃς πρῶτος διαχέαι σίδηρον εὗρε καὶ ἀγάλματα ἀπ' αὐτοῦ πλάσαι*). Here nothing is said of Rhoecus, nor of Telecles; and it is also worth while to observe that we have here an example of the use of *πλάσαι* in the sense which we supposed above to have misled Pliny.

There is another set of passages, in which various architectural works are attributed to those artists. Herodotus (iii. 60), speaking of the temple of Hera at Samos as the greatest known in his time, states that its architect was Rhoecus, the son of Phileas, a native of the island; and Vitruvius (vii. Praef. § 12), mentions Theodorus as the author of a work on the same temple. Pliny (*H. N.* xxxvi. 13. s. 19. § 3), in describing the celebrated Lemnian labyrinth, says that its architects were Smilis,

Rhoecus, and Theodorus. (Comp. xxxiv. 8. s. 19. § 22, where the common reading places the labyrinth at Samos; but this is easily corrected by a change in the punctuation, proposed by Müller in his *Aeginetica*, p. 99, and adopted by Sillig, in his edition of Pliny; namely; *Theodorus, qui labyrinthum fecit, Sami ipse ex aere fudit:* it is, however, just as likely that the mistake is Pliny's own, or, that it was made by a copyist; see below). Another architectural work, ascribed to Theodorus, was the old *Scias* at Sparta, as we learn from the same passage in which Pausanias mentions him as the inventor of casting in iron (iii. 12. § 8. s. 10). He is also connected with the erection of the celebrated temple of Artemis at Ephesus by an interesting tradition, recorded by Diogenes Laërtius (ii. 103), that Theodorus advised the laying down of charcoal-cinders beneath the foundation of the temple, as a remedy against the dampness of the site: here he is called a Samian, and the son of Rhoecus.

Lastly, the names of Theodorus and Telecles are connected with the history of the ancient wooden statues in a very curious manner. Diodorus (i. 98), in relating the various claims set up by the Egyptians to be considered the instructors of the Greeks in philosophy, science, and art, tells us that they asserted that the most celebrated of the ancient statuaries, Telecles and Theodorus, the sons of Rhoecus, lived a long time in Egypt; and that they told the following story respecting the wooden statue (ξόανον) of the Pythian Apollo, which those artists made for the Samians. Of this statue, Telecles made the one half in Samos, while the other half was made by his brother Theodorus at Ephesus; and, when the two parts were placed together, they agreed as exactly as if the whole body had been made by one person; a result which the Egyptians ascribed to the fact, that their rules of art had been learnt by Telecles and Theodorus. With this tradition we may connect one preserved by Pliny, that Theodorus of Samos was the inventor of certain tools used in working wood, namely, the *norma, libella, tornus*, and *clavis*. (Plin. *H. N.* vii. 56. s. 57.)

Now, in considering the conclusions which are to be drawn from all this evidence, it is as well first to exclude the assertion of Thiersch, that there were two artists of the name of Telecles, which rests on no other ground than the necessity of lengthening out the genealogy in order to suit the too early date which he has assumed for Rhoecus. He makes Rhoecus, with his sons Telecles and Theodorus, flourish at the beginning of the Olympiads, and then, nearly two centuries later, he comes to another Telecles, with his son Theodorus, the artist who lived in the time of Polycrates.

The real questions to be determined are these, Were Theodorus, the son of Rhoecus, and Theodorus, the son of Telecles, different persons, or the same? If the former, was the one Theodorus, namely, the son of Rhoecus, the same as Theodorus, the brother of Telecles, and was this Telecles the same as the father of the other Theodorus? If these questions be answered in the affirmative, little difficulty remains in adopting the genealogy of Müller, as given under RHOECUS.

If the first of these questions can be satisfactorily answered, the others are easily disposed of. And here, in the first place, the above testimonies can hardly be explained on any other supposition than that there existed distinct traditions respecting two different Samian artists of the name of Theodorus, the one the son of Rhoecus and the brother of Telecles, and the other the son of Telecles. For the former, we have the passages in Diogenes and Diodorus; for the latter, one passage of Herodotus and two of Pausanias; and besides these, there is one passage of Herodotus, one of Plato, one of Pausanias, one of Vitruvius, and four of Pliny, in which Theodorus is mentioned, without his father's name, but, in nearly every instance, as a Samian, and as closely connected with Rhoecus. Of course, the well-known facts, of the alternate succession of names, and the hereditary transmission of art, in Grecian families, must not be left out of the consideration. On the other hand, if we suppose only one Theodorus, we must assume that Diogenes has made one decided mistake, and Diodorus two, namely, in making Telecles and Theodorus sons of Rhoecus; or else we must have recourse to the still more arbitrary and improbable supposition, that this one and only Theodorus was the son of Telecles, and the grandson of Rhoecus. The conclusion adopted by Mr. Grote (*History of Greece*, vol. iv. p. 132), that there was only one Theodorus, namely, the son of Rhoecus, is the least probable of all, as it compels us to reject the positive statements, which make him the son of Telecles, and therefore, "the positive evidence does not enable us to verify" his theory, as he remarks of the genealogies of Müller and Thiersch. A positive argument for distinguishing the two Theodori has been derived from a comparison of the passage in which Pausanias speaks of the bronze statue of Night, ascribed to Rhoecus, as being of the rudest workmanship (x. 38. § 3. s. 6), with that in which Herodotus describes the crater made by Theodorus as a work of no common order (i. 51). Surely, it is argued, there could not be so great a difference in the works of the father and the son, and much less can it be accounted for, if we suppose Rhoecus and Theodorus to have been strictly contemporary. There is perhaps some force in this argument, but it can hardly be considered decisive.

It may also be observed that, in none of the passages, in which the architectural works of Theodorus are referred to, is he called the son of Telecles, while, on the other hand, the names of Rhoecus and Theodorus are closely associated in these works; facts which suggest the hypothesis that, while the elder Theodorus followed chiefly the architectural branch of his father's profession, the younger devoted himself to the development of the art of working in metal. Müller has attempted also to draw a positive conclusion respecting the dates of these artists from the buildings on which they are said to have been engaged. The Heraeum at Samos is referred to by Herodotus in such a way as to imply, not only that it was one of the most ancient of the great temples then existing, but also that it had been, at least in part, erected before the 37th Olympiad; and hence Müller places Rhoecus about Ol. 35, which agrees very well with the time at which his supposed grandson Theodorus flourished, namely, in the reigns of Croesus and Polycrates. This also agrees with the story told by Diogenes of the connection of the first Theodorus, the son of Rhoecus, with the laying of the foundation of the temple of Artemis at Ephesus, which was probably commenced about

B. C. 600. [CHERSIPHON.] The most probable conclusion, then, (for anything like certainty is clearly unattainable,) we think to be this: that the genealogy and dates given under Rhoecus are tolerably correct: that Rhoecus was the inventor of the casting of metals, and that this art was carried on by the family of which he was the head: that Rhoecus and his son Theodorus erected the Heraeum and the Lemnian labyrinth, and that the latter laid the foundation of the temple of Artemis: that the younger Theodorus devoted himself more especially to the task of perfecting the art of casting metals, and that this is the reason why he, rather than other members of the family, is mentioned, with Rhoecus, at the head of that branch of art; and that to this younger Theodorus should be ascribed the silver crater of Croesus and the ring of Polycrates. We are quite aware of some minor objections to this theory, which remain unanswered; but the subject, interesting as it is, both critically and historically, has already been pursued almost beyond the proper limits of this article.

Another question, important in the early history of Greek art, arises out of the statements respecting these Samian artists, namely, how far they were affected by foreign influence. The story told by the Egyptians, and repeated by Diodorus, must be received with great caution; but even those, who contend most strongly for the native origin of Greek art, admit that Telecles and Theodorus may have learnt some mechanical processes from the Egyptians. But the fact is, that the point involved in the story relates not so much to mechanical processes as to rules of proportion; for, in order to accomplish the result stated, the precise proportions of the human figure must have been settled by rule, as well as the precise attitude; and the question is, whether the Greeks, at this early period, had established such rules of proportion independently of the Egyptians. On the other hand, the statements with respect to the invention of metal-casting make it of purely native origin; whereas we know that it existed long before, among the Phoenicians, for the two bronze pillars and various vessels of Solomon's temple are expressly said to have been cast in earthen moulds by Phoenician artists. (1 Kings vii. 46.) Now, when we remember that an extensive commerce was carried on in very early times by the Phoenicians in the Levant and the Aegean, and also that Samos is said to have been the earliest Grecian maritime state in those parts, a strong probability is established, that arts already existing in Egypt and Phoenicia may have been transferred to Samos. The full discussion of these questions belongs to the general history of Greek art: we will here only add that we believe the Egyptian and Phoenician influence on Greece in early times to have been lately as much undervalued as it was formerly exaggerated.

It only remains to explain one or two points connected with the works ascribed to these artists.

Besides the silver crater presented by Croesus to the Delphians, there was a golden one found by Alexander among the treasures of the Persian kings, which was also said to be the work of Theodorus of Samos. (Amynt. *ap.* Ath. xiv. p. 515, a.)

With respect to the ring of Polycrates, it has been much disputed whether the stone in it was engraved or not. The words of Herodotus (iii. 41, σφρηγὶς ... χρυσόδετος, σμαράγδου μὲν λίθου ἐοῦσα, ἔργον δὲ κ. τ. λ.) will, we think, bear either meaning. Of course no great weight can be assigned to the statements of later writers, such as Strabo (xiv. p. 638), Pausanias (*l. c.*), Pollux (v. 100), and Clemens (*Protrept.* iii. p. 247, ed. Sylburg), who assert that it was engraved, any more than to that of Pliny, who says that it was not, and that the art of gem-engraving was invented many years later. (*H. N.* xxxvii. 4.) This last statement can be positively contradicted, so far as the East is concerned, by the account of Aaron's breast-plate (*Exod.* xxviii. 17—21), in which not only were the precious stones engraved, but they were "*like the engravings of a signet;*" and other evidence might be adduced to prove the very early use of engraved seal-rings in the East. Some evidence that the art was known in the islands of the Aegean, and particularly in Samos, even before the time of Polycrates, is furnished by the tradition that the father of Pythagoras was an engraver of seal-rings, δακτυλιογλύφος (Diog. viii. 1; MNESARCHUS), and there is another tradition which would prove that it had been introduced at Athens in the time of Solon. (Diog. i. 57.) Lastly, with respect to bronze statues by Theodorus, Pausanias expressly says that he knew of none such (x. 38. § 3. s. 6); but Pliny, on the contrary (*H. N.* xxxiv. 8. s. 19. § 22), tells us that the same Theodorus, who made the labyrinth, cast in bronze a statue of himself, which was equally celebrated for the excellence of the likeness and for its minute size. It held a file in the right hand, and a little quadriga in the left, the whole being so small as to be covered by the wings of a fly, which formed a part of the work (*tantae parvitatis ut totam eam currumque et aurigam integeret alis simul facta musca*). It is obvious that a work like this could not belong to the age of Croesus and Polycrates. Such productions of patient ingenuity were made at a later period, as by MYRMECIDES; and, considering how common a name Theodorus was, it seems very probable that there may have been, at some period, an artist of the name, who made such minute works, and that some thoughtless transcriber has introduced the words "*qui labyrinthum fecit.*"

To sum up the whole, it seems probable that there were two ancient Samian artists named Theodorus, namely: —

1. The son of Rhoecus, and brother of Telecles, flourished about B. C. 600, and was an architect, a statuary in bronze, and a sculptor in wood. He wrote a work on the Heraeum at Samos, in the erection of which it may therefore be supposed that he was engaged as well as his father. Or, considering the time which such a building would occupy, the treatise may perhaps be ascribed to the younger Theodorus. He was also engaged, with his father, in the erection of the labyrinth of Lemnos; and he prepared the foundation of the temple of Artemis at Ephesus. We would also ascribe to him the old *Scias* at Sparta. In conjunction with his brother Telecles, he made the wooden statue of Apollo Pythius for the Samians, according to the fixed rules of the hieratic style.

2. The son of Telecles, nephew of the elder Theodorus, and grandson of Rhoecus, flourished about B. C. 560, in the times of Croesus and Polycrates, and obtained such renown as a statuary in bronze, that the invention of that art was ascribed to him, in conjunction with his grandfather. He also practised the arts of engraving metals (τορευ-

τική, caelatura), and of gem-engraving; his works in those departments being the gold and silver craters mentioned above, and the ring of Polycrates. (For the different views of modern writers respecting these artists, see Sillig, *Cat. Artif. s. vv. Telecles, Theodorus;* Müller, *Archäol. d. Kunst.* §§ 35, n. 1, 55, n., 60, 70, n. 4, 80. n. i. 1, 97, n. 2, 159; Bähr, *ad Herod. ll. cc.*)

There were several later artists of the same name: —

3. An Argive sculptor, the son of Poros, made a statue of Nicis, the son of Andromidas, which was dedicated by the people of Hermione, as we learn from an extant inscription, the character of which as well as the nature of the work, an honorific statue of a private individual, lead to the conclusion that the artist lived at a comparatively late period. (Böckh, *Corp. Inscr.* No. 1197; Welcker, *Kunstblatt*, 1827, No. 83; R. Rochette, *Lettre à M. Schorn*, pp. 415, 416, 2d ed.)

4. A sculptor or modeller, of unknown time, made the celebrated bas-relief, known as the *Tabula Iliaca*, as appears from an inscription on its back, which runs thus, ΘΕΟΔΩΡΗΟϚΗΙΤΕΧΝΗ, that is, Θεοδώρειος ἡ τέχνη. (Lehrs, *Rhein. Mus.* 1843, vol. ii. p. 355; Jahn, in Gerhard's *Archäol. Zeitung*, vol. i. p. 302; R. Rochette, *Lettre à M. Schorn*, p. 416, 2d ed.)

5. A Theban statuary, mentioned by Diogenes Laërtius, in his list of persons of the name (ii. 104). Nothing more is known of him, nor of the three other painters whose names are found in the same list.

6. A painter mentioned by Polemon (Diog. *l. c.*).

7. An Athenian painter, mentioned by Menodotus. (Diog. *l. c.*)

8. An Ephesian painter, mentioned by Theophanes, in his work on painting. (Diog. *l. c.*)

9. A painter, whose name is contained in Pliny's list of those who were *primis proximi* (*H. N.* xxxv. 8. s. 40. § 40), and who may very probably be identical with one of the three mentioned by Diogenes. Pliny ascribed to him the following works: — *Se inungentem*, which appears to mean an athlete anointing himself; the murder of Clytemnestra and Aegisthus by Orestes; the Trojan War, a composition on several panels, preserved at Rome in the portico of Philip; Cassandra, also at Rome, in the temple of Concord (comp. Welcker, *ad Philostr. Imag.* p. 459); *Leontium Epicuri cogitantem*, which ought perhaps to be read like the similar passage a little above (10. s. 36. § 19) *Leontionem pictorem;* and king Demetrius. This last work, if a portrait taken from life, would place the artist's date at, or a little before, B. C. 300.

10. A Samian painter, the disciple of Nicosthenes, mentioned by Pliny in his list of those painters who were *non ignobiles quidem, in transcursu tamen dicendi.* (*H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

THEODO'SIUS. This able general, from whom descended a line of Roman emperors, after having acquired a great military reputation, was sent A. D. 367 by Valentinian I. to drive away the Picts and Scots, who were ravaging Britain. Theodosius crossed the straits from Boulogne with his troops of Heruli, Batavians, Jovii, and Victores, and landed at Sandwich. On his road to London he defeated several hordes of the barbarian invaders; and the citizens of London, who were despairing of their safety, gladly received him within their walls. After establishing order and confidence, he commenced his operations against the invaders, and in two campaigns cleared the province of its savage enemies, and repaired and strengthened the military positions. He drove the Caledonians to the northern part of the island, and formed a province or provincial division of Valentia, or Valentiniana, so named in honour of Valentinian. This tract composed the country between the wall of Severus and the rampart of Antoninus, which Theodosius recovered from the enemy. The history of these campaigns is recorded by Ammianus Marcellinus (xxvii. 8, xxviii. 3). Claudian leads us to infer that Theodosius also pursued the enemies of Rome on the stormy seas of the North; and the Orkneys and Thule were stained with the blood of the Picts and the Saxons. (*In Quart. Cons. Honor.* 31, &c.)

Theodosius, on his return from Britain A. D. 370, was rewarded for his services with the rank of master-general of the cavalry, and being stationed on the Upper Danube, he defeated the Alemanni. In A. D. 372, Firmus, a Moor, the son of Nabal or Nubal, the most powerful of the Moorish princes who professed obedience to the sovereignty of Rome, revolted against the Roman authority; and the natives, who were exasperated at the tyranny of Count Romanus, the governor of Africa, joined the standard of Firmus. The Moorish chieftain plundered Caesarea, on the site of the modern Algiers, and made himself master of Mauritania and Numidia; and he is said to have assumed the title of king. Romanus being unable to oppose this active enemy, Theodosius was sent to Africa about the close of 372 or the beginning of 373. He sailed from the Rhone and landed at Igilgilis, before the Moorish chief heard of his coming. The first step of Theodosius was to arrest Romanus, whose maladministration was considered to be the cause of the revolt. The campaign against Firmus is recorded by Ammianus (xxix. 5) in a long, most confused, and corrupt chapter, out of which Gibbon has extracted a narrative. Firmus had the cunning and treachery of Jugurtha, and Theodosius displayed all the talents of Metellus, in his negotiations with the Moor, and in pursuit of him through a country which presented unexpected difficulties to regular troops. Firmus at last fled to Igmazen, king of the Isaflenses, a people of whose position Ammianus gives no indication. Igmazen was summoned to surrender Firmus, and after having felt the Roman power, and the consequences of refusal, he determined to give him up. Firmus escaped by a voluntary death. He first made himself drunk, and while his guards were asleep, hanged himself by a rope, which he fixed to a nail in the wall. The dead body was given up to Theodosius, who led his troops back to Sitifis. In the reign of Valens, A. D. 376, Theodosius was beheaded at Carthage. The cause of his execution is unknown. (Gibbon, *Decline and Fall*, vol. iv. c. 25; Tillemont, *Histoire des Empereurs*, vol. v., where all the authorities are referred to.) [G. L.]

THEODO'SIUS I., was the son of Theodosius, who restored Britain to the empire, and was beheaded at Carthage. The family of Theodosius was Spanish, and the future emperor was born in Spain, about A. D. 346, as some say at Italica, the birth-place of Trajan, though other authorities say that he was a native of Cauca in Gallicia. His

panegyrists derive his descent from Trajan, but this lofty lineage seems not to have been discovered until Theodosius was invested with the imperial purple.

Theodosius received a good education; and he learned the art of war under his own father, whom he accompanied in his British campaigns. During his father's life-time he was raised to the rank of Duke (dux) of Moesia, where he defeated the Sarmatians (A. D. 374), and saved the province. On the death of his father (A. D. 376), he retired before court intrigues to his native country, where he cultivated his own lands, which probably lay near his native place between Segovia and Valladolid. At this time he was already married to a Spanish woman, Aelia Flacilla or Placilla, who is sometimes called Placidia, by whom he became the father of Arcadius, Honorius, and a daughter Pulcheria. From this peaceful retirement he was called in the thirty-third year of his age to receive the imperial purple. Valens, the colleague of Gratian, had recently lost his life at Hadrianople (A. D. 378), where the Roman army was completely broken by the Goths, and Gratian, feeling himself unable to sustain the burden of the empire, invited Theodosius to fill the place of Valens. Theodosius was declared Augustus by Gratian at Sirmium in Pannonia, on the 19th of January A. D. 379. He was intrusted with the administration of Thrace, Asia, and Egypt, which had been held by Valens, together with Dacia and Macedonia. The new emperor of the East had the conduct of the war against the Goths.

The history of Ammianus Marcellinus ends with the death of Valens, and the authorities on which the historian of the reign of Theodosius has to rely, are greatly inferior to Ammianus. Their character is well expressed by Gibbon in a few words, and they are referred to by Tillemont (*Histoire des Empereurs*, v.), with his usual diligence and accuracy.

The Romans were disheartened by the bloody defeat which they had sustained on the plains of Hadrianople, and the Goths were insolent in their victory. Theodosius was too prudent to lead dispirited troops against a successful enemy, and he formed his head quarters at Thessalonica, the capital of the diocese or division of Macedonia, from whence he could watch the movements of the Goths. In four years' campaigns (A. D. 379—382), of which the particulars are imperfectly recorded, Theodosius revived the courage of the Roman soldiers, and while he seems to have prudently kept aloof from any general engagement, he took all opportunities of attacking his enemy in detail, and securing for his men the advantage of victory without the danger of defeat. The Goths, who were not held together by any well-constituted authority, and only by the ability of their commander Fritigern, became disorganised by his death, and were split up into numerous bands which went about seizing all that they wanted, and destroying that which they had not the prudence to reserve for another time. Jealousy arose between the Ostrogoths and the Visigoths; and Theodosius by his agents added the inducement of money to those who were discontented. Modares, a chieftain of rank, went over to the Romans, among whom he obtained the rank of master-general, and he earned his reward by surprising and massacring a body of Goths, and carrying off a great number of captives with four thousand waggons (Zosimus, iv. 25). In A. D. 381, Athanaric was compelled to leave his forests, and to cross the Danube; and many of those who had formerly acknowledged Fritigern as their leader, and were weary of anarchy, now yielded obedience to this Gothic judge. Tillemont conjectures that Athanaric was expelled by Fritigern, Alatheus, and Saphrax; but Gibbon's narrative seems to signify (for *seems* is all the meaning that in many cases can be imputed to it) that Fritigern was already dead. However Athanaric was too old and too prudent to carry on war with the new emperor: he listened to proposals of peace, and he even went to Constantinople to visit the emperor. Theodosius left the city to meet him, and received him with the greatest respect. The Goth was struck with amazement at the magnificence of Constantinople, and exclaimed that the Roman emperor was an "earthly God." Athanaric fell ill at Constantinople, and died there. Theodosius gave him a splendid funeral, and erected a monument to his memory. This politic behaviour gained over the whole army of Athanaric; and the adhesion of so large a body of the Visigoths was followed by the submission of the rest. "The general or rather final capitulation of the Goths may be dated four years, one month, and twenty-five days after the defeat and death of the emperor Valens." (Gibbon; comp. Tillemont, *Histoire des Empereurs*, vol. v. p. 216.)

The Ostrogoths, who had retired from the provinces of the Danube about four years ago, returned (A. D. 386) to the lower course of that river recruited by an army of Scythians, whom none of the inhabitants on the banks of the Danube had ever seen before (Zosimus, iv. 38). Promotus, the general on the Thracian frontier, who knew that he was a match for the invaders, thought it prudent to draw them over to the south bank, without letting them wait for their opportunity in the winter; and by his spies he encouraged them to hope that by secretly crossing the river, they might destroy the Roman army. The passage was made on a dark night in numerous canoes; but the Ostrogoths discovered their mistake when they found the south bank of the Danube guarded by a triple row of vessels through which they could not penetrate. At the same time the Roman galleys descending the river, swept before them the frail boats of the Ostrogoths, and Alatheus the king, and his bravest troops, were either drowned in the Danube or destroyed by the sword. Those who escaped sued for mercy to the Romans. It is uncertain whether Theodosius had personally any share in this victory. Zosimus says that after the victory Promotus sent for Theodosius, who was at no great distance. If the historian Zosimus unjustly deprives Theodosius of all merit, the poet Claudian made amends for it by flattery and exaggeration.

A treaty was made with the Goths, the precise date and terms of which do not appear to be known; but they were settled within the limits of the empire, in tracts which were neglected or unoccupied. A colony of Visigoths was established in Thrace, and the remains of the Ostrogoths were planted in Phrygia and Lydia. They were not scattered among the population of Thrace or Asia Minor, but they obtained whole districts in which they still lived as a Gothic people, acknowledging

the emperor as their sovereign, but probably retaining jurisdiction in all disputes among themselves. The chieftains still governed their followers, but there was no kingly dignity. Forty thousand Goths were kept in the service of the Eastern empire, under the title of Foederati, and were distinguished from the other troops by golden collars, better pay, and more licence. But though the Goths were thus converted from enemies into dubious allies, their settlement within the limits of the empire is justly viewed as the immediate cause of the downfal of the western division. In the civil war against Maximus (A. D. 388), some of those barbarians who were in his army listened to the proposals of Maximus, but their treachery being discovered, they fled into the marshes and forests of Macedonia, where they were pursued by Theodosius and cut to pieces.

Maximus, a native of Spain, like Theodosius, was living in Britain in retirement or in exile. When this province revolted against Gratian, Maximus was chosen their leader, and he invaded Gaul with a powerful army. Gratian fled from Paris to Lyon, where he was overtaken by Andragathius, the commander of the cavalry of Maximus and put to death (A. D. 383). Maximus sent an envoy to Theodosius to explain and justify his conduct, to excuse the assassination of Gratian as having been accomplished without his orders, and to offer to the emperor of the East peace or war. A war with the fierce soldiers of the north would perhaps have been an unequal contest for Theodosius, whose dominions had recently suffered from the ravages of the Goths; and reluctantly, as we may conclude, he made a treaty with Maximus, whom he acknowledged emperor of the countries north of the Alps, but he secured to Valentinian the brother of Gratian, Italy, Africa, and western Illyricum. Thus the empire was divided into three parts; one of which, an empire won by usurpation, consisted of three rich countries, — Spain, Gaul, and Britain.

Theodosius was the son of a Christian father, whose ancestors acknowledged the creed of Nicaea; and next to Constantine he became the great glory of the Christian church. The merits of Gratian secured him from the orthodox Christians a rank equivalent to that of a saint; and after his death they found a worthy successor to his orthodoxy in the more vigorous emperor of the East. Theodosius was not baptized until the end of the first year of his reign, when he was admonished by a serious illness no longer to delay this ceremony. In A. D. 380, before he commenced operations against the Goths, he was baptized at Thessalonica by the archbishop Ascolius, in the orthodox faith of the Trinity; and his baptism was immediately followed by a solemn edict which fixed the faith of his subjects (Tillemont, *Histoire des Empereurs*, vol. v. p. 198; Cod. Theod. 16. tit. 1. s. 2), and branded with the name of heretics all who dissented from the imperial creed. The edict declared "according to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost, under an equal Majesty and a pious Trinity: we authorise the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the name of heretics, and declare that their conventicles shall no longer usurp the respectable appellation of churches: besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict on them" (Gibbon, vol. v. c. 27). The faith which Theodosius so ardently embraced can hardly be supposed to be the result of a subtle inquiry into the metaphysical distinction between the sameness of substance or strict homoousian doctrine of Athanasius, and the similarity of substance in the Father and the Son, or the homoiousian doctrine in which some of the Arians sought refuge. A singular anecdote is told of Amphilochius, bishop of Iconium and afterwards a saint, who administered to Theodosius a practical lesson on the homoousian doctrine. It was in A. D. 383, just after Theodosius had raised his son Arcadius to the rank of Augustus, and the two emperors were seated on a throne to receive the homage of their subjects. Amphilochius saluted Theodosius with reverence; his son he addressed with the familiarity of an equal. The emperor, indignant at this rudeness, ordered the bishop to be dragged from his presence, when he exclaimed, "Such is the treatment, O emperor, which the King of heaven has prepared for those impious men who affect to worship the Father, but who refuse to acknowledge the equal majesty of his divine Son." Theodosius embraced the bishop, and never forgot the lesson. Arcadius was at this time about six years of age.

Constantinople was the head-quarters of Arianism at the time of the accession of Theodosius; but his baptism in the orthodox faith and his edict gave the Catholics hopes of their supremacy being re-established. The emperor entered Constantinople with his army, and offered Damophilus the Arian prelate the alternative of subscribing to the creed of Nicaea or of resignation. Damophilus resigned his dignities, and retired into exile and poverty. Gregory of Nazianzus, who had laboured hard to restore the Catholic faith at Constantinople, was placed on the archiepiscopal throne which Damophilus had left vacant. Early in A. D. 381, Theodosius declared his intention to expel from all the churches both bishops and clergy who should refuse to profess the creed of Nicaea; and Sapor, his lieutenant, was armed with full powers to effect a change, which was accomplished without disturbance in all the Eastern empire. In the month of May (A. D. 381) a meeting of one hundred and fifty bishops who formed the first general council of Constantinople, and the second of the oecumenical general councils, was assembled to confirm and complete the creed that had been established by the council of Nicaea. The council had to explain some things which were ambiguous, and to dispose of the sect of the Macedonians, who, to the heresy of homoiousianism, added that of a belief that the Holy Ghost was created (κτιστόν).* The council declared the equal divinity of the Holy Ghost, the third person in the Trinity, which doctrine has prevailed in the Eastern church without interruption to the present time. After the death of Meletius, Gregory of Nazianzus presided in this council, and he has left a picture of the turbulent and disorderly proceedings which characterised its close.

Theodosius, after establishing the supremacy of

* Gibbon seems to have misunderstood the nature of this heresy.

the Catholic faith by the council of Constantinople, proceeded to give it effect. In the course of fifteen years (A. D. 380—394) he published fifteen decrees against heretics, or those who were not of his own creed. The penalties were most particularly directed against those who rejected the doctrine of the Trinity; and they extended to ministers, assemblies, and the persons of heretics. It was about the time that the council was sitting that he deprived all persons who apostatised from Christianity to Paganism of the right which every Roman citizen had enjoyed at least from the time of the Twelve Tables, of disposing of his property by testament. In July (A. D. 381) he forbade the Arians and Eunomians to build any church; and the law appears to mean that every place of worship which they already possessed should be taken from them. The various enactments against heretics are contained in the Code of Theodosius (16. tit. 5. s. 6—23; and the commentary of Gothofredus): the Eunomians, whose guilt consisted in denying any resemblance between the two substances, and who were accordingly Anomoeans, were also deprived of the power of testamentary disposition, and of taking by testamentary gift: they seem, in fact, to have been deprived of all the rights of citizens. The Manichaean heresy was punishable with death; and the same penalty threatened the Audians or the Quartodecimans, who celebrated the festival of Easter on the wrong day. To the reign of Theodosius belonged the glory or the infamy of establishing Inquisitors of Faith, who seem to have been specially enjoined to look after the crime of the Quartodecimans. Though Theodosius thus established the principle of persecution, it is said that his rival Maximus was the first Christian prince "who shed the blood of his Christian subjects on account of their religious opinions." It is fortunate for the fame of Theodosius that there is not the same evidence of his giving effect to his own laws as there is for the severity of Maximus, under whose reign Priscillianus and others suffered death for heresy at Treves, A. D. 385.

In A. D. 387 Maximus, not content with the possession of Spain, Gaul, and Britain, aspired to wrest Italy from the feeble hands of Valentinian II., who as an Arian was disliked by his Catholic subjects of Italy, and was opposed in his heretical projects by the zeal of Ambrose, the Catholic archbishop of Milan. Maximus was in sight of Milan, before Valentinian and his mother Justina, who directed the administration, were aware of his hostile intentions; and he entered the city without resistance. Justina and her son embarked from one of the harbours in the north part of the Hadriatic and arrived in safety at Thessalonica. No resistonce was made to Maximus, except by the small town of Aemona, on the border of Italy. Theodosius visited Justina and her son at Thessalonica, and reminded Valentinian that his opposition to the faith of Nicaea was the cause of his own ruin and of the success of Maximus. Valentinian, it is said, acknowledged his errors, and returned to the true faith; and the orthodox emperor promised to restore him to his throne: but perhaps he was influenced by other motives than gratitude to Gratian, and zeal in support of the Catholic faith. Theodosius was a widower; and Valentinian had a sister Galla, young and beautiful. Tillemont would fix the marriage of Theodosius and Galla a year before the visit to Thessalonica at the close of A. D. 386; or he would make a compromise by admitting that Theodosius asked her in marriage in A. D. 386, but did not actually marry her till A. D. 387 (*Histoire, &c.* vol. v. p. 740): his desire was to protect the piety of Theodosius from the scandal of a sensual motive. But Zosimus (iv. 44) states that Justina, a woman of influence, who knew the amorous propensities of Theodosius, prevailed over the irresolution of the emperor by her daughter's tears and beauty. Theodosius saw her and was captivated: he asked her of her mother for his wife, but he only obtained her on condition of restoring Valentinian. Though Gibbon has preferred the authority of Zosimus, there is some evidence opposed to it; and yet the narrative of Zosimus is so precise and circumstantial that it is difficult not to give credit to it. There is nothing improbable in the fact of a passion for a woman determining a political question.

After Theodosius had decided on his course, his operations were rapid and vigorous. He found Maximus encamped near Siscia, in Pannonia, a city situated on the great river Save. Maximus had not talent equal to his ambition, and Theodosius had a force which confounded the soldiers of the usurper by a mode of attack to which they were unaccustomed. His Huns, Alans, and his Goths were mounted archers, who annoyed the heavy troops of Gaul and Germany by the irregularity of a Parthian attack. Maximus, after sustaining one defeat on the banks of the Save, and probably a second, fled across the Alps, and shut himself up in Aquileia, just before Theodosius reached the gates. But in spite of his Moorish guard, he was given up to Theodosius by his own soldiers and the people of Aquileia, with his hands tied behind him. Theodosius, according to his panegyrist Pacatus, was not indisposed to pardon; but his soldiers saved him the difficulty of a decision, by dragging Maximus from his presence and beheading him. Maximus had left his son Victor in Gaul, with the title of Caesar, or perhaps of Augustus. Arbogastes, the active general of Theodosius, seized the youth, and put him to death a short time after his father. Theodosius spent the winter at Milan, and in the following year (June 13th, 389) he entered Rome in triumph, accompanied by Valentinian and his own son Honorius.

Two events in the life of Theodosius may be brought into juxtaposition as evidence of his uncertain character and his savage temper. In A. D. 387, the city of Antioch complained of increased taxation, the necessary consequence of the wars in which the emperor had been engaged; and Antioch, as it had not suffered from an enemy whose ravages had been confined to Europe, was unwilling to bear its share of the expense of the Gothic campaigns. The complaints of the citizens were soon changed into active riot (February): the statues of the emperor, of his father, and of his wife Placilla, were thrown down; but these idle demonstrations were quickly suppressed by an armed force. The governor sent to the emperor at Constantinople an account of these riots, and the citizens of Antioch, in great alarm, despatched Flavian their bishop, and the senator Hilarius, to acknowledge their guilt and to pray for forgiveness. In March the judgment of the emperor was brought

by Hellebicus and Caesarius, two of his officers, who declared that Antioch was degraded from the rank of a city, was stripped of its possessions and privileges, and reduced to the condition of a village dependent on Laodicea. The places of public amusement were shut up, and the usual distribution of corn was stopped, which was equivalent to a sentence of starvation against those who were accustomed to receive this pauper's allowance. A severe investigation was made into the circumstances of the riot, and those who were convicted by the extraordinary commissioners of the emperor lost their property, and were reduced to beggary. Some of the rioters, or of the accused, were put to death. The commissioners, however, suspended the complete execution of the emperor's sentence against the city, and Caesarius went to Constantinople to obtain a final answer from the emperor to the petition of the people and the prayers of the monks and hermits, who left their solitudes, and crowded to Antioch, to intercede for the metropolis of the East. The emperor had already relented at the entreaty of the bishop and the eloquent address of the senator; the senate of Constantinople had interceded for Antioch, and Theodosius pardoned the city, and all who had taken part in the riot. The property of those who had been convicted was restored, the poor got their allowance again, and Antioch resumed its former dignity and jurisdiction. Tillemont has collected all the circumstances of this affair of Antioch (*Histoire, &c.*, vol. v. p. 261, &c.), at great length.

In A. D. 390, Thessalonica, the metropolis of the Illyrian provinces, was disturbed by a riot during the emperor's residence at Milan. Botheric, who commanded the soldiers there, had imprisoned one of the charioteers of the Circus, who had solicited a youth to a shameless intercourse. The populace in vain called for their favourite charioteer during the celebration of the games: the general kept him in the prison which his crime had merited. It seems that the populace was ready for insurrection; a trifling cause was enough to set them in motion, and the garrison was weak. Botheric and his officers were overpowered and assassinated by the people, and their bodies were dragged about the streets. An inquiry into the riot, and the punishment of the guilty, was necessary and just; but Theodosius punished a whole city, guilty and innocent together. It is said that his minister Rufinus prompted the emperor to issue his savage orders, notwithstanding the intercession of the bishops. An army of barbarians was sent to Thessalonica instead of a civil commission supported by a sufficient force. The people were invited to the games of the Circus, and they came without suspicion; but as soon as the place was full, the soldiers received the signal for a massacre. For three hours the spectators were indiscriminately exposed to the fury of the soldiers, and seven thousand of them, or, as some accounts say, more than twice that number, paid the penalty of the insurrection. The soldiers, it is said, were ordered to produce a certain number of heads, an order which aggravates the guilt of Theodosius, who, if not softened by the usual feelings of humanity, might have remembered the city in which he had so often resided. This massacre, unparalleled in history, is a stain on the name of Theodosius, an eternal brand of infamy. Tillemont, who has so minutely recorded the clemency of Theodosius in the affair of Antioch, observes, "that this year (A. D. 390) is celebrated for the cruelties which the order of Theodosius caused to be committed at Thessalonica, and still more celebrated for the penance which Theodosius performed to expiate so great a crime. We only touch, in a few words, on an event so illustrious and important, because we reserve it for the history of St. Ambrosius." The illustrious and important event was the penance, more illustrious and important in the eyes of the pious historian than the unpardonable crime of massacring thousands. It is singular, as Gibbon remarks, that Zosimus, who is certainly not partial to Theodosius, perhaps hardly just, and exposes his faults, does not mention the massacre of Thessalonica; and yet the fact is not doubtful.

Ambrosius, the archbishop of Milan, thought that the civil administration was an affair in which the clergy had an interest; and a riot at Callinicum on the Persian frontier, in which the fanatics of the place, at the instigation of their bishop, had burnt a place of worship of the Valentinians, and the synagogue of the Jews, found an apologist in the archbishop of Milan. The provincial magistrate had condemned the bishop to rebuild the synagogue, or to make good the damage, and the rioters to be punished; and the emperor confirmed this equitable and moderate sentence. But to tolerate difference of opinion was, in the archbishop's judgment, the same as to persecute the orthodox; and Theodosius was compelled, by the archbishop's monitions and lectures, to let the bishop and his turbulent flock go unpunished. "St. Ambrosius," says Tillemont, "thought that a prince who pardoned so many other similar acts, ought not to expose the Christian religion to the insults of its enemies by so rigorous an order." The massacre of Thessalonica was a trial for the firmness of Ambrosius: he who thought that the burning of a Jew synagogue ought not to be punished could hardly overlook the massacre of a Christian city. He retired from the emperor's presence, but he represented his crime to him in a letter, and he told him that penitence alone could efface his guilt. But the archbishop was prudent in his remonstrances, and to protect himself, he called in the aid of a vision, in which he said that he had been warned not to offer the oblation in the name of Theodosius, nor in his presence. When the emperor proceeded to perform his devotions in the usual manner in the great church of Milan, the archbishop stopped him at the door, and demanded a further acknowledgment of his guilt. The conscience-struck Theodosius humbled himself before the church, which has recorded his penance as one of its greatest victories. He laid aside the insignia of imperial power, and in the posture of a suppliant in the church of Milan, entreated pardon for his great sin before all the congregation. After eight months, the emperor was restored to communion with the church, at Christmas, A. D. 390.

Theodosius spent three years in Italy, during which he established Valentinian on the throne of the West, a measure for which his historians may claim the merit of generosity; for he probably would have had no difficulty in keeping the western empire, which he had wrested from the usurpation of Maximus. Theodosius returned to Constantinople early in November A. D. 391.

Valentinian II. did not long maintain his power.

Arbogastes, who had served Gratian with fidelity, and had contributed under Theodosius to the overthrow of Maximus, was appointed master-general of the forces in Gaul. But he aspired to govern a master who had not vigour enough to command obedience, and the emperor's authority gradually declined. In A. D. 392 Valentinian made a last effort to resume his power, and he personally announced to Arbogastes that he was dismissed from all his employments. The general received the announcement with contempt; and in a few days after Valentinian was found dead. It was believed that he had been strangled by order of Arbogastes. The barbarian, who did not think it prudent to assume the imperial purple, set up Eugenius, a rhetorician, and formerly his secretary, as emperor of the West. Theodosius received the ambassadors of Eugenius, who announced his elevation, with dissembled indignation, for he was ill disposed to renew a war in the west, which he had only just ended. But his own pride, and the tears of his wife Galla, the sister of Valentinian, urged him to punish the usurper. Two years were spent in the preparation for this war; but the emperor, with prudent precaution, imitating the example of those who consulted the god of Delphi in the times of heathenism, sent a favourite eunuch to ask the advice of John of Lycopolis, an Egyptian anchorite, whether he should make war on Eugenius, or wait till Eugenius attacked him. John declared that Theodosius would be victorious, but yet not without loss and bloodshed, as in the war with Maximus; that he would die in Italy after his victory, and leave to his son the empire of the west. "Thus Theodosius did not engage in this war any more than in the other, except by the order which God gave to him by his prophet." (Tillemont).

Theodosius prepared himself to fulfil the prophecy by recruiting his legions, with the aid of his two master-generals Stilicho and Timasius. Arbogastes, who commanded for Eugenius, posted himself on the border of Italy, but allowed Theodosius to pass the Julian Alps, and enter the plains which extend to Aquileia. Here he found the formidable army of Arbogastes, consisting of hardy Gauls and Germans. Theodosius attacked the enemy, but he was compelled to retire with great loss, particularly of his Gothic allies. Arbogastes now occupied the passes in his rear, and the emperor's position was most critical. But he was saved by the treachery of the generals of Eugenius, who sent to express their readiness to desert, if the rewards which they asked were granted. Theodosius accepted their conditions, and led his troops to a fresh attack on the camp of the enemy. A tempest, that rose during the battle, and blew full in the face of the troops of Eugenius, contributed to their discomfiture and the victory of Theodosius. The head of Eugenius was separated from his body, while he was suing for mercy at the feet of his conqueror; and Arbogastes, after wandering in the mountains, terminated his fortunes by his own sword. Theodosius received the submission of the west, and, at the intercession of Ambrosius, used his victory with moderation.

Theodosius died on the seventeenth of January A. D. 395, four months after the defeat of Eugenius, whether, as some say, in consequence of the fatigues of war, or, as others, in consequence of intemperate habits, it is not possible to decide. The two sons, Arcadius and Honorius, had already been elevated to the rank of Augusti, and it was arranged that the empire should be divided between them. Honorius was not in the war against Eugenius, but he came to Milan before his father died, and received from him the gift of the empire of the west. The arrival of Honorius was celebrated by the games of the Circus, at which the dying emperor assisted.

The formal destruction of paganism marks the reign of this orthodox emperor. "The ruin of paganism, in the age of Theodosius," says Gibbon, "is perhaps the only example of the total extirpation of any ancient and popular superstition, and may therefore deserve to be considered as a singular event in the history of the human mind." Without admitting the truth of this remark as to the total extirpation of paganism, we must assign to Theodosius the design to extirpate it. His rigorous steps towards the overthrow of the ancient religion are traced by Tillemont with minute diligence (vol. v. p. 229, &c.). In December 381 he prohibited sacrifices, either by day or by night, in the temples or out of the temples; and also he forbade the curious inquisition into futurity by the examination of the viscera of animals. Libanius, in his oration in defence of the temples, written probably about A. D. 384, says, that the laws of Theodosius at that time had not closed the temples, nor prohibited persons from going there, nor the burning of incense, but only the sacrifice of animals. But so long as the temples existed, the old religion would subsist; and therefore to destroy it the temples must be destroyed. Libanius complains that people, clothed in black (no doubt he means monks,) ran in bodies to the temples, overthrew the altars, pulled down the roofs and the walls, and sometimes killed the priests who resisted. He says, however, that soldiers were also employed in this work of demolition, and that in fact no temples were destroyed without the order of the emperor. Some few temples were converted into Christian churches, and thus preserved; "but in almost every province of the Roman world, an army of fanatics, without authority and without discipline, invaded the peaceful inhabitants; and the ruin of the fairest structures of antiquity still displays the ravages of those barbarians, who alone had time and inclination to execute such laborious destruction." (Gibbon.) The lands of the temples were probably given to the Christian churches as a general rule. (Tillemont.) Cynegius, the praetorian prefect of the East, was sent by Theodosius in 386 into Egypt, the seat of all monstrous superstitions, with a commission to prohibit idolatry, and to close the temples. It does not appear that he had any power to destroy them. It was probably not till 389 that the Christians obtained their great triumph over the idolatry of Egypt, by the destruction of the magnificent temple of Serapis at Alexandria. The fall of this great idol shook the popular belief of Egypt to its foundation. The emperor had given his orders to destroy the statue of Serapis; but the heathens believed that the deity would resent the slightest affront to his majesty. A soldier, bolder than the rest, encouraged by the archbishop Theophilus, dealt a blow against the cheek of Serapis with a ponderous axe, and the face of the idol fell to the ground. The deity silently submitted to his fate; the idol was broken in pieces, and dragged through the streets of Alexandria. The overthrow of the old religion, which was still practised, was accomplished

by the last edict of Theodosius in 390 (Cod. Theod. 16. tit. 10. s. 12), which in harsh and intolerant terms, censured by a modern Christian writer, forbade, under severe penalties, in some cases extending to death, "the worship of an inanimate idol by the sacrifice of a guiltless victim." The spirit of the Theodosian edicts was that of the most bitter persecution; and while we commend his wishes to purge society of gross and debasing superstitions, we cannot reconcile the laws of the emperor with the religion which he professed, nor admit that persecution would have been so efficient a cure of idolatry as the inculcation of the doctrines of Christ, and the example of a practice conformable to them. But he who could order the massacre of Thessalonica was ill adapted to teach a faith which was contradicted by his practice.

The reign of Theodosius is one of the most important periods of the later empire. Gibbon has sketched it in a masterly manner, but too favourably for the character of Theodosius; who was probably a voluptuary, a sensualist, certainly a persecutor, cruel and vindictive. That he possessed some great qualities cannot be denied; and his natural temper may have been mild, but it was unequal and uncertain; it wanted sufficient consistency to entitle him to the name of a truly great and good man. Tillemont has, with unwearied industry which allows nothing to escape it, collected, in his dry, annalistic fashion, all the materials for the reign of Theodosius; and Gibbon has largely availed himself of the labours of the learned ecclesiastic. [G. L.]



COIN OF THEODOSIUS I.

THEODO'SIUS II., was the only son of the emperor Arcadius, who died on the first of May, A. D. 408. Theodosius was born early in A. D. 401, and was declared Augustus by his father in January A. D. 402. There is a story that Arcadius, by his testament, made Yezdigerd, king of Persia, the guardian of his son; but it hardly deserves notice, and certainly not refutation. On the death of Arcadius, the government was given to or assumed by the praefect Anthemius, the grandson of Philip, a minister of Constantius, and the grandfather of the emperor Anthemius. In A. D. 405 Anthemius was made consul and praetorian praefect of the East. He faithfully discharged his duty as guardian of the empire and the infant emperor. In the year in which Arcadius died, the Huns and the Scyrri entered Thrace under Uldin, who rejected all terms of accommodation, but, being deserted by some of his officers, he recrossed the Danube, after losing a great number of his Huns. The Scyrri, who loitered in his rear, were either killed or made prisoners, and many of the captives were sent to cultivate the lands in Asia. Anthemius strengthened the Illyrian frontiers, and protected Constantinople, by building what were called the great walls, probably in A. D. 413.

Theodosius had a sister, Pulcheria, born A. D. 399, who, in A. D. 414, became the guardian of her brother and the administrator of the empire, before she was sixteen years of age: she was declared Augusta on the fourth of July, A. D. 414. Pulcheria was undoubtedly a woman of some talent, though of a peculiar kind. She superintended the education of her brother, and directed the government at the same time; nor did her influence cease with the minority of Theodosius. [PULCHERIA.] She educated her brother after her own ascetic notions; and though his literary instruction was not neglected, nor the exercises proper to form his health and strengthen his body, his political education was limited to the observance of the forms and ceremonials of the court. It may be that Pulcheria, with some vigour of understanding, had no knowledge of the more important duties of a man who is at the head of a nation. Pulcheria and her sisters, Arcadia and Marina, had publicly dedicated themselves to the service of God and to a life of chastity; and the whole imperial household was regulated in conformity to this principle. "Pulcheria," says Tillemont, a great admirer of this saint, "accustomed Theodosius to pray incessantly, to visit the churches often, and to make them presents; to respect the bishops and other ministers of the altar, &c." But if the young emperor was carefully protected against the dangers to which a youth in an exalted station is exposed, he was not trained in those studies which befit a man and an emperor. To excel in mechanical occupations, to write a fine hand, which, in a private station, may give amusement, and are at least harmless, imply in a prince a want of taste and of talent for more important things, or an ill-directed education. Theodosius had, in fact, little talent, and his education was not adapted to improve it. He passed a blameless youth, for he was shut up in his palace, except when he went a hunting; and he possessed the negative virtues of a retired and austere life. The ecclesiastics extol him for his piety and his respect to the church; and he prosecuted the work which his grandfather commenced, by demolishing to their foundations the temples of idols, the monuments of the superstition and of the taste of the pagans. It was his ambition not to leave a vestige of the ancient religion behind him.

He published various edicts against heretics, and an edict specially directed against Gamaliel, the last patriarch of the Jews. By an edict of the 16th May, 415, he declared it incest for a widower to marry his wife's sister, and the children of such a marriage were made bastards. Constantius, in A. D. 355, had already enacted the same law, which, though enacted again in our own times, is protested against by the common understanding of mankind.

The great event of the life of an emperor who was a nullity, was his marriage, which was managed by his sister, who managed every thing. The woman whom his sister chose for his wife, and whom Theodosius married (probably in A. D. 421), was the accomplished Athenais, who, after her baptism, for she was a heathen, received the name of Eudocia. Her life from this time is intimately connected with the biography of her husband, and is told at length elsewhere. [EUDOCIA.]

About the close of A. D. 421 war broke out between the emperor of the East and Varanes or Bahram, the successor of Yezdigerd. A Christian bishop had signalized his zeal by burning a temple of the fire-worshippers at Susa, and this excess was followed by a persecution of the Christians by the

Magi. This persecution, begun at the close of the reign of Yezdigerd, was continued under his successor; and some Christian fugitives crossed the frontiers into the Roman territories to seek protection. The Persian king claimed the fugitives, but his demand was refused; and this, added to other causes of dispute, kindled a war between the two empires. Theodosius was not a soldier, and the war was carried on for about two years by his general Ardaburius, with no important results. The defence of Theodosiopolis in Mesopotamia has immortalised the name of its warrior bishop Eunomus. The town had been besieged by the enemy for some time, but the bishop and his flock stoutly held out, and destroyed the wooden towers of the enemy. The obstinate resistance of the place provoked the blasphemy of a Persian prince, who threatened to burn the temple of God when he took the town. The bishop, shocked at his impious threats, pointed at him a balista, which bore the potent name of St. Thomas, and the formidable machine discharged a stone which struck the blasphemer dead. Upon this the king of Persia lost heart, and withdrew his troops. (Tillemont, *Hist. des Empereurs*, vol. vi. c. 13.)

Socrates, the chief authority for the history of the Persian war, says that Theodosius, notwithstanding his success in the war, was the first to propose terms of peace. A truce for one hundred years was concluded between the Persians and the Romans. The kingdom of Armenia, now extinguished, was divided between the Persians and the Romans, an arrangement which gave to the empire of the East a new and extensive province. The division of Armenia probably followed the conclusion of a second Persian war, A. D. 441. In A. D. 423 died Honorius the emperor of the West. Placidia, the sister of Honorius, had been sent away from Italy, with her sons Valentinian and Honorius, by the Western emperor, a short time before his death, and she took refuge at Constantinople. The throne of the West was usurped by Joannes, who declared himself emperor. Theodosius refused to acknowledge the usurper, and sent against him a force commanded by Ardaburius. The usurper was taken in Ravenna, and his head was cut off, A. D. 425. Theodosius was enjoying the games of the Circus at Constantinople when the news came, and he showed his piety, as Tillemont remarks, by stopping the entertainment, and inviting all the people to go to the church with him, to return thanks to God for the death of the tyrant. Whether Theodosius had no ambition to keep the empire of the West, or those who governed him determined his conduct, he resolved to confer it on his youthful cousin Valentinian. Eudocia, the daughter of Theodosius, was betrothed to the young emperor, and she was married to him in A. D. 437.

The reign of the younger Theodosius was not free from the religious troubles which had distracted the reign of his grandfather Theodosius. The great dispute which originated with Nestorius, who was made patriarch of Constantinople in A. D. 428, and ended in the Council of Ephesus, A. D. 431, is described at length under NESTORIUS.

The Huns had ravaged the eastern provinces in the reign of Arcadius, the father of Theodosius; and they were now the formidable neighbours of the empire on the frontier of the Danube. In A. D. 441 the Huns, under Attila and his brother Bleda, crossed the Danube, and took Viminiacum in Moesia; they broke through the Illyrian frontier, the fortresses of which offered only a feeble resistance, destroyed Sirmium, Singidunum (Belgrade), Sardica, and other towns, and extended their ravages into Thrace. Theodosius recalled the troops from Sicily which he had sent against Genseric king of the Vandals, and collected from Asia and Europe all the men that he could muster; but his generals were unable to direct this force efficiently, and after several defeats they retreated towards Constantinople, which alone, of all the cities between the Archipelago and the Euxine, remained for the protection of the emperor. The history of the ravages of Attila comprehends several years, and they were apparently interrupted by intervals of peace, for it was not till A. D. 447, the year of the great earthquake which destroyed part of the walls of Constantinople and threw down fifty-seven towers, that the Huns approached the capital, and peace was finally made. In A. D. 447 or 448 Theodosius concluded a disgraceful peace with the king of the Huns, to whom was given up a territory on the Danube extending from Singidunum to Novae, in the diocese of Thrace, and fifteen days' journey in breadth. The annual subsidy that had hitherto been paid to Attila, was increased from seven hundred pounds of gold to twenty-one hundred, and six thousand pounds of gold were to be paid on the spot. Theodosius had exhausted his treasury by extravagant expenditure, and his unfortunate subjects, who had been pillaged by the Huns, were pillaged again by this unwarlike and feeble emperor, to supply the demands of the barbarian conqueror. Attila also required all the deserters from his camp to be given up, and he claimed back, without any ransom, all his men who had been taken prisoners.

In A. D. 448 or 449 Theodosius sent an embassy to Attila, at the head of which was Maximin. The ambassador was accompanied by the historian Priscus, who has left a most interesting account of the domestic habits of Attila. [PRISCUS.] The proposed object of the embassy was to maintain the good understanding between the emperor of the East and the king of the Huns; but Theodosius had a private object to accomplish, the execution of which was entrusted only to Vigilius, the interpreter; and this was the assassination of Attila. The ambassador passed through Sardica, and crossed the Danube; and in some place north of this river he had his first interview with Attila, whom he was obliged to follow in his progress northwards before he could conclude the business on which he was sent. The narrative of Priscus leads us to infer that the place in which the king of the Huns gave his final reception to the ambassador was in the plains of northern Hungary. The proposal to assassinate Attila had been made at Constantinople by the eunuch Chrysaphius, who then reigned in the name of Theodosius, and made to Edecon, a chieftain of the Scyrri. Vigilius was the medium of communication between Chrysaphius and Edecon, who was to receive for his reward some of the wealth on which he had gazed with admiration at Constantinople. The scheme was communicated to the emperor, who approved of it. The emperor's conduct was rendered more disgraceful by the fact that Maximin, his ambassador, was exposed to all the danger of the discovery of this treachery, and, being kept in ignorance of it, had not even the choice of refusing to conduct the embassy. Edecon

discovered the treachery to Attila, who, more generous than the Christian emperor, disdained to punish Vigilius, though he confessed his guilt; and looking at the affair as a matter of business, the barbarian took two hundred pounds of gold, instead of the life of Vigilius. But he sent two ambassadors to Constantinople, who boldly rebuked the emperor for his guilt, and demanded the head of Chrysaphius. Instead of directly refusing the demand, Theodosius sent a fresh embassy, loaded with presents, to deprecate the wrath of Attila, who preferring gold to vengeance, pardoned the emperor and his guilty associates: he even abandoned all claim to the country south of the Danube; but here his liberality was not great, for he had made it a desert.

In June A. D. 450, Theodosius was thrown from his horse as he was hunting near Constantinople, and received an injury from which he died, in the fiftieth year of his age and the forty-second of his long and inglorious reign. His sister Pulcheria succeeded him, but prudently took for her colleague in the empire the senator Marcian, and made him her husband.

In the reign of Theodosius, and that of Valentinian III., who was emperor of the West from A. D. 425 to 455, was made the compilation called the *Codex Theodosianus*. In A. D. 429 the administration of the Eastern Empire declared that there should be formed a collection of the Constitutions of the Roman emperors from the time of Constantine to that date, after the model of the two collections of Gregorianus and Hermogenianus. The arrangement of the constitutions was to be determined by the matter to which they referred, and those which treated of several matters were to be divided, and each part placed under its appropriate title. Those constitutions which had been altered by subsequent constitutions were not always to be rejected, but the date of each constitution was to be given, and they were to be arranged in the order of time. Eight functionaries (illustres et spectabiles) and an advocate were appointed to compile this code. Nothing was done till A. D. 435, when a new commission was appointed with the same power as the former commission, and the additional power of making changes in the constitutions. The new commissioners were sixteen, part of whom were of the rank of Illustres, and part of the rank of Spectabiles. On the fifteenth of February, A. D. 438, the Code was published, and it was declared to be from the first of January, A. D. 439, the only authority for the "Jus Principale," or that law which was formed by imperial constitutions, from the time of Constantine. In the same year the Code was published at Rome, as law for the Western Empire also, by Valentinian.

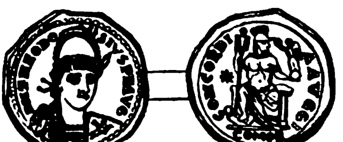
The Code consists of sixteen books, which are divided into titles, with appropriate rubricae or headings; and the constitutions belonging to each title are arranged under it in chronological order. The first five books comprise the greater part of the constitution which relates to *Jus Privatum*; the sixth, seventh, and eighth books contain the law that relates to the constitution and administration; the ninth book treats of criminal law; the tenth and eleventh treat of the public revenue and some matters relating to procedure; the twelfth, thirteenth, fourteenth and fifteenth books treat of the constitution and the administration of towns and other corporations; and the sixteenth contains the law relating to ecclesiastical matters.

The Theodosian Code has been preserved in an epitome contained in the *Breviarium* which was made by order of Alaric II., king of the Visigoths, in A. D. 506, but several constitutions and some entire titles are omitted in this epitome. It has also been preserved in the MSS. of the original Code, yet only in an incomplete form, and we have consequently to refer to the *Breviarium* for a considerable part of the Theodosian Code. The constitutions in the Code of Justinian, which belong to the period comprised in the Theodosian Code, are taken from the Code of Theodosius, but have undergone considerable alterations. After the edition of Cujacius, Paris, 1686, fol., the foundation for the text of the last eleven books of the Code was the MSS. of the original Code; but for the first five books and the beginning of the sixth book (tit. 1, and the beginning of title 2) the text of the epitome in the *Breviarium* was the foundation. The best of these editions, after the time of Cujacius, and that which is invaluable for the commentary, is that of J. Gothofredus. which was edited after his death by A. Marville, Lyon, 1665, 6 vols. folio; and afterwards by Ritter, Leipzig, 1736—1745, fol.

Recent discoveries have added to the last eleven books, and furnished considerable and most important additions to the first five books. The first discoveries which furnished materials for the text of the Code, were made by A. Peyron, at Turin, in a palimpsest: these discoveries have enabled us to make considerable additions to the first five books. These additions were published by Peyron in 1823. In 1820 Clossius discovered, in the Ambrosian Library at Milan, a MS. of the *Breviarium*, into which the copyist has transferred various pieces from a MS. of the original Code: they were published by Clossius in 1824. Wenck published in 1825, Leipzig, 8vo., the first five books of the Code, as we now possess them, with critical and explanatory notes.

The last and most complete edition of the text of the Theodosian Code is that by Hänel in the *Corpus Juris Ante-justinianeum*, published at Bonn, 1837.

The Theodosian Code, by its adoption in the Western Empire, established a uniformity of law in the East and the West. But as new laws would occasionally be necessary, and it was desirable to maintain this uniformity, it was agreed between the Eastern and the Western emperors, that future constitutions, which might be published in one part of the empire, should be forwarded to the other, and promulgated there also. The new constitutions were called *Novellae Leges*, or simply *Novellae*. In A. D. 447 Theodosius sent a number of such *Novellae* to Valentinian, who in the following year confirmed and promulgated them in the Western Empire. These *Novellae* form the first collection of *Novellae* which followed the compilation of the



COIN OF THEODOSIUS II.

Theodosian Code. (Gibbon, *Hist.* vol. v. vi. 8vo. ed.: Tillemont, *Histoire des Empereurs*, vol. vi.; and as to the Theodosian Code, Puchta, *Instit.* vol. i.; and Böcking, *Instit.* i. p. 50.) [G. L.]

THEODO'SIUS III., was compelled, perhaps, against his will, to be proclaimed emperor of the East in A. D. 716, by the fleet, which also declared that Anastasius, his predecessor, was unfit to reign. Theodosius filled the unimportant office of a collector of the revenue when he was taken to Constantinople to be crowned Emperor of the East. In January 716, he was proclaimed emperor, and in the following year he prudently abdicated, and left the throne for Leo the Isaurian, who commanded the troops in the East. Theodosius spent the rest of his life in the tranquil retirement of a monastery. [G. L.]

THEODO'SIUS, literary. 1. Of Bithynia, a mathematician, who is referred to by Vitruvius (ix. 9. s. 8. § 1, Schneid.) as the inventor of a universal sun-dial (*horologium* πρὸς πᾶν κλῖμα). Strabo (xii. p. 566) mentions him among the eminent natives of Bithynia, and informs us that his sons were also mathematicians. He must have lived before the time of Augustus, and therefore he cannot be, as some have supposed, the same person as Theodosius of Tripolis, who appears to have flourished later than the reign of Trajan. (See No. 2.)

2. Of Tripolis, a mathematician and astronomer of some distinction, was a philosopher of the sect of the Sceptics, or, to speak more exactly, a follower of Pyrrhon, whose philosophy, Theodosius himself contended, ought not properly to be called sceptical (Diog. Laërt. ix. 70). Among other works of his, Suidas (*s. v.*) mentions a Commentary on the κεφάλαια of Theudas, who appears from another passage of Diogenes (ix. 116) to have lived not very long before the time of Sextus Empiricus, and therefore about the reign of Trajan. Suidas also enumerates σκεπτικὰ κεφάλαια among the works of Theodosius (*s. v.* and also *s. v.* Πυῤῥώνιος), and the same work is mentioned by Diogenes (ix. 70). Of the ancient mathematicians, Ptolemy does not refer to Theodosius, but his works are quoted by Theon, in his Commentary on Ptolemy, by Pappus, in his συναγωγή, and by Proclus, in his *Hypotyposis Astronomica*, p. 7.

Suidas mentions the following as his mathematical and astronomical works:—Σφαιρικὰ ἐν βιβλίοις τρισίν, Περὶ ἡμερῶν καὶ νυκτῶν δύο, ὑπόμνημα εἰς τὸ Ἀρχιμήδους Ἐφόδιον, Διαγραφὰς οἰκιῶν ἐν βιβλίοις γ΄, Ἀστρολογικά, Περὶ οἰκήσεων. Of these works, some have been printed.

The work on the Sphere, which is a treatise on the properties of the sphere, and of the circles described on its surface, was first published in an ancient Latin version, edited by John Vögelin, Paris, 1529, 4to.; and other Latin versions were published by F. Maurolycus, with the *Sphaerica* of Menelaus, and the work of Autolycus on the Sphere, Messanae, 1558, fol.; by Jos. Auria, with Autolycus, from six MSS. in the Vatican, 1588, 4to.; by Dr. Isaac Barrow, in his edition of Archimedes, Lond. 1675, 4to.; and by And. Celsius, Upsal. 1730, 12mo. The first edition of the Greek text was published by Joannes Pena, the royal mathematician of France, Bellov. 1558, 4to.: many of the demonstrations, which are defective in the work of Theodosius, were supplied by Pena from Euclid's *Elements*, and other geometrical works, both ancient and modern. Another edition, founded on that of Pena, with the further aid of some MSS. at Oxford, from which, however, no readings of consequence were obtained, was published by Joseph Hunt, Oxon. 1707. 8vo. There are also translations of the work into English, by Edward Sherbourne, as an appendix to his version of the *Sphaerica* of Manilius, Lond. 1675, fol., and into German, by E. Nizze, whose notes are of high value, Stralsund, 1826, 8vo.

His work περὶ ἡμερῶν καὶ νυκτῶν, *de Diebus et Noctibus*, was published from a MS. in the Vatican, in Latin only, with ancient Scholia, and figures, by Jos. Auria, Romae, 1591, 4to.; the propositions, without demonstrations, having been previously edited by Conrad Dasypodius, Argentorat. 1572, 8vo. Fabricius states that the book Περὶ οἰκήσεων was also published in Latin, by Jos. Auria, Romae, 1587, 4to.; but the edition is not mentioned in Hoffmann's *Lexicon Bibliographicum*. In the great collection of the works of the ancient mathematicians, planned by Edward Bernard, after whose death the synopsis of the intended edition was published by Thomas Smith, Lond. 1704, 8vo., the known works of Theodosius were to have had a place in the seventh volume. There are many MSS. of the above three works, in the principal libraries of Europe, in Greek, Latin, and Arabic. The other works of Theodosius appear to be entirely lost. (Fabric. *Bibl. Graec.* vol. iv. pp. 21—23, 213; Menag. *ad Diog. Laërt.* ix. 70.)

3. Another native of Tripolis of this name, is mentioned by Suidas (*s. v.*) as the author of an heroic poem on the Spring, and of various other works (ἔγραψε δι' ἐπῶν εἰς τὸ ἔαρ, καὶ ἕτερα διάφορα). Eudocia (p. 229) identifies him with the preceding.

4. A Neo-Platonist, the disciple of Ammonius, and the father-in-law of Zethus, the disciple of Plotinus. (Porphyr. *Vit. Plot.* 7.)

5. Of Alexandria, a grammarian, whose Commentary on the τέχνη γραμματική of Dionysius Thrax, as well as a work by him περὶ ὅρου, and other grammatical works, and also a Commentary on Theodosius himself, by Georgius Choeroboscus, exist in MS. in various libraries. A full account of these MSS. is given by Fabricius and Harless (*Bibl. Graec.* vol. vi. pp. 301, 308, 350). He is supposed to have lived about the time of Constantine the Great. His chief grammatical work, the commentary on Dionysius, amplified by the additions of later Byzantine grammarians, was published by C. G. Göttling, under the title of *Theodosii Alexandrini Grammatica*, Lips. 1822, 8vo.; the *Prooemium* having been published before in Osann's *Philemonis Grammatici quae supersunt*, Berol. 1821, 8vo., and a portion of the work, under the title of *Theodori Grammatici Alex. Canones de Declinatione Nominum et Conjugatione Verborum*, by Imm. Bekker, in the third volume of his *Anecdota*, Berol. 1821, 8vo. (Hoffman, *Lexicon Bibliograph. Scriptor. Graecorum.*)

6. Respecting Theodosius, surnamed ὁ μικρός, a supposed Epitomator of Dion Cassius, but apparently in fact only a copyist, see Harless's additions to the notice of him by Fabricius. (*Bibl. Graec.* vol. v. p. 142.)

7. MELITINUS, a Byzantine historian, a MS. copy of whose *Chronicon* was brought from Constantinople to Tübingen by Stephen Gerlach, a fragment of which, respecting the marriage of the emperor

Theophilus with Theodora of Paphlagonia, in A. D. 830, was appended to the epitome of the *Aethiopica* of Heliodorus, published by Martin Crusius at Frankfort, 1584. The entire work has never been printed. There is also a MS. in the royal library at Munich. (Fabric. *Bibl. Graec.* vol. vii. p. 472; Vossius, *de Hist. Graec.* p. 504, ed. Westermann; Tafel, *de Theodosio Melitino, ineditae Historiae Byzantinae scriptore, ex Codice Tubingensi Notitia Literaria, Prog. Acad.* Tubing. 1828, 4to.)

8. Another writer of the history of the later Roman empire, was a Syracusan monk, in the tenth century of our era. He wrote an account of the taking of Syracuse by the Spanish Arabs, in the form of a letter to Leo Diaconus, a Latin version of which, by the monk Joasaph, or Josaphat, has been published in a more or less complete form in the various collections of works on the history of Italy (Muratori, *Script. Rer. Ital.* vol. i. pt. ii. p. 257, a). The Greek text was first published, with a new Latin version and notes, by C. B. Hase, in his edition of Leo Diaconus, Paris, 1819, fol. (Vossius, *de Hist. Graec.* p. 504, ed. Westermann; Hoffmann, *Lexicon. Bibliograph. Scriptor. Graecorum, s. vv. Theodosius* and *Leo.*)

9. DIACONUS, a third Byzantine historian, who appears to have lived about the same time as the preceding, was the author of five ἀκροάσεις in iambic verse, on the subject of the expedition of Nicephorus Phocas to Crete, in A. D. 961, which was first published in Greek and Latin by Fl. Cornelius, in his *Creta Sacra*, Venet. 1755, 4to.; again, by P. F. Fogginius, in his *Nova Appendix Corporis Historiae Byzantinae*, Romae, 1777, fol.; and lastly, with notes and a vocabulary of words peculiar to the author, by F. Jacobs, in his edition of Leo Diaconus, in the *Corpus Script. Hist. Byzant.* Bonn. 1828, 8vo. (Fabric. *Bibl. Graec.* vol. vii. p. 533; Vossius, *de Hist. Graec. l. c.*; Hoffmann, *Lexicon, ll. cc.*)

10. A monk, the titles of whose answer to the arguments against the resurrection of the body, and another work in refutation of John Philoponus, are given by Photius (*Bibl.* Cod. 22, comp. Cod. 22.) [P. S.]

THEODO'SIUS (Θεοδόσιος), a physician who must have lived in or before the fifth century after Christ, as he is quoted by Aëtius (ii. 2. 54, p. 276). He is perhaps the same person who is quoted by Rhazes. (See Haller's *Bibl. Med. Pract.* vol. i. p. 354.) [THEODOTIUS.] [W. A. G.]

THEO'DOTA (Θεοδότη), an Athenian courtezan, and one of the most celebrated persons of that class in Greece (Liban. vol. i. p. 582), is introduced as a speaker in one of the dialogues in Xenophon's *Memorabilia* (iii. 11), where some information is given respecting her. (Comp. Ath. v. p. 220, f.) She at last attached herself to Alcibiades, and, after his murder, she performed his funeral rites. (Ath. xiii. p. 574, f.; Cobet, *Prosop. Xenoph.* pp. 83, foll.) [P. S.]

THEODO'TIUS (Θεοδότιος), the author of a medical formula, quoted by Alexander Trallianus (xi. 1. p. 310), who is called by him ὁ Φιλόσοφος. He may perhaps be the same person who is called *Theodosius.* The word occurs in several other passages of Alexander Trallianus and of Aëtius, but probably in each it is the name of a medicine, and not of a man. (See Fabric. *Bibl. Gr.* vol. viii. p. 329, xii. 602, xiii. 433, ed. vet.) [SEVERUS, p. 802.] [W. A. G.]

THEO'DOTUS (Θεόδοτος), historical. 1. A Macedonian in the service of Antigonus, king of Asia. In B.C. 315 he commanded a fleet with which he was preparing to join Antigonus, when he was surprised by Polycleitus, the admiral of Ptolemy, on the coast of Lycia, all his ships captured, and he himself mortally wounded. (Diod. xix. 64.)

2. An officer who was entrusted by Lysimachus with the important charge of the citadel of Sardes, in which he for a time defied all the efforts of Seleucus. But that monarch, having at length proclaimed a reward of 100 talents for the head of Theodotus, rendered the latter so suspicious of his own followers, that he himself secretly opened the gates of the fortress to Seleucus. (Polyaen. iv. 9. § 4.)

3. A Rhodian to whose judicious advice in regard to the management of his elephants Antiochus I. king of Syria was mainly indebted for the great victory over the Gauls, to which he owed the security of his throne and kingdom (Lucian, *Zeuxis*, 9, 10; Droysen, *Hellenism.* vol. ii. p. 232.)

4. Surnamed HEMIOLIUS (Ἡμιόλιος, probably as suggested by Schweighäuser from his unusual stature), was a general in the service of Antiochus the Great, by whom he was sent in B. C. 222 together with Xenon against Molon, who had raised the standard of revolt in the eastern provinces of the monarchy [MOLON]. The two generals were however unable to cope with the rebel satrap, and withdrew within the walls of the cities, leaving him in possession of the open country. (Polyb. v. 42, 43.) After the final defeat of Molon by Antiochus himself, Theodotus was selected by that monarch to take the command in Coele Syria, while he himself undertook to reduce Seleucia. What Theodotus accomplished at this time we know not, but the next year (B. C. 219) we find him serving under the immediate command of Antiochus himself, and bearing an important share in the action against Nicolaus the general of Ptolemy, near Porphyreon, as well as shortly after at the siege of Rabbatamana. On both these occasions he was associated with Nicarchus, with whom he also shared in the command of the phalanx at the memorable battle of Raphia, B. C. 217. After that great defeat he was chosen by Antiochus as one of the ambassadors whom he sent to Ptolemy to sue for peace. (Id. v. 59, 68, 69, 71, 79, 83, 87.)

5. An Aetolian, who at the accession of Antiochus the Great (B. C. 223) held the command of the important province of Coele Syria for Ptolemy Philopator king of Egypt. He was an able general, and repulsed with ease the first attack made by the king of Syria upon his government, but instead of being rewarded by Ptolemy for his services, he was recalled to Alexandria, where he nearly fell a victim to the intrigues of some of the courtiers and favourites of the king. Disgusted with this treatment, and despising the vices and luxury of Ptolemy, when he was again suffered to resume the command in Coele Syria (B. C. 219) he conceived the design of betraying that province into the hands of Antiochus. His overtures were readily welcomed, and he surrendered the two important fortresses of Tyre and Ptolemaïs to the Syrian monarch, whom he immediately joined with the forces under his command. Nicolaus however prevented his design from taking full effect, and retained a part of the Syrian provinces under the

allegiance of Egypt. (Polyb. v. 40, 46, 61, 62.) From this time Theodotus enjoyed a high place in the favour of the Syrian king. In the campaign of B. C. 217 we find him commanding a body of 10,000 select troops, and just before the battle of Raphia he gave a singular proof of daring by penetrating with only two companions into the heart of the Egyptian camp, in order to assassinate Ptolemy himself. Mistaking the king's tent, he slew his physician instead, but effected his escape in safety, and returned to the Syrian camp. (Id. v. 66, 79, 81.) Again in B. C. 215 we find him exhibiting equal audacity in supporting the daring project of Lagoras to scale the walls of the city of Sardes, the success of which seems to have been in great measure owing to his skill and ability. (Id. vii. 16—18.)

6. A Syracusan who joined in a conspiracy against the life of the tyrant Hieronymus. Being seized and put to the torture, he concealed the names of all his real accomplices, and accused Thrason, the leader of the opposite party, who was put to death in consequence. (Liv. xxiv. 7.) It is difficult to conceive that the life of Theodotus himself would be spared, but we find him (or another person of the same name) mentioned shortly after among the conspirators who assassinated Hieronymus at Leontini, B. C. 214. On that occasion he hastened with Sosis to Syracuse (Id. xxiv. 21), and his name is associated with the latter during the transactions that followed [SOSIS]. His subsequent fate is unknown.

7. A Thessalian of the city of Pherae, who was an exile from his native country and settled at Stratus in Aetolia. He was one of the deputies sent by the Aetolians to Rome in B. C. 198. (Polyb. xvii. 10.)

8. An Epeirot, who during the war between the Romans and Perseus, king of Macedonia, zealously espoused the cause of the latter, and in conjunction with Antinous succeeded in inducing his countrymen the Molossians to abandon the Roman alliance for that of Perseus. In B. C. 170 he conceived the design, which was only frustrated by accident, of intercepting the consul A. Hostilius Mancinus on his passage through Epeirus, and betraying him into the hands of the Macedonian king. After the defeat of Perseus, when the Roman praetor L. Anicius invaded the Molossian territories, Theodotus and Antinous shut themselves up in the fortress of Passaron, but finding the inhabitants disposed to surrender, they sallied forth, attacked the Roman outposts, and perished fighting bravely. (Polyb. xxvii. 14, xxx. 7; Liv. xlv. 26.)

9. A rhetorician of Samos, or, according to others, of Chios, who was the preceptor of the infant king of Egypt, Ptolemy XII. He appears to have exercised much political influence, and when after the battle of Pharsalia (B. C. 48), Pompey sought refuge in Egypt, it was Theodotus who was the first to suggest that the illustrious fugitive should be put to death. By this base advice he hoped to gain the favour of Caesar, and when the conqueror arrived in Egypt, hastened to meet him, bearing the head and signet ring of his rival. But Caesar turned from him with disgust, and would have put him to death, had he not succeeded in making his escape. At a subsequent period he was less fortunate, being apprehended and executed in Asia, by order of M. Brutus in B. C. 43. (Liv. *Epit.* cxiii.; Plut. *Pomp.* 77, 80; Appian. *B. C.* ii. 84, 90). [E. H. B.]

THEO'DOTUS I. and II., kings of Bactria. [DIODOTUS.]

THEO'DOTUS (Θεόδοτος), literary. 1. A disciple of Socrates, who, in his *Defence*, according to Plato, speaks of him as already dead. He was the son of Theozotides, and the brother of Nicostratus. (Plat. *Apol.* p. 33, e.)

2. A Phoenician historian, who lived before Josephus, and wrote a history of his native country, in the Phoenician tongue, which was translated into Greek by a certain Laetus, if we adopt the correction of Reinesius in the passage of Tatian, where the MSS. give Χαῖτος or Ἄσιτος (Tatian. *adv. Graec.* 58, p. 128, ed. Worth; Joseph. *c. Apion.* i. 23; Euseb. *Praep. Ev.* x. 11; Vossius, *de Hist. Graec.* p. 504.)

3. A poet, from whose poem upon the Jews (*ἐν τῷ περὶ Ἰουδαίων*) some verses respecting the city of Sichem are quoted by Eusebius. (*Praep. Ev.* ix. 22.)

According to a scholiast on Ovid (*Ib.* 467) there was a poet of this name who was cruelly put to death by the tyrant Mnesarchus, and to whose fate Ovid alludes (*l. c.*); but this is evidently mere guess-work. (See Fabric. *Bibl. Graec.* vol. ii. p. 324, vol. x. p. 516.)

4. A sophist and rhetorician, who flourished under M. Aurelius Antoninus, by whom he is spoken of as *ἀγωνιστὴς τῶν πολιτικῶν λόγων καὶ ῥητορικῆς ὄφελος.* He was at first a hearer of Lollianus and Herodes Atticus, and afterwards their rival. He taught at Athens by the express appointment of M. Antoninus, from whom also he received 10,000 drachmae as his remuneration. His life is related by Philostratus. (*Vit. Soph.* ii. 2, pp. 566, foll.)

5. A grammarian, cited in the *Etymologicum Magnum*, *s. v.* Ὀρίγανον.

6. Of Byzantium, a tanner and heresiarch, in the second century of our era, from whom the sect of the Theodotiani took their name. The heresy of Theodotus related to the person of Christ. For particulars respecting him and his followers, see Fabricius (*Bibl. Graec.* vol. vii. pp. 124, foll., pp. 149, 180, vol. x. p. 515), Cave (*Hist Litt. s. a.* 192, p. 87, ed. Basil.), and the authors quoted by those writers.

7. Bishop of Antioch, from A. D. 423—427, celebrated by Theodoret (*H. E.* v. 38) as "the pearl of self-command," and distinguished in church history for his success in bringing back the majority of the Apollinarists to orthodoxy. He wrote a book against those heretics, entitled *κατὰ Συνουσιαστῶν*, of which a fragment exists in MS. (Cave, *Hist. Litt. s. a.* 423, p. 405; Fabric. *Bibl. Graec.* vol. ix. p. 281, vol. x. p. 515.)

8. Bishop of Ancyra, in Galatia, an ecclesiastic of some distinction in the fifth century. He was present at the council of Ephesus, in A. D. 431, and vehemently supported Cyril in his attacks upon Nestorius. He was the author of numerous homilies and controversial works, the titles of which it is not worth while to insert here; they are fully given by Fabricius. Of these works some are published in the Acts of the Councils, some exist in MS., and others are wholly lost. Cave praises the ease and clearness of his style, and his controversial powers. (Cave, *Hist. Litt. s. a.* 430, p. 415; Fabric. *Bibl. Graec.* vol. x. pp. 512, foll.)

The above are the only persons of this name, who appeared of sufficient importance to be noticed here; but there are several others of less consequence, a list of whom is given by Fabricius, *Bibl. Graec.* vol. x. pp. 513, 515. [P. S.]

THEO'DOTUS (Θεόδοτος), the name of an oculist, who must have lived in or before the first century after Christ, as he is quoted by Celsus (vi. 6, p. 119).

2. A physician of Athens in the second century after Christ, mentioned several times as a contemporary by Aristides in his *Sermones Sacri*.

3. A physician, who afterwards succeeded Stephanus as bishop of Laodicea in Syria, in the early part of the fourth century after Christ. He is highly praised by Eusebius (*Hist. Eccles.* vii. 32), who dedicated to him his *Praeparatio Evangelica*; but he appears to have embraced the Arian heresy, and to have been one of the most active of the Arian bishops. He excommunicated Apollinaris, both father and son, on account of their intimacy with the heathen sophist Epiphanius [EPIPHANIUS, § 10, p. 40]; and is said to have been instrumental in deposing Eustathius, bishop of Antioch. [EUSTATHIUS, § 1, p. 119]. He held the see of Laodicea for about thirty years, and was succeeded by Georgius [GEORGIUS, § 29, p. 251]. His name is inserted by some of the Martyrologies under the date of Nov. 2, from which it has been copied by Bzovius (*Nomenclator Sanctor. Professione Medicor.*) and C. B. Carpzov (*De Medicis ab Ecclesia pro Sanctis habitis*); but this appears to be by mistake, and his name will probably be omitted in the "Acta Sanctorum" when the volumes for November appear. For a further account of this matter the reader may consult Usuardi *Martyrol.* ed. Soller.; Valesius, *De Martyrol. Rom.* in his Annotationes in Euseb. *Hist. Eccles.* p. 317; Baronii *Annal. Eccles.* vol. iv.; Tillemont, *Hist. Ecclés.* vol. vi. [W. A. G.]

THEO'DOTUS, artists. 1. A medallist, whose name is found on some very interesting coins of Clazomenae, which have been recently discovered. They are of silver, of a small size, and of extremely beautiful workmanship, bearing a head of Apollo on the obverse, with the words in minute characters, in two lines, by the side of the head, ΘΕΟΔΟΤΟΣ ΕΠΟΙΕΙ. Their discovery was first published by Abeken, in the *Bullet. dell' Instit. Archeol.* for 1839, Nos 8 and 9, pp. 137, 138, and they afterwards came into the possession of the Duc de Luynes, by whom they were again published in the *Nouv. Annal. de l'Instit. Archéol.*, pl. xxxv. Nos. 25, 26. In style and type they are closely similar to the medals of Mausolus II. prince of Caria, and there can be no doubt that they belong to the same age, namely the middle of the fourth century B. C. They are valuable as affording one among other proofs of the fact, which has been contested, that medallists were sometimes permitted to inscribe their names upon coins executed by them. For this reason, and on account of their great beauty, M. Raoul-Rochette pronounces the opinion that they "ought to be ranked among the most precious archaeological discoveries of our age." (R. Rochette, *Lettre à M. Schorn*, pp. 73, 97, 98, 2d edition. An engraving of the best preserved of these medals is given on the title-page of R. Rochette's work, Vignette 3.)

2. A Greek painter, lived at Rome in the time of Naevius, who mentions him in the following lines of his comedy entitled *Tunicularia*, which are preserved by Festus (*s. v. Penem antiqui codam vocabant*, p. 250, ed. Müller, p. 204, ed. Lindemann): —

> "Theodotum appellas, qui aras Compitalibus
> Sedens in cella circumtectus tegetibus
> Lares ludentes peni pinxit bubulo."

These verses describe a rude picture of the Lares at play, painted on an altar at the meeting of two streets, with a rude instrument, a brush made from the tail of an ox. The painting must, therefore, have resembled the daubs which are seen on the outer walls of the houses in Pompeii and Herculaneum, and those to which Juvenal refers in the line (*Sat.* viii. 157): —

> "Eponam et facies olida ad praesepia pictas;"

and the artist may be classed with those painters of vulgar subjects whom the Greeks called ῥυπαρογράφοι or ῥωπογράφοι, or with our sign painters. (See PYREICUS, and *Dict. of Antiq. s. v. Pictura*, p. 912, a. 2d ed.; R. Rochette, *Lettre à M. Schorn*, pp. 416, 417; and, especially, the full discussion of this comparatively unnoticed fragment of Naevius, by Panofka, in the *Rhein. Mus.* for 1846, vol. iv. pp. 133—138: there is no ground for Bothe's alteration of the painter's name to *Theodorus*.) [P. S.]

THEODUNUS, the name given by Pococke (in his Latin Version of Abú-l-Faraj, *Hist. Dynast.* p. 128) to a Greek physician in the service of Hajáj Ibn Yúsuf, the general of the chalíf 'Abdu-l-Malek Ibn Merwán, in the seventh century after Christ. He is called in Arabic ثاودون, which Wüstenfeld renders *Theodun* (*Gesch. der Arab. Aerzte*, p. 9), but neither *Theodun* nor *Theodunus* seems to be a genuine Greek name. He left behind him a sort of medical compendium which he compiled for the use of his son, and which is probably not extant in any European library. One of the anecdotes told by Ibn Abí Osaibi'ah of Theodocus is by Abú-l-Faraj referred to Theodunus. [W. A. G.]

THEO'GENES (Θεογένης). 1. An Athenian, who, in B. C. 425, was appointed together with Cleon to repair to Pylos, and investigate the truth of the tidings, which had been brought thence, as to the difficulties of the blockade of Sphacteria. Cleon, however, prudently persuaded the people to abandon the proposed inquiry. (Thuc. iv. 27) [CLEON.] It is possible that this Theogenes should be identified with the person who is mentioned by Aristophanes (*Vesp.* 1183), and who, the scholiast tells us, was an Acharnian (Arnold, *ad Thuc. l. c.*). A man of the same name is satirized also by Aristophanes (*Pax*, 894) for his swinish propensities. (See also Arist. *Av.* 822, 1127, 1295, *Lys.* 63, with the Scholia.)

2. One of the Athenian ambassadors who set forth on their way to Dareius Nothus, in B. C. 408, under promise of a safe conduct from Pharnabazus. The satrap however detained them in custody at the instance of Cyrus, and he could not obtain leave to release them till after the lapse of three years. (Xen. *Hell.* i. 3. §§ 8, 9, 13, 4. §§ 6, 7; Plut. *Alc.* 31.) [PHARNABAZUS.] Whether this was the same Theogenes who was appointed one of the 30 tyrants in B. C. 404 (Xen. *Hell.* ii. 3. § 2) we have no means of deciding. [E. E.]

THEOGNE'TUS (Θεόγνητος), an athlete of Aegina, who is recorded as having gained the

boys' prize for wrestling at the Olympic games. His statue at Olympia is noticed by Pausanias, (Pind. *Pyth.* viii. 50; Paus. vi. 9.) [E. E.]

THEOGNE'TUS (Θεόγνητος). 1. Of Thessaly, a poet, of unknown date, to whom some of the ancients ascribed the ἱεροὶ λόγοι, which others attributed to Orpheus. (Suid. *s. v.* Ὀρφεύς; Fabric. *Bibl. Graec.* vol. i. p. 161.)

2. An Athenian comic poet of the New Comedy, whose plays, entitled Φάσμα ἢ Φιλάργυρος, Φιλοδέσποτος, and Κένταυρος, are mentioned by Suidas, on the authority of Athenaeus. (Comp. Eudoc. p. 232.) In Athenaeus himself we find no mention of the Κένταυρος, but we have a fragment of ten lines from the Φιλοδέσποτος (Ath. xiv. p. 616, a.), and one of four lines from the Φάσμα ἢ Φιλάργυρος. (Ath. iii. p. 104, b., xv. p. 671, a.) There is some reason to suppose that Plautus borrowed his *Mostellaria* from the latter play. (Fabric. *Bibl. Graec.* vol. ii. p. 500; Meineke, *Frag. Com. Graec.* vol. i. p. 487, vol. iv. p. 549.) [P. S.]

THEOGNIS (Θέογνις). 1. Of Megara, an ancient elegiac and gnomic poet, whose reputed works form the most extensive collection of gnomic poetry, that has come down to us under any one name; but, unfortunately, the form in which these remains exist is altogether unsatisfactory. Most of our information respecting the poet's life is derived from his writings.

He was a native of Megara, the capital of Megaris (Harpocrat. *s. v.*; Suid. *s. v.*), not of Megara Hyblaea, in Sicily; as Harpocration (*l. c.*) justly argues from a line of his poetry (v. 783), in which he speaks of his going to Sicily, evidently as to a country which was not his native land, and as appears also from other passages of his writings. (See especially vv. 773, foll.) Harpocration is, however, in error, when he charges Plato with having fallen into a mistake, in making Theognis a citizen of Megara in Sicily (*Leg.* i. p. 630, a.); for we can have no hesitation in accepting the explanation of the Scholiast on Plato, that Theognis was a native of Megara in Greece, but received also the citizenship as an honour from the people of Megara Hyblaea, whom he is known to have visited, and for whom one of his elegies was composed, as is proved by internal evidence. From his own poems also we learn that, besides Sicily, he visited Euboea and Lacedaemon, and that in all these places he was hospitably received (vv. 783, foll.). The circumstances which led him to wander from his native city will presently appear.

The time at which Theognis flourished is expressly stated by several writers as the 58th or 59th Olympiad, B. C. 548 or 544. (Cyrill. *adv. Julian.* i. p. 13, a., vii. p. 225, c.; Euseb. *Chron.*; Suid. *s. v.*). It is evident, from passages in his poems, that he lived till after the commencement of the Persian wars, B. C. 490. These statements may be reconciled, by supposing that he was about eighty at the latter date, and that he was born about B. C. 570. (Clinton, *F. H.* *s. a.* 544.) Cyril (*l. c.*) and Suidas (*s. v.* Φωκυλίδης) make him contemporary with Phocylides of Miletus.

Both the life and writings of Theognis, like those of Alcaeus, are inseparably connected with the political events of his time and city. The little state of Megara had been for some time before the poet's birth the scene of great political convulsions. After shaking off the yoke of Corinth, it had remained for a time under the nobles, until about the year B. C. 630, when Theagenes, placing himself at the head of the popular party, acquired the tyranny of the state, from which he was again driven by a counter revolution, about B. C. 600 [THEAGENES]. The popular party, into whose hands the power soon fell again, governed temperately for a time, but afterwards they oppressed the noble and rich, entering their houses, and demanding to eat and drink luxuriously, and enforcing their demand when it was refused; and at last passing a decree that the interest paid on money lent should be refunded (παλιντοκία, Plut. *Quaest. Graec.* 18, p. 295). They also banished many of the chief men of the city; but the exiles returned, and restored the oligarchy. (Arist. *Polit.* v. 4. § 3.) Several such revolutions and counter-revolutions appear to have followed one another; but we are not informed of their dates. (Grote, *Hist. of Greece*, vol. iii. p. 60.) Theognis was born and spent his life in the midst of these convulsions, to which a large portion of his poetry relates, most of that portion having evidently been composed at a time when the oligarchical party was oppressed and in exile. To this party Theognis himself belonged, and in its fates he shared. He was a noble by birth; and all his sympathies were with the nobles. They are, in his poems, the ἀγαθοί and ἐσθλοί, and the commons the κακοί and δειλοί, terms which, in fact, at that period, were regularly used in this political signification, and not in their later ethical meaning.*

It would seem that, in that particular revolution, from which Theognis suffered, there had been a division of the property of the nobles, in which he lost his all, and was cast out as an exile, barely escaping with his life, "like a dog who throws every thing away in order to cross a torrent;" and that he had also to complain of treachery on the part of certain friends in whom he had trusted. In his verses he pours out his indignation upon his enemies, "whose black blood he would even drink." He laments the folly of the bad pilots by whom the vessel of the state had been often wrecked, and speaks of the common people with unmeasured contumely. Amidst all these outbursts of passion, we find some very interesting descriptions of the social change which the revolution had effected. It had rescued the country population from a condition of abject poverty and serfdom, and given them a share in the government. "Cyr-

* For a full illustration of the meanings of these words, see Welcker's *Prolegomena ad Theogn.*, and an excellent note in Grote's *History of Greece*, vol. iii. p. 62:—"The ethical meaning of these words is not absolutely unknown, yet rare, in Theognis: it gradually grew up at Athens, and became popularized by the Socratic school of philosophers as well as by the orators. But the early or political meaning always remained, and the fluctuation between the two has been productive of frequent misunderstanding. Constant attention is necessary, when we read the expressions οἱ ἀγαθοί, ἐσθλοί, βελτιστοί, καλοκἀγαθοί, χρηστοί, &c., or on the other hand, οἱ κακοί, δειλοί, &c., to examine whether the context is such as to give to them the ethical or the political meaning." Mr. Grote also illustrates the similar use of *boni*, *mali*, *optimates*, and *optimus quisque*, from Sallust (*Hist. Frag.* i. p. 935, Cort.) and Cicero (*De Rep.* i. 34, *pro Sext.* 45).

nus," he exclaims, "this city is still a city, but the people are others, who formerly knew nothing of courts of justice or of laws, but wore goat-skins about their ribs, and dwelt without this city, like timid deer. And now they are the good (ἀγαθοί); and those who were formerly noble (ἐσθλοί) are now the mean (δειλοί): who can endure to see these things?" (vv. 53—58, ed. Bergk.) The intercourse of common life, and the new distribution of property, were rapidly breaking down the old aristocracy of birth, and raising up in its place an aristocracy of wealth. "They honour riches, and the good marries the daughter of the bad, and the bad the daughter of the good, wealth confounds the race (ἔμιξε γένος). Thus, wonder not that the race of citizens loses its brightness, for good things are confounded with bad." (vv. 189—192.) These complaints of the debasement of the nobles by their intermixture with the commons are embittered by a personal feeling; for he had been rejected by the parents of the girl he loved, and she had been given in marriage to a person of far inferior rank (πολλὸν ἐμοῦ κακίων); but Theognis believes that her affections are still fixed on him (vv. 261—266). He distrusts the stability of the new order of things, and points to a new despotism as either established or just at hand.

Most of these political verses are addressed to a certain Cyrnus, the son of Polypas; for it is now generally admitted that the same Πολυπαΐδης, which has been sometimes supposed to refer to a different person, is to be understood as a patronymic, and as applying to Cyrnus. From the verses themselves, as well as from the statements of the ancient writers, it appears that Cyrnus was a young man towards whom Theognis cherished a firm friendship, and even that tender regard, that pure and honourable παιδεραστία, which often bound together men of different ages in the Dorian states (vv. 253, foll., 655, 820, 1051, foll.; Suid. *s. v.* Θέογνις; Phot. *Lex. s. v.* Κύρνος). From one passage (805, foll.) it appears that Cyrnus was old enough, and of sufficient standing in the city, to be sent to Delphi as a sacred envoy (θεωρός) to bring back an oracle, which the poet exhorts him to preserve faithfully. There is another fragment, also of a political character, but in a different tone, addressed to a certain Simonides; in which the revolution itself is described in guarded language, which indicates the sense of present danger; while in the verses addressed to Cyrnus the change is presupposed, and the poet speaks out his feelings, as one who has nothing more to fear or hope for.

The other fragments of the poetry of Theognis are of a social, most of them of a festive character. They "place us in the midst of a circle of friends, who formed a kind of eating society, like the *philitia* of Sparta, and like the ancient public tables of Megara itself." (Müller, p. 123.) All the members of this society belonged to the class whom the poet calls "the good." He addresses them, like Cyrnus and Simonides, by their names, Onomacritus, Clearistus, Democles, Demonax, and Timagoras, in passages which are probably fragments of distinct elegies, and in which allusion is made to their various characters and adventures; and he refers, as also in his verses addressed to Cyrnus, to the fame conferred upon them by the introduction of their names in his poems, both at other places, where already in his own time his elegies were sung at banquets, and in future ages. A good account of these festive elegies is given in the following passage from Muller:—"The poetry of Theognis is full of allusions to symposia: so that from it a clear conception of the outward accompaniments of the elegy may be formed. When the guests were satisfied with eating, the cups were filled for the solemn libation; and at this ceremony a prayer was offered to the gods, especially to Apollo, which in many districts of Greece was expanded into a paean. Here began the more joyous and noisy part of the banquet, which Theognis (as well as Pindar) calls in general κῶμος, although this word in a narrower sense also signified the tumultuous throng of the guests departing from the feast. Now the Comos was usually accompanied with the flute: hence Theognis speaks in so many places of the accompaniment of the flute-player to the poems sung in the intervals of drinking; while the lyre and cithara (or phorminx) are rarely mentioned, and then chiefly in reference to the song at the libation. And this was the appropriate occasion for the elegy, which was sung by one of the guests to the sound of a flute, being either addressed to the company at large, or (as is always the case in Theognis) to a single guest." (p. 124.) Schneidewin traces a marked distinction in the style and spirit of those portions of the poems of Theognis, which he composed in his youth and prosperity, and those which he wrote in his mature age, and when misfortunes had come upon him.

As to the form in which the poems of Theognis were originally composed, and that in which the fragments of them have come down to us, there is a wide field for speculation. The ancients had a collection of elegiac poetry, under his name, which they sometimes mention as ἐλέγεια, and sometimes as ἔπη, and which they regarded as chiefly, if not entirely, of a gnomic character. (Plat. *Menon.* p. 95, d.) Xenophon says that "this poet discourses of nothing else but respecting the virtue and vice of men, and his poetry is a treatise (σύγγραμμα) concerning men, just as if any one skilled in horsemanship were to write a treatise about horsemanship." (Xenoph. *ap. Stob. Floruleg.* lxxxviii.) To the same effect Isocrates mentions Hesiod, Theognis, and Phocylides, as confessedly those who have given the best advice respecting human life (καὶ γὰρ τούτους φασὶ μὲν ἀρίστους γεγενῆσθαι συμβούλους τῷ βίῳ τῷ τῶν ἀνθρώπων); and, from the context, it may be inferred that the works of these poets were used in Greek education (Isocrat. *ad Nicocl.* 42, p. 23, b). Suidas (*s. v.*) enumerates, as his works, an *Elegy* εἰς τοὺς σωθέντας τῶν Συρακουσίων ἐν τῇ πολιορκίᾳ (see Welcker, *Prolog.* p. xv.); *Gnomic Elegies*, to the amount of 2800 verses (γνῶμαι δι' ἐλεγείας εἰς ἔπη βω'); a *Gnomology in elegiac verse, and other hortatory counsels, addressed to Cyrnus* (καὶ πρὸς Κύρνον, τὸν αὐτοῦ ἐρώμενον, Γνωμολογίαν δι' ἐλεγείων καὶ ἑτέρας ὑποθήκας παραινετικάς). Suidas adds, that these poems were all of the epic form (τὰ πάντα ἐπικῶς), a phrase which can only be explained by taking the word *epic* in that wide sense, of which we have several other instances, one of which (Plat. *Men.* p. 95, d.) has been noticed above, as including poems in the elegiac verse; for all the remains of Theognis which we possess are elegiac, and there is no sufficient reason to suppose that he wrote any epic poems, properly so called, or even any gnomic poems in hexameter verse. Had he done so, the fact would surely have been indicated by the occasional appearance of con-

secutive hexameters in the gnomic extracts from his poems. The passage of Plato (*l. c.*), sometimes quoted to show that he wrote epic poetry, seems to us to prove, if anything, the very opposite. The poems, which have come down to us, consist of 1389 elegiac verses, consisting of gnomic sentences and paragraphs, of one or more couplets; which vary greatly in their style and subjects, and which are evidently extracted from a number of separate poems. Even in the confused account of Suidas we trace indications of the fact, that the poetry of Theognis consisted of several distinct elegies. In what state the collection was in the time of Suidas, we have not sufficient evidence to determine; but, comparing his article with his well-known method of putting together the information which he gathered from various sources, we suspect that the work which he calls Γνῶμαι δι' ἐλεγείας εἰς ἔπη βώ, was a collection similar to that which has come down to us, though more extensive, and with which Suidas himself was probably acquainted, and that he copied the other titles from various writers, without caring to inquire whether the poems to which they referred were included in the great collection. Xenophon, in the passage above cited, refers to a collection of the poetry of Theognis; though not, as some have supposed, to a continuous gnomic poem; and it is evident that the collection referred to by Xenophon was different from that which has come down to us, as the lines quoted by him as its commencement are now found in the MSS. as vv. 183—190.

The manner in which the original collection was formed, and the changes by which it has come into its present state, can be explained by a very simple theory, perfectly consistent with all the facts of the case, in the following manner.

Theognis wrote numerous elegies, political, convivial, affectionate, and occasional, addressed to Cyrnus, and to his other friends. In a very short time these poems would naturally be collected, and arranged according to their subjects, and according to the persons to whom they were addressed; but at what precise period this was done we are unable to determine: the collection may have been partly made during the poet's life, and even by himself; but we may be sure that it would not be left undone long after his death.

In this collection, the distinction of the separate poems in each great division would naturally be less and less regarded, on account of the uniformity of the metre, the similarity of the subjects, and—in the case especially of those addressed to Cyrnus—the perpetual recurrence of the same name in the different poems. Thus the collection would gradually be fused into one body, and, first each division of it, and then perhaps the whole, would assume a form but little different from that of a continuous poem. Even before this had happened, however, the decidedly gnomic spirit of the poems, and their popularity on that account (see Isocr. *l. c.*), would give rise to the practice of extracting from them couplets and paragraphs, containing gnomic sentiments; and these, being chosen simply for the sake of the sentiment contained in each individual passage, would be arranged in any order that accident might determine, without reference to the original place and connection of each extract, and without any pains being taken to keep the passages distinct. Thus was formed a single and quasi-continuous body of gnomic poetry, which of course has been subjected to the common fates of such collections; interpolations from the works of other gnomic poets, and omissions of passages which really belonged to Theognis; besides the ordinary corruptions of critics and transcribers. Whatever questions may be raised as to matters of detail, there can be very little doubt that the so-called poems of Theognis have been brought into their present state by some such process as that which has been now described.

In applying this theory to the restoration of the extant fragments of Theognis to something like their ancient arrangement, Welcker, to whom we are indebted for the whole discovery, proceeds in the following manner. First, he rejects all those verses which we have the positive authority of ancient writers for assigning to other poets, such as Tyrtaeus, Mimnermus, Solon, and others; provided, of course, that the evidence in favour of those poets preponderates over that on the ground of which the verses have been assigned to Theognis. Secondly, he rejects all passages which can be proved to be merely parodies of the genuine gnomes of Theognis, a species of corruption which he discusses with great skill (pp. lxxx. foll.). Thirdly, he collects those passages which refer to certain definite persons, places, seasons, and events, like the epigrams of later times; of these he considers some to be the productions of Theognis, but others manifest additions. His next class is formed of the convivial portions of the poetry; in which the discrimination of what is genuine from what is spurious is a matter of extreme difficulty. Fifthly, he separates all those paragraphs which are addressed to Polypaïdes; and here there can be no doubt that he has fallen into an error, through not perceiving the fact above referred to, as clearly established by other writers, that that word is a patronymic, and only another name for Cyrnus. Lastly, he removes from the collection the verses which fall under the denomination of παιδικά, for which Suidas censures the poet; but, if we understand these passages as referring to the sort of intercourse which prevailed among the Dorians, many of them admit of the best interpretation and may safely be assigned to Theognis, though there are others, of a less innocent character, which we must regard as the productions of later and more corrupt ages. The couplets which remain are fragments from the elegies of Theognis, mostly addressed to Cyrnus, and referring to the events of the poet's life and times, and the genuineness of which may, for the most part, be assumed; though, even among these, interpolations may very probably have taken place, and passages actually occur of a meaning so nearly identical, that they can hardly be supposed to have been different passages in the works of the same poet, but they seem rather to have been derived from different authors by some compiler who was struck by their resemblance.

The poetical character of Theognis may be judged of, to a great extent, from what has already been said, and it is only necessary to add that his genuine fragments contain much that is highly poetical in thought, and elegant as well as forcible in expression.

The so-called remains of Theognis were first printed in the Aldine collection, Venet. 1495, fol., mentioned under THEOCRITUS (p. 1034, b.), then in the several collections of the gnomic poets published during the 16th century. (See Hoffmann,

Lex. Bibliogr. s. v.) Of several other old editions, the most important are, that of Jo. Lodov. Tiletanus, Paris, 1537, 4to.: that of El. Vinet. Santo, Paris, 1543, 4to.: that of Joachim Camerarius, who was the first to discover that the collection was not a single work by a single author, and whose edition is still very valuable for its critical and explanatory notes; its full title is, *Libellus scolasticus utilis, et valde bonus, quo continentur, Theognidis praecepta, Pythagorae versus aurei, Phocylidae Praecepta, Solonis, Tyrtaei, Simonidis, et Callimachi quaedam Carmina, collecta et explicata a Joachimo Camerario Pabepergen*, Basil. 1551, 8vo.: that of Melanchthon, with his *Explicatio*, or exposition of the author, delivered in his lectures at the University of Wittemberg, Witeberg, 1560, 8vo.; often reprinted, but without the *Explicatio*: that of Seber, who used three MSS. which had not been collated before, but whose edition is inaccurately printed, Lips. 1603, 8vo.; reprinted more accurately, 1620, 8vo., but this edition is very rare: that of Sylburg, with the other gnomic poets, Ultraject. 1651, 12mo.; reprinted, 1748, 12mo.: that of H. G. Just, Francof. et Lips. 1710, 8vo.: that of Fischern, with a German translation, Altenburg, 1739, 8vo.: that in the edition of Callimachus, the editorship of which is doubtful, Lond. 1741, 8vo. (see *Hoffmann, s. v. Callimachus*): and that of Bandini, with a metrical Italian version, Florent. 1766, 8vo. There are two standard modern editions; that of Imm. Bekker, who has preserved the order of the MSS., Lips. 1815, and 2d ed. 1827, 8vo.; and that of Welcker, who has re-arranged the verses in the manner explained above, Francof. 1826, 8vo.: there is also an edition of the text, with critical notes, by J. Casp. Orellius, Turic. 1840, 4to. The poems are also contained in several of the ancient collections of the Greek poets, besides those of the gnomic poets already referred to (see Hoffmann), and in the following modern collections: Brunck's *Gnomici Poetae Graeci*, Argentorat. 1784, 8vo., reprinted 1817, 8vo.; also reprinted, for the use of colleges and schools, by Schaefer, Lips. 1817, 12mo., and in the Tauchnitz Classics, 1815, 1829, 32mo.; Gaisford's *Poetae Minores Graeci*, Oxon. 1814—1820, Lips. 1823, 8vo.; Boissonade's *Poetae Graeci Gnomici*, Paris, 1823, 32mo.; Schneidewin's *Delectus Poesis Graecorum*, Gotting. 1838, 8vo.; and Bergk's *Poetae Lyrici Graeci*, Lips. 1843, 8vo. (Fabric. *Bibl. Graec.* vol. i. pp. 704, foll.; Welcker, *Prolegomena ad Theognidem*, comp. the Review by Geel, in the *Bibl. Crit. Nov.* vol. iv. pp. 209—245; Schneidewin, *Theogn. Eleg. Prooemium*, in his *Delectus*, pp. 46—56; Müller, *History of the Literature of Ancient Greece*, vol. i. pp. 120—124; Ulrici; Bode; *Theognis Restitutus, The personal history of the poet Theognis deduced from an analysis of his existing Fragments*, Malta, 1842, 4to.; this last work we have not seen; it is favourably mentioned by Schneidewin, who says, "manches ist sehr sinnreich aufgefasst u. anregend," in Mühlmann and Jenicke's *Repertorium d. class. Philologie*, 1844, vol. i. p. 41, in which periodical also will be found references to several recent papers in the German periodicals on matters relating to Theognis: for an account of other illustrative works, see Hoffmann, *Lex. Bibliogr. s. v.*)

2. A tragic poet, contemporary with Aristophanes, who mentions him only in three passages, but they are rich ones. In the first (*Acharn.* 11) Dicaeopolis mentions, as one of his miseries, that, when he was sitting in the theatre, gaping for a tragedy of Aeschylus, the crier shouted, "Theognis, lead in your chorus:" in another, illustrating the connection between the characters of poets and their works, Aristophanes says (*Thesm.* 168),

ὁ δ' αὖ Θέογνις ψυχρὸς ὢν ψυχρῶς ποιεῖ·

and in the third, he describes the frigid character of his compositions by the witticism, that once the whole of Thrace was covered with snow, and the rivers were frozen, at the very time when Theognis was exhibiting a tragedy at Athens (*Acharn.* 138). This joke is no doubt the foundation for the statement of the scholiast that Theognis was so frigid a poet as to obtain the nickname of Χιών (Schol. *ad Acharn.* 11; copied by Suidas, *s. v.*). It would seem from a passage of Suidas (*s. v.* Νικόμαχος) that, on one occasion, Theognis gained the third prize, in competition with Euripides and Nicomachus. It is stated by the scholiast on Aristophanes, by Harpocration (*s. v.*), and by Suidas (*s. v.*), on the authority of Xenophon, in the 2d Book of the Hellenics, that Theognis was one of the Thirty Tyrants; and perhaps, therefore, the name Θεογένης, in the passage of Xenophon referred to (*Hell.* ii. 3. § 2), should be altered to Θέογνις. According to these statements Theognis began to exhibit tragedies before the date of the Acharnians, B. C. 425, and continued his poetical career down to the date of the *Thesmophoriazusae*, B. C. 411, and was still conspicuous in public life in B. C. 404.

Two lines are referred to by some writers, as quoted from a tragedy of Theognis, entitled Θυέστης, by Stobaeus (xcii. 5); but a careful examination of the passage shows that it refers to the *Thyestes* of Euripides. We have, however, one line from Theognis, quoted by Demetrius (*de Eloc.* 85):

Παρατίθεται τὸ τόξον, φόρμιγγ' ἄχορδον.

The metaphor in this line is referred to by Aristotle (*Rhet.* iii. 11), in conjunction with an equally bold one from Timotheus which Aristotle mentions also in other passages (*Rhet.* iii. 4; *Poët.* xxi. 12); whence Tyrwhitt, Hermann, and Ritter (*ad Arist. Poët. l. c.*) have fallen into the error of ascribing the former metaphor also to Timotheus, instead of Theognis. (Fabric. *Bibl. Graec.* vol. ii. p. 324; Welcker, *die Griech. Trag.* pp. 1006, 1007; Kayser, *Hist. Crit. Trag. Graec.* pp. 325, 326; Wagner, *Frag. Trag. Graec.* pp. 92, 93, in Didot's *Bibliotheca Scriptorum Graecorum*).

3. The author of a work περὶ τῶν ἐν Ῥόδῳ θυσιῶν, from the second book of which is a quotation made by Athenaeus (viii. p. 360, b.; Vossius, *de Hist. Graec.* p. 504, ed. Westermann). [P. S.]

THEOGNOSTUS (Θεόγνωστος). 1. A Christian writer, a native of Alexandria, the author of a work entitled τοῦ μακαρίου Θεογνώστου Ἀλεξανδρέως καὶ ἐξηγητοῦ ὑποτυπώσεις. Photius, who speaks in very disrespectful terms of him, gives a brief account of the contents of the work. (*Cod.* 106.) It seems, from what he says, that Theognostus closely followed Origenes. The style is described by Photius as being of a very inferior description. Athanasius, however, speaks in much higher terms of Theognostus. (Fabric. *Bibl. Graec.* vol. x. p. 709.)

2. A Byzantine grammarian, who lived at the

beginning of the ninth century after Christ. He was the author of a work on prosody, which is still extant in manuscript, addressed to the emperor Leo, the Armenian. He also wrote a history of the reign of Michael II., surnamed the Stammerer, the successor of Leo. (Villoison, *Anecd. Graec.* vol. ii. p. 127; Fabric. *Bibl. Graec.* vol. vi. p. 350.) [C. P. M.]

THEO'LYTUS (Θεόλυτος), of Methymna, in Lesbos, an epic poet of an unknown, but certainly not an early period, who is mentioned once by the Scholiast on Apollonius Rhodius, and twice by Athenaeus. The latter author, in one passage (vii. p. 296, a, b.) quotes three lines from his Βακχικὰ ἔπη, that is, an epic poem on the adventures of Dionysus, to whose contest with the sea-god Glaucus, his rival in the love of Ariadne, the lines quoted by Athenaeus refer. The other reference to Theolytus is a quotation from him, ἐν δευτέρῳ Ὥρων (Ath. xi. p. 470, c.), not Ὡρῶν, as the reading was before Schweighäuser, who shows that here, and in other references to similar works, the genitive is not that of ὥρα, but of ὧρος, a word of the same meaning as ὥρα, but used in the plural in the specific sense of *Annals*. (See Liddell and Scott, and Seiler and Jacobitz, *s. v.*) Another correction made by Schweighäuser in this latter passage is the restoration of the true form of the poet's name, which Casaubon had altered to Θεόκλυτος. (Plehn, *Lesbiaca*, p. 201.) [P. S.]

THEO'MEDON (Θεομέδων), a physician who accompanied Eudoxus the astronomer and physician in his first visit to Athens, about the year B. C. 386, and who supported him while he was attending Plato's lectures in that city. (Diog. Laërt. viii. 8. § 86.) [W. A. G.]

THEOMESTOR (Θεομήστωρ), a Samian, son of Androdamas, commanded a vessel in the Persian fleet at Salamis (B. C. 480), and for his services in that battle was made tyrant of Samos by Xerxes. (Herod. viii. 85, ix. 90.) [E. E.]

THEOMNASTUS, one of the instruments of Verres in his oppression of the Sicilians. (Cic. *Verr.* ii. 21, 51, iv. 66.)

THEOMNESTUS (Θεόμνηστος), one of the Greek writers on veterinary surgery, who may perhaps have lived in the fourth or fifth century after Christ. None of his works remain, but some fragments are to be found in the collection of writers on veterinary surgery, first published in Latin by John Ruellius, 1530, fol. Paris, and afterwards in Greek by Simon Grynaeus, 1537, 4to. Basil. [W. A. G.]

THEOMNESTUS (Θεόμνηστος), artists. 1. A statuary of Sardis, of unknown time, who made the statue of the Olympic victor Ageles of Chios. (Paus. vi. 15. § 2.) He may safely be identified with the Theomnestus mentioned by Pliny among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34).

2. A sculptor, the son of Theotimus, flourished in Chios, under the early Roman emperors, as we learn from a Chian inscription, in which his name occurs as the maker, in conjunction with Dionysius, the son of Astius, of the monument erected to the memory of Claudius Asclepiades, a freedman of the emperor, by his wife, Claudia Tertulla. (Murator. vol. ii. p. mxiv. 11; Boeckh, *Corp. Inscr.* No. 2241, vol. ii. p. 210; R. Rochette, *Lettre à M. Schorn*, pp. 417, 418, 2d ed.)

3. A painter, contemporary with Apelles. All that is known of him is contained in the statement of Pliny, that Mnason, the tyrant (of Elateia), gave him one hundred minae apiece for certain pictures, each of which represented a single hero. (Plin. *H. N.* xxxv. 10. s. 36. § 21.) [P. S.]

THEON (Θέων). Of three of this name whose writings yet remain, two are mathematicians who are often confounded together. The first is Theon the elder, of Smyrna, best known as an arithmetician, who lived in the time of Hadrian. The second is Theon the younger, of Alexandria, the father of HYPATIA, best known as an astronomer and geometer, who lived in the time of Theodosius the elder. Both were heathens, a fact which the date of the second makes it desirable to state; and each held the Platonism of his period. The confusion would probably be avoided, if they were named after their leaders in science: they would then be called Theon the Pythagorean, and Theon the Ptolemaist.

The date of "Theon of Smyrna the philosopher," to quote in full the account which Suidas gives of him, depends upon the assumption (which there seems no reason to dispute) that he is the Theon whom Ptolemy and the younger Theon mention as having made astronomical observations in the time of Hadrian. Theon of Smyrna certainly wrote on astronomy. On the assumption just made, Ptolemy has preserved his observations of Mercury and Venus (A. D. 129—133). Bouillaud supposes that it is Theon of Smyrna to whom Proclus alludes as having written on the genealogies of Solon and Plato, and Plutarch as having written on the lunar spots. (See Bouillaud's preface, or the quotations in Fabric. *Bibl. Graec.* vol. iv. p. 35.)

All that we have left is a portion of a work entitled, Τῶν κατὰ μαθηματικὴν χρησίμων εἰς τὴν τοῦ Πλάτωνος ἀνάγνωσιν. The portion which now exists is in two books, one on arithmetic, and one on music: there was a third on astronomy, and a fourth Περὶ τῆς ἐν κόσμῳ ἁρμονίας. The work on arithmetic is of the same character as that of NICOMACHUS; and as both these writers name Thrasyllus, and neither names the other, it may be supposed that the two were nearly contemporary. The book on music is on the simplest application of arithmetic. The two books were published by Bouillaud, from a manuscript in De Thou's library, Paris, 1644, quarto (Gr. Lat.). The book on arithmetic has been recently published, with Bouillaud's Latin, various readings, and new notes, by Professor J. J. de Gelder, Leyden, 1827, 8vo: the preface is the fullest disquisition on Theon which exists. We may refer to it for an account of the bust which was found in Smyrna by Fouquier, with the inscription ΘΕΩΝΑΠΛΑΤΩΝ ΙΚΟΝΦΙΛΟϹΟΦΟΝΟΙΕΡΕΥϹΘΕΩΝΤΟΝΠΑΤΕΡΑ, now in the museum at Rome. There are scattered notices (for which see De Gelder) by which it seems that Theon had written other works: a manuscript headed θεολογούμενα is mentioned as attributed to him, which is probably only the work known under that name, with an assumed authorship. Bouillaud mentions an astronomical fragment which he found; and also the assertion of Isaac Vossius, made to him, that an astronomical treatise existed in the Ambrosian library at Milan.

Of the life of Theon of Alexandria, called the younger (described by Suidas as ὁ ἐκ τοῦ μουσείου), nothing is known except the melancholy history of his daughter HYPATIA. We shall now take the

various writings to which his name is attached, in order.

1. Scholia on Aratus. Of these there are at least two sets, the second first printed by Buhle, in his edition, as *emendatiora*. Grotius is of opinion that the first are not the work of Theon, but of several hands: this he infers from their containing repetitions and contradictions, which is not a very safe premise for the conclusion. Kuster (Suidas, *s. v.*) attributes them, without reason given, rather to Theon the sophist. That they are unworthy of the astronomer, is true enough; but rejections made on such a ground are dangerous things. These scholia were printed in the Aldine* edition of Aratus, in that of Valder's collection [PTOLEMAEUS, p. 573], in Morell's edition, Paris, 1559, 4to., in Fell's, Oxford, 1672, 8vo, and also in Buhle's. Halma, in his edition (Gr. Fr.) Paris, 1822, 4to, has given selections, which his critics have asserted to be very ill chosen. (Hoffman, *Lexic. Bibliogr.* vol. i. p. 233).

2. Edition of Euclid. Of the manner in which Theon is asserted to have edited Euclid we have already said enough. [EUCLEIDES, pp. 68, b, 69, b, 70, a.]

3. Εἰς τὴν τοῦ Πτολεμαίου μεγάλην σύνταξιν ὑπομνημάτων βιβλία ια'. This is the great work of Theon, the commentary on the *Almagest*, addressed to his son Epiphanius. But the Almagest has thirteen books, while Theon's commentary is marked as having only eleven. The commentary on the third book has not come down to us with the name of Theon, but with that of Nicolas Cabacillas; and those on the tenth and eleventh books are joined together. The commentary on the later books is obviously mutilated by time; for a circumstance connected with that on the fifth book, see PAPPUS. On this commentary, Delambre (who has given a full account of it, *Hist. Astron. Anc.* vol. ii. pp. 550—616) passes the following judgment: "Theon commences by announcing that he will not follow the example of ordinary commentators, who show themselves very learned on passages which offer no difficulty, and are silent upon all which would give trouble to understand or to explain. He has not always kept this promise; I have often referred for information, and I have only found Ptolemy's words faithfully copied or slightly modified. It is a paraphrase which may give some explanation of methods, but which really presents nothing which a little attention would not find in the text, none of those lost traditions, which must then have existed at the Observatory of Alexandria, nothing new upon the instruments or the method of using them. Theon seems to know no one but Ptolemy and to have read nothing but the Syntaxis....... This commentary is not what could have been made then, nor even what could have been made now."

We have mentioned in the article PTOLEMAEUS all the editions of the commentary which accompany those of the text. The only separate edition (if it be right so to call it) is that of Halma, forming a continuation of the four volumes already mentioned in PTOLEMAEUS. It includes only the commentary on the first and second books (Gr. Fr.) in two volumes, quarto, Paris, 1821 and 1822.

4. Commentary on the *manual tables* of Ptolemy. Knowledge of this work is very recent, and as it involves a work of *Ptolemy himself* which we have not mentioned in its place, a few words of explanation will be necessary. It was long known that certain unpublished *tables* (as they were called) of Theon existed in manuscript: and there is in Fabricius and others a frequent confusion of these tables with the chronological table presently mentioned. Not but what accurate information might have been found. Kuster, speaking of an emendation of Suidas, who attributes to Theon a work εἰς τὸν Πτολεμαίου πρόχειρον κανόνα, says that Theon wrote a commentary on the canon of Ptolemy, which canon existed in manuscript in the Imperial library. Delambre found a manuscript in the Royal Library at Paris, which he has described (*Hist. Astr. Anc.* vol. ii. p. 616) under the head Θέωνος Ἀλεξανδρέως κάνονες πρόχειροι. *Tables manuelles de Théon d'Alexandrie.* This work was afterwards published by Halma, but under the title "Commentaire de Théon... sur les tables manuelles astronomiques de Ptolémée," in three parts, Paris, 1822, 1823, 1825, 4to. Having only very recently seen this last work, we have only as recently known that there is a distinct work of Ptolemy himself, the κάνονες πρόχειροι. Ptolemy's part is addressed to Syrus; Theon's to his son Epiphanius. The contents are, prolegomena, tables of latitude and longitude, and a collection of astronomical tables, somewhat more extensive than those in the syntaxis. The prolegomena are separately headed; one set is given to Ptolemy, another to Theon. But the tables themselves are headed Πτολεμαίου Θέωνος, καὶ Ὑπατίας πρόχειροι κάνονες. Dodwell had previously printed a fragment of the prolegomena in his "Dissertationes Cyprianae," Oxford, 1684, 8vo.

5. The continuation of the regal canon [PTOLEMAEUS, p. 572] down to his own time is attributed to Theon. In the manual tables it is carried down to the fall of the Eastern empire with the heading Πτολεμαίου, Θέωνος, κ. τ. λ. A very full dissertation on this canon is to be found in an anonymous work "Observationes in Theonis Fastos Graecos priores." Amsterdam 1735, quarto.

The list of works attributed to Theon of Alexandria by Suidas is Μαθηματικά, Ἀριθμητικά, Περὶ σημείων καὶ σκοπῆς ὀρνέων καὶ τῆς τῶν κοράκων φωνῆς, Περὶ τῆς τοῦ κυνὸς ἐπιτολῆς, Περὶ τῆς τοῦ Νείλου ἀναβάσεως, Εἰς τὸν Πτολεμαίου πρόχειρον κανόνα, εἰς τὸν μικρὸν Ἀστρολάβον ὑπόμνημα. In the last, Fabricius proposes to read ἀστρολόγον, taking the work to be a commentary on the collection of minor writers, which went by the name of the lesser Syntaxis. (Fabricius, Halma, Delambre, &c. *opp. citt. edit. citat.*) [A. De M.]

THEON (Θέων), literary. 1. A grammarian, who taught at Rome in the reigns of Augustus and Tiberius, and was succeeded by Apion. (Suid. *s. v.* Ἀπίων.) He was the author of a Lexicon to the Greek comedians (Κωμικαὶ λέξεις), which is quoted by Hesychius in the Prooemium to his Lexicon. (Also, *s. v.* Σιίταλοι: see Ruhnken, *Praef. ad Hesych.* pp. ix. foll.) It is doubtful whether he was the author of the comic lexicon quoted by the Scholiast to Apollonius Rhodius (iv. pp. 280, 305). He is one of the authors from whose works the

* This Aldine edition, Venice, 1499, folio, is not a separate work, but part of what is frequently catalogued as *Scriptores Astronomici Veteres*, containing Julius Firmicus, Manilius, &c. as well as Aratus.

Scholia to Aristophanes were derived. A Commentary on the Odyssey by a certain Theon is quoted in the *Etymologicum Magnum* (*s. v.* πέλος). In one of the *Scholia* on Aristophanes (*Nub.* 397), the genuineness of which, however, is doubtful (see Dindorf, *Annot. ad loc.*), Theon is mentioned as one of the commentators on Apollonius Rhodius. It is very possible, however, that one or both of these Commentaries on Homer and Apollonius, should be assigned to Aelius Theon, of Alexandria, No. 5, below. (Fabric. *Bibl. Graec.* vol. i. p. 525, vol. ii. p. 500, vol. vi. p. 380.)

2. A later grammarian, the contemporary and friend of Plutarch, in whose *Quaestiones Convivales* he is often mentioned.

3. Of Alexandria, a Stoic philosopher, who flourished under Augustus, later than Areios, and wrote a Commentary on Apollodorus's Introduction to Physiology, τῆς Ἀπολλοδώρου φυσιολογικῆς εἰσαγωγῆς ὑπόμνημα, and three books on Rhetoric, περὶ τεχνῶν ῥητορικῶν βιβλία γ'. (Suid. *s. v.*)

4. Of Antioch, a Stoic philosopher, wrote a Defence of Socrates, Ἀπολογία Σωκράτους. (Suid. *s. v.*)

5. Aelius Theon, of Alexandria, a sophist and rhetorician, wrote a treatise on Rhetoric (τέχνη), a work περὶ προγυμνασμάτων (or, as some scholars read the text of Suidas, the words τέχνη περὶ προγυμνασμάτων form only one title), Commentaries on Xenophon, Isocrates, and Demosthenes, Rhetorical Themes (ῥητορικαὶ ὑποθέσεις), Questions respecting the Composition of Language (ζητήματα περὶ συντάξεως λόγου), and numerous other works (Suid. *s. v.*; Eudoc. p. 231). The Προγυμνάσματα is still extant. It is an excellent and useful treatise on the proper system of preparation for the profession of an orator, according to the rules laid down by Hermogenes and Aphthonius. It was first printed, in Greek only, by Angelus Barbatus, Romae, 1520, 4to; again, with an amended text and a Latin version, by Joachim Camerarius, Basil. 1541, 8vo; by Dan. Heinsius, from the Elzevir press, Lugd. Bat. 1626, 8vo; by Joan. Schefferus, with the *Progymnasmata* of Aphthonius, Upsal. 1670 or 1680, 8vo.; and recently, with the *Scholia*, Notes, and Indices, by C. E. Finckh, Stuttgard. 1834, 8vo. and also in Walz's *Rhetores Graeci*, vol. i. pp. 137, foll. Küster (*ad Suid. s. v.*) thinks that Aelius Theon was the author of the Commentary on Apollonius, mentioned above (No. 1), and also of the extant *Scholia* on Aratus, which others refer to the father of Hypatia. (Fabric. *Bibl. Graec.* vol. vi. pp. 97, 98; Hoffmann, *Lexicon Bibliogr. Scriptor. Graecorum*, *s. v.*)

6. Valerius Theon, a sophist, who wrote a Commentary on Andocides (Suid. *s. v.*), from which the suspicion arises that he is the same person as the preceding, and that there is some confusion between the names Aelius and Valerius.

7. Of Sidon, a son of the sophist Gymnasius, and himself a sophist, taught in his native city, under Constantine the Great, who conferred upon him the dignities of consul and praefect. (Suid. *s. v.*)

8. A sophist and rhetorician, who was the instructor of Damascius in oratory. (Phot. *Bibl.* Cod. 181, p. 126, b. 40, ed. Bekker.) He must therefore have flourished at the end of the fifth and the beginning of the sixth centuries of our era. Some particulars respecting him are preserved, from Damascius, by Photius (Cod. 242, p. 339, b. 7), and by Suidas (*s. v.*), who tells us that Theon was the descendant of S. Marcella, and the son and pupil of Ecdicius. The passage of Damascius, quoted by Photius, is to the effect that Theon was naturally somewhat obtuse, but so fond of learning and so laborious was he, that he acquired the most perfect knowledge of the ancient poets and orators, and the most thorough technical acquaintance with the art of both; but he was never able, though very desirous, to reduce his knowledge to practice, and to write either poems or orations. His only work known to Suidas was a Treatise on Rhetoric, τέχνη ῥητορική.

A list of some other persons of this name is given by Fabricius. (*Bibl. Graec.* vol. vi. pp. 98, 99). [P. S.]

THEON (Θέων), the name of three physicians: — 1. A native of Alexandria (Galen, *De San. Tu.* iii. 3, vol. vi. p. 182), who was originally an athleta, and afterwards a gymnasta (*ibid.* ii. 4. p. 114); and who wrote two works on the subject of gymnastics, one entitled Περὶ τῶν κατὰ Μέρος Γυμνασίων, *De Particularibus Exercitiis*, the other Περὶ τῶν Γυμναστικῶν, *De Gymnasticis* (*ibid.* iii. 8. pp. 208, 209). These works are several times mentioned by Galen, but are not now extant. With respect to Theon's date, it can only be positively determined that he lived after Hippocrates (*ibid.* ii. 4. p. 105), and before Galen; but, as Galen does not speak of him as having lived shortly before his own time, he may perhaps be placed in the third or second century B. C.

2. A physician who acquired some reputation in Gaul in the latter half of the fourth century after Christ. (Eunap. *Vit. Ionici.*)

3. A physician of Alexandria, who wrote a comprehensive medical work entitled Ἄνθρωπος, "Man," in which he treated of diseases in a systematic order, beginning with the head, and descending to the feet, and also of pharmacy. As Photius calls him (*Biblioth.* § 220) by the title of "Archiater," he must have lived after the beginning of the Christian era; and as Galen does not mention him, he may be supposed to have lived later than the second century. If (as is not improbable) he is the same physician, one of whose medical formulae is quoted by Aëtius (i. 3. 58. p. 127), he must have lived before the sixth century. Haller places him in the reign of Theodosius, that is, in the fourth century (*Bibl. Medic. Pract.* vol. i. p. 287), which may be quite correct, but he does not state the reason for his assigning so precise a date.

Theon, the commentator on Nicander mentioned by Stephanus Byzantinus (*s. v.* Κοράνη), is reckoned as a physician by Fabricius (*Bibl. Gr.* vol. xiii. p. 434) and Haller (*l. c.* p. 138), but it is perhaps more probable that he was a grammarian by profession, as he appears to have written a commentary also on Apollonius Rhodius and on Lycophron. [W. A. G.]

THEON of Samos, is mentioned by Quintilian (xii. 10. § 6) as one of those painters who flourished from the time of Philip to that of the successors of Alexander, the age of Pamphilus and Melanthius, Apelles and Protogenes. The peculiar merit of Theon was his prolific fancy (*concipiendis visionibus, quas φαντασίας vocant*), a characteristic denoting that excessive refinement in which the decline of art was already commencing, and which is still more strongly exhibited in the description given

by Aelian (*V. H.* ii. 44) of Theon's picture of a soldier rushing to the battle. If we may believe Aelian, Theon even transgressed the limits of his own art in his attempt to produce a striking effect; for he never exhibited the picture without first causing a charge to be sounded on trumpets, and when the excitement produced by the music was at its highest, he drew up the curtain, and showed the warrior as if he had suddenly started into the presence of the spectators. Pliny places Theon among the painters who were *primis proximi*, and mentions two of his works, namely, *Orestis insania*, and *Thamyrus citharoedus* (*H. N.* xxxv. 11. s. 40. § 40). The former picture is also mentioned in the treatise of the Pseudo-Plutarch, *de Audiendis Poetis*, p. 18, from which we learn, what might be inferred from Pliny's words, that it represented Orestes slaying his mother. (See further, respecting this picture, R. Rochette, *Monum. Ined.* p. 177.) [P. S.]

THEONDAS, the chief magistrate in Samothrace at the time of the defeat of Perseus, in B. C. 168. (Liv. xlv. 5.)

THEO'NOE (Θεονόη). 1. A daughter of Proteus and Psammathe, who is said to have been in love with Canobus, the helmsman of Menelaus, who died in Egypt, in consequence of the bite of a snake. She is also called Eido or Eidothea. (Eurip. *Helen.* 11; Aristoph. *Thesm.* 897; Plat. *Cratyl.* p. 407; Hom. *Od.* iv. 363.)

2. A daughter of Thestor. [THESTOR.] [L. S.]

THEO'PHANE (Θεοφάνη), a daughter of Bisaltes, who, in consequence of her extraordinary beauty, was beleaguered by lovers, but was carried off by Poseidon to the isle of Crinissa. As the lovers followed her even there, Poseidon metamorphosed the maiden into a sheep and himself into a ram, and all the inhabitants of the island into animals. As the lovers began to slaughter these animals, he changed them into wolves. The god then became by Theophane the father of the ram with the golden fleece, which carried Phrixus to Colchis. (Hygin. *Fab.* 188.) [L. S.]

THEO'PHANES (Θεοφάνης), literary. 1. A writer on painting, mentioned by Diogenes Laërtius (ii. 104).

2. Of Byzantium, one of the writers of the Byzantine history, flourished most probably in the latter part of the sixth century of our era. He wrote, in ten books, the history of the Eastern Empire (ἱστορικῶν λόγοι δέκα), during the Persian war under Justin II., beginning from the second year of Justin, in which the truce made by Justinian with Chosroës was broken, A. D. 567, and going down to the tenth year of the war, which, according to Mr. Clinton, was not A. D. 577, but A. D. 581, because the war did not begin till A. D. 571, although the history of Theophanes may have commenced with A. D. 567.

Photius (*Bibl.* Cod. 64) gives an account of the work of Theophanes, and he repeats the author's statement that, besides adding other books to the ten which formed the original work, he had written another work on the history of Justinian. It well deserves mention that, among the historical statements preserved by Photius from Theophanes is the discovery, in the reign of Justinian, of the fact that silk was the production of a worm, which had not been before known to the people of the Roman empire. A certain Persian, he tells us, coming from the land of the Seres, brought to Constantinople "the seed" (τὸ σπέρμα, the eggs, of course) of the silk-worm, and these "seeds" being hatched in the spring, and the worms fed with mulberry leaves, they spun their silk, and went through their transformations.

The *Excerpta* of Photius from the ten books of the history of Theophanes were printed in Greek, with a Latin version by Andr. Schottus, and notes by Ph. Labbe, in Valesius's edition of the *Excerpta de Legationibus*, from Dexippus and others, Paris, 1648, fol.; reprinted in the Venetian collection of the Byzantine historians, Venet. 1729, fol.: they are also printed in the volume of Niebuhr's *Corpus Scriptorum Hist. Byzant.*, containing Dexippus, &c., Bonn. 1829, 8vo. (Cave, *Hist. Litt.* s. a. 580, vol. i. p. 537, ed. Basil.; Hankius, *Byz. Rer. Script.* ii. 4, pp. 674, foll.; Fabric. *Bibl. Graec.* vol. vii. pp. 459, 541, 543; Vossius, *de Hist. Graec.* pp. 327, 328, ed. Westermann; Clinton, *Fasti Romani*, s. aa. 567, 568, 571.)

3. ISAURUS, also surnamed Isaacius*, from his father's name, and also Confessor, or Confessor Imaginum, from his sufferings in the cause of image worship, but more celebrated now as the author of a *Chronicon* in continuation of that of Syncellus, lived during the second half of the eighth century of our era, and the first fifteen years of the ninth.

He was of noble birth, his parents being Isaacius, the praefect of the Aegeopelagitae, and Theodota. He was born in A. D. 858, and soon after, by the death of his father, he became a ward of the emperor Constantinus Copronymus. While quite a youth, he was compelled by Leo the patrician to marry his daughter; but, on the wedding-day, Theophanes and his wife agreed that the marriage should not be consummated; and, on the death of Leo, in A. D. 780, his daughter retired into a convent, and her husband Theophanes, who had in the meantime discharged various public offices, entered the monastery of Polychronium, near Singriana, in lesser Mysia. He soon left that place, and went to live in the island of Calonymus, where he converted his paternal estate into a monastery. After a residence of six years there, he returned to the neighbourhood of Singriana, where he purchased an estate, called by the simple name of *Ager* (ἄγρος), and founded another monastery, of which he made himself the abbot. In A. D. 787, he was summoned to the second Council of Nicaea, where he vehemently defended the worship of images. We have no further details of his life until A.D. 813, when he was required by Leo the Armenian to renounce the worship of images, and, upon his refusal, though he was extremely ill, and had been bed-ridden for five years, he was carried to Constantinople, and there, after a further period of resistance to the command of the emperor to renounce his principles, he was cast into prison, at the close of the year 815 or the beginning of 816; and, after two years' imprisonment, he was banished to the island of Samothrace, where he died, only twenty-three days from his arrival. His firmness was rewarded by his party, not only with the title of Confessor, but also with the honours of canonization.

Theophanes was the personal friend of Georgius

* There appears to be no authority for calling him, as Vossius does, *Georgius*. The mistake probably arose from some accidental confusion of his name with that of Georgius Syncellus.

Syncellus, by whose desire he continued the *Chronicon*, which was broken off by the death of Syncellus. The work of Theophanes, which is still extant, begins at the accession of Diocletian, in A. D. 277, and embraces a period of 524 years, down to A. D. 811, that is, almost up to the very period when the career of Theophanes was ended by his imprisonment. It consists, like the *Chronica* of Eusebius and of Syncellus, of two parts, a history arranged according to years, and a chronological table, of which the former is very superior to the latter. We possess the original Greek, and an ancient Latin translation, badly executed, by Anastasius Bibliothecarius. It has been published, with an improved Latin Version, and with the Notes of Goar and Combéfis, in the Parisian and Venetian Collections of the Byzantine writers, Paris, 1655, fol., Venet. 1729, fol., and in Niebuhr's *Corpus Script. Hist. Byz.* Bonn. 2 vols. 8vo. (Fabric. *Bibl. Graec.* vol. vii. pp. 459, foll.; Cave, *Hist. Litt. s. a.* 792, vol. i. p. 641, ed. Basil.; Vossius, *de Hist. Graec.* p. 340, ed. Westermann; Hankius, *Byz. Rer. Script.* i. 11, pp. 200, foll.).

4. CERAMEUS. [CERAMEUS, THEOPHANES.]

Some less important writers and ecclesiastics of this name are noticed by Fabricius, *Bibl. Graec.* vol. xi. pp. 218—222.

There is one epigram in the Greek Anthology, under the name of Theophanes, but its authorship is very uncertain. (See Jacobs, *Bibl. Graec.* vol. xiii. p. 958.) [P. S.]

THEO'PHANES GRAPTUS. [GRAPTUS.]

THEO'PHANES NONNUS. [NONNUS.]

THEO'PHANES, CN. POMPEIUS, of Mytilene in Lesbos, a learned Greek, was one of the most intimate friends of Pompey, whom he accompanied in many of his campaigns, and who frequently followed his advice on public as well as private matters. (Caes. *B. C.* iii. 18; Strab. xiii. p. 617.) He was not a freedman of Pompey, as some modern writers have supposed (Burmann, *ad Vell. Pat.* ii. 18); but the Roman general appears to have made his acquaintance during the Mithridatic war, and soon became so much attached to him that he presented to the Greek the Roman franchise in the presence of his army, after a speech in which he eulogised his merits. (Cic. *pro Arch.* 10; Val. Max. viii. 14. § 3.) This occurred in all probability about B. C. 62, and Theophanes must now have taken the name of Pompeius after his patron. Such was his influence with Pompey, that, in the course of the same year, he obtained for his native city the privileges of a free state, although it had espoused the cause of Mithridates, and had given up the Roman general M'. Aquillius to the king of Pontus. (Plut. *Pomp.* 42.) Theophanes came to Rome with Pompey after the conclusion of his wars in the East. There he adopted, before he had any son, L. Cornelius Balbus, of Gades, a favourite of his patron. (Cic. *pro Balb.* 25; Capitol. *Balbin.* 2.) He continued to live with Pompey on the most intimate terms, and we see from Cicero's letters, that his society was courted by many of the Roman nobles, on account of his well-known influence with Pompey. (Cic. *ad Att.* ii. 5, 12, 17, v. 11.) On the breaking out of the civil war he accompanied Pompey to Greece, who appointed him commander of the Fabri, and chiefly consulted him and Lucceius on all important matters in the war, much to the indignation of the Roman nobles. (Plut. *Cic.* 38; Caes. *B. C.* iii. 18; Cic. *ad Att.* ix. 3, 11.) After the battle of Pharsalia Theophanes fled with Pompey from Greece, and it was owing to his advice that Pompey went to Egypt. (Plut. *Pomp.* 76, 78.) After the death of his friend and patron, Theophanes took refuge in Italy. He was pardoned by Caesar, and was still alive in B. C. 44, as we see from one of Cicero's letters (*ad Att.* xv. 19). After his death the Lesbians paid divine honours to his memory. (Tac. *Ann.* vi. 18.) Theophanes wrote the history of Pompey's campaigns, in which he represented the exploits of his hero in the most favourable light, and did not hesitate, as Plutarch more than hints, to invent a false tale for the purpose of injuring the reputation of an enemy of the Pompeian family. (Plut. *Pomp.* 37, et alibi; Strab. xi. p. 503, xiii. p. 617; Cic. *pro Arch. l. c.*; Val. Max. *l. c.*; Capitol. *l. c.*)

Theophanes left behind him a son, M. POMPEIUS THEOPHANES, who was sent to Asia by Augustus, in the capacity of procurator, and was at the time that Strabo wrote one of the friends of Tiberius. The latter emperor, however, put his descendants to death towards the end of his reign, A. D. 33, because their ancestor had been one of Pompey's friends, and had received after his death divine honours from the Lesbians. (Strab. xiii. p. 617; Tac. *Ann.* vi. 18; comp. Drumann, *Geschichte Roms*, vol. iv. pp. 551—553; Vossius, *de Hist. Graec.* pp. 190, 191, ed. Westermann.)

THEOPHILISCUS, a Rhodian, who commanded the fleet sent by his countrymen to the assistance of Attalus, king of Pergamus, against Philip, king of Macedonia, B. C. 201. He bore an important part in the great sea-fight off Chios, which was brought on by his advice, and in which he mainly contributed to the victory, both by his skill and personal valour. But having been led by his ardour too far into the midst of the enemy's fleet, his own ship was assailed on all sides, and he extricated her with great difficulty, having lost almost all his crew, and himself received three wounds, of which he died shortly after. The highest honours were paid to his memory by the Rhodians. (Polyb. xvi. 2, 5, 9.) [E. H. B.]

THEO'PHILUS (Θεόφιλος), emperor of Constantinople A. D. 829—842, was the son and successor of Michael II. Balbus, with whom he was associated in the government as early as 821 (Eckhel, vol. viii. p. 240.) He was engaged in war with the Saracens during the greater part of his reign, but notwithstanding his valour and energy he was generally unsuccessful against these formidable foes, and hence obtained the surname of the Unfortunate. At the end of his fifth campaign he had the mortification of seeing the city of Amorium in Phrygia, which was the birth-place of his father, and which he and his father had adorned with public buildings, levelled to the ground by the caliph Motassem. Like most of the other Byzantine emperors, Theophilus took part in the religious disputes of his age. He was a zealous iconoclast, and persecuted the worshippers of images with the utmost severity; but notwithstanding his heresy, the ancient writers bestow the highest praise upon his impartial administration of justice. He died in 842, and was succeeded by his infant son Michael III., who was left under the guardianship of his mother, the empress Theodora. [MICHAEL III.] (Zonar. xv. 25—29; Cedrenus, pp. 513—533; Continuator Theoph. lib. iii.; Ducange, *Fa-*

miliac Byzantinae, pp. 132, 133; Gibbon, *Decline and Fall*, cc. xlviii. and lii.)

THEO'PHILUS (Θεόφιλος), literary. 1. An Athenian comic poet, most probably of the Middle Comedy, as Meineke shows from the extant titles and fragments of his plays. In a passage of Pollux (ix. 15), in which he is represented as one of the poets of the New Comedy, most of the MSS. have the name of Diphilus, instead of Theophilus. The following titles of his plays are preserved by Athenaeus (*passim*) and Suidas (*s. v.*), except the first, which is quoted by the Scholiast to Dionysius Thrax (p. 724. 26): Ἀπόδημοι, Βοιωτία, Ἐπιδαύριος, Ἰατρός, Κιθαρῳδός (Meineke, vol. iii. p. 628, retracts the doubt which he had raised as to this being a true title of a drama), Νεοπτόλεμος, Παγκρατιαστής, Προιτίδες, Φίλαυλος. (Fabric. *Bibl. Graec.* vol. ii. pp. 500, 501; Meineke, *Frag. Com. Graec.* vol. i. pp. 434, 435, vol. iii. pp. 626—632; Editio Minor, pp. 816—818.)

2. An historian and geographer, if at least the passages about to be quoted refer to one and the same person. He is mentioned by Josephus (*c. Apion.* i. 23) among those writers, who had noticed the Jews. The third book of his work on Italy (Ἰταλικά), and the second of that on the Peloponnesus (Πελοποννησιακά), are quoted by Plutarch (*Parallela Minora*, 13, 32, pp. 309, a., 313, d). Ptolemy (*Geogr.* i. 9. § 3) quotes a statement from some geographical work by Theophilus, the title of which he does not mention, but which is no doubt the same as the Περιήγησις, the eleventh book of which is referred to by Stephanus of Byzantium (*s. v.* Παλική). Plutarch also (*de Fluv.* 24) cites the first book of a work of Theophilus περὶ λίθων. (Vossius, *de Hist. Graec.* p. 504, ed. Westermann.)

3. A writer on agriculture, whom Varro (*R. R.* i. 1. § 9), and Columella (i. 1. § 11) mention in their lists of authorities, but about whom they give us no further information.

4. Bishop of Antioch, in the latter part of the second century of our era, and the author of one of the early apologies for Christianity which have come down to us. The common opinion concerning his time, derived from Eusebius, Jerome, and Nicephorus, has been elaborately canvassed by Dodwell and others, whose arguments are fully examined, and satisfactorily answered by Cave (*Hist. Litt. s. a.* 168), and Harless (*ad Fabric. Bibl. Graec.* vol. vii. p. 102). In the eighth (Hieron. *Chron. s. a.* 2184) or tenth (Euseb. *Chron. s. a.* 2186; Syncell. p. 352, d.) year of Marcus Antoninus (A. D. 16⅞ or 17⅞), he succeeded Eros in the see of Antioch, of which he was the sixth bishop (Euseb. *H. E.* iv. 20; Hieron. *de Vir. Ill.* 25), or, including S. Peter, the seventh (Hieron. *Algas.* vol. iii. p. 318; Niceph. *Chron.* p. 417, c.); and he held that office for thirteen years, that is, till A. D. 181 or 183 (Niceph. *l. c.*). Having been originally a heathen*, as he tells us himself (*Ad Autolyc.* i. p. 78), he was converted to Christianity by the study of the sacred Scriptures, and, besides other religious works, he wrote an apology for the Christian faith, in the form of a letter to a friend, named Autolycus, who was still a heathen, but a man of extensive reading and great learning, and an earnest lover of truth (Theoph. *ad Autolyc.* i. p. 69, b., iii. pp. 119, a., 127, b., 138, d.). This work must have been written, or, at least, finished, shortly before the death of Theophilus, for there is an allusion towards the close of it, which fixes the composition of that part after the death of Marcus Antoninus, in A. D. 180; and, according to the preceding testimonies, Theophilus did not live later than A. D. 183, or perhaps than A. D. 181. The work is cited by various titles, either simply πρὸς Αὐτόλυκον βιβλία γ', or with the addition περὶ τῆς τῶν Χριστιανῶν πίστεως, or, as Eusebius has it (*H. E.* iv. 24), τρία τὰ πρὸς Αὐτόλυκον στοιχειώδη συγγράμματα, implying that the object of the work was to teach Autolycus the elements of Christian truth; and again, in a MS. in the Paris library, the title is given with an addition which states the object of the work to be, to prove "that the divine oracles in our possession are more ancient and more true than the statements of Egyptian and Grecian and all other historians." It is quoted by Lactantius (ii. 23), by the title of *De Temporibus*, and it is mentioned by Gennadius (33) who erroneously ascribes it to Theophilus of Alexandria. The work shows much learning and more simplicity of mind; in its general structure, it resembles the works of Justin Martyr and the other early apologists; but it contains a more detailed examination of the evidence for Christianity derived both from Scripture and from history. Some of the arguments are fanciful, not to say puerile, in the extreme; for example, he interprets ἐν ἀρχῇ, in Genesis i. 1, as meaning *by Christ*. He indulges much in allegorical interpretations: thus, the three days, preceding the creation of the sun and moon, are typical of the Trinity of God and his Word and his Wisdom; a passage, by the way, which is believed to contain the earliest instance of the use of the word Trinity in the writings of the Fathers. The work, however, contains much valuable matter; and its style is clear and good.

The three books of Theophilus to Autolycus were first published in the collection of the monks Antonius and Maximus, entitled *Sententiarum sive Capitum, Theologicorum praecipue, ex sacris et profanis libris, Tomi tres*, and containing, besides the work of Theophilus, the *Centuriae* of Maximus, and the *Oratio ad Graecos* of Tatian, edited by Conrad Gesner, Tiguri, 1546, fol.: again with the Latin version of Conrad Clauser, in the collections of the *Scriptores Sacri*, or *Orthodoxographi*, published in 1555 and 1559, fol. (see Hoffmann, *Lex. Bibliogr.*): with the editions of Justin Martyr, 1615, 1636, 1686, 1742, 1747, fol.: with notes by Fronto Ducaeus, in the *Auctuar. Biblioth. Patrum*, Paris, 1624, fol.: with a revised text and notes, by John Fell, bishop of Oxford, Oxon. 1684, 12mo.: the most complete edition is that of Jo. Christoph. Wolf, Hamb. 1724, 8vo. It has been translated into English by Joseph Betty, Oxf. 1722, 8vo., and into German by G. C. Hosmann, Hamb, 1729, 8vo.

Theophilus was the author of several other works, which were extant in the times of Eusebius and Jerome (Euseb. *Chron. Arm. l. c.*; Hieron. *Chron. l. c.*; Sync. *l. c.*) Among these, were works against the heresies of Marcion and Hermogenes, in the latter of which the Apocalypse was quoted. (Euseb. *H. E.* iv. 24; Hieron. *de Vir. Illust.* 25.) Jerome also mentions a Commentary on the Gospels, which seems to have been a sort of harmony, and of which

* Respecting the opinion that he was not a heathen, but a Jew and a Sadducee, see Harless, *l. c.*, p. 101.

he made use in his own Commentaries, but which he thinks not equal in style to the other works of Theophilus. (*V. I. l. c.*; *Praef. in Matt.*; *Algas.* vol. iii. p. 318.) There are still extant, in Latin only, under the name of Theophilus, four books of allegorical commentaries on various passages of the Gospels, which the best critics pronounce to be undoubtedly an original Latin work, of a period much subsequent to the time of Theophilus, although very probably his commentary may have been used in its compilation. This commentary is published in the *Bibliothecae Patrum*, Paris, 1575, 1598, 1609, 1654, Colon. 1618, Ludg. 1677. Eusebius further mentions certain catechetical works by him (*καὶ ἕτερα δέ τινα κατηχητικὰ αὐτοῦ βιβλία*, *H. E.* iv. 24; *breves elegantesque tractatus ad aedificationem ecclesiae pertinentes*, Hieron. *V. I. l. c.*); and Jerome (*l. c.*) refers to his *Commentaries on the Proverbs*, in connection with his *Commentaries on the Gospels*, and with the same qualification as to their style. (Cave, *Hist. Litt.* s. a. 168, pp. 69—71; Fabric. *Bibl. Graec.* vol. vii. pp. 101—106; Lardner, *Credibility*; Mosheim, *Eccles. Hist.* Murdock's *Note*, vol. i. p. 155, Engl. ed.; Clinton, *Fasti Rom.* s. aa. 171, 181.)

5. A bishop of Caesareia in Palestine, who presided over the council of Caesareia, and signed the letter of that council, which appears to have been drawn up by himself, on the Paschal controversy, A. D. 198. (Euseb. *H. E.* v. 23; Hieron. *V. I.* 43; Cave, *Hist. Litt.* s. a. 198, p. 87; Fabric. *Bibl. Graec.* vol. vii. p. 107, vol. ix. p. 255, vol. xii. p. 363.)

6. Bishop of Alexandria, in the latter part of the fourth and the beginning of the fifth centuries of our era, is distinguished for his persecutions of the Origenists, for his hostility to Chrysostom, and as being altogether one of the most violent and unscrupulous even among the ecclesiastics of the fifth century. His life belongs rather to ecclesiastical than to literary history, and therefore only a very brief account of it is required here. He succeeded Timotheus, as bishop of Alexandria, in A. D. 385 (Socrat. *H. E.* v. 12; not 387, as the date is given by Theophanes, p. 60, b., and Sozomen, *H.E.* vii. 14; see Clinton, *Fasti Rom.* s. a. 387). Soon after his elevation to the episcopal throne, he secured the favour of the emperor by a most characteristic manoeuvre. When the fate of the empire was suspended on the battle which was to decide between Maximus and Theodosius, A. D. 388, he sent his legate, Isidorus, to Rome, provided with letters to both, the one or the other of which he was to deliver, with certain presents, according to the issue of the battle (Sozom. *H. E.* viii. 2). He also emulated the zeal of Theodosius against heathenism; and having in A. D. 391 obtained the emperor's permission to take severe measures with the pagans in his diocese, he proceeded to destroy their temples, and to seize their property, until, after Alexandria had been troubled with insurrections and bloodshed, most of them were driven out of Egypt (Socrat. *H. E.* v. 16). How little this religious zeal proceeded from the dictates of conscience or of calm judgment may be seen by the pains which Theophilus afterwards took to force the bishopric of Cyrene upon Synesius, in spite of his avowed devotion to the heathen Greek philosophy. [SYNESIUS.]

His behaviour to the different sects, into which the Christians of his diocese were divided, was marked by the same unscrupulous inconsistency. He appears to have passed a part of his early life among the monks of Nitria, who were divided among themselves upon the chief controversy of the day, some being Origenists, and others Anthropomorphites. The ignorance of the latter party he must therefore have well known, and he was far too strong-minded to share their prejudices; while, on the other hand, he was quite capable of appreciating the works of Origen, with which it is evident that he was well acquainted. At first, he declared himself decidedly against the Anthropomorphites, and in opposing them he sided openly with the Origenists, and drew his arguments from the works of Origen. When, however, it became evident that the majority of the Egyptian monks were Anthropomorphites, and when that party had shown their strength by the tumults which they stirred up, about A. D. 399, Theophilus went over to their side, condemned the writings of Origen, and commanded all his clergy to condemn them, and commenced a cruel persecution of the monks and others who opposed the Anthropomorphites; and all this, while he himself continued to read the works of Origen with admiration. In A. D. 401, he issued a violent paschal or encyclical letter, in which he condemned the writings of Origen, and threatened his adherents; and in the following year he sent forth another letter of the same character, to the unbounded delight of Jerome, who had been long intimate with Theophilus, and who writes to him on the occasion in terms of exultation and flattery, which are absolutely disgusting (*Epist.* 57, ed. Mait., 86, ed. Vallars.). By these proceedings, and by his general character, Theophilus well earned the name of Ἀμφαλλάξ, which we find applied to him (Pallad. *ap.* Montfauc. vol. xiii. p. 20). The persecuted monks of the Origenist party fled for refuge to Constantinople, where they were kindly received by Chrysostom, against whom Theophilus already had a grudge, because Chrysostom had been made bishop of Constantinople in spite of his opposition. The subsequent events, the call of Theophilus to Constantinople by the empress Eudoxia, and his success in procuring the deposition and banishment of Chrysostom (A. D. 403), are related under CHRYSOSTOMUS [Vol. I. p. 704, a.] During the tumult which followed the deposition of Chrysostom, Theophilus made his escape secretly from Constantinople, and returned to Alexandria, where, in the following year (A. D. 404) he issued a third paschal letter against the Origenists, and where he closed his turbulent career in A. D. 412.

The works of Theophilus mentioned by the ancient writers are:—one against the Origenists, which is quoted by Theodoret (*Dial.* 2, p. 191), under the title of *προσφωνητικὸν πρὸς τοὺς φρονοῦντας τὰ Ὠριγένους*, and which Gennadius (33) calls *Adversus Origenem unum et grande volumen*; a *Letter to Porphyry, bishop of Antioch*, quoted in the *Acta Concil. Ephes.* pt. i. c. 4; the three Paschal Letters, or episcopal charges, already mentioned, and one more; and some other unimportant orations, letters, and controversial works. The *Paschal Letters* are still extant in a translation by Jerome, and are published in the *Antidot. contra divers. omnium seculorum haeresias*, Basil. 1528, fol.; and the whole of his extant remains are contained in Gallandii *Biblioth. Patr.* vol. vii. pp. 603, foll.; Socrat. *H. E.* vi. 7—17; Sozom.

H. E. viii. 11—19; Cave, *Hist. Litt. s. a.* 385, pp. 279, 280; Fabric. *Bibl. Graec.* vol. vii. pp. 108, foll.; Murdock, note to Mosheim, *Eccl. Hist.* vol. i. p. 444, Engl. ed.; Gieseler, *Eccl. Hist.* vol. i. pp. 364—367, Davidson's transl.; Clinton, *Fast. Rom. s. aa.* 385, 387, 401, 402, 404.)

7. A chronographer, of unknown time, frequently cited by John Malala. (Cave, *Hist. Litt.*, *Dissert.* i. vol. ii. p. 19; Fabric. *Bibl. Graec.* vol. vii. pp. 110, 444; Vossius, *de Hist. Graec.* p. 505, ed. Westermann.)

8. Presbyter, the author of a Commentary on the *Oracula de Urbe Constantinopolitana*, of the emperor, Leo Sapiens. (Vossius, *de Hist. Graec.* pp. 504, 505, ed. Westermann; Fabricius, *Bibl. Graec.* vol. vii. p. 111.)

An account of several other less important persons of this name is given in Fabricius. (*Bibl. Graec.* vol. vii. pp. 111—114.) [P. S.]

THEO'PHILUS (Θεόφιλος), was one of the lawyers of Constantinople who were employed by Justinian on his first Code, on the Digest and on the composition of the Institutes (*De Novo Codice faciendo*, § 1, *De Justinianeo Codice conformando*, § 2, *De Confirmatione Digestorum*, *Tanta*, *&c*, § 9, *Instit. D. Justiniani Prooemium*, § 3). In A. D. 528 Theophilus was comes sacri consistorii and juris doctor at Constantinople. In A. D. 529 he was ex magistro and juris doctor at Constantinople; and in A. D. 532 he had the titles of Illustris, Magister and Juris peritus at Constantinople. This Theophilus is the author of the Greek translation or paraphrase of the Institutes of Justinian, a fact which is now universally admitted, though some of the older critics supposed that there were two Theophili, one the compiler of the Institutes, and the other the author of the Greek version.

The Greek paraphrase was made perhaps shortly after the promulgation of the Institutes A.D. 533; and it was probably in A.D. 534 that, as professor of law at Constantinople, Theophilus read upon the Latin text of the Institutes, the commentary in Greek entitled "a Greek Paraphrase of the Institutes," and which was intended for the first year's course of legal studies. It may have been about the same time that Theophilus explained to his class the first part, or first four books (πρῶτα), of the Digest, some fragments of which are preserved in the scholia on the Basilica: this explanation completed the first year's course of study. We also infer from the same scholia that, in A. D. 535, Theophilus explained to his class the second part, or the seven books (*De Judiciis*), for the same scholia have preserved passages from his commentary on this part of the Digest. There are also fragments of his commentary on the third division (*De Rebus*). His labours, apparently, did not extend beyond A. D. 535, and he may have died in A. D. 536, as it is conjectured. Thalelaeus, one of his colleagues, in the school of Constantinople, speaks of him as dead; and probably Thalelaeus wrote about A. D. 537.

The title of the paraphrase of Theophilus is Ινστιτοῦτα Θεοφίλου Ἀντικένσωρος, *Instituta Theophili Antecensoris*. It became the text for the Institutes in the East, where the Latin language was little known, and entirely displaced the Latin text. It maintained itself as a manual of law until the eighth and tenth centuries, though others were subsequently published by the Greek emperors. This text was employed, as we see, on all occasions where the Institutes were used, even to the time of the Hexabiblos of Harmenopulus, the last Greek jurisconsult. It is conjectured, however, that there was a literal Greek version of the Institutes, for in some of the scholia (Basil. ed. Heimbach, i. p. 611, schol. 2) the text of the Institutes, which is cited several times, is not that of Theophilus. It is also conjectured that Theophilus was not the editor of his own paraphrase, but that it was drawn up by some of his pupils, after the explanation of the professor; and the ground for this opinion is that certain barbarous expressions are found in it, that the variations of the manuscripts are very numerous, and that several passages are repeated. The paraphrase is, however, of great use for the study of the text of the Institutes, many passages in which would be unintelligible without it.

The first edition of the paraphrase was by Viglius Zuichemus, Basle, 1531, fol.; and it was followed by several others, among which that of Fabrot was the best. But the most complete edition is that by G. O. Reitz, Haag, 1751, 2 vols. 4to. There is a German translation by Wüstemann, 1823, 2 vols. 8vo. (Mortreuil, *Histoire du Droit Byzantin*, *&c.*, Paris, 1843.) [G. L.]

THEO'PHILUS (Θεόφιλος), physicians. 1. Apparently a contemporary of Galen in the second century after Christ, who gives an account of his delirium during an illness. (*De Symptom. Differ.* c. 3, vol. vii. p. 60.)

2. A "Comes Archiatrorum," mentioned by St. Chrysostom in a letter to Olympias (vol. iii. p. 571, ed. Bened.), written about A. D. 407, as having attended on himself. He may possibly be the same person who is quoted by Aëtius (see No. 3).

3. The author of one or two medical formulae quoted by Aëtius (ii. 3. 41, 42, 110, pp. 318, 319, 356), must have lived some time in or before the sixth century after Christ. It is not known whether he is the same person who is quoted by Rhazes (*Cont.* i. 3, p. 6, ed. 1506), and who appears to have written a work *De Membris Dolentibus* (id. *ibid.* v. 1, p. 100).

4. Theophilus Protospatharius (Πρωτοσπαθάριος), the author of several Greek medical works, which are still extant, and of which it is not quite certain whether some do not belong to Philaretus [Philaretus] and Philotheus [Philotheus]. Every thing connected with his titles, the events of his life, and the time when he lived, is uncertain. He is generally called "Protospatharius," which seems to have been originally a military title given to the colonel of the body-guards of the emperor of Constantinople (*Spatharii*, or Σωματοφύλακες); but which afterwards became also a high civil dignity, or was at any rate associated with the government of provinces and the functions of a judge. (See Dr. Greenhill's Notes to Theoph., or *Penny Cyclopedia*, art. *Theophilus*, and the references there given.)

With respect to the personal history of Theophilus, if, as is generally done, we trust to the titles of the MSS. of his works, and so endeavour to trace the events of his life, we may conjecture that he lived in the seventh century after Christ; that he was the tutor to Stephanus Atheniensis [Stephanus, p. 907]; that he arrived at high professional and political rank; and that at last he embraced the monastic life. All this is, however, quite uncertain; and with respect to his date, it

has been supposed that some of the words which he uses belong to a later period than the seventh century; so that he may possibly be the same person who is addressed by the title "Protospatharius" by Photius (*Epist.* 123, 193, pp. 164, 292, ed. Lond. 1651) in the ninth. He appears to have embraced in some degree the Peripatetic philosophy; but he was certainly a Christian, and expresses himself on all possible occasions like a man of great piety: in his physiological work especially he everywhere points out with admiration the wisdom, power, and goodness of God as displayed in the formation of the human body.

Five works are attributed to him, of which the longest and most interesting is an anatomical and physiological treatise in five books, entitled Περὶ τῆς τοῦ Ἀνθρώπου Κατασκευῆς, *De Corporis Humani Fabrica*. It contains very little original matter, as it is almost entirely abridged from Galen's great work, "De Usu Partium Corporis Humani," from which however Theophilus now and then differs, and which he sometimes appears to have misunderstood. In the fifth book he has inserted large extracts from Hippocrates "De Genitura," and "De Natura Pueri." He recommends in several places the dissection of animals, but he does not appear ever to have examined a human body: in one passage he advises the student to dissect an ape, or else a bear, or, if neither of these animals can be procured, to take whatever he can get, "but by all means," adds he, "let him dissect something." (v. 11. § 3.) The work was first published in a Latin translation by J. P. Crassus, Venet. 1536, 8vo., together with Hippocrates "De Medicamentis Purgantibus." This translation was several times reprinted, and is inserted by H. Stephens in his "Medicae Artis Principes," Paris, 1567, fol. The MS. which Crassus used is probably lost, as none of those which are now known to exist agrees with his translation. The original text was first published by Guil. Morell, without Latin translation, preface, or notes, Paris, 1555, 8vo., from a MS. at Paris, which appears to be more defective than that used by Crassus, though even that was not quite complete Morell's edition is now become scarce, and was inserted by Fabricius in the twelfth vol. of his "Bibliotheca Graeca," together with the Latin translation by Crassus. Two long passages which were missing in the fourth and fifth books were published from a MS. at Venice by Andr. Mustoxydes and Demetr. Schinas in their collection, entitled Συλλογὴ Ἀποσπασμάτων Ἀνεκδότων Ἑλληνικῶν, Venet. 1817. 8vo. The last and most complete edition is that by Dr. Greenhill, Oxon. 1842, 8vo., containing a corrected text, the Latin version by Crassus, various readings, notes, and indices.

II. His treatise Περὶ Οὔρων, *De Urinis*, in like manner contains little or nothing that is original, but is a good compendium of what was known on the subject by the ancients, and was highly esteemed in the Middle Ages. It first appeared in a Latin translation by Pontius (or Ponticus) Virunius (or Virmius) in several early editions of the collection known by the name of the "Articella." It was first published in a separate form in a new Latin translation by Albanus Torinus, Basil. 1533, 8vo., together with the treatise "De Pulsibus," which version was reprinted in 1535, Argent. 8vo., and is inserted by H. Stephens in his "Medicae Artis Principes." The Greek text was first published without the name of Theophilus, under the title of "Iatrosophistae De Urinis Liber Singularis," Paris, 1608, 12mo., with a new Latin translation by Fed. Morell; which edition was inserted entire by Chartier in the eighth vol. of his edition of Hippocrates and Galen. The best edition is that by Thom. Guidot, Lugd. Bat. 1703 (and 1731) 8vo., containing an improved text, a new Latin version by the editor, and copious and learned prolegomena and notes. The Greek text only, from Guidot's edition, is inserted by J. L. Ideler in the first volume of his "Physici et Medici Graeci Minores," Berol. 1841, 8vo.

III. A short treatise Περὶ Διαχωρημάτων, *De Excrementis Alvinis*, was first published by Guidot in Greek with a Latin translation by himself, at the end of his edition of the "De Urinis;" and the Greek text alone is republished by Ideler in his "Phys. et Med. Graeci Min."

IV. A Commentary on the "Aphorisms" of Hippocrates, which is sometimes attributed to a person named *Philotheus*, is noticed under that name, p. 331.

V. A short treatise Περὶ Σφυγμῶν, *De Pulsibus*, was first published by F. Z. Ermerins in his "Anecdota Medica Graeca" (Lugd. Bat. 1840, 8vo.), with a Latin translation by the editor, various readings, and a few notes. It appears to be quite different from the work on the same subject by Philaretus, which has been sometimes attributed to Theophilus [PHILARETUS]. (See *Penny Cyclop.* art. *Theophilus*, and the references there given, from which work the present article has been abridged.) [W. A. G.]

THEO'PHILUS, an artist in metal, was the maker of the celebrated iron helmet of Alexander, which glittered like polished silver, and the neck-chain of which was studded with precious stones. (Plut. *Alex.* 32.) Plutarch does not expressly tell us that the helmet was chased, but it can hardly be supposed that its magnificence consisted only in its polish; and therefore we do not hesitate to place Theophilus among the most distinguished of the Grecian *caelatores*. (Comp. *Dict. of Antiq.* s. v. *Caelatura*, 2d ed.; R. Rochette, *Lettre à M. Schorn*, p. 418, 2d ed.) [P. S.]

THEOPHRASTUS (Θεόφραστος), the Greek philosopher, was a native of Eresus in Lesbos. (Strabo, xiii. p. 618; Diog. Laërt. v. 36, &c.) Before he left his native city the bent of his mind was directed towards philosophy by Leucippus or Alcippus, a man of whom we know nothing further. Leaving Eresus, he betook himself to Athens, where he attached himself at first to Plato, but afterwards to Aristotle. (Diog. Laërt. *l. c.*) The story that the latter changed the name of this, his favourite pupil, from Tyrtamus to Theophrastus (for the purpose, as is stated, of avoiding the cacophony, and of indicating the fluent and graceful address of the young man; Strabo, *l. c.*; Diog. Laërt. v. 38, ib. Menag.), is scarcely credible. Nor can we place more reliance on the accounts that this change of name took place at a later period. (He is already called Theophrastus in Aristotle's will; see Diog. Laërt. v. 12, &c.) The authorities who would lead us to suppose this express themselves very indistinctly. (Cic. *Orat.* 19; *Siquidem et Theophrastus divinitate loquendi nomen invenit*; Quintil. *Inst. Orat.* xi. 1, *in Theophrasto tam est eloquendi nitor ille divinus ut ex eo nomen quoque traxisse dicatur.*) It is much more likely that the

proper name itself, which occurs elsewhere (Steph. *Thesaur. Ling. Graec.* ed. nov. Paris), suggested attempts to connect it with the eloquence which so eminently distinguished the Eresian. To prove the love of Aristotle for Theophrastus we do not need to betake ourselves to the above story, or to the doubtful expression of the former with respect to the latter, that "he needed the rein, not the spur," an expression which Plato is also said to have made use of with respect to Aristotle (Diog. Laërt. v. 39, ib. Menag.); it is proved in a much more indubitable manner by the will of the Stagirite, and by the confidence which led him, when removing to Chalcis, to designate Theophrastus as his successor in the presidency of the Lyceum (Diog. Laërt. v. 36; comp. A. Gell. *Noct. Att.* xiii. 5). It is not unlikely, moreover, that Theophrastus had been the disciple of Aristotle during the residence of the latter in Stageira, while engaged in the education of Alexander: at all events Theophrastus, in his will, mentions an estate that he possessed at Stageira (Diog. Laërt. v. 52), and was on terms of the most intimate friendship with Callisthenes, the fellow-pupil of Alexander (Diog. Laërt. v. 44, ib. Menag.). Two thousand disciples are said to have gathered round Theophrastus, and among them such men as the comic poet Menander. (Diog. Laërt. v. 37, 36.) Highly esteemed by the kings Philippus, Cassander, and Ptolemaeus, he was not the less the object of the regard of the Athenian people, as was decisively shown when Agonis ventured to bring an impeachment against him, on the ground of impiety (*l. c.* 37; comp. Aelian, *V. H.* iv. 19). Nevertheless, when, according to the law of Sophocles (Ol. 118. 3), the philosophers were banished from Athens, Theophrastus also left the city, until Philo, a disciple of Aristotle, in the very next year, brought Sophocles to punishment, and procured the repeal of the law. (Diog. Laërt. v. 38, ib. Menag.; comp. C. G. Zumpt, *Ueber den Bestand der philosophischen Schulen in Athen*, &c., Berlin, 1843, p. 17.) Whether Theophrastus succeeded Aristotle without opposition, and also came into possession of the house and garden where the former taught in the Lyceum (not far from the present royal palace in Athens), is uncertain. In the will of Aristotle no express directions were left on this point. Still there is nothing at variance therewith in the statement that Theophrastus, after the death of Aristotle, with the assistance of Demetrius Phalereus, obtained a garden of his own. (The words of Diogenes Laërtius, v. 39, are very obscure; the καὶ in the words λέγεται δ' αὐτὸν καὶ κῆπον σχεῖν μετὰ τὴν Ἀριστοτέλους τελευτήν, Δημητρίου τοῦ Φαληρέως .... τοῦτο συμπράξαντος, appears rather to refer to a previous possession than to exclude it.) That the executor of the will of Aristotle instituted a sale of the estate, respecting which no directions had been left in the will, and that Demetrius interposed, in order to secure a permanent possession for the head of the school, we cannot, with Zumpt (*l. c.* p. 8), conclude from the above words. The garden, provided with houses, colonnades, walks, &c., whether it was exclusively the private property of Theophrastus, or was, at least, inherited in part by him from Aristotle, is made over by the former in his will to Strato and his other friends, provided they had a mind to philosophize together, as a common and inalienable possession (Diog. Laërt. v. 51, &c.). A similar testamentary disposition of the property was made by Strato and Lycon, the succeeding heads of the school. (Diog. Laërt. v. 61, &c., 70.)

Theophrastus reached an advanced age; whether that of eighty-five years (Diog. Laërt. v. 40) or more (Hieronymus, *Epist. ad Nepotian.* even speaks of 107 years), we leave undecided. But the statement contained in the letter to Polycles, prefixed to his *Characteres*, according to which this book was composed in the ninety-ninth year of the author, although Tzetzes (*Chil.* ix. 941) already read it so, may very well rest on a clerical error (comp. Casaubon. *ad Theophr. Charact. Prolog.* p. 85); and if Theophrastus was the head of the school for thirty-five years (Diog. Laërt. v. 36, 58), he would, even had he only reached his hundredth year, have been older than Aristotle. If he reached the age of eighty-seven, he was ten years younger, and was born Ol. 101. 3. Theophrastus is said to have closed his life, which was devoted to restless activity (Diog. Laërt. v. 36; comp. Suid.), with the complaint respecting the short duration of human existence, that it ended just when the insight into its problems was beginning. (This complaint, expressed in different forms, we read in Cicero, *Tusc.* iii. 28; Hieron. *l. c.*; Diog. Laërt. v. 41.) The whole people took part in his funeral obsequies. (Diog. Laërt. *l. c.*) His faithful affection for Aristotle, which he had transferred to Nicomachus, the son of the latter and his own disciple, expresses itself in the directions contained in his will respecting the preparation and preservation of the statues or busts of the Stagirite and his son (Diog. Laërt. v. 51, 52); and still more in the way in which he exerted himself to carry out the philosophical endeavours of his teacher, to throw light upon the difficulties contained in his books, to fill up the gaps in them, and, with respect to individual dogmas, to amend them.

II. The preceding statement finds its confirmation in the list of the writings of the Eresian given us, though with his usual haste, by Diogenes Laërtius, but probably borrowed from authorities like Hermippus and Andronicus (Schol. at the end of the *Metaphysics* of Theophrastus), and the statements respecting them contained in other writers, which Menage has already, at least in part, collected in his notes. Thus Theophrastus, like Aristotle, had composed a first and second *Analytic* (Diog. Laërt. v. 42, ib. Menag.), and, at least in the case of the former, had connected his treatise with that of his great predecessor, in the manner indicated above (see below, section III.). He had also written books on *Topics* (Diog. Laërt. v. 42, 45, 50), and on the confutation of fallacies (ib. 42, 45); the former again, at all events, with a careful regard to the *Topica* of Aristotle. The work of Theophrastus "On Affirmation and Denial" (περὶ καταφάσεως καὶ ἀποφάσεως, Diog. Laërt. v. 44) seems to have corresponded to that of Aristotle "On Judgment" (περὶ ἑρμηνείας). To the books of Aristotle on the "Principles of Natural Philosophy" (*Physica Auscultatio*), on Heaven, and on Meteorological Phenomena, Theophrastus had had regard in corresponding works. (Diog. Laërt. v. 42, 50, 47.) Further, he had written on the Warm and the Cold (Diog. Laërt. v. 44, ib. Menag.), on Water, Fire (Diog. Laërt. v. 45), the Sea (*ib.*), on Coagulation and Melting (περὶ πήξεως καὶ τήξεως), on various phenomena of organic and spiritual life (Diog. Laërt. v. 45, ib. Menag., 43, 46, 49, 43, 44);

on the Soul and Sensuous Perception (ib. 46), not without regard to the corresponding works of Aristotle, as may at least in part be demonstrated. In like manner we find mention of monographies of Theophrastus on the older Greek physiologians Anaximenes, Anaxagoras, Empedocles, Archelaus (Diog. Laërt. v. 42, 43), Diogenes of Apollonia, Democritus (ib. 43), which were not unfrequently made use of by Simplicius; and also on Xenocrates (ib. 47), against the Academics (49), and a sketch of the political doctrine of Plato (ib. 43), which shows that the Eresian followed his master likewise in the critico-historical department of inquiry. That he also included general history within the circle of his scientific investigation, we see from the quotations in Plutarch's lives of Lycurgus, Solon, Aristides, Pericles, Nicias, Alcibiades, Lysander, Agesilaus, and Demosthenes, which were probably borrowed from the work on Lives (περὶ βίων γ, Diog. Laërt. v. 42). But his principal endeavours were directed to the supplementation and continuation of the labours of Aristotle in the domain of natural history. This is testified not only by a number of treatises on individual subjects of zoology, of which, besides the titles, but few fragments remain, but also by his books on Stones and Metals, and his works on the History, and on the Parts of Plants, which have come down to us entire. In politics, also, he seems to have trodden in the footsteps of Aristotle. Besides his books on the State, we find quoted various treatises on Education (ib. 42, 50), on Royalty (ib. 47, 45), on the Best State, on Political Morals, and particularly his works on the Laws, one of which, containing a recapitulation of the laws of various barbaric as well as Grecian states (Νόμων κατὰ στοιχεῖον κδ', Diog. Laërt. v. 44, ib. Menag.), was intended to form a *pendant* to Aristotle's delineation of Politics, and must have stood in close relation to it. (Cic. *de Fin.* v. 4.)

Of the books of Theophrastus on oratory and poetry, almost all that we know is, that in them also Aristotle was not passed by without reference. (Cic. *de Invent.* i. 35.)

Theophrastus, without doubt, departed farther from his master in his ethical writings (*ib.* 42, 48, 44, 45, 47, 49, 50), as also in his metaphysical investigations respecting motion, the soul, and the Deity. (*Ib.* 47, 48.)

Besides the writings belonging to the above-mentioned branches of science, Theophrastus was the author of others, partly of a miscellaneous kind, as, for instance, several collections of *problems*, out of which some things at least have passed into the *Problems* which have come down to us under the name of Aristotle (Diog. Laërt. v. 45, 47, 48; comp. Plin. *H N.* xxviii. 6; Arist. *Probl.* xxxiii. 12), and commentaries (Diog. Laërt. v. 48, 49; comp. 43), partly *dialogues* (Basil. Magn. *Epist.* 167), to which probably belonged the Ἐρωτικός (Diog. Laërt. v. 43; Athen. xii. 2, xiii. 2), Megacles (Diog. Laërt. 47), Callisthenes (ἢ περὶ πένθους, Diog. Laërt. v. 44; Cic. *Tusc.* iii. 10; Alex. Aphrod. *de Anima* ii. extr.), and Μεγαρικός (Diog. Laërt. v. 44), and *letters* (Diog. Laërt. v. 46, 50), partly books on mathematical sciences and their history (*ib.* 42, 46, 48, 50).

Besides the two great works on botany (περὶ φυτῶν ἱστορία, in ten books, written about Ol. 118; see Schneider, *Theoph. Opp.* iv. p. 586; and αἴτια φυσικά, in six books), we only possess some more or less ample fragments of works by Theophrastus, or extracts from them, among which the ethical characters, that is, delineations of character, and the treatise on sensuous perception and its objects (περὶ αἰσθήσεως [καὶ αἰσθητῶν]) are the most considerable, the first important as a contribution to the ethical history of that time, the latter for a knowledge of the doctrines of the more ancient Greek philosophers respecting the subject indicated. With the latter class of works we may connect the fragments on smells (περὶ ὀσμῶν), on fatigue (περὶ κόπων), on giddiness (περὶ ἰλίγγων), on sweat (περὶ ἱδρώτων), on swooning (περὶ λειποψυχίας), on palsy (περὶ παραλύσεως), and on honey (περὶ μέλιτος). To physics, in the narrower sense of the word, belong the still extant sections on fire (περὶ πυρός), on the winds (περὶ ἀνέμων), on the signs of waters, winds, and storms (περὶ σημείων ὑδάτων καὶ πνευμάτων καὶ χειμώνων καὶ εὐδιῶν, probably out of the fourth book of the Meteorology of Theophrastus: περὶ μεταρσίων: see Plut. *Quaest. Gr.* vii.; comp. Schneider, iv. p. 719, &c.) To the zoology belong six other sections. Also the treatise on stones (περὶ λίθων, written Ol. 116. 2, see Schneider, *l. c.* iv. p. 585), and on metaphysics (τῶν μετὰ τὰ φυσικά), are only fragments, and there is no reason for assigning the latter to some other author because it is not noticed in Hermippus and Andronicus, especially as Nicolaus (Damascenus) had already mentioned it (see the scholia at the end of the book). But throughout the text of these fragments and extracts is so corrupt that the well-known story of the fate of the books of Aristotle and Theophrastus [ARISTOTELES] might very well admit of application to them. The same is the case with the books on colours, on indivisible lines, and on Xenophanes, Gorgias, and Melissus, which may with greater right be assigned to Theophrastus than to his master, among whose works we now find them. (Respecting the first of these books — περὶ χρωμάτων — see Schneider, *l. c.* iv p. 864; respecting the second, Diog. Laërt. v. 42, *ib.* Menag.) Much superior to the older editions of Theophrastus (*Aldina*, 1498, *Basileensis*, 1541, *Camotiana*, Venet. 1552, that of Daniel Heinsius, 1613, &c.) is that by J. G. Schneider (*Theophrasti Eresii quae supersunt opera*, Lips. 1818–21. 5 vols.), which, however, still needs a careful revision, as the piecemeal manner in which the critical apparatus came to his hands, and his own ill health compelled the editor to append supplements and corrections, twice or thrice, to the text and commentary. Fried. Wimmer has published a new and much improved edition of the history of plants, as the first volume of the entire works of Theophrastus. (*Theophrasti opera quae supersunt omnia emendata edidit cum apparatu critico Fr. Wimmer*, Tomus primus historiam plantarum continens, Vratislaviae, 1842. 8vo.)

For the explanation of the history of plants considerable contributions were made before Schneider by Bodaeus a Stapel (Amstelod. 1644, fol.) and J. Stackhouse. (*Theophr. Eres. de historia plantarum libri X. graece cum syllabo generum et specierum glossario et notis*, curante Joh. Stackhouse, Oxon. 1813. 2 vols. 8vo.)

III. How far Theophrastus attached himself to the Aristotelic doctrines, how he defined them more closely, or conceived them in a different form, and what additional structures of doctrine he formed upon them, can be determined but very partially

owing to the scantiness of the statements which we have, and what belongs to this subject can be merely indicated in this place. In the first place, Theophrastus seems to have carried out still further the grammatical foundation of logic and rhetoric, since in his book on the elements of speech (ἐν τῷ περὶ τοῦ λόγου στοιχείῳ, l. ἐν τῷ περὶ τῶν τοῦ λόγου στοιχείων), respecting which again others had written, he distinguished the main parts of speech from the subordinate parts, and again, direct (κυρία λέξις) from metaphorical expressions, and treated of the affections (πάθη) of speech (Simpl. *in Categ.* 8, Basil.), and further distinguished a twofold reference of speech (σχέσις) — to things (πράγματα), and to the hearers, and referred poetry and rhetoric to the latter (Ammon. *de Interpr.* 53; Schol. in Arist. p. 108. 27). In what he taught respecting judgment (ἐν τῷ περὶ καταφάσεως [καὶ ἀποφάσεως] — *de affirmatione et negatione*) he had treated at length on its oneness (Alex. *in Anal. Pr.* f. 128, 124; Schol. in Arist. p. 184. 24. 183, b. 2; Boëth. *de Interpr.* pp. 291, 327), on the different kinds of negation (Ammon. *in Arist. de Interpr.* 128, b. 129, 134; Schol. in Arist. p. 121. 18), and on the difference between unconditioned and conditioned necessity (Alex. *l. c.* f. 12. 6; Schol. in Arist. p. 149. 44). In his doctrine of syllogisms he brought forward the proof for the conversion of universal affirmative judgments, differed from Aristotle here and there in the laying down and arranging the *modi* of the syllogisms (Alex. *l. c.* 14, 72, 73, 82. 22, b, 35; Boëth. *de Syll. categ.* ii. 594. 5, f. 603, 615), partly in the proof of them (Alex. *l. c.* 39, b), partly in the doctrine of *mixture*, i. e. of the influence of the modality of the premises upon the modality of the conclusion (Alex. *l. c.* 39, b. &c. 40, 42, 56, b. 82, 64, b. 51; Joh. Ph. xxxii, b. &c.). Then in two separate works he had treated of the reduction of arguments to the syllogistic form (ἀνηγμένων λόγων εἰς τὰ σχήματα) and on the resolution of them (περὶ ἀναλύσεως συλλογισμῶν. Alex. 115); further, of hypothetical conclusions (Alex. *in Arist. Anal. Pr.* 109, b. &c. 131, b.; Joh. Phil. lx. &c. lxxv.; Boëth. *de Syll. hypoth.* p. 606). For the doctrine of proof, Galenus quotes the *second Analytic* of Theophrastus, in conjunction with that of Aristotle, as the best treatises on that doctrine (*de Hippocr. et Plat. Dogm.* ii. 2. p. 213, Lips. 253, Basil.) In different monographies he seems to have endeavoured to expand it into a general theory of science. To this too may have belonged the proposition quoted from his *Topics*, that the principia of opposites (τῶν ἐναντίων) are themselves opposed, and cannot be deduced from one and the same higher genus. (Simpl. *in Categ.* f. 5; Schol. p. 89. 15; comp. Alex. *in Metaph.* p. 342. 30, Bonitz.) For the rest, some inconsiderable deviations from the Aristotelic definitions are quoted from the *Topica* of Theophrastus. (Alex. *in Top.* 5, 68, 72, 25, 31.) With this treatise, that upon ambiguous words or ideas (περὶ τοῦ ποσαχῶς, π. τ. πολλαχῶς. Alex. ib. 83, 189), which, without doubt, corresponded to the book E of Aristotle's Metaphysics, seems to have been closely connected.

Theophrastus introduced his *Physics* with the proof that all natural existence, being corporeal, that is composite, presupposes principia (Simpl. *in Phys.* f. 1, 6, in Schneider v. 7), and before everything else, motion, as the basis of the changes common to all (ib. 5, 6; Schneid. ib. 6). Denying the subsistence of space, he seems to have been disposed, in opposition to the Aristotelic definition, to regard it as the mere arrangement and position (τάξις and θέσις) of bodies (Simpl. *l. c.* 149, b. 141; Schneid. p. 213, f. 9, 8). Time he designated as an *accident* of motion, without, as it seems, conceiving it, with Aristotle, as the numerical determination of motion. (Simpl. f. 87, b; Joh. 213. 4.) He departed more widely from his master in his doctrine of motion, since on the one hand he extended it over all categories, and did not limit it to those laid down by Aristotle (Simpl. *in Categ.* Schneid. p. 212; comp. Simpl. *in Phys.* 94, 201, 202, l. Schneid. 214. 10); and on the other hand, while he conceived it, with Aristotle, as an activity, not carrying its own end in itself (ἀτελής), of that which only exists potentially (Simpl. *l. c.* and f. 94, l. Schneid. 11), and therefore could not allow that the activity expended itself in motion, he also recognised no activity without motion (Simpl. *in Categ.* Schneid. 212. 2), and so was obliged to refer all activities of the soul to motion, the desires and affections to corporeal motion, judgment (κρίσεις) and contemplation to spiritual motion. (Simpl. *in Phys.* 225; Schneid. 215. 13.) The conceivableness of a spirit entirely independent of organic activity, must therefore have appeared to him very doubtful; yet he appears to have contented himself with developing his doubts and difficulties on the point, without positively rejecting it (Themist. *in Arist. de An.* 89, b. 91, b; Schneid. 215. 15). Other Peripatetics, as Dicaearchus, Aristoxenus, and especially Straton, more unreservedly and unconditionally gave a sensualistic turn to the Aristotelic doctrine. Theophrastus seems, generally speaking, where the investigation overstepped the limits of experience, to have shown more acuteness in the development of difficulties than in the solution of them, as is especially apparent in the fragment of his *metaphysics*. In a penetrating and unbiassed conception of phenomena, in acuteness of reflection and combination respecting them and within their limits, in compass and certainty of experimental knowledge, he may have stood near Aristotle, if he did not come quite up to him: the incessant endeavour of his great master to refer phenomena to their ultimate grounds, his profundity in unfolding the internal connections between the latter, and between them and phenomena, were not possessed by Theophrastus. Hence even in antiquity it was a subject of complaint that Theophrastus had not expressed himself with precision and consistency respecting the Deity, and had understood thereby at one time Heaven, at another an (enlivening) breath (πνεῦμα, Clem. Alex. *Protrept.* p. 44. b; Cic. *de Nat. Deor.* i. 13); that he had not been able to comprehend a happiness resting merely upon virtue (Cic. *Acad.* i. 10, *Tusc.* v. 9), or, consequently, to hold fast by the unconditional value of morality, and, although blameless in his life, had subordinated moral requirements to the advantage at least of a friend. (A. Gell. *N. A.* i. 3. § 23), and had admitted in prosperity the existence of an influence injurious to them. (In particular, fault was found with his expression in the Callisthenes, *vitam regit fortuna non sapientia*, Cic. *Tusc.* iii. 10; comp. Alex. Aphrod. *de Anima*, ii. extr.) That in the definition of pleasure, likewise, he did not coincide with Aristotle, seems to be indicated by the titles of two of his writings, one of which treated of pleasure

generally, the other of pleasure, as Aristotle had defined it (Diog. Laërt. v. 44, περὶ ἡδονῆς ὡς Ἀριστοτέλης); and although, like his teacher, he preferred contemplative (theoretic), to active (practical) life (Cic. *ad Att.* ii. 16), he was at the same time disposed to set the latter free from the fetters of family life, &c. in a manner of which the former would not have approved (Hieron. *adv. Jovinian.* i, 189, Bened.) Respecting Theophrastus's treatment of botany in his two chief works, see J. G. Schneider, "de Auctoritate, Integritate, Argumento, Ordine, Methodo et Pretio Librorum, de Historia et Causis Plantarum" (*Theophr. Opp.* v. p. 227—264.) Comp. R. Sprengel, *Geschichte der Botanik*, vol. i. p. 52, &c. [CH. A. B.]

THEOPHYLACTUS (Θεοφύλακτος). 1. SIMOCATTA (ὁ Σιμοκάττης, Σιμόκαττος, Σιμοκάτης, or Σιμοκάτος, for all these forms of the name are found), was an Egyptian by descent, but a Locrian by birth; and flourished at Constantinople, where he held some public offices (ἀπὸ ἐπάρχων καὶ ἀντιγραφεύς, Phot.) under Heraclius, about A. D. 610—629, though it is evident that he was writing before this period, probably in retirement. His chief work was a history of the reign of the emperor Maurice, in eight books, from the death of Tiberius II. and the accession of Maurice, in A. D. 582, down to the murder of Maurice and his children by Phocas in A. D. 602. There are various indications in the work itself, that Theophylact was living and writing in retirement during the reign of Phocas, and it seems probable that he had been personally acquainted with Maurice. Thus, he contrasts the depressed state of literature under Phocas with the favour it enjoyed under Heraclius, in a Dialogue between Philosophy and History, which is prefixed to his work. After the death of Phocas in A. D. 610, he read in public from an elevated position the passage of his history describing the death of Maurice, and the people were moved to tears by the recital. This statement, which we have on the authority of Theophylact himself (viii. 12) proves that his work was partly written during the reign of Phocas; while on the other hand, he mentions in the same chapter the conclusion of the Persian war, by the death of Chosroes II. in A. D. 628, so that the work could not have been completed till that year or the next, in which Theophylact appears to have died. The history of Theophylact, which is known by the Latin title of *Historiae Mauricii Tiberii Imperatoris Libri VIII.*, seems to be the same work which is quoted by Eustathius (*ad Dionys. Perieg.* 730) by the title of ἱστορία οἰκουμενή, which seems to refer to the fact, that it was not confined to the affairs of Constantinople, but contained notices of events occurring in all parts of the known world. Besides the work itself, we have an epitome of it by Photius (*Bibl.* Cod. 65), who relates some particulars respecting the author, and characterises his style very minutely, as being not destitute of grace, but often frigid and puerile through the frequent occurrence of figures and allegorical turns of expression, and tiresome from the interruptions of moral reflections inserted out of season. The other works of Theophylact are (2) Eighty-five Letters, consisting of the three classes of *Morales*, twenty-nine in number, *Rusticae*, twenty-eight, and *Amatoriae*, twenty-eight; and (3) Problems in Physics (Ἀπορίαι Φυσικαί, *Quaestiones Physicae*), respecting the nature of animals, and especially of man.

There is no complete edition of Theophylact's works. The edition of A. Schottus, with a Latin Version by Kimedoncius, Antverp. 1598, 1599, 8vo., comprising all his then known works, does not contain the *History*, but only the Epitome of it by Photius. The account of embassies in this edition is no distinct work, but a collection of extracts from the History. The History was first published, from a MS. in the library of Maximilian of Bavaria, with a Latin version, by Jac. Pontanus, Ingolst. 1604, 4to.; revised, and with a Glossary of the low Greek words, by C. Annib. Fabrotti, Paris, 1648, fol.; reprinted in the Venice collection of Byzantine historians, 1729, fol.: it has also been edited by Imm. Bekker, in the *Corpus Script. Hist. Byzant.* Bonn, 1834, 8vo. The *Letters* were published in the *Epistolae Graecae* of Aldus, 1499, 4to. and of Cujacius, 1606, fol., and, in Latin only, by Haller, Cracov. 1509, 4to. The *Quaestiones Physicae* were published, with the similar work of Cassius Iatrosophista, by Rivinus, Lips. 1653, 4to. The Letters and Physical Questions were published together, Lugd. Bat. 1596, 12mo., with the works of Cassius Iatrosophista; again, with the *Quaestiones* of Cassius, and the Letters of Julian, Gallus, Basil, and Gregory of Nazianzus, by Bonaventura Vulcanius, Lugd. Bat. 1597, 12mo.; and, lastly, with the Latin version of Kimedoncius, and critical notes, by Boissonade, Paris, 1835, 8vo. There is a French translation of the *Quaestiones Physicae*, by F. Morel, Paris, 1603, 12mo. (Cave, *Hist. Litt.* *s. a.* 611, p. 575; Hankius, *de Byzant. Rer. Scriptor.* pt. i. pp. 186—194; Vossius, *de Hist. Graec.* pp. 329, 330, ed. Westermann; Fabric. *Bibl. Graec.* vol. vii. pp. 582—586; Schröckh, *Christliche Kirchengeschichte*, vol. xix. pp. 92—94; Hoffmann, *Lex. Bibliogr. Script. Graec.*)

2. ARCHBISHOP OF BULGARIA, flourished about A. D. 1070 and onwards, and is celebrated for his commentaries on the Scriptures, and some other works. There are scarcely any particulars of his life worth recording. He appears to have been a native of Constantinople, and a deacon in the principal church there, and to have been appointed to the archbishopric of Bulgaria, the chief city of which was Acris, between A. D. 1070 and 1077. Here he suffered much from the uncivilised state of the people of his province, and tried in vain to lay down his office. He appears to have lived down to A. D. 1112, or later.

His Commentaries upon the Gospels, the Acts, the Epistles of Paul, and the Minor Prophets, are founded on the commentaries of Chrysostom, and are of considerable value. He also wrote a treatise on royal education (Παιδεία Βασιλική, *Institutio Regia*) for the use of the prince Constantinus Porphyrogennetus, the son of Michael VII.; seventy-five Letters; some Homilies and Orations, and a few other small treatises. A splendid edition of all his works in Greek and Latin was published by J. F. Bernard Maria de Rubeis, Venet. 1754—1763, 4 vols. folio, with a Preliminary Dissertation, containing all that is known of the life and writings of Theophylact, with an elaborate analysis of his works and his opinions. (See also Cave, *Hist. Litt.* *s. a.* 1077, p. 153; Fabric. *Bibl. Graec.* vol. vii. pp. 586—598; Schröckh, *Christ. Kirchengeschichte*, vol. xxviii. pp. 313, foll.; for an account of several editions of portions of his works, see Hoffmann, *Lexicon Bibliogr. Script. Graec.*)

A few other unimportant persons of the name

are noticed by Fabricius (*Bibl. Graec.* vol. vii. p. 586). [P. S.]

THEOPOMPUS (Θεόπομπος), king of Sparta, and 9th of the Eurypontidae. His name is connected with two important but obscure events in Spartan history, viz. the establishment of the power of the ephors, and the first Messenian war. With respect to the former, it was about 130 years, according to Plutarch, after the legislation of Lycurgus, that the popular party obtained the ephoralty from Theopompus, as a check on the oligarchy; on which occasion he was reproached by his wife for his tameness in surrendering so large a portion of the royal prerogative, and defended himself by alleging that its limitation would ensure its continuance. (Plut. *Lyc.* 7; Aristot. *Pol.* v. 11, ed. Bekk.) From Plutarch, however, we also learn that Theopompus and his colleague Polydorus gave additional stringency to the Rhetra, which enjoined that the popular assembly should simply accept or reject the measures proposed by the senate and the kings, without introducing any amendment or modification of them; and from the oligarchical character of this act of Theopompus, Müller argues that the extended political power of the ephors could not have originated in his time. More satisfactory, however, is the explanation of Plitner and Arnold, that the people obtained the institution of ephors by way of compensation for the Rhetra in question, and that "the king was obliged to confirm those liberties, which he had vainly endeavoured to overthrow." (Plut. *Lyc.* 6, comp. *Cleom.* 10; Müller, *Dor.* iii. 5. § 8, 7. § 2; C. F. Hermann, *Pol. Ant.* ch. 2. § 43; Arnold, *Thuc.* vol. i. App. 2; G. C. Lewis, in the *Philol. Museum*, vol. ii. pp. 51, 52.) As to the first Messenian war, thus much appears from Tyrtaeus, that Theopompus was mainly instrumental in bringing it to a successful issue, though the inference of Pausanias, that he lived to complete the actual subjugation of Messenia, is more than the words of the poet warrant. They are, however, inconsistent with the date which Eusebius assigns to the death of Theopompus, viz. B. C. 740. Clinton gives, for the duration of his reign, about B. C. 770—720. But we can arrive at no certainty in the chronology of this period. According to the Messenian account, Theopompus was slain, not long before the end of the war, by Aristomenes, while the Spartan tradition was, that he was only wounded by him. We are accustomed, indeed, to regard Aristomenes as the hero of the *second* war; but this, after all, is a doubtful point. (Paus. 4, 6, &c.; Plut. *Agis.* 21; Müller, *Dor.* App. ix.; Clint. *F. H.* vol. ii. App. ch. 3; Grote's *Greece* vol. ii. pp. 558, 559.) [E. E.]

THEOPOMPUS (Θεόπομπος), literary. 1. An Athenian comic poet, of the Old, and also of the Middle Comedy, was the son of Theodectes or Theodorus, or Tisamenus. (Suid. *s. v.*; Aelian. *ap.* Suid. *ib.* and *s. vv.* Παρίας λίθου, Φθόη). According to Suidas, he was contemporary with Aristophanes; but the fragments and titles of his plays give evidence that he wrote during the latest period of the Old Comedy, and during the Middle Comedy, as late as B. C. 380. Of his personal history we have no information, except a story, of a fabulous appearance, about his being cured of a disease by Aesculapius, which Suidas (*ll. cc.*) copies from Aelian, with a description of a piece of statuary in Parian marble, which was made in commemoration of the cure, and which represented Theopompus lying on a couch, by the side of which the god stood, handing medicine to the poet; there was also a boy standing by the couch.

The number of dramas exhibited by Theopompus is differently stated at seventeen (Anon. *de Com.* p. xxiv.) and twenty-four (Suid., Eudoc.). We possess twenty titles, namely, Ἄδμητος, Ἀλθαία, Ἀφροδίσια, Βατύλη, Εἰρήνη, Ἡδυχάρης, Θησεύς, Κάλλαισχρος, Καπηλίδες, Μῆδος, Νεμέα, Ὀδυσσεύς, Παῖδες, Παμφίλη, Πανταλέων, Πηνελόπη, Σειρῆνες, Στρατιώτιδες, Τισάμενος, Φινεύς. Three other plays, besides those which are merely variations of the above titles, are erroneously ascribed to Theopompus, namely, Ἐποποιοί, Πόλεις, Τρικάρανος. The extant fragments of Theopompus contain examples of the declining purity of the Attic dialect. (Fabric. *Bibl. Graec.* vol. ii. pp. 501—503; Meineke, *Frag. Com. Graec.* vol. i. pp. 236—244, vol. ii. pp. 792—823; Editio Minor, pp. 441—457; Clinton, *F. H.* vol. ii. Introd. pp. xlvii., xlviii).

2. Of Sinope, the author of a work on earthquakes, quoted by Phlegon (*de Reb. Mirab.* 19).

3. Of Colophon, an epic poet, whose book entitled ἁρμάτιον is quoted by Athenaeus (iv. p. 183, b.; comp. Fulgent. *Mythol.* p. 36; Schol. *ad Apollon. Rhod.* iv. 57; Vossius, *de Hist. Graec.* p. 40, ed. Westermann, in whose note two or three other persons of the name are mentioned). [P. S.]

THEOPOMPUS (Θεόπομπος), of Chios, the historian, was the son of Damasistratus and the brother of Caucalus, the rhetorician. He accompanied his father into banishment, when the latter was exiled on account of his espousing the interests of the Lacedaemonians, but was restored to his native country in the forty-fifth year of his age, after the death of his father, in consequence of the letters of Alexander the Great, in which he exhorted the Chians to recal their exiles (Phot. Cod. 176, p. 120, b. ed. Bekker). But as these letters could not have been written at the earliest till after the battle of Granicus, we may place the restoration of Theopompus in B. C. 333, and his birth in B. C. 378. Suidas assigns a much earlier date to Theopompus, stating that he was born at the same time as Ephorus, during the anarchy at Athens in the 93d Olympiad, that is in B. C. 404; but as we know that Theopompus was alive in B. C. 305, we may safely conclude that Suidas is in error, and that the date in Photius is the correct one. In what year Theopompus quitted Chios with his father, can only be matter of conjecture; and the various suppositions of the learned on the point are not worth repeating here. We know, however, that before he left his native country, he attended the school of rhetoric which Isocrates opened at Chios, and he profited so much by the lessons of his great master, that he was regarded by the ancients as the most distinguished of all his scholars. (Plut. *Vit. dec. Orat.* p. 837, b; Phot. Cod. 260; Dionys. *Ep. ad Cn. Pomp.* c. 6.) Ephorus the historian was a fellow-student with him, but was of a very different character; and Isocrates used to say of them, that Theopompus needed the bit and Ephorus the spur. (Cic. *Brut.* 56, *ad Att.* vi. 1. § 12.) In consequence of the advice of Isocrates, Theopompus did not devote his oratorical powers to the pleading of causes, but gave his chief attention to the study and composition of history. (Cic. *de Orat.* ii. 13, 22.) Like his master Isocrates, however, he composed many

orations of the kind, called *Epideitic* by the Greeks, that is, speeches on set subjects delivered for display, such as eulogiums upon states and individuals, and similar subjects. He himself tells us that there was no important city of Greece, in which he had not remained some time, and where he had not obtained great glory by the public exhibition of his oratorical powers. One instance of the kind is recorded. In B. C. 352 he contended at Halicarnassus with Naucrates and his master Isocrates for the prise of oratory, given by Artemisia in honour of her husband, and gained the victory (Gell. x. 18; Plut. *Vit. dec. Orat.* p. 838, b; Euseb. *Praep. Ev.* x. 3.) The other places which he visited are not mentioned; but it appears from his own account, to which we have already referred, that he spent the greater part of the time of his exile in travelling, and in the acquisition of knowledge. He was able to pursue this mode of life in consequence of his possessing a large fortune, which released him from the necessity of working for his livelihood, like Isocrates, by writing speeches for others, and giving instruction in oratory. (Phot. Cod. 176; Dionys. *Ep. ad Cn. Pomp.* c. 6; Athen. iii. p. 85, b.) On his return to his native country in B. C. 333, Theopompus, from his eloquence, acquirements and wealth, naturally took an important position in the state; but his vehement temper, haughty bearing, and above all his support of the aristocratical party, which he had inherited from his father, soon raised against him a host of enemies. Of these one of the most formidable was the sophist Theocritus, who had also been a pupil of Isocrates, and who likewise attacked Alexander and Aristotle in the bitterest manner. (Strab. xiv. p. 645.) As long as Alexander lived, his enemies dared not take any open proceedings against Theopompus; and even after the death of the Macedonian monarch, he appears to have enjoyed for some years the protection of the royal house. But when he lost this support, he was expelled from Chios as a disturber of the public peace. He fled to Egypt to *king* Ptolemy. (Phot. *l. c.*) Ptolemy did not assume the title of king till B. C. 306, and consequently if the expression of Photius is to be taken literally, we may place the arrival of Theopompus in Egypt in B. C. 305, when he was seventy-five years of age. Photius adds that Ptolemy not only refused to receive Theopompus, but would even have put him to death as a dangerous busybody, had not some of his friends interceded for his life. Of his further fate we have no particulars, but he probably died soon afterwards.

The following is a list of the works of Theopompus, none of which have come down to us.

1. Ἐπιτομὴ τῶν Ἡροδότου ἱστοριῶν, *An Epitome of the History of Herodotus.* This work is mentioned by Suidas, and in a few passages of the grammarians; but it has been questioned by Vossius whether it was really drawn up by Theopompus, on the ground that it is improbable that a writer of his attainments and skill in historical composition would have engaged in such a task. It has therefore been supposed that it was executed by some later writer, who prefixed to it the well-known name of Theopompus. It is, however, not impossible that Theopompus may have made the Epitome at an early period of his life as an exercise in composition.

2. Ἑλληνικαὶ ἱστορίαι or Σύνταξις Ἑλληνικῶν, *A History of Greece,* in twelve books, was a continuation of the history of Thucydides. It commenced in B. C. 411, at the point where the history of Thucydides breaks off, and embraced a period of seventeen years down to the battle of Cnidus in B. C. 394 (Diod. xiii. 42, xiv. 84; Marcellin. *Vit. Thucyd.* 45). Only a few fragments of this work are preserved.

3. Φιλιππικά, also called Ἱστορίαι (κατ' ἐξοχήν), *The History of Philip,* father of Alexander the Great, in fifty-eight books, from the commencement of his reign B. C. 360, to his death B. C. 336. (Diod. xvi. 3; Phot. Cod. 176.) Schweighaeuser supposed that the *Hellenics* and the *Philippics* formed one work, which was called the *History* of Theopompus, but this opinion has been satisfactorily refuted by Clinton. (*Fasti Hell.* vol. ii. pp. 374, 375, 2d ed.) Wherever the *History* of Theopompus is quoted by the ancient writers without any distinguishing name, the *Philippics* are always meant, as this was the more important work; when the Grecian history is meant, it is cited by the title of *Hellenics.* Moreover, as Clinton justly remarks, these two works cannot be said to form one *corpus historicum;* they did not proceed in one unbroken series, for the first work terminated in B. C. 394, and the second began in B. C. 360, thus leaving a space of thirty-four years between them, which did not belong to either. The great length of the *Philippics* was not so much owing to the minute account which it gave of the life and reign of Philip, as to the numerous digressions of all kinds with which it abounded. For as it was the original intention of Theopompus to write a history of the whole of Greece (comp. Polyb. viii. 13), he eagerly availed himself of every opportunity that occurred to give an account of other Greek states. Such a digression sometimes occupied several books, as we learn from Diodorus (xvi. 71), who informs us that the 41st, 42d, and 43d books were devoted to the history of Sicily. Moreover in these digressions Theopompus did not confine himself to contemporaneous events, but frequently ascended to fabulous times. The digressions in fact formed by far the larger part of the work; and Philip V. king of Macedonia, was able, by omitting them and retaining only what belonged to the proper subject, to reduce the work from fifty-eight books to sixteen. (Phot. *l. c.*) Fifty-three of the fifty-eight books of the original work were extant in the ninth century of the Christian aera, and were read by Photius, who has preserved an abstract of the twelfth book. (Phot. *l. c.*) The five books lost in the time of Photius were the 6th, 7th, 9th, 20th, and 30th, and these were, without doubt, the same five books, which were missing as early as the time of Diodorus (xvi. 3). The *Hellenics* probably perished earlier, as they were less celebrated: Photius, at least, appears not to have read them. The two works, the *Hellenics* and *Philippics,* contained together, according to Theopompus's own statement, 150,000 lines (Phot. *l. c.*) The Philippics are constantly quoted by the ancient writers, and many fragments of them are preserved.

4. *Orations,* which were chiefly Panegyrics, and what the Greeks called Συμβουλευτικοὶ λόγοι. Besides the Panegyric on Mausolus, which has been already alluded to, Theopompus wrote Panegyrics on Philip and Alexander (Theon, *Progymn.* pp. 9, 103; Suidas, *s. v.* Ἔφορος). Of his Συμβουλευτικοὶ λόγοι, one of the most celebrated was addressed to Alexander on the state of Chios, and

is variously cited by the ancients under the titles of Συμβουλαὶ πρὸς Ἀλέξανδρον (Athen. vi. p. 230, f.), Συμβουλευτικὸν πρὸς Ἀλεξάνδρον (Cic. *ad Att.* xii. 40), and Ἐπιστολὴ πρὸς Ἀλέξανδρον (Athen. xiii. p. 595).

5. Κατὰ Πλάτωνος διατριβή (Athen. xi. p. 508, c; Diog. Laërt. iii. 40), was perhaps a digression in his Philippics; and the same appears to have been the case with his work which is cited under the title of

6. Περὶ εὐσεβείας (Schol. *ad Aristoph. Av.* 1354; Porphyr. *de Abstin.* ii. 16).

The work which Anaximenes published under the name of Theopompus, in order to injure his rival, is spoken of in the life of the former. [Vol. I. p. 166, b.]

Theopompus is praised by Dionysius of Halicarnassus (*l. c.*) as well as by other ancient writers for his diligence and accuracy; but he is at the same time blamed by most writers for the extravagance of his praises and censures. He is said, however, to have taken more pleasure in blaming than in commending; and many of his judgments respecting events and characters were expressed with such acrimony and severity that several of the ancient writers speak of his malignity, and call him a reviler (Corn. Nep. *Alcib.* c. 11; Clem. Alex. i. p. 316; Lucian, *Quomodo Histor. conscrib.* c. 59; Plut. *Lysand.* c. 30; Polyb. viii. 12). It would seem that the vehemence of the temper of Theopompus frequently overcame his judgment, and prevented him from expressing himself with the calmness and impartiality of an historian. The ancients also blame Theopompus for introducing innumerable fables into his history (Cic. *de Leg.* i. 1; Aelian, *V. H.* iii. 18).

The style of Theopompus was formed on the model of Isocrates, and possessed the characteristic merits and defects of his master. It was pure, clear, and elegant, but deficient in vigour, loaded with ornament, and in general too artificial. It is praised in high terms by Dionysius of Halicarnassus (*l. c.*), but is spoken of in very different language by other critics. (Longin. *de Subl.* c. 43; Demetr. Phal. περὶ ἑρμην. § 75; Plut. *Praec. ger. Reip.* c. 6, p. 803, b.)

The fragments of Theopompus have been published by Wichers, under the title of *Theopompi Chii Fragmenta, collegit, disposuit et explicavit, &c. R. H. Eyssonius Wichers*, Lugd. Bat. 1829, and by C. and Theod. Müller in the *Fragmenta Historicorum Graecorum*, Paris, 1841. (The life of Theopompus prefixed to the collections of Fragments by Wichers and Müller; Aschbach, *Dissert. de Theopomp.* Francof. 1823; Pflugk, *De Theopomp. Vita et Scriptis*, Berol. 1827; Vossius, *De Historicis Graecis*, p. 59, foll., ed. Westermann; Clinton, *Fasti Hellenici*, vol. ii. p. 374, foll. 2nd ed.)

THEOPOMPUS, artist. [THEOPROPUS.]

THEO'PROPUS (Θεόπροπος), a statuary of Aegina, who made a bronze bull, which was dedicated by the Corcyreans at Delphi, as a tithe of their profits from a shoal of fish, which they discovered by means of a bull, according to the story related by Pausanias (x. 9. § 2. s. 3, 4). The reading of the name is doubtful: the common text has Θεοπρόπου, but other MSS. give Θεοπρεποῦς and Θεοπόμπου, the latter of which readings is approved by Schubart and Walz, and adopted by Thiersch. (*Epochen*, p. 197.) [P. S.]

THEOSE'BIA (Θεοσεβία), the writer of an epigram in the Greek Anthology upon the physician Ablabius, was the sister of the philosopher Zosimus of Thebes, who dedicated to her his work on chemistry, and who appears to have lived under Theodosius II., about A. D. 420. (Suid. *s. v.* Ζώσιμος; Fabric. *Bibl. Graec.* vol. iv. p. 497, new ed., and vol. xii. p. 753, old ed.; Brunck, *Anal.* vol. ii. p. 450; Jacobs, *Anth. Graec.* vol. iii. p. 156, vol. xiii. p. 961.) [P. S.]

THEOSTERICTUS, a Greek monk in Bithynia, lived in the reigns of Michael II. Balbus (A. D. 820—829) and of his son Theophilus (A. D. 829—842). He wrote the life of his master Nicetas the Confessor, which is published by Surius, vol. ii. d. 3. April. (Vossius, *de Hist. Graec.* p. 343, ed. Westermann; Fabric. *Bibl. Graec.* vol. xi. p. 719.)

THEOTI'MUS (Θεότιμος), a Greek writer of unknown date, wrote upon Italy (Plut. *Parall. min.* c. 8), Cyrene (Schol. *ad Pind. Pyth.* iv. 61, v. 33), and the Nile (Schol. *ad Pind. Pyth.* vii. 33). Athenaeus (xiii. p. 611, b.) speaks of a stoic philosopher of the name of Theotimus, but in that passage Diotimus ought probably to be substituted. [DIOTIMUS, No. 5.] (Comp. Vossius, *de Hist. Graec.* p. 505, ed. Westermann.)

THEOTYCHUS. [THEODOTUS.]

THEO'XENA (Θεόξενα). 1. The last wife of Agathocles, king of Syracuse, to whom she bore two children. She is called by Justin an Egyptian princess, but her parentage is unknown. Droysen, however, conjectures that she was a daughter of Berenice by her first husband. According to Justin, Agathocles, when he felt his death approaching, sent away Theoxena and her two children to Egypt, but the whole of his narrative is subject to grave difficulties. (Justin. xxiii. 2 Droysen, *Hellenism.* vol. i. pp. 560, 602.)

2. A daughter of Herodicus, a noble Thessalian, who had been put to death by Philip V. king of Macedonia. Many years afterwards, the increasing suspicions and cruelty of that monarch having led him to contemplate the destruction of the children of all those whom he had previously executed, Theoxena sought to make her escape by sea with her husband Poris and her two nephews, whom she had adopted; but the ship being driven back, in order to avoid falling into the hands of the king's emissaries, she slew her nephews with her own hand, and then threw herself with her husband into the sea. (Liv. xl. 4.) [E. H. B.]

THEOXE'NIUS (Θεοξένιος), a surname of Apollo and Hermes. (Paus. vii. 27. § 2; Schol. *ad Pind. Ol.* ix. 146, *Nem.* x. 32.) Respecting the festival of the Theoxenia, see *Dict. of Antiq.* *s. v.* [L. S.]

THEO'XENUS (Θεόξενος), commanded the Achaean troops, who assisted the Rhodians in B. C. 197. (Liv. xxxiii. 18.)

THEO'XOTUS, the maker of a very beautiful painted vase, found at Vulci, and now in the collection of M. Durand. It is painted black, with decorations in white and violet, and bears the inscription ΘΕΟΞΟΤΟΣ ΜΕΠΟΕΣΕ, that is, Θεόξοτός με ἐποίησε, according to the interpretation of De Witte (*Cab. Durand.* No. 884), and Raoul-Rochette (*Lettre à M. Schorn*, p. 60, 2d ed.); but Panofka prefers to read the name Θεοζότος, or its equivalent Θεόσδοτος, comparing the form with the kindred name Θεοσδοτίδης, which occurs in Plato and Demosthenes. (*Rhein. Mus.* 1846, vol. iv.

pp. 135, 136; Pape, *Wörterbuch d. Griech. Eigennamen.*) [P. S.]

THERA'MENES (Θηραμένης). 1. A Lacedaemonian, was sent in B. C. 412 to conduct to Astyochus (the Spartan admiral on the coast of Asia) a reinforcement of 55 ships from the Peloponnesians and the Sicilian Greeks. This armament by its opportune arrival saved Miletus, which the Athenians were preparing to besiege; and it then assisted Tissaphernes in the reduction of Iasus, and the capture of Amorges. After this it returned to Miletus, where, in the disputes with Tissaphernes about the amount of pay which he was to furnish, Theramenes, as not being admiral, seems to have been far too compliant. A second treaty, however, more stringent than the former, was made with the satrap, after which Theramenes delivered up the fleet to Astyochus, and sailed away in a small vessel; and the language of Thucydides seems to mean that he was drowned on the voyage. (Thuc. viii. 26—29, 31, 36, 38, 43; Arnold, *ad Thuc.* viii. 38; Thirlwall's *Greece*, vol. iv. p. 22, note 1.)

2. An Athenian, son of Hagnon, and of the demus of Steiria in the tribe Pandionis. According, however, to other statements, he was a native of Cos, and Hagnon only adopted him (Plut. *Nic.* 2; Schol. *ad Arist. Ran.* 541, 968; Suid. *s. v.* Δεξιός). It is doubtful also whether the Hagnon in question was the same as the Athenian founder of Amphipolis; but he must have been at any rate a man of high repute, since we find it mentioned (Xen. *Hell.* ii. 3. § 30), that Theramenes first acquired notice and respect from the character of his father. In B. C. 411, he became prominent as an oligarchical revolutionist, and a leading member of the new government of the 400 (Thuc. viii. 68; Xen. *Hell. l. c.*). In this, however, he does not appear to have occupied as eminent a station as he had hoped to fill, while at the same time the declaration of Alcibiades and of the army at Samos against the oligarchy made it evident to him that its days were numbered. Acting accordingly with Aristocrates and others, each of whom, like himself, hoped for the foremost place in a restored democracy, he withdrew from the more violent aristocrats and began to cabal against them; professing however to desire, not the overthrow of the existing constitution, but its full establishment, and demanding therefore that the promised assembly of the 5000 should be no longer a name, but a reality. Of this opposition, in fact, Theramenes was the life. He exclaimed against the fortification by the oligarchs of Eetioneia (the mole at the mouth of the Peiraeeus), as part of a design for admitting the enemy into the harbour; for a confirmation of his suspicions he pointed to the fact that the oligarchical ambassadors who had been sent to negotiate peace with Sparta, had returned without having come to any agreement that could be openly avowed; and he insisted that a Peloponnesian fleet, which made its appearance not long after in the Saronic gulf, professedly on its way to help Euboea, was connected with the plot that he was denouncing. He seems also to have instigated the mutiny of the soldiers, who were employed on the works at Eetioneia, and when charged with this by his colleagues in the council, he stoutly denied it, and offered to go down himself and quell the tumult. On his arrival at the scene of disturbance he affected at first to rebuke the mutineers; but, when they called upon him to declare whether he considered the fortification to be for the public good, he consented to its destruction. In the subsequent deposition of the 400, Theramenes of course took a prominent part, and in particular came forward as the accuser of Antiphon and Archeptolemus, who had been his intimate friends, but whose death he was now the mean and cowardly instrument in procuring (Thuc. viii. 89—98; Lys. *c. Erat.* p. 126; Diod. xiii. 38). In B. C. 410, Theramenes was sent with 30 ships to prevent the construction of the moles and the bridge, which the Euboeans and Boeotians were building over the Euripus, to connect Euboea with the mainland, and so to render it more defensible against the Athenians. He was unable, however, to interrupt this work; and he then proceeded to cruise among the islands, where he exacted contributions, strengthened the democratic factions, and overthrew the oligarchical government at Paros (Diod. xiii. 47; comp. Strab. ix. pp. 400, 403, x. p. 407). In the same year he went with a squadron to aid Archelaus, king of Macedonia, in the reduction of Pydna [ARCHELAUS]; but, the siege lasting a long time, he sailed away to Thrace to join the fleet under Thrasybulus, and they then cruised about and levied money until they were called away by a despatch from the Athenian navy at Cardia. The great battle of Cyzicus followed, in which Theramenes commanded one of the three divisions of the Athenian force, the other two being under Alcibiades and Thrasybulus respectively (Xen. *Hell.* i. 1. §§ 12, &c.; Diod. xiii. 49—51). Theramenes also shared in the further successes of Alcibiades, and early in B. C. 408, in particular, he took a main part in the siege of Chalcedon, and the reduction of Byzantium. (Xen. *Hell.* i. 3. §§ 2, &c.; Diod. xiii. 64, 66, 67.)

At the battle of Arginusae, in B. C. 406, Theramenes held a subordinate command in the right wing of the Athenian fleet, and he was one of those who, after the victory, were commissioned by the generals to repair to the scene of action and save as many as possible of the disabled galleys and their crews. A storm, it is said, rendered the execution of the order impracticable; yet, instead of trusting to this as his ground of defence, Theramenes thought it safer to divert the popular anger from himself to others, and accordingly came prominently forward to accuse the generals of the neglect by which so many lives had been lost; and it appears to have been chiefly through his machinations that those of their number who had returned to Athens, were condemned to death. In his notice of this transaction, Diodorus tells us that the victorious generals endeavoured in the first instance to fix the blame on Theramenes, and thus incurred his enmity; and Theramenes himself, when taxed afterwards by Critias with his base treachery in the matter, is reported by Xenophon to have excused his conduct by a similar allegation. A truly wretched apology at the best; but even the statement on which it rests is contradicted by Xenophon's narrative, and it seems quite possible (according to bishop Thirlwall's suggestion) that, over and above the cowardly motive of self-preservation, Theramenes may have been, throughout the whole affair, the agent of an oligarchical conspiracy to get rid of some of the most eminent and formidable opponents of that faction. (Xen. *Hell.* i. 6. § 35, 7. §§ 4, &c. ii. 3. §§ 32, 35; Diod.

xiii. 98, 101; Thirlwall's *Greece*, vol. iv. p. 138.) From this time certainly up to the establishment of the thirty tyrants, we find him the unscrupulous confederate of the oligarchs, and from Lysias (*c. Agor.* p. 130), we learn that the people on one occasion rejected him from the office of general on the ground of his being no friend to the democratic government. This would probably be early in B. C. 405, when three new commanders were appointed (Xen. *Hell.* ii. 1. § 16) as colleagues to Conon, Adeimantus, and Philocles. But during the siege of Athens by Lysander in the same year, and after the failure of the Athenian embassy, which had proposed to capitulate on condition of keeping their walls and the Peiraeeus, Theramenes offered to go himself to Lysander and learn the real intentions of the Lacedaemonians, promising at the same time to obtain peace without the necessity of giving hostages, or demolishing the fortifications, or surrendering the ships; while he held out vague and mysterious hopes besides of some further favour to be obtained from the enemy by his means. His offer, after some considerable opposition, was accepted, and he set forth on his mission, determined not to return till his countrymen should be so weakened by famine as to be ready to assent to any terms that might be imposed on them. After an absence accordingly of three months in the Lacedaemonian camp, he again presented himself in Athens, and declared that Lysander, having detained him so long, had at length desired him to go to Sparta with his proposals, as he himself had no authority to settle any thing. To Sparta therefore the traitor was sent, with nine colleagues, and the terms which they brought back with them, and which the Athenians had now no alternative but to accept, were such as to lay their country prostrate at the feet of Lacedaemon (Xen. *Hell.* ii. 2. §§ 16, &c.; Lys. *c. Erat.* p. 126, *c. Agor.* pp. 130, 131; Plut. *Lys.* 14). In the following year, B. C. 404, Theramenes took the foremost part in obtaining the decree of the assembly for the destruction of the old constitution and the establishment of the Thirty, in the number of whom he was himself included. The measure indeed was not carried without opposition, but this was overborne by the threats of Lysander, whose presence Theramenes had taken care to secure. The whole transaction is grossly misrepresented by Diodorus, who, choosing to be the panegyrist of Theramenes, informs us that he protested against the innovation in the government, but was obliged to give way to the menaces of Lysander, and that the people then elected him one of the Thirty, in the hope that he would check the violence of his colleagues (Xen. *Hell.* ii. 3. §§ 1, 2; Lys. *c. Erat.* pp. 126, 127, *c. Agor.* p. 131; Plut. *Lys.* 15; Diod. xiv. 3, 4). As a matter of fact, indeed, he did endeavour to do so; for, if not virtuous enough to abhor the reign of terror which they introduced, he had sufficient sagacity to perceive that their volence would be fatal to the permanence of their power. His remonstrances, however, and his opposition to their tyrannical proceedings had no effect in restraining them, but only induced the desire to rid themselves of so troublesome an associate, whose former conduct moreover had shown that no political party could depend on him, and who had earned, by his trimming, the nickname of Κόθορνος,—a boot which might be worn on either foot. He was therefore accused by Critias before the council as a traitor, and an enemy of the oligarchy, and when his nominal judges, favourably impressed by his able defence. exhibited an evident disposition to acquit him, Critias introduced into the chamber a number of men armed with daggers, and declared that, as all who were not included in the privileged Three Thousand might be put to death by the sole authority of the Thirty, he struck the name of Theramenes out of that list, and condemned him with the consent of all his colleagues. Theramenes then rushed to the altar, which stood in the council-chamber, but was dragged from it and carried off to execution. When he had drunk the hemlock, he dashed out the last drops from the cup as if he were playing the game of the Κότταβος, exclaiming, "This to the health of the lovely Critias!" Diodorus tells us that Theramenes was a disciple of Socrates, and that the latter strove to prevent the eleven from dragging him away to death, which seems to be merely a different version of the story in the Pseudo-Plutarch (*Vit. X. Or. Isocr. ad init.*), that *Isocrates*, who was a pupil of Theramenes in rhetoric, was the only person who stood up to help him in his extremity, and desisted only on Theramenes saying that it would increase his distress, should any of his friends involve themselves in his calamity. Both Xenophon and Cicero express their admiration of the equanimity which he displayed in his last hour; but surely such a feeling is sadly out of place when directed to such a man. (Xen. *Hell.* ii. 3; Diod. xiv. 4, 5; Cic. *Tusc. Quaest.* i. 40; Arist. *Ran.* 541, 965—968; Suid. *s. v.* Θηραμένης; Val. Max. iii. 2. Ext. 6; Hinrichs, *de Theram. Crit. et Thrasyb. rebus et ingenio.*) [E. E.]

THERAPNE (Θεράπνη), a daughter of Lelex and Peridia, from which the town of Therapne in Laconia derived its name. (Paus. iii. 19. § 9; Schol. ad Eurip. *Orest.* 615.) [L. S.]

THERAS (Θήρας), a son of Autesion, grandson of Tisamenus, who led Lacedaemonians and Minyans of Lemnos (*i. e.* descendants of the Argonauts by Lemnian women) from Sparta to the island of Thera, which had before been called Callisto, but was now named after him Thera. (Herod. iv. 147; Paus. iii. 1. § 6, iv. 3. § 3, vii. 2. § 2; Apollon. Rhod. iv. 1764; Schol. *ad Pind. Pyth.* iv. 88.) [L. S.]

THE'RICLES (Θηρικλῆς) was, according to Athenaeus (xi. pp. 470—472), Lucian (*Lexiph.* 7), Pliny (*H. N.* xvi. 40. s. 76), and the lexicographers (*Etym. Mag.*, Suid., *s. v.* Θηρίκλειον), a Corinthian potter, whose works obtained such celebrity that they became known throughout Greece by the name of Θηρίκλεια (sc. ποτήρια) or κύλικες Θηρικλεῖαι (or -αι), and these names were applied not only to cups of earthenware, but also to those of wood, glass, gold, and silver. Athenaeus quotes numerous passages from the Athenian comic poets, in which these "Thericleian works" are mentioned; and these, with the other testimonies on the subject, have been most elaborately discussed by Bentley, in his *Dissertations on Phalaris*, and by Welcker, in the *Rheinisches Museum* for 1839, vol. vi. pp. 404, foll. These two great scholars, however, come to widely different results, the former fixing the date of Thericles at the time of Aristophanes; the latter denying the existence of Thericles altogether, and contending that the name of these vases is a descriptive one, derived from

the figures of animals (θῆρια) with which they were adorned: vases thus decorated are frequently referred to by ancient authors, and numerous specimens of them have been discovered. It is quite impossible, within the limits of this article, to state even the leading arguments on the two sides of the question; and no opinion ought to be expressed upon it without a pretty full statement of the reasons for the conclusions come to. We must, therefore, be content to refer readers, who are curious in such archaeological minutiae, to the treatises above mentioned, only adding an important observation made by another great scholar upon Welcker's arguments — "Welckerus iis usus est argumentis, quae, ut mihi quidem videtur, labefactari possunt tantum non omnia." (Meineke, *Frag. Com. Graec.* vol. iii. p. 221.) [P. S.]

THERI'MACHUS (Θηρίμαχος), was the Spartan harmost at Methymna in Lesbos, when the city was attacked by Thrasybulus, the Athenian, in B. C. 390. Therimachus gave battle to the enemy, and was defeated and slain. These events are placed by Diodorus in B. C. 392. (Xen. *Hell.* v. 8. §§ 28, 29; Diod. xiv. 94.) [E. E.]

THERI'MACHUS, a painter and statuary, flourished at Ol. 107, B. C. 352, with Echion, who also practised both arts. No works of his are mentioned. (Plin. *H. N.* xxxiv. 8. s. 19, xxxv. 10. s. 36. § 9.) [P. S.]

THERMUS, MINU'CIUS. 1. Q. MINUCIUS Q. F. L. N. THERMUS (Fasti Capit.), served under Scipio as tribunus militum in the war against Hannibal in Africa in B. C. 202, was tribune of the plebs B. C. 201, curule aedile B. C. 197, and in the same year was appointed one of the triumviri for founding six colonies on the coast of Italy (Appian, *Pun.* 36, 44; Liv. xxx. 40, xxxii. 27, 29, xxxiv. 45). In the following year, B. C. 196, he was praetor, and received the province of Nearer Spain, where he carried on the war with great success, and received in consequence the honour of a triumph on his return to Rome in B. C. 195 (Liv. xxxiii. 24, 26, 44, xxxiv. 10; Appian, *Hisp.* 39). In B. C. 193 he was consul with L. Cornelius Merula. He obtained Liguria as his province, where a formidable insurrection had just broken out. He made Pisae his head-quarters, and carried on the war with vigour; but in consequence of his inferiority to the enemy in numbers, he was obliged to remain on the defensive and was twice in great peril during the campaign. In the following year B. C. 192, his imperium was prolonged, and he received additional troops, by means of which he was able to assume the offensive, and to gain a decisive victory over the Ligurians. Next year his imperium was again prolonged, and he again gained a victory over the Ligurians, who had made an unexpected attack upon his camp in the night. He returned to Rome in B. C. 190, and sued for a triumph, but it was refused him, chiefly through the influence of M. Cato, who delivered on the occasion his two orations intitled *De decem Hominibus* and *De falsis Pugnis*. Cato accused him of having unjustly put to death ten freemen in his province, and of having in his petition for the triumph invented many false battles, and exaggerated the number of the enemy that had been slain (Liv. xxxiv. 54, 55, xxxv. 3, 11, 20, 21, xxxvi. 38, xxxviii. 46; Gell. x. 3, xiii. 24; Meyer, *Oratorum Romanorum Fragmenta*, pp. 40—44, 2d ed.). There was also an oration of Cato intitled *De suis Virtutibus contra Thermum*, which is cited by Festus (pp. 182, 234), and other grammarians. Meyer (*Ibid.* p. 45, foll.) supposes that Cato accused Thermus in B. C. 189, and that this oration was spoken in this year; but this is improbable, as we know that Thermus served under Scipio Asiaticus in this year in the war against Antiochus. He and his brother Lucius were sent by Scipio to receive the oath of Antiochus to the treaty which was concluded at the end of the war. In the course of the same year he was nominated by the senate one of the ten commissioners to settle the affairs of Asia. He was killed in the following year, B. C. 188, while fighting under Cn. Manlius Vulso against the Thracians. (Appian, *Syr.* 39; Polyb. xxii. 26; Liv. xxxvii. 55, xxxviii. 41, 46.)

2. L. MINUCIUS THERMUS, brother of the preceding, served under Scipio Asiaticus, and along with his brother received the oath of Antiochus to the treaty concluded in B. C. 189. In B. C. 178 he served as legatus under the consul A. Manlius Vulso, in Istria. (Polyb. xxii. 26; Liv. xli. 8.)

3. MINUCIUS THERMUS, accompanied the consul L. Valerius Flaccus into Asia, in B. C. 86, and was there left by him in command of the troops in the following year. He was, however, deprived of the command by Fimbria shortly afterwards. (Appian, *Mithr.* 52; Dion Cass. *Fragm.* 129, p. 52. 31, ed. Reimar.)

4. M. MINUCIUS THERMUS, propraetor in B. C. 81, accompanied L. Murena, Sulla's legate, into Asia. Thermus was engaged in the siege of Mytilene, and it was under him that Julius Caesar served his first campaign, and gained his first laurels (Suet. *Caes.* 2). [CAESAR, p. 539, b.]. This Thermus has frequently been confounded with No. 3; but it must be observed that they were in Asia at different times, and moreover that No. 3 must have been an adherent of Marius, while No. 4 belonged to Sulla's party. (Comp. Drumann, *Geschichte Roms*, vol. iii. p. 132, note 96.)

5. A. MINUCIUS THERMUS, was twice defended by Cicero in B. C. 59, and on each occasion acquitted. It is not stated of what crime he was accused. (Cic. *pro Flacc.* 39; comp. Drumann, *Geschichte Roms*, vol. v. p. 619.) As Cicero says that the acquittal of Thermus caused great joy among the Roman people, we may conclude that he had previously filled some public office, and thus he may be the same as the Thermus who, when curator viae Flaminiae, sued for the consulship in B. C. 65. (Cic. *ad Att.* i. 1.)

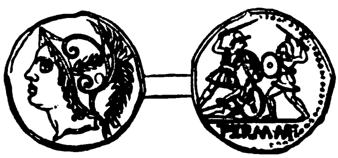
6. Q. MINUCIUS THERMUS, was propraetor B. C. 51 and 50 in Asia, where he received many letters from Cicero, who praises his administration of the province (*ad Fam.* xiii. 53—57, comp. *ad Att.* v. 13, 20, 21. § 14, vi. 1. § 13). On the breaking out of the civil war he espoused the side of Pompey, and was sent with five cohorts to occupy Iguvium; but on the approach of Curio with three cohorts, he fled from the town. In B. C. 43 he was sent by M. Lepidus as ambassador to Sex. Pompeius. He appears afterwards to have followed the fortunes of Sex. Pompeius, for he is mentioned among the distinguished adherents of Pompeius, who deserted the latter in B. C. 35, and went over to Antonius. (Caes. *B. C.* i. 12; Cic. *ad Att.* vii. 13, *Phil.* xiii. 6; Appian, *B. C.* v. 139.)

7. MINUCIUS THERMUS, was a friend of Sejanus, and on the fall of the latter was put to

death by Tiberius in A. D. 32. (Tac. *Ann.* vi. 7.)

8. MINUCIUS THERMUS, a man of praetorian rank, was sacrificed by Nero in A. D. 66, to the hatred of Tigellinus. (Tac. *Ann.* xvi. 20.)

The following coin of the Minucia gens has on the obverse a woman's head, and on the reverse two men fighting over a third who has fallen. The legend, which is partly effaced in the specimen figured below, is Q. THERM. M. F. The subject of the reverse evidently refers to the preservation of the life of a Roman citizen in battle; and hence it has been conjectured with some probability that this coin may have been struck by the son of M. Thermus [No. 4], in order to commemorate the youthful exploit of Caesar, who saved the life of a Roman citizen while fighting under Thermus.



COIN OF Q. MINUCIUS THERMUS.

THERO (Θηρώ). 1. The nurse of Ares, from whom he was believed to have received the surname of Thereitas, though Pausanias thinks that this name arose from the fierceness of the god. A sanctuary of Ares Thereitas stood on the road from Sparta to Therapne, with a statue which the Dioscuri were said to have brought from Colchis. (Paus. iii. 19. § 8.)

2. A daughter of Phylas, became by Apollo the mother of Chaeron. (Paus. ix. 40. § 3.) [L. S.]

THERON (Θήρων), tyrant of Agrigentum in Sicily, was the son of Aenesidemus, and descended from one of the most illustrious families in his native city. According to Pindar, they traced their descent from Cadmus, but his more immediate ancestors were Rhodians who had been among the colonists that founded Gela; and his great grandfather Telemachus had distinguished himself as a leader of the revolution which overthrew the power of Phalaris. (Pind. *Ol.* ii. iii.; and Schol. *ad loc.*) It is therefore certain that Theron inherited a leading place among his countrymen of Agrigentum, but of the steps by which he rose to the sovereign power we have no accurate information. Polyaenus indeed tells us (vi. 51), that having been appointed by the state to superintend the erection of some extensive public buildings, he applied the money furnished him for this purpose to his own objects, and raised a body of mercenary guards, by whose assistance he established himself on the throne. Whatever credit be due to this story, we learn that he had assumed the government of his native city as early as B. C. 488, and retained it from that time, without interruption, till his death. (Diod. xi. 53.) It is probably to the early period of his rule that we may refer the attempt of his kinsmen Capys and Hippocrates to overthrow his power, which was frustrated by their defeat at the river Himera. (Schol. ad Pind. *Ol.* ii. 173.) The next event of which we find mention is his expulsion of Terillus from Himera [TERILLUS], which took place probably as early as B. C. 482. (Herod. vii. 165.) While he by this means united Himera to his own dominions, and thus ruled over two of the most powerful cities of Sicily, he was in close alliance with Gelon, ruler of Syracuse and Gela, to whom he had given his daughter Demarete in marriage. (Schol. ad Pind. *Ol. II. init.*) Their combined strength was soon called forth to resist the formidable Carthaginian armament under Hamilcar which landed in Sicily in B. C. 480, with the professed object of restoring Terillus. Theron himself had occupied Himera with a large force, but terrified at the magnitude of the Carthaginian army, he shut himself up within the walls of the city, and sent to Gelon for assistance. In the great victory which followed, the Syracusan king appears to have borne by far the greatest part [GELON]; but Theron derived a large share of its advantages, and was not only left in undisputed possession of Himera, but received so large a number of prisoners as his share of the spoil, that by employing these in public works at Agrigentum, he raised that city to an unprecedented state of grandeur and magnificence. (Diod. xi. 20—25.)

His friendly relations with Syracuse continued unaltered until the death of Gelon, B. C. 478: but on that event the disputes between Hieron and his brother Polyzelus brought about a rupture between the former and Theron. Polyzelus had married Demarete, the widow of Gelon, and thus succeeded to the connection of the latter with the Agrigentine prince: in addition to which it appears that Theron himself was married to a daughter of Polyzelus: hence when the latter was driven into exile by the jealousy and intrigues of Hieron [POLYZELUS], he naturally sought refuge at the court of Theron. That monarch espoused his cause, and raised an army for the purpose of reinstating him, but hostilities were prevented, and a peace concluded between the two sovereigns. According to Timaeus, this was effected by the mediation of Simonides, who prevailed on Theron to give his sister in marriage to Hieron. Diodorus, on the contrary, relates that the citizens of Himera, who were oppressed by the government of Thrasydaeus, the son of Theron, having made overtures for assistance to Hieron, the latter betrayed their application to Theron, and induced him in return for this benefit to abandon the cause of his brother Polyzelus. (Timaeus *ap. Schol. ad Pind.* Ol. ii. 1, 29, 37; Diod. xi. 48.) Theron had been much alarmed at the threatened revolt of Himera, and he now proceeded to establish his power in that city by the greatest severities against the disaffected party, many of whom he put to death, while he drove others into banishment. Having thus gradually thinned the population of the city, he repeopled it with settlers from all quarters, but especially of Dorian origin. (Diod. xi. 48, 49.) From this period Theron appears to have reigned without dispute over both Agrigentum and Himera until his death in B. C. 472; and notwithstanding his cruelties towards the Himeraeans, he is praised for the general mildness and equity of his government. It is certain that Agrigentum enjoyed great prosperity under his rule, and that it was then adorned not only with splendid buildings, but with public works of a more useful character, such as reservoirs and conduits for water on a most stupendous scale. (Diod. xi. 25.) Like his contemporary rulers at Syracuse, he also displayed much favour towards

artists and poets, and the victories he obtained at the Olympic games were immortalised by Pindar. The praises of the poet are confirmed by the more impartial testimony of Diodorus. (Pind. *Ol.* ii. iii.; Diod. xi. 3, x. *Exc. Vales.* p. 558.) A magnificent monument was erected to him in the neighbourhood of Agrigentum, at which heroic honours were paid to his memory. (Diod. *l. c.* and xiii. 86.) [E. H. B.]

THERON (Θήρων), a Boeotian statuary, who made the statue of the Olympic victor, Gorgus the son of Eucletus, a Messenian. (Paus. vi. 14. § 5. s. 11.) [P. S.]

THERSANDER (Θέρσανδρος). 1. A son of Sisyphus, and father of Haliartus and Coronus. (Paus. ix. 34. § 5.)

2. A son of Agamididas, and the father of Lathria and Anaxandra, at Sparta. (Paus. iii. 16. § 5.)

3. A son of Polyneices and Argeia, and one of the Epigoni; he was married to Demonassa, by whom he became the father of Tisamenus. After having been made king of Thebes, he went with Agamemnon to Troy, and was slain in that expedition by Telephus. His tomb was shown at Elaea in Mysia, and sacrifices were offered to him there. (Paus. iii. 15. § 4, vii. 3. § 1, ix. 5. § 7, x. 10. § 2; Schol. *ad Pind. Ol.* ii. 76; Dict. Cret. ii. 2; Herod. iv. 147; Apollod. iii. 7. § 2.) Virgil (*Aen.* ii. 261) enumerates Thersander among the Greeks concealed in the wooden horse. Homer does not mention him. [L. S.]

THERSI'TES (Θερσίτης), a son of Agrius, the most ugly and most impudent talker among the Greeks at Troy. Once, when he had spoken in the assembly in an unbecoming manner against Agamemnon, he was chastised by Odysseus. (Hom. *Il.* ii. 212, &c.; Apollod. i. 8. § 6.) According to the later poets he pulled the eyes out of the dead body of Penthesileia, the queen of the Amazons, who had been killed by Achilles, and also calumniated Achilles, for which, however, the latter slew him. (Tzetz. *ad Lycoph.* 999.) In the Lesche of Delphi he was represented by Polygnotus in the act of playing at dice with Palamedes. (Paus. x. 31. § 1; Soph. *Philoct.* 442.) [L. S.]

THESEUS (Θησεύς), the great legendary hero of Attica, is one of those mythological personages, whose legends it is by no means easy to disentangle, and represent in their original shape. The later belief of the Athenians, adopted and strengthened by writers of authority, represented him as a very much more historical person than he really was; and, in consequence, the rationalistic mythologists took considerable pains to draw up a narrative of his life in which the supernatural should be kept as much as possible in the back ground, and the character in which the Athenians loved to regard him, as the founder of Attic nationality, be exhibited in as prominent a light as the received traditions allowed. This was avowedly the method upon which Plutarch proceeded.

According to the commonly received traditions Theseus was the son of Aegeus, king of Athens, and Aethra, the daughter of Pittheus, king of Troezen [AEGEUS]. Other legends, however, maintained their ground, which represented him as the son of Poseidon by Aethra. (Plut. *Thes.* 6; Diod. iv. 59; Paus. i. 17. § 3; comp. AETHRA.) When he reached maturity, Theseus, by his mother's directions, took the sword and sandals, the tokens which had been left by Aegeus, and proceeded to Athens. Eager to emulate Hercules, he went by land, displaying his prowess by destroying the robbers and monsters that infested the country. Periphetes, Sinis, Phaea the Crommyonian sow, Sciron, Cercyon, and Procrustes fell before the invincible hero. Arrived at Cephisus, he was purified by the Phytalidae. At Athens he was immediately recognised by Medea, who laid a plot for poisoning him at a banquet to which he was invited. By means of the sword which he carried, Theseus was recognised by Aegeus, acknowledged as his son, and declared his successor. The sons of Pallas, thus disappointed in their hopes of succeeding to the throne, attempted to secure the succession by violence, and declared war; but, being betrayed by the herald Leos, were destroyed. The capture of the Marathonian bull was the next exploit of Theseus [comp. HECALE]. It was this same enterprise in which Androgeos, the son of Minos, had perished. When the occasion returned on which the Athenians had to send to Minos their tribute of seven youths and seven maidens, Theseus voluntarily offered himself as one of the youths, with the design of slaying the Minotaur, or perishing in the attempt. When they arrived at Crete, Ariadne, the daughter of Minos, became enamoured of Theseus, and provided him with a sword with which he slew the Minotaur, and a clue of thread by which he found his way out of the labyrinth. Having effected his object, and rescued the band of victims, Theseus set sail, carrying off Ariadne. (For the variations in the story, given by Cleidemus, the reader is referred to Plut. *Thes.* 19.) There were various accounts about Ariadne [ARIADNE], but most of them spoke of Theseus as having either lost or abandoned Ariadne on the island of Naxos. He was generally believed to have had by her two sons, Oenopion and Staphylus. As the vessel in which they sailed approached Attica, they neglected to hoist the white sail, which was to have been the signal that the expedition had had a prosperous issue. The neglect led to the death of Aegeus [AEGEUS]. A vessel was in existence up to the time of Demetrius Phalereus, which it was pretended was the very ship in which Theseus had sailed to Crete. It was this vessel which was sent every year to Delos with the sacred envoys. It is worth noting, that although Homer mentions Ariadne as having been carried off by Theseus from Crete (*Od.* xi. 321), he says nothing about the Minotaur. All that part of the story is probably a later addition. The expedition to Crete was probably, in its original form, only one of the somewhat numerous amatory adventures of Theseus, several of which are noticed by Plutarch (*Thes.* 29). Soon after he landed, Theseus is said to have instituted the festival termed Oschophoria (*Dictionary of Antiquities, s. v. Oschophoria*). The origin of the Pyanepsia, and the reinstitution of the Isthmian games, were also ascribed to Theseus.

One of the most renowned of the adventures of Theseus was his expedition against the Amazons. He is said to have assailed them before they had recovered from the attack of Hercules, and to have carried off their queen Antiope. The Amazons in their turn invaded Attica, and penetrated into Athens itself, the final battle in which Theseus overcame them having been fought in the very midst of the city. Of the literal truth of this fact

Plutarch (*Thes.* 27) finds evidence in the names of the localities and the tombs of the fallen Amazons. Cleidemus pretended even to point out the precise position of the contending forces and the fluctuations of the combat. (Compare the remarkable passage of Aeschylus, *Eumen.* 685.) By Antiope Theseus was said to have had a son named Hippolytus or Demophoon, and after her death to have married Phaedra [HIPPOLYTUS, PHAEDRA]. Theseus figures in almost all the ancient heroic undertakings. He was one of the Argonauts (the anachronism of the attempt of Medea to poison him does not seem to have been noticed); he joined in the Calydonian hunt, and aided Adrastus in recovering the bodies of those slain before Thebes. He contracted a close friendship with Peirithous, and aided him and the Lapithae against the Centaurs. Aided by Peirithous he carried off Helen from Sparta while she was quite a girl, and placed her at Aphidnae under the care of Aethra. In return he assisted Peirithous in his attempt to carry off Persephone from the lower world. Peirithous perished in the enterprise, and Theseus was kept in hard durance until he was delivered by Hercules. Later writers endeavoured to turn this legend into history by making Peirithous attempt to carry off Core, the daughter of Aidoneus, a king of the Molossians. (Plut. c. 31.) Meantime Castor and Pollux invaded Attica, and carried off Helen and Aethra, Academus having informed the brothers where they were to be found [ACADEMUS]. Menestheus also endeavoured to incite the people against Theseus, who on his return found himself unable to re-establish his authority, and retired to Scyros, where he met with a treacherous death at the hands of Lycomedes. The departed hero was believed to have appeared to aid the Athenians at the battle of Marathon. In B. C. 469 a skeleton of large size was found by Cimon in Scyros [CIMON], and brought to Athens. It was believed to be that of Theseus, in whose honour a temple was erected, in which the bones were deposited. A considerable part of this temple still remains, forming one of the most interesting monuments of Athens. A festival in honour of Theseus was celebrated on the eighth day of each month, especially on the eighth of Pyanepsion. Connected with this festival were two others: the Connideia, in memory of Connidas, the guardian of Theseus; and the Cybernesia, having reference to his voyage. (*Dict. of Antiq. s. v. Theseia.*)

There can be little question that Theseus is a purely legendary personage, as thoroughly so as his contemporary Hercules. Nevertheless, in later times the Athenians came to regard him as the author of a very important political revolution in Attica. Before his time Attica had been broken up into a number of petty independent states or townships (twelve is the number generally stated) acknowledging no head, and connected only by a federal union. Theseus, partly through persuasion, partly by force, abolished the separate council chambers and governments, did away with all separate political jurisdiction, and erected Athens into the capital of a single commonwealth. The festival of the Synoecia was celebrated in commemoration of this change. The festival which was called Athenaea was now reinstituted and termed the Panathenaea (Thucyd. ii. 15). Theseus is said to have established a constitutional government, retaining in his own hands only certain definite powers and functions. The citizens generally he is said to have distributed into the three classes of Eupatridae, Geomori, and Demiurgi (Plut. *Thes.* 24—26). That this consolidation took place some time or other, there can be no doubt. Whether it was accomplished by Theseus is another question. The authority of Thucydides has usually been allowed to settle the matter. Thucydides, however, did but follow the prevailing opinion of his countrymen; and if his belief raises Theseus to the rank of an historical king, it must also make the Trojan war a matter of history. It is a vain task now to attempt to decide whether there is any historical basis for the accounts of Theseus that were handed down, and still more so to endeavour to separate the historical from the legendary in what has been preserved. The Theseus of the Athenians was a hero who fought the Amazons, and slew the Minotaur, and carried off Helen. A personage who should be nothing more than a wise king, consolidating the Athenian commonwealth, however *possible* his existence might be, would have no *historical* reality. It has been urged that we have no ground for denying the personality of Theseus. In matters of this kind the question is rather "Have we any ground for affirming it?" And for this we find nothing but the belief of the Athenians. The connection of Theseus with Poseidon, the national deity of the Ionic tribes, in various ways (the name Aegeus points to Aegae, the sanctuary of Poseidon), his coming from the Ionic town Troezen, forcing his way through the Isthmus into Attica, and establishing the Isthmia as an Ionic Panegyris, rather suggest that Theseus is, at least in part, the mythological representative of an Ionian immigration into Attica, which, adding perhaps to the strength and importance of Ionian settlers already in the country, might easily have led to that political aggregation of the disjointed elements of the state which is assigned to Theseus. It was probably from the relation in which he stood to the Athenian commonwealth *as a whole*, that his name was not connected with any particular phyle. (Plut. *Theseus*; Diod. *l. c.*; Grote, *Hist. of Greece*, vol. i. p. 281, &c., vol. ii. p. 29, vol. iii. p. 91; Wachsmuth, *Hellenische Alterthumskunde*, § 40. vol. i. p. 351, &c., § 128. vol. ii. p. 488.) [C. P. M.]

THESEUS (Θησεύς), a Greek historian of unknown date, wrote the lives of illustrious men (βίοι ἐνδόξων) in five books, and a work on Corinth (Κορινθιακά) in three books, in which he gave an account of the establishment of the Isthmian games. (Suidas, *s. v.*; Etymol. M. *s. v.* Ἄρνη; Stobaeus, *Floril.* vii. 67, 70; Schol. *ad Lycophr.* 644.)

THESI'MENES. [TLESIMENES.]

THE'SMIA or THESMO'PHOROS (Θεσμία, Θεσμοφόρος), that is, "the law-giver," a surname of Demeter and Persephone, in honour of whom the Thesmophoria were celebrated at Athens in the month of Pyanepsion (Herod. ii. 171, vi. 16; Aristoph. *Thesm.* 303), and to whom sanctuaries were also erected at Megara, Troezene, Pheneos, and other places. (Paus. i. 42. § 7, ii. 32. § 7, viii. 15. § 1, ix. 16. § 3, x. 33, in fin.) [L. S.]

THESPEIA (Θέσπεια), a daughter of Asopus, from whom the town of Thespiae in Boeotia derived its name. (Paus. ix. 26. § 4.) [L. S.]

THESPIS (Θέσπις). 1. The celebrated father of Greek tragedy, has no personal history discon-

nected from the history of his art, and it is therefore considered unnecessary to repeat here what has already been said with sufficient fulness respecting him, under TRAGOEDIA, in the *Dictionary of Antiquities*.

2. Of Thebes, a player of the cithara, whom Lucian mentions as a competitor at one of the musical contests in the Pythian games. There is nothing to determine his time. (Lucian. *adv. Indoct.* 9, vol. iii. p. 108.)

The scholiast on a passage in which Aristophanes mentions Thespis (*Vesp.* 1470, comp. Suid. *s. v.*), states that the Thespis here meant was the citharoedic musician, not the tragic poet; but Bentley maintains that this is an error. (*Second Dissert. on Phalaris*, p. 265, or p. 190, ed. 1777.)

3. A flute-player, at the court of Ptolemy, the son of Lagus, of whom nothing is known except the little anecdote in Lucian. (*Prometh.* 4, vol. i. p. 30.) [P. S.]

THE'SPIUS (Θέσπιος), a son of Erectheus, who, according to some, founded the town of Thespiae in Boeotia. (Paus. ix. 26. § 4; Diod. iv. 29; comp. Schol. *ad Hom. Il.* ii. 948; Apollod. ii. 7. § 8.) His descendants are called Thespiades (Apollod. ii. 4. § 10; Senec. *Herc. Oet.* 369), which name is also given to the Muses. (Ov. *Met.* v. 310.) [L. S.]

THESSALONI'CE (Θεσσαλονίκη), a Macedonian princess, was a daughter of Philip, son of Amyntas, by his wife or concubine, Nicesipolis of Pherae. (Athen. xiii. p. 557, c.; Paus. ix. 7. § 3.)

Thessalonice appears to have been brought up by her stepmother Olympias, to whose fortunes she attached herself when the latter returned to Macedonia in B. C. 317, and with whom she took refuge in the fortress of Pydna, on the advance of Cassander. (Diod. xix. 35; Justin. xiv. 6.) The fall of Pydna threw her into the power of Cassander, who embraced the opportunity to connect himself with the ancient royal house of Macedonia by marrying her; and he appears to have studiously treated her with the respect due to her illustrious birth. This may have been as much owing to policy as to affection: but the marriage appears to have been a prosperous one; she became the mother of three sons, Philip, Antipater, and Alexander; and her husband paid her the honour of conferring her name upon the city of Thessalonice, which he founded on the site of the ancient Therma, and which soon became, as it continues down to the present day, one of the most wealthy and populous cities of Macedonia. (Diod. xix. 52; Paus. viii. 7. § 7; Strab. vii. fr. 24, p. 81, ed. Kramer; Steph. Byz. *s. v.* Θεσσαλονίκη.) After the death of Cassander, Thessalonice appears to have at first retained much influence over her sons, but at length Antipater, becoming jealous of the superior favour which she showed to his younger brother Alexander, barbarously put his mother to death, B. C. 295. (Paus. ix. 7. § 3; Diod. xxi. *Exc. Hoesch.* p. 490.) [E. H. B.]

THE'SSALUS (Θέσσαλος). 1. A son of Haemon, from whom Thessaly was believed to have received its name. (Strab. x. p. 443.)

2. A son of Jason and Medeia, and the ancestor of the Thessalian race. He was educated at Corinth, and afterwards succeeded Acastus on the throne of Iolcus. (Diod. iv. 55.)

3. A son of Heracles and Chalciope, was the father of Pheidippus and Antiphus. (Hom. *Il.* ii. 679; Apollod. ii. 7. § 8.) [L. S.]

THE'SSALUS (Θεσσαλός), a son of Peisistratus by Timonassa. [PEISISTRATUS, pp. 172, b, 174, a.]

THE'SSALUS (Θεσσαλός), an eminent tragic actor, in the time of Alexander the Great, whose especial favour he enjoyed, and whom he served before his accession to the throne, and afterwards accompanied on his expedition into Asia. (Plut. *Alex.* 10, 29; Ath. xii. p. 538; Fabric. *Bibl. Graec.* vol. ii. p. 325.) [P. S.]

THE'SSALUS (Θεσσαλός), the name of two physicians: —

1. A son of Hippocrates, brother of Dracon I., and father of Gorgias*, Hippocrates III. (Jo. Tzetzes, *Chil.* vii., *Hist.* 155, in Fabric. *Bibl. Gr.* vol. xii. p. 682, ed. vet.; Suid. *s. v.* Ἱπποκράτης; Galen. *Comment. in Hippocr.* "*De Humor.*" i. 1, vol. xvi. p. 5), and Dracon II. (Suid. *s. v.* Δράκων) He lived in the fifth and fourth centuries B. C., and passed some of his time at the court of Archelaus, king of Macedonia, who reigned B. C. 413—399. (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" i. prooem. vol. xv. p. 12.) He was one of the founders of the sect of the Dogmatici (*Dict. of Ant. s. v. Dogmatici*), and is several times highly praised by Galen, who calls him the most eminent of the sons of Hippocrates (*Comment. in Hippocr.* "*Epid. III.*" ii. prooem. vol. xvii. pt. i. p. 579), and says that he did not alter any of his father's doctrines (*Comment. in Hippocr.* "*De Nat. Hom.*" i. prooem. vol. xv. p. 12). It is supposed, however, that in performing the difficult task of preparing some of the writings of Hippocrates for publication after his death he made some additions of his own (Galen, *De Diffic. Respir.* iii. 1, vol. vii. p. 890, *Comment. in Hippocr.* "*De Humor.*" i. prooem. vol. xvi. p. 4; *Comment. in Hippocr.* "*Epid. VI.*" i. prooem. vol. xvii. pt. i. p. 796), which were sometimes not quite worthy of that honour. (Pallad. *Schol. in Hippocr.* "*Epid. VI.*" p. 3, ed. Dietz.) He was also supposed by some of the ancient writers to be the author of several of the works that form part of the Hippocratic Collection, which he might have compiled from notes left by his father; viz. "De Humoribus" (Galen. *Comment. in Hippocr.* "*De Humor.*" i. prooem. vol. xvi. p. 3), "De Officina Medici" (id. *Comment. in Hippocr.* "*De Offic. Med.*" i. 5, vol. xviii. pt. ii. p. 666), the first book of the "Praedictiones" or "Prorrhetica" (id. *Comment. in Hippocr.* "*Praedict. I.*" ii. 54, vol. xvi. p. 625), and the second, fourth, fifth, sixth, and seventh books of the "Epidemia," or "De Morbis Popularibus" (id. *De Diffic. Respir.* ii. 8, vol. vii. p. 855); but this point is considered by modern critics to be very uncertain Among the Letters, &c. attributed to Hippocrates, there is one which professes to be addressed by him to Thessalus (vol. iii. p. 822), which contains no internal marks of a spurious origin, but which is perhaps hardly likely to be authentic if all the other pieces are apocryphal. There is also an oration, Πρεσβευτικός (vol. iii. p. 831), supposed to be spoken by Thessa-

* So it is stated by Meibomius (*Comment. in Hippocr.* "*Jusjur.*" p. 7) and other modern authors, but the Writer has hitherto been unable to find any ancient author who says that Thessalus had a son named Gorgias.

lus to the Athenians, in which he implores them not to continue the war against Cos, his native country; but this is undoubtedly spurious (see Littré's *Oeuvres d'Hippocr.* vol. i. p. 432). The epitaph of Thessalus is preserved in the Greek Anthology. (vii. 135, ed. Tauchn.) His name occurs in several other passages of Galen's writings, but chiefly in reference to the authorship of the different books "De Morbis Popularibus."

2. A native of Tralles in Lydia, and one of the founders of the medical sect of the Methodici (Galen, *Introd.* c. 4, vol. xiv. p. 684.). He lived at Rome in the reign of the emperor Nero, A. D. 54—68 (Plin. *H. N.* xxix. 5), to whom he addressed one of his works (Galen, *De Meth. Med.* i. 2, vol. x. pp. 7, 8); and here he died and was buried, and his tomb was to be seen in Pliny's time on the Via Appia, with the arrogant title of Ἰατρονίκης, it having been his constant boast during his life that medicine surpassed all other arts, and that he surpassed all other physicians. (Galen, *ibid.* p. 11.) He was the son of a weaver, and followed the same employment himself during his youth. (Galen, *ibid.* p. 10.) This, however, he soon gave up, and, though he had had a very imperfect general education, he embraced the medical profession, by which he acquired for a time a great reputation, and amassed a large fortune. He adopted the principles of the Methodici (*Dict. of Ant. s. v. Methodici*), but modified and developed them so much that he attributed to himself the invention of them, and indeed is always considered as one of the founders of the sect. In fact he appears to have endeavoured on all occasions to exalt himself at the expense of his predecessors (Pliny, *l. c.*); lavishing upon the ancients the most insulting epithets, asserting that none of them had contributed any thing to the advance of medical science (Galen, *ibid.* p. 8), and boasting that he could himself teach the art of healing in six months. (pp. 4, 5.) He is frequently mentioned by Galen, but always in terms of contempt and ridicule (*De Meth. Med.* i. 1, &c., vol. x. p. 4, &c.; *Adv. Julian.* c. 1, &c. vol. xviii. pt. i. p. 247, &c.); probably this was well deserved, as it agrees with what is said of him by Pliny (*l. c.*), but still the gross personal abuse in which Galen indulges goes beyond all bounds, and is quite unworthy of so great a man. An account of the opinions of Thessalus may be found in Le Clerc's *Hist. de la Méd.*, Haller's *Biblioth. Medic. Pract.* vol. i., and Sprengel's *Hist. de la Méd.* vol. ii. Perhaps it need only be noticed here that he was the inventor of what he called μετασύγκρισις (rendered by Caelius Aurelianus, *De Morb. Acut.* ii. 38, p. 173, "recorporatio"), a method which still forms our principal and most essential corporeal means in the treatment of insanity. His object was, in obstinate chronic cases, where other remedies failed, or were not indicated, to effect a thorough commotion in the fundamental constitution of the organism (σύγκρισις). To this end he commenced by the application, both internally and externally, of strong vegetable remedies, to the use of which, together with the strictest regimen and emetics administered at intervals, a period of three days was devoted. This treatment was preparatory to a system of fasting, and concluded with a course of restoratives. (See Feuchtersleben's *Medical Psychology*, chap. 2, p. 38.) He wrote several medical works, of which only the titles and a few sentences remain: 1. Κάνων, "*Canon.*" (Gal. *De Meth. Med.* iv. 4, vol. x. p. 268; *De Simplic. Medicam. Temper. ac Facult.* v. 25, vol. xi. p. 783.) 2. Περὶ τῶν Κοινοτήτων, "*De Communitatibus*" (id. *De Meth. Med.* i. 2, vol. x. p. 7.) 3. Περὶ Χειρουργίας, "*De Chirurgia,*" (id. *ibid.* iv. 4. p. 250). 4. Συγκριτικά (id. *ibid.* p. 7), probably the work called "Comparatio" by Caelius Aurelianus. (*De Morb. Acut.* iii. 17, p. 247.) 5. A Letter to the Emperor Nero. (Gal. *l. c.* p. 7.) 6. "De Regulis," which might have been considered to be the same work as the "Canon" mentioned above, but that Caelius Aurelianus quotes it as the book "*De Regulis*, quas Graeci *Diaetas* vocant" (*De Morb. Acut.* iii. 17, p. 247); it is therefore possibly the same work which this author elsewhere quotes as "Liber Diaeteticus" (ibid. i. 1. p. 11) or as "Liber Regularis" (*De Morb. Chron.* praef. p. 268), or perhaps the whole work may have been called "Canon," of which the second book was the "Liber Diaeteticus." (id. *ibid.* ii. 8. p. 387.) The reputation of Thessalus does not seem to have been very lasting, as, with the exception of Galen and Pliny, Caelius Aurelianus and Soranus (*De Arte Obstetr.* pp. 128, 210, 212), both of whom belonged to the sect of the Methodici, are perhaps the only ancient authors who mention him.

Fabricius mentions (*Bibl. Gr.* vol. xiii. p. 436, ed. vet.) a third physician of the name of Thessalus, and refers to Justin, xii. 13; but the true reading in that passage is "*Medius* Thessalus," not *Medicus*; and *Medius*, not *Thessalus*, is the proper name. [MEDIUS, § 2.] [W. A. G.]

THE'STIUS (Θέστιος), a son of Ares and Demonice or Androdice, and, according to others, a son of Agenor and a grandson of Pleuron, the king of Aetolia. He was the father of Iphiclus, Euippus, Plexippus, Eurypylus, Leda, Althaea, and Hypermnestra. His wife is not the same in all traditions, some calling her Lycippe or Laophonte, a daughter of Pleuron, and others Deïdameia. (Apollod. i. 7. §§ 7, 9, 16, iii. 10. § 5; Paus. iii. 13. § 5; Hygin. *Fab.* 14; Schol. *ad Apollon. Rhod.* i. 146, 201.) His daughters Leda and Althaea are sometimes designated by the patronymic Thestias (Eurip. *Iph. Aul.* 49; Aeschyl. *Choeph.* 606), and his son Iphiclus by the name Thestiades. (Apollon.Rhod. i. 261.) [L. S.]

THESTOR (Θέστωρ). 1. A son of Idmon and Laothoë (Schol. *ad Apollon. Rhod.* i. 139), though some ancients declare that Idmon (the knowing) was only a surname of Thestor. He was the father of Calchas, Theoclymenus, Leucippe, and Theonoë. (Hom. *Il.* i. 69; Hygin. *Fab.* 128.) His daughter Theonoë was carried off by pirates, and sold to king Icarus in Caria. Thestor, who went out in search of her, suffered shipwreck, and was taken as a prisoner to Caria. His other daughter Leucippe then consulted the Delphic oracle about her absent father and sister, and was directed to travel through all countries in the attire of a priest of Apollo. In this manner she came to Caria, where her own sister fell in love with her, and as the love was not returned, Theonoë ordered her to be killed. Thestor received the order to kill her, but when he was on the point of executing it, he recognised his children, and with presents from Icarus Thestor with his daughters returned home. (Hygin. *Fab.* 190.)

2. A Trojan, son of Enops, who was slain by Patroclus. (Hom. *Il.* xvi. 401.) [L. S.]

THETIS (Θέτις), one of the daughters of Nereus and Doris, was the wife of Peleus, by whom she became the mother of Achilles. (Hom. *Il.* i. 538, xviii. 35, &c., 52, &c.; Hes. *Theog.* 244.) Later writers describe her as a daughter of Cheiron (Schol. *ad Apollon. Rhod.* i. 558). According to others, Peleus married Philomela, the daughter of Actor, but his friend Cheiron, wishing to render Peleus celebrated, spread the report that he was married to Thetis. (Schol. *ad Apollon. Rhod.* iv. 816.) Being a granddaughter of Poseidon, Catullus (64. 28) calls her *Neptunine.* As a marine divinity, she dwelt like her sisters, the Nereids, in the depth of the sea, with her father Nereus. (Hom. *Il.* i. 358, xviii. 36, xx. 207.) She there received Dionysus on his flight from Lycurgus, and the god, in his gratitude, presented her with a golden urn. (Hom. *Il.* vi. 135, *Od.* xxiv. 75; comp. Tzetz. *ad Lycoph.* 273.) When Hephaestus was thrown down from heaven, he was likewise received by Thetis. She had been brought up by Hera (*Il.* xxiv. 60), and when she reached the age of maturity, Zeus and Hera gave her, against her own will, in marriage to Peleus. Poseidon and Zeus himself are said by some to have sued for her hand (Pind. *Isthm.* viii. 58), but when Themis declared that the son of Thetis would be more illustrious than his father, both suitors desisted. (Pind. *l. c.* viii. 70; Ov. *Met.* xi. 225, xv. 856, xi. 350, &c.; Aeschyl. *Prom.* 767; Hygin. *Fab.* 54; Serv. *ad Virg. Eclog.* vi. 42.) Others state that Thetis rejected the offers of Zeus, because she had been brought up by Hera (Hom. *Il.* xxiv. 60; Apollon. Rhod. iv. 793); and the god, to revenge himself, decreed that she should marry a mortal. Cheiron then informed his friend Peleus how he might gain possession of her, even if she should metamorphose herself; for Thetis, like Proteus, had the power of assuming any form she pleased, and she had recourse to this means of escaping from Peleus, but the latter did not let her go, until she again assumed her proper form. (Apollod. iii. 13. § 5; Pind. *Nem.* iii. 60; Paus. viii. 18. § 1.) Others again relate, that a marine divinity appeared to Peleus on Mount Pelion, and testified her love to him, but without revealing herself to him. Peleus, however, who saw her playing with dolphins, recognised the goddess, and henceforth shunned her presence. But she encouraged him, reminding him of the love of Eos to Tithonus, of Aphrodite to Anchises, &c., and promised to present him with a son who should be more illustrious than any mortal. (Philostr. *Her.* 19. 1.) The wedding of Peleus was honoured with the presence of all the gods. (Hom. *Il.* xxiv. 62.) After she had become the mother of Achilles, she bestowed upon him the tenderest care and love. (Hom. *Il.* i. 359, 500, &c., viii. 370, xviii. 73, 457; comp. ACHILLES.) Her prayers to Zeus for him were listened to, because at one time, when Zeus was threatened by the other gods, she induced Briareus or Aegaeon to come to his assistance. (Hom. *Il.* i. 396, &c.) Thetis had a temple (Thetideion) between Old and New Pharsalus in Thessaly (Strab. ix. p. 431), and in Sparta and Messenia she was likewise worshipped. (Paus. iii. 14. § 4, 22. § 2.) [L. S.]

THEUDAS or THEIO'DAS or THE'ODAS (Θευδᾶς or Θειώδας or Θεοδᾶς), a physician belonging to the sect of the Empirici (Galen, *De Meth. Med.* ii. 7, vol. x. p. 142), who is perhaps the person mentioned by Diogenes Laërtius (ix. § 116), as being a native of Laodiceia, a pupil of Antiochus of Laodiceia, and a contemporary of Menodotus, about the beginning of the second century after Christ.

2. The physician quoted by Andromachus (ap. Galen. *De Compos. Medicam. sec. Gen.* vi. 14. vol. xiii. p. 925), must be a different person, who lived in the first century after

THIMBRON or THIBRON (Θίμβρων, Θίβρων). 1. A Lacedaemonian, was sent out as harmost in B. C. 400, with an army of about 5000 men, to aid the Ionians against Tissaphernes, who wished to bring them into subjection. On Thimbron's arrival in Asia he collected reinforcements, among which the most important was the mass of the Cyrean Greeks at Pergamus, and he succeeded in gaining over or capturing several cities. But meanwhile he allowed his troops to plunder the country of their allies, and he was therefore superseded by Dercyllidas, and obliged to return to Sparta, where he was brought to trial, and fined. It would appear that he was unable to pay the penalty, and went into exile. But in B. C. 392 (for there is no reason to suppose this a different person) we again find him sent by the Lacedaemonians into Asia to command against STRUTHAS. He seems, however, to have been still, as before, careless of his duties and neglectful of discipline, while he was addicted also to convivial pleasures. One day, accordingly, Struthas purposely sent some Persian cavalry to commit depredations within sight of Thimbron. The latter sallied forth in a disorderly manner to check them, and Struthas suddenly came up with a superior force, by which Thimbron was defeated and slain. (Xen. *Anab.* vii. 6. § 1, 8. § 24, *Hell.* iii. 1. §§ 4—8, iv. 8. §§ 17—19; Diod. xiv. 36—38; Isocr. *Paneg.* p. 70, d; Polyaen. ii. 19.)

2. A Lacedaemonian, was a confidential officer of Harpalus, the Macedonian satrap of Babylon under Alexander the Great. According to one account it was Thimbron who murdered Harpalus in Crete, in B. C. 324. [HARPALUS, No. 1.] He then possessed himself of his late master's treasures, fleet, and army, and, ostensibly espousing the cause of some Cyrenaean exiles, sailed to Cyrene with the intention of subjugating it. He defeated the Cyrenaeans in a battle, obtained possession of their harbour, Apollonia, together with the treasures he found there, and compelled them to capitulate on condition of paying him 500 talents, and supplying him with half of their war-chariots for his expeditions. This agreement, however, they were soon induced to repudiate by Mnasicles, one of Thimbron's officers, who had deserted his standard, and gone over to the enemy. Under the able direction of Mnasicles, the Cyrenaeans recovered Apollonia, and, though Thimbron was aided by the Barcaeans and Hesperians, and succeeded in taking the town of Teucheira, yet, on the whole, his fortunes declined, and he met besides with a severe disaster in the loss of a great number of his men, who were slain or captured by the enemy, and in the almost total destruction of his fleet by a storm. Not discouraged, however, he collected reinforcements from the Peloponnesus, defeated the Cyrenaeans (who were now aided by the Libyans and Carthaginians), and closely besieged Cyrene. Pressed by scarcity, the citizens quarrelled among themselves, and the chiefs of the

oligarchical party, being driven out, betook themselves partly to Ptolemy Lagi, king of Egypt, and partly to Thimbron. Ptolemy thereupon sent a large force against Cyrene under Ophellas, to whom the exiles, who had taken refuge with Thimbron, endeavoured to escape, but were detected, and put to death. The Cyrenaean people then made common cause with Thimbron against the new invader; but Ophellas defeated him, and he was obliged to seek safety in flight. He fell, however, into the hands of some Libyans, and was by them delivered up to Epicydes, an Olynthian, whom Ophellas, having taken Teucheira, had made governor of the town. The citizens of Teucheira, with the sanction of Ophellas, sent Thimbron to Apollonia, the scene of much of his violence and extortion, to be crucified, B. C. 322. (Diod. xvii. 108, xviii. 19—21; Arr. *ap. Phot.* cod. 92; Strab. xvii. p. 837; Just. xiii. 6, 8; Oros. iii. 23.) [E. E.]

THISBE (Θίσβη). 1. A beautiful maiden at Babylon, was beloved by Pyramus. The lovers living in adjoining houses, often secretly conversed with each other through an opening in the wall, as their parents would not sanction their marriage. Once they agreed upon a rendezvous at the tomb of Ninus. Thisbe arrived first, and while she was waiting for Pyramus, she perceived a lioness who had just torn to pieces an ox, and took to flight. While running she lost her garment, which the lioness soiled with blood. In the mean time Pyramus arrived, and finding her garment covered with blood, he imagined that she had been murdered, and made away with himself under a mulberry tree, the fruit of which henceforth was as red as blood. Thisbe, who afterwards found the body of her lover, likewise killed herself. (Ov. *Met.* iv. 55—165; comp. Anthol. Lat. i. p. 106, &c. ed. Burm.)

2. A Boeotian nymph, from whom the town of Thisbe derived its name. (Paus. ix. 32. § 2.) [L. S.]

THOANTEA, a surname of the Taurian Artemis, derived from Thoas, king of Tauris. (Val. Flacc. viii. 208; Ov. *Ib.* 386.) [L. S.]

THOAS (Θόας). 1. A son of Andraemon and Gorge, was king of Calydon and Pleuron, in Aetolia, and went with forty ships against Troy. (Hom. *Il.* ii. 638, iv. 529, vii. 168, xiii. 216, xv. 281; Paus. v. 3. § 5; Hygin. *Fab.* 97; Tzetz. *ad Lycoph.* 780, 1011; comp. Strab. vi. p. 255; Paus. x. 38. § 3.)

2. A son of Dionysus and Ariadne. (Schol. *ad Apollon. Rhod.* iii. 997; Stat. *Theb.* iv. 769.) He was king of Lemnos and married to Myrina, by whom he became the father of Hypsipyle and Sicinus. (Hom. *Il.* xiv. 230; Diod. v. 79; Schol. *ad Apollon.* i. 601; Hygin. *Fab.* 15, 120; Tzetz. *ad Lycoph.* 1374.) When the Lemnian women killed all the men in the island, Hypsipyle saved her father Thoas, and concealed him. (Apollod. i. 9. § 17.) Afterwards, however, he was discovered by the other women, and killed (Apollod. iii. 6. § 4), or he escaped to Tauris (Hygin. *Fab.* 15), or to the island of Oenoe near Euboea, which was henceforth called Sicinus. (Schol. *ad Apollon.* i. 624.)

3. A son of Icarius and Periboea, and a brother of Penelope. (Apollod. iii. 10. § 6.)

4. A son of Borysthenes, and king of Tauris, into whose dominions Iphigenia was carried by Artemis, when she was to have been sacrificed. He was killed by Chryses. (Anton. Lib. 27; Hygin. *Fab.* 121; Eurip. *Iphig. Taur.*)

5. A son of Ornytus or Ornytion. (Paus. ii. 4. § 3; Schol. *ad Eurip. Or.* 1087.)

6. A Trojan who was slain by Menelaus. (Hom. *Il.* xvi. 311.) [L. S.]

THOAS (Θόας), an Aetolian, who was praetor of that nation in B. C. 193, and at a council held at Naupactus, took a prominent part in urging his countrymen to war with Rome, and advised them to send embassies to Philip and Antiochus. These, however, produced no effect for the moment, and the following year (B. C. 192) we find Thoas engaging on his own account in an unsuccessful attempt to reduce the important fortress of Chalcis. But circumstances now caused Antiochus to lend a more favourable ear to his overtures, and having repaired in person to join the king in Asia, he obtained great influence over his mind, and, by his magniloquent promises, was mainly instrumental in persuading him to pass over in person with his army into Greece. Here also he readily induced the Aetolians, who were assembled in council at Lamia, to conclude an alliance with Antiochus, and place themselves under his command. We do not, however, hear any thing of the services which he rendered to the king during the war that followed; while by the advice which he had given at the commencement, he had prevented Antiochus from availing himself of the important assistance of Hannibal. After the defeat of the Syrian monarch the Romans made the surrender of Thoas one of the conditions of the peace which they granted him: but though this demand was complied with, they were induced to set him at liberty at the intercession of Nicander and Pantaleon. At a subsequent period, however (B. C. 169), having again taken an active part against these last partizans, he fell a victim to the popular indignation, being assailed with stones by the assembly of the people. (Liv. xxxv. 12, 37, 38, 42, 45, xxxvii. 45, xxxviii. 38; Polyb. xxi. 14, xxii. 26, xxviii. 4; Diod. xxix. *Exc. Legat.* p. 621, *Exc. Vat.* p. 71.) [E. H. B.]

THOMAS (Θωμᾶς). 1. Magister, a rhetorician and grammarian, who flourished about A. D. 1310. He appears to have been a native of Thessalonica, and to have lived at the court of the emperor Andronicus Palaeologus I., and to have held the offices of marshal (*Magister Officiorum*) and keeper of the archives (*Chartophylax*); but he afterwards retired to a monastery, where he assumed the name of *Theodulus*, and devoted himself to the study of the ancient Greek authors. His chief work was a *Lexicon of Attic Words* (κατὰ Ἀλφάβητον ὀνομάτων Ἀττικῶν Ἐκλογαί), compiled from the works of the elder grammarians, such as Phrynichus, Ammonius, Herodian, and Moeris; but with very little judgment. The work has some value on account of its containing much from the elder grammarians, which would otherwise have been lost; but, when Thomas deserts his guides, he often falls into the most serious errors. He wrote *Scholia* upon Pindar, Euripides, and Aristophanes, the remains of which are merged in the collections of ancient scholia, and also lives of those authors, which are prefixed to some of the editions of their works. His other writings consist of letters and orations, the latter being partly scholastic essays in imitation of the ancient orators, partly encomiums on the great men of former days, such as that upon Gregory of Nazianzus, partly laudatory addresses to his contemporaries, and partly relating to passing events.

His Attic Lexicon was first published by Zach. Caliergus, Rom. 1517, 8vo.; and soon after by Fr. Asulanus, who had not seen the former edition, in the Aldine collection of Greek Lexicographers, entitled *Dictionarium Graecum*, Venet. 1524, fol.; reprinted 1525, fol.; then by Michael Vascosanus, with the Attic Lexicons of Phrynichus and Moschopulus, Lutet. 1532, 8vo.; the next edition was that of Nicolas Blancard, who made many rash changes in the text; a very excellent edition, enriched with a body of notes by Dan. Heinsius, J. Chr. Wolf, and many other scholars, was published by Johan. Steph. Bernard, Lugd. Bat. 1757, 8vo.; and, lastly, the work has been recently re-edited by Ritschl, with valuable *Prolegomena*, under the following title:—*Thomae Magistri sive Theoduli Monachi Ecloga Vocum Atticarum. Ex Recensione et cum Prolegomenis Friderici Ritschelii.* Halis Sax. 1831, 1832, 8vo. An edition of the *Orations and Epistles*, which were then known, was published in Greek and Latin, Upsal. 1693, 4to., by Laurentius Norrmann, who had edited the *Laudatio Gregorii* alone two years before, Upsal. 1691, 4to.; and two other orations, namely that to Andronicus Palaeologus *de Regis Officiis*, and the fellow to it, *de Subditorum erga Regem Officiis*, have been published in the *Nova Collectio Veterum Scriptorum* of Angelo Maio (vol. iii. pp. 145, foll., pp. 173, foll. 1827, 4to.), who gives the titles of several unedited letters and orations of Thomas, which he promises to publish. Some *Excerpta* from Thomas Magister are printed in the *Anecdota* of L. Bachmann, vol. ii. 1828, 8vo.

(Cave, *Hist. Litt. s. a.* 1311, Appendix, p. 15, ed. Basil.; Fabric. *Bibl. Graec.* vol. vi. pp. 181, foll.; Schröckh, *Christl. Kirchengesch.* vol. xxx. p. 298; Schöll, *Gesch. d. Griech. Litt.* vol. iii. pp. 152, 207; Hoffmann, *Lex. Bibliogr. Script. Graec.*)

2. Thomas, a monk of Crete, whose selection from the *Lexicon* of Suidas exists in MS. in several libraries, appears to be a different person from Thomas Magister. (Fabric. *Bibl. Gr.* vol. vi. p. 417.)

3. A patrician and marshal of the Byzantine circus (πατρίκιος καὶ λογοθέτης τοῦ δρόμου), wrote an epitaph on a certain Anastasius, who had gained many victories in the horse-races; which is preserved in the Anthology of Planudes. (*Anth. Planud.* p. 408, Steph., p. 543, Wechel.; Brunck, *Anal.* vol. iii. p. 124; Jacobs, *Anth. Graec.* vol. iv. p. 94, vol. xiii. p. 961.)

4. The Planudean Anthology also contains an epigram in praise of Demosthenes, Thucydides, and Aristeides, as the three greatest of Greek rhetoricians, by a certain Thomas Scholasticus, the same person, perhaps, as Thomas Magister, with whom Planudes was contemporary. Nay, it is possible that Thomas Patricius (No. 3) may also have been identical with Thomas Magister, who may have held the office in the circus before his retirement to the monastery. (*Anth. Plan.* p. 376, Steph., p. 514, Wechel.; Brunck, *l. c.* p. 125; Jacobs, *l. c.* p. 95; Fabric. *Bibl. Graec.* vol. iv. p. 497.)

A few other insignificant persons of the name are mentioned by Fabricius, *Bibl. Graec.* vol. xi. pp. 719, 720. [P. S.]

THOMAS (Θωμᾶς), a physician of the emperor Justinian, who was also a privy counsellor (ἀσηκρήτοις, or *a secretis*), and stood high in his favour. He was put to death for the part he took in the riots at Constantinople called Νίκα, A. D. 532. (*Chron. Pasch.* pp. 338, 340.) [W. A. G.]

THOON (Θόων). 1. One of the Gigantes, was killed by the Moerae. (Apollod. i. 6. § 2.)

2. A Trojan who was killed by Odysseus. (Hom. *Il.* xi. 422.)

3. A son of Phaenops, who, with his brother Xanthus, was slain by Diomedes. (Hom. *Il.* v. 152.) A Phaeacian of this name occurs in the Odyssey (viii. 113). [L. S.]

THORA'NIUS, or TORA'NIUS. 1. A legate of Q. Metellus Pius in Spain, was defeated and slain by Sertorius about B. C. 77. He is called Thorius by Florus. (Plut. *Sertor.* 12; Flor. iii. 22. § 6.)

2. One of the Pompeian party, who was in exile in B. C. 45, and to whom Cicero addressed two letters of consolation, which are extant (*ad Fam.* vi. 20, 21, where the name is usually written *Toranius* or *Torannius*.)

3. C. Thoranius or Toranius, was the tutor or guardian of Octavianus, and the colleague of his father in the aedileship, but was nevertheless proscribed by the triumvirs in B. C. 43, at the request of his son, who was anxious to obtain possession of his property. His son soon dissipated the inheritance which he had acquired by parricide, was convicted of theft, and died in exile. (Appian, *B. C.* iv. 12, 18; Suet. *Octav.* 27; Val. Max. ix. 11. § 5; Oros. vi. 18.)

4. Thoranius, tribune of the plebs in B. C. 25, placed his father by his side in the seat assigned to the tribunes in the theatre, although his father was at the time a freedman. (Dion Cass. liii. 27.)

5. Thoranius, or Toranius, a celebrated *mango* or slave-dealer in the time of Antony and Augustus. He is called Toranius Flaccus by Macrobius. (Plin. *H. N.* vii. 10. s. 12; Macrob. *Sat.* ii. 4; Suet. *Octav.* 69.)

THORAX (Θώραξ). 1. Of Larissa in Thessaly, and one of the powerful family of the Aleuadae. Thorax and his brothers, wishing to confirm or to increase their power, were among those who urged Xerxes to invade Greece, and promised him their assistance in the enterprise. In the Persian king's retreat, after the battle of Salamis, Thorax formed one of his escort, after which he still continued to show his zeal in the cause of the invaders, and was present with Mardonius at the battle of Plataea, B. C. 479. When the Persians had been finally driven from Greece, Leotychides, king of Sparta, led an army into Thessaly to punish those who had sided with the barbarians, but the Aleuadae purchased his forbearance with bribes. (Herod. vi. 72, vii. 6, ix. 1, 58.) [Leotychides, No. 2.]

2. A Lacedaemonian, is mentioned by Diodorus (xiii. 76) as acting under Callicratidas during his operations in Lesbos, in B. C. 405, and as having been commissioned by him, after the capture of Methymna, to conduct the heavy-armed troops to Mytilene. In the following year we again find Thorax in command of the land-force which cooperated with the fleet under Lysander in the storming of Lampsacus (Xen. *Hell.* ii. 1. § 18; Plut. *Lys.* 9); and he was left at Samos as harmost by Lysander, when the latter was on his way to Athens after the battle of Aegospotami. (Diod. xiv. 3.) According to Plutarch, when the satrap Pharnabazus sent to Sparta to complain of ravages committed in his territory by Lysander, the Lacedaemonian government put Thorax to death, as he was a friend and colleague of the accused admiral,

and they had found money in his possession. (Plut. *Lys.* 19.) The date and circumstances of this, however, are very doubtful. (See Thirlwall's *Greece*, vol. iv. App. iv.) [E. E.]

THORISMOND or TORISMOND, king of the Visigoths, A.D. 451—452. He succeeded his father Theodoric I., who fell at the battle of Châlons, in which Attila was defeated. Thorismond was also present at this battle, and distinguished himself greatly by his personal courage. Anxious to revenge the death of his father, and to follow up the advantages the Roman and Gothic army had already gained, Thorismond proposed an attack upon the king of the Huns in his camp; but Aëtius, the Roman general, fearing that the extirpation of the Huns would make the Visigoths the masters of the Roman dominions, dissuaded Thorismond from his purpose, by representing to him the danger of absence from his capital at the commencement of his reign, since he had ambitious brothers who might seize both his treasures and his crown. These arguments easily persuaded the youthful monarch to return to Toulouse. In the following year (A. D. 452), if we may believe Jornandes, he defeated Attila, who had attacked the Alani after his return from Rome; but Gregory of Tours speaks simply of the conquest of the Alani by Thorismond, without making any mention of Attila. At the close of the same year Thorismond was murdered by his brothers Theodoric and Frederic, the former of whom succeeded him on the throne. (Jornandes, *de Reb. Get.* 41—43; Idatius, *Chron.*; Greg. Tur. ii. 7; Sidon. Apoll. *Ep.* vii. 12; Tillemont, *Histoire des Empereurs*, vol. vi.)

THO'RIUS BALBUS. [BALBUS.]

P. THRA'SEA PAETUS*, one of those distinguished Romans in the reign of Nero who were disgusted with the tyranny and corruption of the times in which they lived, and endeavoured to carry into practice the severer virtues of the Stoic philosophy. He was a native of Patavium (Padua), and was probably born soon after the death of Augustus. Nothing is related of his early years, and we only know that he was of a noble family, and inherited considerable wealth from his ancestors. In his youth he devoted himself with ardour to the study of the Stoic philosophy, and he appears at an early period of his life to have made the younger Cato his model, of whose life he wrote an account. (Plut. *Cat. Min.* 25, 37.) At what period he settled at Rome, is uncertain, but there he became acquainted with the best spirits of his age. His house and gardens were the place in which the lovers of liberty and virtue were accustomed to assemble, and he himself became the counsellor and friend of them all, and was regarded by them with the utmost veneration and love. In his marriage he sought a wife of congenial principles. He married Arria, the daughter of the heroic Arria, who showed her husband Caecina how to die [ARRIA]; and his wife was worthy of her mother and her husband. At a later period he gave his own daughter in marriage to Helvidius Priscus, who trod closely in the footsteps of his father-in-law. Thus he was strengthened in his pursuit of high and noble objects by his domestic connections as well as by the friends with whom he constantly associated.

The first time that the name of Thrasea is mentioned in connection with public affairs, is in A. D. 57, when he had already acquired considerable reputation. In that year he gave the most active support to the Cilicians, in their accusation of their late governor Cossutianus Capito, who, in consequence, gave up his intention of defending himself, and was condemned, and who thus became one of Thrasea's bitterest enemies. (Comp. Tac. *Ann.* xiii. 33, with xvi. 21, sub fin.) In the following year (A. D. 58) Thrasea spoke in the senate on a matter trifling in itself, but which is recorded by the historian (*Ann.* xiii. 49) on account of the censure which Thrasea received in consequence from the friends of the court. Shortly after this, in March, A. D. 59, Thrasea acted in a manner far more offensive to the emperor. In this year the tyrant had killed his mother Agrippina, to whom he owed the throne, and sent a letter to the senate, informing them that she had conspired against his life, and had received the punishment that was her due. The obsequious senators forthwith proceeded to vote to the matricide all kinds of honours. This was more than the noble spirit of Thrasea could endure. He had been accustomed to give his assent in silence or with a few words to the former acts of adulation displayed by the senate towards their imperial master; but now, as soon as he had heard the emperor's letter, he rose from his seat and quitted the house without waiting till it came to his turn to give his opinion. Nero took no public notice of the conduct of Thrasea at the time, but he did not forget it, and only waited for a convenient opportunity to gratify his revenge.

In A. D. 62 Thrasea gave another instance of courage in the senate. The praetor Antistius had been accused of writing libellous verses against Nero, and the consul elect, to please the emperor, had proposed that the offender should be put to death. Thrasea, on the contrary, maintained that this punishment was too severe, and proposed in its place confiscation of property and banishment to an island. The freedom of Thrasea broke the spell of slavery. The majority of the senate voted in favour of his proposition; and although Nero expressed his displeasure at the sentence, Thrasea would not yield, and the senate followed his noble example. In the course of the same year Thrasea spoke in the senate on occasion of the trial of Claudius Timarchus, of Crete, with great applause, denouncing some of the causes of the evils of the provincial administration, and pointing out their remedy.

In A. D. 63 Thrasea received a public expression of Nero's hatred. At the beginning of that year the senate went in a body to Antium, to congratulate Nero upon his wife Poppaea having recently given birth to a daughter; but Thrasea alone was forbidden to enter the imperial presence, an intimation of his approaching fate which he received with his usual calmness, for he had often been ac-

* The gentile name of Thrasea is not mentioned by any ancient writer, and has given rise to some dispute. Lipsius (*ad Tac. Ann.* xvi. 21) suspected that it might be Valerius, because we find in an inscription, a L. Valerius Messalla Thrasea, who was consul in A. D. 196, but we have no evidence that this person was a descendant of Thrasea Paetus, and the name of Thrasea occurs in other gentes. It has been conjectured, with more probability, by Haase (in Ersch and Gruber's *Encyklopädie*, art. *Pätus*), that Fannius was the gentile name of our Thrasea, since his daughter was called Fannia, and not Arria, like her mother and grandmother.

customed to say in the language of the Stoic school, "Nero can kill me, but cannot injure me." He did not, however, court his fate. During the next three years he retired almost entirely from public life, and was hardly ever seen in the senate. But Nero could neither forget nor forgive him; and accordingly, after he had put to death so many distinguished men on occasion of Piso's conspiracy, he resolved, to use the words of Tacitus (*Ann.* xvi. 21), to murder Virtue herself, by the execution of Thrasea and his friend Barea Soranus. The accusation, condemnation, and death of Thrasea, are related by Tacitus, with more than his usual power; and we must refer our readers for the details of the tragic scene to the masterly pages of the great historian. The accusation against Thrasea was placed in the hands of his old enemy Cossutianus Capito, and of Eprius Marcellus. One of his friends, Arulenus Rusticus, who was then tribune of the people, offered to put his veto upon the decree of the senate, but Thrasea would not allow him thus to sacrifice his life. On the day of his impeachment the temple of Venus, where the senate assembled, was surrounded by soldiers, and bodies of troops were stationed in all the public buildings and open places of the city. The senators had no alternative but submission or death. They gratified the wishes of the emperor by condemning Thrasea and Barea Soranus to death, and Helvidius Priscus, Thrasea's son-in-law, to banishment. Thrasea was allowed the choice of his own death. It was late in the day when the senate pronounced its sentence; and the consul forthwith sent his quaestor to carry the fatal news to Thrasea. He was in his gardens conversing with his friends, and was at that moment more particularly engaged in conversation with the Cynic philosopher Demetrius; and the subject of their discussion, as far as could be gathered from the few words that were overheard, appeared to be the immortality of the soul. The conversation was interrupted by the arrival of Domitius Caecilianus, one of Thrasea's most intimate friends, who informed him of the senate's decision. Thrasea forthwith dismissed his friends, that they might not be involved in the fate of a condemned person; and when his wife wished to follow the example of her mother, and die with her husband, he entreated her to preserve her life for the sake of their daughter. He then went into a colonnade, where he awaited the arrival of the quaestor. When the latter had delivered to him the decree of the senate, he retired into his chamber with Demetrius and Helvidius Priscus, and there had the veins of both his arms cut. As the blood gushed forth, he said "Let us offer a libation to Jupiter the Deliverer," and then, addressing a few words to the quaestor, he calmly awaited the approach of death. His last words were spoken to Demetrius, but these, unfortunately, are not preserved, as the existing MSS. of the Annals of Tacitus break off at this point. Thrasea perished in A. D. 66, two years before the death of Nero. His panegyric was written by his friend and admirer, Arulenus Rusticus, who was in consequence put to death by Domitian. (Tac. *Ann.* xiii. 49, xiv. 12, 48, 49, xv. 20—22, xvi. 21—35, *Hist.* ii. 91, iv. 5, *Agric.* 2; Dion Cass. lxi. 15. lxii. 26; Suet. *Ner.* 37, *Dom.* 10; Plin. *Ep.* vii. 19, viii. 22; Plut. *Praecep. Reip. Gerend.* c. 14, p. 810, a.; Arrian, *Dissert.* i. 1. § 26; Mart. i. 9; Juv. v. 36.)

THRA'SEA PRISCUS, a man of noble birth and great acquirements, was slain by Caracalla in A. D. 212. (Dion Cass. lxxvii. 5.) We learn from the Fasti that his full name was L. Valerius Messalla Thrasea Priscus, and that he was consul along with C. Domitius Dexter in A. D. 196, under Septimius Severus.

THRA'SIUS (Θράσιος). 1. A soothsayer who is also called Phrasius. (Hygin. *Fab.* 56; Ov. *Art. Am.* i. 649; Apollod. ii. 5. § 11.)

2. A Trojan who was killed by Achilles. (Hom. *Il.* xxi. 210.) [L. S.]

THRASON, a statuary, mentioned by Strabo (xiv. p. 641), who saw several of his works in the temple of Artemis at Ephesus, and, among them, statues of Penelope and Eurycleia. He is probably the same artist whose name occurs in Pliny's list of those who made *athletas et armatos et venatores sacrificantesque*. (*H. N.* xxxiv. 8. s. 19. § 34.)

There is an extant inscription in which mention is made of a statue dedicated to Artemis, the work of Straton of Pellene. From the form of the letters of the inscription, Böckh supposes its date to be not earlier than the reign of Trajan or of Hadrian, in which case, of course, the artist must have been a different person from the Thrason mentioned by Strabo and Pliny. (Böckh, *C. I.* No. 1823, vol. ii. p. 9; R. Rochette, *Lettre à M. Schorn*, p. 418, 2d. ed.) [P. S.]

THRASO'NIDES (Θρασωνίδης), a Stoic philosopher, whose conduct on a certain occasion is quoted by Diogenes Laërtius, in illustration of the definition of love given by the Stoics. (Diog. vii. 130; copied by Suidas, *s. v.* Ἔρως.) [P. S.]

THRA'SYAS (Θρασύας), an eminent herbalist, a native of Mantineia in Arcadia, the tutor of Alexias, who is said to have been able to drink hellebore with impunity. He lived shortly before the time of Theophrastus, and therefore probably about the middle of the fourth century B. C. (Theophrast. *Hist. Plant.* ix. 16. § 8; 17. §§ 1, 2.)

It is uncertain whether he is the same person who was the author of some medical formulae mentioned by Scribonius Largus (*De Compos. Medicam.* c. 208 (78)), and Aëtius (ii. 4. 57, iii. 1. 65, pp. 415, 426). [W. A. G.]

THRASYBU'LUS (Θρασύβουλος). 1. Tyrant of Miletus, was a contemporary of Periander and Alyattes, the king of Lydia. We do not learn when he became tyrant, but from the expression of Herodotus (i. 22) it rather seems that he was tyrant during the whole of the eleven years' war carried on by Sadyattes, and Alyattes against Miletus. It was in the twelfth year of that war that the temple of the Assesian Athene was burnt down, after which Alyattes fell sick, and the Delphic oracle, when consulted by him, refused to give a response till the temple was rebuilt. Periander, who was intimately connected with Thrasybulus, got to know the reply that had been given, and sent word to Thrasybulus, who, when the herald of Alyattes came to demand a truce till the temple should be rebuilt, gave directions that the greatest possible ostentation of plenty should be made, to induce the belief that the Milesians had still abundance of provisions. The stratagem produced the desired effect. Alyattes, who had expected to find the people reduced to the last extremity, hastily concluded a peace, B. C. 612. (Herod. i. 20—22.)

According to Herodotus (vi. 92) his intercourse

with Thrasybulus had an injurious effect upon the character and policy of Periander, rendering him cruel and suspicious. For the story of the mode in which Thrasybulus gave his advice to Periander as to the best means of securing his power, the reader is referred to the article PERIANDER [Vol. II. p. 190]. A different version of the story is given by Aristotle (*Pol.* iii. 13, v. 10), according to whom the advice was given by Periander to Thrasybulus.

2. An Athenian, the son of Thraso. He was an enemy of Alcibiades, and after the battle of Notium, went to Athens, for the purpose of laying accusations against Alcibiades, in consequence of which the latter was removed from his command. (Plut. *Alc.* 36.)

3. An Athenian, the son of Lycus, of the deme Steiria. He was zealously attached to the democratic party, and was a warm friend of Alcibiades. The first occasion on which we find him mentioned is in B. C. 411, when he was in command of a galley in the Athenian fleet at Samos, and took an active part in the suppression of the oligarchical conspiracy (Thuc. viii. 73). When the news arrived of the establishment of the Four Hundred at Athens, Thrasybulus and Thrasyllus were among the most active in urging resistance to the oligarchy, and exacted a solemn oath from the Athenians of the fleet that they would maintain the democracy, and persevere in the war with the Peloponnesians. In an assembly held soon after in the camp, some of the suspected generals were removed, and others appointed in their room. Among the latter was Thrasybulus. Through the influence of Thrasybulus a decree was passed by the camp-assembly, by which Alcibiades was pardoned and recalled. Thrasybulus himself sailed to fetch him from the court of Tissaphernes. Shortly afterwards he set out towards the Hellespont with five galleys, when news arrived of the revolt of Eresus. After his junction with Thrasyllus was fought the battle of Cynossema, in which Thrasybulus commanded the right wing, and by a sudden attack upon the Peloponnesians, who had gained a partial success, turned the fortune of the day. (Thuc. viii. 75, 76, 81, 100, 104, &c.) Just before the battle of Cyzicus Thrasybulus joined Alcibiades with twenty galleys, having been despatched on an expedition to collect money from Thasos and other places in that quarter. (Xen. *Hellen.* i. 1. § 12.) In 407 he was sent with a fleet of thirty ships to the coast of Thrace, where he reduced most of the revolted cities to submission. (Xen. *Hellen.* i. 4. § 9; Demosth. *adv. Lept.* p. 474; Diod. xiii. 72.) He was about the same time elected one of the new generals, together with Alcibiades. While engaged in fortifying Phocaea, he received a visit from Alcibiades, who had left his fleet at Notium. (Xen. *l. c.* i. 5. § 6.) After the unfortunate battle of Notium took place, he was involved in the disgrace of Alcibiades, and was superseded in his command, but still continued to serve in the fleet. He was one of the subordinate officers at the battle of Arginusae, and was one of those charged with the duty of taking care of the wrecks. (Xen. i. 6. § 35.) He is said to have had a dream before the battle, which portended the victory and the death of the generals (Diod. xiii. 97). On the establishment of the Thirty Tyrants he was banished, and was living in exile at Thebes when the rulers of Athens were perpetrating their excesses of tyranny. Being aided by the Thebans with arms and money, he collected a small band, and seized the fortress of Phyle, where he was rapidly reinforced, and after repulsing an attack made upon the fortress, he defeated the forces placed to check the incursions of the garrison. Four days afterwards he descended with a body of 1000 men and marched into Peiraeus, taking up a strong position on the hill of Munychia, where he was joined by most of the population of Peiraeus. The forces of the tyrants were immediately despatched against them, but were defeated, though with no great loss. The Ten, who were appointed in place of the Thirty, however, showed no less disposition to overpower Thrasybulus and his party, who strengthened themselves as much as possible, and made foraging excursions every day from Peiraeus. In consequence of the application of the oligarchs Lysander and Libys were sent to blockade Peiraeus. The exiles however were delivered from their perilous position through the machinations of Pausanias. After they had sustained a severe defeat, Pausanias secretly sent to them, directing them to send an embassy to him, and suggesting the kind of language that they should hold. An armistice was concluded with them, and deputies were despatched by them to plead their cause at Sparta. The issue was a general reconciliation, accompanied by an amnesty, and the exiles entered the city in triumph, and offered a sacrifice to Athene on the Acropolis. Soon afterwards the oligarchical exiles at Eleusis, who were preparing to renew the civil war, were overpowered, and a new act of amnesty was passed with respect to them, the credit of which seems to have belonged to Thrasybulus and his friends. (Xen. *Hellen.* ii. 4. §§ 2—43; Diod. xiv. 32, 33; Paus. i. 29. § 3, iii. 5. § 1; Plut. *Lys.* 27.) In B. C. 395 we find Thrasybulus moving the decree for an alliance between Thebes and Athens, when the former was menaced by Sparta, and leading an army to the help of the Thebans (Paus. iii. 5. § 4; Xen. *Hellen.* iii. 5. § 16, &c). In B. C. 390 Thrasybulus was sent with forty ships to aid the democratical Rhodians against Teleutias. Not finding that he could be of any service at Rhodes, he sailed away to Thrace, where he reconciled two Odrysian princes, Amadocus and Seuthes, and brought them to enter into alliance with Athens. Seuthes offered to give him his daughter in marriage. He then proceeded to Byzantium, where by the aid of Archebius and Heracleides he established the democratical party, and restored the Athenian interest. He also brought Chalcedon into alliance with Athens. In the island of Lesbos he reduced Methymna and some other towns. From Lesbos he sailed southwards, and having anchored in the Eurymedon near Aspendus, the inhabitants of this place fell upon him in the night and killed him in his tent. (Diod. xiv. 94, 99; Xen. *Hellen.* iv. 8. § 25, &c.; Demosth. *adv. Lept.* p. 475.) His tomb was on the road leading to the Academy, near those of Pericles, Chabrias, and Phormion. (Paus. i. 29. § 3.)

4. Son of the preceding, had for some offence or other a fine of ten talents inflicted on him. (Demosth. *de fals. Leg.* p. 431.)

5. An Athenian, a native of the deme Colyttus, was one of the companions of Thrasybulus the Steirian at Phyle and Peiraeus. In B. C. 388 he was in command of eight ships off the coast of Thrace. We learn that nevertheless he was twice

condemned and thrown into prison. (Xen. *Hellen.* v. 1. § 26; Demosth. *adv. Timocr.* p. 742.)

6. An Elean, the son of Aeneas. He was a soothsayer, in which capacity he foretold to the Mantineans their victory over Agis and the Lacedaemonians, and himself took part in the battle. (Paus. vi. 2. § 4, viii. 10. § 5; comp. vi. 13. § 11, vi. 14. § 9.)

7. Brother of Gelon, tyrant of Syracuse. On the death of Hieron, Thrasybulus succeeded him in the government. It does not appear distinctly whether he assumed the tyranny because the son of Gelon was not yet old enough, or, as the language of Aristotle (*Polit.* v. 8) indicates, though called tyrant, and possessing the substance of power, was in fact little more than the minister or favourite of his nephew, whom he is said to have corrupted, that he might afterwards supplant him. Aristotle's version of the matter also represents the resistance offered by the friends of the rightful heir, as leading to the overthrow of the dynasty. It is possible enough, as Dr. Thirlwall suggests (*Hist. of Greece*, vol. iii. p. 224), that Thrasybulus became the guardian of his nephew on the death of Polyzelus, and before the death of Hieron; and that, having rendered the youth odious and contemptible, he found no difficulty, when Hieron died, in setting him aside, and usurping his authority. This supposition, however, still leaves unexplained Aristotle's statement about the expulsion of the dynasty, which is one of the most important features of his account. Little, therefore, is gained by any endeavour to reconcile the two versions. According to the more detailed narration of Diodorus (xi. 67), Thrasybulus directly succeeded Hieron, and soon provoked a revolt by his rapacity and cruelty. With the aid of foreign mercenaries, and some troops from Aetna and Catana, amounting altogether to 15,000 men, he maintained his ground for some time in Acradina and the Island. The Syracusans entrenched themselves in the quarter called Tyche, and sent for assistance to Gela, Agrigentum, Selinus, Himera, and the inland cities of Sicily. They readily lent their aid, and Thrasybulus was decisively defeated both by sea and by land. He thereupon entered into a negotiation with his revolted subjects, and was allowed to abdicate his authority and retire into exile. He withdrew to Locri, in Italy, and there ended his days. His dynasty ended with him.

8. Son of Xenocrates, and nephew of Theron tyrant of Agrigentum. He is mentioned on more than one occasion by Pindar. (*Pyth.* vi., *Isthm.* ii., *Fragm.* 89. 1.) [C. P. M.]

THRASYBU'LUS (Θρασύβουλος), a friend and contemporary of Galen, in the latter half of the second century after Christ. Galen addressed two of his works to him, viz. *De Optima Secta* (vol. i. p. 106) and *Utrum Medicinae sit an Gymnastices Hygieine* (vol. v. p. 806); but it does not seem certain that he was a physician. [W. A. G.]

THRASYDAEUS (Θρασυδαῖος). 1. A citizen of Elis, and leader of the democratic party there. When the Spartans under Agis invaded the Elean territory, in B. C. 400, the oligarchs of Elis, led by Xenias, made an attempt to overpower their political adversaries, and killed, among others, a man, whom, from the likeness between the two, they mistook for Thrasydaeus. The democratic party were hereupon much disheartened, but the mistake was soon discovered, and Thrasydaeus, who, at the beginning of the outbreak, was sunk in sleep from the influence of wine, put himself at the head of the people, and completely conquered the oligarchs. Agis, however, when he retired from Elis, left a Lacedaemonian garrison in Epitalium, and the Eleans were so harassed by the ravages it committed, that Thrasydaeus, in the following year (B. C. 399), was compelled to sue to Sparta for peace, and to purchase it by absolute submission. (Xen. *Hell.* iii. 2. §§ 27—30; Paus. iii. 8.) We may perhaps identify with the subject of the present article the *Thrasylaeus* of Elis, who is mentioned as having been persuaded by his friend Lysias, the orator, to supply two talents to the Athenian patriots under Thrasybulus, in aid of their enterprise against the Thirty Tyrants, B. C. 403 (Pseudo-Plut. *Vit. X. Orat. Lys.*)

2. Of Elis, an eunuch, who, instigated by a private injury, murdered Evagoras, king of Salamis in Cyprus, in B. C. 374. (Theopomp. *ap. Phot.* p. 120, a, b; comp. Arist. *Pol.* v. 10, ed. Bekk.; Diod. xv. 47; Wess. *ad loc.*) [EVAGORAS, No. 1.] [E. E.]

THRASYDAEUS (Θρασυδαῖος), tyrant of Agrigentum, was the son and successor of Theron. Already during his father's lifetime he had been appointed to the government of Himera, where, by his violent and arbitrary conduct, he alienated the minds of the citizens, so that they were on the point of breaking out into revolt. But having applied for support to Hieron of Syracuse, that ruler betrayed their application to Theron, who, in consequence, put to death the leaders of the disaffected party, and effectually re-established his authority. (Diod. xi. 48.) Whether Thrasydaeus retained his position at Himera after this, we know not: but on the death of Theron he succeeded without opposition in the sovereignty of both cities. His tyrannical and violent character soon displayed itself, and rendered him as unpopular at Agrigentum as he had been at Himera. But his first object was to renew the war with Hieron, against whom he had already taken an active part during his father's lifetime. (Schol. *ad Pind. Ol.* ii. 29.) He therefore assembled a large force of mercenaries, besides a general levy from Agrigentum and Himera, and advanced against Hieron, but was defeated after an obstinate and sanguinary struggle; and the Agrigentines immediately took advantage of this disaster to expel him from their city. He made his escape to Greece, but was arrested at Megara, and publicly executed. (Diod. xi. 53.) Diodorus assigns the whole of these events to the year B. C. 472, in which Theron died, but there are some difficulties in this chronology. (See Böckh, *ad Pind.* vol. iii. p. 209; and Brunet de Presle, *Recherches sur les Etablissemens Grecs en Sicile*, p. 145, note.) [E. H. B.]

THRASYLLA ENNIA. [ENNIA.]

THRASYLLUS or THRASYLUS (Θράσυλλος, Θράσυλος). 1. An Argive, was one of the five generals of the commonwealth when Argolis was invaded by the Lacedaemonians under Agis II., in B. C. 418. Agis succeeded in placing a division of his army between the Argive forces and Argos, thus cutting them off from their city, while their flank and rear were threatened by his two other divisions. Thrasyllus perceived the danger of this position, and, together with Alciphron (one

of his fellow-citizens and a proxenus of Lacedaemon), obtained an interview with Agis, and induced him by the hope of a permanent peace to grant them a truce for four months. Thrasyllus and Alciphron, however, had taken this step without being authorized; and the Argives, who imagined that they had been on the point of gaining an easy victory over the Lacedaemonians, shut in as the latter were between them and the city, were highly exasperated, and began to stone Thrasyllus in the military court which was always held just outside the walls of Argos after an expedition. He saved his life only by taking refuge at an altar, and he was punished by the confiscation of his property. (Thuc. v. 59, 60.)

2. An Athenian, was serving as a hoplite in the army at Samos, in B. C. 411, and was one of those who persuaded the soldiers and sailors to aid the Samian people against the expected attempt of the oligarchical conspirators to put down democracy in the island. The consequence was the defeat of the revolutionists. Shortly after, when CHAEREAS had brought to Samos an exaggerated account of the tyranny and violence of the 400 at Athens, Thrasyllus and Thrasybulus bound the army by an oath to be faithful to democracy, zealous in the war with the Peloponnesians, and ever hostile to the revolutionary government at home; and, in the lection of new generals which ensued, these two were included in the number. In the same year, B. C. 411, Thrasyllus commanded the left wing of the fleet at the battle of Cynossema, in which the Athenians defeated the Peloponnesians; and somewhat later, after the victory gained by the Athenians over the Lacedaemonian fleet near Abydus, he was despatched to Athens to bear the good news and to ask for supplies. Some time after his arrival, Agis having, in a foray from Deceleia, advanced too near the walls of the city, Thrasyllus led out the Athenians against him and obtained a slight advantage, in consequence of which his countrymen the more readily voted him a reinforcement both of men and ships. With these he sailed early in B. C. 409 to Samos, whence he proceeded to the coast of Asia and attacked the town of Pygela without success. Within a few days, however, Colophon surrendered to him, and he then advanced into Lydia, and having ravaged the country, proceeded by sea against Ephesus, but here he was defeated and driven back to his ships by the forces of the Ephesians, united with those of Tissaphernes and the Syracusans; and after sailing to Notium where he buried his dead, he steered his course for Lesbos. Here, while anchoring at Methymna, he observed the Syracusan squadron sailing by, whereupon he attacked it, captured four ships with their crews, and chased the rest back to Ephesus. He then continued his voyage to Sestus, where he joined the force under Alcibiades, and the whole fleet crossed over together to Lampsacus; but the troops of Alcibiades, who had not sustained any defeat, refused to serve in the same ranks with those of Thrasyllus, conquered as they had been at Ephesus; nor was this feeling removed till their common success in the ensuing winter against Pharnabazus near Abydus. In B. C. 408 Thrasyllus was engaged with Alcibiades in the successful operations at Chalcedon, which induced Pharnabazus to accept terms of accommodation from the Athenians. He probably shared also in the siege and reduction of Byzantium in the same year, and in B. C. 407 he led home to Athens a portion of the triumphant armament. Not long after, he was one of the generals who were appointed to supersede Alcibiades after the battle of Notium, and was present in that capacity at Arginusae in B. C. 406. After the battle it was he who proposed to leave 47 galleys behind to save the men from the wrecks, while the main body of the fleet should sail against the ships of the enemy, which were blockading Mytilene. He was also among the six generals who returned to Athens and were shamefully put to death by the people through the intrigues of Theramenes. It should be observed that Diodorus, in his account of several of the above events, substitutes, by an error, the name of Thrasybulus for that of Thrasyllus. (Thuc. viii. 73, 75, 76, 104, 105; Xen. *Hell.* i. 1. §§ 8, 33, 34, 2. §§ 1—17, 3. §§ 4, &c., 14, &c., 4. § 10, 5. § 16, 6. § 30, 7. §§ 2, 29, 34; Plat. *Theag.* p. 129; Plut. *Alc.* 29—31; Diod. xiii. 64, 66, 74, 101, 102; Palm. and Wess. *ad Diod.* xiii. 74.) [E. E.]

THRASYLLUS (Θράσυλλος), a musician of Phlius, is mentioned by Plutarch (*de Mus.* 21, p. 1137, f.), in connection with Tyrtaeus of Mantineia and Andreas of Corinth, as having purposely abstained from many of the artificial refinements which were introduced at an early period into Greek music. From the way in which he is mentioned by Plutarch, he seems to have lived in the early part of the fifth century B. C. [P. S.]

THRASYLLUS, was a celebrated astrologer at Rhodes, with whom Tiberius became acquainted during his residence in that island, and ever afterwards held in the highest honour. It was said that Tiberius had intended to kill him after consulting him respecting his future destinies; but that Thrasyllus, when he had predicted the empire to Tiberius, said that he perceived from the observation of the stars that his own death was near at hand, by which announcement he so convinced Tiberius of the truth of his art, that Tiberius not only gave up his intention of murdering him, but admitted him to his intimate friendship. Thrasyllus accompanied Tiberius to Rome, when he was recalled by Augustus, and appears to have always lived with him. He died in A. D. 36, the year before Tiberius, and is said to have saved the lives of many persons whom Tiberius would otherwise have put to death by falsely predicting for this very purpose that the emperor would live ten years longer. (Tac. *Ann.* vi. 20—22; Dion Cass. lv 11, lvii. 15, lviii. 27; Suet. *Aug.* 98, *Tib.* 14, 62, *Cal.* 19; Schol. *ad Juv.* vi. 576; Julian. *Ep. ad Themist.* p. 265, Spanh.) The son of this Thrasyllus succeeded to his father's skill, and is said to have predicted the empire to Nero. (Tac. *Ann.* vi. 22, comp. xiv. 9; Dion Cass. lxi. 2.)

THRASY'MACHUS (Θρασύμαχος), a native of Chalcedon, was a sophist, and one of the earliest cultivators of the art of rhetoric. He was a contemporary of Gorgias. (Cic. *Orat.* 12, 13, 52; Quintil. iii. 1. § 10.) He is introduced by Plato as one of the interlocutors in the Politeia, and is referred to several times in the Phaedrus. Like Prodicus and Protagoras, he discoursed and wrote on subjects of natural philosophy (Cic. *de Orat.* iii. 32. § 128); Plutarch (*Symp.* p. 616, d.) mentions a work by him on *Illustrious Men* (Ὑπερβάλλοντες). Quintilian speaks of him as one of the first who wrote on *common places* (probably in the ἀφορμαὶ ῥητορικαί mentioned by

Suid. *s. v.* Θρασ.) He seems to have been particularly fond of making his syllables fall into *paeons* (Quintil. ix. 4. § 87). Suidas, who very stupidly makes him a disciple of Plato and Isocrates, mentions as his works — 1. Orations (συμβουλευτικοί). 2. Τέχνη ῥητορική. 3. Παίγνια. 4. Ἀφορμαὶ ῥητορικαί. Athenaeus (x. p. 416) quotes from one of his introductions. The following epitaph was placed upon his monument at Chalcedon:

Τοὔνομα Θῆτα, ῥῶ, ἄλφα, σάν, ὖ, μῦ, ἄλφα, χῖ, οὖ, σάν.
Πατρὶς Χαλκηδών· ἡ δὲ τέχνη σοφίη.

(Athen. x. p. 454.) [C. P. M.]

THRASYME'DES (Θρασυμήδης), a son of the Pylian Nestor and Anaxibia, accompanied his father on the expedition against Troy, and returned with him to Pylos. (Hom. *Il.* ix. 81, xiv. 10, xvi. 321, xvii. 378, 705, *Od.* iii. 39, 414, 442, &c.) According to Philostratus (*Her.* iii. 2), he did not go to Troy. He was the father of Sillus, and his tomb was shown at Pylos in Messenia. (Paus. ii. 18. § 7, iv. 36. § 2.) [L. S.]

THRASYME'DES (Θρασυμήδης), the son of Arignotus of Paros, was the maker of the chryselephantine statue of Asclepius, in his temple at Epidaurus. Pausanias (ii. 27. § 2) describes the statue as being about half the size of that of the Olympian Zeus at Athens. The god was seated on a throne, holding a staff in one hand, and with the other hand held over the dragon's head, and with a dog lying by his side. The throne itself was adorned with sculptures, representing the Argive heroes, Bellerophon slaying the Chimaera, and Perseus holding the severed head of Medusa.

From the reference in this passage to the chryselephantine statue of Zeus Olympius at Athens, which was made at the expense of Hadrian (Paus. i. 18. § 6), it has been conjectured that the Epidaurians were indebted for the statue of their patron deity to the munificence of the same emperor, or of Antoninus Pius, who expended large sums on the decoration of that city (Paus. ii. 27. § 7); but it seems improbable that, if this were the case, Pausanias should not have stated the fact in so many words. (Siebelis, *ad loc.*, and Hirt, *Gesch. d. bild. Künste bei den Alten*, p. 190.) [P. S.]

THRIAE (Θριαί), the name of three prophetic nymphs on Mount Parnassus, by whom Apollo was reared, and who were believed to have invented the art of prophecy by means of little stones (θριαί), which were thrown into an urn. (Hom. *Hymn. in Merc.* 552; Schol. *ad Callim. Hymn. in Apoll.* 45; comp. Lobeck, *Aglaoph.* p. 814.) [L. S.]

THU'CLES or THE'OCLES (Θουκλῆς, Θεοκλῆς), a citizen apparently of Chalcis in Euboea, who, having been cast by storms on the coast of Sicily, took notice of the fertility of the soil, and of the probable ease with which it might be won from the Sicel inhabitants. On his return home he made a report of these things, and was commissioned by the Chalcidian state to lead forth a body of colonists, Chalcidian and Naxian. With these he proceeded to Sicily, where he occupied as a strong-hold the hill Taurus, overlooking the sea on the eastern coast — a place remarkable as the spot where Grecian conquest in the island first began, and as the site of the later city of Tauromenium,— and from this eminence, having now obtained possession of the land, he founded in the immediate neighbourhood the town of Naxos, about B. C. 736. (Thuc. vi. 3; Ephor. *ap. Strab.* vi. p. 267; Hellanic. *ap. Steph. Byz. s. v.* Χαλκίς; comp. Grote's *Greece*, vol. iii. pp. 477, 478.) [E. E.]

THUCY'DIDES (Θουκυδίδης), historical. 1. An Athenian, of the demos Alopece, son of Melesias, and related to Cimon, to whom he is said to have been inferior in military talent, though he possessed more skill as a political tactician. After the death of Cimon, in B. C. 449, Thucydides became the leader of the aristocratic party, which he concentrated and more thoroughly organized in opposition to Pericles. With all his ability, however, and all his family influence, he was no match for his great adversary either in eloquence or address; and this he is said to have acknowledged himself, when king Archidamus II. of Sparta asked him whether he or Pericles was the better wrestler. "When I throw Pericles," was the answer, "he always contrives to make the spectators believe that he has had no fall." The line of attack also, which Plutarch represents Thucydides as adopting, does not appear to have been the most judicious, for he inveighed against the profuse expenditure of Pericles in public works, by no means the least popular feature in the great statesman's administration, and not long after this the struggle came to an end by the ostracism of Thucydides in B. C. 444. (Plut. *Per.* 6, 8, 11, 14, 16.) From an allusion in Aristophanes (*Vesp.* 947) we learn that, when he was in danger of this banishment, and rose to make his defence, he utterly broke down and was unable to open his mouth. According to the scholia on the same passage of Aristophanes, the historian Philochorus assigned as the cause of his exile some alleged misconduct during a command which he held in Thrace; while Idomeneus related that he was not ostracised merely, but sentenced to perpetual banishment with confiscation of his property, and that he fled to Artaxerxes, king of Persia. Here, however, the scholiast appears to have confounded Thucydides with Themistocles. [IDOMENEUS.] (Comp. Arist. *Ach.* 668, 673.) That he retired to Sparta is in itself probable enough, and is in some measure confirmed by the anecdote, above related, of his conversation with Archidamus. But the usual term of ostracism, viz. ten years, seems to have been abridged in his case, since we hear of him in B. C. 440 (at least there is good reason to suppose it the same person) as united with Hagnon and Phormion in the command of forty ships, which were sent to reinforce Pericles, then engaged in the siege of Samos. The arrival of these vessels, together with other reinforcements, compelled the Samians to capitulate (Thuc. i. 117; comp. Thirlwall's *Greece*, vol. iii. p. 53, note 1). Aristotle, according to Plutarch (*Nic.* 2) classed Thucydides with Nicias and Theramenes as an excellent citizen and distinguished by an hereditary feeling of good will towards the people. He left two sons, Melesias and Stephanus; and a son of the former of these, named Thucydides after his grand-father, was a pupil of Socrates. (Plat. *Men.* p. 94, *Theag.* p. 130, *Lach.* p. 179; Athen. vi. p. 234, e.)

2. A Pharsalian, was a proxenus of the Athenians and happened to be at Athens in B. C. 411, during the usurpation of the Four Hundred. When the tumult against the government broke out in the Peiraeeus, and Theramenes had gone thither with the promise of quelling it, Thucydides with some difficulty restrained the adherents of the oligarchs

in the city from marching down to attack the rioters, representing the mischief attendant on civil discord while the Lacedaemonians were so close at hand. (Thuc. viii. 92.)

3. A lieutenant of Martius Verus, by whom he was sent to establish Soaemus on the throne of Armenia, in the reign of M. Aurelius Antoninus. Thucydides accomplished his mission. (Suid. *s. v.* Μάρτιος; see above, Vol. I. p. 363, a.) [E. E.]

THUCY'DIDES (Θουκυδίδης), the historian, belonged to the demos Halimus, and Halimus belonged to the phyle Leontis. He simply calls himself an Athenian (Thuc. i. 1). His father's name was Olorus (iv. 104). Marcellinus, and some other later writers, say that the name was Orolus. The two forms are easily confounded, and we assume the true name to be Olorus. Herodotus (vi. 39) mentions a Thracian king called Olorus, whose daughter Hegesipyle married Miltiades, the conqueror of Marathon, by whom she became the mother of Cimon. The ancient authorities speak of consanguinity between the family of Cimon and that of Thucydides, and the name of the father of Thucydides is some presumption of a connection with this Thracian king. The mother of Thucydides was also named Hegesipyle, though Marcellinus is the only authority for his mother's name. It is conjectured that Hegesipyle may have been a granddaughter of Miltiades and Hegesipyle, but there is no evidence to show who the mother of Thucydides was, nor how his father was connected with the family of Miltiades. It is also said that there was consanguinity between the family of Thucydides and the Peisistratidae; but this also cannot be satisfactorily explained.

A statement by Pamphilus, which is preserved by Gellius (xv. 23), makes Thucydides forty years of age at the commencement of the Peloponnesian war or B. C. 431, and accordingly he was born in B. C. 471. The historian says that he lived to see the end of the war, and the war ended in B. C. 404. Krüger attempts to show, on the authority of Marcellinus, that Thucydides was only about twenty-five years of age at the commencement of the war; but he relies too much on his own interpretation of certain words of Thucydides, which are by no means free from ambiguity (v. 26, αἰσθανόμενος τῇ ἡλικίᾳ). There is a story in Lucian's Herodotus or Aetion of Herodotus having read his History at the Olympic games to the assembled Greeks; and Suidas (*s. v.* Θουκυδίδης) adds that Thucydides, then a boy, was present, and shed tears of emulation; a presage of his own future historical distinction. This story was first doubted by Bredow, and has since been critically discussed by others, and most completely by Dahlman (*Herodot, &c.*) who rejects it as a fable. The truth of the story is maintained at great length, and with greater tediousness, by Krüger. It is of little importance what any man thinks of the story: it is enough to remark that the direct evidence in support of it is very weak, and there are many plausible objections to be urged against it. Krüger has collected in his essay on Thucydides all that he could say in support of the story.

Antiphon of Rhamnus, the most distinguished orator of the time, is said to have been the master of Thucydides in the rhetorical art; and as Antiphon was a contemporary of Thucydides and older, there is no internal improbability in the statement. But the evidence for it, as Krüger shows, is really nothing more than this, that Caecilius in his life of Antiphon conjectures that Thucydides must have been a pupil of Antiphon's, because he praises Antiphon. Cicero, in his *Brutus* (c. 12), speaks of the eloquence of Antiphon, and cites Thucydides as evidence, and it seems very unlikely that, if he knew Thucydides to have been a pupil of Antiphon, he would not have mentioned it. Anaxagoras also is named by Marcellinus, on the authority of Antyllus, as one of the teachers of Thucydides, as to which we may observe that it is possible that he was, for Anaxagoras was some time at Athens, and Thucydides might have had the advantage of his instruction.

That Thucydides, an Athenian, of a good family, and living in a city which was the centre of Greek civilisation, must have had the best possible education, may be assumed; that he was a man of great ability and cultivated understanding his work clearly shows. He informs us that he possessed gold mines in that part of Thrace which is opposite to the island of Thasos, and that he was a person of the greatest influence among those in that part of Thrace (iv. 105). This property, according to some accounts, he had from his ancestors: according to other accounts he married a rich woman of Scaptesyle, and received them as a portion with her. Krüger has a conjecture that Cimon, who took these mines from the Thasians, got an interest in them, and gave a part to that branch of his family to which Thucydides belonged.

Suidas says that Thucydides left a son, called Timotheus; and a daughter also is mentioned, who is said to have written the eighth book of the History of Thucydides. Thucydides (ii. 48) was one of those who suffered from the great plague of Athens, and one of the few who recovered.

We have no trustworthy evidence of Thucydides having distinguished himself as an orator, though it is not unlikely that he did, for his oratorical talent is shown by the speeches that he has inserted in his history. He was, however, employed in a military capacity, and he was in command of an Athenian squadron of seven ships, at Thasus, B. C. 424, when Eucles, who commanded in Amphipolis, sent for his assistance against Brasidas, who was before that town with an army. Brasidas, fearing the arrival of a superior force, offered favourable terms to Amphipolis, which were readily accepted, for there were few Athenians in the place, and the rest did not wish to make resistance. Thucydides arrived at Eion, at the mouth of the Strymon, on the evening of the same day on which Amphipolis surrendered; and though he was too late to save Amphipolis, he prevented Eion from falling into the hand of the enemy (iv. 102, &c.).

In consequence of this failure, Thucydides became an exile, probably to avoid a severer punishment, that of death, for such appears to have been the penalty of such a failure as his, though he may have done the best that he could. According to Marcellinus, Cleon, who was at this time in great favour with the Athenians, excited popular suspicion against the unfortunate commander. Thucydides (v. 26) simply says that he lived in exile twenty years after the affair of Amphipolis, but he does not say whether it was a voluntary exile or a punishment. If it was voluntary, we may assume that he did not return to Athens, because he knew what fate awaited him. There are various un-

trustworthy accounts as to his places of residence during his exile; but we may conclude that he could not safely reside in any place which was under Athenian dominion, and as he kept his eye on the events of the war, he must have lived in those parts which belonged to the Spartan alliance. His own words certainly imply that, during his exile, he spent much of his time either in the Peloponnesus or in places which were under Peloponnesian influence (v. 26); and his work was the result of his own experience and observations. His minute description of Syracuse and the neighbourhood leads to the probable conclusion that he was personally acquainted with the localities; and if he visited Sicily, it is probable that he also saw some parts of southern Italy, and an anonymous biographer speaks of Thucydides having been at Sybaris. But it is rather too bold a conjecture to make, as some have done, that Olorus and his son Thucydides went out in the colony to Thurii, B. C. 443, which was joined by Herodotus and the orator Lysias, then a young man. Timaeus, as quoted by Marcellinus, says that Thucydides during his exile lived in Italy; but if he means during all the time of his exile, his statement cannot be accepted, for it would contradict the inference which may be fairly derived from a passage in Thucydides that has been already referred to. Timaeus, and other authorities also, affirmed that Thucydides was buried at Thurii; as to which Krüger ingeniously argues, that if he lived there for some time, there is nothing strange in a story being invented of his having been buried there, especially as he might have had a tomb built with the intention of occupying it.

Thucydides says that he lived twenty years in exile (v. 26), and as his exile commenced in the beginning of B. C. 423, he may have returned to Athens in the beginning of B. C. 403, and therefore at or about the time when Thrasybulus liberated Athens. (Xen. *Hellen.* ii. 4. §§ 22—38.) It may accordingly be conjectured that Thucydides joined Thrasybulus, and in company with him effected his return to his native country. Pausanias indeed (i. 23. § 9) states that Thucydides was recalled by a psephisma proposed by Oenobius, but this account creates some difficulty, because it appeared from a critical enumeration of the authorities cited by Marcellinus, that there was a general permission for all the exiles to return after the conclusion of peace with the Laedaemonians, B. C. 404. Thucydides himself says that he was twenty years in exile, and therefore he did not return till B. C. 403, unless we assume that his "twenty years" was merely a round number used to signify nineteen years and somewhat more; or unless we assume that he did not return as soon as he might have done, but a few months later, so that the full term of twenty years was completed.

There is a general agreement among the ancient authorities that Thucydides came to a violent end; Zopyrus and Didymus, quoted by Marcellinus, affirm this; and Plutarch (*Cimon* 4), and Pausanias (i. 23. § 9) tell the same story. But there is a great diversity of evidence as to the place where he died; and it is doubtful whether it was Thrace or Athens. Plutarch says, it is reported that he was killed in Scaptesyle in Thrace, but that his remains were carried to Athens, and his tomb is pointed out in the burial-place of Cimon, by the side of the tomb of Elpinice, the sister of Cimon. Pausanias, who was well acquainted with Athens, says that his tomb was then not far from the Pylae Melitides; and that he was assassinated after his return (ὡς κατῄει), words which seem to imply that he did not long survive his restoration. Marcellinus, on the authority of Antyllus, quotes the inscription on his tomb at Athens:

Θουκυδίδης Ὀλόρου (Ὀρόλου) Ἁλιμούσιος (ἔνθαδε κεῖται).

We cannot doubt that there was a tomb of Thucydides at Athens, and he probably died there· the testimony of Timaeus that he died in Italy, is of little value.

The question as to the time of the return of Thucydides to Athens, and of the place of his death and interment, is discussed by Krüger with a wearisome minuteness, and with uncertain results. As to the time of the death of Thucydides, he concludes that it could not be later than the end or about the middle of the 94th Olympiad, that is, in any event not later than B. C. 401. His own direct testimony (v. 26) simply shows that he was living after the war was ended (B. C. 404). Dodwell argues that the third eruption of Aetna, which Thucydides (iii. 116) alludes to was the eruption of B. C. 399 or the 95th Olympiad; but Thucydides means to say that the eruption, of which he does not fix the date, was prior to the two eruptions (B. C. 425 and 475) of which he does fix the dates. There is no doubt about the true interpretation of this passage.

The time when he composed his work is another matter of critical inquiry. He was busy in collecting materials all through the war from the beginning to the end (i. 22); but we do not know from his own evidence whether he wrote any portion of the work, as we now have it, during the continuance of the war, though he would certainly have plenty of time during his exile to compose the earlier part of his history. Plutarch says that he wrote the work in Thrace; and his words mean the whole work, as he does not qualify them (τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων ἐν Θράκῃ περὶ τὴν Σκαπτὴν ὕλην), and this is consistent with Plutarch's statement that he died in Thrace. Marcellinus says that he gave the work its last polish in Thrace; and that he wrote it under a plane tree: this is very particular, and it is not improbable that he might write under a shady tree in fine weather, but such particularities are very suspicious. The most probable opinion is that he was engaged on the work till the time of his death. In the very beginning of his history (i. 18) he mentions the end of the war in a passage which must have been written after B. C. 404. A passage in the first book (i. 93), when rightly interpreted, shows that it was written after the wall round the Peiraeeus was pulled down (Xen. *Hellen.* ii. 2). In the second book (ii. 65) he speaks of the Sicilian expedition, and the support which Cyrus gave to the Lacedaemonians, and of the final defeat of the Athenians in this war; all which passages consequently were written after the events to which they refer. A passage in the fifth book also (v. 26), mentions the end of the war, the duration of which, he says, was twenty-seven years. Thucydides undoubtedly was collecting his materials all through the war, and of course he would register them as he got them; but the work in the shape in which

we have it, was certainly not finished until after the close of the war.

A question has been raised as to the authorship of the eighth and last book of Thucydides, which breaks off in the middle of the twenty-first year of the war (B. C. 411); and with the remark that, "when the winter which follows this summer shall have ended, the one and twentieth year of the war is completed." It differs from all the other books in containing no speeches, a circumstance which Dionysius remarked, and it has also been supposed to be inferior to the rest as a piece of composition. Accordingly several ancient critics supposed that the eighth book was not by Thucydides: some attributed it to his daughter, and some to Xenophon or Theopompus, because both of them continued the history. The words with which Xenophon's *Hellenica* commence (*μετὰ δὲ ταῦτα*) may chiefly have led to the supposition that he was the author, for his work is made to appear as a continuation of that of Thucydides: but this argument is in itself of little weight; and besides, both the style of the eighth book is different from that of Xenophon, and the manner of treating the subject, for the division of the year into summers and winters, which Thucydides has observed in his first seven books, is continued in the eighth, but is not observed by Xenophon. The rhetorical style of Theopompus, which was the characteristic of his writing, renders it also improbable that he was the author of the eighth book. It seems the simplest supposition to consider Thucydides himself as the author of this book, since he names himself as the author twice (viii. 6, 60). Cratippus, a contemporary of Thucydides, who also collected what Thucydides had omitted, ascribes this book to Thucydides, remarking at the same time that he has introduced no speeches in it. (Dionys. *De Thucyd.* c. 16, ed. Hudson.) Marcellinus and the anonymous author of the life of Thucydides also attribute the last book to him. The statement of Cratippus, that Thucydides omitted the speeches in the last book because they impeded the narrative and were wearisome to his readers, is probably merely a conjecture. If Thucydides, after writing speeches in the first seven books, discovered that this was a bad historical method, we must assume that if he had lived long enough, he would have struck the speeches out of the first seven books. But this is very improbable; a man of his character and judgment would hardly begin his work without a settled plan; and if the speeches were struck out, the work would certainly be defective, and would not present that aspect of political affairs, and that judgment upon them, which undoubtedly it was the design of the author to present. Some reasons why there should be no speeches in the eighth book, in accordance with the general plan of Thucydides, are alleged by Krüger; and the main reason is that they are not wanted. Whatever may be the reason, the only conclusion that a sound critic can come to is, that the eighth book is by Thucydides, but that he may not have had the opportunity of revising it with the same care as the first seven books.

A saying (*λέγεται*) is preserved by Diogenes that Xenophon made the work of Thucydides known (*εἰς δόξαν ἤγαγεν*), which may be true, as he wrote the first two books of his *Hellenica*, or the part which now ends with the second book, for the purpose of completing the history. The statement in Diogenes implies that the work of Thucydides might have been lost or forgotten but for Xenophon's care; and if the statement is true, we may conclude that the manuscript of Thucydides in some way came into his possession, and probably the materials which the author had collected for the completion of his history.

The work of Thucydides, from the commencement of the second book, is chronologically divided into summers and winters, and each summer and winter make a year (ii. 1). His summer comprises the time from the vernal to the autumnal equinox, and the winter comprises the period from the autumnal to the vernal equinox. The division into books and chapters was probably made by the Alexandrine critics. In the second book he says at the beginning of the 47th chapter, "such was the interment during this winter, and after the winter was over, the first year of the war was ended." He then goes on to say:—"now in the commencement of the summer," which is evidently the beginning of a new year, and of a new division, if he made any division in his history. Again, at the end of the eightieth chapter, he mentions the end of the second year of the war; and again in the last chapter of the second book he mentions the conclusion of the third year of the war. The third book begins just in the same manner, "In the following summer," as the eighty-first chapter of the second book. There is, then, nothing in the work itself which gives the least intimation that the division into books was part of the author's design; and in fact, the division into books is made in a very arbitrary and clumsy way. The seventh book ought to end with the sixth chapter of the eighth book; and the seventh chapter of the eighth book ought to be the first. We may conclude from the terms in which Cratippus alludes to the eighth book (*τὰ τελευταῖα τῆς ἱστορίας*) that the division into books was not then made; but it existed in the time of Dionysius (*De Thucyd.* c. 16, 17, &c.), and when Diodorus wrote (xii. 37, xiii. 42).

There was a division of the work also into nine books (Diod. xii. 37); and a still later division into thirteen books. The title of the work, as well as the division into books, is also probably the work of the critics or grammarians. The titles vary in the MSS., but the simple title *Ξυγγραφή* is that which is most appropriate to the author's own expression, *Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον*, &c. (i. 1).

The history of the Peloponnesian war opens the second book of Thucydides, and the first is introductory to the history. He begins his first book by observing that the Peloponnesian war was the most important event in Grecian history, which he shows by a rapid review of the history of the Greeks from the earliest period to the commencement of the war (i. 1—21). His remarks on the remote periods of Grecian history, such as Hellen and his sons, the naval power of Minos, and the war of Troy, do not express any doubt as to the historical character of these events; nor was it necessary for the author to express his scepticism; he has simply stated the main facts of early Grecian history in the way in which they were told and generally received. These early events are utterly unimportant, when we view history, as the author viewed the object of his history, as matter for political instruction (i. 22). He de-

signed his work to be "an eternal possession," and such it has proved to be. After his introductory chapters (i. 1—23) he proceeds to explain the alleged grounds and causes of the war: the real causes were, he says, the Spartan jealousy of the Athenian power. His narrative is interrupted (c. 89—118), after he has come to the time when the Lacedaemonians resolved on war, by a digression (ἐκβολή) on the rise and progress of the power of Athens; a period which had been either omitted by other writers, or treated imperfectly, and with little regard to chronology, as by Hellanicus in his Attic history (c. 97). He resumes his narrative (c. 119) with the negotiations that preceded the war; but this leads to another digression of some length on the treason of Pausanias (c. 128—134), and the exile of Themistocles (c. 135—138). He concludes the book with the speech of Pericles, who advised the Athenians to refuse the demands of the Peloponnesians; and his subject, as already observed, begins with the second book. Mr. Clinton, in his Fasti, has a chapter "On the Summary of Thucydides," or that part of his first book which treats of the period between B. C. 478 and 432. The Peloponnesian war began B. C. 431.

A history which treats of so many events, which took place at remote spots, could only be written, in the time of Thucydides, by a man who took great pains to ascertain facts by personal inquiry. In modern times facts are made known by printing as soon as they occur; and the printed records of the time, newspapers and the like, are often the only evidence of many facts which become history. When we know the careless way in which facts are now reported and recorded by very incompetent persons, often upon very indifferent hearsay testimony, and compare with such records the pains that Thucydides took to ascertain the chief events of a war, with which he was contemporary, in which he took a share as a commander, the opportunities which his means allowed, his great abilities, and serious earnest character, it is a fair conclusion that we have a more exact history of a long eventful period by Thucydides than we have of any period in modern history, equally long and equally eventful. We are deceived as to the value of modern historical evidence, which depends on the eye-sight of witnesses, by the facility with which it is produced and distributed in print. But when we come to examine the real authority for that which is printed, we seldom find that the original witness of an important transaction is a Thucydides; still less seldom do we find a man like him who has devoted seven and twenty years to the critical enumeration of the events of as many years. A large part of the facts in Thucydides were doubtless derived from the testimony of other eye-witnesses, and even in some cases not directly from eye-witnesses; and that is also true of all modern histories, even contemporary histories; but again, how seldom have we a Thucydides to weigh the value of testimony either direct or indirect (i. 22). His whole work shows the most scrupulous care and diligence in ascertaining facts; his strict attention to chronology, and the importance that he attaches to it, are additional proof of his historical accuracy. His narrative is brief and concise: it generally contains bare facts expressed in the fewest possible words, and when we consider what pains it must have cost him to ascertain these facts, we admire the self-denial of a writer who is satisfied with giving facts in their naked brevity without ornament, without any parade of his personal importance, and of the trouble that his matter cost him. A single chapter must sometimes have represented the labour of many days and weeks. Such a principle of historical composition is the evidence of a great and elevated mind. The history of Thucydides only makes an octavo volume of moderate size; many a modern writer would have spun it out to a dozen volumes, and so have spoiled it. A work that is for all ages must contain much in little compass.

He seldom makes reflections in the course of his narrative: occasionally he has a chapter of political and moral observations, animated by the keenest perception of the motives of action, and the moral character of man. Many of his speeches are political essays, or materials for them; they are not mere imaginations of his own for rhetorical effect; they contain the general sense of what was actually delivered as nearly as he could ascertain, and in many instances he had good opportunities of knowing what was said, for he heard some speeches delivered (i. 22). His opportunities, his talents, his character, and his subject all combined to produce a work that stands alone, and in its kind has neither equal nor rival. His pictures are sometimes striking and tragic, an effect produced by severe simplicity and minute particularity. Such is the description of the plague of Athens. Such also is the incomparable history of the Athenian expedition to Sicily, and its melancholy termination.

A man who thinks profoundly will have a form of expression which is stamped with the character of his mind; and the style of Thucydides is accordingly concise, vigorous, energetic. We feel that all the words were intended to have a meaning, and have a meaning· none of them are idle. Yet he is sometimes harsh and obscure; and probably he was so, even to his own countrymen. Some of his sentences are very involved, and the connection and dependence of the parts are often difficult to seize. Cicero, undoubtedly a good Greek scholar, found him difficult (*Orator*. c. 9): he says that the speeches contain so many obscure and impenetrable sentences as to be scarcely intelligible; and this, he adds, is a very great defect in the language of political life (in oratione civili).

The first thing that is requisite in reading Thucydides is to have a good text established on a collation of the MSS., and this we owe to I. Bekker. Those who were accustomed to read Thucydides in such a text as Duker's, can estimate their obligations to Bekker. For the understanding of the text, a sound knowledge of the language and the assistance of the best critics are necessary; and perhaps nearly all has been done in this department that can be done. But after all, a careful and repeated study of the original is necessary in order to understand it. For the illustration of the text a great mass of geographical and historical knowledge is necessary; and here also the critics have not been idle. To derive all the advantage from the work that may be derived for political instruction, we must study it; and here the critics give little help, for Politik is a thing they seldom meddle with, and not often with success. Here a man must be his own commentator; but a great

deal might be done by a competent hand in illustrating Thucydides as a political writer.

The Greek text was first published by Aldus, Venice, 1502 fol., and the Scholia were published in the following year. The first Latin translation, which was by Valla, was printed before 1500, and reprinted at Paris, 1513, fol., and frequently after that date. The first edition of the Greek text accompanied by a Latin version, was that of H. Stephens, 1564, fol.: the Latin version is that of Valla, revised by Stephens. This well printed edition contains the Scholia, the Life of Thucydides by Marcellinus, and an anonymous Life of Thucydides. The edition of I. Bekker, Berlin, 1821, 3 vols. 8vo. forms an epoch in the editions of Thucydides, and, as regards the text, renders it unnecessary to consult any which are of prior date. Among other editions are that of Poppo, Leipzig, 10 vols. 8vo., 1821—1838, of which two volumes are filled with prolegomena; of Haack, with selections from the Greek Scholia and short notes, Leipzig, 1820, 2 vols. 8vo.; of Göller, 2 vols. 8vo., Leipzig, 1826; and of Arnold, 3 vols 8vo., Oxford, 1830—1835.

The translations into modern languages are numerous. It was translated into French by Claude Seyssel, Paris, 1527, fol. The English version of Thomas Nicolls, London, 1550, fol. was made from the version of Seyssel. The *Biographie Universelle* mentions an anonymous English version, published at London in 1525. The English version of Hobbes appears to be mainly founded on the Latin versions, as a comparison of it with them will show. Hobbes translated it for the political instruction which it contains. Thucydides was afterwards translated by W. Smith, 1753, whose translation is generally exact; and again by S. T. Bloomfield, London, 1829. The most recent German translation is by H. W. F. Klein, Munich, 1826, 8vo. Thucydides was translated into French by Levesque, Paris, 1795, 4 vols. 8vo.; and by Gail, 1807, &c. Gail published the Greek text of Thucydides, the Scholia, the variations of thirteen manuscripts of the Bibliothèque du Roi, a Latin version corrected, and the French version already mentioned, with notes historical and philological. The French version of Gail has been printed separately, 4 vols. 8vo.

The authorities for the Life of Thucydides have been generally referred to, and they are all mentioned and criticised in the *Untersuchungen über das Leben des Thucydides*, Berlin, 1832, by K.W. Krüger. The "Annales Thucydidei et Xenophontei," &c. of Dodwell, Oxford, 1702, 4to., may also be consulted. The criticism of Dionysius of Halicarnassus on Thucydides has itself been much criticised: most of his censure will not receive the approbation of just criticism. [G. L.]

THUDIPPUS (Θούδιππος), a contemporary of Phocion, of whom Plutarch relates one or two particulars. (*Phoc.* cc. 35, 36.)

THUGE'NIDES (Θουγενίδης), a comic poet of unknown age, whose name is only found in a few passages of the grammarians, in most of which it has been corrupted into *Thucydides*. The remains of his poetry consist of one title, Δικασταί, one complete line, and a few words (Suid. *s. v.* τριαχθῆναι, and perhaps *s. v.* ἀνέσπακεν; Phot. Lex. *s. vv.* μὴ νόμισον, τριαχθῆναι; Pollux, vi. 38; Zonar. *Lex. s. v.* Λειβήθριοι; Antiatt. p. 114. 22; Pierson, *ad Moerin*, p. 334; Porson, *ad Eurip. Hecub.* 1166; Meineke, *Frag. Com. Graec.* vol. i. p. 499, vol. iv. pp. 593, 594; Editio Minor, p. 1183). Fabricius has wrongly made Thugenides a tragic poet. (*Bibl. Graec.* vol. ii. p. 325.) [P. S.]

THURO (Θουρώ), a daughter of Phylas, became by Apollo the mother of Chaeron, the founder of Thurium. (Paus. ix. 40. § 3.) [L. S.]

THYAS (Θυάς), a name of the female followers of Dionysus, is the same as Θυιάς. (Lycoph. *Cass.* 143, 305; Ov. *Fast.* vi. 514; Catull. 64. 392; comp. THYIA.) [L. S.]

THYESTES (Θυέστης), a son of Pelops and Hippodameia, was the brother of Atreus and the father of Aegisthus. (Hom. *Il.* ii. 107; Aeschyl. *Agam.* 1242; Eurip. *Or.* 1008; comp. ATREUS; PELOPS; AGAMEMNON.) [L. S.]

THYIA (Θυία). 1. A daughter of Castalius or Cephisseus, became by Apollo the mother of Delphus. (Paus. x. 6. § 2; Herod. vii. 178.) She is said to have been the first to have sacrificed to Dionysus, and to have celebrated orgies in his honour. Hence the Attic women, who every year went to Mount Parnassus to celebrate the Dionysiac orgies with the Delphian Thyiades, received themselves the name of Thyades or Thyiades. (Paus. *l. c.* x. 4. § 2, 22. § 5; comp. 29. § 2; Lobeck, *Aglaoph.* p. 285.)

2. A daughter of Deucalion, and, by Zeus, the mother of Macedon. (Hes. *Fragm.* 26, ed. Göttling; Steph. Byz. *s. v.* Μακεδονία.) [L. S.]

THYILLUS. [SATYRUS, literary, No. 4.]

THYLACUS. [ONAETHUS.]

THYMBRAEUS (Θυμβραῖος). 1. A surname of Apollo, derived from a place in Troas called Thymbra, where he had a temple in which Achilles was wounded, or from a neighbouring hill of the same name. (Strab. xiii. p. 598; Steph. Byz. *s. v.* Θύμβρα; Eurip. *Rhes.* 224; Serv. *ad Aen.* iii. 85; Hom. *Il.* x. 430.)

2. A Trojan who was slain by Diomedes. (Hom. *Il.* xi. 320.) [L. S.]

THY'MELE, a celebrated mima or female actress in the reign of Domitian, with whom she was a great favourite. She frequently acted along with Latinus. (Juv. i. 35, vi. 66, viii. 197.) [LATINUS.]

THY'MILUS (Θυμίλος), a statuary or sculptor, whose group of Eros and Dionysus standing together was seen by Pausanias in the temple of Dionysus at Athens. (i. 20. § 1.) [P. S.]

THYMO'CHARES or THYMO'CHARIS (Θυμοχάρης, Θυμόχαρις), an Athenian, was placed in command of the squadron which was sent in haste to Euboea to oppose the Peloponnesian fleet under Hegesandridas, the appearance of which off the coast had excited so much alarm at Athens. Thymochares was defeated near Eretria, and the whole of Euboea, except Oreus, revolted to the enemy, B. C. 411. (Thuc. viii. 95.) [HEGESANDRIDAS.] Later in the same year, soon after Hegesandridas had sailed from Euboea to act in concert with Mindarus in the north, Thymochares was sent from Athens in the same direction with a few ships. A battle ensued between the squadron of Hegesandridas and the portion of the Athenian navy to which Thymochares had brought reinforcements, and the Peloponnesians proved victorious. (Xen. *Hell.* i. 1. § 1.) [E. E.]

THY'MOCLES (Θυμοκλῆς), the author of a single epigram in the Greek Anthology, which is

taken from the *Musa Puerilis* of Straton. (Brunck, *Anal.* vol. ii. p. 259; Jacobs, *Anth. Graec.* vol. ii. p. 235, vol. xiii. p. 961.) [P. S.]

THYMOETES (Θυμοίτης). 1. One of the elders of Troy. (Hom. *Il.* iii. 146.) A soothsayer had predicted, that on a certain day a boy should be born, by whom Troy should be destroyed. On that day Paris was born to Priam, and Munippus to Thymoetes. Priam ordered Munippus and his mother Cylla to be killed. Hence Aeneas, in Virgil (*Aen.* ii. 31), says, that it was doubtful whether Thymoetes, in order to revenge himself, advised to draw the wooden horse into the city.

2. An Athenian hero, believed to have been a son of Oxyntas, and king of Attica. One of the Attic demes (Thymoetiadae or Thymaetiadae) derived its name from him. (Suid. *s. v.*; Paus. ii. 18. § 7.)

3. A Trojan and a companion of Aeneas, who was slain by Turnus. (Virg. *Aen.* xii. 364.) [L. S.]

THYMONDAS (Θυμώνδας), a son of MENTOR the Rhodian, and nephew of MEMNON. In B. C. 333, he was sent down into Lycia by king Dareius to commission Pharnabazus to succeed Memnon in the command of the fleet. [PHARNABAZUS, No. 3.] The land-force, consisting apparently of Greek mercenaries, Thymondas was himself to receive from Pharnabazus, and to lead up to Syria to meet the king.

At the battle of Issus, in the same year, Thymondas with his mercenaries occupied the centre of the Persian army, and did good service. After the battle, together with Aristomedes, Amyntas, and Bianor, and a large body of troops, he made his way over the mountains to Tripolis in Phoenicia. Here they found the ships which had conveyed their men over from Lesbos, and, having launched as many as they needed and burnt the rest, they sailed for Cyprus, and thence crossed over to Egypt. Whether Thymondas took part there in the attempt of Amyntas to possess himself of the sovereignty, we have no means of deciding. (Arr. *Anab.* ii. 2, 8—10, 13; Curt. iii. 8, iv. 1.) [AMYNTAS, No. 5.] [E. E.]

THYO'NE (Θυώνη), the name of Semele, under which Dionysus fetched her from Hades, and introduced her among the immortals. (Hom. *Hymn.* v. 21; Apollod. iii. 5. § 3; Cic. *de Nat. Deor.* iii. 23; Pind. *Pyth.* iii. 99; Diod. Sic. iv. 25; Apollon. Rhod. i. 636.) [L. S.]

THYO'NEUS (Θυωνεύς). 1. A surname of Dionysus which has the same meaning as Thyone, both being formed from θύειν, "to be inspired." (Ov. *Met.* iv. 13; Horat. *Carm.* i. 17. 23; Oppian, *Cyneg.* i. 27; Hesych. *s. v.* Θυωνίδης.)

2. A son of Dionysus in Chios, and father of Thoas. (Acron, *ad Horat. Carm.* i. 17. 23.) [L. S.]

THYPHEI'TIDES, the maker of a painted vase discovered at Vulci, and now in the collection of M. Durand, under each handle of which is the inscription, ΕΠΟΙΕΣΕΝ ΘΥΦΕΙΤΙΔΕΣ. (*Cab. Durand.* No. 893; R. Rochette, *Lettre à M. Schorn*, pp. 60, 61, 2d ed.) [P. S.]

THYRSUS (Θύρσος), a freedman of Octavian, whom the latter sent to Cleopatra at Alexandria, after the battle of Actium. Dion Cassius relates that Octavian made love to Cleopatra by means of Thyrsus, to induce her to betray Antony; but Plutarch simply states that Thyrsus, through his frequent interviews with Cleopatra, excited the suspicions of Antony, who seized and whipped him, and sent him back to Octavian. (Dion Cass. li. 8, 9; Plut. *Ant.* 73.)

THYUS or THYS (Θύος, Θῦς), a prince of Paphlagonia, who rebelled against Artaxerxes II. (Mnemon.) Datames, who was his first cousin, endeavoured to persuade him to return to his allegiance; but this had no effect, and on one occasion, when Datames had sought a friendly conference with him, Thyus laid a plot for his assassination. Datames escaped the danger through a timely warning given him by his mother, and, on his return to his own government, declared war against Thyus, subdued him, and made him a prisoner together with his wife and children. He then arrayed him in all the insignia of his royal rank, dressed himself in hunter's garb, and, having fastened a rope round Thyus, drove him before him with a cudgel, and brought him in this guise into the presence of Artaxerxes, as if he were a wild beast that he had captured. Cornelius Nepos describes Thyus as a man of huge stature and grim aspect, with dark complexion, and long hair and beard. Aelian notices him as notorious for his voracity, while Theopompus related that he was accustomed to have 100 dishes placed on his table at one meal, and that, when he was imprisoned by Artaxerxes, he continued the same course of life, which drew from the king the remark that Thyus was living as if he expected a speedy death. (Corn. Nep. *Datam.* 2, 3; Theop. *ap. Ath.* iv. pp. 144, f., 145, a, x. p. 415, d; Ael. *V. H.* i. 27.) [E. E.]

TIBERI'NUS, one of the mythical kings of Alba, son of Capetus, and father of Agrippa, is said to have been drowned in crossing the river Alba, which was hence called Tiberis after him, and of which he became the guardian god. (Liv. i. 3; Dionys. i. 71; Cic. *de Nat. Deor.* iii. 20.)

TIBE'RIUS I., emperor of Rome, A. D. 14—37. His full name was TIBERIUS CLAUDIUS NERO CAESAR. He was the son of T. Claudius Nero [NERO, No. 7] and of Livia, and was born on the 16th of November, B. C. 42, before his mother married Augustus. Tiberius was tall and strongly made, and his health was very good. His face was handsome, and his eyes were large. He was carefully educated according to the fashion of the day, and became well acquainted with Greek and Latin literature. He possessed talent both as a speaker and writer, but he was fond of employing himself on trivial subjects, such as at that time were comprehended under the term Grammar (grammatica). His master in rhetoric was Theodorus of Gadara. He was a great purist, and affected a wonderful precision about words, to which he often paid more attention than to the matter. Though not without military courage, as his life shows, he had a great timidity of character, and was of a jealous and suspicious temper; and these qualities rendered him cruel after he had acquired power. He had more penetration than decision of character, and he was often irresolute. (Tac. *Ann.* i. 80.) From his youth he was of an unsociable disposition, melancholy and reserved, and this character developed itself more as he grew older. He had no sympathies nor affections, was indifferent about pleasing or giving pain to others: he had all the elements of cruelty; suspicion nourished his implacable temper, and power gave him the opportunity of gratifying his long nourished schemes of vengeance. In the latter years of his life, particularly, he indulged his lustful propensities in every way that

a depraved imagination could suggest: lust and cruelty are not strangers. It is said, too, that he was addicted to excess in wine: he was not originally avaricious, but he became so. He affected a regard to decency and to externals. He was the prince of hypocrites; and the events of his reign are little more than the exhibition of his detestable character. [TACITUS.]

Tiberius was about thirteen years of age when he accompanied Augustus in his triumphal entry into Rome (B. C. 29) after the death of M. Antonius: Tiberius rode on the left of Augustus and Marcellus on his right. Augustus conferred on Tiberius and his brother Drusus titles of dignity, while his grandsons, Caius and Lucius, were still living: but besides Caius and Lucius, Marcellus, the nephew of Augustus, had superior claims to the succession, and the prospect of Tiberius succeeding to the power of his mother's husband seemed at one time very remote. The death of Agrippa made way for Tiberius being employed in public affairs, and Augustus compelled him, much against his will, to divorce his wife Vipsania Agrippina, the daughter of Agrippa, by whom he had one son, and who was then pregnant, and to marry Julia (B. C. 11), the widow of Agrippa, and the emperor's daughter, with whom Tiberius did not long live in harmony. He had one child by Julia, but it did not live.

He was employed on various military services during the lifetime of Augustus. He made his first campaign in the Cantabrian war as Tribunus Militum. In B. C. 20 he was sent by Augustus to restore Tigranes to the throne of Armenia. Artabazus, the occupant of the throne, was murdered before Tiberius reached Armenia, and Tiberius had no difficulty in accomplishing his mission. (Dion Cass. liv. 9.) It was during this campaign that Horace addressed one of his epistles to Julius Florus (i. 12), who was serving under Tiberius. In B. C. 15, Drusus and his brother Tiberius were engaged in warfare with the Rhaeti, who occupied the Alps of Tridentum (Trento), and the exploits of the two brothers were sung by Horace (*Carm.* iv. 4, 14; Dion Cass. liv. 22.) In B. C. 13 Tiberius was consul with P. Quintilius Varus. In B. C. 11, the same year in which he married Julia, and while his brother Drusus was fighting against the Germans, Tiberius left his new wife to conduct, by the order of Augustus, the war against the Dalmatians who had revolted, and against the Pannonians. (Dion Cass. liv. 31.) Drusus died (B. C. 9) owing to a fall from his horse, after a campaign against the Germans between the Weser and the Elbe. On the news of the accident, Tiberius was sent by Augustus, who was then at Pavia, to Drusus, whom he found just alive. (Dion Cass. lv. 2.) He conveyed the body to Rome from the banks of the Rhine, walking all the way before it on foot (Sueton. *Tiber.* 7), and he pronounced a funeral oration over his brother in the forum. Tiberius returned to the war in Germany, and crossed the Rhine. In B. C. 7 he was again in Rome, was made consul a second time, and celebrated his second triumph. (Vell. Pat. ii. 97.)

In B. C. 6 he obtained the tribunitia potestas for five years, but during this year he retired with the emperor's permission to Rhodes, where he spent the next seven years. Tacitus (*Ann.* i. 53) says that his chief reason for leaving Rome was to get away from his wife, who treated him with contempt, and whose licentious life was no secret to her husband: probably, too, he was unwilling to stay at Rome when the grandsons of Augustus were attaining years of maturity, for there was mutual jealousy between them and Tiberius. During his residence at Rhodes, Tiberius, among other things, employed himself on astrology, and he was one of the dupes of this supposed science. His chief master in this art was Thrasyllus, who predicted that he would be emperor. (Tacit. *Ann.* vi. 21.) Augustus had not been very ready to allow Tiberius to retire to Rhodes, and he was not willing to let him come back; but, at the instance of Caius Caesar, Tiberius was allowed to return, A. D. 2. He was relieved from one trouble during his absence, for his wife Julia was banished to the island of Pandataria (B. C. 2), and he never saw her again. (Dion Cass. lv. 10.) Suetonius says that Tiberius, by letter, entreated the emperor to let Julia keep whatever he had given her.

Tiberius was employed in public affairs until the death of L. Caesar (A. D. 2), which was followed by the death of C. Caesar (A. D. 4). Augustus, now being without a successor of his own blood, adopted Tiberius, the son of his wife Livia, with the view of leaving to him the power that he had himself acquired; and at the same time he required Tiberius to adopt Germanicus, the son of his brother Drusus, though Tiberius had a son Drusus by his wife Vipsania. (Sueton. *Tiber.* 15; Vell. Pat. ii. 103.) Augustus was not ignorant of the character of Tiberius, but, like others in power, he left it to a man whom he did not like, and could not esteem, rather than allow it to go out of his family. Augustus had indeed adopted Postumus Agrippa, the brother of C. and L. Caesares, but there was nothing to hope for from him; and Germanicus was too young to be adopted by Augustus with a view to the direct succession.

From the year of his adoption to the death of Augustus, A. D. 14, Tiberius was in command of the Roman armies, though he visited Rome several times. He was sent into Germany A. D. 4, and the historian Velleius Paterculus accompanied him as praefectus equitum. Tiberius reduced all Illyricum to subjection A. D. 9; and in A. D. 12 he had the honour of a triumph at Rome for his German and Dalmatian victories. Tiberius displayed military talent during his transalpine campaigns; he maintained discipline in his army, and took care of the comforts of his soldiers. In A. D. 14 Augustus held his last census, in which he had Tiberius for his colleague.

Tiberius being sent to settle the affairs of Illyricum, Augustus accompanied him as far as Beneventum, but as the emperor was on his way back to Rome he died at Nola, on the 19th of August, A. D. 14. Tiberius was immediately summoned home by his mother Livia, who managed affairs so as to secure the power to her son, so far as such precaution was necessary. If nothing more had been known of Tiberius than his conduct during the lifetime of the emperor, he might have descended to posterity with no worse character than many other Romans. His accession to power developed all the qualities which were not unknown to those who were acquainted with him, but which hitherto had not been allowed their full play. He took the power which nobody was prepared to dispute with him, affecting all the while a great reluctance; and he declined the name of Pater

Patriae, and only took that of Augustus when he wrote to foreign princes. He began his reign by putting Postumus Agrippa to death, and he alleged that it was done pursuant to the command of Augustus (Tacit. *Ann.* i. 6.)

His conduct in other respects was marked by moderation and prudence; he rejected all flattery from the senate; he conferred offices according to merit, and he allowed persons to grow old in them. He endeavoured to relieve the scarcity of bread, a kind of complaint at Rome, which occurred at intervals, notwithstanding, and perhaps, in consequence of, the efforts of the government to secure a supply of food for the city. His mode of life was frugal, and without ostentatious display, and there was little to find fault with in him. (Dion Cass. lvii. 2, &c.) He had got rid of Agrippa, who was the nearest rival, and who, if he had possessed merit, would have seemed to have a better title to the imperial power than Tiberius, for he was the son of Julia. Germanicus was the son of his younger brother, and had a less direct claim than Tiberius; but Tiberius feared the virtues and the popularity of Germanicus, and so long as he felt that Germanicus might be a rival, his conduct was exceedingly circumspect. (Tacit. *Ann.* i. 14, 15.) When he felt himself sure in his place, he began to exercise his craft. He took from the popular assembly the election of the magistrates, and transferred it to the senate, for this is what Tacitus means in the passage of the Annals just referred to: the popular assembly still enacted laws, though the consulta of the senate were the ordinary form of legislation from the time of the accession of Tiberius. The emperor limited himself to the recommendation of four candidates annually to the senate, who of course were elected; and he allowed the senate to choose the rest. He also nominated the consuls.

The news of the death of Augustus roused a mutiny among the legions in Pannonia, which was quelled by Drusus, the son of Tiberius, aided by the terrors of an eclipse which happened very opportunely (27th September, A. D. 14). The armies on the Rhine under Germanicus showed a disposition to reject Tiberius, and a mutinous spirit, and if Germanicus had been inclined to try the fortune of a campaign, he might have had the assistance of the German armies against his uncle. But Germanicus restored discipline to the army by his firmness, and maintained his fidelity to the new emperor. Tiberius, however, was not yet free from his fears, and he looked with suspicion on Germanicus and his high-spirited wife Agrippina, who was also disliked by Livia, the mother of Tiberius. The first year of his reign was marked by the death of Julia, whom Augustus had removed from Pandataria to Rhegium; her husband deprived her of the allowance that she had from her father, and allowed her to pine away in destitution. One of her lovers, Sempronius Gracchus, who was living in exile in a small island on the coast of Africa, was by the order of Tiberius put to death. (Tacit. *Ann.* i. 53.)

Germanicus (A. D. 15) continued the Germanic war, though with no important results, but Agrippina's courage on a trying occasion aroused the emperor's fears, and he had now a man about him, Sejanus, who worked on the emperor's suspicious temper for his own sinister purposes [SEJANUS.] It became common at this time to listen to informations of treason or laesa majestas against the emperor; and persons were accused not of acts only, but words, and even the most indifferent matters were made the ground of such charges. Thus was established a pestilent class of men, under the name of Delatores, who became a terrible means of injustice and oppression (Tacit. *Ann.* i. 73), and enriched themselves at the expense of their victims by encouraging the cruel suspicions of the emperor. In the lifetime of Augustus, Tiberius had urged the emperor to punish those who spoke disrespectfully of the emperor, but his more prudent step-father, content with real power and security, allowed the Romans to indulge their taste for satire and pasquinades. (Sueton. *Aug.* c. 51.) Tiberius followed this wise advice for a time, and made great profession of allowing liberty of speech, but his real temper at last prevailed, and the slightest pretence was sufficient to found a charge of laesa majestas (Sueton. *Tiber.* c. 28). He paid unwillingly and tardily the legacies left by Augustus to the people, and he began his payment with an act of cruelty, which was not the better for being seasoned with humour (Sueton. *Tiber.* c. 57; Dion Cass. lvii. 14, tells the same story).

Vonones, the son of Phraates, once a hostage at Rome, had been invited back to his Parthian kingdom in the time of Augustus, but Artabanus of the royal house of the Arsacidae drove him out (A. D. 16), and he sought refuge in Armenia, which being then without a king accepted Vonones. The new king however was unable to maintain himself against a threatened attack of Artabanus. Tiberius did not wish to get into a quarrel with Artabanus, by giving Vonones aid, and the exiled king took refuge with Creticus Silanus, governor of Syria. (Tacit. *Ann.* ii. 12.) Germanicus was carrying on the war with success in Germany, and Tiberius, who had long been jealous of his rising fame, recalled him to Rome under the pretext of giving him a triumph. It seems somewhat inconsistent that Tiberius who was addicted to astrology and divination should have allowed this class of impostors to be banished from Italy (Tacit. *Ann.* ii 32); this, however, was one of the events of this year.

Germanicus enjoyed (26th of May A. D. 17) the triumph which had been decreed. Tiberius added to the Roman empire the kingdom of Cappadocia, the last king of which, Archelaus, had been summoned to Rome, and died there, probably of old age and grief combined, after being accused of some frivolous matters before the senate. Tiberius was enabled by the produce of the new province to reduce the tax of one per cent. on auctions to one half per cent. (Tacit. *Ann.* ii. 42.) The state of affairs in the East, where the kingdoms of Commagene and Cilicia were disturbed by civil dissensions and Syria and Judaea were uneasy at the weight of taxation, gave Tiberius an opportunity of removing Germanicus from Rome by conferring on him by a decree of the senate the government of the East. Drusus, the son of Tiberius, was sent into Illyricum. This year is memorable for the great earthquake in Asia, the greatest on record at the time when it happened, and the more destructive from having happened by night. Twelve cities were damaged or destroyed, the earth opened and swallowed up the living, and even southern Italy and Sicily felt the terrific shock. Sardes suffered the most of the twelve cities. The emperor alleviated the calamity by his bounty, and in the

case of Sardes by a remission of all payment to the aerarium or fiscus for five years. It is just to commemorate his refusal to take testamentary bequests, when not made by persons who were on terms of intimacy with him; but the emperor did not want money, nor yet prudence; and it was not prudent to be taking money from every body, even those of no character. In this year died Titus Livius, the historian, and Ovid in his exile at Tomi.

Germanicus restored quiet to Armenia (A. D. 18) by crowning with his own hands Artaxias as king in the city of Artaxata. His administration of the East was prudent and successful, but he died in Syria A. D. 19, and the dislike of Tiberius and the enmity of Cn. Piso, the governor of Syria, gave credibility to the report that Germanicus was poisoned. About this time Maroboduus, king of the Suevi, being driven from his states by Roman intrigues, crossed the Danube, came to Italy and settled at Ravenna. A Thracian king Rhescuporis, who had murdered his nephew Cotys, who was king of part of Thrace, wrote to Tiberius to inform him that Cotys had been punished for his treachery. Tiberius artfully got Rhescuporis into his power, and had him brought to Rome, where he was convicted by the senate, and Thrace was divided between the son of Rhescuporis and the children of Cotys. (Tacit. *Ann.* ii. 64.)

A regard to external decency was one of the characteristics of the reign of Tiberius, and a decree of the senate was made against certain classes of women who professed the occupation of courtesans. (Sueton. *Tiber.* c. 35; Tacit. *Ann.* ii. 85.) But religious tolerance was not one of the merits of the time of Tiberius; a senatus consultum imposed penalties on those who practised the ceremonial of the Egyptian or Jewish worship, though this was not the first example of the kind of intolerance at Rome. (Tacit. *Ann.* ii. 85; compare Seneca, *Ep.* 108.) This year was memorable for the appearance of a new island above the sea near Delos. (Plin. *Hist. Nat.* ii. 87.)

In the spring of A. D. 20 Agrippina landed at Brundisium with the ashes of her husband. The remains of Germanicus received a public interment, but Tiberius and Livia did not show themselves, for which Tacitus assigns a reason, which may be true or false. (*Ann.* iii. 3.) Piso, who came to Rome, was accused before the senate of having taken the life of Germanicus. There was strong suspicion, but little or no proof; yet Piso, seeing that Tiberius gave him no support, released himself by a voluntary death, or was put to death by order of Tiberius. His wife Plancina, who was guilty if her husband was, escaped through the influence of Livia. There is certainly strong reason to believe that in this matter of the death of Germanicus as well as of Piso, Tiberius was guilty (Tacit. *Ann.* iii. 16), though Tacitus does not pronounce a positive opinion. Tiberius gave Julia, the daughter of his son Drusus, in marriage to Nero, the eldest son of Germanicus, which was a popular measure. He also moderated the penalties which the Lex Papia, passed in the time of Augustus, imposed on unmarried persons, with the double purpose of encouraging matrimony and filling the aerarium. (Tacit. *Ann.* iii. 25.)

The year A. D. 21 was the fourth consulship of Tiberius, and the second of his son Drusus Caesar, but it was considered a bad omen for Drusus, because all those who had been his father's colleagues in the consulship had come to a violent death. A great revolt broke out this year headed by Julius Florus, at Trèves on the Mosel, and by Julius Sacrovir, among the Aedui. The alleged grounds of the revolt were the heavy taxation, and the oppression of the Roman governors. Sacrovir mustered forty thousand men at Autun (Augustodunum), eight thousand of whom were furnished with the arms of the legionary soldiers, which had been secretly fabricated, and the rest had staves, knives, and other implements of the huntsman. The rising was not unlike the style of insurrection that has often shown itself in France since 1789. The rebellion was put down; and Florus and Sacrovir only escaped from the Romans by dying by their own hands. (Tacit. *Ann.* iii. 40.)

The principle of treason against the princeps (laesa majestas) was already established under Tiberius in its utmost extent, for C. Lutorius Priscus was condemned by the senate for having written a poem upon the death of Drusus, in anticipation of the event, Drusus being then very ill. The senate seem to have proceeded in the mode of a bill of pains and penalties, for there does not appear to have been any law applicable to such a case. Priscus was executed, and Tiberius, in his usual perplexed mode of expression, blamed the senate; he praised their affectionate zeal in avenging insults to the princeps, but he disapproved of such hasty penalties being inflicted for words only. (Tacit. *Ann.* iii. 49.) It was on this occasion that a senatus consultum was enacted, that no decree of the senate should be carried to the Aerarium before the tenth day, and thus a reprieve of so many days would be allowed to the condemned (Tacit. *Ann.* iii. 51; Dion Cass. lvii. 20). In the year A. D. 22 the senate conferred on Drusus, at the request of Tiberius, the Tribunitia Potestas, the highest title of dignity, and an intimation that Drusus was to be the successor of Tiberius. Though the senate had conferred the honour in terms of great adulation, Drusus, who appears to have been in Campania at the time, did not think it worth while to come to Rome to thank them. (Tacit. *Ann.* iii. 59.) Tacfarinas, an African chieftain, had long troubled the province of Africa, and Junius Blaesus was sent as proconsul, with orders to catch him; but it was no easy thing to take this wandering robber, and Blaesus only seized his brother. Tiberius allowed the soldiers to salute Blaesus with the title of Imperator, and he was the last Roman citizen, except the emperors, who enjoyed this ancient distinction. (Tacit. *Ann.* iii. 74.)

In A. D. 23 Drusus, the son of Tiberius, died, being poisoned by the contrivance of Sejanus [SEJANUS]. His death was no loss to the state, for he gave indications of a character in no respect better than that of his father; yet he had lived on good terms with Germanicus, and after his death he had behaved well to his children, or at least had not displayed any hostility towards them. The emperor either did not feel much sorrow for the death of his son or he concealed it; and when the people of Ilium some time after sent him a message of condolence, he returned the compliment by condoling with them on the death of their fellow-citizen Hector (Sueton. *Tiber.* c. 52). It was remarked that the influence of Sejanus over Tiberius increased after the death of Drusus, and Tiberius began to display the vices of his character more and more. The same was remarked also after the

death of Germanicus, and again when his mother Livia died. Tiberius allowed the cities of Asia to erect a temple to himself and his mother at Smyrna, the first instance of this flattery which he had permitted. But when the province of Hispania Ulterior asked permission to do the same thing, the emperor refused, and stated his reason in an oration to the senate, which is characterised by modesty and good sense. This singular man had a sound judgment, and if we formed our opinion of him from his words only, we should place him among the wisest and best of the Roman emperors. His measures too were often prudent and beneficial; and yet such was his insincerity, that we can hardly know when to give him credit even for a good action.

Tacfarinas, who had given the Romans so much trouble, was at last defeated and killed by the proconsul P. Cornelius Dolabella (A. D. 24); but Dolabella did not obtain the triumphal honours, though with inferior forces he had accomplished that which his predecessors had in vain attempted: this was owing to the influence of Sejanus, who was unwilling that the glories of his uncle Blaesus should be eclipsed by honours conferred on Dolabella. The system of delations was now in full activity, and Rome witnessed the scandalous spectacle of a son accusing his father, Q. Vibius Serenus, of a conspiracy against the emperor, without being able to prove any thing against him. The abject senate condemned Serenus to death, but Tiberius used his tribunitian power to prevent the execution of the capital sentence, and the man against whom nothing could be proved even by putting his slaves to the torture, was banished to the island of Amorgus. Caecilius Comutus, who had been charged with being an accomplice of Serenus, committed suicide. On this occasion a motion was made in the senate for giving no reward to informers, if the person accused of treason should die by his own hand before sentence was pronounced; but Tiberius, seeing that this would weaken one of his engines of state-craft, in harsh terms, and contrary to his practice, openly maintained the cause of the informers; such a measure as the senate proposed would, he said, render the laws ineffectual and put the state in jeopardy; they had better subvert all law than deprive the law of its guardians. Tiberius, always fearing enemies, thought his safety consisted in encouraging informers; here he spoke out fairly, and revealed one of his secrets of governing. Cremutius Cordus had written Annals, in which he had commended Brutus and Cassius: he was accused, and as he had made up his mind to die, he spoke boldly in his defence. After going out of the senate house he starved himself to death; the senate ordered the aediles to search for his works and burn them, but all the copies were not discovered, and his Annals were extant when Tacitus wrote (*Ann.* iv. 35).

In the year A. D. 26 Tiberius left Rome, and never returned, though he came sometimes close to the walls of the city. He left on the pretext of dedicating temples in Campania, but his real motives were his dislike to Rome, where he heard a great deal that was disagreeable to him, and his wish to indulge his sensual propensities in private. Sejanus may have contributed to this resolution of leaving Rome, as it is said, but Tiberius still continued to reside out of Rome for six years after the death of Sejanus. (Tacit. *Ann.* iv. 57.) A great accident happened at Fidenae in the following year: a man named Atilius built a temporary amphitheatre, for the exhibition of a show of gladiators, but being ill-constructed, it fell down during the games, and twenty thousand people, it is said, were killed (Tacit. *Ann.* iv. 62; compare Sueton. *Tiber.* 40). Atilius was banished. About this time a great conflagration destroyed all the buildings on the Mons Caelius, and the emperor liberally relieved the sufferers in proportion to their losses, a measure which procured him the good-will of the people. His dislike of publicity was shown during his residence in Campania, by an edict which commanded the people not to disturb his retirement, and he prevented all assemblages of people by placing soldiers in various posts. In order, however, to secure the retirement which he loved, he went (A. D. 27) to the island of Capri (Capreae), which is about three miles from the promontory of Surrento. This retreat was further recommended by having an almost inaccessible coast. A poor fisherman, who had caught a large mullet, with difficulty made his way up the rocks to present it to the emperor, who rewarded him by ordering his face to be well rubbed with the fish. (Sueton. *Tiber.* c. 60.)

The new year (A. D. 28) was opened with the death of Titus Sabinus, a friend of Germanicus, whom Latinius Latiaris had inveigled into very strong expressions against Sejanus and Tiberius, while he had placed persons in secret to be witnesses. The villains informed Tiberius of the words of Sabinus, and at the same time of their own treachery. The emperor let the senate know his wishes, and this servile body immediately put Sabinus to death, for which they received the thanks of Tiberius. (Tacit. *Ann.* iv. 68.) In this year Tiberius married Agrippina, a daughter of Germanicus, to Cn. Domitius Ahenobarbus, and the result of this union was the emperor Nero [NERO]. The death of Livia (A. D. 29), the emperor's mother, released Tiberius from one cause of anxiety. He had long been tired of her, because she wished to exercise authority, and one object in leaving Rome was to be out of her way. He did not visit her in her last illness, nor come to the funeral, being, as he said, overwhelmed with public affairs, he who neglected all important affairs, and devoted himself to his solitary pleasures. (Tacit. *Ann.* v. 2; Dion Cass. lviii. 2.) Livia's death gave Sejanus and Tiberius free scope, for Tiberius never entirely released himself from a kind of subjection to his mother, and Sejanus did not venture to attempt the overthrow of Livia's influence. The destruction of Agrippina and her children was now the chief purpose of Sejanus, who had his own ambitious projects to serve, as it is shown in his life [SEJANUS; AGRIPPINA]; he finally got from the tyrant the reward that was his just desert, an ignominious death.

In A. D. 32 Latinius Latiaris, the infamous accuser of Sabinus, was executed. Cotta Messalinus, a notorious scoundrel, was accused before the senate, but Tiberius wrote to them in his favour. This memorable letter (Tacit. *Ann.* iv. 6) began with an admission, the truth of which will not surprise any one; but it is somewhat singular, that so profound a dissembler as Tiberius could not keep to himself the consciousness of his own wretchedness: "What to write to you, P. C., or how to write, I know not; and what not to write at

this time, may all the gods and goddesses torment me more, than I daily feel that I am suffering, if I do know." This artful tyrant knew how to submit to what he could not help: M. Terentius was charged before the senate with being a friend of Sejanus, and he boldly avowed it. His courage saved him from death, his accusers were punished, and Tiberius approved of the acquittal of Terentius (Dion Cass. lviii. 19). The emperor also prudently took no notice of an insult of the praetor L. Sejanus, the object of which was to ridicule the emperor's person. [SEJANUS, L.] Tiberius now left his retreat for Campania, and he came as far as his gardens on the Vatican; but he did not enter the city, and he placed soldiers to prevent any one coming near him. Old age and debauchery had bent his body, and covered his face with ugly blotches, which made him still more unwilling to show himself; and his taste for obscene pleasures, which grew upon him, made him court solitude still more.

One of the consuls of the year A. D. 33 was Serv. Sulpicius Galba, afterwards emperor. A great number of informers in this year pressed for the prosecution of those who had lent money contrary to a law of the dictator Caesar. The Romans never could understand that money must be treated as a commodity, and from the time of the Twelve Tables they had always interfered with the free trade in money, and without success. The law of Caesar was enforced, but as many of the senators had violated it, eighteen months were allowed to persons to settle their affairs, so as to bring them clear of the penalties of the lex. The consequence was great confusion in the money market, as every creditor was pressing for payment, and people were threatened with ruin by a forced sale of their property, to meet their engagements. The emperor relieved this distress by loans of public money, on security of land, and without interest. (Tacit. *Ann.* vi. 17.)

The death of Sex. Marius, once a friend of Tiberius, is given by Dion Cassius (lviii. 22), as an example of the emperor's cruelty. Marius had a handsome daughter, whom he removed to a distance, to save her from the lust of his imperial friend. Upon this he was accused of incestuous commerce with his own daughter, and put to death; and the emperor took possession of his gold mines, though they had been declared public property. The prisons, which were filled with the friends or supposed friends of Sejanus, were emptied by a general massacre of men, women, and children, whose bodies were thrown into the Tiber.

About this time, when the emperor was returning to Capreae, he married Claudia, the daughter of M. Silanus, to C. Caesar, the son of Germanicus, a youth whose early years gave ample promise of what he would be and what he was, as the emperor Caligula. Asinius Gallus, the son of Asinius Pollio, and the husband of Vipsania, the divorced wife of Tiberius, died this year of hunger, either voluntarily or by constraint. Drusus, the son of Germanicus, and his mother Agrippina, also died at this time. The death of Agrippina brought on the death of Plancina, the wife of Cn. Piso, for Livia being dead, who protected her, and Agrippina, who was her enemy, there was now no reason why justice should not have its course; yet it does not appear what evidence there was against her. Plancina escaped a public execution by voluntary death. (Tacit. *Ann.* vi. 26.)

In the year A. D. 33 Jesus Christ suffered under Pontius Pilatus, in Judaea. [PONTIUS PILATUS.]

It became the fashion in the time of Tiberius either for the accused or the accuser to be punished; and there was perhaps justice in it at such a time. Abudius Rufo made it a charge against L. Gaetulicus, under whom he had served, that Gaetulicus had designed to give his daughter to the son of Sejanus, and Abudius was banished from the city. Gaetulicus was at that time in command of the legions in Upper Germany, and he is said to have written a letter to Tiberius, from which the emperor might learn that a general at the head of an army, by whom he was beloved, was not to be treated like a man who was within the walls of Rome.

Artaxias, whom Germanicus had placed on the throne of Armenia, was now dead, and Artabanus, king of the Parthians, had put his eldest son, Arsaces, on the throne. But Artabanus had enemies around him, who sent a secret message to Rome to ask the emperor to send them Phraates for their king, whom his father Phraates had given as a hostage to Augustus. Phraates was sent, but he died in Syria, upon which Tiberius nominated Tiridates, who was of the same family, and he sent L. Vitellius to direct affairs in the East (A. D. 35). It was the policy of Tiberius to give employment to Artabanus by raising up enemies against him at home, rather than by employing the arms of Rome against him. [TIRIDATES; ARTABANUS.]

Rome was still the scene of tragic occurrences. Vibulenus Agrippa, who was accused before the senate, after his accusers had finished their charge against him took poison in the senate-house, and fell down in the agonies of death; yet he was dragged off to prison, and strangled though life was already extinct. Tigranes, once king of Armenia, who was then at Rome, was also accused and put to death. In the same year (A. D. 36) a conflagration at Rome destroyed a part of the Circus contiguous to the Aventine hill, and the houses on the Aventine also; but the emperor paid the owners of property to the full amount of their losses.

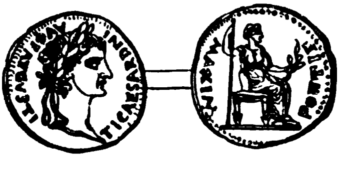
Tiberius, now in his seventy-eighth year, had hitherto enjoyed good health; and he was accustomed to laugh at physicians, and to ridicule those who, after reaching the age of thirty, required the advice of a doctor to tell them what was useful or injurious to their health. (Tacit. *Ann.* vi. 46.) But he was now attacked with a slow disease, which seized him at Astura, whence he travelled to Circeii, and thence to Misenum, to end his life in the villa of Lucullus. He concealed his sufferings as much as he could, and went on eating and indulging himself as usual. But Charicles, his physician, took the opportunity of feeling the old man's pulse, and told those about him that he would not last two days. No successor was yet appointed. Tiberius had a grandson, Tiberius Nero Gemellus, who was only seventeen, and too young to direct affairs. Caius, the son of Germanicus, was older and beloved by the people; but Tiberius did not like him. He thought of Claudius, the brother of Germanicus, as a successor, but Claudius was too weak of understanding. Accordingly, says Tacitus, he made no declaration of his will, but left it to fate to determine his successor. Dion Cassius says (lviii. 23) that he named C. Caligula, because he knew his bad disposition; but this

is always Dion's fashion. Suetonius (*Tiber.* c. 76) says that he made a will two years before his death, in which he instituted Caius and Tiberius Gemellus his coheredes, with mutual substitution; and this will might be a disposition of the empire as well as of his private property. Caius had for some time employed all his artifices to win the favour of the emperor, and also that of Macro, who was now all-powerful with the emperor. It seems that Tiberius certainly did not like Caius, and if he had lived longer, he would probably have put him to death, and given the empire to his grandson.

On the sixteenth of March A. D. 37, Tiberius had a fainting fit, and was supposed to be dead, on which Caius came forth and was saluted as emperor; but he was alarmed by the intelligence that Tiberius had recovered and called for something to eat. Caius was so frightened that he did not know what to do, and was every moment expecting to be put to death; but Macro, with more presence of mind, gave orders that a quantity of clothes should be thrown on Tiberius, and that he should be left alone. Thus Tiberius ended his life. Suetonius, quoting Seneca, gives a somewhat different account of his death. Tiberius reigned twenty-two years, six months, and twenty-six days. His body was taken to Rome, and his funeral ceremony was conducted with the usual pomp. His successor Caligula pronounced the oration, but he spoke less of Tiberius than of Augustus, Germanicus, and himself. Tiberius did not receive divine honours, like Augustus. Tacitus (*Ann.* vi. 51) has given, in a few words, his character, the true nature of which was not fully shown till he was released from all restraint. He was probably one of those men who, in a private station, might have been as good as most men are, for it is fortunate for mankind that few have the opportunity and the temptation which unlimited power gives.

In the time of Tiberius lived Valerius Maximus, Velleius Paterculus, Phaedrus, Fenestella, and Strabo; also the jurist Massurius Sabinus, M. Cocceius Nerva, and others.

Tiberius wrote a brief commentary of his own life (Sueton. *Tiber.* c. 61), the only book that the emperor Domitian studied: Suetonius made use of it for his life of Tiberius. Suetonius also made use of various letters of Tiberius to princes and others, and his Orationes to the senate. Tiberius made several public orations, such as that on his father, delivered when he was nine years old, but this we must assume to have been written by somebody else; the funeral oration of Augustus; that on Maroboduus, delivered before the senate A. D. 19, was extant when Tacitus wrote (*Ann.* ii. 63). Tiberius also wrote Greek poems, and a lyric poem on the Death of L. Caesar.



COIN OF TIBERIUS.

(Vell. Pat. ii. 94; Tacitus, *Annales*, i.—vi.; Dion Cassius, lvii. lviii.; Suetonius, *Tiberius*; Tillemont, *Histoire des Empereurs*, vol. i.; *De C. Suetonii Tranquilli Fontibus et Auctoritate*, Scripsit A. Krause, Berlin, 1831; *Oratorum Romanorum Fragmenta*, H. Meyer, 2d ed.) [G. L.]

TIBE'RIUS II., emperor of the East A.D. 578—582. His full name was ANICIUS THRAX, FLAVIUS CONSTANTINUS. He was captain of the guards to the emperor Justinus II., who elevated him to the rank of Caesar or Augustus, A. D. 574. He was a native of Thrace, whence he has the addition of Thrax to his name. He assumed the name of Constantinus after he became emperor. The date of his birth is uncertain. He was brought up at the court of Justinian, and employed by Justinus II., who succeeded Justinian A. D. 565. In A. D. 573 Tiberius commanded the imperial troops against the Avars, in the neighbourhood of the Save and the Danube. He lost one battle against them, but he soon recovered this failure, and secured for the empire the possession of Sirmium, near the junction of the Save and the Danube. Justinus, feeling himself incompetent for the labour of administration, associated Tiberius with him, and it is said that the influence of his wife Sophia, who admired the handsome captain, contributed to determine the emperor's choice. The speech which the emperor addressed to Tiberius on this occasion is preserved by Theophylactus Simocatta, and has been translated by Gibbon: it contained wise advice, and Tiberius followed it. Justinus survived this ceremony four years, during which the weight of administration fell on Tiberius alone.

The Longobards were now in Italy, but a war with Persia prevented Tiberius from directing all his attention to that quarter. Yet he maintained his authority in the exarchate of Ravenna, and in other parts of Italy, and he saved Pelagius II., the pope of Rome, and the Roman citizens, from the Longobards, by a timely supply of provisions, which were forwarded by a fleet. To check the progress of the Longobards in the north of Italy, he concluded an alliance some years later with Chilperic the king of the Franks. The war with Chosroes, king of Persia, demanded all the resources of Tiberius. In A. D. 576, Justinian, who was in command of the armies of the Eastern Empire, crossed the Bosporus with a force of 150,000 men, to relieve Theodosiopolis in Armenia, which was defended by Theodorus, a Byzantine general. This force comprehended a great number of Germans and Slavonians. A battle was fought with Chosroes near Melitene in Armenia, in which the Persians were defeated, and many of them perished in the Euphrates. An immense booty, carried by twenty-four elephants, was brought to Constantinople. Justinian is said to have advanced into the very centre of the Persian empire, and was about concluding a treaty with Chosroes, but it was interrupted by some advantage gained over Justinian by one of the generals of Chosroes. Justinian was recalled, and Mauricius, afterwards the successor of Tiberius was appointed to command in his place. Mauricius secured himself against sudden attacks by adopting the old Roman plan of never resting, except in an entrenched camp. The winter (A. D. 577—578) Mauricius spent in Mesopotamia.

Justinus died on the fifth of October A. D. 578, and Tiberius was now sole emperor. Sophia, it is said, hoped to become the wife of Tiberius, but when the people in the Hippodrome called for the new empress, Tiberius produced as his wife Ana-

stasia, to whom he had been for some time secretly married. Sophia, though treated with respect by the new emperor, and enjoying an ample allowance, could not forget her disappointment, and she is said to have induced Justinian to conspire with her to overthrow the man whom she had loved. The plot was discovered: Sophia was deprived of all power of doing further mischief, and Justinian, who was pardoned, became a faithful friend of Tiberius.

In A. D. 579 Chosroes, the Persian, was succeeded by Hormisdas, and the war began again. Mauricius defeated the Persians, overran a large part of Persia, and in a bloody contest on the Euphrates, A. D. 580, gave the forces of Hormisdas a most signal defeat; and again in the following year. In Africa, which had long been disturbed by the natives, Gennadius, the exarch of Ravenna, defeated (A. D. 580) Gasmul, king of the Mauritani. Mauricius enjoyed a triumph at Constantinople for his Persian victories, A. D. 581, and in August of that year, Tiberius, whose health was rapidly failing, raised him to the dignity of Caesar, having no sons of his own. He also gave him his daughter Constantina in marriage. Tiberius died on the 14th of August, A. D. 582, and was succeeded by Mauricius.

Tiberius was universally regretted. By an economical administration he diminished the taxation of his subjects, and always had his treasury full.

There were at least six constitutions of the emperor Tiberius; three of which (Nos. 161, 163, 164) form part of the collection of 168 *Novellae*, one is found by itself in the Venice manuscript, the fifth is lost, and the sixth only exists in Latin. The constitution (No. 163, Περὶ κουφισμῶν δημοσίων, "On the Diminution of Taxes," expresses a humane desire to relieve the people from their burdens, combined with a prudent regard to supply the necessary demands of the state. (Gibbon, *Decline and Fall, &c.*, ch. 45, who also gives the references to the authorities for the reign of Tiberius; Mortreuil, *Hist. du Droit Byzantin*, vol. i. p. 81.) [G. L.]

TIBE'RIUS ABSI'MARUS, who held the command of the Cibyratae in the fleet of Leontius II., was proclaimed emperor by the mutinous soldiers and sailors, and, returning to Constantinople, he usurped the throne and put Leontius in prison, A. D. 698. [LEONTIUS II.] The usurper added to his name Absimarus, the respected name of Tiberius. His brother Heraclius, whom he appointed to conduct the war against the Arabs, invaded Syria (A. D. 699—700), and treated the inhabitants with the most inhuman cruelty. The events of this usurper's reign are unimportant. The strangeness of his rise was only equalled by the suddenness of his fall, and by the restoration to the imperial throne of Justinian II. (A. D. 704), who had been expelled by Leontius [JUSTINIANUS II.], as Leontius was expelled by Tiberius. [G. L.]

TIBE'RIUS ALEXANDER. [ALEXANDER.]

TIBE'RIUS, literary. 1. A philosopher and sophist, of unknown time, the author of numerous works on grammar and rhetoric, the titles of which are given by Suidas, and of commentaries on Herodotus, Thucydides, Xenophon, and Demosthenes. One of his works, on the figures in the orations of Demosthenes (περὶ τῶν παρὰ Δημοσθένει σχημάτων), is still extant, and has been published in the *Rhetores Graeci* of Thomas Gale, Oxon, 1676, 8vo., Lips. 1773, 8vo.; and separately by Boissonade, Lond. Valpy, 1815, 8vo. (Fabric. *Bibl. Graec.* vol. vi. p. 118; *Classical Journal*, No. 23, pp. 198—204.)

2. ILLUSTRIUS, the author of two epigrams in the Greek Anthology. Nothing more is known of him. (Brunck, *Anal.* vol. iii. p. 7; Jacobs, *Anth. Graec.* vol. iii. p. 228, vol. xiii. p. 962.) [P. S.]

TIBE'RIUS, a veterinary surgeon, who may perhaps have lived in the fourth or fifth century after Christ. He wrote some works, of which only fragments remain, which are to be found in the collection of writers on veterinary surgery, first published in Latin by J. Ruellius, Paris. 1530. fol., and in Greek by S. Grynaeus, Basil. 1537. 4to. [W. A. G.]

TIBOETES (Τιβοίτης), an uncle of Prusias I., king of Bithynia, was living in Macedonia in the early part of the reign of Prusias, and was sent for by the Byzantines in B. C. 220, as they wished to set him up as a competitor for the throne of Bithynia; but he died on his journey from Macedonia. (Polyb. iv. 50—52.)

TI'BULUS FLACCUS. [FLACCUS.]

TIBULLUS, A'LBIUS (his praenomen is unknown), was of equestrian family. The date of his birth is uncertain: it is assigned by Voss, Passow, and Dissen to B. C. 59, by Lachman and Paldamus to B. C. 54; but he died young (according to the old life by Hieronymus Alexandrinus, in flore juventutis) soon after Virgil (Domitius Marsus in Epigrammate)

> "Te quoque *Virgilii comitem* non aequa, Tibulle,
> Mors *juvenem* campos misit ad Elysios."

But as Virgil died B. C. 19, if Tibullus died the year after, B. C. 18, he would even then have been 36. The later date therefore is more probable. Of the youth and education of Tibullus, absolutely nothing is known. His late editor and biographer, Dissen, has endeavoured to make out from his writings, that according to the law, which compelled the son of an eques to perform a certain period of military service (formerly ten years), Tibullus was forced, strongly against his will, to become a soldier. This notion is founded on the tenth elegy of the first book, in which the poet expresses a most un-Roman aversion to war. He is dragged to war, "Some enemy is already girt with the arms with which he is to be mortally wounded (l. 13). Let others have the fame of valour; he would be content to hear old soldiers recite their campaigns around his hospitable board, and draw their battles on the table with their wine." (l. 29, 32.) But this Elegy is too perfectly finished for a boyish poem; by no means marks its date in any period of the poet's life; and intimates rather that he was, at the time when it was written, quietly settled on his own patrimonial estate.

That estate, belonging to the equestrian ancestors of Tibullus, was at Pedum, between Tibur and Praeneste. This property, like that of the other great poets of the day, Virgil and Horace, had been either entirely or partially confiscated during the civil wars; yet Tibullus retained or recovered part of it, and spent there the better portion of his short, but peaceful and happy life. He describes most gracefully, in his first elegy, his reduced fortunes. "His household gods had once been the guardians of a flourishing, they were now of a poor family (l. 19, 20). A single lamb was now

the sacrifice of that household, which used to offer a calf chosen from among countless heifers. On this estate he had been brought up, as a child he had played before the simple wooden images of the same Lares."

The first elegy shows likewise Tibullus already on intimate terms with his great patron Messala, to whom he may have owed the restoration in part of his paternal estate. But in his love of peace, and the soft enjoyments of peace, he declines to follow Messala to war, though that war was the strife for empire between Octavian and Antony, which closed with the battle of Actium. But when Messala immediately after that victory (in the autumn of B.C. 31), was detached by Caesar to suppress a formidable insurrection which had broken out in Aquitaine, Tibullus overcame his repugnance to arms, and accompanied his friend or patron in the honourable post of contubernalis (a kind of aide-de-camp) into Gaul. Part of the glory of the Aquitanian campaign (described by Appian, *B. C.* iv. 38) for which Messala four years later (B.C. 27) obtained a triumph, and which Tibullus celebrates in language of unwonted loftiness, redounds, according to the poet, to his own fame. He was present at the battle of Atax (Aude in Languedoc), which broke the Aquitanian rebellion. Messala, it is probable, went round the province to receive the submission of all the Gaulish tribes, and was accompanied in his triumphant journey by Tibullus. The poet invokes, as witnesses of his fame, the Pyrenean mountains, the shores of the sea in Xaintonge, the Saone, the Garonne, and the Loire, in the country of the Carnuti (near Orleans) (*Eleg.* i. 7. 9, foll.). In the autumn of the following year (B. C. 30) Messala, having pacified Gaul, was sent into the East to organise that part of the empire under the sole dominion of Octavian. Tibullus set out in his company, but was taken ill, and obliged to remain in Corcyra (*Eleg.* i. 3), from whence he returned to Rome.

So ceased the active life of Tibullus: he retired to the peace for which he had yearned; his life is now the chronicle of his poetry and of those tender passions which were the inspiration of his poetry. The first object of his attachment is celebrated under the poetic name of Delia; it is supposed (Apul. *Apolog.* 106, but the reading is doubtful) that her real name was Plancia or Plautia, or, as has been plausibly conjectured, Plania, of which the Greek Delia was a translation. To Delia are addressed the first six elegies of the first book. She seems to have belonged to that class of females of the middle order, not of good family, but above poverty, which answered to the Greek hetaerae.

The poet's attachment to Delia had begun before he left Rome for Aquitaine. His ambition seems to have been to retire with her, as his mistress, into the country, and pass the rest of his life in quiet enjoyment. But Delia seems to have been faithless during his absence from Rome; and admitted other lovers. On his return from Corcyra, he found her ill, and attended her with affectionate solicitude (*Eleg.* i. 5), and again hoped to induce her to retire with him into the country. But first a richer lover appears to have supplanted him with the inconstant Delia; and afterwards there appears a husband in his way. The second book of Elegies is chiefly devoted to a new mistress named Nemesis. Besides these two mistresses (Christian morals command silence on another point) Tibullus was enamoured (his poems have all the signs of real, not of poetic passion) of a certain Glycera. He wrote elegies to soften that cruel beauty, whom there seems no reason to confound either with Delia, the object of his youthful attachment, or with Nemesis. Glycera, however, is not known to us from the poetry of Tibullus, but from the ode of Horace, which gently reproves him for dwelling so long in his plaintive elegies on the pitiless Glycera. Ovid. on the other hand, writing of the poetry of Tibullus, names only two objects of his passion:

> "Sic Nemesis longum, sic Delia nomen habebunt,
> Altera cura recens, altera primus amor."
> *Amor.* iii. 9.

The poetry of his contemporaries shows Tibullus as a gentle and singularly amiable man. He was beautiful in person: Horace on this point confirms the strong language of the old biographers. To Horace especially he was an object of warm attachment. Besides the ode which alludes to his passion for Glycera (Hor. *Carm.* i. 33). the epistle of Horace to Tibullus gives the most full and pleasing view of his poetical retreat, and of his character: it is written by a kindred spirit. Horace does homage to that perfect purity of taste which distinguishes the poetry of Tibullus; he takes pride in the candid but favourable judgment of his own satires. The time of Tibullus he supposes to be shared between the finishing his exquisite small poems, which were to surpass even those of Cassius of Parma, up to that time the models of that kind of composition, and the enjoyment of the country.

Tibullus possessed, according to his friend's notions, all the blessings of life—a competent fortune, favour with the great, fame, health; and seemed to know how to enjoy all those blessings.

The two first books alone of the Elegies, under the name of Tibullus, are of undoubted authenticity. The third is the work of another, a very inferior poet, whether Lygdamus be a real or fictitious name or not. This poet was much younger than Tibullus, for he was born in the year of the battle of Mutina, B. C. 43. The lines which convey this information seem necessary in their place, and cannot be considered as an interpolation. (*Eleg.* iii. 5. 17.) The hexameter poem on Messala, which opens the fourth book, is so bad that, although a successful elegiac poet may have failed when he attempted epic verse, it cannot well be ascribed to a writer of the exquisite taste of Tibullus. The smaller elegies of the fourth book have all the inimitable grace and simplicity of Tibullus. With the exception of the thirteenth (of which some lines are hardly surpassed by Tibullus himself) these poems relate to the love of a certain Sulpicia, a woman of noble birth, for Cerinthus, the real or fictitious name of a beautiful youth. Sulpicia seems to have belonged to the intimate society of Messala (*Eleg.* iv. 8). Nor is there any improbability in supposing that Tibullus may have written elegies in the name or by the desire of Sulpicia. If Sulpicia was herself the poetess, she approached nearer to Tibullus than any other writer of elegies.

The first book of Elegies alone seems to have been published during the author's life, probably soon after the triumph of Messala (B. C. 27). The birthday of that great general gives the poet an occasion for describing all his victories in Gaul and in the East (*Eleg.* i. 7). In the second book he

celebrates the cooptation of Messalinus, the son of Messala, into the college of the Quinqueviri. But this second book no doubt did not appear till after the death of Tibullus. With it, according to our conjecture, may have been published the elegies of his imitator, perhaps his friend and associate in the society of Messala, Lygdamus (if that be a real name), i. e. the third book: and likewise the fourth, made up of poems belonging, as it were, to this intimate society of Messala, the Panegyric by some nameless author, which, feeble as it is, seems to be of that age; the poems in the name of Sulpicia, with the concluding one, the thirteenth, a fragment of Tibullus himself.

I. The first edition of Tibullus, with Catullus, Propertius, and the Silvae of Statius, 4to. maj., was printed at Venice by Vindelin de Spira, 1472.

II. The second, likewise, of these four authors at Venice, by John de Colonia, 1475.

III. The first of Tibullus, with only the Epistle of Ovid from Sappho to Phaon, by Florentius de Argentina, Venice (?) about 1472.

IV. Schweiger mentions two other very early editions.

V. Opus Tibulli Albii cum Commentariis Bernardini Cyllenii Veronensis, Romae, 1475.

Of modern editions, that (VI.) of Vulpius, VII. that of Brookhusius, were surpassed by the VIII. Tibullus à Heyne, 1st ed. Lipsiae, 1755. The second and third improved editions, 1777—1798.

IX. Albius Tibullus et Lygdamus, à J. U. Voss. Heidelberg. 1811.

X. Albii Tibulli Libri IV. ex recensione Caroli Lachmann. Berolini, 1829.

XI. Albii Tibulli Carmina ex recensione Car. Lachmanni passim mutata. Explicuit Ludolphus Dissenus. Göttingen, 1835.

We have selected these last from several other modern editions published in Germany. [H.H.M.]

L. TIBU'RTIUS, a centurion in the civil war B. C. 48. (Caes. *B. C.* iii. 19.)

TICHO'NIUS. [TYCHONIUS.]

L. TI'CIDA, one of Caesar's officers, was taken prisoner along with Q. Cominius in B. C. 46. (Hirt. *B. Afr.* 44, 46.) [COMINIUS, No. 7.]

TI'CIDA, a Roman poet, who wrote epigrams in which he spoke of his mistress under a fictitious name. (Ov. *Trist.* ii. 432; Suet. *Gramm.* 11.)

P. TICI'NIUS MENA, was the first person who introduced barbers into Italy from Sicily in the 454th year after the foundation of the city. (Varr. *R. R.* ii. 11. § 10; Plin. *H. N.* vii. 59.)

TIGELLI'NUS, SOPHO'NIUS, the son of a native of Agrigentum, owed his rise from poverty and obscurity to his handsome person and his unscrupulous character. He was banished to Scyllaceum (*Squillace*) in Bruttii (A. D. 39—40), for an intrigue with Agrippina [AGRIPPINA, No. 2] and Julia Livilla [JULIA, No. 8], sisters of Caligula, and respectively the wives of L. Domitius Ahenobarbus [No. 10] and M. Vinucius, cos. A. D. 30. (Vet. Schol. *in Juv.* i. 155; Dion Cass. lix. 23.)

Tigellinus was probably among the exiles restored by Agrippina, after she became empress, since early in Nero's reign he was again in favour at court, and on the death of Burrus (A. D. 63) was appointed praetorian prefect jointly with Fenius Rufus. (Tac. *Ann.* xiv. 48, 51.) Tigellinus ministered to Nero's worst passions, and of all his favourites was the most obnoxious to the Roman people. He inflamed his jealousy or his avarice against the noblest members of the senate and the most pliant dependants of the court. C. Rubellius Plautus [Vol. II. p. 411], Cornelius Sulla, Minucius Thermus, and C. Petronius, Nero's master of the ceremonies, were successively his victims (Tac. *Ann.* xiv. 57, xvi. 18), and he actively promoted the emperor's divorce from Octavia and his marriage with Poppaea. A. D. 63. (Tac. *Ann.* xiv. 60—64; Dion Cass. lxii. 13.) In A. D. 65, Tigellinus entertained Nero in his Aemilian gardens, with a sumptuous profligacy unsurpassed even in that age, and in the same year shared with him the odium of burning Rome, since the conflagration had broken out on the scene of the banquet. (Tac. *Ann.* xv. 37—40; Dion Cass. lxii. 15.) In the prosecutions that followed the discovery of Piso's conspiracy in the following year, Nero found in Tigellinus an able and merciless agent for his revenge. Tigellinus attached himself to Poppaea's faction, and it was said commonly in Rome, that the imperial privy-council (Tac. *Ann.* xv. 61) contained only three members, the praetorian prefect, Nero and his wife. The cruelty and rapacity of Tigellinus filled all ranks with dismay. "Pone Tigellinum," says Juvenal (i. 155) using his name proverbially, and the stake and faggot will be your portion. Annaeus Mela, the younger brother of Seneca the philosopher, was one only of many persons who bequeathed a large share of his property to Tigellinus and his son-in-law, Cossutianus Capito, that the residue might be secured to the rightful heirs (Tac. *Ann.* xvi. 17; Dion Cass. lxii. 27), and those who escaped from the real or imputed guilt of conspiring with Piso owed their exemption, not to their innocence, but to their bribes. (Dion Cass. *ib.* 28). It was probably about this time that Apollonius of Tyana was brought before Tigellinus on a charge of having traduced the emperor. But the philosopher managed to impress his judge with such a dread of his supernatural powers that he was dismissed unharmed. (Philostr. *Ap. Tyan.* iv. 42—44.) The history of Tigellinus is so inwoven with that of his master, that we may refer to the life of Nero and briefly add, that the minister presided at the emperor's nuptials with Sporus, that he accompanied him to Greece, and distinguished himself every where by his venality, his shamelessness, and his rapacity. (Tac. *Ann.* xv. 59; Dion Cass. lxiii. 11, 12, 13.) He encouraged Nero to degrade the imperial dignity as a public singer on the stage, and contributed to his downfal as much by his own unpopularity as by pampering his master's vices. (Dion Cass. *ib.* 21.) Tigellinus returned to Rome in A. D. 68, and shortly afterwards Nero was dethroned by the indignant legions and the long-suffering senate and people. In his deepest distress (Suet. *Ner.* 48) the emperor retained some faithful adherents, but Tigellinus was not of the number. He joined with Nymphidius Sabinus, who had succeeded Fenius Rufus as praetorian prefect, in transferring the allegiance of the soldiers to Galba. By large bribes to T. Vinius, Galba's freedman, and to Vinius's daughter he purchased a reprieve from the sentence which, on all occasions, the Roman people clamorously demanded, and he even obtained from Galba a decree rebuking the populace for their petition, and informing them that Tigellinus was sinking rapidly under consumption. On the accession of Otho, however, in January, A. D. 70,

his doom was no longer to be eluded. A centurion and his company were despatched to Sinuessa, and Tigellinus, in the lap of luxury, and surrounded by the victims and ministers of his excesses, after a vain attempt to corrupt his executioners, perished by his own hand. (Tac. *Hist.* i. 72; Plut. *Galb.* 2, 13, 17, 19, 23, 29, *Oth.* 2; Dion Cass. lxiv. 3; Joseph. *B. J.* iv. 9. § 2; Suet. *Galb.* 15). [W. B. D.]

TIGE'LLIUS HERMO'GENES. [HERMOGENES.]

TIGRA'NES (Τιγράνης), was the name of several kings of Armenia, of whom the first and greatest is also frequently reckoned among the kings of Syria. The Armenian or native form of the name is Dikran.

TIGRANES I.* was a descendant of ARTAXIAS, the founder of the Armenian monarchy. According to Appian (*Syr.* 48) his father's name was Tigranes, but no king of that name preceded his accession, and the native historians represent him as a son of Artaces or Artaxes. [ARSACIDAE, Vol. I. p. 365.] The statement of Plutarch that he had reigned twenty-five years when he received the first embassy of Lucullus in B. C. 71 (Plut. *Lucull.* 21), would fix the date of his accession in B. C. 96, but Appian (*Mithr.* 15), perhaps inadvertently, alludes to him as already on the throne in B. C. 98. Of the early events of his reign we have very imperfect information. But it appears that he successively conquered Arsaces or Artanes, king of Sophene, and several other petty princes, so that he united under his sway not only all Armenia, but several of the neighbouring provinces, and thus raised himself to a degree of power far superior to that enjoyed by any of his predecessors. Towards the commencement of his reign he appears to have been worsted by the Parthians, and was compelled to purchase a peace from those formidable neighbours by the cession of a considerable extent of territory. But at a later period he was not only able to recover possession of these districts, but invaded Parthia in his turn, and carried his arms as far as Ninus and Arbela, while he permanently annexed to his dominions the important provinces of Atropatene and Gordyene. Inflated by these successes, he assumed the pompous title of king of kings, and always appeared in public accompanied by some of his tributary princes as attendants (Strab. xi. p. 532; Plut. *Lucull.* 21; Appian, *Syr.* 48). His power was at the same time greatly strengthened by his alliance with Mithridates the Great, king of Pontus, whose daughter Cleopatra he had married at an early period of his reign. (Appian, *Mithr.* 15; Plut. *Lucull.* 22.)

An additional field was now opened to his ambition by the dissensions which divided the Seleucidan princes of Syria. That country had been so long distracted by civil wars, that a large part of its inhabitants appear to have welcomed, if they did not invite, the foreign invader; Antiochus Eusebes was able to offer little opposition, and Tigranes made himself master without difficulty of the whole Syrian monarchy from the Euphrates to the sea, together with the dependent province of Cilicia, B. C. 83 (App. *Syr.* 48; Justin. xl. 1). He was now at the summit of his power, and continued in the undisputed possession of these extensive dominions for nearly fourteen years. Of the events of this period we have scarcely any information, but he appears to have consigned the government of Syria to a viceroy Magadates, while he himself continued to reside in the upper provinces of his kingdom (Appian, *l. c.*). Here he followed the example of so many other Eastern despots, by founding a new capital which he named after himself, Tigranocerta (Strab. xi. p. 532). It was his connection with Mithridates that, by bringing him into collision with the power of Rome, paved the way for his downfall. When that monarch was preparing to renew the contest with Rome after the death of Sulla (B. C. 76), he was desirous to obtain the support of his son-in-law by involving him in the same quarrel. and in consequence instigated Tigranes to invade Cappadocia. The Armenian king swept that country with a large army, and is said to have carried off into captivity no less than 300,000 of the inhabitants, a large portion of whom he settled in his newly-founded capital of Tigranocerta (Appian, *Mithr.* 67; Strab. xi. p. 532; Memnon, c. 43). But in other respects he appears to have furnished little support to the projects of Mithridates, and left that monarch to carry on the contest with Lucullus single-handed, while he himself turned his attention to his Syrian dominions. And when (in B. C. 71) the vicissitudes of the war at length compelled the king of Pontus to take refuge in the dominions of his son-in-law, Tigranes, though he assigned him a guard of honour, and treated him with all the distinctions of royalty, refused to admit him to a personal interview, and manifested no inclination to espouse his cause. But when Appius Clodius who had been sent by Lucullus to demand the surrender of the fugitive monarch, at length obtained an interview with Tigranes at Antioch, his haughty demeanour as well as the imperious terms in which his message itself was couched, so offended the pride of the Armenian king that he returned a peremptory refusal, accompanied with an express declaration of war. (Plut. *Lucull.* 21, 22; Memnon, 46.)

There now remained for him no choice but to prepare for the contest which he had so imprudently provoked. But he was quite unable to appreciate the character of the enemy with whom he had to cope, and though he now at length condescended to admit Mithridates to his presence and his councils, he was too much inflated with pride to listen to the advice which his experience prompted; and hastened to assume the offensive by sending a force to invade Lycaonia and Cilicia, before his other preparations were completed. He appears to have been firmly impressed with the idea that Lucullus would await his approach in the Roman provinces, and when that general instead of doing so, boldly crossed the Euphrates and the Tigris, and penetrated into the heart of Armenia itself, Tigranes was completely taken by surprise. He at first refused to believe the intelligence, and when at length convinced of its truth he opposed Mithrobarzanes with a very inadequate force to the advance of the conqueror. The destruction of this detachment aroused him to a sense of his error and he now abandoned his capital of Tigranocerta, and withdrew to the mountains. Murena, who was sent in pursuit of him, succeeded in cutting off all his baggage, and con-

* He is called by some writers Tigranes II., the king of Armenia contemporary with Cyrus [see below, No. 1], being reckoned as Tigranes I.

verting his retreat into a disorderly flight (Plut. *Lucull.* 22—25; Appian, *Mithr.* 84). But notwithstanding this reverse, the mighty host which he was soon able to gather around his standard, inspired him again with the same overweening confidence, and he hastened to attack Lucullus in order to avert the fall of Tigranocerta. The event was decisive; the army of the Armenian king, though amounting according to the most authentic statement, to 55,000 horse and 150,000 regular infantry, besides light-armed troops, was totally routed by the small force under Lucullus; the king himself fled almost unattended from the field, and Tigranocerta was surrendered to the victorious general. (Plut. *Lucull.* 26—28; Appian, *Mithr.* 85, 86; Memnon, 56; Liv. *Epit.* xcviii.; Eutrop. vi. 9; Oros. vi. 3.)

During the ensuing winter, while Lucullus was established in Gordyene, several of the neighbouring princes hastened to throw off the yoke of the Armenian king, and tender their submission to the Roman general. Among others, Antiochus (surnamed Asiaticus), the son of Antiochus Eusebes, presented himself to claim the throne of his fathers, and was reinstated, apparently without opposition, in the possession of the whole of Syria, where the yoke of Tigranes had long been odious to his Greek subjects (App. *Syr.* 49; Strab. xi. p. 532). Meanwhile Tigranes, in concert with Mithridates (with whom his disasters had brought him into closer relations), was using every exertion to assemble a fresh army, while they both endeavoured, though without success, to induce Phraates, king of Parthia, to make common cause with them (App. *Mithr.* 87; Dion Cass. xxxv. 3; Epist. Mithr. *ap. Sall. Hist.* iv. p. 238, ed. Gerlach.). Failing in this they awaited the approach of Lucullus among the bleak highlands of Armenia, where he was not able to penetrate until late in the summer of 68. The two kings met him on the river Arsanias, with an army less numerous, but better disciplined than that of the preceding year, but with equal ill success: they were again totally defeated, and it was only a mutiny among the troops of Lucullus that prevented him from making himself master of Artaxata, the ancient capital of Armenia. But the spirit of disaffection which had by this time pervaded the Roman troops, hampered all the proceedings of their commander; and though in the ensuing winter Lucullus reduced the strong fortress of Nisibis in Mesopotamia, which was held by Guras, the brother of Tigranes, his subsequent movements were completely paralysed by the disobedience of his own soldiers. The two kings took advantage of this respite, and while Mithridates sought to recover his own dominions, Tigranes regained great part of Armenia, and defeated the Roman lieutenant L. Fannius, whose army was only saved by the arrival of Lucullus himself to his relief (Dion Cass. xxxv. 4—8; Plut. *Lucull.* 31—34). In the following year, also (B. C. 67), he was able to pour his troops into the provinces of Armenia Minor and Cappadocia without opposition, and Lucullus was unable to punish his audacity. (Dion Cass. xxxv. 14—15.)

The arrival of Pompey (B. C. 66) soon changed the face of events, and Mithridates, after repeated defeats, was again compelled to seek a refuge in Armenia. Meanwhile, a new enemy had arisen to the Armenian king in his own son Tigranes, who, having engaged in a conspiracy against the life of his father, and finding himself detected, fled for refuge to the Parthian king, Phraates. That monarch, who had recently concluded a treaty of alliance with Pompey, readily lent his support to the fugitive prince, and invaded Armenia with a large army, with which he advanced as far as Artaxata. But he was unable to reduce that city, and as soon as the Parthian king withdrew, Tigranes easily drove out his rebel son. It was at this juncture that Mithridates, after his final defeat by Pompey, once more threw himself upon the support of his son-in-law: but Tigranes, who suspected him of abetting the designs of his son, refused to receive him, and even set a price upon his head, while he himself hastened to make overtures of submission to Pompey. That general had already advanced into the heart of Armenia, and was approaching Artaxata itself, under the guidance of the young Tigranes, when the old king repaired in person to the Roman camp, and presenting himself as a suppliant before Pompey, laid his tiara at his feet. By this act of humiliation he at once conciliated the favour of the conqueror, who treated him in a friendly manner, and left him in possession of Armenia Proper with the title of king, depriving him only of the provinces of Sophene and Gordyene, which he erected into a separate kingdom for his son Tigranes. The elder monarch was so overjoyed at obtaining these unexpectedly favourable terms, that he not only paid the sum of 6000 talents demanded by Pompey, but added a large sum as a donation to his army, and continued ever after the steadfast friend of the Roman general (Dion Cass. xxxvi. 33—36; Plut. *Pomp.* 32, 33; Appian, *Mithr.* 104, 105, *Syr.* 49; Vell. Pat. ii. 37). He soon reaped the advantage of this fidelity, as in B. C. 65 Pompey, on his return from the campaign against Oroeses, finding that the Parthian king Phraates had wrongfully occupied the province of Gordyene, sent his lieutenant Afranius to expel him, and restored the possession of it to Tigranes. (Dion Cass. xxxvii. 5.)

The next year (B. C. 64) we find him again at war with the king of Parthia, but after several engagements with alternations of success, their differences were arranged by the mediation of Pompey, and the two monarchs concluded a treaty of peace (Dion Cass. xxxvii. 6, 7; App. *Mithr.* 106). This is the last event recorded to us of the reign of Tigranes: the exact date of his death is unknown, but we find him incidentally mentioned by Cicero (*pro Sext.* 27) as still alive and reigning in the spring of B. C. 56, while we know that he was succeeded by his son Artavasdes before the expedition of Crassus against the Parthians in B. C. 54 (Dion Cass. xl. 16). His death must therefore have occurred in this interval.

The character of Tigranes seems to have in no respect differed from that of many other Eastern despots. It was marked by the most extravagant pride and overweening confidence in prosperity, as well as by the most abject humiliation in misfortune. He alienated not only his Greek subjects and dependent princes by his violent and arbitrary acts, but extended his cruelties even to his own family. Of his sons by the daughter of Mithridates, he put to death two upon various charges, while the civil wars in which he was engaged with the third have been already mentioned. Yet he seems not to have been altogether without a tincture of Greek cultivation; for we learn that he

afforded protection to the Athenian rhetorician Amphicrates, and had assembled a company of Greek players to celebrate the opening of a theatre in his new capital of Tigranocerta. (Plut. *Lucull.* 21, 22, 29; Appian, *Mithr.* 104.)

The coins of Tigranes, which were probably struck in Syria and bear Greek inscriptions, represent him with a tiara in the Oriental fashion, instead of the simple diadem of the Seleucidae.



COIN OF TIGRANES.

Tigranes II., king of Armenia, was a son of Artavasdes I., and grandson of the preceding. He was living an exile at Rome, when a party of his countrymen, discontented with the rule of his elder brother, Artaxias, sent to request that he should be placed on the throne. To this Augustus assented, and Tiberius was charged with the duty of accomplishing it, a task which he effected apparently without opposition, Artaxias being put to death by some of the Armenians themselves. Tiberius placed the crown on the head of Tigranes with his own hand (B. C. 20), and then withdrew from Armenia (Tac. *Ann.* ii. 3; Dion Cass. liv. 9; Suet. *Tib.* 9; Mon. Ancyr. pp. 35, 107, ed. Franz.; Joseph. *Ant.* xv. 4. § 3). No particulars are known of his reign, which was of short duration. (Tac. *l. c.*; Orell. *ad loc.*)

Tigranes III., king of Armenia, appears to have been a son of the preceding, and to have succeeded him on the throne for a short time: but the accounts transmitted to us of the revolutions of the Armenian monarchy at this period are very confused and unsatisfactory. (See Visconti, *Iconographie Grecque*, iii. p. 30; and Orell. *ad Tac. Ann.* ii. 3.) According to a fragment of Dion Cassius, quoted by Visconti (*l. c.*) he perished in a war against the neighbouring barbarians.

Tigranes IV. Another king of this name who was placed on the throne by Augustus, after the death of Artavasdes, would seem to have been distinct from the preceding, as Augustus himself only terms him "a certain Tigranes who belonged to the royal family." (Mon. Ancyr. p. 107.) He is not mentioned by any other historian.

For the later kings of Armenia of this name, see Arsacidae. [E. H. B.]

TIGRA'NES (Τιγράνης). 1. A son of the Armenian king who was conquered by Cyrus the Elder. According to Xenophon he had been a schoolfellow of Cyrus, and by his intercession with that monarch, procured the pardon of his father, whose fidelity he thenceforth guaranteed. His name is afterwards repeatedly mentioned in the Cyropaedeia among the friends and attendants of the Persian king (Xen. *Cyrop.* iii. 1, 2, v. 1, 3, viii. 3. § 25, 4. § 1.) In the Armenian historians Tigranes assumes a much more conspicuous character, and is represented as bearing an important part in the overthrow of the Median kingdom, and the defeat of Astyages. He appears to have become a sort of national hero, and his exploits are recounted at length by Moses of Chorene (*Hist. Armen.* i. 23—29), but they are in all probability fabulous.

2. A Persian of the royal race of the Achaemenidae, who commanded the Median troops in the army of Xerxes, with which he invaded Greece, B. C. 480. After the defeat of the Persian king, Tigranes was appointed to command the army of 60,000 men, which was destined to maintain possession of Ionia. (Herod. vii. 62, ix. 96.)

3. One of the sons of Tigranes I., king of Armenia. He had at first enjoyed a high place in his father's favour, so that the latter had even bestowed on him the titles and ensigns of royalty. At a later period, however, he was gained over by the party disaffected to the old king, and joined in their intrigues; but the plot being discovered, he sought safety in flight, and took refuge with Phraates king of Parthia. That monarch readily embraced the opportunity, gave him his daughter in marriage, and invaded Armenia with a large army in order to place him on the throne. But the Parthian king was unable to reduce Artaxata, the capital of Armenia, and after some time returned into his own dominions, leaving a part only of his forces under Tigranes, who was quickly defeated by the superior arms of his father. He now however sought a refuge in the camp of Pompey, who was at this time (B. C. 66) in full advance upon Artaxata, and who welcomed the young prince with open arms. But when the elder Tigranes came in person to humble himself before the conqueror, Pompey was easily moved to clemency, and instead of placing the son upon his father's throne, left the latter in possession of the greater part of his dominions, while he erected the provinces of Sophene and Gordyene into a subordinate kingdom for the younger Tigranes. The prince had the imprudence to display openly his dissatisfaction with this arrangement; and not only absented himself from the festival which Pompey gave on the occasion, but soon after openly disobeyed the orders of the Roman general in regard to the disposal of his treasures. Hereupon Pompey caused him to be immediately arrested and detained as a prisoner. A few years later we find him among the captive princes who adorned the triumph of the Roman conqueror, B. C. 61. (Appian, *Mithr.* 104, 105, 117; Dion Cass. xxxiii. 33—36; Plut. *Pomp.* 33, 45.) [E. H. B.]

TI'LLIUS CIMBER. [Cimber.]

TILPHU'SA (Τιλφοῦσα). 1. The nymph of the well Tilphusa in Boeotia, which was sacred to Apollo. (Hom. *Hymn. in Apoll.* 247; Strab. ix. p. 410, &c.; Apollod. iii. 7. § 3.)

2. A surname of the Erinnys by whom Ares became the father of the dragon which was slain by Cadmus. (Müller, *Orchom.* p. 142, 2d ed.) [L. S.]

TIMAEA (Τιμαία), wife of Agis II., king of Sparta. [Agis II.]

TIMAE'NETUS (Τιμαίνετος), a painter, whose picture of a wrestler, in the chamber on the left of the propylaea of the Acropolis at Athens, is mentioned by Pausanias (i. 22. §. 7). [P. S.]

TIMAEUS (Τίμαιος). 1. Of Tauromenium in Sicily, the celebrated historian, was the son of Andromachus, who collected the Naxian exiles,

after their city had been destroyed by Dionysius, and settled them in the town of Tauromenium, which had been recently founded, and of which he became the tyrant, or supreme ruler, B. C. 358 (Diod. xvi. 7, comp. xiv. 59, with Wesseling's note). Andromachus received Timoleon at Tauromenium, when he came to Sicily in B. C. 344, and he was almost the only one of the tyrants whom Timoleon left in possession of their power (Plut. *Tim.* 10; Marcellin. *Vit. Thuc.* § 42). We do not know the exact date of the birth or death of Timaeus, but we can make an approximation to it, which cannot be very far from the truth. We know that his history was brought down to B. C. 264 (Polyb. i. 5), and that he attained the age of ninety-six (Lucian, *Macrob.* 22). Now as his father could not have been a very young man between B. C. 358 and 344, during which time he held the tyrannis of Tauromenium, we probably shall not be far wrong in placing the birth of Timaeus in B. C. 352, and his death in B. C. 256. We learn from Suidas that Timaeus received instruction from Philiscus, the Milesian, a disciple of Isocrates; but we have no further particulars of his life, except that he was banished from Sicily by Agathocles, and passed his exile at Athens, where he had lived fifty years when he wrote the thirty-fourth book of his history (Diod. *Exc. ex libr.* xxi. p. 560, Wess.; Polyb. *Exc. Vat.* pp. 389, 393; Plut. *de Exil.* p. 605, c). We are not informed in what year he was banished by Agathocles, but it may have been in the year that the latter crossed over to Africa (B. C. 310), since we are told that the tyrant, fearing an insurrection in his absence, either put to death or drove into exile all the persons whom he suspected to be hostile to his government. (Diod. xx. 4.)

Timaeus wrote the history of Sicily from the earliest times to B. C. 264, in which year Polybius commences the introduction to his work (Polyb. i. 5). This history was one of great extent. Suidas quotes the thirty-eighth book (*s. v.* ῷ τὸ ἱερὸν πῦρ), and there were probably many books after this. It appears to have been divided into several great sections, which are quoted with separate titles, though they in reality formed a part of one great whole. Thus Suidas speaks of Ἰταλικὰ καὶ Σικελικὰ in eight books, and of Ἑλληνικὰ καὶ Σικελικά. It has been conjectured that the *Italica* and *Sicelica* were the title of the early portion of the work, during which period the history of Sicily was closely connected with that of Italy; and that the second part of the work was called *Sicelica* and *Hellenica*, and comprised the period during which Sicily was brought more into contact with Greece by the Athenian invasions as well as by other events. The last five books contained the history of Agathocles (Diod. p. 561, Wess.). Timaeus wrote the history of Pyrrhus as a separate work (Dionys. i. 6; Cic. *ad Fam.* v. 12); but, as it falls within the time treated of in his general History, it may almost be regarded as an episode of the latter.

The value and authority of Timaeus as an historian have been most vehemently attacked by Polybius in many parts of his work. He maintains that Timaeus was totally deficient in the first qualifications of an historian, as he possessed no practical knowledge of war or politics, and never attempted to obtain by travelling a personal acquaintance with the places and countries he described; but on the contrary confined his residence to one spot for fifty years, and there gained all his knowledge from books alone. Polybius also remarks that Timaeus had so little power of observation, and so weak a judgment, that he was unable to give a correct account even of the things he had seen, and of the places he had visited; and adds that he was likewise so superstitious, that his work abounded with old traditions and well-known fables, while things of graver importance were entirely omitted (Polyb. lib. xii. with the *Fragmenta Vaticana* of his work). His ignorance of geography and natural history appears to have been very great, and Polybius frequently mentions his errors on these subjects (*e. g.* ii. 16, xii. 3, 5). But Polybius brings still graver charges against Timaeus. He accuses him of frequently stating wilful falsehoods, of indulging in all kinds of calumnies against the most distinguished men, such as Homer, Aristotle, and Theophrastus, and of attacking his personal enemies, such as Agathocles, in the most atrocious manner. These charges are repeated by Diodorus and other ancient writers, among whom Timaeus earned so bad a character by his slanders and calumnies, that he was nick-named *Epitimaeus* (Ἐπιτίμαιος), or the Fault-Finder (Athen. vi. p. 272, b; comp. Diod. v. 1, xiii. 90, *Exc.* xxi. p. 561, Wess.; Strab. xiv. p. 640). Lastly, Polybius censures the speeches in the history of Timaeus, as unsuitable to the speakers, and the times at which they are represented as delivered, and as marked by a scholastic, verbose, and inflated style of oratory.

Most of the charges of Polybius against Timaeus are unquestionably founded upon truth; but from the statements of other writers, and from the fragments which we possess of Timaeus's own work, we are led to conclude that Polybius has greatly exaggerated the defects of Timaeus, and omitted to mention his peculiar excellencies. Nay, several of the very points which Polybius regarded as great blemishes in his work, were, in reality, some of its greatest merits. The rationalising Polybius quite approved of the manner in which Ephorus and Theopompus dealt with the ancient myths, which they attempted, by stripping them of all their miracles and marvels, to turn into sober history; but it was one of the great merits of Timaeus, for which he is loudly denounced by Polybius, that he attempted to give the myths in their simplest and most genuine form, as related by the most ancient writers. There can be little doubt that if the early portion of the history of Timaeus had been preserved, we should be able to gain a more correct knowledge of many points than from the histories of Theopompus and Ephorus. Timaeus also collected the materials of his history with the greatest diligence and care, a fact which even Polybius is obliged to admit (*Exc. Vat.* p. 402, init.). He likewise paid very great attention to chronology, and was the first writer who introduced the practice of recording events by Olympiads, which was adopted by almost all subsequent writers of Greek history (Diod. v. 1). For this purpose he drew up a list of the Olympic conquerors, which is called by Suidas Ὀλυμπιονῖκαι ἢ χρονικὰ πραξίδια. Cicero formed a very different opinion of the merits of Timaeus from that of Polybius. He says (*de Orat.* ii. 14):—"Timaeus, quantum judicare possim, longe eruditissimus, et rerum copia et sententiarum varietate abundantissimus, et ipsa

compositione verborum non impolitus, magnam eloquentiam ad scribendum attulit, sed nullum usum forensem." (Comp. Cic. *Brut.* 95.)

In addition to the Sicilian history and the *Olympionicae*, Suidas assigns two other works to Timaeus, neither of which is mentioned by any other writer, namely, An Account of Syria, its cities and kings, in three books (περὶ Συρίας καὶ τῶν αὐτῆς πόλεων καὶ βασιλέων βιβλία γ′), and a collection of rhetorical arguments in sixty-eight books (Συλλογὴ ῥητορικῶν ἀφορμῶν), which was more probably written, as Ruhnken has remarked, by Timaeus the sophist.

The fragments of Timaeus have been collected by Göller, in his *De Situ et Origine Syracusarum*, Lips. 1818, pp. 209—306, and by Car. and Theod. Müller, in the *Fragmenta Historicorum Graecorum*, Paris, 1841, pp. 193—233, both of which works also contain dissertations on the life and writings of Timaeus. (Compare Vossius, *De Historicis Graecis*, pp. 117—120, ed. Westermann; Clinton, *Fast. Hell.* vol. iii. pp. 489, 490.)

2. Of Locri, in Italy, a Pythagorean philosopher, is said to have been a teacher of Plato. (Cic. *de Fin.* v. 29, *de Re Publ.* i. 10.) There is an extant work, bearing his name, written in the Doric dialect, and entitled περὶ ψυχᾶς κόσμου καὶ φύσιος; but its genuineness is very doubtful, and it is in all probability nothing more than an abridgment of Plato's dialogue of *Timaeus*. This work was first printed in a Latin translation by Valla, along with several other works, Venice, 1488 and 1498. It was first printed in Greek at Paris, 1555, edited by Nogarola. It is also printed in many editions of Plato, and in Gale's *Opuscula Mythologica, Physica et Ethica*, Cambridge, 1671, and Amsterdam, 1688. The Greek text was published with a French translation by the Marquis d'Argens, Berlin, 1762. The last and best edition is by J. J. de Gelder, Leyden, 1836. (Comp. Fabric. *Bibl. Graec.* vol. iii. p. 93, foll.) Suidas says (*s. v.*) that Timaeus wrote the life of Pythagoras, but as no other writer mentions such a work by the Locrian Timaeus, it is not improbable that this life of Pythagoras was simply a portion of the history of Timaeus of Tauromenium, who must have spoken of the philosopher in that portion of his work which related to the early history of Italy.

3 and 4. Of Crotona and Paros, Pythagorean philosophers. (Iamblich. *Vit. Pyth.* cap. extr.; Clem. Alex. *Strom.* p. 604; Theodoret. ii. *Therap.* p. 36.)

5. Of Cyzicus, a disciple of Plato, endeavoured to seize the supreme power in the state (Athen. xi. p. 509, a.). Diogenes Laërtius (iii. 46) mentions Timolaus of Cyzicus and not Timaeus among the disciples of Plato; and hence it has been conjectured that there is a corruption in the name, either in Athenaeus or Diogenes.

6. The Sophist, wrote a Lexicon to Plato, addressed to a certain Gentianus, which is still extant. The time at which this Timaeus lived is quite uncertain. Ruhnken places him in the third century of the Christian aera, which produced so many ardent admirers of the Platonic philosophy, such as Porphyry, Longinus, Plotinus, &c. The Lexicon is very brief, and bears the title Τιμαίου σοφιστοῦ ἐκ τῶν τοῦ Πλάτωνος λέξεων, from which it might have been inferred that it is an extract from a larger work, had not Photius (Cod. 151), who had read it, described it as a very short work (βραχὺ ποιημάτιον ἐν ἑνὶ λόγῳ). It is evident, however, that the work, as it stands, has received several interpolations, especially in explanations of words occurring in Herodotus. Notwithstanding these interpolations the work is one of great value, and the explanations of words are some of the very best which have come down to us from the ancient grammarians. It was printed for the first time, from a manuscript at Paris, edited by Ruhnken, Leyden, 1754, with a very valuable commentary, and again, with many improvements, Leyden, 1789. There are also two more recent editions by Koch, Leipsig, 1828, and 1833. The work on rhetorical arguments in sixty-eight books (Συλλογὴ ῥητορικῶν ἀφορμῶν) which Suidas assigns to Timaeus of Tauromenium, was more probably written by Timaeus, the author of the Lexicon to Plato, as has been already remarked. (Ruhnken's Preface to his edition of the Lexicon.)

7. The Mathematician, is quoted by Pliny (*H. N.* v. 9, xvi. 22, ii. 8). Suidas says that Timaeus, the Locrian [No. 2] wrote Μαθηματικά, but whether this was really the work of the Locrian or not, cannot be determined. The fragment on the Pleiades, preserved by the Scholiast on the Iliad (xviii. 486), and usually assigned to Timaeus of Tauromenium, is supposed by Göller to belong to the mathematician.

TIMA'GENES (Τιμαγένης). Three persons of this name are mentioned by Suidas. 1. Timagenes, the rhetorician (ῥήτωρ), of Alexandria, the son of the king's banker, was taken prisoner by Gabinius (B. C. 55), and brought to Rome, where he was redeemed from captivity by Faustus, the son of Sulla. He taught rhetoric at Rome in the time of Pompey, and afterwards under Augustus, but losing his school on account of his freedom of speech, he retired to an estate at Tusculum. He died at Dabanum, a town of Osrhoëne in Mesopotamia. He wrote many books, the titles of which are not given by Suidas. 2. Timagenes, the historian, wrote a Periplus of the whole sea, in five books. 3. Timagenes or Timogenes, of Miletus, an historian or an orator, wrote on the Pontic Heracleia and its distinguished men, in five books, and likewise epistles. Besides these three persons, we have mention of a fourth (4), Timagenes, the Syrian, who wrote on the history of the Gauls. (Plut. *de Fluv.* c. 6.) Of these four writers it is probable that the rhetorician, the historian who wrote the Periplus, and the Syrian, are the same. [Nos. 1, 2 and 4.] Of the historian we have an account given us by the two Senecas, which differs from what Suidas says respecting the grammarian, but does not really contradict the statement of the lexicographer. It is related by the Senecas that Timagenes after his captivity first followed the trade of a cook, and afterwards of a litter or sedan bearer (*lecticarius*), but rose from these humble occupations to be the intimate acquaintance of Augustus. He afterwards offended the emperor by some caustic remarks on his wife and family, and was in consequence forbidden the imperial palace. Timagenes in revenge burnt his historical works, in one of which he gave an account of the deeds of Augustus, and which he had probably written at the request of the emperor. Augustus, however, did not punish him any further, but allowed him to retain the protection of the powerful friends he had formerly enjoyed. He found an asylum in the house of Asinius Pollio. (M. Senec.

Controv. 34 ; L. Senec. *de Ira*, iii. 23, *Ep.* 91.) Plutarch also tells us (*De Adulatore et Amico*, c. 27, p. 68, b), that Timagenes lost the friendship of Augustus by an imprudent use of his tongue.

By putting together the accounts of Suidas and the Senecas, we obtain the following particulars respecting the life of Timagenes. He was a native of Alexandria, from which place he was carried as a prisoner to Rome, where he was first employed as a slave in menial offices, but being liberated by Faustus Sulla, the son of the dictator, he opened a school of rhetoric, in which he taught with great reputation and success. (Comp. Hor. *Ep.* i. 19. 15.) His fame gained him the friendship of many distinguished men, and among others of the emperor Augustus, who induced him to write a history of his exploits. But having offended Augustus by sarcastic remarks upon his family, he was forbidden the palace; whereupon he burnt his historical works, gave up his rhetorical school, and retired from Rome to the house of his friend Asinius Pollio at Tusculum. After he had discontinued writing a long while, he resumed his pen (Quintil. x. 1), and composed those historical works upon which his fame was founded. How long he resided at Tusculum we do not know, nor the reason for which he quitted this retreat, but he afterwards went to the East, and died at Dabanum in Mesopotamia. It is probable that it was from the place of his death that he was called the Syrian by the author of the treatise *de Fluviis* (c. 6). The works of Timagenes mentioned by ancient writers are, 1. Περίπλους. (Suidas, *s. v.* Τιμαγένης.) It is probably from this work that Strabo quotes (xv. p. 711). 2. Περὶ βασιλέων, appears to have contained a history of Alexander the Great and his successors. (Steph. Byz. *s. v.* Μιλύαι; Curt. ix. 5. § 21; Joseph. *c. Apion.* ii. 6 ; Plut. *Pomp.* c. 49). 3. On the Gauls (Plut. *l. c.*; Strab. iv. p. 188 ; Amm. Marc. xv. 9. § 2.) (Bonamy, *Recherches sur l'historien Timagène*, in the *Mém. de l'Academie des Inscr.* vol. xiii. p. 35, foll.; Schwab, *Disputatio de Livio et Timagene, historiarum scriptoribus, aemulis*, Stuttg. 1834; Vossius, *De Historicis Graecis*, p. 195, foll., ed. Westermann, who makes the rhetorician, the historian and the Syrian three distinct persons ; Clinton, *Fast. Hellen.* vol. iii. p. 624, who supposes the rhetorician and the historian to be two distinct persons, but makes the Syrian the same as the historian.)

TIMAGE'NIDAS or TIMAGE'NIDES (Τιμαγενίδας, Τιμαγενίδης), a Theban, son of Herpys, was one of the principal adherents of the Persian cause in the invasion of Xerxes. Shortly before the battle of Plataea, Timagenides advised Mardonius to occupy the passes of Cithaeron, and so to intercept the re-inforcements and supplies which were coming in through them to the enemy. The advice was taken, and the Persians succeeded in cutting off a convoy of provisions with 500 beasts of burden. After their victory at Plataea the Greeks advanced against Thebes, and demanded that the chief traitors to the national cause, Timagenides among the number, should be given up to them. The Thebans at first refused in spite of the ravages which their land suffered, but at length they consented at the instigation of Timagenides himself. It appears that the culprits expected to be brought to an open trial, at which they hoped to have recourse effectually to the expedient of bribery. To prevent this, however, Pausanias carried them off to Corinth, and there put them to death without any judicial ceremony. (Herod. ix. 38, 86—88 ; Paus. vii. 10.) [E. E.]

TIMA'GORAS (Τιμαγόρας), historical. 1. A Tegean, was one of the ambassadors who were sent, in B. C. 430, to ask the king of Persia to aid the Peloponnesians against Athens. On their way through Thrace they were seized by SADOCUS at the instigation of the Athenian envoys at the court of Sitalces, and, having been taken to Athens, were there put to death. (Thuc. ii. 67.)

2. A citizen of Cyzicus, and son of Athenagoras. Having been driven into exile by his political opponents of the democratic party, he took refuge at the court of Pharnabazus, the satrap of the Persian provinces near the Hellespont, by whom he was sent to Lacedaemon, in B. C. 412, to urge that a fleet should be despatched to support the Greek cities in his satrapy in their intended revolt from Athens. (Thuc. viii. 6, 39.) [PHARNABAZUS, No. 2.]

3. An Athenian, was the colleague of Leon as ambassador from Athens, in B. C. 367, to the Persian court. [LEON, No. 6.] In this mission he spent four years, and had the address to adapt his conduct to what he perceived to be the king's inclination, separating himself altogether from Leon, and taking part with Pelopidas, the Theban envoy. His supple compliance and his treachery in revealing state-secrets purchased for him the bounty of Artaxerxes, but on his return home he was impeached by Leon, and put to death. (Xen. *Hell.* vii. 1. §§ 33, &c.; Plut. *Artax.* 22, *Pelop.* 30; Demosth. *de Fals. Leg.* pp. 383, 400 ; Ath. ii. p. 48, d, e; Val. Max. vi. 3, ext. 2.) Athenaeus (*l. c.*) speaks of a Cretan, called Timagoras, who also enjoyed the Persian king's favour and was a distinct person from the Athenian of the same name. See, however, Casaub. *ad loc.*

4. A Rhodian, was placed in command of five ships, which his countrymen sent to Chalcis, in B. C. 171, to co-operate with C. Lucretius in the war with Perseus. (Polyb. xxvii. 6.)

5. In the same passage of Polybius it is stated that, while these five ships sailed to Chalcis, one more was sent to Tenedus under a commander also named Timagoras, who fell in with and captured the crew of a ship which was conveying Diophanes on an embassy from Perseus to Antiochus Epiphanes. Diophanes himself escaped. [E. E.]

TIMA'GORAS (Τιμαγόρας), of Chalcis, a painter, contemporary with Panaenus, whom he defeated in a contest for the prize of painting, at the Pythian games. Timagoras afterwards celebrated his victory in a poem. (Plin. *H. N.* xxxv. 9. s. 35.) [P. S.]

TIMANDRA (Τιμάνδρα), a daughter of Tyndareus and Leda, and the wife of Echemus, by whom she became the mother of Euandrus. (Apollod. iii. 10. § 6 ; Paus. viii. 5. § 1 ; Serv. *ad Aen.* viii. 130.) Another mythical personage of this name is mentioned by Antonius Liberalis (5). [L. S.]

TIMANTHES (Τιμάνθης), an athlete of Cleonae. Pausanias relates of him that, when he had ceased to be a competitor at the games, he used still to make daily trial of his strength by bending a huge bow. At length, however, having been absent for some time from his own city, he found on his return that he was no longer able to perform the feat, whereupon he burnt himself to death through mortification. There was a statue of

him at Olympia, the work of Myron. (Paus. vi. 8.) [E. E.]

TIMANTHES (Τιμάνθης), artists. 1. The celebrated Greek painter, contemporary with Zeuxis and Parrhasius (about Ol. 95, B. C. 400; Plin. *H. N.* xxxv. 10. s. 36. § 3), is said by Quintilian (ii. 13) to have been a native of Cythnos, but Eustathius (*ad Il.* xxiv. 163, p. 1343. 60) makes him a Sicyonian: these testimonies may be reconciled by supposing him to have been a native of Cythnos, and to have belonged to the Sicyonian school of painting. Our information respecting his personal history is confined to the facts of his having contended with Parrhasius and Colotes; the works which he painted on those occasions will be mentioned presently. Native genius, power of expression and suggestion, and entire mastery of the resources of his art, seem to have been the chief qualities which characterised Timanthes. (Plin. *l. c.* § 6.) His pictures were distinguished, Pliny tells us, from those of all other painters by suggesting more than they expressed; and, striking as was the art displayed in them, they showed a genius which surpassed that art. (*Atque in unius hujus operibus intelligitur plus semper, quam pingitur: et cum sit ars summa, ingenium tamen ultra artem est*). Only five of his works are mentioned; but they are evidently masterpieces, and one of them involves one of the most interesting questions in the history of art.

(1) The work referred to, and that which appears to have been regarded by the ancients as his masterpiece, is the celebrated picture of the sacrifice of Iphigeneia, which he painted in competition with Colotes of Teos (Quintil. *l. c.*); and the question involved in it is, whether Timanthes displayed consummate skill, or was guilty of a mere trick, in painting Agamemnon with his face hidden in his mantle. It is evident that the ancients regarded this stroke of art with the most unbounded admiration. Pliny tells us that it was "*oratorum laudibus celebrata;*" and it is praised also by Cicero (*Orat.* 22), Quintilian (*l. c.*), and Valerius Maximus (viii. 11. ext. 6). Unfortunately, however, these writers display in this, as in other cases, their ignorance of the true principles of art, by giving an unsound reason for their right judgment of the work. The picture, they tell us, showed Iphigeneia, standing by the altar, surrounded, among the assistants, by Calchas, whose prophetic voice had demanded her sacrifice, and whose hand was about to complete it, Ulysses, who had brought her from her home, and Menelaus, her father's brother, all manifesting different degrees of grief, so that, when the artist had painted the sorrow of Calchas, and the deeper sorrow of Ulysses, and had added all his powers to express the woe of Menelaus, his resources were exhausted, and, unable to give a powerful expression to the agony of the father, he covered his head with a veil. In the present state of aesthetic criticism, it is hardly necessary to point out the absurdity of thus making out Timanthes to be the Epimetheus of painting. The very writers, who have given this false judgment, let fall expressions, borrowed doubtless from their Greek authorities, which intimate the true reason of the manner in which Timanthes painted Agamemnon: "patris ipsius vultum velavit, quem *digne* non poterat ostendere," says Pliny; "non reperiens quo *digno modo* patris vultum posset exprimere," says Quintilian. In one word, it was his knowledge of aesthetic principles, not his want of artistic power, that dictated to Timanthes this mode of representation. His conduct has been most admirably vindicated by Fuseli, in reply to the (in this case) mistaken judgment of Reynolds, and the shallow flippancy of Falconet (Reynolds, *Discourse* viii.; Fuseli, *Lecture* i. vol. ii. pp. 44—58, in Knowles's *Life and Writings of Fuseli*). The whole of Fuseli's remarks should be read; but the following extract will perhaps convey their spirit sufficiently. "The subject of Timanthes was the immolation of Iphigenia; Iphigenia was the principal figure, and her form, her resignation, or her anguish, the painter's principal task; the figure of Agamemnon, however important, is merely accessory, and no more necessary to make the subject a completely tragic one, than that of Clytemnestra the mother, no more than that of Priam, to impress us with sympathy at the death of Polyxena. It is therefore a misnomer of the French critic, to call Agamemnon 'the hero' of the subject.

"Neither the French nor the English critic appears to me to have comprehended the real motive of Timanthes, as contained in the words, '*decere, pro dignitate*, and *digne*,' in the passages of Tully, Quintilian, and Pliny; they ascribe to impotence what was the forbearance of judgment. Timanthes felt like a father: he did not hide the face of Agamemnon, because it was beyond the power of his art, not because it was beyond the possibility, but because it was beyond the dignity of expression, because the inspiring feature of paternal affection at that moment, and the action which of necessity must have accompanied it, would either have destroyed the grandeur of the character, and the solemnity of the scene, or subjected the painter with the majority of his judges to the imputation of insensibility. He must either have represented him in tears, or convulsed at the flash of the raised dagger, forgetting the chief in the father, or shown him absorbed by despair, and in that state of stupefaction, which levels all features and deadens expression; he might indeed have chosen a fourth mode, he might have exhibited him fainting and palsied in the arms of his attendants, and by this confusion of male and female character, merited the applause of every theatre at Paris. But Timanthes had too true a sense of nature to expose a father's feelings, or to tear a passion to rags; nor had the Greeks yet learnt of Rome to steel the face. If he made Agamemnon bear his calamity as a man, he made him also feel it as a man. It became the leader of Greece to sanction the ceremony with his presence, it did not become the father to see his daughter beneath the dagger's point: the same nature that threw a real mantle over the face of Timoleon, when he assisted at the punishment of his brother, taught Timanthes to throw an imaginary one over the face of Agamemnon; neither height nor depth, but propriety of expression was his aim."

The question as to whether Timanthes invented this mode of representation, or whether he borrowed it from Euripides, is altogether beside the mark; and, in raising such a question, Falconet merely showed his ignorance of the true relation between pictorial and poetic invention. It may be worth while, however, to mention that Eustathius supposed the idea to have been suggested to Timanthes by a line of the Iliad (xxiv. 163). An imitation of the picture of Timanthes was found on

the wall of a house at Pompeii. (*Mus. Borb.* iv. 3.; *Pompeii*, vol. ii. p. 165.) (2) With his picture of the contest of Ajax and Ulysses for the arms of Achilles, he gained a victory over Parrhasius, respecting which, and the arrogant remark of Parrhasius on the occasion, see PARRHASIUS, p. 128, b. (3) The picture of the death of Palamedes at Ephesus, mentioned by Photius (*Bibl.* Cod. 190, vol. i. p. 146, b. 27, ed. Bekker) is ascribed to Timanthes by Tzetzes (*Chil.* viii. 198). (4) A picture of his was preserved at Rome, in the temple of Peace, which Pliny describes in the following words: *Pinxit et heroas, absolutissimi operis, arte ipsa complexus vires pingendi.* (5) Lastly, as a striking example of his skill and invention, Pliny mentions his picture of a sleeping Cyclops, of a very small size (*parvula tabula*), in which the magnitude of the figure was indicated by the insertion of some satyrs, measuring his thumb with a thyrsus. Timanthes is mentioned by Cicero (*Brut.* 22) as one of the painters who used only four colours. The sense, in which this is to be understood, is explained in the *Dictionary of Antiquities, s. v. Colores.*

2. A painter, contemporary with Aratus. His picture of the battle of Pellene, in which Aratus defeated the Aetolians (Ol. 135. 1, B. C. 240), is praised by Plutarch (*Arat.* 32). [P. S.]

TIMA'RCHIDES, a freedman and an accensus of Verres, was one of the most villainous instruments of the oppressions of Verres. (Cic. *Verr.* ii. 28, 53, 54, iii. 66, v. 45.)

TIMA'RCHIDES and TI'MOCLES (Τιμαρχίδης, Τιμοκλῆς), of Athens, the sons of Polycles, have already been spoken of under POLYCLES, p. 459, a., where their statues of Asclepius and Athena are mentioned, and their date is discussed; for it is, of course, dependent on the date assigned to Polycles. In addition to the remarks in that article, it should be observed that, in the passage of Pliny referred to (*H. N.* xxxvi. 5. s. 4. § 10), not only are Polycles and the sons of Timarchides mentioned as the makers of statues in the portico of Octavia, but also Timarchides himself, as the maker of a statue of Apollo, holding the cithara, in his temple, which formed a part of those buildings. Moreover, it is most probable that the passage, correctly read, contains some further information about "the sons of Timarchides," who are nameless in the ordinary text, as established by Harduin. The old text had "*Item Polycles et Dionysius, Timarchidis filii,*" *&c.*; and, although the first four words are not contained in the MSS. used by Harduin, who therefore rejected them, they are found, with a slight variation, in the Bamberg MS., which gives "*Idem polycles et dionysius timarcidis, fili,*" *i. e. filius.* The last word is confirmed by the Munich MS., which has "*machidis filius.*" Hence it would appear to be probable that the true reading is "*Idem Polycles* (who had been mentioned in the preceding sentence) *et Dionysius, Timarchidis filius,*" or, as Jan proposes to read it, "*Iidem Polycles et Dionysius* (for the latter also is mentioned in the preceding sentence), *Timarchidis filii.*" (Sillig's edition of Pliny and Jan's Supplement.)

Slight as is the difference between the two readings, they have a very different effect on the succession of this family of artists. According to the former, we have only to add to the genealogy the name of Dionysius, thus:—

Polycles
- Timocles
- Timarchides
  - Dionysius.

But then we have the somewhat improbable result of a grandfather and grandson working together on the same statue. If, on the other hand, we adopt the reading of Jan, and combine it with the statement of Pausanias, that Timocles and Timarchides were the sons of Polycles, and if we still identify this Polycles with the Polycles of Pliny, the result is the absurdity that "the same Polycles" was both the son and the father of Timarchides. Either, therefore, we must place another Timarchides at the beginning of the genealogy, thus—

Timarchides
- Polycles
  - Timocles
  - Timarchides:
- Dionysius

or, we must reject the word *idem* or *iidem* (restoring, perhaps, *item* in its place), and thus obtain another Polycles, the brother of Dionysius: or, lastly, the identification of the Polycles of Pausanias and Pliny may be given up, and it may be supposed that we have two different and somewhat distinct portions of this artistic family, namely,

Polycles
- Timocles
- Timarchides,

the artists mentioned by Pausanias, and

Timocles and Timarchides (brothers)
- Polycles
- Dionysius

those mentioned by Pliny. In this position the question must be left for the solution of other scholars, and for the instruction of students in the difficulties of criticism. It must, however, be remembered that the text cannot be regarded as fixed by the authority of the Bamberg MS.

The works of Timarchides and Timocles at Rome were in marble. Pausanias does not specify the material of their statues which he mentions. Pliny, however, includes Timarchides in his list of those statuaries in bronze, who made *athletas et armatos et venatores sacrificantesque.* (*H. N.* xxxiv. 8. s. 19. § 34.) [P. S.]

TIMARCHUS (Τίμαρχος), historical. 1. An Athenian general, who, in conjunction with Leotrophides, was sent in command of an expedition against Megara, in B. C. 408. (Diod. xiii. 65.)

2. An Athenian politician, the son of Arizelus, a contemporary of Demosthenes and Aeschines. He was an active orator, and took a conspicuous part in public affairs, being the author of a considerable number of decrees. One of these forbade the exportation of arms or marine stores for the service of Philip of Macedon, under pain of death. Timarchus was, however, a man of the most profligate and abandoned habits. He joined Demosthenes

in impeaching Aeschines, on the score of malversation in the embassy to Philip. Aeschines, however, anticipated him, and brought him to trial under a law of Solon, by which any one who had been guilty of such flagrant excesses as Timarchus, was forbidden to appear before the public assembly. There are different accounts as to the result of this trial. According to some, Timarchus was condemned and disfranchised; according to others, he put an end to his life even before the trial was terminated. (Plut. *Vit. X. Orat. Aesch.*; Prooem. *ad Aesch. adv. Tim.*) Timarchus had previously been impeached by Aristogeiton, and prevented from being entrusted with a public commission. (Suidas *s. v.*; Harpocr. *s. v.* Αὐτοκλείδης and Θέρσανδρος; Tzetzes, *Chiliad.* vi. 47, &c.; Aeschines Κατὰ Τιμάρχου, with Taylor's preface.)

3. A favourite of Antiochus, the son of Antiochus the Great, by whom he was appointed satrap of Babylon. He administered the affairs of his province badly, and having made a stand against Demetrius Soter, was overpowered and put to death by him. (Appian. *Syr.* 45, 47.)

4. A tyrant of Miletus, who was overthrown by Antiochus, the son of Antiochus Soter. The deliverance seems to have been a most welcome one, as the Milesians, in consequence of it, gave to Antiochus the surname Θεός. (Appian. *Syr.* 65.) [C. P. M.]

TIMARCHUS (Τίμαρχος), literary. 1. A friend and disciple of Aristotle, left by him as one of the guardians of Nicanor. (Diog. Laërt. v. 12.)

2. A Greek grammarian, who lived in the reign of Ptolemaeus Euergetes. (Suid. *s. v.* Ἀπολλώνιος.)

3. A Greek grammarian, of uncertain date. Athenaeus (xi. p. 501) quotes from the fourth book of a work by him, περὶ τοῦ Ἐρατοσθένους Ἑρμοῦ. He also wrote upon Homer (Schol. *ad Il.* φ. 122), and on Euripides (Schol. *ad Eurip. Med.* 1). If the reading in Harpocration (*s. v.* Ἀργᾶς), is correct, Timarchus was a native of Rhodes, and was a writer on *glosses*. But as we find elsewhere mention of a Rhodian named Timachidas, who was a glossographer, some critics propose to alter the reading in Harpocration. The reason is not a very convincing one. (Vossius, *de Hist. Gr.* p. 143; Ruhnken, *Opuscula*, p. 205.) [C. P. M.]

TIMARCHUS, artist. [CEPHISODOTUS, No. 2, p. 670.]

TIMARCHUS, CLAU'DIUS, of Crete, was accused in the senate in A. D. 62, on which occasion Paetus Thrasea made a celebrated speech, the substance of which is given by Tacitus (*Ann.* xv. 20).

TIMA'RETE (Τιμαρέτη), a female painter, the daughter of that Micon, whom Pliny distinguishes from the celebrated painter Micon, by the epithet of *minor* (*H. N.* xxxv. 9. s. 35). Pliny also tells us that she painted a panel-picture of Diana, in a very ancient style of the art (*antiquissimae picturae*), which was preserved at Ephesus. (*H. N.* xxxv. 11. s. 40. § 43.) [P. S.]

TIMA'SION (Τιμασίων), a citizen of Dardanus in the Troad, appears to have been a soldier of fortune, and served in Asia under CLEARCHUS and DERCYLLIDAS. He was exiled from his native city,—at what period we do not know,—and was one of those who entered the service of Cyrus the Younger. In the retreat of the 10,000, after the treacherous arrest of the five generals by Tissaphernes, Timasion was chosen commander in the room of Clearchus, and he and Xenophon, as the youngest of the new leaders, were appointed to command the rear-guard. When the Cyreans had reached Cotyora, and were waiting there for the transports which the Sinopian envoys had promised them, Timasion and Thorax, a Boeotian, took advantage of the report of Xenophon's project for the establishment of a Greek colony on the Euxine, to represent to some merchants of Sinope and Heracleia that the only way to prevent it was to furnish pay as well as ships to the army. The two cities in question, on this being reported to them, not only engaged to do what was desired, but even bribed Timasion to persuade the Greeks to accept the terms, and to sail away home. Afterwards, however, when they knew that Xenophon had abandoned his project, they would not fulfil their promise of paying the soldiers, and Timasion accordingly and the other generals, who had been involved in the same intrigues with him, and had ventured to hold out to the men brilliant prospects of abundant funds, tried to persuade Xenophon to resume his design. He refused, however, to bring the question at all before the army, and they then attempted to gain over the officers of their respective divisions, but a report of what they were about spread among the troops, and their indignant opposition defeated the plan. When the Cyreans separated into three divisions at Heracleia, Timasion continued with the one under Xenophon, and when it was advancing to rescue the Arcadians from the Bithynians, whose country they had attempted to plunder, and who had hemmed them round on a hill where they had taken refuge, he was sent forward with the cavalry to reconnoitre; and shortly after we find him again commanding the cavalry in the battle in which the Greeks defeated the forces of Pharnabazus and the Bithynians. On the discovery of the inability of COERATADAS to perform the promises by which he had induced the Cyreans to elect him as their leader, while the army was lying without the walls of Byzantium, Timasion, in opposition to the other generals, wished to cross over again to Asia, in the hope of returning to his native city with the treasures which we find he had collected in his expeditions. He entered with the rest of the army into the service of Seuthes [SEUTHES, No. 2], and took part in the hard winter campaign which reestablished the Thracian prince in his kingdom; and when the disputes arose about the pay, which Seuthes wished to evade, and Heracleides, the instigator of the prince, endeavoured to cause disunion among the generals, Timasion positively refused to act apart from Xenophon. He, no doubt, crossed over to Asia with the army, when it entered into the Spartan service; and perhaps he then took an early opportunity to return home to Dardanus. (Xen. *Anab.* iii. 1. § 47, 2. § 37, v. 6. §§ 19—37, vi. 1. § 32, 3. §§ 14, 22, 5. § 28, vii. 1. § 40, 2. §§ 1, 2, 3. §§ 18, 46, 5. §§ 4, 10.) [E. E.]

TIMASI'THEUS or TIMESI'THEUS (Τιμασίθεος, Τιμησίθεος), a citizen of Trapezus, and a proxenus of the Mossynoeci, between whom and the Cyrean Greeks he acted as interpreter, when the latter wished to make a treaty with the barbarians, and to obtain a passage through their country. (Xen. *Anab.* v. 4. §§ 2, &c.) [E. E.]

TIMASI'THEUS (Τιμασίθεος), an athlete of Delphi, who conquered several times in the pan-

cratium at the Olympic and Pythian games, and was also distinguished as a brave soldier. He was one of the partisans of the Athenian ISAGORAS, when he seized the Acropolis, with the help of Cleomenes. The citadel was besieged by the Athenians, and Timasitheus was one of those who fell into their hands, and were put to death. Pausanias mentions his statue at Olympia, the work of Ageladas, the Argive. (Herod. v. 72; Paus. vi. 8.) [E. E.]

TIMA'SIUS, FL., a distinguished general in the reign of Theodosius I. He was appointed commander of the cavalry in A. D. 386, and of the infantry in 388, and he was made consul along with Promotus in 389. In 391 Timasius served under Theodosius in his campaign against the barbarians in Macedonia, and in 394 he was made commander of the Roman troops in the war against Eugenius. After the death of Theodosius and the accession of Arcadius, Eutropius, who had unbounded influence over the latter, resolved to ruin all persons of influence in the reign of the late emperor. Timasius was one of his first victims. He was accused of aspiring to the empire, and banished to the Oasis in Africa in 396. (Zosim. iv. 45, 57, v. 8, 9; Sozomen, viii. 7; Suidas, *s. v.*; Tillemont, *Histoire des Empereurs*, vol. v., and the authorities there quoted.)

TIME'SIAS (Τιμησίας) or TIME'SIUS (Τιμήσιος, Herod.), of Clazomenae, was the first founder of the colony of Abdera in Thrace. He is praised both by Plutarch and Aelian as a wise and virtuous man. Eusebius places his colony in the 31st Ol., B. C. 656. Timesias was expelled by the Thracians, but he was afterwards worshipped as a hero at Abdera by the Teians, who at a later time founded a second colony in that place. (Herod. i. 168; Plut. *Reip. ger. Praecepta*, p. 812, a; Aelian. *V. H.* xii. 9.)

TIME'SICLES. [MISITHEUS.]

TIMESI'THEUS (Τιμησίθεος), a tragic poet, mentioned only by Suidas (*s. v.*) who gives us the following titles of his plays:—Δαναΐδες β', Ἕκτορος λύτρα, Ἡρακλῆς, Ἰξίων, Καπανεύς, Μέμνων, Μνηστῆρες, Ζηνὸς γοναί, Ἑλένης ἀπαίτησις, Ορέστης [καὶ] Πυλάδης, Κάστωρ καὶ Πολυδεύκης. In the last title but one, the καὶ, which is not in the text of Suidas, should evidently be inserted, for it cannot be supposed that Ὀρέστης and Πυλάδης were two distinct plays, any more than Κάστωρ and Πολυδεύκης. Meineke proposes to unite also two of the other titles, so as to make Ἑλένης μνηστῆρες a single play (*Hist. Crit. Com. Graec.* p. 391), but Welcker judiciously observes that the μνηστῆρες may refer to the suitors of Penelope quite as probably as to those of Helen, and that, in either case, the title is quite sufficient as it stands, without robbing another play in order to improve it. Welcker has also remarked, and probably with as much truth as ingenuity, that some of the above titles seem to be those of satyric dramas; for the Ζηνὸς γοναί cannot possibly be a tragedy, and Ἡρακλῆς, standing alone, without any epithet, indicates a satyric drama rather than a tragedy; and moreover, the Ζηνὸς γοναί and the Ἑλένης ἀπαίτησις both stand out of the alphabetical order. The same scholar shows that there is reason to think that the Δαναΐδες was not founded on the corresponding play of Aeschylus, but contained a different version of the story, which had already been adopted by Archilochus, and according to which Lynceus avenged his brethren by slaying Danaus and his daughters (Jo. Malal. *Chron.* iv. init.; Schol. *Eurip. Hec.* 869, Serv. *ad Virg. Aen.* x. 497). The plan of the Ἑλένης ἀπαίτησις may be conjectured to have been borrowed from Sophocles, and that of the Ἰξίων from Euripides; shortly after whom, so far as any conclusion can be drawn from the titles, Timesitheus appears to have lived (Fabric. *Bibl. Graec.* vol. ii. p. 325; Welcker, *die Griech. Tragöd.* pp. 1046—1048; Kayser, *Hist. Crit. Trag. Graec.* p. 327; Wagner, *Frag. Trag. Graec.* pp. 144, 145, in Didot's *Bibliotheca.*) [P. S.]

TIME'SIUS. [TIMESIAS.]

TIMO (Τιμώ), one of the inferior priestesses in the temple of Demeter at Paros, offered to betray Paros to Miltiades. (Herod. vi. 134.) [MILTIADES.]

TIMO'CHARES, was the author of a work on Antiochus, which is cited by Eusebius (*Praep. Ev.* ix. 35, p. 265). Another writer of the same name is mentioned by the Scholiast on Aratus (*Phaen.* 269).

TIMO'CHARES, physician. [NICIAS, No. 1. p. 1188.]

TIMO'CHARIS (Τιμόχαρις), a statuary of Eleuthernae, in Crete, whose name occurs in an inscription, found at Astypalaea, as the maker of a statue dedicated to Asclepius, by a certain Archimenidus, the son of Arithmius. The style of the letters of the inscription is that of the period of the Roman dominion in Greece. (Böckh, *Corp. Inscrip.* Addend. vol. ii. p. 1098, No. 2491, b.; R. Rochette, *Lettre à M. Schorn*, pp. 445, 446, 2d ed.) His name also occurs in one of the inscriptions found by Ross, at Lindos in Rhodes, as the maker of a statue of Nicasidamus, priest of Athena Lindia (*Rhein. Mus.* 1846, vol. iv. p. 169), and again in another Rhodian inscription, also discovered by Ross, as the maker of a dedicatory statue of a certain Xenophantus. (Ross, *Hellenika*, pt. ii. p. 108.) [P. S.]

TIMOCLEIA (Τιμόκλεια), a woman of Thebes, at the capture of which by Alexander the Great, in B. C. 335, her house was broken into and pillaged by a body of Thracians in the Macedonian service. She was herself violated by their commander, who then asked her whether she had not gold or silver concealed somewhere. Answering in the affirmative, she led him to a well in her garden, where she pretended to have thrown her chief treasures when the city was taken, and, while he was stooping to look, she pushed him in, and killed him. Hereupon she was brought by the Thracians before Alexander, and exhibited so high a spirit and so noble a bearing in the interview, that the king ordered her to be set at liberty with her children. (Plut. *Alex.* 12.) [E. E.]

TIMOCLES (Τιμοκλῆς). 1. A tragic poet of uncertain date, who is distinguished from the comic poet (No. 2) by Athenaeus (ix. p. 407, b.) in the following words, Τιμοκλῆς ὁ τῆς κωμῳδίας ποιητής, ἦν δὲ καὶ τραγῳδίας, which Schweighäuser has unaccountably misunderstood, as if they implied the identity of the comic and the tragic poet, whereas they mean "Timocles the comic poet, but there was also a tragic" (poet of the same name). There is, however, no other mention of this poet; for, although a quotation from Sophocles in Plutarch (*Timol.* 36) is ascribed by some MSS. to Timocles, it is so evident that the latter reading may have

arisen, according to a frequent and well-known error of transcription, out of a confusion with the word Τιμολέοντος just before, that the balance of probability is in favour of the common reading, and accordingly the passage is placed by Dindorf and Ahrens among the fragments of Sophocles (Fabric. *Bibl. Graec.* vol. ii. p. 325; Welcker, *die Griech. Tragöd.* p. 1100; Meineke, *Hist. Crit. Com. Graec.* p. 430; Wagner, *Frag. Com. Graec.* p. 146, in Didot's *Bibliotheca*).

2. A distinguished Athenian comic poet of the Middle Comedy, who lived at a period when the revival of political energy, in consequence of the encroachments of Philip, restored to the Middle Comedy much of the vigour and real aim of the Old, is conspicuous for the freedom with which he discussed public men and measures, as well as for the number of his dramas, and the purity of his style, in which scarcely any departures from the best standards of Attic diction can be detected. His time is indicated by several allusions in his plays, especially to the Attic orators and statesmen. Like Antiphanes, he made sarcastic allusions to the vehement spirit and rhetorical boldness of Demosthenes, whom he also attacked, with Hyperides, and the other orators who had received money from Harpalus. (Pseudo-Plut. *Vit. X. Orat.* p. 845, b.; Timoc. *Heroës*, *ap.* Ath. vi. p. 224, a., *Delus* or *Delius*, *ap.* Ath. viii. p. 341, e.; Clinton, *F. H.* s. *aa.* 343, 336, 324, where, as well as in Meineke, other such personal allusions are mentioned.) Hence the period during which he flourished appears to have extended from about the middle of the fourth century B. C. till after B. C. 324, so that at the beginning of his career he was in part contemporary with Antiphanes, and at the end of it, with Menander. (Comp. Ath. vii. p. 245, c.) There is also an allusion to one of his plays, the *Icarii*, in a fragment of Alexis (Ath. iii. p. 120, a). From these statements it is clear that he is rightly referred to the Middle Comedy, although Pollux (x. 154) reckons him among the poets of the New (τοῖς νεωτέροις), perhaps on account of the late period down to which he flourished. He is the latest of the poets of the Middle Comedy, excepting Xenarchus and Theophilus.

Suidas, who has here fallen into his frequent error of making two persons out of one, assigns to Timocles, in his two articles upon him, nineteen dramas, on the authority of Athenaeus, in whose work are also found some titles not mentioned by Suidas, and a few more are gathered from other sources. The list, when completed and corrected, stands thus: — Αἰγύπτιοι, Βαλανεῖον, Δακτύλιος, Δῆλος or perhaps Δήλιος, Δημοσάτυροι, Διονυσιάζουσαι, Διόνυσος, Δρακόντιον, Ἐπιστολαί, Ἐπιχαιρέκακος, Ἥρωες, Ἰκάριοι σάτυροι, Καύνιοι, Κένταυρος ἢ Δεξαμενός, Κονίσαλος, Λήθη, Μαραθώνιοι, Νέαιρα, Ὀρεσταυτοκλείδης, Πολυπράγμων, Ποντικός, Πορφύρα (but perhaps this belongs to Xenarchus), Πύκτης, Σαπφώ, Συνέριθοι (doubtful), Φιλοδικαστής, Ψευδολησταί. Some of these titles involve important questions, which are fully discussed by Meineke. (Fabric. *Bibl. Graec.* vol. ii. pp. 503, 504; Meineke, *Frag. Com. Graec.* vol. i. pp. 428—433, vol. iii. pp. 590—613; Editio Minor, pp. 798—811.)

3. Of Syracuse, a supposed author of one of the pretended works of Orpheus, namely, the Σωτήρια, which was also ascribed to Persinus of Miletus (Suid. *s. v.* Ὀρφεύς; Eudoc. p. 318). Nothing more is known of him. (Fabric. *Bibl. Graec.* vol. i. p. 158; Meineke, vol. i. pp. 430, 431.)

4. There is also an almost unintelligible passage in Photius (*Epist.* 55, p. 111), about a certain mendacious writer of the name of Timocles. (Meineke, *l. c.*) [P. S.]

TIMOCLES, artist. [TIMARCHIDES].

TIMO'CRATES (Τιμοκράτης). 1. A Lacedaemonian, was one of the three counsellors (Brasidas and Lycophron being his colleagues) who were sent to assist Cnemus after his first defeat by Phormion in the Corinthian gulf, in B. C. 429. In the second battle there shortly after, Timocrates was on board of a Leucadian galley, which was one of the twenty fast-sailing ships appointed to prevent the Athenians from escaping to Naupactus. This vessel, in the pursuit, far outstripped the rest of the squadron, and the hindmost Athenian galley, closely chased by it, wheeled suddenly round a merchant ship which was lying at anchor, struck her pursuer in the centre, and sank her. Timocrates hereupon slew himself, and his body was washed into the harbour of Naupactus (Thuc. ii. 85—92).

2. An Athenian, was one of the commissioners for concluding the fifty years' truce between Athens and Sparta, in B. C. 421, and also the separate treaty between these states in the same year. (Thuc. v. 19, 24.) We may perhaps identify him with the father of the Athenian commander, Aristoteles. (Thuc. iii. 105.)

3. (Unless he is to be identified with No. 2.) An Athenian, who, in B. C. 406, was a member of the Council of Five Hundred, before which the generals who had conquered at Arginusae gave in their account. Having heard it, Timocrates made and carried a proposal that they should all be kept in custody and handed over to the judgment of the people (Xen. *Hell.* i. 7. § 3.)

4. A Rhodian, who was sent into Greece by the satrap Tithraustes in B. C. 395, taking with him fifty talents wherewith to bribe the leading men in the several states to excite a war against Sparta at home, and so to compel the return of Agesilaus from his victorious career in Asia. Plutarch calls him Hermocrates (Xen. *Hell.* iii. 5. § 1; Paus. iii. 9; Plut. *Artax.* 20.)

5. A Lacedaemonian, was one of the ambassadors who were sent to Athens in B. C. 369, to settle the terms of alliance between the Athenians and the Spartans (Xen. *Hell.* vii. § 13.) [CEPHISODOTUS, No. 2.]

6. A Syracusan, who commanded a squadron of twelve galleys, sent by Dionysius the Younger to the aid of Sparta in B. C. 366. The arrival of this force enabled the Spartans to reduce Sellasia, which had revolted from them. (Xen. *Hell.* vii. 4. § 12.)

7. An Athenian, the proposer of a law providing that a public debtor should be exempt from imprisonment on his giving security for payment within a certain time. For this, Timocrates was prosecuted by Diodorus and Euctemon, and for them Demosthenes wrote the oration (κατὰ Τιμοκράτους), which was delivered by Diodorus in B. C. 353 [ANDROTION; MELANOPUS.] It is a question whether this Timocrates should be identified with a person of the same name, who was the first husband of the sister of Onetor, and who surrendered her to Aphobus. (Dem. *c. Onet.* i. pp. 865, &c.) [E. E.]

TIMO'CREON (Τιμοκρέων), of Rhodes, a lyric

poet, celebrated for the bitter and pugnacious spirit of his works, and especially for his attacks on Themistocles and Simonides. From fragments of his poetry, which are preserved by Plutarch (*Themist.* 21), it appears that he was a native of Ialysus in Rhodes, whence he was banished on the then common charge of an inclination towards Persia (μηδισμός); and in this banishment he was left neglected by Themistocles, who had formerly been his friend, and his connection by the ties of hospitality. According to Plutarch, the influence of Themistocles was positively employed to procure the banishment of Timocreon: but from the words of the poet himself, the offence seems to have amounted only to his neglecting to procure Timocreon's recall from exile, when he obtained that favour for other political fugitives. This distinction Timocreon ascribes to pecuniary corruption; and, in another passage quoted by Plutarch (*ibid.*) he insinuates that Themistocles was not free from the guilt of the same political crime for which he himself was suffering. It is to be observed that Timocreon does not deny the charge brought against him, but he even admits it, unless the words

Οὐκ ἄρα Τιμοκρέων μοῦνος δὴ Μήδοισιν ὅρκια τέμνει

are to be construed hypothetically. According to the statement of Thrasymachus (*ap. Ath.* x. p. 416, a.) he was at one time living at the Persian court. Plutarch also tells us that after the exile of Themistocles, Timocreon attacked him still more violently in an ode, the opening lines of which call on the "Muse to confer fame upon this strain throughout Greece, as is fitting and just." Hence it follows that Timocreon was still flourishing after B. C. 471.

The three fragments thus referred to by Plutarch constitute the greater part of the extant remains of Timocreon; and hence it may be conjectured that poetry was not the business of his life, but only the accidental form in which he uttered the violent emotions which political misfortunes and personal wrongs would naturally excite in a man of great vigour of mind as well as body. For that such was his constitution of body appears from the fact that he was an athlete in that combination of the contests which required the greatest strength, namely the pentathlon (Ath. x. p. 415, f.). Thrasymachus (*l. c.*) relates a specimen, which was exhibited at the Persian court, of Timocreon's prodigious strength, and of the voracity by which he sustained it; and hence, as well as from the satyric spirit of his poetry, is derived the point of that epigram which, according to Athenaeus (*l. c.*), was inscribed upon his tomb:—

Πολλὰ πιὼν, καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ' εἰπὼν
ἀνθρώπους, κεῖμαι Τιμοκρέων Ῥόδιος.

If, as modern scholars generally suppose, this epigram was written by Simonides, it does not necessarily follow that Timocreon died before Simonides; for an epitaph, as a vehicle of satire on a living person, is a species of wit of which we have many examples in the history of poetry, both ancient and modern. For the fact of the rivalry between Simonides and Timocreon, we have the testimony of Diogenes Laërtius (ii. 46), and of Suidas; and the Greek Anthology contains an epigram by Timocreon (*Anth. Pal.* xiii. 31),

Κηΐα με προσῆλθε φλυαρία οὐκ ἐθέλοντα.
Οὐκ ἐθέλοντά με προσῆλθε Κηΐα φλυαρία,

which is evidently a parody on the following epigram of Simonides (*Anth Pal.* xiii. 30),

Μοῦσά μοι Ἀλκμήνης καλλισφύρου υἱὸν ἄειδε·
υἱὸν Ἀλκμήνης ἄειδε Μοῦσά μοι καλλισφύρου.

The attacks of Timocreon on his contemporaries have led Suidas, or the writer whom he follows, into the erroneous statement, that he was a comic poet of the Old Comedy, and that he wrote comedies against Themistocles and Simonides; although in the very same article we have another account of these attacks, evidently from a better source, in which the poem against Themistocles is expressly called lyric (ἐμμελοῦς). In another passage of Suidas (*s. v.* σκόλιον), he is made an epic poet (ἐποποιός); a mistake borrowed from a passage in the *Scholia* on Aristophanes (*Ran.* 1302), where, however, the error is manifest, as the quotation made is from a scolion by Timocreon; and, in another passage of the *Scholia* (*Acharn.* 532), where the same quotation is made, and of which indeed the former passage seems to be merely a transcript, Timocreon is rightly designated μελοποιός. The quotation made in these passages consists of two lines from a scolion on the mischiefs caused by riches, in which the poet utters the wish "that blind Plutus had never appeared upon earth, neither upon the sea, nor on the mainland, but had had Tartarus and Acheron for his abode." We have also some lines, which Hephaestion (p. 71) quotes, as an example of the Ionic a Minore Dimeter Catalectic or Timocreontic metre, from the commencement of what appears to have been a Sybaritic apologue, namely

Σικελὸς κομψὸς ἀνὴρ
ποτὶ τὰν ματέρ' ἔφα,

which are also referred to by Plato (*Gorg.* p. 493, a.), where we have an indication of the popularity of Timocreon's poems at Athens, although later writers condemned the moral spirit of his compositions (Aristeid. vol. ii. p. 380, μηδὲ Τιμοκρέοντος τοῦ σχετλίου πρᾶγμα ποιῶμεν), and the sober judgment of modern criticism is that he gave proofs of a high degree of talent, which he abused through want of character and repose. The fragments already referred to comprise all his extant remains, except a single pentameter, quoted by Hephaestion (p. 4) from his *Epigrams*, and two references, which Diogenianus (*Praef.* pp. 179, 180, ed. Schneidewin) makes to his works. There is also a chorus in the *Wasps* of Aristophanes (1060, foll.), which, the Scholiast tells us, on the authority of Didymus, is a parody on an ode by Timocreon. (Fabric. *Bibl. Graec.* vol. ii. pp. 144, 159, 504, vol. iv. p. 498, vol. viii. p. 635; Böckh, *Prooem. Aest. Lectt. Berol.* 1833; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 542—544; Ulrici; Bode; Brunck, *Anal.* vol. i. p. 148; Jacobs, *Anth. Graec.* vol. i. p. 80, vol. xiii. p. 962; Schneidewin, *Delect. Poës. Graec.* pp. 427—431; Bergk, *Poet. Lyr. Graec.* pp. 807—810; Clinton, *F. H.* vol. ii. *s. a.* 471). [P. S.]

TIMO'CRITUS (Τιμόκριτος), of Aegina, a lyric poet, who is mentioned incidentally by Pindar, as if he were a poet of some distinction, but of

whom we know nothing further. (Pind. *Nem.* 22, 145, with Dissen's Note). [P. S.]

TIMOLA'US (Τιμόλαος), historical. 1. A Corinthian, who was bribed by Timocrates, when the latter was sent to Greece by Tithraustes to gain over as many of the Greeks as he could, to take the side of the Persians against Agesilaus. We find him soon after in a congress, held at Corinth, of the states that were leagued against Sparta. A speech of his on the occasion is reported by Xenophon. (Xen. *Hellen.* iii. 5. § 1, iv. 2. § 11; Paus. iii. 9. § 8.)

2. A Theban, who is denounced by Demosthenes (*de Cor.* p. 241, ed. Reiske) as a traitor to his country, because he took the Macedonian side. Polybius (xvii. 14. § 4) defends him from the charge. [C. P. M.]

TIMOLA'US, the son of Odenathus and Zenobia, the brother of Herennianus. Trebellius Pollio gives him a place in the list of the thirty tyrants [AUREOLUS], but has preserved no particulars with regard to his history, except that he displayed extraordinary zeal in the study of Latin literature. (Trebell. Poll. *Trig. Tyrann.* xxvii.; comp. HERENNIANUS; ODENATHUS; ZENOBIA.) [W. R.]

TIMOLA'US (Τιμόλαος), literary. 1. A native of Cyzicus, who is mentioned as one of the disciples of Plato.

2. A Greek writer, a native of Larissa, and a disciple of Anaximenes of Lampsacus. He exercised his ingenuity by producing an Iliad, in which each line of Homer was followed by one of his own; thus: —

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος
ἣν ἔθετο Χρύσου κεχολώμενος εἵνεκα κούρης,
οὐλομένην ἣ μύρι' Ἀχαιοῖς ἄλγε' ἔθηκε
μαρναμένοις ὅτε Τρωσὶν ἄτερ πολέμιζον ἄνακτος,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἕκτορος ἐν παλάμῃσι δαϊζομένων ὑπὸ δουρί.

(Suidas, *s.v.*; Eustath. *Praef. in Od.* p. 4.) Comp. PIGRES. [C. P. M.]

TIMO'LEON (Τιμολέων), the son of Timodemus or Timaenetus and Demariste, belonged to one of the noblest families at Corinth, and gained at an early age among his fellow-citizens a reputation for ability and courage. Corinth had long exercised great influence over the Greek cities in Sicily as the metropolis or mother-city of Syracuse. After the death of Dion, the most terrible disorders had prevailed throughout Sicily, and several men of enterprize and energy had succeeded in making themselves tyrants or supreme rulers in various places. Dionysius had again recovered his power in Syracuse. Hicetas had established himself as tyrant at Leontini, and Andromachus, the father of the historian Timaeus, at Tauromenium. The friends of Dion had taken refuge either with Hicetas or Andromachus, and the former was making war against Dionysius under the pretext of restoring the exiles, but in reality in hopes of making himself master of Syracuse. Meantime, the Carthaginians prepared to take advantage of the distracted condition of Sicily; and the fears of this invasion, as well as the hopes of restoring tranquillity to the island, led many of the Sicilians, and among them the Syracusan exiles, to send an embassy to Corinth to implore assistance (B. C. 344). The Corinthians immediately resolved to comply with their request, and the unanimous voice of the people selected Timoleon as the person most competent to take the command in the proposed expedition. Such a proposal was, in itself, most acceptable to the bold and enterprising spirit of Timoleon; but there was another reason which had rendered Corinth an unwelcome place of residence to him. His elder brother Timophanes had commanded the Corinthian troops in a war against Argos with great success; and subsequently when the state expected another attack, he had the command of four hundred mercenaries entrusted to him. By their means, and supported by a powerful party in the state, he resolved to obtain the supreme power in Corinth, and make himself *tyrant* of the city. His brother Timoleon, who was a warm lover of liberty, disapproved of his schemes, and endeavoured by argument and persuasion to turn him from his purpose, but when he found Timophanes inflexible, he resolved to kill his brother rather than allow him to destroy the liberty of his state. The manner of Timophanes' death is stated differently by the ancient writers. Diodorus says that Timoleon slew him with his open hand openly in the forum. Plutarch relates that Timoleon introduced the assassins into his brother's house, but turned his back while the deed was done; and Cornelius Nepos states that Timoleon was not even present at the murder, though it was perpetrated at his desire. (Diod. xvi. 65; Plut. *Tim.* 4; Corn. Nep. *Tim.* 1; Aristot. *Pol.* v. 5. § 9.) Plutarch further relates that Timophanes was murdered twenty years before the Sicilian ambassadors arrived at Corinth, during the whole of which time Timoleon lived in solitude, a prey to sorrow and remorse; but as Xenophon in his Greek history makes no mention of the affair, which he would hardly have omitted, if it occurred in B. C. 364, we may follow in preference the narrative of Diodorus, who relates that Timoleon murdered his brother just before the arrival of the Sicilian ambassadors, and that at the very moment of their arrival the Corinthians had not come to any decision respecting Timoleon's act, some denouncing it as a wilful murder which should be punished according to the laws, others as a glorious deed of patriotism, for which he ought to be rewarded. The historian adds that the Corinthian senate avoided the difficulty of a decision by appointing him to the command of the Sicilian expedition, with the singular provision, that if he conducted himself justly in the command, they would regard him as a tyrannicide, and honour him accordingly; but if otherwise, they would punish him as a fratricide.

In whatever manner, and to whatever causes Timoleon owed his appointment, his extraordinary success more than justified the confidence which had been reposed in him. His history in Plutarch reads almost like a romance; and yet of the main facts of the narrative, confirmed as they are by Diodorus and other authorities, we cannot entertain any reasonable doubt. Although the Corinthians had readily assented to the requests of the Sicilians in the appointment of a commander, they were not prepared to make many sacrifices in their favour; and accordingly it was only with ten triremes and seven hundred mercenaries that Timoleon sailed from Corinth to repel the Carthaginians, and restore order to the Sicilian cities. It was not without difficulty that Timoleon could even reach Sicily. Hicetas, the tyrant of Leontini, who had osten-

sibly joined the other Greeks in asking assistance from Corinth, dreaded the arrival of Timoleon, and had therefore entered into secret negotiations with Hanno, the Carthaginian general, who had meantime arrived in Sicily. The interference of Corinth with Sicilian affairs could not be pleasing to the Carthaginians; and Hanno accordingly sent a squadron of twenty ships to the coast of Italy, to watch the movements of Timoleon. The latter, however, contrived to outwit the Carthaginian commander at Rhegium, and crossed over in safety to Tauromenium, where he was kindly received by Andromachus, the tyrant of the place, and by the Syracusan exiles. Meanwhile, Hicetas had been prosecuting the war with success against Dionysius. At the head of a considerable force he had attacked Syracuse; and, after defeating Dionysius in a decisive battle, he had made himself master of the whole city, with the exception of the island citadel, where he kept Dionysius closely besieged. Timoleon saw that it was necessary to act with promptitude; for hardly any of the Sicilian Greeks could be expected to join him till he had won their confidence and commanded their respect. Accordingly, although he could collect only twelve hundred men, he marched at once to Adranum, the different parties in which had at the same time implored his assistance and that of Hicetas. The two generals reached the town almost at the same time; and in the battle which immediately ensued, Timoleon put Hicetas to flight, although he had nearly five times the number of men. Timoleon followed up his victory by marching against Syracuse, and before Hicetas could collect his troops, he succeeded in obtaining possession of two quarters of the city, Tyche and Epipolae. Syracuse was now in the hands of the three contending parties, Dionysius keeping the island citadel, Hicetas Neapolis and Achradina, and Timoleon the two other quarters. Such was the state of affairs towards the end of B. C. 344. The ensuing winter was spent in negotiations with the other Greek cities in Sicily, and Timoleon's recent success gained for him the adhesion of several important places, and among others that of Catana, of which Mamercus was tyrant. In the following spring (B. C. 343) Dionysius, despairing of success, surrendered the citadel to the Corinthian leader, on condition of his being allowed to depart in safety to Corinth. Hicetas, finding that he had to contend alone with Timoleon, first attempted to remove his rival by assassination, and, after the failure of this attempt, openly had recourse to the Carthaginians, and introduced Mago with his fleet and army into the port and city of Syracuse. Hicetas now seemed certain of success, for the Carthaginian force is said to have amounted to 50,000 men; but Timoleon did not despair, and showed himself quite equal to the emergency. He contrived to send a seasonable supply of provisions from Catana to the Corinthian garrison in the citadel at Syracuse; and while Mago and Hicetas marched against Catana with the best part of their troops, Leon, the commander of the Corinthian garrison at Syracuse, made a sudden attack upon Achradina, and gained this important quarter of the city. This unexpected success raised the suspicions of Mago, who, fearful of treachery, resolved to quit the island, and sailed away, with all his forces, to Carthage. Notwithstanding the defection of his powerful ally, Hicetas still attempted to retain possession of the part of Syracuse that was still in his power, but he was unable to resist the attack of Timoleon, and was obliged to abandon the city, and return to Leontini.

Timoleon thus became the undisputed master of Syracuse. Although he might easily have made himself tyrant of the city, he resolved to show that neither he nor any other private person should become the irresponsible ruler; and therefore one of his first acts was to call upon the people to destroy the citadel, which had been for so many years the seat and bulwark of the power of the tyrants. His next care was to repeople the city, which had become so deserted that whole streets were left without inhabitants, and grass grew in the market-place in sufficient quantity to feed the horses. He sent ambassadors to Corinth, to invite persons to come and settle at Syracuse, holding out to them as an inducement a division of lands. Corinth collected in Greece ten thousand colonists, who sailed to Syracuse; and such numbers flocked to the city from different parts of Italy and Sicily, that the number of new inhabitants amounted to sixty thousand. Having thus collected a population, he proceeded to enact laws for their government. Of the details of these we are not informed. We only know that they were of a democratical nature, and that he appointed a chief magistrate, to be elected annually, who was called the *Amphipolus* of the Olympian Zeus, and who gave his name to the Syracusan year. The historian adds that this office continued to be in existence in his time, that is, in the reign of Augustus (Diod. xvi. 70). The arrangement of the internal affairs of Syracuse engaged the principal attention of Timoleon for the next two or three years; but during that time he did not neglect the great object to which he had now devoted his life, the expulsion of the tyrants from the cities. He compelled Leptines, who was tyrant of Apollonia and Engyum, to surrender his power, and sent him into exile at Corinth. He was not, however, so successful in an attack upon Leontini (Diod. xvi. 72), although Plutarch represents him as forcing Hicetas to demolish his strongholds, and live among the Leontines as a private person (*Tim.* 24). But as these expeditions did not bring his troops much booty, and it was necessary to find both employment and rewards for his mercenaries, he sent the latter into the Carthaginian dominions in Sicily, where they reaped a rich harvest, and compelled many cities to desert the Carthaginian cause.

The Carthaginians did not need this provocation to engage in war against Timoleon. The rise of a new power at Syracuse, and the union of the Sicilian Greeks, could not but excite jealousy among the Carthaginians. They had been so exasperated against Mago for his cowardly conduct in leaving Sicily, that they would have crucified him if he had not put an end to his own life; and they now resolved to send a force to Sicily sufficiently powerful to subdue the whole island. This formidable armament reached Lilybaeum in B. C. 339. It was under the command of Hasdrubal and Hamilcar, and is said to have consisted of 70,000 foot and 10,000 horse and war-chariots, with a fleet of 200 ships of war, and 1000 other vessels carrying a vast quantity of provisions and military stores. Such an overwhelming force struck the Greeks with consternation and dismay. So great

was their alarm that Timoleon, according to Diodorus (xvi. 78), could only induce twelve thousand men to march with him against the Carthaginians, including in that number his mercenaries, and even of them one thousand deserted him on the march. Timoleon hastened to meet the enemy with this small force, knowing that any delay, in the divided condition in which the Sicilians still were, might prove fatal to him. The Carthaginian commanders were equally anxious to bring matters to a speedy decision, confident of victory from their superior numbers. The Greeks found the Carthaginians encamped on one side of the Crimesus or Crimissus, a river which flows into the Hypsa, on the south-western coast of Sicily. Timoleon drew up his troops on the brow of a hill overlooking the Carthaginian army, who were on the further bank of the river. The Carthaginian commanders, impatient for the victory, began to cross the river in presence of the enemy. This favourable circumstance determined the movements of Timoleon. As soon as the Carthaginian army was divided by the stream, he charged them with all his forces. The Carthaginians resisted bravely, but in the hottest of the fight a dreadful storm came on, attended with lightning, hail, and rain, which beat full in the faces of the Carthaginians. Unable to bear up against the storm, and to hear the commands of their officers amidst the roar of the thunder, and the clattering of the rain and hail upon their arms, the Carthaginians began to retreat and make for the river; but pursued by the Greeks, their retreat soon became a rout; a panic spread through their ranks; and the different nations of which the vast army was composed, ignorant of one another's language, and maddened by fear, used their swords against one another, each eager to gain the stream. Numbers were killed, and still more were drowned in the river. The victory was complete, and justly ranks as one of the greatest gained by Greeks over barbarians. It was fought in the middle of summer, B.C. 339. The booty which Timoleon and his troops gained was prodigious; and some of the richest of the spoils he sent to Corinth and other cities in Greece, thus diffusing the glory of his victory throughout the mother country.

The victory of the Crimesus brought Timoleon such an accession of power and influence, that he now resolved to carry into execution his project of expelling all the tyrants from Sicily. Of these, two of the most powerful, Hicetas of Leontini, and Mamercus of Catana, had recourse to the Carthaginians for assistance, who sent Gisco to Sicily with a fleet of seventy ships and a body of Greek mercenaries. Although Gisco gained a few successes at first, the war was upon the whole favourable to Timoleon, and the Carthaginians were therefore glad to conclude a treaty with the latter in B.C. 338, by which the river Halycus was fixed as the boundary of the Carthaginian and Greek dominions in Sicily. It was during the war with Gisco that Hicetas fell into the hands of Timoleon. He had been completely defeated by Timoleon at the river Damurias, and was taken prisoner a few days afterwards, with his son Eupolemus. They were both slain by Timoleon's order. His wife and daughters were carried to Syracuse; where they were executed by command of the people, as a satisfaction to the manes of Dion, whose wife Arete and sister Aristomache had both been put to death by Hicetas. This is one of the greatest stains upon Timoleon's character, as he might easily have saved these unfortunate women, if he had chosen.

After the death of Hicetas, and the treaty between the Carthaginians and Timoleon, Mamercus, being unable to maintain himself in Catana, fled to Messana, where he took refuge with Hippon, tyrant of that city. Timoleon quickly followed, and besieged Messana so vigorously by sea and land, that Hippon, despairing of holding out, attempted to escape by sea, but was taken and put to death in the public theatre. Mamercus now surrendered, stipulating only for a public trial before the Syracusans, with the condition that Timoleon should not appear as his accuser. But as soon as he was brought into the assembly at Syracuse, the people refused to hear him, and unanimously condemned him to death.

Thus almost all the tyrants were expelled from the Greek cities in Sicily, and a democratical form of government established in their place. Timoleon, however, was in reality the ruler of Sicily, for all the states consulted him on every matter of importance; and the wisdom of his rule is attested by the flourishing condition of the island for several years even after his death. He repeopled the great cities of Agrigentum and Gela, which had been laid desolate by the Carthaginians, and also settled colonies in other cities. He did not, however, assume any title or office, but resided as a private citizen among the Syracusans, to whom he left the administration of their own affairs. Once, when his public conduct was attacked in the popular assembly by a demagogue of the name of Demaenetus, Timoleon is reported to have thanked the gods for answering his prayer that the Syracusans might enjoy freedom of speech; and when Laphystius, another demagogue, demanded that Timoleon should give sureties to answer an indictment that was brought against him, and some of Timoleon's friends began thereupon to raise a clamour, Timoleon himself restrained them by saying, that the great object of all his toils and exertions had been to make the law the same for all the Syracusans. A short time before his death Timoleon became completely blind, but the Syracusan people notwithstanding continued to pay him the same honour as they had done before, and took his advice on all difficult cases. He died, according to Diodorus, in B.C. 337, in the eighth year after his first arrival in Sicily. He was buried at the public expense in the market-place at Syracuse, where his monument was afterwards surrounded with porticoes and a gymnasium, which was called after him the *Timoleonteium*. Annual games were also instituted in his honour. Timoleon certainly deserves to be regarded as one of the greatest men of Greece, and it is not the slightest eulogium paid to him, that Mitford, with all his prejudices against the destroyer of his favourite tyrants, is able to detract so little from the virtues and merits of Timoleon. (Plutarch and Cornelius Nepos, *Life of Timoleon*; Diod. xvi. 65—90; Polyaen. v. 3. § 8; Mitford, *History of Greece*, c. xxxiii.)

TIMO'MACHUS (Τιμόμαχος), an Athenian, of the demus of Acharnae. In B.C. 366, he commanded a body of Athenian troops, which, in conjunction with a Lacedaemonian force, had been appointed to guard the Isthmus of Corinth against

the Thebans. But they neglected to occupy the passes of Oneium, and Epaminondas, who was preparing to invade Achaia, persuaded Peisias, the Argive general, to seize a commanding height of the mountain. The Thebans were thus enabled to make their way through the Isthmus (Xen. *Hell.* vii. i. § 41; Diod. xv. 75). Towards the end, apparently, of B. C. 361, Timomachus was sent out to take the command in Thrace, for which he seems to have been utterly unfit, and he failed quite as much at least as his immediate predecessors, Menon and Autocles, in forwarding the Athenian interests in that quarter. Not only were his military arrangements defective, but, according to the statement of Aeschines, it was through his culpable easiness of disposition that Hegesander, his treasurer (ταμίας), was enabled to appropriate to his own use no less than 80 minae (more than 300*l.*) of the public money. Timomachus appears to have been superseded by Cephisodotus in B. C. 360, and, on his return to Athens, was impeached by Apollodorus (son of Pasion, the banker), who had been one of his trierarchs. He was condemned, and, according to Demosthenes, was heavily fined; but his punishment was death, if we may believe the statement of the Scholiast on Aeschines (Aesch. *c. Tim.* p. 8; Schol. *ad loc.*; Dem. *de Fals. Leg.* p. 398, *pro Phorm.* p. 960, *c. Polycl.* pp. 1210, &c.; Rehdantz, *Vit. Iph.*, *Chabr.*, *Tim.* cap. v. §§ 7, 8). It was during the command of Timomachus in Thrace that he received a letter from Cotys, who repudiated in it all the promises he had made to the Athenians when he wanted their aid against the rebel Miltocythes. (Dem. *c. Arist.* p. 658.) [COTYS, No. 2.] [E. E.]

TIMO'MACHUS (Τιμόμαχος), a very distinguished painter, of Byzantium. He lived (if the statement of Pliny, as contained in all the editions, be correct) in the time of Julius Caesar, who purchased two of his pictures, the *Ajax* and *Medea*, for the immense sum of eighty Attic talents, and dedicated them in the temple of Venus Genitrix. (Plin. *H. N.* vii. 38. s. 39, xxxv. 4. s. 9, 11. s. 40. § 30.) In the last of these passages, Pliny defines the artist's age in the following very distinct terms: — "Timomachus Byzantius *Caesaris Dictatoris aetate* Ajacem et Medeam *pinxit*." But here an important and difficult question has been raised. In Cicero's well-known enumeration of the masterpieces of Grecian art, which were to be seen in various cities (*in Verr.* iv. 60), he alludes to the *Ajax* and *Medea* at Cyzicus, but without mentioning the painter's name. (*Quid Cyzicenos* [*arbitramini merere velle*], *ut Ajacem, aut Medeam* [*amittant*]?) From this passage a presumption is raised, that the two pictures should be referred to a period much earlier than the time of Caesar, namely to the best period of Grecian art, to which most of the other works, in connection with which they are mentioned, are known to have belonged: at all events, as the manner in which they are referred to by Cicero presupposes their being already celebrated throughout the Roman empire, it is not likely that they could have been painted during the life of Caesar, and it is of course impossible that they were painted during his dictatorship. But then, the question comes, whether these were the paintings mentioned by Pliny, and, as will presently be seen, celebrated by other writers. The first impulse of any reader would be to assume this, as a matter of course; and it would be strange indeed if, while two such pictures as the *Ajax* and *Medea*, celebrated by Cicero, existed at Cyzicus, two others on the same subjects should have been painted by Timomachus, and should have been admired as we know they were, and that the pictures of *Ajax* and *Medea* should be simply mentioned by Pliny as well known, without any distinction being made between the two pairs of pictures. It is true that, from one of the passages of Pliny above cited (xxxv. 4. s. 9), the inference has been drawn that, besides the *Ajax* and *Medea*, which Caesar dedicated in the temple of Venus, there was another pair of pictures brought to Rome, by Agrippa, who purchased them from the Cyzicenes at a great price, namely, an *Ajax* and *Venus*; but the passage is extremely difficult to understand clearly; and, even taking the above explanation, any conclusion drawn from it would apply only to the *Ajax*, and not to the *Medea*, which was evidently the more celebrated of the two. On the whole, then, it seems most probable that the pictures at Cyzicus, mentioned by Cicero, were the very pictures of Timomachus, which were purchased by Julius Caesar; and therefore that the word *aetate* in Pliny must either be rejected, or interpreted with a considerable latitude. In confirmation of this conclusion another passage is cited from Pliny himself (*l. c.* § 41), in which he enumerates, as examples of the last unfinished pictures of the greatest painters, which were more admired than even their finished works, the *Medea* of Timomachus, in connection with the *Iris* of Aristeides, the *Tyndaridae* of Nicomachus, and the *Venus* of Apelles; whence it has been argued that Timomachus was probably contemporary with the other great painters there mentioned, and moreover that it is incredible that Caesar should have given the large price above mentioned for two pictures of a *living* artist, especially when one of them was unfinished. Still, any positive chronological conclusion from these arguments can only be received with much caution. They seem to prove that Timomachus flourished not later than the early part of the first century B. C., but they do not prove that he is to be carried back to the third century. The associations of works and names, in the passages of Cicero and Pliny, have respect to the order of excellence and not to that of time; and it must be remembered that a great artist often obtains a reputation even above his merits during his life and soon after his death, and that fashion, as well as fame, will set a high pecuniary value on such an artist's works. On the other hand, a positive argument, to prove that Nicomachus lived later than the time of that flourishing period of the art which is marked by the name of Apelles, may be drawn from the absence of any mention of him by Pliny in his proper chronological order, which indicates the absence of his name from the works of the Greek authors whom Pliny followed, and that he was one of those recent artists who were only known to Pliny by their works which he had seen. Without attempting to arrive at any more precise conclusion with regard to the age of Timomachus, we proceed to state what is known of his works.

(1.) The two pictures already mentioned were the most celebrated of all his works, and the *Medea* appears to have been esteemed his masterpiece. It is referred to, in terms of the highest praise, in several passages of the ancient writers, from which we learn that it represented Medea

meditating the murder of her children, but still hesitating between the impulses of revenge for her own wrongs and of pity for her children. A general notion of the composition is probably preserved in a painting on the same subject found at Pompeii (*Mus. Borb.* v. 33; *Pompeii*, vol. ii. p. 190), and the type of Medea is seen in a figure found at Herculaneum (*Antiq. di Ercol.* i. 13; *Mus. Borb.* x. 21), and on some gems. (Lippert, *Supplem.* i. 93; Panofka, *Annal. d. Inst.* i. p. 243; Müller, *Archäol. d. Kunst*, § 208, n. 2.) A minute description of the emotions expressed in the artist's *Medea* is given in the following epigrams from the Greek Anthology. (*Anth. Plan.* iv. 135, 136, p. 317; Brunck, *Anal.* vol. iii. p. 214, vol. ii. p. 174; Jacobs, *Anth. Pal.* Append. vol. ii. p. 667.) The first is anonymous: —

Τέχνη Τιμομάχου στοργὴν καὶ ζῆλον ἔδειξε
Μηδείης, τέκνων εἰς μόρον ἑλκομένων·
τῇ μὲν γὰρ συνένευσεν ἐπὶ ξίφος, ᾗ δ' ἀνανεύει
σώζειν καὶ κτείνειν βουλομένη τέκεα.

The other is ascribed to Antiphilus: —

Τὰν ὀλοὰν Μήδειαν ὅτ' ἔγραφε Τιμομάχου χείρ,
ζάλῳ καὶ τέκνοις ἀντιμεθελκομέναν,
μυρίον ἄρατο μόχθον, ἵν' ἤθεα δισσὰ χαράξῃ,
ὧν τὸ μὲν εἰς ὀργὰν νεῦε, τὸ δ' εἰς ἔλεον.
ἄμφω δ' ἐπλήρωσεν· ὅρα τύπον. ἐν γὰρ ἀπειλᾷ
δάκρυον, ἐν δ' ἐλέῳ θυμὸς ἀναστρέφεται.
Ἀρκεῖ δ' ἁ μέλλησις, ἔφα σοφός· αἷμα δὲ τέκνων
ἔπρεπε Μηδείῃ, κοὐ χερὶ Τιμομάχου.

There is a similar epigram by Ausonius (No. 129). From these descriptions it appears that the great art of Timomachus consisted in the expression of that conflict of emotions which precedes the perpetration of some dreadful act, and in exciting in the minds of the spectators the corresponding emotions of terror and pity, which are the end aimed at by all tragic exhibitions; and, at the same time, in avoiding the excess of horror, by representing, not the deed itself, but only the conception of it in the mind. Plutarch mentions the painting as an example of one of those works of art, in which unnatural deeds (*πράξεις ἄτοποι*) are represented, and which, while we abhor the deed, we praise on account of the skill shown in representing it in a becoming manner (*τὴν τέχνην, εἰ μεμίμηται προσηκόντως τὸ ὑποκείμενον*, Plut. *de Aud. Poet.* 3, p. 18, b.). There are also two other epigrams upon the picture in the Greek Anthology (Jacobs, *l. c.* Nos. 137, 138), from the former of which we learn that it was painted in encaustic; and, from the connection in which Timomachus is mentioned by Pliny, it would seem that this was the case with all his works.

(2.) His *Ajax* resembled his *Medea* in the conflict of emotions which it expressed. It represented the hero in his madness, meditating the act of suicide. It is described by Philostratus (*Vit. Apollon.* ii. 10), in an epigram in the Greek Anthology (Jacobs, *l. c.* No. 83, p. 648), and by Ovid (*Trist.* ii. 528).

(3.) His other works are mentioned by Pliny in the following words: — "Timomachi aeque laudantur *Orestes*, *Iphigenia in Tauris*, *Lecythion* agilitatis exercitator, *Cognatio nobilium*, *Palliati*, quos dicturos pinxit, alterum stantem, alterum sedentem; praecipue tamen ars ei favisse in *Gorgone* visa est." (Plin. *H. N.* xxxv. 11. s. 40. § 30.) [P. S.]

TIMON (Τίμων). 1. The son of Timarchus of Phlius, a philosopher of the sect of the Sceptics, and a celebrated writer of the species of satiric poems called *Silli* (*σίλλοι*), flourished in the reign of Ptolemy Philadelphus, about B. C. 279, and onwards. A pretty full account of his life is preserved by Diogenes Laërtius, from the first book of a work on the Silli (*ἐν τῷ πρώτῳ τῶν εἰς τοὺς σίλλους ὑπομνημάτων*) by Apollonides of Nicaea; and some particulars are quoted by Diogenes from Antigonus of Carystus, and from Sotion (Diog. Laërt. ix. c. 12. §§ 109—115). Being left an orphan while still young, he was at first a *choreutes* in the theatre, but he abandoned this profession for the study of philosophy, and, having removed to Megara, he spent some time with Stilpon, and then he returned home and married. He next went to Elis with his wife, and heard Pyrrhon, whose tenets he adopted, so far at least as his restless genius and satirical scepticism permitted him to follow any master. During his residence at Elis, he had children born to him, the eldest of whom, named Xanthus, he instructed in the art of medicine and trained in his philosophical principles, so that he might be his successor and representative (*καὶ διάδοχον τοῦ βίου κατέλιπε*; but these words may, however, mean that he left him heir to his property). Driven again from Elis by straitened circumstances, he spent some time on the Hellespont and the Propontis, and taught at Chalcedon as a sophist with such success that he realised a fortune. He then removed to Athens, where he lived until his death, with the exception of a short residence at Thebes. Among the great men, with whom he became personally acquainted in the course of his travels, which probably extended more widely about the Aegean and the Levant than we are informed, were the kings Antigonus and Ptolemy Philadelphus. He is said to have assisted Alexander Aetolus and Homerus in the composition of their tragedies, and to have been the teacher of Aratus (Suid. *s. v.* Ἄρατος). "These indications," says Mr. Clinton, "mark his time. He might have heard Stilpo at Megara twenty-five years before the reign of Philadelphus" (*Fast. Hellen.* vol. iii. *s. aa.* 279, 272). He died at the age of almost ninety. Among his pupils were Dioscurides of Cyprus, Nicolochus of Rhodes, Euphranor of Seleuceia, and Praÿlus of the Troad.

Timon appears to have been endowed by nature with a powerful and active mind, and with that quick perception of the follies of men, which betrays its possessor into a spirit of universal distrust both of men and truths, so as to make him a sceptic in philosophy and a satirist in every thing. According to Diogenes, Timon had that physical defect, which some have fancied that they have found often accompanied by such a spirit as his, and which at least must have given greater force to its utterances; he was a one-eyed man; and he used even to make a jest of his own defect, calling himself Cyclops. Some other examples of his bitter sarcasms are recorded by Diogenes; one of which is worth qoting as a maxim in criticism: being asked by Aratus how to obtain the pure text of Homer, he replied, "If we could find the old copies, and not those with modern emendations." He is also said to have been fond of retirement, and of gardening; but Diogenes introduces this statement and some others in such a way as to suggest a doubt whether they ought to be referred

to our Timon or to Timon the misanthrope, or whether they apply equally to both.

The writings of Timon are represented as very numerous. According to Diogenes, in the order of whose statement there appears to be some confusion, he composed *ἔπη, καὶ τραγῳδίας, καὶ σατύρους, καὶ δράματα κωμικὰ τριάκοντα, τραγικὰ δὲ ἑξήκοντα, σίλλους τε καὶ κιναίδους.* The double mention of his tragedies raises a suspicion that Diogenes may have combined two different accounts of his writings in this sentence; but perhaps it may be explained by supposing the words *τραγικὰ δὲ ἑξήκοντα* to be inserted simply in order to put the *number* of his tragedies side by side with that of his comedies. Some may find another difficulty in the passage, on account of the great number and variety of the poetical works ascribed to Timon; but this is nothing surprising in a writer of that age of universal imitative literature; nor, when the early theatrical occupations of Timon are borne in mind, is it at all astonishing that his taste for the drama should have prompted him to the composition of sixty tragedies and thirty comedies, besides satyric dramas. One thing, however, it is important to observe. The composition of tragedies and comedies by the same author is an almost certain indication that his dramas were intended only to be read, and not to be acted. No remains of his dramas have come down to us.

Of his epic poems we know very little; but it may be presumed that they were chiefly ludicrous or satirical poems in the epic form. Possibly his *Python* (Πύθων), which contained a long account of a conversation with Pyrrhon, during a journey to Pytho, may be referred to this class; unless it was in prose (Diog. ix. 64, 105; Euseb. *Praep. Ev.* xiv. p. 761, a.). It appears probable that his *Ἀρκεσιλάου περίδειπνον* or *πρόδειπνον* was a satirical poem in epic verse (Diog. ix. 115; Ath. ix. p. 406, e.). Whether he wrote parodies on Homer or whether he merely occasionally, in the course of his writings, parodied passages of the Homeric poems, cannot be determined with certainty from the lines in his extant fragments which are evident parodies of Homer, such, for example, as the verse preserved by Diogenes,

Ἔσπετε νῦν μοι ὅσοι πολυπράγμονές ἐστε σοφισταί,

which is an obvious parody on the Homeric invocation (*Il.* ii. 484),

Ἔσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι.

The most celebrated of his poems, however, were the satiric compositions called *Silli* (*σίλλοι*), a word of somewhat doubtful etymology, but which undoubtedly describes metrical compositions, of a character at once ludicrous and sarcastic. The invention of this species of poetry is ascribed to Xenophanes of Colophon. [XENOPHANES.] The *Silli* of Timon were in three books, in the first of which he spoke in his own person, and the other two are in the form of a dialogue between the author and Xenophanes of Colophon, in which Timon proposed questions, to which Xenophanes replied at length. The subject was a sarcastic account of the tenets of all philosophers, living and dead; an unbounded field for scepticism and satire. They were in hexameter verse, and, from the way in which they are mentioned by the ancient writers, as well as from the few fragments of them which have come down to us, it is evident that they were very admirable productions of their kind. (Diog. *l. c.*; Aristocles *ap.* Euseb. *Praep. Ev.* xiv. p. 763, c.; Suid. *s. vv.* *σιλλαίνει*, *Τίμων*; Ath. *passim*; Gell. iii. 17.) Commentaries were written on the *Silli* by Apollonides of Nicaea, as already mentioned, and also by Sotion of Alexandria. (Ath. viii. p. 336, d.) The poem entitled *Ἰνδαλμοί*, in elegiac verse, appears to have been similar in its subject to the *Silli* (Diog. Laërt. ix. 65). Diogenes also mentions Timon's *ἴαμβοι* (ix. 110), but perhaps the word is here merely used in the sense of satirical poems in general, without reference to the metre.

He also wrote in prose, to the quantity, Diogenes tells us, of twenty thousand lines. These works were no doubt on philosophical subjects, but all we know of their specific character is contained in the three references made by Diogenes to Timon's works *περὶ αἰσθήσεως*, *περὶ ζητήσεως*, and *κατὰ σοφίας*.

The fragments of his poems have been collected by H. Stephanus, in his *Poësis Philosophica*, 1573, 8vo.; by J. F. Langenrich, at the end of his *Dissertationes III. de Timone Sillographo*, Lips. 1720, 1721, 1723, 4to.; by Brunck, in his *Analecta*, vol. ii. pp. 67, foll.; by F. A. Wölke, in his monograph *De Graecorum Syllis*, Varsav. 1820, 8vo.; and by F. Paul, in his *Dissertatio de Sillis*, Berol. 1821, 8vo. (See also Creuzer and Daub's *Studien*, vol. vi. pp. 302, foll.; Ant. Weland, *Dissert. de praecip. Parodiarum Homericarum Scriptoribus apud Graecos*, pp. 50, foll. Gotting. 1833, 8vo.; Fabric. *Bibl. Graec.* vol. iii. pp. 623—625; Menag. *ad Diog. Laërt. l. c.*; Welcker, *die Griech. Tragöd.* pp. 1268, 1269; Bode, *Gesch. d. Hellen. Dichtk.* vol. ii. pt. i. pp. 345—347; Ulrici, vol. ii. p. 317; Clinton, *F. H.* vol. iii. p. 495).

2. TIMON THE MISANTHROPE (*ὁ μισάνθρωπος*) is distinguished from Timon of Phlius by Diogenes (ix. 112), but, as has been remarked above, it is not clear how much, or whether any part, of the information Diogenes gives respecting Timon is to be referred to this Timon rather than the former. There was a certain distant resemblance between their characters, which may have led to a confusion of the one with the other. The great distinctions between them are, that Timon the misanthrope wrote nothing, and that he lived about a century and a half earlier than Timon of Phlius, namely, at the time of the Peloponnesian war. The few particulars that are known of Timon the misanthrope are contained in the passages in which he is attacked by Aristophanes (*Lysist.* 809, &c., *Av.* 1548) and the other comic poets in the dialogue of Lucian, which bears his name (*Timon*, c. 7), and in a few other passages of the ancient writers (Plut. *Anton.* 70; Tzetz. *Chil.* vii. 273; Suid. *s. v.*) The comic poets who mention him, besides Aristophanes, are Phrynichus, Plato, and Antiphanes, the last of whom made him the subject of one of his comedies. (See Meineke, *Hist. Crit. Com. Graec.* pp. 327, 328.) He was an Athenian, of the demos of Colyttus, and his father's name was Echecratides. In consequence of the ingratitude he experienced, and the disappointments he suffered, from his early friends and companions, he secluded himself entirely from the world, admitting no one to his society except Alcibiades, in whose reckless and variable disposition he probably found pleasure in tracing and studying an image of the world he had abandoned; and at last he is

said to have died in consequence of refusing to suffer a surgeon to come to him to set a broken limb. His grave is said to have been planted with thorns, and the following epitaph upon him is preserved in the Greek Anthology (Brunck, *Anal.* vol. i. p. 153; Jacobs, *Anth. Graec.* vol. i. p. 86): —

Ἐνθάδ' ἀποῤῥήξας ψυχὴν βαρυδαίμονα κεῖμαι,
Τοὔνομα δ' οὐ πεύσεσθε, κακοὶ δὲ κακῶς ἀπόλοισθε.

The few details recorded of his eccentricities by the authors above cited have no value except as contributing to the study of his whole character, as one type of the diseased human mind, a subject which lies beyond our present limits, but for which the reader will find ample materials in comparing the ancient authorities with Shakspeare's *Timon of Athens*, and in this comparison Mr. Knight's *Introductory Notice* to that tragedy will be found to give valuable assistance. [P. S.]

TIMON, a statuary, of whom nothing is known beyond the mention of him by Pliny as one of those who made *athletas et armatos et venatores sacrificantesque.* (Plin. *H. N.* xxxiv. 8. s. 19. § 34.) [P. S.]

TIMO'NAX (Τιμώναξ), wrote Σικελικά and Περὶ Σκυθῶν. (Schol. *ad Apoll. Rhod.* iii. 1235, iv. 328, 1217.)

TIMO'NIDES (Τιμωνίδης), accompanied Dion into Sicily, and fought on his side. On one occasion, when Dion had been wounded while fighting against the mercenaries of Dionysius, and was obliged to retire from the combat, he appointed Timonides to the command of his troops. The history of Dion's wars in Sicily was related by Timonides in some letters to the philosopher Speusippus, which are quoted by Plutarch and Diogenes Laërtius. (Plut. *Dion*, cc. 22, 30, 31, 35; Diog. Laërt. iv. 5, where Τιμωνίδης must be read instead of Σιμωνίδης; C. Müller, *Fragm. Historic. Graec.* vol. ii. p. 83, Paris, 1848.) The Scholiast on Theocritus (i. 63) quotes a work on Sicily by Simonides, where Timonides is probably likewise the correct reading. In the article SIMONIDES (p. 836, b) an error has been committed, which may be corrected from the preceding account.

TIMO'PHANES (Τιμοφάνης), the brother of Timoleon. [TIMOLEON.]

TIMO'STHENES (Τιμοσθένης), the Rhodian, was the admiral of the fleet of Ptolemy Philadelphus, who reigned from B. C. 285 to 247. He may therefore be placed about B. C. 282. He wrote a work on Harbours (περὶ λιμένων), in ten books, which was copied by Eratosthenes, and which is frequently cited by the ancient writers. Strabo says (ix. p. 421) that Timosthenes also wrote poetry. (Marcian. Heracleot. p. 63; Strab. ii. 92, iii. p. 140, et alibi; Harpocrat. *s. v.* ἐφ' ἱερόν; Schol. *ad Theocr.* xiii. 22; Steph. Byz. *s. vv.* Ἀγάθη, Ἀρτάκη, et alibi; Vossius, *De Hist. Graec.* pp. 147, 148, ed. Westermann; Clinton, *Fast. Hell.* vol. iii. p. 508.)

TIMO'STRATUS (Τιμόστρατος), a comic poet, of unknown time, the author of four dramas, Ἄσωτος, Πάν, Παρακαταθήκη, and Φιλοδεσπότης, of which we have scarcely any remnants, beyond the titles. (Antiatt. pp. 80. 12, 81. 1, 89. 23, 91. 1, 98. 4; Phot *Lex. s. v.* ζάγρα.) He is mentioned by Photius among the poets quoted by Stobaeus (*Bibl.* Cod. 167, p. 374); but no references to him are found in our present copies of Stobaeus. It is probable also that the name of a poet Δημόστρατος, whose Δημοποίητος is quoted by Suidas (*s. v.* χάραξ) is an error for Τιμόστρατος. (Meineke, *Frag. Com. Graec.* vol. i. pp. 499, 500, vol. iv. pp. 595, 596; Editio Minor, p. 1184.) [P. S.]

TIMO'THEUS (Τιμόθεος), historical. 1. Father of Conon, the famous general. (Paus. viii. 52.)

2. Son of Conon, was a native of the demus of Anaphlystus, and, according to a probable conjecture of Boeckh, belonged to the priestly family of the Eumolpidae (*Corp. Inscr.* 393; see Rehdantz, *Vit. Iph. Chabr. Tim.* p. 45). For the statement of Athenaeus (xiii. p. 577, a), that his mother was a Thracian hetaera, there appear to be no good grounds. Inheriting a considerable fortune from his father, he seems in his early years to have indulged in the display of it, as we may gather from an allusion in the *Plutus* of Aristophanes (B. C. 388); and we may therefore well believe the assertion, that it was through his intercourse with Isocrates that his mind was directed to higher views (Lys. *de Arist. Bon.* p. 155; Arist. *Plut.* 180; Schol. *ad loc.*; Dem. *c. Aphob.* i. p. 815, *c. Aphob. de F. T.* p. 862; Pseudo-Dem. *Erot.* p. 1415). In B. C. 378, Timotheus was made general with Chabrias and Callistratus, and it is possible that, while Chabrias was occupied in Boeotia, his colleagues commanded the fleet, and were engaged in bringing over Euboea and other islands to the Athenian confederacy (Xen. *Hell.* v. 4. § 34; Diod. xv. 29, 30; Plut. *de Glor. Ath.* 8; Rehdantz, p. 57). In B. C. 375, Timotheus was sent with sixty ships to cruize round the Peloponnesus, in accordance with the suggestion of the Thebans, that the Spartans might thus be prevented from invading Boeotia. On his voyage he ravaged Laconia, and then proceeded to Corcyra, which he brought over to the Athenian alliance, behaving after his success with great moderation. This conduct, together with his conciliatory disposition and manners, contributed mainly to the prosperous issue of his further negotiations, and he succeeded in gaining the alliance of the Cephallenians and Acarnanians, as well as that of Alcetas I., the king of Epirus. A Spartan fleet under Nicolochus was sent out against him, but he defeated it off Alyzia on the Acarnanian coast, and, being strengthened shortly after by a reinforcement from Corcyra, he entirely commanded the sea, though, having brought with him only thirteen talents from home, he was greatly embarrassed for want of funds (Xen. *Hell.* v. 4. §§ 62—66; Dem. *c. Arist.* p. 686; Isocr. περὶ Ἀντιδ. § 116; Diod. xv. 36; Corn. Nep. *Tim.* 2; Ael. *V. H.* iii. 16; Pseudo-Arist. *Oecon.* ii. 23; Polyaen. iii. 10). In the following year peace was concluded between Athens and Sparta, and Timotheus was recalled. On his way, however, he stopped at Zacynthus, and forcibly restored some democratic exiles who had fled to him for refuge; hereupon the oligarchical party in the island complained to Sparta, and the failure of her application to Athens for redress led to a renewal of the war (Xen. *Hell.* vi. 2. §§ 2, 3; Diod. xv. 45). In B. C. 373, he was appointed to the command of sixty ships destined to act against MNASIPPUS in Corcyra; but he had no means of fully manning his squadron, and he was obliged therefore to cruize about the Aegean for the purpose of collecting men and money. It would appear to have been in the course of this cruize that he formed an intimacy with Amyntas, king of Macedonia, who made him a present of a quantity of timber for a house which

he was building in the Peiraeeus. A considerable time, however, was expended in these preliminary operations, the danger of losing Corcyra was becoming more and more imminent, and Timotheus, being accused by Iphicrates and Callistratus, was deposed from his command, and recalled to Athens to stand his trial. This came on in the autumn of the same year, and he obtained an acquittal principally through the intervention of Jason of Pherae, and Alcetas, king of Epeirus, who had come to Athens to intercede for him. In the oration against him written for Apollodorus, son of Pasion, and ascribed to Demosthenes, there are many statements connected with the circumstances of Timotheus at this period, which we must of course regard with suspicion; but we learn from it certainly that he was now reduced to great pecuniary embarrassments, having probably expended his money in the public service, and was even compelled to borrow from Pasion wherewithal to receive his distinguished guests above mentioned (Xen. *Hell.* vi. 2. §§ 11—13; Diod. xv. 47; Dem. *c. Tim.* pp. 1186—1192, &c.; Corn. Nep. *Tim.* 4). In the following year (B. C. 372) he entered into the service of Artaxerxes II., king of Persia, and went to command against Nectanabis I. in Egypt; but of his operations in this quarter we have no record (Dem. *c. Tim.* pp. 1191, 1192, 1195). It appears to have been about B. C. 367 that he was sent by the Athenians to aid ARIOBARZANES, with an injunction, however, not to abet him in any enterprise against the king, his master; and accordingly, when he found that he was in open revolt from Artaxerxes, he refused to give him any assistance. He did not, however, consider himself precluded from besieging Samos, which was occupied by a Persian garrison under Cyprothemis, and, if he had felt any scruples, the rescript of the king, so favourable to Thebes at the expense of Athens, must have removed them [PELOPIDAS; LEON, No. 6]. The attack on the island was successful, and at the end of eleven months Samos was restored to the Athenian alliance. Timotheus then sailed northward, and took the towns of Sestus and Crithote on the Hellespont, acquisitions which, according to Isocrates, first directed the attention of the Athenians to the recovery of the whole Chersonesus. If we may believe Cornelius Nepos, he was placed in possession of these two places by Ariobarzanes, as a reward for his services to him; but it is not easy to reconcile this statement with the account of Demosthenes, as given above, of his refusal to help the rebel satrap. (Dem. *pro Rhod. Lib.* pp. 192, 193; Isocr. περὶ Ἀντιδ. §§ 118, &c.; Corn. Nep. *Tim.* 1; Pseudo-Arist. *Oec.* ii. 23; Polyaen. iii. 10.)

These successes, coupled probably with their jealousy of Iphicrates as the son-in-law of Cotys, seem to have mainly induced the Athenians to appoint Timotheus instead of him as commander in Macedonia (B. C. 364), where the recovery of Amphipolis was the great object of their wishes. In the interval between the recall of Iphicrates and the arrival of Timotheus, the Athenian forces were commanded by Callisthenes, whose disadvantageous treaty with Perdiccas III. of Macedonia contributed perhaps to hamper the new general, when he came on the scene of action. Timotheus, on taking the command, endeavoured to secure the services of the adventurer Charidemus, but the latter passed over to the service of Cotys, in ships with which the Athenians themselves had furnished him; and it was now perhaps that, despairing of any effectual assault on Amphipolis, Timotheus turned his arms against the Olynthians, from whom, with the help of king Perdiccas, he took Potidaea and Torone; and followed up these successes, if we may believe Isocrates, his friend and panegyrist, with the capture of all the Chalcidian towns. It was in the same year, if we adopt the chronology of Diodorus, that he rejected an application from the nobles of Heracleia on the Euxine to aid them against the people; and in the same year, too, he relieved Cyzicus from a siege in which it was hard pressed, perhaps by the Persian garrison, which the citizens had ejected, perhaps, according to a conjecture of Mitford, by the armament of Epaminondas, who at the time was endeavouring to make Thebes a naval power, and to contest with Athens the sovereignty of the sea. The chronology, however, of the operations of Timotheus at this period is very uncertain; but on the whole it appears probable, following the views of Rehdantz, in preference to those of Thirlwall, that his campaign in the Chersonesus against Cotys was subsequent to his attempt on Amphipolis. The latter turned out an utter failure, the enemy having collected against him with numbers so superior, that he found it necessary to burn his ships on the Strymon, and to make his retreat by land. He was more successful, however, in the war with Cotys, who was probably assisted by the Byzantians (B. C. 363?), and gathered from his territory booty to the value of 1200 talents. (Dem. *Olynth.* ii. p. 22, iii. p. 36; Schol. Aug. *ad loc.*; Dem. *c. Arist.* pp. 669, 670; Aesch. *de Fals. Leg.* p. 32; Isocr. περὶ Ἀντιδ. § 119; Deinarch. *c. Dem.* p. 91, *c. Philocl.* p. 110; Diod. xv. 81; Pseudo-Arist. *Oec. l. c.*; Polyaen. iii. 10; Just. xvi. 4; C. Nep. *Tim.* 1; Mitford's *Greece*, vol. v. p. 220; Thirlwall's *Greece*, vol. v. pp. 189, 193, 206, 217, 218; Rehdantz, pp. 132, &c.) [CHARIDEMUS; CLEARCHUS.]

At this period Timotheus would probably be at the height of his glory and popularity, not only among the Athenians, but with many of the other Greeks, a popularity, however, not unmixed with envy, if we may believe the anecdote related by Aelian, that painters were wont to represent him as sleeping in his tent, while Fortune, standing over his head, drew cities for him into a net. (Dem. *c. Lept.* pp. 482, 483; Isocr. *Ep. ad Myt.* p. 426; Paus. i. 3; Ael. *V. H.* xiii. 43; Plut. *Reg. et Imp. Apoph. Tim.* 1.) It seems most likely also that at this time, about B. C. 360, he increased his political influence by a reconciliation with Iphicrates, to whose son Menestheus he gave his daughter in marriage. [IPHICRATES; MENESTHEUS.] To the suit instituted against him by Apollodorus, the son of Pasion, for sundry sums of money alleged to have been borrowed by him from the latter, it is not possible to assign any exact date; but there is no period at which it can be fixed more satisfactorily than between B. C. 360 and 356. The oration, written for the plaintiff on this occasion, and ascribed to Demosthenes, is still extant. (See Rehdantz, pp. 195, 196.) In B. C. 358, when the Thebans had sent a military force over to Euboea, Timotheus, by an energetic appeal and fervid eloquence, incited the Athenians to raise an armament for the purpose of opposing them there, and saving

their own interests in the island. (Diod. xvi. 7; Dem. *Olynth.* i. p. 11, *de Chers.* p. 108, *c. Androt.* p. 597; Aesch. *c. Ctes.* p. 65.) In the following year the Social War broke out; and in the second campaign of it (B. C. 356) Timotheus, Iphicrates, and Menestheus were joined with Chares as commanders of the Athenian fleet. The circumstances which followed are variously related. According to Diodorus, Chares vainly endeavoured to induce his colleagues to engage the enemy in a storm, and, on their refusal, wrote to the people, accusing them of treachery. The account of C. Nepos is that Chares, having risked a battle in spite of the weather, was defeated, and, in order to screen himself, laid the blame on the other generals for not supporting him. Any how they were recalled, and Iphicrates and Menestheus were brought to trial first, the prosecution being conducted by Aristophon the Azenian. They were acquitted; but Timotheus was nevertheless afterwards arraigned, probably in B. C. 354, and condemned to the crushing fine of 100 talents (more than 24,000*l.*). From Deinarchus we learn that the main charge against him was the having received bribes from the Chians and Rhodians, and the truth of this, if we follow the common reading in the passage (Dein. *c. Dem.* p. 92), he himself confessed. According to Isocrates, his condemnation was caused chiefly by his haughty and unbending demeanour, and by his refusal to pay court to the people and the popular orators. Be that as it may, he was unable to pay the fine, and withdrew to Chalcis in Euboea, where he died shortly after. The Athenians subsequently remitted nine-tenths of the penalty, and allowed his son Conon to expend the remainder on the repair of the walls, which the famous Conon had restored. (Isocr. Περὶ Ἀντιδ. §§ 137, &c.; Diod. xvi. 21; C. Nep. *Tim.* 3, 4; Deinarch. *c. Philocl.* p. 110; Ael. *V. H.* iii. 47, xiv. 3; Perizon. *ad loc.*)

The character of Timotheus was marked by mildness and amiability, even though we should set against this the haughtiness and the somewhat presumptuous self-reliance which his brilliant successes seem to have produced in him. Like his contemporaries Chabrias and Chares, he preferred residing abroad when he could,—a preference which may be ascribed at least as much to the glaring evils of the Athenian democracy as to the luxurious propensities which have been, on no very strong grounds, imputed to him. The eloquence and learning which were united with his military talents, must be traced in a great measure to his intimate friendship with Isocrates, who frequently attended him in his campaigns, and wrote his despatches for him. As a general he possessed some of the highest qualities, and held in contempt that fiery rashness which, as in the case of Chabrias, forgets the special duties of the commander in the mere dashing gallantry of the soldier. (Ael. *V. H.* ii. 10, 18; Ath. x. p. 419, c., d., xii. p. 532, b.; Cic. *Tusc. Quaest.* v. 35, *de Orat.* iii. 34, *de Off.* i. 32; Nep. *Chabr.* 3; Plut. *Sull.* 6, *Reg. et Imp. Apoph. Tim.* 2.)

3. Son of Clearchus, the tyrant of Heracleia on the Euxine. After the death of his father in B. C. 353, he succeeded to the sovereignty, under the guardianship, at first, of his uncle Satyrus, and held the rule for fifteen years. There is extant a letter addressed to him by Isocrates, in which the rhetorician commends him for his good qualities, gives him some very common-place advice, and recommends to his notice a friend of his, named Autocrator, the bearer of the epistle. (Diod. xvi. 36; Wess. *ad loc.*; Memn. *ap. Phot. Bibl.* 224; Isocr. *Ep. ad Tim.*) [CLEARCHUS.]

4. An Athenian, of the priestly family of the Eumolpidae, whom Ptolemy Lagi brought over to Egypt, to preside over and interpret religious rites and ceremonies. He was consulted by the king when, in consequence of a dream, he was contemplating the introduction of the foreign deity Serapis. (Tac. *Hist.* iv. 83; Plut. *de Is. et Osir.* 28.) [E. E.]

TIMO'THEUS (Τιμόθεος), literary. 1. An Athenian comic poet of the Middle Comedy, of whose plays we have the following titles, Κυνάριον (Ath. vi. p. 243, d; Suid.), Πύκτης, Παρακαταθήκη, and Μεταβαλλόμενος or Μεταφερόμενος. The only fragments of his dramas extant are the three lines quoted by Athenaeus from the first of the above plays, and three other lines, without the title of the comedy to which they belong (*Append. Florent. ad Stob.* p. 23. 7, ed. Gaisford). Three of the above titles are identical with those of plays ascribed to other poets; namely, there is a Πύκτης by Timocles, a Παρακαταθήκη by Aristophon, Sopater, Sophilus, and Timostratus, and a Μεταφερόμενος by Poseidippus. The Κύκλωψ, which Harless adds to the list of the comedies of Timotheus, is evidently the title of a work of the celebrated dithyrambic poet Timotheus. (Fabric. *Bibl. Graec.* vol. ii. p. 505; Meineke, *Frag. Com. Graec.* vol. i. p. 428, vol. ii. p. 589; Editio Minor, p. 798.)

2. The celebrated musician and poet of the later Athenian dithyramb, was a native of Miletus, and the son of Thersander (Steph. Byz. *s. v.* Μίλητος; *Marm. Par.* Ep. 77; Alex. Aetol. *ap.* Macrob. *Sat.* v. 22; Suid. *s. v.*). Suidas calls him a son of Thersander, or Neomysus, or Philopolis; but, as Schmidt observes, when Suidas mentions several names for a person's father, the first is usually the one which he has obtained from the best authorities; and the same scholar has suggested that the name Νεομύσου should perhaps be read Νεομούσου, which is very likely to be the invention of a comic poet, in allusion to the innovations made by Timotheus in music. (*Diatribe in Dithyramb.* pp. 96, 97.)

The date of Timotheus is marked by the ancients with tolerable precision. According to the Parian marble, he died in B. C. 357, in the ninetieth year of his age, which would place his birth in B. C. 446; but Suidas (*s. v.*) says that he lived ninety-seven years. The period at which he flourished is described by Suidas as about the times of Euripides, and of Philip of Macedon; and he is placed by Diodorus with Philoxenus, Telestes, and Polyeidus, at Ol. 95, B. C. 398. (Diod. xiv. 46). The absence of any mention of Timotheus by Aristophanes (unless we suppose him to have been one of the many Timothei who, as the Scholiast on the *Plutus*, v. 180, tells us, were attacked by the poet) is a proof that he could not have attained to much eminence before the date mentioned by Diodorus; but yet it must have been before that year that his innovations in music began to attract public attention; for we have the testimony not only of Suidas, but also of Plutarch (see below) to the fact of his commencing his career during the life-time of Euripides, and we have also

the decisive evidence of the celebrated passage from the comic poet Pherecrates, in which the musicians of the day are violently attacked as corrupters of the art (Plut. *de Mus.* 30, p. 1141, f.; Meineke, *Frag. Com. Graec.* vol. ii. pp. 326—335). It is evident that this attack was aimed principally at Timotheus, whom the personification of Music mentions last of all, as having inflicted more numerous and more serious injuries upon her than either of his predecessors, Melanippides, Cinesias, or Phrynis. The following are the lines referring to him:—

> *ὁ δὲ Τιμόθεός μ', ὦ φιλτάτη, κατορώρυχεν*
> *καὶ διακέκναικ' αἴσχιστα.* Δ. *Ποῖος οὑτοσὶ*
> *Τιμόθεος;* Μ. *Μιλήσιός τις Πυῤῥίας* *
> *κακά μοι παρέσχεν· οὗτος ἅπαντας οὓς λέγω*
> *παρελήλυθ', ᾄδων ἐκτραπέλους μυρμηκιὰς*
> *ἐξαρμονίους ὑπερβολαίους τ' ἀνοσίους,*
> *καὶ νιγλάρους, ὥσπερ τε τὰς ῥαφάνους ὅλην*
> *κάμπτων με κατεμέστωσε . . . . . .*
> *κἂν ἐντύχῃ πού μοι βαδιζούσῃ μόνῃ,*
> *ἀπέδυσε κἀνέλυσε χορδαῖς δώδεκα.*

Respecting the details of his life we have very little information. He is said to have spent some time at the Macedonian court; and reference will presently be made to a visit which he paid to Sparta. He appears to have formed his musical style chiefly on that of Phrynis, who was also a native of Miletus, and over whom he on one occasion gained a victory. He was at first unfortunate in his professional efforts. Even the Athenians, fond as they were of novelty, and accustomed as they were to the modern style of music introduced by Melanippides, Phrynis, and the rest, were offended at the still bolder innovations of Timotheus, and hissed off his performance. On this occasion it is said that Euripides encouraged Timotheus by the prediction that he would soon have the theatres at his feet (Plut. *An seni sit gerend. Respub.* 23, p. 795, c. d.). This prediction appears to have been accomplished in the vast popularity which Timotheus afterwards enjoyed. Plutarch records his exultation at his victory over Phrynis (*De se ipsum laudand.* 1, p. 539, b. c.); and even when, on one occasion, he was conquered by Philotas, a disciple of Polyïdus, he could console himself with the rebuke administered to the boasting master of his successful competitor by the witty Stratonicus, ὅτι αὐτὸς μὲν (*i. e.* Polyïdus) ψηφίσματα ποιεῖ, Τιμόθεος δὲ νόμους. (Ath. viii. p. 352, b.: the point of the saying is in the double meaning of *νόμους*, *laws* and *musical strains*, and is untranslateable into English.) The Ephesians rewarded him, for his dedicatory hymn to Artemis, with the sum of a thousand pieces of gold (Alex. Aetol. *ap.* Macrob. *Sat.* v. 22): the last accomplishment, by which the education of the Arcadian youth was finished, was learning the nomes of Timotheus and Philoxenus (Polyb. iv. 20; Ath. xiv. p. 626, c.): and there is still extant a decree of the Cnossians, probably of the second century B. C., in which Timotheus and Polyïdus are mentioned with the highest praise, and their names associated with those of the ancient Cretan poets (see Polyidus, p. 467, b.). Timotheus died in Macedonia, according to Stephanus of Byzantium (*l. c.*), who has preserved the following epitaph upon him. (Also in Jacobs, *Anth. Pal.* App. No. 295, vol. ii. p. 851.)

> *Πάτρα Μίλητος τίκτει Μούσαισι ποθεινὸν*
> *Τιμόθεον, κιθάρας δεξιὸν ἡνίοχον.*

The general character of the music of Timotheus, and the nature of his innovations, are pretty clearly described in the fragment of Pherecrates above quoted, and in other passages of the ancient writers. He delighted in the most artificial and intricate forms of musical expression, "windings like the passages in ant-hills" (Pherecr. *l. c.*): he used instrumental music, without a vocal accompaniment, to a greater extent than any previous composer (at least if Ulrici is right in his interpretation of the words *μόνῃ βαδιζούσῃ* in Pherecrates): and, in direct opposition to the ancient practice, he preferred the chromatic to the other *genera* of music, and employed it to such an extent, as to be by some considered its inventor. (Boëth. *de Mus.* i. 1, p. 1372, ed. Basil.) But perhaps the most important of his innovations, as the means of introducing all the others, was his addition to the number of the strings of the *cithara.* Respecting the precise nature of that addition the ancient writers are not agreed; but it is most probable, from the whole evidence, that the lyre of Timotheus had eleven strings. The eight-stringed cithara, formed by the addition of the chord of the octave which was wanting in the heptachord of Terpander, was used in the time of Pindar [Terpander]. The ninth string appears to have been added by Phrynis (Plut. *Apophtheg. Lacon.* p. 220, c.). There were already ten strings to the cithara in the time of Ion of Chios, the contemporary of Sophocles (Ion, *Epigr. ap.* Euclid. *Introd. Harmon.* p. 19, ed. Meibom.); and the conjecture appears therefore probable that the tenth was added by Melanippides. There remains, therefore, only the eleventh string to be ascribed to Timotheus, for it is most probable that the mention of a twelve-stringed lyre, in the above passage of Pherecrates, according to the present text, arises from some error, and the word ἕνδεκα may be substituted for δώδεκα in the last verse, without injuring the metre. The positive testimonies for ascribing the eleventh string to Timotheus, are that of Suidas (*s. v.*), who, however, makes him the inventor of the tenth string also, which the testimony of Ion proves to be an error; and the tradition that, when Timotheus visited Sparta, and entered the musical contest at the Carneia, one of the Ephors snatched away his lyre, and cut from it the strings, four in number, by which it exceeded the seven-stringed lyre of Terpander, and, as a memorial of this public vindication of the ancient simplicity of music, and for a warning to future innovators, the Lacedaemonians hung up the mutilated lyre of Timotheus in their Scias. (Paus. iii. 12. § 8; Plut. *Instit. Lacon.* 17, p. 238, c., *Agis*, 10; Artemon. *ap.* Ath. xiv. p. 636, e.; Cic. *de Legg.* ii. 15; the *number* of the additional strings is only stated in the first of these passages, but, besides the agreement of that number with the other evidence, it must be remembered that Pausanias actually saw the lyre hanging in the Scias at Sparta). It is quite a mistake to argue, in the spirit of a pseudo-rationalistic criticism, against the truth of this tradition, from the fact of the very same story being told about the nine-stringed lyre of Phrynis (Plut. *Agis*, 10. *Apophth. Lacon.* p. 220, c.); for the conduct

* The meaning of this epithet is doubtful. See Schmidt, pp. 97, 98, and Lehrs, *Quaest Epic.* pp. 20, 21.

ascribed to the Ephor is so characteristic of the state of Spartan feelings with reference to the ancient music, that we may easily believe such an incident to have occurred every time that the attempt was made to violate that feeling; so that the two stories rather confirm one another; and, moreover, they are mentioned together, as two distinct events, by Plutarch (*Agis*, 10). The tradition is also embodied, with other particulars of the innovations of Timotheus, in the alleged decree of the Spartans, preserved by Boëthius (*de Mus. l. c.*). It has been, however, very clearly proved, that this decree is the forgery of a grammarian of an unknown date. (See especially Müller, *Dor.* b. iv. c. 6. § 3, vol. ii. pp. 316—319, ed. Schneidewin). Still it is of importance, as embodying what the grammarian, who forged it, had collected from the ancient writers respecting the musical innovations of Timotheus. The substance of it is an order to the Ephors to censure Timotheus the Milesian, for that he had dishonoured the ancient music, and had corrupted the ears of the youth by deserting the seven-stringed lyre, and introducing a multiplicity of strings, and a novelty of melodies, in which ignoble and diversified strains took the place of the old simple and sustained movements, and by changing the *genus* from the Enharmonic to the Chromatic as an Antistrophic variation, and also for that, when invited to perform at the festival of the Eleusinian Demeter, he had given an indecent representation of the myth, and had improperly taught the youth the travail of Semele; and, besides this censure, he was to be ordered to cut away the strings of his lyre which exceeded seven.

Suidas (*s. v.*) describes his style in general terms as a softening of the ancient music (τὴν ἀρχαίαν μουσικὴν ἐπὶ τὸ μαλακώτερον μετήγαγεν). And Plutarch mentions him, with Crexus and Philoxenus, and the other poets of that age, as φορτικώτεροι καὶ φιλόκαινοι, and as especially addicted to the style called τὸν φιλάνθρωπον καὶ θεματικόν (*de Mus.* 12. p. 1135, d.).

With regard to the subjects of his compositions, and the manner in which he treated them, we have abundant evidence that he even went beyond the other musicians of the period in the liberties which he took with the ancient myths, in the attempt to make his music imitative as well as expressive, and in the confusion of the different subjects and department of lyric poetry; in one word, in the application of that false principle, which also misled his friend Euripides, that pleasure is the end of poetry. Unfortunately the fragments of the poems of Timotheus and the other musicians of the period are insufficient to guide us to a full knowledge of their style; but we can judge of its general character by the choral parts of the tragedies of Euripides, and by the description of Plato (*de Legg.* iii. p. 700, e.), aided by the ancient testimonies, and the few fragments collected by later writers. The subject is well, though briefly, treated by Müller (*Hist. of Lit. of Anc. Greece*, vol. ii. pp. 61, 62), who remarks that in the late dithyramb "there was no unity of thought; no one tone pervading the whole poem, so as to preserve in the minds of the hearers a consistent train of feelings; no subordination of the story to certain ethical ideas; no artificially constructed system of verses regulated by fixed laws; but a loose and wanton play of lyrical sentiments, which were set in motion by the accidental impulses of some mythical story, and took now one direction, now another; preferring, however, to seize on such points as gave room for an immediate imitation in tones, and admitting a mode of description which luxuriated in sensual charms." And a little above (p. 60)—"At the same time the dithyramb assumed a descriptive, or, as Aristotle says, a mimetic character (μεταβολή). The natural phenomena which it described were imitated by means of tunes and rhythms and the pantomimic gesticulations of the actors (as in the antiquated Hyporcheme); and this was very much aided by a powerful instrumental accompaniment, which sought to represent with its loud full tones the raging elements, the voices of wild beasts, and other sounds. A parasite wittily observed of one of these storm-dithyrambs of Timotheus, that 'he had seen greater storms than those which Timotheus made in many a kettle of boiling water' (Ath. viii. p. 338, a.)." A striking example of this mimetic and sensuous mode of representation is furnished by the dithyramb of Timotheus, entitled "the Travail of Semele" (Σεμέλης ὠδίν), which is censured in the pseudo-Lacedaemonian decree already quoted, and on one passage of which Stratonicus is said to have asked, "If she had been bringing forth a mechanic, and not a god, what sort of cries would she have uttered?" (Ath. viii. p. 352, a.; comp. Dio Chrysost. *Orat.* 77, p. 426, ed. Reiske.)

The language of Timotheus was redundant and luxuriant, as we see by a fragment from his *Cyclops*, preserved by Athenaeus (xi. p. 465, d.). Of the boldness of his metaphors we have a specimen, in his calling a shield φιάλην Ἄρεος, for which he was attacked by the comic poet Antiphanes (Ath. x. p. 433, c.), and which Aristotle has noticed no less than three times (*Poet.* xxi. 12, *Rhet.* iii. 4, 11). There is another example of his bold figures in a fragment of Anaxandrides (Ath. x. p. 455, f.). In the celebrated passage of Aristotle respecting the representation of actual and ideal characters, in poetry and painting (*Poet.* 2), reference is made to "the *Persae* and *Cyclopes* of Timotheus and Philoxenus;" but unfortunately there is nothing in the present text to show which of the two poets Aristotle meant to represent as the more ideal.

Like all the dithyrambic poets of the age, Timotheus composed works in every species of lyric poetry, and that in such a manner as to confound the distinctions between the several species, mingling Threnes with Hymns, Paeans with Dithyrambs, and even performing on the lyre the music intended for the flute (Plato, *de Legg. l. c.*). The crowning step in this process appears to have been that which is ascribed to Timotheus alone, namely, the giving a dithyrambic tone and expression to the Nomes, which seem to have been hitherto preserved almost in their original form, and the adapting them to be sung by a chorus, instead of by a single performer (Plut. *de Mus.* 4, p. 1132, d.; Clem. Alex. *Strom.* i. p. 365).

The account which has now been given of the character of Timotheus as a musician and a poet must not be misunderstood. It is one thing to judge an artist by pure aesthetic standards, or by a comparison with the severe simplicity of an early stage of the development of his art; it is quite another thing to form a genial estimate of his character with reference to the prevailing taste of the times in which he lived, or to the impression he

would probably make on the mind of our own age. There was undoubtedly great power and beauty in the compositions of Timotheus, and if they could be restored, even as mere writings, and much more if they could be reproduced as they were publicly performed, they would certainly excite our admiration, whatever might be the judgment of calm criticism. The few fragments which have come down to us afford ample proof of this. Such a line, for instance, as that with which he led off his nome entitled *Persae*,

Κλεινὸν ἐλευθερίας τεύχων μέγαν Ἑλλάδι κόσμον,

bears upon it the impress of the true poet. (Paus. viii. 50. § 3; Plut. *Philopoem.* 11.)

He composed, according to Stephanus of Byzantium (*l. c.*), eighteen books of citharoedic nomes, containing eight thousand verses, and προνόμια αὐλῶν χίλια, according to the correction of Gronovius, αὐλῶν for ἄλλων, and, perhaps too, for προνόμια we should read προοίμια, but even so the meaning is not very clear, for we have no account of any flute-music by Timotheus: possibly there is some confusion between him and the flute-player of the same name, who lived in the time of Alexander the Great. Suidas gives a much fuller account of his works, and ascribes to him nineteen Musical Nomes, thirty-six Prooems, eight *Diasceuae* (διασκευαί, which Meineke supposes to mean compositions by other poets, which Timotheus recast and adapted to his own style of music, *Hist. Crit. Com. Graec.* p. 32), eighteen Dithyrambs, twenty-one Hymns, some Encomiums, and other works; and, besides this general classification of his works, Suidas mentions the following special titles, Ἄρτεμις, Πέρσαι ἢ Ναύπλιος, Φινεΐδαι, Λαέρτης. Probably, instead of Πέρσαι ἢ Ναύπλιος, we ought to read Πέρσαι, Ναύτιλος, as two distinct titles, for the Ναύτιλος of Timotheus is quoted by Athenaeus (viii. p. 338) and by Eustathius (*ad Od.* v. p. 1588). The Κύκλωψ, which appears to have been one of the most celebrated of his Dithyrambs, has already been referred to. The few extant fragments of these poems are collected by Bergk, *Poetae Lyrici Graeci*, pp. 860—863, and by Kayser, *Diatribe in Dithyrambum*, pp. 96—120. (Fabric. *Bibl. Graec.* vol. i. p. 747, vol. ii. p. 325; Müller, *Hist. of Lit. of Anc. Greece*, vol. ii. pp. 59—62; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pp. 604—610; Bode, vol. ii.; Bernhardy, *Gesch. d. Griech. Litt.* vol. ii. pp. 551—554; Kayser, *l. c.*; Clinton, *Fast. Hellen.* vol. ii. *s. aa.* 398, 357).

3. A very distinguished flute-player of Thebes, concerning whom a few particulars are mentioned in Lucian's dialogue *Harmonides*, in which Timotheus is introduced as discoursing to his disciple Harmonides concerning the means of obtaining success in his art. We learn from Suidas that Timotheus flourished under Alexander the Great, on whom his music made so powerful an impression that once in the midst of a performance by Timotheus, of an Orthian Nome to Athena, he started from his seat, and seized his arms. (Suid. *s. vv.* Ἀλέξανδρος, Ὀρθιασμάτων, Τιμόθεος.) We have a suspicion, notwithstanding the opinions of eminent scholars, that this Timotheus has been invented, through a series of confusions, out of the celebrated Milesian musician; but it is impossible in such a work as this to discuss every complicated question of criticism which may present itself.

4. A philosopher, follower of Patron the Epicurean, is mentioned by Strabo among the distinguished natives of Sinope (xii. p. 546; the words are Τιμόθεον τὸν Πατρίωνα).

5. Of Athens, the author of a biographical work, from which Diogenes Laërtius (iii. 5, iv. 3, v. 1, vii. 1) quotes statements respecting Plato, Speusippus, Aristotle, and Zeno. Nothing is known of his age, unless these references be supposed to furnish any guide to it. Vossius is probably right in supposing him to be a different person from the Timotheus whose Ἀργολικά and the eleventh book of whose work on Rivers are quoted by Plutarch (*de Fluv.* 18. 3), and also different from the writer to whom Eustathius (*ad Dion. Perieg.* 421) refers (Vossius, *de Hist. Graec.* p. 507, ed. Westermann.)

6. A mythological writer, from whom Arnobius (v. 5) quotes some statements respecting the Phrygian worship of the mother of the gods. (Vossius, *de Hist. Graec.* p. 506, ed. Westermann.)

7. Of Gaza, an eminent grammarian, in the time of the emperor Anastasius, whose financial administration he is said to have attacked in a tragedy entitled Χρυσάργυρος, of which no fragments are extant. He flourished therefore at the end of the fifth century of our era. He also wrote a poem in epic verse, and in four books, on the quadrupeds of India, Arabia, Egypt, and Libya, and on foreign and extraordinary birds and serpents. (Suid. *s. v.*; Tzetz. *Chil.* iv. 128.)

8. Bishop of Alexandria towards the close of the fourth century, was distinguished for his opposition to Gregory of Nazianzus. He succeeded his brother Peter in the see of Alexandria in A. D. 379, and was present at the second general council at Constantinople, in the year 381, where he was one of the most active agents in the attack upon Gregory of Nazianzus, which caused the retirement of that great and good man, and in the appointment of his successor Nectarius. He died in A. D. 385. He wrote a work on the lives of the fathers and monks, which is quoted by Sozomen (*H. E.* vi. 25), but is now lost. (Cave, *Hist. Litt.* *s. a.* 380, p. 274, ed. Basil.; Fabricius, *Bibl. Graec.* vol. x. pp. 138—293; Clinton, *Fast. Rom.* *s. a.* 381).

Notices of some other ecclesiastics and Christian writers of the name will be found in the works of Cave, Fabricius, and Schröckh. None of them seem to require specific mention, except a chronographer, who is quoted by G. Cedrenus and Jo. Malala. (See Vossius, *de Hist. Graec.* p. 507, ed. Westermann.) [P. S.]

TIMO'THEUS (Τιμόθεος), a statuary and sculptor, whose country is not mentioned, but who evidently belonged to the later Attic school of the time of Scopas and Praxiteles; for he was one of the artists who executed the bas-reliefs which adorned the frieze of the Mausoleum, about Ol. 107, B. C. 352. Timotheus sculptured the southern side of the frieze, the other three sides being wrought by Scopas, Bryaxis, and Leochares. (Plin. *H. N.* xxxvi. 5. s. 4. § 9; Vitruv. vii. Praef. § 12; SCOPAS; *Dict. of Antiq.* *s. v. Mausoleum*, 2d ed.) This statement also shows the eminence of Timotheus as an artist; for Pliny expressly tells us that it was an undetermined question, which of the four artists had been the most successful (*hodieque certant manus*). It must, however, be mentioned, that the Greek writers on the Mausoleum were not agreed as to the share of Timotheus in its execution, some ascribing to Praxiteles that side of

the frieze which others assigned to our artist. (Vitruv. *l. c.*)

The *Artemis* of Timotheus was esteemed worthy to be placed by the side of the Apollo of Scopas and the Latona of Praxiteles, in the temple which Augustus erected to Apollo on the Palatine (Plin. *l. c.* § 10; the lines of Propertius, describing these statues, are quoted under SCOPAS, p. 756, b.). The head of this statue, however, was only a restoration by Aulanius Evander. (Plin. *l. c.*)

Pausanias (ii. 32. § 3. s. 4) mentions Timotheus as the maker of a statue at Troezen, which the Troezenians themselves believed to represent Hippolytus, but which he considered to be the statue of Asclepius. Pliny also enumerates Timotheus among the artists who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). There is no ground for the doubt expressed by Sillig respecting the identity of the Timotheus referred to in all these passages. It is quite true that the artists of the later Attic school of sculpture wrought chiefly in marble; but there is sufficient evidence that they also practised the art of casting in bronze. [P. S.]

TIMO'XENUS (Τιμόξενος). 1. The commander of the troops of Scione, attempted to betray Potidaea to the Persians in B. C. 480, but his treachery was discovered. (Herod. viii. 128; Polyaen. vii. 33. § 1; Aeneas Tact. *Poliorcet.* p. 31.)

2. Son of Timocrates, was one of the commanders of the Corinthian force sent to Acarnania in B. C. 431. (Thuc. ii. 33.)

3. The Achaean, was general of the Achaean League in B. C. 223, in which year he obtained possession of Argos, and successfully resisted the efforts of Cleomenes to recover it. In B. C. 221 he was again general of the League; but in consequence of the want of discipline and practice among the Achaean troops, he was unwilling to undertake the command of the war against the Aetolians; and accordingly a few days before the expiration of the office, he resigned it to Aratus, who was already general elect. He was a candidate for the office again in B. C. 218, and was supported by Aratus, but he was not elected in consequence of the influence of Apelles, the minister of Philip V., who wished to mortify Aratus. He was however general again in B. C. 216, after the termination of the Social War. (Polyb. ii. 53, iv. 6, 7, 82, v. 106; Plut. *Cleom.* 20, *Arat.* 38, 47.)

T. TINCA, of Placentia, was celebrated for his wit, but was no match for Granius. (Cic. *Brut.* 46.) [GRANIUS, No. 1.]

TINEIUS CLEMENS, consul under Septimius Severus, A. D. 195, with Scapula Tertullus. (Dig. 27. tit. 9. s. 1; Cod. 9. tit. 1. s. 1.)

TINEIUS SACERDOS. [SACERDOS.]

TIPHYS (Τῖφυς), a son of Agnius or of Phorbas and Hyrmine, of Siphae or Tiphae in Boeotia, was the helmsman of the ship Argo. (Apollon. Rhod. i. 105; Paus. ix. 32. § 3; Apollod. i. 9. § 22; Hygin. *Fab.* 14; Schol. *ad Apollon. l. c.*) [L. S.]

TIRESIAS. [TEIRESIAS.]

TIRIBAZUS or TERIBAZUS (Τιρίβαζος, Τηρίβαζος), a Persian, high in the favour of Artaxerxes II. (Mnemon), and when he was present, so Xenophon tells us, no one else had the honour of helping the sovereign to mount his horse. At the time of the retreat of the 10,000, in B. C. 401, Tiribazus was satrap of Western Armenia, and, when the Greeks had reached the river Teleboas on the frontier of his territory, he himself rode up to their camp and proposed a truce, on condition that both parties should abstain from molesting each other, the Greeks taking only what they needed while in his country. The terms were accepted, but Tiribazus kept watching the 10,000 at the distance of several stadia with the intent of assailing them in a mountain pass, through which their march necessarily lay. On hearing this, the main body of the Greeks hastened to secure the pass, and, having moreover attacked the camp of Tiribazus, put the barbarians to flight, and captured the tent of the satrap himself (Xen. *Anab.* iv. 4. §§ 4—7, 16—21, 5. § 1, vii. 8. § 25; Diod. xiv. 27.) Tiribazus succeeded Tithraustes as satrap of Western Asia, and in this office we find him in B. C. 393, when Antalcidas was sent to negotiate, through him, a peace for Sparta with the Persian king. The satrap was convinced by Antalcidas that it was expedient for Artaxerxes to support the Lacedaemonians, and he accordingly gave them all the help which he could venture to furnish without express authority from his master. We do not know the cause which led to Tiribazus being superseded by Struthas, in B. C. 392; but by B. C. 388 he had returned to his satrapy. He then co-operated cordially, as before, with Antalcidas, perhaps accompanied him to the Persian court to support his cause there, and, having summoned, on his return, a congress of deputies from Greek states, he promulgated in the king's name the famous decree which laid down the terms of the peace of Antalcidas (Xen. *Hell.* iv. 8. §§ 12, &c., v. 1. §§ 6, 25—31; Diod. xiv. 85). [ANTALCIDAS; CONON; STRUTHAS.] In B. C. 386 he was appointed to command the Persian fleet against Evagoras, the land forces being entrusted to Orontes. They defeated Evagoras, and formed the siege of Salamis; but Tiribazus was impeached by Orontes, and was recalled to court to answer for his conduct, B. C. 385. The accounts of what followed, as given by Diodorus and Plutarch, it is not very easy to reconcile. The former seems to intimate that Tiribazus was detained in prison until the return of Artaxerxes from his expedition against the Cadusii; while Plutarch tells us that he accompanied the king in his campaign, and did good service by exciting mutual suspicion against one another in the two Cadusian kings, and so inducing them separately to sue for peace. The language of Plutarch, however, implies that during the expedition in question Tiribazus was in disgrace, and it appears therefore that his trial did not take place until the king's return. It came on before three judges of the highest reputation, whose sense of impartiality would be also quickened by the recollection that some of their predecessors had been recently flayed alive for an unjust sentence, and that the judgment-seat was now covered with their skins. Tiribazus triumphantly disposed of the charges against him, and was honourably acquitted with the full approbation of Artaxerxes, in consideration not only of his innocence in regard to the special charges, but also of the great services he had rendered to his master. (Diod. xv. 8—11; Wess. *ad loc.*; Plut. *Artax.* 24.) [EVAGORAS; GAOS; ORONTES.] He now stood higher than ever in the royal favour, and received a promise of the hand of Amestris, the king's daughter. Artaxerxes, however, broke

faith with him, and married the lady himself; and, the royal word having been again pledged to him, and again broken in the same way, with respect to Atossa, the youngest of the princesses, Tiribazus was beyond measure exasperated, and incited Dareius, the son of Artaxerxes and his heir-elect, to join him in a plot against the king's life. The design was betrayed to Artaxerxes by an eunuch, and the conspirators, when they came to execute their purpose, found themselves foiled. Tiribazus offered a desperate resistance to the guards who endeavoured to arrest him, and was slain at length by a javelin hurled at him from a distance. (Plut. *Artax.* 27—29.) [ASPASIA, No. 2; DAREIUS.] [E. E.]

TIRIDA'TES or TERIDA'TES (Τηριδάτης), a common Eastern name, more particularly among the Parthians.

1. A beautiful eunuch, at whose death Artaxerxes was inconsolable. (Aelian, *V. H.* ii. 1.)

2. The guardian of the royal treasures at Persepolis, wrote to Alexander to inform him that the inhabitants wished to seize the treasures, and to beg him to march with all speed to the city. In consequence of this information Tiridates was left by Alexander in the same post which he had occupied under Dareius. He was afterwards made satrap of the Gedrosii and Arimaspi by Alexander. (Curt. v. 5, 6; Diod. xvii. 69, 81.)

3. The second king of Parthia. [ARSACES II.]

4. One of the royal race of the Arsacidae, was proclaimed king of Parthia in place of Phraates IV. (Arsaces XV.), whose cruelties had produced a rebellion of his subjects and led to his expulsion from his kingdom. Phraates, however, was restored to the throne soon afterwards, and Tiridates fled for refuge to Augustus, who refused to give him up to Phraates. This happened about B. C. 23. (Dion Cass. li. 18, liii. 33; Justin, xlii. 5; Hor. *Carm.* i. 26.) [ARSACES XV.]

5. Probably a grandson of Phraates IV., was set up by Tiberius in A. D. 35 as a claimant to the Parthian throne in opposition to Artabanus III. (Arsaces XIX.) The history of his war with Artabanus III. and of his short reign is related elsewhere. [ARSACES XIX.]

6. TIRIDATES I., king of Armenia, and brother of Vologeses I. (Arsaces XXIII.), king of Parthia. He was made king of Armenia by his brother, but was driven out of the kingdom by Corbulo, the Roman general, and finally received the Armenian crown from Nero at Rome in A. D. 63, as is more fully related in the life of Vologeses I. [ARSACES XXIII.]

7. TIRIDATES II., king of Armenia, was the son of the Armenian king Vologeses. He was in the power of the Romans, from whom he escaped, and fled for refuge to Vologeses V. (Arsaces XXX.), king of Parthia. The Parthians, however, surrendered him to Caracalla, when the latter demanded him in A. D. 215, and backed his demand with an army. Tiridates must, however, have again escaped from captivity, for we find him at a later time on the Armenian throne. Macrinus, who was unwilling to prosecute the war against him, which had been commenced by Caracalla, concluded a peace with him, and sent him the diadem. (Dion Cass. lxxvii. 19, 21, lxxviii. 27, with the notes of Reimarus.)

8. TIRIDATES III., king of Armenia, the son of Chosroes. His father was assassinated by the emissaries of Sapor I., king of Persia, who made Armenia a province of the Persian empire, and placed a certain Artavasdes on the throne, about A. D. 258. Tiridates, who was then an infant, was saved by the fidelity of a servant and carried to the Romans, by whom he was educated with great care. (Moses Choren. ii. 71, 73, 74.*) After he had lived under the protection of the Roman emperors for nearly thirty years, he was restored to the throne of his ancestors at the commencement of the reign of Diocletian. Although Tiridates displayed the greatest energy and courage, he was unable long to retain possession of his kingdom against the overwhelming power of the Persian monarchy. He was expelled from Armenia by Narses, and was obliged to take refuge a second time at the court of the Roman emperors. This led to a war between Rome and Persia, in which Narses was completely defeated and obliged to submit to a humiliating peace, A. D. 298. One of the conditions of this peace was the restoration of Tiridates to the Armenian throne. [SASSANIDAE, p. 717, a.] (Moses Choren. lib. ii.)

M. TIRO, a centurion, expelled from the army by Caesar, B. C. 47. (Hirt. *B. Afr.* 54.)

TIRO, API'NIUS, a man of praetorian rank, placed himself at the head of the fleet when it revolted from Vitellius to Vespasian in A. D. 69 but by the severe contributions which he levied in the municipia he did more harm than good to the cause of Vespasian. (Tac. *Hist.* iii. 57, 76.)

TIRO, CAELE'STRIUS, an intimate friend of the younger Pliny. They had served together as military tribunes, as quaestors and as praetors, and were in the habit of frequently residing in each other's houses. (Plin. *Ep.* vii. 16.) Four of Pliny's letters are addressed to him (*Ep.* i. 12, vi. 1, 22, ix. 5).

TIRO, NUMI'SIUS. [NUMISIUS, No. 5.]

TIRO, M. TU'LLIUS, the freedman and pupil of Cicero, to whom he was an object of the most devoted friendship and tender affection, appears to have been a man of very amiable disposition, and highly cultivated intellect. He was not only the amanuensis of the orator, and his assistant in literary labour, but was himself an author of no mean reputation, and notices of several works from his pen have been preserved by ancient writers. Thus we are told by A. Gellius (xiii. 9, comp. xii. 3) that he composed several books *De Usu atque Ratione Linguae Latinae*, and also *De variis atque promiscuis Quaestionibus*. It is added that on the most important of these he bestowed the Greek designation πανδέκται "tanquam omne rerum atque doctrinarum genus continentes," an interpretation of the title altogether rejected by Lersch, who believes the piece in question to have been a grammatical treatise on the adverb, which was termed πανδέκτης by the stoics (see Charis. p. 175, ed. Putsch.), and supports this view by a quotation from Charisius (p. 186): "*Novissime* Tiro in Pandecte non recte ait dici adiicitque quod suâ coeperit aetate id adverbium." On the other

* Zonaras speaks (xii. 21) of Tiridates as king of Armenia at this time, and says that after he fled to the Romans, his children joined the Persians; but this is clearly a mistake, for the subsequent narrative shows that the account of the Armenian historian is correct. See Gibbon, c. x. note 134.

sand, the passage extracted by Gellius relates entirely to the etymology of the word *Suculae.* Asconius Pedianus (*in Milon.* § 38) refers to the fourth book of a life of Cicero by Tiro, and he was perhaps the compiler of a collection of his jests mentioned by both Quintilian (vi. 3. § 2), and Macrobius (ii. 1). But we owe him a debt of gratitude which never can be adequately acknowledged if it be true, as many believe, that he was the chief agent in bringing together and arranging the works of his illustrious patron, and in preserving his correspondence from being dispersed and lost. (See Cic. *ad Fam.* xvi. 17, *ad Att.* xvi. 5.)

After the death of Cicero, Tiro purchased a farm in the neighbourhood of Puteoli, to which he retired and lived, according to Hieronymus, until he reached his hundredth year.

It is well known that the Romans under the empire were acquainted with a species of shorthand writing so as to be able to take down fully and correctly the words of public speakers, however rapid their enunciation (Martial. *Ep.* xiv. 202; Manil. *Astron.* iv. 197; Senec. *Epist.* 90). From a notice in the Eusebian chronicle, taken in combination with some observations in the *Origines* of Isidorus (i. 21), it has been inferred that Tiro was the inventor of the art, and although the expressions employed certainly do not warrant such a conclusion, yet abbreviations of this description, which are by no means uncommon in MSS. from the sixth century downwards, have very generally been designated by the learned as *Notae Tironianae.* The whole subject is very fully discussed in the *Palaeographia Critica* of Kopp, Pars Prima, 4to. Manh. 1817, p. 18, foll.

(See Cic. *ad Att.* iv. 6, vi. 7, vii. 2, 3, 5, xiii. 7, *ad Fam.* lib. xvi., the whole contents of this book being addressed to Tiro; Plut. *Cic.* 41, 49; Lersch, *die Sprachphilosophie der Alten*, 2te Theil, p. 46; Engelbronner, *Disputatio hist. crit. de M. Tullio Tirone*, 8vo. Amst. 1804; Lion, *Tironiana*, in Seebode's *Archiv. für Philologie*, 1824; Drumann, *Geschichte Roms*, vol. vi. p. 409.) [W.R.]

TIRYNS (Τίρυνς), according to Pausanias (ii. 25. § 7), a son of Argos, from whom the ancient city of Tiryns derived its name; according to Stephanus of Byzantium it derived its name from Tiryns, a daughter of Halus and sister of Amphitryon. [L. S.]

TISA'GORAS (Τισαγόρας), an artist who wrought in iron, and dedicated at Delphi a group made by himself in that material, representing the contest of Hercules with the hydra. Pausanias mentions this group as an admirable specimen of that most difficult kind of statuary in metal, but as to who Tisagoras was, he confesses himself entirely ignorant. (Paus. x. 18. § 5. s. 6.) [P. S.]

TISA'MENUS (Τισαμενός). 1. A son of Orestes and Hermione, was king of Argos, but was deprived of his kingdom when the Heracleidae invaded Peloponnesus. (Apollod. ii. 8. § 2; Paus. ii. 18. § 5, 38. § 1, vii. 6. § 2.) He was slain in a battle against the Heracleidae (Apollod. ii. 8. § 3), and his tomb was afterwards shown at Helice, whence at one time his remains were removed to Sparta by command of an oracle. (Paus. vii. 1. § 3.)

2. A son of Thersander and Demonassa, was king of Thebes, and the father of Autesion. (Paus. iii. 15. § 4, ix. 5. § 8; Herod. iv. 147.) [L. S.]

TISA'MENUS (Τισαμενός). 1. An Elean soothsayer, of the family of the Clytiadae, who seem to have been a branch of the Iamidae, if the received reading in Herodotus (ix. 33) is sound. (Comp. Philostr. *Vit. Apoll.* v. 25; Cic. *de Div.* i. 41.) According to the story told by Herodotus, Tisamenus had been assured by the Delphic oracle that he should be successful in five great conflicts. Supposing this to be a promise of distinction as an athlete, he devoted himself to gymnastic exercises, and on one occasion was very near winning the prize for the pentathlum at Olympia. The Spartans, however, understanding the oracle to refer, not to gymnastic, but to military victories, made great offers to Tisamenus to induce him to take with their kings the joint-command of their armies. This he refused to do on any terms short of receiving the full franchise of their city, whereupon the Spartans at first indignantly broke off the negotiation, but afterwards professed their readiness to yield the point. Tisamenus then rising in his demands, stipulated for the same privilege on behalf of his brother Hegias, and this also was granted him. He was present with the Spartans at the battle of Plataea, in B. C. 379, which, according to Herodotus, was the first of the five conflicts referred to by the oracle. The second was with the Argives and Tegeans at Tegea; the third, with all the Arcadians except the Mantineans, at Dipaea, in the Maenalian territory (both between B. C. 479 and 465); the fourth was the third Messenian War (B. C. 465—455); and the last was the battle of Tanagra, with the Athenians and their allies, in B. C. 457. (Herod. ix. 33—36; Müller, *Dor.* bk. i. ch. 9. §§ 9—11.)

2. A descendant apparently of the above, who took part in the plot of CINADON, and was put to death for it, in B. C. 397. (Xen. *Hell.* iii. 3. § 11.) [E. E.]

TISANDER (Τίσανδρος), a statuary of unknown country, who flourished at the end of the fifth century B. C., and made a large number of the statues in the group which the Lacedaemonians dedicated at Delphi out of the spoils of the victory of Aegospotami. (Paus. x. 9. § 4. s. 9.) [P. S.]

TI'SIAS, a Greek statuary, of whom nothing is known beyond the mention of his name in Pliny's list of those artists who made, in bronze, *athletas et armatos et venatores sacrificantesque.* (Plin. *H. N* xxxiv. 8. s. 19. § 34.) [P. S.]

TISI'CRATES. 1. An eminent Greek statuary, of the school of Lysippus, to whose works those of Tisicrates so nearly approached, that many of them were scarcely to be distinguished from the works of the master. Such were his Theban Old Man, his King Demetrius, and his statue of Peucestes, who saved the life of Alexander the Great. The words added by Pliny to his mention of the last work, *dignus tanta gloria*, show the high estimation in which the artist was held. (Plin. *H. N.* xxxiv. 8. s. 19. § 8.) Pliny introduces the name of Tisicrates in such a way as to cause a doubt, whether he was the disciple of Lysippus himself or of his son Euthycrates; but we think he means the former. The artist's date may be fixed at about Ol. 120, B. C. 300. He appears to have excelled in equestrian groups. Pliny also mentions a *biga* of his, to which the artist Piston added the figure of a woman (*l. c.* § 32). There is another passage of Pliny, in which the name of Tisicrates occurs in the common editions (*l. c.* § 12); where the reading *Tisicratis* rests on no other au-

thority than a conjecture of Gronovius. The more probable conjecture of Sillig, *Amphicratis*, has been rendered certain by the authority of the Bamberg MS. (See AMPHICRATES, and Jan's Supplement to Sillig's Pliny.)

2. A sculptor of the same name, whom M. Raoul-Rochette considers to be undoubtedly a different person, has been made known by a marble found near Albano, with the inscription, ΤΕΙΣΙΚΡΑΤΗΣ ΕΠΟΙΕΙ. (Visconti, *Op. Var.* vol. ii. p. 82; R. Rochette, *Lettre à M. Schorn*, p. 419, 2d ed.) Perhaps, however, the work may be only a marble copy of a bronze statue by the celebrated Tisicrates. The orthography deserves notice: there are other examples of names beginning with the root ΤΙ, in both of the derived forms ΤΙΜ and ΤΙΣ, being spelt with the diphthong ΕΙ. (See Pape, *Wörterbuch d. Griech. Eigennamen.*) [P. S.]

TISIE'NUS GALLUS. [GALLUS.]

TISI'PHONE (Τισιφόνη). 1. The name of one of the Erinnyes (the avenger of murder, Orph. *Arg.* 966; comp. ERINNYES).

2. A daughter of Alcmaeon and Manto. (Apollod. iii. 7. § 7.) [L. S.]

TISI'PHONUS (Τισίφονος), the eldest brother of Thebe, the wife of Alexander of Pherae, in whose murder he took part with his sister and his two brothers, Lycophron and Peitholaus. After Alexander's death, according to Conon the grammarian, Thebe virtually governed, while Tisiphonus held the nominal authority. Xenophon simply mentions him as Alexander's successor, and Diodorus tells us that he and Lycophron held the tyranny together, maintaining themselves by cruelty and violence with the aid of a mercenary force. We do not know how long the reign of Tisiphonus lasted; but he appears to have been dead by B. C. 352, when Philip of Macedon marched into Thessaly to support the Aleuadae against Lycophron. (Xen. *Hell.* vi. 4. § 37; Diod. xvi. 14; Con. *Narr.* 50; Plut. *Pel.* 35; Clint. *F. H.* vol. ii. App. ch. 15.) [E. E.]

TISIPPUS (Τίσιππος), an Aetolian, and a partisan of Rome. [BAEBIUS, No. 5; LYCISCUS.] [E. E.]

TISSAPHERNES (Τισσαφέρνης), a famous Persian, who in B. C. 414 was commissioned by Dareius II. (Nothus) to quell the rebellion of Pissuthnes, satrap of Lower Asia, and to succeed him in his government. Tissaphernes and his colleagues bribed the Greek mercenaries of Pissuthnes to desert his cause, and then entrapped him into a surrender by a promise, which Dareius broke, that his life should be spared. Amorges, however, the son of Pissuthnes, still continued in revolt, and Tissaphernes was commanded by Dareius to slay or capture him. The king also required from the new satrap the full tribute arising from his government, a considerable portion of which, viz. all which was due from the Greek towns under the protection of Athens, it had been hitherto impossible to collect. These combined motives led Tissaphernes, early in B. C. 412, to despatch an ambassador to Sparta, proposing an alliance, with the promise of payment for any troops that might be sent him, and supporting the prayer of Chios and Erythrae (states within his satrapy) that they might be aided by a Peloponnesian force in their intended revolt from Athens. Through the influence mainly of Alcibiades the Lacedaemonians decided in favour of the application of Tissaphernes, in preference to that of Pharnabazus, and shortly after the first treaty between the Persian king and Lacedaemon was concluded by Tissaphernes and Chalcideus, the characteristic cunning of the former being exhibited in one of its articles, which secured to Dareius whatever territory or cities had been at any time possessed by himself or his ancestors. For a short period after this we find the satrap helping his allies with apparent cordiality, and co-operating with them in particular against the Athenians at Miletus, while they in their turn assisted him in the reduction of Iasus in Caria, and in the capture of Amorges, who was maintaining himself in the place. But disputes soon arose between the parties about the pay for the fleet, the amount of which Tissaphernes had diminished, and it was found necessary to make a new treaty, which specially provided that the king should support all the forces he might send for, so long as they continued in his territory, the article, however, which had virtually acknowledged the sovereignty of Persia over all the states she had ever possessed, being only slightly modified. Accordingly the eleven commissioners, whom the Spartans sent out in the winter of the same year (412) as counsellors to Astyochus, objected strongly to both the treaties, and especially to the sweeping clause in question; whereupon Tissaphernes, in real or pretended anger, broke off the conference and withdrew. When therefore Alcibiades deemed it expedient to abandon the Peloponnesian cause, and took refuge with the satrap, he found him fully prepared to listen to his suggestions, that the pay to the seamen should be not only reduced, but irregularly supplied, and that it would conduce more to the king's interests to hold the balance between Athens and Sparta, and so to weaken both, than to give a complete triumph to the latter. In this advice, however, the subtle Athenian had over-reached himself; for the view which it opened was so acceptable to Tissaphernes, and suited so well his crafty temper, that Alcibiades could not persuade him to take any decided part in favour of Athens; and therefore when PEISANDER and his fellow-ambassadors came to negotiate for his alliance, their mission proved an utter failure. Tissaphernes now sought to connect himself again with the Peloponnesians, and a new treaty between the parties was concluded, which contained a more stringent stipulation on the subject of the pay, while the offensive article as to the king's right over the Asiatic cities was expressed in more vague and ambiguous terms. But Tissaphernes, with all his subscriptions to treaties, and all his promises of bringing up a Phoenician fleet to act against the Athenians, never intended to give any effectual assistance to his nominal allies, who at length (worn out and disgusted with his duplicity, and alarmed too at the apparent good understanding between him and Alcibiades, of which the latter made an ostentatious display) withdrew their whole armament from Miletus, and sailed northward to unite themselves with Pharnabazus (B. C. 411). Annoyed at this step of their's, and alarmed also at the part they had taken in the expulsion from Antandrus of the Persian garrison under Arsaces, his lieutenant, Tissaphernes left Aspendus, whither he had gone under pretence of bringing up the Phoenician fleet, and proceeded towards the Hellespont to remonstrate with the Peloponnesians, and, if possible, to conciliate them. On his way he stopped at Ephesus, and sacrificed there to the

Ephesian Artemis, a circumstance which Thucydides, for some reason unknown to us, has thought it worth while to record, and with which his history abruptly ends. When the satrap arrived at the Hellespont, Alcibiades came with presents to pay his court to him, but Tissaphernes, in the hope of regaining the confidence of his old allies, seized the Athenian and sent him to Sardis, to be there kept in custody. He endeavoured also at the same time to apologise for his breach of promise with respect to the Phoenician ships, by alleging that they were needed to defend the king's dominions from the Arabians and Egyptians; for there can be no doubt that the name of Pharnabazus in Diodorus (xiii. 46) is a blunder of the historian's for Tissaphernes, as it certainly is in other passages of the same author, e. g. xiii. 36, 37, 38, xiv. 22. As however the value of the professions of Tissaphernes was now pretty well known, it is probable that few, if any, believed him; and Alcibiades, when he escaped from prison, after a month's detention, would be likely enough to gain credit for his assertion, that he had been released by the satrap himself. The latter notwithstanding still carried on his intrigues, through his emissaries at Sparta, to win back the confidence which had been transferred to Pharnabazus; but his attempts were defeated by HERMOCRATES, who had repaired thither for the express purpose of setting his character in its true light before the Lacedaemonians, and, a revolution having taken place about the same time at Thasos (B. C. 410), accompanied with the expulsion of Eteonicus, the Spartan harmost, Tissaphernes was suspected of having promoted it. In the following year (B. C. 409), when the Athenians under Thrasyllus had invaded Lydia, and were threatening Ephesus, Tissaphernes sent all round to summon the population "to the defence of the goddess," and, having thus collected a considerable force, baffled the attempt of the enemy.

In B. C. 407 Cyrus the younger was appointed by his father, Dareius, to be viceroy of the whole maritime region of Asia Minor, and, regarding Tissaphernes as his enemy, listened readily to Lysander's complaints against him, and prepared to supply the Lacedaemonians with cordial and effectual assistance; nor could he be diverted from this course by the representations of Tissaphernes, that the true policy for Persia was the one which he himself had hitherto pursued. The mutual distrust and hostility between the prince and the satrap only increased with time; and when Cyrus, in B. C. 405, was summoned to court by his father, he took Tissaphernes with him, under pretence of doing him honour, but really because he was afraid to leave him behind. After the death of Dareius, at the end of the same year, Tissaphernes accused Cyrus of a plot against the life of his brother Artaxerxes, the new king, and it was only through the influence of the queen-mother, Parysatis, that the prince was pardoned. On their return to western Asia, Cyrus and Tissaphernes were engaged in continual disputes about the cities in the satrapy of the latter, over which Cyrus claimed dominion, and all of which indeed transferred their allegiance to him, with the exception of Miletus, where Tissaphernes quenched an intended revolt in blood. The ambitious views of Cyrus towards the throne at length became manifest to the satrap, who lost no time in repairing to the king with information of the danger. At the battle of Cunaxa, in B. C. 401, he was one of the four generals who commanded the army of Artaxerxes, and was stationed with the main body of the cavalry in the left wing, of which his troops were the only portion that was not put to flight by the Greeks. When the 10,000 had begun their retreat, Tissaphernes sought an interview with them, professed his great anxiety to serve them, as being a neighbour of Greece in his satrapy, and declared that he had been using in their favour his influence with the king, who had promised to consider his request, and had sent him in the meantime to ask the reason of their expedition against him. By his advice they gave to this message a moderate and prudent answer, and within three days' time Tissaphernes returned and informed them that he had with much difficulty prevailed on Artaxerxes to allow him to conduct them home in safety. After a delay of more than twenty days, during which he kept them waiting, the march began. In spite, however, of the solemn treaty between the parties, mutual suspicions continued to prevail, and it was in the hope of removing these that Clearchus sought an explanation with Tissaphernes and consented to the interview, at which he himself and four of the other generals were arrested by the treacherous satrap. [CLEARCHUS.] Some time after this, Tissaphernes endeavoured, through his emissary Mithridates, to ascertain the plans of the Greeks, but his attempt was baffled by their resolution to hold no further intercourse with him. He then continued to annoy and harass them in their march, without however seriously impeding it, till they reached the Carduchian Mountains, at which point he gave up the pursuit.

Not long after, and while the 10,000 were yet on their return home, Tissaphernes, as a reward for his great services, was invested by the king, in addition to his own satrapy, with all the authority which Cyrus had enjoyed in western Asia. On his arrival he claimed dominion over the Ionian cities, which, alarmed for their liberty, and fearing, too, the resentment of the satrap, whose rule they had renounced for that of Cyrus, applied to Sparta for aid. Their request was granted, and an army was sent under Thimbron, in B. C. 400, to support them. In the following year Dercyllidas superseded Thimbron, and, taking advantage of the jealousy between Pharnabazus and Tissaphernes, concluded a truce with the latter, who, to save his own territory, unscrupulously abandoned that of his fellow satrap to the invasion of the enemy. In B. C. 397, however, the Lacedaemonian forces threatened Caria, where the property of Tissaphernes lay. The two satraps now united their forces, but no engagement took place, and the negotiations which ensued ended in a truce, which was to last till the mutual requisitions of the belligerents should be decided on by the Spartan authorities and the Persian king respectively. [DERCYLLIDAS.] In the following year, when Agesilaus invaded Asia with the professed intention of effecting the independence of the Asiatic Greeks, Tissaphernes proposed an armistice, that he might have time to lay the demand of the Lacedaemonians before Artaxerxes, whose answer he pretended to think would be favourable. The truce was solemnly ratified; but Tissaphernes, who of course had no intention of keeping it, immediately sent to the king for reinforcements, and on their arrival arrogantly com-

manded Agesilaus to withdraw from Asia. To this the Spartan king replied that he thanked the satrap for having, by his perjury, made the gods the allies of Greece. Having then induced his wily and selfish enemy to believe that Caria was the object of his attack, and thus induced him to concentrate his forces in that direction, Agesilaus carried the war successfully into the satrapy of Pharnabazus. In the following year, B. C. 395, he declared his intention of invading the richest portion of the enemy's country, and Tissaphernes, imagining that, if this had been his real purpose, he would not have revealed it, and that his operations therefore would now be indeed directed against Caria, again arranged his forces for the defence of that province. Agesilaus then, in accordance with what he had given out, marched into the country about Sardis, ravaged it for three days, and defeated a body of cavalry which Tissaphernes had sent against him. Grievous complaints of selfish neglect and treachery were now made against the satrap by those who had suffered from the Lacedaemonian invasion; and the charges were transmitted to court, where they were backed by all the influence of Parysatis, eager for revenge on the enemy of Cyrus, her favourite son. The result was that Tithraustes was commissioned by the king to put Tissaphernes to death and to succeed him in his government. The disgraced satrap accordingly was surprised and slain in his bath by a minister of execution, and his head was sent to Artaxerxes. (Thucyd. viii.; Xen. *Hell.* i. 1, 2, 5, iii. 1, 2, 4, *Anab.* passim, *Ages.* i.; Plut. *Alc.*, *Art.*, *Ages.*; Diod. *ll. cc.* xiv. 23, 26, 27, 80; Ath. xi. p. 505, a) [E. E.]

TITAN (Τιτάν). 1. This name commonly appears in the plural Τιτᾶνες, from Τιτανίδες, as the name of the sons and daughters of Uranus and Ge, whence they are also called Οὐρανίωνες or Οὐρανίδαι. (Hom. *Il.* v. 898; Apollon. Rhod. ii. 1232.) These Titans are Oceanus, Coeus, Crius, Hyperion, Iapetus, Cronus, Theia, Rheia, Themis, Mnemosyne, Phoebe, and Tethys, to whom Apollodorus (i. 1. § 3) adds Dione. (Hes. *Theog.* 133, &c.) Some writers also add Phorcys and Demeter. (Heyne, *ad Apollod.* i. 1. § 1; Clemens, *Homil.* vi. 2.) Stephanus of Byzantium (*s. v.* Ἄδανα) has the following as the names of the children of Uranus and Ge: Adanus, Ostasus, Andes, Cronus, Rhea, Iapetus, Olymbrus; and Pausanias (viii. 37. § 3) mentions a Titan Anytus, who was believed to have brought up the Arcadian Despoena. Uranus, the first ruler of the world, threw his sons, the Hecatoncheires, Briareus, Cottys, Gyes (Hes. *Theog.* 617), and the Cyclopes, Arges, Steropes, and Brontes, into Tartarus. Gaea, indignant at this, persuaded the Titans to rise against their father, and gave to Cronus an adamantine sickle (ἅρπη). They did as their mother bade them, with the exception of Oceanus. Cronus, with his sickle, unmanned his father, and threw the part into the sea, and out of the drops of his blood there arose the Erinnyes, Alecto, Tisiphone, and Megaera. The Titans then deposed Uranus, liberated their brothers who had been cast into Tartarus, and raised Cronus to the throne. But he again threw the Cyclopes into Tartarus, and married his sister Rhea (Ovid, *Met.* ix. 497, calls her Ops). As, however, he had been foretold by Gaea and Uranus, that he should be dethroned by one of his own children, he, after their birth, swallowed successively his children Hestia, Demeter, Hera, Pluto and Poseidon. Rhea therefore, when she was pregnant with Zeus, went to Crete, gave birth to the child in the Dictaean Cave, and entrusted him to be brought up to the Curetes, and the daughters of Melissus, the nymphs Adrasteia and Ida. The armed Curetes guarded the infant in the cave, and struck their shields with their spears, that Cronus might not hear the voice of the child. Rhea, moreover, deceived Cronus by giving him a stone wrapped up in cloth, which he swallowed, believing it to be his newly-born son. (Apollod. i. §§ 1—5; Ov. *Fast.* iv. 179, &c.) When Zeus had grown up he availed himself of the assistance of Thetis, the daughter of Oceanus who gave to Cronus a potion which caused him to bring up the stone and the children he had swallowed. United with his brothers and sisters, Zeus now began the contest against Cronus and the ruling Titans. This contest (usually called the Titanomachia), which was carried on in Thessaly, the Titans occupying Mount Othrys, and the sons of Cronus Mount Olympus, lasted for ten years, when at length Gaea promised victory to Zeus, if he would deliver the Cyclopes and Hecatoncheires from Tartarus. Zeus accordingly slew Campe, who guarded the Cyclopes, and the latter furnished him with thunder and lightning, Pluto gave him a helmet, and Poseidon a trident. The Titans then were overcome, and hurled down into a cavity below Tartarus (Hom. *Il.* xiv. 279; Hes. *Theog.* 697, 851; Hom. *Hymn. in Apoll.* 335; Paus. viii. 37. § 3), and the Hecatoncheires were set to guard them. (Hom. *Il.* viii. 479; Hes. *Theog.* 617, &c.; Apollod. i. 2. § 1.) It must be observed that the fight of the Titans is sometimes confounded by ancient writers with the fight of the Gigantes.

2. The name Titans is also given to those divine or semi-divine beings who were descended from the Titans, such as Prometheus, Hecate (Hes. *Theog.* 424; Serv. *ad Aen.* iv. 511), Latona (Ov. *Met.* vi. 346), Pyrrha (i. 395), and especially Helios and Selene (Mene), as the children of Hyperion and Theia, and even the descendants of Helios, such as Circe. (Serv. *ad Aen.* iv. 119, vi. 725; Schol. *ap Apollon. Rhod.* iv. 54; Ov. *Fast.* i. 617, iv. 943, *Met.* iii. 173, xiv. 382; Tibull. iv. 1. 50.)

3. The name Titans, lastly, is given to certain tribes of men from whom all mankind is descended. Thus the ancient city of Cnosos in Crete is said to have originally been inhabited by Titans, who were hostile to Zeus, but were driven away by Pan with the fearful sounds of his shell-trumpet. (Hom. *Hymn. in Apoll.* 336; Diod. iii. 57, v. 66; Orph. *Hymn.* 36 2; comp. Höck, *Creta*, p. 171, &c.; Lobeck, *Aglaoph.* p. 763; Völcker, *Mythol. des Iapet. Geschl.* p. 280, &c.) [L. S.]

TITARE'SIUS (Τιταρήσιος), a surname of Mopsus, derived, according to some, from the river Titaresius in Thessaly, near which he was born (Hom. *Il.* ii. 751), but according to others, from his grandfather Titaron. (Apollon. Rhod. i. 65 with the Schol.) [L. S.]

TITHO'NUS (Τιθωνός), a son of Laomedon, and brother of Priam (Hom. *Il.* xx. 237), or according to others (Serv. *ad Virg. Georg.* i. 447, iii. 48), a brother of Laomedon. Others, again, call him a son of Cephalus and Eos. (Apollod. iii. 14. § 3.) By the prayers of Eos who loved him he obtained from the immortal gods immortality, but not eternal youth, in consequence of which he completely shrunk together

in his old age, whence an old decrepit man was proverbially called Tithonus. (Hom. *Hymn. in Ven.* 219; Hes. *Theog.* 984; Apollod. iii. 12. § 4; Tzetz. *ad Lyc.* 18; Horat. *Carm.* i. 28. 8; Ov. *Fast.* i. 461.) [L. S.]

TITHO'REA (Τιθορέα), a nymph of Mount Parnassus, from whom the town of Tithorea, previously called Neon, was believed to have derived its name. (Paus. x. 32. § 6.) [L. S.]

TITHRAUSTES (Τιθραύστης), a Persian, who was commissioned by Artaxerxes II. (Mnemon), in B. C. 395, to put Tissaphernes to death, and to succeed him in his satrapy. On his arrival at Colossae in Phrygia, he caused Tissaphernes to be slain, and sent his head to the king. He then opened negotiations with Agesilaus, representing to him that, as the chief promoter of the war was dead, there was no longer any occasion for the presence of a Spartan army in Asia, and proposing peace on condition that the Asiatic Greeks should be independent, only paying their ancient tribute to Persia. To this Agesilaus would not consent in the absence of instructions from home, and Tithraustes then persuaded him to remove the war from his satrapy into that of Pharnabazus, and even supplied him with money for the expedition. Being soon after convinced that Agesilaus had no intention of leaving Asia, Tithraustes sent Timocrates, the Rhodian, into Greece with fifty talents, which he was ordered to distribute among the leading men in the several states, to induce them to excite a war against Sparta at home (Xen. *Hell.* iii. 4. §§ 25, &c., 5. § 1; Diod. xiv. 80; Paus. iii. 9; Plut. *Art.* 20, *Ages.* 15). Tithraustes had been superseded in his satrapy by B. C. 393, when Antalcidas was sent to negotiate with his successor, Tiribazus. (Xen. *Hell.* iv. 8. § 12.)

It was probably the same Tithraustes whom we find joined with Pharnabazus and Abrocomas in the command of the unsuccessful expedition of the Persians to Egypt, which seems to have occurred between B. C. 392 and 390 [PHARNABAZUS]. We may perhaps identify him also with the Tithraustes who is mentioned as holding the office of Chiliarch (Vizier) at the time of the embassy of Pelopidas and Ismenias to Susa in B. C. 367 (Ael. *V. H.* i. 21; see, however, C. Nep. *Con.* 3). We hear, moreover, of a certain Tithraustes, who was sent to act against the rebel Artabazus in B. C. 356, and was defeated by the Athenian general, Chares (Schol. Aug. *ad Dem. Phil.* i. p. 45). [CHARES.] [E. E.]

TI'TIA GENS, plebeian, is rarely mentioned in the republican period, and did not rise out of obscurity till a very late time. None of its members obtained the consulship under the republic; and the first person of the name who held this office was M. Titius in B. C. 31. In the times of the empire, the Titii bore various surnames, a list of which is given below. [TITIUS.]

TITIA'NA, FLA'VIA, the wife of Pertinax and daughter of Flavius Sulpicianus. When her husband assumed the purple, the senate passed a decree conferring the title of *Augusta* upon the empress and of *Caesar* upon her son; but neither was permitted to accept these honours. She survived Pertinax; but the time and the manner of her death are unlike unknown. (Dion Cass. lxxiii. 7.) [W. R.]

TITIA'NUS, T. ATI'LIUS, consul under Hadrian in A. D. 127, with M. Squilla Gallicanus. (Fasti.)

TITIA'NUS, CORNE'LIUS, a friend of the younger Pliny, who has addressed two letters to him. (*Ep.* i. 17, ix. 32.)

TITIA'NUS, T. FA'BIUS, consul under Constantinus in A. D. 337 with Felicianus. (Fasti.)

TITIA'NUS, FLA'VIUS, procurator of Alexandria, was put to death by Theocritus, the favourite of Caracalla. (Dion Cass. lxxvii. 21.)

TITIA'NUS, JU'LIUS, a Roman writer, all whose works are lost, was the father of the rhetorician Titianus, who taught the younger Maximinus. The elder Titianus may therefore be placed in the reigns of Commodus, Pertinax, and Severus. He was called the ape of his age, because he had imitated every thing (Jul. Capitol. *Maximin. Jun.* c. 1). He wrote, 1. A description of the provinces of the Roman empire (Jul. Capitol. *l. c.*), which is perhaps the same work as the *Chorographia*, which is quoted by Servius (*ad Virg. Aen.* iv. 42) as a work of Titianus. 2. *Epistolae*, which were supposed to be written by distinguished women, and in which he imitated the style of Cicero. (Sidon. Apoll. *Ep.* i. 1.) 3. *Rhetorica*. (Isidor. *Orig.* ii. 2.) 4. *Themata*, or subjects for declamation taken from Virgil (Serv. *ad Virg. Aen.* x. 18). Titianus appears to have written other works (comp. Serv. *ad Virg. Aen.* xi. 651), but some of them may belong to his son. It was probably the younger Titianus whose *Apologi* or Fables, translated by Aesop, were sent by Ausonius to Probus, and who is called by the poet "Fandi Titianus artifex" (Auson. *Ep.* xvi. Praef. and line 81). (See Vossius, *De Historicis Latinis*, p. 172, foll.)

TITIA'NUS, JU'NIUS, consul with the emperor Philippus in A. D. 245. (Cod. 6. tit. 39. s. 2, et alibi.)

TITIA'NUS, L. SA'LVIUS OTHO, the elder brother of the emperor Otho. [OTHO, SALVIUS, No. 2.]

TI'TIAS (Τιτίας), one of the Idaean Dactyls, or according to others, a Mariandynian hero, is called a son of Zeus and Mariandynus. (Schol. *ad Apollon. Rhod.* i. 1126.) On his expedition against the Amazons, Heracles assisted the Mariandyni against the Bebryces, and during the struggle, Priolaus, the leader of the Mariandyni, fell. During the funeral games Heracles conquered Titias, who is called the father of Barynus, while others call Priolaus and Mariandynus sons of Titias. (Schol. *ad Apollon. Rhod.* ii. 780, *ad Aeschyl. Pers.* 933; Eustath. *ad Dionys. Perieg.* 987; comp. Lobeck, *Aglaoph.* p. 1165.) [L. S.]

TITI'DIUS LA'BEO. [LABEO.]

TITI'NIA, the wife of Cotta, was defended by Cicero against Ser. Naevius. (Cic. *Brut.* 60.)

TITI'NIA GENS, plebeian, is mentioned as early as the time of the decemvirs, but it never attained much importance, and none of its members were raised to the consulship. [TITINIUS.]

TITINIA'NUS, PO'NTIUS. [PONTIUS; TITINIUS, No. 13.]

TITI'NIUS, a Roman dramatist whose productions belonged to the department of the *Comoedia Togata*, is commended by Varro on account of the skill with which he developed the characters of the personages whom he brought upon the stage. "Ἤθη nulli alii servare convenit quam Titinio et Terentio; πάθη vero Trabea et Attilius et Caecilius facile moverant." From the terms in which this criticism is expressed, it has been inferred that Titinius was younger than Caecilius, but older

than Terence, and hence that he must have flourished about B. C. 170. The names of upwards of fourteen plays together with a considerable number of short fragments, the language of which bears an antique stamp, have been preserved by the grammarians, especially Nonius Marcellus. These will be found collected in the *Poetarum Latii Scenicorum Fragmenta* of Bothe, vol. ii. 8vo. Lips. 1834, p. 58, and in the essay of Neukirch, *De Fabula Togata Romanorum*. 8vo. Lips. 1833, p. 97. (See Varr. *L. L.* lib. v. as quoted by Charisius, p. 215, ed. Putsch; Seren. Sammon. *de Re Med.* v. 1044, where, according to one (false) reading, the name of the author would be *Vectius* or *Vettius Titinius*.) [W. R.]

TITI'NIUS. 1. M. TITINIUS, one of the tribunes of the plebs, elected immediately after the abolition of the decemvirate, B. C. 449. (Liv. iii. 54.)

2. SEX. TITINIUS, tribune of the plebs, B. C. 439. (Liv. iv. 16.)

3. L. TITINIUS PANSA SACCUS, consular tribune, B. C. 400 and 396. (Liv. v. 12, 18; Fasti Capit.)

4. M. TITINIUS C. F. C. N., magister equitum to the dictator C. Junius Bubulcus, B. C. 302. (Liv. x. 1; Fasti Capit.)

5. P. TITINIUS, legatus of the praetor in the war against the Gauls B. C. 200. (Liv. xxxi. 21.)

6 and 7. M. and C. TITINII, tribunes of the plebs, B. C. 193. (Liv. xxxv. 8,)

6. M. TITINIUS CURVUS, praetor urbanus B. C. 178. He levied troops at Rome in this year, and gave an audience of the senate to Ti. Sempronius Gracchus and L. Postumius Albinus on their return from Spain. (Liv. xl. 59, xli. 5, 6.)

7. M. TITINIUS, praetor B. C. 178, received the province of Nearer Spain with the title of proconsul, and continued to govern it for four years, till B. C. 174. In B. C. 171 he was accused of malversation in the province, but was acquitted. (Liv. xli. 15, 26, xliii. 2.)

8. C. TITINIUS GADAEUS, one of the leaders of the slaves in Sicily, betrayed an important fort to the praetor Licinius Nerva in B. C. 103. (Diod. xxxvi. Ecl. 1. p. 532, Wess.)

9. M. TITINIUS, a legatus of Nerva in the Servile war in Sicily, was defeated by the slaves. (Diod. *l. c.*)

10. C. TITINIUS, the husband of Fannia, who concealed Marius in B. C. 88. (Val. Max. viii. 2. § 3; Plut. *Mar.* 38, who erroneously calls him Tinnius.) For particulars of the dispute between Titinius and Fannia, see FANNIA.

11. CN. TITINIUS, a distinguished Roman eques, resisted the tribune M. Livius Drusus, B. C. 91. (Cic. *pro Cluent.* 56.)

12. TITINII, are mentioned among the people of property proscribed by Sulla and murdered by Catiline in B. C. 81. (Q. Cic. *de Pet. Cons.* c. 2.)

13. Q. TITINIUS, one of the judices at the trial of Verres, was a brother (by the same mother) of C. Fannius, a Roman eques (Cic. *Verr.* i. 49). This Titinius carried on the business of a money-lender, and as such Cicero had dealings with him. On the breaking out of the civil war in B. C. 49, he espoused the cause of Pompey, but his son, who had been adopted by one Pontius, and who is therefore called Pontius Titinianus, sided with Caesar. (Cic. *ad Att.* ii. 4, v. 21. § 5, vii. 18. § 4, ix. 6. § 6, ix. 9, 18, 19.)

14. TITINIUS, a centurion in the army of Cassius at the battle of Philippi, B. C. 42, was sent by his commander, after his defeat by Antony, to see how Brutus had fared; but as Titinius did not return so soon as was expected, Cassius, supposing all was lost, put an end to his own life. Titinius, on his arrival, killed himself over the body of Cassius, to atone for his involuntary error. (Val. Max. ix. 9. § 2.) The story is told a little differently by Appian (*B. C.* iv. 113) and Plutarch. (*Brut.* 43.)

15. TITINIUS, a legate of Octavianus in his war with Sex. Pompeius. (Appian, *B. C.* v. 111.)

16. C. TITINIUS, whose name occurs on coins, cannot be referred with certainty to any of the preceding persons. On the obverse is the head of Pallas, and on the reverse Victory in a biga with C. TITINI, and underneath ROMA. (Eckhel, vol. v. p. 325.)



COIN OF C. TITINIUS.

TI'TIUS, a Roman sculptor, whose name appears on two inscriptions, the one published by Boissard (*Antiq. Roman.* p. iii. fig. 132), the other in the Museum of the Louvre. From the latter it seems, though there is some doubt as to the true reading of the inscription, that the artist's full name was Titius Gemellus. (Sillig, *Catal. Artif. s. v.*; R. Rochette. *Lettre à M. Schorn*, p. 419.) [P. S.]

TI'TIUS. 1. C. TITIUS, a Roman eques, and an orator of considerable merit, who, according to Cicero, obtained as much excellence as was possible without a knowledge of Greek literature, and without great practice. He left orations behind him, and likewise some tragedies. Cicero makes him a contemporary of Antonius and Crassus, who lived from B. C. 148 to 87; and this agrees with the statement of Macrobius, who calls him *vir aetatis Lucilianae*, for Lucilius was born in B. C. 148, and died in 103. It appears, however, that Titius ought to be placed a little earlier, since Macrobius likewise says that Titius spoke in favour of the Sumtuaria Lex of Fannius, which, we know, was enacted in B. C. 161. It is therefore probable that Titius spoke in favour of this law when he was quite a young man. (Cic *Brut.* 45; Macrob. *Sat.* ii. 9, 12; Meyer, *Oratorum Romanorum Fragmenta*, p. 203, foll., 2d ed.)

2. C. TITIUS, a man who gained his living by pleading causes, but certainly a different person from the preceding, excited a mutiny of the soldiers against the consul L. Porcius Cato in B. C. 89, but nevertheless escaped punishment. (Dion Cass. *Fragm.* 114, p. 46, Reimar.) [CATO, No. 7.]

3. SEX. TITIUS, a seditious tribune of the plebs, B. C. 99, attempted to follow in the steps of Saturninus and Glaucia, who had perished in the preceding year, but was vigorously resisted by the orator M. Antonius, who was then consul. He was afterwards condemned for having a statue of Saturninus in his house. Cicero says (*Brut.* 62) that Titius was fluent, and with a fair measure of acute-

ness, but so extravagant in his gestures, that a dance was called after his name. (Cic. *de Orat.* ii. 11, 66, *pro C. Rabir.* 9.)

4. L. TITIUS, a Roman citizen residing at Agrigentum, was robbed of his ring by Verres. (Cic. *Verr.* iv. 26.)

5. T. TITIUS T. F. one of the legates of Cn. Pompeius, when the latter was intrusted with the superintendence of the corn-market. (Cic. *ad Fam.* xiii. 58.)

6. C. TITIUS L. F. RUFUS, praetor urbanus B. C. 50. (Cic. *ad Fam.* xiii. 58.)

7 and 8. C. TITIUS STRABO and L. TITIUS STRABO. [STRABO.]

9. Q. TITIUS, was sent by Caesar into Epeirus in B. C. 48 to obtain corn for his troops. (Caes. *B. C.* iii. 42.)

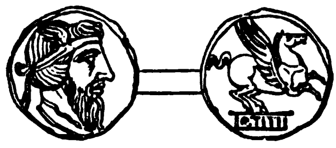
10. L. TITIUS, a tribune of the soldiers in the Alexandrine war, B. C. 48. (Hirt. *B. Alex.* 57.)

11. P. TITIUS, tribune of the plebs, B. C. 43, proposed the law for the creation of the triumvirs in that year. Shortly before this he had deprived his colleague P. Servilius Casca of his tribunate, because the latter fled from Rome, fearing the vengeance of Octavianus on account of the part he had taken in the assassination of Caesar. Titius died soon after, during his year of office, thus confirming the superstition, that whoever deprived a colleague of his magistracy, never lived to see the end of his own official year. (Appian, *B. C.* iv. 7; Dion Cass. xlvi. 49; Cic. *ad Fam.* x. 12. § 3, x. 21. § 3.)

12. M. TITIUS, was proscribed by the triumvirs in B. C. 43, and escaped to Sex. Pompeius in Sicily. He married Munatia, the sister of L. Munatius Plancus, the orator, by whom he had a son [No. 13]. (Dion Cass. xlviii. 30; Vell. Pat. ii. 83.)

13. M. TITIUS, the son of the preceding, raised a fleet on his own account during the civil wars which followed the death of Caesar, but was taken prisoner in B. C. 40 off the coast of Gallia Narbonensis by Menas, the admiral of Sex. Pompeius. He was, however, spared by Sex. Pompeius, chiefly for the sake of his father, who was then living with Pompeius in Sicily. By the peace of Misenum, concluded in the following year (B. C. 39) between Pompeius and the triumvirs, Titius returned to Italy (Dion Cass. xlviii. 30). Titius now entered the service of Antonius and served as his quaestor in the campaign against the Parthians, in B. C. 36 (Plut. *Ant.* 42). In the following year (B. C. 35), Titius received the command of some troops from L. Munatius Plancus, the governor of Syria, in order to oppose Sex. Pompeius, who had fled from Sicily to Asia. Pompeius was shortly after taken prisoner and brought to Miletus, where he was murdered by Titius, although the latter owed his life to him. Titius, however, had probably received orders from Plancus or Antonius to put him to death [POMPEIUS, p. 491, a]. (Appian, *B. C.* v. 134, 136, 140, 142, 144; Dion Cass. xlix. 18; Vell. Pat. ii. 79). This, however, was not the only act of ingratitude committed by Titius, for in B. C. 32 he deserted Antonius, and went over to Octavianus along with his uncle Plancus. He was rewarded for his treachery by being made one of the consuls (suffecti) in B. C. 31. He served under Octavianus in the war against his former patron, and, along with Statilius Taurus, had the command of the land forces. Shortly before the battle of Actium he put Antony's cavalry to the rout. (Dion Cass. l. 3, 13; Plut. *Ant.* 58; Vell. Pat. ii. 83.)

14. Q. TITIUS, occurs on coins, but cannot be referred with certainty to any of the preceding persons. Whom the head on the obverse represents is uncertain: on the reverse is Pegasus. (Eckhel, vol. v. p. 325.)



COIN OF Q. TITIUS.

TI'TIUS AQUILI'NUS, consul under Hadrian, A. D 125, with Valerius Asiaticus. (Fasti.)

TI'TIUS JULIA'NUS. [TETTIUS, No. 3.]

TI'TIUS PERPE'TUUS. [PERPETUUS.]

TI'TIUS PRO'CULUS. [PROCULUS.]

TI'TIUS RUFUS. [RUFUS.]

TI'TIUS SABI'NUS. [SABINUS.]

TI'TIUS SEPTI'MIUS. [SEPTIMIUS.]

TITU'RIUS SABI'NUS. [SABINUS.]

M. TITU'RNIUS RUFUS, recommended by Cicero to Acilius B. C. 46 (*ad Fam.* xiii. 39).

TITUS FLA'VIUS SABI'NUS VESPASIA'NUS, Roman emperor, A. D. 79—81, commonly called by his praenomen Titus, was the son of the emperor Vespasianus and his wife Flavia Domitilla. He was born on the 30th of December, A. D. 40, about the time when Caius Caligula was murdered, in a mean house and a small chamber, which were still shown in the time of Suetonius. From his childhood he manifested a good disposition. He was well made, and had an agreeable countenance, but it was remarked that his belly was somewhat large. (Sueton. *Titus*, 3.) Yet he was active, and very expert in all bodily exercises; and he had a great aptitude for learning. He was brought up in the imperial household with Britannicus, the son of Claudius, in the same way and with the same instructors. It is said that he was a guest at Nero's table, when Britannicus was poisoned, and that he also tasted of the same deadly cup. He afterwards erected a gilded statue to the memory of Britannicus, on the Palatium. Titus was an accomplished musician, and a most expert shorthand writer, an art in which the Romans excelled.

When a young man he served as tribunus militum in Britain and in Germany, with great credit; and he afterwards applied himself to the labours of the forum. His first wife was Arricidia, daughter of Tertullus, a Roman eques, and once praefectus praetorio; and, on her death, he married Marcia Furnilla, a woman of high rank, whom he divorced after having a daughter by her, who was called Julia Sabina. After having been quaestor, he had the command of a legion, and served under his father in the Jewish wars. He took the cities of Tarichaea, Gamala, and other places.

When Galba was proclaimed emperor, A. D. 68, Titus was sent by his father to pay his respects to the new emperor, and probably to ask for the promotion to which his merits entitled him; but hearing of the death of Galba at Corinth, he returned to his father in Palestine, who was already think-

ing of the higher destiny to which he was called. Titus managed to reconcile Mucianus the governor of Syria, and his father, and thus he contributed greatly to Vespasian's elevation. [MUCIANUS, LICINIUS.] Vespasian was proclaimed emperor on the 1st of July, A. D. 69, and Titus accompanied him to Alexandria in Egypt. He returned to Palestine to prosecute the siege of Jerusalem, during which he showed the talents of a general with the daring of a soldier. The siege of Jerusalem, one of the most memorable on record, was concluded by the capture of the place, on the 8th of September, A. D. 70, and Titus received from the acclamations of his soldiers the title of Imperator. The most complete account of the siege and capture of Jerusalem is by Josephus. He did not return to Italy for eight months after the capture of Jerusalem, during which time he had an interview with the Parthian ambassadors at Zeugma on the Euphrates, and he paid a visit to Egypt, and assisted at the consecration of the bull Apis at Memphis. (Sueton. *Titus*, c. 5.) On his journey to Italy he had an interview with Apollonius of Tyana, who gave him some very good advice for a youth in his elevated station.

Titus triumphed at Rome with his father. He also received the title of Caesar, and became the associate of Vespasian in the government. They also acted together as Censors. Titus undertook the office of Praefectus Praetorio, which had hitherto only been discharged by Roman equites. His conduct at this time gave no good promise, and the people looked upon him as likely to be another Nero. He was accused of being excessively addicted to the pleasures of the table, of indulging lustful passions in a scandalous way, and of putting suspected persons to death with very little ceremony. A. Caecina, a consular whom he had invited to supper, he ordered to be killed as he was leaving the room; but this was said to be a measure of necessary severity, for Titus had evidence of Caecina being engaged in a conspiracy. His attachment to Berenice also made him unpopular. Berenice was the sister of King Agrippa II., and the daughter of Herodes Agrippa, sometimes called the Great. She was first married to Herodes, king of Chalcis, her uncle, and then to Polemon, king of Cilicia. Titus probably became acquainted with her when he was in Judaea, and after the capture of Jerusalem she followed him to Rome with her brother Agrippa, and both of them lodged in the emperor's residence. It was said that Titus had promised to marry Berenice, but as this intended union gave the Romans great dissatisfaction, he sent her away from Rome after he became emperor, as Suetonius says, but in his father's lifetime according to Dion. The scandalous story of Titus having poisoned his father at a feast (24th June, A. D. 79) is not believed even by Dion, who could believe any thing bad of a man.

The year A. D. 79 was the first year of the sole government of Titus, whose conduct proved an agreeable surprise to those who had anticipated a return of the times of Nero. His brother Domitian, it is said, was dissatisfied at Titus being sole emperor, and formed the design of stirring up the soldiers; but though he made no decided attempt to seize the supreme power, he is accused of having all along entertained designs against his brother. Instead of punishing him, Titus endeavoured to win Domitian's affection, and urged him not to attempt to gain by criminal means that power which he would one day have in a legitimate way. During his whole reign Titus displayed a sincere desire for the happiness of the people, and he did all that he could to relieve them in times of distress. A story is told, that one evening, recollecting that he had given nothing during the day, he said, "My friends, I have lost a day." He assumed the office of Pontifex Maximus after the death of his father, and with the purpose, as he declared, of keeping his hands free from blood; a resolution which he kept. Two patricians who were convicted by the senate of a conspiracy against him, were pardoned and treated with kindness and confidence. He checked all prosecutions for the crime of laesa majestas, which from the time of Tiberius had been a fruitful source of false accusations; and he severely punished all informers. He also removed from about him many young men, whose acquaintance had damaged his reputation, and he associated only with persons of good repute.

At the close of this year Titus repaired one of the Roman aqueducts, and he assumed the title of Imperator on the occasion of the successes of Agricola in Britain. This year is memorable for the great eruption of Vesuvius, which desolated a large part of the adjacent country, and buried with lava and ashes the towns of Herculaneum and Pompeii. Plinius the elder lost his life in this terrible catastrophe; the poet Caesius Bassus is said to have been burnt in his house by the lava, and Agrippa the son of Claudius Felix, once governor of Judaea, perished with his wife. Dion Cassius (lxvi. 21, &c.) has described the horrors of this terrible calamity; and we have also the description of them in a letter addressed to Tacitus by the younger Plinius. [TACITUS.] Titus endeavoured to repair the ravages of this great eruption: he sent two consulars with money to restore the ruined towns, and he applied to this purpose the property of those who had been destroyed, and had left no next of kin. He also went himself to see the ravages which had been caused by the eruption and the earthquakes. During his absence a fire was burning at Rome for three days and three nights A. D. 80: it destroyed the Capitol, the library of Augustus, the theatre of Pompeius, and other public buildings, besides many houses. The emperor declared that he should consider all the loss as his own, and he set about repairing it with great activity: he took even the decorations of the imperial residences, and sold them to raise money. The eruption of Vesuvius was followed by a dreadful pestilence, which called for fresh exertions on the part of the benevolent emperor.

In this year he completed the great amphitheatre, called the Colosseum, which had been commenced by his father; and also the baths called the baths of Titus. The dedication of these two edifices was celebrated by spectacles which lasted one hundred days; by a naval battle in the old naumachia, and fights of gladiators: on one day alone five thousand wild animals are said to have been exhibited, a number which we may reasonably suspect to be exaggerated. He also repaired several aqueducts, and paved the road from Rome to Rimini (Ariminum).

In the year A. D. 81 Agricola was employed in securing his conquests in Scotland south of the

Clyde and the Forth. After presiding at some games, at the close of which he is said to have wept bitterly, though the cause of his sorrow is not stated, Titus went off to the country of the Sabines in very low spirits, owing to some bad omens. He was seized with fever at the first resting-place, and being carried from thence to a villa, in which his father had died, he ended his life there on the 13th of September, after a reign of two years and two months, and twenty days. He was in the forty-first year of his age. There were suspicions that he was poisoned by Domitian. Plutarch says that his health was damaged by the frequent use of the bath. There is a story that Domitian came before Titus was dead, and ordered him to be deserted by those about him: according to another story, he ordered him to be thrown into a vessel full of snow, under the pretext of cooling his fever. It is reported that shortly before his death, Titus lamented that he was dying so soon, and said that he had never done but one thing of which he repented. Nobody knew what this one thing was; but there were various conjectures. Perhaps the difficulty may be best solved by supposing that he never uttered the words, or if he did, that he was in the delirium of his fever. Titus was succeeded by his brother Domitian. His daughter Julia Sabina was married to Flavius Sabinus, his cousin, the son of Flavius Sabinus, the brother of Vespasian.

Titus is said to have written Greek poems and tragedies: he was very familiar with Greek. He also wrote many letters in his father's name during Vespasian's life, and drew up edicta. (Suetonius, *Titus Flavius Vespasianus*; Tacitus, *Hist.*; Dion Cassius, lxvi.; Tillemont, *Histoire des Empereurs*, vol. ii.) [G. L.]



COIN OF TITUS.

TITUS, one of the two supernumerary tyrants added by Trebellius Pollio to his list of the Thirty [see AUREOLUS]. He is said to have maintained his pretensions to the throne for a few days during the reign of Maximinus, and to have been put to death by the very soldiers who had forced the purple on his acceptance. There can be little doubt that he is the same person who is called *Tycus* by Capitolinus (*Maximin. duo*, c. 11), and *Quartinus* by Herodian. [QUARTINUS.] [W. R.]

TI'TYUS (Τιτυός), a son of Gaea, or of Zeus and Elara, the daughter of Orchomenus, was a giant in Euboea, and the father of Europa. (Hom. *Od.* vii. 324; Apollod. i. 4. § 1; Schol. *ad Apollon. Rhod.* i. 181, 761; Pind. *Pyth.* iv. 81.) Instigated by Hera (Hygin. *Fab.* 55), he made an assault upon Leto or Artemis, when she passed through Panopaeus to Pytho, but was killed by the arrows of Artemis or Apollo, or, according to others, Zeus killed him with a flash of lightning. (Hygin. *l. c.*; Schol. *ad Apollon.* i. 181; Paus. iii. 18. § 9; Pind. *Pyth.* iv. 160; Horat. *Carm.* iv. 6. § 2.) He was then cast into Tartarus, and there he lay outstretched on the ground, covering nine acres, and two vultures or snakes devoured his liver. (Hygin. *l. c.*; Schol. *ad Pind. Ol.* i. 97; Hom. *Od.* xi. 576, &c.) His gigantic tomb was shown in aftertimes near Panopeus (Paus. x. 4. § 4), and his fall by the arrows of Artemis and Apollo was represented on the throne of Apollo at Amyclae. (Paus. iii. 18. § 9, x. 11. § 1, 29. § 2; comp. Strab. ix. p. 422; Virg. *Aen.* vi. 595; Ov. *Met.* iv. 457, *Epist. ex Pont.* i. 2. 41.) [L. S.]

TLEPO'LEMUS (Τληπόλεμος.) 1. A son of Heracles by Astyoche, the daughter of Phylas (Hom. *Il.* ii. 658; Apollod. ii. 7. §§ 6, 8; Philostr. *Her.* ii. 14), or by Astydameia, the daughter of Amyntor, king of the Dolopians in Thessaly. (Pind. *Ol.* vii. 41.) Tlepolemus was king of Argos, but after slaying his uncle Licymnius, he was obliged to take to flight, and in conformity with the command of an oracle, settled in Rhodes, where he built the towns of Lindos, Ialysos and Cameiros, and from whence he joined the Greeks in the Trojan war with nine ships. (Hom. *Il.* ii. 653, &c.; Apollod. ii. 8. § 2.) At Troy he was slain by Sarpedon. (*Il.* v. 627, &c.; Diod. iv. 58, v. 59.) His wife Philozoë instituted funeral games in commemoration of his death. (Tzetz. *ad Lyc.* 911.)

2. A Trojan, a son of Damastor, who was slain by Patroclus. (Hom. *Il.* xvi. 416.) [L. S.]

TLEPO'LEMUS (Τληπόλεμος), historical. 1. An Athenian general, who brought a reinforcement to Pericles in the Samian war, B. C. 440. (Thuc. i. 117.)

2. The son of Pythophanes, one of the ἑταῖροι, or body-guard of Alexander the Great, was joined in the government of the Parthyaei and Hyrcanii with Amminapes, a Parthyaean, whom Alexander had appointed satrap of those provinces. At a later period Tlepolemus was appointed by Alexander satrap of Caramania, which he retained on the death of Alexander in B. C. 323, and also at the fresh division of the provinces at Triparadisus in B. C. 321. (Arrian, *Anab.* iii. 22, vi. 27; Diod. xviii. 3, 39.)

TLEPO'LEMUS, CORNELIUS, and HIERO, who are called by Cicero the *canes venatici* of Verres, were brothers, natives of Cibyra, whence they fled, under the suspicion of having pillaged the temple of Apollo, and betook themselves to Verres, who was then in Asia. From that time they became his dependants, and during his government of Sicily they performed for him the service of hunting out the works of art which appeared to be worth appropriating. They were both artists, Tlepolemus being a painter, and Hiero a modeller in wax. Some particulars of their mode of proceeding are given by Cicero (*in Verr.* iii. 28, iv. 13).

Respecting another artist of this name, see TLENPOLEMOS. [P. S.]

TLENPOLEMOS (TVENΓOVEMOϟ), is the form in which the name of a maker of painted vases is inscribed twice on one of the Canino vases (*Mus. Etrusque*, No. 149), and again, in connection with the name of the painter Taconides, on a vase discovered by the MM. Candelori (Gerhard, *Rapport. Volcent.* p. 180), and thirdly on a recently discovered vase, now in the Museum at Berlin. (*Neuerworbene Vasenbilder*, No. 1597.) It has been disputed whether the true reading of the name is *Tlepolemus* or *Tlesipolemus*; but the con-

joint evidence of the three vases is decisive in favour of the form *Tlenpolemos*. (R. Rochette, *Lettre à M. Schorn*, p. 61, 2d ed.) [P. S.]

TLESON, son of Nearchus, a maker of painted vases, whose name is inscribed, in the following manner, on several vases found at Canino, Toscanella, Corneto, and elsewhere:

ΤΛΕΣΟΝ ΗΟΝΕΑΡΧΟ ΕΠΟΙΕΣΕΝ.

His vases are all in the form of a patera mounted on a tall foot, and of an antique style of workmanship. Raoul-Rochette regards the addition of the name of the artist's father, on these vases, as a novelty borrowed from the Greek vase-makers, and as one of the proofs that the manufacture was not of Etruscan origin. (R. Rochette, *Lettre à M. Schorn*, pp. 61, 62, 2d ed.) [P. S.]

TMOLUS (Τμῶλος). 1. The god of Mount Tmolus in Lydia, is described as the husband of Pluto (or Omphale) and father of Tantalus, and said to have decided the musical contest between Apollo and Pan. (Apollod. ii. 6. § 3; Schol. *ad Eurip. Or.* 5; Ov. *Met.* xi. 157.)

2. A son of Proteus, was killed by Heracles. (Tzetz. *ad Lyc.* 124.) [L. S.]

TOGO'NIUS GALLUS, a senator, proposed in A. D. 32 that Tiberius should choose twenty senators, who should accompany him as a bodyguard as often as he went into the senate, a proposition which only made Togonius ridiculous, as it was well known that Tiberius intended never to return to Rome. (Tac. *Ann.* vi. 2; Dion Cass. lviii. 17.)

TO'LMIDES (Τολμίδης), an Athenian general, who in B. C. 455 persuaded the people to send him with a fleet to cruize round the Peloponnesus, and ravage the enemy's country. If we may believe Diodorus, 1000 men were voted to him, to be selected by himself; but he first prevailed on 3000 to join him as volunteers, by assuring them that he meant at any rate to name them for the service, and, having thus secured these, he proceeded to act on the vote of the assembly, and chose 1000 more. In his expedition he burnt the Lacedaemonian arsenal at Gythium, took Chalcis, a town of the Corinthians, and disembarking on the Sicyonian territory, defeated the troops that came against him. According to Diodorus, he had previously captured Methone, which, however, by the arrival of Spartan succours, he was soon obliged to relinquish. He also took Naupactus from the Ozolian Locrians, and settled there the Messenians, who had been besieged and recently conquered by the Lacedaemonians at Ithome. After the return of Tolmides to Athens, we hear of his leading Athenian settlers (κληροῦχοι) to Euboea and Naxos; and in B. C. 447, when the Boeotian exiles had returned and seized Chaeroneia and Orchomenus, he proposed that he should be sent at once with a body of volunteers to quell the rising. Pericles objected in vain to the expedition as hasty and ill-timed, and Tolmides, having carried his point, marched into Boeotia with 1000 Athenians and some allied troops, and took Chaeroneia, where he left a garrison. But near Coroneia he fell in with a force consisting of the Boeotian exiles who had gathered together at Orchomenus, some Locrians and Euboean exiles, and others of the same party. A battle ensued, in which the Athenians were utterly defeated, and Tolmides himself was slain. (Thucyd. i. 103, 108, 113; Diod. xi. 84, 85, xii. 6; Aesch. *de Fals. Leg.* p. 38; Paus. i. 27; Plut. *Ages.* 19, *Per.* 16, 18.) [E. E.]

TOLU'MNIUS, LAR, king of the Veientes, to whom Fidenae revolted in B. C. 438, and at whose instigation the inhabitants of Fidenae slew the four Roman ambassadors, who had been sent to Fidenae to inquire into the reasons of their recent conduct. The names of these ambassadors, were C. Fulcinius, Cloelius, or Cluilius Tullus, Sp. Aritius, and L. Roscius; and statues of all four were placed on the Rostra at Rome, where they continued till a late time (Liv. iv. 17; Cic. *Phil.* ix. 2; Plin. *H. N.* xxxiv. 6. s. 11). In the war which followed, Tolumnius was slain in single combat by Cornelius Cossus, who dedicated his spoils in the temple of Jupiter Feretrius, the second of the three instances in which the spolia opima were won. (Liv. iv. 18, 19,) [COSSUS, p. 865, b.]

TOLYNUS (Τόλυνος), of Megara, is supposed to have been a comic poet of the Old Comedy, before Cratinus, and about contemporary with Ecphantides, on the authority of a passage in the *Etymologicum Magnum*, which seems to ascribe to him the invention of the metre afterwards called the Cratinean. (*Etym. Mag.* p. 761. 47, Τολύνειον τὸ καλούμενον Κρατίνειον μέτρον, κ. τ. λ.) It appears, however, very probable that Τολύνειον, in this passage, is only a false reading for Τελλήνειον, and that the reference is to the lyric poet and musician Tellen. (Meineke, *Hist. Crit. Com. Graec.* pp. 38, 39.) [P. S.]

TO'MYRIS (Τόμυρις), a queen of the Massagetae. According to Herodotus, when Cyrus the Great was contemplating the reduction of that nation (B. C. 529), Tomyris was a widow, and the Persian king sent an embassy to her with an offer of marriage. This she indignantly rejected, and Cyrus then prepared to cross the river Araxes, and to invade her territory. Tomyris warned him by a herald not to be guilty of such injustice, but added that, if he were bent upon it, she would not dispute with him the passage of the river, but would either advance three days' journey into his territory, or allow him to come as far into her's, that they might decide their quarrel by a fair battle. Cyrus chose the latter alternative, and by a stratagem surprised and captured Spargapises, the son of Tomyris. The queen demanded his restoration, with the threat that Cyrus, as he loved blood, should have plenty of it if he refused her. The Persian would not release his prisoner, who slew himself through grief, and a battle ensued, in which Cyrus was defeated and slain. Tomyris is described by Herodotus as roaming about the field after her victory in search of her enemy's body, on finding which she fastened his head in a leathern bag full of blood, in accordance with her threat. (Herod. i. 205—214.) [E. E.]

TONGI'LIUS. 1. A dissolute youth, was one of Catiline's crew. (Cic. *in Cat.* ii. 2.)

2. A person ridiculed by Juvenal (vii. 130).

TORA'NIUS. [THORANIUS.]

TORISMOND. [THORISMOND.]

TORQUA'TA, JU'NIA, a Vestal virgin, and the sister of C. Junius Silanus, interceded on behalf of her brother, who was condemned of treason in A. D. 22, and obtained from Tiberius a commutation of his punishment. Her name occurs in inscriptions. (Tac. *Ann.* iii. 70, with the note of Lipsius; Spon, *Miscell.* p. 150.) [SILANUS, No. 10.]

TORQUA'TUS, C. BELLI'CIUS, consul under Hadrian in A. D. 143 with Ti. Claudius Atticus Herodes. (Fasti)

TORQUA'TUS, JU'NIUS. [SILANUS.]

TORQUA'TUS, LUCEIUS, a man of consular rank, slain by Commodus. He must have been one of the consules suffecti, as his name does not occur in the Fasti. (Lamprid. *Commod.* 7.)

TORQUA'TUS, MA'NLIUS. The Torquati were a patrician family of the Manlia Gens. Their descent is given in the following genealogical table, which is to some extent conjectural.

STEMMA MANLIORUM TORQUATORUM.

L. Manlius Capitolinus Imperiosus, dict. B. C. 363.

1. T. Manlius Imperiosus Torquatus, dict. B. C. 353, 349, cos. B. C. 344, 340.

2. T. Manlius Torquatus, slain by his father.

3. T. Torquatus, cos. B. C. 299. | 4. L. Torquatus, legatus, B. C. 295.

5. A. Torquatus Atticus, cos. B. C. 244, 241. | 6. T. Torquatus, cos. 235, 224, dict. B. C. 208.

7. A. Torquatus.

8. T. Torquatus, cos. B. C. 165. | 9. A. Torquatus, cos. B. C. 164.

10. A. Torquatus, propr. B. C. 70. | 12. T. Torquatus. | 14. L. Torquatus, cos. B. C. 65.

11. A. Torquatus, pr. B. C. 52. | 13. T. Torquatus, quaest. B. C. 43. | 15. L. Torquatus, pr. B. C. 49, slain B. C. 46.

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1. T. MANLIUS L. F. A. N. IMPERIOSUS TORQUATUS, the son of L. Manlius Capitolinus Imperiosus, dictator in B. C. 363, was a favourite hero of Roman story. He possessed the characteristic virtues of the old Romans, being a brave man, an obedient son, and a severe father; and he never allowed the feelings of nature or friendship to interfere with what he deemed his duty to his country. Manlius is said to have been dull of mind in his youth, and was brought up by his father in the closest retirement in the country. The tribune M. Pomponius availed himself of the latter circumstance, when he accused the elder Manlius in B. C. 362, on account of the cruelties he had practised in his dictatorship in the preceding year, to excite an odium against him, by representing him at the same time as a cruel and tyrannical father. As soon as the younger Manlius heard of this, he hurried to Rome, obtained admission to Pomponius early in the morning, and compelled the tribune, by threatening him with instant death if he did not take the oath, to swear that he would drop the accusation against his father. Although the elder Manlius was no favourite with the people, and had received the surname Imperiosus on account of his haughtiness, yet they were so delighted with the filial affection of the younger Manlius, that they not only forgave his violence to the tribune but elected him one of the tribunes of the soldiers in the course of the same year. In the following year, B. C. 361, according to Livy, though other accounts give different years, Manlius served under the dictator T. Quintius Pennus in the war against the Gauls, and in this campaign earned immortal glory by slaying in single combat a gigantic Gaul, who had stepped out of the ranks and challenged a Roman to fight him. From the dead body of the barbarian he took the chain (*torques*) which had adorned him, and placed it around his own neck; his comrades in their rude songs gave him the surname of Torquatus, which he continued ever afterwards to bear, and which he handed down to his descendants. His fame became so great that he was appointed dictator in B. C. 353, before he had held the consulship, in order to carry on the war against the Caerites and the Etruscans. In B. C. 349 he was again raised to the dictatorship for the purpose of holding the comitia. Two years afterwards, B. C. 347, he was consul for the first time with C. Plautius Venno Hypsaeus; during which year nothing of importance occurred, except the enactment of a law *de fenore*. He was consul a second time in B. C. 344 with C. Marcius Rutilus, and a third time in B. C. 340 with P. Decius Mus. In his third consulship Torquatus and his colleague gained the great victory over the Latins at the foot of Vesuvius, which established for ever the supremacy of Rome over Latium. An account of this battle, which was mainly won by the self-sacrifice of Decius Mus, has been given elsewhere. [MUS, No. 1.] The name of Torquatus has become chiefly memorable in connection with this war on account of the execution of his son. Shortly before the battle, when the two armies were encamped opposite to one another, the consuls published a proclamation that no Roman should engage in single combat with a Latin on pain of death. Notwithstanding this proclamation, the young Manlius, the son of the consul, provoked by the insults of a Tusculan noble of the name of Mettius Geni-

nus, accepted his challenge, slew his adversary, and bore the bloody spoils in triumph to his father. Death was his reward. The consul would not overlook this breach of discipline: and the unhappy youth was executed by the lictor in presence of the assembled army. This severe sentence rendered Torquatus an object of detestation among the Roman youths as long as he lived; and the recollection of his severity was preserved in after ages by the expression *Manliana imperia*. Two writers relate that the young Manlius was executed by his father's orders in a war with the Gauls (Sall. *Cat.* 52; Dionys. viii. 79); but as we do not read of Torquatus having the command in any war against the Gauls, it is probable that he is confounded by these writers with No. 6, as Zonaras has done, who says (ix. 8), that No. 6 caused his son to be executed. Torquatus is not mentioned again by Livy; but according to the Fasti he was dictator for the third time in B. C. 320. (Liv. vii. 4, 5, 10, 19, 26—28, viii. 3—12; Cic. *de Off.* iii. 31, *de Fin.* i. 7, ii. 19, 22, *Tusc.* iv. 22; Val. Max. vi. 9, § 1, i. 7. § 3, ii. 7. § 6; Gell. i. 13; Dion Cass. *Fragm.* 34, p. 16, Reim.; Aurel Vict. *de Vir. Ill.* 28.)

2. T. MANLIUS TORQUATUS, the son of the preceding, was slain by his father's order, as is related above.

3. T. MANLIUS TORQUATUS, probably a son of No. 2, was consul B. C. 299 with M. Fulvius Paetinus. He was appointed to conduct the war against the Etruscans; but he had scarcely entered Etruria, when he was thrown from his horse, and died in consequence on the third day after. (Liv. x. 9, 11.)

4. L. MANLIUS TORQUATUS, probably a brother of No. 3, legatus of the propraetor Scipio in the great campaign of B. C. 295. (Liv. x. 26.)

5. A. MANLIUS T. F. T. N. TORQUATUS ATTICUS, son of No. 3, was censor B. C. 247 with A. Atilius Calatinus, consul for the first time in 244 with C. Sempronius Blaesus, and for the second time in 241 with Q. Lutatius Cerco. In his second consulship Torquatus defeated the Falisci, who had taken up arms and obtained a triumph in consequence. (Fasti Capit.; Eutrop. ii. 28; Oros. iv. 11; comp. Liv. *Ep.* 19; Polyb. i. 65.) Pliny (*H. N.* vii. 53. s. 54) speaks of the sudden death of a consular A. Manlius Torquatus, who may have been either the subject of this notice or No. 9.

6. T. MANLIUS T. F. T. N. TORQUATUS, son of No. 3 and brother of No. 5, was consul for the first time in B. C. 235 with C. Atilius Bulbus, in which year he conquered the Sardinians, and obtained in consequence a triumph. His first consulship was memorable from the circumstance that the temple of Janus was closed in this year, in consequence of the Romans enjoying universal peace, which is said not to have occurred before since the reign of Numa Pompilius. (Eutrop. iii. 3; Liv. xxiii. 34; Vell. Pat. ii. 38; Oros. iv. 12; Liv. i. 19; Plut. *Num.* 20.) In B. C. 231 Torquatus was elected censor with Q. Fulvius Flaccus, but was obliged to resign through some unfavourable symptom in the auspices. (Fasti Capit.) In B. C. 224 he was consul a second time with Q. Fulvius Flaccus, and along with his colleagues carried on the war with success against the Gauls in the north of Italy. These consuls were the first Roman generals who crossed the Po. (Polyb. ii. 31; Liv. *Epit.* 20; Oros. iv. 13.) This Torquatus possessed the hereditary sternness and severity of his family (*priscae ac nimis durae severitatis*, Liv. xxii. 60). We accordingly find him resolutely opposing in the senate the ransom of those Romans who had been taken prisoners at the fatal battle of Cannae (B. C. 216). In the following year (B. C. 217) he was sent into Sardinia in consequence of the illness of the praetor Q. Mucius, who had the government of the province; and while in the island he carried on the war with success against the Carthaginians and the Sardinians, who had revolted at the instigation of the former people. In B. C. 212 he was a candidate for the dignity of pontifex maximus, but was defeated by P. Licinius Crassus, who was greatly his junior, and was then suing for the curule aedileship. The people wished to choose Torquatus consul for the year 210, but he refused to accept the honour. Two years afterwards (B. C. 208) he was appointed dictator for the purpose of holding the comitia and presiding at the games which had been vowed by the praetor M. Aemilius. (Liv. xxii. 60, xxiii. 34, 40, 41, xxv. 5, xxvi. 22, xxvii. 33.) He died in B. C. 202. (Liv. xxx. 39.)

7. A. MANLIUS TORQUATUS, known only from the Fasti Capitolini as the son of No. 6 and the father of No. 8.

8. T. MANLIUS A. F. T. N. TORQUATUS, the son of No. 7, was consul B. C. 165 with Cn. Octavius. He inherited the severity of his ancestors; of which an instance is related in the condemnation of his son, who had been adopted by D. Junius Silanus, the particulars of which are related elsewhere. [SILANUS, No. 3.] He appears to be the same person as the T. Manlius Torquatus, who was elected pontiff in B. C. 170, and who was sent on an embassy to Egypt about B. C. 164 to mediate between the two Ptolemies, Philometor and Euergetes. On his return Torquatus spoke in the senate in favour of the younger brother, Euergetes. (Liv. xliii. 11; Polyb. xxxi. 18, xxxii. 1.)

9. A. MANLIUS A. F. T. N. TORQUATUS, son of No. 7 and brother of No. 8, was praetor B. C. 167, when he obtained Sardinia, but was unable to go into his province, as he was retained by the senate to investigate some capital offences. He was consul in B. C. 164 with Q. Cassius Longinus (Liv. xlv. 16; Fasti Capit.). Respecting his death, see No. 5.

10. A. MANLIUS TORQUATUS, was propraetor of Africa, perhaps about B. C. 70, where Plancius, whom Cicero defended at a later period, served under him. (Cic. *pro Planc.* 11.)

11. A. MANLIUS TORQUATUS, probably son of No. 10, was praetor in B. C. 52, when he presided at the trial of Milo for bribery. On the breaking out of the civil war he espoused the side of Pompey, and after the defeat of the latter retired to Athens, where he was living in exile in B. C. 45. He was an intimate friend of Cicero, who addressed four letters to him (*ad Fam.* vi. 1—4) while he was in exile. (Ascon. *in Cic. Mil.* pp. 40, 54, ed. Orelli; Cic. *ad Att.* v. 1, 4, 21, vi. 1, vii. 14, ix. 8, *de Fin.* ii. 22.)

12. T. MANLIUS T. F. TORQUATUS, the first cousin (*frater patruelis*) and father-in-law of No. 10, bore witness on behalf of Plancius in B. C. 54. He is spoken of by Cicero as an orator who came from Molo's school. (Cic. *pro Planc.* 11, *Brut.* 70.)

13. T. MANLIUS TORQUATUS, probably a son of No. 12, is spoken of by Cicero in his oration for Deiotarus, B. C. 45, as "optimus adolescens." He appears to be the same person as the Torquatus who is mentioned by Cicero two or three times in his correspondence with Atticus in that year, from which we learn that he was augur. He was quaestor of Pansa in B. C. 43. (Cic. *pro Deiot.* 11, *ad Att.* xiii. 20, 21, xii. 17; Appian, *B. C.* iii. 69, 76; Pseudo-Brut. *ad Cic.* i. 6.)

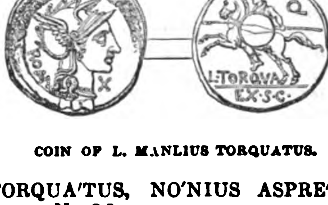
14. L. MANLIUS L. F. TORQUATUS, was consul B. C. 65 with L. Aurelius Cotta. Torquatus and Cotta obtained the consulship in consequence of the condemnation, on account of bribery, of P. Cornelius Sulla and P. Autronius Paetus, who had been already elected consuls. It is stated by Dion Cassius (xxxvi. 27) that Cotta and his colleague accused the consuls elect; but it appears from Cicero (*de Fin.* ii. 19, *pro Sull.* 17, 18) that this is a mistake, and that it was the younger Torquatus [No. 15] who brought the accusation against Sulla and Paetus. Before Torquatus and Cotta entered upon the consulship, the first Catilinarian conspiracy, as it is called, was formed, in which Sulla and Paetus are said to have united with Catiline for the purpose of assassinating the consuls on the 1st of January. This conspiracy, however, failed. At this time and during his consulship Torquatus was in close connection with Hortensius, and he did not consult Cicero on any matters, although the latter was then praetor, and was very intimate with the younger Torquatus. (Cic. *pro Sull.* 4.) Notwithstanding this attempt upon his life, Torquatus defended Catiline in the course of the same year when he was accused of extortion (*de repetundis*) in his province. After his consulship Torquatus obtained the province of Macedonia, where he performed some exploits; in consequence of which the senate, upon the motion of Cicero, conferred upon him the title of imperator. During Cicero's consulship, B. C. 63, he took an active part in suppressing the Catilinarian conspiracy, although he was then out of health. He also supported Cicero, when he was banished in B. C. 58, and interceded in vain on his behalf with the consul Piso. He is not mentioned again, and probably died soon afterwards. Cicero speaks of him (*Brut.* 68) as "elegans in dicendo, in existimando admodum prudens, toto genere perurbanus;" and as he belonged to the aristocratical party, the orator praises his *gravitas*, *sanctitas*, and *constantia*. (Dion Cass. xxxvi. 27; Sall. *Cat.* 18; Liv. *Epit.* 101; Cic. *de Div.* i. 12, *de Leg. Agr.* ii. 17, *pro Sull.* 4, 10, 12, 29, *ad Att.* xii. 21, *in Pison.* 19, 20, 31.)

15. L. MANLIUS TORQUATUS, son of No. 13, accused of bribery, in B. C. 66, the consuls elect, P. Cornelius Sulla and P. Autronius Paetus, as is related above, and thus secured the consulship for his father. He was closely connected with Cicero during the praetorship (B. C. 65) and consulship (B. C. 63) of the latter. In B. C. 62 he brought a second accusation against P. Sulla, whom he now charged with having been a party to both of Catiline's conspiracies. Sulla was defended by Hortensius and by Cicero in a speech which is still extant, and through the eloquence of his advocates, and the support of the aristocratical party, he obtained a verdict in his favour. In B. C. 54 Torquatus defended Gabinius when he was accused by Sulla. Torquatus, like his father, belonged to the aristocratical party, and accordingly opposed Caesar on the breaking out of the civil war in B. C. 49. He was praetor in that year, and was stationed at Alba with six cohorts; but on the fall of Corfinium he abandoned Alba and his soldiers went over to Caesar. He subsequently joined Pompey in Greece. In the following year (B. C. 48) he had the command of Oricum intrusted to him, but was obliged to surrender both himself and the town to Caesar, who, with his usual magnanimity, dismissed Torquatus uninjured. Torquatus, however, forthwith joined Pompey, and fought under him against Caesar at Dyrrhachium (Oros. v. 15). After the battle of Pharsalia he went to Africa, and upon the defeat of his party in that country, in B. C. 46, he attempted to escape to Spain along with Scipio and others, but was taken prisoner by P. Sittius at Hippo Regius and slain together with his companions. (Cic. *pro Sull.* 1, 8, 10, 12, *ad Att.* iv. 16. § 11, *ad Q. Fr.* iii. 3. § 2, *ad Att.* vii. 12, 23, ix. 8; Caes. *B. C.* i. 24, iii. 11; Hirt. *B. Afr.* 96; Oros. vi. 16, where he is erroneously called *Titus*.) Torquatus was well acquainted with Greek literature, and is praised by Cicero as a man well trained in every kind of learning. Although he expressed himself with elegance and force, he was not much of an orator. He belonged to the Epicurean school of philosophy, of which he was one of the most distinguished disciples at that time at Rome; and he is introduced by Cicero as the advocate of that school in his dialogue *De Finibus*, the first book of which is called *Torquatus* in Cicero's letters to Atticus. (Cic. *Brut.* 76, *de Fin.* i. 5, *ad Att.* xiii. 5, 19, 32.)

16. MANLIUS TORQUATUS, the legatus of Pompey in the war against the pirates in B. C. 67 (Appian, *Mithr.* 95), was probably the same as one of the preceding persons, but we have no means of determining which.

17. TORQUATUS, to whom Horace addresses two of his poems (*Carm.* iv. 7, *Sat.* i. 5), probably did not belong to the Manlia gens, but was the same person as C. Nonius Asprenas. [NONIUS, No. 8.]

There are several coins bearing the name of L. Manlius Torquatus, who was the proquaestor of Sulla, as we learn from one of the coins. The specimen annexed has on the obverse the head of Rome, encircled with a *torques* or chain [see No. 1], and on the reverse a man riding a horse at full gallop, with the legend L. TORQVA. (Q.) EX S. C. (Eckhel, vol. v. p. 244.)



COIN OF L. MANLIUS TORQUATUS.

TORQUA'TUS, NO'NIUS ASPRE'NAS. [NONIUS, No. 8.]

TORQUA'TUS, NOVE'LLIUS, of Mediolanum (Milan), lived in the reign of Claudius, and obtained the surname of *Tricongius* by drinking three congii of wine at once, that is, nearly eighteen English pints! (Plin. *H. N.* xiv. 22. s. 28.)

TORQUA'TUS SILA'NUS. [SILANUS, Nos. 14, 15.]

TOXEUS (Τοξεύς), a son of Oeneus and Althaea, was killed by Meleager. (Apollod. i. 8. § 1; Anton. Lib. 2; comp. OENEUS.) [L. S.]

TOXO'TIUS, a senator, married Junia Fadilla, the proneptis of Antoninus, who had been previously betrothed to the younger Maximinus. Toxotius died after his praetorship, leaving some poems behind him. (Capitol. *Maximin. Jun.* 1.)

Q. TRA'BEA, a Roman comic dramatist who occupies the eighth place in the canon of Volcatius Sedigitus [SEDIGITUS]. Varro, while he assigns the palm to Titinius and Terence in the delineation of character (ἤθη), classes together Trabea, Attilius, and Caecilius as masters in the art of touching the feelings (πάθη). The period when he flourished is uncertain, but he has been placed by Gronovius about B. C. 130. No portion of his works has been preserved with the exception of half a dozen lines quoted by Cicero. (Cic. *Tuscul. Quaest.* iv. 31, *de Fin.* ii. 4, comp. *ad Fam.* ix. 21, where, however, the interpretation is doubtful; Varr. *L. L.* lib. v. ap. Charis. p. 215, ed. Putsch.; Bothe, *Poetarum Latii Scenicorum Fragmenta*, vol. ii. p. 58, 8vo. Lips. 1834.) [W. R.]

TRA'CHALUS, GALE'RIUS, was consul A. D. 68 with Silius Italicus, and a relation of Galeria Fundana, the wife of Vitellius, who protected him on the accession of her husband to the throne. Trachalus is frequently mentioned by his contemporary Quintilian, as one of the most distinguished orators of his age. Tacitus takes notice of a report that Trachalus wrote the orations which the emperor Otho delivered, but the speeches of Otho in the Histories of Tacitus (i. 37, 83) were composed by the historian and not by Trachalus. (Tac. *Hist.* i. 90, ii. 60; Quintil. vi. 3. § 78, viii. 5. § 19, x. 1. § 119, xii. 5 § 5, xii. 10. § 11; Spalding, *ad Quintil.* vi. 3. § 78; Bernardi, *Recherches sur Galerius Trachalus*, in the *Mémoires de l'Institut Royal de France*, vol. vii. p. 119, foll., Paris, 1824; Meyer, *Oratorum Romanorum Fragmenta*, p. 592, foll., 2d ed.)

TRAGISCUS (Τραγίσκος), a Tarentine, assisted Philemenus and Nicon in betraying his native city to Hannibal in B. C. 212. (Polyb. viii. 29, foll.) For details, see NICON, No. 2.

TRAJA'NUS, M. U'LPIUS, Roman emperor A. D. 98—117, was born at Italica (Alcalà del Rio), near Seville, the 18th of September, A. D. 52, according to some authorities. His father, also named Trajanus, had attained, it is said, the dignity of consul, and been elevated to the rank of patrician; but his name does not occur in the Fasti.

The son was trained to arms, and served as tribunus militum. It appears that he was employed near the Euphrates, probably about A. D. 80, when he checked the progress of the Parthians; and it is not unlikely that he was at this time serving under his father. He was raised to the praetorship some time before A. D. 86, and was consul in A. D. 91 with M' Acilius Glabrio. He afterwards returned to Spain, whence he was summoned by Domitian to command the troops in Lower Germany, and he had his head-quarters at Cologne. At the close of A. D. 97, he was adopted by the emperor Nerva, who gave him the rank of Caesar, and the names of Nerva and Germanicus, and shortly after the title of imperator, and the tribunitia potestas. His style and title after his elevation to the imperial dignity were Imperator Caesar Nerva Trajanus Augustus. He was the first emperor who was born out of Italy.

Trajan was a man adapted to command. He was strong and healthy, of a majestic appearance, laborious, and inured to fatigue. Though not a man of letters, he had good sense, a knowledge of the world, and a sound judgment. His mode of living was very simple, and in his campaigns he shared all the sufferings and privations of the soldiers, by whom he was both loved and feared. He was a friend to justice, and he had a sincere desire for the happiness of the people. Yet it is said that he sometimes indulged in wine to excess, and during intoxication was subject to fits of passion. A strong nature, like that of Trajan, may sometimes have required excitement, notwithstanding his habitual temperance. It is difficult to decide between the testimony of his panegyrist Plinius, who commends the chastity of Trajan, and the testimony of Dion Cassius, the universal calumniator, who says that he was addicted to shameful vices. Julian, a severe judge, has not spared him on this point.

Nerva died in January A. D. 98, and was succeeded by Trajan, who was then at Cologne. He did not come to Rome for some months, being employed in settling the frontiers on the Rhine and the Danube. It was apparently about this time that the Chamavi and Angrivarii drove the Bructeri from their lands on the Rhine, and destroyed the greater part of them, the Romans being witnesses of the bloody combat, and seeing with indifference, or even pleasure, the mutual slaughter of their enemies.

In A. D. 99 Trajan did not take the consulship, though it was usual for an emperor to hold this office in the year which followed his elevation. One of the consuls of this year was C. Sosius Senecio, whom Plutarch addresses in the beginning of his life of Romulus, and in several of his moral essays. Trajan entered Rome on foot, amidst the rejoicings of the Romans, accompanied by his wife Pompeia Plotina. This lady is highly commended by Plinius the younger for her modest virtues, and her affection to Marciana, the sister of Trajan. The title of Pater Patriae was accepted by the emperor after his arrival at Rome, and the new designation of Optimus. It seems probable that his wife and sister also had the title of Augustae.

It was usual for a new emperor to bestow a gift of money on each of his soldiers, and it appears from the medals that Trajan made his congiarium in this year. He also showed the same liberality to the Roman citizens, and extended it to children under eleven years of age, who had not been allowed to share in former donations of this kind. The emperor made allowances for the bringing up of the children of poor free persons at Rome, the direct object being to encourage the procreation, or rather the preservation of children, who otherwise would have been allowed to perish. "It is," says Plinius (*Panegyr.* c. 27), "a great inducement to bring up children, to raise them with the hope of receiving sustenance (alimenta), of receiving donations (congiaria)." Plinius commends the emperor for being liberal out of his own means, that is, out of the imperial revenue; but this money came either from taxes, or from the produce of lands which belonged to the fiscus. So long as a bounty is paid for the procreation of children, the state may rest secure that it will not want citizens. This system

was extended to other towns of Italy, where provision was made for supporting the children of the poor. This was the mode in which the Roman policy attempted to meet an evil, which grows up in all large towns, a population without the means of subsistence (see the *Tabula Alimentaria* of Velleia). Trajan also occupied himself with provisioning Rome, a part of Roman policy which had been long established. There are only two ways of feeding a people; one way is to let them feed themselves by removing all obstacles to freedom of trade and freedom of communication; the other is by taking from one to give to another, a system which is more agreeable to him who gains than to him who loses. Trajan punished the odious class of informers, a measure that will always be popular.

There was at Rome a tax of five per cent (vicesima) on successions, that is, on property which came to a man by the death of another. This mode of raising a revenue contains the principle of the state assuming that a man's title to property ceases with his life, for if the amount of the tax is carried high enough, the whole will go to the state. It is not like a tax annually paid upon the annual produce or value of land, which is only a contribution of a portion of the fruits. Trajan (Plin. *Paneg.* c. 37, &c.) released from this tax on successions those heredes who were not extranei, and also those who succeeded to a small hereditas. Many of the public buildings at Rome were repaired by the emperor in the early part of his reign, and he added accommodation to the Circus for five thousand persons.

In the year A. D. 100, various persons enjoyed for a time the honour of the consulship; Sex. Julius Frontinus, the author of a work on the aqueducts of Rome, Tertullus Cornutus, and C. Caecilius Plinius Secundus. In this year Marius Priscus, proconsul of Africa, was tried by the senate for peculation in his province. Plinius and Cornelius Tacitus, the historian, were appointed by the senate to prosecute. Priscus made no defence, and submitted to be convicted. He was banished, but he still enjoyed himself in his exile (Juv. *Sat.* viii. 120). Caecilius Classicus, proconsul of Baetica, was accused about the same time of pillaging the people whom he had been sent to govern. He died or killed himself before judgment was given (Plin. *Ep.* iii. 9); but the matter was still prosecuted: the property which Classicus had before he was governor was given to his daughter, and the rest was distributed among those whom he had robbed. Some of the accomplices of Classicus were also punished. The Panegyricus on Trajan, which is our authority for many of Trajan's acts up to this time, was pronounced by Plinius in A. D. 100, the year in which he received the consular honour. Some additions were made to the Panegyricus after it was pronounced (Plin. *Ep.* iii. 13, 18). It was perhaps about this time that Hadrian, afterwards emperor, married Sabina, the grand-niece of Trajan; and to this date or somewhere about this time we may refer a letter of Plinius (*Ep.* iii. 20), in which he says that all the senators on the day of electing the magistrates demanded the vote by ballot (tabellas postulaverunt).

In his fourth consulship, A. D. 101, Trajan left Rome for his campaign against the Daci. Decebalus, king of the Daci, had compelled Domitian to purchase peace by an annual payment of money; and Trajan, either being tired of paying this shameful tribute, or having other grounds of complaint, determined on hostilities. Decebalus was defeated, and one of his sisters was taken prisoner, and many of his strong posts were captured. Trajan advanced as far as Zermizegethusa, probably the chief town of the Dacian king, and Decebalus at last sued for peace at the feet of the Roman emperor; but Trajan required him to send ambassadors to Rome to pray for the ratification of the treaty. The conqueror assumed the name of Dacicus, and entered Rome in triumph.

Plinius (*Ep.* iv. 22) records a curious decision at Rome in the emperor's consilium. Trebonius Rufinus, duumvir of Vienna, had put an end to certain games in that town, which had been established by a testamentary bequest; the ground of not allowing their celebration was, that the games were injurious to the morals of the people of Vienna. The case was carried by appeal to Rome, and the judgment of Rufinus was confirmed. When the members of the consilium were asked their opinion Junius Mauricus said that he wished such exhibitions could be stopped at Rome also. This was the same man who gave Nerva a rebuke [NERVA, p. 1167]. (Plin. *Ep.* iv. 22.)

It was probably some time in A. D. 103, that Trajan made an artificial harbour at Centum Cellae (Cività Vecchia), the form of which is recorded on a medal: the operations of constructing the port are described by Plinius (*Ep.* vi. 31). The port was called Trajanus Portus, but the old name of Centum Cellae afterwards prevailed. In this year or the following Plinius was sent by Trajan as governor of Pontus and Bithynia, with the title of Legatus and Propraetor, and with Consularis Potestas. It was during his residence of about eighteen months in this province that part of his correspondence with Trajan took place, which is preserved in the tenth book of the letters of Plinius. He was particularly commissioned by the emperor to examine the state of the revenue and expenditure of the towns, and to cut off all useless cost. The correspondence of Trajan with his governor shows the good sense and moderation of the Roman emperor, his attention to business, his honest straightforward purpose. As to the treatment of the Christians in Bithynia, see PLINIUS, C. CAECILIUS SECUNDUS.

An embassy from a Sarmatian king (A. D. 104) passed through Nicaea in Bithynia on their way to Trajan (Plin. *Ep.* x. 14). In this year the remains of Nero's golden palace were burnt, and Orosius adds (vii. 12) that it was a visitation upon Trajan for his persecution of the Christians; but as it is not proved to the satisfaction of all persons that Trajan was a persecutor, perhaps the historian may be mistaken in his opinion. Besides, the burning of Nero's palace, who set the first example of persecution, does not seem to have been an appropriate punishment for Trajan, even if he deserved punishment.

In this year Trajan commenced his second Dacian war against Decebalus, who, it is said, had broken the treaty; and when Trajan required him to surrender himself, he refused, and prepared for resistance. The senate declared Decebalus an enemy, and Trajan conducted the campaign in person. The Dacian attempted to rid himself of his formidable enemy by sending two pretended deserters to assassinate him when he was in

Maesia. Longinus, one of the generals of Trajan was surprised by Decebalus in an ambuscade, and the Dacian king offered to restore him, if Trajan would grant peace, restore the country as far as the Danube, and pay the expenses of the war. Trajan, who could not accept such terms as these, gave an evasive answer, and in the mean time Longinus relieved the emperor from his difficulty by poisoning himself. In order to effect a communication with the country north of the Danube, Apollodorus the architect constructed, by Trajan's command, a bridge over the river, which is described by Dion Cassius (lxviii. 13, and the valuable note of Reimarus), though his description is inaccurate, and his measurements exaggerated. "When the water is very low, some of the piles stand two or three feet above it." (Wilkinson's *Wallachia and Moldavia*, p. 5.) The bridge was built at a place called Szernecz. The piers were of enormous size, but the arches were constructed of wood. Trajan crossed the Danube on his new bridge, and entered Dacia. He found great obstacles in this country, where there were no roads, and every thing was almost in a state of nature. Hadrian commanded a legion under the emperor, and greatly distinguished himself in this Dacian campaign. Decebalus being defeated on every side, killed himself, and his head was carried to Rome. Dacia was reduced to the form of a Roman province; strong forts were built in various places, and Roman colonies were planted. It is generally supposed that the column at Rome called the Column of Trajan was erected to commemorate his Dacian victories. On his return Trajan had a triumph, and he exhibited games to the people for one hundred and twenty-three days, a time long enough to satisfy the avidity of the Romans for these spectacles. Eleven thousand animals were slaughtered during these amusements; and an army of gladiators, ten thousand men, gratified the Romans by killing one another. We must assume that there was at least another army as large to prevent the outbreak of so many desperate men. Probably many of these gladiators were prisoners. (A. D. 105.)

About this time Arabia Petraea was subjected to the empire by A. Cornelius Palma, the governor of Syria; and an Indian embassy came to Rome.

Trajan constructed a road across the Pomptine marshes, and built magnificent bridges across the streams. Buildings, probably mansiones, were constructed by the side of this road. He also called in all the old money, and issued a new coinage.

In the autumn of B. C. 106 Trajan left Rome to make war on the Armenians and the Parthians. The pretext for the war was that Exedares, the king of Armenia, had received the diadem from the Parthian king, and he ought to have received it from the Roman emperor, as Tiridates had received it from Nero. When Chosroes, the Parthian king, knew that Trajan was seriously bent on war, he sent ambassadors, who found Trajan at Athens, and, in the name of Chosroes, offered him presents, and informed him that Chosroes had deposed Exedares, and begged him to confer the crown on Parthamasiris. Trajan refused his presents, and said that when he arrived in Syria he would do what was proper. He reached Seleucia in Syria in the month of December, and entered Antioch early in the following January. The evidence for the interview at Antioch between the emperor and Ignatius, which ended in the condemnation of Ignatius, is stated elsewhere [IGNATIUS]. The circumstances, as told, are exceedingly improbable, and sound criticism would lead us to reject the genuineness of the narrative contained in the Martyrdom of Ignatius on the internal evidence alone.

From Antioch Trajan marched to Armenia, by way of Samosata, on the Euphrates, which he took He thence advanced to Satala, and Elegia, a town in Armenia, where he granted Parthamasiris an interview. Parthamasiris had already written to Trajan, and in his letter he assumed the title of king. Trajan sent no answer, and he wrote again, dropping the title of king, and prayed that M. Junius, governor of Cappadocia, might be sent to him: Trajan sent to him the son of Junius. The Armenian king took the diadem from his head. and placed it at the feet of Trajan, who sat on his tribunal within the Roman camp. He expected that Trajan would give it back to him, but he was told that Armenia was now a Roman province, and he was sent away escorted by some horsemen. The kings of the countries bordering on Armenia made a form of submission to the Roman emperor; the king of the Iberi, of the Sauromatae, of Colchis, and others.

Trajan returned by way of Edessa, where he was well received by the cautious Abgarus, king of Osrhoene, who now made his apology for not having paid the emperor a visit at Antioch, and through the interest of his son Arbandes, whom Trajan had seen and liked, the king of Osrhoene was excused for his former want of respect. The transactions with some of the petty chieftains of Mesopotamia hardly merit a notice, but military operations in this country are dangerous enough even without a formidable enemy, and the emperor set his soldiers an example of endurance, which may have been an act of prudence as of hardihood. The town of Singar (Sinjar) is one of those which are mentioned as having been taken by the Romans. The history of this campaign of Trajan is lost, and the few scattered notices that remain of it do not enable us to construct even a probable narrative. In fact the period from A. D. 108 to A. D. 115 is nearly a blank; it is even doubful whether Trajan ever returned to Rome. The year A. D. 112 was the sixth and last consulship of Trajan, and there is some slight evidence which renders it probable that he was at Rome in this year.

In the spring of A. D. 115 he left Syria on his Parthian expedition. He had constructed boats of the timber which the forests near Nisibis supplied, and they were conveyed on waggons to the Tigris, for the formation of a bridge of boats. He crossed the river and advanced into the country of Adiabene, an event which is recorded by an extant medal. The whole of this country, in which were situated Gaugamela and Arbela, places memorable in the history of Alexander, was subdued. From Adiabene he marched to Babylon, according to Dion Cassius (lxviii. 26), and he must therefore have recrossed the Tigris. His course was through the desert to the Euphrates, and past the site of Hit (Is), where he saw the springs of bitumen, which was used for cement at Babylon, and which Herodotus has described. Trajan meditated (Dion Cass.) the formation of a canal from the Euphrates to the Tigris, in order that he might convey his boats along it, and construct a bridge over the lower course of the Tigris. We must suppose that the bridge of boats over the upper Tigris in Adia-

sene was intended to remain; and that Trajan had also sent boats down the Euphrates, which Dion Cassius has not mentioned. Dion Cassius's narrative, which exists only in the epitome of Xiphilinus, is very confused. There were already canals existing, which joined the Euphrates and Tigris, and we must therefore suppose that they required clearing out, and were not in a fit condition for the transit of boats. According to Dion Cassius, Trajan did not cut the intended canal, for fear that the Euphrates might be drained by it of its waters. Accordingly, the boats were taken across by land, the Tigris was bridged, and the Roman emperor entered the Parthian capital of Ctesiphon. This event was commemorated by his assuming the name of Parthicus, though it seems that he had assumed it before. (See the medal at the close of this article.)

Tillemont supposes that Trajan returned to Antioch in the winter of A. D. 115, during which happened the great earthquake, which nearly destroyed Antioch and many other cities; but Dion Cassius places the earthquake before the capture of Ctesiphon. This terrible calamity, which was as awful in its circumstances as the great earthquake of Lisbon in the last century, destroyed a great number of buildings and many people: Pedo the consul perished, and Trajan escaped through a window, with a slight injury, being led forth by a man of supernatural size.

In the following year Trajan descended the Tigris and entered the Erythraean Sea (the Persian Gulf). The king of the district called Mesene, between the lower course of the Tigris and the Euphrates, submitted to the emperor. Dion Cassius adds that Trajan sailed as far as the Ocean, and seeing a vessel bound for India, said that he would have gone thither, if he were younger. In the mean time he was losing his Eastern conquests as quick as he had gained them; some of his governors were slaughtered, and others expelled. He sent his generals Lusius and Maximus to restore obedience. Maximus lost his life; but Lusius was successful, for he recovered Nisibis, and took Edessa by storm and burnt it. Seleucia on the Tigris, near Ctesiphon, was taken and burnt by Erycius Clarus and Julius Alexander. It appears that the whole country east of the Tigris from north to south, had risen against the Romans. Returning to Ctesiphon, Trajan determined to give the Parthians a king. He assembled the Romans and Parthians in a great plain near the city, and ascending a lofty tribunal, he commemorated his own exploits, and concluded by declaring Parthamaspates king of the Parthians, and placing the diadem on his head. The conquest of Arabia is recorded by several medals among the exploits of Trajan, but it is impossible to say which of the several parts of Asia included under that name, was conquered by him. Dion Cassius says: "after this he went into Arabia and attacked the Atreni, who had revolted; and their city is neither large nor rich." By Arabia he here means northern Mesopotamia, for Atra is Al Hadhr. (*London Geog. Journal*, vol. xi. p. 17.) Trajan was obliged to raise the siege of this town. Tillemont supposes that Trajan entered the Indian Ocean, and penetrated "even to the extremities of Arabia Felix," but it is impossible to adopt his conclusions from the evidence that he produces.

Trajan fell ill after the siege of Atra, and as his complaint grew worse, he set out for Italy, leaving Hadrian in Syria, and Parthia again hostile, for the Parthians had ejected the king whom Trajan gave them. The emperor seems to have had a variety of complaints, both dropsy and paralysis. He lived to reach Selinus in Cilicia, afterwards called Trajanopolis, where he died in the early part of August, A. D. 117, after a reign of nineteen years six months and fifteen days. His ashes were taken to Rome in a golden urn, carried in triumphal procession, and deposited under the column which bears his name. He left no children, and he was succeeded by Hadrian.

Trajan constructed several great roads in the empire; he built libraries at Rome, one of which, called the *Ulpia Bibliotheca*, is often mentioned; and a theatre in the Campus Martius. His great work was the Forum Trajanum, the site of which was an elevation which was removed, and the ground was levelled to a plain, in the centre of which was placed the column of Trajan, the height of which marked the height of the earth which had been removed. The inscription on the column fixes the date at the year A. D. 112, the sixth consulship of Trajan. Apollodorus was Trajan's architect. Trajan constructed the port of Ancona, on the ancient mole of which there still stands a triumphal arch, dedicated to Trajan, his wife, and his sister. The inscription on the bridge of Alcantara over the Tagus belonged to the year A. D. 106, but though the inscription was in honour of Trajan, it states that the bridge was made at the common expense of the several towns which are there mentioned.

Under the reign of Trajan lived Sextus Julius Frontinus, C. Cornelius Tacitus, the Younger Plinius, and various others of less note. Plutarch, Suetonius, Epictetus, survived Trajan. The jurists Juventius Celsus, and Neratius Priscus, were living under Trajan.

The authorities for part of the reign of Trajan are very defective. Tillemont, with all his industry, has not been able to construct a narrative of the latter years of his reign, which we can fully accept, and his chronology is open to several objections. Still the life of Trajan in the *Histoire des Empereurs* (vol. ii.) contains all the materials that exist for the reign of this distinguished man, and, with the notes of Reimarus on the sixty-eighth book of Dion Cassius, must be the foundation of any future attempts to give a satisfactory history of this period. There is an essay by H. Francke, *Zur Geschichte Trajans und seiner Zeitgenossen*, &c., 1837, which is well spoken of. [G. L.]



COIN OF TRAJANUS.

TRAJA'NUS, comes, a general of the emperor Valens. In A. D. 373 he conducted the war against the Persians, and defeated Sapor with great slaughter. He spent the winter with Valens at Antioch, and in the following year (374) was sent

into Armenia, with secret orders to put to death Para the king of Armenia, who was an ally of the Romans, but was distrusted by the emperor. On his arrival in Armenia, Trajan invited Para to a banquet, where he was treacherously murdered by the Roman soldiers. [ARSACIDAE, p. 364, a.] In A. D. 377 the Goths rose in arms, and laid waste Thrace and the surrounding countries. Gratian sent Richomir at the head of a large army to stop their ravages, and Valens despatched forces under the command of Trajan and Profuturus. These three generals fought a battle with the Goths, which lasted from the morning to the evening, without any decisive advantage being gained on either side, according to Ammianus Marcellinus. It would appear, however, that the Romans suffered most, and Theodoret even speaks of the defeat of Trajan. In the following year (378) at all events the Goths assumed the offensive. Valens was so displeased with the conduct of Trajan in the late campaign, that he deprived him of his command as general of the infantry, and conferred it upon Sebastianus. The emperor, however, recalled him to the army shortly afterwards, and he fell in the course of the same year at the fatal battle of Adrianople, in which Valens himself perished, August 9th, 378. [VALENS.] Trajan continued firm in the Catholic faith, although he served an Arian master, and accordingly his praises have been celebrated by the ecclesiastical writers. (Amm. Marc. xxix. 1, xxx. 1, xxxi. 7, 13; Theodoret. iv. 30; Basil, *Ep.* 376, 377; Tillemont, *Histoire des Empereurs*, vol. v.)

TRAMBE'LUS (Τράμβηλος), a son of Telamon and Theaneira or Hesione, a king of the Leleges. (Athen. ii. p. 43.) When his mother was with child with him, she fled to Miletus, where she was received by king Arion, who also brought up her son Trambelus. In the time of the Trojan war, when Achilles came to Miletus, he slew Trambelus, but greatly repented when he learnt that he was a son of Telamon. (Tzetz. *ad Lyc.* 467.) Another tradition places Trambelus in the island of Lesbos. (Parthen. *Erot.* 26.) [L. S.]

TRANQUILLI'NA, SABI'NIA. [SABINIA.]

TRANQUILLUS, SUETO'NIUS. [SUETONIUS.]

TRAULUS MONTA'NUS, a Roman eques, and one of the paramours of Messalina, was put to death by Claudius in A. D. 48. (Tac. *Ann.* xi. 36.)

TREBA'NIA GENS, occurs only on coins; a specimen of which is annexed. The obverse represents the head of Pallas, and the reverse Jupiter in a quadriga, with L. TREBAN. and underneath ROMA. (Eckhel, vol. v. p. 326.)



COIN OF TREBANIA GENS.

TREBA'TIUS, mentioned by Appian as the leader of the Samnites in the Social war, B. C. 90—89, is probably a false reading for Egnatius. (Appian, *B. C.* i. 52, with Schweighäuser's note.) [EGNATIUS, No. 2.]

TREBA'TIUS PRISCUS. [PRISCUS.]

TREBA'TIUS TESTA. [TESTA.]

TREBELLIA'NUS, one of the most insignificant and despicable of the herd of thirty tyrants enumerated by Pollio [see AUREOLUS]. He was a Cilician robber, who called his castle in the fastnesses of the Isaurian mountains the Palatium, established a mint, and gave himself the title of emperor. But having been tempted to quit his stronghold and descend into the plain, he was there encountered and slain by Camsisoleus, an Egyptian, one of the generals of Gallienus. (Trebell. Poll. *Trig. Tyrann.* xxv.) [W. R.]

TREBELLIE'NUS RUFUS. [RUFUS.]

TREBE'LLIUS. 1. Q. TREBELLIUS, a centurion in the second Punic war, was rewarded by Scipio in B. C. 210 with the corona muralis. (Liv. xxvi. 48.) For details see DIGITIUS, No. 1.

2. M. TREBELLIUS, of Fregellae, served in Illyricum under the legate L. Coelius during the war against Perseus in B. C. 169. (Liv. xliii. 21.)

3. M. TREBELLIUS, a friend of Sex. Naevius, B. C. 81. (Cic. *pro Quint.* 5.)

4. L. TREBELLIUS, tribune of the plebs, B. C. 67, joined his colleague, L. Roscius Otho, in opposing the rogation of Gabinius for conferring upon Pompeius the command of the war against the pirates. Trebellius had promised the senate that he would die before he allowed the proposition to pass into a law; and as neither threats nor entreaties induced him to withdraw his veto, Gabinius proposed to the tribes to deprive him of his office. Seventeen out of thirty-five tribes had already voted for his degradation, when Trebellius gave way. (Ascon. *in Cornel.* p. 71, ed. Orelli; Dion Cass. xxxvi. 7, 13; comp. OTHO, p. 65. a.)

5. L. TREBELLIUS, tribune of the plebs, B. C. 47, resisted his colleague, P. Dolabella, who had proposed a measure for the abolition of debts. Great tumults arose in consequence at Rome, in which Dolabella's party was eventually defeated. [See Vol. I. p. 1059.] Trebellius was as much involved in debt as Dolabella, and he had only opposed the latter in order to please Caesar. Accordingly after the death of the dictator, he attempted, by Antony's assistance, to carry the very measure which he had formerly resisted. He was one of Antony's friends, whom he accompanied in his campaign against D. Brutus in B. C. 43. (Dion Cass. xlii. 29; Plut. *Anton.* 9; Cic. *Phil.* vi. 4, x. 10, xi. 6, xii. 8, xiii. 2, 12; Cic. *ad Fam.* xi. 13. § 4.)

6. A. TREBELLIUS, a Roman eques, deserted from the Pompeian party to Caesar in the Spanish war, B. C. 45. (Auctor, *B. Hisp.* 26.)

7. M. TREBELLIUS, the legatus of Vitellius, the governor of Syria in A. D. 36. (Tac. *Ann.* vi. 41.)

TREBE'LLIUS CALCA, pretended to be Clodius, and actually came before the court of the centumviri, to lay claim to the property of Clodius. (Val. Max. ix. 15. § 4.)

TREBELLIUS MA'XIMUS, was one of the three commissioners appointed in the reign of Nero, A. D. 61, to take the census of the Gauls. He was consul suffectus in the following year (A. D. 62) with L. Annaeus Seneca; and accordingly a Senatusconsultum passed in their consulship is quoted under the title of *Senatusconsultum Trebellianum*. (Gaius, ii. 251, 253; Dig. 36. tit. 1.)

Trebellius afterwards succeeded Petronius Turpilianus in the government of Britain, where he was hated by the army on account of his inactivity, pusillanimity, and avarice. In the commotions which followed the death of Nero, Roscius Caelius, the legate of Trebellius, induced the soldiers to rise against their general. Trebellius quitted the island, and fled to Vitellius. The latter, however, did not replace Trebellius in the government, but sent Vettius Bolanus to occupy the vacant post. (Tac. *Ann.* xiv. 46, *Hist.* i. 60, ii. 65, *Agr.* 16.)

TREBE'LLIUS PO'LLIO, one of the six "Scriptores Historiae Augustae" [see CAPITOLINUS]. His name is prefixed to the biographies of, 1. The two Valeriani, father and son; 2. The Gallieni; 3. The thirty tyrants; 4. Claudius; the last-named piece being addressed to Constantine. We learn from Vopiscus that the lives written by Trebellius Pollio commenced with Philippus and extended down to Claudius. Of these, all as far as the Valeriani, regarding whom but a short fragment remains, have been lost, thus accounting for the gap in the series which we noticed under CAPITOLINUS. Vopiscus does not give Pollio a very high character as an historian, for he accuses him (*Aurelian.* c. 2) of having recorded many things meagrely and many things carelessly, but we have no reason to form very high expectations, for he tells us himself, at the close of his book on the Thirty Tyrants, that he did not write but dictated these memoirs, and with such rapidity that he could not draw his breath. He flourished as we have seen above under Constantine, and was anterior to Vopiscus. For editions, translations, &c. see CAPITOLINUS. [W. R.]

M. TRE'BIUS GALLUS, one of Caesar's officers in Gaul in B. C. 58. (Caes. *B. G.* iii. 7.)

TRE'BIUS NIGER. [NIGER.]

TRE'BIUS SERGIA'NUS, consul under Hadrian in A. D. 132, with C. Serius Augurinus (Fasti.)

TRE'BIUS STA'TIUS. [STATIUS.]

TREBO'NIA GENS, plebeian, was of considerable antiquity, and gained distinction as early as B. C. 447, but none of its members obtained the consulship under the republic, during which time likewise we find none of them mentioned with any surname.

TREBONIA'NUS GALLUS, the Roman emperor, is spoken of under GALLUS, but as no coin of his is given under that head, it is inserted here.



COIN OF TREBONIANUS GALLUS.

TREBO'NIUS. 1. L. TREBONIUS, tribune of the plebs B. C. 447, obtained the surname of Asper on account of his frequent attacks upon the patres. He proposed and carried a plebiscitum, that if the ten tribunes were not chosen before the comitia were dissolved, those who were elected should not fill up the number (*co-optare*), but that the comitia should be continued till the ten were elected. (Liv. iii. 65, v. 10.)

2. CN. TREBONIUS, tribune of the plebs B. C. 401, vigorously resisted the attempts of the patres to undermine the law of his ancestor. (Liv. v. 11.)

3. M. TREBONIUS, consular tribune in B. C. 383. (Liv. vi. 21.)

4. P. TREBONIUS, consular tribune B. C. 379. (Diod. xv. 51.) His name does not occur in Livy (vi. 30) among the consular tribunes of that year.

5. C. TREBONIUS, legatus of the consul L. Papirius Cursor in B. C. 293. (Liv. x. 40.)

6. TREBONIUS, slew C. Lusius, a nephew of C. Marius, for attempting a criminal assault upon him. [LUSIUS.]

7. A. TREBONIUS, proscribed by Sulla. (Cic. *Verr.* i. 47.)

8. P. TREBONIUS, brother of No. 6, attempted to leave his brother some property, but his will was declared void by Verres. (Cic. *l. c.*)

9. A. TREBONIUS, a Roman eques and a *negotiator* or money-lender in the provinces, was recommended by Cicero to the proconsul Lentulus in B. C. 56. (Cic. *ad Fam.* i. 3.)

10. C. TREBONIUS, a distinguished Roman eques, the father of the following. (Cic. *ad Fam.* x. 28, *Phil.* xiii. 10.)

11. C. TREBONIUS, played rather a prominent part in the last days of the republic. He commenced public life as a supporter of the aristocratical party, and in his quaestorship (B. C. 60) he attempted to prevent the adoption of P. Clodius into a plebeian family, contrary to the wish of the triumvirs. (Cic. *ad Fam.* xv. 21.) He changed sides, however, soon afterwards, and in his tribunate of the plebs (B. C. 55) he was the instrument of the triumvirs in proposing that Pompey should have the two Spains, Crassus Syria, and Caesar the Gauls and Illyricum for another period of five years. This proposal received the approbation of the comitia, and is known by the name of the Lex Trebonia. (Dion Cass. xxxix. 33; Cic. *ad Att.* iv. 8. b. § 2.) For this service he was rewarded by being appointed one of Caesar's legates in Gaul, where he remained till the breaking out of the civil war in B. C. 49. In the course of the same year he was intrusted by Caesar with the command of the land forces engaged in the siege of Massilia. (Caes. *B. G.* v. 24, vi. 40, *B. C.* i. 36, ii. 1; Dion Cass. xli. 19; Cic. *ad Att.* viii. 3. § 7.) In B. C. 48 Trebonius was city-praetor, and in the discharge of his duties resisted the seditious attempts of his colleague M. Caelius Rufus to obtain by force the repeal of Caesar's law respecting the payment of debts. The history of these events is related elsewhere. [Vol. III. p. 672, b.] (Caes. *B. C.* iii. 20, 21; Dion Cass. xlii. 22.) Towards the end of B. C. 47, Trebonius, as propraetor, succeeded Q. Cassius Longinus in the government of Further Spain, but was expelled from the province by a mutiny of the soldiers who espoused the Pompeian party. Notwithstanding this want of success, he still continued to enjoy the favour and confidence of Caesar, who raised him to the consulship in the month of October, B. C. 45, and promised him the province of Asia. (Dion Cass. xliii. 29, 46.) In return for all these honours and favours, Trebonius was one of the prime movers in the conspiracy to assassinate his benefactor, and among the many instances of black ingratitude on the fatal Ides of March, his was

one of the blackest. It had been assigned to Trebonius to keep Antonius engaged in conversation outside the senate house while the other conspirators perpetrated the foul deed. Trebonius did not remain long at Rome after the murder of Caesar, but went as proconsul to the province of Asia. In the following year (B. C. 43) he sent a supply of money to M. Brutus in Macedonia, and to C. Cassius who was attempting to obtain possession of Syria. In the course of the same year, Dolabella, who had received from Antonius the province of Syria, appeared before Smyrna, where Trebonius was then residing, surprised the town in the night time, and slew Trebonius in his bed. For details see DOLABELLA, p. 1059, b. (Dion Cass. xliv. 14, 19, xlvii. 21, 26, 29; Plut. *Brut.* 19; Appian, *B. C.* ii. 113, 117, iii. 2, 26; Cic. *Phil.* ii. 11, 14, xi. 1, 2, 4, xii. 10, xiii. 10, *ad Fam.* x. 28, *ad Att.* xiv. 10, *ad Fam.* xii. 12, 14, 15.) A few of Cicero's letters are addressed to this Trebonius (*ad Fam.* x. 28, xii. 16, xv. 20, 21). The panegyrics which Cicero pronounces upon this ungrateful wretch in his letters and in the Philippics are most disgusting, and the language which the orator uses on one occasion in reference to the murder of the great man to whom he owed his own life, is positively so loathsome that it deprives us of almost all pity for his own fate. Thus he writes to Trebonius (*ad Fam.* x. 28): — "Quam vellem ad illas pulcherrimas epulas me Idibus Martiis invitasses! reliquiarum nihil haberemus."

12. TREBONIUS, a contemporary of Horace, detected in adultery, is otherwise unknown. (Hor. *Sat.* i. 4. 114.)

TREBO'NIUS GARUCIA'NUS, procurator of Africa at the death of Nero, A. D. 68, put to death Clodius Macer, the governor of the province, by the command of Galba. (Tac. *Hist.* i. 7.)

TREBO'NIUS RUFI'NUS. [RUFINUS.]

TREME'LLIA GENS, plebeian, is first mentioned towards the end of the second Punic war, but never obtained much importance. None of its members held the consulship. They bore the surnames of SCROFA and FLACCUS: the latter cognomen is omitted under FLACCUS, and is therefore given below.

TREME'LLIUS. 1. CN. TREMELLIUS FLACCUS, of quaestorian rank in B. C. 205, was sent on an embassy, in that year, with four colleagues, to king Attalus, and brought back with him the sacred stone, which represented the Mother of the Gods. He was plebeian aedile in B. C. 203 and praetor in 202, when he obtained Sicily as his province. (Liv. xxix. 11, xxx. 26, 27.)

2. CN. TREMELLIUS, one of the decemvirs in B. C. 173 for dividing certain lands in Liguria and Cisalpine Gaul among the Roman citizens and the Latin allies. (Liv. xlii. 4.)

3. CN. TREMELLIUS, tribune of the plebs, B. C. 167. (Liv. xlv. 15.)

4. CN. TREMELLIUS, tribune of the plebs, B. C. 160, was condemned to pay a fine on account of his having insulted the pontifex maximus M. Aemilius Lepidus. (Liv. *Epit.* 47.)

TRE'MULUS, Q. MA'RCIUS, a plebeian, was twice consul with the patrician P. Cornelius Arvina, the first time in B. C. 306, and the second time in B. C. 288. In his first consulship Tremulus carried on wars against the Hernici and Anagnini, whom he conquered with ease, and then marched to the assistance of his colleague in Samnium. On his arrival in the latter country he was unexpectedly attacked by the Samnites, but Cornelius came to his succour, and the two armies gained a brilliant victory over the enemy. Cornelius remained in Samnium, but Tremulus returned to Rome, where he celebrated a triumph over the Hernici and Anagnini, and an equestrian statue was erected to him in the forum before the temple of Castor. (Liv. ix. 42, 43; Fasti Capit.; Cic. *Phil.* vi. 5; Plin. *H. N.* xxxiv. 6.)

TRIA'RIA, the wife of L. Vitellius, the brother of the emperor of that name, was distinguished for her haughtiness and cruelty. (Tac. *Hist.* ii. 63, 64, iii. 77.)

TRIA'RIUS. 1. A rhetorician, frequently mentioned by M. Seneca. (*Suas.* 2, 5, 6, *Controv.* 1, 2, et alibi.)

2. A friend of the younger Pliny, who addresses one letter to him (*Ep.* vi. 23).

TRIA'RIUS, VALE'RIUS. 1. L. VALERIUS TRIARIUS, was quaestor urbanus in B. C. 81 (Cic. *Verr.* i. 14), and subsequently praetor. He was propraetor in Sardinia in B. C. 77, when he repulsed Lepidus who had fled into that island after his unsuccessful attempt to repeal the laws of Sulla. (Ascon. *in Scaur.* p. 19, ed. Orelli.) Triarius served under Lucullus as one of his legates in the war against Mithridates, and at first gained considerable distinction by his zeal and activity. [For details, see LUCULLUS, p. 833.] In B. C. 68 Triarius was despatched to the assistance of Fabius, who had been intrusted with the defence of Pontus, while Lucullus invaded Armenia, and who was now attacked by Mithridates with overwhelming numbers. Triarius compelled Mithridates to assume the defensive, and early in the following year he commenced active operations against the Pontic king. Anxious to gain the victory over Mithridates before the arrival of Lucullus, Triarius allowed himself to be attacked at a disadvantage, and was totally defeated with great slaughter. From the expression of Cicero (*de Leg. Man.* 9) we might conclude that every man in the army perished; but this does not appear to have been the case. Plutarch says that seven thousand Romans fell, among whom were a hundred and fifty centurions and twenty-four tribunes; and that Lucullus, who arrived a few days afterwards, was obliged to secrete Triarius from the fury of his troops. This fatal battle, which was one of the severest blows that the Roman arms had sustained for a long time, was fought near Zela, at the same spot where Caesar afterwards gained a victory over Pharnaces. (Appian, *Mith.* 88, 89, 112, 120; Plut. *Pomp.* 35; Dion Cass. xxxv. 10—12; Cic. *de Leg. Man.* 9; Liv. *Ep.* 98; Plin. *H. N.* vi. 3.) In Livy (*l. c.*) the praenomen of Triarius is erroneously *Caius*.

2. P. VALERIUS TRIARIUS, the son of the preceding, accused M. Aemilius Scaurus, in B. C. 54, first of repetundae and next of ambitus. Scaurus was defended on both occasions by Cicero. (Ascon. *in Scaur.* p. 19; Cic. *pro Scaur.* 1, 2, *ad Att.* iv. 16. § 8, iv. 17. § 2, *ad Q. Fr.* iii. 2. § 3.) For details, see SCAURUS, p. 737, b.

3. C. VALERIUS TRIARIUS, perhaps a brother of No. 2, was a friend of Cicero, who introduces him as one of the speakers in his dialogue *De Finibus* (i. 5), and praises his oratory in his *Brutus* (c. 76). His sister Valeria Paula divorced her husband in B. C. 50, and married D. Brutus. (Cael.

ap. Cic. ad Fam. viii. 7.) On the breaking out of the civil war Triarius espoused the cause of Pompey, who appointed him and Laelius in B. C. 48 to the command of the ships which were furnished by the province of Asia. He was present at the battle of Pharsalia, and it is said to have been by his advice that Pompey ordered his troops to stand still and receive the charge of Caesar's soldiers, a mistake in the opinion of his great opponent. Triarius perished in the civil wars, probably in Africa, for Cicero speaks in B. C. 45 of his death, and adds, that Triarius had left him the guardian of his children. (Caes. *B. C.* iii. 5, 92; Cic. *Brut.* 76, *ad Att.* xii. 28. § 3.)

TRIBONIA'NUS was a son of Macedonianus, according to Suidas. There are in Suidas two articles on Tribonianus, both of which have been supposed to refer to the same person. They are a strange medley of confusion. The first article begins by saying that Tribonianus was a Greek and an atheist, and in all respects averse to the faith of the Christians; in fact the latter part of the character is an explanation of what the zealot from whom this fragment is taken meant by an atheist. He is further described as a flatterer and a cheat, and as persuading Justinian that he would not die, but would be translated to heaven in the flesh (Suidas, *s. v.* Τριβωνιανός, ed. Gaisford, and the notes). The foolish compiler seems not to have perceived that a profession of atheism and a promise of heaven to the emperor are hardly consistent things.

He is further said to have had great natural powers, and to have made acquirements inferior to those of no man of his age; but he was wonderfully greedy of money, and he sold justice for lucre; every day he repealed some laws, and made others, selling to each according to his wants. This is taken from Procopius (*Persica*, i. 24). He lived many years in honour, and died a natural death, having suffered no ill from any one, for he was cunning, and pleasant in his manners, and he threw a shade over his avarice by the abundance of his learning. This is the character which we have of the quaestor of Justinian.

The other article appears to be intended by Suidas to refer to another person of the same name, whom he calls a native of Side in Pamphylia, but he also calls him a lawyer or advocate, and a very learned man. He however makes him a contemporary of Justinian, for one of his works was addressed to the emperor. The list of his works given by Suidas is a list of trifles; and no legal work is enumerated among them. It may be safely affirmed that Tribonian the jurist was not the author of any of the works enumerated in this second article of Suidas.

Tribonianus was successively quaestor, consul, and master of the offices to Justinian. In A. D. 531 he was disgraced in consequence of a popular tumult, but he was soon restored, and remained in office until his death in A. D. 545. His name is recorded among those who made the legal compilations of Justinian. In A. D. 528 he was one of the ten commissioners appointed by Justinian to form his first codex: he had at that time the title of "Vir magnificus magisteria dignitate inter agentes decoratus." In A.D. 530 Tribonianus, then quaestor, was commissioned with sixteen others, to compile the Digest or Pandect; and Tribonianus himself, and the four professors (antecessores) Theophilus, Craterus, Dorotheus and Anatolius, were the most active among the commissioners. In December A.D. 533 the Digest was promulgated as law.

During the time that he was employed on the Pandect, Tribonianus and the two professors, Theophilus and Dorotheus, were commissioned to compile an Institutional work. Tribonian had at this time the title of "Vir magnificus, magister, et Exquaestor sacri palatii nostri" (*Instit.* Prooemium), and they took as their basis the Institutional work of Gaius, and produced the four books of the Institutions of Justinian, which were published in November A. D. 533. The revised or second edition of the Codex was also the work of Tribonianus and four other jurists, and it was published in December A. D. 534. (*Constitutio*, Cordi, &c.)

It is hardly possible to form any estimate of the services of Tribonianus as distinct from those of the other commissioners. He had the superintendence of the Digest, and may have taken the chief part in planning the work; and to his activity it was owing, that the large collection of juristical writings was made, from which the compilers selected the materials for the Digest (*Constitutio*, Tanta, &c.). He had a well-stocked library of the old writers on law. As to the compilations made by Tribonian and his associates see the article JUSTINIANUS.

Gibbon (c. 44) has expanded the scanty and scandalous notices of Procopius (*Persica*, i. 23, 24, and *Anecdota*, 13, 20) and Suidas after his peculiar fashion. There is a life of Justinian and Tribonian by J. P. de Ludewig, entitled "Vita Justiniani Magni atque Theodorae nec non Triboniani, Hal. 1731." [G. L.]

TRIBU'NUS (Τριβοῦνος), a very eminent physician, a native of Palestine, and a man of great piety and benevolence. He went to Persia, where he attended on the king, Cosra (or *Chosroës*) I., and returned home laden with magnificent presents, probably A. D. 531. When this king was concluding a treaty of peace with the emperor Justinian in the following year, he made it a special request that Tribunus should be allowed to stay with him for twelve months. This was agreed to, and when at the end of that time Tribunus was about to take leave of the Persian court, the king told him to ask for any favour that he pleased. The noble-minded physician only begged for the liberation of some Roman captives; and the king released not only those whom he particularly named, but three thousand others besides (Procop. *De Bello Goth.* iv. 10; Suid. *s. v.* Τριβοῦνος). This anecdote will bring to the recollection of an English physician the very similar disinterestedness of Mr. Boughton at the court of the Great Mogul about the middle of the seventeenth century, which was the origin of the power of the East India Company in Bengal. [W. A. G.]

TRICCIA'NUS, DE'CIUS, a soldier of humble origin, who rose to the dignity of governor of Pannonia under Macrinus. He is apparently the same person as the Triccianus, who at a subsequent period was put to death by Elagabalus. (Dion Cass. lxxviii. 15, lxxix. 4.) [W. R.]

TRICIPTI'NUS, the name of an ancient patrician family of the Lucretia gens.

1. SP. LUCRETIUS TRICIPTINUS, the father of Lucretia, whose rape by Sex. Tarquinius led to the dethronement of Tarquinius Superbus and the

establishment of the republic. [Vol. III. p. 978, b.] Triciptinus was a member of the senate under Tarquinius, and was appointed Praefectus Urbi by the king, when the latter left the city to prosecute the war against Ardea. After the dethronement of the king, and before the appointment of the consuls, Triciptinus, in virtue of his office of Praefectus Urbi, had the government of the city. He presided at the comitia, in which the first consuls were elected, and for this purpose was probably elected interrex by the patricians, as indeed is expressly stated by Dionysius (v. 11), and might be inferred from analogy.

The two first consuls were L. Junius Brutus and L. Tarquinius Collatinus, B. C. 509; and after the death of Brutus in battle, in the course of the same year, Triciptinus was elected to supply his place; but worn out by age, he died a few days after entering upon the office. (Liv. i. 58, 59, ii. 8; Dionys. iv. 76, 82, 84, v. 11, 19; Tac. *Ann.* vi. 11; Cic. *de Rep.* ii. 31.)

2. T. Lucretius T. F. Triciptinus, consul in B. C. 508 with P. Valerius Publicola, in which year he fought against the Etruscans, who had attacked Rome under Porsena, and he is said by Dionysius to have been wounded in the battle. Dionysius, however, places the invasion of Porsena in the following year, and accordingly represents Triciptinus as one of the generals of the Roman army under the consuls. (Liv. ii. 8, 11; Dionys. v. 20, 22, 23.) Triciptinus was consul a second time in B. C. 504 with P. Valerius Publicola, in which year the consuls carried on the war against the Sabines with success. (Liv. ii. 16; Dionys. v. 40, foll.)

3. Lucretius (Triciptinus), consul in B. C. 507 with P. Valerius Publicola, according to Livy (ii. 15); but in Dionysius (v. 21) and the Fasti M. Horatius Pulvillus is mentioned instead as the colleague of Publicola. [Pulvillus, No. 1.]

4. L. Lucretius T. F. T. N. Triciptinus, son of No. 2, was consul in B. C. 462 with T. Veturius Geminus Cicurinus. He fell upon the Volscians, when they were returning from an invasion of the Roman territory laden with booty, and nearly annihilated the whole army. He obtained in consequence the honour of a triumph. In the following year he exerted himself warmly to save Kaeso Quintius, who was brought to trial by the tribune Virginius. (Liv. iii. 8, 10, 12; Dionys. ix. 69—71.) Triciptinus is mentioned by Dionysius (xi. 15) as one of the distinguished senators who spoke in favour of the abolition of the decemvirate in B. C. 449.

5. Hostus Lucretius L. F. T. N. Triciptinus, son of No. 4, consul in B. C. 429 with L. Sergius Fidenas. (Liv. iv. 30.)

6. P. Lucretius Hosti F. Triciptinus, son of No. 4, consular tribune in B. C. 419, and a second time in 417. (Liv. iv. 44, 47.)

7. L. Lucretius Flavus Triciptinus, consul in B. C. 393 with Ser. Sulpicius Camerinus, in which year he conquered the Aequi. He was consular tribune in 391, when he gained a victory over the Volsinienses; and he held the same office a second time in 388, a third time in 383, and a fourth time in 381. (Liv. v. 29, 32, vi. 4, 21, 22.) Plutarch (*Camill.* 32) represents L. Lucretius as the senator who was usually asked first for his opinion, probably because he was one of the few who had held the rank of consul; and the same writer informs us that Lucretius spoke against the removal to Veii.

TRICOLO'NUS (Τρικόλωνος), two mythical personages, one a son of Lycaon, and founder of Tricoloni in Arcadia (Paus. viii. 3. § 1), and the other one of the suitors of Hippodameia, who was conquered and killed by Oenomaus. (Paus. vi. 21. § 7.) [L. S.]

TRICOSTUS, the name of an ancient family of the Virginia gens. Almost all the members of the Virginia gens belonged to this family, which became so extensive that it was subdivided into other families bearing the names of Caeliomontanus, Esquilinus, and Rutilus. The two former are spoken of under their respective names, and it therefore only remains to treat here of the Tricosti, who had no additional name, and of the Tricosti Rutili.

1. Opiter Virginius Tricostus, consul B. C. 502 with Sp. Cassius Viscellinus, carried on war against the Aurunci and took Pometia, in consequence of which he and his colleague obtained a triumph. (Liv. ii. 17; Dionys. v. 49.)

2. Opiter Virginius (Tricostus), consul B. C. 473 with L. Aemilius Mamercus, according to Livy (ii. 54); but other authorities give Vopiscus Julius Julus in place of Virginius. [Julus, No. 3.]

3. L. Virginius Tricostus, consul B. C. 435 with C. Julius Julus. (Liv. iv. 21; Diod. xii. 49.) Respecting the events of this year, see Julus, No. 4. Virginius and Julius were again consuls in the following year, according to Licinius Macer; but other authorities mentioned M. Manlius and Q. Sulpicius as consuls, and others again relate that there were no consuls but consular tribunes this year. (Liv. iv. 23.)

4. L. Virginius Tricostus, consular tribune B. C. 389, the year after Rome had been taken by the Gauls. (Liv. vi. 1.)

5. Proculus Virginius Tricostus Rutilus, consul B. C. 486 with Sp. Cassius Viscellinus, marched against the Aequi; but as they would not meet him in the field, he returned to Rome after laying waste their territory. He took an active part in opposing the agrarian law of his colleague. [Viscellinus.] (Liv. ii. 41; Dionys. viii. 68, ix. 51.)

6. T. Virginius T. F. T. N. Tricostus Rutilus, consul B. C. 479 with K. Fabius Vibulanus, in which year the Fabia gens left Rome to carry on the war alone against Veii. (Liv. ii. 48, 49; Dionys. ix. 14.) This Virginius was augur, and died in 463 in the great pestilence which devastated Rome in that year. (Liv. iii. 7.)

7. A. Virginius T. F. T. N. Tricostus Rutilus, brother of No. 6, was consul in B. C. 476 with Sp. Servilius Priscus Structus. (Liv. ii. 51; Dionys. ix. 25.)

TRIGE'MINUS, P. CURIA'TIUS FISTUS, consul B. C. 453, and one of the first decemvirate, is spoken of under Fistus. The cognomen Trigeminus shows that he pretended to be descended from one of the three Curiatii who fought with the Horatii; and it appears from coins, a specimen of which is annexed, that some of the Curatii in later times laid claim to a similar descent. On the obverse of the coin is the head of Pallas with TRIGE (*i. e. Trigeminus*), and on the reverse a woman driving a quadriga with Victory standing behind her, and the legend C. CVR (*C. Cu-*

riatius), and below ROMA. (Eckhel, vol. v. p. 199, foll.)

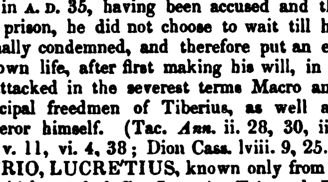


COIN OF C. CURIATIUS TRIGEMINUS.

TRIGONEIA or TRITOGENEIA (Τριγόνεια or Τριτογένεια), a daughter of Aeolus, and the wife of Minyas, or according to others, the mother of Minyas by Poseidon. (Tzetz. *ad Lyc.* 873; Schol. *ad Pind. Pyth.* iv. 120.) [L. S.]

TRIO, L. FULCI'NIUS, a notorious informer under Tiberius (*celebre inter accusatores Trionis ingenium*, Tac. *Ann.* ii. 28), and one of the friends and favourites of Tiberius. He is first mentioned in A. D. 16, when he was the chief instrument in procuring the condemnation of the praetor L. Scribonius Libo. In A. D. 20 he accused Piso before the consuls, and in consequence of that service was allowed by Tiberius to become a candidate for the higher honours of the state. In A. D. 31 he was consul with P. Memmius Regulus, in which year Sejanus was put to death. Being a friend of Sejanus, Trio was suspected of favouring his cause, and vehement disputes arose in consequence between the two consuls. By pretending great anxiety to bring the accomplices of Sejanus to justice, the fall of Trio was postponed for a short time; but in A. D. 35, having been accused and thrown into prison, he did not choose to wait till he was formally condemned, and therefore put an end to his own life, after first making his will, in which he attacked in the severest terms Macro and the principal freedmen of Tiberius, as well as the emperor himself. (Tac. *Ann.* ii. 28, 30, iii. 10, 19, v. 11, vi. 4, 38; Dion Cass. lviii. 9, 25.)

TRIO, LUCRE'TIUS, known only from coins, on which we find *Cn. Lucretius Trio* and *L. Lucretius Trio*. The specimen annexed has on the obverse the head of the Sun, and on the reverse the Moon surrounded by the seven Triones, or the constellation of the Great Bear. (See *Dict. of Antiq.* p. 147, 2d ed.) These devices, like many in modern heraldry, are a kind of punning on the name. The Sun and Moon give the greatest light (*luc*-em), and thus have reference to the gentile name *Lucretius*; while the seven *Triones* are an evident allusion to the surname. (Eckhel, vol. v. p. 239.)



COIN OF L. LUCRETIUS TRIO.

TRI'OPAS (Τριόπας or Τρίοψ). 1. A son of Poseidon and Canace, a daughter of Aeolus (Schol. *ad Callim. Hymn. in Cer.* 100) or of Helios and Rhodos, and the father of Iphimedeia and Erysichthon (Apollod. i. 7. § 4; Diod. v. 56; Steph. Byz. *s. v.* Τριόπιον; Ov. *Met.* viii. 751); he is also called the father of Pelasgus. (Paus. ii. 22. § 2.) He expelled the Pelasgians from the Dotian plain, but was himself obliged to emigrate, and went to Caria, where he founded Cnidus on the Triopian promontory. (Diod. *l. c.*; Herod. i. 174.) His son Erysichthon was punished by Demeter with insatiable hunger, because he had violated her sacred grove (Callim. *Hymn. in Cer.* 25, &c.); but others relate the same of Triopas himself. (Hygin. *Poet. Astr.* ii. 14; comp. Schol. *ad Theocrit.* xvii. 69.) The statue of Triopas with a horse stood at Delphi, being an offering of the Cnidians. (Paus. x. 11. § 1.)

2. A son of Phorbas, an Argive, was the father of Iasus, Agenor and Messene. (Paus. ii. 16. § 1, iv. 1. § 2.) [L. S.]

TRI'PHYLUS (Τρίφυλος), a son of Arcas from whom Tryphylia, a portion of Elis, was believed to have derived its name. (Polyb. iv. 77; Paus. x. 9. § 3.) [L. S.]

TRIPTO'LEMUS (Τριπτόλεμος), a son of Celeus and Metaneira or Polymnia, or according to others, a son of king Eleusis by Cothonea (or Cyntinea, or Hyona, Serv. *ad Virg. Georg.* i. 19; Schol. *ad Stat. Theb.* ii. 382.) Others again describe him as a son of Oceanus and Gaea, as a younger brother or relation of Celeus, as a son of Trochilus by an Eleusinian woman, as a son of Rharus by a daughter of Amphictyon, or lastly, as a son of Dysaules. (Hygin. *Fab.* 147; Apollod. i. 5. § 2; Paus. i. 14. § 2; Hom. *Hymn. in Cer.* 153.) Triptolemus was the favourite of Demeter, and the inventor of the plough and agriculture, and of civilisation, which is the result of it. He was the great hero in the Eleusinian mysteries. (Plin. *H. N.* vii. 56; Callim. *Hymn. in Cer.* 22; Virg. *Georg.* i. 19.) According to Apollodorus, who makes Triptolemus a son of Celeus and Metaneira, Demeter, on her arrival at Eleusis in Attica, undertook as nurse the care of Demophon, a brother of Triptolemus, who had just been born. In order to make the child immortal, Demeter at night put him into a fire, but as Metaneira on discovering the proceeding, screamed out, the child was consumed by the flames. As a compensation for this bereavement, the goddess gave to Triptolemus a chariot with winged dragons and seeds of wheat. According to others Triptolemus first sowed barley in the Rharian plain, and thence spread the cultivation of grain all over the earth; and in later times an altar and threshing floor of Triptolemus were shown there. (Paus. i. 38. § 6.) In the Homeric hymn on Demeter, Triptolemus is described as one of the chief men of the country, who like other nobles is instructed by Demeter in her sacred worship (123, 474, &c.); but no mention is made of any relationship between him and Celeus. In the tradition related by Hyginus, who makes Triptolemus a son of Eleusis, Triptolemus himself was the boy whom the goddess wished to make immortal. Eleusis, who was watching her, was discovered by her and punished with instant death. (Ov. *Trist.* iii. 8. 2.) Triptolemus, after having received the dragon-chariot, rode in it all over the earth, making man acquainted with the blessings of agriculture. (Comp. Paus. vii. 18. § 2, viii. 4. § 1; Ov. *Met.* v. 646, &c.) On his return to Attica, king Celeus wanted to kill him, but by the

command of Demeter he was obliged to give up his country to Triptolemus, which he now called after his father Eleusis. He now established the worship of Demeter, and instituted the Thesmophoria. (Hygin. *Fab.* 147; comp. Dionys. Hal. i. 12; Ov. *Fast.* iv. 507, &c.) He had temples and statues both at Eleusis and Athens (Paus. i. 14. § 1, 38. § 6.) Triptolemus is represented in works of art as a youthful hero, sometimes with the petasus, on a chariot drawn by dragons, and holding in his hand a sceptre and corn ears. (See Müller, *Anc. Art. and its Rem.* § 358.) [L. S.]

TRITAEA (Τρίταια), a daughter of Triton, a priestess of Athena, by whom Ares became the father of Melanippus, who gave to a town in Achaia the name of his mother. Sacrifices were offered there to Ares and Tritaea in the temple of Athena. (Paus. vii. 22. § 5, &c.) [L. S.]

TRITANNUS, a man distinguished for his remarkable strength. (Cic. *de Fin.* i. 3; Plin. *H. N.* vii. 19. s. 20; Solin. c. 4.)

TRITANTAECHMES (Τριταντταίχμης). 1. A Persian satrap of Babylon, son of Artabazus. (Herod. i. 192.)

2. A son of Artabanus [No. 1], and a cousin therefore of Xerxes, was one of the commanders of the Persian infantry when the barbarians invaded Greece in B. C. 480. After the battle of Thermopylae, when the Persians had been informed by some Arcadian deserters of the contests at Olympia for no other prize than a simple olive-crown, Tritantaechmes exclaimed that men who thus strove, not for gain, but for glory, could not be attacked with much chance of success, a sentiment which Xerxes ascribed to cowardice. (Herod. vii. 82, 121, viii. 26.) [E. E.]

TRITO or TRITOGENEIA (Τριτώ or Τριτογένεια and Τριτογενής), a surname of Athena (Hom. *Il.* iv. 515, *Od.* iii. 378; Hes. *Theog.* 924), which is explained in different ways. Some derive it from lake Tritonis in Libya, near which she is said to have been born (Eurip. *Ion*, 872; Apollod. i. 3. § 6; comp. Herod. iv. 150, 179); others from the stream Triton near Alalcomenae in Boeotia, where she was worshipped, and where according to some statements she was also born (Paus. ix. 33. § 4; comp. Hom. *Il.* iv. 8); the grammarians, lastly, derive the name from τριτώ which, in the dialect of the Athamanians, is said to signify "head," so that it would be the goddess born out of the head of her father. (Schol. *ad Apollon. Rhod.* iv. 1310; comp. Hom. *Hymn.* 28. 4; Hes. *Theog.* 924.) [L. S.]

TRITON (Τρίτων). 1. A son of Poseidon and Amphitrite (or Celaeno), who dwelt with his father and mother in a golden palace on the bottom of the sea, or according to Homer (*Il.* xiii. 20) at Aegae. (Hes. *Theog.* 930, &c.; Apollod. i. 4. § 6.) Later writers describe this divinity of the Mediterranean as riding over the sea on horses or other sea-monsters. (Ov. *Heroid.* vii. 50; Cic. *de Nat. Deor.* i. 28; Claudian, xxviii. 378.) Sometimes also Tritons are mentioned in the plural, and as serving other marine divinities in riding over the sea. Their appearance is differently described, though they are always conceived as presenting the human figure in the upper part of their bodies, while the lower part is that of a fish. Pausanias (ix. 21. § 1) says: the Tritons have green hair on their head, very fine and hard scales, breathing organs below their ears, a human nose, a broad mouth, with the teeth of animals, sea-green eyes, hands rough like the surface of a shell, and instead of feet, a tail like that of dolphins. (Comp. Orph. *Hymn.* 23. 4; Plin. *H. N.* xxxvi. 4, 7.) The chief characteristic of Tritons in poetry as well as in works of art is a trumpet consisting of a shell (*concha*), which the Tritons blow at the command of Poseidon, to soothe the restless waves of the sea (Ov. *Met.* i. 333), and in the fight of the Gigantes this trumpet served to frighten the enemies. (Hygin. *Poet. Astr.* ii. 23; comp. Paus. viii. 2. § 3; Mosch. ii. 20; Virg. *Aen.* x. 209, &c.; Ov. *Met.* ii. 8; Plin. *H. N.* ix. 5.) Tritons were sometimes represented with two horse's feet instead of arms, and they were then called Centaur-Tritons or Ichthyocentaurs. (Tzetz. *ad Lyc.* 34, 886, 892.) Their figures are frequently mentioned in works of art, as in the sanctuary of Poseidon on the Corinthian isthmus (Paus. ii. 1. § 7), in the temple of Dionysus at Tanagra (ix. 20. § 4; comp. Aelian, *H. A.* xiii. 21), in the pediment of the temple of Saturn at Rome. (Macrob. *Sat.* i. 8; comp. Hirt, *Mythol. Bilderb.* p. 152; Müller, *Anc. Art. and its Rem.* § 402.)

2. The god of lake Tritonis in Libya, is, like Glaucus, a marine divinity connected with the story of the Argonauts. (Apollon. Rhod. iv. 1552, &c.; Orph. *Argon.* 337; Tzetz. *ad Lycoph.* 34, 754; Herod. iv. 179.) [L. S.]

TRITO'NIS (Τριτωνίς). 1. A nymph of lake Tritonis in Libya, who according to an ancient tradition was the mother of Athena by Poseidon. (Herod. iv. 180; Pind. *Pyth.* iv. 20.) By Amphithemis she became the mother of Nasamon and Caphaurus. (Apollon. Rhod. iv. 1495.)

2. A surname of Athena, like Tritogeneia and Tritonia. (Apollon. Rhod. i. 72, 109; Virg. *Aen.* ii. 171.) [L. S.]

TROEZEN (Τροιζήν), a son of Pelops, and founder of the town of Troezen or Troezene. He was the father of Anaphlystus and Sphettus. (Paus. ii. 30. § 8, &c.; Parthen. *Erot.* 31.) [L. S.]

TROGUS, C. MA'RIUS, a triumvir of the mint under Augustus, occurs only on coins, a specimen of which is annexed. On the obverse is the head of Augustus, and on the reverse two men standing, with the legend C. MARIVS C. F. TRO. III. VIR. (Eckhel, vol. v. p. 250.)



COIN OF C. MARIUS TROGUS.

TROGUS POMPEIUS. [JUSTINUS, p. 680, b.]

TROGUS, T. QUI'NTIUS, was accused by the quaestor M. Sergius. (Varr. *L. L.* vi. 90—92, ed. Müller.)

TROGUS, SAUFEIUS. [SAUFEIUS, No. 6.]

TROI'LUS (Τρωΐλος), a son of Priam and Hecabe (Hom. *Il.* xxiv. 257), or according to others a son of Apollo. (Apollod. iii. 12. § 5.) He fell by the hands of Achilles (Virg. *Aen.* i. 474; Horat. *Carm.* ii. 9. 16; Cic. *Tusc.* i. 39); others relate that Achilles ordered Troilus who was made pri-

soner, to be strangled (Dict. Cret. iv. 9), or that Troilus, when fleeing from Achilles, ran into the temple of the Thymbraean Apollo, where Achilles slew him on the same spot where he himself was afterwards killed. (Tzetz. *ad Lyc.* 307.) [L. S.]

TRO'ILUS (Τρώιλος), a sophist of some distinction, who taught at Constantinople, under Arcadius and Honorius, at the beginning of the fifth century of our era, was a native of Side in Pamphylia. Among his disciples were Eusebius Scholasticus, Ablabius, a Novatian bishop of Nicaea, and Silvanus, bishop of Philippopolis. He wrote, according to Suidas, λόγοι πολιτικοί, and seven books of letters. (Socrat. *H. E.* vi. 6, vii. 1, 27; Suid. *s. v.*; Fabric. *Bibl. Graec.* vol. vi. p. 140; Clinton, *Fast. Rom. s. aa.* 401, 408.) There is an epigram in the Greek Anthology on the athlete Lyron, ascribed to a grammarian Troïlus, whom Schneider and Jacobs identify with the Sophist; though Fabricius supposes the two persons to be different, without stating his reason. (Fabric. *Bibl. Graec.* vol. i. p. 498; Brunck, *Anal.* vol. ii. p. 450; Jacobs, *Anth. Graec.* vol. iii. p. 155, vol. xiii. p. 962.) [P. S.]

TRO'PHILUS (Τρόφιλος), a physician quoted by Stobaeus (*Flor.* cii. 9), who said that *he* was a perfect physician who was able to distinguish what was possible from what was not. He may, perhaps, be the same person who wrote a book entitled Συναγωγὴ Ἀκουσμάτων Θαυμασίων, which is quoted by Stobaeus (*ibid.* c. 22—24). Fabricius says (*Bibl. Graec.* vol. xiii. p. 439, ed. vet.) that Trophilus is also mentioned by Plutarch in his *Salutaria Praecepta*, and if this be so (for the writer has not been able to find the passage) he must have lived some time in or before the first century after Christ. [W. A. G.]

TRO'PHIMUS, a Greek statuary of the Roman period, who made an honorific statue of a Roman magistrate, erected by the college of Pastophori of the town of Industria, of which the artist was a citizen. The following is the inscription:—

T. GRAE. TROPHIMUS IND. FAC.

(Maffei, *Mus. Veron.* p. ccxxx. 1; R. Rochette, *Lettre à M. Schorn*, pp. 419, 420, 2d ed.) [P. S.]

TROPHON or GROPHON, is supposed to have been the maker of the statue of Ecphanto, the daughter of Zeus, the inscription belonging to which we still possess, namely, the well-known Melian inscription. The last word of the inscription is ΤΡΟΠΗΟΝ, where it is not quite clear whether the first letter is Τ or Γ, but most scholars take it for the latter. The whole inscription runs thus, when the orthography is modernized:

Παῖ Διὸς Ἐκφαντῷ, δέξαι τόδ' ἀμεμφὲς ἄγαλμα,
σοὶ γὰρ ἐπευχόμενος τοῦτ' ἐτέλεσσε Γρόφων.

(Welcker, *Rhein. Mus.* 1848, vol. vi. p. 383.) [P. S.]

TROPHO'NIUS (Τροφώνιος), a son of Erginus, king of Orchomenus, or of Apollo. He with his brother Agamedes built the temple at Delphi and the treasury of king Hyrieus in Boeotia. (Hom. *Hymn. in Apoll.* 296; Paus. ix. 37 and 39; Strab. ix. p. 421.) After his death he was worshipped as a hero, and had a celebrated oracle in a cave near Lebadeia in Boeotia. (Herod. i. 46; Strab. ix. p. 414; Eurip. *Ion*, 300; Aristoph. *Nub.* 502; comp. *Dict. of Antiq. s. v. Oraculum.*) [L. S.]

TROS (Τρώς). 1. A son of Erichthonius and Astyoche, and a grandson of Dardanus. He was married to Calirrhoë, by whom he became the father of Ilus, Assaracus and Ganymedes, and was king of Phrygia. (Hom. *Il.* xx. 230.) The country and people of Troy derived their name from him. He gave up his son Ganymedes to Zeus for a present of horses. (Paus. v. 24. § 1; Apollod. iii. 12. § 2; comp. GANYMEDES.)

2. A Trojan, a son of Alastor, who was slain by Achilles. (Hom. *Il.* xx. 462.) [L. S.]

TRYPHAENA (Τρύφαινα). 1. Daughter of Ptolemaeus VII., surnamed Euergetes II., married Antiochus VIII. (Grypus), king of Syria. Her sister Cleopatra was married to Antiochus IX. (Cyzicenus). In the civil wars between Grypus and Cyzicenus, Cleopatra fell into the power of the former, and was murdered by order of her own sister Tryphaena. Shortly afterwards Tryphaena was taken prisoner by Cyzicenus, who put her to death to avenge the murder of his wife. (Justin. xxxix. 3, 4)

2. Daughter of Ptolemaeus XI. Auletes, died in the life-time of her father. (Porphyr. ap. Euseb. p. 120.)

TRYPHIODO'RUS (Τρυφιόδωρος), a Greek grammarian, was born in Egypt. Nothing more is known of his personal history. All that is known of the time when he lived is that he was later than Nestor of Laranda [NESTOR], whom he imitated. Some place him as late as the fifth century. Of the grammatical labours of Tryphiodorus we have no records. He is known to us only as a versifier. He wrote a poem called Μαραθωνιακά: another entitled Τὰ καθ' Ἱπποδάμειαν; a third called Ὀδύσσεια λειπογράμματος. This was so called, according to Eustathius (*Proleg. ad Odyss.* p. 4), because no word was admitted into it which contained the letter σ. It is difficult however to conceive of the composition of an Odyssey from which the name of Odysseus must have been excluded. The account of the matter given by Hesychius is more probable, that from the first book the letter α was excluded, from the second β, and so on (Hes. *s. v.* Νέστωρ). In any case it must have been a miserable exercise of ingenuity. A fourth work of Tryphiodorus was Παράφρασις τῶν Ὁμήρου παραβολῶν. All these, and others not more distinctly named, have perished. The only effort of the muse of Tryphiodorus which has come down to us is his Ἰλίου ἅλωσις, a poem consisting of 691 lines. From the small dimensions of it, it is necessarily little but a sketch. It is not, like the poem of Quintus Smyrnaeus, a continuation of the Iliad; it is an independent poem. After a brief indication of the subject, there follows a meagre recapitulation of some of the chief events since the death of Hector, given in the clumsiest and most confused manner, without any indication of the mode in which they were connected together. The proper subject of the poem begins with the account of the building of the wooden horse. Tryphiodorus describes minutely the painting and other adornments of the work, and enumerates the heroes who took their places in it; not forgetting to mention the ambrosial food with which Athene provided them. In his account of Sinon Tryphiodorus agrees more with Virgil, not with Quintus, who represents him as mutilated by the Trojans before he would tell them the purpose of the wooden horse. The episode of Laocoon is entirely omitted. After the horse had been brought into the temple

of Athene, Venus, assuming the form of an old Trojan woman, discloses to Helen the trick of the Greeks, and informs her that Menelaus is among the heroes inside. Intending to bring about their detection, she goes to the temple, and within the hearing of the warriors talks of their wives in Greece. Stifled sighs and tears escape from the heroes. Anticlus is on the point of betraying the whole scheme by speaking aloud, but Ulysses claps his hands over his mouth, and holds them so tight that he smothers him. Athene appears and sends Helen home again. This scene is the only part of the poem which has much merit. A somewhat lengthy, though otherwise tolerably good description of the scenes which ensued upon the sack and destruction of the city, is followed by a meagre notice of some of the chief special incidents.

The poem of Tryphiodorus was first published in connection with those of Quintus Smyrnaeus and Coluthus. A separate edition, accompanied by a Latin translation in verse, was published by F. Jamot (Paris, 1557). Frischlin and Rhodomann published a critical edition with Latin versions in prose and metre. (Frankfurt, 1588.) An improved edition of Triphiodorus was published by J. Merrick (Oxford, 1741), in which several omissions were supplied from fresh MSS. Merrick also published an English translation and a treatise on Tryphiodorus (Oxford, 1739). The edition of Bandini, (Florence 1765) contained a collection of the various readings of two new MSS. He did little for the text however. His critical apparatus was applied to that object by Thomas Northmore in his edition of the poet (Cambridge 1791, London, 1804). A splendid folio edition was printed by Bodoni at Parma in 1796. An equally imposing edition, and one more correct, was published by Tauchnitz (Leipzig 1808) under the superintendence of G. H. Schaefer. A critical edition with the notes of Merrick, Schaefer, and others, and some of his own, was published by F. A. Wernicke (Leipzig 1819). Besides the Latin and English translations, there is one in German by B. Thiersch. (Suidas, *s. v.*; Fabric. *Bibl. Graec.* vol. i. p. 526; Schöll, *Gesch. der Griechischen Litteratur*, vol. iii. p. 73, &c.) [C. P. M.]

TRYPHON (Τρύφων), literary. 1. Of Alexandria, the son of Ammonius, a grammarian and poet, lived before and during the reign of Augustus (Suid. *s. v.*). A long list of his works, in almost every department of grammar, is given by Suidas, and an account of several of them, which exist in MS., will be found in Fabricius (*Bibl. Graec.* vol. vi. p. 351, comp. pp. 165, 192, 319, 321, 381, and vol. i. p. 526).

2. The son of Hermes, the author of an epigram in the Greek Anthology, on the sudden death of the harp-player Terpes, who was killed in the Scias of Sparta, by having a fig thrown into his open mouth. There is a passage of Suidas (*s. v.* Γλυκὺ μέλι καὶ πνιξάτω), which makes it all but certain that the Terpes of the epigram is no other than the celebrated Terpander, and that the epigram refers to a traditional account of his death, in which, as in similar stories of the end of other poets, even the manner of his decease was made symbolical of the sweetness of his compositions. Respecting Tryphon himself we have no further information. (Brunck, *Anal.* vol. ii. p. 451; Jacobs, *Anth. Graec.* vol. iii. p. 157, vol. x. p. 296, vol. xiii. p. 963.)

3. See Diodorus Tryphon, Vol. I. p. 1017, b.

4. Tryphon the Jew, whose name appears in Justin's well-known dialogue, hardly falls within the limits of this work. All the particulars respecting him which are necessary for understanding Jerome, and they are very few, will be found in the dialogue itself. (See also Fabric. *Bibl. Graec.* vol. vii. p. 62.) [P. S.]

TRYPHON (Τρύφων), artists. 1. An eminent engraver of precious stones, whose beryl, engraved with a figure of the sea-nymph Galene, is mentioned in an epigram by Addaeus (No. 6, Brunck, *Anal.* vol. ii. p. 242), who appears to have lived in the time of Alexander the Great and his successors. There is a very celebrated gem by him in the collection of the Duke of Marlborough, representing the reconciliation of Eros and Psyche (Bracci, ii. 114), of which there are several copies; one of the best of these is in the Museum at Naples (Visconti, *Op. Var.* vol. ii. p. 192, No. 114). There is also a carnelian, engraved with a figure of Eros riding on a lion, bearing the inscription ΤΡΥΦΩΝ, in the Museum of the Hague (De Jonge, *Notice*, p. 148, No. 16); and another gem, mentioned by Raspe (*Catal. de Tassie*, No. 15454), with the inscription ΤΡΥΦΩΝ ЄΠΟΙЄΙ. His name also occurs on another gem, in the Museum of the Hague (De Jonge, p. 151, No. 12; Caylus, *Recueil*, v. pl. liii. No. 5, p. 148); but in this case the inscription is certainly a modern forgery. (R. Rochette, *Lettre à M. Schorn*, pp. 157, 158.)

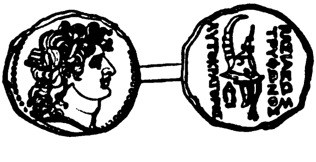
2. An architect, of Alexandria, who flourished in the time of Demetrius Poliorcetes, and distinguished himself in the defence of Apollonia, by the invention of an ingenious plan of countermining. (Vitruv. x. 22. s. 16. § 10, Schneider.) [P. S.]

TRYPHON (Τρύφων). 1. A surgeon, who lived at Rome shortly before the time of Celsus, that is, probably in the first century B. C. (Cels. *De Med.* vi. 5, vii. 1. pp. 117, 137.) As Celsus calls him "Tryphon *pater*," there would seem to have been another medical man of the same name, who lived somewhat later. This is perhaps also implied by Galen when he speaks of Τρύφων ὁ ἀρχαῖος (*De Compos. Medicam. sec. Loc.* vii. 3. vol. xii. p. 843), who may perhaps be the same person as the "Tryphon *pater*" of Celsus, and who is certainly the surgeon quoted by Scribonius Largus (*De Compos Medicam.* c. 69. § 201. p. 227. Cf. Gal. *De Compos. Medicam. sec. Gen.* iv. 13. vol. xiii. p. 745) and apparently his tutor (*ibid.* c. xliv. § 175. p. 222), and perhaps also the physician mentioned by Caelius Aurelianus (*De Morb. Chron.* i. 4. p. 323). Tryphon, the native of Gortyna in Crete, who is quoted by Galen (*De Compos. Medicam. sec. Loc.* ix. 2. vol. xiii. pp. 246, 253) is also perhaps the same person; but the writer on gymnastics, mentioned by Galen (*Ad Thrasyb. de Medic. et Gymnast.* c. 47. vol. v. p. 898) probably lived earlier.

2. The physician introduced by Plutarch as one of the speakers in his *Symposiaca* (iii. 1. § 2, 3; 2. § 1, 2), if he was a real personage, lived in the first century after Christ. [W. A. G.]

TRYPHON, DIO'DOTUS (Διόδοτος ὁ Τρύφων), a usurper of the throne of Syria during the reign of Demetrius II. Nicator. After the death of Alexander Balas in B. C. 146, Tryphon first set up Antiochus, the infant son of Balas, as a pretender against Demetrius; but in B. C. 142 he murdered Antiochus and reigned as king himself.

Tryphon was defeated and put to death by Antiochus Sidetes, the brother of Demetrius, in B. C. 139, after a reign of three years. For details and authorities, see DEMETRIUS II., p. 967.



COIN OF TRYPHON, KING OF SYRIA.

TRYPHON, SA'LVIUS, one of the leaders of the revolted slaves in Sicily, had been accustomed to play on the flute in the orgies of the women, and was supposed to have a knowledge of divination, for which reason he was elected king by the slaves in B. C. 103. He displayed considerable abilities, and in a short time collected an army of 20,000 foot and 2000 horse, with which he laid siege to Morgantina, a strong city in Sicily. The propraetor P. Licinius Nerva obtained possession of the camp of the slaves by surprise, but was afterwards defeated by Salvius. After this victory Salvius assumed all the pomp of royalty. He administered justice in the toga praetexta, surrounded himself with lictors, and took the surname of Tryphon, probably because it had been borne by Diodotus, the usurper of the Syrian throne. He chose the strong fortress of Triocala as the seat of his new kingdom; and his power was still further strengthened by the submission of Athenion, who had been elected leader of the slaves in the western part of the island. The insurrection had now assumed such a formidable aspect, that the senate sent the propraetor L. Licinius Lucullus into Sicily in the following year (B. C. 102) with a force of 17,000 men, the greater part of which were regular Roman or Italian troops. Tryphon, however, did not hesitate to meet this force in the open field. Athenion, whom he had first thrown into prison through jealousy, but had afterwards released, fought under him with the greatest bravery, and was severely wounded in the battle. The slaves were defeated with great slaughter, and Tryphon was obliged to take refuge in Triocala. But Lucullus, whether from incapacity or treachery, failed in taking the place, and returned to Rome without effecting any thing more. Lucullus was succeeded by C. Servilius; and on the death of Tryphon, about the same time, the kingdom of the slaves devolved upon Athenion, who was not subdued till B. C. 101. (Diod. *Eclog. ex lib. XXXVI.* p. 533, foll. ed. Wess.; Flor. iii. 19.)

TRYPHONI'NUS, CLAU'DIUS, a Roman jurist, wrote under the united reign of Septimius Severus, and his son Antoninus Caracalla (Dig. 48. tit. 19. s. 39); and he survived Severus, who died A. D. 212, for he speaks of "Imperator noster cum Divo Severo patre suo" (Dig. 27. tit. 1. s. 44). There is extant a rescript of Antoninus (A. D. 213) addressed to Claudius Tryphoninus, which declares that a legacy left by Cornelia Salvia to the "universitas" of the Jews in Antioch could not be sued for (Cod. 1. tit. 9. s. 1). It is probable that this rescript was addressed to Tryphoninus in the capacity of Advocatus Fisci. Tryphoninus (Dig. 23. tit. 3. s. 78. § 4) speaks of giving his opinion in the "auditorium," which may be that of Papinian. Tryphoninus appears to have studied Cicero's writings: he quotes the oration Pro Cluentio (Dig. 48. tit. 19. s. 39). Tryphoninus was in the Consilium of Severus at the same time with Messius and Papinian (Dig. 49. tit. 14. s. 50). He was the author of twenty-one Libri Disputationum, from which there are seventy-nine excerpts in the Digest; and he also wrote notes on Cervidius Scaevola. [G. L.]

TU'BERO, AE'LIUS. 1. P. AELIUS TUBERO, was elected plebeian aedile B. C. 202, but resigned his office, together with his colleague L. Laetorius, because there had been some fault in the auspices at their election. He was praetor the following year, B. C. 201, when he obtained Sicily as his province. In B. C. 189 he was one of the ten commissioners sent into Asia after the conquest of Antiochus; and in B. C. 177 he was again elected praetor. (Liv. xxx. 39, 40, xxxvii. 55, xli. 8.)

2. Q. AELIUS TUBERO, tribune of the plebs B. C. 194, proposed a plebiscitum, in accordance with a decree of the senate, for founding two Latin colonies in southern Italy; one among the Bruttii, and the other in the territory of Thurii. He was appointed one of the three commissioners for the foundation of the latter colony. (Liv. xxxiv. 53, xxxv. 9.)

3. Q. AELIUS TUBERO, the son-in-law of L. Aemilius Paulus, served under the latter in his war against Perseus, king of Macedonia. After Perseus had been taken prisoner, he was committed by Aemilius to the custody of Tubero. This Tubero, like the rest of his family, was so poor that he had not an ounce of silver plate, till his father-in-law gave him five pounds of plate from the spoils of the Macedonian monarch. (Liv. xlv. 7, 8; Val. Max. iv. 4. § 9; Plin. *H. N.* xxxiii. 11; Plut. *Aemil. Paul.* 28.)

4. Q. AELIUS TUBERO, the son of No. 3, the jurist. See below TUBERO, jurists, No. 1.

5. L. AELIUS TUBERO, an intimate friend of Cicero. He was a relation and a schoolfellow of the orator, had served with him in the Marsic war, and had afterwards served under his brother Quintus as legate in Asia. It is uncertain in what way he was related to Cicero. The Scholiast on the oration for Ligarius says (pp. 415, 417, ed. Orelli) that Tubero married the *soror* of Cicero. We know that Cicero had not a sister; but the brother of the orator's father may have had a daughter, who was married to Tubero; and hence we may understand *soror* to signify in this passage, as it frequently does, a first cousin, and not a sister. (Drumann, *Geschichte Roms*, vol. vi. p. 273.) On the breaking out of the civil war, Tubero, who had espoused the Pompeian party, received from the senate the province of Africa; but as Atius Varus and Q. Ligarius, who likewise belonged to the aristocratical party, would not surrender it to him, he passed over to Pompey in Greece. He was afterwards pardoned by Caesar and returned with his son Quintus to Rome. (Cic. *pro Lig.* 4, 7, 8, *ad Q. Fr.* i. 1. § 3, *pro Planc.* 41.) Tubero cultivated literature and philosophy. He wrote a history (Cic. *ad Q. Fr. l. c.*), and the philosopher Aenesidemus dedicated to him his work on the sceptical philosophy of Pyrrhon. (Phot. Cod. 212.)

6. Q. Aelius Tubero, the son of No. 5, the jurist. See below, No. 2.

TU'BERO, AE'LIUS, jurists. 1. Q. Aelius Tubero, called the Stoic, was a pupil of Panaetius; and one of the scholars of Panaetius dedicated to Tubero a treatise De Officiis (Cic. *de Off.* iii. 15). He was the son of Q. Aelius Tubero, who was the son-in-law of L. Aemilius Paulus. [See above, No. 3.] Tubero the son had a reputation for talent and legal knowledge. (Cic. *Brut.* 31, *pro Muren.* c. 36; Tac. *Ann.* xvi. 22; Gell. i. 22.) Plutarch (*Lucull.* c. 39) attributes to this Tubero the saying that Lucullus was "Xerxes in a toga;" but this is a mistake, for Tubero the Stoic was a contemporary of the Gracchi and tribunus plebis in B. C. 133, the year in which Tiberius was also tribunus plebis. Lucullus could not play the part of Xerxes in a toga earlier than B. C. 63. In B. C. 129 Tubero failed in his candidateship for the praetorship, but in B. C. 123 he was praetor. Pomponius says that he was also consul, but it has been inferred from the passage in the *Brutus* (c. 31) that he never obtained the consulship. He appears however to have been consul suffectus in B. C. 118. He was an opponent of C. Gracchus as well as of Tiberius, and delivered some speeches against him B. C. 123. Tubero is one of the speakers in Cicero's dialogue *de Republica*. The passages in the Pandect in which Tubero is cited do not refer to this Tubero, but to the son of Lucius. (Cic. *Brut.* ed. H. Meyer, c. 31, and the note; H. Meyer, *Oratorum Romanorum Frag.* p. 251, 2d ed.)

2. Q. Aelius Tubero, the son of Lucius [see above, No. 5], was born probably about B. C. 74. When he was a young man, he made a speech (B. C. 46) before C. Julius Caesar against Q. Ligarius, who was defended by Cicero in a speech which is extant (*Pro Q. Ligario*). When L. Tubero, who had been appointed governor of Africa by the senate, attempted to land there, Ligarius, who held Africa in the capacity of legatus, prevented Lucius from landing with his son Quintus, who accompanied him; and this was the main cause of the enmity of Tubero against Ligarius. The oration of Tubero is mentioned by Quintilian (*Instit. Orat.* x. 1. § 23, xi. 1. § 78). After his failure on this occasion Tubero applied to the study of the Jus Civile under Ofilius; and he obtained considerable reputation. He had a great knowledge both of Jus Publicum and Privatum, and he wrote several works on both these divisions of law; but he affected an antiquated mode of expression, which made his writings less agreeable to read (Pomponius, Dig. 1. tit. 2. s. 2. § 46): from this remark of Pomponius we may infer that Tubero's works were extant when he wrote. Tubero married a daughter of Servius Sulpicius, and the daughter of Tubero was the mother of the jurist C. Cassius Longinus. It is uncertain if this Tubero was consul under Augustus B. C. 11, with P. Fabius Maximus, for his consulship is not mentioned by Pomponius, but that omission is not decisive against the evidence of the Fasti Capitolini and Plinius (*H. N.* viii. 17). A work by Tubero, "De Officio Judicis" is mentioned by Gellius (xiv. 2); and another "Ad C. Oppium" is mentioned by Gellius (vii. 19). Like his father Q. Tubero wrote a history (Liv. iv. 23; Suet. *Caes.* 83), but whether the quotations of A. Gellius (vi. 3, 4) are taken from the history of the father or the son cannot be determined. Tubero the jurist, who is often cited in the Digest, is this Tubero; but there is no excerpt from his writings. [G. L.]

TU'BERO, L. SEIUS, a legatus of Germanicus in his campaign in Germany in A. D. 16, was consul with the latter in A. D. 18. Tubero was falsely accused of majestas in A. D. 24. (Tac. *Ann.* ii. 20, iv. 29; Fasti.)

TUBERTUS, the name of an ancient family of the patrician Postumia gens.

1. P. Postumius Q. F. Tubertus, consul B. C. 505 with M. Valerius Volusus in the fifth year of the republic. Both consuls fought against the Sabines, over whom they gained a decisive victory in the neighbourhood of Tibur, and obtained in consequence the honour of a triumph. (Liv. ii. 16; Zonar. v. 37—39; Plut. *Public.* 20; Zonar. vii. 13.) Tubertus was consul again in B. C. 503 with Agrippa Menenius Lanatus. According to Livy he defeated the Aurunci, and on his return triumphed over them; but other authorities relate that he again fought against the Sabines, and at first with bad success, but that he afterwards gained a victory over them, and on his return celebrated the lesser triumph or ovation, which was on this occasion first introduced at Rome. (Dionys. v. 44—47; Zonar. vii. 13; Plin. *H. N.* xv. 29; Fasti Cap.) In B. C. 493 he was one of the ten ambassadors sent by the senate to the people on the Sacred Mountain. (Dionys. vi. 69.) This Tubertus was buried in the city on account of his virtues, a privilege which his posterity retained. (Cic. *de Leg.* ii. 23.)

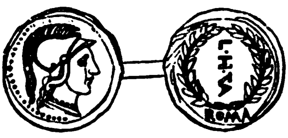
2. A. Postumius Tubertus, was magister equitum to the dictator Mam. Aemilius Mamercinus in B. C. 433, and was himself dictator in B. C. 431. The latter year was memorable in the Roman annals by the great victory which the dictator gained on Mount Algidus over the united forces of the Aequians and Volscians. This victory, which is related to have been fought on the 18th of June, decided the contest with the Aequians, who from this time forward appear as the subjects of Rome. According to universal tradition the dictator put his son to death in this campaign, because he quitted the post in which his father had placed him, through his desire of fighting with the enemy. This story is rejected by Livy, but on insufficient grounds, as Niebuhr has shown. Tubertus celebrated a triumph on his return to Rome. (Liv. iv. 23, 26—29; Diod. xii. 64; Ov. *Fast.* vi. 721, foll.; Plut. *Camill.* 2; Val. Max. ii. 7. § 6; Gell. xvii. 21; Niebuhr, *Hist. of Rome*, vol. ii. p. 452, foll.)

TUBULUS, the name of a family of the Hostilia gens.

1. C. Hostilius Tubulus, praetor urbanus B. C. 209, was stationed in Etruria in the following year (B. C. 208) as propraetor with the command of two legions. He received orders from the senate to keep an especial watch upon Arretium, which was suspected of an inclination to revolt to Hannibal, and he therefore took away as hostages one hundred and twenty children of the senators of the town. Next year (B. C. 207) Tubulus was sent from Etruria to Tarentum, and in the course of the same year from the latter place to Capua; but while marching to Capua he fell upon Hannibal's army, killed four thousand men, and took nine standards. He continued in the command at Capua till the end of B. C. 203. (Liv. xxvii. 6, 7, 11, 22, 24, 35, 40, xxviii. 10, xxix. 13.)

2. L. HOSTILIUS TUBULUS, praetor B. C. 142, received bribes in such an open manner, when he was presiding at a trial for murder, that in the following year P. Scaevola, the tribune of the plebs, proposed and carried a plebiscitum for an inquiry into his conduct; whereupon Tubulus forthwith went into exile. Cicero more than once speaks of him as one of the vilest of men, and quotes a passage of Lucilius, in which the name of Tubulus occurs as an instance of a sacrilegious wretch. (Cic. *ad Att.* xii. 5. § 3, *de Fin.* ii. 16, iv. 28, v. 22, *de Nat. Deor.* i. 23, iii. 30, *pro Scaur.* 1.) According to Asconius (*in Scaur.* p. 23, ed. Orelli) Tubulus was brought back from exile on account of his numerous crimes, and took poison of his own accord, to escape being put to death in prison.

The following coin was struck by a L. Hostilius Tubulus, but it is doubtful whether by the same person as the preceding. It has on the obverse the head of Pallas, and on the reverse a laurel wreath with the legend L. H. TVB. (i. e. *L. Hostilius Tubulus*), and underneath ROMA. (Eckhel, vol. v. p. 227.)



COIN OF L. HOSTILIUS TUBULUS.

TUCCA, PLO'TIUS, a friend of Horace and Virgil. The latter poet left Tucca one of his heirs, and bequeathed his unfinished writings to him and Varius, who afterwards published the *Aeneid* by order of Augustus. (Hor. *Sat.* i. 5. 40, i. 10. 81; Donat. *Vit. Virgil.* §§ 52, 53, 56; Schol. *ad Pers. Sat.* ii. 42; Weichert, *Poëtarum Latinorum Reliquiae*, p. 217, foll.)

TUCCA, C. SERVI'LIUS, consul B. C. 284 with L. Caecilius Metellus Denter. (Fasti.)

TU'CCIA, a Vestal Virgin, accused of incest, appealed to the goddess to prove her innocence, and had power given to her to carry a sieve full of water from the Tiber to the temple. (Val. Max. viii. 1. absol. 5; Plin. *H. N.* xxviii. 2; Dionys. ii. 69; Augustin. *de Civ. Dei*, x. 16.) This miracle is commemorated on an ancient gem, of which an engraving is given in the *Dict. of Antiq.* p. 1191, a, 2d ed.

TU'CCIUS. 1. M. TUCCIUS, curule aedile B. C. 192, and praetor B. C. 190, with Apulia and Bruttii as his province, where he also remained for the two following years as propraetor. In B. C. 185 he was one of the triumviri appointed for founding colonies at Sipontum and Buxentum. (Liv. xxxv. 41, xxxvi. 45, xxxvii. 2, 50, xxxviii. 36, xxxix. 23.)

2. M. TUCCIUS, accused C. Sempronius Rufus of vis in B. C. 51, and was in his turn accused by Rufus of the same offence. (Cael. *ap. Cic. ad Fam.* viii. 8.)

TUDITA'NUS, the name of a plebeian family of the Sempronia gens. The name was supposed by Ateius the philologist to have been originally given to one of the Sempronii, because he had a head like a *tudes* (*tudit-is*) or mallet. (Festus, p. 352, ed. Müller.)

1. M. SEMPRONIUS C. F. M. N. TUDITANUS, consul B. C. 240 with C. Claudius Centho, and censor B. C. 230 with Q. Fabius Maximus. (Gell. xvii. 21; Cic. *Brut.* 18, *Tusc.* i. 1, *de Senect.* 14; Fasti Capit.)

2. P. SEMPRONIUS TUDITANUS, was a tribune of the soldiers at the battle of Cannae in B. C. 216, and one of the few Roman officers who survived that fatal day. When the smaller of the two Roman camps in which he had taken refuge was besieged by the Carthaginians, he bravely cut his way through the enemy with six hundred men, reached the larger camp, and from thence marched to Canusium, where he arrived in safety. Two years afterwards (B. C. 214) Tuditanus was curule aedile, and in the next year (B. C. 213) praetor, with Ariminum as his province. He took the town of Aternum, and was continued in the same command for the two following years (B. C. 212, 211). He was censor in B. C. 209 with M. Cornelius Cethegus, although neither he nor his colleague had yet held the consulship. In B. C. 205 he was sent into Greece with the title of proconsul, and at the head of a military and naval force, for the purpose of opposing Philip, with whom however he concluded a preliminary treaty, which was readily ratified by the Romans, who were anxious to give their undivided attention to the war in Africa. Tuditanus had, during his absence, been elected consul for the year 204 together with M. Cornelius Cethegus, his colleague in the censorship. He received Bruttii as his province with the conduct of the war against Hannibal. In the neighbourhood of Croton Tuditanus experienced a repulse, with a loss of twelve hundred men; but he shortly afterwards gained a decisive victory over Hannibal, who was obliged in consequence to shut himself up within the walls of Croton. It was in this battle that he vowed a temple to Fortuna Primigenia, if he should succeed in routing the enemy. In B. C. 201 Tuditanus was one of the three ambassadors sent to Ptolemy, king of Egypt. (Liv. xxii. 50, 60; Appian, *Annib.* 26; Liv. xxiv. 43, 44, 47, xxv. 3, xxvi. 1, xxvii. 11, 38, xxix. 11, 12; Cic. *Brut.* 15, *de Senect.* 4; Liv. xxix. 13, 36, xxxi. 2.)

3. M. SEMPRONIUS TUDITANUS, one of the officers of Scipio at the capture of New Carthage in Spain. (Liv. xxvi. 48.)

4. C. SEMPRONIUS TUDITANUS, plebeian aedile B. C. 198 and praetor B. C. 197, when he obtained Nearer Spain as his province. He was defeated by the Spaniards with great loss, and died shortly afterwards in consequence of a wound which he had received in the battle. He was pontifex at the time of his death. (Liv. xxxii. 27, 28, xxxiii. 25, 42; Appian, *Hisp.* 39.)

5. M. SEMPRONIUS M. F. C. N. TUDITANUS, tribune of the plebs B. C. 193, proposed and carried a plebiscitum, which enacted that the law about money lent should be the same for the Socii and the Latini as for the Roman citizens. (*Dict. of Antiq. s. v. Lex Sempronia de Fenore.*) He was praetor B. C. 189, when he obtained Sicily as his province, and consul B. C. 185 with Ap. Claudius Pulcher. In his consulship he carried on war in Liguria, and defeated the Apuani, while his colleague was equally successful against the Ingauni. Tuditanus was an unsuccessful candidate for the consulship in B. C. 184, but was elected one of the pontifices in the following year. He was carried off by the great pestilence which devastated Rome

in B. C. 174. (Liv. xxxv. 7, xxxvii. 47, 50, xxxix. 23, 32, 40, 46, xli. 21.)

6. C. SEMPRONIUS C. F. TUDITANUS, was one of the ten commissioners sent to L. Mummius in B. C. 146 in order to form Southern Greece into a Roman province. He has been confounded by Drumann (*Geschichte Roms*, vol. iii. p. 81) with the following [No. 7], as he had been by Cicero, whose mistake was corrected by Atticus. This Tuditanus was the proavus or great grandfather of the orator Hortensius. (Cic. *ad Att.* xiii. 6. § 4, xiii. 33. § 3.)

7. C. SEMPRONIUS C. F. C. N. TUDITANUS, the son of No. 6, was praetor B. C. 132, fourteen years after his father had been sent as one of the ten commissioners into Greece. (Cic. *ad Att.* xiii. 30. § 3, xiii. 32. § 3.) He was consul in B. C. 129, with M'. Aquilius. On the proposition of Scipio Africanus, the decision of the various disputes, which arose respecting the public land in carrying the agrarian law of Gracchus into effect, was transferred from the triumvirs who had been appointed under the law, to the consul Tuditanus; but the latter, perceiving the difficulty of the cases that were brought before him, avoided giving any decision by pleading that the Illyrian war compelled him to leave the city. In Illyricum he carried on war against the Iapydes, and at first unsuccessfully, but he afterwards gained a victory over them chiefly through the military skill of his legate, D. Junius Brutus, who had previously earned great glory by his conquests in Spain. [BRUTUS, No. 18.] On his return to Rome, Tuditanus was allowed to celebrate a triumph over the Iapydes. (Vell. Pat. ii. 4; Cic. *de Nat. Deor.* ii. 5; Appian, *B. C.* i. 19, *Illyr.* 10; Liv. *Epit.* 59; Fasti Capit.) Tuditanus was an orator and an historian, and in both obtained considerable distinction. Cicero says of him (*Brut.* 25): — "Cum omni vita atque victu excultus atque expolitus, tum ejus elegans est habitum etiam orationis genus." Dionysius (i. 11) classes him with Cato the Censor as among λογιωτάτους τῶν Ῥωμαίων συγγραφέων. His historical work is likewise quoted by some of the other ancient writers. (Ascon. *in Cornel.* p. 76, ed. Orelli; Gell. vi. 4, xiii. 15; Macrob. i. 16; Krause, *Vitae et Frag. Histor. Rom.* p. 178, foll.) This Tuditanus was the maternal grandfather of the orator Hortensius, since his daughter Sempronia married L. Hortensius, the father of the orator.

8. SEMPRONIUS TUDITANUS, was the maternal grandfather of Fulvia, the wife of Antonius the triumvir. He is described by Cicero as a madman, who was accustomed to scatter his money among the people from the Rostra. (Cic. *Phil.* iii. 6, *Acad.* ii. 28; Val. Max. vii. 8. § 1.)

CN. TUDI'CIUS, a senator, who supported Cluentius. (Cic. *pro Cluent.* 70.)

M. TU'GIO, mentioned by Cicero in his oration for Balbus (c. 20) as a person well versed in the law relating to aqueducts.

TU'LLIA, the name of the two daughters of Servius Tullius, the sixth king of Rome. [TULLIUS, SERVIUS.]

TU'LLIA, frequently called by the diminutive TULLIOLA, was the daughter of M. Cicero and Terentia. The year of her birth is not mentioned, but it was probably in B. C. 79 or 78. [TERENTIA, No. 1.] Her birthday was on the 5th of Sextilis or August. She was betrothed as early as B. C. 67 to C. Calpurnius Piso Frugi, whom she married in B. C. 63 during the consulship of her father. At the time of Cicero's exile (B. C. 58), Tullia displayed a warm interest in his fate. She and her husband threw themselves at the feet of the consul Piso to implore his pity on behalf of their father. During Cicero's banishment Tullia lost her first husband: he was alive at the end of B. C. 58, but she was a widow when she welcomed her father at Brundusium on his return from exile, in August of the following year. She was married again in B. C. 56 to Furius Crassipes, a young man of rank and large property; but she did not live with him long, though the time and the reason of her divorce are alike unknown. [CRASSIPES, No. 2.] In B. C. 50 she was married to her third husband, P. Cornelius Dolabella, one of the most profligate young men of a most profligate age. Cicero was well acquainted with the scandalous private life of his future son-in-law, for although the latter was still only twenty, he had been already twice defended by the orator in a court of justice when accused of the most abominable crimes. But the patrician birth, high connections, and personal beauty of Dolabella, covered a multitude of sins as well in Cicero's eyes as in those of his wife and daughter. Dolabella had been previously married and divorced his wife Fabia for the purpose of marrying Tullia. The marriage took place during Cicero's absence in Cilicia. The connection, as might have been anticipated, was not a happy one. On the breaking out of the civil war in B. C. 49, the husband and the father of Tullia espoused opposite sides. While Dolabella fought for Caesar, and Cicero took refuge in the camp of Pompey, Tullia remained in Italy. She was pregnant at the commencement of the war, and on the 19th of May, B. C. 49, was delivered of a seven months' child, which was very weak, and died soon afterwards. After the battle of Pharsalia, Dolabella returned to Rome, but brought no consolation to his wife. He carried on numerous intrigues with various Roman ladies; and the weight of his debts had become so intolerable that he caused himself to be adopted into a plebeian family, in order to obtain the tribuneship of the people, and thus be able to bring forward a measure for the abolition of debts. He was elected tribune at the end of B. C. 48, and forthwith commenced to carry his schemes into execution. But Antony took up arms, and Dolabella was defeated. In the midst of these tumults Tullia, who had been long suffering from ill health, set out to join her father at Brundusium, which place she reached in June, B. C. 47. Cicero, however, was unwilling that even his own daughter should be a witness of his degradation, and he therefore sent her back to her mother. Dolabella's conduct had been so scandalous, that a divorce would have been the proper course; but this Cicero would not adopt, as he feared the anger of the dictator, and was unwilling to lose a friend in Dolabella. He did not, however, require his intercession, for Caesar not only pardoned him but received him as his friend, when he landed in Italy in September (B. C. 47). Cicero returned to Rome, and Dolabella was likewise pardoned by Caesar. In December Dolabella went to Africa to fight against the Pompeian party, but he came back to Italy in the summer of the following year (B. C. 46). Tullia and her husband now lived together again for a short time, but before Dolabella left for Spain at the end of the year,

a divorce had taken place by mutual consent. At the beginning of the following year (B. C. 45) Tullia was delivered of a son. As soon as she was sufficiently recovered to bear the fatigues of a journey, she accompanied her father to Tusculum, but she died there in February.* It appears from Cicero's correspondence that she had long been unwell, and the birth of her child hastened her death. Her loss was a severe blow to Cicero: he had recently divorced his wife Terentia, and married a young wife Publilia, without however adding to his domestic happiness; and thus he had clung to Tullia more than ever. His friends hastened to console him; and among the many consolatory letters which he received on the occasion is the well-known one from the celebrated jurist Serv. Sulpicius (*ad Fam.* iv. 5). To dissipate his grief, Cicero drew up a treatise on consolation, in which he chiefly imitated Crantor the Academician [CICERO, p. 733, b.]; and to show his love to the deceased, he resolved to build a splendid monument to her honour, which was to be consecrated as a temple, in which she might receive the worship both of himself and of others. This project he frequently mentions in his letters to Atticus, but the death of Caesar in the following year, and the active part which Cicero then took in public affairs, prevented him from carrying his design into effect. Tullia's child survived his mother. He is called Lentulus by Cicero (*ad Att.* xii. 28), a name which was also borne by his father by adoption; and as Dolabella was absent in Spain, and was moreover unable from his extravagance to make any provision for his child, Cicero took charge of him, and while he was in the country wrote to Atticus, to beg him to take care that the child was properly attended to. (Cic. *ad Att.* xii. 28.) The boy probably died in infancy, as no further mention is made of him. The numerous passages in Cicero's correspondence in which Tullia is spoken of, are collected in Orelli's *Onomasticon Tullianum* (vol. ii. pp. 596, 597), and her life is written at length by Drumann (*Geschichte Roms*, vol. vi. p. 696, foll.).

TU'LLIA GENS, patrician and plebeian. This gens was of great antiquity, for even leaving out of question Servius Tullius, the sixth king of Rome, whom Cicero claims as his *gentilis* (*Tusc.* i. 16), we are told that the Tullii were one of the Alban houses, which were transplanted to Rome in the reign of Tullus Hostilius. (Liv. i. 30.) According to this statement the Tullii belonged to the minores gentes. We find mention of a Tullius in the reign of the last king of Rome [TULLIUS, No. 1], and of a M'. Tullius Longus, who was consul in the tenth year of the republic, B. C. 500. [LONGUS.] The patrician branch of the gens appears to have become extinct at an early period; for after the early times of the republic no one of the name occurs for some centuries, and the Tullii of a later age are not only plebeians, but, with the exception of their bearing the same name, cannot be regarded as having any connection with the ancient gens. The first plebeian Tullius who rose to the honours of the state was M. Tullius Decula, consul B. C. 81, and the next was the celebrated orator M. Tullius Cicero. [DECULA; CICERO.] The other surnames of the Tullii under the republic belong chiefly to freedmen, and are given below. On coins we find no cognomen. The following coin, which bears on the obverse the head of Pallas and on the reverse Victory driving a quadriga, with the legend of M. TVLLI, is supposed by some writers to belong to M. Tullius Cicero, the orator, but the coin is probably of an earlier date. (Eckhel, vol. v. p. 327.)



COIN OF THE TULLIA GENS.

TULLINUS, VOLCA'TIUS, accused in A. D. 65, as privy to the crimes of L. Torquatus Silanus, escaped punishment (Tac. *Ann.* xvi. 8), and is conjectured by Lipsius to be the same person as Volcatius Tertullinus, who is mentioned as tribune of the plebs in A. D. 69. (Tac. *Hist.* iv. 9.)

TU'LLIUS. 1. M. TULLIUS, or M. Atilius, as he is called by Dionysius, one of the decemviri who had the charge of the Sibylline books in the reign of Tarquinius Superbus, was bribed by Petronius Sabinus to allow him to take a copy of these books, and was in consequence punished by the king by being sewed up in a sack and thrown into the sea, a punishment subsequently inflicted upon parricides. (Val. Max. i. 1. § 13; Dionys. iv. 62.)

2. SEX. TULLIUS, served for the seventh time as centurio primi pili in B. C. 358 under the dictator C. Sulpicius Peticus, when he besought the dictator on behalf of his comrades to let them fight against the Gauls, and distinguished himself in the battle which ensued. He also fought with great bravery in the following year under the consul C. Marcius Rutilus against the Privernates. (Liv. vii. 13—16.)

3. L. TULLIUS, a Roman eques, was magister of the company which farmed the *Scriptura* (see *Dict. of Antiq. s. v.*) in Sicily. (Verr. iii. 71.)

4. M. TULLIUS, on whose behalf Cicero spoke in B. C. 71. It is quite uncertain who this M. Tullius was. He was not a freedman, as appears from Cicero's speech, but it is equally clear that he was a different person both from M. Tullius Decula, consul B. C. 81, and from M. Tullius Albinovanus. The fragments of Cicero's speech for Tullius were published for the first time from a palimpsest manuscript by Angelo Mai. An analysis of it is given by Drumann. (*Geschichte Roms*, vol. v. p. 258, foll.)

5. L. TULLIUS, a legate of Cicero in Cilicia, owed his appointment to the influence of Q. Titinius, and probably also of Atticus, whose friend he was. His conduct, however, did not give satisfaction to Cicero. (Cic. *ad Att.* v. 4, 11, 14, 21.) In one of Cicero's letters (*ad Fam.* xv. 14. § 8) we read of his legate L. Tulleius, which is probably a false reading for L. Tullius.

6. TIB. TULLIUS, fought on the side of the

* It is stated by Middleton (*Life of Cicero*, vol. ii. p. 365), on the authority of Plutarch (*Cic.* 41), that Tullia died at Dolabella's house at Rome; but Plutarch does not say so; and Drumann has shown clearly from passages in Cicero's letters, that she died at her father's Tusculan villa.

Pompeian party in Spain in B.C. 45. (Auctor, *B. Hisp.* 17, 18.)

TUL'LIUS ALBINOVA'NUS. [ALBINOVANUS.]

TU'LLIUS, A'TTIUS, the celebrated king of the Volscians, to whom Coriolanus fled, when he was banished from Rome, and who induced his people to make war upon the Romans, with Coriolanus as their general. For details and authorities, see CORIOLANUS. In the best MSS. of Livy the name is written Attius *Tullius*, and in Zonaras we also find Τούλλιος; but in Dionysius and Plutarch the form Τύλλος occurs. Tullius, and not Tullus is the correct form. (Alschefski, *ad Liv.* ii. 37; Niebuhr, *Hist. of Rome*, vol. ii. note 217.)

TU'LLIUS BASSUS. [BASSUS, p. 471.]

TU'LLIUS or TI'LLIUS CIMBER. [CIMBER.]

TU'LLIUS FLAVIA'NUS, a commander of a troop of cavalry under Petilius Cerialis, was taken prisoner by the Vitellian troops in the battle in the suburbs of Rome, A.D. 69. (Tac. *Hist.* iii. 79.)

TU'LLIUS GE'MINUS. [GEMINUS.]

TU'LLIUS LAU'REA (Τούλλιος Λαυρέας), the author of three epigrams in the Greek Anthology. Fabricius conjectured, and Reiske and Jacobs approve of the suggestion, that he is identical with Laurea Tullius, the freedman of Cicero, from whose Latin poems in elegiac verse Pliny (*H. N.* xxxi. 2) quotes some lines, which are printed also in Burmann's *Anthologia Latina* (vol. i. p. 340). This conjecture is strongly confirmed by the fact, that the epigrams of Tullius had a place in the Anthology of Philip, which consisted chiefly of the poets of the Augustan age. In the title of one of the three epigrams there is a slight confusion in the different copies of the Anthology, the Planudean giving Σατυλλίου, and the Palatine Τατυλλίου, both of which variations perhaps arise from the reading M. Τυλλίου. (Fabric. *Bibl. Graec.* vol. iv. p. 498; Brunck, *Anal.* vol. ii. p. 102; Jacobs, *Anth. Graec.* vol. ii. p. 90, vol. xiii. p. 907.) [P. S.]

L. TU'LLIUS MONTA'NUS, accompanied M. Cicero the younger to Athens in B.C. 45. He is also mentioned at a later time in Cicero's correspondence, and it is probably to him that the *Tullianum caput* refers. (Cic. *ad Att.* xii. 52, 53, xiv. 16, 17, xv. 26, 29.)

TU'LLIUS RUFUS, a man of quaestorian rank, belonged to the Pompeian army, and was slain at the battle of Thapsus, B.C. 46. (Hirt, *B. Afr.* 85.)

TU'LLIUS SENE'CIO. [SENECIO.]

TU'LLIUS, SE'RVIUS, the sixth king of Rome. The account of the early life and death of Servius Tullius is full of marvels, and cannot be regarded as possessing any title to a real historical narrative. According to the general tradition, he was of servile origin, and owed his elevation to the favour of the gods, and especially to the protection of the goddess Fortune, with whom he was always a favourite. During his life-time she used to visit him secretly in his chamber as his spouse; and after his death, his statue was placed in her temple, and remained unhurt when the temple itself was once destroyed by fire (Ov. *Fast.* vi. 573, foll., 625; Val. Max. i. 8. § 11). The future greatness of Servius was announced by a miracle before his birth. His mother Ocrisia, a female slave of the queen's, and one of the captives taken at Corniculum, was offering cakes to the Lar or the household genius, when she saw in the fire on the hearth an apparition of the deity. Tanaquil, who understood the portent, commanded her to dress herself as a bride, and to shut herself up in the chamber. There she became pregnant by the god, whom some Romans maintained to be the household genius, and others Vulcan; the former supporting their opinion by the festival which Servius established in honour of the Lares, the latter by the deliverance of his statue from fire (Ov. *Fast.* vi. 625, foll.; Dionys. iv. 2). There are two other legends respecting the birth of Servius, which have more of an historical air, and may therefore be regarded as of later origin. One related that his mother was a slave from Tarquinii, that his father was a client of the king, and that he himself was brought up in the palace with the other household slaves, and waited at the royal table (Cic. *de Rep.* ii. 21). The other legend, which gives Servius a nobler origin, and which is therefore preferred both by Dionysius and Livy, states that his father, likewise called Servius Tullius, was a noble of Corniculum, who was slain at the taking of the city, and that his mother, then in a state of pregnancy, was carried away captive to Rome where she gave birth to the future king in the royal palace. The prodigies which preceded the birth of Servius accompanied his youth. Once as he was sleeping at mid-day in the porch of the palace, his head was seen surrounded with flames. Tanaquil forbade their being extinguished, for her prophetic spirit recognised the future destiny of the boy: they played around him without harming him, and when he awoke, the fire vanished. From this time forward Servius was brought up as the king's child with the greatest hopes. Nor were these hopes disappointed. By his personal bravery he gained a battle which the Romans had nearly lost; and Tarquinius placed such confidence in him, that he gave him his daughter in marriage, and entrusted him with the exercise of the government. His rule was mild and beneficent; and so popular did he become, that the sons of Ancus Marcius, fearing lest they should be deprived of the throne which they claimed as their inheritance, procured the assassination of Tarquinius [TARQUINIUS]. They did not, however, reap the fruit of their crime, for Tanaquil, pretending that the king's wound was not mortal, told the people that Tarquinius would recover in a few days, and that he had commanded Servius meantime to discharge the duties of the kingly office. Servius forthwith began to act as king, greatly to the satisfaction of the people; and when the death of Tarquinius could no longer be concealed, he was already in firm possession of the royal power. Servius thus succeeded to the throne without being elected by the senate and the curiae; but the curiae afterwards, at his own request, invested him with the imperium. (Cic. *de Rep.* ii. 21; Dionys. iv. 12.)

The reign of Servius Tullius is almost as barren of military exploits as that of Numa. The only war which Livy mentions (i. 42) is one against Veii, which was brought to a speedy conclusion. This war is magnified by Dionysius (iv. 27) into victories over the whole Etruscan nation, which is said to have revolted after the death of Tarquinius Priscus; and these pretended triumphs have found their way into the Fasti, where they are recorded,

with the year and date of their occurrence. But the great deeds of Servius were deeds of peace; and he was regarded by posterity as the author of all their civil rights and institutions, just as Numa was of their religious rites and ordinances. Three important events are assigned to Servius by universal tradition. First he established a constitution, in which the plebs took its place as the second part of the nation, and of which we shall speak more fully below. Secondly, he extended the pomoerium, or hallowed boundary of the city (*Dict. of Antiq. s. v. Pomoerium*), and completed the city by incorporating with it the Quirinal, Viminal and Esquiline hills. He surrounded the whole with a stone wall called after him the wall of Servius Tullius; and from the Porta Collina to the Esquiline Gate where the hills sloped gently to the plain, he constructed a gigantic mound, nearly a mile in length, and a moat, one hundred feet in breadth and thirty in depth, from which the earth of the mound was dug. Rome thus acquired a circumference of five miles, and this continued to be the legal extent of the city till the time of the emperors, although suburbs were added to it. Thirdly, Servius established an important alliance with the Latins, by which Rome and the cities of Latium became the members of one great league. As leagues of this kind were always connected among the ancients with the worship at some common temple, a temple of Diana or the Moon was built upon the Aventine, which was not included in the pomoerium, as the place of the religious meetings of the two nations. It appears that the Sabines likewise shared in the worship of this temple. There was a celebrated tradition, that a Sabine husbandman had a cow of extraordinary beauty and size, and that the soothsayers had predicted that whoever should sacrifice this cow to Diana on the Aventine, would raise his country to rule over the confederates. The Sabine, anxious to secure the supremacy of his own people, had driven the cow to Rome, and was on the point of sacrificing her before the altar, when the crafty Roman priest rebuked him for daring to offer it with unwashed hands. While the Sabine went and washed in the Tiber, the Roman sacrificed the cow. The gigantic horns of the animal were preserved down to very late times, nailed up in the vestibule (Liv. i. 45). From the fact that the Aventine was selected as the place of meeting, it has been inferred that the supremacy of Rome was acknowledged by the Latins; but since we find it expressly stated that this supremacy was not acquired till the reign of Tarquinius Superbus, this view is perhaps not strictly correct. (Comp. Niebuhr, *Lectures on the History of Rome*, p. 118, London, 1848.)

After Servius had established his new constitution, he did homage to the majesty of the centuries, by calling them together, and leaving them to decide whether he was to reign over them or not. The body which he had called into existence, naturally ratified his power, and declared him to be their king. The patricians, however, were far from acquiescing in the new order of things, and hated the man who had deprived them of their exclusive rule, and had conferred such important benefits upon the plebeians. In addition to his constitutional changes in favour of the second order in the state, tradition related, that out of his private wealth, he discharged the debts of those who were reduced to indigence; that he deprived the creditor of the power of seizing the body of his debtor, and restricted him to the seizure of the goods of the latter; and that he assigned to the plebeians allotments of lands out of the territories which they had won in war (Cic. *de Rep.* ii. 21; Dionys. iv. 9; Liv. i. 46). The king had good reasons for mistrusting the patricians. Accordingly, when he took up his residence on the Esquiline, he would not allow them to dwell there, but assigned to them the valley, which was called after them the Patricius Vicus, or Patrician Street (Festus *s. v.*). Meantime, the long and uninterrupted popularity of the king seemed to deprive L. Tarquinius more and more of the chance of regaining the throne of his father. The patricians, anxious to recover their supremacy, readily joined Tarquinius in a conspiracy to assassinate the king. The legend of his death is too celebrated to be omitted here, although it perhaps contains no further truth than that Servius fell a victim to a patrician conspiracy, the leader of which was the son or descendant of the former king. The legend ran as follows. Servius Tullius, soon after his succession, gave his two daughters in marriage to the two sons of Tarquinius Priscus. L. Tarquinius the elder was married to a quiet and gentle wife; Aruns, the younger, to an aspiring and ambitious woman. The character of the two brothers was the very opposite of the wives who had fallen to their lot; for Lucius was proud and haughty, but Aruns unambitious and quiet. The wife of Aruns, enraged at the long life of her father, and fearing that at his death her husband would tamely resign the sovereignty to his elder brother, resolved to destroy both her father and her husband. Her fiendish spirit put into the heart of Lucius thoughts of crime which he had never entertained before. Lucius murdered his wife, and the younger Tullia her husband; and the survivors, without even the show of mourning, were straightway joined in unhallowed wedlock. Tullia now incessantly urged her husband to murder her father, and thus obtain the kingdom which he so ardently coveted. It was said that their design was hastened by the belief that Servius, in order to complete his legislation, entertained the thought of laying down his kingly power, and establishing the consular form of government. The patricians were no less alarmed at this scheme, as it would have had the effect of confirming for ever the hated laws of Servius. Their mutual hatred and fears united them closely together; and when the conspiracy was ripe, Tarquinius entered the forum arrayed in the kingly robes, seated himself in the royal chair in the senate-house, and ordered the senators to be summoned to him as their king. At the first news of the commotion, Servius hastened to the senate-house, and standing at the door-way, ordered Tarquinius to come down from the throne. Tarquinius sprang forward, seized the old man, and flung him down the stone steps. Covered with blood, the king was hastening home; but, before he reached it, he was overtaken by the servants of Tarquinius, and murdered. Tullia drove to the senate-house, and greeted her husband as king; but her transports of joy struck even him with horror. He bade her go home; and as she was returning, her charioteer pulled up, and pointed out the corpse of her father lying in his blood across the road. She commanded him to drive on; the blood of her father spirted over the carriage and on her dress;

and from that day forward the street bore the name of the *Vicus Sceleratus*, or Wicked Street. The body lay unburied, for Tarquinius said scoffingly, "Romulus too went without burial;" and this impious mockery is said to have given rise to his surname of Superbus (Liv. i. 46—48; Ov. *Fast.* vi. 581, foll.). Servius had reigned forty-four years. His memory was long cherished by the plebeians, and his birth-day was celebrated on the nones of every month, for it was remembered that he was born on the nones of some month, but the month itself had become a matter of uncertainty. At a later time, when the oppressions of the patricians became more and more intolerable, the senate found it necessary to forbid the markets to be holden on the nones, lest the people should attempt an insurrection to restore the laws of their martyred monarch. (Macrob. *Sat.* i. 13.)

The Roman traditions, as we have seen, were unanimous in making Servius Tullius of Latin origin. He is universally stated to have been the son of a native of Corniculum, which was a Latin town; and Niebuhr, in his Lectures, supposes that he may have been the offspring of a marriage between one of the Luceres and a woman of Corniculum, previously to the establishment of the connubium, and that this may be the foundation of the story of his descent. His name Tullius also indicates a Latin origin, since the Tullii are expressly mentioned as one of the Alban gentes which were received into the Latin state in the reign of Tullus Hostilius. (Liv. i. 30.) His institutions, likewise, bear all the traces of a Latin character. But the Etruscan tradition about this king was entirely different, and made him a native of Etruria. This Etruscan tradition was related by the emperor Claudius, in a speech which he made upon the admission of some Lugdunensian Gauls into the senate; and the fragments of which are still preserved on two tables discovered at Lyons in the sixteenth century, and since the time of Lipsius have been printed in most editions of Tacitus. In this speech Claudius says "that, according to the Tuscans, Servius was the faithful companion of Caeles Vibenna, and shared all his fortunes: that at last being overpowered by a variety of disasters, he quitted Etruria with the remains of the army which had served under Caeles, went to Rome, and occupied the Caelian Hill, calling it so after his former commander: that he exchanged his Tuscan name *Mastarna* for the Roman one of Servius Tullius, obtained the kingly power, and wielded it to the great good of the state." This Caeles Vibenna was well known to the Roman writers, according to whom he came himself to Rome, though the statements in whose reign he came differed greatly. All accounts, however, represent him as a leader of an army raised by himself, and not belonging to any state, and as coming to Rome by the invitation of the Roman kings, to assist them. [CAELES.] There can be no question that the emperor Claudius drew his account from Etruscan annals; and there is no reason for disbelieving that Caeles Vibenna and Mastarna are historical personages, for, as Niebuhr observes, Caeles is too frequently and too distinctly mentioned to be fabulous, and his Etruscan name cannot have been invented by the Romans. The value of the tradition about Mastarna would very much depend upon the date of the Etruscan authorities, from whom Claudius derived his account; but on this point we are entirely in the dark. Niebuhr, in the first edition of his history, inclined strongly to the opinion that Rome was of Etruscan origin, and in his lectures, delivered in the year 1826, he adopted the Etruscan tradition respecting the origin of Servius Tullius, on the ground "that Etruscan literature is so decidedly more ancient than that of the Romans, that he did not hesitate to give preference to the traditions of the former." (*Lectures*, p. 84.) In the second edition of his history, however, Niebuhr so completely abandoned his former idea of the Etruscan origin of Rome, that he would not even admit the Etruscan origin of the Luceres, a point in which most subsequent scholars dissent from him; and in his Lectures of the year 1828, he strongly maintains the Latin origin of Servius Tullius, and asserts his belief that "Etruscan literature is mostly assigned to too early a period, and that to the time from the Hannibalian war down to the time of Sulla, a period of somewhat more than a century, most of the literary productions of the Etruscans must be referred." (*Lectures*, p. 125.) But the fact is that whether we are to follow the Etruscan or the Roman tradition about Servius is one of those points on which no certainty can be by any possibility obtained. So much seems clear, that Servius usurped the throne: he seized the royalty upon the murder of the former king, without being elected by the senate and the comitia, and he introduced great constitutional changes, apparently to strengthen his power against a powerful faction in the state. It is equally clear that his reign came to a violent end: he was dethroned and murdered by the descendants of the previous king, in league with his enemies in the state, who sought to recover the power of which they had been dispossessed. Now if we are right in our supposition that Tarquinius Priscus and Tarquinius Superbus were both of Etruscan origin, and represent an Etruscan sovereignty at Rome [TARQUINIUS], it seems to follow that the reign of Servius Tullius represents a successful attempt of the Latins to recover their independence, or in any case the sovereignty of an Etruscan people different from the one to which the Tarquins belonged. Further than this we cannot go; and it seems to us impossible to determine which supposition has the greatest preponderance of evidence in its favour. K. O. Müller adopted the latter supposition. He believed that the Etruscan town of Tarquinii was at the head of the twelve cities of Etruria at this time, that it conquered Rome, and that the reign of Tarquinius Priscus represents the supremacy of the state of Tarquinii at Rome. He further supposed that the supremacy of Tarquinii may not have been universally acknowledged throughout Etruria, and that the army of Caeles and of his lieutenant Mastarna perhaps belonged to the town of Volsinii, which wished to maintain its independence against Tarquinii; that it was with the remains of this army that Mastarna eventually conquered Rome, and thus destroyed the dominion of Tarquinii in that city. (Müller, *Etrusker*, vol. i. p. 121.)

CONSTITUTION OF SERVIUS TULLIUS.

The most important event connected with the reign of Servius Tullius is the new constitution which he gave to the Roman state. The details of this constitution are stated in different articles in the *Dictionary of Antiquities*, and it is therefore only necessary to give here a general outline, which the

reader can fill up by references to the work just mentioned. The two main objects of the constitution of Servius were to give the plebs political independence, and to assign to property that influence in the state which had previously belonged to birth exclusively; and it cannot be questioned that the military and financial objects, which he secured by the changes he introduced, were regarded by him as of secondary importance. In order to carry his purpose into effect Servius made a two-fold division of the Roman people, one territorial, and the other according to property. He first divided the whole Roman territory into *Regiones*, and the inhabitants into *Tribus*, the people of each region forming a tribe. The city was divided into four regions or tribes, and the country around into twenty-six regions or tribes, so that the entire number of *Tribus Urbanae* and *Tribus Rusticae*, as they were respectively called, amounted to thirty. (Liv. i. 43; Dionys. iv. 14, 15.) Livy does not mention the number of the country tribes in his account of the Servian constitution, and we are indebted to Fabius Pictor, the oldest of the Roman annalists (Dionys. *l. c.*), and to Varro (ap. Non. p. 43), for the number of twenty-six. Moreover Livy, when he speaks of the whole number of the tribes in B. C. 495, says that they were made twenty-one in that year. (Liv. ii. 21; comp. Dionys. vii. 64.) Hence the statements of Fabius Pictor and Varro might appear to be doubtful. But in the first place their account has the greatest internal probability, since the number thirty plays such an important part in the Roman constitution, and the thirty tribes would thus correspond to the thirty curiae; and in the second place Niebuhr has called attention to the fact that in the war with Porsena, Rome lost a considerable part of her territory, and thus the number of her tribes would naturally be reduced. When, however, Niebuhr proceeds to say that the tribes were reduced in the war with Porsena from thirty to twenty, because it was the ancient practice in Italy to deprive a conquered nation of a third part of its territory, he seems to have forgotten, as Becker has remarked, that the four city tribes could not have been taken into account in such a forfeiture, and that consequently a third part of the territory would not have been ten tribes. Into this question, however, it is unnecessary further to enter. The conquest of Porsena had undoubtedly broken up the whole Servian system; and thus it was all the easier to form a new tribe in B. C. 504, when the gens Claudia migrated to Rome. (Liv. ii. 16.) It would appear that an entirely new distribution of the tribes became necessary, and this was probably carried into effect in B. C. 495, soon after the battle of the lake of Regillus. In fact the words of Livy (ii. 21) already referred to state as much, for he does not say that before this year there were twenty tribes, or that the twenty-first was then added for the first time, but simply that twenty-one tribes were then formed (*Romae tribus una et viginti factae*). The subsequent increase in the number of the tribes, till they reached that of thirty-five, is related in the *Dictionary of Antiquities* (*s. v. Tribus*). But to return from this digression to the Servian constitution. Each tribe was an organised body, with a magistrate at its head, called Φυλάρχος by Dionysius (iv. 14), and *Curator Tribus* by Varro (*L. L.* vi. 86), whose principal duty appears to have consisted in keeping a register of the inhabitants in each *regio*, and of their property, for purposes of taxation, and for levying the troops for the armies. Further, each country tribe or *regio* was divided into a certain number of *Pagi*, a name which had been given to the divisions of the Roman territory as early as the reign of Numa (Dionys. ii. 76); and each *Pagus* also formed an organised body, with a *Magister Pagi* at its head, who kept a register of the names and of the property of all persons in the pagus, raised the taxes, and summoned the people, when necessary, to war. Each pagus had its own sacred rites and common sanctuary, connected with which was a yearly festival called *Paganalia*, at which all the Pagani took part. Dionysius says that the Pagi were fortified places, established by Servius Tullius, to which the country people might retreat in case of an hostile inroad; but this is scarcely correct, for even if Servius Tullius established such fortified places, it is evident that the word was used to indicate a local division, and must have been given to the country adjoining the fortified place as well as to the fortified place itself. (Dionys. iv. 15; Varr. *L. L.* vi. 24, 26; Macrob. *Saturn.* i. 16; Ov. *Fast.* i. 669; *Dict. of Antiq. s. v. Pagi.*) As the country tribes were divided into Pagi, so were the city tribes divided into *Vici*, with a *Magister Vici* at the head of each, who performed duties analogous to those of the Magister Pagi. The Vici in like manner had their own religious rites and sanctuaries, which were erected at spots where two or more ways met (*in compitis*); and consequently their festival, corresponding to the Paganalia, was called *Compitalia*. (Dionys. iv. 14; *Dict. of Antiq. s. vv. Vicus* and *Compitalia.*)

The main object which Servius had in view in the institution of the tribes was to give an organisation to the plebeians, of which they had been entirely destitute before; but whether the patricians were included in the tribes or not, is a subject of great difficulty, and has given rise to great difference of opinion among modern scholars, some regarding the division into tribes as a local division of the whole Roman people, and consequently of patricians and their clients as well as of plebeians, while others look upon it as simply an organisation of the second order. The undoubted object of Servius Tullius in the institution of the tribes led Niebuhr to maintain that the patricians could not possibly have belonged to the tribes originally; but as we find them in the tribes at a later period (Liv. iv. 24, v. 30, 32), he supposed that they were admitted into them by the legislation of the decemvirs. But probable as this might appear, all the evidence we possess goes the other way, and tends to show that the tribes were a local division of the whole Roman people. In the first place, if Servius had created thirty local tribes for the plebs alone, from which the patricians were excluded, it is not easy to see why the three ancient tribes of the Ramnes, Tities, and Luceres, should not have continued in existence. This we know was not the case; for it is certain, that the three ancient tribes disappear from the time of the Servian constitution, and that their names alone were retained by the Equites, and that henceforward we read only of the division of the patricians into thirty curiae: indeed it is expressly said that the φυλαὶ γενικαὶ were abolished by Servius, and that the φυλαὶ τοπικαὶ were established in their place. (Dionys. iv. 14.) Secondly, it is certain that all the tribes of the

year B. C. 495, with the exception of the Crustumina, take their names from patrician gentes. Thirdly, the establishment of the Claudian tribe, consisting as it did mainly of the patrician Claudia gens, is almost of itself sufficient to prove that patricians were included in the Servian tribes. Niebuhr lays great stress upon the fact that in no instance do we find the patricians voting in the *Comitia Tributa* before the time of the decemvirs; but as Becker very justly remarks, this does not prove any thing, as we have no reason for supposing that the Comitia Tributa were established by Servius along with the tribes. Such an assembly would have had no meaning in the Servian constitution, and would have been opposed to its first principles. The Comitia Tributa were called into existence, when the plebs began to struggle after independence, and had tribunes of their own at their head; and it is certainly improbable that patricians should have been allowed to vote in assemblies summoned by plebeian magistrates to promote the interests of the plebs. The Comitia Tributa must not therefore be regarded as assemblies of the tribes, as Becker has justly remarked, but as assemblies of the plebeians, who voted according to tribes, as their natural divisions. Hence as the same writer observes, we see the full force of the expression in the Leges Valeria Horatia, Publilia and Hortensia: "quod *tributim plebes* jussisset."

The tribes therefore were an organisation of the whole Roman people, patricians as well as plebeians, according to their local divisions; but they were instituted, as we have already remarked, for the benefit of the plebeians, who had not, like the patricians, possessed previously any political organisation. At the same time, though the institution of the tribes gave the plebeians a political organisation, it conferred upon them no political power, no right to take any part in the management of public affairs or in the elections. These rights, however, were bestowed upon them by another institution of Servius Tullius, which was entirely distinct from and had no connection with the thirty tribes. He made a new division of the whole Roman people into *Classes* according to the amount of their property, and he so arranged these classes that the wealthiest persons, whether patricians or plebeians, should possess the chief power and influence. In order to ascertain the property of each citizen, he instituted the *Census*, which was a register of Roman citizens and their property, and enacted that it should be taken anew from time to time. Under the republic it was taken afresh, as is well known, every five years. Lists of the citizens were made out by the *curator tribus* or magistrate of each tribe, and each citizen had to state upon oath the amount and value of his property. According to the returns thus obtained a division of the citizens was made, which determined the tax (*tributum*), which each citizen was to pay, the kind of military service he was to perform, and the position he was to occupy in the popular assembly. The whole arrangement was of a military character. The people assembled in the Campus as an army (*exercitus*, or, according to the more ancient expression, *classis*), and was therefore divided into two parts, the cavalry (*equites*), and infantry (*pedites*). The infantry was divided into five *Classes*. The first class contained all those persons whose property amounted at least to 100,000 asses: the second class those who had at least 75,000 asses: the third those who had at least 50,000 asses: the fourth those who had at least 25,000 asses: and the fifth those who had at least 10,000 asses, according to Böckh's probable conjecture, for Dionysius makes the sum necessary for admission to this class 12,500 asses ($12\frac{1}{2}$ minae) and Livy 11,000 asses. It must be recollected, however, that these numbers are not the ancient ones, when the as was a pound weight of copper, but those of the sixth century of the city. The original numbers were probably 20,000, 15,000, 10,000, 5000, and 2000 asses respectively, which were increased fivefold, when the as was coined so much lighter. (Böckh, *Metrologische Untersuchungen*, c. xxix.) Further, for military purposes each of the five classes was divided into elder (*Seniores*) and younger (*Juniores*) men: the former consisting of men from the age of 46 to 60, the latter of men from the age of 17 to 45. It was from the Juniores that the armies of the state were levied: the Seniores were not obliged to serve in the field, and could only be called upon to defend the city. Moreover, all the soldiers had to find their own arms and armour; but it was so arranged that the expense of the equipment should be in proportion to the wealth of each class.

Servius however did not make this arrangement of the people for military purposes alone. He had another and more important object in view, namely, the creation of a new national assembly, which was to possess the powers formerly exercised by the Comitia curiata, and thus become the sovereign assembly in the state. For this purpose he divided each *classis* into a certain number of *centuriae*, each of which counted as one vote. But in accordance with the great principle of his constitution, which, as has been several times remarked, was to give the preponderance of power to wealth, a century was not made of a fixed number of men; but the first or richest class contained a far greater number of centuries than any of the other classes, although they must at the same time have contained a much smaller number of men. Thus the first class contained 80 centuries, the second 20, the third 20, the fourth 20, and the fifth 30, in all 170. One half of the centuries consisted of Seniores, and the other half of Juniores; by which an advantage was given to age and experience over youth and rashness, for the Seniores, though possessing an equal number of votes, must of course have been very inferior in number to the Juniores. Besides these 170 centuries of the classes, Servius formed five other centuries, admission into which did not depend upon the census. Of these the smiths and carpenters (*fabri*) formed two centuries, and the horn-blowers and trumpeters (*cornicines* and *tubicines*) two other centuries: these four centuries voted with the classes, but Livy and Dionysius give a different statement as to which of the classes they voted with. The other century not belonging to the classes, and erroneously called the sixth class by Dionysius, comprised all those persons whose property did not amount to that of the fifth class. This century, however, consisted of three subdivisions according to the amount of their property, called respectively the *accensi velati*, the *proletarii* and *capite censi*: the *accensi velati* were those whose property was at least 1500 asses, or originally 300 asses, and they served as supernumeraries in the army without arms, but ready to

take the arms and places of such as might fall in battle: the *proletarii* were those who had at least 375 asses, or originally 75 asses, and they were sometimes armed in pressing danger at the public expense: while the *capite censi* were all those whose property was less than the sum last mentioned, and they were never called upon to serve till the time of Marius. Thus the infantry or *Pedites* contained in all 175 centuries.

The cavalry or Equites were divided by Servius Tullius into 18 centuries, which did not comprise Seniores or Juniores, but consisted only of men below the age of forty-six. The early history and arrangement of the Equites have given rise to much discussion among modern scholars, into which we cannot enter here. (See *Dict. of Antiq. s. v. Equites.*) It is sufficient for our present purpose to state that Tarquinius Priscus had divided each of the three ancient centuries of equites into two troops, called respectively the first (*priores*) and second (*posteriores*) Ramnes, Tities, and Luceres. These three double centuries Servius Tullius formed into six new centuries, usually called the *sex suffragia*: and as they were merely a new organisation of the old body, they must have consisted exclusively of patricians. Besides these six centuries, Servius formed twelve others, taken from the richest and most distinguished families in the state, plebeian as well as patrician. There can be little question that a certain amount of property was necessary for admission to all the equestrian centuries, as well in consequence of the timocratic principle of this part of the Servian constitution, as on account of the express statement of Dionysius (iv. 18) that the equites were chosen by Servius out of the richest and most illustrious families, and of Cicero (*de Rep.* ii. 22) that they were of the highest census (*censu maximo*). Neither of these writers nor Livy mentions the property which was necessary to entitle a person to a place among the equites; but as we know that the equestrian census in the later times of the republic was four times the amount of that of the first class, it is probable that the same census was established by Servius Tullius. Niebuhr indeed supposed that the *sex suffragia* comprised *all* the patricians, independent of the property they possessed; but this supposition is, independent of other considerations, disproved by the fact, that we have express mention of a patrician, L. Tarquitius, who was compelled on account of his poverty to serve on foot.

The 175 centuries of pedites and the 18 of equites thus made a total of 193 centuries. Of these, 97 formed a majority of votes in the assembly. Although all the Roman citizens had a vote in this assembly, which was called the *Comitia Centuriata*, from the voting by centuries, it will be seen at once that the poorer classes had not much influence in the assembly; for the 18 centuries of the equites and the 80 centuries of the first class, voted first; and if they could come to an agreement upon any measure, they possessed at once a majority, and there was no occasion to call upon the centuries of the other classes to vote at all. This was the great object of the institution, which was to give the power to wealth, and not either to birth or to numbers.

The preceding account of the centuries has been taken from Livy (i. 43) and Dionysius (iv. 16, foll.), who agree in all the main points. The account of Cicero (*de Re Publ.* ii. 22) cannot be reconciled with that of Livy and Dionysius, and owing to the corruptions of the text it is hopeless to make the attempt. The few discrepancies between Livy and Dionysius will be seen by the following table, taken from Becker, by which the reader will also perceive more clearly the census of each class, the number of centuries or votes which each contained, and the order in which they voted.

Livy.

Equites.—Centuriae	18
I. Classis.—Census 100,000 asses.	
Centuriae Seniorum	40
Centuriae Juniorum	40
Centuriae Fabrum	2
II. Classis.—Census 75,000 asses.	
Centuriae Seniorum	10
Centuriae Juniorum	10
III. Classis.—Census 50,000 asses.	
Centuriae Seniorum	10
Centuriae Juniorum	10
IV. Classis.—Census 25,000 asses.	
Centuriae Seniorum	10
Centuriae Juniorum	10
V. Classis.—Census 11,000 asses.	
Centuriae Seniorum	15
Centuriae Juniorum	15
Centuriae accensorum, cornicinum, tubicinum	3
Centuria capite censorum	1
Sum total of the Centuriae	194

Dionysius.

Equites.—Centuriae	18
I. Classis.—Census 100 minae.	
Centuriae Seniorum	40
Centuriae Juniorum	40
II. Classis.—Census 75 minae.	
Centuriae Seniorum	10
Centuriae Juniorum	10
Centuriae Fabrum	2
III. Classis.—Census 50 minae.	
Centuriae Seniorum	10
Centuriae Juniorum	10
IV. Classis.—Census 25 minae.	
Centuriae Seniorum	10
Centuriae Juniorum	10
Centuriae cornic. et tubic.	2
V. Classis.—Census 12½ minae.	
Centuriae Seniorum	15
Centuriae Juniorum	15
VI. Classis.	
Centuria capite censorum	1
Sum total of the Centuriae	193

There can be little doubt that the number in Dionysius is the correct one. According to Livy's number cases might have arisen in which it was impossible to obtain a majority, as ninety-seven might have voted for a measure and ninety-seven against it. Moreover, Cicero (*de Rep.* ii. 22) describes ninety-six as the minority. The other discrepancies between Livy and Dionysius are of no great importance, and need not be discussed further in this place.

The Assembly of the Centuries, or *Comitia Centuriata*, was made by Servius, as we have already remarked, the sovereign assembly of the nation, and it accordingly stept into the place formerly occupied by the Comitia Curiata. Servius transferred to it from the latter assembly the right of electing kings and the higher magistrates, of enacting and repealing laws, and of deciding upon war, and jurisdiction in cases of appeal from the sentence of a judge. He did not, however, abolish the Comitia Curiata, but on the contrary he allowed them very great power and influence in the state. He not only permitted them to retain the exercise of such rights as affected their own corporations, but he enacted that no vote of the Comitia Centuriata should be valid till it had received the sanction of the Comitia Curiata. This sanction of the Curiae is often expressed by the words *patrum auctoritas* or *patres auctores facti*, in which phrase *patres* mean the *patricii*. In course of time the sanction of the Curiae was abolished, or at least became a mere matter of form; but the successive steps by which this was accomplished do not belong to the present inquiry, and are related elsewhere. (*Dict. of Antiq. s. vv. Auctor*, *Comitia*, p. 333, a, *Plebs*, 2d ed.)

Although Servius gave the plebeians political rights and recognised them as the second order of the Roman people, it must not be supposed that he placed them on a footing of equality with the patricians. From the time of Servius they were *cives*, they had the *jus civitatis*, but not in its full extent. The *jus civitatis* included both the *jus publicum* and the *jus privatum*; but of each of these rights they possessed only a portion. Of the *jus publicum* Servius gave to them only the *jus suffragii*, or right of voting in the comitia centuriata, but not the *jus honorum*, or eligibility to the public offices of the state. Of the *jus privatum* Servius conferred upon them only the *commercium*, by virtue of which they could become owners of land and could appear before the courts without the mediation of a patronus, but he did not grant to them the *connubium*, or right of marriage with the patricians. Moreover, they had no claim to the use of the public land, the *possessio* of which continued to be confined to the patricians, although the conquered lands were won by the blood of the second order as well as of the first; but, as some compensation for this injustice, Servius is said to have given to the poor plebeians small portions of the public land in full ownership. (Dionys. iv. 9, 10, 13; Liv. i. 46; Zonar. vii. 9.)

The laws of Servius Tullius are said to have been committed to writing, and were known under the name of the *Commentarii Servii Tullii*. Dionysius says (iv. 13) that he regulated the commercium between the two orders by about fifty laws; but the commentaries of Servius Tullius, which are cited by later writers, such as Verrius Flaccus, can only have contained the substance of the laws ascribed to him; since the original laws, if they were ever committed to writing, must long since have perished. (Niebuhr, *Hist. of Rome*, vol. i. p. 249.)

The principal modern writers who have treated of the Servian constitution are: Niebuhr, *Hist. of Rome*, vol. i. p. 398, foll.; Göttling, *Geschichte der Römischen Staatsverfassung*, p. 230, foll.; Gerlach, *Die Verfassung d. Servius in ihrer Entwickelung*, Basel, 1837; Huschke, *Die Verfassung d. Kön. Serv. Tull.*, Heidelberg, 1838; Peter, *Epochen d. Verfassungsgesch. der Römisch. Republ.*, Leigzig, 1841; Walter, *Gesch. d. Römisch. Rechts*, p. 31, foll., 2nd ed.; Becker, *Handbuch d. Römisch. Alterthümer*, vol. ii. pt. i. p. 164, foll.

TU'LLIUS TIRO. [TIRO.]

TU'LLIUS VALENTI'NUS. [VALENTINUS.]

TULLUS, A'TTIUS. [TULLIUS, ATTIUS.]

TULLUS, CALVI'SIUS. 1. C., consul with A. Cornelius Palma in A. D. 109 (Fasti).

2. P., consul suffectus in A. D. 110.

TULLUS, CLOE'LIUS or CLUI'LIUS. [CLOELIUS TULLUS.]

TULLUS HOSTI'LIUS. [HOSTILIUS.]

TULLUS, M. MAECI'LIUS, a triumvir of the mint under Augustus, known only from coins, a specimen of which is annexed. On the obverse is the head of Augustus with CAESAR AVGVST. PONT. MAX. TRIBVNIC. POT., and on the reverse M. MAECILIVS TVLLVS IIIVIR A. A. A. F. F. (Eckhel, vol. v. p. 240.)



COIN OF M. MAECILIUS TULLUS.

TULLUS, VOLCA'TIUS. 1. L. VOLCATIUS TULLUS, consul B. C. 66 with M'. Aemilius Lepidus. He is mentioned by Cicero in his oration for Plancius (c. 21) as one of those distinguished men who had failed when a candidate for the aedileship, but who afterwards obtained the highest honours of the state. Volcatius did not take a prominent part in public affairs, and appears to have been a man of moderate opinions, and fond of quiet. He approved of Cicero's proceedings in his consulship, and spoke in the debate in the senate on the punishment of the Catilinarian conspirators. In the discussion in B. C. 56, respecting the restoration of Ptolemy Auletes to his kingdom, he was in favour of intrusting this important commission to Pompey, who had lately returned from the East. In B. C. 54 he was one of the consulars who supported M. Scaurus, when he was brought to trial in this year. On the breaking out of the civil war, in B. C. 49, he resolved to take no part in the struggle, but remained quietly in Italy all the time. He is spoken of by Cicero in B. C. 46 as an enemy of M. Marcellus, when the latter was pardoned by Caesar. (Cic. *in Cat.* i. 6, *ad Att.* xii. 21, *Philipp.* ii. 5, *ad Fam.* i. 1, 2, 4, *ad Q. Fr.* ii.

1; Ascon. *in Scaur.* p. 28, ed. Orelli; Cic. *ad Att.* vii. 3, 8, 9, viii. 15, ix. 10, 19, x. 3, *ad Fam.* iv. 4. § 4.)

2. C. Volcatius Tullus, probably a son of No. 1, since Cicero says that L. Tullus and Serv. Sulpicius had sent their sons to fight against Pompey. (Cic. *ad Att.* x. 3.) C. Tullus fought under Caesar in the Gallic war, and likewise distinguished himself at the siege of Dyrrhachium in B. C. 48. (Caes. *B. G.* vi. 29, *B. C.* iii. 52.)

3. L. Volcatius Tullus, son of No. 1, was praetor urbanus in B. C. 46, and consul with Octavian in B. C. 33. (Cic. *ad Fam.* xiii. 41; Dion Cass. xlix. 43; Appian, *Illyr.* 27.)

TURA'NIUS. [Turranius.]

TURBO, a gladiator of small stature but great courage. (Hor. *Sat.* ii. 3. 310, with the Schol.)

TU'RCIUS RUFUS APRONIA'NUS ASTE'RIUS. [Asterius.]

TURBO, MA'RCIUS LIVIA'NUS, a distinguished general under Trajan and Hadrian. He was sent by the former emperor in A. D. 115 to Egypt to suppress the insurrection of the Jews at Cyrene, which he effected without much difficulty. On the accession of Hadrian (A. D. 117), with whom he had lived on intimate terms during the life-time of Trajan, he was raised to offices of higher honour and trust. He was first sent into Mauritania to quiet the disturbances in that province which were supposed to have been excited by Q. Lusius Quietus [Quietus], and he was afterwards appointed to the government of Pannonia and Dacia with the title of Egyptian Praefect, that he might possess greater weight and influence. Subsequently he was summoned to Rome, and raised to the important dignity of Praefectus Praetorio in place of Attianus. In the discharge of the duties of this office, he was most assiduous; but nevertheless, like all the other friends of Hadrian, was at length treated with ingratitude by the emperor. Turbo was fifty years of age at the time of his death, as we learn from an inscription on his tomb. (Euseb. *H. E.* iv. 2; Spart. *Hadr.* 4—9, 15; Dion Cass. lxix. 18; Gruter, p. 437. 1.)

TURDUS, C. PAPI'RIUS, tribune of the plebs, B. C. 178. (Liv. xli. 6.) This is the only person of this family mentioned. Cicero speaks of the Turdi as a plebeian family of the Papiria gens (*ad Fam.* ix. 21. § 3).

TU'RIA, the wife of Q. Lucretius Vespillo, concealed her husband when he was proscribed by the triumvirs in B. C. 43. (Val. Max. vi. 7. § 2; Appian, *B. C.* iv. 44.) [Vespillo.]

TURI'BIUS, a Spanish bishop, a bitter enemy and persecutor of the Priscillianists. About the year A. D. 447, before he was elevated to the episcopal dignity, he published a letter still extant, entitled *Epistola de non recipiendis in auctoritatem Fidei apocryphis Scripturis, et de secta Priscillianistarum*, addressed to his friends Idacius and Ceponius. A letter to Pope Leo the Great, and various tracts connected with the controversy, have perished.

The Epistle to Idacius and Ceponius was first printed by Ambrosius de Morales, in his Historia Hispaniae, lib. xi. 26, and will be found in the editions of the works of Leo by Quesnell and by the brothers Ballerini, inserted immediately after the letter of Leo to Turibius, which is numbered xv. (Schoenemann, *Biblioth. Patrum Latt.* vol. ii. § 51; Baehr, *Geschichte der Röm. Litterat.* Suppl. Band. 2te Abtheil. § 167.) [W. R.]

TU'RIUS. 1. L. Turius, was accused by Cn. Gellius and defended by Cato the Censor. (Gell. xiv. 2.) As nothing is known respecting either this L. Turius or Cn. Gellius, a wide field is opened for learned trifling. The different conjectures started are given by Meyer. (*Orator. Roman. Fragm.* p. 140, foll., 2nd ed.)

2. L. Turius, characterized by Cicero as an orator of small talent but great diligence, failed in obtaining the consulship only by a few centuries. (Cic. *Brut.* 67.) This Turius can hardly be the same person as the preceding, as he is mentioned by Cicero with M. Piso, P. Murena, C. Censorinus, C. Macer, C. Piso, and L. Torquatus, all of whom were the contemporaries of Cicero.

3. Q. Turius, a *negotiator* or money-lender in the province of Africa, where he died. Cicero wrote to Q. Cornificius in B. C. 44, begging him to support the validity of the will of Turius against the attempts of his freedman Turius Eros. (Cic. *ad Fam.* xii. 26.)

4. Turius, a corrupt judge in the time of Horace. (Hor. *Sat.* ii. 1. 49.)

TURNUS (Τύρνος), a son of Daunus and Venilia, and king of the Rutulians at the time of the arrival of Aeneas in Italy. (Virg. *Aen.* x. 76, 616.) He was a brother of Juturna and related to Amata, the wife of king Latinus. (xii. 138.) Alecto, by the command of Hera, stirred him up to fight against Aeneas after his landing in Italy. (vii. 408, &c.) He appears in the Aeneid as a brave warrior, but in the end he fell by the hand of the victorious Aeneas (xii. 926, &c.). Livy (i. 2) and Dionysius also mention him as king of the Rutulians, who allied himself with the Etruscans against the Latins, consisting of Aborigenes and Trojans. The Rutulians according to their account indeed were defeated, but Aeneas fell. (Comp. Aeneas.) [L. S.]

TURNUS, a Roman satyric poet. According to the old scholiast upon Juvenal, who quotes two lines from one of his pieces, he was a native of Aurunca, of servile extraction (*libertini generis*), the brother of Scaeva Memor the tragedian, and rose to honour and power at court under the Flavian dynasty. He is mentioned in terms of high praise by Martial, by Rutilius, and by Sidonius Apollinaris. We possess thirty hexameters, forming a portion of, apparently, a long satyric poem, the subject being an enumeration of the crimes and abominations which characterised the reign of Nero. This fragment was first published from a MS. by J. L. G. de Balzac in his "Entretiens" (12mo. Amst. 1663), was copied by Burmann into his "Anthologia Latina" (vi. 94, or No. 190, ed. Meyer), and by Wernsdorf, into his Poetae Latini Minores (vol. iii. p. lvii. p. 77). The latter employs some arguments which, to a certain extent, bear out his conjecture that the piece ought to be ascribed to Turnus; but the evidence is of a very indirect and uncertain description. (Vet. Schol. *in Juv.* i. 20, 71; Martial, vii. 97, xi. 10; Rutil. Numat. i. 599; Sidon. Apollin. *Carm.* ix. 267; F. A. Wolf, *Vorlesungen über Röm. Litt.* p. 231; Zumpt, *ad Rutil. Numat. l. c.*) [W. R.]

TURNUS (Τοῦρνος), a statuary, known only by the single passage in which Tatian mentions his statue of the courtezan Laïs. (*Orat. ad Graec.* 55. p. 121, ed. Worth: Λαΐν ἐτόρνευσε, καὶ ὁ

Τοῦρνος αὐτὴν ὑπόμνημα τῆς πορνείας ἐποίησεν.) [P. S.]

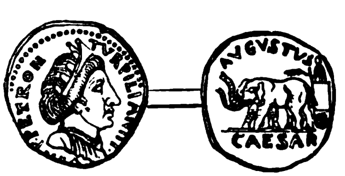
TURNUS HERDO'NIUS. [HERDONIUS.]

TURPI'LIA, left P. Silius one of her heirs. The interpretation of her will gave rise to much controversy. (Cic. *ad Fam.* vii. 21.) [SILIUS, No. 4.]

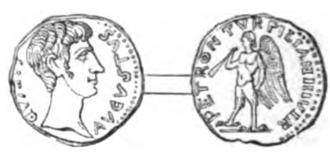
TURPILIA'NUS, PETRO'NIUS. 1. P. PETRONIUS TURPILIANUS, triumvir of the mint under Augustus, whose name occurs on a great variety of coins, seven of which are given below. The first has on the obverse the head of Augustus, and on the reverse the virgin Tarpeia overwhelmed by the shields cast upon her, which subject has a reference to the Sabine origin of the Petronia gens. The next three coins relate to the Eastern glories of Augustus and the restitution of the Roman standards by the Parthians in B. C. 20. The second coin has on the obverse the head of the goddess Feronia, which likewise has reference to the Sabine origin of the gens, and on the reverse a kneeling Parthian offering a standard. The third coin has the same obverse, and on the reverse a man in a chariot drawn by two elephants, holding an olive branch in his hand, which subject probably has reference to the Indian embassy sent to Augustus in A. D. 20. The fourth coin has on the obverse the head of Libera, or perhaps of Bacchus, habited as a female, and on the reverse a kneeling figure of Armenia. The reverses of the next three coins are probably intended to celebrate the love of Augustus or Petronius for poetry. The fifth coin has on the obverse the head of Augustus, and on the reverse one of the Sirens, holding a trumpet in each hand. The sixth has the same obverse, and on the reverse Pegasus. The seventh has likewise on the obverse the head of Augustus, but struck at a different period, and on the reverse the sun and moon. (Eckhel, vol. v. p. 270, foll., vol. vi. p. 99.)



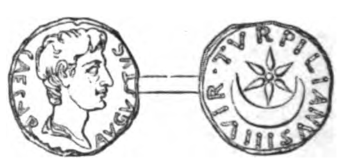












COINS OF P. PETRONIUS TURPILIANUS.

2. C. PETRONIUS TURPILIANUS, consul B. C. 61 with C. Caesonius Paetus, was sent by Nero towards the close of the year to succeed Suetonius Paulinus in the government of Britain. He did not undertake in this province any military enterprises, but covered, says Tacitus, idle inactivity with the honourable name of peace. Nevertheless he received the triumphal insignia in A. D. 65; but this honour and the friendship of Nero caused his ruin, for he was in consequence put to death by order of Galba at the commencement of his reign. (Tac. *Ann.* xiv. 29, 39, *Agr.* 16, *Ann.* xv. 72, *Hist.* i. 6, 37; Plut. *Galb.* 15.)

TURPI'LIUS LA'BEO, of Venice, a Roman knight, contemporary with Pliny, who mentions him as an exception to the low condition in life of the generality of Roman painters since Pacuvius. Another peculiarity was that he painted with his left hand. He was recently dead when Pliny wrote the passage in which he mentions him. There were some beautiful pictures by him at Verona. He may be placed about A. D. 60. (Plin. *H. N.* xxxv. 4. s. 7.) [P. S.]

TURPI'LIUS, SEXTUS, a Roman dramatist whose productions belonged to the department of *Comoedia Palliata.* The titles of thirteen or fourteen (*Acta*, *Boethuntes*, *Canephorus*, *Demetrius*, *Demiurgus*, *Epiclerus*, *Hetaera*, *Lemnii* *Leucadia*,

Lindia, *Paraterusa*, *Philopator*, *Thrasyleon*, *Veliterna* (?) have been preserved, together with a few fragments which will be found collected in the *Poetarum Latii Scenicorum Fragmenta* of Bothe, vol. ii. p. 76. 8vo. Lips. 1834. Of the above, the *Thrasyleon* appears to have been taken from Menander, the *Demetrius* and the *Leucadia* from Alexis. According to Hieronymus, in the Eusebian Chronicle, Turpilius died, when very old, at Sinuessa in B. C. 101. He stands seventh in the scale of Volcatius Sedigitus. [SEDIGITUS.] [W. R.]

TURPI'LIUS SILA'NUS. [SILANUS.]

TU'RPIO, L. AMBI'VIUS, a very celebrated actor in the time of Terence, in most of whose plays he acted. (Didascaliae Terentianae; Cic. *de Sen.* 14; Tac. *Dial. de Orat.* 14; Symmach. *Ep.* i. 25, x. 2.)

TU'RPIO, ANTI'STIUS, fought in single combat Q. Pompeius Niger in the Spanish war in B. C. 45. (Auctor, *B. Hisp.* 25.)

TU'RPIO, NAE'VIUS. [NAEVIUS, No. 7.]

TURRA'NIUS or TURA'NIUS. 1. D. TURRANIUS NIGER, a friend of Varro, to whom the latter dedicated the second book of his work *De Re Rustica*. He was also a friend of Q. Cicero, whom he accompanied to Cilicia, when Quintus went there as the legatus of his brother Marcus. (Varr. *R. R.* ii. Praef.; Cic. *ad Att.* i. 6, vi. 9, vii. 1; in one of these passages the name is written *Turannius*.) He is perhaps the same as the writer Turranius Gracilis, quoted by the elder Pliny. [GRACILIS.]

2. M'. TURRANIUS, praetor B. C. 44, refused a province which was offered him by Antony, and is therefore called by Cicero "homo summa integritate atque innocentia." (Cic. *Phil.* iii. 10.)

3. TURRANIUS, a tragic poet mentioned by Ovid (*ex Pont.* iv. 16. 29).

4. C. TURRANIUS, praefectus annonae at the death of Augustus, A. D. 14, was one of the first to swear allegiance to Tiberius upon his accession. He continued to hold this office till the reign of Claudius, for he is spoken of as praefectus rei frumentariae in A. D. 48. (Tac. *Ann.* i. 7, xi. 31.)

5. TURRANIUS RUFINUS. [RUFINUS, No. 1.]

TURRIA'NUS, a Volscian of Fregellae, was an eminent statuary in clay, in the early Etruscan period, and the maker of a statue of Jupiter, which was dedicated by Tarquinius Priscus, and which was painted with vermilion on great festivals. This is according to the common text of Pliny (*H. N.* xxxv. 12. s. 45); but the reading is so very doubtful, and the critical discussion of it so complicated, with so very little hope of a satisfactory result, that we must be content to refer the reader to the following works, in which the question is treated at length. (Sillig's Pliny, *l. c.*, and Jan's Supplement; Sillig, *Catal. Artif.* Append. *s. v.*; Jan, in the *Jen. Litt. Zeitung*, 1838, p. 258; *Kunstblatt*, 1832, No. 49, 1833, No. 51; Müller, *Etrusker*, vol. ii. p. 246, and *Archäol. d. Kunst*, § 171, ed. Welcker.) [P. S.]

TURRI'NUS, CLO'DIUS, the name of two rhetoricians, father and son, spoken of with praise by the elder Seneca, who gives a short account of them. The elder by his eloquence obtained wealth and honour, and held an important public office in Spain. The son was an intimate friend of Seneca. (Senec. *Controv.* v. Praef. p. 333, ed. Bip., *Suas.* 2, *Contr.* 30—35.)

TURRI'NUS, MAMI'LIUS. 1. C. MAMILIUS Q. F. Q. N. TURRINUS, consul B. C. 239 with Q. Valerius Falto. (Fasti Capit.; Gell. xvii. 21, 43, where the reading is C. Manilius.)

2. Q. MAMILIUS TURRINUS, plebeian aedile B. C. 207 and praetor B. C. 206, obtained by lot the jurisdictio peregrina, but was sent by the senate into Gaul. (Liv. xxviii. 10.)

TURRUS or THURRUS, one of the most powerful of the Celtiberian chiefs conquered by Gracchus in B. C. 179, became a faithful ally of the Romans. (Liv. xl. 49.)

L. TURSE'LIUS, made M. Antonius his heir, disinheriting his own brother. (Cic. *Phil.* ii. 16.)

P. TURU'LIUS or TURU'LLIUS, one of Caesar's assassins, was quaestor of Cassius Longinus in B. C. 43, and received the command of the fleet which had been raised by Tillius Cimber in Bithynia. After the battle of Philippi, in B. C. 42, Turulius joined Cassius Parmensis, and subsequently took refuge with Antony, with whom he lived on intimate terms. In order to please Octavian, Turulius was surrendered to him by Antony after the battle of Actium, and was put to death by order of Octavian in the island of Cos that he might appear to offer satisfaction to Aesculapius, the trees of whose sacred grove he had previously cut down for the use of Antony's navy. (Cic. *ad Fam.* xii. 13; Appian, *B. C.* v. 2; Dion Cass. li. 8; Val. Max. i. 1. § 19.)

TURU'LLIUS CERIA'LIS, a primipilaris in A. D. 69. (Tac. *Hist.* ii. 22.)

TUSCE'NIUS, an obscure person, whom Q. Cicero compelled in B. C. 60 to disgorge some dishonest gains. (Cic. *ad Q. Fr.* i. 1. § 6, i. 2. § 2.)

TUSCIA'NUS (Τουσκιανός), of Lydia, a distinguished rhetorician in the fourth century of the Christian aera. (Eunap. *Jul.* p. 95, *Proaer.* p. 111; Suidas, *s. v.*)

TUSCI'LIUS NOMINA'TUS, an orator and a contemporary of the younger Pliny, who mentions him in his correspondence (*Ep.* v. 4, 14).

TUSCUS, C. AQUI'LLIUS, consul B. C. 487 with T. Sicinius Sabinus, carried on war against the Hernici, whom he defeated, and obtained in consequence an ovation or lesser triumph. (Fasti Capit.; Liv. ii. 40; Dionys. viii. 64, 65, 67.)

TUSCUS, CAECI'NA. [CAECINA, No. 8.]

TUSCUS, CLO'DIUS, to whom Asinius Capito wrote a letter, which is quoted by Gellius (v. 20).

TUSCUS, CORNE'LIUS, an historian, and described by Seneca as a man "quam improbi animi, tam infelicis ingenii," accused Mamercus Aemilius Scaurus of majestas in A. D. 34. (Senec. *Suas.* 2, sub fin.; Tac. *Ann.* vi. 29.)

TUSCUS, FABRI'CIUS, a Roman writer, of whom nothing is known except that he was used by Pliny in drawing up his Natural History (Index, lib. iii. foll.).

TUTELI'NA, an agricultural divinity among the Romans, or, perhaps, rather an attribute of Ops, by which she is described as the goddess protecting the fruits which have been brought in at the harvest time from the fields. Tutelina, Secia and Messia had three pillars with altars before them in the Circus. (August. *De Civ. Dei*, iv. 8; Macrob. *Sat.* i. 16; Plin. *H. N.* xviii. 2; Varro, *De Ling. Lat.* v. 74.) [L. S.]

TUTICA'NUS, a friend of Ovid, who addressed to him one of his extant epistles from Pontus (iv. 12). Tuticanus had made a free translation into

Latin verse of the *Odyssey*, or at least of a portion of it, to which Ovid refers in the lines: —

> "Dignam Maeoniis Phaeacida condere chartis
> Cum te Pïerides perdocuere tuae."

Ovid likewise alludes to this poem in another passage ("Et qui Maeoniam Phaeacida vertit," *ex Pont.* iv. 16. 27), but without naming the author. (Wernsdorf, *Poët. Lat. Min.* vol. iv. pp. 584, 585.)

TU'TIA, mentioned in one of Cicero's letters (*ad Att.* xvi. 2), does not occur elsewhere, and is perhaps a false reading for Julia, and the same as the Julia spoken of *ad Att.* xv. 29.

TUTI'LIUS, a rhetorician, whose daughter Quintilian married. (Plin. *Ep.* vi. 32; Quintil. iii. 1. § 21, where Tutilius should be read instead of Rutilius.) [QUINTILIANUS, p. 635, a.]

L. TU'TIUS CEREA'LIS, consul under Trajan A. D. 106 with L. Ceionius Commodus Verus (Fasti). Pliny speaks of Tutius Cerealis a *consularis* in one of his letters (*Ep.* ii. 11); but as the letter was written in A. D. 99, it must refer to some other person of the same name, unless we suppose that the consul of the year 106 had held the same dignity previously.

TUTOR, JU'LIUS, a Treviran, who had been placed by Vitellius in a command on the left bank of the Rhine (A. D. 69), took part in the rebellion of CLASSICUS. After the murder of Vocula, he gained over the Roman soldiers at Colonia Agrippinensis and on the banks of the Upper Rhine to the oath *to the empire of Gaul.* He neglected to guard the Upper Rhine and the passes of the Alps against Cerealis; and, on the appearance of the Roman army he was deserted by a large body of his troops. He retired to Bingium, and was there defeated. After assisting Valentinus in his attempt to renew the war [VALENTINUS], he joined Civilis and Classicus, with whom he fled across the Rhine. [CIVILIS.] (Tac. *Hist.* iv. 55, 59, 70, v. 19—22). [P. S.]

TYCHE (Τύχη). 1. The personification of chance or luck, the Fortuna of the Romans, is called by Pindar (*Ol.* xii. init.) a daughter of Zeus the Liberator. She was represented with different attributes. With a rudder, she was conceived as the divinity guiding and conducting the affairs of the world, and in this respect she is called one of the Moerae (Paus. vii. 26. § 3; Pind. *Fragm.* 75, ed. Heyne); with a ball she represents the varying unsteadiness of fortune; with Plutos or the horn of Amalthea, she was the symbol of the plentiful gifts of fortune. (Artemid. ii. 37; comp. Müller, *Anc. Art and its Rem.* § 398.) Tyche was worshipped at Pharae in Messenia (Paus. iv. 30. § 2); at Smyrna, where her statue, the work of Bupalus, held with one hand a globe on her head, and in the other carried the horn of Amalthea (iv. 30. § 4); in the arx of Sicyon (ii. 7. § 5); at Aegeira in Achaia, where she was represented with the horn of Amalthea and a winged Eros by her side (vii. 26. § 3; comp. Plut. *De Fort. Rom.* 4; Arnob. *adv. Gent.* vi. 25); in Elis (Paus. vi. 25. § 4); at Thebes (ix. 16. § 1); at Lebadeia, together with ἀγαθὸς δαίμων (ix. 39. § 4); at Olympia (v. 15. § 4), and Athens. (Aelian, *V. H.* ix. 39; comp. FORTUNA.)

2. A nymph, one of the playmates of Persephone. (Hom. *Hymn. in Cer.* 421.)

3. One of the daughters of Oceanus. (Hes. *Theog.* 360.) [L. S.]

TY'CHICUS, Q. HATE'RIUS, an architect, who is mentioned in two extant inscriptions, from which it appears that he held the office of *redemptor operum* under the emperor Claudius, and that he constructed and adorned with marbles, at his own expense, a small temple of Hercules. (For the inscriptions themselves, see R. Rochette, *Lettre à M. Schorn*, pp. 420, 421, 2d ed.) [P. S.]

TY'CHIUS (Τυχίος). 1. Of Hyle, a mythical artificer, mentioned by Homer (who calls him σκυτοτόμων ὄχ' ἄριστος), as the maker of Ajax's shield of seven ox-hides, covered with a plate of brass. (*Il.* 219—223; Nonn. *Dionys.* xiii. 671.)

2. A maker of fictile vases, whose name is inscribed on the margin of one of the large vases found at Corneto, in the following form: ΤV+ΙΟϚ ΕΓΟΕϚΕΝ. (Gerhard, *Rapport Volcent.* pp. 178, 701.) His name is also found on some vases recently discovered at Vulci, of which there is one in the Museum at Berlin. (Gerhard, *Neuerworbene antik. Denkmäler*, No. 1664; R. Rochette, *Lettre à M. Schorn*, p. 62, 2d ed.) [P. S.]

TYCHON (Τύχων). 1. A god of chance or accident, was, according to Strabo (ix. p. 408), worshipped at Athens. (Comp. *Anthol. Palat.* ix. 334.)

2. An obscene daemon, is mentioned as a companion of Aphrodite and Priapus, and seems to signify "the producer," or "the fructifier." (Etym. Magn. and Hesych. *s. v.*; comp. Jacobs, *ad Anthol.* tom. viii. p. 12; Lobeck, *Aglaoph.* p. 1235.) [L. S.]

TYCHO'NIUS, also written TICHONIUS, was an African, well versed in sacred and not ignorant of profane literature, who flourished under Theodosius and his sons, being contemporary with Rufinus and Augustine. Attached to the Donatists he nevertheless assailed them in his writings, and although triumphant in confuting their doctrines, refused to quit their communion. This perversity of temper calls forth the indignation of the bishop of Hippo, who while he inveighs against the author, at the same time praises his genius and eloquence, and earnestly recommends his works. Of these one only has reached us, entitled *Septem Regulae* or *De Septem Regulis*, being a code of Seven Rules for explaining Holy Scripture. It is analysed by Augustine at the conclusion of his third book *De Doctrina Christiana*, but will be found to contain little that is important, interesting, or even intelligible.

Tychonius composed also a treatise in three books *De Bello intestino*, on the decrees of the ancient Synods which might be quoted in defence of his party; *Commentarium in Apocalypsin*, in which he expounded the vision in a sense purely spiritual; and *Expositio diversarum causarum* in illustration of some arguments employed in defence of his sect; but the whole of these are now lost.

The *Septem Regulae* were first printed in the *Monumenta Patrum Orthodoxographa* of J. J. Grynaeus, fol. Basil. 1569, vol. v. p. 1352. An edition corrected from MSS. was published by Andreas Schottus, in the *Auctuarium* to the *Magna Bibliotheca Patrum*, fol. Colon. 1622, p. 152, reprinted in the *Bibliotheca Patrum Max.* fol. Lugd. 1677, vol. vi., and the piece will be found under its best form in the *Bibliotheca Patrum* of Galland, vol. viii. (fol. Venet. 1772) p. 107. (Augustin. *de Doctrina Christian.* iii. 30. § 42; Gennad. *de Viris Illustr.* 18; Galland, *Proleg. ad Vol. VIII.* c. ii. p. v.; Schoenemann, *Bibliotheca Patrum Latt.* vol. i. cap.

iv. § 26; Bähr, *Geschichte der Röm. Literat.* Suppl. B. § 100.) [W. R.]

TYCUS. [QUARTINUS.]

TYDEUS (Τυδεύς), a son of Oeneus and Periboea (Gorge or Althaea), was the husband of Deïpyle, by whom he became the father of Diomedes; he was king of Calydon, and one of the princes who joined Polyneices in the expedition against Thebes. (Apollod. i. 8. § 5; Hom. *Il.* ii. 406, xiv. 115, &c.)

Tydeus was obliged to flee from his country in consequence of some murder which he had committed, but which is differently described by the different authors, some saying that he killed his father's brother, Melas, Lycopeus, or Alcathous; others that he slew Thoas or Aphareus, his mother's brother; others that he slew his brother Olenias, and others again that he killed the sons of Melas, who had revolted against Oeneus (Schol. *ad Stat. Theb.* i. 280, 402). He fled to Adrastus at Argos, who purified him from the murder, and gave him his daughter Deïpyle in marriage. With Adrastus he then went against Thebes, where he was wounded by Melanippus, who, however, was slain by him. (Apollod. *l. c.*; Eustath. *ad Hom.* pp. 288, 971.) When Tydeus lay on the ground wounded, Athena appeared to him with a remedy which she had received from Zeus, and which was to make him immortal. This, however, was prevented by a stratagem of Amphiaraus, who hated Tydeus, for he cut off the head of Melanippus and brought it to Tydeus, who cut it in two and ate the brain, or devoured some of the flesh. (Schol. *ad Pind. Nem.* x. 12; comp. Eustath. *ad Hom.* p. 1273.) Athena seeing this, shuddered, and did not apply the remedy which she had brought. (Apollod. iii. 6. § 8.) Tydeus then died, and was buried by Macon. (Paus. ix. 18. § 2; comp. ADRASTUS; AMPHIARAUS.) [L. S.]

TY'DEUS (Τυδεύς). 1. A Chian, son of Ion, appears to have been a leader of the democratic party in his native island, and was one of those who were put to death in B. C. 412, by Pedaritus the Lacedaemonian, for attachment to the Athenian cause. It is possible that his father was no other than Ion, the tragic poet. (Thuc. viii. 38.) [ION, No. 1; PEDARITUS.]

2. An Athenian, was one of the three additional generals who were appointed in B. C. 405 to share the command of the fleet with Conon, Philocles, and Adeimantus. Tydeus and Menander, one of his colleagues, are particularly mentioned by Xenophon as contemptuously rejecting the advice of Alcibiades before the battle of Aegos-potami in the same year; and we find in Pausanias that he and Adeimantus were suspected by their countrymen of having been bribed by Lysander. He was put to death by the Spartans, as we may conclude, after the battle, together with the other Athenian prisoners. (Xen. *Hell.* ii. 1. §§ 16, 26; Paus. x. 9.) [ADEIMANTUS.] [E. E.]

TYMNES (Τύμνης), an epigrammatic poet, whose epigrams were included in the *Garland* of Meleager, but respecting whose exact date we have no further evidence; for the grounds on which Reiske supposes that he was a Cretan, and that he was contemporary with Meleager, are very slight. There are seven of his epigrams in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 505; Jacobs, *Anthol. Graec.* vol. i. p. 256, vol. xiii. p. 963; Fabric. *Bibl. Graec.* vol. iv. pp. 498, 499.) *Tymnes* occurs, as a Carian name, in Herodotus (v. 37, vii. 98). [P. S.]

TYMPA'NUS, L. POSTU'MIUS, quaestor B. C. 194, slain in battle by the Boii. (Liv. xxxiv. 47.)

TYNDAREUS (Τυνδάρεως), the son of Perieres and Gorgophone, and a brother of Aphareus, Leucippus, Icarius, and Arete (Apollod. i. 9. § 5) or according to others (Apollod. iii. 10. § 4), a son of Oebalus, by the nymph Bateia or by Gorgophone. (Paus. iii. 1. § 4.) Tyndareus, with Icarion, being expelled by his step-brother Hippocoon and his sons, he fled to Thestius in Aetolia, and assisted him in his wars against his neighbours. Others (Paus. *l. c.*) state that Icarion assisted Hippocoon, and, according to a Laconian tradition, Tyndareus went to Pellana in Laconia, and according to a Messenian tradition, he went to Aphareus in Messenia. (Paus. iii. 1. § 4, 21. § 2.) In Aetolia he married Leda, the daughter of Thestius (Apollod. iii. 10. § 5; Eurip. *Iph. Aul.* 49), and afterwards he was restored to his kingdom of Sparta by Heracles. (Apollod. ii. 7. § 3, iii. 10. § 5; Paus. ii. 18. § 6; Diod. iv. 33.) By Leda, Tyndareus became the father of Timandra, Clytaemnestra and Philonoë. (Apollod. iii. 10. § 6; Hom. *Od.* xxiv. 199.) One night Leda was embraced both by Zeus and Tyndareus, and the result of this was the birth of Polydeuces and Helena, the children of Zeus, and of Castor and Clytaemnestra, the children of Tyndareus. (Hygin. *Fab.* 77; comp. DIOSCURI; HELENA; CLYTAEMNESTRA.) When Tyndareus saw that his beautiful daughter Helena was beleaguered by suitors, he began to be afraid, lest if one should be successful, the others should create disturbances, and, on the advice of Odysseus, he put them all to their oath, to protect the suitor that should be preferred by Helena, against any wrong that might be done to him. (Paus. iii. 20. § 9.) To reward Odysseus for this good advice, Tyndareus himself begged Icarius to give to Odysseus his daughter Penelope. (Apollod. iii. 10. § 9.) Tyndareus was believed to have built the temple of Athena Chalcioecus at Sparta. (Paus. iii. 17. § 3.) When Castor and Polydeuces had been received among the immortals, Tyndareus invited Menelaus to come to Sparta, and surrendered his kingdom to him. (Apollod. iii. 11. § 2.) His tomb was shown at Sparta as late as the time of Pausanias (iii. 17. § 4). [L. S.]

TYNDA'RION (Τυνδαρίων), a tyrant of Tauromenium in Sicily, who invited Pyrrhus over from Italy in B. C. 278. Pyrrhus directed his course first to Tauromenium, and received reinforcements from Tyndarion. (Diod. *Ecl.* viii. p. 495; comp. Plut. *Pyrrh.* 23; Droysen, *Geschichte des Hellenismus*, vol. ii. p. 150.) [E. E.]

TYPHON or TYPHOEUS (Τυφάων, Τυφωεύς, Τυφώς), a monster of the primitive world, is described sometimes as a destructive hurricane, and sometimes as a fire-breathing giant. According to Homer (*Il.* ii. 782; comp. Strab. xiii. p. 929) he was concealed in the country of the Arimi * in the earth, which was lashed by Zeus with flashes of lightning.

In Hesiod Typhaon and Typhoeus are two distinct beings. Typhaon there is a son of Typhoeus

* Εἰν Ἀρίμοις, of which the Latin poets have made *Inarime* (Virg. *Aen.* ix. 716; Ov. *Met.* xiv. 89).

(*Theog.* 869), and a fearful hurricane, who by Echidna became the father of the dog Orthus, Cerberus, the Lernaean hydra, Chimaera, and the Sphynx. (*Theog.* 306; comp. Apollod. ii. 3. § 1, iii. 5. § 8.) Notwithstanding the confusion of the two beings in later writers, the original meaning of Typhaon was preserved in ordinary life. (Aristoph. *Ran.* 845; Plin. *H. N.* ii. 48.) Typhoeus, on the other hand, is described as the youngest son of Tartarus and Gaea, or of Hera alone, because she was indignant at Zeus having given birth to Athena. Typhoeus is described as a monster with a hundred heads, fearful eyes, and terrible voices (Pind. *Pyth.* i. 31, viii. 21, *Ol.* iv. 12); he wanted to acquire the sovereignty of gods and men, but was subdued, after a fearful struggle, by Zeus, with a thunderbolt. (Hes. *Theog.* 821, &c.) He begot the winds, whence he is also called the father of the Harpies (Val. Flacc. iv. 428), but the beneficent winds Notus, Boreas, Argestes, and Zephyrus, were not his sons. (Hes. *Theog.* 869, &c.) Aeschylus and Pindar describe him as living in a Cilician cave. (Pind. *Pyth.* viii. 21; comp. the different ideas in Apollon. Rhod. ii. 1210, &c., and Herod. iii. 5.) He is further said to have at one time been engaged in a struggle with all the immortals, and to have been killed by Zeus with a flash of lightning; he was buried in Tartarus under Mount Aetna, the workshop of Hephaestus. (Ov. *Her.* xv. 11, *Fast.* iv. 491; Aeschyl. *Prom.* 351, &c.; Pind. *Pyth.* i. 29, &c.) The later poets frequently connect Typhoeus with Egypt, and the gods, it is said, when unable to hold out against him, fled to Egypt, where, from fear, they metamorphosed themselves into animals, with the exception of Zeus and Athena. (Anton. Lib. 28; Hygin. *Poet. Astr.* ii. 28; Ov. *Met.* v. 321, &c.; comp. Apollod. i. 6. § 3; Ov. *Fast.* ii. 461; Horat. *Carm.* iii. 4. 53.) [L. S.]

TYRA'NNION (Τυραννίων). 1. A Greek grammarian, a native of Amisus in Pontus, the son of Epicratides, or, according to some accounts, of Corymbus. He was a pupil of Hestiaeus of Amisus, and was originally called Theophrastus, but received from his instructor the name of Tyrannion on account of his domineering behaviour to his fellow disciples. He afterwards studied under Dionysius the Thracian at Rhodes. In B. C. 72 he was taken captive by Lucullus, who carried him to Rome. At the request of Murena Tyrannion was handed over to him, upon which he emancipated him, an act with which Plutarch (*Lucullus*, 19) finds fault, as the emancipation involved a recognition of his having been a slave, which does not seem to have been the light in which Lucullus regarded him. At Rome Tyrannion occupied himself in teaching. He was also employed in arranging the library of Apellicon, which Sulla brought to Rome. (Plut. *Sulla*, 26.) Cicero employed him in a similar manner, and speaks in the highest terms of the learning and ability which Tyrannion exhibited in these labours. (Cic. *ad Att.* iv. 4, b. 1. 8, a. 2). Cicero also availed himself of his services in the instruction of his nephew Quintus (*ad Quint. Fratr.* ii. 4. § 2; comp. *ad Att.* ii. 6. § 1, xii. 6. § 1, 2. § 2, 7. § 2, *ad Quint. Fr.* iii. 4. § 5). Strabo (xii. p. 548) speaks of having received instruction from Tyrannion. The geographical knowledge of Tyrannion seems to have been considerable; at any rate Cicero thought highly of it. (Cic. *ad Att.* ii. 6.) Tyrannion amassed considerable wealth, and according to the scarcely credible statement of Suidas (*s. v.*) collected himself a library of 30,000 volumes. Cicero alludes to a small work of his (*ad Att.* xii. 6), but we do not learn the subject of it. Tyrannion died at a very advanced age of a paralytic stroke.

2. A native of Phoenicia, the son of Artemidorus, and a disciple of the preceding. His original name was Diocles. He was taken captive in the war between Antonius and Octavianus, and was purchased by Dymas, a freedman of the emperor. By him he was presented to Terentia, the wife of Cicero, who manumitted him. He taught at Rome, and according to Suidas, wrote 68 works. The following are mentioned:—1. Περὶ τῆς Ὁμηρικῆς προσῳδίας. 2. Περὶ τῶν μερῶν τοῦ λόγου. 3. Περὶ τῆς Ῥωμαϊκῆς διαλέκτου, showing that the Latin language is derived from the Greek. 4. Τοῦ Ἀντιγένους ἡ Ῥωμαϊκὴ διάλεκτος. 5. Ὅτι διαφωνοῦσιν οἱ νεώτεροι ποιηταὶ πρὸς Ὅμηρον. 6. Ἐξήγησις τοῦ Τυραννίωνος μερισμοῦ. 7. Διόρθωσις Ὁμηρική. 8. Ὀρθογραφία. Tyrannion is mentioned in the scholia on Homer (*Schol. Marc. ad Il.* β. 92, 155, 169).

3. Suidas mentions a third writer of the name of Tyrannion, a Messenian, who wrote a work on augury (οἰωνοσκοπικά) in three books, and some other works.

A work Περὶ τοῦ σκολιοῦ μέτρου is ascribed by Suidas (*s. v.* σκολιόν) to a writer named Tyrannion, and stated to have been written at the suggestion of Caius Caesar. If this notice is correct, and the Tyrannion meant is the second of that name, he must have reached a very advanced age when he commenced this treatise, even supposing him to have been young when he was brought to Rome. [C. P. M.]

TYRIA'SPES (Τυριάσπης), a Persian, who in B. C. 327 was appointed by Alexander the Great to the satrapy of the Paropamisadae, west of the river Cophen. In the following year Alexander commissioned him and Philippus to reduce the Assacenians, who had revolted (Arr. *Anab.* iv. 22, v. 20.) [E. E.]

TYRO (Τυρώ), a daughter of Salmoneus and Alcidice, was the wife of Cretheus, and the beloved of the river-god Enipeus in Thessaly, in the form of whom Poseidon appeared to her, and became by her the father of Pelias and Neleus. By Cretheus she was the mother of Aeson, Pheres, and Amythaon. (Hom. *Od.* xi. 235, &c.; Apollod. i. 9. § 8.) [L. S.]

TYRO SABI'NUS. [SABINUS.]

TYRRHE'NUS (Τυῤῥηνός or Τυρσηνός), a son of the Lydian king Atys and Callithea, and a brother of Lydus, is said to have led a Pelasgian colony from Lydia into Italy, into the country of the Umbrians, and to have given to the colonists his name, Tyrrhenians. (Herod. iv. 94; Dionys. Hal. i. 27.) Others call Tyrrhenus a son of Heracles by Omphale (Dionys. i. 28), or of Telephus and Hiera, and a brother of Tarchon. (Tzetz. *ad Lyc.* 1242, 1249.) The name Tarchon seems to be only another form for Tyrrhenus, and the two names represent a Pelasgian hero founding settlements in the north of Italy. (Comp. Müller, *Die Etrusker*, vol. i. p. 72, &c.) [L. S.]

TYRRHEUS, a shepherd of king Latinus. Ascanius once, while hunting, killed a tame stag belonging to Tyrrheus, whereupon the country people took up arms, which was the first conflict in

Italy between the natives and the Trojan settlers. (Virg. *Aen*. vii. 483, &c., ix. 28.) [L. S.]

TYRTAEUS (Τυρταῖος, or Τύρταιος), son of Archembrotus, the celebrated poet, who assisted the Spartans in the Second Messenian War, was the second in order of time of the Greek elegiac poets, Callinus being the first. At the time when his name first appears in history, he is represented, according to the prevalent account, as living at Aphidnae in Attica; but the whole tradition, of which this statement forms a part, has the same mythical complexion by which all the accounts of the early Greek poets are more or less pervaded. In attempting to trace the tradition to its source, we find in Plato the brief statement, that Tyrtaeus was by birth an Athenian, but became a citizen of Lacedaemon (*De Legg*. i. p. 629). The orator Lycurgus tells the story more fully; that, when the Spartans were at war with the Messenians, they were commanded by an oracle to take a leader from among the Athenians, and thus to conquer their enemies; and that the leader they so chose from Athens was Tyrtaeus. (Lycurg. *c. Leocr*. p. 211, ed. Reiske.) We learn also from Strabo (viii. p. 362) and Athenaeus (xiv. p. 630, f.) that Philochorus and Callisthenes and many other historians gave a similar account, and made Tyrtaeus an Athenian of Aphidnae (εἰποῦσιν ἐξ Ἀθηνῶν καὶ Ἀφιδνῶν ἀφικέσθαι). The tradition appears in a still more enlarged form in Pausanias (iv. 15. § 3), Diodorus (xv. 66), the *Scholia* to Plato (p. 448, ed. Bekker), Themistius (xv. p. 242, s. 197, 198), Justin (iii. 5), the scholiast on Horace (*Art. Poet*. 402), and other writers (see Clinton, *F. H.* vol. i. *s. a.* 683). Of these writers, however, only Pausanias, Justin, the Scholiast on Horace, and Suidas, give us the well-known embellishment of the story which represents Tyrtaeus as a lame schoolmaster, of low family and reputation, whom the Athenians, when applied to by the Lacedaemonians in accordance with the oracle, purposely sent as the most inefficient leader they could select, being unwilling to assist the Lacedaemonians in extending their dominion in the Peloponnesus, but little thinking that the poetry of Tyrtaeus would achieve that victory, which his physical constitution seemed to forbid his aspiring to. Now to accept the details of this tradition as historical facts would be to reject all the principles of criticism, and to fall back on the literal interpretation of mythical accounts; but, on the other hand, we are equally forbidden by sound criticism to reject altogether that element of the tradition, which represents Tyrtaeus as, in some way or other, connected with the Attic town of Aphidnae. Perhaps the explanation may be found in the comparison of the tradition with the facts, that Tyrtaeus was an elegiac poet, and that the elegy had its origin in Ionia, and also with another tradition, preserved by Suidas (*s. v.*), which made the poet a native of Miletus; from which results the probability that either Tyrtaeus himself, or his immediate ancestors, migrated from Ionia to Sparta, either directly, or by way of Attica, carrying with them a knowledge of the principles of the elegy. Aphidnae, the town of Attica to which the tradition assigns him, was connected with Laconia, from a very early period, by the legends about the Dioscuri; but it is hard to say whether this circumstance renders the story more probable or more suspicious; for, on the supposition that the story is an invention, we have in the connection of Aphidnae with Laconia a reason why that town, above all others in Attica, should have been fixed upon as the abode of Tyrtaeus. On the same supposition the motive for the fabrication of the tradition is to be found in the desire which Athenian writers so often displayed, and which is the leading idea in the passage of Lycurgus referred to above, to claim for Athens the greatest possible share of all the greatness and goodness which illustrated the Hellenic race: —

> "Sunt quibus unum opus est, intactae Palladis urbem
> Carmine perpetuo celebrare, et
> *Undique discerptam* fronti praeponere olivam."

On the other hand, Strabo (*l. c.*) rejects the tradition altogether, and makes Tyrtaeus a native of Lacedaemon, on the authority of certain passages in his poems. He tells us that Tyrtaeus stated that the first conquest of Messenia was made in the time of the grandfathers of the men of his own generation (κατὰ τοὺς τῶν πατέρων πατέρας), and that in the second he himself was leader of the Lacedaemonians; and then Strabo adds, — directly after the words τοῖς Λακεδαιμονίοις,—καὶ γὰρ εἶναι φησὶν ἐκεῖθεν ἐν τῇ ποιήσει ἐλεγείᾳ, ἣν ἐπιγράφουσιν Εὐνομίαν·

> Αὐτὸς γὰρ Κρονίων καλλιστεφάνου πόσις Ἥρης
> Ζεὺς Ἡρακλείδαις τηνδὲ δέδωκε πόλιν.
> Οἷσιν ἅμα προλιπόντες Ἐρινεὸν ἠνεμόεντα,
> Εὐρεῖαν Πέλοπος νῆσον ἀφικόμεθα.

From which Strabo draws the conclusion, that either the elegies containing these verses are spurious, or else that the statement of Philochorus, &c. (as already quoted) must be rejected. The commentators, however, are not content with Strabo's own negative inference from the verses quoted, but will have it that he understood them as declaring that Tyrtaeus himself came from Erineos to join the Spartans in their war against the Messenians; and, to give a colour to this interpretation, Casaubon assumes as self-evident that after τοῖς Λακεδαιμονίοις some such words as ἐλθὼν ἐξ Ἐρινέου have been lost. But, if the passage says that Tyrtaeus came from Erineos at all, it says as plainly that he came thence to Peloponnesus *together with the Heracleidae*; and it is therefore clear that the verses refer, not to any removal of Tyrtaeus himself, but to the great migration of the Dorian ancestors of those Lacedaemonians for whom he spoke, and among whom he, in some sense, included himself; and the argument of Strabo, as the passage stands, is that Tyrtaeus was a Lacedaemonian (ἐκεῖθεν referring, of course, to Λακεδαιμονίοις), because of the intimate way in which he associates himself with the descendants of the Dorians who migrated from Erineos (one of the four Dorian states of Thessaly) to the Peloponnesus. The true question that remains is this, whether his manner of identifying himself with the Lacedaemonians in this passage, and in the phrase about their fathers' fathers, implies that he himself was really a descendant of those Dorians who invaded the Peloponnesus, and of those Lacedaemonians who fought in the first Messenian war, or whether this mode of expression is sufficiently explained by the close association into which he had been thrown with the Spartans, whom he not only aided in war, but by whom he had been made a citizen. This last fact is ex-

pressly stated by Plato (*l. c.*), and its probability is confirmed by the statement of Aristotle (*Pol.* ii. 6. § 12) that, in the times of the early kings, the Spartans sometimes conferred the citizenship upon foreigners. Plutarch ascribes a saying to Pausanias, the son of Cleombrotus, that, when asked why they had made Tyrtaeus a citizen, he replied, "that a foreigner might never appear to be our leader" (*Apophth. Lacon.* p. 230, d.). Of course, a mere floating apophthegm like this can have little weight; it may be a genuine tradition, or it may be the invention of some writer who wished to reconcile the common story about Tyrtaeus with the well-known repugnance of the Lacedaemonians to confer their franchise upon foreigners. The statement of Suidas, that Tyrtaeus was a Lacedaemonian, according to some, furnishes no additional evidence, but must be interpreted according to the conclusion which may be arrived at respecting the whole question. It should not be forgotten, in estimating the value of Strabo's opinion, that he may have found other passages in the writings of Tyrtaeus, which seemed to imply that he was a Lacedaemonian, besides those which he quotes; but of course this possibility cannot be adduced as a positive argument, unless it were confirmed by the actual occurrence of such passages in the extant fragments of Tyrtaeus.

In the opinion of those modern critics, who reject the account of the Attic origin of Tyrtaeus, the extant fragments do actually furnish evidence of his being a Lacedaemonian. The spirit displayed in them is said to be thoroughly Dorian; and the patriotic energy, with which the poet praises those who face danger for their native land, is certainly extraordinary for a foreigner, especially when it is remembered that Tyrtaeus is not only said to have shown his influence over the Spartans by leading them in war, but also by appeasing their civil discords at home; and all this becomes the more extraordinary, if we reflect that this patriotic ardour was excited, and this influence was exerted, by an Ionian over and on behalf of Dorians. Neither does it seem probable that, whatever aid the Lacedaemonians might be willing to accept from a foreigner, they would entrust to him the command of their armies.

On the other hand, it is urged by Müller with some force, that "If Tyrtaeus came from Attica, it is easy to understand how the elegiac metre, which had its origin in Ionia, should have been used by him, and that in the very style of Callinus. Athens was so closely connected with her Ionic colonies, that this new kind of poetry must have been soon known in the mother city. This circumstance would be far more inexplicable if Tyrtaeus had been a Lacedaemonian by birth, as was stated *vaguely* * by some ancient authors. For although Sparta was not at this period a stranger to the efforts of the other Greeks in poetry and music, yet the Spartans, with their peculiar modes of thinking, would not have been very ready to appropriate the new invention of the Ionians." † (*Hist. of Lit. of Greece*, vol. i. p. 111.)

Discussions of this sort are extremely unsatisfactory, in respect of the establishment of any positive conclusions; but for that very reason they are extremely important, in order to mark the limits of our knowledge of the early history of Greek lyric poetry, and to show the danger of accepting the positive statements of writers who lived long after the period with reference to which their evidence is brought forward, as if their being positive statements were alone sufficient to authenticate them. In the present case, the question of the country of Tyrtaeus appears to us still undecided, and likely to remain so.

The other points of the popular story, namely, that Tyrtaeus was a lame schoolmaster, are rejected by all modern writers. It would lead us too far to discuss their probable origin: we will only observe that the statement of his being a schoolmaster may simply mean that he was, like the other early musicians and poets, a teacher of his own art; and his alleged lameness may possibly be connected with some misunderstanding of expressions used by the earlier writers to describe his metres. These suggestions, however, are by no means put forward as altogether satisfactory explanations of the tradition.

Turning now to the more certain facts of the poet's history, we find him presented to us in the double light of a statesman and a military leader, composing the dissensions of the Spartans at home, and animating their courage in the field. And this representation is quite consistent with the position occupied by a poet in those early times, as the teacher and prime mover both in knowledge and in virtue; a position attested by abundant evidence, and recognised by the very phrase which is several times used to describe those early poets, ὁ σοφὸς ποιήτης. It is remarkable that the power of the poet to teach political wisdom, and to appease civil discords, is not only recognised in the traditions about the early history of Greece, from the legends respecting Orpheus downwards, but also that, in the semi-historical period now under consideration, and with specific reference to the Lacedaemonian state, we are told of civil tumults being appeased, not only by Tyrtaeus, but also by Terpander and Thaletas, who, according to the received chronology, were his contemporaries [TERPANDER; THALES]. The nature of these dissensions it is the province of the political historian to investigate: the form which the tradition assumes in the case of Tyrtaeus is the following. Among the calamities, which the revolt of the Messenians brought upon the Spartan state, and which, according to the common story, Tyrtaeus was the divinely appointed minister to remedy, not the least was the discontent of those citizens, who, having possessed lands in Messenia, or on the borders, had either been expelled from their estates, or had been forced to leave them uncultivated for fear of the enemy, and, being thus deprived of their means of subsistence, demanded compensation by a new division of landed property. To convince these sufferers of their error in disturbing public order, Tyrtaeus composed his elegy entitled "Legal Order" (Εὐνομία), which Suidas calls also Πολιτεία. (Aristot. *Polit.* v. 7. § 1; Paus. iv. 18. § 2.) Of this work Müller gives the following excellent description:—"It is not difficult, on considering attentively the character of the early Greek elegy, to form an idea of the manner in which Tyrtaeus probably handled this subject. He

* This mode of disposing of positive evidence is worth notice.

† How was it, then (one may ask), that they were so "very ready to appropriate" Tyrtaeus and the invention together?

doubtless began with remarking the anarchical movement among the Spartan citizens, and by expressing the concern with which he viewed it. But, as in general the elegy seeks to pass from an excited state of the mind through sentiments and images of a miscellaneous description to a state of calmness and tranquillity, it may be conjectured that the poet in the Eunomia made this transition by drawing a picture of the well-regulated constitution of Sparta, and the legal existence of its citizens, which, founded with the divine assistance, ought not to be destroyed by the threatened innovations; and that at the same time he reminded the Spartans, who had been deprived of their lands by the Messenian war, that on their courage would depend the recovery of their possessions, and the restoration of the former prosperity of the state. This view is entirely confirmed by the fragments of Tyrtaeus, some of which are distinctly stated to belong to the Eunomia. In these the constitution of Sparta is extolled, as being founded by the power of the gods; Zeus himself having given the country to the Heracleids, and the power having been distributed in the justest manner, according to the oracles of the Pythian Apollo, among the kings, the gerons in the council, and the men of the commonalty in the popular assembly." (*Hist. of the Lit. of Anc. Greece*, vol. i. p. 111.)

But Tyrtaeus is still more celebrated for the compositions by which he animated the courage of the Spartans in their conflict with the Messenians,

"Tyrtaeusque mares animos in Martia bella
Versibus exacuit." (Horat. *Ars Poët.* 402.)

The poems were of two kinds; namely, elegies, containing exhortations to constancy and courage, and descriptions of the glory of fighting bravely for one's native land; and more spirited compositions, in the anapaestic measure, which were intended as marching songs, to be performed with the music of the flute. The former are called ὑποθῆκαι, or ὑποθῆκαι δι' ἐλεγείας, or ἐλεγεῖα simply; the latter ἔπη ἀνάπαιστα, μέλη πολεμιστήρια, ἐμβατήρια, ἐνόπλια, or προτρεπτικά. Both classes of compositions, we are told, he used to recite or sing to the rulers of the state in private, and to bodies of the citizens, just as he might happen to collect them around him, in order to stimulate them to the prosecution of the war (Paus. iv. 15); and with the same songs he animated their spirits on the march and on the battle field. He lived to see the success of his efforts in the entire conquest of the Messenians, and their reduction to the condition of Helots. (Paus. iv. 14. § 3.)

It thus appears that the period when Tyrtaeus flourished was precisely coincident with the time of the second Messenian War; for the history of which, indeed, his poems appear to have been the only trustworthy authority that the ancients possessed, although it is very doubtful how far the later writers on the subject, such as Myron and Rhianus, adhered to the information they obtained from that source. (See Grote, *Hist. of Greece*, Pt. ii. c. 7, vol. ii. pp. 556, foll.) The time of the war, according to Pausanias (iv. 15. § 1) was B. C. 685—668; but Mr. Clinton and Mr. Grote agree in the opinion that this date is too high. (Clinton, *F. H.* s. a. 685; Grote, *l. c.* p. 558). Suidas places Tyrtaeus at the 35th Olympiad, and also indicates his time by saying that he was contemporary with the so-called Seven Wise Men, and also older. At all events, he lived during the period of that great development of music and poetry, which took place at Sparta during the seventh century, B. C., although we have no distinct account of his relation to the other musicians and poets whose efforts contributed to that development. The absence of any statement of a connection between him and Terpander or Thaletas is easily explained by the fact that he was not, properly speaking, a lyric poet. Besides his anapaestic war-songs, his compositions, so far as we are informed, were all elegiac, and his music was that of the flute. He is expressly called by Suidas ἐλεγειοποιὸς καὶ αὐλητής.

The estimation in which Tyrtaeus was held at Sparta, as long as the state preserved her independence, was of the highest order. Even in his own time, his poems were used in the instruction of the young, as we learn from the orator Lycurgus (*l. c.*), who goes on to say that the Lacedaemonians, though they made no account of the other poets, set such value upon this one, that, when they were engaged in a military expedition, it was their practice to summon all the soldiers to the king's tent, that they might hear the poems of Tyrtaeus. Athenaeus also (xiv. p. 630, f.) tells us that, in time of war, the Lacedaemonians regulated their evolutions by performing the poems of Tyrtaeus (τὰ Τυρταίου ποιήματα ἀπομνημονεύοντες ἔῤῥυθμον κίνησιν ποιοῦνται), and that they had the custom in their camps, that, when they had supped and sung the paean, they sang, each in his turn, the poems of Tyrtaeus. Pollux (iv. 107) ascribes to Tyrtaeus the establishment of the triple choruses, of boys, men, and old men. The influence of his poetry on the minds of the Spartan youth is also indicated by the saying ascribed to Leonidas, who, being asked what sort of a poet Tyrtaeus appeared to him, replied, "A good one to tickle the minds of the young." (Plut. *Cleom.* 2.)

The extant fragments of Tyrtaeus are contained in most of the older and more recent collections of the Greek poets, and, among the rest, in Gaisford's *Poetae Minores Graeci*, Schneidewin's *Delectus Poëseos Graecorum*, and Bergk's *Poetae Lyrici Graeci*. The best separate editions are those of Klotz, Bremae, 1764, 8vo., reprinted, with a German translation by Weiss, Altenb. 1767, 8vo.; of Franke, in his edition of Callinus, 1816, 8vo.; of Stock, with a German translation and historical introduction, Leipz. 1819, 8vo.; of Didot, with an elegant French translation, a Dissertation on the poet's life, and a modern Greek version by Clonaras, Paris, 1826, 8vo.; and of N. Bach, with the remains of the elegiac poets, Callinus and Asius, Lips. 1831. There are numerous translations of the fragments into the European languages, a list of which, and of the other editions, will be found in Hoffmann's *Lexicon Bibliographicum Scriptorum Graecorum*. (Fabric. *Bibl. Graec.* vol. ii. pp. 17, foll.; Müller, *Dorier*, passim, see Index, *Hist. of Lit. of Greece*, vol. i. pp. 110—112; Ulrici; Bode; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 341—347; Clinton, *Fast. Hell.* s. a. 683; Grote, *History of Greece*, *loc. sup. cit.*) [P. S.]

TZETZES. 1. JOANNES (Ἰωάννης Τζέτζης), a Greek grammarian of Constantinople. The period when he flourished may be gathered from his own statement, that he wrote one hundred years after Michael Psellus (*Chil.* xi. 719), and from the fact that he dedicated his Homeric Allegories to

Irene Augusta, the wife of Manuel Comnenus, who died A. D. 1158. The father of Joannes Tzetzes was Michael Tzetzes. His mother's name was Eudocia (*Chil.* v. 611). He was himself named after his paternal grandfather, a native of Byzantium, a man of some wealth, who, though not a learned man, showed great respect for scholars (*ib.* 615). His maternal grandmother was of a Basque or Iberian family. The earlier part of his life he spent with his brother Isaac at home, where they received various wholesome precepts from their father, urging them to prefer learning to riches, power, or precedence. (*Chil.* iii. 157, iv. 566, &c.) At the age of fifteen he was placed under the instruction of tutors, who not only carried him through the usual routine of study, but taught him Hebrew and Syriac (comp. *Chil.* vi. 282). His writings bear evident traces of the extent of his acquirements in literature, science, and philosophy, and not less of the inordinate self-conceit with which they had filled him. He boasts of having the best memory of any living man. (*Chil.* i. 275, 545.) He styles himself a second Cato or Palamedes (iii. 160); and says that he knows whole books off by heart (x. 681, comp. vi. 407, 475, viii. 182, ix. 752, x. 340, 364, xii. 13, 118, *καὶ ὅσα ἄλλα ἕτερα ἐθέλοι τις μανθάνειν, εἰ ἀπὸ στήθους οἴδαμεν λέγειν πειράσθω*). Another subject on which he glorifies himself is the rapidity with which he could write, comparing it to the speed of lightning (xii. 119, viii. 269, 526, *καὶ νόει τὸ ὀξύτατον τῆς Τζέτζου διανοίας*). He talks of *Τζετζικὰς ἐρεύνας*, as models of investigation, *ἐν αἷσπερ ἡ ἀλήθεια ἐκ χάους ἀνατρέχει* (xii. 75, 126). It is not much to be wondered at that others had not so exalted an opinion of him as he had of himself (xii. 97). The neglect of his fellow-countrymen even excites in him the fear that Constantinople would be given up to the barbarians, and become itself barbarous (xii. 993, &c.). He complains with bitterness that the princes and great men of his age did not appreciate his merits, but left him to get a livelihood by transcribing and selling his writings, of which they nevertheless expected copies to be sent them gratis (v. 941, comp. ix. 369). He speaks of Irene Augusta as the only person of high station from whom he had received any thing (xi. 48), and even in this instance he complains that the sums promised him for his Homeric Allegories were kept back by those who should have paid him (ix. 282, &c.). Further biographical particulars have not come down to us.

A large part of the voluminous writings of Tzetzes is still extant. The following have been published. 1. *Ἰλιακά.* This consists properly of three poems, collected in one under the titles *Τὰ πρὸ Ὁμήρου, τὰ Ὁμήρου, καὶ τὰ μεθ' Ὅμηρον.* The first contains the whole Iliac cyclus, from the birth of Paris to the tenth year of the siege, when the Iliad begins. The second consists of an abridgment of the Iliad. The third, like the work of Quintus Smyrnaeus, is devoted to the occurrences which took place between the death of Hector and the return of the Greeks. The whole amounts to 1676 lines, and is written in hexameter metre. It is a very dull composition, all the merits that are to be found in which should be ascribed to the earlier poets from whom Tzetzes derived his materials. Our knowledge of this composition is of comparatively recent date. A fragment of one hundred and forty-eight lines, from the Antehomerica, was published by F. Morel, under the title *Iliacum carmen Poetae Graeci cujus nomen ignoratur.* A fragment of twenty lines from the Posthomerica was published by Dodwell in his *Dissertationes de veteribus Graecis et Romanis Cyclis*, p. 802. In 1770 G. B. von Schirach published from a manuscript formerly at Augsburg, now at Munich, the whole of the Antehomerica, with the exception of about one hundred and seventy lines, a portion of the Homerica, and the fragment of the Posthomerica which had been published by Dodwell. The missing portion of the Antehomerica, together with the whole of the Posthomerica, was found in a manuscript at Vienna by T. C. Tychsen, who sent a copy of it to F. Jacobs. A copy of a manuscript of the Homerica was obtained from England, and a complete edition of the three poems was published by Jacobs in 1793, with a commentary. A more correct edition is that of Immanuel Bekker (Berlin, 1816). 2. Another extensive work of Tzetzes is that known by the name of *Chiliades*, consisting in its present form of 12,661 lines. The name *Chiliades* was given to it by the first editor, Nic. Gerbelius, who divided it, without reference to the contents, into thirteen divisions of 1000 lines, the last being incomplete. Tzetzes himself called it *βίβλος ἱστορική*, and divided it into three *πίνακες*, as he termed them; the first of which contains one hundred and forty-one narrations, and ends at *Chil.* iv. l. 466. Hereupon follows an epistle to one Joannes Lachanes, in which the contents of the first table are repeated and accompanied with moral observations. The second *πίναξ* extends from *Chil.* iv. l. 781 to *Chil.* v. 192, and contains twenty-three narratives. The third contains four hundred and ninety-six stories. It consists of six hundred and sixty chapters or divisions, separated into three masses. Its subject-matter is of the most miscellaneous kind, but embraces chiefly mythological and historical narratives, arranged under separate titles, and without any further connection. The following are a few of them, as they occur: Croesus, Midas, Gyges, Codrus, Alcmaeon, the sons of Boreas, Euphorbus, Narcissus, Nireus, Hyacinthus, Orpheus, Amphion, the Sirens, Marsyas, Terpander, Arion, the golden lamb of Atreus, the bull of Minos, the dog of Cephalus, Megacles, Cimon, Aristopatira, the victories of Simonides, Stesichorus, Tyrtaeus, Hannibal, Bucephalus, the clothes of the Sybarite Antisthenes, Xerxes, Cleopatra, the Pharos at Alexandria, Trajanus and his bridge over the Danube, Archimedes, Hercules, &c.

It is an uncritical gossiping book, written in bad Greek in that abominable make-believe of a metre, called *political verse* (*ἡμαξευμένοι στίχοι*, *Chil.* ix. 283), of which the following is a sample: —

οἶδας δὲ πάντως ἀκριβῶς πῶς πᾶσαν οἶδα βίβλον
ἐκ στήθους τε καὶ στόματος οὕτως ἑτοίμως λέγειν,
οὐδὲ γὰρ μνημονέστερον τοῦ Τζέτζου θεὸς ἄλλον
ἄνδρα τῶν πρίν τε καὶ τῶν νῦν ἐξέφηνεν ἐν βίῳ.
(*Chil.* i. 275.)

It is followed by an appendix, in iambics, and some prose epistles. It contains, however, a great deal of curious and valuable information, though, as Heyne has shown, the bulk of it was obtained by Tzetzes at second hand. Fabricius (*Bibl. Graec.* xi. p. 243, &c.) has a list of above 400 writers quoted by Tzetzes in this work. The author ap-

pears to have contemplated a series of such productions, of which this was only the Ἄλφα. Various appendices or scholia to it, and a collection of 107 prose epistles are yet unpublished. The first edition of this work was published by Gerbelius in 1546. The best edition is that of Kiessling (Lips. 1826), though much still requires correction and supplementation (see Struve, *Ueber den politischen Vers der Mittelgriechen*, 1828, and in the *Krit. Biblioth.* 1827, 3. p. 241, &c.; comp. Dübner, in the *Rhein. Mus.* iv. 1). Some insignificant scholia on the Chiliades by Tzetzes are published in Cramer's *Anecdota. Oxon.* (iii. 350, &c.). 3. An iambic poem on the education of children is printed in the editions of the Chiliades. 4. A series of mythical and epic narratives, in 777 political lines, entitled Θεογονία, was discovered by Immanuel Bekker, and published in the *Abhandlungen der Preussischen Akademie*, 1840. 5. A versified treatise περὶ μέτρων, and another περὶ διαφορᾶς ποιητῶν (Cramer, *Anecd. Oxon.* iv. 302, &c.; Welcker, *Rhein. Mus.* iv. 393, &c.; Meineke, *Com. Gr.* ii. p. 1245—1254, v. p. 3). 6. An equally worthless poem or collection of verses, περὶ Πινδαρικῶν μέτρων (Cramer, *Anecd. Paris.* i. 59—162). 7. Some versified scholia on Hermogenes (Cramer, *Anecd. Oxon.* iv. p. 1—148). 8. Lines περὶ ῥημάτων αὐθυποτάκτων (Bekker, *Anecd.* vol. iii. p. 1088—1090). 9. An ἐξήγησις on the Iliad of Homer; published by G. Hermann, together with the work of Draco of Stratonicea, on metres (Leipzig, 1812). 10. Scholia on Hesiod, printed in the editions of Hesiod by Trincavelli (Venice, 1537), and Heinsius (Leyden, 1603).

Of the unpublished works of Joannes Tzetzes, the most considerable is: 1. The Homeric Allegories (ὑπόθεσις τοῦ Ὁμήρου ἀλληγορηθεῖσα, or μετάφρασις Ὁμήρου), consisting of some 6000 political lines. Tzetzes mentions this work in the Chiliades (v. 7, 776, ix. 282, &c.). Besides this there are, 2. Scholia on the Halieutica of Oppian. 3. *Expositio Isagoges, seu Libri de V. Vocibus Porphyrii*, in political verses. 4. An epitome of the rhetoric of Hermogenes, in political verses. 5. Λογισμῶν βίβλος (comp. *Chil.* xi. 361). 6. A collection of 107 letters (see above). 7. A treatise on the Canon of Ptolemy. 8. Various short pieces, epigrams, &c. For an account of the manuscripts in which these are found the reader is referred to Fabricius, *Bibl. Gr.* vol. xi. p. 215, &c., comp. i. 403, &c. vi. 352. (Schöll, *Geschichte der Griech. Litteratur*, vol. iii. p. 84, &c.; Bernhardy, *Grundriss der Griechischen Litteratur*, vol. ii. p. 1070.)

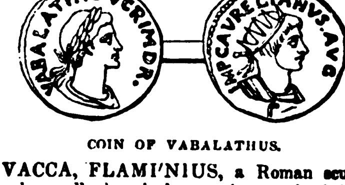
2. ISAAC (Ἰσαάκιος Τζέτζης), brother of the preceding, is named in the manuscripts as the author of the commentary on the Cassandra of Lycophron. It appears however from passages in his works, that Joannes Tzetzes claimed it as his production (*Chil.* ix. hist. 298; comp. Schol. *ad Lycophr.* 83). The same claim is made in a letter of Joannes Tzetzes to the Protonotarius Basilius Achridenus, printed in Fabricius, vol. iii. p. 753, and in Küster's Suidas, *s. v.* Λυκόφρων. In *Chil.* viii. hist. 204, Joannes says that some other grammarian attempted to set up a claim to be the author of the commentary, but was speedily detected. The last editor, J. C. Müller, is of opinion that Isaac Tzetzes first published a commentary on Lycophron, and that Joannes Tzetzes subsequently published an enlarged and improved edition of it. Of this he finds traces in the manuscripts, some of which contain apparently the older edition of Isaac, others the improved edition of Joannes, the additions exhibiting not only the learning, but the arrogant self-complacency of Joannes. The latter moreover does tell us that his brother Isaac wrote a commentary on Lycophron (Schol. *ad Hesiod.* Proleg. καὶ τῷ ἐμῷ δὲ ἀδελφῷ ἐκπεπόνηται λίαν κάλλιστα καὶ φιλοτιμότατα περὶ τούτου ἐν τῇ τοῦ Λυκόφρονος ἐξηγήσει; comp. *Chil.* viii. 486). The commentary is printed in several of the editions of Lycophron, as in that printed at Basel, 1546; n those of Canter (Basel, 1566), Stephanus (1601), Potter (Oxon. 1697), Owen (Oxon. 1702), Sebastiani (Rome, 1803). The best edition of the commentary, without the text of Lycophron, is that by Müller (Leipsig, 1811). [C. P. M.]

U. V.

VABALATHUS. Vopiscus, in his life of Aurelian (c. 38), asserts that Zenobia assumed the purple as regent for her son *Balbatus* (al. leg. *Babalatus*), and not in the name of Herennianus and Timolaus, which is the statement of Trebellius Pollio (*Trig. Tyrann.* xxix.). It is certain that we find no trace of either Herennianus or Timolaus on medals, while a few are extant, both Greek and Roman, which exhibit IMP. C. VABALATHUS AUG. or ΑΥΤ.ΟΥΑΒΑΛΛΑΘΟϹ.ϹΕΒ. with the effigy and titles of Aurelian on the reverse. But several of these bear words or characters, in addition to those given above, which have proved a source of much embarrassment. Thus, on one we find VABALATHUS. VCRIMDR., abbreviations to which no archaeologist has been able to supply a satisfactory interpretation; on others,

ΑΥΤ.ϹΡΩΙΑϹ.ΟΥΑΒΑΛΛΑΘΟϹ.ΑΘΗΝΟΥ. or,
Α.ϹΡΙΑϹ.ΟΥΑΒΑΛΛΑΘΟϹ.ΑΘΗΝΥ. or,
ΑΥΤ.Κ.ΟΥΑΒΑΛΛΑΘΟϹ.ΑΘΗΝΟ.ϹΕΒ,

in which ΑΘΗΝΟΥ, &c., is supposed to stand for Ἀθηνοδώρου υἱος, while *Sroias* or *Srias* may be a sort of praenomen. Finally, there is a rare coin displaying on the obverse two laurelled heads, one of a bearded man, the other of a smooth-faced boy, with the legend ΑΥΡΗΛΙΑΝΟϹ.ΑΘΗΝΟΔΩΡΟϹ. It would be tedious and unprofitable to enumerate the various theories proposed to solve the problems suggested by these pieces. The only conclusion we can safely form is, that *Sroias*, *Vabalathus*, and *Athenodorus* were princes of Palmyra, connected with Odenathus and Zenobia, but in what relation they stood to them and to each other, has never been determined. [W. R.]



COIN OF VABALATHUS.

VACCA, FLAMI'NIUS, a Roman sculptor, of whom all that is known is contained in the following inscription: D. O. M. FLAMINIO VACCAE SCULPTORI ROMANO QUI IN OPERIBUS QUAE FECIT NUNQUAM SIBI SATISFECIT. (Montfaucon, *Diar. Ital.* p. 105; Welcker, *Rhein. Mus.* 1848, vol. vi. p. 383.) [P. S.]

VACCUS, M. VITRU'VIUS, a citizen of Fundi, was the leader of the revolt of the Fundani and Privernates against Rome in B. C. 330. He was a man of considerable reputation both in his own state and also at Rome, where he had a house on the Palatine. The consul L. Plautius Venno was sent to quell the revolt, which he effected without difficulty. On the capture of Privernum, Vaccus fell into the consul's hands, and was put to death after his triumph. His property was confiscated to the state, his house on the Palatine destroyed, and the site on which it stood was ever after called the *Vacci Prata*. (Liv. viii. 19, 20; Cic. *pro Dom*. 38.)

VACU'NA, a Sabine divinity identical with Victoria. She had an ancient sanctuary near Horace's villa at Tibur, and another at Rome. The Romans however derived the name from *Vacuus*, and said that she was a divinity to whom the country people offered sacrifices when the labours of the field were over, that is, when they were at leisure, *vacui*. (Schol. *ad Horat. Epist*. i. 10. 49; Ov. *Fast* vi. 307; Plin. *H. N.* iii. 17.) From the Scholiast on Horace, we also learn that some identified her with Diana, Ceres, Venus, or Minerva. [L. S.]

VALA, NUMO'NIUS. 1. C. NUMONIUS VALA, known only from coins, from which it appears that he had obtained renown by storming a *vallum*, and had hence obtained the surname of *Vala*, which, according to the usual custom, became hereditary in his family. The coins were struck by one of his descendants in commemoration of the exploit. The one annexed has on the obverse the head of Numonius, with C. NVMONIVS VAALA, and on the reverse a man storming the vallum of a camp, which is defended by two others, with VAALA. *Vaala* is an ancient form of *Vala*, just as on the coins of Sulla we find *Feelix* instead of *Felix*. (Eckhel, vol. v. p. 263.)



COIN OF C. NUMONIUS VALA.

2. NUMONIUS VALA, to whom Horace addresses one of his Epistles (i. 15), appears to have had estates in the neighbourhood of Velia and Salernum, since the poet makes inquiries of Vala about the climate of those places, as he intended to pass the winter in one of them. As this poem was probably written about B. C. 22, the friend of Horace was most likely the father of No. 3, if not the same person.

3. NUMONIUS VALA, legate of Quintilius Varus in A. D. 9, left the infantry when they were attacked by the enemy in the fatal battle of that year, and fled with the cavalry to the Rhine, but was overtaken in his flight and slain. (Vell. Pat. ii. 119.)

VALENS, one of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], was nominated proconsul of Achaia by Gallienus in consequence of his high character as a soldier, and a statesman. The usurper Macrianus [MACRIANUS] fearing him as a rival, and hating him as a private foe, despatched an emissary [PISO, No. 33], to put him to death. Valens, upon receiving intelligence of this design, conceived that he might best avoid the threatened danger by assuming the purple. Accordingly he was proclaimed emperor, and was soon after murdered by his soldiers. (Trebell. Poll. *Trig. Tyrann.* xviii.) [W. R.]

VALENS, the maternal granduncle or uncle of the preceding, rebelled in Illyria during the reign of Gallienus, and perished after having held sway for a few days. He also, as well as his nephew, is pressed into the list of the thirty tyrants by Pollio. (Trebell. Poll. *Trig. Tyrann.* xix.) [W. R.]

VALENS, emperor of the East A. D. 364—378, the brother of Valentinian [VALENTINIANUS I.], was born about A. D. 328. The name of his wife was Albia Dominica, by whom he had a son and two daughters. Under Julian he was one of the Domestici. He was made emperor of the East by his brother on the 28th of March A. D. 364, as is told in the article VALENTINIANUS.

Valens had in his service the Prefect Sallustius, and the generals Lupicinus, Victor, and Arinthaeus. By a constitution of the 16th of December of this year, he forbade the practice of giving presents to those who carried to the provinces important news, such as the accession of an emperor or his assumption of the consulship: he allowed the carriers of such news to receive the presents which persons of property or condition might choose to give, but not to exact anything from those who were not in easy circumstances. The Goths are spoken of as having made their appearance in Thrace in this year, but they were induced to retire, probably by money. Valens left Constantinople in the spring of A. D. 365, for Asia Minor, and he was at Caesarea in Cappadocia in the month of July, when the great earthquake happened, which shook all the country round the Mediterranean. The revolt of Procopius for a time rendered the throne of Valens insecure. Procopius assumed the imperial title at Constantinople, on the 28th of September, A. D. 365, and Valens received the intelligence as he was going to leave Caesarea. [PROCOPIUS]. After the death of Procopius, A. D. 366, Valens treated the partisans of the rebel with great clemency according to Themistius; but Ammianus and Zosimus say that he punished many innocent persons. The fact of some persons being punished is certain: the nature and degree of their participation in the revolt may be doubtful. The emperor had sworn to demolish the walls of Chalcedon for the share which it had taken in the insurrection, but at the prayer of the people of Nicaea, Nicomedia, and Constantinople, he satisfied his superstition by pulling down some small portion of the walls and rebuilding it. Probably about this time he did Constantinople the service of improving the supply of water by building an aqueduct.

The year A. D. 367 is memorable in the reign of Valens for an extraordinary event, the diminution of the taxes by one fourth, a measure which rarely happens in the history of a nation, the general rule being progressive taxation till people can pay no more. The diminution was the less expected as a war with the Goths was imminent. These barbarians had for some time hung on the northern frontier, and occasionally pillaged the Roman lands. Three thousand Goths, who had been sent by Athanaric to aid Procopius, were

compelled to surrender after the death of the rebel, and were distributed in the towns along the Danube and kept under surveillance. The Gothic king, Ermenric, demanded these Goths back, but Valens refused them, and resolved on war, as he had nothing else to do.

Before undertaking the war, for which he made great preparation, Valens received the rite of baptism from Eudoxus, the chief of the Arians who was then seated in the chair of Constantinople. Thus, says Tillemont, "he began by an act which involved him in a thousand mishaps, and finally precipitated his body and his soul to death." The emperor posted his troops on the Danube, and fixed his camp at Marcianopolis, the capital of Lower Maesia. He was ably assisted by Auxonius, who was made Praefectus Praetorio in place of Sallustius, who was relieved of his office on account of his age. Valens crossed the Danube, and finding no resistance, ravaged the country of the enemy. He was again at Marcianopolis in January A. D. 368, where he appears to have passed the winter. An incursion of the Isaurians, who extended their ravages to Cilicia and Pamphylia, and cut to pieces Musonius, the Vicarius of Asia, and his troops, may perhaps be referred to this year.

The military events of the year A. D. 368 were unimportant. Valens was unable to cross the Danube, and he passed the winter again at Marcianopolis. On the 10th of October, the city of Nicaea was destroyed by an earthquake. On the 3d of May, A. D. 369, Valens left Marcianopolis for Noviodunum, where he crossed the Danube and entered the country of the Goths. The Goths sustained considerable loss; and Valens also defeated Athanaric, who opposed him with a numerous army. He returned to Marcianopolis, intending to pass another winter there, but the Goths sued for peace, which was granted on the condition that they should not cross the Danube, and should only be allowed to trade at two towns on the river. The treaty between Valens and Athanaric was concluded on vessels in the Danube, for Athanaric refused to set his foot on the Roman territory. At the end of this year, Valens was at Constantinople.

The year A. D. 370 is memorable for the cruel punishment of eighty ecclesiastics. The Arians were persecuted by the Catholics at Constantinople, and the Catholics sent a deputation of eighty ecclesiastics to Valens, who was then at Nicomedia. It is said that Valens ordered them to be put to death, and that his order was executed by Modestus, Praefectus Praetorio, by placing them in a vessel on the sea, and setting fire to it. "This inhumanity," observes Tillemont, "was punished by a famine which desolated Phrygia and the neighbouring country;" but the pious historian does not explain how the sufferings of the innocent are to be considered as a punishment on the guilty.

Valens spent the early part of A. D. 371 at Constantinople, whence he moved to Caesarea in Cappadocia, where he probably spent the winter. About this time he lost his only son. When the youth was taken ill, the emperor who had entertained a design of banishing Basilius, bishop of Caesarea, applied to him for his help, and the bishop promised that the boy should recover, if the emperor would allow him to be baptized by Catholic priests: "but Valens caused him to be baptized by Arians, and the child immediately died." It was about this time also that Valens divided Cappadocia into two provinces, and made Tyana the capital of the second.

In A. D. 372 Modestus, the Praefect, and Arinthaeus were consuls. Arinthaeus, who was a man of extraordinary stature, and of perfect form, of great courage and superior military skill, had been employed both by Julian and Jovian, and he had served Valens well in the war against Procopius. On the 13th of April, Valens was at Antioch in Syria, whither he had gone to conduct the war against Sapor king of Persia. Sapor had made a treaty with Jovian, in which it seems that Armenia was comprehended. However this may be, Sapor had set his mind on getting possession of Armenia, and about A. D. 369, having prevailed on Arsaces, the Armenian king, to come to an entertainment, he made him prisoner, put out his eyes, and finally ordered him to be executed. He gave the government of Armenia to Cylax and Artabanus, two natives, and creatures of his. Olympias, the wife of Arsaces, escaped with her son Para and her treasures to a strong place, which Cylax and Artabanus with some Persian troops made an unsuccessful attempt to take: it is said that Cylax and Artabanus were treacherous to their Persian allies.

Para implored the assistance of Valens, who supported him at New Caesarea in Pontus, in a manner suitable to his rank, and he sent Comes Terentius to put him in possession of Armenia, but without conferring on him the insignia of royalty, which, it was supposed, might be taken as an infraction of the treaty with the Persians. On hearing of this Sapor sent troops into Armenia, who drove Para into the mountains. Sapor, not being able to seize Para, made a show of reconciliation and Para of submission, one of the tokens of which was the heads of Cylax and Artabanus, for which Sapor had asked, on the ground that they were rather the masters than the servants of Para. Valens upon this sent Arinthaeus into Armenia, who checked the approach of the Persian troops. Sapor complained, but Valens paid no attention to his complaints. The Persian king threatened an attack, but nothing was done this year, though Valens appears to have advanced into Mesopotamia.

In the following year A. D. 373, the Roman and the Persian armies met; the Romans, commanded by Comes Trajanus and Vadomarus, formerly a king of the Allemanni. (Amm. Marc. xxix. 1.) Mesopotamia was apparently the seat of the war. Sapor was defeated, and retired to Ctesiphon after a truce was agreed on. Valens spent the winter at Antioch.

During this winter there was a conspiracy to assassinate Valens, to which some persons, said to be pagans, were encouraged by believing that some person whose name began with Theod, was destined to succeed Valens. This was learned by the application of certain magical arts, and the person pointed out as the successor of the emperor was Theodorus, one of the notarii or secretaries of the emperor. This affair is told at length by Ammianus (xxix. 1). Theodorus and many other persons were put to death, some innocent and others guilty, for the existence of a plot appears probable enough. Sozomen says that all persons of rank who bore a name beginning with Theod were put to death, which is not credible. He also assigns this as the cause of the death of

Theodosiolus or Theodosius, a grandee of Spain, and it seems that he must mean Theodosius, the father of the emperor Theodosius, who was executed at Carthage, A. D. 376. However, many persons were executed who had dealt in magic; Maximus, once the teacher of the emperor Julian, Simonides, Hilarius and others. Books of magic were diligently sought after, and all that could be found were burnt. Chrysostom, then a young man, who by chance found a book of magic, expected and feared to share the fate of those who had dealt in this wicked art.

The same year in which Gabinius in the West fell a victim to Roman treachery (A. D. 374), Para perished by the same shameful means. Para, it appears, was established on the throne of Armenia, but Valens was for some reason dissatisfied with him, and sent for him to Tarsus under some pretext, leaving him to wait there, until Para, suspecting that it was intended to keep him prisoner, made his escape to Armenia. Valens commissioned Comes Trajanus, the commander of the Roman forces in Armenia, to put him to death, and Trajanus executed the order by inviting Para to a banquet and assassinating him.

Negotiations for peace were still going on with Sapor (A. D. 375), but they resulted in nothing. The emperor spent this year at Antioch, taking little care of the administration, and allowing his ministers to enrich themselves by unjust means. Ammianus (xxx. 4) has a chapter on these matters. The pretext for these odious inquisitions was the vague charge of treason against the emperor.

The events of A. D. 376 were unimportant. Valens was consul for the fifth time with Valentinianus, junior, who with his elder brother Gratianus had succeeded their father Valentinianus I., who died at the close of A. D. 375. Valens was preparing for war against the Persians, and he assembled a great force, but there is no record of what was the result of all this preparation. Sapor made conquests in Iberia and Armenia, which Valens could not prevent. Valens sent Victor to Persia to come to terms with the Persian king, and peace was made on terms, as it appears, not advantageous to the Romans.

At this time the Romans became acquainted with the name of the Huns. The Huns, after attacking various tribes and the Alans, who inhabited the banks of the Tanais, fell upon the Goths called Greuthingi or Eastern Goths, and so alarmed them that Ermenric, their king, killed himself. Vithimis, his successor, fell in battle against the Huns, and Alatheus and Saphrax, the guardians of his son Vitheric, retreated before this formidable enemy, to the country between the Borysthenes and the Danube. Athanaric and his Goths attempted a useless resistance to the Huns on the banks of the Dniester. The Goths, and among them were some of the people of Athanaric, to the number of about 200,000, appeared on the banks of the Danube and asked for permission to enter the Roman territories. Valens was then at Antioch, and the Goths sent a deputation to him at the head of which was their bishop Ulphilas. Valens granted the request of the Goths, but ordered that their children should be carried over to Asia as hostages, and that the Goths should not bring their arms with them; but the last part of the order was imperfectly executed. Accordingly the Goths were received into Thrace and spread over the country on the borders of the Danube. Their chiefs were Alavif and Fritigern.

Valens was still at Antioch (A. D. 377). It was the policy of the Romans to draw away the Goths from the immediate banks of the Danube, who had not moved off, because they were not supplied with provisions, as the emperor had ordered. Lupicinus, Comes of Thrace and Maximus, who held the rank of Dux, are accused of irritating the barbarians by their treatment, and of driving them to arms. Lupicinus attempted to make the Goths leave the Danube, and employed for that purpose the soldiers who were stationed on the river; but as soon as the Greuthingi, under Saphrax and Alatheus, saw the banks unprotected, they crossed over, having previously been refused permission. The Greuthingi joined Fritigern and his Goths at Marcianopolis. Lupicinus invited Alavif and Fritigern to a feast, but instead of a reconciliation, this brought about a quarrel, and a battle, in which Lupicinus was defeated. Some Goths, who were already encamped near Hadrianople, were ordered to cross the Hellespont, but they asked for two days' delay and supplies for the journey. The chief magistrate of the city, being irritated at some damage done by the Goths to a country-house of his, attacked them, and had the worst in the combat. These Goths soon joined Fritigern, who had advanced as far as Hadrianople, and they besieged the city. They could not take Hadrianople, but they were masters of all the country, which they pillaged.

Valens was at Antioch when he heard this news, and he sent forward Profuturus and Trajanus with the legions from Armenia to bring the Goths to obedience. These two generals were joined by Ricimer, who brought some help from Gratian. The Romans found the main body of the Goths at a place called Salices or the Willows, supposed to be in the tract called Scythia Parva between the lower course of the Danube and the sea, where a great battle was fought, apparently with no advantage to the Romans, for they returned to Marcianopolis. The further operations of this campaign led to no decisive result, and there was loss on both sides. The Goths appear to have spread themselves all over the country between the Danube and the Archipelago, and to have advanced even to the suburbs of Constantinople. Valens reached Constantinople on the 30th of May, A. D. 378. He deprived Trajanus of the command of the infantry, which he gave to Sebastianus, to whom he entrusted the conduct of the war. "It was," says Tillemont, "worthy of an Arian emperor to entrust his troops to a Manichaean. It was he who with the emperor determined on the unfortunate battle where they perished, against the advice of the most prudent, and principally Victor, general of the cavalry, a man altogether Catholic." Valens left Constantinople on the 11th of June, with evil omens. A solitary named Isaac, whose cell was near Constantinople, threatened him with the vengeance of God. "Restore," he said, "to the flocks their holy pastors, and you will gain a victory without trouble: if you fight before you have done it, you will lose your army and you will never return."

The emperor encamped with a powerful army near Hadrianople. Trajanus, it appears, was restored to his command, or held some command; but the advice of Sebastianus prevailed with the emperor over that of Victor and the other generals,

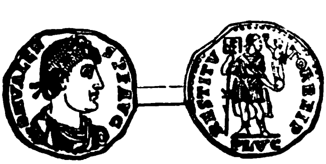
and a battle was resolved on. It was on the 9th of August, A. D. 378, and some few hours from Hadrianople, where the Romans sustained a defeat so bloody, that none can be compared with it in the Annals of Rome except the fight of Cannae. Ammianus (xxxi. 13) has given a laboured description of the battle, not particularly clear. The Theuringi under Fritigern, and the Greuthungi under Alatheus and Saphrax, destroyed two-thirds of the Imperial army. Trajanus, Sebastianus, Valerianus Comes Stabuli, and Equitius, fell. Valens was never seen after the battle. He was wounded by an arrow, and, as some say, died on the field. According to another story, he was carried to a peasant's house, to which the barbarians set fire without knowing who was in it, and Valens was burnt. Though the mode of his death is not certain, all authorities agree in saying that his body was never found. The commentary of Orosius on the death of Valens is instructive (vii. 33): "The Goths some time before sent ambassadors to Valens to pray that bishops (episcopi) might be sent to them to teach them the rule of Christian faith. Valens, through pestiferous depravity, sent teachers of the Arian dogma. The Goths retained the instruction in their first faith, which they received. Therefore by the just judgment of God the very persons burnt him alive, who through him even after death, are destined to burn on account of the vice of their error."

The reign of Valens is important in the history of the empire on account of the admission of the Goths into the countries south of the Danube, the commencement of the decline of the Roman power. The furious contests between the rival creeds of the Catholics and the Arians, and the persecution of the Catholics by Valentinian, also characterize this reign. These religious quarrels, which we might otherwise view with indifference, are not to be overlooked in forming our judgment of this period, nor must we forget them when we attempt to estimate the value of the historians for this period.

The character of Valens is drawn by Gibbon and Tillemont; by Gibbon perhaps with as much impartiality as he could exercise, by Tillemont under the influence of strong religious convictions, with as much fairness as we can expect from one who condemned the persecutions of Valens, both as a man of humanity and a zealous Catholic.

The chronicle of Hieronymus terminates with the death of Valens, and here also ends the history of Ammianus, the last of the Roman historians. Eutropius, who does not deserve the name of historian, wrote his *Breviarium Historiae Romanae* in the time of Valens, and by the order of the emperor, to whom his work is dedicated.

(Gibbon, cc. 25, 26; Tillemont, *Histoire des Empereurs*, vol. v., where all the authorities are collected.) [G. L.]



COIN OF VALENS.

VALENS, the name of probably two physicians: —

1. VECTIUS VALENS, one of the paramours of Messallina, who was put to death, A. D. 48. (Tac. *Ann.* xi. 30, 31, 35; Sen. *Apocol.* c. 13.) He is said by Pliny (*H. N.* xxix. 5) to have given some attention to the study of eloquence, and to have founded a new sect. Haller (*Bibl. Medic. Pract.* vol. i.) and Sprengel (*Hist. de la Méd.* vol. ii.) state that he was one of the followers of Themison, but they give no authority for this assertion.

2. TERENTIUS VALENS, one of whose medical formulae is quoted by (apparently) Andromachus the younger (ap. Gal. *De Compos. Medicam. sec. Loc.* ix. 4, vol. xiii. p. 279), must have lived some time in or before the first century after Christ. He may be supposed to be the same person who is elsewhere quoted by Andromachus and Galen (*ibid.* vii. 6, ix. 4, 5, pp. 115, 285, 292); but it is quite uncertain whether he was the Valens who is said by Scribonius Largus (*De Compos. Medicam.* c. 22. § 94, p. 208) to have been one of his fellow pupils under Appuleius Celsus; or the "Valens physicus," whose third book of "Curationes" is quoted by Caelius Aurelianus. (*De Morb. Acut.* iii. 1. p. 180.)

Fabricius (*Bibl. Gr.* vol. xiii. p. 440, ed. vet.) and Haller (*Bibl. Medic. Pract.* vol. i. p. 294) mention another Valens, who (as they state) is said by Marcellus Empiricus (*De Medicam.* c. 16. p. 310) to have been his tutor; but this is an error that has arisen from their not having noticed that the passage referred to in Marcellus is either quoted by him, or interpolated by some modern transcriber, from the chapter of Scribonius Largus referred to above. [W. A. G.]

VALENS, ABURNUS, also called ABURNIUS, a Sabinian, is one of the jurists who are excerpted in the Digest. As Valens cites Javolenus (Dig. 33. tit. 1. s. 15), and also Julianus (Dig. 4. tit. 4. s. 33), it may be inferred that he was younger than both, though Pomponius mentions Valens before Julianus (Dig. 1. tit. 2. s. 2. § 47). A passage of Valens proves at least that he survived Trajan (Dig. 49. tit. 14. s. 42, ex constitutione Divi Trajani). Valens was probably in the consilium of Antoninus Pius. The passage of Capitolinus (c. 12), states: "usus est jurisperitis Umidio Vero, Salvio Valente, Volusio Metiano, Ulpio Marcello, et Javoleno;" whence we may conclude that the name of Valens was also Salvius; but in that case we ought to read "Juliano" for "Javoleno." If "Javoleno" is right we may read the passage thus: "Umidio Vero, Salvio, Valente, &c.," where Salvius will represent Salvius Julianus. There is a rescript of Antoninus (Dig. 48. tit. 2. s. 7. § 2) addressed to Salvius Valens. In the titles of the excerpts from Valens in the Digest, he is called Valens only. The Florentine Index mentions seven books on Fideicommissa by Valens, from which there are nineteen excerpts in the Digest; but he also wrote De Actionibus, for there is an excerpt in the Digest (36. tit. 4. s. 15) from his seventh book.

The Fabius Valens to whom one of Pliny's letters (iv. 24) is addressed, cannot be the jurist.

(Zimmern, *Geschichte des Röm. Privatrechts*, p. 334.) [G. L.]

VALENS, AURE'LIUS VALE'RIUS, an officer whom Licinius, after the battle of Cibalis (A. D. 314), associated with himself as colleague

in the empire, and whom he put to death a few months afterwards, when he concluded a peace with Constantine, who stipulated positively for the deposition of this puppet Caesar. Eckhel assigns a medal bearing on the obverse the legend IMP. C. AUR. VAL. VALENS. P. F. AUG., and on the reverse JOVI CONSERVATORI AUGG., to this Valens; but it seems doubtful whether he ever received, formally at least, any higher title than that of *Caesar*. [Compare MARTINIANUS.] (Excerpta Vales. 17, 18; Aurel. Vict. *Epit.* 40; Zosim. ii. 19, 20.) [W. R.]

VALENS, DONA'TIUS, a centurion in the army of Hordeonius Flaccus in Germany, attempted with some few others to protect the images of Galba, when the rest of the soldiers revolted to Vitellius, but was seized, and shortly afterwards put to death. (Tac. *Hist.* i. 56, 59.)

VALENS, FA'BIUS. 1. One of the principal generals of the Emperor Vitellius in A. D. 69. His character is drawn in the blackest colours by Tacitus; and among the various profligate commanders in that civil war, Valens seems to have been the most notorious for his avarice, venality, and cruelty. He was of an equestrian family, and was born at Anagnia, a town of Latium. He entered freely into the debaucheries of Nero's court, and at the festival of the Juvenalia, in which the most distinguished persons of the state were obliged to take a part (see *Dict. of Antiq. s. v. Juvenalia*, 2d ed.), he was accustomed to act the licentious part of a mime, at first, as if by compulsion, but afterwards evidently from choice. He was subsequently appointed by Nero legatus of the first legion in Germany. In the troubles immediately preceding and following Nero's death, Valens endeavoured to persuade Verginius Rufus, who governed Upper Germany, to assume the purple; and when Rufus refused to do so, Valens sought to blacken his character, and accused him to Galba of attempting to make himself emperor. Soon after Galba's accession, Valens, in conjunction with the legate of another legion, Cornelius Aquinus, put to death Fonteius Capito, the governor of Lower Germany, on the plea that he was intending to revolt, but, as many thought, because he had refused to take up arms at the solicitation of Valens and Aquinus. However this may be, Valens claimed great merit with Galba for the services he had rendered him in exposing the plots of Verginius Rufus, and destroying Fonteius Capito, who might have been a dangerous rival; and upon receiving no reward, he complained bitterly that he had been treated with ingratitude. Accordingly, upon the arrival of Vitellius in Lower Germany as the successor of Capito, Valens was one of the first to urge him to seize the empire, and this time he was more successful than he had been with his former commanders. The legions in Upper Germany refused to take the oath of allegiance to Galba on the 1st of January, A. D. 69. Valens thereupon marched into Cologne on the following day, and saluted Vitellius as emperor. His example was immediately followed by the soldiers in Lower Germany, and on the next day by those of Upper Germany, and active preparations were made to prosecute the war against Galba. Vitellius entrusted the conduct of it to Valens and A. Caecina, the latter of whom had commanded a legion in Upper Germany, and had been one of the chief leaders of the revolt in favour of Vitellius. Valens was entrusted with 40,000 men belonging to the army of Lower Germany, with orders to march through Gaul, and persuade it to submit to Vitellius, or, if he could not succeed in so doing, to lay it waste with fire and sword, and finally to cross over into Italy by Mont Genèvre (*Cottianis Alpibus*). Caecina received 30,000 men belonging to the army of Upper Germany, with orders to march direct into Italy by the pass of the Great St. Bernard (*Poeninis jugis*).

Valens commenced his march early in January. His formidable army secured him a friendly reception in Gaul; but upon his arrival at Divodurum (Metz), his soldiers were seized with a panic terror, and slaughtered 4000 of the inhabitants. This massacre, however, instead of provoking any resistance in Gaul, only made the people still more anxious to deprecate the wrath of the troops. On reaching the capital of the Leuci, the modern Toul, Valens received intelligence of the death of Galba and the accession of Otho; and this news produced the recognition of Vitellius throughout the whole of Gaul, the inhabitants of which detested alike both Otho and Vitellius, but were more afraid of the latter. Valens, therefore, continued to advance without any interruption. The inhabitants of Lugdunum (Lyons) persuaded him to march against Vienna (Vienne), which had espoused the cause of Vindex and Galba; but the Viennenses averted the impending danger by throwing themselves before the army as suppliants, and by giving an immense sum of money to Valens, of which the soldiers likewise received a small portion. The avarice of Valens knew no bounds, and he employed the great power which he now possessed, to gratify it in every possible manner. Throughout his march the proprietors of the lands and the magistrates of the cities paid him large sums of money not to march through their property or encamp upon it; and if money failed, they were obliged to appease him by sacrificing their wives and daughters to his lusts. On his arrival in Italy, Valens took up his quarters at Ticinum (Pavia), where he nearly lost his life in an insurrection of the soldiers. He took refuge in the dress of a slave in the tent of one of his officers, who concealed him till the danger was over. Valens afterwards put this man to death on suspicion of his having taken a thousand drachmae from his baggage. (Dion Cass. lxiv. 16; comp. Tac. *Hist.* ii. 29.) Caecina, who had arrived in Italy before Valens, had meantime been defeated by the generals of Vitellius in the neighbourhood of Cremona; and although Valens and Caecina disliked each other, and it was thought that the latter had been defeated, because Valens had purposely not made sufficient haste to join him, yet their mutual interests now led them to unite their forces, and to act in harmony against the common enemy. Otho's generals earnestly dissuaded him from risking a battle, but their opinion was overruled by the emperor, who was anxious to bring the war to a close. The result was the battle of Bedriacum, in which Valens and Fabius gained a decisive victory, and thus secured for Vitellius the sovereignty of Italy. [OTHO.] The two generals remained in northern Italy for some time after the battle, till they were joined by Vitellius, whom they accompanied to Rome. Vitellius advanced them to the consulship, which they entered upon on the 1st of September, and he left the whole government in their hands.

Although they were more jealous of one another than ever, they agreed in one point, which was to obtain all the property they could lay their hands on, while their besotted master was indulging in every kind of debauchery. But the approach of Antonius Primus, who had espoused the cause of Vespasian, and was marching into Italy at the head of the Pannonian and Moesian legions, compelled Caecina and Valens to prepare again for war. As Valens was at the time only just beginning to recover from a severe illness, he was obliged to remain at Rome, while his colleague marched against Primus. The treachery of Caecina, who deserted Vitellius and joined Primus, has been related elsewhere. [CAECINA.] Valens remained faithful to Vitellius, almost the only fact recorded in his favour. He had left Rome a few days after Caecina, and might perhaps have prevented the revolt of the latter, if the indulgence of his pleasures had not delayed him on the march. He was still in Tuscany when he heard of the victory of Primus and the capture of Cremona [PRIMUS], and as he had not sufficient troops to oppose the enemy, he resolved to sail to Gaul and rouse the Gallic provinces to espouse the cause of Vitellius: but he was taken prisoner by some ships sent after him by Suetonius Paulinus at the islands of the Stoechadae (the Hières) off Massilia. He was kept in confinement for a time, but about the middle of September was slain at Urbinum (Urbino) and his head shown to the Vitellian troops, to contradict the report that he had escaped to Germany and was there collecting an army. (Tac. *Hist.* i. 7, 52, 57, 61, 66, ii. 24, 27—30, 56, 59, 71, 92, 95, 99, iii. 15, 36, 40, 43, 62; Plut. *Otho*, c. 6.)

2. A friend of the younger Pliny, who addressed a letter to him (*Ep.* iv. 24), from which we gather that he was a young man at the time.

VALENS, MA'NLIUS, legatus of a legion in Britain in the reign of Claudius, A. D. 50. He is afterwards mentioned as the legatus of the Italica legion in the civil wars in A. D. 69, and is probably the same as the C. Manlius Valens, who was consul with C. Antistius Vetus in the last year of Domitian's reign, and who died in the same year in the ninetieth year of his age. (Tac. *Ann.* xii. 40, *Hist.* i. 64; Dion Cass. lxvii. 14.)

VALENS, PINA'RIUS, was named praefect of the praetorians upon the elevation of Maximus and Balbinus. He was paternal uncle of the former. (Capitolin. *Max. et Balb.* 4, 5). [W. R.]

VALENS, VE'CTIUS. See above VALENS, physicians, No. 1.

VALENS, VI'NNIUS, a centurion in the praetorium of Augustus, memorable for his extraordinary strength. (Plin. *H. N.* vii. 19. s. 20.)

VALENTINIA'NUS I., Roman emperor A. D. 364—375, was the son of Gratianus, and was born A. D. 321, at Cibalis in Pannonia. [GRATIANUS.] He bore also the name of Flavius, which was common to all the emperors after Constantine. His first wife was Valeria Severa, by whom he became the father of the emperor Gratianus. Valentinian entered the army when young, and showed military talents; but the emperor Constantinus for some reason or other deprived him of his rank A. D. 357. Under Julian he held the office of tribune of the guard, or of the Scutarii, as Orosius terms the body (vii. 32), and in this capacity he was with Julian at Antioch, A. D. 362, and accompanied him to a heathen temple. Julian, it is said, commanded him to sacrifice to the idol, or resign his office; but Valentinian, who had been baptized in the Christian faith, refused. According to most of the historians, Valentinian was exiled for his adherence to his religion.

Jovian succeeded Julian A. D. 363, and Lucilianus, the father-in-law of Valentinian, took him with him to Gaul. Lucilianus lost his life in a disturbance at Rheims, and Valentinan only saved himself by flight. Returning to the East he was rewarded by Jovian with the office of captain of the second company of Scutarii. When Jovian died suddenly at Dadastana, on the borders of Galatia and Bithynia, on the 16th of February A. D. 364, Valentinian was at Ancyra. For ten days the empire was without an emperor, but it was at last agreed by the officers of the army of Jovian, who were at Nicaea, that Valentinian should be the successor of Jovian. Valentinian came to Nicaea, and on the 26th of February he assumed the imperial insignia in the presence of the army in the plain of Nicaea.

Valentinian maintained the pure Catholic faith, though his brother Valens was an Arian. He forbade, under pain of death, all pagan ceremonials, magical arts and sacrifices by night; but this was a prudent measure of police, and nothing more. He restored the figure of the cross and the name of Jesus Christ on the Labarum or chief standard of the armies, for Julian had removed these Christian symbols. He also renewed and perhaps extended a law of Constantine, which forbade any judicial proceedings, or the execution of any judicial sentence on Sunday. However, Valentinian did not meddle with religious disputes, and either from indifference or good sense, he said it was not for him, a layman, to deal with difficulties of that description. Though a Catholic, he did not persecute either Arians or heathens: he let every man follow his own religion, for which Ammianus Marcellinus (xxx. 9) has commended him; and certainly his moderation in this respect must be considered a remarkable feature in his character. Though there were some enactments made by him against Manichaeans, Donatists and the other heretics, the general religious freedom which he allowed is undisputed (Cod. Theod. 9. tit. 16. s. 9), and the emperor set an example which even now is not completely followed in modern Europe. This is the most unequivocal evidence of the good sense and the courage of Valentinian. Ecclesiastical writers, like Baronius, as a matter of course blame that toleration which they suppose to be condemned by the religion which they profess.

Ammianus and other writers have spoken particularly of the personal merits and defects of Valentinian. He was robust and handsome; he had a natural eloquence, though he had no literary acquirements; he was neat in his apparel, but not expensive; and his chastity is specially recorded. He possessed good abilities, prudence, and vigor of character. He had a capacity for military matters, and was a vigilant, impartial, and laborious administrator. Ammianus sums up by saying that he had so many good qualities that, if every thing had been equal in him, he would have been as great a man as Trajan or Marcus Aurelius. Among his faults was that of having a very good opinion of himself, and he punished sometimes with excessive severity. Yet he is accused of behaving with too much lenity

to the officers when they misconducted themselves; and of enriching himself by arbitrary means, though the same authorities say that he endeavoured to alleviate the sufferings of the people. The truth is that the character of a man, who possesses supreme power, may be made to appear almost anything, according to a writer's temper and judgment. Many instances of the severity, and even of the cruelty of Valentinian are recorded; and Gibbon, following chiefly the authority of Ammianus, has made him a monster of cruelty. Yet Valentinian had feelings of compassion, when he was not in an angry mood, and he promulgated a constitution against the exposure of children (Cod. Just. 8. tit. 51. (52.) s. 2. A. D. 374); and he encouraged learning, though he was illiterate, by the foundation of schools. (Cod. Theod. 14. tit. 9.)

Valentinian, after being declared emperor on the 26th of February, moved to Nicomedia on the 1st of March, where he conferred on his brother Valens the dignity of Constable, that is, he made him chief of the stable; and on the 28th of March, being then at Constantinople, he declared him Augustus in the Hebdomon, or field of Mars, in the neighbourhood of that city. The two brothers confirmed to the town of Nicaea, when Valentinian was declared emperor, the title of Metropolis, and raised it to equal rank with Nicomedia. In the early part of this year the two emperors left Constantinople, and passed through Hadrianople, Philippopolis, and Sardica, to Naesus in Dacia, in the neighbourhood of which they remained some days to arrange the affairs of the empire. Valentinian kept Jovinus general of the troops in Gaul (magister armorum), to which rank he had been promoted by Julian, and Dagalaephus (militiae rector), who owed his promotion to Jovian. Victor and Arinthaeus were attached to the service of Valens. Zosimus, indeed, states (iv. 2) that the two emperors were hostile to all the friends of Julian, and that all those who had been promoted by Julian were deprived of their offices, except Arinthaeus and Victor; but Zosimus may be mistaken here, as in other cases. The provinces of the empire were also distributed between the two brothers. Valens had the East, comprising Asia, Egypt, and Thrace; Valentinian had the West, comprising Illyricum, Italy, the Gauls, Britain, Spain, and Africa. After this partition Valens set out for Constantinople to govern the East, of which he knew not even the language, and Valentinian for Italy.

Valentinian went to Milan, where he arrived some time in November, and he stayed there till the beginning of A. D. 365.

Volusianus, prefect of Rome, was succeeded in this year by Symmachus, the father of the orator, to whom some constitutions of Valentinian are addressed, by which the emperor endeavoured to secure the provisioning of Rome, and provided for the repair of the buildings. A constitution of this year enacted that the governors of provinces must not sit in judgment in matters civil or criminal, in private, but that judicial proceedings must be held with open doors.

The nations on the Roman frontiers were disturbing the provinces, and the vigilance of Valentinian was required to protect his empire. Romanus, who had been made comes of Africa under Jovian (A. D. 363), instead of protecting the country, which he was sent to govern, plundered the people worse than the border tribes. On the accession of Valentinian, the people of Leptis sent their presents to the new emperor, and at the same time represented to him the wretched condition of their country. In the mean time, a barbarous tribe, called Austuriani, were threatening Leptis and plundering the country, and Valentinian sent Palladius to inquire into the state of affairs in the province of Africa. But Palladius, who was corrupted by Romanus, reported that the people of Leptis and the rest of the province had nothing to complain of. The result was, that those who had complained of Romanus were punished (Amm. Marc. xxviii. 6).

It appears from various constitutions, that Valentinian visited several places in North Italy during the year A. D. 365. A constitution of this year appears to be the earliest in which the Defensores are spoken of, and it is addressed to "Seneca Defensor" (Cod. Just. i. tit. 55). In the month of October Valentinian left Italy for Gaul, and he was at Paris about the end of the month. His presence was required by an irruption of the Allemanni, who had ravaged the country west of the Rhine. Valentinian sent Dagalaephus against them, and he went himself as far as Rheims; but the Allemanni had retired, and Valentinian returned to Paris, where he appears to have remained the following year A. D. 366. In the beginning of A. D. 366 the Allemanni again entered Gaul during a severe winter, defeated the Roman troops and killed Charietto, who was comes of the Two Germanies. Dagalaephus, who was sent against the Allemanni by the emperor, was tardy in his movements, and he was replaced by Jovinus the master of the horse (magister equitum), who defeated the Allemanni in several engagements. One battle was fought at Scarponna between Metz and Toul, and another in the neighbourhood of Châlons-sur-Marne with a body of Allemanni which had penetrated as far as this place. Jovinus announced his victory to the emperor at Paris, who at the same time received the head of the usurper Procopius, which had been sent to him by his brother Valens. Valentinian appears to have passed the close of the year and the winter at Rheims. At this time he built forts on the Rhine to stop the incursions of the Germans, and he recruited his armies for the defence of this frontier. His measures secured tranquillity on that side of the empire during the rest of his reign.

The residence of Valentinian at Rheims to the month of June A. D. 367, is proved by the constitutions which he promulgated. One of the 18th of August is dated from Amiens, and addressed to Praetextatus, praefect of Rome. During this time he was suffering so much from illness that there was talk about his successor; but Valentinian recovered, and, on the 24th of August, his son Gratianus, then little more than eight years of age, was declared Augustus at Amiens in presence of the army. About this time Valentinian divorced his wife Severa or Valeria Severa, and married Justina, a Sicilian woman, by whom he became the father of Valentinian II. and of three daughters, one of whom, Galla, was afterwards the wife of Theodosius I. Justina was an Arian, but she concealed her heresy as long as her husband lived.

At the close of A. D. 367 the Allemanni, under Randon, surprised and pillaged Moguntiacum (Mainz) during a festival which the Christians

were celebrating. The Romans retaliated by gaining over an Allemann to assassinate his king Vithicabus, a man who in a feeble body possessed a great spirit, and had caused the Romans no small trouble. While the emperor was on his road from Amiens to Trèves on the Mosel, he heard of the ravages which the Picts and other barbarians were committing in Britain. The conduct of this war was finally entrusted to Theodosius, the father of the first emperor Theodosius. [THEODOSIUS.]

To the year A. D. 368 probably belongs a constitution of Valentinian addressed to Olybrius, then praefect of Rome (Cod. Theod. 2. tit. 10. s. 2; Cod. Just. 2. tit. 6. s. 6), for the regulation of the conduct of advocates, who were forbidden to use abusive language, or to say anything which might injure the reputation of the party to whom they were opposed, unless it was necessary to maintain the case of their client. The constitution contains other regulations. By another constitution he ordered that there should be a physician appointed for each of the fourteen regions of Rome, to look after the health of the poor. In the autumn of this year Valentinian left Trèves for an expedition against the Allemanni, whom he drove with great loss from a mountain where they had fortified themselves. This place called Solicinium has been conjectured to be Sulz, near the source of the Necker. The emperor returned with his son to Trèves, which he entered in a kind of triumph.

In A. D. 369 Valentinian was occupied with building forts on the left bank of the Rhine, from its mouth to the country of the Rhaeti; and he also constructed some forts on the other side of the river. Mannheim, at the junction of the Necker and the Rhine, is supposed to be one of these positions. His residence was chiefly at Trèves during this year, but he made excursions to various places on the Rhine. A story recorded in the Alexandrine Chronicle, and also in Zonaras, of the emperor's severity seems hardly credible. An eunuch named Rhodanus, an attendant on Valentinian, had been convicted before Sallustius of defrauding a widow, and he was ordered to make restitution. Instead of doing this he appealed from the judgment, and the widow was advised to present her petition to Valentinian when he was seated in the Circus. The eunuch was near his master, when the widow presented her petition, and the emperor immediately ordered the eunuch to be seized, to be carried round the Circus while proclamation of his crime was made, and then to be burnt alive in the presence of the spectators.

In A. D. 370 Valentinian was still at Trèves, or near it, as appears from the constitutions promulgated in this year. The Saxons now broke loose on the Roman territory, where they plundered all before them; but they were alarmed by the appearance of Severus, commander of the infantry (peditum magister), who made peace with them on condition of their retiring. But the Romans treacherously laid an ambuscade, and destroyed the Saxons on their march back, at a place called Deuso, according to Hieronymus, which may be Deutz, opposite to Cologne. Ammianus (xxviii. 5) considered this treachery justifiable under the circumstances. A constitution of this year addressed to Damasus, bishop of Rome (Cod. Theod. 16. tit 2. s. 20), was intended to check the greediness of the clergy. It is commented on by Gibbon with his usual relish for scandal against the clergy, against whom, however, we have the evidence of the imperial constitution, and that of Hieronymus. Damasus, the bishop of Rome, was himself a man of dubious character, and the virtuous Praetextatus, a pagan, told him that he would turn Christian himself if he could secure the see of Rome, "a reproach," observes Gibbon, "in the form of a jest."

Ammianus (xxviii. 1) gives an account of the cruelties exercised at Rome by Maximinus, who held the office of the Vicaria Praefectura, against persons who were accused of magical arts. Maximinus put many persons to the torture, and even to death, upon the charge of using magic. Maximinus was punished by Gratian, the successor of Valentinian, for all his misdeeds. Magic, or whatever is meant by the term, was a great abomination in the eyes of Valentinian: he permitted all the arts of the Roman aruspices to be practised, and every other ceremonial of the ancient religion, provided no magic was practised. He even maintained the Pontifices in the provinces in all their privileges, and allowed them the same rank as Comites. This was going even beyond toleration, and further than a wise policy can justify. He relieved from all civil duties such ecclesiastics as devoted all their time to the service of the church, and had entered the clerical body before the commencement of his reign; but as to others, they were liable to discharge all civil duties like any layman. These and other constitutions of the first half of A. D. 371 were promulgated at Trèves, the favourite residence of Valentinian, which he left for a short time to conduct operations against the Germans in the neighbourhood of Mainz. He was again at Trèves in December, and he appears to have passed the year A. D. 372 there or in the neighbourhood. The emperor did nothing this year that is recorded, except to promulgate a constitution against the Manichaeans, who were always treated with great severity.

The year A. D. 373 was the fourth joint consulship of the two Augusti, Valentinian and Valens, and Valentinian spent a great part of this year in Italy. Maximinus was made Praefectus (of Gaul, as Tillemont shows), and this brought about the ruin of Remigius, once Magister Officiorum, who had been a partner of Comes Romanus in his maladministration. Remigius had resigned his office and retired to the pleasant neighbourhood of his native Mainz to cultivate the land. Maximinus, who was somewhere near, which is confirmatory of Tillemont's conjecture that he was in this year prefect of Gaul, put to the torture one Caesarius, who had served under Remigius, in order that he might discover what Remigius had received from Romanus. Remigius, being informed of these proceedings against him, hanged himself (Amm. Marc. xxx, 2). Palladius, who had deceived his master in the affair of Comes Romanus, was also arrested by order of Valentinian; and he too pronounced his own sentence, and executed it by hanging himself. Romanus, the chief criminal, was put in prison by Theodosius, when he was sent against Firmus [THEODOSIUS], and proof was found of his knavery in the affair of Leptis. The historian, however, has not the gratification of finding any evidence of the punishment of Romanus, either under the reign of Valentinian or that of his successor.

Valentinian passed the winter of A. D. 373 at Milan, but he was again at Trèves in May and June of the following year A. D. 374. He was upon the Rhine, probably in the neighbourhood of Bâle, when he received intelligence of the Quadi invading Illyricum: the cause was this. As the emperor was anxious to protect the frontiers, he ordered some forts to be built north of the Danube, in the country of the Quadi. The Quadi complained of this encroachment to Equitius, master-general of Illyricum, who consented to suspend the works till the emperor had signified his pleasure. But Marcellinus, the son of Maximinus, was made dux of Valeria, a province of Illyricum, by his father's interest, and he continued the fortifications without troubling himself about the Quadi. The king of the Quadi, Gabinius, came to remonstrate with Marcellinus, who received him civilly and asked him to eat; but as the king was retiring after the entertainment, the Roman treacherously caused him to be assassinated. The Quadi, joined by the Sarmatians, crossed the river into the Roman province, which was destitute of troops, and destroyed the grain which was ready for the harvest. Probus, Praefectus Praetorio, though much alarmed, prepared to defend Sirmium; but the barbarians did not disturb him, and preferred running after Equitius to whom they attributed the death of their king. The barbarians destroyed two legions, and the province would have been lost, but for the vigour and courage of a young man, who was afterwards the emperor Theodosius.

Valentinian heard of this incursion of the Quadi at his royal residence of Trèves, but he deferred his campaign against the Quadi to the following year, and in the mean time he employed himself in securing the friendship of Macrianus, king of the Allemanni, with whom he had an interview near Mainz. Macrianus accepted the terms which the Roman emperor came to offer, and became the ally, or at least not the enemy of Valentinian. The emperor spent this, his last winter at Trèves, which he did not quit till the month of April, A. D. 375, to march towards Illyricum. He took with him his wife Justina and his second son Valentinian. Gratian was left at Trèves.

The emperor fixed his head-quarters at Carnuntum, which was probably on the Danube, and below the site of Vienna. His first care was to inquire into the conduct of Probus, the praefect, who was charged with oppressing the people; but Valentinian did not live long enough to come to any decision about Probus. After preparing for the campaign the emperor crossed the Danube, but his operations were not very decisive, and at the approach of winter he re-crossed the river, and fixed himself at Bregetio, probably near Presburg. While giving an audience to the deputies of the Quadi, and speaking with great heat, he fell down in a fit and expired suddenly on the 17th of November, after a reign of twelve years, all but a hundred days. His body was embalmed and carried to Constantinople to be interred.

Gibbon's sketch of the reign of Valentinian and Valens (c. 25) has great merit: it is rapid, exact and instructive Tillemont (*Histoire des Empereurs*, v.) is painfully minute as usual; but his authorities are always valuable, and his judgment, when not biassed by his peculiar way of thinking, is generally sound. The reign of Valentinian is worth a careful study in his extant legislative enactments. His many great qualities entitle him to a place among the most distinguished of the illustrious Romans. [G. L.]



COIN OF VALENTINIANUS I.

VALENTINIANUS II., Roman emperor A. D. 375—392, a son of Valentinianus I., was with his mother Justina, about one hundred miles from the camp of Bregetio, when his father died there, A. D. 375. His brother Gratianus was at Trèves. Valentinian and his mother were summoned to Bregetio, when the army proclaimed Valentinian, Augustus, six days after his father's death. He was then only four or five years of age; and Gratian was only about seventeen. Gratian assented to the choice of the army, and a division of the West was made between the two brothers Valentinian had Italy, Illyricum and Africa. Gratian had the Gauls, Spain and Britain. This division, however, if it actually took place, was merely nominal, and Gratian as long as he lived was actually emperor of the West. One reason for supposing that Gratian really retained all the imperial power is the fact, that after the death of Valens, and in A. D. 379, Gratian ceded a part of Illyricum to Theodosius I., whom he declared emperor of the East. This seems to show at least that the division of the empire of the West between Gratian and Valentinian was not completed at the time when Theodosius received a part of Illyricum.

In A. D. 383, Gratian was murdered at Lyon. [GRATIANUS; THEODOSIUS I.] Milan was the chief residence of Valentinian II. from the time of his father's death, and he was in this city during A. D. 384. He made Symmachus prefect of Rome, probably about the close of A. D. 383. Valentinian was still at Milan in the first half of A. D. 386, and afterwards at Aquileia. His mother Justina, who acted in his name, and was an Arian, employed herself in persecuting the Catholics during this and the following year. In A. D. 386, Valentinian addressed a letter to Sallustius, the prefect of Rome, in which he ordered him to rebuild the church of St. Paul, near Rome, on the road to Ostia. The church was rebuilt, but apparently somewhat later than the time of this order.

Maximus, who had usurped the throne of Gratian, left Valentinian a precarious authority out of fear for Theodosius I.: but in August, A. D. 387, he suddenly crossed the Alps, and advanced towards Milan, the usual residence of Valentinian. The emperor and his mother fled to the Hadriatic, where they took shipping and arrived at Thessalonica. In A. D. 388, Theodosius defeated Maximus, and restored Valentinian to his authority as emperor of the West. [THEODOSIUS I.] In A. D. 389, Valentinian went into Gaul to conduct operations against the Franks on the Rhine. Arbogast was at that time commander of the Roman forces in Gaul. Nothing further is recorded of this campaign, except that Valentinian had a conference with Marcomir and Sunnon, the chiefs of the Franks, who

gave him hostages. Valentinian spent the winter at Trèves, as appears from a constitution dated the 8th of November.

Tillemont remarks, "that Theodosius, who spent about three years in Italy, after the defeat of Maximus, had by his wise advice effaced from the mind of the youthful emperor all the bad impressions which his mother Justina had fixed in him against the faith and St. Ambrose, and forming himself after the example of Theodosius, he had a fervent devotion towards God, and loved St. Ambrose with such affection, that he cherished him as much as he had formerly persecuted him." In A. D. 391, Q. Aurelius Symmachus, who was consul with Tatianus, was the head of a deputation from the Roman senate to Valentinian, the object of which was to ask of the emperor the restoration of the privileges which Gratian had taken from the temples of the idols. The emperor however positively refused to grant the petition.

At this time, the barbarians were in motion, on the side of the Illyrian Alps, and it was apprehended that they might disturb Italy. Valentinian set out for Italy, with the intention of going to Milan. He was at Vienna (Vienne), when he sent for Ambrosius to baptize him before he entered Italy, for he was yet only a catechumen. There were many bishops in France, but Valentinian wished to receive this Christian rite at the hands of Ambrose. "After having written to Ambrose, he passed the two following days in such inquietude and such impatience to see the saint, that having despatched a courier in the evening, he asked on the morning of the third day, which was the last of his life, if the courier had not returned, and if the saint was not coming." (Tillemont.)

Arbogast, a Frank by origin, a man probably of violent temper, though on this point there is a difference in the testimony, but a rude soldier and a man of courage and address, was aiming at governing Valentinian, who was still a youth. Gratian employed Arbogast and sent him in A. D. 381 under Bauton to assist Theodosius who was pressed by the Goths. After the death of Bauton, Arbogast assumed the command of the troops without, it is said, waiting for the orders of Valentinian. During the usurpation of Maximus, Arbogast was faithful to his master, and contributed greatly to the overthrow of Maximus. Presuming however on his abilities, his influence with the army, and the youth of Valentinian, Arbogast kept the emperor in a kind of tutelage, of which Valentinian complained to Theodosius. At last the emperor mustered courage to give into the hands of Arbogast a written order by which he was deprived of his military rank; but the proud soldier told him to his face, that he had not given him his office and that it was not in his power to take it away. With these words he tore the writing, threw it on the ground, and quitted the emperor's presence.

There are different accounts of the death of Valentinian. The most probable is, that he was strangled by order of Arbogast. His body was taken to Milan for interment by the side of his father, and Ambrose pronounced the funeral oration. Valentinian II. died on the 15th of May, being only a few months above twenty years of age. Justa and Grata, the two sisters of Valentinian, deplored with sincere affection the untimely end of their brother. "Ambrose, who was so well instructed in the doctrine of the church, does not hesitate in his funeral oration to assure us of the salvation of a prince, who had not received the sacrament of salvation, but had asked for it, and was disposed to receive it." (Tillemont.) On this point, see Gibbon, c. 27. note 108.

Justina, the mother of Valentinian, was dead; she had not long survived the restoration of her son to his throne, and her influence expired before she died. Justa and Grata, the sisters of the emperor, remained unmarried; and Galla, the wife of Theodosius, who deeply lamented her brother's death, died in A. D. 394, in childbed, when Theodosius was leaving Constantinople to avenge the death of Valentinian.

The reign of Valentinian is of little importance; and what concerns the Roman legislation of this period belongs to the history of Theodosius I.

(Gibbon, *Decline and Fall*, &c.; Tillemont, *Histoire des Empereurs*, v., where the authorities are collected.) [G. L.]



COIN OF VALENTINIANUS II.

VALENTINIA'NUS III., Roman emperor A. D. 425—455. Honorius, emperor of the West, died in August, A. D. 423, and Joannes, the Primicerius, or first of the secretaries, assumed the imperial dignity at Rome. Joannes sent to the emperor Theodosius II. to ask for his consent to his usurpation; but the emperor's answer was not favourable, and Joannes sent the general Aetius to the Huns, to seek their help. Joannes, wishing to secure the support of this able commander, gave him the rank of Curopalates, as the mayor of the palace was afterwards called. Theodosius (A. D. 424) sent Ardaburius, and his son Aspar with a powerful army against the usurper. They were accompanied by Placidia, and her young son Valentinian, who, pursuant to the orders of Theodosius, was invested with the title of Caesar at Thessalonica by Helion, the Magister Officiorum, and the emperor also betrothed to him his daughter Eudocia, who was born A. D. 422. Valentinian was now between five and six years of age. Valentinian was the son of Constantius III. by Placidia, the sister of Honorius, and the daughter of Theodosius I.

In A. D. 425, Theodosius II. was consul for the eleventh time, with Valentinianus Caesar for his colleague. Aspar, accompanied by Valentinian and Placidia, arrived in Italy before the usurper expected them, and took possession of Aquileia. Ardaburius came with a fleet, but a storm having arisen in the Hadriatic, he was separated from his fleet, and with two galleys fell into the hands of the soldiers of Joannes, who took him to the usurper at Ravenna. Joannes treated the general kindly, in the hope of securing him as a friend, but Ardaburius made use of his opportunity to gain over the officers of Joannes, and sent his son Aspar instructions to approach Ravenna. Aspar arrived with his cavalry, and being conducted across the marshes by a shepherd, or, as Socrates says, by an angel, found the gates of Ravenna open, and took

possession of the place without any difficulty. Joannes was seized and sent to Aquileia, where he was ignominiously put to death. Little is known of this usurper, but it is certain that the ecclesiastics were his enemies, for he attempted to destroy the privileges of the church; and as an instance, he compelled all ecclesiastics to submit to the jurisdiction of the civil judge.

In the meantime Aetius entered Italy with the Huns, and there was a bloody battle between him and Aspar, which was followed by a peace. The barbarians retired at the instance of Aetius and by the stronger persuasion of money; and Aetius was pardoned and raised to the dignity of Comes. The first measure of Valentinian, or rather of Placidia, who acted in his name, was to restore to the ecclesiastics all their privileges of which the usurper had deprived them. The same edict excluded Jews and Heathens from the practice of the law, and from all military rank. Manichaeans and other heretics and schismatics and astrologers were driven out of the towns. Placidia was zealous for the church.

On the 23rd of October, A. D. 425, Valentinian, who was then probably at Rome, received from his cousin Theodosius the imperial purple and the title of Augustus. Placidia also received the title of Augusta, and probably at the same time when her son was made Augustus. In this year Theodoric, king of the Goths, took several places within the limits of the empire, and laid siege to Arelate (Arles) in Gaul, but on the approach of Aetius the Goths retired with some loss. In January A. D. 426, Valentinian was at Rome, as appears from the date of the imperial constitutions, which contained various provisions against informers (delatores), for the maintenance of the privileges of senators and magistrates, and other matters. Some constitutions of this year, dated from Ravenna, were intended to maintain the Christian faith: Jews and Samaritans were prohibited from disinheriting their children because they had turned Christians.

Bonifacius, comes of Africa, had assisted the cause of Placidia and her son by refusing to acknowledge the usurper Joannes, while Aetius had supported him; and Bonifacius had received from Placidia during a visit to Italy testimonials of her gratitude. But on his return to Africa, Aetius, who was jealous of Bonifacius, accused him to Placidia of having a design to make himself independent in his province, and advised her to test his fidelity by summoning him to appear before her. With double treachery, he at the same time warned Bonifacius not to come, because Placidia designed him no good, and Bonifacius, believing what he heard, disobeyed the summons of Placidia. Troops were sent against Bonifacius, and he called in to his aid (A. D. 428) the Vandals from Spain and their king Genseric. The subsequent history of Bonifacius is told elsewhere. [Bonifacius.]

Aetius, who had stirred up an enemy in Bonifacius, was employed at the same time in fighting against the Franks, whom he defeated A. D. 428, and recovered from them those parts on the Rhine, where they had settled. In the following year Aetius was made commander of the Roman armies, in place of Felix, and he defeated the Goths near Arles, and took prisoner their chief Ataulphus. He also defeated the Juthongi, a German tribe near Rhaetia, and reduced the tribes of Noricum, which had revolted. Aetius had with him in these campaigns Avitus, who was afterwards emperor. In A. D. 431 he also reduced the Vindelici, having the same enemies to contend against whom Tiberius and Drusus had subdued in the time of Augustus. In A. D. 432 Aetius was consul with Valerius; and in the same year apparently while Aetius was in Gaul, Bonifacius was recalled to Italy by Placidia, who had discovered the knavery of Aetius, and gave him the rank of master general of the forces. As early as A. D. 430 Placidia and Bonifacius knew the treachery of Aetius and were reconciled; and Bonifacius then attempted to check the formidable enemy whom he had invited. After maintaining himself against the Vandals for some time in Hippo Regius and losing a battle, he retired from Africa and was welcomed at the court of Ravenna. On hearing of the promotion of his rival, Aetius returned to Italy, and the two generals settled their quarrel by a battle, in which Aetius was defeated, and Bonifacius received a mortal wound from the spear of Aetius, who fled to the Huns in Pannonia; but he was soon pardoned and restored: he was too dangerous a man to make an enemy of.

In February A. D. 435 Valentinian made peace with Genseric; but at the same time disturbances broke out in Gaul, caused by the Bagandae. The name first occurs in the time of Diocletian, and appears to have been adopted by the peasants themselves, who rose in arms, as it appears, against the oppression of their governors. (Eutropius, ix. 20, and the note in Verheyk's edition.) The Bagandae were put down again, but they were not destroyed, for to destroy them it would have been necessary to remove the causes that called forth these bands of armed peasants, and the cause was the evils under which they groaned, heavy taxation, and all kinds of oppression. The picture of their sufferings, drawn by Salvianus, bears no small resemblance to the condition of the French peasantry before the revolution of 1789. In this year is also recorded a defeat of the Burgundians on the Rhine by the Romans, under Aetius.

The Western empire had enemies on all sides. The Goths who had been settled in Aquitania and the bordering countries since A. D. 419, broke out in hostilities in A. D. 436, and besieged the ancient Roman colony of Narbonne under their king Theodoric, the son of Alaric. The siege lasted some time, but the Goths finally abandoned the undertaking, when the town had received a supply of provisions through the vigor of some Hunnish auxiliaries, headed by Comes Litorius. At this time the western part of the Mediterranean and the shores of the ocean were infested by pirates, some of whom were Saxons.

On the 21st of October A. D. 437, Valentinian, being then eighteen years of age, came to Constantinople to celebrate his marriage with Eudocia, the daughter of Theodosius, who had been betrothed to him in A. D. 424. Valentinian surrendered to his father-in-law the western Illyricum, which had been already promised to the Eastern emperor by Placidia. He passed the winter with his wife at Thessalonica, and returned to Ravenna in the following year. By this marriage Valentinian had two daughters, Eudoxia and Placidia.

In A. D. 439 the Gothic war still continued, and Litorius was besieging Theodoric in Toulouse, who asked for peace, which Litorius refused. A battle

ensued in which Litorius was defeated, and the Goths carried him a prisoner into the city which he had hoped to take. Notwithstanding this success, Theodoric concluded a peace with Aetius, who threatened with a formidable army to dispute the further conquests of the Gothic king.

The Western empire was gradually losing its extreme possessions. Merida in Spain was taken by Richila, king of the Suevi; and Genseric seized Carthage by surprise on the 9th of October A. D. 439. This was the more unexpected as a treaty had been made with him in A. D. 435. The capture of Carthage, which had been in the hands of the Romans for near six hundred years, destroyed the Roman power in a large part of western Africa; but Valentinian still retained the two provinces of Mauritania, and some other parts.

Valentinian was at Rome in January and in March A. D. 440, as appears from the date of several Novellae. In the month of June Genseric left Carthage with a great fleet. He landed in Sicily, ravaged the country and laid siege to Palermo. Aetius was still in Gaul, where he restored tranquillity and set out for Italy. It was about this time that Salvianus wrote his work on the Judgment of God, in which he shows that the Romans had brought upon themselves, by their sins, the calamities under which they were then suffering. The grievous burden of taxation and the oppression of the powerful made the Romans prefer the form of servitude under the Franks, Huns, and Vandals, under which they enjoyed real liberty and paid no taxes, to the semblance of liberty under the Roman government whose exactions were intolerable. The barbarians were in possession of a large part of Gaul and a still larger part of Spain; Italy had been ravaged several times, Rome had been besieged, Sicily and Sardinia devastated, and Africa was in the hands of the Vandals. Trèves had been several times sacked, and yet, says Salvianus, while the place was reeking with the blood of the slain, the citizens still eagerly called for the games, which were exhibited in their amphitheatre, the ruins of which still exist on the site of the ancient city of the Treviri.

By a constitution of the 20th of February A. D. 441, the emperor made some regulations for making the property of the great dignitaries of the church and of the city of Rome liable to equal taxation with other property, and also liable for the repair of the roads and the walls of the towns and all other imposts. In A. D. 442 Valentinian made peace with the Vandals, who were left in undisturbed possession of part of Africa.

In A. D. 446, the Romans abandoned Britain. The Picts and Scots were ravaging the country, and the Britons in vain applied for help to Aetius who was then consul. A revolt took place in Armorica in A. D. 448 which was however soon settled.

Ravenna was the ordinary residence of the emperor; but he went to Rome early in A. D. 450 with his wife and mother, when by a constitution, dated the 5th of March, he remitted all the taxes that had become due up to the 1st of September A. D. 448; from which we may conclude that the people were unable to pay them. Sardinia and Africa were excepted from this indulgence. The emperor spoke of the exactions of the commissioners who were sent into the provinces to prevent the exactions of others; they enriched themselves at the expence both of the tax-payers and of the Fiscus. Oppressive taxation is the symptom of vicious government and of the approaching ruin of a state.

Theodosius II. died on the 28th of July A. D. 450, and Marcianus succeeded him without waiting for the approbation of Valentinian, who, however, confirmed his election. On the 27th of November in the same year, Placidia, the emperor's mother, died at Rome just when hostilities were going to break out between Valentinian and Attila, king of the Huns. The result of this war was the defeat of Attila by Aetius, near Châlons sur Marne in the former French province of Champagne, in A. D. 451. [AETIUS; ATTILA.] The history of Valentinian's unfortunate sister Honoria is connected with that of Attila. [GRATA, No. 2.]

The Western empire was in a deplorable state, overrun by barbarians who brought with them "the detestable heresy of the Arians with which they were infected." Italy however seems to have been free from barbarians, though it contained many Goths under the name of confederates; and they were Arians too. The Visigoths, whose capital was Toulouse, had a new king in consequence of the death of Theodoric who fell in the great battle at Châlons, fighting on the side of the Romans. He was succeeded by his son Thorismond.

In A. D. 452 Attila made a descent into Italy and spread consternation. Aetius had returned to Italy, and he and Valentinian sent Pope Leo to Attila to sue for peace, and the barbarian retired after he had devastated the north of Italy. [ATTILA.] A constitution of Valentinian of this year, which a zealous Roman Catholic writer calls "a scandalous law and altogether unworthy of a Christian prince," declares that the law does not allow bishops and priests to have jurisdiction in civil affairs, and that they can only take cognizance of matters pertaining to religion; and it requires even bishops to appear before the ordinary judges in all suits to which they were parties, unless the other party consented to submit to the judgment of the church. It also forbids ecclesiastics to traffic, or if they do, they are allowed no particular privilege.

Valentinian was relieved in A. D. 453 from a formidable enemy by the death of Attila, and in the same year Thorismond, king of the Visigoths, who was of a restless and warlike character, was murdered by his brothers, one of whom, Theodoric II., succeeded him.

The power and influence of Aetius had long excited the jealousy and fears of Valentinian, and the suspicious temper of the unwarlike and feeble emperor was encouraged by the calumnies of the eunuch Heraclius. Aetius was too powerful to be the subject of a contemptible master; and the betrothal of his son Gaudentius to Eudoxia, the daughter of Valentinian, may have excited his ambitious designs and awakened his treacherous disposition. His pride and insolence were shown in a hostile declaration against his prince, which was followed by a reconciliation and an alliance, the terms of which were dictated by Aetius. After this insult he had the imprudence to venture into the emperor's palace at Rome, in company with Boethius, Praefectus Praetorio, and to urge the marriage of the emperor's daughter with his son. In a fit of irritation the emperor drew his sword and plunged it into the general's body. The slaughter

was completed by the attendants of Valentinian, and Boethius, the friend of Aetius, also shared his fate. (A. D. 454.) The principal friends of Aetius were singly summoned to the palace, and murdered. Thus the bravest man, the ablest commander of the age, the last great Roman soldier, perished by the treacherous hand of the most unwarlike of the Roman Caesars.

A grievous insult to Petronius Maximus is said to have been the immediate cause of Valentinian's death. Maximus had a handsome wife, who resisted the emperor's solicitations, but he got her within the palace by an artifice, and compelled her to yield to force what she had refused to persuasion. The injured husband resolved on the emperor's destruction, and he gained over some of the domestics of Valentinian who had been in the service of Aetius. While he was amusing himself in the field of Mars with some spectacle, two of these men fell upon him; and, after killing the guilty Heraclius, despatched the emperor without any resistance from those who were about him, A. D. 455. This was the end of Valentinian III., a feeble and contemptible prince, the last of the family of Theodosius. He was ill brought up, and had all the vices that in a princely station disgrace a man's character. Even his zeal for the Catholic faith and the church is not allowed to have been sincere.

(Gibbon, *Decline and Fall*, c. 33, &c.; Tillemont, *Histoire des Empereurs*, vol. vi.) [G. L.]



COIN OF VALENTINIANUS III.

VALENTI'NUS (Οὐαλεντῖνος), the celebrated Gnostic heresiarch of the second century, was a native of Egypt, whence he went to Rome, and there propagated his heresy, having seceded from the church, if we may believe Tertullian (*c. Valent.* 4) in consequence of being disappointed in the hope of obtaining a bishopric. The chronographers fix the time at which he flourished in the reign of Antoninus Pius, from A. D. 140, when they represent him as coming to Rome, and onwards. (Euseb. *Chron. s. a.* 2155; Hieron. *s. a.* 2156; Syncell. p. 351, a.) Eusebius (*H. E.* iv. 11) also tells us, on the authority of Irenaeus, that Valentinus came to Rome in the episcopate of Hyginus, flourished under Pius, and survived till the episcopate of Anicetus, about A. D. 140—155. (Comp. Euseb. *Chron.* and Hieron., *s. a.* 2159.) Some writers assign to him an earlier date, chiefly on the authority of the tradition, preserved by Clemens Alexandrinus (*Strom.* vii. p. 764), that he had heard Theodas, a disciple of St. Paul: hence Cave places him at the year A. D. 120. The two opinions may be reconciled by supposing, with Clinton, that Valentinus did not begin to propagate his heresy till late in life; and, supposing him to have been seventy years of age in A. D. 150, the first year of Anicetus, he would be twenty-five in A. D. 105, when it was quite possible that a disciple of St. Paul might be still alive. (Clinton, *Fast. Rom. s. aa.* 140, 144.)

Valentinus was one of the boldest and most influential heresiarchs of the Gnostic sect. A minute account of his doctrines, into which it is not consistent with the plan of this work to enter, will be found in the works quoted below: perhaps, for general readers, the brief but clear exposition of Valentinianism by Mosheim will be found the most useful.

There is also a good and brief account in Gieseler, which we extract, as the work is not so well known to the English reader, as that of Mosheim: —"From the great original (according to him, βυθός, προπάτωρ, προαρχή), with whom is the consciousness of himself (ἔννοια, σιγή), emanate in succession male and female aeons (Νοῦς or Μονογενὴς and ἀλήθεια, λόγος and ἀλήθεια, λόγος and ζωή, ἄνθρωπος and ἐκκλησία, &c.), so that 30 aeons together (distinguished into the Ὀγδοάς, Δεκάς, and Δωδεκάς) form the πλήρωμα. From the passionate striving of the last aeon, the σοφία, to unite with Bythos itself, arises an untimely being (ἡ κάτω σοφία, ἐνθύμησις, Ἀχαμώθ, i. e. הַחָכְמוֹת), which, wandering about outside the pleroma, communicates the germ of life to matter, and forms the Δημιουργός of psychical material, who immediately creates the world. In this three kinds of material are mixed, τὸ πνευματικόν, τὸ ψυχικόν, τὸ ὑλικόν. The result of the course of the world is, that the two first should be separated from the last, and that τὸ πνευματικόν should return to the pleroma, τὸ ψυχικόν into the τόπος μεσότητος, where the Achamoth now dwells. In the mean time, two new aeons, Christ and the Holy Spirit, had arisen, in order to restore the disturbed harmony in the pleroma; then there emanated from all the aeons Jesus (σωτήρ), who, as future associate (σύζυγος) of the Achamoth, shall lead back into the pleroma this and the pneumatic natures. The σωτήρ united itself at the baptism with the psychical Messiah promised by the Demiurgus. Just so is the letter of the doctrines of Jesus for psychical men. On the other hand, the spirit introduced by the Soter or Saviour, is for the spiritual. These theosophic dreams were naturally capable of being moulded in many different ways; and, accordingly, among Valentine's disciples are found many departures from their teacher. The most important of his followers were Heracleon, Ptolemy, and Marcus."

It must, however, be remembered that our knowledge of his system is derived almost entirely from the works of the writers against the heresies, whose expositions of their opponents' views are often very unfair. Nothing is extant of his own works, except a few insignificant fragments, quoted by the writers referred to. (Irenaeus, *adv. Haeres.* i. 1—7; Tertullian, *c. Valentinianos*; Clem. Alex. *passim*; Epiphanius, *Haeres.* 31; J. F. Buddeus, *de Haeresi Valentin.*, appended to his *Introd. in Hist. Philos. Hebr.*; Cave, *Hist. Litt. s. a.* 120, pp. 50, 51, ed. Basil.; Mosheim, *de Reb. Christ. ante Const.* pp. 371—389, *Eccl. Hist.* B. i. cent. ii. pt. ii. c. 5. §§ 15—17, vol. i. pp. 191—193, ed. Murdock and Soames; Walch, *Hist. d. Ketzereyen*, vol. i. pp. 335—386; Schröckh, *Christliche Kirchengeschichte*, vol. ii. p. 359; Gieseler, *Eccles. Hist.* vol. i. pp. 140, 141, Davidson's transl., Neander, *Kirchengeschichte*, vol. i. pt. ii. pp. 704—731) [P. S.]

VALENTI'NUS, TU'LLIUS, a chieftain of the Treviri, who endeavoured to persuade the Gauls to join in the revolt of Civilis and Classicus (A. D. 70), but was unsuccessful, on account of the opposition of Julius Auspex and the Remi; so that only the Treviri and Lingones rebelled. Valentinus acted as the leader of the Treviri, but took more pains to secure their fidelity by harangues than their success by warlike preparations. When Cerealis passed the Alps, Valentinus joined Tutor in the attempt to oppose him. In his absence two legions, which had surrendered to Classicus at Novesium and Bonna some time before, and, after taking the oath to the empire of Gaul, had been marched to the city of Treviri, voluntarily took the oath to Vespasian, and on the return of Valentinus and Tutor after their defeat by Cerealis retired to the friendly state of the Mediomatrici. Valentinus and Tutor roused the Treviri anew to arms, and, in order to make them desperate, killed Herennius and Numisius, the legates of the above legions. Cerealis soon marched against them from Magontiacum, stormed the strong position of Valentinus at Rigodulum, and entered Treviri, where he harangued and pardoned the two legions just mentioned, as well as the Treviri and Lingones. Valentinus, who had been taken prisoner at Rigodulum, was sent into Italy, and was delivered up to Mucianus and Domitian, who were on their march to support Cerealis. He was condemned to death, and while undergoing his sentence, when some one taunted him with the misfortunes of his country, he replied that he accepted death as a solace for them. (Tac. *Hist.* iv. 69—74, 85). [P. S.]

VALENTI'NUS, VALE'RIUS, accused C. Cosconius under the Servilia lex (probably *De Repetundis*); and although the guilt of Cosconius was clear he was acquitted in consequence of an indecent verse of Valentinus being read in court. (Val. Max. viii. 1. abs. 8; comp. Festus, *s. v.* *Tappulam*, p. 363, ed. Müller.)

A. VALE'NTIUS, the Greek interpreter of Verres in Sicily, was one of his instruments of oppression in that province. (Cic. *Verr.* iii. 37, iv. 26.)

VALE'RIA. 1. The sister of P. Valerius Publicola, is said to have advised the Roman matrons to ask Veturia, the mother of Coriolanus, to go to the camp of Coriolanus in order to deprecate his resentment. (Dionys. viii. 39, foll.) Respecting her connection with the legend of Coriolanus, see Niebuhr, vol. ii. p. 102, foll.

2. The last wife of Sulla, was the daughter of M. Valerius Messala. She attracted the notice of Sulla at the theatre, and he married her towards the end of his life. Soon after his death she bore a daughter. Plutarch calls her a sister of the orator Hortensius, but this is a mistake probably arising from the fact that the sister of Hortensius married a Valerius Messala. (Plut. *Sull.* 35, 37; Drumann, *Geschichte Roms*, vol. ii. p. 508.)

VALE'RIA, GALE'RIA, the daughter of Diocletian and Prisca, was upon the reconstruction of the empire in A. D. 292 [DIOCLETIANUS] united to Galerius, one of the new Caesars, by whom she had no offspring, but adopted his illegitimate son Candidianus. After the death of her husband in 311 Valeria rejected the proposals of his successor Maximinus, who, having become enamoured of her person and her wealth, sought to gain her hand even before the established period of mourning had expired. She was in consequence exposed to the brutal fury of the disappointed prince, stripped of her possessions, and banished along with her mother to the deserts of Syria; nor could the earnest entreaties of Diocletian, whose end is said to have been hastened by the misfortunes of his wife and child, procure any alleviation of their misery. Upon the death of their enemy in 314, they repaired in disguise to the court of Licinius, to whose care Valeria had been consigned by her husband with his dying breath; but far from obtaining at Nicomedia the protection and honour which they anticipated, they found themselves, after witnessing the murder of Candidianus and of Severianus, compelled to provide for their safety by a precipitate flight; and having wandered for many months over various provinces in a humble disguise, were at length discovered at Thessalonica, probably in the year A. D. 315, where they were both beheaded and their bodies cast into the sea. It has been conjectured that Valeria and Prisca must at one period have betrayed some favour for Christianity, for we are told that they were the first persons whom Diocletian required to offer sacrifice to the pagan deities when he commenced his persecution; and Tillemont seems to regard all their subsequent sufferings as a temporal punishment for their weak compliance with the commands of the emperor.

Our chief authority for the history of this unhappy lady is the writer of the treatise *De Mortibus persecutorum* [CAECILIUS] (cc. 12, 15, 35, 39, 40, 41, 42, 50, 51), whose notices have been collected, combined, and cast in an imposing form by Gibbon in the fourteenth chapter of his history. [W. R.]



COIN OF GALERIA VALERIA.

VALE'RIA MESSALI'NA. [MESSALINA.]

VALE'RIA POLLA. [POLLA, No. 1.]

VALE'RIA GENS, patrician and afterwards plebeian also. The Valeria gens was one of the most ancient and most celebrated at Rome; and no other Roman gens was distinguished for so long a period, although a few others, such as the Cornelia gens, produced a greater number of illustrious men. The Valerii are universally admitted to have been of Sabine origin, and their ancestor Volesus or Volusus is said to have settled at Rome with Titus Tatius. (Dionys. ii. 46; Plut. *Num.* 5, *Publ.* 1.) One of the descendants of this Volesus, P. Valerius, afterwards surnamed Publicola, plays a distinguished part in the story of the expulsion of the kings, and was elected consul in the first year of the republic, B. C. 509. From this time forward down to the latest period of the empire, for nearly a thousand years, the name occurs more or less frequently in the Fasti, and it was borne by the emperors Maximinus, Maximianus, Maxentius, Diocletian, Constantius, Constantine the

Great and others. The Valeria gens enjoyed extraordinary honours and privileges at Rome. Their house at the bottom of the Velia was the only one in Rome of which the doors were allowed to open back into the street. (Dionys. v. 39; Plut. *Publ.* 20.) In the Circus a conspicuous place was set apart for them, where a small throne was erected, an honour of which there was no other example among the Romans. (Liv. ii. 31.) They were also allowed to bury their dead within the walls, a privilege which was also granted to some other gentes; and when they had exchanged the older custom of interment for that of burning the corpse, although they did not light the funeral pile on their burying-ground, the bier was set down there, as a symbolical way of preserving their right. (Cic. *de Leg.* ii. 23; Plut. *Publ.* 23.) Niebuhr, who mentions these distinctions, conjectures that among the gradual changes of the constitution from a monarchy to an aristocracy, the Valeria gens for a time possessed the right that one of its members should exercise the kingly power for the Tities, to which tribe the Valerii must have belonged, as their Sabine origin indicates (*Hist. of Rome*, vol. i. p. 538); but on this point, as on many others in early Roman history, it is impossible to come to any certainty. The Valerii in early times were always foremost in advocating the rights of the plebeians, and the laws which they proposed at various times were the great charters of the liberties of the second order. (See *Dict. of Antiq.* s. v. *Leges Valeriae.*)

The Valeria gens was divided into various families under the republic, the names of which are: — CORVUS or CORVINUS, FALTO, FLACCUS, LAEVINUS, MAXIMUS, MESSALLA, POTITUS, PUBLICOLA, TAPPO, TRIARIUS, VOLUSUS. Besides these we meet with other cognomens of the Valerii under the republic, which are mostly the names of freedmen or clients of the Valeria gens. They are given below in alphabetical order, together with the surnames borne by the Valerii in the imperial period. [VALERIUS.] The few Valerii, who occur without any surname, are not of sufficient importance to require any notice. On the coins of the gens we find the cognomens *Acisculus*, *Catullus*, *Flaccus*, *Barbatus*.

VALERIA'NUS, a friend of the younger Pliny, who has addressed three letters to him. (*Ep.* ii. 15, v. 4, 14.)

VALERIA'NUS, Roman emperor, A. D. 253—260. P. LICINIUS VALERIANUS, whose father's name was Valerius, traced his descent from an ancient and noble stock. After passing through various grades in the service of the state, he had risen to the highest honours at least as early as A. D. 237, for we find him styled a consular when despatched a year later by the Gordians to Rome. Decius having determined to revive the censorship, and having called upon the senate to name the individual most worthy of such an office, demanding the union of the most spotless integrity with the most sound discretion, the whole assembly with one voice fixed upon Valerian eagerly, extolling his accomplishments and worth. This singular unanimity, and the tone of hyperbolical compliment in which the choice was announced, must be received either as a proof of the surpassing merit of the personage thus distinguished, or as an indication that the emperor, although he ostensibly left the election open, had contrived beforehand to make known his own sentiments and wishes. The untimely fate of Decius saved the regulator of public morals from the embarrassment which must have attended the discharge of difficult and invidious duties, while at the same time he was admitted to the full confidence of Gallus, by whom he was employed to quell the rebellion of Aemilianus, and recall the legions of Pannonia and Moesia to their allegiance. While an army was forming in Noricum and Rhaetia, the rapid movements of the usurper and the murder of the prince completely changed the aspect of affairs, and Valerian, who had taken up arms to support the interests of another, now employed them to advance his own. The sudden death, whether caused by disease or treachery, of his rival, whom he found encamped near Spoleto, prevented a hostile encounter. Valerian was chosen (A. D. 254) to fill the vacant throne, not, says the Augustan historians, by the rude clamours of a camp, nor by the disorderly shouts of a popular assembly, but in right of his merits, and, as it were, by the unanimous voice of the whole world. The new sovereign having assumed his eldest son Gallienus as an associate in the purple, prepared to repel, as best he might, the barbarian hosts which, gathering confidence from the increasing weakness of the Roman dominion, were pressing forwards more and more fiercely on the various frontiers. But although the Franks were ravaging Gaul and Spain, although the Alemanni were making repeated descents upon the provinces of the Upper Danube, and threatening Italy itself, although the Goths were loading their boat fleets with the plunder of Asia and of Greece, yet the dismemberment of the empire seemed most imminent in Syria. Scarcely had Ardeschir Babegan, by his crowning victory in Khorasan, overthrown the dynasty of the Arsacidae, and revived the ancient supremacy of Persia, when he vowed that he would drive the Western usurpers from the regions once swayed by his ancestors. His schemes were baffled by the energy and valour of Severus, but the haughty and ambitious Sapor having at length succeeded in subjugating Armenia, the ally and great outwork of the Roman power, thought that the time had now arrived for realising the mighty projects of his sire. Having driven the garrisons from the strongholds on the left bank of the Tigris, he overran Mesopotamia, then crossing the Euphrates, rushed like a torrent upon Syria, and bearing down all resistance, stormed Antioch, the metropolis of the East. At this juncture Valerian assumed the command of the legions in person, and for a time his measures were both vigorous and successful. Antioch was recovered, the usurper Cyriades [CYRIADES] was slain, and Sapor was compelled to fall back behind the Euphrates; but the emperor, flushed by his good fortune, while his faculties were perhaps impaired by age, followed too rashly. He found himself, like a second Crassus, surrounded, in the vicinity of Edessa, by the countless horsemen of his active foe; he was entrapped into a conference, taken prisoner, and passed the remainder of his life in captivity subjected to every insult which Oriental cruelty could devise. After death his skin was stuffed and long preserved as a trophy in the chief temple of the nation.

Although no doubts exist with regard to the leading facts connected with the career of Valerian and his miserable fate, yet so imperfect, confused,

and contradictory are the records of this period, that it is impossible to arrange the events in regular order, or to speak with any certainty of the details. We should have imagined that little difficulty could have been found in fixing the precise date of the capture and sack of Antioch, the destruction of its edifices, and the massacre of its population, a catastrophe which must have caused a profound sensation throughout the civilised world, yet we cannot decide whether these things happened during the reign of Gallus, of Valerian, or of Gallienus. In like manner it is hard to decide in what year Valerian was made prisoner, although the weight of evidence is in favour of A. D. 260. (Trebell. Poll. *Frag. Vit. Valerian.*; Aurel. Vict. *de Caes.* xxxii., *Epit.* xxxii.; Eutrop. ix. 6; Amm. Marc. xxiii. 5; Zosim. i. 27, foll. iii. 32; Zonar. xii. 23; Eckhel, vol. vii. p. 387.) [W. R.]



COIN OF VALERIANUS.

VALERIA'NUS JU'NIOR, a son of the emperor Valerianus, but not by the same mother as Gallienus. He was remarkable for the beauty of his person, the modesty of his address, the high cultivation of his mind, and the purity of his morals in which he exhibited a marked contrast to his dissolute brother, along with whom he perished at Milan in A. D. 268. [GALLIENUS.] Trebellius Pollio affirms that he received the title of Caesar from his father, and of Augustus from Gallienus, but this assertion is not supported by the Fasti nor by any other historical evidence, while Eckhel has adduced many weighty arguments to prove that he never could have enjoyed either of these appellations, and that all the coins ascribed to him belong in reality to his nephew Saloninus. (Trebell. Poll. *Valerian. jun.*; Eutrop. ix. 8; Zonar. xii. 24, according to whom young Valerianus was slain not at Milan, but at Rome, along with the son of Gallienus, after the death of the latter. See also Eckhel, vol. vii. pp. 432, 436, and the dissertation of Brequigny in the *Mémoires de l'Academie de Sciences et Belles Lettres*, vol. xxxii. p. 274.) [W.R.]

VALERIA'NUS, CORNE'LIUS. [SALONINUS.] [W. R.]

VALERIA'NUS, with the title *Episcopus Cemeliensis*, is the name attached in a single MS. to a discourse *De Bono Disciplinae*, frequently printed among the works of St. Augustine, but no author bearing this designation has been commemorated by Gennadius, by Isidorus, nor by any other compiler of ecclesiastical biographies. Cemelium was a village in the neighbourhood of Nice, the episcopate of which was, by a decree of Pope Leo the Great, conjoined with that of Nice, so that after that period it did not form an independent diocese — a fact which determines one limit with regard to the age of Valerianus. He is believed to be identical with the Valerianus to whom, in common with other bishops of southern Gaul, a letter was addressed by Leo touching the ordination of the bishop of Vaison (*Episcopus Vasensis*), and he is further believed to be the Valerianus who assisted at the councils of Ries (A. D. 439) and Arles (A. D. 455), but these and other suppositions rest upon no basis more stable than simple conjecture.

The *Sermo de Bono Disciplinae* was first published as the work of Valerianus by Melchior Goldastus, 8vo. Gen. 1601, and ten years afterwards Sirmond discovered in a MS. belonging to the monastery of Corvey on the Weser nineteen discourses, together with an *Epistola ad Monachos de Virtutibus et Ordine Doctrinae Apostolicae*, purporting to be the production of Valerianus Episcopus. Although the codex in question did not contain the homily *De Bono Disciplinae*, nor indicate the site of the bishopric of this Valerianus, Sirmond concluded from the style that the whole of these pieces must unquestionably be ascribed to Valerianus Cemeliensis, and accordingly printed an octavo volume at Paris in 1612 with the title *Sancti Valeriani Episcopi Cemeliensis Homiliae XX. Item Epistola ad Monachos de Virtutibus et Ordine Doctrinae Apostolicae. Omnia primum praeter unicam Homiliam post annos plus minus mille ducentos in lucem edita a Jacobo Sirmondo Societatis Jesu Presbytero anno M.DCXII.* These tracts will be found also in the collected works of Sirmond, vol. i. p. 604. fol. Paris, 1696, in the *Bibliotheca Patrum Maxima*, vol. viii. p. 498, fol. Lugd. 1677, and under their best form in the *Bibliotheca Patrum* of Galland, vol. x. p. 123, fol. Venet. 1774. (Schoenemann, *Biblioth. Patrum Lat.* vol. ii. § 38.) [W. R.]

VALERIA'NUS PAETUS, one of the many victims of the suspicious cruelty of Elagabalus. (Dion Cass. lxxix. 4.) [W. R.]

VALERIA'NUS, C. PLI'NIUS, a physician, whose date is unknown, who died at the early age of twenty-two, and whose name is preserved in a Latin inscription found at Como. (Gruter, *Inscr.* i. 635.) To him is attributed (but apparently without any very good reason) a Latin medical work entitled "*Medicinae Plinianae Libri Quinque*," which is supposed to have been written about the fourth century after Christ. It is a book on domestic medicine, compiled from Pliny, Dioscorides, Galen, Alexander Trallianus, and others, and is not of much value. The first three books treat of different diseases, beginning with the head and descending to the feet, and contain an account of a great number of medicines, taken partly from Pliny and partly from later writers. The fourth book treats of the properties of plants, and is in a great measure taken from Galen; and the fifth, which is almost entirely taken from Alexander Trallianus, treats of the diet suitable to different diseases. The work was first published at Rome 1509, fol., edited by Th. Pighinuccius. There is (according to Haller) a much more accurate edition, published Bonon. 1516, fol. It is also inserted in Alban Thorer's (*Torinus*) Collection, Basil. 1528, fol., and in the Aldine Collection of "Medici Antiqui," Venet. 1547, fol. There is a learned dissertation by J. G. Günz (which the Writer has never seen), entitled "De Auctore Operis de Re Medica, vulgo Plinio Valeriano adscripti," Lips. 1736, 4to, in which the author tries to prove that the work in question was written by Siburius. (See Fabricius, *Bibl. Lat.*; Haller, *Bibl. Med. Pract.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin*; *Penny Cyclop.*) [W. A. G.]

VALE'RIUS, artists. 1. Of Ostia. The architect of the covered theatre erected at Rome for the games of Libo. (Plin. *H. N.* xxxvi. 15. s. 24.) Pliny does not say which Libo he refers to; but it is likely to have been L. Scribonius Libo, who in his curule aedileship, with his colleague C. Atilius Serranus, first celebrated the Megalesia as *ludi scenici*, B. C. 193. [LIBO, SCRIBONIUS, No. 3].

2. M. VALERIUS M. F. ARTEMA, an architect, who is mentioned in an extant inscription. (Sillig, *Cat. Artif.* Append. *s. v. Artema;* R. Rochette, *Lettre à M. Schorn*, p. 422, 2d. ed.)

3. D. VALERIUS L. F., described as *Vascularius*, that is, a maker of bronze vases, in two inscriptions found at Tusculum, of which place he was a native or a citizen, for in one of the inscriptions he is styled *Tusculan.* (Muratori, *Thes.* vol. i. p. xii. 12, p. xiv. 6; R. Rochette, *l. c.*)

4. C. VALERIUS ANEMESTIONE C. IUS, is the form in which a Cordovan inscription gives the name of an artist in metal, who made the embossed vessels called *anaglypta.* He is styled in the inscription *Caelator Anaglytarius*, but there can be no doubt that the last word is an error for *Anaglyptarius.* (Muratori, *Thes.* vol. ii. p. cmlxxxi. 9; R. Rochette, *l. c.*) [P. S.]

VALE'RIUS AEDITUUS. In the ninth chapter of the nineteenth book of the Noctes Atticae a certain rhetorician Julianus, when challenged to point out anything in the Latin language worthy of being compared with the graceful effusions of Anacreon, and other bards of that class among the Greeks, quotes two short epigrams by Valerius Aedituus, who is simply described as "veteris poetae," one by Porcius Licinius, and one by Quintus Catulus. Upon these collectively A. Gellius pronounces "mundius, venustius, limatius, pressius, Graecumve Latinumve nihil quidquam reperiri puto." They unquestionably merit high commendation, but are so evidently derived from some Greek source, that they could scarcely be adduced with fairness as specimens of the Roman lyric muse. Judging from the language and versification we may assign them to a period about B. C. 100. (Gell. xix. 9; *Anthol. Lat.* iii. 242, 243, ed. Burmann, or Nos. 27, 28, ed. Meyer.) [W. R.]

VALE'RIUS A'NTIAS. [ANTIAS.]

VALE'RIUS ASIA'TICUS. 1. P. VALERIUS ASIATICUS, consul suffectus under Caligula, but in what year is uncertain, and a second time consul under Claudius in A. D. 46 with M. Junius Silanus. Valerius was a friend of Caligula, but, having received a gross insult from him, rejoiced at his death. When the praetorian troops, after the assassination of the emperor, were seeking for the murderer in order to wreak their vengeance on him, Valerius stood up in a conspicuous place and exclaimed "Would that I had killed him," by which act of courage the soldiers were so astonished that they returned quietly to their quarters. Valerius was very wealthy and this proved his ruin. The empress Messalina coveted his splendid gardens, which were the same as Lucullus had originally laid out, and which Valerius had made still more magnificent. She also suspected him of being one of the paramours of the beautiful Poppaea Sabina, the mother of Nero's wife, whom she both feared and detested; and she therefore resolved to crush Valerius and Poppaea at the same time. She employed Suillius to accuse him, and also instructed Sosibius, who was then a slave or a freedman in the palace, to caution Claudius against the power and wealth of Valerius. This was in A. D. 47, the year following his second consulship. Valerius had in the preceding year voluntarily resigned his consulship after holding it for a short time, in order to avoid the envy of which he was the subject. Suillius accused him of the part he had taken in Caligula's death, and of an intention of setting out to the German armies with a view of aspiring to the empire, since he was born at Vienna (Vienne) in Gaul and had many connections in that part of the Roman world. The weak and credulous emperor was easily persuaded. Valerius was apprehended at Baiae. The senate was not summoned, but he was brought into the emperor's chamber, where Suillius laid various crimes to his charge. Valerius defended himself with spirit, and the emperor would have acquitted him had it not been for Messalina, who got Vitellius, then consul for the third time, to persuade the emperor to sentence him to death. He was allowed the choice of his death, and died by opening his veins. (Dion Cass. lix. 30; Joseph. xix. 1; Sen. *de Const. Sap.* 18; Tac. *Ann.* xi. 1—3, xiii. 43; Dion Cass. lx. 27, 29, 31.)

2. P. VALERIUS ASIATICUS, the legatus of the province of Gallia Belgica at the death of Nero, espoused the cause of Vitellius at the beginning of A. D. 69, and soon afterwards married the daughter of Vitellius. On the fall of Vitellius he hastened to make his peace with the generals of Vespasian, and as consul designatus spoke in the senate in favour of their proposals. He was allowed in consequence to enjoy the consulship as suffectus in the following year, A. D. 70. (Tac. *Hist.* i. 59, iv. 4, 6.)

3. VALERIUS ASIATICUS, consul under Hadrian A. D. 125 with Titius Aquilinus (Fasti).

VALE'RIUS BASSIA'NUS, slain by Commodus. (Lamprid. *Commod.* 7.)

M. VALE'RIUS BRA'DUA, consul under Commodus A. D. 191 with Pedo Apronianus (Fasti).

C. VALE'RIUS CABURNUS. [PROCILLUS.]

VALE'RIUS CA'PITO, banished by Agrippina, was after her death recalled from exile by Nero. (Tac. *Ann.* xiv. 12.)

VALE'RIUS CATULI'NUS, was sent by Julianus to succeed Septimius Severus in the government of Illyricum, when the latter assumed the imperial title. Valerius was afterwards killed by Septimius. (Spartian. *Julian*, 5, *Sever.* 13.)

VALE'RIUS CATO. [CATO.]

VALE'RIUS CATULLUS. [CATULLUS.]

VALE'RIUS CONSTANTI'NUS. [CONSTANTINUS I.]

VALE'RIUS CONSTA'NTIUS. [CONSTANTIUS.]

VALE'RIUS DIOCLETIA'NUS. [DIOCLETIANUS.]

VALE'RIUS DIODO'RUS. [DIODORUS, literary, No. 2.]

VALE'RIUS EUTYCHIA'NUS COMAZON. [COMAZON.]

VALE'RIUS FABIA'NUS. [FABIANUS.]

VALE'RIUS FESTUS. [FESTUS.]

VALERIUS GRATUS. [GRATUS.]

M. VALE'RIUS HOMULLUS, consul under Antoninus Pius A. D. 152 with M. Acilius Glabrio.

His joke against the emperor is recorded by Capitolinus (*M. Ant. Phil.* 6). He may have been a descendant of the Titius Homullus, whom the younger Pliny speaks of as one of the orators of his time (*Ep.* iv. 9, v. 20, vi. 19).

VALE'RIUS, JU'LIUS. Angelo Mai printed in the seventh volume of his "Classici Auctores e Vaticanis codicibus editi" (8vo. Rom. 1835) from one Ambrosian and two Vatican MSS. an historical tract inscribed *Julii Valerii viri clarissimi Res Gestae Alexandri Macedonis translutae ex Aesopo Graeco*, and in his "Spicilegium Romanum" (8vo. Rom. 1842) he added some new matter obtained from a Turin MS. The work, as the title imports, is taken from the Greek of Aesopus, and the original must have been composed before the middle of the fourth century, and probably before the division of the empire, since the temple of Serapis which was destroyed in A. D. 389 by an edict of Theodosius, and the tomb of Alexander which had been removed in the age of Chrysostom, are both spoken of as if standing in their original state (i. 30, iii. 57), while in describing the dimensions of the most famous cities (i. 20) no notice is taken of Constantinople. We cannot determine with the same certainty a limit for the period when the translation was executed, but judging from the general tone of the Latinity it could not have been later than the beginning of the fifth century. This piece, although published for the first time by Mai, was known to Vincent of Beauvais, to Saumaise, to Chifflet, and to many other critics. It is by no means undeserving of attention; the style is lively and attractive, and, although many of the statements are evidently fabulous, much curious information may be gleaned from it with regard to the affairs of Egypt and especially of Alexandria. The author was probably a native of that city (i. 27); and it has been conjectured, from some peculiarities in the language, that Valerius was an African. (See the prefatory remarks of Mai in his "Classici Auctores.") [W. R.]

VALE'RIUS LARGUS. [LARGUS.]

VALE'RIUS LICINIA'NUS. [LICINIANUS.]

VALE'RIUS LIGUR, praefectus of the praetorian cohorts under Augustus. (Dion Cass. lx. 23.)

VALE'RIUS MARCELLI'NUS, a Roman historian, who wrote the lives of some of the emperors. (Capitol. *Maxim. et Balbin.* 4.)

VALE'RIUS MARI'NUS, had been named one of the consuls by Galba for the year 69 A. D., but was deprived of the intended honour by Vitellius. (Tac. *Hist.* ii. 71.)

VALE'RIUS MARTIA'LIS. [MARTIALIS.]

VALE'RIUS MAXIMIA'NUS. [MAXIMIANUS.]

VALE'RIUS MAXIMI'NUS. [MAXIMINUS.]

VALE'RIUS MA'XIMUS. [MAXIMUS.]

VALE'RIUS NASO. [NASO.]

VALE'RIUS NEPOS. [NEPOS.]

VALE'RIUS PAULI'NUS. [PAULINUS.]

VALE'RIUS PO'LLIO. [POLLIO.]

VALE'RIUS PO'NTICUS, banished in Nero's reign, A. D. 61. (Tac. *Ann.* xiv. 41.)

VALE'RIUS PRAECONI'NUS. [PRAECONINUS.]

VALE'RIUS PRISCUS. [PRISCUS.]

VALE'RIUS PROBUS. [PROBUS.]

VALE'RIUS PROCILLUS. [PROCILLUS.]

VALE'RIUS SORA'NUS. [SORANUS.]

VALE'RIUS THEON. [THEON, No. 6.]

VALE'RIUS VALENTI'NUS. [VALENTINUS.]

VA'LGIUS. 1. The father-in-law of Rullus, who proposed the agrarian law in the consulship of Cicero, which was opposed by the latter. It appears from Cicero that Valgius had obtained much confiscated property in the time of Sulla. (Cic. *de Leg. Agr.* iii. 1.)

2. A. VALGIUS, the son of a senator, deserted the Pompeian party in the Spanish war B. C. 45, and went over to Caesar. (Auctor, *B. Hisp.* 13.)

3. C. VALGIUS HIPPIANUS, the son of Q. Hippius, was adopted by a certain C. Valgius. (Cic. *ad Fam.* xiii. 76.) For details see HIPPIUS.

C. VA'LGIUS RUFUS. 1. Horace, in the tenth satire of his first book, composed, according to Bentley, not later than B. C. 38, where he defends and explains the criticism he had formerly passed upon Lucilius, ranks Valgius (b. 81) along with Varius, Maecenas and Virgil among those friends of genius and sound judgment whose approbation far more than compensated for the annoyance caused by the attacks of his detractors.

2. Again, in the ninth ode of the second book, written about B. C. 23 or 20, he endeavours to console Valgius whom he represents as giving vent in tearful strains to the grief caused by the loss of his favourite Mystes. The personage here addressed is termed by the old scholiast upon Horace "Valgium consularem."

3. Servius, in his commentary on Virgil, twice refers (*ad Virg.* vii. 22, *ad Aen.* xi. 457) to "Valgius in elegis." From the expressions used in the first passage we might infer that this Valgius was a contemporary of Virgil, in the second a couplet is quoted from his poems. Another couplet from "Valgius" is to be found in Isidorus (*Orig.* xix. 4. *s. v. remulcum*).

4. C. Valgius appears from some Fasti to have been consul suffectus in B. C. 12. Comp. Gruter, p. ccxcviii. 1.

5. Pliny (*H. N.* xxv. 2) makes mention of a "C. Valgius eruditione spectatus," who commenced a treatise upon medicinal plants which he dedicated to Augustus, but did not complete the work.

6. In the Panegyric on Messala contained among the works of Tibullus we read (180)

> "Est tibi, qui possit magnis se accingere rebus,
> Valgius, aeterno propior non alter Homero,"

from which it has been concluded that Valgius was the author of heroic strains. No epic poet of that name, however, is mentioned by Quintilian, nor is any notice to be discovered in the grammarians of a work which, if the above couplet be not ridiculously hyperbolical, must have attracted general attention. This circumstance, however, need occasion little surprise when we recollect that the piece in which these lines occur is believed by the best critics not to be the production of Tibullus but a rhetorical essay belonging to a much later period.

7. Philargyrius (*ad Virg. Georg.* iii. 176) cites two hexameter lines from "Valgius" which appear to be taken from a pastoral.

8. Charisius (p. 84, ed. Putsch.) produces a verse from "Valgius in epigrammate" to illustrate the gender of the word *margarita*.

9. Donatus, in his life of Terence, quotes three Iambics from "Valgius in Actaeone," which affirm that Terence published, under his own name, dramas

which were in reality the property of Scipio, and hence Valgius has been ranked among the writers of comedy, although there is no proof that Actaeon was a play of any kind.

10. Quintilian tells us (iii. 1. § 18, comp. iii. 5. § 17, v. 10. § 4) that the precepts of the Greek rhetorician Apollodorus who gave instructions at Apollonia to Augustus (Suet. *Octav.* 89) may best be learned from his disciples, of whom the most diligent in translating them into Latin "fuit C. Valgius Graece Atticus." He adds that the only genuine production of Valgius upon this subject was entitled *Ars edita ad Matium*, that others had indeed been ascribed to him, but that he had not acknowledged them in his letter to Domitius.

11. Gellius (xii. 3) speaks of "Valgius Rufus" and Charisius (p. 84, ed. Putsch.) of "Valgius" as the author of some grammatical investigations called *Res per epistolam quaesitae.* They extended to two books at least, and probably were something of the same kind as the *Epistolicae Quaestiones* of Varro (Gell. xiv. 7).

12. Festus (*s. v. secus*) and Charisius (p. 116, ed. Putsch.) refer to Valgius on matters connected with grammar.

13. Diomedes (p. 382, ed. Putsch.) gives two words from "Valgius de Tralatione."

14. Finally, Seneca says (*Ep.* xli. § 1) that "Valgius" applied the epithet *unicus* to mount Aetna, and Charisius (p. 79, ed. Putsch.) gives an example from "Valgius" of *lacte* as a nominative.

It is perfectly manifest that the evidence contained in the above paragraphs is far from being sufficient to enable us to decide anything with certainty regarding the person or persons named. We may fairly surmise that the Valgius of (1) is the same with the Valgius of (2) and perhaps of (3) and (4) also. Beyond this we cannot advance without losing ourselves in a haze of dim conjecture. The assertion of Broukhusius (*ad Tibull.* iv. 1. 80) that there were two distinguished writers in the Augustan age both named Valgius Rufus, but distinguished from each other by difference of praenomen, namely, *C. Valgius Rufus*, the consular and prose writer, and *T. Valgius Rufus*, the poet, is altogether destitute of any firm foundation, for no authority whatsoever can be adduced for the existence of a *T. Valgius Rufus.*

(All the matters connected with this inquiry are very fully discussed by Weichert, in his *Poetarum Lat. Reliquiae* (8vo. Lips. 1830, p. 203—240), who in p. 233, foll. has collected a few mutilated fragments bearing the name of Valgius.) [W. R.]

VA'LLIUS SYRIACUS. [SYRIACUS.]

VA'NGIO. [VANNIUS.]

VA'NNIUS, a chief of the Quadi, was made king of the Suevi by Germanicus in A. D. 19; but after holding the power for thirty years he was driven out of his kingdom in the reign of Claudius, A. D. 50, by Vibillius the king of the Hermunduri, and his own nephews Vangio and Sido, the sons of his sister. Vannius received from Claudius a settlement in Pannonia, and his kingdom was divided between Vangio and Sido. (Tac. *Ann.* ii. 63, xii. 29, 30; *Vannianum regnum*, Plin. *H. N.* iv. 25.)

VARANES, the name of six Persian kings of the dynasty of the Sassanidae. [SASSANIDAE, p. 715.]

L. VARE'NUS. 1. Was accused, probably about B. C. 80 or 79 under the Cornelia law *de Sicariis*, of the murder of C. Varenus, and of an attempt to murder Cn. Varenus. He was defended by Cicero in a speech which is lost, but was condemned. (Quintil. x. 13. § 28, vii. 1. § 9, ix. 2. § 56; Cic. *Fragm.* vol. iv. p. 443, Orelli; Drumann, *Geschichte Roms*, vol. v. pp. 244, 245.)

2. A centurion in Caesar's army distinguished himself, along with T. Pulfio, by a daring act of bravery, when the camp of Q. Cicero was besieged by the Nervii in B. C. 54. (Caes. *B. G.* v. 45.)

VA'RGULA, a friend of C. Julius Caesar Strabo, was noted as a wit. (Cic. *de Orat.* ii. 60.)

VARGUNTEIUS. 1. L. VARGUNTEIUS, a senator and one of Catiline's conspirators, undertook, in conjunction with C. Cornelius, to murder Cicero in B. C. 63, but their plan was frustrated by information conveyed to Cicero through Fulvia. He was afterwards brought to trial, but could find no one to defend him, not even Hortensius, who had defended him on a former occasion when he was accused of bribery. (Sall. *Cat.* 17, 28, 47, *pro Sull.* 2.)

2. VARGUNTEIUS, legatus of Crassus, in the Parthian war, in which he perished, B. C. 54. (Plut. *Crass.* 28.)

3. Q. VARGUNTEIUS, a Roman grammarian, who used to lecture on the Annals of Ennius. (Suet. *de Ill. Gram.* 2.)

4. M. VARGUNTEIUS, is mentioned on coins, a specimen of which is annexed. The obverse represents the head of Pallas with M. VARG., the reverse Jupiter in a quadriga with ROMA below. (Eckhel, vol. v. p. 335.)



COIN OF VARGUNTEIUS.

VARI'LIA, APPULEIA. [APPULEIUS, No. 9.]

VARI'NIUS GLABER. [GLABER.]

M. VARISI'DIUS, a Roman eques, a friend of L. Munatius Plancus and of Cicero (Plancus, ap. Cic. *ad Fam.* x. 7, 12.)

VA'RIUS. 1. Q. VARIUS HYBRIDA, tribune of the plebs, B. C. 90, was a native of Sucro in Spain, and received the surname of Hybrida, because his mother was a Spanish woman. He is called by Cicero *vastus homo atque foedus*, but nevertheless obtained considerable power in the state by his eloquence. In his tribuneship he proposed a *lex de majestate*, in order to punish all those who had assisted or advised the Socii to take up arms against the Roman people. He brought forward this law at the instigation of the equites, who made common cause with the people against the reforms of Drusus; and as they possessed the judicia at this time, they hoped by banishing the most distinguished senators to get the whole power of the state into their hands. The senators used all their influence to prevent the proposition from passing into a law. The other tribunes put their veto upon it, but the equites with drawn swords compelled them to give way, and the law was carried. The equites

quickly put the law into execution. Bestia and Cotta went voluntarily into exile, and other distinguished men were condemned. Varius even accused M. Scaurus, the princeps senatus, who was then seventy-two years of age, but was obliged to drop this accusation. [SCAURUS, p. 736, b.] Varius himself was condemned under his own law in the following year, and was put to death. (Appian, *B. C.* i. 37; Val. Max. viii. 6. § 4; Cic. *de Orat.* i. 25, *Brut.* 62; Val. Max. iii. 7. § 8; Cic. *pro Scaur.* i; Ascon. *in Scaur.* p. 22, ed. Orelli; Cic. *Brut.* 56, *de Nat. Deor.* iii. 33.) Cicero in the passage last quoted accuses Varius of the murder of Drusus and Metellus.

2. M. VARIUS, or M. MARIUS, as he is called by Plutarch and Orosius, a Roman senator, was sent by Sertorius to Mithridates in B. C. 75, when he made a treaty with him, in order that Varius might command the forces of the king. Varius is afterwards mentioned as one of the generals of Mithridates in the war with Lucullus. (Appian, *Mithr.* 68, 76, foll.; Plut. *Sert.* 24, *Lucull.* 8; Oros. vi. 2.)

3. P. VARIUS, defrauded Caecilius, the uncle of Atticus, of a large sum of money. (Cic. *ad Att.* i. 1.)

4. Q. VARIUS, one of the witnesses against Verres. (Cic. *Verr.* ii. 48.)

5. P. VARIUS, a judex at the trial of Milo, had been ill-treated by P. Clodius. (Cic. *pro Mil.* 27.)

VA'RIUS CO'TYLA. [COTYLA.]

VA'RIUS LIGUR. [LIGUR.]

VA'RIUS MARCELLUS. [MARCELLUS.]

L. VA'RIUS RUFUS, one of the most distinguished poets of the Augustan age, the companion and friend of Virgil and Horace. By the latter he is placed in the foremost rank among the epic bards, and Quintilian has pronounced that his tragedy of Thyestes might stand a comparison with any production of the Grecian stage. But notwithstanding the high fame which he enjoyed among his contemporaries, and which was confirmed by the deliberate judgment of succeeding ages, there is scarcely any ancient author of celebrity concerning whose personal history we are more completely ignorant. We cannot determine the date of his birth, nor of his death, nor are we acquainted with any of the leading events of his career. This has arisen partly from the absolute silence of those from whom we might reasonably have hoped to glean some information, partly from the circumstance that he upon no occasion mingled in the business of public life, and partly from the confusion which prevails in MSS. between the names *Varius*, *Varro*, and *Varus*, the last especially being an appellation borne by several remarkable personages both political and literary towards the downfal of the republic, and under the early emperors. If we dismiss mere fanciful conjectures the sum total of our actual knowledge may be expressed in a very few words.

1. We may conclude with certainty that he was senior to Virgil. This seems to be proved by the well-known lines of Horace (*Sat.* i. 10. 44),

> "forte epos acer
> Ut nemo Varius ducit: molle atque facetum
> Virgilio adnuerunt gaudentes rure Camoenae,"

for from these we may at once infer that Varius had already established his reputation in heroic song while Virgil was known only as a pastoral bard.

2. He enjoyed the friendship of Maecenas from a very early period, since it was to the recommendation of Varius in conjunction with that of Virgil, that Horace was indebted for an introduction to the minister, an event which took place not later than B. C. 39, for we know that the three poets accompanied the great man upon his mission to Brundisium B. C. 38.

3. He was alive subsequent to B. C. 19. This cannot be questioned, if we believe the joint testimony of Hieronymus (*Chron. Euseb.* Olymp. cxc. 4) and Donatus (*Vit. Virg.* xiv. § 53, 57), who assert that Virgil on his death bed appointed Plotius Tucca and Varius his literary executors, and that they revised the Aeneid, but in obedience to the strict injunctions of its author made no additions.

It has been supposed from a passage of Horace in the Epistle to Augustus (Hor. *Ep.* ii. 1. 247), that Varius was dead at the time when it was published, that is, about B. C. 10, but the words do not warrant the conclusion.

The only works by Varius of which any record has been preserved are:—

I. *De Morte.* Macrobius (*Sat.* vi. 2) informs us that the eighty-eighth line of Virgil's eighth eclogue was borrowed from a poem by Varius, bearing the singular title *De Morte.* Hence this production must have been written in heroic verse, and it seems highly probable that the chief subject was a lamentation for the death of Julius Caesar on whose glories, John of Salisbury assures us (*Policrat.* viii. 14), the muse of Varius shed a brilliant lustre. Four fragments have been preserved by Macrobius (*Sat.* vi. 1, 2), in all of which Varius had been copied or imitated by Virgil. The longest, extending to six lines, contains a description of a hound couched in highly spirited and sonorous language.

II. *Panegyricus in Caesarem Octavianum*, from which Horace, according to the Scholiasts, borrowed the lines inserted by him in the sixteenth Epistle of his first book (27, foll.).

> "Tene magis salvum populus velit, an populum tu,
> Servet in ambiguo, qui consulit et tibi et urbi
> Jupiter."

No other specimen has been preserved.

III. *Thyestes.* The admiration excited by this drama, the last probably of the works of Varius, was so intense that it seems to have overshadowed the renown which he had previously acquired in epic poetry, and this may account for the omission of his name by Quintilian when enumerating those who had excelled in this department. A strange story grew up and was circulated among the mediaeval scholiasts, that Varius was not really the author of the Thyestes, but that he stole it, according to one account (Schol. *ad Hor. Ep.* i. 4. 4), from Cassius of Parma, according to another from Virgil. (Serv. *ad Virg. Ecl.* iii. 20; comp. Schol. *ad Virg. Ecl.* vi. 3; Donat. *Vit. Virg.* xx. § 81.) Weichert has with much ingenuity devised a theory to account for the manner in which the mistake arose, but it is scarcely worth while to refute a fable which has ever been regarded as ridiculous. No portion of the tragedy has descended to us except a few words, and one sentence quoted by Marius Victorinus (A. G. p. 2503, ed. Putsch.), which critics have in vain endeavoured to mould into verse. It appears from a Codex rescriptus in the royal library of Paris, of which Schneidewin

has given an account (*Rheinisches Museum*, vol. i. p. 106, fol. Neue Folge, 1842), that a MS. of the *Thyestes* was extant in the eighth century of our era. It is from this Codex that we learn that *Rufus* was the cognomen of Varius; and it is further stated that the *Thyestes* was performed after the return of Augustus from the battle of Actium, and that the poet received a million of sesterces (*sestertium decies*) for it. (Hor. *Sat.* i. 9. 23, *Carm.* i. 6, *Ar. Poet*, 55; Martial, viii. 18, Quintil. x. 1. § 98; Macrob. *Sat.* ii. 4; Porphyr. *ad Horat. Carm.* i. 6; Donat. *Vit. Virg.* xv. § 56.) Weichert has collected with much industry, and combined with much ingenuity all that can be fixed with certainty, or surmised with probability concerning Varius, but he is obliged to acknowledge that with the exception of the few facts detailed above everything which has been advanced, rests upon simple conjecture. See his essay, "De Lucii Varii et Cassii Parmensis Vita et Carminibus," 8vo. Grim. 1836. [W. R.]

VA'RRIUS, K. AEMI'LIUS K. F. QUIRINA, an architect, known by an extant inscription, in which he is described as *Architectus Exercit.*, from which it appears that he devoted especial attention to military engineering, which, among the ancients, was always considered a branch of architecture. (Donati, *Supplem.* vol. i. p. 38, No. 1; Sillig, *Catal. Artific.* Appendix, *s. v.*; R. Rochette, *Lettre à M. Schorn*, p. 422, 2d ed.) [P. S.]

VARRO, ATACI'NUS. [See below, VARRO, P. TERENTIUS.]

VARRO, CINGO'NIUS, a Roman senator under Nero, supported the claims of Nymphidius to the throne on the death of Nero, and was put to death in consequence by Galba, being at the time consul designatus. (Tac. *Ann.* xiv. 45, *Hist.* i. 6, 37; Plut. *Galb.* 14, 15.)

VARRO, RU'BRIUS. [RUBRIUS, No. 2.]

VARRO, TERE'NTIUS. 1. C. TERENTIUS VARRO, consul B. C. 216 with L. Aemilius Paulus. Varro is said to have been the son of a butcher, to have carried on business himself as a factor in his early years, and to have risen to eminence by pleading the causes of the lower classes in opposition to the opinion of all good men. (Liv. xxii. 25, foll.; Val. Max. iii. 4. § 4.) Whether these tales are true or exaggerated, cannot be ascertained; but it may be regarded as certain that he sprung from the lower classes, and was looked upon as the leading champion of the popular party. He cannot have been such a despicable person as Livy represents, for otherwise the senate would not have gone out to meet him after the battle of Cannae to return him thanks because he had not despaired of his country; nor would he have been employed, as we shall find to have been the case, during the remainder of the war in important military commands. Varro is first mentioned in B. C. 217, when he supported the bill for giving to M. Minucius Rufus, the master of the horse, power equal to that of the dictator Q. Fabius Maximus. Varro had been praetor in the year before, and had previously filled the offices of quaestor and of plebeian and curule aedile. The people now resolved to raise him to the consulship, thinking that it only needed a man of energy and decision at the head of an overwhelming force to bring the war to a close. The aristocracy offered in vain the greatest opposition to his election; he was not only returned consul, but returned alone, in order that he might preside at the comitia for the election of his colleague. The other consul chosen was L. Aemilius Paulus, one of the leaders of the aristocratical party. The history of their campaign against Hannibal, which was terminated by the memorable defeat at Cannae, is related elsewhere. [HANNIBAL, p. 336.] The battle was fought by Varro against the advice of Paulus. The Roman army was all but annihilated. Paulus and almost all the officers perished. Varro was one of the few who escaped, and reached Venusia in safety, with about seventy horsemen. His conduct after the battle seems to have been deserving of high praise. He proceeded to Canusium, where the remnant of the Roman army had taken refuge, and there, with great presence of mind, adopted every precaution which the exigencies of the case required. (Dion Cass. *Fragm.* xiix. p. 24, Reim.) His conduct was appreciated by the senate and the people, and his defeat was forgotten in the services he had lately rendered. On his return to the city all classes went out to meet him, and the senate returned him thanks because he had not despaired of the commonwealth. (Liv. xxii. 25, 26, 35—61; Polyb. iii. 106—116; Plut. *Fab.* 14—18; Appian, *Annib.* 17—26; Zonar. ix. 1; Val. Max. iii. 4. § 4; Oros. iv. 16; Eutrop. iii. 10; Cic. *Brut.* 19, *Cato*, 20.)

Varro continued to be employed in Italy for several successive years in important military commands till nearly the close of the Punic war. In B. C. 203, he was one of the three ambassadors sent to Philip in Macedonia, and three years afterwards (B. C. 200) was again sent on an embassy to Africa to arrange the terms of peace with Vermina, the son of Syphax. On his return in the course of the same year, Varro was appointed one of the triumvirs for settling new colonists at Venusia. (Liv. xxiii. 32, xxv. 6, xxvii. 35, xxx. 26, xxxi. 11, 49.)

2. A. TERENTIUS VARRO, served in Greece in B. C. 189, and was elected praetor in B. C. 184, when he obtained Nearer Spain as his province. He carried on the war with success, defeated the Celtiberi in several battles, and on his return to Rome in B. C. 182, received the honour of an ovation, which is recorded in the Triumphal Fasti. In B. C. 172, Varro was sent on an embassy to the Illyrian king Gentius, and in B. C. 167 was one of the ten commissioners appointed to settle the affairs of Macedonia, in conjunction with Aemilius Paulus after the conquest of Perseus. (Liv. xxxvii. 48, 49, xxxix. 32, 38, 41, 56, xl. 2, 16.)

3. M. TERENTIUS VARRO, the celebrated antiquary. See below.

4. M. TERENTIUS VARRO LUCULLUS, consul B. C. 73, was brother of L. Lucullus, the conqueror of Mithridates, and was adopted by M. Terentius Varro. An account of him is given under LUCULLUS, No. 6.

5. A. TERENTIUS VARRO MURENA, is first mentioned in B. C. 69, when he was a witness in the case of A. Caecina, whom Cicero defended in that year. Cicero mentions him in his correspondence as one of his friends. He belonged to the aristocratical party, and served under Pompey in Greece, in B. C. 48. (Cic. *pro Caec.* 9, *ad Fam.* xiii. 22, xvi. 12; Caes. *B. C.* iii. 19.)

6. A. TERENTIUS VARRO MURENA, consul B. C. 23, is spoken of under MURENA, No. 7.

Drumann conjectures that he was the son of L. Licinius Murena, consul B. C. 62, and was adopted by A. Terentius Varro; but as A. Varro is also called Murena [No. 5], he may have been own son of A. Varro, as Manutius supposed.

7. M. TERENTIUS VARRO GIBBA, in conjunction with Cicero, defended Sanfeius when he was accused of *vis* in B. C. 52. He was a young man, whom Cicero had trained in oratory; and in the civil war he passed over from Brundusium to Asia in order to carry a letter of Cicero's to Caesar. In B. C. 46, he was quaestor of M. Brutus in Cisalpine Gaul, to whom Cicero gave him a letter of recommendation. He died in the course of this year or the following. (Ascon. *in Cic. Mil.* p. 55, Orelli; Cic. *ad Fam.* xiii. 10, *ad Att.* xiii. 48.)

VARRO, M. TERE'NTIUS, whose vast and varied erudition in almost every department of literature earned for him the title of the "most learned of the Romans" (Quintil. x. 1. § 95; Cic. *Acad.* i. 2, 3; Augustin. *de Civ. Dei*, vi. 2), was born B.C. 116, being exactly ten years senior to Cicero, with whom he lived for a long period on terms of close intimacy and warm friendship. (Cic. *ad Fam.* ix. 1—8.) He was trained under the superintendence of L. Aelius Stilo Praeconinus, a member of the equestrian order, a man, we are told (Cic. *Brut.* 56), of high character, familiarly acquainted with the Greek and Latin writers in general, and especially deeply versed in the antiquities of his own country, some of which, such as the hymns of the Salii and the Laws of the Twelve Tables, he illustrated by commentaries. Varro, having imbibed from this preceptor a taste for these pursuits, which he cultivated in after life with so much devotion and success, completed his education by attending the lectures of Antiochus (*Acad.* iii. 12), a philosopher of the Academy, with a leaning perhaps towards the Stoic school, and then embarked in public life. We have no distinct record of his regular advancement in the service of the state, but we know that he held a high naval command in the wars against the pirates and Mithridates (Plin. *H. N.* iii. 11, vii. 30; Appian, *Mithr.* 95; Varr. *R. R.* ii. praef.), that he served as the legatus of Pompeius in Spain on the first outbreak of civil strife, and that, although compelled to surrender his forces to Caesar, he remained stedfast to the cause of the senate, and passing over into Greece shared the fortunes of his party until their hopes were finally crushed by the battle of Pharsalia. When further resistance was fruitless, he yielded himself to the clemency of the conqueror, by whom he was most graciously received, and employed in superintending the collection and arrangement of the great library designed for public use. (Caes. *B. C.* i. 38, ii. 17—20; Cic. *ad Fam.* ix. 13, *de Div.* i. 33; Suet. *Jul. Caes.* 34, 44.) Before, however, it was known that he had secured the forgiveness and favour of the dictator, his villa at Casinum had been seized and plundered by Antonius, an event upon which Cicero dwells with great effect in his second Philippic (cc. 40, 41), contrasting the pure and lofty pursuits which its walls were in the habit of witnessing with the foul excesses and coarse debauchery of its captor. For some years after this period Varro remained in literary seclusion, passing his time chiefly at his country seats near Cumae and Tusculum, occupied with study and composition and so indifferent to the state of public affairs that while the storm was raging all around, he alone appeared to have found refuge in a secure haven. (Cic. *ad Fam.* ix. 6.) Upon the formation of the second triumvirate, although now upwards of seventy years old, his name appeared along with that of Cicero upon the list of the proscribed, but more fortunate than his friend he succeeded in making his escape, and, after having remained for some time concealed (Appian, *B. C.* iv 47), in securing the protection of Octavianus. The remainder of his career was passed in tranquillity, and he continued to labour in his favourite studies, although his magnificent library had been destroyed, a loss to him irreparable. His death took place B. C. 28, when he was in his eighty-ninth year (Plin. *H. N.* xxix. 4; Hieronym. *in Euseb. Chron.* Olymp. 188. 1). It is to be observed that M. Terentius Varro, in consequence of his having possessed extensive estates in the vicinity of Reate, is styled *Reatinus* by Symmachus (*Ep.* i.), and probably by Sidonius Apollinaris also (*Ep.* iv. 32), a designation which has been very frequently adopted by later writers in order to distinguish him from Varro *Atacinus*.

Not only was Varro the most learned of Roman scholars, but he was likewise the most voluminous of Roman authors (*homo* πολυγραφώτατος, Cic. *ad Att.* xiv. 18). He had read so much, says St. Augustine, that we must feel astonished that he found time to write any thing, and he wrote so much that we can scarcely believe that any one could find time to read all that he composed. We have his own authority for the assertion that he had composed no less than four hundred and ninety books (*septuaginta hebdomadas librorum*, Gell. iii. 10), several of which, however, were never published, having perished with his library. The disappearance of many more may be accounted for by the topics of which they treated being such as to afford little interest to general readers, and by the somewhat repulsive character of the style in which they were couched, for the warmest admirers of Varro admit that he possessed little eloquence, and was more distinguished by profundity of knowledge than by felicity of expression. Making every allowance for these circumstances, it must still be considered remarkable that only one of his works has descended to us entire, and that of one more only have considerable fragments been preserved. The remainder have either totally disappeared or present merely a few disjointed scraps from which we are unable to form any estimate of their contents or their merits.

I. *De Re Rustica Libri III.*, written when the author was eighty years old. This is unquestionably the most important of all the treatises upon ancient agriculture now extant, being far superior to the more voluminous production of Columella, with which alone it can be compared. The one is the well-digested system of an experienced and successful farmer who had seen and practised all that he records, the other is the common-place book of an industrious compiler, who had collected a great variety of information from a great variety of sources, but was incapable of estimating justly the value or the accuracy of the particulars which he detailed. The work before us exhibits to a remarkable extent, perhaps to excess, the methodical arrangement, the technical divisions, and laborious classifications in which Varro appears to have taken such delight. Thus, in the first book, addressed to his wife Fundania, which is occupied

with agriculture proper, that is, with the cultivation of the ground in order to render it susceptible of producing abundantly and profitably various crops, we are told that the science of tilling the earth (*agricultura*) may be reduced to four great heads.

A. A knowledge of the farm itself (*cognitio fundi*), that is, of the locality which is to be the scene of the operations to be performed, including the situation, soil, climate, and buildings.

B. A knowledge of the instruments requisite for performing the necessary operations (*quae in eo fundo opus sint ac debeant esse culturae causa*).

C. A knowledge of the operations to be performed (*quas in eo fundo colendi causa sint facienda*).

D. A knowledge of the time when each operation ought to be performed (*quo quidquid tempore in eo fundo fieri conveniat*).

Each of these four heads must be divided into two.

A. { a. The things appertaining to the soil itself (*quae ad solum pertinent terrae*).
b. The things appertaining to the buildings (*ad villas et stabula*).

B. { a. The human instruments.
b. All other instruments.

C. { a. The various crops to be cultivated.
b. The localities suitable for each.

D. { a. The time when with reference to the course of the sun.
b. The time when with reference to the course of the moon.

Again, each of these divisions is split up into a number of subdivisions, as for example

A. a. { 1. The outward aspect of the ground.
2. The qualities of soil.
3. The quantity of ground.
4. The security of the farm.

A. b. { 1. Their situation.
2. Their size.
3. The arrangement of the different parts.

B. a. { 1. Free labourers.
2. Slaves.

B. b. { 1. Animate, such as oxen, horses, &c.
2. Inanimate, such as ploughs, harrows, &c.

and so on for the rest. But even these last are sometimes broken down still farther, as in the case of B. a. 2, where we have slaves separated into two classes — α. *Servi soluti*, β. *Servi vincti*.

The second book treats of the management of stock, oxen, sheep, goats, swine, horses, asses, mules, together with supplemental chapters on shepherds and dogs, on milk, cheese, and wool.

Villaticae pastiones form the subject of the third book, a term embracing not only the domestic fowls which we comprehend under poultry, but also animals kept in a half-wild state in parks and enclosures, such as boars, hares, deer, and the like, together with snails and dormice, the whole being wound up by instructions for the management of fish-ponds, both salt and fresh-water.

The books *De Re Rustica* were first printed by Jenson in his *Rei Rusticae Scriptores*, fol. Venet. 1472, and will be found in all similar collections. They appear under their best form in the *Scriptores Rei Rusticae veteres Latini* of J. M. Gesner, 4to. 2 vols. Lips. 1735, and of J. G. Schneider, 8vo. 4 vols. Lips. 1794—1797.

II. *De Lingua Latina*, a grammatical treatise which extended to twenty-four books. Six only (v.—x.) have been preserved, and these are in a very shattered condition, disfigured by numerous blanks, corruptions and interpolations. It seems clear from the researches of Müller that the whole of the MSS. now extant were derived from one common archetype, which at the period when the different copies were made, was itself in a very confused and mutilated state, many of the leaves having been lost, others displaced, and even the most entire full of defects, arising partly from the ignorance of transcribers, and partly from the ravages of time. This work, judging from sundry repetitions and contradictions which may be here and there detected, and from the general want of polish, was never finally revised by the author; and may perhaps, as Müller conjectures, never have been published under his sanction. We gather from Cicero (*ad Att.* xiii. 12, *Acad.* i. 1) and from internal evidence (v. 100, vi. 13, 22, ed. Müller) that it must have been in progress during the years B. C. 46—45, and must have been finished before the death of the orator, to whom the last twenty books are inscribed (v. 1, vi. 97, vii. 109, 110). It was portioned out into three great divisions.

(I.) *De Impositione Vocabulorum*, the origin of words and terms, formed the subject of the first seven books. The first was introductory and treated of the history of the Latin language (*De Origine Linguae Latinae*. See Priscian, i. 7). The second, third, and fourth of etymology considered as a science (*De Etymologica Arte*), what might be said for, against, and concerning it (*contra eam—pro ea—de ea*); the author then entered fairly on the origin of words (*a quibus rebus vocabula imposita sunt*), considering, in the fifth, the names of places and of things in these places (*De Vocabulis Locorum et quae in his sunt*), the primary division of places being into Heaven and Earth (*De Coelo — De Terra*), and of the things in these places into things immortal and things mortal (*De Immortalibus — De Mortalibus*), things mortal being again distributed into, 1. Living creatures (*De Animalibus*); 2. The vegetable kingdom (*De Virgultis et similibus*); 3. The works of man (*De Manufactis*); the sixth comprehended words denoting time, and in which the notion of time is implied (*De Vocabulis Temporum et earum rerum quae dicuntur cum tempore aliquo*); and in the seventh poetical words were discussed (*De verbis quae a poetis sunt posita*).

(II.) Books eight to thirteen were devoted to the inflections of nouns and verbs, the only two classes of words acknowledged by Varro (*De Declinationibus*). He here examined into the nature and object of these forms which he separated into two divisions, the natural and the arbitrary, the former falling under ἀναλογία, the latter under ἀνωμαλία.

(III.) Books fourteen to twenty-four were occupied with the laws of syntax (*Ut verba inter se conjungantur*).

The remains of this treatise, imperfect as they are, must be regarded as particularly valuable, in so far as they have been the means of preserving many terms and forms which would otherwise have been altogether lost or would have proved unintelligible, and much curious information is here treasured up connected with the ancient usages, both civil and religious, of the Romans. The principle also upon which Varro proceeds of connecting Latin words as far as possible with the ancient dialects of Italy, instead of having recourse at once and exclusively to the Greek, as was the

fashion of many of his contemporaries in all cases of difficulty and doubt, is in itself sound; and if not pushed to extravagant excess ought to have led to most important results. But when he proceeds to the actual work of determining roots, that spirit of folly which seems to have taken possession of his countrymen whenever they approached the subject of etymology, asserts its dominion over him, and we find a farrago of absurd derivations. Thus, within the compass of a few lines, we are told that *canis* is taken from *cano* because dogs give signals at night and in the chase, as horns and trumpets give signals (*canunt*) in the field of battle; that *agnus* is so called because it is *agnatus* to a sheep; that *cervi* comes from *gero* (changing *g* into *c*) because stags carry (*gerunt*) great horns; that *virgultum* is from *viridis* and *viridis* from *vis*, because if the strength (*vis*) of the sap is dried up the green leaf perishes; that *dives* is from *divus* because the rich man, like a god, is in want of nothing — and examples equally ridiculous abound in every page.

The Editio Princeps of the books *De Lingua Latina* appeared in quarto without date or name of place; but bibliographers have determined that it was printed at Rome in 1471. The editor was Pomponius Laetus, and the MS. which he employed was full of interpolations. The text however retained some semblance of its true form until Antonius Augustinus, following a MS. which embodied the innumerable changes foisted in by the Italians of the fourteenth and fifteenth centuries, presented Varro under an aspect totally fictitious (8vo. Rom. 1557). This edition, however, remained the standard until Spengel (8vo. Berol. 1826) and Ottfried Müller (8vo. Lips. 1833) by a careful examination of the most ancient and trustworthy codices laboriously separated the genuine matter from the spurious, and gave the scholar safe access to the treasures stored up in this curious repository.

III. *Sententiae.* Vincentius of Beauvais, who flourished during the first half of the thirteenth century, quotes several pithy sayings which he ascribes to Varro; and in his *Speculum Historiale* (vii. 58) introduces a collection of these with the words "Exstant igitur sententiae Varronis ad Atheniensem auditorem morales atque notabiles de quibus has paucas quae sequuntur excerpsi." Barthius, who seems to have been altogether unacquainted with the previous researches of Vincentius, published in his *Adversaria* (xv. 19) eighteen "sententiae" which he found ascribed to Varro in a MS. of no very ancient date, but written before the invention of printing, and these were reprinted by Fabricius in his *Bibliotheca Latina*, lib. i. c. vii. § 4. Schneider picked out forty-seven of these sententiae from the works of Vincentius, of which sixteen coincided with those of Barthius, and appended the whole to the life of Varro contained in the first volume of the *Scriptores Rei Rusticae Latini veteres* (8vo. Lips. 1794). Finally, Professor Devit of Padua greatly increased the number from two MSS. in the library of the seminary to which he belongs, and gave them to the world, together with those formerly known, and some others derived from different sources, making up in all one hundred and sixty-five, in a little volume entitled *Sententias M. Terentii Varronis maiori ex parte ineditas, &c. edidit, &c. Vincentius Devit*, 8vo. Patav. 1843. Notwithstanding the expression of Vincentius of Beauvais, *Sententiae Varronis ad Atheniensem auditorem*, and the inscription of one of the Paduan codices, *Proverbia Varronis ad Paxianum* (or rather *P. Axianum*, as Devit ingeniously conjectures), it is manifest that these proverbs were not strung together by Varro himself, but are scraps gleaned out of various works, probably at different times and by different hands. They appear, however, to have been gathered together and divided into regular sections at an early period, for we find a sixth and a seventh book quoted in the *Liber Moralitatum* of Matthias Farinator, 2 vols. fol. Aug. Vindel. 1477. There is no ground whatever for the theory maintained by Orelli and others that they are fabrications of the fifth or sixth century — all internal evidence is against this supposition — we know that the style of Varro was distinguished by its sententious gravity (Augustin. *de Civ. Dei*, vi. 2), and his voluminous works would in all probability supply ample stores to those who desired to make a collection of apophthegms.

(See the preface and commentary attached to the publication of Devit; also Spangenberg in the *Bibliotheca Critica*, vol. i. p. 89, Hildes. 1819; and Oehler, *M. Terentii Varronis Saturarum Menippearum Reliquiae*, p. 5, foll. 8vo. Quedling. 1844.)

IV. *Antiquitatum Libri*, divided into two sections, *Antiquitates Rerum humanarum*, in twenty-five books, and *Antiquitates Rerum divinarum* in sixteen books. This was the magnum opus of Varro; and upon this chiefly his reputation for profound learning was based.

In the Human Antiquities he discussed the creation of man, his bodily frame, and all matters connected with his physical constitution. He then passed on to take a survey of ancient Italy, the geographical distribution of the country, the different tribes by which it was inhabited, their origin and fortunes. The legends regarding the arrival of Aeneas served as an introduction to the early history and chronology of Rome, in which he determined the era for the foundation of the city (B.C. 753), which usually passes by his name, and as he advanced gave a view of the political institutions and social habits of his countrymen from the earliest times.

The Divine Antiquities, with whose general plan and contents we are, comparatively speaking, familiar, since Augustine drew very largely from this source in his "City of God," comprehended a complete account of the mythology and rites of the inhabitants of Italy from the most remote epoch, including a description of the ministers of things holy, of temples, victims, offerings of every kind, festivals, and all other matters appertaining to the worship of the gods.

Of all the didactic treatises of the classical ages there is not one whose loss excites more lively regret, and our sorrow is increased the more we reflect upon the deep interest attached to the topics of which it treated, the impossibility of obtaining satisfactory information from any works now accessible, the remarkable taste evinced by Varro for these pursuits, and the singular facilities and advantages which he enjoyed for prosecuting such researches. It has been concluded from some expressions in one of Petrarch's letters, expressions which appear under different forms in different editions, that the Antiquities were extant in his youth, and that he had actually seen them, al-

though they had eluded his eager researches at a later period of life when he was more fully aware of their value. But the words of the poet, although to a certain extent ambiguous, certainly do not warrant the interpretation generally assigned to them, nor does there seem to be any good foundation for the story that these and other works of Varro were destroyed by the orders of Pope Gregory the Great, in order to conceal the plagiarism of St. Augustine. There is no sure evidence that they survived the sixth century, and it is by no means improbable that they may have fallen a sacrifice to the fanatic zeal of ignorant churchmen, who could behold in them nothing save a repository of idle and blasphemous superstition. (See L. H. Krahner, *Commentatio de M. Terentii Varronis Antiquitatum Rerum Humanarum atque Divinarum Libris*, 8vo. Hal. Sax. 1834; Franeken, *Dissertatio exhibens fragmenta Terentii Varronis quae inveniuntur in libris S. Augustini de C. D.*, 8vo. Lug. Bat. 1836.)

V. *Saturae.* We gather from Quintilian (x. 1. § 95) that the Satires of Varro differed in form from those of earlier writers, such as Ennius, inasmuch as they were composed not only in a variety of metres, but contained an admixture of prose also. From the words placed by Cicero in the mouth of Varro (Cic. *Acad.* i. 2), compared with the statements of later critics (Gell. ii. 18; Macrob. *Sat.* i. 11), we learn that in these pieces he copied to a certain extent the productions of Menippus the Gadarene [MENIPPUS]. Hence he designated them as *Saturae Menippeae* s. *Cynicae*, and is himself styled *Varro Menippeus* by Arnobius (*adv. Gentes*, vi. 23), and *Cynicus Romanus* by Tertullian (*Apolog.* 14). They appear to have been a series of disquisitions on a vast variety of subjects, frequently if not uniformly couched in the shape of dialogue, the object proposed being the inculcation of moral lessons and serious truths in a familiar, playful, and even jocular style (... *quadam hilaritate conspersimus multa admista ex intima philosophia, multa dialectice dicta*). The names of eighteen Satires, mentioned as such, are to be found in ancient writers, but the titles of ninety-six pieces by Varro have been collected from the grammarians and other sources, of which the whole or the greater number ought to be ranked under this head. Among those, concerning which no doubt exists, we find one inscribed Δὶς παῖδες οἱ γέροντες — another *Nescis quid serus vesper vehat* — a third τὸ ἐπὶ τῇ φακῇ μύρον — all of them apparently illustrations of popular proverbs — the Περὶ ἐδεσμάτων would dwell upon the luxurious indulgences of the table, while the Τρικάρηνος (Appian, *B. C.* ii. 9), which, however, we are not specially told was a satire, may have been an exposure of the schemes of the first triumvirate.

The *Libri Logistorici*, although written entirely in prose, bore some affinity to the Saturae, being intended to expose and correct the vices and follies of the day, by contrasting them with the pure and simple manners and sentiments of the most distinguished sages of the olden time. Four essays are quoted under this name. 1. *Catus, de Liberis educandis.* 2. *Marius, de Fortuna.* 3. *Messala, de Valetudine.* 4. *Tubero, de Origine humana;* but at least twelve more may be added to the list.

Of the Saturae and Libri Logistorici nothing now remains but a few short mutilated fragments, but they appear to have existed entire until the commencement of the fifth century at all events, since they are freely quoted not only by Gellius and Nonius Marcellus, to the latter of whom we are indebted for a large proportion of the relics preserved, but are spoken of and cited by Macrobius, Charisius, Diomedes, Priscian, Atilius Fortunatianus, and the older scholiasts upon Horace and Virgil, in such terms that we can scarcely doubt that the collection was in their hands.

By far the most complete and satisfactory edition of the fragments of the Menippean Satires and Libri Logistorici is contained in the volume recently published by Franc. Oehler, *M. Terentii Varronis Saturarum Menippearum Reliquiae*, 8vo. Quedlingb. 1844, to which is prefixed a series of excellent dissertations on the Satires of Varro, and the relation in which they stood to the productions of Menippus. Consult Casaubon, *De Satura Romanorum*, lib. ii. cap. ii. See also F. Ley, *Commentatio de Vita Scriptisque Menippi Cynici et de Satura M. Terentii Varronis*, 8vo. Colon. Agrippin. 1843.

As to the remaining prose works of Varro we can present little except a mere catalogue of titles.

In verse, however, we possess eighteen short effusions, some of them mere fragments, which were probably included in his *Saturae*, or attached to his *Imagines*, but they can scarcely belong to the piece or pieces to which Cicero alludes when he says (*Acad.* i. 3), "plurimumque poetis nostris omninoque Latinis et literis luminis attulisti et verbis, *atque ipse varium et elegans omni fere numero poema fecisti.*" Quintilian (i. 4. § 4) mentions "Varronem ac Lucretium in Latinis qui praecepta sapientiae versibus tradiderunt," words by no means explicit, and which moreover leave us in ignorance whether Terentius Varro or Varro Atacinus is the individual indicated. See Eichstaedt, *De T. Lucretii Cari Vita et Carmine*, prefixed to the first volume of his edition of Lucretius, p. lxxxvi. not. 50. 8vo. Lips. 1801. The eighteen "epigrams," as they are generally denominated, will be found in Burmann's *Anthologia Latina*, i. 50, 54, 59, 78, ii. 18, 207, 211, iii. 9, 71, 72, 83, 100, 107, 147, 148, v. 50, or No. 34—51, ed. Meyer.

On Historico-Antiquarian topics we hear of *De Cultu Deorum Liber* — *De Vita Populi Romani*, otherwise, *De Vita Patrum*, dedicated to Atticus, of which the eleventh book is quoted — *De Gente Populi Romani Libri IV.* — *De Initiis Urbis Romae Liber* — *De Republica*, of which the twentieth book is quoted — *De Familiis Trojanis* — *Annales*, of which the third book is quoted — *Bellum Punicum secundum*, of which the second book is quoted — but although we find the whole of the above titles in the grammarians, it seems probable that several of them belong to particular sections of the *Antiquitates*.

In biography, *De Vita sua Liber*, and a production of a very singular character, *Hebdomades vel De Imaginibus*, which, according to the most natural explanation of the obscure description in Pliny compared with the allusions found elsewhere, must have been a sort of album containing (engraved?) portraits of seven hundred remarkable personages from Homer and Hesiod downwards, with a biographical notice and an epigram attached to each. How these representations were executed and multiplied is a problem very hard to solve, and one which has excited much discussion. (See Plin. *H. N.* xxxv. 2; Gell. iii. 10, 11; Auson. *Mosell.*

307 ; Symmach. *Ep.* i. 2, 4 ; and the dissertation of Creuzer, *Die Bildpersonalien des Varro* in the *Zeitschrift für Alterthumswissenschaft*, 1843.

In criticism, *De Proprietate Scriptorum* — *De Poetis Libri*, of which the first is quoted—*De Poematis Libri*, of which the second is quoted — *Theatrales* s. *De Actionibus scenicis Libri*, of which the second and fifth are quoted—*De scenicis Originibus Libri*, of which the first and third are quoted — *De Plautinis Comoediis Liber*—*De Plautinis Quaestionibus Libri*, of which the second is quoted — *Rhetoricorum Libri*, of which the twentieth is quoted—*De Utilitate Sermonis Libri*, of which the fourth is quoted — *De Compositione Saturarum*.

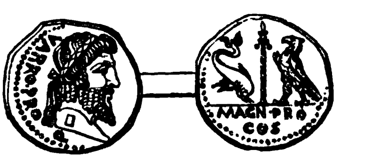
In philosophy, *De Philosophia Liber*, containing, it would appear, a sketch of the different schools and of the peculiar doctrines by which they were characterised. (See Augustin, *de Civ. Dei*, xii. 4, xix. 1.) To this Cicero may refer when he observes (*Acad.* i. 3), "philosophiam multis locis inchoasti, ad impellendum satis, ad edocendum parum," although these words seem to point not so much to any single work as to passages scattered up and down in various works. Charisius quotes the second book *De Forma Philosophiae*, and Servius a treatise entitled Αἴτιαι s. *Causae*, of the same nature as those by Callimachus, Butas, Plutarch, and others.

In geography, *Ephemeris Navalis*—*Ephemeris*—*Libri Navales* — *De Ora maritima* — *Litoralia* — *De Aestuariis* — *Prognostica* — but all of these belong, it would appear, to a single essay, a sort of Mariner's Directory to the coast of Spain, drawn up for the use of Pompeius when about to proceed thither and assume the command. See the *Itinerarium Alexandri*, c. 3, published by Angelo Mai in the fifth volume of the *Classici Auctores e Vaticanis Codicibus editi*, 8vo. Rom. 1835, and compare Cic. *ad Att.* v. 11. For the treatise by Varro entitled *Chorographia*, see VARRO ATACINUS.

Of a miscellaneous character were *Epistolicarum Quaestionum Libri*, of which the eighth is quoted—*Disciplinarum Libri*, one of which treated of Architecture and another of Arithmetic —*Complexionum Libri*, of which the sixth is quoted—*Epistolae*, addressed to C. Caesar, Fabius, Ser. Sulpicius, Marcellus, and others — *Ad Libonem*, of which the first book is quoted — *De Bibliothecis*, of which the second book is quoted — *De Gradibus Necessitudinum* — Περὶ χαρακτήρων, of which the third book is quoted — *Mensuralia* s. *De Mensuris* — and many others, of which several, as remarked above, ought to be classed under the *Saturae*.

A collection of the fragments of Varro was first printed by Robert and Henry Stephens in their *Fragmenta Poetarum veterum Latinorum*, Paris, 1564. Ausonius Popma, after having edited (1591) a collection of fragments from the Menippean Satires, the Libri Logistorici and the De Philosophia, published a very extensive collection of fragments from all the works of Varro, at Franeker (*Franquerae*) in 1599, which was reprinted at Leyden in 1601, and has served as the basis of all subsequent collections, such as that appended to the Bipont edition of the books *De Lingua Latina*, 8vo. 1788, which is the most convenient for general reference.

The annexed coin was struck by Varro, when he served under Pompeius in the war against the pirates ; and we learn from the coin that he was at that time the proquaestor of Pompeius. (Eckhel, vol. v. p. 322.) [W. R.]



COIN OF M. TERENTIUS VARRO.

VARRO, P. TERENTIUS, a Latin poet of considerable celebrity, surnamed ATACINUS, from the *Atax*, a river of Gallia Narbonensis, his native province, was born, according to Hieronymus, B. C. 82, and in the thirty-fifth year of his age applied himself with the greatest zeal to the study of Greek literature. Of his personal history nothing further is known. He is believed to have been the composer of the following works, of which a few inconsiderable fragments only have come down to us, but it must be remarked that considerable doubt prevails with regard to several of the pieces commonly ascribed to this writer in consequence of the difficulty experienced in distinguishing between P. Terentius Varro Atacinus and his illustrious contemporary M. Terentius Varro Reatinus, when the cognomen alone is mentioned without the characteristic epithet. Hence it is highly probable that several relics assigned to the latter may in reality belong to the former and vice versâ.

I. *Argonautica*, or, as it is termed by Probus (*ad Virg. Georg.* i. 4), *Corpus Argonautarum*, a free translation, it would seem, with, perhaps, additions and variations, of the well-known poem by Apollonius Rhodius. Upon this piece the fame of Varro chiefly rested, as we may gather from the criticism of Quintilian (x. 1. § 87). "Atacinus Varro in iis, per quae nomen est assecutus, interpres operis alieni, non spernendus quidem, verum ad augendam facultatem dicendi parum locuples." It is referred to by Propertius (ii. 25. 85), by Ovid (*Amor.* i. 15. 21, *Art. Am.* iii. 335, *Trist.* ii. 439), and by Statius (*Silv.* ii. 7. 77). Seven lines and a half, in all, have been preserved in five fragments (Serv. *ad Virg. Ecl.* i. 66, *Aen.* x. 396 ; Senec. *Controv.* xvi. ; comp. Senec. *Ep.* lvi. ; Charis. p. 70, ed. Putsch. ; Quintil. i. 5. § 18).

II. *Chorographia* s. *Cosmographia*, the same probably with what is sometimes termed *Varronis Iter*, appears to have been a metrical system of astronomy and geography. Hence Varro Atacinus is named by Pliny as one of his authorities in Books iii—vi. of the Historia Naturalis. About twenty lines, supposed to belong to this poem, have been preserved in six fragments. (Marius Victorin. p. 2503, ed. Putsch. ; Isidorus, *Orig.* xvii. 7. § 58 ; Priscian. pp. 609, 709, ed. Putsch. ; Charis. p. 45, ed. Putsch. ; Philargyr. et Serv. *ad Virg. Georg.* iii. 175 ; Burmann, *Anthol. Lat.* v. 48, foll.)

III. *Libri Navales*. Vegetius (*de Re Mil.* v. 11), when speaking of the prognostics of the weather afforded by animals, gives as one of his authorities, "Varro in Navalibus Libris," and John of Salisbury (*Policrat.* ii. 2) employs almost the same words. Wernsdorf endeavours to prove that the work spoken of was a voluminous poem upon navigation, including a description of various coasts and islands, and that the Varro here indicated was

not, as has been generally supposed, M. Terentius Varro, but Varro Atacinus. He believes, moreover, that we must interpret the couplet in Ovid (*ex Pont.* iv. 16. 21),

> "Velivolique maris vates, cui credere possis
> Carmina coeruleos composuisse deos,"

as an allusion to this production, and that Solinus (*Polyhist.* 11), when he quotes "Varro de Litoralibus," had in his eye either the Chorographia or the Libri Navales. Eight lines adduced by Servius (*ad Virg. Georg*, i. 375, ii. 404), as the words of "Varro," he supposes to be extracted from these books. (*Anthol. Lat.* v. 48, 49, ed. Burmann, or No. 78, ed. Meyer.)

IV. A. Gellius (x. 7) notices a book in which "Varro" descanted upon Europe, and Festus cites from "Varro in Europa," the expression *tutum sub sede fuissent*, which lead us to conclude that it was in verse. If we admit that Varro Atacinus is the individual here designated, we may conjecture that the "Europa" formed a portion either of the Chorographia or of the Libri Navales.

V. *Bellum Sequanicum*, an heroic poem in not less than two books (Priscian. p. 377, ed. Putsch.) on the campaign of Julius Caesar against the league formed by Vercingetorix, the details of which are given in the seventh book of the Gallic War. One line remains. (See Priscian. *l. c.*)

VI. Amatory elegies, the title of the collection being, it has been conjectured, *Leucadia*. Thus Propertius has (ii. 25. 85)

> "Haec quoque perfecto ludebat Jasone Varro,
> Varro Leucadiae maxima fama suae."

(al. leg. *max. cura* al. *max. flamma*), and Ovid (*Trist.* ii. 439),

> "Is quoque, Phasiacas Argo qui duxit in undas,
> Non potuit Veneris furta tacere suae."

VII. *Epigrammata*. One of these survives, an epitaph on Licinus, the freedman of Augustus. See *Anthol. Lat.* ii. 37, ed. Burmann, or No. 77, ed. Meyer.

IX. *Saturae*. These, we are assured by Horace (*Sat.* i. 10. 46), were a failure.

> "Hoc erat, experto frustra Varrone Atacino."

If we can trust the old commentators on this passage, Varro was sensible of his own deficiencies, and never formally published his essays in this department, so that we need feel no surprise that no trace of them should have remained.

We may observe that several of the fragments of this author have been quoted by the grammarians, in consequence of the phraseology having been imitated by Virgil, who has appropriated some lines entire without change. (Hieron. *Chron. Euseb.* Olymp. clxxiv. 3; Porphyr. *ad Hor. Sat.* i. 10. 46; Ruhnken. *in Hom. hymn. in Cerer.* &c., *epist. crit.* ii.; Wernsdorf, *Poetae Lat. Min.* vol. v. pt. iii. p. 1385, foll. 7; Wüllner, *Commentatio de P. Terentii Varronis Vita et Scriptis*, 4to. Monaster. 1829. See also the notes of Meyer, in his edition of the *Anthologia Latina*, No. 77, 78.) [W. R.]

VARRO, VIBI'DIUS, expelled from the senate by Tiberius, in A. D. 17, on account of having lost his property by extravagance. (Tac. *Ann.* ii. 48.)

VARRO, VISE'LLIUS. 1. C. VISELLIUS VARRO, the son of the jurist C. Aculeo, who married Helvia, the sister of Cicero's mother. Varro was consequently the first cousin of Cicero. He was trained by his father in a knowledge of the civil law. He served as tribune of the soldiers in Asia about B. C. 79, and during Cicero's banishment he drew up the rogatio which the tribune T. Fadius Gallus intended to bring forward to recall the orator. Varro died after holding the office of curule aedile. (Cic. *Brut.* 76, *Verr.* i. 28, *ad Att.* iii. 23, where some editions have *T.* Visellius.) Varro had an intrigue with Otacilia, of which Valerius Maximus (viii. 2. § 2) relates a tale, but it is not mentioned by Cicero. (Comp. Drumann, *Geschichte Roms*, vol. v. p. 214.)

2. C. VISELLIUS C. F. C. N. VARRO, son apparently of No. 1, consul suffectus A. D. 12, two years before the death of Augustus. (Fasti Capit.) He appears to be the same as the Visellius Varro, who was legatus of Lower Germany in A. D. 21. (Tac. *Ann.* iii. 41.)

3. L. VISELLIUS C. F. C. N. VARRO, son of No. 2, was consul A. D. 24 with Ser. Cornelius Cethegus. In order to please Sejanus, Varro in his consulship accused C. Silius, who had commanded in Germany at the same time as his father, and he covered his disgraceful compliance with the wishes of Sejanus by the pretext of his father's enmity against Silius. (Tac. *Ann.* iv. 17, 19.) [SILIUS, No. 5.]

VARRONIA'NUS, son of the emperor Jovianus, was consul with his father in A. D. 364. (Eutrop. x. 18; Amm. Marc. xxv. 10; Socrat. *H. E.* iii. 26, iv. 1.)

VARUS, a cognomen in many Roman gentes, was indicative, like many other Roman cognomens, of a bodily defect or peculiarity; such as *Capito*, *Naso*, *Paetus*, *Strabo*, *Scaurus*, &c. *Varus* signified a person who had his legs bent inwards (*varum distortis cruribus*, Hor. *Sat.* i. 3. 47), and was opposed to *Valgus*, which signified a person having his legs turned outwards.

VARUS. 1. L. VARUS, an Epicurean, and a friend of Caesar, mentioned by Quintilian (vi. 3. § 78). See VARUS, ATIUS, No. 2, sub finem.

2. VARUS, a friend and patron of Virgil, to whom he dedicated his sixth eclogue, and whom he mentions in the ninth (ix. 27). He is perhaps the same as Q. Atius Varus, one of Caesar's officers. [VARUS, ATIUS, No. 2.]

3. VARUS, to whom Horace addresses one of his odes (i. 18), is perhaps the same as the critic Quintilius (Hor. *Ar. Poët.* 438), whose death Horace deplores. (*Carm.* i. 24.) Respecting him see VARUS, QUINTILIUS, No. 12.

VARUS, ALFE'NUS, whose praenomen may have been Publius, was a pupil of Servius Sulpicius, and the only pupil of Servius from whom there are any excerpts in the Digest. Nothing is known about him except from a story preserved by the scholiast Acron, in his notes on the Satires of Horace. (Sat. i. 3. 130.) The scholiast assumes the "Alfenus Vafer" of Horace to be the lawyer, and says that he was a native of Cremona, where he carried on the trade of a barber or a botcher of shoes (for there are both readings, sutor and tonsor); that he came to Rome, where he became a pupil of Servius Sulpicius, attained the dignity of the consulship, and was honoured with a public funeral. Pomponius also states that Varus attained the consular dignity; but this will not prove the rest of the scholiast's story to be true. The P. Alfenius Varus, who was consul in A. D. 2, can hardly be the jurist who was the pupil of Servius;

and it is conjectured that he may have been the jurist's son. It is impossible to determine what credit is due to the scholiast on Horace: he must have found the story somewhere, or have invented it. Indeed he and other scholiasts do sometimes favour us with a commentary which tells us nothing more than the text. On this question, a note of Wieland (No. 12) to his translation of the Satires of Horace may be consulted. The fact of an Alfenus being a native of Cremona, and of an Alfenus having been a pupil of Servius, and a learned jurist, and of an Alfenus having been consul, is quite enough to enable a scholiast with the assistance of the passage in Horace to fabricate the whole story of Alfenus, as he has given it.

There are fifty-four excerpts in the Digest from the forty books of the Digesta of Alfenus; but it is conjectured that Alfenus may have acted only as the editor of a work of Servius. It appears from the fragments of Alfenus, that he was acquainted with the Greek language, and these fragments show that he wrote in a pure and perspicuous style. A passage which appears in the Digest (5. tit. 1. s. 76), shows that he was not a stranger to the speculations of the philosophers. According to Gellius (vi. 5), Alfenus was somewhat curious in matters of antiquity, and Gellius quotes a passage from the thirty-fourth book of his Digest in which Alfenus mentions one of the terms of a treaty between the Romans and the Carthaginians. Alfenus is often cited by the later jurists. The fragments in the Digest are taken from the second to the seventh book of the Digest, and there are fragments from the eighth book taken from the epitome by Paulus. The entire number of books appears from the Florentine Index; the passage in Gellius quotes the thirty-fourth book; and a passage of Paulus (Dig. 3. tit. 5. s. 21) cites the thirty-ninth book. Whether the epitome of Paulus went further than the eighth book or not, is uncertain. The epitome of Paulus is sometimes cited, "Libri epitomarum Alfeni Digestorum," sometimes with the omission of the word "Digestorum," and sometimes thus, "Libri Dig. Alfeni a Paulo epitomatorum."

The passage in Gellius (vi. 5), "Alfenus . . . in libro Digestorum trigesimo et quarto, Conjectaneorum (Conlectaneorum is perhaps the better reading) autem secundo," &c., has given rise to some discussion. It is clear that the passage in the Conlectanea is attributed to Alfenus, for the words are "Alfenus says in the Digest and in the Conlectanea;" and it is also clear that only one passage is meant; or at most the same passage is referred to as being in two different works. But apparently only one work is meant, and therefore we must conclude that the Digesta, which consisted of forty books, contained a subdivision called the Collectanea. Some critics have conjectured that the Conlectanea is the compilation of Aufidius Namusa [NAMUSA], so that the passage cited by Gellius appeared both in the original work of Alfenus, and in the copious compilation of Namusa, which is made from Alfenus and other pupils of Servius. (Grotius, *Vitae Jurisconsult.*; Puchta, *Inst.* i. 428; Zimmern, *Geschichte des Röm. Privatrechts*, i. 295.) [G. L.]

VARUS, ALFE'NUS or ALFE'NIUS, perhaps a descendant of the jurist, was one of the generals of Vitellius, in the civil war in A. D. 69. He served under Fabius Valens as praefect of the camp, when the latter marched with the Vitellian troops from Germany to Italy, and he fought at the decisive battle of Bedriacum, which secured the empire for Vitellius. When Caecina, who had been sent to oppose the generals of Vespasian, deserted the cause of Vitellius, the latter appointed Varus praefectus praetorio in place of P. Sabinus, who was a friend of the traitor Caecina. After the defeat of the Vitellian troops at Cremona, Varus was sent, along with Julius Priscus, at the head of the praetorian cohorts and some other troops to guard the passes of the Apennines; but on the approach of the Vespasian army, the soldiers of Varus and Priscus deserted in such numbers to the enemy, that they were obliged to abandon their camp and return to Rome. Varus survived the fall of his master, and also, according to the words of Tacitus, *ignaviae infamiaeque suae superfuit*. (Tac. *Hist.* ii. 29, 43, iii. 36, 55, 61, iv. 11.)

VARUS, A'RRIUS, served as praefectus of a cohort under Corbulo in the war against the Parthians A. D. 54, in which he obtained the character of a brave and skilful officer. He was said to have calumniated Corbulo to Nero, and to have been advanced in consequence to the rank of chief centurion (*primum pilum adepto*). At the death of Nero he held this rank in the seventh legion, which was stationed in Pannonia under the command of Antonius Primus, whom he cordially supported, when the latter espoused the cause of Vespasian, and resolved to march into Italy against Vitellius. After Vitellius had been slain, and Primus had obtained possession of Rome, Varus was appointed commander of the praetorian troops (*Praefectus Praetorio*), and received the insignia of the praetorship. Upon the arrival of Mucianus shortly afterwards, who was jealous both of Primus and of Varus, the latter was deprived of the command of the praetorian troops, which was assumed by Mucianus himself, but Varus, as a compensation, was made Praefectus Annonae. (Tac. *Ann.* xiii. 9, *Hist.* iii. 6, 16, 52, iv. 2, 4, 11, 39, 68.)

VARUS, A'TIUS. 1. P. ATIUS VARUS, a zealous partisan of Pompey in the civil war. He had already held the office of praetor, but in what year is uncertain, and had obtained Africa as his province. (Caes. *B. C.* i. 31; Cic. *pro Ligar.* 1.) On the breaking out of the civil war at the beginning of B. C. 49, he was stationed in Picenum at the head of a considerable force. At first he took up his quarters at Cingulum, and afterwards at Auximum; but on Caesar's approach, the inhabitants of Auximum declared themselves so strongly in favour of Caesar, that Varus was obliged to evacuate the town, and on his retreat was deserted by most of his own troops. While stationed at Auximum he had levied soldiers throughout Picenum, and with some of these levies he joined Pompey in Apulia. When Pompey resolved to leave Italy, Varus crossed over into Africa, and took possession of the province, which was then governed by Q. Ligarius, who was only the legate of Considius Longus. [LIGARIUS.] In consequence of his having been propraetor of Africa a few years previously, Varus was well acquainted with the country and the people, and was thus able to raise two legions without much difficulty. Meantime L. Aelius Tubero, who also belonged to the Pompeian party, and who had been appointed by the senate to succeed Considius Longus in the

government of Africa, arrived to take the command of the province; but Varus would not even allow him to land, and compelled him to sail away. Shortly afterwards C. Curio crossed over from Sicily to Africa with two legions in order to gain Africa for Caesar. Varus attacked Curio in the neighbourhood of Utica, but was defeated with considerable loss, and with difficulty maintained his ground under the walls of that city. He was, however, soon relieved by the Numidian king Juba, who hastened to his support at the head of a powerful army. Curio was now in his turn defeated by Juba. Curio himself fell in the battle with almost all his infantry; and the cavalry, which escaped the slaughter and fled to Varus at Utica, were all put to death by Juba, notwithstanding the remonstrances of the Roman general. This victory secured Africa for the Pompeian party. Accordingly, the most distinguished leaders of the party fled thither after their defeat at Pharsalia in the following year (B. C. 48); and Varus was now obliged to resign the supreme command to Scipio, which he did with extreme reluctance. In the war which followed Varus was entrusted with the command of the fleet, and burnt several of Caesar's ships at Adrumetum. After the hopes of the Pompeian party in Spain had been ruined by the defeat of Scipio at Thapsus, Varus sailed away to Cn. Pompey in Spain. He was defeated off Carteia in a naval battle by C. Didius, one of Caesar's commanders, and he afterwards joined the army on shore. He fell at the battle of Munda, and his head, together with that of Labienus, was carried to Caesar. (Cic. *ad Att.* viii. 13, b, 15, 20; Caes. *B. C.* i. 12, 13, 31; Cic. *pro Ligar.* 1; Caes. *B. C.* ii. 23—44; Dion Cass. xli. 41, 42; Appian, *B. C.* ii. 44—46; Lucan, iv. 713, foll.; Dion Cass. xlii. 57; Hirt. *B. Afr.* 62, 63; Dion Cass. xliii. 30, 31; Appian, *B. C.* ii. 105.)

2. Q. ATIUS VARUS, commander of the cavalry under C. Fabius, one of Caesar's legates in Gaul, is praised as a man "singularis et animi et prudentiae." (Hirt. *B. G.* viii. 28.) He is probably the same as the Q. Varus, who commanded the cavalry under Domitius, one of Caesar's generals in Greece in the war with Pompey. (Caes. *B. C.* iii. 37.) It is supposed by many modern writers that he is the same person as the Varus, to whom Virgil dedicated his sixth eclogue, and whose praises he also celebrates in the ninth (ix. 27), from which poems we learn that Varus had obtained renown in war. It is also believed that he is the same as the Varus, who is said to have studied the Epicurean philosophy along with Virgil under Syro, a philosopher mentioned by Cicero (Serv. *ad Virg. Ecl.* vi. 13; Phocas, *Vita Virg.* 65; Donatus, *Vita Virg.* 79; respecting Syro, see Cic. *ad Fam.* vi. 11, *de Fin.* ii. 35); but others think that this Varus is the same as the L. Varus, the Epicurean philosopher and friend of Caesar, mentioned by Quintilian (vi. 3. § 78). (Comp. Estré, *Horatiana Prosopographeia*, pp. 118, 204, foll., Amstelod. 1846.)

VARUS, C. CA'SSIUS LONGINUS. [LONGINUS, No. 10.]

VARUS, C. LICI'NIUS, P. F. P. N. (Fasti Capit.), was consul B. C. 236 with P. Cornelius Lentulus Caudinus. Varus and his colleague marched into northern Italy in order to oppose the Transalpine Gauls, who had crossed the Alps; and when this danger was averted by the quarrels of the Gauls amongst themselves, Varus was ordered to reduce the Corsicans to subjection. The consul sent to the island his legate M. Claudius Glicia, intending to follow shortly afterwards. Glicia concluded a peace with the Corsicans on his own authority; but Varus, on his arrival in the island, refused to acknowledge it, and made war upon the Corsicans till he compelled them to surrender at discretion. (Zonar. viii. 18, p. 400; Liv. *Epit.* 50; see GLICIA.) Probably this Licinius is the same as the C. Licinius, who was sent to Carthage in B. 218 with four other ambassadors, all of whom were advanced in life. (Liv. xxi. 18.)

VARUS, PLA'NCIUS, a man of praetorian rank, denounced Dolabella on the accession of Vitellius, although he had been one of Dolabella's most intimate friends. (Tac. *Hist.* ii. 63.) [DOLABELLA, No. 11.]

VARUS, POMPEIUS, a friend of Horace, who had fought with the poet at the battle of Philippi, and who appears to have been afterwards proscribed, and to have fled to Sex. Pompeius in Sicily. One of Horace's odes (ii. 7) is addressed to this Pompeius, in which the poet congratulates him upon his unexpected return to his native land. Many commentators accordingly suppose this ode to have been written as early as B. C. 39, when the triumvirs made peace with Sex. Pompeius, and allowed those who had been proscribed to return to Rome; but others maintain, with more probability, that it was not composed till after the battle of Actium in B. C. 31, and that Varus was one of those who had espoused the cause of Antonius, and was then pardoned by Octavianus. (Comp. Estré, *Horatiana Prosopographeia*, p. 474, foll., Amstelod. 1846.)

VARUS, QUINTI'LIUS. 1. SEX. QUINTILIUS SEX. F. P. N. VARUS, consul B. C. 453 with P. Curiatius Fistus Trigeminus, died while consul of the pestilence which devastated Rome in this year. (Fasti Capit.; Liv. ii. 32; Dionys. x. 53.)

2. M. QUINTILIUS L. F. L. N. VARUS, one of the consular tribunes in B. C. 403. (Fasti Capit.; Liv. v. 1.)

3. CN. QUINTILIUS VARUS, dictator B. C. 331 *clavi figendi causa*. (Liv. viii. 18.)

4. P. QUINTILIUS VARUS, praetor B. C. 203, with Ariminum as his province. In conjunction with the proconsul M. Cornelius he defeated Mago, the brother of Hannibal, in the territory of the Insubrian Gauls. [Vol. II. p. 904, a.] (Liv. xxix. 38, xxx. 1, 18.)

5. M. QUINTILIUS VARUS, the son of No. 4, distinguished himself in the battle in which his father defeated Mago. (Liv. xxx. 18.)

6. T. QUINTILIUS VARUS, served in Spain in B. C. 185, as legatus of the praetor Calpurnius Piso. (Liv. xxxix. 31, 38.)

7. P. QUINTILIUS VARUS, flamen Martialis, died in B. C. 169. (Liv. xliv. 18.)

8. P. QUINTILIUS VARUS, praetor B. C. 167. (Liv. xlv. 44.)

9. P. (QUINTILIUS) VARUS, is mentioned by Cicero in his oration for Quintius in B. C. 81, and again in his oration for Cluentius as one of the witnesses in the trial of Scamander. (Cic. *pro Quint.* 17, *pro Cluent.* 19.)

10. SEX. QUINTILIUS VARUS, praetor B. C. 57, was in favour of Cicero's recall from banishment. (Cic. *post Red. in Sen.* 9.)

11. Sex. Quintilius Varus, quaestor B.C. 49, belonged to the Pompeian party. He fell into Caesar's hands at the capture of Corfinium at the beginning of B.C. 49; and after being dismissed by Caesar, he crossed over into Africa and fought under P. Atius Varus against Curio. (Caes. *B. C.* i. 23, ii. 28, foll.) It appears that this Varus was again pardoned by Caesar; but, like many others, he joined the murderers of his benefactor and fought under Brutus and Cassius against the triumvirs. After the loss of the battle of Philippi, he fell by the hands of his freedman, who slew him at his own request. (Vell. Pat. ii. 71.) He was the father of the Varus who fell in Germany. [No. 13.]

12. Quintilius Varus, of Cremona, a friend of Horace and Virgil, died in B.C. 24. (Hieronym. *in Euseb. Chron.* 189. 1.) We learn from the ancient Scholiasts on Horace that this Quintilius is the same as the Quintilius, who is mentioned as an eminent critic in the *De Arte Poëtica* (438) and whose death Horace laments in one of his odes (i. 24). He is perhaps the same as the Varus, to whom Horace addresses the eighteenth ode of the first book, and also as the Varus mentioned in the fifth Epode. (Weichert, *De L. Varii et Cassii Parmensis Vita*, p. 121, foll.; Estré, *Horatiana Prosopographeia*, p. 202, foll.)

13. P. Quintilius Varus, son of No. 11, was consul B.C. 13 with Tib. Claudius Nero, afterwards the emperor Tiberius. (Dion Cass. liv. 25.) Varus was subsequently appointed to the government of Syria as the successor of Sentius Saturninus, and remained in that province for several years, where he acquired enormous wealth. According to the antithetical expression of Velleius Paterculus (ii. 117), "as a poor man he entered the rich country, and as a rich man left the country poor." Shortly after his return from Syria he was made governor of Germany (probably about A.D. 7). Drusus had conquered a great part of central Germany as far as the Visurgis (Weser), and the various German tribes between this river and the Rhine seemed disposed to submit quietly to the Roman rule and to adopt Roman customs and habits. The time appeared favourable to Augustus for introducing into the country the regular administration of a Roman province; but he made an unfortunate choice in the person whom he selected to carry his purpose into effect. Varus was a man of moderate talents and fond of an idle and quiet life; he possessed neither the abilities nor the energy necessary for the important task entrusted to him. In addition to which, he had for years received in Syria the servile obedience of a race, which had long been accustomed to the Roman government; while in Germany he was called to rule over a brave and high-spirited people, who had only recently been subdued, and knew nothing of the jurisdiction of a Roman province.

As soon as Varus had crossed the Rhine, he proceeded to levy taxes and to introduce the Roman jurisdiction in the newly conquered country. For this he is strongly censured by Dion Cassius (lvi. 18) and Velleius Paterculus (ii. 117), but without sufficient reason; for there can be no doubt that he acted in accordance with his instructions; and it must be recollected that he was the first governor of Germany, to whom the civil administration as well as the military command had been entrusted. His mistake was in the manner in which he carried his instructions into effect, and in his infatuation in supposing that a brave nation could be governed in the same way as a herd of Syrian slaves. The Germans viewed with dismay and indignation the abolition of their own laws, and the introduction of the Roman jurisdiction, in consequence of which their rights, their property and even their lives would depend upon the decision of a Roman proconsul. They were ripe for revolt and found a leader in Arminius, a noble chief of the Cherusci, who had previously served in the Roman army and had been rewarded by the Roman franchise and the equestrian rank. The tribes in the north and south of Germany took no part in the insurrection, but most of the people in the central parts of the country joined in the revolt: the Cherusci were at the head with their subjects, and besides them we read of the Marsi, the Catti, and the Bructeri. Varus was blind to the impending danger. In the summer of B.C. 9 he had penetrated as far as the Weser, and took up his quarters on the western bank of the river, probably not far from the spot where it is joined by the Werra. Here, in fancied security, he held courts for the administration of justice, not like a general at the head of his army, but as if he were the city praetor sitting in the Roman forum. According to the preconcerted plan of Arminius, the orders of Varus were obeyed without opposition; and the most distinguished German chiefs, and among them Arminius himself, constantly visited his camp and lived with him on the most friendly terms. Varus therefore finding every thing so peaceful and the people so submissive did not consider it necessary to keep all his soldiers together in the summer camp. He had with him three Roman legions with their regular number of auxiliary troops, and a strong body of cavalry; but he had, at the request of Arminius and the other chiefs, sent various detachments into the surrounding country for the protection of the convoys or of the inhabitants against marauders. Such was the posture of affairs, when late in the summer Varus was surprised by the intelligence that a distant tribe of Germans had risen in arms against the Romans. This however was only a feint to draw Varus from his encampment; and it succeeded. He collected his army and commenced his march towards the south accompanied by Arminius and the German chiefs. The latter however left him almost immediately, promising to return as soon as they had collected their forces. Varus allowed them to depart and continued his march without suspicion. His road lay through the vallies of the *Saltus Teutoburgiensis*, a range of hills covered with wood, which extends north of the Lippe from Osnabrück to Paderborn, and is known in the present day by the name of the Teutoburgerwald or Lippische Wald. Varus had entered the pass, not suspecting any danger, his army in a long straggling line, encumbered with baggage, and accompanied by the wives and children, whom the soldiers had brought with them from their summer quarters, when the Germans suddenly appeared and attacked the Romans on all sides. The Romans were unable to form in line of battle, and with difficulty fought their way to a more open spot in the wood, where they pitched their camp for the night. The size and the arrangement of this camp, which Germanicus saw six years afterwards, showed that the three legions had not on the first day sustained any material loss. (Tac. *Ann.* i. 61.) Varus was now fully

aware of his danger. He resolved to destroy almost all his baggage and to make for the strong fortress of Aliso, which had been erected by Drusus on the Lippe. His first camp was probably in the neighbourhood of Salzuffeln; and in order to reach Aliso he had to force his way through the pass in the neighbourhood of Detmold. His second day's march was one uninterrupted fight from morning to night, and the contracted extent of the camp, which he pitched at the close of the day, told Germanicus that his numbers had been already greatly reduced. On the morning of the third day Varus continued his march. His difficulties increased more and more. The roads were rendered almost impassable by the rain which descended in torrents: but nevertheless the Romans struggled on, though with continually increasing losses, and at last emerged from the woods into the open country, probably in the neighbourhood of Kreuzburg and Osterholz. Here, however, the main force of the Germans was ready to receive them. With diminished numbers and exhausted bodies, they were unable to penetrate through the vast hosts which surrounded them on all sides. The fight at length became a slaughter; the Romans could no longer preserve their ranks; Varus in despair put an end to his own life. Very few of the Romans succeeded in escaping to Aliso. Most perished on the field, but several were taken prisoners. Of these the most distinguished were sacrificed by Arminius to the gods of his country at altars in the forests; and the remainder were reduced to slavery. The ferocity of the enemy did not even spare the dead; the corpse of Varus was mangled, and his head cut off and forwarded, as a sign of victory, to Maroboduus, king of the Marcomanni, who, however, sent it to Augustus. The defeat of Varus was followed by the loss of all the Roman possessions between the Weser and the Rhine, and the latter river again became the boundary of the Roman dominions. When the news of this defeat reached Rome, the whole city was thrown into consternation; and Augustus, who was both weak and aged, gave way to the most violent grief, tearing his garment and calling upon Varus to give him back his legions. Orders were issued as if the very empire was in danger; and Tiberius was despatched with a veteran army to the Rhine. (Dion Cass. lvi. 18—25; Vell. Pat. ii. 117—120; Suet. *Aug.* 23, *Tib.* 16, 17; Flor. iv. 12; Tac. *Ann.* i. 60, 61, 71.) The history of the defeat of Varus has been treated by a great number of German writers, who have maintained very different views respecting the locality of his defeat. The best account in a brief compass is given by Höckh, *Römische Geschichte*, vol. i. pt. ii. p. 84, foll., and by Ukert, *Geographie der Griechen und Römer*, vol. iii. pt. i. p. 124, foll., in the latter of which works a list of all the treatises on the subject is given.

The following coin was struck by Varus when he was proconsul of Syria.



COIN OF P. QUINTILIUS VARUS.

14. Quintilius Varus, probably the son of No. 13, was accused by Domitius Afer in A. D. 27 (Tac. *Hist.* iv. 66.) He is called by Tacitus the *propinquus* of the emperor Tiberius; and we learn from Seneca, who had heard Varus declaiming, that he was the son-in-law of Germanicus. (Senec. *Controv.* 4.) Varus may also have been called the propinquus of Tiberius, because his mother Claudia Pulchra was the *sobrina* of Agrippina. (Tac. *Ann.* iv. 52, 66.)

VARUS, C. VI'BIUS, whose name occurs only on coins, a specimen of which is annexed. On the obverse is the head of M. Antonius, and on the reverse Venus holding a figure of Victory in one hand and a cornucopia in the other. This Varus must have been triumvir of the mint or have held some magistracy after the death of Julius Caesar and the commencement of the triumvirate, as is shown by the beard of M. Antonius, which he allowed to grow at the beginning of the triumvirate. (Eckhel, vol. v. p. 342.) The name of Vibius Varus occurs in the reign of Hadrian: there was a C. Vibius Juventius Varus, who was consul in A. D. 134.



COIN OF C. VIBIUS VARUS.

VA'SIUS, T. one of the conspirators against Q. Cassius Longinus, propraetor of Further Spain, in B. C. 48. (Hirt. *B. Alex.* 42.) [Longinus, No. 15.]

VA'TIA, the name of a family of the Servilia Gens.

1. P. Servilius C. f. M. n. Vatia, surnamed Isauricus, was the grandson of Q. Metellus Macedonicus. (Cic. *pro Dom.* 47.) He is first mentioned in B. C. 100, where he took up arms with the other Roman nobles against Saturninus. (Cic. *pro C. Rabir. perd.* 7.) He was raised to the consulship by Sulla in B. C. 79, along with Ap. Claudius Pulcher, and in the following year (B. C. 78) was sent as proconsul to Cilicia, with a powerful fleet and army, in order to clear the seas of the pirates, whose ravages now spread far and wide. He was a man of integrity, resolution, and energy, and carried on the war with great ability and success. At first he sailed against the pirates, and defeated them in a naval engagement off the coast of Cilicia. The pirates then abandoned the sea and took refuge in their strongholds among the mountains which skirt the southern coast of Asia Minor. Servilius proceeded to attack their fortresses, which were defended with the greatest obstinacy and courage. We have only fragmentary accounts of this war, which occupied Servilius about three years; but it appears that the Romans experienced all the sufferings and dangers to which regular troops are generally exposed in a warfare among mountains defended by brave and hardy inhabitants. Servilius, after landing, first took Olympus, a town of Lycia, situated on a mountain of the same name, which was resolutely defended by a robber chief, called Zenicetus, who perished with his followers in the flames of the place. He next

obtained possession of Phaselis in Pamphylia, as well as other places of less importance, in his march through the country; and he then penetrated into Cilicia, where he took the strong fortress of Corycus on the coast. Having thus subdued the strongholds of the pirates on the coast, he resolved to carry his arms against the robber-tribes in the interior of the country, and for this purpose crossed Mount Taurus, which was the first time that a Roman army had passed these mountains. His arms were chiefly directed against the Isauri, and he laid siege to their capital, Isaura, of which he obtained possession by diverting the course of a river, and thus depriving the inhabitants of water, who were in consequence compelled to surrender. This was reckoned his most brilliant success: his army gave him the title of Imperator, and he obtained the surname of Isauricus. After giving Cilicia and the surrounding country the organization of a Roman province, he sailed home and entered Rome in triumph in B. C. 74. His triumph was a brilliant one. The people flocked to see the formidable Nicon, and the other leaders of the pirates, who walked in the procession, and also the rich booty which he had obtained in the captured cities and which he conscientiously deposited in the public treasury, without appropriating any portion to himself, after the fashion of most proconsuls. But brilliant as his success had been, it was not complete; the pirates were only repressed for a time, and their ravages soon became more formidable than ever. (Liv. *Epit.* 90, 93; Oros. v. 23; Flor. iii. 6; Eutrop. vi. 3; Strab. xiv. pp. 667, 671; Frontin. *Strat.* iii. 7. § 1; Cic. *Verr.* i. 21, iii. 90, v. 26, 30, *de Leg. Agr.* i. 2, ii. 19; Val. Max. viii. 5. § 6; comp. Drumann, *Geschichte Roms*, vol. iv. pp. 396, 397.)

Servilius, after his return, was regarded as one of the leading members of the senate, and is frequently mentioned in the orations and letters of Cicero in terms of great respect. In B. C. 70 he was one of the judices at the trial of Verres; in B. C. 66 he supported the rogation of Manilius for conferring upon Pompey the command of the war against the pirates; in B. C. 63 he was a candidate for the dignity of pontifex maximus, but was defeated by Julius Caesar, who had served under him in the war against the pirates; in the same year he assisted Cicero in the suppression of the Catilinarian conspiracy, and spoke in the senate in favour of inflicting the last penalty of the law upon the conspirators; in B. C. 57 he joined the other nobles in procuring Cicero's recall from banishment; in B. C. 56 he opposed the restoration of Ptolemy to his kingdom; and in B. C. 55 he was censor with M. Valerius Messala Niger. The other occasions on which his name occurs do not require notice. He took no part in the civil wars, probably on account of his advanced age, and died in B. C. 44, the same year as Caesar. By the Leges Annales, which were strictly enforced by Sulla, Servilius must have been at the least 43 years of age at his consulship, B. C. 79, and must therefore have been about 80 at the time of his death. The respect in which he was held by his contemporaries is shown by a striking tale, which is related by Valerius Maximus and Dion Cassius. (Cic. *Verr.* i. 21, *pro Leg. Man.* 23, *ad Att.* xii. 21, *de Prov. Cons* 1, *post Red. ad Quir.* 7, *post Red. in Sen.* 10, *ad Fam.* i. 1, xvi. 23, *Philipp* ii. 5; Val. Max. viii. 5. § 6; Dion Cass. xlv. 16.)

2. P. SERVILIUS VATIA ISAURICUS, the son of the preceding, made Cato his model in younger life, and was reckoned by Cicero among the *boni* or the supporters of the aristocratical party. (Cic. *ad Att.* ii. 1. § 10, *ad Q. Fr.* ii. 3. § 2.) In B. C. 54 he was praetor, when he opposed C. Pomptinus in his endeavour to obtain a triumph. [POMPTINUS.] On the breaking out of the civil war he deserted the aristocratical party, and in the following year (B. C. 48) was chosen consul along with Julius Caesar. He was left behind at Rome, while Caesar crossed over to Greece to prosecute the war against Pompey, and in the course of this year he put down with a strong arm the revolutionary attempts of the praetor M. Caelius Rufus, a history of which is given elsewhere [Vol. III. p. 672, b.]. In B. C. 46 he governed the province of Asia as proconsul, during which time Cicero wrote to him several letters (*ad Fam.* xiii. 66—72). After the death of Caesar in B. C. 44, he supported Cicero and the rest of the aristocratical party, in opposition to Antonius, and took a leading part in the debates in the senate during the war at Mutina. (Dion Cass. xli. 43, xlii. 17, 23; Appian, *B. C.* ii. 48; Caes. *B. C.* iii. 21; Cic. *ad Fam.* xii. 2, *Phil.* vii. 8, ix. 6, xi. 8, xii. 2, 7, xiv. 3, 4.) But he soon changed sides again, though the particulars are not recorded: it was probably when Octavian, who was betrothed to his daughter Servilia (Suet. *Octav.* 62), deserted the cause of the senate, which he had never seriously espoused. Servilius became reconciled to Antonius, probably through the influence of Octavian: accordingly his name did not appear in the proscription lists, and he is called in the letters to Brutus which go under the name of Cicero, "homo furiosus et insolens." On the formation of the triumvirate in B. C. 43, Octavian broke his engagement with Servilia in order to marry Claudia, the daughter of Fulvia, the wife of Antonius; and it was probably as a compensation for this injury that Servilius was promised the consulship in B. C. 41 with L. Antonius as his colleague. He was at Rome in B. C. 41, when L. Antonius took possession of the city in the war against Octavian, usually called the Perusinian. Servilius does not appear to have espoused the cause of his colleague, but owing to his want of energy he offered no opposition to him. (Pseudo-Cic. *ad Brut.* ii. 2; Dion Cass. xlviii. 4, 13; Suet. *Tib.* 5.)

VATICA'NUS, an agnomen of T. Romilius Rocus, consul B. C. 455, and a member of the first decemvirate [ROMILIUS], and also of P. Sextius Capitolinus, consul B. C. 452, and likewise a member of the first decemvirate. [CAPITOLINUS, p. 606, a.]

VATI'NIUS. 1. P. VATINIUS, the grandfather of the celebrated tribune [No. 2], was said to have informed the senate in B. C. 168, that as he was returning one night from the praefectura of Reate to Rome he was met by two youths on white horses (the Dioscuri), who announced that king Perseus was taken on that day. The tale went on to say that Vatinius was first thrown into prison for such rash words, but that, when the news came from Aemilius Paulus that the king had really fallen into his hands on the day named by Vatinius, the senate bestowed upon the latter a grant of land and exemption from military service. (Cic. *de Nat. Deor.* ii. 2, iii. 5.)

2. P. VATINIUS, grandson of the preceding, played a leading part in the party strifes of the

last days of the republic. Cicero, in his oration against Vatinius, which has come down to us, describes him as one of the greatest scamps and villains that ever lived; and without believing all that Cicero says against him, it appears pretty certain that he was, like most other public men of his age, possessed of little or no principle, and ready to sell his services to the highest bidder. His personal appearance was unprepossessing; his face and neck were covered with swellings, to which Cicero alludes more than once, calling him the *struma civitatis*. (Cic. *pro Sest.* 65; comp. Plut. *Cic.* 9; "struma Vatinii," *ad Att.* ii. 9; "fuit strumosa facie et maculoso corpore," Schol. Bob. *pro Sest.* p. 310, ed. Orelli.) Vatinius commenced public life as quaestor in B. C. 63. According to Cicero he owed his election simply to the influence of one of the consuls of the preceding year, and was returned last on the list. Cicero, who was consul, sent him to Puteoli to prevent the gold and silver from being carried away from that place; but his extortions were so oppressive that the inhabitants were obliged to complain of his conduct to the consul. After his quaestorship he went to Spain as legatus of C. Cosconius, the proconsul, where, according to Cicero, he was again guilty of robbery and extortion. In B. C. 59 he was tribune of the plebs and sold his services to Caesar, who was then consul along with Bibulus. He took an active part in all the measures which were brought forward in this year, many of which he proposed himself. [CAESAR, p. 543.] Cicero accuses him of setting the auspices at defiance, of offering violence to the consul Bibulus, of filling the forum with soldiers, and of crushing the veto of his colleagues in the tribunate by force of arms; all of which accusations we can readily believe, as he was the most active partizan of Caesar among the magistrates of the year. It was Vatinius who proposed the bill to the people, by which Caesar received the provinces of Cisalpine Gaul and Illyricum for five years, to which the senate afterwards added the province of Transalpine Gaul. It was during his tribunate that Vatinius brought forward the informer L. Vettius, who accused many of the most distinguished men in the state, and among others Cicero, of a plot against the life of Pompey. [VETTIUS.]

In return for these services Vatinius was appointed by Caesar one of his legates, but he did not remain long in Gaul, as he was for the present intent upon gaining the higher honours of the state. Notwithstanding the patronage of Caesar, he was unsuccessful in his first application for the praetorship, and he did not even obtain the votes of his own tribe, the Sergia, which had never previously failed to vote in favour of their own tribesman. In B. C. 56 he appeared as a witness against Milo and Sestius, two of Cicero's friends, who had taken a leading part in obtaining his recal from banishment. Cicero had long had a grudge against Vatinius, because he had induced Vettius to accuse him of being privy to the plot against Pompey's life; and his resentment was now increased by the testimony Vatinius had given against Milo and Sestius. The trial of Milo occurred earlier in the year than that of Sestius. Cicero took no notice of the conduct of Vatinius in the former case, but when he came forward against Sextius also, on whose acquittal Cicero had set his heart, the orator made a vehement attack upon the character of Vatinius in the speech which has come down to us. Nevertheless, he carefully avoids saying a word against Caesar, of whom Vatinius had been only the instrument. The elections at Rome this year were attended with the most serious riots. The aristocracy strained every nerve to prevent the election of Pompey and Crassus to the consulship; and so great were the tumults that it was not till the beginning of the following year (B. C. 55) that the elections took place, and Pompey and Crassus were declared consuls. [Vol. III. p. 486, a.] Not succeeding in securing the consulship for their own party, the aristocracy brought forward M. Cato as a candidate for the praetorship; but Pompey and Crassus, aware that the election of so formidable an opponent to so high a dignity would prove a serious obstacle to their projects, used all their influence to secure the praetorship for Vatinius. To make the matter more certain, they obtained a decree of the senate, in virtue of which those who might be elected praetors were to enter on their office forthwith, without letting the time fixed by law intervene, during which the magistrates elect might be prosecuted for bribery. Having thus removed one obstacle, they employed their money most freely, and by bribery as well as by force defeated Cato and carried the election of Vatinius. (Plut. *Cat.* 42, *Pomp.* 52.) During his year of office (B. C. 55) Vatinius was safe from prosecution; but in the following year (B. C. 54) he was accused of bribery by C. Licinius Calvus. It appears, though the matter is involved in some obscurity, that Licinius had accused Vatinius twice before, once in B. C. 58 of *Vis*, on account of his proceedings in his tribunate (comp. Cic. *in Vatin.* 14, with the Schol. Bob. *in Vatin.* p. 323, ed. Orelli), and again in B. C. 56, about the same time that Cicero also attacked him. (Comp. Cic. *in Vatin.* 4, with the Schol. Bob. p. 316; Cic. *ad Q. Fr.* i. 2. § 4.) The most celebrated prosecution of Licinius, however, was in B. C. 54, and the speech which he delivered on this occasion is mentioned in terms of the highest praise by Quintilian and others. His oratory produced such a powerful impression upon all who heard it, that Vatinius started up in the middle of the speech, and interrupted him with the exclamation, "I ask you, judges, if I am to be condemned because the accuser is eloquent." (Senec. *Controv.* iii. 19.) On this occasion, to the surprise of all his friends, Cicero, who had only two years before attacked Vatinius in such unmeasured terms, came forward to defend him. The protection of the triumvirs, rather than the eloquence of his advocate, secured the acquittal of Vatinius. Cicero's conduct in defending Vatinius is not difficult to explain, and he has himself given an elaborate justification of himself in an interesting letter to Lentulus Spinther, the proconsul of Cilicia, who had written to ask him his reasons for defending Vatinius (*ad Fam.* i. 9). The plain fact was, that Cicero had offended Caesar by his former attack upon Vatinius, and that, fearing to be again handed over by the triumvirs to the vengeance of Clodius, he now, in opposition to his conscience and sense of duty, asserted what he knew to be false in order to secure the powerful protection of Caesar and Pompey. (Respecting the accusations of Vatinius by Licinius Calvus, see Meyer, *Orator. Roman. Fragm.* p. 474, foll., 2nd ed.)

From this time Vatinius and Cicero appear on

tolerably good terms, though probably neither of them forgot or forgave the injuries he had received from the other. Soon afterwards Vatinius went to Gaul, where we find him serving as one of Caesar's legates in B. C. 51. He accompanied his patron in the civil war, and during the campaign in Greece, B. C. 48, was sent by Caesar with proposals of peace to the Pompeian army. He was not present at the battle of Pharsalia, as he had shortly before returned to Brundusium by Caesar's orders; and about the same time as the battle of Pharsalia, he vigorously defended Brundusium against D. Laelius, who had attacked it with part of the Pompeian fleet. In return for these services Caesar raised Vatinius to the consulship, which he held for a few days as consul suffectus at the end of December B. C. 47. At the beginning of the following year he was sent into Illyricum to oppose M. Octavius, who held that country with a considerable force for the Pompeian party. Vatinius carried on the war with success in Illyricum, was saluted as imperator by his soldiers, and obtained the honour of a supplicatio from the senate in B. C. 45. At this time some letters passed between him and Cicero, in which they wrote to one another with apparent cordiality. (Cic. *ad Fam.* v. 9—11.) Vatinius was still in Illyricum at the time of Caesar's death, B. C. 44, and at the beginning of the following year was compelled to surrender Dyrrhachium and his army to Brutus who had obtained possession of Macedonia, because his troops declared in favour of Brutus (Dion Cass. xlvii. 21; Liv. *Epit.* 118; Vell. Pat. ii. 69); though Cicero (*Phil.* x. 6) and Appian (*B. C.* iv. 75), probably with less truth, speak of it as a voluntary act on the part of Vatinius. At any rate Vatinius did not forfeit the favour of the triumvirs; for we learn from the Capitoline Fasti that he triumphed on the last day of December, B. C. 43. This is the last time we hear of Vatinius. (Cic. *in Vatinium*, passim, *pro Sest.* 53, 63, 65, *ad Q. Fr.* ii. 4, iii. 9. § 5, *ad Att.* ii. 6, 7, Hirt. *B. G.* viii. 46, Caes. *B. C.* iii. 19, 100; Appian, *Illyr.* 13, *B. C.* iv. 75; Dion Cass. xlii. 55, xlvii. 21; Liv. *Epit.* 118; Vell. Pat. ii. 69; Cic. *Phil.* x. 5, 6.)

3. VATINIUS, of Beneventum, was one of the vilest aud most hateful creatures of Nero's court, equally deformed in body and in mind. He was originally a shoemaker's apprentice, next earned his living as one of the lowest kinds of *scurrae* or buffoons, and finally obtained great power and wealth by accusing the most distinguished men in the state. Dion Cassius relates a saying of his which pleased Nero exceedingly. Well knowing the emperor's detestation of the senate, he said to him on one occasion, "I hate you, Caesar, because you are a senator." (Tac. *Ann.* xv. 34, *Dial. de Orat.* 11, *Hist.* i. 37; Dion Cass. lxiii. 15.) A certain kind of drinking-cups, having *nasi* or nozzles, bore the name of Vatinius, probably because he brought them into fashion. Juvenal alludes to a cup of this kind in the lines (v. 46, foll.): —

> "Tu Beneventani sutoris nomen habentem
> Siccabis calicem nasorum quatuor," &c.,

and Martial also in the Epigram (xiv. 96): —

> "Vilia sutoris calicem monumenta Vatini
> Accipe; sed nasus longior ille fuit."

UCA'LEGON (Οὐκαλέγων), one of the elders at Troy, whose house was burnt at the destruction of the city. (Hom. *Il.* iii. 147; Virg. *Aen.* ii. 312.) [L. S.]

VECCUS, or BECCUS, JOANNES (Βέκκος, Βέκος, or Βέκων), an ecclesiastic of some celebrity in the latter part of the thirteenth century of our era. From the office of *Chartophylax* in the great church of Constantinople, he was elevated to the patriarchate of that city, by Michael Palaeologus, in A. D. 1274, on account of his friendly dispositions towards the Latin Church. Veccus had at first been warmly opposed to the Latins, but his feelings towards them were changed by the perusal of the writings of Nicephorus Blemmyda. He continued patriarch of Constantinople until the death of the emperor Michael, in A. D. 1283, when the ultra-Greek party regained their ascendancy, and Veccus found it necessary to resign his episcopate. He spent the remainder of his life in suffering persecution from the now dominant party, sometimes in exile and sometimes in prison, where he died in A. D. 1298. The most virulent of his opponents and persecutors was George of Cyprus. [GEORGIUS, No. 20.]

There are numerous writings by Veccus, chiefly on the points at issue between the Greek and Latin Churches, and in defence of his own conduct in seeking for their reconciliation. Several of these works are published in the *Graecia Orthodoxa* of Leo Allatius; others exist only in MS.

This brief notice of Veccus is thought to be sufficient for the object of this work; for a full account of his life and writings, the reader is referred to the authorities now quoted. (Cave, *Hist. Litt.* s. a. 1276, vol. ii. pp. 319, foll.; Fabric. *Bibl. Graec.* vol. xi. pp. 344, foll.; Schröckh, *Christliche Kirchengeschichte*, vol. xxix. pp. 435, foll., 446, foll., 455, foll.) [P. S.]

VECTIE'NUS. [VETTIENUS.]

VE'CTIUS. All persons of this name are given under VETTIUS, which appears the more correct form.

P. VE'DIUS, a great scamp, but nevertheless a friend of Pompey's. (Cic. *ad Att.* vi. 1. § 25.)

VE'DIUS A'QUILA. [AQUILA.]

VE'DIUS PO'LLIO. [POLLIO.]

VEGE'TIUS, FLA'VIUS RENA'TUS, designated as *Vir Illustris*, to which some MSS. add the title of *Comes*, is the author of a treatise *Rei Militaris Instituta*, or *Epitome Rei Militaris*, dedicated to the emperor Valentinian, known to be the second of that name, from an allusion contained in the body of the work (i. 20) to Gratian, and to the unfortunate contests with the Goths. The materials were derived, according to the declaration of the writer himself (i. 8) from Cato the Censor, *De Disciplina militari*, from Cornelius Celsus, from Frontinus, from Paternus, and from the imperial constitutions of Augustus, Trajan, and Hadrian. The work is divided into five books. The first treats of the levying and training of recruits, including instructions for the fortification of a camp; the second of the different classes into which soldiers are divided, and especially of the organisation of the legion; the third of the operations of an army in the field; the fourth of the attack and defence of fortresses; the fifth of marine warfare. In the earlier editions the whole of the above matter was comprehended in four books; but Scriverius, on the authority of the best MSS., set apart as a fifth book all the chapters

which followed the 30th of the fourth, since this is the point at which the precepts regarding naval affairs commence.

We can speak with little respect of this compilation. The usages of periods the most remote from each other, of the early ages of the commonwealth, of the era of Marius and Caesar, of the first emperors and of the successors of Constantine, are mixed together into one confused mass, and not unfrequently, we have reason to suspect, are blended with arrangements which never existed except in the fancy of the author. From the circumstance that we are here presented with something like a regular and systematic exposition of the Roman art of war, the statements have been frequently adopted without modification in manuals of antiquities; and notwithstanding the warning of Salmasius, have been too often quoted with respect by scholars who ought to have been fully aware of their worthlessness. That it is possible to glean some curious and even important information from these pages, may be admitted, but we must act with the utmost caution, and scrutinise with jealous eye every addition thus made to our store of knowledge. We know nothing of the personal history of Vegetius, but it has been inferred from the tone in which he speaks of the military oath (ii. 5) that he was a Christian.

The three earliest editions of Vegetius are without date and have no name of place or printer, but are known, from the researches of bibliographers, to have been printed respectively at Utrecht, Paris, and Cologne between the years 1473—1478. The first with a date is that which appeared at Rome, 4to. 1487, and was reprinted in 1494. The best edition is that of Schwebelius (4to. Norimberg, 1767), containing a selection from the commentaries of Stewechius and Scriverius, together with a French translation. It was reprinted (omitting the translation) with additional remarks by Oudendorp and Bessel, 8vo. Argent. 1806. This treatise will be found also in all the collections of the Latin "Veteres de Re militari Scriptores," of which the best edition is that printed at Wesel (Vesalis Clivorum), 8vo. 1670.

There is a version of Vegetius in German, printed as early as 1474, and in French, printed in 1488, but in neither is the name of the translator given. In 1489 Caxton published "The fayt of armes and chyvalry from Vegetius," to which is appended the following curious notice: "Thus endeth this boke, which Xyne of Pyse" (Christina of Pisa) "made and drewe out of the boke named Vegecius de Re Militari, which boke, beyng in frensche, was delyvered to me Willm Caxton by the most crysten kynge, henry vii, the xxxiij day of Janyuere, the iiij yere of his regne, and desired and wylled me to translate this said boke, and reduce it into our english and natural tonge, and to put it in emprynte. Whiche translacyon was finysshed the viij day of Juyll the said yere and emprynted the xiiij day of Juyll next followyng, and ful fynyshed." [W. R.]

VEHI'LIUS, praetor B.C. 44, refused to receive a province from Antony, and said that he would obey the senate alone. (Cic. *Phil.* iii. 10.)

VEIA'NIUS. 1. Two brothers of this name belonging to the Faliscus ager are mentioned by Varro (*R. R.* iii. 16. § 10).

2. A celebrated gladiator in the time of Horace, who had retired to a small estate in the country, after dedicating his arms to the temple of Hercules at Fundi in Latium. (Hor. *Ep.* i 1. 5, with the Schol.)

3. VEIANIUS NIGER, a tribune of the soldiers under Nero, put Subrius Flavus to death. (Tac. *Ann.* xv. 67.)

VEIANTA'NUS POMPO'NIUS. [POMPONIUS, p. 495, a.]

VEIENTO, was left in the command of Syria by Bibulus, when he quitted the province in B.C. 50. (Cic. *ad Att.* vii. 3. § 5.) Manutius supposes that Veiento was the quaestor of Bibulus, but we know that Sallust held this office (Cic. *ad Fam.* ii. 17); and we may therefore conclude that Veiento was the legatus of Bibulus. The gentile name of Veiento is not mentioned, but it is not improbable that it was Fabricius, and that he was an ancestor of the following person.

VEIENTO, FABRI'CIUS, was accused in the reign of Nero, A.D. 62, because he had published many libels against the fathers and the priests in books to which he had given the name of Codicilli; and his accuser Fabius Geminus added that he had sold the honours which the emperor was accustomed to grant. Nero thereupon banished him from Italy and ordered his books to be burnt. He is probably the same as the A. Fabricius, whom Dion Cassius mentions as praetor in the reign of Nero. (Tac. *Ann.* xiv. 50; Dion Cass. lxi. 6.) Veiento afterwards returned to Rome, and became in the reign of Domitian one of the most infamous informers and flatterers of that tyrant. He also enjoyed the intimate friendship of Nerva. Aurelius Victor says that Veiento held the consulship under Domitian; but his name does not occur in the Fasti, nor is his consulship mentioned by any other ancient writer. (Juv. iii. 185, iv. 113, vi. 113, Plin. *Ep.* iv. 22; Aurel. Vict. *Epit.* 12; Plin. *Ep.* ix. 13.)

VEIOVIS, is explained by Festus (p. 379, ed. Müller) to mean "little Jupiter" (comp. Ov. *Fast.* iii. 445); while others interpret it "the destructive Jupiter," and identify him with Pluto. (Gell. v. 12; Macrob. *Sat.* iii. 9.) But Veiovis and Vedius (Martian. Capell. ii. p. 40), which are only different forms of the same name, seem to designate an Etruscan divinity of a destructive nature, whose fearful lightnings produced deafness in those who were to be struck by them, even before they were actually hurled. (Amm. Marc. xvii. 10.) His temple at Rome stood between the Capitol and the Tarpeian rock; he was represented as a youthful god armed with arrows, and his festival fell before the nones of March. (Gell. *l. c.*; Vitruv. iv. 8.) [L. S.]

Q. VELA'NIUS, a tribune of the soldiers, whom Caesar sent in B.C. 56 among the Veneti for the purpose of obtaining corn. (Caes. *B. G.* iii. 7.)

VELEDA, a prophetic virgin, by birth belonged to the Bructeri, and was regarded as a divine being by most of the nations in central Germany in the reign of Vespasian. She inhabited a lofty tower in the neighbourhood of the river Luppia (Lippe); but none save her own immediate relations were allowed to enter her presence, in order to preserve the veneration in which she was held. She encouraged Civilis in his revolt against the Romans, and predicted the success which he at first obtained, but she was afterwards taken prisoner and carried to Rome. (Tac. *Hist.* iv. 61, 65, v. 22, 24, *Germ.* 8; Stat. *Silv.* i. 4. 90, *captivaeque preces Velēdae;* Dion Cass. lxvii. 5, who makes the penultimate long, Βελήδα.)

VE'LIUS CEREA'LIS, a friend of the younger Pliny, two of whose letters are addressed to him. (*Ep.* iv. 21, ii. 19.)

VE'LIUS LONGUS. [LONGUS.]

VELLEIUS. 1. C. VELLEIUS, a senator, is introduced by Cicero as one of the supporters of the Epicurean philosophy in his *De Natura Deorum* (i. 6, foll.). He was a friend of the orator L. Crassus. (Cic. *de Orat.* iii. 21, *de Nat. Deor.* i. 21.)

2. C. VELLEIUS, the grandfather, VELLEIUS the father, and VELLEIUS CAPITO, the uncle of the historian Velleius Paterculus, together with Paterculus himself, are all spoken of under PATERCULUS.

3. P. VELLEIUS or VELLAEUS, commanded an army in the neighbourhood of Thrace in the reign of Tiberius, A. D. 21 (Tac. *Ann.* iii. 39).

VELLOCA'TUS. [CARTIMANDUA.]

VENI'LIA, a Roman divinity connected with the winds (*venti*) and the sea. Virgil and Ovid describe her as a nymph, a sister of Amata, and the wife of Faunus, by whom she became the mother of Turnus, Juturna, and Canens. (Varro, *de Ling. Lat.* v. 72; Virg. *Aen.* x. 75; Ov. *Met.* xiv. 334.) [L. S.]

VENNO, the name of a family of the Plautia gens. 1. C. PLAUTIUS VENNO HYPSAEUS, consul B. C. 347 and 341. [HYPSAEUS. No. 1.]

2. L. PLAUTIUS VENNO, consul B. C. 330 with L. Papirius Crassus, carried on war with his colleague against the Privernates and Fundani. (Liv. viii. 19; Diod. xvii. 82.) [VACCUS.]

3. L. PLAUTIUS L. F. L. N. VENNO, consul B. C. 318 with M. Foslius Flaccinator, received hostages from the Teanenses and Canusini in Apulia. (Fasti Capit.; Liv. ix. 20; Diod. xix. 2.)

VENNO'NIUS or **VENO'NIUS.** In the enumeration of ancient Roman historians given by Cicero (*de Leg.* i. 2, comp. *ad Att.* xii. 3) Vennonius is placed immediately after Fannius, and he is mentioned by Dionysius in connection with Fabius and Cato. The name does not occur in any other classical work except in the tract *Origo Gentis Romanae*, falsely ascribed to Sex. Aurelius Victor [VICTOR]. We know nothing regarding the life of Vennonius, nor are we acquainted with the title of his book, nor can we determine what period it embraced. We merely gather from Cicero that he composed in Latin, and that his writings were not less meagre than those of other early annalists. (Krause, *Vitae et Fragmenta veterum Historicorum Romanorum*, 8vo. Berolin. 1833; Orelli, *Onomasticon Tullianum s. v. Vennonius.*) [W. R.]

VENNO'NIUS. A few other persons of the name are mentioned by Cicero.

1. SEX. VENNONIUS, one of the instruments of Verres in oppressing the Sicilians. (Cic. *Verr.* iii. 39.)

2. C. VENNONIUS, a *negotiator* or money lender in Cilicia, was a friend of Cicero, who nevertheless refused him a praefectura which he solicited (*ad Att.* vi. 1. § 25, vi. 3. § 5, comp. *ad Fam.* xiii. 72).

3. VENNONIUS VINDICIUS, mentioned by Cicero in his oration for Balbus (c. 25).

VENOX, C. PLAU'TIUS, censor B. C. 312 with Ap. Claudius Caecus, resigned his office at the end of eighteen months in accordance with the Aemilian law, which had limited the duration of the censorship to that time; while his colleague, Appius, continued to hold the censorship, in violation of the law, and thus gave his name to the Appian road and the Appian aquaeduct, which were completed by him. (Fasti Capit.; Liv. ix. 29, 33; Frontin. *de Aquaed.* 5.) [CLAUDIUS, No. 10.] Frontinus states (*l. c.*) that Plautius obtained the surname of Venox from his discovering the springs which fed the aquaeduct ("ob inquisitatas aquae *venas* Venocis cognomen"), and in the Fasti Capitolini it is said that he was called Venox during his censorship; but this explanation of the name, though repeated by Niebuhr (*Hist. of Rome*, vol. iii. p. 308), looks suspicious; and it is most likely that *Venox* is merely another form of *Venno*, which was borne before the time of the censor by other members of the gens. [VENNO.] The tale of Plautius bringing back the tibicines to Rome in his censorship, which is commemorated on a coin of Plautius Plancus, is related elsewhere. [Vol. III. p. 384, b.]

VENTI (ἄνεμοι), the winds. They appear personified even in the Homeric poems, but at the same time they are conceived as ordinary phenomena of nature. The master and ruler of all the winds is Aeolus, who resides in the island Aeolia (Virg. *Aen.* i. 52, &c.; comp. AEOLUS); but the other gods also, especially Zeus, exercise a power over them. (Hom. *Il.* xii. 281.) Homer mentions by name Boreas (north wind), Eurus (east wind), Notus (south wind), and Zephyrus (west wind). When the funeral pile of Patrochus could not be made to burn, Achilles promised to offer sacrifices to the winds, and Iris accordingly hastening to them, found them feasting in the palace of Zephyrus in Thrace. Boreas and Zephyrus, at the invitation of Iris, forthwith hastened across the Thracian sea into Asia, to cause the fire to blaze. (Hom. *Il.* xxiii. 185, &c.; comp. ii. 145, &c., v. 534, ix. 5, *Od.* v. 295.) Boreas and Zephyrus are usually mentioned together by Homer, just as Eurus and Notus. (Comp. BOREAS and ZEPHYRUS.) According to Hesiod (*Theog.* 378, &c., 869, &c.), the beneficial winds, Notus, Boreas, Argestes, and Zephyrus, were the sons of Astraeus and Eos, and the destructive ones, as Typhon, are said to be the sons of Typhoeus. Later, especially philosophical writers, endeavoured to define the winds more accurately, according to their places in the compass. Thus Aristotle (*Meteor.* ii. 6), besides the four principal winds (Boreas or Aparctias, Eurus, Notus, and Zephyrus) mentions three, the Meses, Caicias, and Apeliotes, between Boreas and Eurus; between Eurus and Notus he places the Phoenicias; between Notus and Zephyrus he has only the Lips, and between Zephyrus and Boreas he places the Argestes (Olympias or Sciron) and the Thrascias. It must further be observed that according to Aristotle, the Eurus is not due east, but south-east. In the Museum Pio-Clementinum there exists a marble monument upon which the winds are described with their Greek and Latin names, viz. Septentrio (Aparctias), Eurus (Euros, or south-east), and between these two Aquilo (Boreas), Vulturnus (Caicias) and Solanus (Apheliotes). Between Eurus and Notus (Notos) there is only one, the Euroauster (Euronotus); between Notus and Favonius (Zephyrus) are marked Austro-Africus (Libonotus), and Africus (Lips); and between Favonius and Septentrio we find Chrus (Iapyx) and Circius (Thracius). See the tables of the winds figured in Göttling's edit. of Hesiod, p. 39. The winds were represented by poets and artists

in different ways; the latter usually represented them as beings with wings at their heads and shoulders (Ov. *Met.* i. 264, &c.; Philostr. *Icon.* i. 24). On the chest of Cypselus, Boreas in the act of carrying off Oreithyia, was represented with serpents in the place of legs (Paus. v. 19. § 1). The most remarkable monument representing the winds is the octagonal tower of Andronicus Cyrrhestes at Athens. Each of the eight sides of the monument represents one of the eight principal winds in a flying attitude. A moveable Triton in the centre of the cupola pointed with his staff to the wind blowing at the time. All these eight figures have wings at their shoulders, all are clothed, and the peculiarities of the winds are indicated by their bodies and various attributes. (Hirt, *Mythol. Bilderb.* p. 140, &c.) Black lambs were offered as sacrifices to the destructive winds, and white ones to favourable or good winds. (Aristoph. *Ran.* 845; Virg. *Aen.* iii. 117.) Boreas had a temple on the river Ilissus in Attica (Herod. vii. 189; comp. Paus. viii. 27. § 9), and between Titane and Sicyon there was an altar of the winds, upon which a priest offered a sacrifice to the winds once in every year. (Paus. ii. 12. § 1.) Zephyrus had an altar on the sacred road to Eleusis. (i. 37. § 1.) [L. S.]

P. VENTI'DIUS BASSUS. "This man was a native of Picenum, and having fought against the Romans, when the allies were at war with them, he was made prisoner by Pompeius Strabo, and appeared in his triumphal procession in chains: after this, being manumitted, he was admitted into the Senate in course of time, and was then made praetor in the time of Caesar, and attained to such honour as to conquer the Parthians and to enjoy a triumph for his victory." (Dion Cass. xliii. 51.) Pompeius Strabo triumphed B. C. 89, and Ventidius B. C. 38, fifty years later, whence we must infer that he was quite a youth when he was captured by the Romans. A. Gellius (xv. 4; with which compare Val. Max. vi. 9. § 9; Juv. vii. 199), who has a short chapter on Bassus, says that he was of mean parentage, and that when Pompeius Strabo took Asculum, Bassus and his mother were made prisoners; and that Bassus lay in his mother's lap when she appeared in the triumphal procession. When he grew up to man's estate, he got a poor living by undertaking to furnish mules and vehicles for those magistrates who went from Rome to administer a province. This early occupation of Bassus was not forgotten when he became consul, and the Romans, who have always had a taste for satire, reminded Bassus of that which was not his disgrace but his honour, in the following verse, which is recorded by Gellius:

Nam mulos qui fricabat consul factus est.

Plancus, in a letter to Cicero (*ad Fam.* x. 18), calls Bassus, Ventidius Mulio, in allusion to his early occupation.

In this humble employment Bassus became known to C. Julius Caesar, whom he accompanied into Gaul; but he is not mentioned in Caesar's Commentaries. In the civil war he executed Caesar's orders with ability, and became a favourite of his great commander. He obtained the rank of tribunus plebis, a seat in the Roman senate, and he was made a praetor for B. C. 43.

After Caesar's death Bassus sided with M. Antonius in the war of Mutina (B. C. 43). During the siege of Mutina he raised two legions in the colonies of Caesar, and a third in Picenum, his native country, and he stayed there, says Appian, waiting to see how things would turn out. He afterwards conducted his legions through the Apennines without any opposition from Caesar Octavianus, who had already defeated Antonius before Mutina, and he joined Antonius at Vada Sabatia on the Ligurian coast. (Cic. *ad Fam.* x. 33 and 34, xi. 10.) After the reconciliation between Antonius and Octavianus near Bononia, Ventidius was made consul suffectus with C. Carrinas (B. C. 43), Octavianus having resigned his consulship, and Q. Pedius having died. (Vell. Pat. ii. 65, Dion Cass. xlvii. 15.) In B. C. 42 Ventidius was one of the legates of Antonius in Gallia Transalpina, with Q. Fufius Calenus, and stopped some soldiers of Caesar Octavianus from crossing the Alps, whom Caesar had sent into Spain. (Dion Cass. xlviii. 10.) This took place during the quarrel of Caesar with Fulvia and the consul L. Antonius, the brother of Marcus. Ventidius and the other legate of Antonius made no great effort to relieve L. Antonius when he was besieged by Caesar in Perusia (Appian, *Bell. Civ.* v. 31, 35); but there appear to have been some reasons why they could not safely move from their position. After the capture of Perusia (B. C. 40) Ventidius kept his forces together, and was joined by those of Plancus, who had run away. In this year M. Antonius and Caesar came to terms.

While M. Antonius was engaged in Italy (B. C. 39), he sent Bassus as his legatus into Asia to oppose Labienus, whom he pursued to the mountains of Taurus, where Labienus waited for the Parthians, and Bassus for re-inforcements. Ventidius, being afraid of the Parthian cavalry which had arrived, posted himself on high ground, where he was attacked by the Parthians, whom he repelled and defeated. The Parthians made their escape towards Cilicia, followed by Bassus, who halted when he came in sight of the camp of Labienus. The men of Labienus, being discouraged by the defeat of the Parthians, he attempted to escape by night; but many of his men were cut off, and the rest came over to Bassus. Labienus was caught in Cilicia by Demetrius, a freedman of Caesar, and put to death. (Dion, xlviii. 39, 40; Florus, iv. 9.) Bassus sent forward Popedius Silo to occupy the passes of Amanus, but Barzaphanes, or, as Dion calls him, Pharnapates, who commanded under Pacorus, was in possession of the passes, and Silo was in great danger of being destroyed with his troops, when Bassus came to his assistance and defeated Barzaphanes, who fell in the battle. Bassus now took possession of all Syria easily, except Aradus, and Palestine also. Bassus exacted large sums from King Antigonus, Antiochus of Commagene, and Malchus, a Nabathaean chieftain, on the ground of their having aided Pacorus. The senate conferred no honours on Bassus for his victories, because he was only acting as the legatus of Antonius.

In the following year (Dion Cass. xlix. 19, 21) Pacorus collected his troops and advanced towards Syria. The troops of Ventidius were dispersed in winter quarters, and he wished to gain time. He contrived to deceive Pacorus by making him believe that he feared that the Parthians would not cross the Euphrates at the Zeugma, the usual place;

for if they did cross there, as he hoped they would, he should be able to take advantage of the high ground at that place to oppose the Parthian cavalry. Bassus confidentially communicated this to a petty chieftain, a native of Cyrrhestica, who was about him; and, as he expected, the chieftain, who was favourable to the Parthians, sent the information to Pacorus. It turned out as Bassus wished: Pacorus, believing that Ventidius wished to meet him at the Zeugma, did not cross the Euphrates there, but advanced by a longer route, which took him forty days, and gave Bassus time to collect his forces. (Frontin. *Stratagem.* i. 6. § 6.) The Parthians were defeated in Cyrrhestica, and Pacorus fell in the battle. The head of Pacorus was sent round to the Syrian cities, which induced them to keep quiet. Eutropius (vii. 3) says that Bassus killed Pacorus, the son of king Orodes, on the same day on which Orodes had killed Crassus through the means of his general Surena. Bassus then moved against Antiochus, king of Commagene, on the pretext that he had not given up some slaves to him, but in reality to ease king Antiochus of some of his money.

In the mean time Antonius arrived, and so far from being pleased with the success of Ventidius, he showed great jealousy of him, and treated him in an unworthy manner. It is said that Antiochus had offered Ventidius a thousand talents as the price of peace, and that Antonius, who undertook the siege of Samosata, was obliged to be content with three hundred. (Plut. *Anton.* c. 34.)

The Senate decreed to Antonius a supplicatio and a triumph for the victories of Ventidius; and Antonius rewarded his general by dismissing him from his employment. Yet the services of Ventidius were too great to be overlooked; and on his coming to Rome he had a triumph in November B. C. 38. Nothing more is known of him.

Bassus was often cited (Plin. *H. N.* vii. 43) as an instance of a man who rose from the lowest condition to the highest honours; a captive became a Roman consul and enjoyed a triumph; but this was in a period of revolution. It is probable that the talents of Bassus made Caesar and Antonius think it prudent to reward such a man and secure his services.

As to Publius Ventidius, who is named in the text of Appian (*Bell. Civ.* i. 47) as a commander in the Marsic war, see the note in Schweighaeuser's edition of Appian. It is very improbable that P. Ventidius Bassus commanded in that war; and besides this, some authorities state that he was a child when he was taken prisoner.

The annexed coin, struck by Ventidius Bassus, has on the obverse the head of M. Antonius.



COIN OF P. VENTIDIUS BASSUS.

(In addition to the authorities cited, see Florus, iv. 9, and notes in Duker's edition; and the passages in Dion Cassius, with the notes of Reimarus; and Drumann, *Geschichte Roms*, Antonii.) [G. L.]

VENTI'DIUS CUMA'NUS, procurator of Judaea about A. D. 50, is spoken of more at length under Antonius Felix. [Vol. II. p. 143, a.]

VENULEIA, the wife apparently of P. Licinius Crassus Dives, consul B. C. 97. (Cic. *ad Att.* xii. 24.)

VENULEIUS. 1. A Roman senator put to death by Sulla in B. C. 82. (Florus, iii. 21. § 26; Oros. v. 21.)

2. A decumanus in Sicily, one of the vile instruments of Verres in oppressing the province. (Cic. *Verr.* iii. 42.)

3. A legatus apparently of C. Calvisius Sabinus in Africa, was deprived of his lictors by Q. Cornificius, when he took possession of the province in B. C. 43. (Cic. *ad Fam.* xii. 30. § 7.) [Comp. Vol. III. p. 689, a.]

L. VENULEIUS APRONIA'NUS. 1. Consul suffectus under Domitian, A. D. 92. 2. Consul under Hadrian A. D. 123 with Q. Articuleius Paetinus. 3. Consul under M. Aurelius A. D. 168 with L. Sergius Paulus (Fasti).

VENULEIUS SATURNI'NUS. [SATURNINUS.]

VENUS, the goddess of love among the Romans, and more especially of sensual love. Previously to her identification with the Greek Aphrodite, she was one of the least important divinities in the religion of the Romans, and it is observed by the ancients themselves, that her name was not mentioned in any of the documents relating to the kingly period of Roman history. (Macrob. *Sat.* i. 12.) This is further evident from the fact that at no time a festival was celebrated in honour of Venus, for the Vinalia (on the 23d of April and 19th of August) were quite a different festival, and were connected with this goddess only by a misinterpretation of the name (*Dict. of Ant. s. v. Vinalia*), which led courtesans to regard the 23d of April as a holiday of their own, and to worship the goddess on that day in their peculiar way in a temple outside the city. (Ov. *Fast.* iv. 865.) In later times several other solemnities were celebrated to Venus in the month of April, partly because that month being the beginning of spring, was thought to be particularly sacred to the goddess of love, and partly because the belief had gradually gained ground that Venus, as the beloved of Mars, was concerned in the origin of the Roman people. This latter point gained support from the legend which made Aeneas a son of Anchises and Aphrodite (identified with Venus; see Ov. *Fast.* iv. 135; Plut. *Num.* 19; Macrob. *l. c.*; Laur. Lyd. *De Mens.* iv. 45). There was at Lavinium a sanctuary of Venus common to all Latium, the ceremonies at which were performed by the people of Ardea, but its age cannot be defined. (Strab. p. 232.) At Rome we may notice the following circumstances as proving the worship of Venus to have been established there at an early time. There was a stone chapel with an image of Venus Murtea or Murcia in the Circus near to the spot where the altar of Consus was concealed. (Fest. p. 149, ed. Müller; Apul. *Met.* vi. 395; Tertull. *De Spect.* 8; Varro, *De L. L.* v. 154; Liv. i. 33; August. *De Civ. Dei*, iv. 16.) The surname Murtea or Murcia shows that the myrtle-tree stood in some relation to the goddess, and it is actually said that in ancient times there was a myrtle grove in front of her sanctuary below the Aventine. (Plin. *H. N.* xv. 36; Serv. *ad Aen.* i. 724; Plut.

Quaest. Rom. 20.) It must however be observed that some of the ecclesiastical writers preferred taking the surname Murcia in the sense of "stupid" or "dull" (from *murcus*). Another ancient surname of Venus was Cloacina, which, according to Lactantius (i. 20), was derived from the fact that her image was found in the great sewer (*cloaca*), and was set up by the Sabine king, T. Tatius, in a temple near the forum. (Comp. Liv. iii. 48; Plaut. *Curcul.* iv. I. 10.) If Venus had been one of the divinities of the lower world, this story might be intelligible enough, but as such was not the case, it appears to be nothing but an etymological inference from the name. Cloaca is connected with *cluere*, *Cluilia*, *Cloelia*, κλύζειν, *luere* (i. e. *purgare*), and there is a tradition that T. Tatius and Romulus, after the war which had arisen out of the rape of the Sabine women, ordered their subjects to purify themselves before the image of Venus Cluacina. (Plin. *H. N.* xv. 29; comp. Serv. *ad Aen.* i. 724, where *purgare* must be read for *pugnare*.) This explanation agrees perfectly with the belief of the ancients that T. Tatius was the founder of marriage; and Venus Cloacina, accordingly, is the goddess presiding over and purifying the sexual intercourse in marriage. A third ancient surname of the goddess is Calva, under which she had two temples in the neighbourhood of the Capitol. Some believed that one of them had been built by Ancus Marcius, because his wife was in danger of losing her hair; others thought that it was a monument of a patriotic act of the Roman women, who during the siege of the Gauls cut off their hair and gave it to the men to make strings for their bows, and others again to the fancies and caprices of lovers, *calvere* signifying "to teaze." (Serv. *ad Aen.* i. 724; Lactant. i. 20; Nonius, p. 6.) But it probably refers to the fact that on her wedding day the bride, either actually or symbolically, cut off a lock of hair to sacrifice it to Venus. (Pers. *Sat.* ii. 70, with the Schol.) In these, the most ancient surnames of Venus, we must recognise her primitive character and attributes. In later times her worship became much more extended, and the identification with the Greek Aphrodite introduced various new attributes. At the beginning of the second Punic war, the worship of Venus Erycina or Erucina was introduced from Sicily, and a temple was dedicated to her on the Capitol, to which subsequently another was added outside the Colline gate. (Liv. xxii. 9, 10, xxiii. 30, 31, xl. 34; Ov. *Rem. Am.* 549; P. Victor, *Reg. Urb.* v.) In the year B.C. 114, a Vestal virgin was killed by lightning, and her body was found naked; as the general moral corruption, especially among the Vestals, was believed to be the cause of this disaster, the Sibylline books were consulted which contained the order to build a temple of Venus Verticordia (the goddess who turns the hearts of men) on the via Salaria. (Ov. *Fast.* iv. 160; Val. Max. viii. 15. § 12.) After the close of the Samnite war, Fabius Gurges founded the worship of Venus Obsequens and Postvota; Scipio Africanus the younger that of Venus Genitrix, in which he was afterwards followed by Caesar, who added that of Venus Victrix. (Serv. *ad Aen.* i. 724.) The antiquity of the worship of Venus Militaris, Barbata and Equestris is unknown (Serv. *l. c.*; Macrob. *Sat.* iii. 8); but the sanctuaries of Venus Rhamnusia, Placida, and Alma are all of a very late date. (P. Vict *Reg. Urb.* v. x. xii.) Lastly, we may remark, that Venus is also said to have presided over gardens. (Varro, *De R. R.* i. 1; Plin. *H. N.* xix. 4; Fest. p. 58, ed. Müller; compare Hartung, *Die Relig. der Röm.* vol. ii. p. 248, &c.) [L. S.]

VENUSTUS, artist. This name is found on the celebrated marble of Antium, as that of a freedman of the imperial family, in the time of Claudius, whose profession is described by the letters SPEC, which Vulpi interprets *Speculator*, but which, according to Raoul-Rochette, should be read *Speclarius*, that is, a manufacturer of the glass ornaments employed in the decoration of houses. M. R. Rochette brings forward strong arguments in support of his opinion, showing that there was a distinct class of such artists, *speclarii*, *specularum* or *speculariorum fabri*, and that they existed at Rome as a body corporate, *Collegium Specluriorum*. (*Tabul. Antiat.* v. 23. p. 15, Rom. 1726, 4to; R. Rochette, *Lettre à M. Schorn*, pp. 422—425, 2d ed.) [P. S.]

VENU'TIUS. [CARTIMANDUA.]

VERA'NIA, the wife of Piso Licinianus, who was adopted by the emperor Galba. After the murder of her husband in A. D. 69, she obtained his head from Otho and buried it together with his body. (Tac. *Hist.* i. 47; Plut. *Galb.* 28; Plin. *Ep.* ii. 20.) [PISO, No. 31.]

Q. VERA'NIUS, was appointed by Tiberius the Caesar's legatus or governor of Cappadocia, when the country was reduced to the form of a Roman province in A. D. 18. Veranius was one of the friends of Germanicus, and accordingly took an active part in A. D. 20 in the prosecution of Cn. Piso, who was believed to have poisoned Germanicus. After the death of Piso in this year [PISO, No. 23], Veranius was rewarded with one of the priestly dignities. He was consul in the reign of Claudius A. D. 49 with C. Pompeius Gallus. In the reign of Nero, A. D. 58 he succeeded Didius Gallus as governor of Britain, but died there within a year, and was followed in the government by Suetonius Paulinus. (Tac. *Ann.* ii. 56, 74, iii. 10, 13, 17, 19, xii. 5, xiv. 29, *Agr.* 14.) It was probably to this Veranius that Onosander dedicated his work on military tactics. [ONOSANDER.]

VERA'TIUS, CN. EGNA'TIUS, a Roman historian, mentioned only by Aurelius Victor (*de Orig. Gent. Rom.* init.).

VERA'TIUS or NERA'TIUS, P. FU'LVIUS, called by Cicero *lectissimus homo*, accused Milo in B. C. 52. (Cic. *pro Flacc.* 20; Ascon. *in Mil.* pp. 40, 54, ed. Orelli.)

VERAX, the nephew of Civilis, assisted the latter in his war against the Romans, A. D. 70. (Tac. *Hist.* v. 20.) [CIVILIS.]

VERCINGETORIX, the celebrated chieftain of the Arverni, who carried on war with great ability against Caesar in B. C. 52. The history of this war, which occupies the seventh book of Caesar's Commentaries on the Gallic war, has been related elsewhere. [CAESAR, p. 548.] It is only necessary to mention here that after Vercingetorix fell into Caesar's hands on the capture of Alesia, he was kept in chains and subsequently taken to Rome, where he adorned the triumph of his conqueror in B. C. 45 and was afterwards put to death. (Dion Cass. xl. 41, xliii. 19; Plut. *Caes.* 27.)

VERGASILLAUNUS, a chief of the Arverni and a consobrinus of Vercingetorix, was one of the

generals of the latter in the war against Caesar in B. C. 52. He was defeated and taken prisoner in the great battle which was fought to relieve the siege of Alesia. (Caes. *B. G.* vii. 76, 83, 88.)

VERGILIA'NUS. [VIRGILIANUS.]

VERGI'LIUS. [VIRGILIUS.]

VERGI'NIUS. [VIRGINIUS.]

VERI'NA, AE'LIA, the wife of Leo I, by whom she had a daughter Ariadne, married to Zeno. Leo left the kingdom to his grandson Leo II., the son of Ariadne and Zeno, who only lived a few months, and was succeeded by his father Zeno. The subsequent history of Verina is given under ZENO.

VERMINA, the son of Syphax, king of the Massaesylians, the westernmost tribe of the Numidians, is first mentioned in B. C. 204, when he took the field with his father against their rival Masinissa, whom they defeated. After the defeat and capture of his father in the following year [SYPHAX], Vermina continued faithful to the Carthaginians. He joined Hannibal soon after he landed in Africa, but he was not present at the battle of Zama, as he was probably engaged in collecting forces in his own dominions. He arrived very soon after the battle at the head of a considerable army, but was attacked by the Romans and defeated with great loss. Fifteen thousand of his men were slain and twelve hundred taken prisoners; Vermina himself escaped with difficulty accompanied by only a few horsemen. He had now no alternative but submission. In B. C. 200 he sent an embassy to Rome, praying for forgiveness, and begging that the senate would call him a king, an ally, and a friend. The senate replied that he must first sue for peace, and that they would send commissioners into his kingdom to dictate the terms on which it would be granted. When the commissioners arrived in Africa, they were received by Vermina with the greatest respect. A peace was concluded with him, the terms of which are not mentioned, but we know that the greater part of his hereditary dominions was bestowed upon Masinissa. (Liv. xxix. 33; Appian, *Pun.* 33; Liv. xxx. 36, 40, xxxi. 11, 19.) [MASINISSA.]

VERRES, C. [CORNELIUS?] 1. Was a Roman senator, who appears to have been connected by birth, adoption, or emancipation with the Cornelia gens. Cicero, whose anger Verres had incurred by interfering in his election for the aedileship B. C. 70, calls him a veteran briber and manager of votes. Verres took alarm at his son's reckless proceedings in Sicily, B. C. 73—71; and although he supplicated the senate in his behalf, despatched special messengers to Syracuse with warnings to be more circumspect in future. The elder Verres had a share in his son's pillage of the Sicilians. (*Verrin.* i. 8, 9, ii. 1. 23, 39, 40; Pseud. Ascon. *in Verrin.; in Q. Caecil. proem.*)

2. Son of the preceding, was born about B. C. 112. It is remarkable that the gentile name of the Verres family is nowhere mentioned. In more than one passage of the Verrine orations, Cicero seems on the point of giving their full appellation to the Verres, but always withholds it apparently as notorious. It was probably Cornelius, although there seems to have been some connection also with the Caecilii Metelli. (*Verrin.* ii. 2. 26, 56.) Sulla, on his return from Greece B. C. 83, created a numerous body of Cornelii by emancipating slaves and filling up vacancies in the senate with aliens and freedmen (Appian, *B. C.* i. 100); and at the time of the younger Verres's praetorship Cornelius was the most ordinary surname at Rome. (Cic. *Corn.* p. 450, Orelli.) Now we know of no extraordinary increase of the Gens Caecilia at this period, while the augmentation of the Gens Cornelia is certain. (Comp. Appian, *l. c.* with Cic. *Verrin.* iii. 28, 49.) The connection of the Caecilii Metelli with Verres, if not assumed for a temporary purpose (ii. 2. 26, 56), may perhaps be thus explained. If the elder Verres were originally a freedman or a kinsman of Sulla, and raised by him to senatorian rank, he would take in the one case or he would bear in the other the gentile name of Cornelius. That he was Sulla's kinsman is not altogether improbable, since that branch of the Gens Cornelia had fallen into decay (Plut. *Sull.* 1), and may have contained more than one cognomen. But Sulla's fourth wife was Caecilia Metella, daughter of L. Caecilius Metellus Dalmaticus [No. 13], and through her Verres, when it suited him, may have claimed affinity with the Metelli. Verres may even have derived his relationship to this house or to the Cornelii from his mother's family, whom Cicero mentions with respect (ii. 1. 49). On the other hand, among Cicero's innumerable taunts, none directly reproaches Verres with a servile or even an obscure origin, although he mentions many ignoble Cornelii, *e. g.* Artemidorus Cornelius, a physician and others "*jampridem improbi, repente Cornelii*" (ii. 1. 26, 27. 3. 28, 49, iv. 13. § 30). The elder Verres and his kinsman Q. Verres are described as veteran bribers and corrupters (i. 8. 9), but without allusion to servile or libertine birth. *Verres* itself too is a genuine Italian name, like Capra, Taurus, Ovinius, Suillius, and seems to have had its proper correlate in *Scrofa* (Varr. *R. R.* ii. 1). The question probably admits of no positive solution, and it is even possible that as in the cases of Marius, Mummius, and Sertorius, who bore no family-name, the family of Verres may have borne no gentile name. (See Muretus, *Var. Lect.* iii. 8.)

The impeachment of Verres derives its importance from the cause rather than the criminal. We have no evidence to his character beyond the charges of his great antagonist, and even the defence of him which Hortensius published and Quintilian read (*Inst.* x. 1. § 23), referred to some other prosecution. To depict Verres in Cicero's colours would be to draw an anomalous monster, and to transcribe the greater portion of the impeachment. It will be more consistent, therefore, with our purpose and our limits to refer generally to the Verrine orations for the catalogue of his crimes and the delineation of his character, especially since the notorious licence of ancient invective, and the circumstances under which Cicero spoke, render exaggeration certain, while we have no means of sifting or softening it. Individually Verres was a very ordinary person, with brutal instincts, manners, and associates, conspicuous in a demoralized age, and in an incurably corrupt class of men, — the provincial governors under the commonwealth, — for his licentiousness, rapacity, and cruelty. Generically as the representative of that class Verres became an important personage, since upon the issue of his trial depended the senate's tenure of the judicia, the prevalence of the oligarchy, and the very existence of the provincial and colonial

empire of Rome. We shall, therefore, briefly give the dates and periods of Verres's public career, and dwell rather on the history of the cause than on that of the criminal.

That he took an active part in Sulla's proscription may be inferred from Cicero (*Verrin.* i. 1. § 16), who, while exploring the darkest recesses of the defendant's life, purposely passes over his apprenticeship in crime,—"*Omni tempore Sullano ex accusatione circumscripto*"—as common to the times, and not peculiar to the man. For a like reason he excepts from exposure whatever vices and excesses Verres had displayed or committed previous to his holding a public magistracy.

Verres was quaestor to Cn. Papirius Carbo (No. 7) in his third consulship B. C. 82. He was therefore at that period of the Marian faction (Schol. Gronov. *in Verrin.* p. 387, Orelli), which he quitted for that of Sulla, betraying Carbo by desertion, and the republic by embezzling the monies with which as quaestor he was intrusted for the administration of Cisalpine Gaul. Sulla sent his new adherent to Beneventum, where he was allowed a share of the confiscated estates, but at the same time narrowly watched by the veterans. He was, however, called to account for his receipts from the treasury by the quaestores aerarii for B. C. 81, with what result is unknown. Verres next appears in the suite of Cn. Cornelius Dolabella (No. 6), praetor of Cilicia in B. C. 80—79, and one of the most rapacious and oppressive of the provincial governors. On the death of the regular quaestor C. Malleolus, Verres, who had been Dolabella's legatus, became his pro-quaestor. In Verres Dolabella found an active and unscrupulous agent, and, in return, connived at his excesses. But the proquaestor proved as faithless to Dolabella as he had been to Carbo; turned evidence against him on his prosecution by M. Scaurus in B. C. 78, and by shifting his own crimes to the praetor's account, and stipulating for a pardon for himself, mainly contributed to the verdict against Dolabella. During this pro-quaestorship Verres first acquired or affected a taste for the fine arts. It is not clear, indeed, whether Cicero believed him to possess a genuine relish for the beautiful, or whether he considered the legate's appropriations as a mere brutal lust of pillage, and a means of purchasing the support of the oligarchy at Rome. The criminality of the acts was the same. But Cicero at one time describes Verres, ironically, as a fine gentleman and a connoisseur; and, at another, as better fitted for a porter than an artist (*Verrin.* ii. 4. 44, 57). The wealth Verres acquired in Achaia and Asia, he employed in securing a praetorship in B. C. 74. The lot assigned to him the urbana jurisdictio, and he rehearsed at Rome the blunders, the venality, and the licence, which afterwards marked his Sicilian administration. His official duties were mostly discharged by his clerks and his freedwoman and mistress Chelidon. Without the interest of the latter, indeed, nothing could be obtained from him, and she, accordingly, charged high for exerting it. The city-praetor was the guardian of orphans; the curator of public buildings, civil and religious; the chief judge in equity; and the sitting magistrate within the bounds of the pomaerium, during his year of office. In each of these departments, according to Cicero, Verres violated a trust. He defrauded the son of his predecessor in the Cilician quaestorship, C. Malleolus, of his patrimony: he exacted from the heir and executors of P. Junius a heavy fine for neglecting to repair the temple of Castor; and intercepted the fine from the state's coffers; and, instead of rebuilding, whitewashed the defective columns of the temple; his edicts varied with the person or rather with the price, and were drawn in defiance of precedent, law, and common sense; and unless his political preferences were for the moment suspended by his avarice or his lust, his summary decisions were invariably favourable to the oligarchical party. In B. C. 74, occurred the notorious *Judicium Junianum* [JUNIUS, No. 5]. In this transaction, Verres was not so deeply involved as others of his party; but neither was he exempt from the ignominy attached to the verdict, since he declared that the list of the judices had been tampered with, and their signatures forged, himself having previously subscribed the list, and sanctioned the verdict officially. The repeal of Sulla's laws had been guarded against by the dictator himself, who imposed a mulct on any person who should attempt to abrogate or modify any portion of the Cornelian constitution. But in B. C. 75, M. Aurelius Cotta as consul brought forward a bill for exempting the tribunes of the plebs from that clause of the Lex Cornelia which excluded them from the higher offices of the commonwealth, and Q. Opimius, tribune of the plebs, introduced it to the comitia. Opimius, in the following year, was condemned and fined by Verres for this offence: his property was put up to auction, and Verres enriched himself equally at the expense of the defendant and the treasury. On the expiration of his praetorship, Verres obtained the wealthiest and most important province of the empire. Sicily was not merely the granary of Rome, but from its high civilisation, its productive soil and vicinity to Italy, had long been the favourite resort of Roman capitalists. The yoke of conquest pressed more lightly on this island than on any other of the state's dependencies. The ancient Greek nobility had rather gained than lost by their change of rulers: the fiscal regulations of the Hieros and Gelos were retained: the exemptions which the Marcelli had granted and the Scipios confirmed, were respected; and the Sicilians hardly regretted their turbulent democracies in the enjoyment of personal freedom and social luxury. Verres and his predecessor Sacerdos came to the government of that province at a critical period. Two servile wars had recently swept over the island, and during the two years of Verres's administration, Italy itself was ravaged by Spartans, and the Mediterranean swarmed with the Cilician pirates. The loss or the retention of Sicily was, therefore, an object of higher moment than ever to Rome; and even an ordinary praetor might have risked by supineness or caprice this portion of the state demesnes. But in Verres, Sicily received a governor, who, even in tranquil times, would have tried its allegiance or provoked disaffection. Accompanied by his son, his daughter's husband, and a suite of rapacious clerks, parasites and pandars, he began his extortions even before he landed in the island. No class of its inhabitants was exempted from his avarice, his cruelty, or his insults. The wealthy had money or works of art to yield up; the middle classes might be made to pay heavier im-

posts; and the exports of the vineyards, the arable land, and the loom, be saddled with heavier burdens. By capricious changes or violent abrogation of their compacts, Verres reduced to beggary both the producers and the farmers of the revenue. On the native Greeks, he accumulated worse evils than the worst of their ancient despots, the worst of their mobs, or the worst of their previous praetors had inflicted. His three years' rule desolated the island more effectually than the two recent servile wars, and than the old struggle between Carthage and Rome for the possession of the island. Messana alone, where he deposited his spoils and provided for himself a retreat, was spared by Verres; but even Messana sighed for the mild government of Sacerdos, and for the arrival of the new praetor Arrius, whom the war with Spartacus detained in Italy, and whose detention added eighteen months to the sufferings of the Sicilians. Verres, therefore, instead of returning to Italy in B. C. 72, remained nearly three years in his government, and so diligently employed his opportunities, that he boasted of having amassed enough for a life of opulence, even if he were compelled to disgorge two-thirds of his plunder in stifling inquiry or purchasing an acquittal. The remainder of Verres's life is contained in the history of the Verrine orations, which we shall presently examine. On his condemnation, he retired to Marseilles, retaining so much of his ill-gotten wealth, as to render him careless of public opinion, and so many of his treasures of art, as to cause, eventually, his proscription by M. Antonius in B. C. 43. Before his death, Verres had the consolation of hearing of the murder of his great enemy Cicero, and during his long exile of twenty-seven years, had the satisfaction of witnessing from his retreat the convulsions of the republic, and the calamities of the friends who abandoned, and of the judges who convicted him. Verres married a sister of a Roman eques, Vettius Chilo (*Verrin.* ii. 3. 71, 72), by whom he had a son, whom, at fifteen years of age, he admitted as the spectator and partner of his vices (*Ib.* 9. 68; Pseudo Ascon. *in loc.*), and a daughter, who was married at the time of her accompanying Verres to Sicily. (Sen. *Suas.* p. 43, Bip. ed.; Lactant. *Div. Inst.* ii. 4.)

The trial of Verres was a political as well as a judicial cause. From the tribunate of the Gracchi (B. C. 133—123), when the judicia were transferred to the equites, to the dictatorship of Sulla (B. C. 81—79), who restored them to the senate, there had been an eager contest at Rome for the judicial power. The equites and the senators had proved equally corrupt, and the Marian party, supported by the Italians and the provincials, clamoured loudly for a reform of the courts. Verres was a criminal whose condemnation might justify Sulla's law, whose acquittal would prove the unfitness of the senate for the judicial office. Cicero, accordingly, in his introductory speech (*Verrin.* i.), puts "this alternative prominently forward." In Verres's condemnation, he urges upon the senatorian bench of judices, "lies your order's safety; in his acquittal, your degradation now and henceforward." This rather than the weight of evidence adduced was the à priori ground for Verres's condemnation. The defendant himself had neither previous reputation nor ancestral honours to recommend him. At first, guilty compliance, and afterwards unblushing corruption, had been his steps to preferment. He was supported by the Metelli, the Scipios, and Hortensius, because their interests were accidentally involved with his. But the reasons which detract from the individual importance of Verres add historical value to the impeachment. Verres was the representative of the grosser elements of a revolutionary era, as Catiline was of its periodical crimes and turbulence. And with every allowance for exaggeration on Cicero's part, Verres was a type of Roman provincial governors, and, as such, his career forms no unimportant chapter in the annals of the expiring commonwealth.

Cicero had been Lilybaean quaestor in Sicily in B. C. 75, and on his departure from that island had promised his good offices to the Sicilians, whenever they might demand them. They committed to him the prosecution of Verres. For a rising advocate at the bar, depending on his own exertions alone for preferment, the opportunity was critical, whether for advancement or defeat. On the one hand, Cicero's attack on the aristocracy would win for him the equites and the people; on the other, it closed upon him an effective source of patronage, and involved him with a party which he deserted on the first occasion. He seems, however, without scruple to have redeemed his promise to the Sicilians, and to have heartily entered into their cause. The Verrine trial is one of the three eras of Cicero's life, and perhaps that in which his cause was best, and his motives were most pure. He may have amplified the vices of Verres; he could scarcely exaggerate the faults of the provincial government of Rome. In the conduct of the prosecution, he infringed upon no law: on obtaining his verdict, he displayed no offensive vanity. In Catiline and Antonius, he was opposed to political rivals: in Verres, he encountered the enemy of the law, of social and domestic sanctities, of the faith of compacts, and the security of life and property. Neither during his administration, nor after his return to Rome, had Verres neglected to enlist for himself staunch and numerous supporters. With some, a bribe in its crudest form sufficed; but in many cases it was accompanied with some choice production of the chisel, the easel, or the loom. But his services were most in demand when his partisans in their official characters exhibited games in the forum. Hortensius and the Metelli were thus enabled to exhibit, for the first time, to a Roman mob many of the most exquisite specimens of Mentor, Myron, and Polycleitus, collected from nearly every province from the foot of Mount Taurus to the Lilybaean promontory. The practice of borrowing works of art from the provincials with which to adorn the capital on festivals, was not indeed peculiar to Verres or his age. But neither the refined Cornelii nor the rude Mummii had, when the occasion ended, adorned their own villas with these treasures, or distributed them among the galleries of their friends and adherents.

Meanwhile, neither threats nor offers were spared. Hortensius and Verres at Rome, and M. Metellus, the successor of Verres in Sicily, alternately flattered and bullied the deputies of that island, and Cicero more than once insinuates that money was indirectly offered to himself. The prosecutors, however, had nothing further to lose. and were desperate; Cicero had reputation to

win, and was firm. Upon this, Hortensius changed his tactics. The impeachment could not be stopped entirely; but it might be parried. Q. Caecilius Niger had been quaestor to the defendant, had quarrelled with him, and had the means of exposing officially his abuse of the public money. To this prosecutor, said Hortensius, we do not object; he is seeking redress; but Cicero, notoriety. But the Sicilians rejected Caecilius altogether, not merely as no match for Hortensius, but as foisted into the cause by the defendant or his advocate. By a technical process of the Roman law, called Divinatio, the judices, without hearing evidence, determined from the arguments of counsel alone, who should be appointed prosecutor. They decided in Cicero's favour. Of all the Verrine orations, the *Divinatio in Q. Caecilium* is the most argumentative, and the most in accordance with modern practice. The orator demonstrates that the Sicilians rejected Caecilius, and demanded himself: that a volunteer accuser is as objectionable as a volunteer witness: that Caecilius cannot come into court with clean hands, since, as quaestor, he must officially have been cognizant of the peculations of his principal: and that his quarrel with Verres — the ground of his alleged fitness for prosecutor — was all a pretence. [NIGER, Q. CAECILIUS.]

The pretensions of Caecilius were thus set aside. Yet hope did not yet forsake Verres and his friends. Evidence for the prosecution was to be collected in Sicily itself. Cicero was allowed 110 days for the purpose. Verres once again attempted to set up a sham prosecutor, who undertook to impeach him for his former extortions in Achaia, and to gather the evidence in 108 days. Had this been really done, the effect would have been, that the false impeachment would have taken precedence, and the Sicilian cause either been referred to a packed bench, or indefinitely adjourned. But the new prosecutor—one Piso or Damianus—never went even so far as Brundisium in quest of evidence, and the design was abandoned. (*Verrin.* i. 2; Schol. Gronov. p. 388, Orelli; ii. 1, 11; Pseud. Ascon. p. 165, *ib.*) Instead of the 110 days allowed, Cicero, assisted by his cousin Lucius, completed his researches in 50, and returned with a mass of evidence and a crowd of witnesses gathered from all parts of the island, from the rich and the poor, the agriculturist and the artisan, indifferently. At Syracuse and Messana alone did Cicero meet with reluctance or opposition. At the former city he completely overcame Verres's partisans, carried away with him a huge budget of vouchers and documents, and procured the erasure from the public register of an honorary decree, which had been extorted by Verres from the Syracusans. At Messana he was less successful. That city had, comparatively, been favoured by the ex-praetor. Here also Cicero encountered his old enemy Caecilius Niger, and the praetor L. Metellus, an alleged kinsman of Verres. The praetor forbade the Messanese to aid or harbour the orator or his suite: reproached him for tampering with Greeks, and addressing them in their own tongue; and threatened to seize the documents he brought with him. Cicero, however, eluded the praetor and all attempts of Verres to obstruct his return, and reached the capital nearly two months before either friends or opponents expected him.

Hortensius now grasped at his last chance of an acquittal, and it was not an unlikely one. Could the impeachment be put off to the next year, Verres was safe. Hortensius himself would then be consul, with Q. Metellus for his colleague, M. Metellus would be city-praetor, and L. Metellus was already praetor in Sicily. For every firm and honest judex whom the upright M. Acilius Glabrio [No. 5], then city praetor, had named, a partial or venal substitute would be found. Glabrio himself would give place as quaesitor or president of the court to M. Metellus, a partisan, if not a kinsman of the defendant; public curiosity would cool; the witnesses be frightened or conciliated; and time be allowed for forging and organising a chain of counter-depositions. It was already the month of July. The games to be exhibited by Cn. Pompey were fixed for the middle of August, and would occupy a fortnight; the Roman games would immediately succeed them, and thus forty days intervene between Cicero's charge and the reply of Hortensius, who again, by dexterous adjournments, would delay the proceedings until the games of Victory, and the commencement of the new year. Cicero therefore abandoned all thought of eloquence or display, and merely introducing his case in the first of the Verrine orations, rested all his hopes of success on the weight of testimony alone. The "king of the Forum," — so Hortensius was called — was disarmed. His histrionic arts of dress, intonation, pathos, and invective, found no place in dry cross-examinations. He was quite unprepared with counter-evidence, and after the first day, when he put a few petulant questions, and offered some trivial objections to the course pursued, he abandoned the cause of Verres. Before the nine days occupied in hearing evidence were over, the defendant was on his road to Marseilles. The impeachment of Verres presented a scene for the historian and the artist. The judices met in the temple of Castor — already signalised by one of the defendant's most fraudulent acts (*Verrin.* ii. 1, 49, ff.). They were surrounded by the senate, whose retention of the judicia depended on their verdict. They were watched by the equites, whose recovery of the judicia rested on the same issue. But neither the senate nor the equites were probably the most anxious spectators of the proceedings. The range of the defendant's extortions had been so wide, that the witnesses alone formed no inconsiderable portion of the audience. From the foot of Mount Taurus, from the shores of the Black Sea, from many cities of the Grecian mainland, from many islands of the Aegean, from every city and market-town of Sicily, deputations thronged to Rome. In the porticoes and on the steps of the temple, in the area of the Forum, in the colonnades that surrounded it, on the house-tops and on the overlooking declivities, were stationed dense and eager crowds of impoverished heirs and their guardians, bankrupt publicani and corn-merchants, fathers bewailing their children carried off to the praetor's harem, children mourning for their parents dead in the praetor's dungeons, Greek nobles whose descent was traced to Cecrops or Eurysthenes or to the great Ionian and Minyan houses, and Phoenicians whose ancestors had been priests of the Tyrian Melcarth, or claimed kindred with the Zidonian Iah. "All these and more came flocking," and the casual multitude was swelled by thousands of spectators from Italy partly attracted by the approaching games, and

partly by curiosity to behold a criminal who had scourged and crucified Roman citizens, who had respected neither local nor national shrines, and who boasted that wealth would even yet rescue the murderer, the violator, and the temple-robber from the laws of man and from the nemesis of the Gods. The provincials scrupled not to avow that if Verres were acquitted, they would petition the senate to rescind at once the laws against malversation, that so for the time to come provincial governors might plunder, merely to enrich themselves, and not also to provide the means of averting penalties which were never enforced.

The fact that of the seven Verrine orations—for the *Divinatio in Caecilium* belongs to them—two only, the *Divinatio* and the *Actio Prima*, were spoken, while the remaining five were compiled from the depositions after the verdict, may seem at first sight to detract from their oratorical if not from their literary value. But so perfectly has Cicero imparted to the entire series the semblance of delivery, and so rarely did the orators of antiquity pronounce extempore speeches, that we probably lose little by the course which necessity imposed on the orator. For while following the various moods and evolutions of this great impeachment, it seems almost impossible to believe that Verres was not actually writhing beneath the scourge, that Hortensius was not listening in impotent dismay, that the judices were not hurried along by the burning words and the glowing pictures of vice, ignominy, and crime, that the senate was not panic-struck, that the equites and the plebs were not hailing the dawn of retribution, and that the provincials were not gazing in fear and wrath upon the panorama of malversation exhibited by Cicero. In the Catilinarian orations the invective is perhaps more condensed, and the tone of the speech more strictly forensic: in the Philippics the assault is deadlier since the struggle was internecine. But in neither does the imagination of the orator embrace so wide a range of topics, expatiate so genially on whatever was collateral to the cause, or wield with such absolute sway the powers of language and rhetoric as in the Verrine orations. It is almost needless to point out instances of satire, invective, argument, and description which have ever since furnished works of rhetoric with examples and the practical orator with studies in his art. A few of the most striking in each kind may be ranged under the following heads.

1. *Sacrilege.* The details of this crime are summed up in the peroration of the 5th book of the 2d. Pleading. The peroration itself may be compared with Burke's conclusion to his general charge against Warren Hastings. Special narratives of sacrilege are found (ii. 1. 18, 19, 20), and throughout the oration *De Signis*.

2. *Tampering with law and ignorance of precedents.*

See the whole account *De Praetura Urbana* (ii. 1. 40—60); the introduction to *Jurisdictio Siciliensis* (ii. 2. 7—ff.) and (ii. 3) *Leges Decumanae Hieronicae.*

3. *Extortion of money, works of art, &c.* (ii. 1. 17, 34, 2. 6. 22—28); and the oration *de Signis* generally.

4. *Corruption of morals* (ii. 1 24), and the oration *de Suppliciis* generally.

5. *Negligence in administration* (ii. 5. 23—46), and "*Praetura Urbana.*"

Cicero's own division of the impeachment is the following:

1. Preliminary	1. In Q. Caecilium or Divinatio 2. Proemium — Actio Prima — Statement of the Case.

These alone were spoken.

2. Orations founded on the Depositions.	3. Verres's official life to B. C. 73. 4. Jurisdictio Siciliensis. 5. Oratio Frumentaria. 6. —— De Signis. 7. —— De Suppliciis.

These were circulated as documents or manifestoes of the cause after the flight of Verres. A good abstract of the Verrine Impeachment is given by Drumann (*Geschichte Roms*, vol. v. p. 263—328, *Tullii.*) [W. B. D.]

VE'RRIUS FLACCUS. [FLACCUS.]

VERRUCOSUS, an agnomen of Q. Fabius Maximus [MAXIMUS, No. 4], and of Asinius Pollio, consul A. D. 81. [POLLIO, No. 4.]

VERTICO'RDIA. [VENUS.]

VERTUMNUS or VORTUMNUS, is said to have been an Etruscan divinity whose worship was introduced at Rome by an ancient Vulsinian colony occupying at first the Caelian hill, and afterwards the vicus Tuscus. (Propert iv. 2. 6, &c.; Ov. *Met.* xiv. 642.) The name is evidently connected with *verto*, and formed on the analogy of *alumnus* from *alo*, whence it must signify "the god who changes or metamorphoses himself." For this reason the Romans connected Vertumnus with all occurrences to which the verb *verto* applies, such as the change of seasons, purchase and sale, the return of rivers to their proper beds, &c. (Comp. Horat. *Sat.* ii. 7. 14.) But in reality the god was connected only with the transformation of plants, and their progress from being in blossom to that of bearing fruit. (Schol. *ad Horat. Epist.* i. 20. 1; Ascon. *in Cic. Verr.* i. 59; Propert. iv. 2. 10, &c.) Hence the story, that when Vertumnus was in love with Pomona, he assumed all possible forms, until at last he gained his end by metamorphosing himself into a blooming youth. (Propert iv. 2. 21, &c.; Ov. *l. c.*) Gardeners accordingly offered to him the first produce of their gardens and garlands of budding flowers. (Propert. iv. 2. 18 and 45.) But the whole people celebrated a festival to Vertumnus on the 23d of August, under the name of the Vortumnalia, denoting the transition from the beautiful season of autumn to the less agreeable one. He had a temple in the vicus Tuscus, and a statue of him stood in the vicus Jugarius near the altar of Ops. (Propert. *l. c.*; Cic. *in Verr.* i. 59.) The story of the Etruscan origin seems to be sufficiently refuted by his genuine Roman name, and it is much more probable that the worship of Vertumnus was of Sabine origin, which in fact is implied in his connection with T. Tatius. (Varro, *De L. L.* v. 75.) The importance of the worship of Vertumnus at Rome is evident from the fact, that it was attended to by a special flamen (*flamen Vortumnalis;* see Varro, *De L. L.* vii. 45, with Müller's note; Festus, p. 379; Plin. *H. N.* xxiii. 1; Müller, *Anc. Art and its Rem.* § 404). [L. S.]

VERULA'NA GRACI'LIA. [GRACILIA.]

VERULA'NUS SEVE'RUS. [SEVERUS.]

VERUS, ATTI'LIUS, a primipili centurio, A. D. 69. (Tac. *Hist.* iii. 22.)

VERUS, whose other name is sometimes written VMIDIUS (Capitol. *Anton. Pius*, c. 12), and sometimes VINIDIUS, which different modes of

writing have clearly arisen from the confusion between the first stroke of an *m* and the letter *i*. He is apparently the jurist who is cited by Maecianus, lib. ix. Fideicom. (Dig. 35. tit. 2. s. 32. § 4) under the name of "Vindius noster;" and if he be the same, Vinidius is probably the true name. He was one of the jurists who were in the consilium of Antoninus Pius, with Ulpius Marcellus, Volusius Maecianus, and others. He is cited twice by Ulpian, and once by Paulus. He probably wrote something, but there is no excerpt in the Digest. [G. L.]

VERUS, A'NNIUS, the son of the emperor M. Aurelius and Faustina, was born A. D. 163, two years after Commodus and his twin brother Antoninus Geminus. Antoninus died in A. D. 165, and the two surviving princes, Verus and Commodus, were raised to the rank of Caesares, in October, A. D. 166, at the request of L. Aurelius Verus on his return from the East in that year. Annius Verus did not enjoy his dignity long, for he died at Praeneste, A. D. 170, in the seventh year of his age, in consequence of the excision of a tumour under his ear, when his father was on the point of setting out on his expedition against the Marcomanni. The annexed coin has on the obverse the head of Annius Verus with ANNIVS VERVS CAES. ANTONINI AVG. FIL., and on the reverse, the head of Commodus, with COMMODVS CAES. ANTONINI AVG. FIL. (Capitol. *Antonin. Phil.* 12, 21; Lamprid. *Commod.* 1, 11; Eckhel, vol. vii. p. 82, foll.)



COIN OF ANNIUS VERUS.

VERUS, L. AURE'LIUS, the colleague of M. Aurelius in the empire, A. D. 161—169. His original name was L. Ceionius Commodus, under which head his life is given [COMMODUS, No. 4, Vol. I. p. 817, a.]; but as a coin of him has been omitted in that place, it is inserted below.



COIN OF L. AURELIUS VERUS.

VESCULA'RIUS FLACCUS. [FLACCUS.]

VESPA, TERE'NTIUS, whose witticism at the expence of Titius is quoted by Cicero (*de Orat.* ii. 62).

VESPASIA'NUS, T. FLA'VIUS SABI'NUS, Roman emperor, A. D. 70—79, was born in the Sabine country on the 17th of November, A. D. 9. His father was a man of mean condition, of Reate, in the country of the Sabini. His mother, Vespasia Polla, was the daughter of a Praefectus Castrorum, and the sister of a Roman senator. She was left a widow with two sons, Flavius Sabinus and Vespasian. On laying aside the toga virilis, Vespasian, with reluctance and at the urgent solicitation of his mother, took the latus clavus. He served as tribunus militum in Thrace, and was quaestor in Crete and Cyrene. He was afterwards Aedile and Praetor. About this time he took to wife Flavia Domitilla, the daughter of a Roman eques, by whom he had two sons, both of whom succeeded him. In the reign of Claudius, and by the influence of Narcissus, he was sent into Germany as legatus legionis; and in A. D. 43 he held the same command in Britain, and reduced the Isle of Wight. (Sueton. *Vespas.* 4.) He was consul during the last two months of A. D. 51, and Proconsul of Africa under Nero, in which capacity Tacitus says (*Hist.* ii. 97) that he was much disliked. He was at this time very poor, and was accused of getting money by dishonourable means. Love of money indeed is said to have always been one of his faults. But he had a great military reputation, and he was liked by the soldiers. He was frugal in his habits, temperate, and an enemy to all ostentation; of a kind disposition, without the passions of hatred or revenge. He had many great qualities, with some mean ones,—a combination not at all rare. His body was strong and his health good; and it is recorded that he used to fast one day in every month. (Sueton. *Vespas.* 8.)

Nero, who did not like Vespasian because he was no admirer of Nero's vocal powers, forbade him to appear in his presence; but when he wanted a general for the Jewish war, he thought nobody was fitter than Vespasian, and he sent him to the East at the close of A. D. 66, at the head of a powerful army. [VITELLIUS.] His conduct of the Jewish war had raised his reputation, when the war broke out between Otho and Vitellius after the death of Galba. He was proclaimed emperor at Alexandria on the first of July A. D. 69, in Judaea, where he then was, on the third of the same month, and soon after all through the East. He arranged that Mucianus, governor of Syria, should march against Vitellius, and that his son Titus should continue the war against the Jews. Titus, however, did little until the following year; and Antonius Primus defeated or gained over the troops of Vitellius, who was put to death about the 20th of December. Vespasian was in Egypt when he heard the news of the victory which his troops had gained at Cremona on the 25th of October; and he entered Alexandria, where he saw Apollonius of Tyana. Dion Cassius says that he made himself odious to the Alexandrines by increasing the taxes and imposing new ones, and the Alexandrines, according to their fashion, retaliated by satire and sarcasm. His object in going to Egypt was to cut off the supplies of grain from Alexandria to Rome, and so to compel Vitellius to yield; but this was unnecessary, for Domitian, the second son of Vespasian, then at Rome, was proclaimed Caesar upon the death of Vitellius. (Tacit. *Hist.* iii. 86.) The Senate conferred on Vespasian the imperial title, with a specific enumeration of powers, and released him from all the laws from which Augustus, Tiberius, and Claudius had been released; and the Senatus-consultum was confirmed by a Lex. A fragment of this Lex still remains. Titus was made consul for the following year with his father

Mucianus, who arrived at Rome the day after the death of Vitellius, acted with full authority, for Vespasian had given him all powers. Domitian, also as Caesar, took a share in public business, and availed himself of his new rank to commit many acts of violence. Mucianus presented Domitian to the soldiers, who gave them a largess or congiarium. Mucianus put several persons to death, and among them Galerianus, the son of C. Piso, who had aspired to the empire in the time of Nero. In A. D. 70 Titus was consul with his father, though neither of them was in Rome on the 1st of January; and Domitian was praetor. Antonius Primus had anticipated Mucianus in the defeat of Vitellius; and as Mucianus did not like Primus, who was also a turbulent man, he compelled his legions, which were much attached to their commander, to quit Rome. Mucianus also deprived Arrius Varus of the charge of Praefectus Praetorio, which he gave to Clemens Aretinus. The first care of the senate after the death of Vitellius was to rebuild the Capitol, which had been recently burnt; and Helvidius Priscus laid the first stone on the 21st of June with great solemnity. (Tacit. *Hist.* iv. 53.) Vespasian restored three thousand plates of bronze, which had been consumed in the conflagration, the invaluable records of the Roman state. (Sueton. *Vespas.* c. 8.) For this purpose all copies of the lost originals were carefully looked for. In this year the Sarmatians invaded Maesia and killed the governor, Fonteius Agrippa. Rubrius Gallus, who was sent by Vespasian, compelled the Sarmatians to retire across the river.

The Romans had now to carry on a war against the Batavi, who were situated near the mouth of the Rhine. These Batavi furnished soldiers for the Roman armies in Germany and Britain, and were so far in the relation of subjects to Rome. Claudius Civilis, a one-eyed man like Hannibal and Sertorius, and one of the most illustrious of the Batavi, had begun to excite his countrymen to resistance by preventing the march of the new recruits whom Vitellius had ordered to be enlisted. Having induced the Caninefates to join them, the Batavi attacked and defeated the Romans under Aquilius. Hordeonius Flaccus, who commanded the troops in Germany, sent Mummius Lupercus against Civilis with two legions, part of which joined Civilis, and the rest were driven back to Castra Vetera, perhaps Xanten in Clèves. Eight cohorts of Batavi and Caninefates, which Vitellius had ordered to march into Italy, turned back from Mainz and defeated Herennius Gallus near Bonn. (Tacit. *Hist.* iv. 19.) Civilis made his troops take the oath to Vespasian, and shortly after he was informed of the defeat of the Vitellians at Cremona, and that he ought now to lay down his arms, if he had taken them up for the cause of Vespasian; but Civilis had no intention to do so, and he declared that his object was to free his country and the Gauls from the Roman yoke. (Tacit. *Hist.* iv. 32.) The history of this war is told under CIVILIS, CLAUDIUS.

Domitian left Rome on the news of the revolt of the Gauls with the intention of conducting the war against Civilis, and Mucianus, knowing his character, thought it prudent to accompany him. On their route the news arrived that Cerealis had ended the war with Civilis, and Mucianus persuaded Domitian to go no farther than Lyon. Domitian returned to Italy before the end of the year to meet his father.

When Vespasian heard at Alexandria of the defeat of the party of Vitellius, his first care was to send vessels to Rome with supplies of corn, which were much wanted. He also forwarded an edict to Rome, by which he repealed the laws of Nero and his three successors as to the crime of laesa majestas, and also banished astrologers, and yet he consulted astrologers himself, for all his good sense had not placed him above this superstition. (Tacit. *Hist.* ii. 28.) At Alexandria Vespasian is said to have cured a man who had a disease of the eyes, and a man with a paralysed hand, though probably neither of them was beyond the ordinary means of the healing art. (Tacit. *Hist.* iv. 81.) Vespasian, in his voyage from Egypt, visited Rhodes and several cities of Asia Minor. He landed in the south of Italy, and was joyfully received by the Italians on his journey to Rome and on his arrival there.

Vespasian worked with great industry to restore order at Rome and in the empire. He disbanded some of the mutinous soldiers of Vitellius, and maintained discipline among his own. He co-operated in a friendly manner with the senate in the public administration. Many sites in Rome still remained unbuilt since the great conflagration in Nero's time, and Vespasian allowed any person to build on these sites, if the owners did not do so, after a certain lapse of time. (Sueton. *Vespas.* c. 8.) In this year Vespasian as censor purged the Senate and the Equites of many unworthy members, and made up the deficient members by new nominations. He also raised several persons to the rank of Patrician, and among them Cn. Julius Agricola, afterwards the conqueror of Britain. The simplicity and frugality of his mode of life formed a striking contrast with the profusion and luxury of some of his predecessors, and his example is said to have done more to reform the morals of Rome than all the laws which had ever been enacted. He lived more like a private person than a man who possessed supreme power: he was affable and easy of access to all persons. The personal anecdotes of such a man are some of the most instructive records of his reign. He was never ashamed of the meanness of his origin, and ridiculed all attempts to make out for him a distinguished genealogy. (Sueton. *Vespas.* 12.) He often visited the villa in which he was born, and would not allow any change to be made in the place. When Vologeses, the Parthian king, addressed to him a letter commencing in these terms, "Arsaces, king of kings, to Flavius Vespasianus," the answer began, "Flavius Vespasianus to Arsaces, king of kings." If it be true, as it is recorded, that he was not annoyed at satire or ridicule, he exhibited an elevation of character almost unparalleled in one who filled so exalted a station. Vespasianus was mainly indebted to Mucianus, governor of Syria, for his imperial title, and he was not ungrateful for the services that Mucianus had rendered him, though Mucianus was of an arrogant and ambitious disposition, and gave Vespasian some trouble by his behaviour. He knew the bad character of his son Domitian, and as long as he lived he kept him under proper restraint.

The stories that are told of his avarice and of his modes of raising money, if true, detract from the dignity of his character; and it seems that he had a taste for little savings, and for coarse humour Yet it is admitted that he was liberal in all his expenditure for purposes of public utility. Love of

getting money and niggardliness in personal matters are by no means inconsistent with bountiful outlay for great and noble objects.

In A. D. 71 Vespasianus was consul for the third time with M. Cocceius Nerva, the same probably who was afterwards emperor, for his colleague. The senate had decreed a triumph to Vespasian and Titus separately, for the conquest of the Jews; but Vespasian thought that one triumph was enough for both, and for the first time, it is said, in the history of Rome, a father and a son triumphed together. Vespasian was very weary of the pompous ceremony before it was over. The temple of Janus was closed as the signal of war being ended, and the emperor commenced the erection of a temple of Peace. Titus at this time began to assist his father in the administration, and undertook the important functions of Praefectus Praetorio. In A. D. 72 Caesennius Paetus, whom Vespasian had made governor of Syria in place of Mucianus, informed the emperor that Antiochus, king of Commagene, and his son Epiphanes, were in treaty with the Parthian king and preparing to revolt. Whether the charge was true or false, Vespasian gave Paetus full powers to act, and the governor entered Commagene and took possession of the country. Antiochus was ultimately settled at Rome, where his two sons joined him, and Commagene was made a Roman province. [ANTIOCHUS IV., king of Commagene.]

Petilius Cerealis, who had terminated the war with the Batavi at the close of A. D. 70, was afterwards sent into Britain, and reduced to subjugation a large part of the Brigantes. Julius Frontinus, after him, subdued the Silures, or people of South Wales. Frontinus was succeeded by Julius Agricola in the command in Britain.

A great disturbance at Alexandria (A. D. 73) is recorded by Eusebius, but little about it appears in other writers. It was at this time that Achaea, Lycia, Rhodes, Byzantium, Cilicia, and other places, which were up to this time either considered as free states or governed by kings, were all subjected to a Roman governor, on the ground that their liberty was only used for the purposes of disturbance. (Pausan. vii. 17. § 4.)

The execution of Helvidius Priscus [PRISCUS] took place under the reign of Vespasian, and by his order; but the extravagant behaviour of Priscus and the mild temper of Vespasian justify us in concluding that the emperor's conduct in this affair may have had a reasonable justification. Priscus was a Stoic, who carried his doctrines to an absurd excess; and he and others of the same sect seem to have aimed at exciting insurrection. Vespasian banished the philosophers, as they were called, from Rome, with the exception of Musonius Rufus. Demetrius, one of these rabid sages, tried the emperor's patience by insulting him in the streets of Rome. (Sueton. *Vespas.* 13.) In A. D. 74 Vespasian and Titus made a census or enumeration of the Roman citizens, the last that was made. The conversation which is the subject of the Dialogus de Oratoribus [TACITUS] is represented as having taken place in the sixth year of Vespasian, A. D. 75.

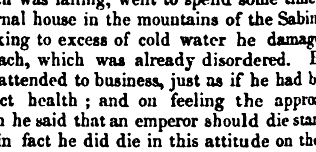
In the year A. D. 77, the eighth consulship of Vespasianus and the sixth of Titus Caesar, Plinius addressed to Titus his great compilation, intitled Naturalis Historia. In the same year Eusebius records a pestilence at Rome.

In A. D. 78 Agricola was sent to Britain, and he reduced to submission North Wales and the island of Anglesey, which had before been subjected by the Romans, but had revolted under the administration of Suetonius Paullinus. The following year (A. D. 79) Vespasian was guilty of an act of cruelty which marks his character with a stain. Julius Sabinus, who had assumed the title of Caesar in Gaul at the beginning of A. D. 70, was at last discovered, after nine years' concealment, and brought to Rome with his wife Epponina. The faithful devotion of Epponina during these years of concealment and alarm, has immortalised her name. When she was carried before Vespasian, she threw herself at his feet with the two children whom she had borne to her husband, whom she used to visit in his hiding-place. Vespasian, though moved to tears, condemned both Sabinus and his wife to die. The two children were preserved. (Tacit. *Hist.* iv. 55, 67.) The story is told at length by Plutarch. [SABINUS, JULIUS.]

Alienus Caecina and Marcellus, both of whom had received favours from Vespasian, conspired against him. The evidence was said to be complete. Titus invited Caecina, against whom he had some cause of complaint, to sup with him, and as he was leaving the palace, he ordered him to be put to death. This irregular proceeding, whatever may have been the guilt of Caecina, is a reproach to the memory of Titus and his father. Marcellus was tried by the Senate and condemned. He cut his throat.

In the summer of this year Vespasian, whose health was failing, went to spend some time at his paternal house in the mountains of the Sabini. By drinking to excess of cold water he damaged his stomach, which was already disordered. But he still attended to business, just as if he had been in perfect health; and on feeling the approach of death he said that an emperor should die standing; and in fact he did die in this attitude on the 24th of June A. D. 79, being 69 years of age, seven months and seven days. He reigned ten years all but six days, for his reign is dated from his proclamation as emperor at Alexandria on the first of July A. D. 69.

The wife of Vespasian died before her husband's elevation to the imperial dignity, and also her daughter Domitilla. After his wife's death he cohabited with a freed woman named Caenis, whom, after he became emperor, he had, says Suetonius, almost as a lawful wife. A marriage with Caenis would not have been a Roman marriage, and she was a concubine, in the Roman sense. Caenis is accused of selling places under the emperor. (Suetonius, *Vespasianus;* Tacitus, *Hist.*; Dion Cassius, lxvi.; Tillemont, *Histoire des Empereurs*, vol. ii.) [G. L.]



COIN OF VESPASIANUS.

VESPA'SIUS PO'LLIO. [POLLIO.]

VESPILLO, the name of a family of the Lucretia gens. 1. LUCRETIUS VESPILLO, aedile B. C. 133, is said to have thrown the corpse of Tib.

Gracchus into the Tiber and thus to have obtained the surname of *Vespillo*. (Aurel. Vict. *de Vir. Ill.* 64; respecting the *Vespillones*, see *Dict. of Antiq.* p. 559, a, 2d ed.)

2. Q. LUCRETIUS VESPILLO, an orator and a jurist, was proscribed by Sulla and put to death. (Cic. *Brut.* 48; Appian, *B. C.* iv. 44.)

3. Q. LUCRETIUS VESPILLO, the son of No. 2, served in the Pompeian fleet in B. C. 48. He was proscribed by the triumvirs in B. C. 43, but more fortunate than his father, was concealed by his wife Thuria in his own house at Rome, till his friends obtained his pardon. In B. C. 20, he was one of the deputation which the senate sent to Augustus at Athens to request the latter to assume the consulship for the following year, but he declined the honour, and appointed Vespillo, who was accordingly consul with C. Sentius Saturninus in B. C. 19. (Caes. *B. C.* iii. 7; Appian, *B. C.* iv. 44; Val. Max. vi. 7. § 2; Dion Cass. liv. 10.)

VESTA, one of the great Roman divinities, identical with the Greek Hestia both in name and import. She was the goddess of the hearth, and therefore inseparably connected with the Penates, for Aeneas was believed to have brought the eternal fire of Vesta from Troy, along with the images of the Penates; and the praetors, consuls, and dictators, before entering upon their official functions, sacrificed not only to the Penates, but also to Vesta at Lavinium. (Virg. *Aen.* ii. 296, &c., x. 259, v. 744; Macrob. *Sat.* iii. 4.) In the ancient Roman house, the hearth was the central part, and around it all the inmates daily assembled for their common meal (coena, κοινή), and every meal thus taken was a fresh bond of union and affection among the members of a family, and at the same time an act of worship of Vesta combined with a sacrifice to her and the Penates. (Ov. *Fast.* vi. 305; Virg. *Georg.* iv. 384; Serv. *ad Aen.* i. 734.) Every dwelling house therefore was, in some sense, a temple of Vesta (August. *De Civ. Dei*, iv. 11), but a public sanctuary united all the citizens of the state into one large family. This sanctuary stood in the Forum, between the Capitoline and Palatine hills, and not far from the temple of the Penates. (Dionys. ii. 65.) That temple was round with a vaulted roof, like the impluvium of private houses, so that there is no reason to regard that form as an imitation of the vault of heaven (Ov. *Fast.* vi. 269, &c., 282; Plut. *Num.* 11.) The goddess was not represented in her temple by a statue, but the eternal fire burning on the hearth or altar was her living symbol, and was kept up and attended to by the Vestals, her virgin priestesses. As each house, and the city itself, so also the country had its own Vesta, and the latter was worshipped at Lavinium, the metropolis of the Latins, where she was worshipped and received the regular sacrifices at the hands of the highest magistrates. The goddess herself was regarded as chaste and pure like her symbol, the fire, and the Vestals, who kept up the sacred fire, were likewise pure maidens. Respecting their duties and obligations, see *Dict. of Ant. s. v. Vestales*. As regards her worship, it is stated, that every year, on the 1st of March her sacred fire, and the laurel tree which shaded her hearth, were renewed (Macrob. *Sat.* i. 12; Ov. *Fast.* iii. 143), and that on the 15th of June her temple was cleaned and purified. The dirt was carried into an angiportus behind the temple, which was locked by a gate that no one might enter it. (Ov. *Fast.* vi. 227, &c.; Fest. p. 344, ed. Müller.) The day on which this took place was a *dies nefastus*, the first half of which was thought to be so inauspicious, that the priestess of Juno was not allowed to comb her hair, to cut her nails, or to approach her husband, while the second half was very favourable to contracting a marriage or entering upon other important undertakings. A few days before that solemnity, on the 9th of June, the Vestalia was celebrated in honour of the goddess, on which occasion none but women walked to the temple, and that with bare feet. On one of these occasions an altar had been dedicated to Jupiter Pistor. (Ov. *Fast.* vi. 3. 50; comp. Hartung, *Die Relig. der Röm.* vol. ii. p. 111, &c.) [L. S.]

VE'STIA O'PPIA. [OPPIA, No. 2.]

VESTI'LIUS, SEX., a man of praetorian rank, put to death, A. D. 32. (Tac. *Ann.* vi. 9.)

VESTI'NUS A'TTICUS. [ATTICUS.]

VESTI'NUS, JU'LIUS, a sophist, made an abridgment of the lexicon of Pamphilus [PAMPHILUS, No. 4], and a selection of words from Demosthenes, Thucydides, Isaeus, Isocrates and others. (Suidas, *s. v.* Οὐηστῖνος.) The name of Julius Vestinus ought to be substituted for that of Julius Justinus, which is prefixed as the name of one of the lexicographers to the work of Suidas.

C. VESTO'RIUS, of Puteoli, a money-lender, with whom Cicero had large dealings, and who was also a friend of Atticus. (Cic. *ad Att.* iv. 6, 14, 16, vi. 2, v. 2, *ad Att.* xiv. 9, 12, 14, et alibi.)

VESTRI'TIUS SPURINNA. [SPURINNA.]

P. VE'STRIUS, a Roman eques and a Pompeian, was taken prisoner in Africa in B. C. 46, and pardoned by Caesar. (Hirt. *B. Afr.* 64.)

VETI'LIUS. 1. C. or M. VETILIUS, praetor B. C. 147, was defeated in Spain by Viriathus, taken prisoner and put to death. For an account of his defeat, and the authorities, see VIRIATHUS.

2. VETILIUS, a leno, was refused by Q. Metellus, the praetor, the *bonorum possessio* in accordance with the will of Juventius, on account of his infamous mode of life. (Val. Max. vii. 7. § 7.)

3. P. VETILIUS, a relation of Sex. Aebutius, and a witness in the case of Caecina. (Cic. *pro Caecin.* 9.)

VETRA'NIO, an officer far advanced in years, who had long served with high reputation, and who was much and generally beloved on account of his simple manners and amiable temper, commanded the legions in Illyria and Pannonia, at the period (A. D. 350), when Constans was treacherously destroyed, and his throne seized by Magnentius. The first impulse of the veteran induced him to write a letter to Constantius promising firm allegiance, and urging him to advance with all speed that he might in person chastise the usurper. Soon afterwards, however, he was prevailed upon by the solicitations of his troops, and by the pressing representations of the notorious Constantina [CONSTANTINA], eldest sister of Constantine the Great, himself to assume the purple at Sirmium, about the beginning of March, A. D. 350. Being now courted by both of the contending parties, he concluded a treaty with Constantius whom he soon abandoned; he next entered into close alliance with Magnentius, and finally, as detailed in a former article [CONSTANTIUS], was constrained by dextrous management at the famous conference held on the 25th December near Sardica to abdicate the power which he had exercised for

less than ten months, and to resign all his pretensions in favour of Constantius, by whom he was treated with great kindness, and permitted to retire to Prusa, in Bithynia, where he passed the remaining six years of his life in contented tranquillity, practising the virtues of the Christian faith which he professed. It is tolerably clear, as far as we can pretend to draw any conclusion from the confused and contradictory accounts transmitted to us regarding the above transactions, that the extraordinary conduct of Vetranio must be ascribed to natural indecision or to the vacillating imbecility of old age, rather than to a system of complicated treachery altogether foreign to his character, which is painted in very favourable colours by almost all the historians of this epoch, except Aurelius Victor who describes him as little better than a mischievous idiot. [CONSTANS; MAGNENTIUS; CONSTANTIUS.] (Julian. *Orat.* i. ii.; Themist. *Orat.* iii. iv.; Amm. Marc. xv. 1. § 2, xxi. 8. § 1; Aurel. Vict. *de Caes.* 41, 42, *Epit.* 41; Eutrop. x. 6; Zosim. ii. 43, 44; Zonar. xiii. 7; Chron. Alexandr.; Chron. Idat.; Socrat. *H. E.* ii. 28; Sozomen. *H. E.* iv. 3; Philostorg. *H. E.* iii. 22.) [W. R.]



COIN OF VETRANIO.

VE'TTIA or VE'CTIA GENS, plebeian, is not mentioned till the latter end of the republic, but obtained considerable eminence under the empire, where its name frequently appears in the consular Fasti. In many editions and some MSS. of the ancient writers, the name occurs in the form of *Vectius;* but *Vettius* is the true orthography, as we see from coins. We find coins of the Vettii of the republican period, bearing the cognomen *Judex Sabinus*, a specimen of which is given under JUDEX.

VETTIE'NUS, or VECTIE'NUS, a friend of Cicero and Atticus, was a money-lender. (Cic. *ad Att.* x. 5, 11, 13, 15, xii. 3, xv. 13.)

VE'TTIUS, or VE'CTIUS. 1. P. VETTIUS, quaestor of C. Verres in Sicily, is spoken of by Cicero as an honourable man. (Cic. *Verr.* v. 44.)

2. T. VETTIUS, praetor B. C. 59, presided at the trial of L. Flaccus, whom Cicero defended. (Cic. *pro Flacc.* 34.)

3. VETTIUS, one of the lovers of Clodia, gave her some copper coins instead of silver, and was in consequence shamefully treated by two other lovers of Clodia. (Cic. *pro Cael.* 30; Plut. *Cic.* 29.)

4. VETTIUS, of whom Cicero purchased a house. (Cic. *ad Att.* iv. 5. § 2.)

5. SEX. VETTIUS, a friend of Atticus, and a coheres of Cicero. (Cic. *ad Att.* xiii. 12.)

6. L. VETTIUS, a Roman eques, was in the pay of Cicero in B. C. 63, to whom he gave some valuable information respecting the Catilinarian conspiracy. Hence he is called by Cicero *noster index*. Among others he accused Caesar of being privy to the conspiracy. (Comp. Suet. *Caes.* 17, where we ought to read *a L. Vettio indice* instead of *a L. Vettio judice.*) He was an unprincipled fellow, who was ready to sell his services to any one who would pay him well. He again appears in B. C. 59 as an informer. In that year he accused Curio, Cicero, L. Lucullus, and many other distinguished men, of having formed a conspiracy to assassinate Pompey. Dion Cassius, who always thinks the worst about every man, asserts (xxxviii. 9) as a positive fact that Vettius had been purchased by Cicero and L. Lucullus to murder Caesar and Pompey; but this statement is in opposition to all other authorities, and deserves no credence. It seems almost certain that the conspiracy was a sheer invention for the purpose of injuring Cicero, Curio, and others; but there is more difficulty in determining who were the inventors of it. Cicero regarded it as the work of Caesar, who remained in the background while its success was uncertain, and who used the tribune Vatinius as his instrument. At a later period, when Cicero had returned from exile, and feared to provoke the triumvir, he threw the whole blame upon Vatinius. However this may be, the history of the affair is briefly as follows. Vettius was said to have insinuated himself into the friendship of Curio, and then to have informed him that he intended, along with his slaves, to kill Pompey, hoping to elicit from Curio an approval, if not a promise, of co-operation in the plot. Curio, however, did not fall into the snare, but disclosed what he had heard to his father. The latter informed Pompey. Vettius, therefore, was apprehended and brought before the senate, where he stated that Curio was at the head of a conspiracy which had been formed against Pompey's life, in which some of the most distinguished young men of the state had a share; among others, L. Aemilius Paulus, M. Brutus, and L. Lentulus. The senate ordered him to be cast into prison. On the following day Vatinius brought him before the assembly of the people, that he might confirm what he had already said before the senate; but he now contradicted himself, and his evidence became much more suspicious than it had been on the previous day. Some names which he mentioned in the senate, he now passed over entirely, but he added many others of still greater celebrity, such as Lucullus and L. Domitius Ahenobarbus. He did not mention Cicero by name, but he said that an eloquent consular, who lived near the consul Caesar, had said to him that the state needed a Servilius Ahala, or a Brutus. He was sent back to prison, and on the following morning was found strangled in his cell. It was given out that he had committed suicide; but the marks of violence were visible on his body, and Cicero at a later time charged Vatinius with the murder. Suetonius says (*Caes.* 20) that Vettius was poisoned, but this is in opposition to the direct statement of Cicero, who must have known the manner of his death, and could have had no reason for giving a false account on this point at least. (Dion. Cass. xxxvii. 41; Suet. *Caes.* 17; Cic. *ad Att.* ii. 24, *pro Sest.* 63, *in Vatin.* 10, 11, with the Schol. Bob. pp. 308, 320, ed. Orelli; Dion Cass. xxxviii. 9; Suet. *Caes.* 20; Appian, *B. C.* ii. 12; Plut. *Lucull.* 42; Drumann, *Geschichte Roms*, vol. ii. p. 233, foll.) The coin of the Vettia gens, with the surname of *Judex* upon it, has nothing to do with this Vettius. [JUDEX.]

VE'TTIUS AGO'RIUS PRAETEXTA'TUS. [PRAETEXTATUS.]

C. VE'TTIUS AQUILI'NUS, consul under M. Aurelius A. D. 162, with Q. Junius Rusticus. (Fasti; Cod. 5. tit. 25. s. 3.)

VE'TTIUS AQUILI'NUS JUVENCUS. [JUVENCUS.]

C. VE'TTIUS A'TTICUS, consul under Gordianus III. A. D. 342 with C. Asinius Praetextatus. (Fasti; Capitol. *Gord.* 26.)

L. VE'TTIUS L. L. AUCTUS, a Roman scene-painter, mentioned on an extant inscription. (Fabretti, *Inscr.* p. 335, No. 501; R. Rochette, *Lettre à M. Schorn*, p. 425, 2d. ed.) [P. S.]

VE'TTIUS BOLA'NUS. [BOLANUS.]

VE'TTIUS CATO or SCATO. [SCATO.]

P. VE'TTIUS CHILO, a Roman eques engaged in farming the taxes in Sicily, was a witness against Verres. (Cic. *Verr.* iii. 71.)

VE'TTIUS CHRYSIPPUS. [CHRYSIPPUS.]

VE'TTIUS ME'SSIUS. [MESSIUS.]

VE'TTIUS PRISCUS. [PRISCUS.]

VE'TTIUS PRO'CULUS. [PROCULUS.]

VE'TTIUS SABI'NUS. [SABINUS.]

VETTIUS SALASSUS. [SALASSUS.]

VE'TTIUS SCATO. [SCATO.]

VE'TTIUS VALENS. [VALENS.]

Q. VE'TTIUS VETTIA'NUS, a Marsian, was a contemporary of Cicero, by whom he is mentioned among the orators of the Socii and Latini. (Cic. *Brut.* 46.)

VETULI'NUS, was proscribed by the triumvirs in B. C. 43, and collected a considerable force in the south of Italy, with which he for a long time resisted the troops sent against him, but was at length killed when he was on the point of embarking to cross over to Messana. (Appian, *B. C.* iv. 25.)

VETU'LIO, SE'NTIUS SATURNI'NUS. [SATURNINUS, SENTIUS, No. 2.]

VETU'RIA, the mother of Coriolanus. [CORIOLANUS.]

VETU'RIA GENS, anciently called VETU'SIA, patrician and plebeian. The patrician branch of the gens was of great antiquity: according to tradition one of their number, Mamurius Veturius, lived in the time of Numa, and made the sacred ancilia. [See below.] From the fact of Mamurius Veturius being connected with the history of Numa, and also from his having two gentile names, we may conclude that the Veturii were of Sabine origin, and belonged to the second tribe at Rome, the Tities or Titienses. The Veturii are also mentioned in the early times of the republic, and one of them, P. Veturius Geminus Cicurinus, was consul in the eleventh year of the republic, B. C. 499. The Veturii rarely occur in the later times of the republic, and after the year B. C. 206, when L. Veturius Philo was consul, their name disappears ftom the Fasti. They were divided into families, bearing respectively the names of CALVINUS, CRASSUS CICURINUS, GEMINUS CICURINUS (both of which are given under CICURINUS), and PHILO. The coins of the Veturia gens have no cognomen upon them. The following specimen represents on the obverse a head wearing a helmet with TI. VE., and on the reverse a man kneeling down holding in his arms a pig, which two other men are touching with their staves. The subject represented on the obverse has been variously interpreted; but there can be no doubt that it refers to the conclusion of a treaty, but what the particular treaty may have been it is useless to conjecture. (Eckhel, vol. v. p. 337.)

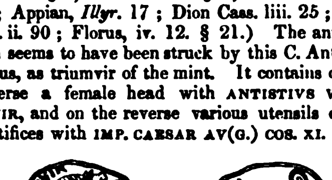


COIN OF THE VETURIA GENS.

VETU'RIUS MAMU'RIUS is said to have been the armourer who made the eleven ancilia exactly like the one that was sent from heaven in the reign of Numa. His praises formed one of the chief subjects of the songs of the Salii. (Plut. *Num.* 13; Ov. *Fast.* iii. 384; Dionys. ii. 71; Festus, *s. v. Mam. Vet.*; comp. *Dict. of Antiq. s. v. Salii.*) Even the ancients themselves doubted in the reality of his existence: Varro interpreted his name as equivalent to *vetus memoria* (Varr. *L. L.* vi. 46, ed. Müller.) Some modern writers regard Mamurius Veturius as an Etruscan artist, because he is said to have made a brazen image of the god Vertumnus. (Propert. iv. 2. 61; comp. Müller, *Etrusker*, vol. ii. p. 252.)

VETUS, the name of a family of the Antistia gens. 1. ANTISTIUS VETUS, propraetor in Further Spain about B. C. 68, under whom Caesar served as quaestor. (Vell. Pat. ii. 43; Plut. *Caes.* 5; Suet. *Caes.* 7.)

2. C. ANTISTIUS VETUS, son of the preceding, was taken as quaestor by Caesar out of gratitude to his father, when he was propraetor in Further Spain in B. C. 61. In B. C. 57 Vetus was tribune of the plebs and supported Cicero in opposition to Clodius. In the civil war he espoused Caesar's party, and we find him in Syria in B. C. 45, fighting against Q. Caecilius Bassus, who had formerly been on the Pompeian side, and who now attempted to seduce the troops in the East from their allegiance to Caesar. He besieged Bassus in Apameia, but was obliged to retire on the approach of the Parthians. In B. C. 34 Vetus carried on war against the Salassi, and in B. C. 30 was consul suffectus. He accompanied Augustus to Spain in B. C. 25, and on the illness of the emperor continued the war against the Cantabri and Astures, whom he reduced to submission. (Plut. *Caes.* 5; Cic. *ad Q. Fr.* ii. 1. § 3, *ad Att.* xiv. 9. § 3; Dion Cass. xlvii. 27; Appian, *Illyr.* 17; Dion Cass. liii. 25; Vell. Pat. ii. 90; Florus, iv. 12. § 21.) The annexed coin seems to have been struck by this C. Antistius Vetus, as triumvir of the mint. It contains on the obverse a female head with ANTISTIVS VETVS IIIVIR, and on the reverse various utensils of the pontifices with IMP. CAESAR AV(G.) COS. XI.



COIN OF C. ANTISTIUS VETUS.

3. C. ANTISTIUS VETUS, son of No. 2, was

consul in B.C. 6 with D. Laelius Balbus; and as he lived to see both his sons consuls, he must have been alive at least as late as A. D. 28. (Dion Cass. lv. 9; Vell. Pat. ii. 43.) He was a friend of Velleius Paterculus, from whom we learn (*l. c.*) that Vetus was a pontifex.

4. C. ANTISTIUS VETUS, son of No. 3, was consul A. D. 23 with C. Asinius Pollio. (Vell. Pat. ii. 43; Dion Cass. Index, lib. lvii.; Tac. *Ann.* iv. 17; Frontin. *Aquaed.* 102.)

5. L. ANTISTIUS VETUS, son of No. 3, was consul suffectus A. D. 28. (Vell. Pat. ii. 43; Fasti.)

6. C. ANTISTIUS VETUS, probably son of No. 4, was consul under Claudius A. D. 50 with M. Suilius Nerulinus. (Tac. *Ann.* xii. 25.)

7. L. ANTISTIUS VETUS, probably also a son of No. 5, was consul with the emperor Nero in the first year of his reign, A. D. 55. Three years afterwards, A. D. 58, Vetus commanded a Roman army in Germany, and as he had no war to carry on, he formed the project, in order that his soldiers might not remain idle, of connecting the Mosella (Moselle) and the Arar (Saone) by a canal, by which means a water communication would be established between the Mediterranean and the Northern Ocean, as troops could be conveyed down the Rhone and the Saone into the Moselle through the canal, and down the Moselle into the Rhine, and so into the Ocean. The daughter of Vetus was married to Rubellius Plautus; and when Nero resolved upon the death of the latter in A. D. 62, his father-in-law pressed him to take up arms against the emperor. [PLAUTUS, p. 411, b.] Plautus was put to death, but Vetus escaped for a time. Three years later, A. D. 65, the tyrant resolved upon his death, and Vetus accordingly anticipated his sentence by opening his veins in the bath. His mother-in-law Sextia and his daughter Pollutia likewise opened their veins and perished along with him. (Tac. *Ann.* xiii. 11, 53, xiv. 57, 58, xvi. 10, 11.)

8 C. ANTISTIUS VETUS, consul with C. Manlius Valens in the last year of the reign of Domitian, A. D. 96. (Dion Cass. lxvii. 14.)

9. ANTISTIUS VETUS, consul under Trajan, A. D. 116, with Aelianus. (Fasti.)

10. ANTISTIUS VETUS, consul under Antoninus Pius, A. D. 150, with Gallicanus. (Fasti; Cod. 2. tit. 13. s. 1.)

VIBENNA CAELES or CAE'LIUS. [CAELES VIBENNA.]

VI'BIA GENS, plebeian. No Romans of this name are mentioned till the latter end of the republic; but we meet with several persons of the name among the Italian nations in the second Punic war. [See below, VIBIUS, Nos. 1, 2; VIBIUS VIRRIUS.] The first of the gens, who obtained the consulship, was C. Vibius Pansa in B. C. 43; and several Vibii appear in the Consular Fasti under the empire. Two of the Roman emperors, TREBONIANUS GALLUS and VOLUSIANUS, bore the name of Vibius. The coins of the Vibia gens have on them the surnames of *Pansa* and *Varus*. [PANSA; VARUS.]

VIBI'DIA, the eldest of the Vestal virgins, besought the emperor Claudius to spare Messalina. (Tac. *Ann.* xi. 32, 34.)

VIBI'DIUS VARRO. [VARRO.]

C. VIBIE'NUS, a senator, lost his life in the riots which took place at the burial of Clodius in B. C. 52. (Cic. *pro Mil.* 14; Ascon. *in Mil.* p. 33, Orelli.)

VIBI'LIUS or VIBI'LLIUS, king of the Hermunduri, expelled Catualda from his dominions at the beginning of the reign of Tiberius, and subsequently united with Vangio and Sido in expelling Vannius, king of the Suevi, from his country, in the reign of Claudius. (Tac. *Ann.* ii. 63, xii. 29.) [CATUALDA; VANNIUS.]

VI'BIUS. 1. VIBIUS ACCUAEUS, apparently so called from the town of Accua, was a commander of a Pelignian cohort in the Roman army in B. C. 212, and distinguished himself by his bravery. (Liv. xxv. 14; Val. Max. iii. 2. § 20.)

2. VIBIUS, one of the Bruttii, the brother of Paccius, B. C. 209. (Liv. xxvii. 15.) [PACCIUS, No. 2.]

3. VIBIUS, bore such a striking resemblance to Pompeius Magnus, that he was frequently mistaken for the latter. (Val. Max. ix. 14. § 1; Plin. *H. N.* vii. 10. s. 12.)

4. L. VIBIUS, a Roman eques, was magister or manager of the company, which farmed the customs at Syracuse. (Cic. *Verr.* ii. 74.)

5. SEX. VIBIUS, of Larinum, slain by Oppianicus. (Cic. *pro Cluent.* 8.)

6. VIBIUS CAPPADOX, of Larinum, said to have been poisoned by A. Cluentius. (Cic. *pro Cluent.* 60.) The cognomen Cappadox is suspicious, but it is found in all the best MSS.

7. VIBIUS, from whom Cicero received the books of the poet Alexander Lychnus (Cic. *ad Att.* ii. 20), is probably the same person as Vibius Curius. [CURIUS, p. 904, a.]

8. C. Vibius, one of the accusers of Libo Drusus, A. D. 16. (Tac. *Ann.* ii. 30.)

VI'BIUS, the engraver of a precious stone, namely, a carnelion engraved in intaglio, representing an Othriad, on whose buckler the artist's name is inscribed thus, VIBIUS F. (Caylus, *Recueil*, iii. pt. xxi. No. 5, pp. 83, 84; R. Rochette, *Lettre à M. Schorn*, p. 158, 2d ed.) [P. S.]

VI'BIUS CRISPUS. [CRISPUS.]

VI'BIUS CU'RIUS. [CURIUS.]

VI'BIUS FRONTO. [FRONTO.]

VI'BIUS MARSUS. [MARSUS.]

VI'BIUS PACIACUS. [PACIACUS.]

VI'BIUS PANSA. [PANSA.]

VI'BIUS PO'STUMUS. [POSTUMUS.]

VI'BIUS RUFUS. [RUFUS.]

VI'BIUS SECUNDUS. [SECUNDUS.]

VI'BIUS SEQUESTER. [SEQUESTER.]

VI'BIUS SERE'NUS. [SERENUS.]

VI'BIUS TREBONIA'NUS. [TREBONIANUS.]

VI'BIUS VARUS. [VARUS.]

VI'BIUS VI'RRIUS, of Capua, induced his countrymen to revolt from the Romans and to espouse the cause of Hannibal after the battle of Cannae, B. C. 216. When Capua, after its long siege by the Romans, could hold out no longer, B. C. 211, Vibius recommended the senators to put themselves to death, rather than fall into the power of the Romans. Twenty-seven of the senators resolved to follow his advice, and accompanied him to his house, where after a sumptuous banquet they all took poison. (Liv. xxiii. 6, xxvi. 13, 14.)

VIBULA'NUS, the name of the most ancient family of the Fabia gens. It was so powerful in the early times of the republic that three brothers of the family held the consulship for seven years

in succession, B.C. 485—479. The last person of the gens who bore this surname was Q. Fabius Vibulanus, consul, B.C. 412. This Vibulanus assumed the agnomen of Ambustus; and his descendants dropt the name of Vibulanus and took that of Ambustus in its place. In the same way Ambustus was after a time supplanted by that of Maximus. [AMBUSTUS; MAXIMUS.]

1. Q. FABIUS K. F. VIBULANUS, consul B.C. 485 with Ser. Cornelius Cossus Maluginensis, carried on war with success against the Volsci and Aequi; but instead of dividing the booty among the soldiers, he sold it, and deposited the money arising from the sale in the public treasury. In this year Sp. Cassius Viscellinus was condemned to death. In B.C. 482 Fabius Vibulanus was consul a second time with C. Julius Julus. Both consuls marched against the Veientes, but as the enemy did not appear in the field, they devastated their land and returned home. In B.C. 480 Fabius fought under his brother Marcus [No. 3] against the Etruscans, and was killed in battle. (Liv. ii. 41—43, 46; Dionys. viii. 77, 82, 90, ix. 11.)

2. K. FABIUS K. F. VIBULANUS, brother of the preceding, was quaestor parricidii in B.C. 485, and along with his colleague L. Valerius accused Sp. Cassius Viscellinus, who was in consequence condemned by the votes of the populus. Although the name of the Fabii had become hateful to the plebeians in consequence of Q. Fabius, who was consul this year, depriving the soldiers of the booty they had gained in the war, nevertheless the patricians carried the election of K. Fabius, who was accordingly consul in the following year B.C. 484 with L. Aemilius Mamercus. Kaeso took an active part with his colleague in opposing the agrarian law, which the tribunes of the people attempted to bring forward. According to Dionysius Kaeso came to the assistance of his colleague, who had been defeated by the Volsci, but Livy says nothing of Kaeso, and represents Mamercus as conquering the Volsci. (Liv. ii. 41, 42; Dionys. viii. 77, foll., viii. 82—86.) Niebuhr supposes that a great change in the constitution was effected on the election of K. Fabius and his colleague to the consulship. He maintains that the election of the consuls was then transferred from the Comitia Centuriata to the Comitia Curiata, and that the choice of the latter assembly was only ratified by the former. He further supposes that a compromise took place three years afterwards, B.C. 482, in virtue of which the centuriae had the election of one consul and the curiae of the other, and that this continued to be the practice till the decemvirate. (*Hist. of Rome*, vol. ii. p. 177, foll.) Our limits do not permit us to go to an investigation of this point, and we can only remark that Niebuhr's view is supported by no positive testimony, and has been rejected by most subsequent scholars. (Göttling, *Römische Staatsverfassung*, p. 308; Becker, *Handbuch der Römischen Alterthümer*, vol. ii. pt. ii. p. 93.) There can be little doubt that the consuls were at all times, without exception, elected by the comitia centuriata; and there is no difficulty in understanding how the patricians were able to carry the elections of their own candidates at these comitia. (Comp. Becker, *ibid.* p. 12, note 19.)

In B.C. 481 K. Fabius was consul a second time with Sp. Furius Medullinus Fuscus. At the beginning of his consulship he opposed the attempts of the tribune Sp. Icilius (Licinius), who endeavoured to carry an agrarian law by preventing the consuls from levying troops against the Veientes and Aequi, who had taken up arms and made an inroad into the Roman territory. Icilius was likewise opposed by his own colleagues, and thus the troops were inrolled, and K. Fabius marched against the Veientes. (The common editions of Livy have (*exercitus*) *ducendus Fabio in Aequos*, but the MSS. have *in Veientes*, and this in accordance with Dionysius and Zonaras.) Fabius conducted the war with success, and put the enemy to the rout with his cavalry alone; but when he commanded his infantry to pursue the defeated army, they refused obedience to his orders, on account of his opposition to the agrarian law, and returned to their camp, which they soon afterwards deserted, to the astonishment of the enemy. (Liv. ii. 43; Dionys. ix. 1, foll.; Zonar. vii. 17; Val. Max. ix. 3. § 5.) In the following year, B.C. 480, he again fought against the Veientes, serving under his brother Marcus, who was then consul, and his colleague Cn. Manlius Cincinnatus. The soldiers were still indisposed to obey the commands of a Fabius, but the dangers of their situation and the scoffs of the enemy turned their purpose, and they demanded to be led forth against the foe. On that day the Fabii were an example to the whole army. Quintus, who had been consul two years before, fell in the hottest of the fight; but his brothers Kaeso and the consul Marcus rushed forth to the front, and by their heroic bravery so fired the courage of their soldiers that the enemy were turned to flight. The bravery of the Fabii in this battle won the hearts of the soldiers, and they still further gained their love by the attention which they paid to the wounded, whom they divided among the dwellings of the patricians: their own house took the greater number. The Fabii had been hitherto the champions of the patricians, but they now resolved to espouse the cause of the plebeians, and secure for them the rights which they had so long taken an active part in resisting. The real reasons of their change it is impossible to determine, with the deficient information which has come down to us, but of the fact there can be no doubt. (Liv. ii. 46, 47; Dionys. ix. 11, 13.)

In B.C. 479 Kaeso was consul a third time with T. Virginius Tricostus Rutilus. As soon as he entered upon his consulship, he gave a proof that his house was sincere in their professions of reconciliation to the commonalty; for he called upon the patricians to divide the conquered land among the plebeians, before any tribune should bring forward an agrarian law. But powerful as the Fabii were, they could not induce the rest of the patricians to listen to their advice: on the contrary, they were regarded as traitors to their order, and Kaeso was told by them that his recent glory had intoxicated his mind. The plebeians were all the more anxious to do him honour. They flocked to his standard when he marched against the Aequi, and served under him with the greatest zeal. The Aequi retreated before him into their towns; and after devastating their territory, he returned just in time to save the army of his colleague, which was surrounded by the Veientes, and in great peril. After this campaign Kaeso renewed his conciliatory propositions, but as they were still rejected with scorn, he and his house

resolved to quit Rome altogether, where they were regarded as apostates by their own order. They determined to found a settlement on the banks of the Cremera, a small stream that falls into the Tiber a few miles above Rome. According to the legend, the consul Kaeso went before the senate and said, that the Fabii were willing to carry on the war against the Veientes, alone and at their own cost. Their offer was joyfully accepted, for the patricians were glad to see them expose themselves voluntarily to such dangers. The departure of the Fabii from the city was celebrated in Roman story. On the day after Kaeso had made the proposal to the senate, 306 Fabii, all patricians of one gens, assembled on the Quirinal at the house of Kaeso, and from thence marched with the consul at their head through the Carmental gate. They proceeded straight to the banks of the Cremera, where they erected a fortress. Livy and the writers who follow him speak of the 306 patrician Fabii as departing alone to the Cremera; but other authorities with more probability represent them as accompanied by their wives, children and clients. The latter were undoubtedly very numerous; and Dionysius says that the Fabii with their dependants amounted to 4000 persons. It seems nearly evident, as has been already stated, that the Fabii intended to form a settlement, which might become a powerful Latin town on the borders of the Etruscan territory; and that they ought not to be regarded as simply an advanced guard occupying a fort in the enemy's territory, for the purpose of ravaging the country. Even if it had not been stated that the Fabii had left Rome with their families and clients, it might fairly have been inferred from the unanimous tradition that only one of the family, who had remained at Rome, survived the entire destruction of the gens. As soon as the Fabii had fortified their settlement on the Cremera, they commenced their inroads and continued to lay waste the Veientine territory without cessation. The Veientes collected a powerful army from the Etruscan states and besieged the fortress, but the Romans sent an army to their relief under the command of the consul L. Aemilius Mamercus, who defeated the Etruscans, B. C. 478. Thereupon a truce was concluded for a year; but at its expiration the Etruscans again took up arms, and the Fabii were all destroyed in the consulship of C. Horatius Pulvillus and T. Menenius Lanatus, B. C. 477. The manner of their death is variously related by the ancient writers. According to one tradition, preserved but rejected by Dionysius, the Fabii set out from the Cremera on a certain day in order to offer up a sacrifice in their sanctuary on the Quirinal at Rome: trusting to the sanctity of their mission, they went without arms, as in a time of peace, but on their road they were attacked by a great army which had been placed in ambush and perished by the darts of the enemy, for although unarmed none of the Etruscans dared come near the heroes. According to another tradition the Fabii, who had repeatedly gained victories in the open field, were enticed to follow some cattle, which were purposely driven under a weak escort into the mountains, and they thus fell into an ambush, where many thousand men had been placed. Although scattered when the enemy attacked them, the Fabii made an heroic resistance and only fell after a long struggle overwhelmed by superior numbers. This account of the death of the Fabii has been followed by Dionysius who has worked up the tale in his usual manner, as well as by Livy, Ovid, and other ancient writers. The fortress on the Cremera must have been taken immediately afterwards, and the whole of the settlement have been put to the sword. In whatever way the Fabii may have perished, it seems clear that they might have been saved, for the consul Menenius Lanatus was in the neighbourhood with an army, and was condemned in the following year as the guilty cause of the disaster. [LANATUS, No. 2.] (Liv. ii. 48—50; Dionys. ix. 14—22; Gell. xvii. 21; Ov. *Fast.* ii. 195, foll.; Dion Cass. *Fragm.* No. 26, ed. Reim.; Festus, *s. v.* *Scelerata porta.*) Ovid says (*l. c.*) that the Fabii perished on the Ides of February; but all other authorities state that they were destroyed on the day on which the Romans were subsequently conquered by the Gauls at the Allia, that is, on the fifteenth before the Kalends of Sextilis, June the 18th (Liv. vi. 1; Tac. *Hist.* ii. 91; Plut. *Camill.* 19): hence Niebuhr supposes that Ovid mistook the day of their departure for that of their destruction (*Hist. of Rome*, vol. ii. note 441).

It is unanimously stated by the ancient writers that all the Fabii perished at the Cremera with the exception of one individual, the son of Marcus, from whom all the later members of the gens were descended. The same accounts relate that he was left behind at Rome on account of his youth; but this could not have been the reason, if we are correct in the supposition that the Fabii migrated from the city with all their families, and it is moreover refuted by the fact that this Fabius was consul ten years afterwards. From the fact of his being raised to the consulship, and from the opposition which he then offered to the tribunes, it is probable, as Niebuhr supposes, that he maintained the former opinions of his gens, when the latter changed their sentiments and refused to leave Rome with them. (Niebuhr, *Hist. of Rome*, vol. ii. p. 194.)

3. M. FABIUS K. F. VIBULANUS, the brother of the two preceding, was consul B. C. 483 with L. Valerius Potitus. He resisted the efforts of the tribunes to carry the Agrarian law of Sp. Cassius into effect; and as they in consequence impeded the levy of troops, the consuls removed their tribunals outside the city, where the power of the tribunes did not extend, and by heavy punishments compelled the citizens to enlist. The consuls then carried on war against the Volscians, but without any decisive result. (Liv. ii. 42, Dionys. viii. 87, 88.) In B. C. 480 M. Fabius was consul a second time with Cn. Manlius Cincinnatus. The two consuls marched against the Veientes, but did not venture at first to attack the enemy, lest their own soldiers should desert them as they had done K. Fabius in the preceding year. They accordingly kept their troops in their intrenchments, till the soldiers, roused at length by the taunts and scoffs of the enemy, demanded to be led forth to battle, and swore that they would not leave the field except as conquerors. The bravery of the Fabii in the battle which followed has already been related in the life of Kaeso, who fought under his brother. The Romans gained the victory, but bought it dearly. The consul Cincinnatus and Q. Fabius were killed; and the surviving consul, on account of the loss which he had sustained, re-

fused the triumph which the senate offered him. The care which M. Fabius showed for the wounded and his reconciliation to the plebeians have been related above [No. 2]. Dionysius says that Fabius resigned his consulship two months before the expiration of his year, because his wounds prevented him from discharging the duties of his office. (Liv. ii. 43—47; Dionys. ix. 5—13; Frontin. *Strat.* i. 11. § 1; Val. Max. v. 5. § 2.) In the following year, B. C. 479, M. Fabius accompanied the rest of his gens to their fatal settlement on the Cremera and perished along with them two years afterwards. Dionysius (ix. 15) represents Marcus as the leader of the Fabii in their migration from Rome, but Livy (ii. 49) undoubtedly follows the genuine legend in making the consul Kaeso head his gens on that occasion.

4. Q. FABIUS M. F. K. F. VIBULANUS, the son of No. 3, is said to have been the only one of the Fabii who survived the destruction of his gens at the Cremera, but he could not have been left behind at Rome on account of his youth, as the legend relates. [See above, No. 2, sub finem.] He was consul in B. C. 467 with Ti. Aemilius Mamercus, when he supported the patrician party against the tribunes. The latter, having the cooperation of the other consul, made a vigorous effort to carry the agrarian law; but Fabius effected a compromise by proposing that a colony should be founded at Antium, which had been conquered by the Romans in the preceding year. He subsequently marched against the Aequians, who sued for peace, which was granted them; but they soon afterwards broke it and made an inroad into the Latin territory. (Liv. iii. 1; Dionys. ix. 59.)

In B. C. 465 Fabius was consul a second time with T. Quintius Capitolinus Barbatus. He was appointed to carry on the war with the Aequians, which had been continued ever since his first consulship. The ambassadors whom he sent to the Aequians were treated with contempt, at which the Romans were so much enraged that Quintius marched out of the city with another consular army to support his colleague. According to Livy the consuls defeated the Aequians, who withdrew from Mount Algidus into their own territory; but Dionysius says that the battle was not decisive, which is more in accordance with Livy's subsequent narrative, in which it is stated that the Aequians made incursions into the Roman territory for plunder, which were avenged by Fabius devastating the lands of the Aequians. (Liv. iii. 2, 3; Dionys. ix. 61.) Three years afterwards, B. C. 462, Fabius was appointed Praefectus Urbi, while the two consuls were absent from the city. The tribune C. Terentillus Arsa took advantage of the absence of the consuls to propose a rogation for appointing five commissioners, who might draw up laws to limit the power of the consuls. Thereupon Fabius called together the senate and inveighed with such vehemence against the rogation and its author, that even both the consuls could not have inspired greater fear. On the advice of his colleagues Terentillus withdrew his proposal. (Liv. iii. 9; Dionys. ix. 69.)

In B. C. 459 Fabius was consul a third time with L. Cornelius Maluginensis. In this year he defeated the Volscians, who had laid siege to Antium, and also the Aequians, who had taken Tusculum, and on account of these victories celebrated a triumph on his return to Rome. In the following year, B. C. 458, when the two consuls marched with their two armies against the Sabines and Aequians, Fabius was left behind with a third for the protection of Rome. This is the account of Dionysius, but Livy simply says that he was one of the three ambassadors sent in that year to Cloelius Gracchus, the leader of the Aequians. (Liv. iii. 22—25; Dionys. x. 20—22.)

In B. C. 450 Fabius was elected a member of the second decemvirate, and along with his colleagues continued illegally in power in the following year. Ap. Claudius and Fabius were the two leading members of the second decemvirate, and Fabius supported his colleague in all his tyrannical acts. When the war with the Aequians and Sabines broke out Fabius was appointed to the command with two colleagues, while Appius remained in the city. Fabius must have ordered the murder of L. Siccius [SICCIUS], who was serving in the army against the Sabines, but his name is not mentioned in connection with this foul deed. This probably arose from Livy and Dionysius having the Annals of Fabius Pictor before them, in which the virtues of the Fabii were extolled and their faults omitted. After the abolition of the decemvirate and the death of Ap. Claudius and Oppius, Fabius shared the fate of his remaining colleagues; he went into exile and his property was confiscated. (Liv. iii. 35, 41, 58; Dionys. x. 58, xi. 23, 46.)

Q. Fabius is said to have married the daughter of Numerius Otacilius of Maleventum on account of her wealth, with the condition that his first child should receive the praenomen of its maternal grandfather; and it is stated that it was in this way that Numerius became a praenomen in a patrician gens, which it had not been before. (Festus, *s. v. Numerius*, pp. 170, 173, ed. Müller.) We find however that the elder of his two sons bore the praenomen Marcus, and the younger that of Numerius [Nos. 5 and 6]; but it has been conjectured that the elder may have been a son by a former marriage.

5. M. FABIUS Q. F. M. N. VIBULANUS, eldest son of No. 4, was consul B. C. 442 with Postumius Aebutius Elva Cornicen, in which year a colony was founded at Ardea. In B. C. 437 he served as legatus of the dictator Mam. Aemilius Mamercinus in the war against the Veientes and Fidenates. In B. C. 433 he was one of the consular tribunes; and in B. C. 431 he served as legatus of the dictator A. Postumius Tubertus in the great war against the Aequians and Volscians. He lived till the capture of Rome by the Gauls, B. C. 390, where he is spoken of as pontifex maximus, and is said to have rehearsed the solemn formula, which was repeated after him by the aged senators who had resolved to await the entrance of the Gauls into the city, and who accordingly dedicated themselves to death. (Liv. iv. 11; Diod. xii. 34; Liv. iv. 17, 19, 25; Diod. xii. 58; Liv. iv. 27, 28, v. 41.)

6. N. FABIUS Q. F. M. N. VIBULANUS, second son of No. 4, was consul B. C. 421 with T. Quintius Capitolinus Barbatus. He carried on war against the Aequians, whom he put to flight without any difficulty: he was refused a triumph, but received the honour of an ovation. It was in this year that the consuls proposed that in addition to the two city quaestors, two others should be appointed to attend upon the consuls in time of war. This proposal gave rise to great contests, as the tribunes

insisted that some of the quaestors should be chosen from the plebeians. In B. C. 415 Fabius was one of the consular tribunes, and again in B. C. 407. (Liv. iv. 43, 49, 58; Diod. xiii. 24, xiv. 3.)

7. Q. FABIUS Q. F. M. N. VIBULANUS, third son of No. 4, was consul B. C. 423 with C. Sempronius Atratinus, consular tribune for the first time B. C. 416 (omitted through accident by Livy, iv. 47), and for the second time B. C. 414. (Liv. iv. 37, 49; Diod. xiii. 9, 38.) At the beginning of the following year he was interrex. (Liv. iv. 51.)

8. Q. FABIUS M. F. Q. N. VIBULANUS AMBUSTUS, son of No. 5, was consul B. C. 412 with C. Furius Pacilus. (Liv. iv. 52.) He was the last Fabius of the name of Vibulanus. Ambustus now became the name of the family. [AMBUSTUS.]

VIBULE'NUS AGRIPPA. [AGRIPPA.]

L. VIBU'LLIUS RUFUS, a senator and an intimate friend of Pompey, is mentioned on one or two occasions by Cicero before the breaking out of the civil war. He was a man of resolution and energy, and was much trusted by Pompey, who made him Praefectus Fabrûm in the civil war. When Caesar marched into Italy at the beginning of B. C. 49, Pompey sent Vibullius into Picenum to strengthen his cause in that quarter, but he was unable to effect any thing, as all the towns declared in favour of Caesar, and he accordingly threw himself into Corfinium, which was held by Domitius Ahenobarbus. Vibullius was one of the senators who fell into Caesar's hands on the surrender of Corfinium, and was along with the others dismissed uninjured by the conqueror. A few days afterwards Pompey sent him into Spain to assist Afranius and Petreius in carrying on war against Caesar. He was again taken prisoner by Caesar on the conquest of Pompey's troops in that country, and was again pardoned. When Caesar landed in Greece in B. C. 48, he despatched him to Pompey with offers of peace, and Vibullius made the greatest haste to reach Pompey, not from any desire to favour the views of Caesar, but in order to give Pompey the earliest intelligence possible of the arrival of his enemy in Greece. (Cic. *ad. Q. Fr.* iii. 1. § 5, *ad Att.* vii. 24, viii. 1, 2, 11, 15; Caes. *B. C.* i. 15, 23, 34, 38, iii. 10, 11.)

VICA POTA, that is, "the Victor and Conqueror" (*quae vincit et potitur*), was a Roman divinity of victory, whose temple was situated at the foot of the hill Velia. (Liv. ii. 7; Cic. *de Leg.* ii. 11.) [L. S.]

VICTOR, an abandoned man, whom it was supposed that M. Antonius would recall from exile in B. C. 44. (Cic. *ad Fam.* xiv. 14.)

VICTOR, SEX. AURE'LIUS, who is commonly ranked among the Latin historians, flourished in the middle of the fourth century under the emperor Constantius and his successors. According to his own account (*de Caes.* 20), that is, supposing the work from which we quote to be a genuine document, he was born in the country of very humble parents, but rose to distinction by his zeal in the cultivation of literature. Having attracted the attention of Julian when at Sirmium, he was appointed by that prince governor of one division of Pannonia. At a subsequent period, he was elevated by Theodosius to the high office of city praefect, and there seems no good reason to doubt that he is the Sex. Aurelius Victor, who was consul along with Valentinian in A. D. 373. With regard to the period of his death, nothing is known, nor can we collect any further information concerning his life, except that it has been inferred from certain observations in the memoir of Hadrian (*de Caes.* 14) that he was a pagan. (Vict. *de Caes.* 16, 20, 28, 41; Amm. Marc. xxi. 10, and the notes.)

The following works, which present in a very compressed form a continuous record of Roman affairs, from the fabulous ages down to the death of the emperor Theodosius, have all been ascribed to this writer, but the evidence upon which the determination of authorship depends, is very slender, and in all probability the third alone belongs to the Sex. Aurelius Victor whom we have noticed above.

I. *Origo Gentis Romanae*, in twenty-three chapters, containing the annals of the Roman race, from Janus and Saturnus down to the era of Romulus. We here find many curious tales and traditions derived apparently from ancient sources, and it may be regarded as a valuable contribution towards the legendary history of the city. Joannes Metellus, Ausonius Popma, and others, have assigned this tract to Asconius Pedianus, influenced chiefly by some expressions in which they conceived that the author spoke of Livy and Virgil as his contemporaries, but the passages in which these occur (xxiii. § 7, iii. § 7, vii. § 4), do not fairly admit of any such interpretation, while the general tone of the phraseology certainly bears no resemblance to that of the Augustan age. On the other hand, it seems certain, from the total dissimilarity in style, that it cannot have proceeded from the same hand with the two pieces which we shall next describe; and for this and other reasons Arntzenius has pronounced it to be the production of some of the later grammarians who were desirous of prefixing a suitable introduction to the series. The *Origo* was first printed at Antwerp, 8vo. 1579, with the commentary of Andreas Schottus in a volume, containing also the three following: —

II. *De Viris illustribus Urbis Romae*, in eighty-six chapters, commencing with the birth of the twin sons of Mars and Ilia, and concluding with the death of Cleopatra. The whole, or nearly the whole of the MSS. attach the name of *Plinius* to this piece: by some scholars it has been given to Cornelius Nepos, by others to Aemilius Probus. The numerous mistakes with which it abounds forbid us to fix upon any one belonging to the brighter epochs of Roman literature. It was first printed at Naples, by Sixtus Riesinger, about 1470, and again by Jac. de Ripoli, at Florence, in 1478.

III. *De Caesaribus*, in forty-two chapters, exhibiting short biographies of the emperors, from Augustus to Constantius. This, as we have stated, may reasonably be regarded as the work of Sex. Aurelius Victor, who was praefect of the city under Theodosius. It was first printed at Antwerp, 8vo. 1579, with the commentary of Schottus.

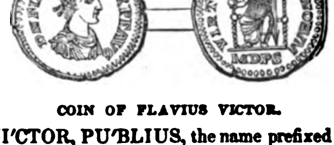
IV. *De Vita et Moribus Imperatorum Romanorum Excerpta ex libris Sex. Aurelii Victoris*, or as it is frequently styled *Sex. Aurelii Victoris Epitome de Caesaribus*, in forty-eight chapters, commencing with Augustus and concluding with Theodosius. These lives agree for the most part almost word for word with the preceding, but variations may here and there be detected, some points being lightly passed over, or altogether omitted, in the one collection, which are dwelt upon at considerable length in the other. This will be seen clearly by comparing the

sections in each on Nerva and Hadrian. Moreover, it will be remarked, that while the first series terminates with Constantius, the second comes down as low as Arcadius and Honorius. All the MSS. are inscribed with the words *Epitome Victor.*, or *Victoris*, or *Victorini*, and a keen controversy has been maintained as to the real name of the abbreviator. It seems clear, at all events, that he cannot be the Aurelius Victor who compiled the *De Caesaribus:* he followed or rather copied the latter very closely, but consulted other sources, and did not consider himself bound to adhere slavishly to his statements. The *Epitome* was first printed at Strasburg, 8vo. 1505, and again by Aldus, 8vo. Venet. 1516, at the end of his edition of Suetonius.

These four pieces were first published together by Andreas Schottus (8vo. Antw. 1579), who brought to light the *Origo* and the *De Caesaribus* from the only MS. of them known to exist, and laboured with great earnestness to prove that the whole were the work of the same writer, and that the writer was Sex. Aurelius Victor. The best edition which has yet appeared, is that of Jo. Arntzenius, Amst. et Traj. Bat. 1733, forming one of the Dutch Variorum Classics, in 4to. An elaborate edition was commenced by Schroeter, of which two volumes only have been published (8vo. Lips. 1829, 1831) comprising the *Origo* and the *De Viris illustribus.* [W. R.]

VICTOR, CLAU'DIUS, the nephew of Civilis, served under his uncle in the revolt of the Batavi in A. D. 69—70, and was sent with Julius Maximus against Vocula. (Tac. *Hist.* iv. 33.)

VICTOR, FLA'VIUS, the son of Maximus, who ruled as emperor in Spain, Gaul, and Britain, was associated by his father in the government with the title of Augustus. While Maximus marched into Italy to wrest that country from the feeble hands of Valentinian II., Victor was left behind in Gaul. Theodosius himself conquered Maximus; and shortly afterwards Arbogastes, the general of Theodosius, defeated Victor and put him to death. For further details see MAXIMUS, p. 997, and THEODOSIUS, p. 1065.



COIN OF FLAVIUS VICTOR.

VI'CTOR, PU'BLIUS, the name prefixed to an enumeration of the principal buildings and monuments of ancient Rome, distributed according to the regions of Augustus, which has generally been respected as a work of great authority by Italian local antiquaries, from Nardini downwards. Bunsen, however, in his *Beschreibung der Stadt Rom* (vol. i. p. 173, 8vo. Stutt. 1830), after a careful examination into the history of this tract and of the similar production ascribed to SEXTUS RUFUS, has arrived at the conclusion that, in their present state, they cannot be received as ancient at all, but must be regarded as mere pieces of patchwork fabricated not earlier than the fifteenth century. To this opinion Becker in his *Handbuch der Römischen Alterthümer* fully subscribes, and does not hesitate to characterise them as wilful impostures. (Consult the excellent papers on the Topography of Rome by E. H. Bunbury, published in the *Classical Museum*, and especially the remarks in No. X. p. 328.)

The *De Regionibus Urbis Romae*, as this production is usually entitled, was first printed by Joannes de Tridino, at Venice, 4to. 1505, in a volume containing also "Beda de Temporibus;" it will be found under its best form in the *Thesaurus Antiquitatum Romanarum* of Graevius, vol. iii. p. 37. fol. Traj. ad Rhen. 1694. [W. R.]

VICTO'RIA, the personification of victory among the Romans, as Nice was among the Greeks. Dionysius (i. 33) relates that Evander by the command of Minerva dedicated on mount Palatine a temple of Victoria, the daughter of Pallas. On the site of this ancient temple a new one was built by L. Postumius, during the war with the Samnites; and M. Porcius Cato added to it a chapel of Victoria Virgo. In later times there existed three or four sanctuaries of Victory at Rome. (Liv. x. 33, xxix. 14, xxxv. 9; P. Victor, *Reg. Urb.* iv. vii. viii.) [L. S.]

VICTO'RIA or VICTORI'NA, the name given by Trebellius Pollio to the mother of Victorinus, and with her he completes his catalogue of the thirty tyrants [see AUREOLUS], two more being thrown in as supernumeraries. According to this historian after the death of her son she was hailed as the mother of camps (*Mater Castrorum*); and coins were struck, bearing her effigy, in brass, silver, and gold. Feeling herself however unequal to the weight of empire, she transferred her power first to Marius, and then to Tetricus, by whom some say that she was slain, while others affirm that she died a natural death. Two medals have been described, one bearing the legend IMP. VICTORIA. AUG., the other IMP. VICTORINA AUG.; but they seem to be unique and are open to suspicion. (Trebell. Poll. *Trig. Tyrann.* iv., vi., xxx., mentions both of the above names; Aurel. Vict. *de Caes.* xxxiii. the former only; comp. Eckhel, vol. vii. p. 454.) [W. R.]

VICTORI'NUS, C. AUFI'DIUS, a chosen friend and counsellor of M. Aurelius, was distinguished alike for his high principles and for his eloquence, in which he was excelled by no one among his contemporaries. He was legate in Germany, proconsul of Africa, and praefect of the city under Commodus. Although detested by that emperor on account of his virtues, he escaped destruction by his bold and fearless bearing, died a natural death soon after the ruin of Perennis [PERENNIS], and was honoured by the erection of a statue to his memory. He is probably the same person with the C. Aufidius Victorinus who is marked in the Fasti as consul for the second time in A. D. 183, the year in which the first great plot against Commodus was organised and failed. (Dion Cass. lxxii. 4, 11; Gruter, ccclxix. 2; Capitolin. *M. Aurel.* 38). [W. R.]

VICTORI'NUS, CORNE'LIUS, praefect of the praetorians under Antoninus Pius. (Capitolin. *Anton. Pius*, 8.) [W. R.]

VICTORI'NUS, FU'RIUS, praefect of the praetorians under M. Aurelius. (Capitolin. *M. Aurel.* 14.) [W. R.]

VICTORI'NUS, M. PIAVVO'NIUS, who is included by Trebellius Pollio in his list of the thirty tyrants [see AUREOLUS], was the third of

the usurpers who in succession ruled Gaul while it was dismembered from the empire during the reign of the imbecile son of Valerian. Victorinus, however, had previously been assumed as a colleague by Postumus to whom he afforded important aid in the war against Gallienus, and after the destruction of Gallienus alone enjoyed the sovereignty. He is said to have possessed many of the highest qualities both of a general and a statesman, but was unhappily a slave to his passions, which eventually proved his ruin, for he was assassinated at Agrippina by one of his own officers whose honour he had wounded. This event seems to have taken place in A. D. 268 after he had reigned for somewhat more than a year. (Trebell. Pollio, *Trig. Tyrann.* v.; Aurel. Vict. *de Caes.* xxxiii.; Eutrop. ix. 7; it would be a vain task however to attempt to reconcile these authorities with each other.)



COIN OF VICTORINUS.

VICTORINUS JUNIOR, son of the foregoing according to Pollio, by whom alone he is mentioned, being numbered among the thirty tyrants, was proclaimed Caesar immediately before the death of his father whose fate he shared. (Trebell. Pollio, *Trig. Tyrann.* vi.) [W. R.]

VICTORI'NUS, literary and ecclesiastical. The subjects of the three following articles have proved a source of considerable embarrassment to the historian of literature. Both the first and second appear to have been rhetoricians before they became theologians, both wrote commentaries on the Scriptures and both are believed to have been Christian poets, a series of coincidences which, combined with identity of name, rendered confusion almost inevitable, while the second and third, if we admit the existence of the third, having both compiled essays upon the same departments of grammar, became in like manner mixed up with each other. The difficulties connected with the subject have been in some degree removed by Rivinus in a book entitled *Sanctae Reliquiae duum Victorinorum, Pictaviensis unius Episcopi Martyris, Afri alterius Caii Marii*, &c. 8vo. Goth. 1652, and by Launoy in his dissertation *De Victorino Episcopo et Martyre*, Par. 1664, in the appendix to which we find a discussion on five distinguished persons who bore the name of Victorinus; but several points are still involved in much obscurity.

1. VICTORINUS, bishop of Pettaw on the Drave in Styria, hence distinguished by the epithet *Petavionensis*, or *Pictaviensis*, flourished towards the close of the third century (A. D. 270—290), and suffered martyrdom during the persecution of Diocletian, probably in A. D. 303. St. Jerome tells us that he understood Greek better than Latin; and that, in consequence, his works, though pregnant with great thoughts, were couched in poor language; a criticism which has been thought inconsistent with the fact recorded by Cassiodorus that he was originally a rhetorician (*Victorinus, de oratore episcopus, Inst. Div.* 5). The difficulty, however, will be removed if we suppose that Greek was his native language, but that he felt himself constrained to write in Latin, with which he was less conversant, because it was the tongue spoken in the province where he exercised his episcopal functions. It is to be remarked that this Victorinus was long supposed to have been bishop of Poitiers, an error first dissipated by the dissertation of Launoy, who demonstrated that *Petabium* in upper Pannonia, and not *Pictavium*, was the see from which he derived his designation.

St. Jerome informs us that he wrote commentaries *In Genesin; In Exodum; In Leviticum; In Iesaiam; In Ezechielem; In Abacuc; In Ecclesiasten; In Cantica Canticorum; In Apocalypsin Joannis adversus omnes haereses* (some editors place a stop after *Joannis* and suppose *Adversus omnes haereses* to be the name of a separate tract); and many other pieces. Of all these it is doubtful whether any one remains. In the third volume of the *Bibliotheca Patrum Maxima* (fol. Lugdun. 1677) we find a *Commentarius in Apocalypsin* bearing his name; but the best judges have for the most part either rejected it altogether or regarded it as much altered and interpolated by different hands, both on account of the discrepancies in style which may be here and there detected, and also from the circumstance that the millenarian doctrine is here directly impugned, while we know that it was advocated by Victorinus. The prologue is given up by all. The fragment published by Cave (*H. L.* vol. i. p. 147), from a MS. in the archiepiscopal library at Lambeth, entitled *De Fabrica Mundi*, has, with better reason, been supposed to be an extract from the annotations on Genesis or on the Apocalypse, and here the opinions of the Chiliasts are avowedly supported.

Various foundling poems have been fathered upon this Victorinus without any evidence direct or circumstantial. Such are *De Jesu Christo* in 137 hexameters and *Hymnus de Pascha Domini s. De Ligno Vitae* in 70 hexameters, both contained in the collection of Fabricius; the *De Cruce Domini* found among the works of Cyprian (see Bed. *de locis sanct.* c. 2.); and the five books *Adversus Marcionem* generally appended to editions of Tertullian.

(Our chief ancient authority for everything connected with Victorinus of Pettaw is St. Jerome, who speaks of him in a great number of passages, e. g. *De Viris Ill.* 74, comp. 187, *Praef. in Iesai.*, *In Ezech.* c. 36, *Praef. in Matt.*, *Ad Damas.* vol. ii. p. 569, *Ad Paulin.* vol. iv. p. 567, ed. Bened. &c.; see also Cassiodor. *Inst. Div.* 5, 7, 9; Lardner, *Credibility of Gospel History*, c. lvi.; Schoenemann, *Bibl. Patrum Lat.* vol. i. cap. 3. § 8; Baehr, *Geschichte der Röm. Litterat.* Suppl. Band. 1te Abtheil. § 14, 2te Abtheil. § 33.)

2. C. (or according to some MSS. *Fabius*) MARIUS VICTORINUS, surnamed *Afer* from the country of his birth, taught rhetoric at Rome in the middle of the fourth century, with so much reputation that his statue was erected in the forum of Trajan. Convinced by diligent study of the Scriptures, he, in old age, openly embraced the true faith; and when the edict of Julian, prohibiting Christians from giving instruction in polite literature, was promulgated, Victorinus chose to shut up his school

rather than deny his religion. The history of his conversion is detailed at length, upon the authority of Simplicianus, bishop of Milan, in the Confessions of St. Augustine, who glories not a little in so distinguished a proselyte. The following works ascribed to this author are still extant.

I. *Commentarius s. Expositio in Ciceronis libros de Inventione.* First printed at Milan by Zarotus fol. 1474, again by Aldus, 8vo. Venet. 1522, along with the Annotations of Asconius upon the Orations of Cicero; and again by R. Stephens, 4to. Par. 1537. It will be found in the *Antiqui Rhetores Latini* of Pithou, 4to. Par. 1599, pp. 79—239; and in the same collection as re-edited by Caperonnier, 4to. Argentor. 1756, pp. 102—255. It is likewise included in the fifth volume of Orelli's edition of Cicero.

II. *Ars Grammatica de Orthographia et Ratione Metrorum*, a complete and voluminous treatise upon metres in four books, first printed by Ulric. Morhard in the collection of Latin grammarians, published under the inspection of Jo. Camerarius, 4to. Tubing. 1537. It will be found in the *Grammaticae Latinae Auctores Antiqui* of Putschius, 4to. Hanov. 1605, pp. 2450—2622. The translations from Plato mentioned by St. Augustine (Confess. viii. 2) have perished.

III. *De Trinitate contra Arium Libri IV.*, finished it would appear about A. D. 365. IV. *De ὁμοουσίῳ recipiendo*, an abridgment of the foregoing. V. *Hymni tres de Trinitate.* The three last mentioned pieces were first printed at Basle, fol. 1528, in the *Antidotum contra omnes Haereses*, and will be found also in the *Bibliotheca Patrum Max.* fol. Lugdun. 1677, vol. iv. p. 253 and p. 294; and in the *Bibliotheca Patrum* of Galland, vol. viii. fol. Venet. 1772.

VI. *De Generatione Verbi Divini s. Confutatorium Candidi Ariani ad eundem.* First printed at Basle, fol. 1528 in the *Conceptiones in Genesim et Exodum* of Ziegler along with a fragment of the tract by Candidus [CANDIDUS] *De Generatione Divina*, to which it is a reply. Both will be found in the *Orthodoxographa* of Heroldus, fol. Bas. 1555, p. 461, in the *Haeresiologia* of Heroldus, fol. Bas. 1556, p. 186, in the *Analecta Vetera* of Mabillon, fol. Par. 1685, vol. iv. p. 155; and in the *Bibliotheca Patrum* of Galland, vol. viii. as above.

VII. *Ad Justinum Manichaeum contra duo Principia Manichaeorum et de vera Carne Christi.* VIII. *De Verbis Scripturae* "Factum est Vespere et Mane Dies Unus." The two last mentioned pieces were first published by Sirmond and inserted in his *Opera Dogmatica Vetera*, 8vo. Par. 1630. They will be found also in his collected works, fol. Par. 1696, vol. i.; and in the *Bibliotheca Patrum* of Galland, vol. viii. The titles were fabricated by the editor, none having been found in his Codex.

IX. *Commentarius in Epistolam Pauli ad Galatas*, in two books. X. *Commentarius in Epistolam Pauli ad Philippenses*, in one book. XI. *Commentarius in Epistolam Pauli ad Ephesios*, in two books. XII. *De Physicis*, composed for the purpose of defending religion against those philosophers who attacked the Mosaic account of the Creation. The four last mentioned pieces have only recently been brought to light. St. Jerome twice refers to the commentaries of Victorinus upon the epistles of Paul; and although we learn from Sirmond (*Opera*, vol. i. p. 345), that the MS. from which he derived the Opuscula which we have marked VII. VIII. contained also commentaries upon the epistles of Paul by the same author, yet, for some reason not known, he did not publish the latter which were altogether lost sight of, until no less than three MSS. of them were discovered in the library of the Vatican by Angelo Mai, by whom they were included in the third volume of the *Scriptorum Veterum Nova Collectio e Vaticanis codicibus edita*, 4to. Rom. 1828. Whether Victorinus wrote commentaries upon all the epistles of Paul is left in doubt by the words of St. Jerome, and cannot now be determined. The *De Physicis* is found in all the three Vatican MSS. subjoined to the commentary on the Ephesians; and although not actually inscribed with the name of Victorinus seems to be alluded to by himself (*Ad Ephes.* lib. ii. p. 126); and bears strong external evidence of his manner.

In addition to all these a descriptive epic in seven books, entitled *De Fratribus VII. Maccabaeis interfectis ab Antiocho Epiphane*, has been ascribed sometimes to Victorinus of Pettaw, sometimes to Victorinus Afer, and sometimes to Hilarius of Arles. If it belongs to any one of these three personages, the last is probably the rightful owner.

The fame enjoyed by Victorinus as a public instructor does not gain any accession from his theological works. In style, weak, cramped, and involved, in phraseology often barbarous, sustained by no depth of learning and relieved by no brilliancy of illustration, they merit the severe criticism of St. Jerome, who pronounces their author to be both obscure and ignorant. The exposition of the essay *De Inventione* is more difficult to comprehend than the text which it professes to explain, the hymns are destitute of all poetical spirit, and set the laws of prosody and metre so completely at defiance that they could scarcely have proceeded from the compiler of the grammatical treatise which displays much research and contains many valuable observations. (Hieronym. *de Viris Ill.* 101; *Prooem. in Epit. ad Galat.*, *Chronic. ad A. D.* 360, *Adv. Rufin.* vol. iv. p. 367, ed. Bened.; Augustin. *Confess.* viii. 2, 4, 5; Trithem. 71; Honor. i. 102; Lardner, *Credibility of Gospel History*, c. xciv.; Galland, *Biblioth. Patrum*, vol. viii., *Proleg.* c. iv. p. vii.; Schoenemann, *Bibl. Patrum Lat.* vol. i. c. 4. § 13.)

3. MAXIMUS VICTORINUS. We possess three short tracts—1. *De Re Grammatica;* 2. *De Carmine Heroico;* 3. *De Ratione Metrorum*, all apparently the work of the same author and usually ascribed in MSS. to a Maximus Victorinus; but whether we ought to consider him the same with the rhetorician who flourished under Constantius or as an independent personage it is impossible to decide. They were first printed in the collection of ancient grammarians published by Adamus Petri, 8vo. Bas. 1527, where the two former are assigned to *Marius Victorinus Afer* and the third to *Maximus Victorinus;* they will be found also in the *Grammaticae Latinae Auctores Antiqui* of Putschius, 4to. Hannov. 1605, pp. 1938—1974; and under a greatly improved form in the *Corpus Grammaticorum Latinorum Veterum* of Lindemann, vol. i. 4to. Lips. 1831, pp. 267—304. Both Putschius and Lindemann prefix the name of Maximus Victorinus to the whole three. [W. R.]

Q. VICTO'RIUS, primi pili centurio, distinguished himself by his bravery, B. C. 194. (Liv xxxiv. 46.)

VICTO'RIUS MARCELLUS. [MARCELLUS.]

VICTRIX. [VENUS.]

M. VIGE'LLIUS, a Stoic philosopher, who lived with Panaetius. (Cic. *de Orat.* iii. 21.)

VIGI'LIUS. Dupin enumerates six ecclesiastics who bore this name.

1. VIGILIUS TRIDENTINUS. 2. VIGILIUS, of Africa, who wrote upon the Apocalypse, as we learn from Cassiodorus. (*Inst. Div.* 9.) 3. VIGILIUS, the Deacon. 4. VIGILIUS TAPSENSIS. 5. VIGILIUS, bishop of Brescia. 6. VIGILIUS, a bishop who signed the acts of the council of Agde. Of these, the first, third, and fourth only deserve particular notice.

VIGILIUS, bishop of Trent, hence distinguished by the epithet *Tridentinus*, flourished towards the close of the fourth century and suffered martyrdom, probably in the second consulship of Stilicho, A. D. 405. This is the Vigilius, who, according to Gennadius, addressed to a certain Simplicianus, a letter and a tract containing *Gesta sui temporis apud barbaros martyrum*. We cannot doubt that two Epistles still extant under the name of Vigilius *De Martyrio Sanctorum Sisinii et Sociorum*, one addressed to Simplicianus, bishop of Milan, the other to John, bishop of Constantinople, are the pieces here indicated. They will be found under their best form in the *Bibliotheca Patrum* of Galland, vol. viii. (fol. Venet. 1772), p. 203. (Ambros. *Epist.* xxiv.; Gennad. *de Viris Ill.* 37; Galland, *Proleg.* vol. viii. c. v. p. x.; Dupin, *Ecclesiastical History of the fifth Century*; Schoenemann, *Bibliotheca Patrum Lat.* vol. i. c. 4. § 26; Bähr, *Geschichte der Röm. Lit.* Suppl. Band. 2te Abtheil. § 80.)

VIGILIUS, a deacon who flourished under Arcadius and Honorius, is mentioned by Gennadius and Trithemius, as the compiler of a *Regula Monachorum*, which is still extant, and will be found, under the title *Regulae Orientales ex Patrum Orientalium Regulis collectae a Vigilio Diacono*, in the *Codex Regularum*, published by L. Holstein, 4to. Rom. 1661, Paris. 4to. 1663, and also in the work of Brockie, fol. Aug. Vind. 1759, vol. i. p. 60. (Schoenemann, *Bibliotheca Patrum Lat.* vol. ii. § 23.)

VIGILIUS, bishop of Thapsus, in Byzacium, hence designated *Tapsensis*, flourished towards the close of the fifth century when Africa was overrun by the Arian Vandals. Being an orthodox Catholic, he was driven from his see by Hunneric, in A. D. 484, and took refuge at Constantinople, where he composed several works, chiefly of a polemical character. Of those enumerated below, the first has always borne the name of Vigilius, although frequently ascribed to Vigilius of Trent; the others have been found in MSS., some bearing the name of Athanasius, some of Idacius Clarus, some of Augustine, and it has been conjectured by Dupin that they were originally given to the world under these false colours, either for the sake of avoiding persecution, or in the belief that the arguments would be listened to with more respect, and make a more forcible impression if supposed to proceed from such illustrious fathers. It is manifest that such a proceeding must have given rise to the greatest confusion, and it is now almost impossible to determine with certainty the real history of these tracts.

I. *Adversus Nestorium et Eutychem Libri quinque pro defensione Synodi Chalcedonensis*; the nature and object of this piece are sufficiently indicated by the title. It was first printed at Tübingen, fol. 1528, again at Cologne, 8vo. 1575, and appears under its best form, in the works of Vigilius, as collected by Chifflet, and published at Dijon, 4to. 1664, in the same volume with Victor Vitensis. II. *Altercatio sub nomine Athanasii adversus Arium*. Two dialogues between Athanasius and Arius before an arbiter named Probus. Often included in the works of Athanasius. III. *Altercationes tres*. Three dialogues between Athanasius, Arius, Photius, and Sabellius, apparently a second and enlarged edition of the preceding piece. IV. *De Trinitate s. De unita Trinitate Deitatis Libri XII.*, often included among the works of Athanasius. While Chifflet assigns the whole of these books to Vigilius, some scholars maintain that the first eight belong to Idacius, the ninth, tenth, and eleventh to some unknown composer, and the twelfth, which bears the separate title *De Trinitate et Spiritu Sancto*, to Augustine. V. *De Unitate Trinitatis ad Optatum s. Dialogus inter Augustinum et Felicianum Arianum*. Generally included in the works of Augustine. VI. *De Trinitate adversus Varimadum* (or *Marivadum*) *Libri tres*. Published under the name of Idacius Clarus. VII. *Contra Palladium Arianum episcopum*. Included in many editions of the works of Ambrose, and also of Gregory of Nazianzus. The whole of the six last mentioned treatises will be found in the edition of Chifflet, where the authenticity of each is elaborately discussed, and in the *Bibliotheca Patrum Max.* fol. Lugd. 1677, vol. viii. p. 743. (Walch, *Bibliotheca Patrist.* c. x. § 104.) [W. R.]

VI'LLIA GENS, plebeian, is mentioned as early as B. C. 449 [VILLIUS, No. 1], but the only member of the gens who obtained the consulship was P. Villius Tappulus, who was consul B. C. 199. The Villii were divided into the two families of ANNALIS and TAPPULUS: a few persons of the name are mentioned without any cognomen.

VI'LLIUS. 1. P. VILLIUS, one of the tribunes of the plebs elected upon the expulsion of the decemvirs in B. C. 449. (Liv. iii. 54.)

2. C. VILLIUS, a friend of Tib. Gracchus, was cruelly put to death by the ruling party after the murder of Gracchus in B. C. 133. He is said to have been shut up in a vessel with snakes and vipers, which was the manner in which parricides were put to death. (Plut. *Tib. Gracch.* 20.)

VINCE'NTIUS, surnamed LIRINENSIS, from the celebrated monastery in the island of Lerins, where he officiated as a presbyter, was by birth a native of Gaul. We are not acquainted with any particulars regarding his career, except that he died in the reign of Theodosius and Valentinian, about A. D. 450. His fame rests upon a treatise against heretics, composed, as we are told in the body of the work itself, three years after the council of Ephesus, that is, in A. D. 434. It commonly bears the title *Commonitorium pro Catholicae fidei antiquitate et universitate adversus profanas omnium Haereticorum novitates*, but according to Gennadius, when first published, it did not exhibit the name of the writer, and was designated *Peregrini* (i. e. the Pilgrim) *adversus Haereticos*. We are farther told that it was originally divided into two parts, but that the second of these having been stolen from the repositories of the author, he contented himself with briefly recapitulating the substance of what it had contained, and gave his work to the world in one book. The great aim of

this production, which is composed in a very lively and impressive style, is in the first place to collect the opinions of the early fathers on the points which had given rise to the most important doctrinal controversies; and, in the second place, to establish some rule by which error may be detected and avoided, and the true faith maintained in purity. He determines that the means for accomplishing this object are two-fold: 1. The authority of Holy Scripture. 2. The tradition of the Catholic church, the latter being indispensable for the right understanding of the former. We are to hold that as a Catholic tradition, which has been believed in the Catholic church everywhere, always, and by all (*quod ubique, quod semper, quod ab omnibus creditum est*), thus obtaining universality, antiquity and consent.

The *Commonitorium*, being the first work on which the proposition, which now forms the broad line of demarcation between the Protestant and Roman churches, is broadly and distinctly affirmed, it has always been regarded with great interest and studied with much care, while the opinions formed with regard to its merits have depended, in a great measure, on the theological predilections of its critics. The charge of Semi-Pelagianism frequently urged against Vincentius seems altogether unfounded, and indeed probably originated in the erroneous belief that Vincent of Lerins was the author of the tract first published by Sirmond (4to. Paris, 1643), entitled *Praedestinatus s. Praedestinatorum Haeresis et libri S. Augustino temere adscripti Refutatio*, and also of the attack upon the tenets of Augustine known to us only from the reply of Prosper, *Pro Augustini Doctrina Responsiones ad capitula objectionum Vincentianarum.*

The Commonitorium was first printed in the *Antidotum contra diversas omnium fere saeculorum Haereses* of Jo. Sichardus, fol. Basil. 1528, and has, since that period, been very frequently republished both in a separate form, and in all the larger collections of the Fathers. The standard edition is that of Baluzius, 8vo. Paris, 1663, 1669, 1684, and the last of these is followed by Galland, in his *Bibliotheca Patrum*, vol. x. p. 103, fol. Venet. 1774. The most recent edition is that of Klüpfel, 8vo. Vienn. 1809, which deserves to be consulted. (Gennadius, *de Viris Illustr.* 64; Trithemius, *de Scriptt. Eccles.* 145; Schoenemann, *Biblioth. Patrum Latt.* vol. ii. § 37; Bähr, *Geschicht. der Römisch. Litterat.* Suppl. Band. 2te Abtheil. § 154. Consult also the historians of Semipelagianism [CASSIANUS] and the Prolegomena of Galland and Klüpfel.) [W. R.]

VINDEX, C. JU'LIUS, was the son of a Roman senator, but was descended from a royal family in Aquitanian Gaul. He was appointed propraetor of Gallia Celtica towards the latter end of the reign of Nero; and there he resolved to make an effort to get rid of the tyrant, of whose oppressive rule the Roman world had become weary. Accordingly, he called together the people of his province about the month of March, A. D. 68, and after describing their grievances and the despicable character of their oppressor, he urged them to revolt. His call was eagerly responded to by the greater part of Gaul, and he soon found himself at the head of a formidable army. He did not, however, aspire to the empire himself, but wrote to Galba, who was governor of Hispania Tarraconensis, to offer his assistance in raising him to the throne. Galba, however, would not assume the title of emperor, but nevertheless took up arms against Nero, contenting himself with the title of legatus of the senate and of the Roman people.

Most of the governors of the Roman provinces in Europe now declared in favour of Galba; Virginius Rufus, however, the governor of Upper Germany, who had been offered the sovereignty by his own soldiers, not only refused it himself, but said that he would not acknowledge any one as emperor except the person upon whom the senate had conferred the title. He accordingly marched with his army against Vindex, and proceeded to lay siege to the town of Vesontio (Besançon). Vindex marched to its relief; and the two generals had a conference, in which they appear to have come to some agreement; but as Vindex was going to enter the town, the soldiers of Rufus, thinking that he was about to attack them, fell upon him. Many of his troops were killed, and Vindex, who believed that it was a plot for his destruction, put an end to his own life. (Dion Cass. lxiii. 22—26; Tac. *Ann.* xv. 74, *Hist.* i. 6, 8, 51, iv. 17, 57; Plut. *Galb.* 4—6; Suet. *Ner.* 40, 41, 45, *Galb.* 9, 11; Plin. *Ep.* ix. 19.)

VINDEX, MACRI'NUS, praefectus praetorio under M. Aurelius, perished in the war against the Marcomanni. The emperor erected three statues in honour of him. (Dion Cass. lxxi. 3, with the note of Reimarus.)

VINDEX, C. OCTA'VIUS, consul suffectus under Commodus, A. D. 184 (Fasti).

VINDICIA'NUS, an eminent Christian physician in the fourth century after Christ, tutor to Theodorus Priscianus (Theod. Prisc. *Rer. Med.* iv. praef. p. 81, ed. Argent.), who attained the rank of Comes Archiatrorum (see *Dict. of Ant. s. v. Archiater*), and was physician to the Emperor Valentinian, A. D. 364—375. He was also proconsul in Africa, and in this capacity crowned St. Augustine in a rhetorical contest (Aug. *Conf.* iv. 3. § 5), probably A. D. 376. It was perhaps this incident which gave Vindicianus an interest in the young man's welfare, for St. Augustine says that he tried to divert him from the study of astrology and divination, to which he was at that time addicted. (*Ibid.* and vii. 6. § 8.) St. Augustine gives him a high character, calling him "an acute old man," "a wise man, very skilful and renowned in physic," and in another place (*Epist.* 138. § 3) "the great physician of our times." There is attributed to him a short Latin hexameter poem, consisting chiefly of an enumeration of a great number of medicinal substances; which, however, some persons suppose to be the conclusion of the poem by Serenus Samonicus, while others think it belongs to Marcellus Empiricus. It is to be found at the end of several editions of Celsus, in Burmann's *Poëtae Latini Minores*, and in Fabricii *Bibl. Gr.* vol. xiii. p. 446, ed. vet. There is also extant a letter addressed to the Emperor Valentinian by Vindicianus, in which he makes mention of a medical work which he had written, but which appears to be lost. This letter is by Sprengel (*Hist. de la Méd.*) supposed to be spurious, but perhaps without sufficient reason. It is to be found in the Aldine Collection of *Medici Antiqui*, Venet. 1547, fol.; in H. Stephani *Medicae Artis Principes*, Paris, 1567, fol.; and in Fabricii *Bibl. Gr.* vol. xiii. p. 448, ed. vet. One of the medical formulae of

Vindicianus is preserved by Marcellus Empiricus, *De Medicam.* c. 16. p. 316. [W. A. G.]

VINDI'CIUS, the name of a slave, who is said to have given information to the consuls of the conspiracy, which was formed for the restoration of the Tarquins, and who was rewarded in consequence with liberty and the Roman franchise. He is said to have been the first slave manumitted by the *Vindicta*, the name of which was derived by some persons from that of the slave; but it is unnecessary to point out the absurdity of this etymology. (Liv. iii. 4, 5; comp. *Dict. of Antiq. s. v. Manumissio.*)

VINDULLUS, POMPEIUS, a freedman of Cn. Pompey, died at Laodiceia in B. C. 50. (Cic. *ad Att.* vi. 1. § 25.)

VINICIA'NUS, A'NNIUS, was accused of treason (*majestas*) together with his father Annius Pollio, towards the latter end of Nero's reign, but was not brought to trial. He afterwards conspired with Camillus Scribonianus against the emperor Claudius, and, when the conspiracy was detected, put an end to his own life. (Tac. *Ann.* vi. 9; Dion Cass. lx. 14.)

VINICIA'NUS, M. CAE'LIUS, tribune of the plebs, B. C. 53, exerted himself to raise Pompey to the dictatorship, and was in consequence defeated when he became a candidate for the curule aedileship in B. C. 51. In the civil war he espoused the cause of Caesar, who left him behind in Pontus with two legions after the conquest of Pharnaces in B. C. 48. (Caelius, *ap. Cic. ad Fam.* viii. 4. § 3; Hirt. *B. Alex.* 77.)

VINI'CIUS, or VINU'CIUS. The latter form occurs in inscriptions and in the Fasti, but the former in MSS. and editions. 1. L. VINICIUS, tribune of the plebs B. C. 51, put his veto upon a senatusconsultum, directed against Caesar. (Caelius, *ap. Cic. ad Fam.* viii. 8. § 6.)

2. L. VINICIUS, L. F., consul suffectus B. C. 33, was perhaps the same person as the preceding. The accompanying coin was struck by this Vinicius, since we learn from other coins bearing on the obverse the head of Augustus, that L. Vinicius was triumvir of the mint under Augustus. The coin annexed has on the obverse the head of Concordia, and on the reverse a figure of Victory with L. VINICI. (Eckhel, vol. v. p. 343.)



COIN OF L. VINICIUS.

3. M. VINICIUS, P. F., consul suffectus B. C. 19, commanded in Germany in B. C. 25, and in consequence of his successes received the triumphal ornaments; but as he declined these, an arch was erected to his honour in the Alps. (Dion Cass. liii. 27.) He again commanded in Germany in A. D. 2, and again received the triumphal ornaments and an inscription to his honour, perhaps on his statue in the forum. (Vell. Pat. ii. 104.)

4. P. VINICIUS M. F. P. N., the son of No. 3, was consul A. D 2 with P. Alfenius Varus, when Tiberius returned to Rome from Rhodes. (Vell. Pat. ii. 103.) Seneca mentions this P Vinicius and his brother Lucius as two celebrated orators. (M. Senec. *Contro.* 2, 3, 4, 20, 21, &c.; comp. L. Senec. *Ep.* 40.)

5. M. VINICIUS, P. F. M. N., the son of No. 4, was born at Cales, a town in Campania, and is spoken of by Tacitus as "mitis ingenio et comptae facundiae." He was consul in A. D. 30 with C. Cassius Longinus, and it was in this year that the historian Velleius Paterculus dedicated his work to him. [PATERCULUS.] In A. D. 33 Tiberius gave Julia Livilla, the daughter of Germanicus, in marriage to Vinicius; and as Germanicus was by adoption the son of Tiberius, Vinicius is called the progener of Tiberius. Vinicius was consul a second time in the reign of Claudius, A. D. 45, with Taurus Statilius Corvinus. He was put to death by Messalina in the following year, to whom he had become an object of suspicion, because she had previously put to death his wife [JULIA, No. 8], and likewise an object of hatred because he had refused her embraces. (Tac. *Ann.* vi. 15, 45; Dion Cass. lx. 25, 27.)

6. VINICIUS, the author of a conspiracy against Nero, detected and crushed at Beneventum. (Suet. *Ner.* 36.)

7. T. VINICIUS JULIANUS, consul suffectus under Titus, A. D. 80. (Fasti.)

VI'NIUS. 1. T. VINIUS was proscribed by the triumvirs B. C. 43, and owed his life to his wife Tanusia, who concealed him in a chest at the house of his freedman Philopoemen, and gave out that he was dead. She afterwards obtained his pardon from Octavian, who raised Philopoemen to the equestrian rank for his fidelity to his former master. (Dion Cass. xlvii. 7; Suet. *Oct.* 27; Appian, *B. C.* iv. 44, where *Vinius* is erroneously called *Junius*, and *Philopoemen* is also erroneously called *Philemon*.) [PHILOPOEMEN, p. 321, a.]

2. T. VINIUS, consul in A. D. 69 with the emperor Galba. Tacitus says that his father was of a praetorian family, and that his *maternal* grandfather was one of the proscribed; but as he bears the same name as No. 1, it is probable that the historian has made a mistake, unless he had by adoption taken the name of his maternal grandfather. He first served under Calvisius Sabinus; and one night he accompanied the wife of his commander, who was dressed as a common soldier, through the camp, and committed adultery with her in the Principia, which was reckoned a sacred spot by the Romans, because the eagles and standards were deposited there. For that offence he was put in irons by order of Caligula, but by the change of times was released and obtained successively the praetorship and the command of a legion. He was subsequently exposed to the imputation of having stolen a gold goblet at the table of the emperor Claudius. He was notwithstanding appointed, probably during the reign of Nero, to the government of Gallia Narbonensis, with the title of proconsul, where he ruled with justice and integrity, and he was afterwards in Spain as the legatus of Galba. Through his friendship with Galba he was raised to the consulship on the accession of the latter to the empire. During the short reign of Galba the government devolved almost entirely upon Vinius and Cornelius Laco, the praefect of the praetorian troops. The possession of such great power developed his evil passions, and he is called by Tacitus "deterrimus mortalium." Vinius recommended Galba to choose Otho as his successor, and he was supposed by some to have been privy to the

conspiracy against Galba. He was notwithstanding killed by Otho's soldiers after the death of Galba, his head cut off and carried in triumph to Otho. He was buried by his daughter Crispina, who purchased his head of his murderers; but his testament was disregarded on account of the large wealth which he left behind him. (Tac. *Hist.* i. 1, 6, 11, 12, 13, 32, 37, 42, 48; Suet. *Galb.* 14, *Vitell.* 7; Plut. *Galb.* 12, foll., 27.)

VI'OLENS, an agnomen of L. Volumnius Flamma, consul B. C. 307 and 296. [FLAMMA.]

VIPSA'NIA AGRIPPI'NA. 1. The daughter of M. Vipsanius Agrippa by his first wife Pomponia, the daughter of T. Pomponius Atticus, the friend of Cicero. [POMPONIA, No. 3.] Augustus gave her in marriage to his step-son Tiberius, by whom she was much beloved; but after she had borne him a son, Drusus, and at a time when she was pregnant, Tiberius was compelled to divorce her by the command of the emperor, in order to marry Julia, the daughter of the latter. Vipsania afterwards married Asinius Gallus, whom Tiberius always disliked in consequence, more especially as Gallus asserted that he had previously carried on an adulterous intercourse with Vipsania, and that Drusus was his son. Vipsania died a natural death in A. D. 20. (Dion Cass. liv. 31, lvii. 2; Suet. *Tib.* 7; Tac. *Ann.* i. 12, iii. 19.)

2. The daughter of M. Vipsanius Agrippa by his second wife Julia, is better known by the name of Agrippina. [AGRIPPINA.]

M. VIPSA'NIUS AGRIPPA. [AGRIPPA.]

VIPSA'NIUS LAENAS, condemned in A. D. 56 on account of his mal-administration of the province of Sardinia. (Tac. *Ann.* xiii. 30.)

VIPSTA'NUS APRONIA'NUS. [APRONIANUS.]

VIPSTA'NUS GALLUS, praetor A. D. 17, died in his year of office. (Tac. *Ann.* ii. 51.)

VIPSTA'NUS MESSALLA. [MESSALLA, No. 14, p. 1053, a.]

VIPSTA'NUS PUBLI'COLA. [PUBLICOLA.]

VI'RBIUS, an ancient mythical king of Aricia and a favourite of Diana (*dea Nemorensis*), who, when he had died, called him to life and intrusted him to the care of the nymph Aegeria. (Serv. *ad Aen.* vii. 761.) The fact of his being a favourite of Diana (the Taurian goddess) seems to have led the Romans to identify him with Hippolytus who, according to some traditions, had established the worship of Diana. (Ov. *Met.* xv. 545.) [L. S.]

VIRGILIA'NUS, Q. FA'BIUS, the legatus of App. Claudius Pulcher in Cilicia in B. C. 51. He espoused the cause of Pompey on the breaking out of the civil war in B. C. 49. (Cic. *ad Fam.* iii. 3, 4, *ad Att.* viii. 11, A.)

VIRGILIA'NUS JUNCUS. [JUNCUS.]

VIRGILIA'NUS PEDO. [PEDO.]

VIRGI'LIUS, or VERGI'LIUS. The latter appears to be the more correct orthography, as in the name of Virginius or Verginius, but custom has given the preference in modern times to Virgilius.

1. M. VIRGILIUS, the *frater* or first cousin of T. Aufidius, was tribune of the plebs in B. C. 87, when, at the instigation of the consul Cinna, he brought an accusation against Sulla, when the latter was on the point of crossing over to Greece to conduct the war against Mithridates; but Sulla left Rome without paying any attention to Virgilius or his accusation. He is called Virginius by Plutarch. (Cic. *Brut.* 48; Plut. *Sull.* 10.)

2. C. VIRGILIUS, was praeter B. C. 62, and had Q. Cicero, the brother of the orator, as one of his colleagues. In the following year, B. C. 61, he governed Sicily as propraetor, where P. Clodius served under him as quaestor. He was still in Sicily in B. C. 58, when Cicero was banished; and notwithstanding his friendship with Cicero, and his having been a colleague of his brother in the praetorship, he refused to allow Cicero to seek refuge in his province. (Cic. *pro Planc.* 40, *ad Q. Fr.* i. 2. § 2; Schol. Bob. *in Clod.* p. 333, ed. Orelli; Plut. *Cic.* 32.) In the civil war Virgilius espoused the Pompeian party, and had the command of Thapsus, together with a fleet, in B. C. 46. After the battle of Thapsus, Virgilius at first refused to surrender the town; but when he saw that all resistance was hopeless, he subsequently surrendered the place to Caninius Rebilus, whom Caesar had left to besiege it. (Hirt. *B. Afr.* 28, 86, 93.)

3. C. VIRGILIUS, legatus of Piso in Macedonia in B. C. 57, must probably have been a different person from the preceding, since the propraetor of Sicily could hardly have returned to Rome in time to accompany Piso to his province. (Cic. *de Prov. Cons.* 4.)

P. VIRGI'LIUS, or VERGI'LIUS MARO, was born on the 15th of October, B. C. 70 in the first consulship of Cn. Pompeius Magnus and M. Licinius Crassus, at Andes, a small village near Mantua in Cisalpine Gaul. The tradition, though an old one, which identifies Andes with the modern village of Pietola, may be accepted as a tradition, without being accepted as a truth. The poet Horace, afterwards one of his friends, was born B. C. 65; and Octavianus Caesar, afterwards the emperor Augustus, and his patron, in B. C. 63, in the consulship of M. Tullius Cicero. Virgil's father probably had a small estate which he cultivated: his mother's name was Maia. The son was educated at Cremona and Mediolanum (Milan), and he took the toga virilis at Cremona on the day on which he commenced his sixteenth year in B. C. 55, which was the second consulship of Cn. Pompeius Magnus and M. Licinius Crassus. On the same day, according to Donatus, the poet Lucretius died, in his forty-first year. It is said that Virgil subsequently studied at Neapolis (Naples) under Parthenius, a native of Bithynia, from whom he learned Greek (Macrob. *Sat.* v. 17); and the minute industry of the grammarians has pointed out the following line (*Georg.* i. 437) as borrowed from his master:

> Glauco et Panopeae et Inoo Melicertae.

(Compare Gellius xiii. 26; and PARTHENIUS).

He was also instructed by Syron an Epicurean, and probably at Rome. Virgil's writings prove that he received a learned education, and traces of Epicurean opinions are apparent in them. The health of Virgilius was always feeble, and there is no evidence of his attempting to rise by those means by which a Roman gained distinction, oratory and the practice of arms. Indeed at the time when he was born, Cisalpine Gaul was not included within the term "Italy," and it was not till B. C. 89 that a Lex Pompeia gave even the Jus Latii to the inhabitants of Gallia Transpadana, and the privilege of obtaining the Roman civitas by

filling a magistratus in their own cities. The Roman civitas was not given to the Transpadani till B. C. 49. Virgil therefore was not a Roman citizen by birth, and he was above twenty years of age before the civitas was extended to Gallia Transpadana.

It is merely a conjecture, though it is probable that Virgilius retired to his paternal farm, and here he may have written some of the small pieces, which are attributed to him, the Culex, Ciris, Moretum, and others. The defeat of Brutus and Cassius by M. Antonius and Octavianus Caesar at Philippi B. C. 42, gave the supreme power to the two victorious generals, and when Octavianus returned to Italy, he began to assign to his soldiers lands which had been promised them for their services (Dion Cass. xlviii. 5, &c.). But the soldiers could only be provided with land by turning out many of the occupiers, and the neighbourhood of Cremona and Mantua was one of the districts in which the soldiers were planted, and from which the former possessors were dislodged. (Appian, *Bell. Civ.* v. 12, &c.) There is little evidence as to the circumstances under which Virgil was deprived of his property. It is said that it was seized by a veteran named Claudius or Clodius, and that Asinius Pollio, who was then governor of Gallia Transpadana, advised Virgil to apply to Octavianus at Rome for the restitution of his land, and that Octavianus granted his request. It is supposed that Virgilius wrote the Eclogue which stands first in our editions, to commemorate his gratitude to Octavianus Caesar. Whether the poet was subsequently disturbed in his possession and again restored, and whether he was not firmly secured in his patrimonial farm till after the peace of Brundusium B. C. 40 between Octavianus Caesar and M. Antonius, is a matter which no extant authority is sufficient to determine.

Virgil became acquainted with Maecenas before Horace was, and Horace (*Sat.* i. 5, and 6. 55, &c.) was introduced to Maecenas by Virgil. Whether this introduction was in the year B. C. 41 or a little later is uncertain; but we may perhaps conclude from the name of Maecenas not being mentioned in the Eclogues of Virgil, that he himself was not on those intimate terms with Maecenas which ripened into friendship, until after they were written. Horace, in one of his Satires (*Sat.* i. 5), in which he describes the journey from Rome to Brundusium, mentions Virgil as one of the party, and in language which shows that they were then in the closest intimacy. The time to which this journey relates is a matter of some difficulty, but there are perhaps only two times to which it can be referred, either the events recorded in Appian (*Bell. Civ.* v. 64), which preceded the peace of Brundusium B. C. 40, or to the events recorded by Appian (*Bell. Civ.* v. 78), which belong to the year B. C. 38. But it is not easy to decide to which of these two years, B. C. 40 or B. C. 38, the journey of Horace refers. It can hardly refer to the events mentioned in Appian (*Bell. Civ.* v. 93, &c.) which belong to the year B. C. 37, though even this opinion has been maintained. [HORATIUS FLACCUS.]

The most finished work of Virgil, his Georgica, an agricultural poem, was undertaken at the suggestion of Maecenas (*Georg.* iii. 41), and it was probably not commenced earlier than B. C. 37. The supposition that it was written to revive the languishing condition of agriculture in Italy after the civil war, and to point out the best method, may take its place with other exploded notions. The idea of reviving the industry of a country by an elaborate poem, which few farmers would read and still fewer would understand, requires no refutation. Agriculture is not quickened by a book, still less by a poem. It requires security of property, light taxation, and freedom of commerce. Maecenas may have wished Virgil to try his strength on something better than his Eclogues; and though the subject does not appear inviting, the poet has contrived to give it such embellishment that his fame rests in a great degree on this work. The concluding lines of the Georgica were written at Naples (*Georg.* iv. 559), but we can hardly infer that the whole poem was written there, though this is the literal meaning of the words,

"Haec super arvorum cultu pecorumque canebam."

We may however conclude that it was completed after the battle of Actium B. C. 31, while Caesar was in the East. (Compare *Georg.* iv. 560, and ii. 171, and the remarks of the critics.) His Eclogues had all been completed, and probably before the Georgica were begun (*Georg.* iv. 565).

The epic poem of Virgil, the Aeneid, was probably long contemplated by the poet. While Augustus was in Spain B. C. 27, he wrote to Virgil to express his wish to have some monument of his poetical talent; perhaps he desired that the poet should dedicate his labours to his glory as he had done to that of Maecenas. A short reply of Virgil is preserved (Macrob. *Sat.* i. 24), in which he says, "with respect to my Aeneas, if it were in a fit shape for your reading, I would gladly send the poem; but the thing is only just begun; and indeed it seems something like folly to have undertaken so great a work, especially when, as you know, I am applying to it other studies, and those of much greater importance." The inference that may be derived from a passage of Propertius (*Eleg.* ii. 34, v. 61), in which he speaks of the Iliad as begun and in progress, and from the recent death of Gallus, also mentioned in the same elegy, is that Virgil was engaged on his work in B. C. 24 (Clinton, *Fast.* B. C. 24). An allusion to the victory of Actium in the same elegy, compared with the passage in Virgil (*Aeneid*, viii. 675 and 704) seems to show that Propertius was acquainted with the poem of Virgil in its progress; and he may have heard parts of it read. In B. C. 23 died Marcellus, the son of Octavia, Caesar's sister, by her first husband; and as Virgil lost no opportunity of gratifying his patron, he introduced into his sixth book of the Aeneid (v. 883) the well-known allusion to the virtues of this youth, who was cut off by a premature death.

"Heu miserande puer, si qua fata aspera rumpas,
Tu Marcellus eris."

Octavia is said to have been present when the poet was reciting this allusion to her son and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery. As Marcellus did not die till B. C. 23, these lines were of course written after his death, but that does not prove that the whole of the sixth book was written so late. Indeed the attempts which modern critics make to settle many points in ancient literary history, are not always managed with due

regard to the nature of the evidence. This passage in the sixth book was certainly written after the death of Marcellus, but Virgil may have sketched his whole poem and even finished in a way many parts in the later books before he elaborated the whole of his sixth book. A passage in the seventh book (v. 606),

"Auroramque sequi Parthosque reposcere signa,"

appears to allude to Augustus receiving back the standards taken by the Parthians from M. Licinius Crassus B. C. 53. This event belongs to B. C. 20 (Dion Cass. liv. 8); and if the passage of Virgil refers to it, the poet must have been working at his seventh book in B. C. 20.

When Augustus was returning from Samos, where he had spent the winter of B. C. 20, he met Virgil at Athens. The poet it is said had intended to make a tour of Greece, but he accompanied the emperor to Megara and thence to Italy. His health, which had been long declining, was now completely broken, and he died soon after his arrival at Brundusium on the 22d of September B. C. 19, not having quite completed his fifty-first year. His remains were transferred to Naples, which had been his favourite residence, and placed on the road (Via Puteolana) from Naples to Puteoli (Pozzuoli) between the first and second milestone from Naples. The monument, now called the tomb of Virgil, is not on the road which passes through the tunnel of Posilipo; but if the Via Puteolana ascended the hill of Posilipo, as it may have done, the situation of the monument would agree very well with the description of Donatus.

The inscription said to have been placed on the tomb,

"Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope. Cecini pascua, rura, duces."

we cannot suppose to have been written by the poet, though Donatus says that it was.

Virgil named, as heredes in his testament, his half-brother Valerius Proculus, to whom he left one half of his property, and also Augustus, Maecenas, L. Varius and Plotius Tucca. It is said that in his last illness he wished to burn the Aeneid, to which he had not given the finishing touches, but his friends would not allow him. Whatever he may have wished to be done with the Aeneid, it was preserved and published by his friends Varius and Tucca. It seems from different extant testimonies that he did express a wish that the unfinished poem should be destroyed.

The poet had been enriched by the liberality of his patrons, and he left behind him a considerable property and a house on the Esquiline Hill near the gardens of Maecenas. He used his wealth liberally, and his library, which was doubtless a good one, was easy of access. He used to send his parents money every year. His father, who became blind, did not die before his son had attained a mature age. Two brothers of Virgil also died before him. Poetry was not the only study of Virgil; he applied to medicine and to agriculture, as the Georgica show, and also to what Donatus calls Mathematica, perhaps a jumble of astrology and astronomy. His stature was tall, his complexion dark, and his appearance that of a rustic. He was modest and retiring, and his character is free from reproach, if we except one scandalous passage in Donatus, which may not tell the truth.

In his fortunes and his friends Virgil was a happy man. Munificent patronage gave him ample means of enjoyment and of leisure, and he had the friendship of all the most accomplished men of the day, among whom Horace entertained a strong affection for him. He was an amiable good-tempered man, free from the mean passions of envy and jealousy; and in all but health he was prosperous. His fame, which was established in his life time, was cherished after his death, as an inheritance in which every Roman had a share; and his works became school-books even before the death of Augustus, and continued such for centuries after. The learned poems of Virgil soon gave employment to commentators and critics. Aulus Gellius has numerous remarks on Virgil, and Macrobius, in his Saturnalia, has filled four books (iii—vi.) with his critical remarks on Virgil's poems. One of the most valuable commentaries of Virgil, in which a great amount of curious and instructive matter has been preserved, is that of Servius [SERVIUS]. Virgil is one of the most difficult of the Latin authors, not so much for the form of the expression, though that is sometimes ambiguous enough, but from the great variety of knowledge that is required to attain his meaning in all its fulness. To understand the Aeneid fully requires great labour and every aid that can be called in from the old commentators to those of the present day.

Virgil was the great poet of the middle ages too. To him Dante paid the homage of his superior genius, and owned him for his master and his model. Among the vulgar he had the reputation of a conjurer, a necromancer a worker of miracles; it is the fate of a great name to be embalmed in fable.

The ten short poems called Bucolica were the earliest works of Virgil, and probably all written between B. C. 41 and B. C. 37. These Bucolica are not Bucolica in the same sense as the poems of Theocritus, which have the same title. They have all a Bucolic form and colouring, but some of them have nothing more. They are also called Eclogae or Selections, but this name may not have originated with the poet. Their merit consists in their versification, which was smoother and more polished than the hexameters which the Romans had yet seen, and in many natural and simple touches. But as an attempt to transfer the Syracusan muse into Italy, they are certainly a failure, and we read the pastorals of Theocritus and of Virgil with a very different degree of pleasure. The fourth Eclogue, entitled Pollio, which may have been written in B. C. 40 after the peace of Brundusium, has nothing of the pastoral character about it, as the poet himself admits in the first lines,

"Sicelides Musae paulo majora canamus,
Non omnes arbusta juvant humilesque myricae,
Si canimus sylvas, silvae sunt consule dignae."

Virgil was aware that he was not following his professed model, and that the poem was Bucolic only in name. It is allegorical, mystical, half historical and prophetical, aenigmatical, anything in fact but Bucolic. Pope's Messiah, a kind of imitation of Virgil, is also not an Eclogue. The first Eclogue is Bucolic in form and in treatment, with an historical basis. The second Eclogue, the Alexis, which the critics suppose to have been written before the first, is an amatory poem, with a Bucolic colour-

ing, which indeed is the characteristic of all Virgil's Eclogues, whatever they may be in substance. The third, the fifth, the seventh, and the ninth are more clearly modelled on the form of the poems of his Sicilian prototype: and the eighth, the Pharmaceutria, is a direct imitation of the original Greek. The tenth, entitled Gallus, perhaps written the last of all, is a love poem, which, if written in elegiac verse, would be more appropriately called an elegy than a Bucolic. All the Eclogues of Virgil abound in allusions to the circumstances and persons of the time; but these allusions are often obscure. Though the Eclogues contain many pleasing lines, they present very great difficulties arising both from the construction of the poems, and the language. Those who find them easy are not persons who are much alive to the perception of difficulties; and those who bestow upon them very liberal praise, have the merit at least of being easily satisfied. Virgil borrowed many lines from Theocritus; but the adaptation of a few lines does not give to his poems the genuine rustic cast of some of the best pieces of Theocritus. We do not feel that the Eclogues of Virgil represent rural life or rural manners in Italy; and such a representation, even if Virgil could have given it, is incompatible with the leading idea that pervades some of the Eclogues. Julius Caesar Scaliger preferred Virgil's Eclogues to those of Theocritus, a curious instance of perverted judgment.

The "Georgica" or "Agricultual Poem" in four books is a didactic poem, which Virgil dedicated to his patron Maecenas. He treats of the cultivation of the soil in the first book, of fruit trees in the second, of horses and other cattle in the third, and of bees in the fourth. In this poem Virgil shows a great improvement both in his taste and in his versification. If he began this poem before he had finished the Eclogues, he went on working at it and correcting it after he had laid his Eclogues aside. It has been attempted to show that the first book was written before B.C. 35, but there is no conclusive evidence on this point. It has been stated when it was finished. Neither in the Georgics nor elsewhere has Virgil the merit of striking originality; his chief merit consists in the skilful handling of borrowed materials. His subject, which was by no means promising, he treated in a manner both instructive and pleasing; for he has given many useful remarks on agriculture and diversified the dryness of didactic poetry by numerous allusions and apt embellishments, and some occasional digressions without wandering too far from his main matter. In the first book (v. 1, &c.) he enumerates the subjects of his poem, among which is the treatment of bees; yet the management of bees seems but meagre material for one fourth of the whole poem, and the author accordingly had to complete the fourth book with matter somewhat extraneous — the long story of Aristaeus. The Georgica is the most finished specimen of the Latin hexameter which we have; and the rude vigor of Lucretius, and the antiquated rudeness of Ennius are here replaced by a versification, which in its kind cannot be surpassed. The Georgica are also the most original poem of Virgil, for he found little in the *Works and Days* of Hesiod that could furnish him with hints for the treatment of his subject, and we are not aware that there was any work which he could exactly follow as a whole. For numerous single lines he was indebted to his extensive reading of the Greek poets.

The Aeneid, or adventures of Aeneas after the fall of Troy, is an epic poem on the model of the Homeric poems. It was founded upon an old Roman tradition that Aeneas and his Trojans settled in Italy, and were the founders of the Roman name. In the first books we have the story of Aeneas being driven by a storm on the coast of Africa, and being hospitably received by Dido queen of Carthage, to whom he relates in the episode of the second and third books the fall of Troy and his wanderings. In the fourth book the poet has elaborated the story of the attachment of Dido and Aeneas, the departure of Aeneas in obedience to the will of the gods and the suicide of the Carthaginian queen. The fifth book contains the visit to Sicily, and the sixth the landing of Aeneas at Cumae in Italy, and his descent to the infernal regions, where he sees his father Anchises, and has a prophetic vision of the glorious destinies of his race and of the future heroes of Rome. In the first six books the adventures of Ulysses in the Odyssey are the model, and these books contain more variety of incident and situation than those which follow. The critics have discovered an anachronism in the visit of Aeneas to Carthage, which is supposed not to have been founded until two centuries after the fall of Troy, but this is a matter which we may leave without discussion, or admit without allowing it to be a poetical defect. The last six books, the history of the struggles of Aeneas in Italy, are founded on the model of the battles of the Iliad. Latinus, the king of the Latini, offers the Trojan hero his daughter Lavinia in marriage, who had been betrothed to Turnus, the warlike king of the Rutuli. The contest is ended by the death of Turnus, who falls by the hand of Aeneas. The fortunes of Aeneas and his final settlement in Italy are the subject of the Aeneid, but the glories of Rome and of the Julian house, to which Augustus belonged, are indirectly the poet's theme. In the first book the foundation of Alba Longa is promised by Jupiter to Venus (*Aeneid*, i. 254), and the transfer of empire from Alba to Rome; from the line of Aeneas will descend the "Trojan Caesar," whose empire will only be limited by the ocean, and whose glory by the heavens. The future rivalry between Rome and Carthage, and the ultimate triumphs of Rome are predicted. The poem abounds in allusions to the history of Rome; and the aim of the poet to confirm and embellish the popular tradition of the Trojan origin of the Roman state, and the descent of the Julii from Venus, is apparent all through the poem. It is objected to the Aeneid that it has not the unity of construction either of the Iliad or of the Odyssey, and that it is deficient in that antique simplicity which characterises these two poems. Aeneas, the hero, is an insipid kind of personage, and a much superior interest is excited by the savage Mezentius, and also by Turnus, the unfortunate rival of Aeneas. Virgil imitated other poets besides Homer, and he has occasionally borrowed from them, especially from Apollonius of Rhodes. If Virgil's subject was difficult to invest with interest, that is his apology; but it cannot be denied that many parts of his poem are successfully elaborated, and that particular scenes and incidents are treated with true poetic spirit. The historical

colouring which pervades it, and the great amount of antiquarian learning which he has scattered through it, make the Aeneid a study for the historian of Rome. Virgil's good sense and taste are always conspicuous, and make up for the defect of originality. As a whole, the Aeneid leaves no strong impression, which arises from the fact that it is not really a national poem, like the Iliad or the Odyssey, the monument of an age of which we have no other literary monument; it is a learned poem, the production of an age in which it does not appear as an embodiment of the national feeling, but as a monument of the talent and industry of an individual. The Aeneid contains many obscure passages, which a long series of commentators have laboured to elucidate. Virgil has the merit of being the best of the Roman epic poets, superior both to Ennius who preceded him, and on whom he levied contributions, and to Lucan, Silius Italicus, and Valerius Flaccus, who belong to a later age. The passion for rhetorical display, which characterises all the literature of Rome, is much less offensive in Virgil than in those who followed him in the line of epic poetry.

The larger editions of Virgil contain some short poems, which are attributed to him, and may have been among his earlier works. The Culex or Gnat is a kind of Bucolic poem in 413 hexameters, often very obscure; the Ciris, or the mythus of Scylla the daughter of Nisus, king of Megara, in 541 hexameters, has been attributed to Cornelius Gallus and others, but Scaliger maintains that it is by Virgil; the Moretum, in 123 verses, the name of a compound mess, is a poem in hexameters, on the daily labour of a cultivator, but it contains only the description of the labours of the first part of the day, which consist in preparing the Moretum: the female servant of the rustic Simulus is a negress; none was ever better described,

> "Afra genus, tota patriam testante figura,
> Torta comam, labroque tumens et fusca colorem,
> Pectore lata, jacens mammis, compressior alvo,
> Cruribus exilis, spatiosa prodiga planta."

The Copa, in elegiac verse, is an invitation by a female tavern keeper or servant attached to a Caupona, to passengers to come in and enjoy themselves. There are also fourteen short pieces in various metres, classed under the general name of Catalecta. That addressed "Ad Venerem," shows that the writer, whoever he was, had a talent for elegiac poetry.

The first edition of Virgil, a small folio, was printed at Rome about A. D. 1469 by Sweynheym and Pannartz, and dedicated to Pope Paul II. This rare edition was reprinted in 1471, but it is of no great value. The Virgil printed by Aldus at Venice in 1501, 8vo, is also very scarce. At the close of the fifteenth and the beginning of the sixteenth centuries there were many prints of Virgil, with the commentary of Servius and others. The edition of J. L. de la Cerda, which is valued for the commentary, appeared at Madrid in 3 vols. folio, 1608—1617. The valuable edition of Nic. Heinsius was published at Amsterdam in 1676. The well printed edition of P. Masvicius, Leeuwarden, 1727, 2 vols. 4to, contains the complete commentaries of Servius, Philargyrius, and Pierius, with the "Index Erythraei," the Life of Virgil by Tib. Claudius Donatus, an "Index absolutissimus in Mauri Servii Honorati Commentarios in Virgilium," and an "Index Auctorum in Servii Commentariis citatorum." All these matters make the edition of Masvicius very useful. P. Burmann's edition appeared at Amsterdam, 1746, 4 vols. 4to. C. G. Heyne bestowed great labour on his edition of Virgil, 1767—1775, Leipzig, 4 vols. 8vo, with a copious index: it was reprinted with improvements in 1788. In the fourth edition of Heyne's Virgil, by G. P. E. Wagner, Leipzig, 1830, 4 vols. 8vo, the text has been corrected after the best MSS., the punctuation improved, and the orthography altered or amended. The text of this edition is also published separately in a single volume with the title "Publii Vergilii Maronis Carmina ad pristinam Orthographiam quoad ejus fieri potuit revocata, edidit P. Wagner, Leipzig, 1831, 8vo." It also contains the "Orthographia Vergiliana," or remarks on the orthography of many words in Virgil, arranged in alphabetical order.

The works of Virgil have been more fortunate than those of most of the writers of antiquity, for there are many very old MSS. of his poems. That which is called the Medicean, may probably have been written before the downfal of the Roman empire. An exact fac-simile of it was published by Foggini at Florence, 1741, 4to. The Codex Vaticanus, which is also of great antiquity, was published by Bottari, Rome, 1741, folio; but it is said not to be so accurate a copy as the fac-simile of Foggini. Wagner in his Praefatio has briefly discussed the relative ages of these two MSS.; but there seem to be no grounds for deciding the question. They are both undoubtedly very old.

The editions of the several parts of Virgil and the school editions are very numerous. The "Handbuch der Classischen Bibliographie" of Schweigger, ii. pp. 1145—1258, contains a long list. The edition of A. Forbiger, 3 vols. 8vo, Leipzig, 1836, and a second edition, 1845—1846, contains a sufficiently copious commentary for ordinary use, which is composed of selections from the commentators and his own notes.

The Bucolica were translated into German verse by J. H. Voss with useful notes; and a second edition by A. Voss, appeared at Altona, 1830. J. H. Voss's poetical translation of the Georgics is highly esteemed. His complete translation of Virgil appeared at Brunswick in 3 vols. 8vo, 1799. Martyn, professor of Botany at Cambridge, published a prose version of the Georgica, London, 1741, and of the Georgica, 1749, with many valuable notes. The commentary of Martyn on the Georgica is perhaps the best that has appeared for the elucidation of the matter of the poem. Gawin Douglas, bishop of Dunkeld, translated the Aeneid into Scottish verse, London, 1553. Ogilby's verse translation was published at London, 1649 and 1650; and Dryden's was published by Tonson, London, 1697. The blank verse translation of Dr. J. Trapp is very poor. The Aeneid translated by C. Pitt, and the Bucolica and Georgica by Joseph Warton, were published by Dodsley, London, 1783, 4 vols. 8vo. Sotheby's poetic version of the Georgica contains the original text and the versions of De Lille, Soave, Guzman, and Voss.

The chief authority for the Life of Virgil is the Life by Donatus, which, though not a critical performance, is undoubtedly founded on good materials. It is printed in Wagner's edition of Virgil

with notes. The editions, translations, commentaries, and essays on Virgil form an enormous mass of literature, in which the poet is rather buried than embalmed. [G. L.]

VIRGI'NIA. 1. The daughter of L. Virginius, a brave centurion, the attempt made upon whose chastity by App. Claudius was the immediate cause of the downfall of the Decemvirs, who had in violation of law continued in possession of their power at the beginning of B. C. 449. The story ran that Virginia was a beautiful and innocent girl, betrothed to L. Icilius, who had rendered his tribuneship memorable by his law which assigned the Aventine to the plebeians. The maiden had attracted the notice of the decemvir App. Claudius. He at first tried bribes and allurements; but when these failed, he had recourse to an outrageous act of tyranny, which he could perpetrate with all the greater ease, as her father was absent from Rome, serving with the Roman army on Mount Algidus. One morning, as Virginia, attended by her nurse, was on her way to her school, which was in one of the booths round the forum, M. Claudius, a client of Appius, laid hold of the damsel and claimed her as his slave. The cry of the nurse for help brought a crowd around them; but M. Claudius said that he did not mean to use violence, and that he would bring the case before App. Claudius for decision. All parties went accordingly before the decemvir. In his presence Marcus repeated the tale he had learnt, asserting, that Virginia was the child of one of his female slaves, and had been imposed upon the reputed father by his wife, who was childless. He further stated that he would prove this to Virginius, as soon as he returned to Rome, and he demanded that the girl should meantime be handed over to his custody as his slave. The friends of the maiden, on the other hand, pleaded that by the old law, which had been re-enacted in the Twelve Tables, it was provided that every person who was reputed to be free, and whom another claimed as his slave, was to continue in possession of his rights, till the judge declared him to be a slave, though he was bound to give security for his appearance in court. They therefore offered to give security for the maiden, and begged the decemvir to postpone his judgment till her father could be fetched from the camp. Appius, however, replied that the girl could not in any case be free; that she must belong either to her father or her master, and that as her father was absent, he adjudged her to the custody of M. Claudius, who was to give sureties to bring her before his judgment-seat when the case should be tried. At this unjust sentence the crowd exhibited signs of the greatest indignation. P. Numitorius, the maiden's uncle, and Icilius, to whom she was betrothed, spoke so loudly against the sentence, that the multitude began to be roused. Appius, fearing a riot, said that he would let the cause stand over till the next day; but that then, whether her father appeared or not, he should know how to maintain the laws and to give judgment according to justice. The greatest exertions, however, were necessary to bring Virginius to the city, lest Appius should have detained him in the camp. Accordingly, while Appius was kept in court receiving bail for the appearance of Virginia on the following day, two of the friends of the family made all haste to the camp. They reached the camp the same evening. Virginius immediately obtained leave of absence, and was already on his way to Rome, when the messenger of Appius arrived, instructing his colleagues to detain him.

Early next morning Virginius and his daughter came into the forum with their garments rent. The father appealed to the people for aid, warning them that all were involved in a like calamity. Icilius spoke still more vehemently; and the women in their company sobbed aloud. But, intent upon the gratification of his lust, Appius cared nought for the misery of the father and the girl. He came into the forum attended by a great train of clients, and took his seat upon the tribunal. M. Claudius renewed his claim. Appius hastened to give sentence, by which he consigned the maiden to the party who claimed her as his slave, until a judge should decide the matter. M. Claudius stept forward to take possession of the maiden, but was driven back by the people. Thereupon Appius, who had brought with him to the forum a large body of armed patricians and their clients, ordered his lictors to disperse the mob. The people drew back in affright, leaving Virginius and his daughter alone before the judgment-seat. All help was gone. The unhappy father then prayed the decemvir to be allowed to speak one word to the nurse in his daughter's hearing, in order to ascertain whether she was really his daughter. The request was granted; Virginius drew them both aside, and snatching up a butcher's knife from one of the stalls, plunged it in his daughter's breast, exclaiming, "There is no way but this to keep thee free." In vain did Appius call out to stop him. The crowd made way for him, and holding his bloody knife on high, he rushed to the gate of the city, and hastened to the Roman camp. The result is known. Both camp and city rose against the decemvirs, who were deprived of their power, and the old form of government was restored. L. Virginius was the first who was elected tribune, and he hastened to take revenge upon his cruel enemy. By his orders Appius was dragged to prison to await his trial, and he there put an end to his own life in order to avoid a more ignominious death. M. Claudius, who had claimed the maiden as his slave, was condemned to death, but Virginius himself did not allow the last sentence of the law to be carried into effect, but permitted him to go into exile. (Liv. iii. 44—58; Dionys. xi. 28—46; Val. Max. vi. 1. § 2.) Cicero in one passage calls the father *Decimus* Virginius (*de Rep.* ii. 37), but in another passage he gives him the praenomen *Lucius*, in conformity with the other ancient writers (*de Fin.* ii. 20).

2. The daughter of Aulus, was a patrician by birth, but married to the plebeian L. Volumnius Flamma, who was consul in B. C. 307 and 296. In consequence of her marriage the patrician women excluded her from the worship of the goddess Pudicitia, and she thereupon dedicated a chapel to the plebeian Pudicitia. (Liv. x. 23.)

VIRGI'NIA or VERGI'NIA GENS, patrician and plebeian. Verginius is usually found in MSS. and inscriptions, but modern editors generally adopt the other orthography, Virginius. The patrician branch of the gens was of great antiquity, and frequently filled the highest honours of the state during the early years of the republic. They all bore the cognomen of TRICOSTUS, but were divided into various families with the surnames of

Caeliomontanus, *Esquilinus*, and *Rutilus* respectively. The first of them who obtained the consulship was T. Virginius Tricostus Caeliomontanus in B.C. 496. The plebeian Virginii are also mentioned at an early period among the tribunes, but none of them had any cognomen. Under the empire we find Virginii with other surnames, a list of which is given below.

VIRGI'NIUS. 1. A. VIRGINIUS, tribune of the plebs. B.C. 461, accused K. Quintius, the son of L. Cincinnatus, and after a severe struggle obtained his condemnation. (Liv. iii. 11—13.)

2. L. VIRGINIUS, the father of Virginia, whose tragic fate occasioned the downfall of the decemvirs, B.C. 449. [VIRGINIA.]

3. A. VIRGINIUS, tribune of the plebs, B.C. 395, was condemned with his colleague Q. Pomponius, two years afterwards. (Liv. v. 29.) For details see POMPONIUS, No. 3.

4. L. VIRGINIUS, a tribune of the soldiers in the second Punic war, B.C. 207. (Liv. xxvii. 43.)

5. VIRGINIUS, tribune of the plebs, B.C. 87, who accused Sulla, is spoken of under VIRGILIUS, No. 1.

6. VIRGINIUS, proscribed by the triumvirs B.C. 43, escaped to Sicily by promising large sums of money to his slaves, and to the soldiers who were sent to kill him. (Appian, *B.C.* iv. 48.)

VIRGI'NIUS CA'PITO. [CAPITO.]

VIRGI'NIUS FLAVUS. [FLAVUS.]

VIRGI'NIUS ROMA'NUS, a contemporary of the younger Pliny, wrote comedies and mimiiambi, which are much praised by Pliny. (*Ep.* vi. 21.)

VIRGI'NIUS RUFUS. [RUFUS.]

VIRIATHUS (Οὐιρίαθος, Diod. and Dion Cass.: Οὐρίατθος, Appian), a Lusitanian, commanded his countrymen in their war against the Romans, whose power he defied, and whose armies he vanquished during many successive years. He is described by the Romans as originally a shepherd or huntsman, and afterwards a robber, or, as would be called in Spain in the present day, a guerilla chief. His character is drawn very favourably in a fragment of Dion Cassius (*Fragm.* 78, p. 33, ed. Reimar.), and his account is confirmed by the testimony of other ancient writers, who celebrate especially his justice and equity, which was particularly shown in the fair division of the spoils he obtained from the enemy. (Comp. Diod. vol. ii. p. 519, ed. Wess.; Cic. *de Off.* ii. 11.) The Lusitanians had long been accustomed to support themselves by robbery and rapine; and as they still continued their predatory mode of life after the Romans had become masters of the neighbouring countries, the Roman commanders in Spain resolved to reduce them to submission. Accordingly in B.C. 151 their country was invaded by the propraetor Ser. Galba, and in the following year (B.C. 150) by the proconsul L. Lucullus as well as by Galba. The Lusitanians in alarm sent offers of submission to Galba, who enticed them to leave their mountain fastnesses by promising to give them fertile lands, and when they had descended into the plains, relying on the word of a Roman general, he surrounded them with his troops and treacherously butchered them. Very few of the Lusitanians escaped, but among the survivors was Viriathus, who was destined to be the avenger of his country's wrongs The Lusitanians, who had not left their homes, rose as a man against the rule of such treacherous tyrants, and they found in Viriathus a leader who was well acquainted with the country, and who knew how to carry on the war in the way best adapted to the nature of the country and the habits of his countrymen. At first he avoided all battles in the plains, and waged an incessant guerilla warfare in the mountains. It was not, however, till B.C. 147 that the Lusitanians were able to collect any formidable body of men; and in this year having invaded Turdetania, they were attacked, while ravaging the country, by the Roman propraetor C. or M. Vetilius, defeated with loss and obliged to take refuge in a fortress, to which the Romans laid siege. The want of provisions prevented them from holding out long, and they accordingly endeavoured to make terms with Vetilius, who promised to assign to them a place where they might settle. Viriathus, who was serving among his countrymen, but who had not yet been formally recognised as their general, reminded them of the treachery of the Romans, and promised, if they would obey his commands, to save them from their present danger. His offer was gladly accepted, and he was unanimously elected their commander. By a bold and skilful stratagem he eluded the Roman general, and again assembled his forces at Tribola, a town to the south of the Tagus in Lusitania. Thither he was followed by Vetilius; but Viriathus, pretending to retreat, led the Romans into an ambuscade, where they were attacked by the Lusitanians, and defeated with great loss: Vetilius himself was killed; and out of 10,000 Romans scarcely 6000 escaped. The survivors took refuge under the command of the quaestor within the walls of Carpessus, which Appian supposes to be the same as the ancient Tartessus. Fearing to meet the enemy in the field, the quaestor obtained 5000 men from the Belli and Titthi, Celtiberian tribes, who were then allies of the Romans, and sent them against Viriathus; but they were also defeated by the Lusitanian general, who now laid waste Carpetania without encountering any opposition.

On the arrival of the praetor C. Plautius in the following year, B.C. 146, with a fresh army, Viriathus abandoned Carpetania and retreated into Lusitania. He was eagerly followed by Plautius, who crossed the Tagus in pursuit of him, but while the Romans were engaged in fortifying their camp on a mountain, covered with olives, which the Roman writers call the Hill of Venus, they were attacked by Viriathus and put to the rout with great slaughter. Plautius was so disheartened with this defeat that he made no further attempt against the enemy, but led his army into winter quarters, although it was still only the middle of summer. The country of the Roman allies was thus again left exposed to the ravages of Viriathus, who compelled the inhabitants to pay to him the full value of their crops, and destroyed them if they refused. He also took Segobriga, the chief town of the Celtiberians. (Frontin. *Strat.* iii. 11. § 4.)

The war in Spain had now assumed such a threatening aspect that the senate resolved to send a consul and a consular army into that country. Accordingly, in B.C. 145, the consul Q. Fabius Aemilianus, the son of Aemilius Paulus, who conquered Macedonia, received Spain as his province.

He levied two new legions at Rome, consisting for the most part of new recruits, in order to give some repose to the veteran troops, who were worn out by the wars in Greece and Macedonia. He likewise obtained some forces from the allies; and when he mustered his troops at Urso or Orso, the modern town of Osuna in Andalusia, his army amounted to 15,000 foot and 2000 horse. But before his arrival in Spain the Romans had again experienced another disaster. The army of the praetor Claudius Unimanus had been nearly annihilated, and the fasces and other spoils taken from the Romans had been erected by Viriathus as trophies in the mountains. (Flor. ii. 17. § 16.) Fabius appears not to have arrived in Spain till the middle of the summer; and as he would not fight with the enemy till his raw troops had received further training, he left his army under the command of his legate, while he himself went over to Gades to offer a sacrifice to Hercules. In his absence his foragers were attacked by Viriathus, who slew many of them; and the legate of Fabius having thereupon ventured to offer battle to Viriathus, was defeated. When Fabius returned from Gades, he could not be tempted by Viriathus to any regular engagement, but passed the remainder of the year in exercising his troops and in occasional skirmishes with the enemy, by which his soldiers acquired confidence and experience. In the following year (B. C. 144) Fabius was continued in the government of Spain, and he now felt sufficient reliance upon his troops to venture to attack Viriathus with all his forces. Viriathus was defeated and driven out of the Roman dominions in Spain, and his two chief towns fell into the hands of Fabius. After these successes Fabius led his troops into winter quarters at Corduba.

These successes of Fabius, however, were more than counterbalanced by another formidable insurrection in Spain. The Arevaci, Belli, and Titthi, Celtiberian people, inhabiting that part of Spain now called Old Castile, had been subdued by the Romans some years previously, and two of them, the Belli and Titthi, had, as we have already seen, sent assistance to the Romans in their war against Viriathus. They were now, however, induced to follow the example of Viriathus, and to take up arms against the Romans, and thus almost the whole of central Spain was in open revolt. The war against the Celtiberians became even more protracted than that against the Lusitanians, and is usually known by the name of the Numantine war, from Numantia, the principal town of the Arevaci.

In B. C. 143 the consul Q. Metellus Macedonicus was sent into Nearer Spain, and the propraetor Q. Pompeius into Further Spain, as the successor of Fabius Aemilianus.* While Metellus conducted the war with success against the Celtiberians, Pompeius was not equally fortunate in his campaign against Viriathus. He had at first gained a victory over the Lusitanian general, and pursued him as far as the mountain south of the Tagus, which has been already mentioned under the name of the Hill of Venus. Here Viriathus turned upon his pursuers, and drove them back into their camp with the loss of 1000 men and several standards. This defeat so disheartened Pompeius that he allowed the enemy to lay waste the country around the Guadalquiver without resistance, and led his army early in the autumn into winter-quarters at Corduba.

In the following year, B. C. 142, the consul Q. Fabius Servilianus was sent into Further Spain as the successor of Pompeius. Q. Metellus remained as proconsul in Nearer Spain. Servilianus brought with him two Roman legions and allied troops, amounting in all to 16,000 foot and 1600 horse, and he also obtained from Micipsa some elephants. He at first carried on the war with great success, defeated Viriathus, and compelled him to retire into Lusitania, took by storm many of his cities, and exterminated several guerilla bands. Next year, however, B. C. 141, when Servilianus remained in Spain as proconsul, the fortune of war changed. The Romans had laid siege to Erisane; Viriathus stole into the town by night, and at the dawn of day made a successful sally against the besiegers. The Romans lost a great number of men, and were put to flight. In their retreat they became enclosed within a mountain pass, where they were surrounded by the Lusitanians, much in the same way as their ancestors had been by the Samnites at the celebrated Caudine Forks. Escape was impossible, and they had no alternative but an unconditional surrender. Viriathus used his victory with moderation. He agreed to allow the Romans to depart uninjured, on condition of their permitting the Lusitanians to retain undisturbed possession of their own territory, and of their recognising him as a friend and ally of the Roman people. Servilianus concluded a treaty with Viriathus on these terms, and it was ratified by the Roman people.

Thus the war with Viriathus appeared to have been brought to a conclusion; but the consul Q. Servilius Caepio, who succeeded his brother Servilianus in the command of Further Spain in B. C. 140, was greatly disappointed at the unexpected termination of the war. He had looked forward to the war in Spain as an opportunity for gaining both wealth and glory; and he therefore used every exertion to induce the senate to break the treaty by representing it as unworthy of the Roman people. The senate, however, had not the effrontery to give their approval to an open violation of the peace, but connived at Caepio's injuring Viriathus as far as he could without any open attack. But after a short time we are told that the senate allowed Caepio to declare open war against Viriathus, probably having obtained meantime some pretext for this act of faithlessness. Caepio forthwith took the field against Viriathus; but the latter sent three of his most faithful friends, Audax, Ditalco, and Minurus, to the Roman general, to offer him terms of peace. Caepio persuaded the envoys by promises of large rewards to murder Viriathus. Accordingly, on their return they murdered Viriathus, while he was asleep in his tent, and made their escape to the Roman camp before any of the Lusitanians became aware of the death of their general. The murderers, however, did not receive the rewards which had been promised them; and when they demanded them of the consul, he coolly replied that the Romans did not approve of the murder of a general by his own soldiers. The death of Viriathus did not put an immediate stop to the war. After burying Viriathus with great magni-

* Appian, *Hisp.* 66, calls the successor of Fabius *Quintius;* but by this name he must understand *Quintus* Pompeius: see Drumann, *Geschichte Roms*, vol. iv. p. 307.

licence, his soldiers elected Tantalus as their general; but the latter was no match for a Roman consul, and before the end of the year was obliged to submit to Caepio. [CAEPIO, No. 6.] The war with Viriathus lasted eight years, according to Appian (*Hisp.* 75), who dates its commencement from the time that Viriathus became the leader of the Lusitanians. Other writers, however, say that the war lasted fourteen years, which must be computed from the beginning of the Celtiberian war, B. C. 153. (Appian, *Hisp.* 60—75; Eutrop. iv. 16; Oros. v. 4; Flor. ii. 17; Liv. *Epit.* 54; Frontin. ii. 5. § 7, ii. 13. § 4, iii. 10. § 6, iii. 11. § 4, iv. 5. § 22; Vell. Pat. ii. 1; Aurel. Vict. *de Vir. Ill.* 71; Val. Max. ix. 6. § 4; Diod. *Exc. ex* xxxii. pp. 591, 597, ed. Wess.; Dion Cass. *Fragm.* 78, p. 33, ed. Reimar.)

VIRIDOMARUS. 1. Or BRITOMARTUS, the leader of the Gauls, slain by Marcellus. [MARCELLUS, No. 4, p. 928, a.]

2. Or VIRDUMARUS, a chieftain of the Aedui, whom Caesar had raised from a low rank to the highest honour. He and Eporedorix came with the cavalry of the Aedui to the assistance of Caesar in his war against Vercingetorix in B. C. 52, and they at first used their influence to prevent the Aedui from joining the rest of the Gauls in the general revolt from Rome. Shortly afterwards, however, both Viridomarus and Eporedorix revolted themselves, but were much mortified when the Gauls chose Vercingetorix as their commander-in-chief, as they had hoped to obtain that honour for themselves. (Caes. *B. G.* vii. 38—40, 54, 55, 63.)

VIRIDOVIX, the chieftain of the Unelli, was conquered by Q. Titurius Sabinus, Caesar's legatus, in B. C. 56. (Caes. *B. G.* iii. 17—19; Dion Cass. xxxix. 45.)

VIRIPLACA, "the goddess who soothes the anger of man," was a surname of Juno, describing her as the restorer of peace between married people. She had a sanctuary on the Palatine, into which women went when they thought themselves wronged by their husbands. They frankly told the goddess their grief, and the latter disposed their minds to become reconciled to their husbands. (Fest. p. 62; Val. Max. ii. 1. § 6.) [L. S.]

VI'RIUS LUPUS. [LUPUS.]

VIRTUS, the Roman personification of manly valour. She was represented with a short tunic, her right breast uncovered, a helmet on her head, a spear in her left hand, a sword in the right, and standing with her right foot on a helmet. There was a golden statue of her at Rome, which Alaricus, king of the Goths, melted down. (Liv. xxvii. 25, xxix. 11; Val. Max. i. 1. § 8; Cic. *de Nat. Deor.* ii. 23; Zosim. v. 21.) [L. S.]

VISCELLI'NUS, SP. CA'SSIUS, celebrated as the author of the first agrarian law at Rome, to which he fell a martyr. He was thrice consul and twice triumphed. His first consulship was in B. C. 502, in the eighth year of the republic, when he had Opiter Virginius Tricostus as a colleague. According to Dionysius (v. 49) Cassius carried on war against the Sabines, whom he defeated with such great loss near Cures, that they were obliged to sue for peace, and surrender to the Romans a large portion of their land. Cassius in consequence obtained a triumph on his return to Rome, which is confirmed by the Capitoline Fasti. Livy, on the other hand, says (ii. 17) nothing about a war with the Sabines, but relates that the two consuls carried on war against the Aurunci, and took Pometia. But as the war against the Aurunci and the capture of Pometia is repeated by Livy (ii. 22, 25, 26) under B. C. 495, these events ought probably to be placed in the latter year, in accordance with Dionysius (vi. 29).

In the following year, B. C. 501, Cassius was appointed first magister equitum to the first dictator, T. Larcius Flavus; but in some authorities a different year is given for the first dictatorship. After the battle of the lake Regillus in B. C. 498 or 496, Cassius is said to have urged in the senate the destruction of the Latin towns. (Liv. ii. 18; Dionys. v. 75, vi. 20.) In B. C. 493 he was consul a second time with Postumus Cominius Auruncus; and they entered upon their consulship during the secession of the plebeians to the Sacred Mount. The second consulship of Cassius is memorable by the league which he formed with the Latins. As soon as the plebeians had become reconciled to the patricians, and had returned to Rome, Cominius marched against the Volscians, while his colleague remained at Rome to ratify the league with the Latins. According to Niebuhr the campaign of Cominius against the Volscians is only an inference adopted by Livy from the absence of the consul, who, he supposes, had left Rome in order to take the oath to the treaty among the Latins. In the same year Cassius consecrated the temple of Ceres, Bacchus, and Proserpine, which the dictator A. Postumius Albus had vowed in B. C. 498. (Liv. ii. 33; Cic. *de Rep.* ii. 33, *pro Balb.* 23; Dionys. vi. 49, 94, 95; respecting the league with the Latins, see Niebuhr, *Hist. of Rome*, vol. ii. p. 38, foll.)

In B. C. 486 Cassius was consul a third time with Proculus Virginius Tricostus Rutilus. He marched against the Volscians and Hernicans, but no battle took place as the enemy sued for a peace. Notwithstanding he obtained a triumph over these people on his return to Rome, which is recorded in the triumphal Fasti. Whether he really marched against these people or not, may be doubted; but that he formed a league with the Hernicans, admits of no question. By his league with the Latins in his second consulship, and with the Hernicans in his third, he had again formed that confederacy to which Rome owed her power under the later kings. Livy says (ii. 41) that Cassius deprived the Hernicans of two thirds of their land; but this is a complete misconception. It is much more probable that by this treaty the Hernicans were placed on equal terms with the Romans and the Latins, and that each of the three nations was entitled to a third part of the lands conquered in war by their mutual arms. After the treaty with the Hernicans Cassius proposed his celebrated agrarian law. The account of this law given by Dionysius cannot be safely trusted: according to Niebuhr it betrays distinct marks of a writer of the second half of the seventh century of the city, and is compiled with great ignorance of the ancient times. The law must have been simply a restoration of the old law of Servius Tullius, and must have directed that the portion of the patricians in the public land should be strictly defined, that the remainder should be divided among the plebeians, and that the tithe should again be levied from the lands possessed by the patricians. The patricians, headed by the other consul, Virginius, made the most vehement opposition to the law; but it seems almost certain that it was legally passed, though

never carried into execution. It must be recollected that the comitia of the tribes had no share in the legislature till the time of the Publilian law, and that the tribunes before the latter time had no power to bring forward a law of any kind: consequently, when we read of their agrarian law, as we do almost every year down to the time of the decemvirs, it must refer to a law which had been already enacted, but never carried into execution.

In the following year, B. C. 485, Cassius was brought to trial on the charge of aiming at regal power, and was put to death. The manner of his trial and the nature of his death are differently stated in the ancient writers; but there can be little doubt that he was accused before the assembly of the curies by the quaestores parricidii, K. Fabius and L. Valerius, and was sentenced to death by his fellow patricians, who regarded him as a traitor to their order. Like other state criminals, he was scourged and beheaded. His house was razed to the ground, and the spot where it stood in front of the temple of Tellus was left waste. A brazen statue of Ceres was erected in her temple, with an inscription recording that it was dedicated out of the fortune of Cassius (*ex Cassiana familia datum*). Dionysius stated that Cassius was hurled from the Tarpeian rock, which mistake arose from his strange supposition, which was also shared by Livy, that Cassius was condemned by the assembly of the tribes. Other accounts related that Cassius was condemned by his own father, which statement probably arose, as Niebuhr has suggested, from a desire to soften down the glaring injustice of the deed; while other writers again, who thought it impossible that a man who had been thrice consul and had twice triumphed, should still be in his father's power, restricted the father's judgment to his declaring that he considered his son guilty. (Liv. i. 43; Dionys. viii. 68—80; Cic. *de Rep.* ii. 27, 35, *Philipp.* ii. 44, *Lael.* 8, 11, *pro Dom.* 38; Val. Max. vi. 3. § 1; Plin. *H. N.* xxxiv. 6. s. 14.) Whether Cassius was really guilty or not, cannot be determined with certainty. All the ancient writers, with one exception, speak of his guilt as an universally admitted fact; and the statement of Dion Cassius (*Exc. de Sentent.* 19, p. 150, ed. Mai) that he was innocent, and was condemned to death out of malice, must be regarded as simply the expression of Dion's own opinion, and not as a statement for which the writer had met with any evidence. So strong in antiquity was the belief in his guilt, that the censors of B. C. 159 melted down his statue, which was erected on the spot in front of his house, and which must have been set up there by one of his descendants, for it is impossible to believe that the quaestors would have spared it, if it had been erected, as Pliny states (*l. c.*), by Cassius himself. On the other hand, such a general belief is no proof of his guilt; and it is far more probable that the patricians invented the accusation for the purpose of getting rid of a dangerous opponent; and as they were both the accusers and the judges, the condemnation of Cassius followed as a matter of course. Dionysius relates (viii. 80) that Cassius left behind him three sons, whose lives were spared by the senate, although many were anxious that the whole race should be exterminated. The Cassii mentioned at a later time were all plebeians. The sons may have been expelled by the patricians from their order, or they or their descendants may themselves have voluntarily passed over to the plebeians, because the patricians had shed the blood of their father or ancestor. (Niebuhr, *Hist. of Rome*, vol. ii. p. 166, &c., *Lectures on the History of Rome*, p. 189, foll., ed. Schmitz, 1848.)

VISEIUS. [SEIUS, No. 3.]

VISE'LLIUS VARRO. [VARRO.]

VISI'DIUS. [NASIDIUS.]

VI'SOLUS, an agnomen borne by most of the Poetelii Libones. [LIBO, POETELIUS.]

VITALIA'NUS, praetorian praefect under Maximinus, his devoted adherent and the willing instrument of his cruelty, was assassinated at Rome A. D. 238 by the emissaries of the Gordians before the events in Africa had been made known publicly. The details will be found in Herodian (vii. 14) and in Capitolinus (*Gordian. tres*, 10). See also Capitol. *Maxim. duo*, 14, where *Valeriano* is a false reading for *Vitaliano*. [W. R.]

VITA'LIS, artists. 1. PAPIRIUS, a painter, known by an inscription to the memory of his wife, which is now in the corridor of inscriptions in the Vatican, and on which the artist has described his profession by appending to his name the words *Arte Pictoria*. (Spon, *Miscell.* p. 229; Fabretti, *Inscr.* p. 235, No. 622; Welcker, *Kunstblatt*, 1827, No. 84; R. Rochette, *Lettre à M. Schorn*, p. 425, 2d ed.)

2. An architect, known by the inscription which once belonged to his family tomb, and which runs thus: — TI. CLAUDIUS. SCARAPHI. VITALIS. ARCHITECTUS. V. A. XL. FECIT. SIBI. ET. SUIS. (Gruter, p. DCXXIII.; Montfaucon, *Antiq. Explic.* vol. v. pl. 87, p. 95; Sillig, *Catalog. Artific.* Append. *s. v.*; R. Rochette, *l. c.*) [P. S.]

VITELLIA'NUS, a Roman architect, known by the inscription on his tomb in the Via Flaminia, on which he is described as SEX. VERIANUS. SEX. F. QUIR. VITELLIANUS. (Gori, *Inscr. Don.* p. 317, n. 6; Sillig, *Catalog. Artific.* Append. *s. v.*; R. Rochette, *Lettre à M. Schorn*, p. 425, 2d ed.) [P. S.]

VITE'LLII. In the time of Suetonius it was disputed whether the origin of the Vitellii was ancient and noble, or recent and obscure, and even mean. The adulators of the emperor Vitellius and his enemies were the partizans of the two several opinions. The name of the Vitellii at least was ancient, and they were said to derive their descent from Faunus, king of the Aborigines, and Vitellia, as the name is in the text of Suetonius. (*Vitell.* c. 1.) The family, according to tradition, went from the country of the Sabini to Rome, and was received among the Patricians. As evidence of the existence of this family (stirps), a Via Vitellia, extending from the Janiculum to the sea, is mentioned, and a Roman colonia of the same name, Vitellia, in the country of the Aequi. (Liv. v. 29, ii. 39.) The name of the Vitellii occurs among the Romans who conspired to restore the last Tarquinius, and the sister of the Vitellii was the wife of the consul Brutus. (Liv. ii. 4.)

Cassius Severus and others assigned the meanest origin to the Vitellii: the founder of the stock, according to them, was a freedman. Suetonius leaves the question undecided.

1. P. VITELLIUS, whatever his origin may have been, was a Roman eques, and a procurator of Augustus. His native place was Nuceria, but Suetonius does not say which of the places so called. He had four sons, Aulus, Quintus, Publius, and Lucius. (Sueton. *Vitell.* 2.)

2. A. VITELLIUS was consul suffectus A. D 32, in the same year with Cn. Domitius, the father of the emperor Nero, and he died in that year. He was distinguished for the splendour of his entertainments.

3. Q. VITELLIUS was one of those whom Tiberius (Tacit. *Annal.* ii. 48) removed from the senate or allowed to withdraw, on the ground of their scandalous life and the wasting of their property.

4. P. VITELLIUS served under Germanicus in Germany (Tacit. *Ann.* i. 70), and he conducted the second and fourteenth legions in their return from the expedition against the Catti and other German tribes A. D. 15. He was afterwards sent with C. Antius to make the census of the Gauls. (Tacit. *Ann.* ii. 6.) Vitellius was one of the prosecutors of Cn. Piso, who was charged with the death of Germanicus, and Vitellius was eloquent in his accusation. (Tacit. *Ann.* iii. 10, 13.) He subsequently obtained the dignity of the praetorship. After the death of Sejanus, among whose friends he was, he was accused on some vague charges; while he was in custody, he asked for a penknife, with which he inflicted a slight wound on himself. The wound was not mortal, but Vitellius died shortly after from grief and vexation. (Tacit. *Ann.* v. 8; Suet *Vitell.* c. 2.) His wife Acutia was tried on the charge of Majestas, and convicted. (Tacit. *Ann.* vi. 47.)

5. L. VITELLIUS was father of the emperor and of the emperor's brother Lucius. Lucius, the father was a consummate flatterer, and by his arts he gained promotion. He set the example of adoring Caesar Caligula as a god, but this was done mainly to save his life. After being consul in A. D. 34, he had been appointed governor of Syria, and he had induced Artabanus, the king of the Parthians, not only to come to a conference with him, but also to make his obeisance to the signa of the legions, which were apparently marked with the Roman emperor's effigy, or were accompanied by it. (Dion Cassius, lix. 27.) Vitellius had got favourable terms of peace from Artabanus. But all this only excited Caligula's jealousy, and he sent for Vitellius to put him to death. The governor saved himself by his abject humiliation and the gross flattery, which pleased and softened the savage tyrant. A story is told so extravagant as hardly to be credible, if anything were not credible of a madman like Caligula. The emperor on one occasion said that he had commerce with the moon, and asked Vitellius if he had ever seen their embraces. Vitellius, affecting profound veneration, with his eyes on the ground, and in a faint tremulous voice replied, "To you gods alone, my master, is it permitted to see one another." Nobody ever beat this, and Vitellius reigned the king of flatterers. He paid the like attention to Claudius and to Messalina. He was rewarded by being twice consul with Claudius, and censor. He and Messalina are accused of being the chief cause of the death of Valerius Asiaticus. (Tacit. *Annal.* xi. 1—3.) After the execution of Messalina, he artfully removed the difficulty which Claudius had about celebrating his marriage with his niece Agrippina, by making it appear that the Senate and the people wished for the marriage. The Senate carried their adulation and hypocrisy so far as to say that they would compel the emperor to the marriage, if he hesitated. (Tacit. *Ann.* xii. 5, &c.) When Claudius was celebrating the Secular Games, the compliment of this outrageous flatterer was, "Saepe facias;" which is as much as to say, "O king, live for ever." Vitellius, though one of the strong partizans of Agrippina, was accused (A. D. 52) of majestas by Junius Lupus, a senator; but the accusation only ruined the accuser. (Tacit. *Ann.* xii. 42.) Lucius died of paralysis soon after he was attacked. He saw his two sons by Sextilia consuls before he died, and indeed both of them were consuls in the same year, A. D. 48, in which the emperor Claudius and Lucius Vitellius were censors. The Senate honoured the man with a public funeral and a statue in front of the Rostra, bearing the inscription "Pietatis immobilis erga Principem." "As to L. Vitellius," says Tacitus (*Ann.* vi. 32), "I am not ignorant that he had a bad name in Rome, and that many scandalous things were said of him, but in the administration of the provinces he showed the virtues of a former age."

6. L. VITELLIUS, the son of Lucius, and the brother of Aulus, afterwards emperor, was consul in A. D. 48. He was one of those who advised the death of Caecina (Tacit. *Hist.* iii. 37); and he is accused of taking off Junius Blaesus by poison. When A. Vitellius quitted Rome for the camp in the Apennines, Lucius was left to defend the city; but on the news of Tarracina being occupied by the partizans of Vespasian, the emperor sent his brother Lucius with six cohorts and five hundred horse to put down the insurrection in Campania. Lucius took Tarracina (Tacit. *Hist.* iii. 76, &c.), and made a great slaughter. If he had marched to Rome after this success, he might have made a formidable resistance to the party of Vespasian, for Lucius was a man of great activity and energy. But the feeble conduct of the emperor at Rome soon brought the contest to an end. Lucius was on his march from Tarracina to Rome, when he surrendered to the party of Vespasian, and was taken to the city and put to death. (Tacit. *Hist.* iv. 2; Dion Cass. lxv. 22.) [G. L.]

VITELLIUS, AULUS, the son of L. Vitellius, who was three times consul and censor, was born probably on the 24th of September, A. D. 15. Aulus was consul during the first six months of A. D. 48, and his brother Lucius during the six following months. He was proconsul of Africa for a year, and during another year legatus of the same province under his brother, in which capacities he is said to have behaved with integrity. He had some knowledge of letters and some eloquence. His vices made him a favourite of Tiberius, Caius Caligula, Claudius, and Nero, who loaded him with favours. People were much surprised when Galba chose such a man to command the legions in Lower Germany, for he had no military talent. His great talent was eating and drinking. When he left Rome for his command, his affairs were so embarrassed that he had to put his wife Galeria Fundana and his children in lodgings, and to let his house. Some of his creditors wished to prevent him from leaving Rome; and he only got rid of their importunity by dishonest proceedings against some, and giving security to others. When he became emperor he compelled his creditors to give up their securities, and told them that they ought to be content with having their lives spared. (Sueton. *Vitellius*, c. 3, &c.; Dion Cass. lxv.)

The way in which Vitellius was elevated to the supreme power on the third of January A. D. 69, has been told in the life of OTHO. After Otho's death his soldiers submitted to Caecina, and took

the oath of fidelity to Vitellius. Flavius Sabinus, who was praefect of Rome, made the soldiers who were there take the oath to Vitellius, and the senate as a matter of course decreed to him all the honours which previous emperors had enjoyed. Vitellius had not advanced far from Cologne, where he was proclaimed emperor, when he received intelligence of the victory of his generals and of the death of Otho. All the empire submitted to Vitellius, and even Mucianus, the governor of Syria, and Vespasian, who was conducting the war against the Jews, made their legions take the oath of fidelity to the new emperor.

Vitellius, on his road to Rome, passed by Lyon, where he gave to his young son the title of Germanicus with the insignia of imperial dignity. Tacit. *Hist.* ii. 59.) The generals of the victorious and of the vanquished armies met Vitellius at Lyon. Salvius Titianus, the brother of Otho, was pardoned for fighting on his brother's side. Marius Celsus was allowed to retain the consulship, the functions of which he was to commence in the July following. Suetonius Paulinus and Proculus, after being kept for some time in a state of anxiety, were at last pardoned, upon the scandalous pretence, on their part, that they had voluntarily lost the battle of Bedriacum. But Vitellius offended the army by putting to death the bravest of the centurions of Otho. He published an edict by which astrologers (mathematici) were ordered to leave Italy before the first of the following October. Vitellius continued his journey by way of Vienna (Vienne in Dauphiné), without paying any attention to the discipline of the troops which accompanied him. On crossing the Alps he found North Italy full of soldiers, those of his own armies and those of Otho, who were quarrelling one with another. To prevent further disorder, Vitellius dispersed the legions of Otho in different places. He sent back to Germany eighteen Batavian cohorts, which were very turbulent; and he also sent back to their country many Gallic auxiliaries. On arriving at Cremona, about the 25th of May, he went to see the battle field of Bedriacum, which was covered with putrefying bodies; and when some of his attendants expressed their disgust at the stench, he said, "that a dead enemy smelt sweetest, and still sweeter when he was a citizen." (Sueton. *Vitellius*, 10.) He went to see the modest tomb of Otho; and he sent to Cologne the dagger with which Otho had killed himself, to be dedicated to Mars.

Vitellius was followed to Rome by sixty thousand soldiers and an immense body of camp attendants. His progress was marked by licentiousness and disorder. (Tacit. *Hist.* ii. 87.) He seems to have entered Rome in July. The ceremonial of his entrance is described by Tacitus (*Hist.* ii. 89). He found his mother in the Capitol, and conferred on her there the title of Augusta; and he assumed the title of Pontifex Maximus on the 18th of July, the inauspicious day on which the Roman armies were once slaughtered at the Cremera and the Allia. P. Sabinus and Julius Priscus were made Praefecti Praetorio, and the number of praetorian cohorts was increased. Caecina and Valens had great influence, but they could not agree. The chief favourites of Vitellius were a freedman named Asiaticus, and actors and buffoons. The vilest of the populace were pleased to see honour paid to the memory of Nero by this worthy successor, but the better sort were disgusted. He did not disturb any person in the enjoyment of what had been given by Nero, Galba, and Otho; nor did he confiscate any person's property. Though some of Otho's adherents were put to death, he let the next of kin take their property; and he restored to the relations of those who had been put to death in former reigns such part of the property of the deceased as was in possession of the fiscus. But though he showed moderation in this part of his conduct, he showed none in his expences. He was a glutton and an epicure, and his chief amusement was the table, on which he spent enormous sums of money. It is said that he was not greedy of money simply for money's sake, but his extravagant way of living caused a prodigious expenditure. There was a report of his compelling his mother Sextilia to die of starvation, because of a prediction that he would reign a long time if he survived her; but there are good reasons for not believing this story. (Sueton. *Vespas.* c. 14; Tacit. *Hist.* iii. 67.) She seems to have been a woman of good character and of good sense. Galeria Fundana, the second wife of Vitellius, conducted herself with prudence and moderation during her husband's short reign, as Tacitus says. What Dion Cassius (lxv. 4) says of her, is not contradictory of the statement of Tacitus, even if Dion's story be true.

Vespasian, who had been appointed to the command in the Jewish war by Nero in A. D. 66, had conquered all the country in two campaigns, except the city of Jerusalem, and had acquired a great reputation. But no one had yet thought of him as a candidate for the imperial dignity, on account of the meanness of his origin. On the accession of Galba, Vespasian sent his son Titus to pay his respects to the new emperor; but Titus, hearing of Galba's death, and of the contest between Otho and Vitellius, went no farther than Corinth, whence he returned to his father. Between Licinius Mucianus, the governor of Syria, and Vespasianus, there was some jealousy; but the death of Nero and the troubles of the times brought them together for their mutual safety, and they laboured at securing the affection of their soldiers, who soon began to think of giving a new master to the empire. After the death of Otho the two generals made their troops take the oath of fidelity to Vitellius. But Mucianus now urged Vespasian to assume the imperial power, a measure which he was slow to adopt, being old and cautious. At last, during an interview with Mucianus, he consented, perhaps as much from a conviction that it was necessary for his personal security, and the good of the empire, as from ambitious views. Mucianus went back to Antioch, and Vespasian to Caesarea, his usual place of residence. The first decisive step in favour of Vespasian was taken by Tiberius Alexander, the governor of Egypt, who caused his soldiers in Alexandria to take the oath of fidelity to Vespasian on the first of July A. D. 69. Thus within the space of a year and a few days, the Roman empire had witnessed the death of Nero, the accession and death of Galba and Otho, the accession of Vitellius, and the proclamation of Vespasian. The new emperor was speedily recognised by all the East; and the legions of Illyricum under Antonius Primus entered North Italy and declared for Vespasian. This movement in favour of Vespasian began with the third legion, which was stationed in Maesia, and had formerly been in Syria. Vitellius heard of the revolt of this legion before he heard of the

revolt of Vespasian, and he endeavoured to stop the report of it from circulating in Rome. He summoned troops from various quarters, but showed no great vigour in his preparations, being unwilling to let it be thought that he was afraid of the revolt. Primus reached Aquileia with some of the infantry and part of the cavalry, where he was well received, and also at Padua and other places. He also made preparations to besiege Verona; and he was joined by many of the old Praetorian soldiers, whom Vitellius had disbanded.

Roused by this intelligence Vitellius despatched Caecina with a powerful force to North Italy. But Caecina was not faithful to the emperor; he had already formed treacherous designs and communicated with Sabinus the brother of Vespasian, who still remained praefect of Rome. Caecina ordered part of his troops to assemble at Cremona and part at Hostilia on the Po; and he went to Ravenna to see Lucilius Bassus, commander of the fleet, who shortly afterwards delivered it up to the party of Vespasian. Caecina now moved the troops at Hostilia towards Verona, and posted them in an advantageous position. But instead of attacking the enemy with his superior force, he waited till two other legions from Maesia joined Primus, and he then urged his soldiers to submit, and he induced part of them to take the oath to Vespasian. His men however put him in chains and went to Cremona to join the troops which were there. The history of this campaign is told under PRIMUS, M. ANTONIUS.

Primus left Verona and encamped at Bedriacum about the 26th of October, where he defeated the Vitellians in two battles, and afterwards took and pillaged the city of Cremona. Valens left Rome a few days after Caecina, and he was in Etruria when he heard of the victories of Primus. Upon this he attempted to escape by sea to Gaul, but he was thrown upon the Stoechades islands on the coast, where he was seized by order of Valerius Paulinus, governor (procurator) of Gallia Narbonensis, and shortly afterwards put to death. (Tacit. *Hist.* iii. 43, 62.) When Vitellius heard of the treachery of Caecina, he deprived him of the consulship, and put Alfenus Varus in the place of P. Sabinus, the Praefectus Praetorio. Cornelius Fuscus with some troops of Vespasian had invested Rimini and occupied all the country to the Apennines, before Vitellius was roused from his torpor. At last he sent a strong force to guard the passes of the Apennines; the station of this force was at Mevania (Bevagna) in the country of the Umbri. He remained at Rome, employed in distributing magistracies for the next ten years and in giving every thing away in the hopes of retaining popular favour (Tacit. *Hist.* iii. 56). His presence being loudly called for by the soldiers, he went to the camp of Mevania, where he only displayed his stupidity and his incompetence. He was recalled from Mevania by the news of the revolt of the fleet at Misenum; and the army at Mevania having retreated to Narnia, part of this force was left there, and the other part was sent under the command of L. Vitellius, the emperor's brother, to put down the insurrection in Campania, and the revolt of the fleet at Misenum. Primus took advantage of the retreat of the troops to cross the snows of the Apennines, for it was now the month of December, and encamped at Carsulae, between Mevania and Narnia, where he was joined by Q. Petilius Cerealis, who was connected with Vespasian by marriage, and had made his escape from Rome in the dress of a rustic. Domitian, the son of Vespasian, was in Rome watched by Vitellius; and Flavius Sabinus, Vespasian's brother, was still Praefectus urbi.

Primus now took Interamna (Terni) and was joined by many of the officers of Vitellius, who had now nothing left but the city of Rome. Proposals had already been made to Vitellius both from Primus and Mucianus to resign; and it is said that in a conference between Flavius Sabinus and Vitellius, the terms of the emperor's resignation were settled. On the 18th of December, after hearing that his troops at Interamna had surrendered, he left the palace in the dress of mourning with his infant son, and declared before the people with tears that he renounced the empire. But receiving some encouragement from the people he returned to the palace. The news of his intended resignation had brought a number of senators, equites, and others about Sabinus; and nothing seemed left except for Sabinus to compel Vitellius to resign. But the force of Sabinus, which was not strong, was repelled in the streets by some soldiers of Vitellius, and Sabinus and his party retired to the Capitol. On the following day Sabinus sent to summon Vitellius to resign, and to complain (Tacit. *Hist.* iii. 70) of the attack of his soldiers. Vitellius answered that he could not control his soldiers, who immediately, without any leader, attacked the Capitol, which by some accident was fired during the contest and burnt. Domitian, who was with Sabinus in the Capitol, escaped, and also the son of Sabinus, but the father and the consul Quintius Atticus were taken prisoners. Vitellius had influence enough to save Atticus from the fury of the soldiers, but Sabinus was torn in pieces. (*Hist.* iii. 74.)

In the mean time L. Vitellius took Tarracina and defeated the partizans of Vespasian, but this advantage was not followed up by an advance upon Rome. The troops of Primus were close upon the city on the evening of the day on which Sabinus was killed; and Petilius Cerealis who reached the suburbs before Primus received a check. Vitellius now attempted to arm the slaves and the populace; but he still hoped to come to terms and sent messengers to Primus and Cerealis. But it was now too late; the partizans of Vespasian entered the city, and various fights took place, in which many persons were killed; Rome was filled with tumult and bloodshed. Vitellius having gorged himself at his last meal left the palace for the house of his wife on the Aventine, with the intention of stealing away to his brother Lucius at Tarracina; but with his usual unsteadiness of purpose he returned to the palace, which he found nearly deserted, and even the meanest of the slaves slank away from him. Terrified at the solitude he hid himself in an obscure part of the palace, from which he was dragged by Julius Placidus, a tribunus cohortis. He was led through the streets with every circumstance of ignominy and dragged to the Gemoniae Scalae, where the body of Sabinus had been exposed. There he was killed with repeated blows. He uttered one expression to the tribune who was insulting him, which was not unworthy of his former dignity: he told him that he had once been his emperor. His head was carried about Rome, and his body was dragged into the Tiber; but it was afterwards interred by his wife

Galeria Fundana. He was in his fifty-seventh year according to Tacitus, in his fifty-fifth according to Dion. He reigned a year all but ten or twelve days, reckoning from the time of his proclamation, and a little more than eight months from the death of Otho. His brother Lucius was put to death; and his infant son in the following year by order of Mucianus. Vespasian provided the daughter of Vitellius with an honourable marriage. The period between the death of Nero and the accession of Vespasian was a period of anarchy, in which the several successors of Nero play only a subordinate part; and the events of this period can only be treated properly in an historical work, not in biographical articles.

(Tacit. *Hist.* ii. iii.; Suetonius, *Vitellius;* Dion Cass. lxv.; Tillemont, *Histoire des Empereurs*, i.) [G. L.]



COIN OF VITELLIUS.

VITE'LLIUS ECLO'GIUS or EULO'GIUS. [ECLOGIUS.]

VITE'LLIUS SATURNI'NUS. [SATURNINUS.]

VI'TIA, the mother of Fufius Geminus, was put to death by Tiberius in A. D. 32, because she had lamented the execution of her son, who had been consul in A. D. 29. (Tac. *Ann.* vi. 10, comp. v. 1.)

VITRA'SIUS PO'LLIO. [POLLIO.]

VITRU'VIUS SECUNDUS. [SECUNDUS.]

VITRU'VIUS VACCUS. [VACCUS.]

VITRU'VIUS, architects. 1. L. VITRUVIUS L. L. CERDO ARCHITECTUS is an inscription twice repeated on the arch of the Gavii at Verona. (Gruter, p. clxxxvi.; Orelli, *Inscr. Lat. Sel.* No. 4145.) The genuineness of these inscriptions, which has been questioned, is successfully defended by Maffei (*Veron. Illust.* pt. ii. p. 20, pt. iii. p. 90, *Art. Crit. Lapid.* p. 197). There is no precise indication of the time at which Vitruvius Cerdo lived; but it is most probable that he was much subsequent to the celebrated writer on architecture, Vitruvius Pollio. We mention him, however, first, in order to dispose at once of the question as to the identity of these two architects, which was raised by Andreas Alciatus, who attempted to support his belief in their identity by changing *Pollio*, which is the name of Vitruvius in all the MSS., into *Pellio*, which he explained, not as a *cognomen*, but as a designation, synonymous with *Cerdo*. It really seems almost superfluous to refute an opinion which rests on such an argument alone; but, to remove all doubt, it may suffice to remark, firstly, that the *praenomina*, as well as the *cognomina*, of the two artists are different, the one being *Lucius*, and the other *Marcus*, by the unanimous consent of the MSS.; secondly, that, whereas Vitruvius Cerdo was a freedman, as we learn from the inscription (*L. L.* = *Lucii Libertus*), Vitruvius Pollio was a man of free birth and liberal education, as we are informed by himself; and, thirdly, that the arch erected by Vitruvius Cerdo exhibits an arrangement which is strongly condemned by Vitruvius Pollio, namely, the placing of dentils under modillions. This arrangement belongs to the period when the Roman architects had given themselves up to that tendency, of which Vitruvius complains, to neglect altogether the more minute precepts of the Greeks. It is seen in the triumphal arches of Titus, Nerva, and Constantine, in the portico of Nerva, and in the baths of Diocletian. The inscription also refutes the opinion which has been thrown out, evidently as a mere guess, that Vitruvius Cerdo was the freedman of Vitruvius Pollio, for then, of course, we should have had M. L. instead of L. L.

2. M. VITRUVIUS POLLIO. There is scarcely an ancient writer of equal eminence, of whom so little is recorded, as of the author of that treatise on Architecture, without which the remains of ancient buildings would have been extremely difficult to understand, and which still forms a most important text-book of the science. Beyond the bare mention of his name by Pliny, in one of those lists of his authorities, which many critics believe not to be genuine, and one reference to him by Frontinus (*de Aquaed.* § 25), and passing allusions to him by Servius and Sidonius Apollinaris, all the information we possess respecting him is contained in scattered passages of his own work.

Respecting his birth-place, we have no information. The statement of some writers, that he was a native of Verona, arises from the mistake of identifying him with Vitruvius Cerdo. Bernardinus Baldus, in his valuable Life of Vitruvius, prefixed to the Bipont edition, suggests the probability of his having been a native of Fundi or Formiae, on account of several inscriptions being found at those places, relating to the Vitruvia gens, and to individuals of it with the praenomen Marcus. See VACCUS, VITRUVIUS.

We learn from Vitruvius himself that his parents gave him a liberal education, both of a general and of a professional character. (Lib. vi. Praef.) He tells, however, that he pursued his studies chiefly with a view to his profession, and only followed other branches of knowledge so far as they might appear to be useful for that object. On this ground he apologizes, and not without cause, for his style of composition, inasmuch as he had not trained himself in literature, so as to become a first-rate philosopher or orator or grammarian, "*sed ut Architectus his literis imbutus, haec nisus sum scribere.*" In the digressions, into which he is led by his plan of ascending to the first principles of each part of his subject, he shows a fair general knowledge of the various schools of Greek philosophy. In the theoretical part of physical science he is weak; but this was a general defect of the ancient philosophers. Baldus shows reason for supposing that, in his views of natural philosophy, Vitruvius was a follower of Epicurus. That he was well acquainted with the literature both of Greece and Rome, is evident from his references to the numerous Greek authors, and to the few Romans, who had written upon architecture, and also to the great writers of both nations in the different departments of general literature.

So much respecting his education. Of his station in life he says but little. That it was respectable may be inferred from his education, and from other circumstances referred to in his works; but

there are several passages in his prefaces, which show that he neither inherited great wealth, nor succeeded in acquiring it. The patronage of the emperor, to whom his work is dedicated, had early placed him beyond the reach of want for the remainder of his life (Lib. i. Praef.), and he was able to look with contentment, though not without indignation, upon the greater success of his rivals in obtaining the substantial rewards of their profession. His allusions to this subject are couched in that tone of semi-querulous contentment and half dissatisfied moderation, which judges of human character will interpret according to the bias of their own dispositions. He had no great advantages of person, being of low stature, and, at the time when he wrote his work, suffering from old age and bad health.

He appears to have begun his course in public life as a military engineer. He tells us that he served in Africa; and it is important to quote his own words, as introducing the question of the time at which he lived: "*C. Julius, Masinthae* (or *Masinissae*) *filius, cujus erant totius oppidi agrorum possessiones, cum patre Caesare militavit. Is hospitio meo est usus; ita quotidiano convictu*, &c. &c." (viii. 4. s. 3. § 25, ed. Schneider). Again, in the dedication of his work to the reigning emperor, he uses this language:—"*Ideo quod primum parenti tuo* [*de eo*] *fueram notus, et ejus virtutis studiosus; quum autem concilium coelestium in sedibus immortalium eum dedicavisset, et imperium parentis in tuam potestatem transtulisset, idem studium meum in ejus memoria permanens in te contulit favorem.*" (The last words, by the way, are no bad specimen of the obscurity of his style.) He then goes on to say that he was appointed, with M. Aurelius and P. Numisius and Cn. Cornelius, to the office of superintending and improving the military engines (*ad apparationem balistarum et scorpionum reliquorumque tormentorum perfectionem fui praesto*), with a pecuniary provision (*commoda*); and that the emperor, through his sister's recommendation, continued his patronage to Vitruvius, after he had conferred upon him these favours. This emperor, we further learn from the dedication, was one who "had obtained possession of the empire of the world, and by his unconquered valour had overthrown all his enemies, while the citizens gloried in his triumph, and all the nations subdued under him waited on his nod, and the Roman people and senate, delivered from fear, were governed by his deliberations and counsels; and who, so soon as he had brought into a settled state those things which related to the public welfare and social life, devoted especial attention to public buildings, with which he adorned the empire, *which he had augmented by new provinces.*" We have set forth this passage at length, that the reader may judge for himself whether the emperor thus addressed can be any other than Augustus, when it is remembered that, by the confession of all scholars, the time at which Vitruvius wrote is confined between the limits of the reigns of Augustus on the one hand, and of Titus on the other. Of course no proof is needed that he wrote after the death of Julius Caesar, whom he also expressly mentions as dead (*divi Julii*, iii. 2); and that he did not live after Titus is proved, apart from the mention of him by Pliny already referred to, by his silence respecting the Coliseum, and most irrefragably by his allusion to Vesuvius and the surrounding country, the volcanic nature of which he takes pains to prove, one of his arguments being a *tradition* that there had been eruptions of the mountain *in ancient times* (ii. 6). We think it unnecessary to pursue the discussion through all its details. The judgment of scholars is now quite decided in favour of considering Augustus to be the emperor to whom the treatise of Vitruvius is dedicated; and abundant confirmatory evidence of that position has been derived from other passages of the work. The other opinion, that that emperor was Titus, is elaborately maintained by Newton, in the *Observations on the Life of Vitruvius* prefixed to his translation of the work. Some of Newton's arguments are ingenious, but unsound; many are weak, and even puerile; some are at direct variance with the evidence, and some inconsistent with one another; and the best of them, which are intended to prove that Vitruvius wrote after the time of Augustus, only prove, allowing them their utmost force, that he wrote somewhat late in that emperor's reign, a fact which he himself states in the Dedication, where he says that he formed the design of his work at the beginning of the new reign, but that he feared to incur the emperor's displeasure by intruding upon him when he was fully occupied with public affairs; but that, when he saw the care which his patron bestowed upon buildings, both public and private, and that he both had erected and was erecting many edifices, he hastened to execute his design, and to present the emperor with a set treatise, explaining the exact rules and limits of the art, as a standard by which to test the merits of the buildings he had already erected, or was intending to erect. (*Conscripsi praescriptiones terminatas, ut eas attendens et antefacta et futura qualia sint opera per te, nota posses habere.*) Before noticing the further light which this somewhat remarkable language throws on the design of the treatise, it is necessary to observe the more exact limits within which the time of the author may now, with great probability, be defined. We may assume him to be a young man when he served under Julius Caesar, in the African war, B. C. 46, and he was old, nay broken down with age (see above) when he composed his work, at a period considerably subsequent to the complete settlement of the empire under Augustus, and after the erection of several of that emperor's public buildings. Moreover, that his book was written some time after the name of Augustus had been conferred upon the emperor (B. C. 27) is evident from the passage (v. 1) in which he speaks of the basilica at Fanum, of which he himself was the architect, as erected subsequently to the temple of Augustus at that place. Again, from the way in which he mentions the emperor's sister in his dedication, it appears probable, though, it must be confessed, not certain, that she was still alive. Now Octavia, the favourite sister of Augustus, died in B. C. 11. Hence the date of the composition of the work lies probably between B. C. 20 and B. C. 11. At the former date, Vitruvius would be about 56, if we assume him to have been about thirty when he was in Africa with Caesar. This date is confirmed by the way in which he speaks of Lucretius, Cicero, and Varro, as quite recent authors.

The object of his work appears to have had reference to himself, as well as to his subject. We have seen that he professes his intention to furnish

the emperor with a standard by which to judge of the buildings he had already erected, as well as of those which he might afterwards erect; which can have no meaning, unless he wished to protest against the style of architecture which prevailed in the buildings already erected. That this was really his intention appears from several other arguments, and especially from his frequent references to the unworthy means by which architects obtained wealth and favour, with which he contrasts his own moderation and contentment in his more obscure position. The same thing appears from his praise of the pure Greek models and his complaints of the corruptions which were growing up; and also from his general silence about those of the great buildings of the age of Augustus, which, if the date assigned to him be correct, must have been erected before he wrote. This silence is perfectly intelligible if we understand those to be the very buildings, which he wished the emperor and his other readers to compare with his precepts, while he himself was content to furnish the means for the comparison, without incurring the odium of actually making it. In a word, comparatively unsuccessful as an architect, for we have no building of his mentioned except the basilica at Fanum, he attempted, like other artists in the same predicament, to establish his reputation as a writer upon the theory of his art; and in this he has been tolerably successful. His work is a valuable compendium of those written by numerous Greek architects, whom he mentions chiefly in the preface to his seventh book, and by some Roman writers on architecture. Its chief defects are its brevity, of which Vitruvius himself boasts, and which he often carries so far as to be unintelligible, and the obscurity of the style, arising in part from the natural difficulty of technical language, but in part also from the author's want of skill in writing, and sometimes from his imperfect comprehension of his Greek authorities.

His work is entitled *De Architectura Libri X.* In the *First Book*, after the dedication to the emperor, and a general description of the science of architecture, and an account of the proper education of an architect, in which he includes most branches of science and literature, he treats of the choice of a proper site for a city, the disposition of its plan, its fortifications, and the several buildings within it. The *Second Book* is on the materials used in building, to his account of which he prefixes some remarks on the primeval condition of man and the invention and progress of the art of building, and on the views of the philosophers respecting the origin of matter. The *Third* and *Fourth Books* are devoted to temples and the four orders of architecture employed in them, namely, the Ionic, Corinthian, Doric, and Tuscan. The *Fifth Book* relates to public buildings, the *Sixth* to private houses, and the *Seventh* to interior decorations. The *Eighth* is on the subject of water; the mode of finding it; its different kinds; hot-springs, mineral waters, fountains, rivers, lakes, and the curious properties ascribed to certain waters; the use of water in levelling; and the various modes of conveying it for the supply of cities. The *Ninth Book* treats of various kinds of sun-dials and other instruments for measuring time; and the *Tenth* of the machines used in building, and of military engines. Each book has a preface, upon some matter more or less connected with the subject; and these prefaces are the source of most of our information about the author.

The work of Vitruvius was first published, with that of Frontinus de *Aquaeductibus*, by Jo. Sulpitius, at Rome, without a date, but about A. D. 1486, fol.; then at Florence, 1496, fol.; at Venice, 1497, fol., reprinted from the Florentine edition, which was more accurate than the *Editio Princeps;* these three editions all follow the MSS. closely. A more critical recension was attempted by Jucundus of Verona, Venet. 1511, fol., with rude wood-cuts: and another edition by the same editor, and with the same wood-cuts, but smaller and ruder, was printed by Giunta, Florent. 1513, 8vo., and reprinted in 1522 and 1523; the conjectural emendations in these editions are extremely rash. Of the numerous subsequent editions, a full account of which (up to 1801) will be found in Ernesti's edition of Fabric. *Bibl. Lat.* vol. i. c. 17 (also prefixed to the Bipont edition), the most important are those of J. de Laet, Amst. 1640, fol.; of A. Bode, in 2 vols. Berol. 1800, 4to., with a volume of plates, Berol. 1801; the Bipont, 1807, 8vo.; that of J. G. Schneider, in 3 vols. Lips. 1807, 1808, 8vo., a most valuable critical edition, with a new and more rational arrangement of the chapters of each book, but without plates; of Stratico, in 4 vols., Udine, 1825—30, with plates and a *Lexicon Vitruvianum;* and of Marini, in 4 vols., Rom. 1836, fol. The work has been translated into Italian by the Marquess Galiani, with the Latin text, Neapol. 1758, fol., and by Viviani, Udine, 1830; into German, by D. Gualtherus and H. Rivius, Nürnberg, 1548, fol., Basel, 1575, fol. and 1614, fol.; and by August Bode, in 2 vols. Leipzig, 1796, 4to.; into French, by Perrault, Paris, 1673, fol.; 2d ed. 1684, fol.; abridged 1674, 1681, fol.; and into English (besides the translation of Perrault's abridgement, Lond. 1692, 8vo., often reprinted), by Robert Castell, with notes by Inigo Jones and others, 2 vols. Lond. 1730, fol.; by W. Newton, with notes and plates, 2 vols., Lond. 1771, 1791, fol.; by W. Wilkins, R. A., Lond. 1812, containing only the third, fourth, fifth, and sixth books, and those not complete; and by Joseph Gwilt, 1826, 4to. There are several other translations of less importance, especially into Italian.

(Bernard. Baldus, and Fabricius, as above quoted; Schneider, *Prolegomena* and notes to Vitruvius; Genelli, *Exegetische Briefe über Vitruv. Baukunst*, Braunschweig and Berlin, 1801—4, 4to.; Stieglitz, *Archäol. Unterhaltungen*, Lips. 1820; Hirt, *Geschichte d. Baukunst bei den Alten*, vol. ii. pp. 308, foll.) [P. S.]

VI'TULUS, the name of a family of the Mamilia and Voconia gentes. Niebuhr supposes that Vitulus is merely another form of Italus, and remarks that we find in the same manner in the Mamilia gens a surname Turrinus, that is, Tyrrhenus. "It was customary, as is proved by the oldest Roman Fasti, for the great houses to take distinguishing surnames from a people with whom they were connected by blood, or by the ties of public hospitality." (Niebuhr, *Hist. of Rome*, vol. i. p. 14.) The ancients, however, as we see from the coin figured below, connected the surname Vitulus with the word signifying a calf.

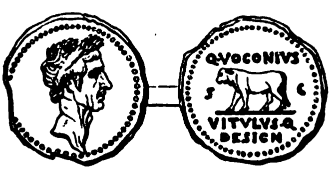
VI'TULUS, MAMI'LIUS. 1. L. MAMILIUS Q. F. M. N. VITULUS, consul B. C. 265 with Q. Fabius Maximus Gurges, the year before the

breaking out of the first Punic war. (Zonar. viii. 7.)

2. Q. MAMILIUS Q. F. M. N. VITULUS, brother of the preceding, was consul B. C. 262 with L. Postumius Magellus, the third year of the second Punic war. In conjunction with his colleague Vitulus took Agrigentum. (Polyb. i. 17—20; Zonar. viii. 10, who erroneously calls him Q. Aemilius.)

3. C. MAMILIUS VITULUS, was elected maximus curio in B. C. 209, being the first plebeian who had held that office. He was praetor in B. C. 208 with Sicily as his province, and was one of the ambassadors sent to Philip, king of Macedonia, in B. C. 203. He died in B. C. 174 of the pestilence which visited Rome in that year. (Liv. xxvii. 8, 35, 36, 38, xxx. 26, xli. 26.)

VI'TULUS, Q. VOCO'NIUS, is only mentioned on coins, a specimen of which is given below, from which it appears that he was triumvir of the mint under Julius Caesar, and was quaestor designatus at the time the coin was struck. The obverse represents the head of Julius Caesar; the reverse a *vitulus*, or calf with Q. VOCONIVS VITVLVS Q. DESIGN. S. C. (Eckhel, vol. v. p. 344.)



COIN OF Q. VOCONIUS VITULUS.

VIVIA'NUS, a Roman jurist of uncertain time, who is often cited by Ulpian and Paulus. It appears that he referred to the authority of Sabinus, Cassius, and Proculus, and must therefore have been junior to them. (Dig. 29. tit. 7. s. 14.) Pomponius appears to have annotated Vivianus, and therefore wrote after him (Dig. 13. tit. 6. s. 17. § 4). Vivianus may accordingly have lived under Hadrian and Trajan. [G. L.]

VIVIA'NUS, A'NNIUS, the son-in-law of Corbulo, served under the latter in the East in the reign of Nero. (Tac. *Ann.* xv. 28.)

ULPIA'NUS, DOMI'TIUS, derived his origin from Tyrus in Phoenicia, as he states himself, "unde mihi origo." (Dig. 50. tit. 1. s. 1.) These words do not prove that he was a native of Tyre, as some have supposed; they rather prove that he was not, and that his ancestors were of that city. The time of Ulpian's birth is unknown. Some of his juristical works may have been written during the joint reign of Septimius Severus and Antoninus Caracalla (A. D. 211), but the greater part were written during the sole reign of Caracalla, especially the two great works Ad Edictum and the Libri ad Sabinum. He was banished or deprived of his functions under Elagabalus (Lamprid. *Heliog.* c. 16), who became emperor A. D. 217; but on the accession of Alexander Severus A. D. 222, he became the emperor's chief adviser, who is said to have followed Ulpian's counsel in his administration. (Lamprid. *Alex. Sever.* 51.) The emperor once designed to assign a peculiar dress to every office and rank, so that the condition of persons might be known from their attire; and he also proposed to give slaves a peculiar dress that they might be recognised among the people, and that slaves and ingenui might not mingle together. Ulpianus and Paulus dissuaded the emperor from this measure by good reasons. (Lamprid. *Alex. Severus*, c. 27.) As a proof of his confidence the emperor never saw any one of his friends alone, except the Praefectus Praetorio and Ulpian; and whenever he saw the praefect, he invited Ulpian. The emperor conferred on Ulpian the office of Scriniorum magister, and made him a consiliarius: he also held the office of Praefectus Annonae, as we see from a constitution of Alexander in which he entitles him "Domitius Ulpianus praefectus annonae jurisconsultus amicus meus." (Cod. 8. tit. 38. s. 4.) He also was made Praefectus Praetorio, but it is doubtful whether he first held this post under Elagabalus or under Alexander Severus. The epitomator of Dion says that Ulpian prepared the way for his promotion to the place of Praefectus Praetorio by causing his two predecessors, Flavianus and Chrestus, to be put to death. But there is no other evidence than this. (Dion Cass. lxxx. 2.) Zosimus (i. 11) says that Ulpian was made a kind of associate with Flavianus and Chrestus in their office, by Mamaea, the mother of Alexander, and that the soldiers hereupon conspired against Ulpian, but their designs were anticipated by Mamaea, who took off their instigators, by whom, we must suppose, he means Flavianus and Chrestus; and Ulpianus was made sole praefectus praetorio. Ulpian perished by the hands of the soldiers, who forced their way into the palace at night, and killed him in the presence of the emperor and his mother, A. D. 228. As this happened so early in the reign of Alexander, the remark of Lampridius that the emperor chiefly availed himself of the advice of Ulpian in his administration, is only a proof of the carelessness of this writer. His promotion to the office of praefectus praetorio was probably an unpopular measure. A contest is mentioned between the Romans and the praetorian guards, which lasted three days, and was attended with great slaughter. The meagre epitome of Dion only leaves us to guess that Ulpian's promotion may have been connected with it.

A great part of the numerous writings of Ulpian were still extant in the time of Justinian, and a much greater quantity is excerpted from him by the compilers of the Digest than from any other jurist. The number of excerpts from Ulpian is said to be 2462; and many of the excerpts are of great length, and altogether they form about one-third of the whole body of the Digest. It is said that there are more excerpts from his single work Ad Edictum than from all the works of any single jurist. The excerpts from Paulus and Ulpian together make about one half of the Digest. Those of Ulpian compose the third volume of the Palingenesia of Hommelius.

The following are the works of Ulpian which are mentioned in the Florentine Index, and excerpted in the Digest. The great work Ad Edictum was in 83 libri; and there were 51 books of the work entitled Libri ad Sabinum [SABINUS MASSURIUS]. He also wrote 20 libri ad Leges Juliam et Papiam; 10 de omnibus Tribunalibus; 3 de Officio Consulis; 10 de Officio Proconsulis; 4 de Appellationibus; 6 Fideicommissorum; 2 libri Institutionum; 10 Disputationum; 6 de Censibus; a work de Adulteriis; libri singulares de Officio

Praefecti urbi; de Officio Curatoris Reipublicae; de Officio Praetoris Tutelaris. All these works were probably written in the time of Caracalla. The work of which we still possess a fragment, under the title "Domitii Ulpiani Fragmenta," was, perhaps, written under Caracalla (xvii. 2); and it is generally supposed to be taken from the liber singularis Regularum. There are also excerpts from Regularum Libri septem, which some suppose to have been a second edition of the Regularum liber singularis; but it may have been a work on a different plan.

Ulpian wrote also libri duo Responsorum; libri singulares de Sponsalibus; de Officio Praefecti Vigilum, de Officio Quaestoris; and libri sex Opinionum. The time when these works were written is uncertain.

The Index mentions Πανδέκτου βιβλία δέκα, but there is no excerpt from the work in the Digest; yet there are two excerpts (12. tit. 1. s. 24; 40. tit. 12. § 34), from a liber singularis Pandectarum. Accordingly the emendation of Grotius, ἓν for δέκα, in the title in the Florentine Index may be accepted.

The Florentine Index omits the libri duo ad Edictum Aedilium Curulium, the libri ad legem Aeliam Sentiam, of which there were at least four, and the libri singulares de Officio Consularium and Excusationum; and also the notae ad Marcellum (Dig. 9. tit. 2. s. 41) and ad Papinianum (Dig. 3. tit. 5. s. 31. § 2) from which there are no excerpts.

We learn from the Vaticana Fragmenta (§ 90—93) that he also wrote a work De Interdictis in four books at least, and a liber singularis de Officio Praetoris Tutelaris (*Vat. Fr.* § 232).

Ulpian's style is perspicuous, and presents fewer difficulties than that of many of the Roman jurists who are excerpted in the Digest. Compared with his contemporary, Paulus, he is somewhat diffuse, but this is rather an advantage for us, who have to read the Roman jurists in fragments. The easy expression of Ulpian, and the length of many of the extracts from his works, render the study of his fragments a much easier task than that of such a writer as Papinian. The great legal knowledge, the good sense, and the industry of Ulpian place him among the first of the Roman jurists; and he has exercised a great influence on the jurisprudence of modern Europe, through the copious extracts from his writings which have been preserved by the compilers of Justinian's Digest.

The fragments entitled "Domitii Ulpiani Fragmenta," or as they are entitled in the Vatican MS. "Tituli ex corpore Ulpiani," consist of twenty-nine titles, and are a valuable source for the history of the Roman law. They were first published by Jo. Tilius (du Tillet) Paris, 1549, 8vo.; and they are printed in the Jurisprudentia, &c. of Schulting. The edition of Hugo, Berlin, 1834, 8vo., contains a fac-simile of the Vatican MS. The edition of the Fragmenta, by E. Böcking, Bonn, 1836, 12mo. contains also the fragments of the first book of the Institutiones of Ulpian, which were discovered by Endlicher in 1835 in the Imperial Library at Vienna; but they are too meagre to enable us to determine the plan of this Institutional work.

There occurs in Ulpian (Dig. 1. tit. 1. s. 1. § 2, 3, 4. s. 4. s. 6) and in Tryphoninus and Hermogenianus a threefold division of law, viewed with respect to its origin — Jus Naturale, Gentium, Civile. In Gaius and other writers there is only a twofold division, for Jus Naturale and Jus Gentium in Gaius and those other writers are equivalent. Savigny (*System*, &c. vol. i. Beylage i.) has explained the meaning of Ulpian's threefold division. The authors of the Institutiones of Justinian have introduced great confusion by first giving Ulpian's threefold division, which they apply to the case of slavery, and then taking the passages of Gaius, Marcianus and Florentinus, in which the twofold division is either expressed or clearly implied. (Inst. 1. tit. 1. § 4; tit. 2. pr.; tit. 5. pr.) The confusion is completed by their taking a passage of Gaius in which the twofold division occurs, and by the addition of the remark that the Jus Naturale (sicut diximus) is the same as the Jus Gentium. (Inst. 2. tit. 1. § 11.)

It is generally assumed that Ulpian the Tyrian, who is named in the argument to the Deipnosophistae of Athenaeus, is the jurist, because he is called the Tyrian; but the jurist was not a Tyrian. Athenaeus (p. 686, ed. Casaub.) speaks of the happy death of his Ulpian; but the jurist died a wretched death; he was murdered by infuriated soldiers. Athenaeus does not call his Ulpian a jurist, and it is clear that he did not consider him one. This assumption leads to a great deal of confusion, and is totally unfounded. See the article *Athenaeus*, "Biographical Dictionary of the Society for the Diffusion of Useful Knowledge."

Some attempt has been made to prove both that Ulpian and Paulus were very hostile to the Christians. The charge is founded on a passage of Lactantius (*Div. Inst.* v. 11); but it is not certain that the Domitius whom he mentions is Domitius Ulpianus. And if the passage refers to Ulpian, it proves nothing against him. If among the imperial rescripts directed to proconsuls, there were some which imposed penalties on the Christians, a writer de Officio Proconsulis could not omit a part of the law which regulated a proconsul's office, even if the law was severe and cruel. A collection of the statute law of England on religion would not have been complete a few years ago, if it omitted those statutes which contained severe penalties against certain classes of religious persons.

(Puchta, *Instit.* i. p. 457; Zimmern, *Geschichte des Röm. Privatrechts*, i. p. 370; Grotius, *Vitae Jurisconsultorum.*) [G. L.]

ULPIA'NUS (Οὐλπιανός), the name of three persons mentioned by Suidas.

1. Of Gaza, the brother of Isidorus of Pelusium, was celebrated for his knowledge of mathematics which he taught at Athens. He lived at the beginning of the fifth century of the Christian aera. Suidas does not mention any works as written by this Ulpianus.

2. Of Emesa, a sophist, wrote several works, of which an Art of Rhetoric was one.

3. Of Antioch, a sophist, lived in the time of Constantine the Great, and wrote several rhetorical works which are enumerated by Suidas.

The name of Ulpianus is prefixed to extant Commentaries in Greek, on eighteen of the orations of Demosthenes; and it is usually stated that they were written by Ulpianus of Antioch. But Suidas does not mention these Commentaries at all; and it is evident that in their present form they are of much later origin. The Commentaries may originally have been written by one of the sophists of the name, either of Emesa or Antioch, but they have received numerous additions

and interpolations from some grammarian of a very late period. This is the opinion of Fr. A. Wolf, who remarks that there are scarcely twenty passages in Demosthenes in which the writer throws light upon difficulties, which could not be equally well explained without his aid. These Commentaries were printed for the first time along with the lexicon of Harpocration by Aldus Manutius, Venice, 1503, fol., and are likewise printed in the 10th volume of Dobson's edition of the Attic orators, London, 1828, as well as in other editions of the Attic orators. (Comp. Wolf, *In Demosthenis Leptineam*, p. 210; Westermann, *Geschichte der Griechischen Beredtsamkeit*. § 104, note 13.)

U'LPIUS CRINI'TUS, a general in the reign of Valerian, claimed descent from the emperor Trajan. He had the command of Illyricum and Thrace, where Aurelian, afterwards emperor, was his legatus. The latter distinguished himself so much that Ulpius adopted him as his son in the presence of Valerian. (Vopisc. *Aurel.* 10—15.) Ulpius was consul suffectus along with his son-in-law Valerian in A. D. 257. [AURELIANUS, p. 436, b.]

U'LPIUS JULIA'NUS, was employed to take the census under Caracalla, and was praefectus praetorio under Macrinus. He was sent to Antioch to put down the rebellion of Elagabalus, but was slain by his own troops, A. D. 218. (Dion Cass. lxxviii. 4, 15; Herodian. v. 4. § 5; Capitol. *Macrin.* 10.)

U'LPIUS MARCELLUS. [MARCELLUS.]

U'LPIUS TRAJA'NUS. [TRAJANUS.]

ULTOR, "the avenger," a surname of Mars, to whom Augustus built a temple at Rome in the forum, after taking vengeance upon the murderers of his great-uncle, Julius Caesar. (Sueton. *Aug.* 21, 29, *Calig.* 24; Ov. *Fast.* v. 577.) [L. S.]

ULYSSES, ULYXES, ULIXES. [ODYSSEUS.]

UMBO'NIUS SI'LIO. [SILIO.]

P. UMBRE'NUS, one of Catiline's crew, had formerly carried on business in Gaul as a money-lender (*negotiator*, see *Dict. of Ant. s. v.* 2d ed.), and was therefore employed by Lentulus to persuade the ambassadors of the Allobroges to take part in the conspiracy, B. C. 63. (Sall. *Cat.* 40; Cic. *Cat.* iii. 6.)

UMBRI'CIUS, an haruspex, predicted to Galba sacrificing shortly before his death, that a plot threatened him. (Tac. *Hist.* i. 27.)

UMMI'DIA QUADRATILLA. [QUADRATILLA.]

UMMI'DIUS QUADRA'TUS. [QUADRATUS.]

VOCO'NIUS NASO. [NASO.]

VOCO'NIUS ROMA'NUS. [ROMANUS.]

VOCO'NIUS SAXA. [SAXA.]

VOCO'NIUS VI'TULUS. [VITULUS.]

VO'CULA, DI'LLIUS, legate of the 18th legion of the Roman army on the Rhine, at the time of the Batavian revolt (A. D. 69). On account of the firmness with which he opposed a mutiny against Hordeonius Flaccus, he was made commander-in-chief by the soldiers in place of that general. Not venturing to attack Civilis in the field, he fixed his camp at Gelduba, and shortly afterwards quelled another mutiny, which had broken out during his absence on an incursion against the Gugerni. [HERENNIUS GALLUS.] He afterwards carried on the war with some success, but neglected to follow up his advantage, in all probability because, like the other commanders, he was a partizan of Vespasian, and did not wish that, by the destruction of Civilis, the legions of Germany should be set at liberty to go to the aid of Vitellius. On the other hand, the common soldiers, who were strongly attached to Vitellius, were for this reason in a state of almost constant mutiny, and on one occasion, when Hordeonius Flaccus was killed, Vocula only escaped by flying from the camp dressed as a slave. He was soon after joined again by three legions, with which he took possession of Magontiacum. In the revolt of Treviri, under Classicus and Tutor (A. D. 70), Vocula was forsaken by his army at Novesium, and was put to death by a deserter named Aemilius Longiuus, whom Classicus sent into the camp for that purpose. His soldiers were marched off to Treviri, and meeting on their way with Longinus, they put him to death. (Tac. *Hist.* iv. 24—26, 33—37, 56—59, 77.) [P. S.]

VOLACI'NUS, an architect, known by the inscription on a monument erected to his memory by his wife Selene. (Fabretti, *Inscr.* p. 176, No. 353; Muratori, *Thes.* vol. ii. p. cmlxxvi. 4; Sillig, *Catal. Artif.* Append. *s. v.*; R. Rochette, *Lettre à M. Schorn*, p. 426, 2d. ed.) [P. S.]

VOLCA'TIA or VULCA'TIA GENS, is not mentioned till the latter end of the republic. The first member of it who obtained the consulship was L. Volcatius Tullus in B. C. 66. TULLUS is the only cognomen borne by the Volcatii in the time of the republic, but under the empire we meet with other surnames, a list of which is given below.

VOLCA'TIUS, a Roman eques, one of the agents of Verres in oppressing the Sicilians. (Cic. *Verr.* ii. 9, 23, iii. 73.)

VOLCA'TIUS GALLICA'NUS. [GALLICANUS.]

VOLCA'TIUS GURGES. [GURGES.]

VOLCA'TIUS MOSCHUS. [MOSCHUS.]

VOLCA'TIUS SEDI'GITUS. [SEDIGITUS.]

VOLCA'TIUS TERENTIA'NUS, wrote a history of his own times. He lived under the Gordians. (Capitolin. *Gordian. Jun.* 21.)

VOLCA'TIUS TERTULLI'NUS. [TERTULLINUS.]

VOLCA'TIUS TULLI'NUS. [TULLINUS.]

VOLESUS. [VOLUSUS.]

VO'LERO PUBLI'LIUS. [PUBLILIUS.]

VO'LNIUS, not VOLUMNIUS, wrote some Tuscan tragedies, and is quoted by Varro for the statement that the names of the three ancient Roman tribes, Ramnes, Titienses, and Luceres, were Etruscan. (Varr. *L. L.* v. 55, ed. Müller; Niebuhr, *Hist. of Rome*, vol. i. note 415.)

VOLOGESES, the name of five kings of Parthia. [ARSACES XXIII., XXVII., XXVIII., XXIX., XXX.]

M. VO'LSCIUS FICTOR, who had been previously tribune of the plebs, came forward in B. C. 461 to bear witness against K. Quintius, the son of L. Cincinnatus, and declared that soon after the plague he and his elder brother fell in with a party of patrician youths who came rushing through the Subura, when their leader Kaeso knocked down his brother, who was still feeble from the sickness he had just got over, and injured him so much that he died shortly afterwards. Dionysius makes Volscius tribune of the plebs in this year. In consequence of this testimony Kaeso was con-

demned. The patricians in revenge charged Volscius with falsehood; and in B. C. 459 the quaestors accused him before the comitia of the curiae or the centuries, of having borne false witness against Kaeso, but the tribunes prevented them from prosecuting the charge. In the following year, B. C. 458, L. Cincinnatus, the father of Kaeso, was appointed dictator, and presided in the comitia for the trial of Volscius. The tribunes dared not offer any further opposition, and Volscius was obliged to go into exile. (Liv. iii. 13, 24, 25, 29; Dionys. x. 7; Niebuhr, *Hist. of Rome*, vol. ii. pp. 289, 298.)

VOLTEIA GENS, known chiefly from coins, of which we have a considerable number. Some bear the name of L. VOLTEIUS STRABO [STRABO]; and others have on them M. VOLTEIUS M. F. Of the latter a specimen is annexed: the obverse represents the head of Jupiter, the reverse a temple with four columns. (Eckhel, vol. v. p. 344.)



COIN OF M. VOLTEIUS.

VOLTEIUS or VULTEIUS. 1. L. VOLTEIUS, a friend of L. Metellus, who was propraetor of Sicily, B. C. 70. (Cic. *Verr.* iii. 66.)

2. A tribune of the soldiers in Caesar's army, B. C. 48. (Flor. iv. 2. § 33.)

3. VOLTEIUS MENAS, a praeco mentioned by Horace (*Epist.* i. 7, 55, foll.).

T. VOLTU'RCIUS, or VULTU'RCIUS, of Crotona, one of Catiline's conspirators, was sent by Lentulus to accompany the ambassadors of the Allobroges to Catiline. Arrested along with the ambassadors on the Mulvian bridge, and brought before the senate by Cicero, Volturcius turned informer upon obtaining the promise of pardon, and after giving his evidence was amply rewarded by the senate. (Sall. *Cat.* 44, 45, 47, 50; Cic. *Cat.* iii. 2, 4, iv. 3; Appian, *B. C.* ii. 4.)

VOLU'MNIA. 1. The wife of Coriolanus. [CORIOLANUS.]

2. The freedwoman of Volumnius Eutrapelus, and the mistress of Antony, is better known under her name of Cytheris. [CYTHERIS.]

VOLU'MNIA GENS, patrician and plebeian. It was of great antiquity, for the wife of Coriolanus belonged to it, and one of its members, P. Volumnius Gallus, held the consulship as early as B. C. 461, but it never attained much importance. The Volumnii bore the cognomens of GALLUS with the agnomen *Amintinus*, and of FLAMMA with the agnomen *Violens*. A few persons of the name are mentioned without any surname. [VOLUMNIUS.]

VOLU'MNIUS. 1. M. VOLUMNIUS, slain by Catiline, at the time of Sulla. (Ascon. *in Tog. Cand.* p. 84, ed. Orelli.)

2. P. VOLUMNIUS, a judex on the trial of Cluentius. (Cic. *pro Cluent.* 70.)

3. L. VOLUMNIUS, a senator with whom Cicero was intimate (Cic. *ad Fam.* vii. 32; comp. Varr. *R. R.* ii. 4), is perhaps the same as the Volumnius Flaccus, who was a friend of D. Brutus. (Cic. *ad Fam.* xi. 12, 18.)

4. VOLUMNIUS, or more correctly VOLNIUS, the author of some Tuscan tragedies. [VOLNIUS.]

5. P. VOLUMNIUS, described by Plutarch as a philosopher, accompanied M. Brutus in his campaign against the triumvirs, and wrote an account of the prodigies which appeared before the death of Brutus, probably in a life of the latter. (Plut. *Brut.* 48.)

6. VOLUMNIUS EUTRAPELUS. [EUTRAPELUS.]

VOLU'PIA, the personification of sensual pleasure among the Romans, who was honoured with a temple near the porta Romanula. (Plin. *Epist.* viii. 20, *H. N.* iii. 5; Varro, *De Ling. Lat.* v. 164; Macrob. *Sat.* i. 10; August. *De Civ. Dei*, iv. 8.) She is also called Voluptas. (Cic. *De Nat. Deor.* ii. 23.) [L. S.]

VOLUSE'NUS QUADRA'TUS. [QUADRATUS.]

VOLUSIA'NUS, the son of the emperor Trebonianus Gallus, upon whose elevation in A. D. 251 he was styled *Caesar* and *Princeps Juventutis*. The year following he held the office of consul, and was invested with the title of Augustus. As far as we can gather from the scanty notices of historians, his character resembled that of his father, along with whom he perished at Interamna in A. D. 253 or 254. [GALLUS TREBONIANUS.] The names borne by this prince, as collected from medals and descriptions, appear to have been C. VIBIUS VOLUSIANUS TREBONIANUS ASINIUS GALLUS VELDUMNIANUS or VENDUMNIANUS (Aurel. Vict. *de Caes.* 30, *Epit.* 30; Eutrop. ix. 5; Zosim. i. 24; Zonar. xii. 21; Eckhel, vol. vii. p. 369.) [W. R.]



COIN OF VOLUSIANUS.

VOLU'SIUS. 1. An haruspex in the cohors of Verres. (Cic. *Verr.* iii. 11, 21.)

2. Q. VOLUSIUS, a pupil of Cicero in oratory, accompanied Cicero to Cilicia, where he held some office under him. (Cic. *ad Fam.* v. 10, 20, *ad Att.* v. 21.) In one passage (*ad Att.* v. 11) he is called *Cn.* Volusius, for there can be little doubt that this *Cneius* is the same person who is elsewhere called *Marcus*.

3. M. VOLUSIUS, is mentioned by Cicero in B. C. 49 (*ad Fam.* xvi. 12). He is probably the same as the M. Volusius who was plebeian aedile in B. C. 43, and was proscribed by the triumvirs, but escaped by assuming the disguise of a priest of Isis. (Val. Max. vii. 3. § 8; Appian, *B. C.* iv. 47.)

L. VOLU'SIUS MAECIA'NUS, a jurist, was in the consilium of Antoninus Pius. (Capitol. *Antonin. Pius*, c. 12.) Among the many illustrious men who formed the character of Marcus Aurelius, was Maecianus: Aurelius was one of his auditores. (Capitol. *Antonin. Philosoph.* c. 3.) A rescript of the Divi Fratres (Dig. 37. tit. 14. s. 17), speaks of him in these terms: "Volusius Maecianus amicus noster, &c." Marcus in his Τῶν εἰς ἑαυτὸν

(lib. 1) mentions Marcianus, in place of which it is proposed to read Maecianus, but Marcus does not speak of him as a jurist. Vulcatius (*Avid. Cass.* c. 7) says that Maecianus was entrusted with the government of Alexandria, and that he was killed by the army for having joined Cassius in his usurpation, A. D. 175.

Maecianus wrote sixteen books on Fideicommissa, and fourteen books on Judicia Publica. A Liber Quaestionum is also mentioned (Dig. 29. tit. 2. s. 86), but it may have been a part of the work on Fideicommissa. He also wrote that Legem Rhodiam, from which there is a single excerpt in the Digest (14. tit. 2. s. 9) in Greek, from which we may conclude that this was a collection of the Rhodian laws relating to maritime affairs, and Maecianus may have accompanied the collection with a commentary. This work is not mentioned in the Florentine Index.

There are forty-four excerpts from Maecianus in the Digest. He is cited by Cervidius Scaevola, Papinian, Ulpian and Paulus. A treatise, *De Asse et Ponderibus*, is attributed to Volusius Maecianus, but there is some doubt about the authorship. It is printed in Graevius, *Antiq. Roman.* xi., and at Paris, 1565, 8vo. There is a dissertation by Wunderlich, *De L. Volusio Maeciano;* and a recent edition of Maecianus *de Asse*, and of Balbus by E. Böcking, Bonn, 1831, 12mo. [G. L.]

VOLU'SIUS PRO'CULUS. [PROCULUS.]

VOLU'SIUS SATURNI'NUS. [SATURNINUS.]

VOLUSUS or VOLESUS, the reputed ancestor of the Valeria gens, who is said to have settled at Rome with Titus Tatius [VALERIA GENS].

The name afterwards became a cognomen in the Valeria gens. Thus we read of M. VALERIUS VOLUSUS, the brother of Publicola, who was consul B. C. 505, the fifth year of the republic, with P. Postumius Tubertus. He fought, together with his colleague, against the Sabines, and obtained a triumph on account of his victory over them. He fell at the battle of the Lake Regillus, B. C. 498 or 496 (Liv. ii. 16, 20; Dionys. v. 37; Plut. *Public.* 20). We also read of another brother of Publicola, who bore the same cognomen, namely, M'. VALERIUS VOLUSUS MAXIMUS, who was dictator in B. C. 494, and to whom the family of the Valerii Maximi traced their origin. [MAXIMUS, p. 1001, a.] It may be, however, that a mistake has been made in the Annals, and that *Manius*, the dictator, was the same person as *Marcus*, the consul: his praenomen would have been changed, because it was stated in some of the Annals that the consul fell at the battle of the Lake Regillus. Volusus likewise occurs as a praenomen of one of the Valerii Potiti. [POTITUS, No. 3.] At a later period the name was revived in the Valeria gens, and was borne as an agnomen by L. Valerius Messalla, who was consul A. D. 5. [MESSALLA, No. 11.]

VOLUX, the son of Bocchus, king of Mauretania. (Sall. *Jug.* 101, 105, 107.) [BOCCHUS.]

VONONES, the name of two kings of Parthia. [ARSACES XVIII., XXII.]

VOPISCUS, a Roman praenomen, signified a twin-child, who was born safe, while the other twin died before birth. (Plin. *H. N.* vii. 8. s. 10; Solin. 1.; Val. Max. *Epit. De Nominum Ratione*, pp. 878, 879, ed. Torrenius.) Like many other ancient Roman praenomens, it was afterwards used as a cognomen.

VOPISCUS, FLA'VIUS, *Syracusius*, one of the six "Scriptores Historiae Augustae" [see CAPITOLINUS], probably the latest, since he refers directly to three, Trebellius Pollio, Julius Capitolinus, and Aelius Lampridius, the last being very probably the same with Spartianus [LAMPRIDIUS; SPARTIANUS]. Vulcatius Gallicanus, the sixth, is alike unknown and insignificant. The name of Vopiscus is prefixed to the biographies of, 1. Aurelianus: 2. Tacitus; 3. Florianus; 4. Probus; 5. The four tyrants, Firmus, Saturninus, Proculus and Bonosus; 6. Carus; 7. Numerianus; 8. Carinus; at this point he stops, declaring that Diocletian, and those who follow, demand a more elevated style of composition. Although we observe the same want of judgment in selecting, arranging, and combining his materials, which characterises the other authors of this collection, yet he appears to have exercised considerable industry in consulting the Greek writers who had preceded him in the same department, in availing himself of the treasures of the Ulpian and other public libraries, and in examining the public records of different branches of the administration, and the private papers of various distinguished individuals, especially the journals and commentaries of the emperor Aurelianus. Considerable authority and interest are communicated to his narrative by the insertion of original letters written by Hadrianus, Valerianus, Claudius, Aurelianus, Zenobia, Tacitus, Probus, Carus, and other public characters, together with quotations from acts of the senate, and orations delivered on great occasions. From the epithet *Syracusius* we conclude that Vopiscus was by birth a Sicilian: he informs us that he undertook the task of writing the life of Aurelianus, at the suggestion and by the request of Junius Tiberianus, prefect of the city (about A. D. 291), who placed at his disposal a variety of important documents, and we find that the life of Carinus was written after the elevation of Constantius Chlorus to the rank of Caesar, that is, later than A. D. 292. For editions, translations, &c. see CAPITOLINUS. [W. R.]

VOPISCUS, JU'LIUS CAESAR. [CAESAR, No. 10.]

VOPISCUS, P. MANI'LIUS, consul under Trajan, A. D. 114 with Q. Ninnius Hasta. (Fasti.)

VOPISCUS, MA'NLIUS, a friend of the poet Statius. (*Silv.* i. 3.)

VOPISCUS, L. POMPEIUS or POPPAEUS, was consul suffectus with T. Virginius Rufus, A. D. 69. (Tac. *Hist.* i. 77.)

VORANUS, a thief mentioned by Horace, is said by the scholiast to have been a freedman of Q. Lutatius Catulus. (Hor. *Sat.* i. 8. 39.)

VOTIE'NUS MONTANUS. [MONTANUS.]

UPIS. (Οὖπις.) 1. A surname of Artemis, as the goddess assisting women in child-birth. (Callim. *Hymn. in Dian.* 240.)

2. The name of a mythical being said to have reared Artemis (Schol. *ad Callim. l. c.*), and who is mentioned by Virgil as one of the nymphs in her train. (*Aen.* xi. 532.) The masculine Upis is mentioned by Cicero (*De Nat. Deor.* iii. 23), as the father of Artemis.

3. A Hyperborean maiden, who together with Arge carried an offering, which had been vowed for the birth of Apollo and Artemis, to Eileithyia, at Delos. (Herod. iv. 35.)

4. A surname of Nemesis at Rhamnus. (Paus. i. 33. § 2.) [L. S.]

URA'NIA (Οὐρανία). 1. One of the Muses, a daughter of Zeus by Mnemosyne. (Hes. *Theog.* 78; Ov. *Fast.* v. 55.) The ancient bard Linus is called her son by Apollo (Hygin. *Fab.* 161), and Hymenaeus also is said to have been a son of Urania. (Catull. lxi. 2.) She was regarded, as her name indicates, as the Muse of Astronomy, and was represented with a celestial globe to which she points with a little staff. (Hirt, *Mythol. Bilderb.* p. 210.)

2. A daughter of Oceanus and Tethys (Hes. *Theog.* 350), who also occurs as a nymph in the train of Persephone. (Hom. *Hymn. in Cer.* 424.)

3. A surname of Aphrodite, describing her as "the heavenly," or spiritual, to distinguish her from Aphrodite Pandemos. Plato represents her as a daughter of Uranus, begotten without a mother. (*Sympos.* p. 180; Xenoph. *Sympos.* 8. § 9.) Wine was not used in the libations offered to her. (Schol. *ad Soph. Oed. Col.* 101; Herod. i. 105; Suid. *s. v.* νηφάλια.) [L. S.]

URA'NIUS (Οὐράνιος), a Greek writer of uncertain date, wrote a work on Arabia in three books at the least, which is frequently referred to by Stephanus of Byzantium and occasionally quoted by other writers. (Steph. Byz. *s. vv.* Ἄβαθα, Αἰαμήνη, Ἄδανα, et alibi; Tzetzes, *Chil.* vii. 144; Eustath. *in Dionys. Perieg.* 38.)

URA'NIUS, a Gaul by birth, a presbyter of the church at Nola, is known to us as the author of a biography of his friend Paulinus Nolanus, at whose death he was present. His work, entitled *De Vita et Obitu Paulini Nolani*, was first published by Surius in his *Vitae Sanctorum* (fol. Colon. Agripp. 1572) under the 22nd of June. It was subsequently edited from a better MS. by Chifflet in his *Paulinus illustratus* (4to. Div. 1662), but the text appears in its best form in the edition of Paulinus by Le Brun, 4to. Paris, 1685. (Schoenemann, *Biblioth. Patrum Lat.* vol. ii. § 33.) [W. R.]

URA'NIUS (Οὐράνιος), a Syrian physician at Constantinople about the middle of the sixth century after Christ. He pretended to be a very subtle and acute philosopher, and went to Persia, where he obtained great favour and influence with Chosroës; but Agathias, from whom we learn these particulars, gives him a very indifferent character, and compares him to Thersites, for his love of wrangling. (*Hist*, ii. sub fin.) [W. A. G.]

U'RANUS (Οὐρανός), the Latin Caelus, a son of Gaea (Hes. *Theog.* 126, &c.; comp. Cic. *De Nat. Deor.* iii. 17), but is also called the husband of Gaea, and by her the father of Oceanus, Coeus, Crius, Hyperion, Iapetus, Theia, Rheia, Themis, Mnemosyne, Phoebe Tethys, Cronos, of the Cyclopes, Brontes, Steropes, Arges, and of the Hecatoncheires Cottus, Briareus and Gyes. (Hes. *Theog.* 133, &c.) According to Cicero (*De Nat. Deor.* iii. 22, 23), he also was the father of Mercury (Hermes) by Dia, and of Venus by Hemera. Uranus hated his children, and immediately after their birth, he confined them in Tartarus, in consequence of which he was unmanned and dethroned by Cronos at the instigation of Gaea. (Hes. *Theog.* 180.) Out of the drops of his blood sprang the Gigantes, the Melian nymphs, and according to some, Silenus, and from the foam gathering around his limbs in the sea, sprang Aphrodite (Hes. *Theog.* 195; Apollod. i. 1; Serv. *ad Aen.* v. 801, *ad Virg. Ecl.* vi. 13). [L. S.]

UR'BICA, MA'GNIA. A considerable number of coins are extant in all the three metals, which exhibit on the obverse a female head with the legend MAGNIA (s. MAGN.) URBICA AUG., or, MAGNIAE URBICAE AUG., and on the reverse PUDICITIA AUG., with a woman seated and two boys standing by her side, or some of the ordinary types characteristic of the Augustae. To what epoch these medals ought to be assigned, has been a subject of lively controversy among numismatologists. By some they are believed to belong to the age of Maxentius, and Patin has pronounced that Urbica was his wife; others, again, maintain that she was married to Carus, while Stosch asserted that she was one of the numerous consorts of Carinus, bringing forward in support of this opinion a third brass, bearing on the obverse a male head with the words IMP. CARINUS AUG., and on the reverse the head of Urbica with MAGNIA URBICA AUG. If this piece were genuine it would at least establish the fact that Urbica was closely connected with the family of Carus; but unfortunately there is great reason to believe that it is a modern forgery, and consequently we are still left without sure information concerning an empress who is not named by any historian. (See Eckhel, vol. vii. p. 517.) [W. R.]



COIN OF MAGNIA URBICA.

URBI'CIUS, or more correctly ORBI'CIUS, a writer on tactics. [ORBICIUS.]

U'RBICUS, POMPEIUS, put to death by the emperor Claudius as one of the parties privy to Messalina's marriage with Silius. (Tac. *Ann.* xi. 35.)

URBI'NIUS PANO'PION. [PANOPION.]

URGULA'NIA, a great favourite of Livia, the mother of the emperor Tiberius. The empress had raised Urgulania above the laws, says Tacitus, who gives two instances of her arrogance. When cited by L. Piso, to whom she owed a sum of money, to appear before the praetor, she refused to obey the summons; and on another occasion she would not appear in the senate to give evidence in a case, and a praetor had to be sent to examine her in her own house. She was the grandmother of Plautius Silvanus, to whom she sent a dagger when it was evident that he would be condemned to death on account of the murder of his wife in A. D. 24. (Tac. *Ann.* ii. 34, iv. 21, 22.)

URGULANILLA, PLAU'TIA, one of the wives of the emperor Claudius. [PLAUTIA.]

C. URSA'NIUS, tribune of the plebs, B. C. 197. (Liv. xxxiii. 22.) In some editions of Livy the reading is C. Afranius. We do not meet with the name of Ursanius elsewhere.

URSEIUS FEROX. [FEROX.]

URSICINUS, Saint, a physician in the ancient district of Liguria, who was converted to Christianity at a very early period by some of the immediate followers of the Apostles. He went to Ravenna,

where he performed numerous cures, and was at the same time careful to take advantage of every opportunity of converting his patients to Christianity. Here he suffered martyrdom, A. D. 67, at the command of C. Suetonius Paulinus, after suffering many cruel tortures, during which his faith and courage had once well nigh failed. His memory is commemorated by the Romish Church on June 19, but his name does not appear in the Greek calendar. ("Passio S. Ursicini," &c. in Muratori, *Rer. Ital. Script.* vol. i. pt. ii. p. 560, &c.; *Acta Sanct.* June 19, vol. iii. p. 809, &c.; Hieron. Rubei *Ital. et Raven. Hist.*) [W. A. G.]

URSUS. 1. A contemporary of Domitian, whom he dissuaded from killing his wife Domitia. This Ursus was no favourite with Domitian, and was nearly put to death by the tyrant; but on the intercession of Julia, the niece and mistress of Domitian, Ursus was not only pardoned, but raised to the consulship. His name, however, does not occur in the Fasti. (Dion Cass. lxvii. 3, 4.) Statius addressed Ursus a poem of consolation on the death of a favourite slave (*Silv.* ii. 6), and in the Preface to the second book of his *Silvae*, he speaks of Ursus as "juvenis candidissimus et sine desidiae jactura doctissimus." Statius calls him Flavius Ursus.

2. A contemporary of the younger Pliny, who has addressed several letters to him. (*Ep.* iv. 9, v. 20, vi. 5, 13, viii. 9.)

VULCA'NUS, the Roman god of fire, whose name seems to be connected with *fulgere*, *fulgur*, and *fulmen*. His worship was of considerable political importance at Rome, for a temple is said to have been erected to him close by the comitium as early as the time of Romulus and Tatius, in which the two kings used to meet and settle the affairs of the state, and near which the popular assembly was held. (Dionys. ii. 50, vi. 67; Plut. *Quaest. Rom.* 47.)

Tatius is reported to have established the worship of Vulcan along with that of Vesta, and Romulus to have dedicated to him a quadriga after his victory over the Fidenatans, and to have set up a statue of himself near the temple. (Dionys. ii. 54; Plut. *Rom.* 24.) According to others the temple was built by Romulus himself, who also planted near it the sacred lotus-tree which still existed in the days of Pliny. (*H. N.* xvi. 44; P. Victor, *Reg. Urb.* iv.) These circumstances, and what is related of the lotus-tree, shows that the temple of Vulcan, like that of Vesta, was regarded as a central point of the whole state, and hence it was perhaps not without a meaning that subsequently the temple of Concord was built within the same district. (Liv. ix. 46, xl. 19, xxxvi. 46.) The most ancient festival in honour of Vulcan seems to have been the Fornacalia or Furnalia, he being the god of furnaces (Isidor. xix. 6. 2; Fest. p. 88); but his great festival was called Vulcanalia, and was celebrated on the 23d of August. (*Dict. of Ant. s. v.*) The Roman poets transfer all the stories which are related of the Greek Hephaestus to their own Vulcan, the two divinities having in the course of time been completely identified. [L. S.]

VULCA'TIUS. [VOLCATIUS.]

VULCA'TIUS GALLICA'NUS. [GALLICANUS.]

VULSO, the name of a distinguished patrician family of the Manlia Gens.

1. (CN.?) MANLIUS VULSO, consul B. C. 474 with L. Furius Medullinus Fusus, marched against the Veientes, and concluded a forty years' truce with them without fighting, in consequence of which he obtained the honour of an ovation on his return to Rome.

In the following year (B. C. 473) Manlius Vulso and his colleague were accused by the tribune Cn. Genucius, because they had not carried into effect the agrarian law of Sp. Cassius Viscellinus; but the accusation fell to the ground in consequence of the assassination of Genucius. (Dionys. ix. 36—38; Liv. ii. 54; comp. GENUCIUS, No. 2.) In Livy the praenomen of Manlius Vulso is *Caius*, but most modern writers give him the praenomen of *Aulus*, and suppose him to be the same as the decemvir [No. 2], who is called *Aulus* in the Capitoline Fasti. But since No. 4, who is represented as the son of No. 2, was consular tribune for the third time as late as B. C. 397, we can hardly suppose that Nos. 1 and 2 are the same person, since in that case the son would have held the consular tribunate 77 years after the consulship of his father. We may therefore conclude that the consul of B. C. 474 was the grandfather, and the decemvir the father of Nos. 3 and 4. If so the praenomen of the consul would be *Cneius*, as the decemvir is called in the Capitoline Fasti *Cn. f. P. n.*

2. A. MANLIUS CN. F. P. N. VULSO, probably son of No. 2, was one of the ambassadors sent to Athens in B. C. 454, for the purpose of gaining information about the laws of Solon and the other Greek states, and in B. C. 451 he was a member of the first decemvirate. (Liv. iii. 31, 33; Dionys. x. 54.)

3. M. MANLIUS (A. F. CN. N.) Vulso, probably son of No. 2, was consular tribune B. C. 420. (Liv. iv. 44.)

4. A. MANLIUS A. F. CN. N. VULSO CAPITOLINUS, son of No. 2, thrice consular tribune, in B. C. 405, 402 and 397. (Fasti Capit.; Liv. iv. 61, v. 8, 16.) In B. C. 394 he was one of the ambassadors sent to Delphi to present a golden crater as a present to Apollo, but was captured on his voyage thither by the Liparaean pirates. They were however released by Timasitheus, the chief magistrate of the island, in that year, and allowed to prosecute their voyage. (Liv. v. 28.)

5. L. MANLIUS A. F. P. N. VULSO LONGUS, was consul B. C. 256 with M. Atilius Regulus, and along with his colleague invaded Africa. Their victory over the Carthaginians by sea, and their successful campaign in Africa are fully related in the life of Regulus [REGULUS, No. 3.] Vulso returned to Italy at the fall of the year with half of the army, and obtained the honour of a triumph. (Polyb. i. 26—29; Zonar. viii. 12, 13; Oros. iv. 8.) In B. C. 250 Vulso was consul a second time with C. Atilius Regulus Serranus, and with his colleague commenced the siege of Lilybaeum. For details see REGULUS, No. 4. (Polyb. i. 39, 41—48; Zonar. viii. 15; Oros. iv. 10.)

6. L. MANLIUS VULSO, one of the unsuccessful patrician candidates for the consulship for B. C. 216, when C. Terentius Varro was elected. (Liv. xxii. 35.)

7. P. MANLIUS VULSO, praetor B. C. 210, received Sardinia as his province. (Liv. xxvi. 23, xxvii. 6, 7.)

8. CN. MANLIUS CN. F. L. N. VULSO, was cu-

rule aedile B. C. 197, praetor with Sicily as his province B. C. 195, and one of the triumvirs for founding a Latin colony in the territory of Thurii in B. C. 193, in which year he was an unsuccessful candidate for the consulship. (Liv. xxxiii. 25, 42, 43, xxxiv. 53, xxxv. 9, 10.)

In B. C. 189 Cn. Manlius Vulso was consul with M. Fulvius Nobilior. He was sent into Asia in order to conclude the peace, which his successor Scipio Asiaticus had made with Antiochus, and to arrange the affairs of Asia. He arrived at Ephesus in the spring of B. C. 189, and as he was anxious to obtain both glory and booty he resolved to attack the Gallograeci or Galatians in Asia Minor without waiting for any formal instructions from the senate. He carried on the war with success against them, conquered in battle the three chief tribes into which they were divided, called the Tolistoboii, Tectosagi and Trocmi, and compelled them to submit unconditionally to the Roman power. After bringing this war to an end by the middle of the autumn, he led his troops into winter quarters. The Gallograeci had by their many conquests in Asia acquired immense wealth, a large portion of which now fell into the hands of Vulso and his army. (Liv. xxxviii. 12—27; Polyb. xxii. 16—22; Zonar. ix. 20; Appian, *Syr.* 39, 42.)

Manlius Vulso remained in Asia as proconsul in the following year, B. C. 188, when he formally concluded the treaty with Antiochus and settled the affairs of Asia. In the middle of the summer he crossed over from Asia into Europe, marched through Thrace into Macedonia and Epeirus, and passed the winter at Apollonia. In his march through Thrace his army suffered much from the heat and the attacks of the Thracians, and he lost a considerable part of the booty he had obtained in Asia. He reached Rome in B. C. 187 and demanded a triumph, which he obtained with difficulty in consequence of the opposition of the majority of the ten commissioners, who had been appointed by the senate to conclude the peace with Antiochus in conjunction with Vulso. The triumph of Vulso was a brilliant one, but his campaign in Asia had a pernicious influence upon the morals of his countrymen. He had allowed his army every kind of licence, and his soldiers introduced into the city the luxuries of the East. (Liv. xxxviii. 37—41, 44—50, xxxix. 6, 7; Polyb. xxii. 24—27; Appian, *Syr.* 42, 43.) In B. C. 184 Vulso was an unsuccessful candidate for the censorship. (Liv. xxxix. 40.)

9. L. MANLIUS VULSO, the brother of No. 8, was praetor B. C. 197 with Sicily as his province, and served under his brother in Asia in B. C. 189 and 188. (Liv. xxxii. 27, 28, xxxviii. 20; Polyb. xxii. 25, 26.)

10. A. MANLIUS CN. F. L. N. VULSO, the brother of Nos. 8 and 9, was consul B. C. 178 with M. Junius Brutus. He received Gaul as his province, and without consulting the senate marched against the Istri, but was unsuccessful in his campaign. At the commencement of the following year he and his colleague Brutus renewed the war, and with better fortune; but they were prevented from bringing it to a conclusion by the arrival of the new consul C. Claudius Pulcher. (Liv. xli. 1—5, 7, 10, 11.)

VULTEIUS. [VOLTEIUS.]

VULTU'RCIUS. [VOLTURCIUS.]

X.

XANTHE (Ξανθή), one of the daughters of Oceanus. (Hes. *Theog.* 356; Virg. *Georg.* iv. 336.) [L. S.]

XANTHICLES (Ξανθικλῆς), an Achaean, was chosen to be one of the generals of the Cyrean Greeks in the place of his countryman Socrates, when the latter, with Clearchus and three other colleagues, had been treacherously arrested by Tissaphernes, B. C. 401. When the army had reached Cotyora, a court was held to inquire into the conduct of the generals, and Xanthicles was one of those who were fined for a deficiency in the cargoes of the ships, which had brought the soldiers from Trapezus, and of which he was a commissioner. (Xen. *Anab.* iii. 1. § 47, v. 8. § 1.) [E. E.]

XANTHIPPE, mythological. [PLEURON.]

XANTHIPPE (Ξανθίππη), wife of Socrates. [SOCRATES.]

XANTHIPPUS (Ξάνθιππος). 1. One of the sons of Melas, who revolted against Oeneus, and were slain by Tydeus. (Apollod. i. 8. § 5.)

2. A son of Deïphontes. (Paus. ii. 28. § 3.)

3. A hero who had an heroum at Daulis, in Phocis. (Paus. x. 4. § 7.) [L. S.]

XANTHIPPUS (Ξάνθιππος). 1. The son of Ariphron and father of Pericles. In B. C. 490, he impeached Miltiades on his return from his unsuccessful expedition against the island of Paros. In B. C. 484 he left Athens together with the other inhabitants on the approach of Xerxes, and in the following year (B. C. 479) he succeeded Themistocles as commander of the Athenian fleet. He commanded the Athenians at the decisive battle of Mycale, which was fought on the coast of Ionia on the same day as the battle of Plataea, September, B. C. 470. The Grecian fleet then sailed to the Hellespont; and when they found that the bridge had been broken down, Leotychides and the Peloponnesians returned home forthwith. Xanthippus, however, remained with the Athenian fleet in order to subdue the Chersonese, where several of the Athenians had previously held considerable property. The Persians threw themselves into the town of Sestos, to which Xanthippus laid siege, and which was obliged to surrender early in the following spring (B. C. 478). The Persian governor Artayctes attempted to escape, but was overtaken and abandoned by Xanthippus to the vengeance of the inhabitants of Elaeus, who crucified him. [ARTAYCTES.] Xanthippus then returned to Athens with his fleet. (Herod. vi. 131, 136; Plut. *Them.* 10; Herod. viii. 131, ix. 114—120.)

2. The elder of the two legitimate sons of Pericles. For an account of him, as well as for the authorities, see PARALUS, the name of his younger brother.

3. The Lacedaemonian, who commanded the Carthaginians against Regulus, is spoken of in the life of the latter. [REGULUS, p. 643, b.] Xanthippus appears to have left Carthage a short time after his victory over Regulus.

XANTHUS (Ξάνθος). 1. A son of Triopas and Oreasis, was a king of the Pelasgians at Argos, and afterwards settled in the island of Lesbos. (Hygin. *Fab.* 145; Diod. v. 81; Callim. *Hymn. in Del.* 41.)

2. A. son of Phaenops, and a brother of Thoon,

was slain by Diomedes in the Trojan war. (Hom. *Il.* v. 152.)

3. A son of Erymanthus, and father of Psophis. (Paus. viii. 24. § 1.)

4. The last king of Thebes, was slain in single combat by Melanthus or Andropompus. (Strab. ix. p. 393; Paus. ix. 5. § 8.)

5. One of the sons of Aegyptus. (Hygin. *Fab.* 220.)

The name Xanthus is also given to some horses in Greek mythology, as to one of Achilles (Hom. *Il.* xvi. 149), and of Hector (viii. 185). [L. S.]

XANTHUS (Ξάνθος), literary. 1. A lyric poet, older than Stesichorus, who mentioned him in one at least of his poems, and who borrowed from him in some of them. Among the rest, Stesichorus composed his poem entitled *Oresteia* (Ὀρέστεια), in imitation of Xanthus. We also learn from Megacleides, on the authority of Stesichorus himself, that Xanthus represented Heracles as equipped, not in the dress and arms ascribed to him by Stesichorus and the later poets, but in the fashion in which he is described by Homer. (Megacleid. *ap. Ath.* xii. p. 513, a.; Kleine, *Stesich. Frag.* xxxvii. p. 83; on the general subject of the mention of the older poets by their successors, see Kleine, p. 71.)

Xanthus is also mentioned by Aelian (*V. H.* iv. 26), who quotes a statement respecting Electra, the daughter of Agamemnon, which is no doubt taken from the *Oresteia*. Clinton places Xanthus about B. C. 650, before Peisander, and 45 years before Stesichorus. No fragments of his poetry survive. (Fabric. *Bibl. Graec.* vol. ii. p. 159; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 2, pp. 82, 83; Clinton *F. H.* vol. i. p. 365.)

2. A celebrated Lydian historian, older than Herodotus, who is said to have been indebted to the work of Xanthus (Ephor. *ap. Ath.* xii. p. 515, Ἡροδότῳ τὰς ἀφορμὰς δεδωκότος; the statement about his influence on Herodotus is questioned by Dahlmann, *de Herod.* p. 121). Suidas makes him the son of Candaules, and a native of Sardis; but there is reason to believe that these statements rest on no good authority. Strabo (xiii. p. 628, a.) mentions him in the following terms:—"And Xanthus, the ancient historian, is said to have been a Lydian; but whether he was of Sardis, we do not know." Suidas fixes his date "at the taking of Sardis," which, if there be any truth in it, must refer to the taking of Sardis by the Ionians in B. C. 499. This date, however, appears to be rather too high, when compared with the mention of Xanthus by Dionysius of Halicarnassus (*de Jud. Thuc.* p. 818), among the writers who were "a little older than the Peloponnesian war, and whose time reached down to that of Thucydides." There is another indication of the date of Xanthus, proving, if the quotation be genuine, that he wrote, or continued to write, his history after B. C. 464; for Strabo (i. p. 49, c.) tells us that he mentioned a great drought in the reign of Artaxerxes, who came to the throne in B. C. 464. It is therefore the opinion of critics, either that the date given by Suidas must be that of the birth of Xanthus, which is a most unusual sense of γεγονώς in Suidas, or else that the passage has been corrupted by a transcriber, who accidentally repeated the word Σάρδεων. (The passage is Ξάνθος, Κανδαύλου, Λυδὸς ἐκ Σάρδεων ἱστορικός· γεγονὼς ἐπὶ τῆς ἁλώσεως Σάρδεων). This is the suggestion of Creuzer, who proposes to substitute Ἀθηνῶν for Σάρδεων, thus referring the time of Xanthus to the taking of Athens by Xerxes, in B. C. 480; but, though this correction may give a truer date for Xanthus, it can hardly be accepted as being what Suidas wrote.

A far more important question, than this difference of twenty years or so in the date of Xanthus, is that of the genuineness of the *Four Books of Lydian History* (Λυδιακὰ βιβλία δ′, Suid.), which the ancients possessed, as well as an epitome of them by a certain Menippus (Diog. Laërt. vi. 101, [Μένιππος] ὁ γράψας τὰ περὶ Λυδῶν καὶ Ξάνθον ἐπιτεμόμενος), and of which some considerable fragments have come down to us. The genuineness of the work was questioned by some of the ancient grammarians themselves. The most important testimony on this subject is in the passage above cited from Athenaeus, who quotes a statement as made "by Xanthus the Lydian, or by the author of the *Histories* ascribed to him, namely Dionysius Scytobrachion, as Artemon of Cassandreia says (ἐν τῷ περὶ συναγωγῆς [ἀναγωγῆς] βιβλίων), not knowing that Ephorus the historian mentions him, &c." It will be at once seen that the reply of Athenaeus to the statement of Artemon only proves, what no one doubts, the existence and time of Xanthus, not the genuineness of the work ascribed to him. An argument in support of the genuineness of the work has been drawn by the exalted terms of praise in which Dionysius of Halicarnassus speaks of Xanthus (*l. c.* ἱστορίας παλαιᾶς εἰ καί τις ἄλλος ἔμπειρος ὤν, τῆς δὲ πατρίου καὶ βεβαιωτὴς ἂν οὐδενὸς ὑποδεέστερος νομισθείς). But here we have no reference to the genuineness of the work, the tacit assumption of which by such a writer as Dionysius can hardly be set up as a strong argument in reply to the positive critical judgment of Artemon; especially as instances might be quoted (see Müller, *loc. inf. cit.*) in which Dionysius has made similar references to other works, which more ancient writers have pronounced to be spurious; and moreover there is a passage in which Dionysius himself makes a passing allusion to the doubts respecting the genuineness of certain ancient writers, in a matter which seems to imply that he did not care to enter minutely into such questions; and it is very probable, when we consider the nature of the fragments which have come down to us under the name of Xanthus, as well as the character of the historical work of Dionysius himself, that the admiration of the latter for the former was rather excited by his richness in mythical stories, than caused by any sound critical estimate of his value as a trustworthy historian. Among modern scholars, Creuzer, in his edition of the fragments of Xanthus, has maintained the genuineness of the work, while Welcker has constructed an elaborate argument against it (Seebod's *Archiv.* 1830, pp. 70, foll.), a summary of which is given by C. Müller (*loc. inf. cit.*) who accepts the conclusion of Welcker. It is certain that much of the matter in the extant fragments is spurious; and the probability appears to be that the work from which they are taken is the production of an Alexandrian grammarian, founded upon the genuine work of Xanthus. C. Müller has pointed out those passages which, in his opinion, are most probably portions of the original work. They are of great value. A work on the Magian religion (μαγικά)

was also ascribed to Xanthus (Clem. Alex. *Strom.* iii. p. 185; Diog. Laërt. Praef. 2); but the *Life of Empedocles*, which is mentioned by Diogenes Laërtius (viii. 63) as the work of Xanthus, should probably be referred to another writer of the same name. (Fabric. *Bibl. Graec.* vol. ii. p. 159; Vossius, *de Hist. Graec.* pp. 32—34, ed. Westermann; Creuzer, *Historicorum Graec. Antiquiss. Fragmenta*, Heidelb. 1806, 8vo.; C. Müller, *Fragmenta Historicorum Graecorum*, pp. xx—xxiii., 36—44; K. O. Müller, *Gesch. d. Griech. Lit.* vol. i. p. 478, p. 264, Engl. trans.) [P. S.]

XENAEUS (Ξεναῖος), the architect who superintended the building of the walls of Antioch under Seleucus I. (Malal. *Chron.* p. 200, ed. Bonn.; Müller, *Dissertationes Antiochenae; Archäol. d. Kunst*, § 149, n. 4). [P. S.]

XENA'GORAS (Ξεναγόρας), a Greek historian quoted by Dionysius of Halicarnassus (i. 72), from whom we learn that Xenagoras related that Ulysses and Circe had three sons, Romus, Antias, and Ardeas, who founded the three cities which were called by their names. Macrobius also (v. 19) refers to the third book of the history of Xenagoras. If he was the same person as the Xenagoras, the father of the historian Nymphis, he must have lived in the early part of the second century B. C. [NYMPHIS.] Xenagoras wrote a work entitled Χρόνοι (Schol. *ad Apoll. Rhod.* iv. 262, 264; Harpocrat. *s. v.* Κραναλλίδαι) and another on islands, Περὶ νήσων (Etymol. *s. v.* Σφήκεια; Tzetz. *ad Lycophr.* 447; Harpocrat. *s. v.* Χύτροι; Steph. Byz. *s. v.* Χύτροι). (Comp. Vossius, *de Hist. Graec.* p. 508, ed. Westermann; Clinton, *Fast. Hell.* vol. iii. p. 566.)

XENARCHUS (Ξέναρχος), an Achaean, who was sent to Rome as an ambassador by the Achaeans, for the purpose of renewing their alliance with the Romans, and of superintending the progress of the negotiations with reference to the Lacedaemonians. He was surprised into affixing his signature to the agreement drawn up on the latter subject at the suggestion of Flamininus. (Polyb. xxiv. 4.) He found means to enter into friendly relations with Perseus; and it was when he was general of the Achaeans (B. C. 174), that Perseus got his letter about the runaway slaves of the Achaeans laid before the assembly. (Liv. xli. 28.) [C. P. M.]

XENARCHUS (Ξέναρχος), literary. 1. A son of Sophron, and, like his father, a celebrated writer of mimes. He flourished during the Rhegian War (B. C. 399—389), at the court of Dionysius, who is said to have employed him to ridicule the Rhegians, as cowards, in his poems. (Phot. and Suid. *s. v.* Ῥηγίνους.) His mimes are mentioned, with those of Sophron, by Aristotle (*Poet.* 2). They were in the Doric dialect. (Clinton, *F. H.* vol. ii. *s. a.* 393; SOPHRON.)

2. An Athenian comic poet of the Middle Comedy, who was contemporary with Timocles, and lived as late as the time of Alexander the Great. The following titles of his plays have been preserved, with some considerable fragments: Βουταλίων, Δίδυμοι, Πένταθλος, Πορφύρα, Πρίαπος, Σκύθαι, Στρατιώτης, Ὕπνος. (Suid. *s. v.*; Ath. *passim.*) Fabricius and others have confounded him with the mimographer, who lived sixty or seventy years earlier, and wrote in a different dialect. (Fabric. *Bibl. Graec.* vol. ii. p. 505; Clinton, *F. H.* vol. ii. Introd p. xlv.; Meineke, *Frag. Com. Graec.* vol. i. p. 434, vol. iii. pp. 614—625; Editio Minor, pp. 811—815.)

3. Of Seleuceia in Cilicia, a Peripatetic philosopher and grammarian, in the time of Strabo, who heard him. Xenarchus left home early, and devoted himself to the profession of teaching, first at Alexandria, afterwards at Athens, and last at Rome, where he enjoyed the friendship of Areius, and afterwards of Augustus; and he was still living, in old age and honour, when Strabo wrote. (Strab. xiv. p. 670.) He is also mentioned by Simplicius (*de Caelo*, 1), and by Alexander Aphrodisiensis (*de Anim.* p. 154; Fabric. *Bibl. Graec.* vol. iii. p. 510; Clinton, *F. H.* vol. iii. p. 554). [P. S.]

XE'NARES (Ξενάρης), a Spartan, was one of the ephors who came into office in B. C. 421. Being opposed to the truce which had been made with Athens for fifty years, he and his colleague Cleobulus intrigued with the Boeotians and Corinthians to reconstruct the Lacedaemonian league, and to strengthen it by the addition of Argos. If this could have been effected, Sparta would have had nothing to fear from the renewal of war with Athens: but the scheme failed in consequence of the secrecy necessary in its preliminary steps. (Thuc. v. 36—38.) Xenares, a Lacedaemonian, son of Cnidis, is mentioned as commander of the colony at the Trachinian Heracleia in B. C. 420, when the colonists were assailed by the forces of several neighbouring tribes, and were defeated with great loss, Xenares himself being among the slain. He appears to have been a different person from the ephor of the preceding year. (Thuc. v. 51.) [E. E.]

XE'NIA (Ξενία), and the masculine Xenios are epithets of Athena and Zeus, describing them as presiding over the laws of hospitality, and protecting strangers. (Lat. *Hospitalis*; Paus. iii. 11, in fin.; Hom. *Od.* xiv. 389; Cic. *ad Q. Frat.* ii. 12.) [L. S.]

XENIADES (Ξενιάδης). 1. A Greek philosopher, a native of Corinth. The age when he flourished is uncertain. The little that we know of him is derived from Sextus Empiricus, who represents him as holding the most ultra sceptical opinions, and maintaining that all notions are false, and that there is absolutely nothing true in the universe (*Adv. Math.* vii. 388, 399). What Sextus knew of him seems to have been derived from Democritus (ib. vii. 53). He more than once couples him with Xenophanes (*Pyrrh. Hyp.* ii. 18, *adv. Math.* vii. 48). Perhaps his representations may be as exaggerated in the one case as in the other (comp. XENOPHANES).

2. A Corinthian, who became the purchaser of Diogenes the Cynic, when he was taken by pirates and sold as a slave (see Vol. I. p. 1021; Diog. Laërt. vi. 74). [C. P. M.]

XE'NIAS (Ξενίας). 1. A Parrhasian, was a commander of mercenaries in the service of Cyrus the younger, whom he accompanied, with a body of 300 men, to court, when he was summoned thither by his father, Dareius Nothus, in B. C. 405. After the return of Cyrus to western Asia, we find Xenias commanding for him the garrisons in the several Ionian states, and with the greater portion of these troops, viz. 4000 hoplites, he joined the prince in his expedition against Artaxerxes, leaving behind only a sufficient number of men to guard the citadels. At Tarsus a large body of his soldiers and of those of Pasion the Megarian

quitted their standards for that of Clearchus; and, Cyrus having afterwards allowed the latter to retain them, Xenias and Pasion abandoned the army at Myriandrus, and sailed away to Greece. (Xen. *Anab.* i. 1. § 2, 2. §§ 1, 3, 10, 3. § 7, 4. §§ 7, 8.) [PASION, No. 1.]

2. An Elean, of great wealth, who was a proxenus of Sparta, and was also connected by private ties of hospitality with king Agis II. In B. C. 400, during the war between Sparta and Elis, Xenias and his oligarchical partizans made an attempt to bear down their adversaries by force, and to subject their country to the Lacedaemonians. Sallying out into the streets, they murdered several of their opponents, and among them a man whom they mistook for Thrasydaeus, the leader of the democratic party. Thrasydaeus, however, who had fallen asleep under the influence of wine, soon rallied his friends, defeated the oligarchs in a battle, and drove the chief men among them into exile. (Xen. *Hell.* iii. 2. §§ 27, 28; Paus. iii. 8; Diod. xiv. 17) [THRASYDAEUS.] [E. E.]

XE'NION (Ξενίων), a Greek historian, wrote on Crete, and on Italy, and probably on other countries. (Etymol. *s. v.* Ἀρκέσιον; Macrob. *Sat.* i. 9; Schol. *ad Lycophr.* 1214; Steph. Byz. *s. vv.* Εἴανατος, Καμάρα, et alibi; Vossius, *de Hist. Graec.* p. 509, ed. Westermann.)

XENOCLEIA (Ξενόκλεια), a Delphian priestess, who refused to give an oracular response to Heracles before he was purified of the murder of Iphitus; but she was compelled by him, for he threatened to take away her tripod. (Paus. x. 13. § 4.) [L. S.]

XENOCLEIDES (Ξενοκλείδης). 1. A Corinthian, the son of Euthycles, was sent in command of the Corinthian fleet against Corcyra (B. C. 432). For an account of his operations the reader is referred to Thucydides (i. 46, &c.). In B. C. 425 he was sent out to Ambracia in command of 300 heavy-armed soldiers. The troops made their way with considerable difficulty by land. (Thucyd. iii. 114).

2. A Chalcidian, who, after the expulsion of Euthymidas, assumed the direction of affairs, in conjunction with Mictio. When Chalcis was threatened by Antiochus and the Aetolians, Xenocleides and Mictio procured help from Eretria and Carystus. When the Achaeans had resolved to send aid to the Chalcidians, Xenocleides succeeded in conducting the troops into the town before they were intercepted by Antiochus. However, when Antiochus arrived at Aulis, notwithstanding the remonstrances of Mictio and Xenocleides, who were devoted to the Roman interest, the Chalcidians opened their gates to him. On the approach of Antiochus the partizans of the Romans retired from the city. (Liv. xxxv. 38, 50, 51.) [C. P. M.]

XE'NOCLES (Ξενοκλῆς), a Spartan, was one of those who, under Herippidas, were sent out to supersede Lysander and his colleagues as counsellors to Agesilaus in his Asiatic expedition, B. C. 395. On his arrival, Xenocles with one other officer was appointed by the king to the command of the cavalry. When Agesilaus, having been recalled to Greece, in B. C. 394, was on his march through Thessaly, he sent Xenocles and Scythes to Larissa to propose terms of peace; but the Larissaeans arrested the two envoys, who however were soon restored under a treaty. (Xen. *Hell.* iii. 4. § 20; Diod. xiv. 80; Plut. *Ages.* 16. [E. E.]

XE'NOCLES (Ξενοκλῆς), literary. 1, 2. There were two Athenian tragic poets of this name, of the family of Carcinus; the one the son of the elder Carcinus, and the father of the younger Carcinus; the other the son of the younger Carcinus, and therefore the grandson of the elder Xenocles. [CARCINUS.] Thus it appears that this family maintained some celebrity on the tragic stage of Athens during four generations, which is as long as the artistic duration of the family of Aeschylus. Apart from this claim upon our attention, the history of this family has exercised the critical skill of some of the greatest scholars of the day, on account of the interesting, but obscure allusions made to the members of it by the Athenian comic poets and other writers. Indeed, to have developed a consistent and probable account of the family of Carcinus out of the few difficult passages of Aristophanes, Plato, and Pherecrates, in which they were attacked, and out of the mixture of truth and nonsense contained in the *scholia* on Aristophanes, in Suidas, and a few other ancient writers, may be regarded as a triumph of criticism, the merit of which is due to Meineke, to whose investigation some valuable particulars have been added by Welcker, Kayser, and Wagner. The complicated minuteness of the question forbids the attempt, within our present limits, to discuss it fully: we can only give the general result.

Carcinus the elder, who was about contemporary with Aeschylus, had three sons, according to Aristophanes and some of the grammarians, or four, according to Pherecrates and others of the grammarians. (Aristoph. *Vesp.* 1493, 1500; Schol. *ad loc.*; Pherecr. *ap. Schol. Aristoph. l. c.*, as amended by Meineke; Schol. *ad Aristoph. Nub.* 1263, *Pac.* 778, *Ran.* 86.) The discrepancy between two comic poets who were contemporary with the family, respecting the number of the sons of Carcinus, is a curious circumstance; and we are inclined to suspect that some joke is contained in the passage of Pherecrates, who first calls them three, and then makes another person reply "No! they are not three, but four." There is also a great diversity as to the names of the sons of Carcinus. (Schol. *ad Aristoph. ll. cc.*) Besides the names of Xenocles and Xenotimus, on which all the scholiasts are agreed, they mention Xenarchus, Xenocleitus, Diotimus, which is perhaps a mere variation of Xenotimus, and Datis, which is not a Greek name at all, but appears to be a nickname applied to Xenocles, on account of certain faults in his language, the appellation being derived from the well-known story about the blunder made by Datis, the Persian general, when he attempted to speak Greek, which gave rise to the term δατισμὸς (Schol. *ad Aristoph. Pac.* 289, 290). Of these sons of Carcinus two (or three) were engaged as *choreutae* in acting their father's dramas, in which great prominence was given to the orchestic element; and their dancing is ridiculed by Aristophanes (*Pac.* 775—790, *Vesp.* 1497, foll.), and Pherecrates (*l. c.*). Xenocles alone was a tragic poet; and in this character he is several times attacked by Aristophanes. He appears to have been of a mean personal appearance; for, in one passage, Aristophanes distinguishes him from his brothers thus (*Vesp.* 1500),

ὁ σμικρότατος, ὃς τὴν τραγῳδίαν ποιεῖ,

and, in another passage, among other examples of

the likeness between poets and their works, he says (*Thesm.* 169), " but Xenocles, who is ugly, makes ugly poetry " (ὢν κακὸς κακῶς ποιεῖ). In his rapid survey of the poets who had survived Sophocles and Euripides, he dismisses Xenocles in this pithy manner (*Ran.* 82),

'Ο δὲ Ξενοκλέης; Δ. ἐξόλοιτο νὴ Δία.

There is another and a very important passage, in which the allusion to Xenocles is less apparent, but which, when properly understood, contains a very refined and ingenious attack upon him and his drama entitled Licymnius (*Nub.* 1259, foll.; the correct explanation is given by some of the Scholiasts, and by Meineke and others, as quoted below).

In these allusions we have sufficient materials for the date of Xenocles; for it appears, from the passage last quoted, that he had met with a signal defeat in a dramatic contest, shortly before the exhibition of the *Clouds* (B. C. 423 or 422), and the mention of him in the *Frogs* shows that he was still alive in B. C. 405. In Ol. 91, B. C. 415, he obtained a victory over Euripides (Aelian, *V. H.* ii. 8; the date being corrected from Diod. xii. 82, and Schol. *ad Aristoph. Vesp.* 1317). On this occasion each poet exhibited a tetralogy; that of Xenocles consisting of the tragedies *Oedipus*, *Lycaon*, *Bacchae*, and the satyric drama *Athamas*; that of Euripides, of the tragedies *Alexander*, *Palamedes*, *Troades*, and the satyric drama *Sisyphus*. The indignation of Aelian at this judgment shows the low estimate in which Xenocles was held by the ancients; but it is always difficult to judge how far such estimates are anything more than mere echoes of the opinions passed by the Athenian comic poets on their contemporaries. There are, however, other grounds for believing that the poetry of Xenocles was very indifferent; that it resembled, in fact, the worser parts of Euripides. His sophistical declamations appear to be alluded to in one passage of Aristophanes (*Thesm.* 440); and the scholiast on another passage (*Ran.* 86) tells us that his poetry was rude and allegorical. The impurity of his language has been already mentioned. In another passage of Aristophanes (*Pac.* 792), and in a fragment of the comic poet Plato (*Sophist.*, *ap. Schol. Aristoph. l. c.*), he is designated by the appellations μηχανοδίφας and δωδεκαμήχανος, which refer, without doubt, to the unnatural construction of his plots, in which complicated devices and sudden surprises (the *Deus ex machina* for example) were employed to produce the result which ought to have been effected by the natural development of the drama itself.

No fragments of the plays of Xenocles have come down to us, except the parody of a few words of the *Licymnius*, which is supposed to be contained in the passage of the *Clouds* referred to above.

Respecting the younger Xenocles no particulars are recorded, except the fact of his being the son of Carcinus II., and the express distinction made between him and the elder Xenocles by a Scholiast on Aristophanes (*Ran.* 86).

The following genealogical table has been constructed by Meineke to exhibit the probable relations of the members of the family. The three persons in the left hand column were not literary persons, and therefore nothing has been said of them in this article.

Xenotimus (brothers) Thorycius
| |
Carcinus (general) Carcinus I. (trag.)
| |
Xenotimus | Xenocles I. (trag.) | Xenotimus (choreut.) | Xenarchus (choreut.) or Demotimus or Xenocleitus
|
Carcinus II. (trag.)
|
Xenocles II. (trag.)

It should be added, to guard the reader against some confusion, that Xenocles is sometimes erroneously called *Philocles*, and even Meineke has slipped into this mistake three or four times (pp. 505, 515, bis, 516), and once (p. 108, comp. p. 506, note) he has written *Xenocles* for *Carcinus*. (Fabric. *Bibl. Graec.* vol. ii. p. 326; Meineke, *Hist. Crit. Com. Graec.* pp. 505—517; Welcker, *die Griech. Tragöd.* pp. 1016—1024, 1067; Kayser, *Hist. Crit. Trag. Graec.* pp. 84—105; Wagner, *Frag. Trag. Graec.* pp. 82, 83, in Didot's *Bibliotheca.*)

3. A rhetorician, named Xenocles, is mentioned by Strabo, among the distinguished natives of Adramyttium (xiii. p. 614), and Plutarch had a brother of this name. (Plut. *Sympos.* ii. *Quaest.* 3; Fabric. *Bibl. Graec.* vol. ii. p. 326, vol. iii. p. 613.) [P. S.]

XE'NOCLES, artists. 1. An Athenian architect, of the demos of Cholargos, was one of the architects who superintended the erection of the temple of Demeter, at Eleusis, in the time of Pericles. The part which Xenocles took in the work is described thus τὸ δ' ὀπαῖον ἐπὶ τοῦ 'Ανακτόρου Ξενοκλῆς ὁ Χολαργεὺς ἐκορύφωσε (Plut. *Per.* 13). The precise meaning of this phrase is doubtful; but it is most probable, as it occurs immediately after the account of the erection of the columns and entablature, that the addition made by Xenocles to the temple consisted of a pediment with its *tympanum* open, according to the ancient fashion, in order to light the *Anactoron*, or principal chamber of the temple.

Another important testimony respecting this architect, or another of the same name, is furnished by an epigram, which is ascribed to Simonides, but is more probably by Antagoras of Rhodes (Brunck, *Anal.* vol. i. p. 138). It is as follows:—

Ὦ ἴτε Δήμητρος πρὸς 'Ανάκτορον, ὦ ἴτε Μύσται,
Μηδ' ὕδατος προχοὰς δείδετε χειμερίους.
Τοῖον Ξεινοκλῆς γὰρ ὁ Λίνδιος ἀσφαλὲς ὔμμιν
Ζεῦγμα διὰ πλατέος τοῦδ' ἔβαλεν ποταμοῦ.

M. Raoul-Rochette (*Lettre à M. Schorn*, pp. 426, 427) is led to assume that the river here mentioned was the Cephissus, and that the ζεῦγμα was the bridge by which the sacred procession to Eleusis crossed that river, on account of the obvious propriety of such a means of access to the temple being constructed by one of the same architects who erected the temple itself; and he quotes passages illustrating the dangers referred to in the second line of the epigram, to which the procession used to be exposed by the overflowing of the river (Paus. i. 38. § 5; Demosth. *adv. Callicl.* p. 1279; Euseb. *Chron.* p. 81). This notion, which was also entertained by Casaubon (*ad Strab.* ix. p. 613, c.), of course involves the necessity of supposing

that either Plutarch or the author of the epigram has made a mistake respecting the country of Xenocles. For this reason we must not overlook the possibility, suggested by Jacobs (*Animadv. in Anth. Graec.* vol. i. pt. i. p. 240), that the river and bridge and mysteries referred to in the epigram may have been in Rhodes and not in Attica.

2. A maker of fictile vases, three or four of whose works, in an antique and beautiful style, are preserved in different collections (*Mus. Blacas*, pl. xix. pp. 55—60; *Cab. Durand*, No. 65, pp. 24—26; *Bulletin. Archeol.* 1840, p. 128; Gerhard, *Griech. u. Etrusk. Trinkschal. d. Königl. Mus. in Berlin*, pl. i., and *Neuerworbene antik. Denkmäler*, No. 1662, p. 26). There is another vase by the same maker in the Pinacothek at Munich, which is remarkable for not being painted: it has simply the artist's name inscribed upon it, on a yellow band, in the following manner:—

+ΣΕΝΟΚΛΕΣ ΕΠΟΙΕΣΕΝ.

(R. Rochette, *Lettre à M. Schorn*, pp. 62, 63, 2d ed.) [P. S.]

XENO'CRATES (Ξενοκράτης), historical. 1. Brother of Theron, tyrant of Agrigentum. He was victor in the chariot race at the Pythian games in B. C. 494. His son Thrasybulus seems to have acted as charioteer on the occasion. Pindar's sixth Pythian ode is addressed to him on the occasion.

2. A Theban Boeotarch, a contemporary of Epaminondas. Before the battle of Leuctra, at the request of Epaminondas, he sent to Lebadea for the shield of Aristomenes, which the oracle of Trophonius had directed them to procure, and suspended it so as to be visible to the Lacedaemonians, most of whom knew it. (Paus. iv. 32. § 6, comp. ix. 13. § 6.) [C. P. M.]

XENO'CRATES (Ξενοκράτης), the philosopher, was a native of Chalcedon (Cic. *Acad.* i. 4; Athen. xii. p. 530, d.; Stob. *Ecl. Phys.* i. 3; Suid. *s. v.*; comp. Strabo, xii. p. 566, b. He is called a Carchedonian only through a clerical error in Clem. Alex. *Cohort.* p. 33, and *Strom.* v. 430 &c.). According to the most probable calculation (Diog. Laërt. iv. 14; comp. Censorin. c. 15; Wynpersee, p. 6, &c.) he was born Ol. 96. 1 (B. C. 396), and died Ol. 116. 3 (B. C. 314) at the age of 82. He is stated to have attached himself first to Aeschines the Socratic (Athen. ix. p. 507, c), and afterwards, while still a youth, to Plato. (Diog. Laërt. iv. 6.) His close connection with Plato is indicated (to pass over insignificant or untrustworthy stories in Diog. Laërt. &c., see Wynpersee, p. 13, &c.) by the account that he accompanied him to Syracuse. (Diog. Laërt. iv. 6, &c.) After the death of Plato he betook himself, with Aristotle, to Hermias, tyrant of Atarneus and Assus (Strab. xii. p. 610), and, after his return to Athens, was repeatedly sent on embassies to Philip of Macedonia, and at a later time to Antipater (Ol. 114. 3), during the Lamian war. (Diog. Laërt. iv. 8, 9, *ib.* Interp.) The want of quick apprehension and natural grace (Diog. Laërt. iv. 6; Plut. *Conj. Praec.* p. 141) he compensated by persevering and thorough-going industry (Diog. Laërt. iv. 6, 11; comp. Plut. *de recta Rat. aud.* p. 47, e), pure benevolence (Diog. Laërt. iv. 10; Aelian, *V. H.* xiii. 3), purity of morals (Diog. Laërt. iv. 7; Plut. *Comp. Cimon. c. Lucullo*, c. 1; Cic. *de Off.* i. 30; Valer. Max. ii. 10), unselfishness (Diog. Laërt. iv. 8, &c; Cic. *Tusc.* v. 32; see Menag. on Diog. Laërt.), and a moral earnestness, which compelled esteem and trust even from the Athenians of his own age (Diog. Laërt. iv. 7; Cic. *ad Att.* i. 15; Plut. *de Adulat. et Amic. discr.* p. 71, e). Yet even he experienced the fickleness of popular favour, and being too poor to pay the protection-money (μετοίκιον), is said to have been saved only by the courage of the orator Lycurgus (Plut. *Flamin.* c. 12, *X. Orat. Vitae*, 7; but compare *Phocion*, c. 29), or even to have been bought by Demetrius Phalereus, and then emancipated. (Diog. Laërt. iv. 14.) He became president of the Academy even before the death of Speusippus, who was bowed down by sickness, and occupied that post for twenty-five years. (*Id.* iv. 14, comp. 3.)

If we consider that Aristotle and Theophrastus wrote upon the doctrines of Xenocrates (Diog. (Laërt. v. 25, 47), that men like Panaetius and Cicero entertained a high regard for him (Cic. *de Fin.* iv. 28, *Acad.* i. 4), we must not dream of being able, even in any degree, to estimate completely and accurately his mind or the philosophical direction which it took. How he strove to make himself master of the knowledge of his age, and to establish his own fundamental doctrines or those of Plato, by applying them to particular cases, we see by the titles of his treatises, bare as they have come down to us. With a more comprehensive work on Dialectic (τῆς περὶ τὸ διαλέγεσθαι πραγματείας βιβλία ιδ') there were connected separate treatises on science, on scientificness (περὶ ἐπιστήμης α', περὶ ἐπιστημοσύνης α'), on divisions (διαιρέσεις η'), on genera and species (περὶ γενῶν καὶ εἰδῶν α'), on ideas (περὶ ἰδεῶν), on the opposite (περὶ τοῦ ἐναντίου), and others, to which probably the work on mediate thought (τῶν περὶ τὴν διάνοιαν η', Diog. Laërt. iv. 13, 12; comp. Cic. *Acad.* iv. 46) also belonged. Two works by Xenocrates on Physics are mentioned (περὶ φύσεως ς'—φυσικῆς ἀκροάσεως ς'. *ib.* 11, 13), as are also books upon the gods (περὶ Θεῶν β', *ib.* 13; comp. Cic. *de Nat. Deor.* i. 13), on the existent (περὶ τοῦ ὄντος, *ib.* 12), on the One (περὶ τοῦ ἑνός, *ib.*), on the indefinite (περὶ τοῦ ἀορίστου, *ib.* 11), on the soul (περὶ ψυχῆς, *ib.* 13), on the affections (περὶ τῶν παθῶν α', *ib.* 12), on memory (περὶ μνήμης, *ib.*), &c. In like manner, with the more general ethical treatises on happiness (περὶ εὐδαιμονίας β', *ib.* 12), and on virtue (περὶ ἀρετῆς β', *ib.*) there were connected separate books on individual virtues, on the voluntary, &c. (*ibid.*) His four books on royalty he had addressed to Alexander (στοιχεῖα πρὸς Ἀλέξανδρον περὶ βασιλείας δ'; comp. Plut. *adv. Colot.* p. 1126, d.). Besides these he had written treatises on the State (περὶ πολιτείας α', Diog. Laërt. iv. 12; πολιτικός α', *ib.* 13), on the power of law (περὶ δυνάμεως νόμου α', *ib.* 12), &c., as well as upon geometry, arithmetic, and astrology (*ib.* 13, 14).

Xenocrates appears to have made a still more definite division between the three departments of philosophy, for the purpose of the scientific treatment of them, than Speusippus (Sext. Emp. *adv. Math.* vii. 16), but at the same time to have abandoned Plato's heuristic (εὑριστική) method of conducting through doubts (ἀπορίαι), and to have adopted in its stead a mode of bringing forward his doctrines in which they were developed dogmatically (Sext. Emp. *Hypotyp.* i. 2; comp. Cic. *Acad.* i. 4; Diog. Laërt. iv. 11, 16). Xenocrates also seized more sharply and distinctly the sepa-

ration and connection of the different modes of cognition and comprehension, than did Speusippus. He referred science (ἐπιστήμη) to that essence which is the object of pure thought, and is not included in the phenomenal world; sensuous perception (αἴσθησις) to that which passes into the world of phenomena; conception (δόξα) to that essence which is at once the object of sensuous perception, and, mathematically, of pure reason — the essence of heaven or the stars; so that he conceived of δόξα in a higher sense, and endeavoured, more decidedly than Plato, to exhibit mathematics as mediating between knowledge and sensuous perception (Sext. Emp. *adv. Math.* vii. 147, &c.; comp. Boëth. *in Aristot. de Interp.* p. 297). All three modes of apprehension partake of truth; but in what manner scientific perception (ἐπιστημονικὴ αἴσθησις) did so, we unfortunately do not learn. Even here Xenocrates's preference for symbolic modes of sensualising or denoting appears: he connected the above three stages of knowledge with the three Parcae, Atropos, Lachesis, and Clotho. It is the more to be regretted that we know nothing further about the mode in which Xenocrates carried out his dialectic, as it is probable that what was peculiar to the Aristotelian logic did not remain unnoticed in it, for it can hardly be doubted that the division of the existent into the absolutely existent, and the relatively existent (τὸ καθ' αὑτὸ καὶ τὸ πρός τι, Simpl. *in Arist. Categ.* iii. f. 6, b; Schol. *in Arist.* p. 47), attributed to Xenocrates, was opposed to the Aristotelian table of categories.

We know from Plutarch (*de Animae procreat. e Tim.* p. 1012, d., 1013, e.) that Xenocrates, if he did not explain the Platonic construction of the world-soul as Crantor after him did, yet conceived of it in a peculiar manner, so that one branch of interpretation of the *Timaeus* connected itself with him; and further (Arist. *de Caelo*, i. 10. p. 279, b., 32, *Metaph.* xiv. 4; Schol. in Arist. p. 488, b. &c., 827, b.) we learn that he stood at the head of those who, regarding the universe as un-originated and imperishable, looked upon the chronic succession in the Platonic theory as a form in which to denote the relations of conceptual succession. Plutarch unfortunately presupposed, as known, that of which only a few obscure traces have been preserved, and contented himself with bringing forward the well-known assumption of the Chalcedonian, that the soul is a self-moving number (*l. c.*; comp. Arist. *de Anima*, i. 2, 4, *Anal. Post.* ii. 4, *ib.* Interp.). Probably we should connect with this the statement that Xenocrates called unity and duality (μονὰς and δυὰς) deities, and characterised the former as the first male existence, ruling in heaven, as father and Zeus, as uneven number and spirit; the latter as female, as the mother of the gods, and as the soul of the universe which reigns over the mutable world under heaven (Stob. *Ecl. Phys.* i. 62), or, as others have it, that he named the Zeus who ever remains like himself, governing in the sphere of the immutable, the highest; the one who rules over the mutable, sublunary world, the last, or outermost (Plut. *Plat. Quaest.* ix. 1; Clem. Alex. *Strom.* v. 604). If, like other Platonists, he designated the material principle as undefined duality (ἀόριστος δυάς), the world-soul was probably described by him as the first defined duality, the conditioning or defining principle of every separate definitude in the sphere of the material and changeable, but not extending beyond it. He appears to have called it in the highest sense the individual soul, in a derivative sense a self-moving number, that is, the first number endowed with motion. To this world-soul Zeus, or the world-spirit, has entrusted — in what degree and in what extent, we do not learn — dominion over that which is liable to motion and change. The divine power of the world-soul is then again represented, in the different spheres of the universe, as infusing soul into the planets, sun, and moon, — in a purer form, in the shape of Olympic gods. As a sublunary daemonical power (as Here, Poseidon, Demeter), it dwells in the elements, and these daemonical natures, midway between gods and men, are related to them as the isosceles triangle is to the equilateral and the scalene (Stob. *l. c.*; Plut. *de Orac. defect.* p. 416, c.; Cic. *de Nat. Deor.* i. 13). The divine world-soul which reigns over the whole domain of sublunary changes he appears to have designated as the last Zeus, the last divine activity. It is not till we get to the sphere of the separate daemonical powers of nature that the opposition between good and evil begins (Stob. *Ecl. Phys.* p. 62), and the daemonical power is appeased by means of a stubbornness which it finds there congenial to it; the good daemonical power makes happy those in whom it takes up its abode, the bad ruins them; for eudaemonia is the indwelling of a good daemon, the opposite the indwelling of a bad one (Plut. *de Isid. et Os.* p. 360, d., 361, a., *de Orac. defect.* p. 419, a.; Arist. *Top.* ii. 2; Stob. *Serm.* civ. 24). How Xenocrates endeavoured to establish and connect scientifically these assumptions, which appear to be taken chiefly from his books on the nature of the gods (Cic. *l. c.*), we do not learn, and can only discover the one fundamental idea at the basis of them, that all grades of existence are penetrated by divine power, and that this grows less and less energetic in proportion as it descends to the perishable and individual. Hence also he appears to have maintained that as far as consciousness extends, so far also extends an intuition of that all-ruling divine power, of which he represented even irrational animals as partaking (Clem. Alex. *Strom.* v. 590). But neither the thick nor the thin (πυκνὸν καὶ μανόν), to the different combinations of which he appears to have endeavoured to refer the various grades of material existence, were regarded by him as in themselves partaking of soul (Plut. *de Fac. in orbe lunae*, p. 943, f.); doubtless because he referred them immediately to the divine activity, and was far from attempting to reconcile the duality of the principia, or to resolve them into an original unity. Hence too he was for proving the incorporeality of the soul by the fact that it is not nourished as the body is (Nemesius, p. 31, Ant.). But what more precise conception he formed of the material principium, the twofold infinite, or the undefined duality, or which of the different modes of expression attributed by Aristotle to the Platonists (*Metaph.* N, 1. p. 1087, b., p. 1088. 15. c. 2, p. 1088, b., 28. c. 5, p. 1092. 35) belonged to him, can hardly be determined with certainty. As little can we ascertain which of the three assumptions, noticed by Aristotle, respecting the primal numbers, and their relation to the ideas and to mathematical numbers (*Metaph.* M, 6. p. 1080, b., 11. c. 9, p. 1086. 2. c. 8, p. 1083. 27., comp. N, 5. p. 1090, b., 31, &c.) was his. We can only assume as probable, that, after the example of Plato, he designated

the divine principium as alone indivisible, and remaining like itself (ταὐτόν); the material, as the divisible, partaking of multiformity, and different (θάτερον), and that from the union of the two, or from the limitation of the unlimited by the absolute unity, he deduced number, and for that reason called the soul of the universe, like that of individual beings, a self moving number, which, by virtue of its twofold root in the *same* and the *different*, shares equally in permanence and motion, and attains to consciousness by means of the reconciliation of this opposition. It is also probable that, like Speusippus, he gave up the distinction between primal numbers and ideas, and did not even separate mathematical number from primal number. Then, going back to the Pythagoreans, he appears to have made use of his elementary numbers in the first instance as exponents of relations with reference to the different grades as well of the divine activity as of material existence. In the derivation of things according to the series of the numbers he seems to have gone further than any of his predecessors (Theophrast. *Met.* c. 3). He approximated to the Pythagoreans again in this, that (as is clear from his explanation of the soul) he regarded number as the conditioning principle of consciousness, and consequently of knowledge also; he thought it necessary, however, to supply what was wanting in the Pythagorean assumption by the more accurate definition, borrowed from Plato, that it is only in so far as number reconciles the opposition between the same and the different, and has raised itself to self-motion, that it is soul. We find a similar attempt at the supplementation of the Platonic doctrine in Xenocrates's assumption of indivisible lines (Aristot. *de Lin. insec. Phys. Ausc.* vi. 2; comp. Simpl. *in Arist. Phys.* f. 30). In them he thought he had discovered what, according to Plato (*Tim.* p. 53, c.), God alone knows, and he among men who is loved by him, namely, the elements or principia of the Platonic triangles. He seems to have described them as first, original lines, and in a similar sense to have spoken of original plain figures and bodies (Simpl. *in Arist. de Caelo;* Schol. in Arist. p. 510. 35), convinced that the principia of the existent should be sought not in the material, not in the divisible which attains to the condition of a phenomenon, but merely in the ideal definitude of form. He may very well, in accordance with this, have regarded the point as a merely subjectively admissible presupposition, and a passage of Aristotle respecting this assumption (*de Anima,* i. 4, extr.) should perhaps be referred to him.

Our information with regard to the Ethic of Xenocrates is still more scanty than that respecting his Dialectic and Physic. We only see that here, also, he endeavoured to supplement the Platonic doctrine in individual points, and at the same time to give it a more direct applicability to life. He distinguished from the good and the bad a something which is neither good nor bad (Sext. Emp. *adv. Math.* xi. 4). In his view, as in that of the older Academy generally, the good is that which should be striven after for itself, that is, which has value in itself, while the bad is the opposite of this (Cic. *de Leg.* i. 13). Consequently, that which is neither good nor bad is what in itself is neither to be striven after nor to be avoided, but derives value or the contrary according as it serves as means for what is good or bad, or rather, is used by us for that purpose. While, however, Xenocrates (and with him Speusippus and the other philosophers of the older Academy appear to have coincided, Cic. *de Fin.* iv. 18, &c.) would not allow that these intermediate things, such as health, beauty, fame, the gifts of fortune, &c. were valuable in themselves, he did not allow that they were absolutely worthless or indifferent (Cic. *de Leg.* i. 21). According, therefore, as what belongs to the intermediate region is adapted to bring about or to hinder the good, Xenocrates appears to have designated it as good or evil, probably with the proviso, that by misuse what is good might become evil, and vice versâ, that by virtue, what is evil might become good. (Cic. *Tusc.* v. 10, 18.)

Still he appears to have maintained in the most decided manner that virtue alone is valuable in itself, and that the value of every thing else is conditional (Cic. *ll. cc.*, comp. *Acad.* i. 6). According to this, happiness should coincide with the consciousness of virtue (Arist. *Top.* ii. 6, vii. 1, ib. Alex.), though its reference to the relations of human life requires the additional condition, that it is only in the enjoyment of the good things and circumstances originally designed for it by nature that it attains to completion; to these good things, however, sensuous gratification does not belong (Cic. *Tusc.* v. 13, comp. 17, *de Fin.* ii. 11; Senec. *Epist.* 85). In this sense he on the one hand denoted (perfect) happiness as the possession of personal virtue, and the capabilities adapted to it, and therefore reckoned among its constituent elements, besides moral actions conditions and facilities (πράξεις, ἕξεις, καὶ διαθέσεις), those movements and relations (σχέσεις) also without which external good things cannot be attained (Clem. Alex. *Strom.* ii. p. 419; comp. Cic. *de Fin.* iv. 7, v. 9, *Acad.* ii. 44, 45, *Tusc.* iv. 10, 26, 31), and on the other hand did not allow that wisdom, understood as the science of first causes or intelligible essence, or as theoretical understanding, is by itself the true wisdom which should be striven after by men (Clem. Alex. *Strom.* ii. p. 369; Cic. *Acad.* ii. 44, 45), and therefore seems to have regarded this human wisdom as at the same time exerted in investigating, defining, and applying (θεωρητικὴ καὶ ὁριστική, Arist. *Top.* vi. 3). How decidedly he insisted not only on the recognition of the unconditional nature of moral excellence, but on morality of thought, is shown by his declaration, that it comes to the same thing whether one casts longing eyes, or sets one's feet upon the property of others (Aelian, *V. H.* xiv. 42). His moral earnestness is also expressed in the warning that the ears of children should be guarded against the poison of immoral speeches. (Plut. *de Audit.* p. 38, a.)

Comp. Van de Wynpersee, *Diatribe de Xenocrate Chalcedonio*, Lugd. Batav. 1822, with the review in the *Heidelberger Jahrbücher*, 1824, p. 275, &c., by the writer of this article. [Ch. A. B.]

XENO'CRATES, minor literary persons. 1. At the conclusion of his life of the celebrated philosopher of Chalcedon, Diogenes Laërtius (iv. 15) mentions five other persons of the name. The first of them was a very ancient writer on Tactics (τακτικός). Menagius (*ad loc.*) identifies him with the Xenocrates mentioned by Strabo (xii. p. 550) as the instructor of Hecataeus of Miletus, and Menecrates of Elaea. (See also Ukert, *Untersuchungen über die Geographie des Hecataeus und Damastes*, Vimar. 1814, 8vo. pp. 5, foll. n. 4.)

2. Of Chalcedon, a relation of the celebrated philosopher, was himself a philosopher and the author of an oration on the death of Arsinoë, entitled λόγος Ἀρσινοητικός. (Diog. *l. c.*)

3. Another philosopher, who wrote a very indifferent elegiac poem; which gives Diogenes occasion to remark that, when poets apply themselves to prose composition, they succeed, but when prose writers attempt poetry, they fail; since the one endowment comes from nature, the other from art. Many examples might be cited to confirm this observation; but there are some instances against it: for example, the prose of Virgil is said to have been as much inferior to his poetry, as the poetry of Cicero was to his prose. (Menag. *ad loc.*)

4. A statuary, who wrote on his art (see next column).

5. A writer of odes (ᾄσματα), whom Diogenes mentions on the authority of Aristoxenus. Probably the name is an error for XENOCRITUS.

6. The author of an epigram in the Greek Anthology, on a statue of Hermes. There is no evidence to determine whether he was the same person as either of the two philosophers of Chalcedon, or as either of the two writers of poetry mentioned above (Nos. 3, 5). Fabricius identifies him with the younger philosopher of Chalcedon. (Fabric. *Bibl. Graec.* vol. iii. p. 193, vol. iv. p. 326; Brunck, *Anal.* vol. ii. p. 59; Jacobs, *Anth. Graec.* vol. ii. p. 59, vol. xiii. p. 963.)

7. Of Ephesus, an historical and geographical writer, frequently quoted by Pliny, who, in one passage, adds to his name the following remark, "qui de iis *superrime* scripsit" (*H. N.* xxxvii. 2). He flourished, therefore, during, or immediately before, the time of Pliny. (Vossius, *de Hist. Graec.* p. 509, ed. Westermann.)

8. A chronographer, who is quoted in the *Etymologicum Magnum* (*s. v.* Ἀσσυρία), but of whom we have no further information. (Vossius, *l. c.*) [P. S.]

XENO'CRATES (Ξενοκράτης), a physician of Aphrodisias in Cilicia (Galen, *De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 793), who must have lived about the middle of the first century after Christ, as he was probably a contemporary of Andromachus the Younger. (See Gal. *De Compos. Medicam. sec. Loc.* iii. 1, vol. xii. p. 627, and *De Ther. ad Pis.* c. 12. vol. xiv. p. 260.) Galen says that he lived in the second generation before himself (κατὰ τοὺς πάππους ἡμῶν, *De Simplic. Medicam. Temper. ac Facult.* x. 1. vol. xii. p. 248). He wrote some pharmaceutical works, and is blamed by Galen (*l. c.*) for making use of disgusting remedies, for instance, human brains, flesh, liver, urine, excrement, &c. One of his works was entitled Περὶ τῆς ἀπὸ τῶν Ζώων Ὠφελείας, "De Utilitate ex Animalibus Percipienda" (id. *ibid.* x. 2. § 4, vol. xii. p. 261.) He is several times quoted by Galen, and also by Clemens Alexandrinus (*Strom.* i. p. 717); Artemidorus (*Oneirocr.* iv. 24); Pliny (*H. N.* xx. 82); Oribasius (*Coll. Medic.* ii. 58, p. 225); Aëtius (i. 2. 84, iv. 2. 35, 3. 14, pp. 75, 706, 760), and Alexander Trallianus (i. 15, xii. 8, pp. 156, 344). Besides some short fragments of his writings there is extant a little essay by Xenocrates, Περὶ τῆς ἀπὸ τῶν Ἐνύδρων Τροφῆς, "De Alimento ex Aquatilibus," preserved by Oribasius; which is an interesting record of the state of Natural History at the time in which he lived. It was first published in Greek, with a Latin Version, by J. B. Rasarius, 1559, 8vo., Tiguri; and is inserted by Fabricius in the ninth volume of the old edition of his *Bibliotheca Graeca*, pp. 454—474. There are three later and better editions, by J. G. F. Franz, 1774, 8vo. Lips., and by Adam. Coray, 1794, 8vo. Neap., and 1814, 8vo. Paris. (See Fabric. *Bibl. Gr.* vol. ii. p. 68, xiii. p. 452, ed. vet.; Haller, *Bibl. Medic. Pract.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

XENO'CRATES, a statuary of the school of Lysippus, was the pupil either of Tisicrates or of Euthycrates, both of whom he surpassed in the number of his works. He also wrote works upon the art. (Plin. *H. N.* 8. s. 34. § 23; Diog. Laërt. iv. 15.) He must have flourished about Ol. 130, B. C. 260. In another passage of Pliny (xxxv. 10. s. 36. § 5) Xenocrates is quoted for a statement respecting Parrhasius. It does not necessarily follow that he wrote a distinct work on painting, for the observation quoted might very well have been made in connection with the general subject of artistic composition. In the *Elenchus* of book xxxiii. Xenocrates is mentioned, among Pliny's authorities, as a writer on the toreutic art (*de toreutice*), and in that of book xxxv., as a writer on metal-work in general (*de metallica disciplina*). In the latter passage (and in the former also, according to some MSS.) he is called *Xenocrate* (abl.) *Zenonis*. Whether his father's name was *Zeno*, or whether *Zenonis* is an error for *Zenone*, we have not the means of deciding. It should also be mentioned, with respect to the second passage quoted above from Pliny (*H. N.* xxxv. 10. s. 36. § 5), that Junius (*de Pict. Vet.* ii. 3; comp. Menag. *ad Diog.* iv. 15) proposes to read *Hypsicrates* for *Xenocrates*; but all the MSS. have *Xenocrates*, and the reasons assigned by Junius for altering it are insufficient. [P. S.]

XENO'CRITUS (Ξενόκριτος), literary. 1. Of Locri Epizephyrii, in Lower Italy, a musician and lyric poet, who is mentioned by Plutarch (*de Mus.* 9, p. 1134, b.), as one of the leaders of the second school of Dorian music, which was founded by Thaletas, and as a composer of Paeans. A little further on, Plutarch says that some ascribed to him Dithyrambs on heroic subjects, and that it was disputed whether he wrote Paeans. The discrepancy between this passage and the former is easily explained. Plutarch is here following Glaucus, on whose authority he adds that Xenocritus lived later than Thaletas. [THALES.] The common text has Ξενοκράτους twice in this paragraph; but Ξενοκρίτου is evidently the true reading: there are other examples of the same error; as in the passage of Diogenes referred to under XENOCRATES, No. 5, where it is almost certain that Xenocritus is meant; as Aristoxenus, who mentioned him, wrote expressly on these early musicians. (See Plut. *l. c.* 11.)

Xenocritus appears to have been the founder of the Locrian style of lyric poetry, which was a modification of the Aeolian; and, if the view just given of the passage of Diogenes be correct, we must ascribe to him some, and perhaps the first, of the Λοκρικὰ ᾄσματα, or erotic odes, in imitation of Sappho and Erinna. He is said to have been blind from his birth. (Heracleid. Pont. *Pol.* Fr xxix.)

The whole subject of the Locrian school of poetry is fully discussed by Böckh (*de Metr.*

Pind. pp. 279, &c.) and by Ulrici (*Gesch. d. Hellen. Dichtk.* vol. ii. Lect. 26, pp. 468, foll.; see also Müller, *Gesch. d. Griech. Litt.* vol. i. p. 291, vol. ii. p. 290.)

2. Of Rhodes, the author of an elegant epigram upon Lysidice, in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 256; Jacobs, *Anth. Graec.* vol. ii. p. 233, vol. xiii. p. 963.).

3. Of Cos, a grammarian, was the first who wrote a commentary on the terms used by Hippocrates. (Fabric. *Bibl. Graec.* vol. ii. p. 601.) [P. S.]

XENO'CRITUS (Ξενόκριτος) and EUBIUS (Εὔβιος), sculptors, made the white marble statue of Heracles Promachos, in his shrine at Thebes, of which city the artists were both natives. (Paus. ix. 11. § 4.) [P. S.]

XENODA'MUS (Ξενόδαμος,) of Cythera, a musician and lyric poet, who is mentioned by Plutarch (*de Mus.* 9, p. 1134, b.) as one of the leaders of the second school of music, which was established at Sparta by Thaletas. Some writers ascribed to him Paeans; but others, among whom was Pratinas, said that his compositions were not Paeans, but Hyporchemes, and Plutarch adds that there was still extant in his time an ode by Xenodamus, which was manifestly a hyporcheme. Athenaeus also (i. p. 15, d. e.) mentions Xenodamus and Pindar as the two chief composers of hyporchemes among the ancient lyric poets. (Fabric. *Bibl. Graec.* vol. ii. p. 160; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pp. 212, 223, foll., 391.) [P. S.]

XENO'DICE (Ξενοδίκη). 1. A daughter of Minos and Pasiphaë. (Apollod. iii. 1. § 2.)

2. A daughter of Syleus, at Aulis, was slain by Heracles, together with her father. (Apollod. ii. 6. § 3.)

3. A captive Trojan woman. (Paus. x. 26. § 1.) [L. S.]

XENOETAS (Ξενοίτας), an Achaean in the service of Antiochus the Great, was despatched by Hermeias in command of an army against Molon. [MOLON, Vol. II. p. 1111.] This unusual distinction seems greatly to have elated him. He conducted himself arrogantly towards his friends, and exhibited no small presumption and rashness in his military operations. He succeeded in crossing the Tigris, but fell into the snare laid for him by Molon, who feigned a retreat, and suddenly returning surprised Xenoetas when the greater part of his forces were sunk in drunken sleep. Xenoetas was killed, and his army cut to pieces. (Polyb. v. 45—48.) [C. P. M.]

XENOME'DES (Ξενομήδης), of Chios, a Greek historian, mentioned by Dionysius of Halicarnassus along with Hellanicus and Damastes, as writers who lived a little before the Peloponnesian war. (Dionys. *de Thuc.* c. 5.) The fragments of his writings, quoted by the grammarians, are of a mythological nature. (Schol. *ad Aristoph. Lysistr.* 447; Schol. Victor. *ad Il.* xvi. 328; Etymol. *s. v.* Θέλγειν, where Ξενομήδης ought probably to be read instead of Ἐνομίδης; comp. Müller, *Fragm. Hist. Graec.* vol. ii. p. 43, Paris, 1848.)

XENON (Ξένων), historical. 1. A Theban, who was sent in command of a body of troops by the Peloponnesians to Sicily, B. C. 413. (Thucyd. vii. 19.)

2. An officer in the service of Antiochus the Great, who was sent, together with Theodotus, against Molon. They retired before Molon under the shelter of the towns. (Polyb. v. 42, 43.)

3. Tyrant of Hermione. He voluntarily abdicated his tyranny, and joined the Achaean league. (Polyb. ii. 44.)

4. An Achaean, a native of Patrae. He is mentioned by Polybius as one of those who counselled the maintenance of neutrality between the Romans and Perseus (xxviii. 6). After the conclusion of the war with Perseus, when the Roman commissioners, Claudius and Domitius, in a meeting of the Achaean assembly denounced as partisans of Perseus all who had been generals of the Achaeans during the war, Xenon, who had filled that office, rose to repel the charge, and offered to stand his trial before either an Achaean or a Roman tribunal. He was doubtless one of the Achaeans who, upon this, were sent to Rome, professedly to take their trial, but who were detained in various Italian cities for several years. (Paus. vii. 10. § 9, &c.)

5. An Achaean, a native of Aegium, was twice despatched to Rome, in company with Telecles, on behalf of the Achaeans who were detained in Italy. (Polyb. xxxii. 7, xxxiii. 1.) It seems more likely that the same Xenon is referred to in both passages, than that Xenon of Patrae should be meant in the former. In the latter case Xenon of Patrae must of course have been a different person from the Xenon mentioned by Pausanias.

6. A native of Lepreum, mentioned by Pausanias (vi. 15. § 1). [C. P. M.]

XENON (Ξένων), literary. 1. Of Locri, a Pythagorean philosopher. (Fabric. *Bibl. Graec.* vol. i. p. 878.)

2. A comic poet of unknown time, only mentioned by Dicaearchus (*Vit. Graec.* p. 170. s. 25, Buttmann), who quotes two lines from him. (Fabric. *Bibl. Graec.* vol. ii. p. 505; Meineke, *Trag. Com. Graec.* vol. i. p. 500, vol. iv. p. 596, Editio Minor, p. 1184.) [P. S.]

XENON, a painter, of Sicyon, disciple of Neocles, is mentioned by Pliny, in his list of those painters who were "*non ignobiles quidem, in transcursu tamen dicendi*" (*H. N.* xxxv. 11. s. 40. § 42). [P. S.]

XENO'PHANES (Ξενοφάνης), historical. 1. An Athenian, the father of Lamachus. (Thucyd. vi. 8.)

2. An Athenian, the son of Cleomachus, sent by king Philip, the son of Demetrius, as ambassador to Hannibal, for the purpose of entering into a treaty with him. (Polyb. vii. 9.) He and his companions in attempting to make their way to Capua fell into the hands of the Romans. Xenophanes, with great coolness, told the praetor, M. Valerius Laevinus, that he was on his way to Rome, charged by king Philip with a commission to form a treaty of alliance with Rome. Laevinus furnished him with an escort for his journey, when he of course took the opportunity to make his way to Hannibal. He was, however, again taken prisoner by the Roman ships. He again attempted to pass himself off as an ambassador to the Romans, but was handed over to the consul, taken to Rome, and thrown into prison. (Liv. xxiii. 33, 38.) [C. P. M.]

XENO'PHANES (Ξενοφάνης), of Colophon, was the son of Orthomenes, or according to others, of Dexius (Diog. Laërt. ix. 18, *ib.* Interp.). He was mentioned in the writings of Heracleitus and Epicharmus (ib. ix. 1. &c.; Arist. *Met.* iii. 5. p. 1010. 6), and had himself made mention of Thales, Epimenides, and Pythagoras (Diog. Laërt. ix. 18, i. 111, viii. 36), and is placed in connection with the musician Lasus of Hermione in the time of the

Athenian Hipparchus. (Plut. *de vitioso pudore*, p. 530.) On the other hand, his expression respecting Simonides (Schol. in Aristoph. *Pac.* 696; comp. S. Karsten, p. 81) is very doubtful. In a fragment of his elegies mention is made of the Median invasion as an event that took place in his time, by which we should probably understand the expedition of Harpagus against the Greek cities in Asia (Ol. 59), not the Persian invasion of Greece (Ol. 72 or 75; comp. *Theol. Arithm.* p. 40, and Cousin, *Nouveaux Fragmens philosophiques*, p. 12, &c.). Yet the widely different significations of these lines may have given rise to the chronological statements of Apollodorus and Timaeus, the former of whom placed his birth (undoubtedly too early), in the 40th Olympiad, and made him live to the times of Dareius and Cyrus, while the latter made him a contemporary of Hiero (Ol. 75. 3) and Epicharmus (Clem. Alex. *Strom.* i. p. 361; Sext. Emp. *adv. Math.* i. 257). Other statements are still more uncertain (Diog. Laërt. ix. 18, viii. 56, 20; Euseb. *Chron.* Ol. 60. 2. and 56. 4); but the first mentioned references are sufficient to fix the period when he flourished to between the 60th and 70th Olympiads. According to the fragments of one of his elegies (Diog. Laërt. ix. 19), he had left his native land at the age of 25, and had already lived 67 years in Hellas, when, at the age of 92, he composed that elegy. He left his native land as a fugitive or exile (ἐκπεσών), and betook himself to the Ionian colonies in Sicily, Zancle and Catana (Diog. Laërt. ix. 18). There can be no doubt that he, the founder of the Eleatic school (Plat. *Soph.* p. 224, d.), lived at least for some time in Elea (Velia, founded by the Phocaeans in Ol. 61), the foundation of which he had sung (comp. Arist. *Rhet.* ii. 23; Diog. Laërt. ix. 10). Besides this poem, one on the building of Colophon is mentioned (ibid.), and a didactic poem, in like manner composed in the epic metre, which, as usual, was probably provided by later writers with the title "On Nature" (Stob. *Ecl. Phys.* i. 294; Pollux, vi. 46), and was imitated by Empedocles (Diog. Laërt. viii. 56; comp. Plut. *de Pyth. Orac.* p. 402, e). Of the two historical poems only the titles have been preserved; of the didactic poem some not inconsiderable fragments (in S. Karsten, i.—xvi.), but unfortunately not such as to display the compass and foundation of the doctrines peculiar to him. He stands more clearly before us as an elegiac poet, and we can have no hesitation in placing him side by side with Mimnermus and other distinguished cultivators of this species of poetry. In his elegies also we see exhibited the direction of his mind towards investigation, and his earnest view of life. He derides in them the Pythagorean doctrine of the migration of souls (fr. xviii.); makes good the claims of wisdom in opposition to the excessive admiration of the bodily strength and activity by which the victory was gained in athletic games (fr. xix.); lashes the effeminate luxury of the Ionians, which they had imitated from the Lydians (fr. xx.); recommends that at cheerful banquets, moderation and noble deeds and the praise of virtue should be sung, not the contests of Titans, giants, and other worthless stories (fr. xxi.). Iambics and Silli are also attributed to Xenophanes (Diog. Laërt. *l.c.*; Strabo, xiv. p. 643; Schol. in Aristoph. *Equit.* 406); the latter probably because Timon had introduced him as a speaker in his Silli, induced probably in the first instance by the ridicule with which the Colophonian had expressed himself respecting the doctrines of his predecessors. As little can we regard Xenophanes as the author of parodies, which, according to the testimony of Aristotle (*Poet.* 2, *ib.* Interp.) were first composed by Hegemon, a contemporary of Epicharmus. Besides, the hexameters which profess to be taken from the parodies of Xenophanes (Athen. ii. p. 54, e. fr. xvii.) do not at all bear the character of this species of poetry. Lastly, when he is called a tragic poet (τραγῳδοποιός in Euseb. *Chron.* *l. c.*, unless we are to read ἐλεγειοποιός with J. Scaliger, or παρῳδοποιος with Rossi) it can only be in the sense in which elegiac poetry generally was included under that name. We do not even feel inclined to refer the word, as S. Karsten does (p. 22, &c.), to chorus-songs, the beginnings of tragedy. How much Xenophanes lived in the midst of poetry, we see from the statement that he recited his poems in the manner of rhapsodies. (Diog. Laërt. ix. 18.)

Xenophanes was universally regarded by antiquity as the originator of the Eleatic doctrine of the oneness of the universe. (Plat. *Soph.* p. 242; Arist. *Met.* ii. 5.) At the same time, however, it is mentioned, in some cases with the quotation of verses of the Colophonian bearing upon the point, that he maintained, in the first instance, the unity of the Deity (Arist. *Met.* A, 5, p. 986, b, 24; Timon. ap. Sext. Emp. *Pyrrh. Hyp.* i. 224, &c.), and denied that the Deity was originated or perished (Arist. *Rhet.* ii. 23, p. 1399, b, 5. 1400, b, 5, *de Xenoph. G. et M.* c. 3; Stob. *Ecl. Phys.* p. 416; Plut. *Plac.* ii. 4, &c.); that he strenuously denounced the transference to the deity of the human form, and human sins and weaknesses (fr. i. vi.), and inveighed against Homer and Hesiod as the originators of godless myths (fr. vii.); and that he attributed to the Deity undivided activity (fr. ii.), and taught regarding it that without weariness it overcomes every thing by mind (φρενί, fr. iii.), free from motion in space (fr. iv.). That the Deity was in his view the animating power of the universe, is expressed by Aristotle (*l. c.*; comp. Timon. ap. Sext. Emp. *l. c.*) in the words, that, directing his glance on the whole universe, he said, "God is the One." The outlines of the demonstration of Xenophanes are to be found in the little book which has come down to us, in a corrupted form, among the writings of Aristotle, *De Xenophane, Gorgia et Melisso*, c. 3, &c.; for we are justified in attributing it to the Colophonian, not to Zeno, who is named in the heading of the section treating of it, or to some other philosopher unknown to us, by the testimony of Simplicius, who (*in Arist. Phys.* f. 6) without any important variation, refers it to him, and speaks of it as taken from Theophrastus, whether, as is likely, he had the little treatise before him, and regarded it as the work of Theophrastus, or as derived from a work of Theophrastus which has not come down to us. According to this demonstration, the Existent, which Xenophanes sets down as the same with the Deity, cannot have originated either out of like or out of unlike, whether the latter be regarded as stronger or weaker. Further, the Deity, inasmuch as his essence consists in ruling, must be one only, and neither finite nor infinite, neither moved nor unmoved. We are not induced to deny these conclusions to be those of Xenophanes, as does E. Zeller, who in part follows

earlier writers (*Philosophie der Griechen*, i. p. 134, &c.), either by the erroneous superscription, which is corrected by the testimony of Simplicius, or by a proposition, which is set down as belonging to Zeno, in the third section of the same book (c. 5, p. 979. 22. b, 22), which in reality is different from the doctrine ascribed to Xenophanes (p. 977, b, 3, 13, &c. p. 979. 4), or by the dialectic development, with which it is pretended Xenophanes cannot be accredited, or by the apparent contradiction that the Deity is represented on the one hand as neither finite nor infinite, on the other (p. 977, b, 1; comp. Simpl. *l. c.*) as bounded and spherical; on the one hand, as neither moved nor unmoved, on the other (fr. iv.) as freed from motion, nor by the statement of Aristotle (*Metaph.* A, 5. p. 926, b, 18) that Xenophanes had not decided whether he regarded the One as limited or as unlimited. For to begin with the removal of the last difficulty, — the passage of Aristotle referred to only asserts that from the doctrine of Xenophanes it could not be concluded with certainty whether he had conceived of the Deity as ideal or as material, and to show this, he may have appealed to that antinomical attempt to exclude from the Deity the conditions of rest and motion, limitation, and infinity. To this attempt Xenophanes may have been induced by his endeavour (which exhibits itself unmistakeably in the fragments of his which have been preserved) to exalt the idea of the Deity above the region of anthropomorphic definitions. That he nevertheless found himself driven, in what at least seemed contradiction to this, to describe the self-complete Divine essence as shut up in itself and motionless, exhibits a wavering, not yet thoroughly formed tone of thought, for which indeed Aristotle finds fault with him (*l. c.* p. 986, b, 26). We cannot admit again, that no trace of the original epic style is to be found in his conclusions and propositions. Such expressions as κρατεῖν ἀλλὰ μὴ κρατεῖσθαι (p. 977. 27, comp. 31, 38), οὔτι ἀτρεμεῖν οὔτι κινεῖσθαι (*ib.* 6, 16) show the contrary.

While, however, Xenophanes identified the existent with the Deity, and conceived of it as the basis of phenomena, he could not yet, like his successor Parmenides, who proceeded in a dialectic manner, hold the manifold, in opposition to the one existence, as non-existent (comp. Arist. *de Xenoph.* &c. c. 4, p. 977, b., 24); and certainly his sceptical expressions (fr. xiv. xv.), which must have heightened Timon's preference for him, are not to be understood as Sextus Empiricus (*Pyrrh. Hyp.* i. 225) and others understood them, as though he had attributed certainty to the conviction of the unity and eternity of the divine essence, but probability only to the assumption respecting the plurality of gods and the world of phenomena. Of the scanty, and in part doubtful, statements respecting his mode of explaining the latter (see Brandis, *Handbuch der Geschichte der Griech. Röm. Phil.* vol. i. p. 373, &c.) all that deserves mention here is his endeavour to establish that the surface of the earth had gradually risen out of the sea, by appealing to the shells and petrifactions of marine products found on mountains and in quarries (*Orig. Philos.* c. 4)

Respecting the life, doctrines, and fragments of Xenophanes, compare Fülleborn's essay; *Xenophanes*, in his *Beiträge* (i. p. 59, &c.); C. A. Brandis, *Comment. Eleat.* pars prima (Altonae, 1813); *Xenophane, Fondateur de l'Ecole d'Elée*, by Victor Cousin, in his *Nouveaux Fragmens philosophiques*, p. 9, &c.; and especially *Xenophanis Colophonii Carminum Reliquiae; de Vita ejus et Studiis disseruit, Fragmenta explicavit, Placita illustravit* Simon Karsten, Bruxellis, 1830 (*Philosophorum Graecorum Veterum Reliqu.* vol. i. pars 1). [Ch. A. B.]

XENOPHANTUS (Ξενόφαντος), a Rhodian, sent by the Rhodians in command of a fleet to the Hellespont in B.C. 220. (Polyb. iv. 50.) [C. P. M.]

XENOPHANTUS (Ξενόφαντος), artists. 1. Of Athens, a maker of fictile vases, known by the inscription ΞΕΝΟΦΑΝΤΟΣ ΕΠΟΙΗΣΕΝ ΑΘΗΝ, round the neck of a *pelice*, found in a tomb at Kertch, the ancient Panticapaeum, in the Crimea, and now in the Museum at St. Petersburg. The whole style of this vase is remarkable. The figures upon it are partly painted red on a black ground, and partly modelled in relief in the yellowish clay of which the vessel is made, and decorated with colours and gilding; a style characteristic of the Athenian school. (R. Rochette, *Lettre à M. Schorn*, p. 63, 2d ed.)

2. A statuary, of Thasos, the son of Chares, lived in the reign of Hadrian, and was sent by his fellow citizens on a mission to Athens, to dedicate a statue of that emperor; as we learn from an inscription found at Athens, and published by Spon, Chandler, Osann, and Böckh. (*Corp. Inscr. Graec.* No. 336; Welcker, *Kunstblatt*, 1827, No. 83; R. Rochette, *Lettre à M. Schorn*, p. 428, 2d ed.) [P. S.]

XENOPHILUS (Ξενόφιλος), a Greek officer who was in command of the citadel at Susa, and had charge of the treasures at the time that Antigonus marched against the city. He maintained his position long and bravely, but at last went over to Antigonus. (Diod. xix. 18, 48.) [C. P. M.]

XENO'PHILUS, sculptor. [STRATON.]

XE'NOPHON (Ξενοφῶν), historical. 1. A Corinthian, the son of Thessalus. He was victor at the Olympic games, both in the foot-race and in the pentathlum, in the 79th Olympiad. His family belonged to the stock of the Oligaethidae, and was one of the ruling families of Corinth. Pindar's 13th Olympic Ode celebrates his double victory. (Böckh and Dissen on Pindar, *l. c.*; Diod. xi. 70; Paus. iv. 24. § 5, ed. Bekker; Athen. xiii. p. 573.)

2. An Athenian, son of Euripides, was one of the generals to whom Potidaea surrendered (Thuc. ii. 70). Later in the same year (B.C. 429) Xenophon and two other generals led an expedition against the Chalcideans and Bottiaeans, but were compelled to retreat into Potidaea. (Thuc. ii. 79.)

3. A native of Aegium, the son of Menephylus, a victor in the pancratium at the Olympic games, mentioned by Pausanias (iv. 3. § 13).

4. A conjuror, who attracted great admiration by his wonderful feats of legerdemain, such as making fire burst forth spontaneously. Cratisthenes of Phlius was his disciple. (Athen. i. p. 19, e.; Diog. Laërt. ii. 59.)

5. An Achaean, a native of Aegium. He was present, on the side of the Roman general Quinctius, at the conference with king Philip, held at Nicaea, B.C. 198. (Liv. xxxii. 32; Polyb. xvii. 1.) He was one of the ambassadors sent to Rome after the conference. (Polyb. xvii. 10.) He had a son named Alcithus. (Polyb. xxviii. 16.) [C. P. M.]

XE'NOPHON (Ξενοφῶν), the Athenian, was the

son of Gryllus, and a native of the demus Ercheia. The time of his birth is not known, but it is approximated to by the fact mentioned in the Life of Xenophon by Diogenes Laërtius, and in Strabo (p. 403, ed. Cas.) that Xenophon fell from his horse in the flight after the battle of Delium, and was taken up by Socrates, the philosopher, on his shoulders and carried a distance of several stadia. The battle of Delium was fought B. C. 424 between the Athenians and Boeotians (Thucyd. iv. 96), and Xenophon therefore could not well have been born after B. C. 444. The time of his death also is not mentioned by any ancient writer. Lucian says (*Macrob.* 21) that he attained to above the age of ninety, and Xenophon himself in his *Hellenica* (vi. 4. § 35) mentions the assassination of Alexander of Pherae which happened in B. C. 357, according to Diodorus (xvi. 14). Between B. C. 424 and B. C. 357, there is a period of sixty-seven years, and thus we have evidence of Xenophon being alive nearly seventy years after Socrates saved his life at Delium. There has been much discussion on the age of Xenophon at the time when he joined the expedition of the younger Cyrus, B. C. 401. Those who would make him a young man between twenty and thirty must reject the evidence as to the battle of Delium. Plutarch has a story that Socrates saved the life of Alcibiades at Potidaea, and that Alcibiades protected Socrates in the retreat after the defeat at Delium (*Alcib.* 7). The passage in the *Anabasis* (ii. 1. § 12) in which Xenophon is called *νεανίσκος* is not decisive, for in this passage of the Anabasis the best MSS. read "Theopompus" instead of "Xenophon;" and, besides this, the term *νεανίσκος* is not used in such a way as to limit it to a young man. Xenophon seemed to Seuthes (*Anab.* vii. 2. § 8) old enough to have a marriageable daughter. This question is discussed at some length by C. W. Krüger (*De Xenophontis Vita Quaestiones*, Halle, 1822). The most probable conclusion seems to be that Xenophon was not under forty at the time when he joined the army of Cyrus. The mode in which Xenophon introduces himself in the *Anabasis* (iii. 1) would almost lead to the conclusion that his name ought not to occur in the first two books. (Comp. Clinton, *Fast. Hell.* B. C. 401.)

Xenophon is said to have been a pupil of Socrates at an early age, which is consistent with the intimacy which might have arisen from Socrates saving his life. Philostratus states that he also received instruction from Prodicus of Ceos, during the time that he was a prisoner in Boeotia, but nothing is known of this captivity of Xenophon from any other authority. Photius (*Biblioth.* cclx.) says that Xenophon was also a pupil of Isocrates, which may be true, though Isocrates was younger than Xenophon, being born in B. C. 436. A story reported by Athenaeus (x. p. 427) of something that Xenophon said at the table of Dionysius the tyrant, may probably refer to the elder Dionysius who lived till B. C. 367; and if the statement is true, Xenophon must have visited Syracuse. Letronne (*Biog. Univ.* art. *Xenophon*), endeavours to show that Xenophon wrote the Symposium and the Hiero before B. C. 401; but his conclusion can hardly be said to be even a strong probability. Xenophon was the editor of the History of Thucydides, but no time can be fixed for this; nor can we assent to Letronne's conclusion that he published the work before B. C. 401. Xenophon may have been at Athens in B. C. 402, and Thucydides may have been dead then; but these two facts prove nothing as to the time when the work of Thucydides was published. [THUCYDIDES.]

Xenophon in the *Anabasis* (iii. 1) mentions the circumstances under which he joined the army of Cyrus the younger, who was preparing his expedition against his brother, Artaxerxes Mnemon, the king of Persia. Proxenus, a friend of Xenophon, was already with Cyrus, and he invited Xenophon to come to Sardis, and promised to introduce him to the Persian prince. Xenophon consulted his master Socrates, who advised him to consult the oracle of Delphi, for it was rather a hazardous matter for him to enter the service of Cyrus, who was considered to be the friend of the Lacedaemonians and the enemy of Athens. Xenophon went to Delphi, but he did not ask the god whether he should go or not: he probably had made up his mind. He merely asked to what gods he should sacrifice in order that he might be successful in his intended enterprise. Socrates was not satisfied with his pupil's mode of consulting the oracle, but as he had got an answer, he told him to go; and Xenophon went to Sardis, which Cyrus was just about to leave. The real object of the expedition was disguised from the Greeks in the army of Cyrus, or at least they affected not to know what it was. But Clearchus knew; and the rest might suspect. Cyrus gave out that he was going to attack the Pisidians, but the direction of his march must have very soon shown that he was going elsewhere. He led his forces through Asia Minor, and over the mountains of Taurus to Tarsus in Cilicia. From thence he passed into Syria, crossed the Euphrates, and met the huge army of the Persians in the plain of Cunaxa, about forty miles from Babylon. In the affray that ensued, for it was not a battle, Cyrus lost his life, his barbarian troops were dispersed, and the Greeks were left alone on the wide plains between the Tigris and the Euphrates. It was after the treacherous massacre of Clearchus and other of the Greek commanders by the Persian satrap Tissaphernes, that Xenophon came forward. He had held no command in the army of Cyrus, nor had he in fact served as a soldier. In the commencement of the third book of the *Anabasis* he states how he was called to take a part in conducting the hazardous retreat. Instead of attempting to return by the road by which they advanced, where they would have found no supplies, at least till they reached the Mediterranean, the Greek leaders conducted their men along the Tigris and over the high table lands of Armenia to Trapezus, now Trebizond, a Greek colony on the south-east coast of the Black Sea. From Trapezus the troops were conducted to Chrysopolis, which is opposite to Byzantium. The Greeks were in great distress, and some of them under Xenophon entered the service of Seuthes, king of Thrace, who wanted their aid, and promised to pay for it. The Greeks performed what they agreed to do, but Seuthes was unwilling to pay, and it was with great difficulty that Xenophon got from him part of what he had promised. The description which Xenophon gives (*Anab.* vi. 3. &c.) of the manners of the Thracians is very curious and amusing. As the Lacedaemonians under Thimbron were now at war with Tissaphernes and Pharnabazus, Xenophon and his troops were

invited to join the army of Thimbron, and Xenophon led them back out of Asia to join Thimbron B. C. 399. Xenophon, who was very poor, made an expedition into the plain of the Caicus with his troops before they joined Thimbron, to plunder the house and property of a Persian named Asidates. The Persian, with his women, children, and all his moveables was seized; and Xenophon, by this robbery, replenished his empty pockets (*Anab.* vii. 8. § 23). He tells the story himself as if he were not ashamed of it.

Socrates was put to death in B. C. 399, and it seems probable that Xenophon was banished either shortly before or shortly after that event. His death during Xenophon's absence in Asia appears to be collected from the *Memorabilia* (iv. 8. § 4). Xenophon was not banished at the time when he was leading the troops back to Thimbron (*Anab.* vii. 7. § 57), but his expression rather seems to imply that his banishment must have followed soon after. It is not certain what he was doing after the troops joined Thimbron. The assumption of Letronne that he went to Athens is unsupported by evidence. As we know nothing of his movements, the conclusion ought to be that he stayed in Asia, and probably with Thimbron and his successor Dercyllidas.

Agesilaus, the Spartan king, was commanding the Lacedaemonian forces in Asia against the Persians in B. C. 396, and Xenophon was with him at least during part of the campaign. When Agesilaus was recalled B. C. 394, Xenophon accompanied him (*Anab.* v. 3. § 6), and he was on the side of the Lacedaemonians in the battle which they fought at Coroneia B. C. 394 against the Athenians (Plutarch, *Agesil.* 18). It seems that he went to Sparta with Agesilaus after the battle of Coroneia, and soon after he settled at Scillus in Eleia, not far from Olympia, a spot of which he has given a description in the *Anabasis* (v. 3. § 7, &c.). Here he was joined by his wife Philesia and his children. It has been said that Philesia was his second wife; but when he married her, or where, is unknown. His children were educated in Sparta, or at least Agesilaus advised him to educate them there. (Plut. *Agesil.* 20.) Xenophon was now an exile, and a Lacedaemonian so far as he could become one.

His time during his long residence at Scillus was employed in hunting, writing, and entertaining his friends; and probably his historical writings, the *Anabasis* and the *Hellenica*, or part of the *Hellenica*, were composed here, as Diogenes Laërtius says. The treatise on hunting and that on the horse were probably written during this time, when amusement and exercise of that kind formed part of his occupation. Xenophon was at last expelled from his quiet retreat at Scillus by the Eleans, but the year is uncertain. It is a conjecture of Krüger's that the Eleans did not take Scillus before B. C. 371, the year in which the Lacedaemonians were defeated by the Thebans at the battle of Leuctra. Diogenes says that the Lacedaemonians did not come to the aid of Xenophon when he was attacked by the Eleans, a circumstance that may lead to the probable inference that they were too busily employed in other ways either to prevent his expulsion or to reinstate him; and this is a reason why Letronne supposes that the Eleans probably attacked Scillus in B. C. 368 during the invasion of Laconica by Epaminondas. Xenophon's residence at Scillus in either case was above twenty years. The sentence of banishment from Athens was repealed on the motion of Eubulus, but it is uncertain in what year. In the battle of Mantineia which was fought B. C. 362, the Spartans and the Athenians were opposed to the Thebans, and Xenophon's two sons, Gryllus and Diodorus, fought on the side of the allies. He sent them, says Diogenes, to Athens to fight on behalf of the Spartans. Gryllus fell in the same battle in which Epaminondas lost his life. From the circumstance of Xenophon's two sons being in the battle, Letronne assumes that the decree for Xenophon's banishment must have been repealed before B. C. 362, a conclusion which is far from being necessary. Krüger concludes for other reasons that it was repealed before Ol. 103, that is, before the battle of Mantineia. There is no evidence that Xenophon ever returned to Athens. He is said to have retired to Corinth after his expulsion from Scillus, and as we know nothing more, we assume that he died there. (Diog. Laërt.)

The *Hipparchicus* was written after the repeal of the decree of banishment, and the treatise on the revenues of Athens. The events alluded to in the Epilogus to the *Cyropaedia* (viii. 8. § 4) show that the Epilogus at least was written after Ol. 104. 3. (Diod. xv. 92.) Diogenes quotes Stesicleides as authority for Xenophon having died in the first year of the 105th Olympiad, or in B. C. 359. The time of his death may have been a few years later. Compare Clinton, *Fasti Hell.* B. C. 359; Krüger, *de Xenophontis*, *&c.* p. 28.

The titles of the works of Xenophon which Diogenes enumerates are the same as those which are now extant. He says that Xenophon wrote about forty books (βιβλία), and that they were variously divided, which expression and the list of works which he gives, show that by the word books he meant the several divisions or books of the larger works, and the smaller works which consist of a single book. The number of books of Xenophon thus estimated is thirty-seven, which is tolerably near the number mentioned by Diogenes, and shows that a division of Xenophon's works into books existed at that time. Of the historical writings of Xenophon, the *Anabasis*, or the History of the Expedition of the Younger Cyrus, and of the retreat of the Greeks, who formed part of his army, has immortalised his name. It is a clear and pleasing narrative, written in a simple style, free from affectation; and it gives a great deal of curious information on the country which was traversed by the retreating Greeks, and on the manners of the people. It was the first work which made the Greeks acquainted with some portions of the Persian empire, and it showed the weakness of that extensive monarchy. The skirmishes of the retreating Greeks with their enemies and the battles with some of the barbarian tribes are not such events as elevate the work to the character of a military history, nor can it as such be compared with Caesar's Commentaries. Indeed those passages in the *Anabasis* which relate directly to the military movements of the retreating army are not always clear, nor have we any evidence that Xenophon did possess any military talent for great operations, whatever skill he may have had as a commander of a division. The editions of the *Anabasis* are numerous: one of the most useful editions for the mere explanation of the Greek text is by Krüger. The work of Major Rennell "Illustrations chiefly geographical of the

History of the Expedition of Cyrus, &c. London, 1807, 4to." is a useful commentary on the *Anabasis*, to which may be added various remarks in the *London Geographical Journal.* (See the Index to the first ten volumes.) The translation by Spelman is perhaps the best English version.

In a passage in the *Hellenica* (iii. 1. § 1), the author says, "Now how Cyrus got his army together and marched up the country with it against his brother, and how the battle was fought, and how he died, and how after this the Greeks made their retreat to the sea, has been written by Themistogenes of Syracuse." This passage seems sufficiently to indicate the *Anabasis*, though the extract says nothing of the course which the Greeks took from Trapezus to Byzantium. Plutarch (*De Gloria Athen.* vol. ii. ed. Wyttenbach) says, that Xenophon attributed the *Anabasis* to Themistogenes in order that the work might have more credit, than if it appeared as the narrative of one who had to say so much about himself. We might suppose that there was a work on the expedition of Cyrus by Themistogenes, and that Xenophon wrote his *Anabasis* after he had written this passage in the *Hellenica*. But this is merely a conjecture, and not a satisfactory one. When we read the *Anabasis* we never doubt that Xenophon was the author of it, for he speaks of himself in many places in a way in which no other person could speak: he records, for instance, dreams and thoughts, which no one could know except from his evidence. The *Anabasis*, then, as we have it, was either written by Xenophon, or compiled from his notes; and the reference to the work of Themistogenes either proves that there was such a work, or that Xenophon's work passed under the name of Themistogenes, at the time when the passage in the *Hellenica* was written, if Xenophon wrote the passage in the *Hellenica*. Bornemann's proposal to translate the words in the *Hellenica*, Θεμιστογένει τῷ Συρακουσίῳ γέγραπται, "das habe ich für den Themistogenes geschrieben" is altogether inadmissible.

The *Hellenica* (Ἑλληνικά) of Xenophon are divided into seven books, and comprehend the space of forty-eight years, from the time when the history of Thucydides ends [THUCYDIDES] to the battle of Mantineia, B. C. 362. But the fact of the assassination of Alexander of Pherae is mentioned (vi. 4. 35), as to which the reference already made to Clinton's Fasti may be consulted. It is the opinion of Niebuhr and others that the *Hellenica* consists of two distinct parts or works written at different times. The History of Thucydides would be completed by the capture of Athens, B. C. 404, which is described in the second book (*Hellen.* ii. 2); the remainder of this book carries the history to the restoration of Thrasybulus and the exiles, B. C. 403. The second paragraph of the third book in which Themistogenes is mentioned, may be considered as completing the history up to B. C. 399; and a new narrative appears to begin with the third paragraph of the third book (Ἐπεὶ μέντοι Τισσαφέρνης, &c.). But there seems no sufficient reason to consider the *Hellenica* as two works, because an expression at the end of the second book refers to the Athenian amnesty (ἔτι καὶ νῦν ὁμοῦ, &c.) of B. C 403, and because the death of Alexander of Pherae is recorded in the sixth. This would only prove that Xenophon had the work a long time under his hands. The division into books proves nothing, for that was posterior to Xenophon's time. (The *Hellenica* of Xenophon, and their division into books, by G. C. Lewis, Classical Museum, No. iv.)

The *Hellenica* is generally a dry narrative of events, and there is nothing in the treatment of them which gives a special interest to the work. Some events of importance are briefly treated, but a few striking incidents are presented with some particularity. There is an English translation of the *Hellenica* by W. Smith, the translator of Thucydides.

The *Cyropaedia* (Κυροπαιδεία) in eight books, is a kind of political romance, the basis of which is the history of Cyrus, the founder of the Persian monarchy. It shows how citizens are to be made virtuous and brave; and Cyrus is the model of a wise and good ruler. As a history it has no authority at all. Xenophon adopted the current stories as to Cyrus and the chief events of his reign, without any intention of subjecting them to a critical examination; nor have we any reason to suppose that his picture of Persian morals and Persian discipline is any thing more than a fiction, for we know that many of the usages of the Persians in the time of the first Dareius and his successors were different from the usages which Xenophon attributes to the Persians; and Xenophon himself affirms this. Besides this, Xenophon could know no more of the Persians in the time of the first Cyrus than other Greeks; and, setting aside the improbability of his picture, we are certain that he could not know many things which he has introduced into his romance. His object was to represent what a state might be, and he placed the scene of his fiction far enough off to give it the colour of possibility. His own philosophical notions and the usages of Sparta were the real materials out of which he constructed his political system. The *Cyropaedia* is evidence enough that Xenophon did not like the political constitution of his own country, and that a well-ordered monarchy or kingdom appeared to him preferable to a democracy like Athens. The genuineness of the Epilogus or conclusion, in which Xenophon shows how the Persians had degenerated since the time of Cyrus, is doubted by some critics; but there seem to be no sufficient reasons. The author here says that the "Persians of his time, and the rest who were among them, were proved to be both less reverential towards the gods and less just to their kin, and more dishonest towards others, and less courageous in war now than they were before; and if any man has a contrary opinion, he will find, if he looks to their acts, that they testify to the truth of what I say." The *Cyropaedia* is one of the most pleasing of Xenophon's works, and it contains many good hints on the training of youth. Xenophon's remarks are practical; we do not find in his writings any thoughts that strike us as very profound or new, but we always discover careful observation of human life, good sense, and honest purpose. The dying speech of Cyrus (viii. 7) is worthy of the pupil of Socrates, and Cicero (*de Senectute*, 22) has transferred the substance of it to enforce his argument for the immortality of the soul. This passage may be assumed as evidence of Xenophon's belief in the existence of the soul (ψυχή) independent of the organised being in which it acts. "I never could be persuaded," says Cyrus, "that the soul lives so long as it is in

a perishable body, and that it dies when it is released from it." The argument of Xenophon bears some resemblance to the argument of Bishop Butler, in his *Analogy*, where he treats of a future life (chap. i.). There is an English translation of the *Cyropaedia*, by Maurice Ashley Cowper.

The *Agesilaus* (Ἀγησίλαος) is a panegyric on Agesilaus II., king of Sparta, the friend of Xenophon. That Xenophon wrote such a work is proved by the list of Diogenes, and the testimony of Cicero (*ad Fam.* v. 12), who considers it a monument more glorious than all the statues of kings. Some modern critics do not consider the extant work as deserving of high praise, to which it may be replied, that it will be difficult to find a panegyric which is. It is a kind of composition in which failure can hardly be avoided. However true it may be, it is apt to be insipid and to appear exaggerated.

The *Hipparchicus* (Ἱππαρχικός) is a treatise on the duties of a commander of cavalry, and it contains many military precepts. One would be inclined to suppose that it was written at Athens, but this conclusion, like many others from internal evidence, is not satisfactory. A strain of devotion runs through the treatise; and on this the author makes the following remark near the end: "Now if any one admire that I have often used the expression 'God willing,' he must know that if he happen to be frequently in a state of danger, he will admire the less; and if he consider, that when there is war, the hostile parties form their designs against one another, but very seldom know what designs are formed against them severally. But all these things the gods know, and presignify them to whom they please by means of sacrifices, birds, voices, and dreams."

The treatise on the Horse (Ἱππική) was written after the *Hipparchicus*, to which treatise he refers at the end of the treatise on the Horse. "Since," says Xenophon, at the beginning of this treatise, "it happens that I have been accustomed to riding a horse for a long time, I consider that I am well acquainted with horses, and I wish to show my younger friends in what way I think that they may best meddle in the matter of a horse." The treatise is not limited to horsemanship, as regards the rider: it shows how a man is to avoid being cheated in buying a horse, how a horse is to be trained, and the like. In the beginning of the treatise Xenophon refers to a treatise on the same subject by Simon. The Ἱππική was translated into English, and printed by Henry Denham, London, 1584, 4to.

The *Cynegeticus* (Κυνηγετικός) is a treatise on hunting, an amusement of which Xenophon was very fond; and on the dog, and the breeding and training of dogs, on the various kinds of game, and the mode of taking them. It is a treatise written by a genuine sportsman, who loved the exercise and the excitement of the chase; and it may be read with delight by any sportsman who deserves the name.

The two treatises on the Spartan and Athenian states (Λακεδαιμονίων Πολιτεία, and Ἀθηναίων Πολιτεία) were not always recognised as genuine works of Xenophon, even by the ancients. They pass, however, under his name, and there is nothing in the internal evidence that appears to throw any doubt on the authorship. The writer clearly prefers Spartan to Athenian institutions. The "Republic of Athens" was translated into English by James Morris, 1794, 8vo.

A treatise on the Revenues of Athens (Πόροι ἢ περὶ Προσόδων) is designed to show how the public revenue of Athens may be improved: it treats of the mode of increasing the number of resident strangers (μέτοικοι), by improving their condition at Athens, which improvement would ultimately be beneficial to the revenue, and attract strangers; and it recommends such facilities to be given to strangers trading to Athens, as would induce them to come to a port where they were not compelled, as in many ports, to take merchandise, for want of a good current coin, but where they could take silver as a commodity in exchange, if they preferred it: he then proceeds to discuss the mode of improving the revenue by a better management of the Athenian silver mines, and to show that provision may thus be made for the poorer citizens and other purposes, without levying contributions on the allies and the subject states. This treatise was translated into English by Walter Moyle, 1697, 8vo., and is reprinted in his works. Böckh, in his *Public Economy of Athens*, translated into English by G. C. Lewis, has discussed this treatise of Xenophon, and the matter of it.

In the *Memorabilia* of Socrates, in four books (Ἀπομνημονεύματα Σωκράτους) Xenophon defends the memory of his master against the charge of irreligion (i. 1) and of corrupting the Athenian youth. Socrates is represented as holding a series of conversations, in which he developes and inculcates moral doctrines in his peculiar fashion. It is entirely a practical work, such as we might expect from the practical nature of Xenophon's mind, and it professes to exhibit Socrates as he taught. It is true that it may exhibit only one side of the Socratic argumentation, and that it does not deal in those subtleties and verbal disputes which occupy so large a space in some of Plato's dialogues. Xenophon was a hearer of Socrates, an admirer of his master, and anxious to defend his memory. The charges against Socrates for which he suffered were (*Mem.* i. 1), that "Socrates was guilty of not believing in the gods which the state believed in, and in introducing other new daemons (δαιμόνια): he was also guilty of corrupting the youth." Xenophon (c. 1, 2) replies to these two charges specifically; and he then goes on to show (c. 3) what Socrates' mode of life was. The whole treatise is intended to be an answer to the charge for which Socrates was executed, and it is, therefore, in its nature, not intended to be a complete exhibition of Socrates. That it is a genuine picture of the man, is indisputable, and it is the most valuable memorial that we have of the practical philosophy of Socrates. The *Memorabilia* will always be undervalued by the lovers of the transcendental, who give to an unintelligible jargon of words the name of philosophy: it comes too near the common understanding (*communis sensus*) of mankind to be valued by those who would raise themselves above this common understanding, and who have yet to learn that there is not a single notion of philosophy which is not expressed or involved by implication in the common language of life. The *Memorabilia* and the Apology of Socrates (Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς) have been translated into English by Sarah Fielding. The Apology of Socrates contains the reasons

which induced Socrates to prefer death to life. It is not a first-rate performance; and because they do not consider it worthy of Xenophon, some critics would deny that he is the author; but this is an inconclusive reason. Laërtius states that Xenophon wrote an *Apologia*, and the original is as likely to have come down to us as a forgery.

In the *Symposium* (Συμπόσιον), or Banquet of Philosophers, Xenophon delineates the character of Socrates. The speakers are supposed to meet at the house of Callias, a rich Athenian, at the celebration of the great Panathenaea. Socrates, Critobulus, Antisthenes, Charmides, and others are the speakers. The accessories of the entertainment are managed with skill, and the piece is interesting as a picture of an Athenian drinking party, and of the amusement and conversation with which it was diversified. The nature of love and friendship is discussed. Some critics think that the *Symposium* is a juvenile performance, and that the *Symposium* of Plato was written after that of Xenophon; but it is an old tradition that the *Symposium* of Plato was written before that of Xenophon. The *Symposium* was translated into English by James Wellwood, 1710, reprinted 1750.

The *Hiero* (Ἱέρων ἢ Τυραννικός) is a dialogue between king Hiero and Simonides, in which the king speaks of the dangers and difficulties incident to an exalted station, and the superior happiness of a private man. The poet, on the other hand, enumerates the advantages which the possession of power gives, and the means which it offers of obliging and doing services. Hiero speaks of the burden of power, and answers Simonides, who wonders why a man should keep that which is so troublesome, by saying that power is a thing which a man cannot safely lay down. Simonides offers some suggestions as to the best use of power, and the way of employing it for the public interest. It is suggested by Letronne that Xenophon may have been led to write this treatise by what he saw at the court of Dionysius; and, as already stated, there is a story of his having visited Sicily in the lifetime of the tyrant of Syracuse. A translation of this piece, which is attributed to Elizabeth, queen of England, first appeared in an octavo volume, published in 1743, entitled "Miscellaneous Correspondence." It was also translated, in 1793, 8vo., by the Rev. James Graves, the translator of the Meditations of Marcus Aurelius.

The *Oeconomicus* (Οἰκονομικός) is a dialogue between Socrates and Critobulus, in which Socrates begins by showing that there is an art called Oeconomic, which relates to the administration of a household and of a man's property. Socrates (c. 4), when speaking in praise of agriculture, quotes the instance of the younger Cyrus, who was fond of horticulture, and once showed to the Spartan Lysander the gardens which he had planned and the trees which he had planted with his own hands. Cicero copies this passage, in his treatise on Old Age (*de Senectute*, c. 17). Xenophon gives the same character of Cyrus, in this passage of the *Oeconomicus*, which he gives in the *Anabasis* (i. 8, 9), which tends to confirm his being the author of the *Anabasis*, if it needs confirmation. In answer to the praises of agriculture, Critobulus speaks of the losses to which the husbandman is exposed from hail, frost, drought, and other causes. The answer of Socrates is that the husbandman must trust in heaven, and worship the gods. The seventh chapter is on the duty of a good wife, as exemplified in the case of the wife of Ischomachus. The wife's duty is to look after the interior of the household: the husband labours out of doors and produces that which the wife must use with frugality. The wife's duty is to stay at home, and not to gad abroad. It is an excellent chapter, abundant in good things, worthy of a woman's careful perusal, and adapted to practice. A wife who is perpetually leaving her home, is not the wife that Xenophon would have. It is a notion which one sees in some modern writers, that the attachment of husband and wife, independent of the sexual passion, and their permanent love after both have grown old, is a characteristic of modern society, and that the men of Greece and Rome were not susceptible of that affection which survives the decay of a woman's youth and beauty. The notion is too absurd to need confutation. The duties of a wife, says Ischomachus, give her great opportunities, by exercising which she will not have to fear "that as she grows older she will receive less respect in the household, but may be assured that as she advances in life, the better companion she becomes to her husband and the better guardian of her children, the more respect she will receive." This is one of the best treatises of Xenophon. It has been several times translated into English. The last translation appears to be by R. Bradley, London, 1727, 8vo.

A man's character cannot be entirely derived from his writings, especially if they treat of exact science. Yet a man's writings are some index of his character, and when they are of a popular and varied kind, not a bad index. Xenophon, as we know him from his writings, was a humane man, at least for his age, a man of good understanding and strong religious feelings: we might call him superstitious, if the name superstition had a well-defined meaning. Some modern critics, who can judge of matters of antiquity with as much positiveness as if all the evidence that exists were undoubted evidence, and as if they had all the evidence that is required, find much to object to in Xenophon's conduct as a citizen. He did not like Athenian institutions altogether; but a man is under no moral or political obligation to like the government under which he is born. His duty is to conform to it, or to withdraw himself. There is no evidence that Xenophon, after his banishment, acted against his native country, even at the battle of Coroneia. If we admit that his banishment was merited, and that is more than can be proved, there is no evidence that he did any thing after his banishment for which an exile can be blamed. If his preference of Spartan to Athenian institutions is matter for blame, he is blameable indeed. If we may form a conjecture of the man, he would have made an excellent citizen and a good administrator under a constitutional monarchy; but he was not fitted for the turbulence of an Athenian democracy, which, during a great part of his lifetime, was not more to the taste of a quiet man than France under the Convention. All antiquity and all modern writers agree in allowing Xenophon great merit as a writer of a plain, simple, perspicuous, and unaffected style. His mind was not adapted for pure philosophical speculation: he looked to the practical in all things; and the basis of his philosophy was a strong belief in a divine mediation in the government of the world. His belief only requires a

little correction and modification, to allow us to describe it as a profound conviction that God, in the constitution of things, has given a moral government to the world, as manifestly as he has given laws for the mechanical and chemical actions of matter, the organisation of plants and animals, and the vital energies of all beings which live and move.

There are numerous editions of the whole and of the separate works of Xenophon. The *Hellenica*, the first of Xenophon's works that appeared in type, was printed at Venice, 1503, fol. by the elder Aldus, with the title of *Paralipomena*, and as a supplement to Thucydides, which was printed the year before. The first general edition is that of E. Boninus, printed by P. Giunta, and dedicated to Leo X., Florence, 1516, fol.; but this edition does not contain the Agesilaus, the Apology, and the treatise on the Revenue of Athens. A part of the treatise on the Athenian Commonwealth is also wanting. This edition of Giunta is a very good specimen of early printing, and useful to an editor of Xenophon. The edition by Andrea of Asola, printed by Aldus at Venice, 1525, folio, contains all the works of Xenophon, except the Apology; though the Apology was already edited by J. Reuchlin, Hagenau, 1520, 4to., with the *Agesilaus* and *Hiero*. The Basel edition, printed by N. Brylinger, 1545, fol. is the first edition of the Greek text with a Latin translation. The edition of H. Stephens, 1561, fol., contains an amended text, and the edition of 1581 has a Latin version. The edition of Weiske, Leipzig, 1798—1804, 6 vols. 8vo., did something towards the improvement of the text. The most pretending edition is that of Gail, Paris, 6 vols. 4to. 1797—1804; a seventh volume, in three parts, published afterwards, contains the various readings of three MSS., notices on the MSS. and observations, literary and critical, and an Atlas of maps and plans. This edition contains the Greek text, the Latin version, a French version and notes; the Latin version is that of Leunclavius, occasionally corrected; and the French is not entirely new, for the author took the French versions already existing of various parts of Xenophon's works. Letronne, in his article on Xenophon (*Biog. Univ.*), has given an account of this pompous edition, which has very little merit. J. G. Schneider revised the edition of Zeune, and the various parts of the works of Xenophon appeared between 1791 and 1815. The editions of the several works are too numerous to be mentioned.

Fabricius (*Bibliotheca Graeca*), Schöll (*Geschichte der Griechischen Literatur*), Letronne (*Biog. Univ.* art. *Xenophon*), and Hoffmann (*Lexicon Bibliographicum*) will furnish full information about the numerous editions and translations. As to the seven Epistles attributed to Xenophon, among the one and forty so-called Socratic Epistles, the same remark applies to them as to most of the Greek literary remains of that class; they are mere rhetorical essays. [G. L.]

XE'NOPHON (Ξενοφῶν), minor literary persons. 1. An Athenian, the brother of the poet Pythostratus. He wrote a biography of Epaminondas and Pelopidas, and some other works. (Diog. Laërt. ii. 59.)

2. An historical writer, the author of an account of Hannibal (*ibid.*).

3. A native of Lampsacus, a writer on geography, mentioned by Pliny (*H. N.* iv. 13, vi. 31) and Solinus (c. 22, 60). He was also in all probability the author of a περίπλους, mentioned by Pliny (vii. 48; comp. Voss. *de Hist. Gr.* p. 510, note 34).

4. A native of Antioch, the author of an amatory narrative, or collection of narratives, entitled Βαβυλωνικά. (Suid. *s. v.*)

5. A native of Ephesus, the author of a romance, still extant, entitled *Ephesiaca*, or the Loves of Anthia and Abrocomas (Ἐφεσιακά, τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμην). The style of the work is simple, and the story is conducted without confusion, notwithstanding the number of personages introduced. The adventures are of a very improbable kind. Suidas is the only ancient writer who mentions Xenophon. The age when he lived is uncertain. Locella assigns him to the age of the Antonines. Peerlkamp regards him as the oldest of the Greek romance writers, and thinks that he has discovered in other writers of this class traces of an imitation of Xenophon. He also maintains that Xenophon was not the real name of the author, and that, with the exception of Heliodorus, no Greek romance writer published his productions under his real name.

Since Suidas, Angelus Politianus (in the 15th century) was the first writer who mentioned the *Ephesiaca* of Xenophon. But although he had quoted a passage from the work, its existence was doubted or denied by several scholars of the 17th century. Even after an Italian translation by A. M. Salvini had been published (in 1723), and the Greek text had been printed in 1726, Lenglet du Fresnoy, in 1734, denied the existence of the original.

There is but a single manuscript of the work known (in the monastery of the Monte Cassino). The Greek text was first published by Ant. Cocchi, with a Latin translation (London, 1726). This edition contains numerous errors. A still worse edition was published at Lucca (1781), containing, besides the Latin translation of Cocchi, the Italian version of Salvini, and the French version of Jourdan. Xenophon was still more unfortunate in his next editor, Polyzois Kontu (Vienna, 1793). A very excellent and carefully prepared edition was published by Baron de Locella (Vienna, 1796). He procured a fresh collation of the manuscript, and availed himself of the critical remarks of Hemsterhuis, D'Abresch, and D'Orville (*Miscellaneae Observationes*, vols. iii.—vi.), and the labours of F. J. Bast, who had made preparations for editing the work. Locella also prepared a new translation and a commentary. The *Ephesiaca* was reprinted by C. W. Mitscherlich, in his *Scriptores Erotici Graeci*. Another good edition is that of P. Hofmann Peerlkamp (Harlem, 1818). The most recent edition is that of F. Passow (Lips. 1833, in the *Corpus Scriptorum Eroticorum Graecorum*).

There are German translations by G. A. Bürger, Häuslin, E. C. Reiske (or rather his wife), in his collections entitled *Zur Moral* (Dessau and Leipzig, 1782, and *Hellas*, Leipzig, 1791), and Krabinger, besides one that appeared anonymously. In French there are translations by P. Bauche (Paris, 1736), and J. B. Jourdan (Paris, 1748). A translation of the *Ephesiaca* also forms the seventh volume of the *Bibliothèque des Romans traduits du Grec* (Paris, 1797). An anonymous translation, with notes, was published at Paris in 1823. The Italian translation of Salvini has several times been republished. There is also an English translation by

Rooke, London, 1727. (Comp. Schöll, *Geschichte der Griech. Lit.* vol. ii. p. 520, &c.; Hoffmann, *Lexicon Bibliographicum*, *s. v.*)

6. A native of Cyprus, the author of a work of the same kind as the preceding, entitled Κυπριακά. (Suid. *s. v.*)

7. For some others of this name the reader is referred to Fabricius (*Bibl. Gr.* vol. iii. p. 1, note a., p. 833; comp. Menag. *ad Diog. Laërt.* ii. 59). [C. P. M.]

XE'NOPHON (Ξενοφῶν), the name of two (or more probably *three*) physicians. 1. A pupil of Praxagoras (Oribas. *Coll. Medic.* xliv. 8, p. 12, in Mai's *Class. Auct. e Vatic. Codic. Edit.* Rom. 1831), who must therefore have lived in the fourth century B. C., perhaps also in the third. He is probably the native of Cos mentioned by Diogenes Laërtius (ii. 6. § 59); perhaps also the physician quoted by Caelius Aurelianus (*De Morb. Chron.* ii. 13, p. 416). It is also shown by M. Littré (*Oeuvres d'Hippocr.* vol. i. pp. 75, 76) that he is the person alluded to, but not *named*, by Galen (*Comment. in Hippocr. Prognost.* i. 4, vol. xviii. pt. ii. p. 19); and therefore he is perhaps also the physician mentioned by the same author (*De Dieb. Decret.* ii. 7, vol. ix. p. 872), as having written on the subject of critical days.

2. One of the followers of Erasistratus, who lived somewhat earlier than Apollonius of Memphis (Galen, *Introd.* c. 10, vol. xiv. p. 700), and therefore in the third century B. C., perhaps also in the fourth. He is by some modern writers supposed to be the same person as the physician mentioned above; but it is hardly probable that the same person could have been pupil to both Praxagoras and Erasistratus. He wrote a work on the names of the parts of the human body. (Galen, *l. c.*) It is not certain which of these two physicans is the person quoted by Oribasius (*ibid.* xlv. 11, p. 41), and Soranus. (*De Arte Obstetr.* p. 257, ed. Dietz.)

3. A native of Cos, and a descendant of the family of the Asclepiadae, who was a physician to the emperor Claudius, and who obtained from him certain privileges for his native island. He was afterwards induced by Agrippina to murder the emperor by means of a poisoned feather, which he introduced into his mouth under the pretence of making him vomit, A. D. 54. (Tac. *Ann.* xii. 61, 67.) [W. A. G.]

XE'NOPHON, artists. 1. A sculptor, of Athens, contemporary with the elder Cephisodotus, in conjunction with whom he made the statue of Zeus, which is described under CEPHISODOTUS, No. 1, p. 667, b. In another passage, Pausanias mentions the statue of Fortune, carrying her son Plutus, in her temple at Thebes, the face and hands of which, the Thebans said, were made by Xenophon of Athens, and the rest of the work by a native artist, named Callistonicus. (Paus. ix. 16. § 1.)

2. A sculptor, of Paros, of whom nothing is known, beyond the mention of his name by Diogenes Laërtius (ii. 59). [P. S.]

XERXES I. (Ξέρξης), king of Persia B. C. 485—465. The name is said by Herodotus (vi. 98) to signify the warrior, but it is probably the same word as the Zend *ksathra* and the Sanscrit *kshatra*, "a king." Xerxes was the son of Dareius and Atossa. Dareius was married twice. By his first wife, the daughter of Gobryas, he had three children before he was raised to the throne; and by his second wife, Atossa, the daughter of Cyrus, he had four children after he had become king of Persia. Artabazanes, the eldest son of the former marriage, and Xerxes, the eldest son of the latter, each laid claim to the succession; but Dareius decided in favour of Xerxes, no doubt through the influence of his mother Atossa, who completely ruled Dareius.

Xerxes succeeded his father at the beginning of B. C. 485. Dareius had died in the midst of his preparations against Greece, which had been interrupted by a revolt of the Egyptians. The first care of Xerxes was to reduce the latter people to subjection. He accordingly invaded Egypt at the beginning of the second year of his reign (B. C. 484), compelled the people again to submit to the Persian yoke, and then returned to Persia, leaving his brother Achaemenes, governor of Egypt. The next four years were devoted to preparations for the invasion of Greece. It was his object to collect a mighty armament, which might not simply be sufficient to conquer Europe, but which might display the power and magnificence of the greatest monarch of the world. Troops were gathered together from all quarters of the wide-spread Persian empire, and even the most distant nations subject to his sway were required to send their contingents. Critalla in Cappadocia was the place of meeting, and there they came pouring in, nomad hordes from the steppes of central Asia, dark-coloured tribes from the rivers flowing into the Indus, and negroes from the inland parts of Africa, as well as from all the intermediate countries. Immense stores of provisions were at the same time collected from all parts of the Persian empire, and deposited at suitable stations along the line of march. The fleet was furnished by the Phoenicians, Ionians and other maritime nations subject to the Persians. An agreement also was made with the Carthaginians, that they should attack the Greek cities in Sicily and Italy, while Xerxes invaded the mother country. Two great works were at the same time undertaken, which might bear witness to the grandeur and power of the Persian monarch. He ordered that a bridge of boats should be thrown across the Hellespont, and that a canal should be cut through the isthmus of Mount Athos, on which the fleet of Mardonius had been wrecked in B. C. 492. The bridge across the Hellespont stretched from the neighbourhood of Abydos on the Asiatic side to the coast between Sestos and Madytus on the European, where the strait is about an English mile in breadth. The work was entrusted to Phoenicians and Egyptians; but after it had been completed, it was destroyed by a violent storm. Xerxes was so enraged that he caused the heads of the chief engineers to be cut off, and commanded that the strait itself should be scourged, and a set of fetters cast into it. A new bridge was constructed, of which Herodotus has left us a minute account (viii. 36). There were in fact two bridges formed of two lines of ships; but our limits prevent us from entering into the details of their construction. The canal cut through the isthmus of Mount Athos from the Strymonic to the Toronaic gulph was about a mile and a half long, and was broad and deep enough for two triremes to sail abreast. This work is said to have occupied a multitude of workmen for a space of three years. That these works were unnecessary is no proof that they were never executed; for Xerxes' invasion of Greece must not be judged by the necessities or probabilities of any ordinary war. It was rather a lavish display of

human life and human labour to gratify the caprice and magnify the power of an Eastern despot, than simply a military force collected for the conquest of a formidable enemy. The cutting of the canal through Mount Athos has been rejected as a falsehood by numerous writers both ancient and modern. Juvenal speaks of it (x. 174) as a specimen of Greek mendacity,

"creditur olim
Velificatus Athos, et quidquid Graecia mendax
Audet in historia,"

and Niebuhr denies it most positively as a thing quite incomprehensible. (*Vorträge über alte Geschichte*. vol. i. p. 403.) But since it is evident that Herodotus went in person over the whole ground traversed by the Persian army, the mere fact that he gives a most minute description of this canal (vii. 37) ought to convince every one of its existence even without any further evidence, since he certainly never said that he saw what he did not see. There are, however, the most distinct traces of it at the present day, as is shown by Lieutenant Wolfe, who has given an account of its present condition in the article "Athos" which he wrote in the "Penny Cyclopaedia."

In the autumn of B.C. 481 Xerxes arrived at Sardis, and early in the spring of the following year commenced his march towards the Hellespont. So great was the number of the army that it was seven days and seven nights in crossing the bridges without a moment of intermission. The march was continued through the Thracian Chersonese till it reached the plain of Doriscus, which is near the sea, and is traversed by the river Hebrus. The army was here joined by the fleet, which had not entered the Hellespont, but had sailed westward round the southernmost promontory of the Thracian Chersonese. At this plain Xerxes resolved to number both his land and naval forces. The mode employed for numbering the foot soldiers was remarkable. Ten thousand men were first numbered and packed together as closely as they could stand; a line was drawn and a wall built round the place they had occupied, into which all the soldiers entered successively, till the whole army was thus measured. There were found to be a hundred and seventy of these divisions, thus making a total of 1,700,000 foot. Besides these there were 80,000 horse, and many war-chariots and camels, with about 20,000 men. Herodotus has left us a most minute and interesting catalogue of the nations comprising this mighty army with their various military equipments and different modes of fighting. The land forces contained forty-six nations. (Herod. vii. 61, foll.) The fleet consisted of 1207 triremes, and 3000 smaller vessels. Each trireme was manned by 200 rowers and 30 fighting men; and each of the accompanying vessels carried 80 men according to the calculation of Herodotus. Thus the naval force would amount to 517,610. The whole armament, both military and naval, which passed over from Asia to Doriscus, would accordingly amount to 2,317,610 men. Nor was this all. In his march from Doriscus to Thermopylae, Xerxes received a still further accession of strength. The Thracian tribes, the Macedonians, and the other nations in Europe whose territories he traversed supplied 300,000 men, and 120 triremes containing an aggregate of 24,000 men. Thus when he reached Thermopylae the land and sea forces amounted to 2,641,610 fighting men. This does not include the attendants, the slaves, the crews of the provision ships, &c., which according to the supposition of Herodotus were more in number than the fighting men; but supposing them to have been equal, the total number of male persons who accompanied Xerxes to Thermopylae reach the astounding figure of 5,283,220! In addition to this, there were the eunuchs, concubines and female cooks, of whom no one could tell the amount, nor that of the beasts of burthen, cattle and Indian dogs. (Herod. vii. 184—187.)

Such vast numbers seem incredible, and have led many writers to impeach either the veracity or the good sense of the historian. They are rejected altogether by Niebuhr in his Lectures on Ancient History, who asserts that it is impossible that the seventh book of Herodotus can be an historical relation, and considers it as founded on the epic poem of Choerilus. On the other hand, Heeren is disposed to receive the numerical totals of Herodotus without question. The view which Mr. Grote takes is more cautious and is characterized by his usual good sense and critical acumen. As the subject has occasioned so much controversy, his remarks deserve to be quoted at length. "To admit this overwhelming total, or anything near to it, is obviously impossible: yet the disparaging remarks which it has drawn down upon Herodotus are no way merited. He takes pains to distinguish that which informants told him, from that which he merely guessed. His description of the review at Doriscus is so detailed, that he had evidently conversed with persons who were present at it, and had learnt the separate totals promulgated by the enumerators — infantry, cavalry, and ships of war, great and small. As to the number of triremes, his statement seems beneath the truth, as we may judge from the contemporary authority of Aeschylus, who in the "Persae" gives the exact number of 1207 Persian ships as having fought at Salamis: but between Doriscus and Salamis Herodotus has himself enumerated 647 ships as lost or destroyed, and only 120 as added. No exaggeration therefore can well be suspected in this statement, which would imply about 276,000 as the number of the crews, though there is here a confuson or omission in the narrative which we cannot clear up. But the aggregate of 3000 smaller ships, and still more that of 1,700,000 infantry, are far less trustworthy. There would be little or no motive for the enumerators to be exact, and every motive for them to exaggerate—an immense nominal total would be no less pleasing to the army than to the monarch himself — so that the military total of land-force and ships' crews which Herodotus gives as 2,641,000 on the arrival at Thermopylae, may be dismissed as unwarrantable and incredible..... Weighing the circumstances of the case well, and considering that this army was the result of a maximum of effort throughout the vast empire — that a great numerical total was the thing chiefly demanded — and that prayers for exemption were regarded by the great king as a capital offence — and that provisions had been collected for three years before along the line of march — we may well believe that the numbers of Xerxes were greater than were ever assembled in ancient times, or perhaps at any known epoch of history. But it would be rash to pretend to guess at any positive number, in the entire absence of

any ascertained data; and when we learn from Thucydides that he found it impossible to find out the exact numbers of the small armies of Greeks who fought at Mantineia, we shall not be ashamed to avow our inability to count the Asiatic multitudes at Doriscus." (*Hist. of Greece*, vol. v. p. 46, foll.)

After the review of Doriscus Xerxes continued his march through Thrace in three divisions, and along three different lines of road. The tribes through which he marched had to furnish a day's meal for the immense host, and for this purpose had made preparations many months beforehand. The cost of feeding such a multitude brought many of the cities of Thrace to the brink of ruin: the city of Thasos alone, on account of their possessions on the main land, expended no less a sum for this purpose than 400 talents. On reaching Acanthus, near the isthmus of Athos, Xerxes left his fleet, which received orders to sail through the canal that had been dug across the isthmus, to double the two peninsulas of Sithonia and Pallene, and await his arrival at Therme, afterwards called Thessalonica (now Saloniki), a little to the east of the mouth of the river Axius. After joining his fleet at Therme, Xerxes marched through Mygdonia and Bottiaeis, as far as the mouth of the Haliacmon. Hitherto his march had been through territory subject to the Persian empire, and he now entered Macedonia, the monarch of which reverently tendered his submission, and undertook to conduct him further.

The Greeks had originally intended to defend the defile of Tempe, the northernmost entrance of Greece, and they sent thither a force of 10,000 men, in accordance with the urgent desires of the Thessalians. But upon arriving there the Greeks found that it would be impossible to hold the pass, as the Persians could land troops in their rear, and there was another pass across the mountains east of Tempe, by which the Persians could enter Thessaly. The Greeks therefore returned to the isthmus about the same time as Xerxes crossed the Hellespont. Their retreat was followed by the submission of the whole of Thessaly to Xerxes, who accordingly met with no opposition till he reached Thermopylae. Here the Greeks resolved to make a stand. This pass was in one important respect better adapted for defence than that of Tempe, for the mainland was here separated from the island of Euboea only by a narrow strait, so that by defending the strait with their fleet the Persians could not land troops in their rear on the mainland. Accordingly, while Leonidas, king of Sparta, conducted a land force to Thermopylae, his colleague Eurybiades sailed with the combined Greek fleet to the north of Euboea, and took up his position on the northern coast, which faced Magnesia, and which was called Artemisium from the temple of Artemis belonging to the town of Histiaea.

The remainder of the history of the invasion of Xerxes is so fully related in other articles in this work [THEMISTOCLES; EURYBIADES; LEONIDAS; ARISTEIDES; MARDONIUS], that it is only necessary in this place to give a very brief enumeration of the subsequent events. Xerxes arrived in safety with his land forces before Thermopylae, but his fleet was overtaken by a violent storm and hurricane off the coast of Sepias in Magnesia, by which at least four hundred ships of war were destroyed, as well as an immense number of transports. The Greeks, who had in a panic deserted Artemisium and sailed to Chalcis in Euboea, thus leaving Xerxes at full liberty to communicate with his fleet, now took courage, and sailed back to their former position at Artemisium. On their arrival they found the Persian fleet, which had recovered from the effects of the storm, drawn up on the opposite coast in the neighbourhood of Aphetae. Meantime Xerxes had attempted to force his way through the pass of Thermopylae, but his troops were repulsed again and again by Leonidas and his gallant band. At last a Malian, of the name of Ephialtes, showed the Persians a pass over the mountains of Oeta, and thus enabled them to fall on the rear of the Greeks. Leonidas and his Spartans disdained to fly, and were all slain after performing miracles of valour [LEONIDAS]. On the same days on which Leonidas was fighting with the land forces of Xerxes, the Greek ships at Artemisium attacked the Persian fleet. In the first battle, which was not fought till late in the day, the Greeks had the advantage, and in the following night the Persian ships suffered still more from a violent storm, which blew right upon the shore at Aphetae The same storm completely destroyed a squadron of the Persian fleet, which had been sent to sail round Euboea in order to cut off the retreat of the Greeks. The Persian ships at Aphetae had been too much damaged to renew the fight on the following day, but the day after they again sailed out and offered battle to the Greeks. The contest lasted the whole day, and both sides fought with the greatest courage. Although the Greeks at the close still maintained their position, and had destroyed a great number of the enemy's ships, yet their own loss was considerable, and half the Athenian ships was disabled. Under these circumstances the Greek commanders saw that it was impossible to remain at Artemisium any longer, and their resolution to retreat was quickened by the disastrous intelligence that Xerxes was master of the pass at Thermopylae. Upon this they forthwith abandoned Artemisium and retired to Salamis, opposite the south-western coast of Attica.

The Peloponnesians had resolved to retire within the peninsula, and to build a wall across the isthmus. It was now too late to send an army into Boeotia, and Attica thus lay exposed to the full vengeance of the invader. The fleet had been ordered to assemble at Troezen in order to co-operate with the land forces for the protection of the Peloponnesus, and Eurybiades had only remained at Salamis at the earnest entreaty of the Athenians, in order to assist them in the transport of their families. They had no time to lose. Themistocles urged them at once to remove the women, children, and infirm persons to Salamis, Aegina, and Troezen, and within six days the whole population with few exceptions left the country. The greater number were conveyed to Troezen, where they were received most hospitably, and maintained at the public expense. Meantime Xerxes had entered Phocis, which he laid waste with fire and sword. At Panopeus he sent a detachment of his army to plunder Delphi, while he himself marched into Boeotia with the main body of his forces. All the people of Boeotia submitted to him with the exception of the inhabitants of Thespiae and Plataea, which were deserted by their citizens, and were both burnt by Xerxes. Thus he reached Athens

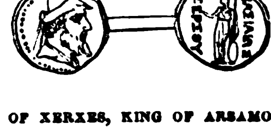
without encountering any resistance. But the detachment which had been sent against Delphi met with a signal defeat: according to tradition it was by no mortal hands that they were turned to flight, but the god defended his own sanctuary, and hurled down immense crags upon the invaders. That the Persians failed in their attempt upon Delphi must be received as an historical fact; for the offerings of the Lydian kings, and others of an earlier time, were still seen there by Herodotus; but the means by which they were repulsed must remain unknown. About the same time as Xerxes entered Athens, his fleet arrived in the bay of Phalerum. He now resolved upon an engagement with the Greek fleet. The history of this memorable battle, of the previous dissensions among the Greek commanders, and of the glorious victory of the Greeks at the last, is fully related elsewhere. [THEMISTOCLES.] Xerxes witnessed the battle from a lofty seat, which was erected for him on the shore of the mainland on one of the declivities of Mount Aegaleos, and thus beheld with his own eyes the defeat and dispersion of his mighty armament. The Greeks expected a renewal of the battle on the following day, but Xerxes now became alarmed for his own safety, and resolved to leave Greece immediately. He was confirmed in his resolution by Mardonius, who undertook to complete the conquest with 300,000 of his troops. Xerxes accordingly ordered the fleet to sail to the Hellespont, and there to guard the bridge till his arrival; he left Mardonius the number of troops which he requested, and with the remainder set out on his march homewards. His own personal escort consisted of 60,000 men under the command of Artabazus, and he reached the Hellespont in forty-five days from the time of his departure from Attica. His troops suffered much in the retreat from the want of provisions, and many died of hunger; but the account which Aeschylus gives in the "Persae" of the dreadful calamities which overtook the retreating army is probably much exaggerated.* On arriving at the Hellespont, Xerxes found the bridge of boats destroyed by a storm, and he crossed over to Asia by ship. He entered Sardis towards the end of the year, B.C. 480, humbled and defeated, only eight months after he had left it full of arrogance and sure of victory.

In the following year, B.C. 479, the war was continued in Greece; but Mardonius was defeated at Plataea by the combined forces of the Greeks, and on the same day another victory was gained over the Persians at Mycale in Ionia. [MARDONIUS.] Next year, B.C. 478, the Persians lost their last possession in Europe by the capture of Sestos on the Hellespont. Thus the struggle was virtually brought to an end, though the war still continued for several years longer. We know little more of the personal history of Xerxes. Soon after his arrival at Sardis he fell in love with the wife of his brother Masistes, whom he solicited in vain to yield to his desires. In order to gain her, he married her daughter Artaynte to his own son Dareius; but shortly afterwards he transferred his affections from the mother to the daughter. His amour with Artaynte became known to Amestris, the wife of Xerxes, by his giving to his favourite a cloak which Amestris had woven for him with her own hands. Amestris meditated and took dire revenge. She obtained possession of the wife of Masistes, and mutilated her in a horrible manner. Masistes therefore attempted to escape to Bactria with his sons, of which country he was satrap, intending there to raise the standard of revolt; but Xerxes, who anticipated his object, sent some troops after him, who killed both him and his sons. (Herod. ix. 108—113.) In B.C. 465 Xerxes, after a reign of twenty years, was murdered by Artabanus and the eunuch Spamitres, or Mithridates, as he is also called. Artabanus was an Hyrcanian by birth, and one of the highest officers of his court. He had seven sons in the prime of life, and resolved to place himself upon the throne of Persia and found a new dynasty. For this purpose it was necessary to get rid of the sons of Xerxes. According to Ctesias and Justin, Xerxes had left only two sons, Dareius and Artaxerxes, but Diodorus mentions a third, Hystaspes, who was satrap of Bactria and absent from court at his father's death. As soon as Xerxes was slain, the conspirators informed Artaxerxes that Dareius had been the murderer of his father, and persuaded the young prince to give instant orders for the execution of his brother. Artabanus shortly afterwards attempted to murder Artaxerxes, but the plot was discovered, and Artabanus and his sons were put to death. (Diod. xi. 69; Ctesias, *Pers.* c. 29; Justin, iii. 1.)

Herodotus (vii. 187) describes Xerxes as the tallest and handsomest man amidst the vast host which he led against Greece. His character appears to have been worse than most of the Persian monarchs; for, according to Herodotus, he was a coward as well as a cruel tyrant. The three last books of Herodotus are the great authority for the invasion of Greece by Xerxes; and among modern writers the history is best related by Mr. Grote in the fifth volume of his *History of Greece*, to which we have been much indebted in drawing up the preceding narrative.

XERXES II. (Ξέρξης), the only legitimate son of Artaxerxes I., succeeded his father as king of Persia in B.C. 425, but was murdered after a short reign of only two months by his half-brother Sogdianus or Secundianus, who thus became king. (Diod. xii. 71; Ctesias, *Pers.* c. 44.)

XERXES (Ξέρξης), king of Arsamosata, in the western part of Armenia. Polybius relates that Antiochus was preparing to lay siege to Arsamosata, but Xerxes submitted to him, and received in consequence the daughter of the Syrian king in marriage. This Antiochus was probably Antiochus III. There are coins of Xerxes extant, of which a specimen is annexed. (Polyb. viii. 25; Droysen, *Geschichte des Hellenismus*, vol. ii. p. 73; Eckhel vol. iii. p. 204.)



COIN OF XERXES, KING OF ARSAMOSATA.

* See Grote, *History of Greece*, vol. v. pp. 190, 191, note, where forcible reasons are adduced to show that the loss of the army in crossing the river Strymon is probably a fable.

XERXES (Ξέρξης), a son of Mithridates, who fell into the hands of Pompey in consequence of the insurrection of the town of Phanagoria, where he with several of his brothers had been placed for security, B. C. 64. He afterwards adorned Pompey's triumph at Rome. (Appian, *Mithr.* 108, 117.)

XIPHARES (Ξιφάρης), the son of Mithridates and Stratonice, was put to death by his father in consequence of the conduct of his mother, of which an account is given elsewhere. [STRATONICE, No. 6.]

XIPHILI'NUS, GEO'RGIUS (Γεώργιος ὁ Ξιφιλῖνος), patriarch of Constantinople, A. D. 1193—1199. A few constitutions of his are mentioned, the most important of which, *De Juribus Territoriorum*, is published by Leunclavius in his *Jus Graeco-Romanum*, vol. i. p. 283. (Fabric. *Bibl. Graec.* vol. xii. pp. 41, 42.)

XIPHILI'NUS, JOANNES (Ἰωάννης ὁ Ξιφιλῖνος). 1. Patriarch of Constantinople, A. D. 1066—1075, was of a noble family of Trapezus (Trebizond). He published a few constitutions on ecclesiastical matters, which are printed by Leunclavius in his *Jus Graeco-Romanum*, and also an Oration on the Adoration of the Cross, which is printed in Gretser's work on the Cross, Ingolstadt, 1616. There are also some orations of this Xiphilinus published by Ch. Fr. Matthaei under the title of "Xiphilini, Joannis, et Basilii Magni aliquot Orationes," Mosquae, 1775; but the writer is unable to state what these orations are, as he has not seen the book. This Xiphilinus has been frequently confounded with his nephew. (Cave, *Hist. Lit.* ad ann. 1066.)

2. Of Trapezus, the nephew of the preceding, was a monk at Constantinople, and made an abridgement of Dion Cassius from the thirty-sixth to the eightieth book at the command of the emperor Michael VII. Ducas, who reigned from A. D. 1071 to 1078. Xiphilinus did not preserve the original arrangement of Dion Cassius, who divided his work into books, but he distributed it into sections (τμήματα), each of which contained the life of an emperor. He omitted the names of the consuls, which Dion Cassius always inserted, and sometimes he took the liberty to alter and amend the original. The work is executed with the usual carelessness which characterizes most epitomes, and is only of value as preserving the main facts of the original, the greater part of which is lost. As an example of the carelessness of Xiphilinus, we may mention a passage (lxxi. 32) in which he refers the reader to a previous statement, which is, however, omitted in the Epitome. That he omitted many statements of considerable importance, and which certainly ought to have been preserved even in an abridgment, is evident from Zonaras, who has preserved many passages of Dion Cassius which are omitted by Xiphilinus. [ZONARAS.] For editions and further particulars see DION CASSIUS.

XUTHUS (Ξοῦθος), a son of Hellen by the nymph Orseis, and a brother of Dorus and Aeolus. He was king of Peloponnesus, and the husband of Creusa, the daughter of Erechtheus, by whom he became the father of Achaeus and Ion (Eurip. *Ion.* 63, &c.; Apollod. i. 7. § 3). Others state that after the death of his father Hellen, Xuthus was expelled from Thessaly by his brothers, and went to Athens, where he married the daughter of Erechtheus. After the death of Erechtheus, Xuthus being chosen arbitrator, adjudged the kingdom to his eldest brother-in-law, Cecrops, in consequence of which he was expelled by the other sons of Erechtheus, and settled at Aegialos in Peloponnesus. (Paus. vii. 1. § 2; comp. Herod. vii. 94.) [L. S.]

Z.

ZACHARIAS (Ζαχαρίας). 1. An ecclesiastical writer, commonly known by the name of ZACHARIAS RHETOR. He was bishop of Melitene, and was the author of an ecclesiastical history embracing the period from A. D. 450 to A. D. 491. In the judgment of the orthodox Evagrius this work was written with a bias in favour of the Nestorians. (Evagrius, ii. 2, iii. 5, 6, 7, 18; comp. Nicephorus, xvi. 5, 6, 9, &c.) A Syriac translation, which bears no author's name, is claimed as the translation of the work of Zacharias by Assemann (*Bibl. Orient.* vol. ii. p. 53, &c.; comp. Le Quien, *Oriens Christ.* i. p. 442).

2. The preceding should no doubt be distinguished from Zacharias surnamed Scholasticus. The latter studied philosophy at Alexandria, and jurisprudence at Berytus. After some time he was made bishop of Mytilene in Lesbos, and while in this office was present at the council held at Constantinople in A. D. 536, in the Acta of which he is several times mentioned. There is still extant a work by Zacharias, entitled Ἀμμώνιος. It professed to be a dialogue held with a disciple of Ammonius, and to contain the substance of a discussion held at Alexandria with Ammonius himself and one Gessius, a physician. The design of the work is to refute the favourite Platonic doctrine of the eternity of the universe. (Ὅτι οὐ συναΐδιος τῷ θεῷ ὁ κόσμος, ἀλλὰ δημιούργημα αὐτοῦ τυγχάνει), and the occasion which led to its composition was the endeavour of a disciple of Ammonius who had come to Berytus to spread that doctrine, so inimical to the Christian faith. The style of Zacharias is formed very much in imitation of that of Plato. This dialogue was published in Greek and Latin by J. Tarin, in connection with the Philocalia of Origenes (Paris, 1619). It is also to be found in K. Barth's edition of Aeneas of Gaza (Leipzig, 1655). There is also extant a short piece by Zacharias, entitled Ἀντίῤῥησις Ζαχαρίου, ἐπισκόπου Μιτυλήνης, τὸν παραλογισμὸν τοῦ Μανιχαίου διελέγχουσα. The Greek text has not been printed, but there is a Latin translation of it by F. Turrianus in H. Canisii *Thesaur. Mon. Eccles. et Hist.* Antv. 1725, vol. v. p. 428. Zacharias is also mentioned as having written commentaries on Aristotle. (*Cod. Bibl. Coislin.*; comp. Montfauc. p. 598.)

3. Patriarch of Jerusalem; a Latin translation of whose *Epistola ad Eccles. Hierosol. de Abductione sua in Persidem* (A. D. 614) is contained in the *Bibliotheca Patrum* (vol. xii. ed. Lugd. p. 984).

4. Patriarch of Alexandria, respecting whose synodic letter to Joannes Abdos the reader is referred to Assemann (*Bibl. Orient.* ii. p. 145, &c.).

5. There are several more ecclesiastics and others of this name, respecting whom the reader may consult Assemann (*l. c.*) and Fabricius (*Bibl. Gr.* vol. x. pp. 635—638). [C. P. M.]

ZACYNTHUS (Ζάκυνθος), a son of Dardanus of Psophis who is said to have led a colony to the island of Zacynthus, which derived its name from

him. (Paus. viii. 24. § 2; Steph. Byz. *s. v.* Ζάκυνθος.) [L. S.]

ZAGREUS (Ζαγρεύς), a surname of the mystic Dionysus (Διόνυσος χθόνιος), whom Zeus, in the form of a dragon, is said to have begotten by Persephone, previously to her being carried off by Pluto (Callim. *Fragm.* 171, ed. Bentl.; Etym. Magn. *s. v.*; Orph. *Hymn.* 29; Ov. *Met.* vi. 114; Nonnius, *Dionys.* vi. 264). He was torn to pieces by the Titans, though he defended himself bravely, and assumed various forms; and Athena carried his heart to Zeus. (Tzetz. *ad Lycoph.* 355; Lobeck, *Aglaopham.* p. 547, &c.) [L. S.]

ZALEUCUS (Ζάλευκος), the celebrated lawgiver of the Epizephyrian Locrians, is said to have been originally a slave employed as a shepherd, and to have been set free and appointed lawgiver by the direction of an oracle on his enunciating some excellent laws which he represented Athene as having communicated to him in a dream. (Suid. *s. v.*; Schol. ad Pind. *Olymp.* x. 17. p. 241, ed. Böckh). On the other hand, Diodorus (xii. 20) describes him as a man of good family and admired for his culture. But in calling him a disciple of Pythagoras (comp. Suid. *l. c.*; Seneca, *Epist.* xc.; Diog. Laërt. viii. 16; Iamblichus, c. 7, 24, 27, 30), he has made a great anachronism (see Bentley, *Dissertation on the Epistles of Phalaris*, p. 334, &c.). The story of this connection probably arose in much the same way as in the case of Numa Pompilius. Suidas also states that the birthplace of Zaleucus was Thurii. Timaeus, with more rashness than judgment, denied the personal existence of Zaleucus (Cic. *de Leg.* ii. 6, *ad Att.* vi. 1; comp. Arist. *Pol.* ii. 10; Clem. Alex. *Strom.* i. p. 352). The date of the legislation of Zaleucus is assigned by Eusebius (*Chron.* Anno 1356, Ol. 30. 1) to B.C. 660. (Comp. Bentley, *l. c.*; Wesseling, *ad Diod.* xii. 20; Clinton, *Fasti Hellenici*, vol. i. anno 660.) The code of Zaleucus is stated to have been the first collection of written laws that the Greeks possessed (Strab. vi. p. 259; Clem. Alex. *Strom.* i. p. 309); nor does there seem sufficient reason for restricting this statement to the Greeks of Italy (Fabric. *Bibl. Gr.* vol. ii. p. 2, note 2). According to Ephorus (ap. Strab. vi. p. 260) the laws of Zaleucus were founded on those of Crete, Sparta, and the Areiopagus. The character of his laws generally speaking was severe (Zenobius, iv. 10; Diogenianus, iv. 94). They were, however, observed for a long period by the Locrians, who obtained, in consequence, a high reputation for legal order. (Pind. *Ol.* x. 17, νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων; comp. Plat. *Tim.* p. 20.) The account preserved by the scholiast on Pindar (*l. c.*) from Aristotle indicates that a period of civil strife and confusion was the occasion which led to the legislation of Zaleucus. One feature of that legislation was that definite penalties were attached to the violation of the laws, which appears to have been a novelty in law-making, penalties having elsewhere and till then been determined either by ancient custom or by the tribunals before which the offender was tried (Strab. vi. p. 260). Stobaeus (*Serm.* xliv. 20. 21; comp. Diod. xii. 20, &c.) professes to give the preface with which Zaleucus introduced his code (Cicero also, *de Leg.* ii. 6, speaks of having seen such a preface*) and various regulations. The authenticity of these is in the highest degree suspicious. In their present shape at any rate they are modern productions (Bentley, *l. c.*). It is possible that one or two of the regulations may have been derived from authentic sources, but the preface itself, and the collection of laws, as a whole, are unquestionably spurious. From other authorities however we get at one or two points in the laws of Zaleucus. He first made particular enactments concerning the rights of property (Strab. vi. p. 398), and interdicted certificates of debt (Zenob. *Prov.* v. 4). Land could not be alienated among the Locrians without proof of absolute necessity (Arist. *Pol.* ii. 4. § 4). The penalty of adultery is said to have been the loss of the eyes (Aelian, *V. H.* xiii. 24; Val. Max. v. 5. § 3). There is a famous story told by the above-named authors of the son of Zaleucus having become liable to this penalty, and the father himself suffering the loss of one eye that his son might not be utterly blinded. The prohibition against dwelling in foreign lands (Stob. *l. c.*) may perhaps be genuine, as it is analogous to what we find at Sparta (Müller, *Dorians*, iii. 11. § 4). It is also probable that the code made provision against hasty attempts at innovation. Whether the law on this subject was what Stobaeus (*l. c.*) describes may be doubted. Diodorus (xii. 17) attributes the same law to Charondas. Zaleucus also enacted various sumptuary laws. Among these is said to have been a prohibition of the use of pure wine (Aelian, *V. H.* ii. 37; Athen. x. p. 429). Suidas says that Zaleucus fell, fighting for his country. Eustathius (*ad Il.* i. p. 62) connects with Zaleucus the story, that among his laws was one forbidding any citizen under penalty of death to enter the senate house in arms. On one occasion however, on a sudden emergency in time of war, Zaleucus transgressed his own law, which was remarked to him by one present; whereupon he fell upon his own sword, declaring that he would himself vindicate the law. Other authors (Diod. xii. 19; Val. Max. vi. 5. § 4) tell the same story of Charondas, or of Diocles. (Fabric. *Bibl. Gr.* ii. p. 1, &c.; Müller, *Dorians*, *l. c.* &c.; Heyne, *Opusc. Acad.* vol. ii.) [C. P. M.]

ZALMOXIS, or ZAMOLXIS (Ζάλμοξις, Ζάμολξις), said to have been so called from the bear's skin (Ζάλμος) in which he was clothed as soon as he was born (Porph. *Vit. Pyth.* c. 14), according to the story current among the Greeks on the Hellespont, was a Getan, who had been a slave to Pythagoras in Samos, but was manumitted, and acquired not only great wealth, but large stores of knowledge from Pythagoras, and from the Egyptians, whom he visited in the course of his travels. He returned among the Getae, introducing the civilisation and the religious ideas which he had gained, especially regarding the immortality of the soul. He persuaded the king to make him a sharer of his authority, and was made priest of the chief deity of the Getae, and was afterwards himself regarded as a deity. He was said to have lived in a subterraneous cave for three years, and after that to have again made his appearance among the Getae (Herod. iv. 95; Strab. vii. p. 297, &c.). Herodotus inclines to place the age of Zalmoxis a long time before Pythagoras, and expresses a doubt not only about the story itself, but as to whether Zalmoxis were a man, or an indigenous Getan deity. The latter appears to have been the real state of the case. (Iambl. *Vit. Pyth.* § 173; Diog. Laërt.

* Unless indeed he means to say that each law was introduced by a commendatory preface.

viii. 1; Phot. *Cod.* 166.) The Getae believed that the departed went to him. Every four years they selected a man by lot to go as a messenger to Zalmoxis, and tell him what they needed. The mode in which the man was killed is described by Herodotus (iv. 94; comp. Clem. Alex. *Strom.* iv. p. 497). The Pythagorean doctrines respecting the soul spreading in various forms among the barbaric races who came in contact with the Greeks seem to have given rise to this whole fable about Zalmoxis. [C. P. M.]

ZANCLUS (Ζάγκλος), a mythical king, and son of Gegenus, from whom the town of Zancle in Sicily derived its name. (Diod. iv. 85; Steph. Byz. *s. v.* Ζάγκλη.) [L. S.]

ZARBIE'NUS (Ζαρβιηνός), king of Gordyene, made overtures to Appius Claudius, when the latter was staying at Antiocheia, wishing to shake off the yoke of Tigranes. He was informed against, however, and was assassinated with his wife and children before the Romans entered Armenia. When Lucullus arrived he celebrated his funeral rites with great pomp, setting fire to the funeral pile with his own hand, and had a sumptuous monument erected to him. (Plut. *Lucull.* 21, 29). [C. P. M.]

ZAREX (Ζάρηξ), a hero who was believed to have been instructed in music by Apollo, and had an heroum near Eleusis. Pausanias (i. 38. § 4) takes him to be a Laconian hero, and the founder of the town of Zarex in Laconia. The scholiast on Lycophron (580) describes him as a son of Carystus or Carycus, as a grandson of Cheiron, and as the father of Anius by Rhoeo. [L. S.]

ZARIADRES (Ζαριάδρης), the younger brother of Hystaspes, was the hero of the celebrated love-story of Zariadres and Odatis. [ODATIS, Vol. II. p. 10.] [C. P. M.]

ZARZAS or ZARXAS (Ζάρζας, Ζάρξας), a Libyan, commander of a portion of the mercenary troops which revolted from the Carthaginians. The rebels being pressed by famine, Zarxas, amongst others, surrendered himself to Hamilcar, and was crucified. (Polyb. i. 84, 85, 86.) [C. P. M.]

ZEGABE'NUS or ZIGABE'NUS EUTHY'MIUS. [EUTHYMIUS.]

ZEGABE'NUS, GEO'RGIUS, a Byzantine writer of late date, wrote a work on the seven vowels and the twenty-four letters (περὶ τῶν ἑπτὰ φωνηέντων καὶ περὶ τῶν εἰκοσιτεσσάρων στοιχείων) in verse, which is extant in MS. in the imperial library at Vienna. In the introduction he gives a most lamentable account of his condition, and describes himself as wanting the first necessaries of life. He also wrote and translated some other works, which are mentioned by Fabricius (*Bibl. Graec.* vol. xii. p. 47, foli.).

ZEILAS (Ζηΐλας), son of Nicomedes, king of Bithynia, and Ditizele. In consequence of the intrigues of his step-mother, Etazeta, Zeilas was compelled to take refuge with the king of Armenia. At his death Nicomedes left his throne to his children by Etazeta, to the exclusion of Zeilas, who immediately endeavoured to regain his rights by force. After several battles, fought with various success, he recovered the throne, probably about B. C. 250. He was succeeded by his son Prusias about B. C. 228. (Memnon, ap. Phot. *Cod.* 224, p. 228, ed. Bekker; Clinton, *Fasti Hellen.* vol. iii. p. 413.) [C. P. M.]

ZELUS (Ζῆλος), the personification of zeal or strife, is described as a son of Pallas and Styx, and a brother of Nice. (Hes. *Theog.* 384; Apollod. i. 2. § 4.) [L. S.]

ZENAS (Ζηνᾶς), a sculptor, known by the inscriptions on two busts in the Museum of the Capitol. Müller states that one of these busts is that of the emperor Clodius Albinus, and R. Rochette says that one of them is that of the emperor Macrinus. Whether, by putting these statements together, we have the subjects of both works, or merely two different opinions respecting one of them, we have not the means of deciding. At all events, Zenas must have lived about the commencement of the third century of our era. From the occurrence of the name Ζηνᾶς on an inscription of Aphrodisias (Böckh, *Corp. Inscr.*, No. 2768, vol. ii. p. 512) M. Raoul-Rochette thinks it probable that Zenas may have been a native of that place, at which the name *Zenon* was also common. [ZENON.] The same writer also points out the error of Sillig, who, from the true and a false reading of one of the inscriptions above referred to, as recorded by different authorities, has inserted in his Catalogne two different artists, *Zenas* and *Linas*. (Müller, *Archäol. d. Kunst*, § 205, n. 2; R. Rochette, *Lettre à M. Schorn*, pp. 428, 429 2nd ed.) [P. S.]

ZENEUS or ZENIS (Ζηνεύς, Ζηνίς), of Chios wrote a work on his native country. (Athen. xiii. p. 601, f.) As he is only mentioned in this passage of Athenaeus, it has been conjectured that the name may be a mistake, and that we ought to read Xenomedes, who was also an historian of Chios. [XENOMEDES.] (Müller, *Fragm. Hist. Graec.* vol. ii. p. 43, Paris, 1848.)

ZENICETUS. [VATIA, No. 1.]

ZENIS. [ZENEUS.]

ZENO. [ZENON.]

ZENO'BIA, the wife of Rhadamistus, king of Armenia, at the accession of Nero, of whom Tacitus relates a romantic story. (Tac. *Ann.* xii. 51.)

ZENO'BIA, queen of Palmyra. After the death of her husband, Odenathus, about A. D. 266, she assumed the imperial diadem and purple, as regent for her sons, and not only maintained the pomp but discharged all the active duties of a sovereign. She appeared in martial attire at the head of the troops, she shared their toils both on horseback and on foot, she was at once liberal and prudent in the administration of the revenues, strict in dispensing justice, merciful in the exercise of power. But not content with enjoying the dignified independence gratefully conceded by Gallienus and tolerated by Claudius, she sought to include all Syria, Asia, and Egypt within the limits of her sway, and to make good the title which she claimed of Queen of the East. We have seen elsewhere [AURELIANUS] that by this rash ambition she lost both her kingdom and her liberty. Loaded with costly jewels, fettered hand and foot with shackles of gold, she was led by a golden chain, before the chariot of Aurelian, along the Sacred Way, while all Rome gazed, with eager curiosity, on the Arabian princess. Profiting by the clemency of her conqueror, she passed the remainder of her life with her sons [HERENNIANUS; TIMOLAUS], after the manner of a Roman matron, in the vicinity of Tivoli, nigh to the gorgeous villa of Hadrian, on an estate which still bore her name when Pollio wrote her history.

One black stain is attached to the memory of

Zenobia. It is recorded that, stimulated by the jealousy of a stepmother, she consented to the death of her husband, because he seemed to prefer Herodes his son by a former wife, to Herennianus and Timolaus, his children by herself. This charge, not improbable in itself when we recollect the vindictive passions which so often rage in the zenana of an Eastern despot, is characterised by Gibbon as a very unjust suspicion, but he forgets that it rests upon the same authority with nearly all the particulars which he has admitted without hesitation in regard to her career, the rumours, namely, collected by the Augustan historian. The fact that speedy vengeance was inflicted on the assassin may have been dictated by remorse and prudence. (Trebell. Pollio, *Trig. Tyrann.*; comp. Zonar. xii. 27.) [W. R.]



COIN OF ZENOBIA.

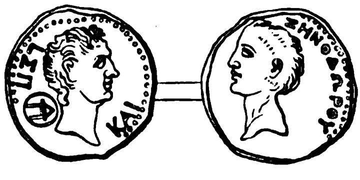
ZENO'BIUS (Ζηνόβιος), sometimes erroneously called ZENODOTUS, was a writer who lived at Rome in the time of Hadrian. He was the author of a collection of proverbs, which was an epitome of the works of Lucillus Tarrhaeus and Didymus of Alexandria. The latter were themselves by no means the most ancient compilers of works of that kind. Zenobius, Athenaeus, and Suidas attribute works on proverbs to Aristotle, Clearchus of Soli, Theaetetus, Chrysippus, &c. In the work of Zenobius the proverbs are arranged alphabetically, and divided into hundreds. The last division is incomplete, the total number collected being 552. This collection was first published by Phil. Junta (Florence, 1497). It was next published in the Aldine collection of fabulists. There is a separate edition by Vincentius Opsopoeus (Hagenau, 1575). It is also found in the collection of Andreas Schottus (Παροιμίαι Ἑλληνικαί, Antverp. 1612). A Latin translation was published by Gilbertus Cognatus (Basil. 1559). Zenobius was also the author of a Greek translation of Sallust, which, so far as is known, is not extant; a work entitled Γενεθλιακόν, addressed to the emperor Hadrian, and some other work. (Suid. *s. v.*; Fabric. *Bibl. Graec.* vol. v. p. 109; Schöll, *Geschichte der Griech. Lit.* vol. ii. p. 540.)

There was another grammarian of this name, the author of an epigram (ap. Brunck, ii. p. 402). [C. P. M.]

ZENO'BIUS, St. (Ζηνόβιος), a native of Aegae in Cilicia, born of Christian parents, and carefully brought up. He at first studied medicine, and practised with great skill and liberality, giving advice and medicines gratuitously, and also nourishment to such as were in want of it. He afterwards became bishop of Aegae, and during the persecution under Diocletian was put to death together with his sister Zenobia by Lysias, the prefect of Cilicia about the year 304. An interesting account of his life and death is given by Simeon Metaphrastes, ap. Surium, *De Probatis Sanctor. Historiis*, vol. v. Oct. 30. See also *Menol. Graec.* vol. i. Oct. 31; Bzovius, *Nomenclator Sanctor. Professione Medicor.* Oct. 30.

2. The physician mentioned by Eusebius (*Hist. Eccles.* viii. 13) as having been a presbyter at Sidon, who was also put to death during the persecution under Diocletian, about the year 304, appears to have been a different person. [W. A. G.]

ZENODO'RUS (Ζηνόδωρος), tetrarch of Trachonitis and the surrounding country, disturbed his neighbours by his predatory incursions, and was in consequence deprived by Augustus of almost all his possessions, which were given to Herod about B. C. 24. When Augustus came to Syria in B. C. 20, Zenodorus appeared before the emperor to beg for a restitution of his dominions, but he died suddenly at Antioch in the course of the same year, and the remainder of his territories was likewise bestowed upon Herod. There are coins extant struck by Zenodorus. The specimen annexed contains on the obverse the head of Augustus, and on the reverse that of Zenodorus. (Joseph. *Ant.* xv. 10. §§ 1—3, *B. J.* i. 15. s. 20. § 4; Dion Cass. liv. 9; Strab. xvi. p. 756; Eckhel, vol. iii. p. 496.)



COIN OF ZENODORUS.

ZENODO'RUS, a Greek artist, whose native place is not stated; but, from the fact of his beginning his career in Gaul, Thiersch conjectures that he may have been a native of Massilia. He flourished in the reign of Nero, and was distinguished alike for the two immense colossi which he erected, and for the beauty with which he executed delicate works in silver-chasing. He made for the Arverni, in Gaul, a colossus of Mercury, which surpassed all similar works in magnitude, and which cost forty millions of sesterces (335,000*l*., according to the most probable reading, HS. $\overline{\text{CCCC}}$), and which occupied the artist ten years in its construction. While engaged on this great work, he also employed himself in silver-chasing, and copied the engraving on two cups by Calamis with such skill that the difference of the workmanship could scarcely be detected (*ut vix ulla differentia esset artis*). He was supplied with the originals by Dubius Avitus, the governor of the province, who had obtained them from his uncle Cassius Silanus, to whom they had been presented by his pupil Germanicus. After the proof of his skill in the statue of Mercury, Zenodorus was invited to Rome by Nero to make the colossal statue of that emperor, which he set up in front of the golden house, and which was afterwards dedicated afresh by Vespasian as a statue of the Sun. It was 110 feet in height. Pliny tells us that he saw the work in the artist's studio, and was astonished at the striking likeness exhibited, not only in the clay model, but even in the earlier stage, the framework or skeleton of little sticks, which formed the groundwork of the whole work. (*Mirabamur in*

officina non modo ex argilla similitudinem insignem, verum et ex parvis admodum surculis, quod primum operis instaurati fuit.) But this extraordinary work betrayed a great defect in the technical knowledge of the artists of that age, namely that the refinements in the art of casting bronze, which gave such exquisite beauty and even varied power of expression to statues made of the Delian or Aeginetan or Corinthian mixtures, had been forgotten. Pliny's words are: — *Ea statua indicavit interisse fundendi aeris scientiam, cum et Nero largiri aurum argentumque paratus esset, et Zenodorus scientia fingendi caelandique nulli veterum postponeretur.* His meaning cannot be that the art of *casting bronze*, in the most literal sense, had perished, for the statue was cast in bronze, and besides, many works in bronze are mentioned, and some still exist, of a period subsequent to this, in which the mere casting is faultless.* Neither, as Pliny expressly says, was the defect in the form of the model or in the ornamental chasing of the surface, for in these arts (*fingendi caelandique*) Zenodorus was inferior to none of the ancients. Nor was it in any want of suitable materials, for "Nero was prepared to lavish gold and silver," if they were required to make the proper compound. (We have here, no doubt, an allusion to the fable respecting the composition of the *aes Corinthiacum* by the mixture of copper or bronze with the precious metals.) It can hardly be supposed even that the numerical proportions of the ancient mixtures were forgotten. There remains, we think, no doubt that the knowledge, which Pliny states to have been lost, was that of the more refined processes of the art, such as the proper temperature, and those other conditions which no mere rules can preserve. This view is confirmed, as Thiersch has shown, by the statements of Pliny respecting the processes adopted by the statuaries of his time. We may also refer the reader to Thiersch for an account of the subsequent history of the colossus of Nero. (Plin. *H. N.* xxxiv. 7. s. 18; Thiersch, *Epochen*, pp. 307—313; Müller, *Archäol. d. Kunst*, § 197.

In the MSS. of Pliny we have the confusion, which is so frequently made, between the names *Zenodorus* and *Zenodotus;* but there is no doubt that the former is the true reading. [P. S.]

ZENO'DOTUS (Ζηνόδοτος). 1. Of EPHESUS, a celebrated grammarian, was the first superintendent of the great library at Alexandria, in which office he was succeeded by Callimachus. He lived during the reigns of the first and second Ptolemies, the son of Lagus and Philadelphus, but as he was probably not appointed librarian till the reign of Philadelphus, he may be said to have flourished about B. C. 280. Suidas places him under the first Ptolemy, and says that he educated the children of Ptolemy; but it is more probable that these were the children of Philadelphus than of the first Ptolemy. Zenodotus was a pupil of the grammarian Philetas, who was probably also the instructor of Philadelphus. Zenodotus was employed by Philadelphus together with his two great contemporaries, Alexander the Aetolian and Lycophron the Chalcidian, to collect and revise all the Greek poets. Alexander, we are told, undertook the task of collecting the tragedies, Lycophron the comedies, and Zenodotus the poems of Homer, and of the other illustrious poets (*Homeri poemata et reliquorum inlustrium poetarum*). This important statement, preserved by the Scholiast on Plautus, from the commentary of Tzetzes on the Plutus of Aristophanes, has given rise to much discussion. By "the other illustrious poets," Welcker supposed that the epic poets, and Müller that the lyric poets were intended; but as it was evidently the intention of Philadelphus to make a complete collection of the Greek poets, there is no reason why we should not take the words of the Scholiast in their plain obvious meaning, and believe that Zenodotus made a collection of all the other illustrious poets both epic and lyric. It has been shown satisfactorily by more than one modern writer that Zenodotus made a collection of all the poems belonging to the epic cycle, and that his labours were not confined to the Iliad and Odyssey. It was, however, to the latter poems that he devoted his chief attention. Hence he is called the first Διορθωτής of Homer, and his recension (Διόρθωσις) of the Iliad and Odyssey obtained the greatest celebrity. It is frequently quoted by Eustathius, the Venetian Scholia, and other grammarians under various titles, such as, ἡ Ζηνοδότειος, ἡ Ζηνοδότου, ἡ Ζηνοδότου διόρθωσις, αἱ Ζηνοδότου, αἱ Ζηνοδότου διορθώσεις, τὰ Ζηνοδότου, τὰ Ζηνοδότεια, &c. The corrections which Zenodotus applied to the text of Homer were of three kinds. 1. He expunged verses. 2. He marked them as spurious, but left them in his copy. 3. He introduced new readings or transposed or altered verses. Examples of these corrections are given by Clinton. (*Fasti Hell.* vol. iii. p. 491, foll.) The great attention which Zenodotus paid to the language of Homer caused a new epoch in the grammatical study of the Greek language. The results of his investigations respecting the meaning and the use of words were contained in two works which he published under the title of a Glossary (Γλῶσσαι, Schol. *ad Apoll. Rhod.* ii. 1005; Schol. *ad Theocr.* v. 2) and a Dictionary of barbarous or foreign phrases (Λέξεις ἐθνικαί, Galen, *Gloss. Hippocr. s. vv.* πέζαι and πέλλα). It was probably from his glossary, as Wolf has remarked, that the grammarians took the few explanations of the passages of Homer, which they cite under the name of Zenodotus, since it is very doubtful whether he wrote Commentaries (ὑπομνήματα) on Homer. Athenaeus likewise quotes two other works by Zenodotus, one called Ἐπιτομαί (x. p. 412, a), and the other Ἱστορικὰ ὑπομνήματα (iii. p. 96, f), but it is doubtful whether they were written by this Zenodotus, or by Zenodotus the Alexandrine mentioned below. (Wolf, *Prolegom. ad Hom.*; Heffter, *De Zenodoto ejusque studiis Homericis*, Brandenburg, 1839; Düntzer, *De Zenodoti Studiis Homericis*, Göttingen, 1848; Gräfenhan, *Geschichte der Klassichen Philologie*, vol. i. pp. 379, 430, 534, 542, vol. ii. p. 32.)

2. Of ALEXANDRIA, a grammarian, lived after Aristarchus, whose recension of the Homeric poems he attacked. He is distinguished by the epithet ὁ ἐν ἄστει κληθεὶς by Suidas, who assigns the following works to him: 1. Πρὸς τὰ ὑπ' Ἀριστάρχου ἀθετούμενα τοῦ ποιητοῦ. 2. Πρὸς Πλάτωνα περὶ

* Some interpreters have supposed Pliny to mean that "the art of casting in bronze was lost," and therefore (rather a considerable conclusion to be "understood") the statue was made of marble. Of many arguments which disprove this view, it may suffice to mention the decisive one, that in this part of his work Pliny is speaking of bronze works only.

θεῶν. 3. Περὶ τῆς Ὁμηρικῆς συνηθείας. 4. Λύσεις Ὁμηρικῶν ἀπορημάτων. 5. Εἰς τὴν Ἡσιόδου θεογονίαν. Suidas mentions only two grammarians of the name of Zenodotus, the Ephesian and the Alexandrine; but besides these we read of two others, Zenodotus ὁ Μαλλώτης, that is, of Mallus (Theon, *ad Arat. Phaen.* 33); and Zenodotus ὁ Κρατήτειος, that is, a disciple of Crates. (Schol. *ad Hom. Il.* xxiii. 79.) Wolf thinks (*Prolegom.* p. cxcix.) that the two last are the same person as the Alexandrine; that he was called of *Mallus* from the place of his birth, the *Alexandrine* from the place of his residence, and the *Cratetean*, from his being a disciple of Crates, who was also a native of Mallus. He remarks that as Crates was the great opponent of Aristarchus, his disciple would naturally be the adversary of the same great scholar. It may readily be admitted that Zenodotus of Mallus and Zenodotus the disciple of Crates are the same person; but it appears improbable that the same person should have had two such opposite surnames as ὁ ἐν ἄστει and Μαλλώτης. We are therefore disposed to adopt the views of Düntzer and other scholars that there were three grammarians of this name, 1. Zenodotus of Ephesus, 2. Zenodotus of Alexandria, and 3. Zenodotus of Mallus, the disciple of Crates. It is very likely however that some of the works assigned by Suidas to the Alexandrine were written by the disciple of Crates. (Düntzer, *De Zenodoti Studiis Homericis*, pp. 24, 25.)

3. Of Troezen, wrote a history of Umbria, in which he spoke of the rape of the Sabine women. (Dionys. ii. 49; Plut. *Rom.* 14.)

4. The Stoic, a disciple of Diogenes, wrote an Epigram on Zenon, which is quoted by Diogenes Laërtius (vii. 29, 30).

5. The Epigrammatist, one of whose epigrams is preserved in the Greek Anthology (vii. 315).

6. The Aetolian, mentioned by Caesar Germanicus at the commencement of his Commentary on the *Phaenomena* of Aratus.

7. A Neo-Platonic philosopher, was a favourite of Proclus, whom he succeeded in his school. (Phot. Cod. 181, p. 127, a. 3, Cod. 242, p. 346, a. 24, ed. Bekker.)

8. The Sophist, more usually called Zenobius. [Zenobius.]

ZENON (Ζήνων), historical. 1. An officer in the service of Antiochus the Great, who left him in charge of the city of Sardis, when he himself went to Apamea (Liv. xxxvii. 44).

2. An officer in the service of king Philippus. He was one of the governors of Athamania, being stationed at Theium. When Athamania revolted, he held out against the insurgents for a few days, but was eventually compelled to retire. When Philippus invaded Athamania, Zenon was sent to take possession of Ethopia. He found it necessary, however, to retire to a stronger position when attacked by the Athamanians. The greater part of his forces were killed; he himself with a few others escaped to the king. (Liv. xxxviii. 1, &c.)

3. Son of Polemon, king of Pontus, was crowned king of Armenia by Germanicus at Artaxata, A. D. 18. From the name of the city where he was crowned, the name *Artaxias* was bestowed upon him. (Tac. *Annal.* ii. 56.)

4. Surnamed Cotylas, tyrant of Philadelphia, mentioned by Josephus. (*Ant. Jud.* xiii. 8. § 1, *Bell. Jud.* i. 2. § 4.) [C. P. M.]

ZENON (Ζήνων), philosophers. 1. Of Citium, a city in the island of Cyprus, founded by Phoenician settlers. He was the son of Mnaseas. Some authorities assign other names to his father, but with less probability (Diog. Laërt. vii. 1, ib. Menag.). He is said to have been early won over to the pursuit of philosophy through books of the Socratics, which his father was accustomed to bring back from Athens when he went thither on trading voyages; and to have devoted himself to it entirely when (through the direction of an oracle, as is said) at the age of 22, or, according to others, 30 years, having been shipwrecked in the neighbourhood of Peiraeeus, he was led to settle in Athens (*ibid.* 2, 4, 5, 28). Whether he lost all his property in the shipwreck (Seneca, *de Tranqu. Animi*, c. 14; Plut. *de cap. ex host. Utilitate*, p. 87, a), or, what is considerably less likely, remained in possession of a fabulous fortune of 1000 talents (Diog. Laërt. vii. 13, comp. 15, 22, 5), his moderation and contentment had become proverbial (Ζήνωνος ἐγκρατέστερος, Diog. Laërt. 27, &c., comp. 26, 13, 16; Suid. *s. v.*), and an admiring recognition of his virtues shines through even the ridicule of the comic poets (Philemon, Posidippus, &c.; Diog. Laërt. vii. 27, &c.; Clem. Alex. *Strom.* ii. p. 413). Though weakness of body is said to have first determined him to live rigorously and simply (Diog. Laërt. vii. 1; Antig. Caryst. *ap. Athen.* xii. 2), and harden himself (Diog. Laërt. 26, &c.), yet an inclination for being independent of want seems already at an early period to have come in as an additional motive, and to have led him to the cynic Crates, to whom, however, he could only attach himself with a twofold reservation; for he could not adopt either the contempt for established usages which characterised their mode of life, nor their scorn of free and comprehensive knowledge (*Ibid.* 3, 17, 22). Yet he seems to have been still entirely under their influence when he wrote his Πολιτεία (*Ibid.* 4; comp. Plut. *de Alex. fortit.* i. 6). When it was that, against the dissuasion of Crates, he betook himself to the Megaric Stilpo (Diog. Laërt. vii. 24. 2), we do not learn; and equally scanty are the accounts which we have respecting his intercourse with the two other contemporary Megarics, Diodorus Cronus and Philon (*ibid.* 16, 25, 15, 16) on the one hand, and with the Academics, Xenocrates and Polemon (*ibid.* 2, 35, comp. Suid. *s. v.*) on the other. Only from the logic of the Stoics we see that in this branch of science they approached considerably nearer to the Megarics than to the Academics. The period which Zenon thus devoted to study is extended by one unauthenticated statement to twenty years. (Diog. Laërt. vii. 4, comp. 2.) At its close, and after he had developed his peculiar philosophical system, to which he must already have gained over some disciples, he opened his school in the porch adorned with the paintings of Polygnotus (Stoa Poicile), which, at an earlier time, had been a place in which poets met (Eratosthenes in Diog. Laërt. vii. 5). From it his disciples were called *Stoics*, a name which had before been applied to the above-mentioned poets, and by which also the grammarians who assembled there probably at a later time were known. Previously his disciples were called Zenonians. Among the warm admirers of Zenon was king Antigonus Gonatas of Macedonia: for although the correspondence between the two, professing to have

reference to an invitation of the king, which Zenon declined (Diog. Laërt. vii. 7, &c.), is unmistakeably the invention of a later rhetorician (see Aldobrandinus on the above passage), it is well established that a close intimacy subsisted between them, kept up through Persaeus and Philonides, disciples of the philosopher, and companions of the king (*Ibid.* 9. 6, 13—15, 36; Arrian, *Epict.* iii. 13; Simplic. *in Epictet. Enchir.* c. 51; Aelian, *V. H.* ix. 26). Zenon is also said to have attracted the attention of the Egyptian Ptolemaeus (Diog. Laërt. vii. 24; in Stobaeus, *Serm.* xxxi. however, with reference to the same story, ambassadors of Antigonus are spoken of). Much more honourable, however, is the confidence and esteem which the Athenians showed towards him, stranger as he was; for although the well-known story that they deposited the keys of the fortress with him, as the most trustworthy man (Diog. Laërt. 6), may be a later invention, there seems no reason for doubting the authenticity of the decree of the people by which a golden crown and a public burial in the Cerameicus were awarded to him, because, during his long residence in Athens, by his doctrines and his life spent in accordance with them, he had conducted the young men who attached themselves to him along the path of virtue and discretion (Diog. Laërt. 10, &c., 6, 15). The Athenian citizenship, however, he is said to have declined, that he might not become unfaithful to his native land (Plut. *de Stoicor. repugn.* p. 1034, a; comp. Diog. Laërt. 12), where in return he was highly esteemed (*Ibid.* 6). For the rest, we have preserved some not very characteristic traits from his life, in part from the works of the elder Stoics, as Persaeus, Cleanthes, and Chrysippus (*Ibid.* 1, 15). From them we see that he was of an earnest, if not gloomy disposition (*Ibid.* 16, comp. 26; Sidon. Apollinaris, *Epist.* ix. 9); that he loved to withdraw himself from the great crowd, and to walk about with only two or three (Diog. Laërt. 14); that he was fond of burying himself in investigations (*ibid.* 15), had a dislike to prolix and elaborate speeches (*ibid.* 18, 22; Stob. *Serm.* xxxiv.), and was clever and ready at short telling answers. (Diog. Laërt. 19, &c., 23, &c. *ibid.* Menag.)

We are not able to ascertain with certainty either the year of Zenon's birth, or that of his death, and cannot regard as accurate the statements that he came to Athens at the age of 22 or even 30 years, that he pursued his philosophical studies for 20 years, and presided over his school for 58 years (Diog. Laërt. 28), even though we should prefer the statement that he reached the age of 98 (*ibid.*), to that of his disciple Persaeus, according to which he was only 72 years old when he died. He is said to have been still alive in the 130th Olympiad (*ibid.* 6), and this is certainly in accordance with the statements which make him a disciple of Polemon, who became president of the Academic school in Ol. 116. 2, and also with what we are told about his intercourse with Antigonus Gonatas, who came to the throne in Ol. 124, and with Arcesilas (Cic. *Acad.* i. 9, 13, ii. 24). Of his writings for the most part only the titles are quoted (Diog. Laërt. 4). The enumeration that we possess can hardly be complete, yet it shows us to some extent to what objects his investigations were chiefly directed. We have mention of works upon the ethic of Crates (Κράτητος ἠθικά), on the life spent according to nature (*περὶ τοῦ κατὰ φύσιν βίου*); on impulse, on the nature of man (*περὶ ὁρμῆς ἢ περὶ ἀνθρώπου φύσεως*, comp. 87); on the affections (*περὶ παθῶν*, comp. 110); on the fitting (*περὶ τοῦ καθήκοντος*); on law (*περὶ νόμου*), besides the Politeia mentioned above; on Grecian education (*περὶ Ἑλληνικῆς παιδείας*); the art of love (*ἐρωτικὴ τέχνη*). Of writings relating to physics we find mentioned one on the universe (*περὶ τοῦ ὅλου*, comp. 142, 43, 45); on essence (*περὶ οὐσίας*, 134); on signs (*περὶ σημείων*); on the sight (*περὶ ὄψεως*). The contents of the following seem to have been of a logical kind: on the idea (*περὶ τοῦ λόγου*, 39, 40); treatises (*διατριβαί*, 134); on verbal expression (*περὶ λέξεως*); Solutions (*λύσεις*), and Refutations (*ἔλεγχοι*). Besides these there are attributed to him works on Poetry (*περὶ ποιητικῆς ἀκροάσεως*); Homeric Problems (*προβλημάτων Ὁμηρικῶν πέντε*, comp. Diog. Laërt. viii. 48); a work entitled *καθολικά*; Commentaries (*Ἀπομνημονεύματα*); and one on the Pythagorean doctrines (*Πυθαγορικά*).

The writings of Chrysippus and later Stoics seem to have obscured those of Zenon, and even the warm adherents of the school seem seldom to have gone back to the books of the latter, still less the authorities yet remaining to us. They give, and often confusedly enough, sketches of the Stoic system, but it is only as special occasions present themselves that they notice what belongs to the several framers of the system, and in what they differed from each other, and from the later Stoics. Consequently we can only determine in the general, and often merely by conjecture, how far Zenon himself had conducted the doctrine, and still less how he gradually arrived at the outlines of it. At first he appears to have attached himself to the Cynics. This is confirmed not only by the above-mentioned authorities, but by the little that has been preserved out of or respecting his Politeia (Diog. Laërt. vii. 32, 121, 129; Theodoret. *Gr. Aff. cur.* iii. p. 780; Plutarch in the above-quoted passages); and it is not unlikely that it was there that he gave occasion to the assertion of the later Stoa, that Cynism was the near way to virtue (*εἶναι τὸν Κυνισμὸν σύντομον ἐπ' ἀρετὴν ὁδόν*. Diog. Laërt. 121, *ibid.* Menag.). In his treatises (*διατριβαί*) also there must still have been a good deal of Cynism. (Sext. Emp. *adv. Math.* xi. 191; *Hypot.* iii. 245, comp. 205.)

The need of a foundation and completion of ethic by means of logic and physic, led Zenon to approximate to the Academics, and in some degree also to Aristotle. The threefold division of philosophy he had explained in his treatise on the Idea, and had anticipated the succession which was adopted also by Chrysippus and others.—Logic, Physic, Ethic (Diog. Laërt. 39, &c.). But he is certainly not the originator of the comprehensive schematism in which we find the logic and physic of the Stoics treated (*Ibid.* 84). In his treatment of logic, he was even behind his predecessors (Cic. *de Fin.* iv. 4). His short and narrow conclusions needed a more explicit foundation to be able to withstand the objections of the Academics in particular (Id. *de Nat. Deor.* ii. 7). To show the necessity of a scientific treatment of logic, he urged that the wise man must know how to avoid deception (Id. *Acad.* ii. 20). Without doubt he referred our cognitions to impressions, and these to affections of the soul (*ἑτεροιώσεις τῆς ψυχῆς*,

Sext. Emp. *adv. Math.* vii. 228, 230, 236), more exact definitions of which were attempted by Cleanthes, Chrysippus, and others, who deviated the one from the other, showing clearly that none such had been established by Zenon. In like manner the division of conceptions, or representations (φαντασίαι) into such as were credible (πιθαναί), incredible (ἀπίθανοι), at once credible and not credible, and such as were neither credible nor incredible; and further into true and false, &c., may very likely have been made by Zenon (*Ibid.* 242, &c.). It lay at the basis of the subdivision of true conceptions into comprehensible (καταληπτικαί), *i. e.* demonstrable, and incomprehensible, which is referred to Zenon. (Cic. *Acad.* ii. 6, 24.) But here also the more exact definitions are to be ascribed to the later Stoa (Sex. Emp. *adv. Math.* vii. 253). On the other hand Zenon had reserved for the free-will the power of assent (συγκατάθεσις) in distinguishing between the impressions communicated to the senses (Cic. *Acad.* i. 11), and distinguished the following stages: representation, cognition, assent, knowledge, exhibiting their relation to each other by the well-known illustration of the flat-extended hand, and the gradual clenching of the fist (Cic. *Acad.* ii. 4, i. 11). As the ultimate criterion of truth Zenon assumed right reason (Diog. Laërt. vii. 54, *ibid.* Interp.), which Chrysippus and others, in turn, endeavoured to separate into its constituent parts.

Zenon seems to have had no share, or but very little, in the developement of the Stoic doctrine respecting the categories, conclusions, the parts of speech and rhetoric. The last could have been regarded by him only as an amplification of dialectic, according to the comparison referred to by Cicero (*Orator.* 32), and could hardly have appeared to him to need a separate scientific treatment. (Cic. *de Fin.* iv. 3.)

It seems that at the head of his Physic stood the proposition that every thing which operates, as well as every thing operated upon, is corporeal, and consequently that the actual is limited to that (Cic. *Acad.* i. 11). He called the substance, that is to say the basis of every thing existent, that primary matter which neither increases nor diminishes itself (Stob. *Ecl. Eth.* p. 90; Diog. Laërt. vii. 150). This was in his view the intercommingling of matter, in itself passive and void of quality (ἄποιος ὕλη), and of operative power, that is of the deity (Diog. Laërt. vii. 134; Cic. *l. c.*; Senec. *Epist.* 65). He saw this operative power in fire (Cic. *Acad.* i. 11), or aether (*ibid.* ii. 41), as the basis of all vital activity (Cic. *de Nat. Deor.* ii. 9, iii. 14), and in this way was led to go back to the doctrine of Heracleitus. Attaching his views to that doctrine, he taught that the universe comes into being when from fire, or through it, the primary substance passing through the intermediate stage of air, becomes liquefied, and then the thick portion becomes earth, the rarer portion air, and lastly again becomes rarified into fire (Diog. Laërt. vii. 142, comp. 136; Stob. *Ecl. Phys.* p. 320). Zenon also appropriated to himself the Heracleitean doctrine of the periodic alternation of the formation and annihilation of the universe (Stob. *Ecl. Phys.* i. p. 414). The more exact definition of the doctrine in this instance also belongs to his successors, as Chrysippus, Poseidonius, &c. The active or artizan-fire (τεχνικὸν πῦρ, Cic. *de Nat. Deor.* ii. 22, comp. Diog. Laërt. vii. 156) must in his view have been identical with the deity; but what Heracleitus tacitly pre-supposed, that it partakes of the world-consciousness, Zenon endeavoured to define more exactly, and to prove, substituting for the universe-ensouling power the universe itself, that is, the substance of it, or the deity, and attributing reason to it, inasmuch as on the one hand the rational (λογικόν) is better than the irrational, and on the other, that which is found in the parts must belong to the whole (Sext. Emp. *adv. Math.* ix. 104, 101; Cic. *de Nat. Deor.* ii. 8). In this universe-fashioning fire there must dwell not merely a concomitant consciousness, but a foreseeing one (Cic. *de Nat. Deor.* ii. 22), that is, the eternal deity extended throughout the whole universe, must produce (δημιουργεῖν, Diog. Laërt. vii. 134, 136) every thing. The doubt of Ariston, whether God could be a being possessed of life (Cic. *de Nat. Deor.* i. 14) seems to have been directed against Zenon's further definitions, which have not come down to us. Again, Zenon defined the deity as that law of nature which ever accomplishes what is right, and prevents the opposite (Cic. *l. c.*), as the energy which moves itself and operates according to the laws of impregnation (λόγοι σπερματικοί, Diog. Laërt. vii. 148; Cic. *de Nat. Deor.* ii. 39), and identified it, or Zeus, with spirit and predestination, or unconditioned necessity (Stob. *Ecl. Phys.* i. 178; Diog. Laërt. vii. 88, 148, &c., 156), without detriment to the foresight and free self-determination attributed to it (Cic. *de Nat. Deor.* ii. 22). He seems to have endeavoured to refer the different chief deities of the Greek mythology to the different fundamental modes of manifestation of the single divine primary power (*Ibid.* i. 14, comp. Diog. Laërt. vii. 147, 149). He must have regarded individual souls as being what the world-soul was; as of the nature of fire, or as warm breath (πνεῦμα ἔνθερμον, Cic. *Tusc.* i. 9, *de Nat. Deor.* iii. 14, comp. Plut. *de ph. pl. Decret.* iv. 3; Diog. Laërt. vii. 156), and therefore as perishable (Diog. Laërt. *l. c.*). The threefold division of the soul attributed to him (Tertullian. *de Anima*, c. 14) is obscure, if not dubious. But however he may have divided it, he must have referred its different activities to one and the same fundamental power (ἡγημονικόν, Sext. Emp. *adv. Math.* ix. 102; comp. Euseb. *Praep. Ev.* xv. 20).

Zenon, coinciding with the Cynics, and with equal stringency, recognised in the most decided manner the unconditional nature of moral obligations, and that only that which answers to them is valuable in itself; but departed from them partly in the deduction and definition of them, partly and chiefly in this, that by paving the way for the separation of the form and the purport or objects of our actions, he undertook, with reference to the domain of the (so-called) *indifferent*, to demonstrate a relative value in that which accords with natural impulses, and so to oppose the harsh contempt of the Cynics for custom, without however allowing that the gratification of mere natural wants, and the external good things which serve that end, have any value in themselves. In order to bring forward prominently the unconditional value of the moral (Stob. *Ecl. Eth.* p. 154) he termed it, following the example of the Eretrio-Megaric school, the single, sole and simple good (Cic. *Acad.* i. 16. 2), which, for that very reason, is that which alone should be striven after and praised for itself (Cic.

de Fin. iii. 6. 8; comp. Diog. Laërt. vii. 100, &c.), with the attainment of which, consequently, happiness must be coincident (Stob. *l. c.* p. 138). This he described as perfect unanimity of life (ὁμολογουμένως ζῆν, Stob. *l. c.* p. 132, 134; Cic. *de Fin. l. c.*), which in its turn should manifest itself as the unhindered flow of life (εὔροια τοῦ βίου, Stob. *l. c.* p. 138; Diog. Laert. vii. 88; Sext. Emp. *Hypot.* iii. 172). Unanimity of life however can only be attained (so Zenon already appears to have added in discussing the point, see Diog. Laërt. vii. 87, &c.), in proportion as it in its turn is in complete harmony with the rest of nature. The further development and more exact definition of this subject however belongs to Cleanthes, Chrysippus, and other successors of Zenon (Diog. Laërt. vii. 89, &c.). Perfect unanimity of life however can only be achieved through the unrestricted dominion of right reason, that is, by our reason not only ruling unconditionally over our other energies and circumstances, but also coinciding with the universal reason — the reason which governs nature. This last is, in other words, the source of moral law, of that which forbids as well as that which commands (Stob. *l. c.* p. 104; comp. Plut. *Stoic. Rep.* p. 1037).

Since then that unvarying unanimity or consistency of soul, out of which morally good volitions and actions spring, is virtue (Stob. *l. c.* p. 104; Cic. *Tusc.* iv. 15), true good can only consist in virtue (Stob. p. 90; Diog. Laërt. vii. 102, 127), and this being self-sufficient, can need no external good circumstances (Diog. Laërt. vii. 104; Cic. *de Fin.* iii. 10; Sen. *Epist.* 9; Plut. *l. c.*). That, to the accomplishment or attainment of which virtue is directed, has no value in itself, but on the contrary derives value only from its being willed and accomplished morally (Stob. *l. c.* p. 94). And it was just at this point that Zenon felt himself constrained to deviate from the Cynics. He could not admit that things indifferent in themselves are without any value for us. On the contrary, he endeavoured to point out differences which fixed the measure of their relative value. They have this, according to him, in proportion as they correspond to the original natural instinct of self-preservation (Diog. Laërt. vii. 85; Cic. *de Fin.* iii. 5, 15, iv. 10, v. 9, *Acad.* i. 16). What corresponds to that is justly preferred (is a προηγμένον), has a certain worth (ἀξία, Stob. *l. c.* p. 144, &c. 156; comp. Diog. Laërt. vii. 105), and admits of being shown to be such, that is, of having a foundation for it established (Cic. *Acad.* i. 10, &c.; Stob. *l. c.* p. 158; Diog. Laërt. vii. 108). But because every thing which conduces to self-preservation, like self-preservation itself, has only a conditional (relative) value, it cannot be a constituent element of happiness; the latter depends merely upon moral volition and action (Cic. *de Fin.* iii. 13). That which is to be preferred is an *appropriate* thing (καθῆκον), a designation which Zenon first introduced (Diog. Laërt. *l. c.*), and shows itself to be such by its rational foundation (εὔλογον, Diog. Laërt. and Stob. *ll. cc.*). The *appropriate*, however, and its foundation, are perfect only when the latter is unconditional, that is, corresponds to unconditional requirements (a κατόρθωμα, Stob. p. 158; Cic. *de Fin.* iii. 7, 9, 14, 17, *de Off.* i. 3). So long as an action can merely be justified as fit, it is a middling (μέσον) action, and has no real moral value, even though it should perfectly coincide with a truly moral action in reference to its object or purport. (Stob. p. 158; Cic. *de Fin. l. c.*) It is not without reason that the germ of the distinction between legality and morality has been traced in this Stoic separation of the καθῆκον and κατόρθωμα. Hence, just as morality, or virtue, can only subsist in conjunction with the perfect dominion of reason, so vice can consist only in the renunciation of the authority of right reason, and virtue is absolutely — without any accommodation — opposed to vice (Cic. *Tusc.* iv. 13, *Acad.* i. 10, *de Fin.* iii. 21, iv. 9, *Parad.* iii. 1; Diog. Laërt. vii. 127; Stob. p. 104, 116); nay, virtue and vice cannot subsist side by side in one and the same subject, can admit of no increase and decrease (Cic. *de Fin.* iii. 14, &c.), and no one moral action can be more virtuous than another (Cic. *de Fin.* iii. 14; Sext. Emp. *adv. Math.* vii. 422). All actions however are to be reckoned in, that is, all are either good or bad, since even impulses and desires rest upon free consent (Stob. p. 162, 164; Cic. *Tusc.* iv. 9, *Acad.* i. 10), and consequently even passive conditions or affections, which, because withdrawn from the dominion of reason, are immoral (Diog. Laërt. vii. 110; Stob. p. 166; Cic. *Tusc.* iv. 6. 14), nay, more, they are the source of immoral actions (Stob. p. 170, &c.; Cic. *de Fin.* iv. 38; Plut. *de Virt. mor.* p. 393). Zenon, therefore, had already especially concerned himself with the more exact definition of the affections, and had composed a separate treatise on them, as has been above remarked. To him belongs the fourfold division of them. He referred them to present (πρόσφατον), and therefore operative errors (false assumptions) respecting the good and the bad (Cic. *Tusc.* iii. 3; Stob. p. 170). They must be rooted out, and not merely set aside (Cic. *Tusc.* iv. 18, &c.), and their place must be occupied by corresponding movements of the reason. As he was the originator of the fourfold division of the affections (desire and fear, pleasure and pain: ἐπιθυμία, φόβος, ἡδονή, λύπη; Cic. *Tusc.* iv. 6; Stob. p. 166, &c.; Diog. Laërt. vii. 110), so in all probability he also distinguished the three emotions which are according to reason (βούλησις, χάρα, εὐλάβεια,) and assumed that pain, because it is merely passive, cannot be transformed into a corresponding rational emotion. In like manner to him probably, in what is essential, belong the definitions of the four virtues, as well as the assertions, subsequently repeated to satiety, respecting the perfections of the wise man. How far he carried these out, and whether, or how far he conducted the further sub-division of the four virtues, we are not able to determine.

Polemon is said already to have given utterance to the suspicion that Zenon intended to purloin other people's doctrines in order to appropriate them to himself in a new dress (Diog. Laërt. vii. 25). At a later time he was frequently charged with having been the inventor not so much of new things, as of new words (Cic. *de Fin.* iii. 2, iv. 2, &c., *Tusc.* v. 12), and already Chrysippus had endeavoured to defend him against such charges (Diog. Laërt. vii. 122). But though those charges may in part have been unjust, yet even the acuteness of Chrysippus and others was not able to develop out of the doctrines of Zenon an organically constructed system, growing out of one fundamental idea, such as we find in Plato and Aristotle. Logic and physic always continued mere supplements of ethic, connected with it rather externally than internally; and the system of the

Stoa, though for centuries it banded together around it the noblest spirits, to struggle against the moral corruption of the age, had not proceeded from a full and unrestricted love of wisdom, but from the impulse after a completely satisfactory mode of life. It no longer formed a member of the ever rising series of development of the philosophising spirit of the Greeks, but rather already belonged to the descending series.

2. Of Elea (Velia), son of Teleutagoras, and favourite disciple of Parmenides. He was with the latter in Athens about the 80th Olympiad, when Socrates was still very young. At this time he was 40 years old, and consequently was born about the 70th Olympiad (Diog. Laërt. ix. 28; Plut. *Soph.* p. 217, *Parm.* p. 127; comp. *Theaet.* p. 183). With this chronology we can easily reconcile the statements which assign, as the period when he flourished, the 78th Olympiad (Suid. *s. v.*), the 79th (Diog. Laërt. ix. 29), or the 80th (Euseb. *Chron.*). The statements that he unfolded his doctrines to men like Pericles and Callias for the price of 100 minae (Plat. *Alcib.* i. p. 119; Olympiod. *in Alcib.* p. 140, Kreuzer; Plut. *Vit. Pericl.* c. 4) indicate a rather long residence in Athens. Of a well-grown and graceful person (εὐμήκης καὶ χαριεὶς ἰδεῖν), Zenon was the favourite (παιδικὰ) of Parmenides, says Plato (*Parm.* p. 127; comp. Diog. Laërt. ix. 25), where he doubtless intends the word to be taken in the honourable sense (comp. Schol. in Plat. *l. c.*), not, as his traducers thought (Athen. xi. p. 505), in a signification which must have redounded to his disgrace in the eyes of those whom he held in such high esteem. The noblest spiritual love of Zenon for his teacher is shown in the way in which he devoted his whole energy to the defence of the doctrines of Parmenides. He is also said to have taken part in the law-making (Speusippus in Diog. Laërt. ix. 23) or law-mending (Strabo vi. 1) of Parmenides, to the maintenance of which the citizens of Elea had pledged themselves every year by an oath (Plut. *adv. Col.* p. 1126; Strabo, *l. c.*), and his love of legitimate freedom is shown by the courage with which he exposed his life in order to deliver his native country from a tyrant. (Plut. *adv. Col.* p. 1126, *de Stoic. Repugn.* p. 105, *de Garrulit.* p. 505; comp. Diog. Laërt. ix. 26, &c.; Diodor. *Exc.* p. 557, Wessel.) Whether he perished in the attempt, or survived the fall of the tyrant, is a point on which the authorities vary. They also state the name of the tyrant differently.

Unfortunately also the writings of Zenon perished earlier than those of Parmenides and Melissus. Even the indefatigable Simplicius had not succeeded in possessing himself of more than one of the treatises of the Eleatic philosopher, and even this he probably had before him only in extracts (Simpl. *in Arist. Phys.* f. 30, a. b.). In explaining the difficult passage of Aristotle respecting the mode in which Zenon demonstrated the inconceivableness of motion, he manifestly had not Zenon's own words before him. Alexander and Porphyrius in all probability were not even acquainted with what Simplicius quotes from the treatise of Zenon. (Simpl. *l. c.*) But whether this was the youthful essay characterised in the Parmenides of Plato, in which, in order to defend his master's doctrine of the oneness of the existent, he had developed the contradictions involved in the presupposition of a multiplicity of the existent (Plat. *Parm.* p. 128), we cannot determine. Simplicius like Plato characterises the treatise to which he referred as composed in prose, as a σύγγραμμα, though still the dialogical form indicated by Plato, and the division of the treatise into different argumentations (λόγους), each of which carried out different assumptions (ὑποθέσεις; comp. Plat. *Parm.* p. 127; Arist. *Elench. Soph.* c. 10; Diog. Laërt. iii. 47), does not manifest itself; a mode of dealing with the subject which seems to have been the immediate occasion which led Aristotle to regard Zenon as the originator of dialectic. (Diog. Laërt. ix. 25; comp. viii. 57; Sext. Emp. *adv. Math.* vii. 6). Of other treatises of Zenon we only learn the titles: — Discussions (ἔριδες), Against the Natural Philosophers (πρὸς τοὺς φυσικούς), On Nature (περὶ φύσεως), Explanation of the poems of Empedocles (ἐξήγησις τῶν τοῦ Ἐμπεδοκλέους, Suid. *s. v.*), and must leave it undecided whether it was one of these, and if so, which of them is the treatise referred to by Plato in the Parmenides. In another passage (*Phaedr.* p. 26; comp. *Parm.* p. 129) Plato manifestly speaks of him, not of the rhetorician Alcidamas, as Quintilian (*Inst.* iii. 1) assumes, as the Eleatic Palamedes, whose art causes one and the same thing to appear both like and unlike, one and many, at rest and in motion.

The way in which Zenon undertook to show the merely relative validity of our assertions with regard to the phenomenal world, is shown partly by his expressions which Simplicius has preserved, according to which the multiplicity of phenomena must be set down as finite, because actual, and consequently determinate; and as infinite, because not made up of ultimate parts; and for that very reason as at the same time small and great; as, on the one hand, in being divided ad infinitum, it loses all magnitude, and on the other hand regains it through the infinitude of the number of the parts (the argument of the dichotomia, to which Aristotle refers, *Phys. Ausc.* i. 3. p. 187. 1, and which Porphyrius had improperly referred to Parmenides; see Simplicius, *l. c.*); partly by the question which he is said to have put to Protagoras, whether a measure of corn, falling down, makes a noise (ψοφεῖ) in its fall, while a thousandth part of the measure, or a single grain, does not (Arist. *Phys. Ausc.* vii. 5. p. 250. 9; Simpl. f. 255; Schol. in Arist. p. 423, b. 40). On the infinite divisibility of space and time also was founded Zenon's arguments to disprove the reality of motion (Arist. *Phys. Ausc.* vi. 9; comp. c. 1, 2; Simpl. f. 236, b; Themist. f. 55, b. &c.; Schol. in Arist. p. 413; comp. Diog. Laërt. ix. 29). He endeavoured to show, 1. that on account of the infinite divisibility of the space to be passed through the motion cannot begin at all; 2. that for that same reason the creature which moves most slowly (the tortoise) could not be overtaken by the swiftest (Achilles); 3. that the moving body must at the same time be in motion, and also, inasmuch as it occupies space, at rest; 4. that one and the same space of time might, in different relations, be both long and short (comp. Bayle, *Dict. Crit.* *s. v.*). Consequently, Zenon manifestly concluded, we nowhere find in the phenomenal world a really existing thing, remaining like itself; and consequently we nowhere find an actual thing; it distributes itself into a multiformity which has neither subsistence nor unity; for that which neither increases when added, nor diminishes when taken away, — that is, the true, indivisible

unity,—cannot become a phenomenon (Arist. *Met.* B. 4. p. 1001, b. 7. ib. Alex.; comp. Simpl. *in Phys.* f. 21). Hence he asserted that he would explain what things are, if he had *unity* given to him. (Eudem. in Simpl. f. 21. 6.) Whether, and in what way, he nevertheless admitted the theory of Empedocles as a hypothetical explanation of phenomena, cannot be ascertained with certainty from the scanty statements of Stobaeus (*Ecl. Phys.* p. 60) and Diogenes Laërtius (ix. 29). The centre of gravity of his philosophy lies in the acuteness with which he unfolded the contradictions which are against the conceivableness of the fundamental ideas of experience, in so far as the world of experience is conceived as existent, *i. e.* as actually real; and consequently laid down for all subsequent metaphysic the problems of which it has still to seek the solution. It is easily comprehensible therefore that the sceptic Timon (Diog. Laërt. ix. 25) regarded him with special preference. (Comp. *Zénon d'Elée* in *Nouveaux Fragmens philosophiques*, by V. Cousin, Paris, 1828, p. 96—150). [Ch. A. B.]

ZENON (Ζήνων), literary. 1. An historical writer, mentioned by Diogenes Laërtius (vii. 35) as the author of a narrative of the expedition of Pyrrhus into Italy, and a brief history of the (first) Punic war (Ἡ Πύῤῥου στρατεία εἰς Ἰταλίαν καὶ Σικελίαν.—Ἐπιτομὴ τῶν πεπραγμένων Ῥωμαίοις τε καὶ Καρχηδονίοις). Zenon probably lived shortly after the first Punic war. (Voss. *de Hist. Gr.* p. 141.)

2. An historical writer, a contemporary of Polybius, a native of Rhodes. He wrote a work on Rhodian history (τὴν ἐντόπιον ἱστορίαν ἐνιαίαν, Diog. Laërt. vii. 35). He is quoted by Diodorus Siculus (v. 56), Cephalion (ap. Euseb. *in Chron.*), and in particular by Polybius, who contests the accuracy of several of his statements, and finds great fault with him, remarking that he had bestowed far more care upon the style of his work than upon the investigation of the facts which he records (xvi. 14, &c.). Polybius wrote to him, correcting some of his mistakes with respect to the geography of Laconia. The letter was courteously received, though it was too late to correct the errors, on account of the copies of the work having been already published (xvi. 20).

3. A native of Sidon, the son of Musaeus, whom Suidas mentions, and states to have been a disciple of Diodorus Cronus, and an instructor of Zenon of Citium. There must be some mistake, however, in calling him a Stoic philosopher, if that were the case. Suidas states that he wrote a defence of Socrates, and a work entitled Σιδωνιακά.

4. A native of Tarsus, the son of Dioscorides, a disciple of Chrysippus, and his successor in the Stoa. (Suid. *s. v.*; Diog. Laërt. vii. 35, comp. 41.) He introduced an important variation into the Stoic system, for he denied the doctrine of the conflagration of the universe, as it is termed (though that is but an inadequate account of the doctrine; comp. Zenon of Citium). This must have involved a considerable modification of the whole physical theory of the Stoics. (Euseb. *Praep. Evang.* xv. 13, 18; Menag. *ad Diog. Laërt.* vii. 35.) Fabricius and others improperly distinguish Zenon of Tarsus from Zenon the successor of Chrysippus. Zenon of Tarsus left but few writings. (Diog. Laërt. *l. c.*)

5. A native of Citium, respecting whom Suidas is in doubt whether he should be classed with the philosophers or the orators. He is said to have written the following works:—Περὶ στάσεων. Περὶ σχημάτων. Ὑπόμνημα εἰς Ξενοφῶντα, εἰς Λυσίαν, εἰς Δημοσθένην. Περὶ ἐπιχειρημάτων. This Zenon is by some (Harles, *in Fab.* vol. iii. p. 581) identified with the Zenon spoken of in no very flattering terms by Ulpianus (*in Dem. Prolog.*), and with the physician of the same name who lived in the time of Julianus.

6. A grammarian mentioned by Diogenes Laërtius (vii. 35), as the author of some epigrams, as well as other compositions. Casaubon and others have identified this Zenon with Zenon of Myndus, who is mentioned by Eusebius (*Praep. Evang.* ii. 6), Theodoretus (*Serm. VIII. ad Graecos*), Stephanus (*s. v.* Μύνδος) and others (Menag. *ad Diog. Laërt.* vii. 35).

7. An Epicurean philosopher, a native of Sidon. He was a contemporary of Cicero, who heard him when at Athens. He was sometimes termed *Coryphaeus Epicureorum* (Cic. *de Nat. Deor.* i. 21, 33, 34). He seems to have been noted for the disrespectful terms in which he spoke of other philosophers. For instance, he called Socrates the Attic buffoon. (Cic. *de Nat. D.* i. 34.) He was a disciple of Apollodorus (Diog. Laërt. x. 25), and is described by Diogenes Laërtius as a clear-headed thinker and perspicuous expounder of his views. Cicero bestows upon him similar commendation (*distincte, graviter, ornate disputabat, de Nat. Deor.* i. 21). Zenon held that happiness consisted in the enjoyment of present pleasures, accompanied by a confident expectation of enjoying them throughout the whole or the greater part of life. (*Tusc.* iii. 17.) Poseidonius wrote a separate treatise in confutation of his views. (Proclus *ad I. Euclid.* iii.)

8. Diogenes Laërtius (vii. 16) speaks of Zenon the younger. Whom he means by that name is not quite clear. Some identify him with the son of Musaeus. But it seems difficult to account for the distinctive title given to him, if that were the case.

9. An orator, a native of Laodiceia. He conferred many benefits upon his native town. Like Hybreas, he roused the Laodiceans to resist Labienus, when the latter, with Pacorus, invaded Syria and Asia Minor. (Strab. vii. p. 578, xiv. p. 660.)

10. A native of Alexandria, of Jewish extraction, mentioned by Suidas. He renounced his connection with the Jews. He is described as a worthy man in point of character, but as remarkably forgetful of what he attempted to learn, though he exhibited a perpetual anxiety to make himself acquainted with that of which he was ignorant.

11. A native of Pergamus, a contemporary of Proclus, who, like the preceding, was a somewhat slow learner. (Suid. *s. v.*) [C. P. M.]

ZENON (Ζήνων), the name of several physicians, whom it is perhaps hardly possible to distinguish with certainty, as Fabricius (*Bibl. Gr.* vol. xiii. p. 454) enumerates *six*, while Kühn reduces them to *three*. (*A. Cornelii Celsi Editio nova exoptatur.* Cont. ii. p. 5, &c.)

1. One of the most eminent of the followers of Herophilus (Galen, *De Differ. Puls.* iv. 8, vol. viii. p. 736), whom Galen calls "no ordinary man" (*Comment. in Hippocr.* "*Epid. III.*" ii. 4, vol. xvii. pt. i. p. 600), and who is said by Diogenes Laërtius (vii. 1. § 35) to have been better able to think than to write. He lived probably at the end of

the third and beginning of the second centuries B. C., as he was a contemporary of Apollonius Empiricus [APOLLONIUS, p. 245], with whom he carried on a controversy respecting the meaning of certain marks (χαρακτῆρες) that are found at the end of some of the chapters of the third book of the *Epidemics* of Hippocrates. (Galen, *ibid.* ii. 5. p. 618.) He gave particular attention to materia medica (Cels. *De Medic.* v. praef. p. 81.), and is perhaps the physician whose medical formulae are quoted by Galen (*De Antid.* ii. 10, 11, vol. xiv. pp. 163, 171), in which case he must have been a native of Laodiceia. He is mentioned in several other passages by Galen, and also by Erotianus (*Gloss. Hippocr.* pp. 86, 216, ed. Franz.); perhaps also by Pliny (*H. N.* xxii. 44), Caelius Aurelianus (*De Morb. Chron.* iv. 7. p. 530), Alexander Aphrodisiensis (*De Febr.* c. 2. p. 82, ed. Ideler), and Rufus Ephesius (*De Appell. Part. Corp. Hum.* i. 36. p. 44.), but this is uncertain. (See Littré's *Oeuvres d'Hippocr.* vol. i. p. 91, and Sprengel's *Gesch. der Arzneikunde*, vol. i. ed. 1846.)

2. A native of Cyprus in the fourth century after Christ, the tutor of Ionicus, Magnus, and Oribasius. (Eunap. *Vit. Philos.*) He taught and practised his profession at Alexandria, whence he was expelled by the Bishop George of Cappadocia [GEORGIUS, p. 248], who persecuted both the heathen and the orthodox Christians with equal bitterness. He was however restored to his country and office by command of the emperor Julian, probably A. D. 361 or 362; and a letter from the emperor to Zenon is still extant, in which he speaks very highly not only of his medical skill but also of his general character. (Jul. *Epist.*)

3. A native of Athens, mentioned in the spurious work *De Medicinis Expertis*, ascribed to Galen; whose exact date is unknown, but who may have lived in the fourth or fifth century after Christ. [W. A. G.]

ZENON (Ζήνων), artists. 1. Of Soli, statuary. [SOSIPATER.]

2. The son of Attis, or Attines, was a native of Aphrodisias in Caria, and a sculptor evidently of considerable eminence in the period of the Roman empire. He is thought to have lived about the time of Trajan. Three works are still extant inscribed with his name. One is a sitting statue, apparently of a senator, in the Villa Ludovisi, bearing the following inscription on the margin of the robe:—

ΖΗΝΩΝ
ΑΤΤΙΝ
ΑΦΡΟΔΙ
ΣΙΕΥΣ
ΕΠΟΙΕΙ.

The second is a monument to the memory of his son, who is represented in the form of a half-clad Hermes. The work bears a metrical inscription, in nineteen lines, to the following effect:—"The country of me, Zeno, is the blessed Aphrodisias *; but having travelled through many cities, confident in my artistic powers, and having made for my young son Zeno, who died before me, a tomb and a pillar, I myself also with my own hands sculptured likenesses, having wrought out by my art a famous work." † This inscription seems to imply that the tomb was intended for the artist himself as well as for his son. The error of Winckelmann, in making out of it a second Zenon of an unknown city, Staphis, is corrected in Meyer's note. The Hermes, which was the chief part of this monument, was formerly preserved in the Villa Negroni, and passed into the possession of Mr. Jenkins with the rest of that collection. We have failed to discover its subsequent history.

The third extant work of Zenon is a female statue, clothed with a very thin stola, in marble, found at Syracuse, where it is still preserved. The base bears the inscription—

ΖΗΝΩΝ
ΑΦΡΟΔΕΙCΙ
ΕΥC ΕΠΟΙΕΙ.

(Winckelmann, *Gesch. d. Kunst*, b. xi. c. 3. § 26, and *Vorläufige Abhandlungen*, §§ 194, 195, with Meyer's notes; Visconti, *Mus. Jenkins*, cl. iv. No. 18, p. 36; R. Rochette, *Lettre à M. Schorn*, p. 429; Böckh, *Corp. Inscr.* vol. iii. Nos. 5374, 6151.)

In the inscriptions relating to this artist and to Aristeas and Papias (see ARISTEAS), we have evidence of the existence of a school of distinguished sculptors at Aphrodisias in the time of Trajan, the Antonines, and their successors; to which also Zenas appears to have belonged. [ZENAS.] The prevalence of all these names of persons at Aphrodisias is attested by other extant inscriptions. (See Böckh, *Corp. Inscr.*, pt. xiii. sect. iv. vol. ii. Nos. 2768, 2775, 2781, 2787.) [P. S.]

ZENON or ZENO, ecclesiastical. In the year 1508 a volume was published (Venet. ap. Bened. Fontana) containing 105 sermons, divided into three books, ascribed to St. Zeno, bishop of Verona, from a MS. discovered during the fifteenth century by Guarini, in the episcopal library of that city. It was soon remarked that the Roman Martyrologies placed St. Zeno in the reign of Gallienus, while these discourses evidently belonged to a later epoch, and several pieces were detected in the series which were known to be the work of other hands. Hence Sixtus Senensis (*Biblioth. Sanct.* iv.) contended that the whole collection was to be regarded as a medley compiled from the writings of many different divines, and altogether excluded the name of Zeno from the catalogue of ecclesiastical authors. This hypothesis, although frequently controverted, was never confuted until the brothers Ballerini, presbyters of the Church in Verona, undertook to vindicate the memory of an ancient bishop of their diocese, and after a laborious investigation of original documents and a careful separation of all spurious and foreign matter proved incontestably that 93 *Sermones*, 16 of considerable length, the rest comparatively brief, on various subjects of faith, morals, and discipline, were the productions of Zeno, who was ordained bishop of Verona, not under Gallienus as had been supposed, but a cen-

* Here is a decisive proof, in addition to others, that Winckelmann was wrong in interpreting the word Ἀφροδισιεύς in this and other inscriptions as *of Aphrodisium in Cyprus*. We shall have to add a remark presently on the inscriptions of Aphrodisias in Caria.

† We cannot answer for the perfect accuracy of this translation. The original is so constructed that it is difficult to see the exact relation between the verbs, the participles, and the accusatives.

tury later, about A. D. 363, the year in which Julian perished. They likewise inferred from internal evidence, that he was of African extraction, and died in A. D. 380 or 381. It is unnecessary to enumerate the various editions which appeared in the sixteenth and seventeenth centuries, since they are either mere copies of the original impression of 1508, or inferior to it from being deformed by arbitrary changes and interpolations. The only text which can be used with advantage is that of the Ballerini (fol. Veron. 1739), which is accompanied by copious notes and dissertations, and has been adopted by Galland in his *Bibliotheca Patrum*, vol. v. (fol. Venet. 1769), p. 109. There is an Italian translation of St. Zeno by the Marquis Giovanni Jacopo Dionisi, canon of Verona (fol. Veron. 1784). (Galland, *Proleg.* to vol. v. c. xii.; Schoenemann, *Bibliotheca Patrum Latinor*, vol. i. § 12.) [W. R.]

ZENON or ZENO (Ζήνων), emperor of the East, A.D. 474—491, was descended from a noble Isaurian family. His name was originally Trascalisseus, which he exchanged for that of Zeno when he married Ariadne, the daughter of the emperor Leo I. in 468. He probably assumed this name because another Isaurian of the name of Zeno had obtained distinction under Theodosius II., and been elevated to the consulship in 448. Of the early life of Zeno we have no particulars; but we are told that Leo gave him his daughter in marriage in order to secure the support of the Isaurians against his ambitious minister Aspar, from which we may conclude that Zeno had great influence among his countrymen. On his marriage with Ariadne, he was raised by the emperor to the rank of patrician, was appointed commander of the imperial guards and of the armies in the East, and was elevated to the consulship along with Marcianus in 469. The elevation of Zeno brought great trouble upon the church in consequence of his patronage of Peter, surnamed the Fuller, who had been expelled from the monastery of the Acoemetae both for immorality and heresy. Through the influence of Zeno Peter obtained possession of the patriarchate of Antioch in this year, but the means by which he gained his object, and his subsequent deposition by Leo are related elsewhere [PETRUS]. Though Zeno was thus the means of giving some trouble to the emperor, he nevertheless was regarded by Leo as the main stay of his throne, and accordingly excited the jealousy of Aspar. While engaged in a campaign against the barbarians, who were ravaging Thrace, he narrowly escaped being assassinated by the friends of Aspar. On his return to court he persuaded Leo to get rid of his dangerous minister, and by his advice and contrivance Aspar was murdered in 471. Leo had no male children, and he wished to appoint his son-in-law his successor; but as soon as the emperor's intentions became known, there were great tumults at Constantinople, for the Greeks could not bear the idea of submitting to an Isaurian, and they hated Zeno personally both for the ugliness of his person and of his mind (Zonar. xiv. 2). Leo accordingly gave up his intention, and appointed as his successor his grandson Leo, the son of Zeno and Ariadne. This was in the year 473, and on the 3d of February in the following year (474) the emperor died, and was succeeded by his grandson. As the young emperor was only a child, the government devolved upon Zeno; and now that he had the real power, he soon acquired the title as well. Assisted by the dowager empress Verina, he was declared emperor with the approbation of the senate; and his own son put the crown upon his head. His son, however, had still the precedence, and in the laws promulgated in this year in the names of the two Augusti, the name of Leo always precedes that of Zeno. By the death of Leo, which occurred towards the end of the year (474), Zeno became sole emperor. Some writers accuse him of having made away with his son to secure the undivided sovereignty for himself; and they even allege that Ariadne was privy to the crime: but as the Greek historians, who never miss an opportunity of blackening the character of Zeno, do not say a word respecting the murder of his son, we may safely reject the tale as a calumny.

The reign of Zeno was marked by great disasters, by intestine commotions, and foreign wars. He is represented by the Greek historians as a voluptuary, a miser, and a tyrant. His contemptible character and his oppressive government occasioned frequent revolts among his subjects. The barbarians ravaged the fairest provinces of his empire; and the Goths, after encamping under the very walls of Constantinople, founded a new kingdom in Italy under the sway of Theodoric the Great. Zeno had not been many months upon the throne before he was driven out of Constantinople by a formidable rebellion excited by Verina and her brother Basiliscus, A. D. 475. Zeno took refuge in Isauria along with his wife Ariadne, and Basiliscus was proclaimed emperor. Basiliscus sent Illus and his brother Trocundus, who were also Isaurians, with a powerful army against the fugitive emperor, whom they defeated in July, A. D. 476. But Basiliscus was still more unpopular at Constantinople than Zeno. His adherents were discontented and divided; and Zeno accordingly found no difficulty in persuading Illus to desert his new master, and espouse his cause. Zeno and Illus now marched upon Constantinople, and they appear to have received support from Theodoric, who had succeeded his father Theodemir as king of the Ostrogoths. Near Nicaea they were met by the troops of Basiliscus under the command of his nephew Harmatius or Harmatus, but the latter was also gained over, and Zeno entered Constantinople without opposition in the month of July, A. D. 477, twenty months after his expulsion. Basiliscus was deposed and sent to Phrygia, where he perished in the winter of the same year [BASILISCUS]. The treachery of Harmatius had been purchased by great promises, which Zeno was now obliged to fulfill. He was made commander-in-chief of the army, and his son was raised to the rank of Caesar; but these high dignities only caused his ruin. Illus, who was jealous of any rival in power, easily persuaded the weak and timid emperor that Harmatius was aiming at the sovereignty, and accordingly before the end of the year Harmatius was murdered, and his son, the Caesar, was made reader in the church of Blachernae, in the neighbourhood of Constantinople.

Zeno now devolved the cares of government upon Illus, while he gave himself up to the enjoyment of his pleasures. In A. D. 478 Illus was sole consul. In this year Theodoric, son of Triarius, a Gothic chief, who had been one of the supporters of the emperor Basiliscus, and who had retired into

Thrace upon the fall of the latter, appeared before Constantinople at the head of a formidable army, and pillaged the surrounding country. Zeno called to his aid Theodoric, the son of Theodemir, who proceeded against his namesake; but the treachery of the emperor, who neglected to supply him with the troops and provisions he had promised him, led the son of Theodemir to conclude a peace with the son of Triarius. Zeno, who now feared to have the whole force of the Gothic nation turned against him, hastened to make peace with the son of Triarius, which he was only able to obtain by the most humiliating concessions.

In the following year, 479, a new and dangerous revolt broke out. At the head of it was Marcian, the grandson of the emperor of that name, and the son of Anthemius, the emperor of the West [MARCIANUS; ANTHEMIUS]. Marcian had married Leontia, the daughter of the late emperor Leo, and the sister of Ariadne, the wife of Zeno. He raised the standard of revolt in Constantinople itself, was joined by a powerful party, and defeated the forces of Zeno, whom he besieged in his palace. In the course of the night, however, Illus found means to corrupt his troops, and Marcian was obliged to take refuge in a church. He was dragged out, ordained forthwith as a presbyter, and banished to a monastery in Cappadocia. As soon as Theodoric, the son of Triarius, heard of this revolt, he marched upon Constantinople under the pretext of coming to the assistance of his ally, but in reality in hopes of obtaining possession of the city without a struggle. He was, however, induced by large sums of money to retire. Meantime war had been continued against Theodoric, the son of Theodemir, who, enraged at the treachery of the emperor in the preceding year, had been turned from an ally into a foe. The war was ably conducted by Sabinianus, Zeno's general, who gained some advantages over Theodoric.

In A. D. 481, war broke out again with Theodoric, the son of Triarius. He marched against Constantinople at the head of a more formidable army than he had ever collected previously, but was accidentally killed by his own javelin, while riding one day upon a new horse. Unexpectedly delivered from this formidable enemy, Zeno purchased peace with the other Theodoric in 483, by conferring upon him the most extraordinary honours. [Vol. III. p. 1044, a.] In the following year, 484, Theodoric was consul. This year was signalised by the commencement of a new rebellion, which lasted longer than any of the preceding ones, and brought Zeno to the brink of ruin. It was headed by Illus, the powerful minister of Zeno, who had now become an object of suspicion to his master, and of hatred both to Verina and Ariadne. The history of this rebellion is related at length elsewhere [ILLUS]. It was not finally suppressed till A. D. 488, when Illus and Leontius, whom the former had proclaimed emperor, were both taken prisoners and put to death. During the revolt of Illus, misunderstandings occurred between Theodoric and Zeno. In 487 the Gothic king again took up arms and threatened Constantinople. To save himself and his capital, Zeno gave Theodoric permission to invade Italy, and expel the usurper Odoacer from the country. The terms were gladly accepted by Theodoric, and Zeno lived to see the foundation of a powerful Gothic kingdom in Italy [THEODORICUS the GREAT]. Zeno died in the month of April A. D. 491, after a reign of seventeen years. He left no children, and was succeeded by Anastasius, an officer of the imperial life-guard of the Silentiarii, who married Ariadne, the widow of Zeno. [ANASTASIUS.]

In A. D. 482, Zeno published the famous *Henoticon* (ἑνωτικόν), which was signed by all the bishops of the East under his reign, and that of Anastasius. It is preserved by Evagrius (iii. 13). The various modern writers who comment upon it are given by Fabricius (*Bibl. Graec.* vol. xi. p. 723; comp. Gibbon, *Decline and Fall*, c. xlvii.). (Tillemont, *Histoire des Empereurs*, vol. vi., and Clinton, *Fasti Romani*, in which works all the authorities are collected.)

ZENO'NIA, the wife of the emperor Basiliscus. [BASILISCUS.]

ZENO'PHANES (Ζηνοφάνης), a Greek writer mentioned twice by Athenaeus (x. p. 424, c., xiii. p. 576, d), from whom it appears that he wrote a work on relationship (τὸ συγγενικόν). Modern critics propose to change the name into Xenophanes, but unnecessarily. Zenophanes is also found as a proper name in Strabo (xiv. p. 672) and in inscriptions.

ZENO'THEMIS (Ζηνόθεμις), wrote a poem entitled Περίπλους, in which he related various strange and wonderful stories (Tzetz. *Chil.* vii. 144; Aelian, *Hist. Anim.* xvii. 30; Schol. *ad Apoll. Rhod.* ii. 965; Plin. *H. N.* xxxvii. 11. § 1, xxxvii. 23; Vossius, *de Hist. Graec.* p. 511, ed. Westermann).

ZEPHYRI'TIS (Ζεφυρῖτις), a surname of Aphrodite, derived from the promontory of Zephyrium in Egypt. (Athen. vii. p. 318; Callim. *Epig.* 31; Steph. Byz. *s. v.*) [L. S.]

ZE'PHYRUS (Ζέφυρος), the personification of the west wind, is described by Hesiod (*Theog.* 579) as a son of Astraeus and Eos. Zephyrus and Boreas are frequently mentioned together by Homer, and both dwelt together in a palace in Thrace. (*Il.* ix. 5, *Od.* v. 295.) By the Harpy Podarge, Zephyrus became the father of the horses Xanthus and Balius, which belonged to Achilles (Hom. *Il.* xvi. 150, &c.); but he was married to Chloris, whom he had carried off by force, and by whom he had a son Carpus. (Ov. *Fast.* v. 197; Serv. *ad Virg. Eclog.* v. 48.) On the sacred road from Athens to Eleusis, there was an altar of Zephyrus. (Paus. i. 37. § 1.) [L. S.]

ZERY'NTHIA (Ζηρυνθία), a surname of Aphrodite, from the town of Zerinthus in Thrace, where she had a sanctuary said to have been built by Phaedra. (Tzetz. *ad Lycoph.* 449, 958; Steph. Byz. and Etym. Magn. *s. v.*) [L. S.]

ZETES (Ζήτης), a son of Boreas and Oreithyia, and a brother of Calais. Zetes and Calais, called the Boreadae, are mentioned among the Argonauts (Apollod. i. 9. § 16), and are generally described as winged beings (Schol. *ad Pind. Pyth.* iv. 324), though some say that they had wings at their heads and feet (Hygin. *Fab.* 14), and others that they had them only at their feet (Apollon. Rhod. i. 219), or at their shoulders (Pind. *Pyth.* iv. 325). Their sister Cleopatra, who was married to Phineus the soothsayer and king in Salmydessus, was found by them when, during their Argonautic expedition, they arrived at Salmydessus. She had been thrown with her sons into prison by Phineus at the instigation of his second wife; but Zetes and Calais liberated them by force, gave the kingdom to their cousins, and sent the second wife of Phineus to her own

country, Scythia (Diod. iv. 44). Others relate that the Boreades delivered Phineus from the Harpies; for it had been foretold that the Harpies might be killed by sons of Boreas, but that the sons of Boreas must die, if they should not be able to overtake the Harpies (Apollod. i. 9. § 21). Others again state that the Boreadae perished in their pursuit of the Harpies (Apollod. iii. 15. § 2), or that Heracles killed them with his arrows near the island of Tenos (Hygin. *Fab.* 14; Senec. *Med.* 634). Different stories were related to account for the anger of Heracles against the Boreadae (Schol. *ad Apollon. Rhod.* i. 1304; comp. Hygin. *Fab.* 273). Their tombs were said to be in Tenos, adorned with sepulchral stelae, one of which was moved whenever the wind blew from the north (Hygin. *Fab.* 14; Schol. *ad Apollon. l. c.*). Calais is also mentioned as the founder of the Campanian town of Cales. (Sil. Ital. viii. 515.) [L. S.]

ZETHUS (Ζῆθος), a son of Zeus and Antiope, at Thebes, and a brother of Amphion. According to some (Hom. *Od.* xix. 523) he was married to Aedon, and according to others (Apollod. iii. 5. § 6) to Thebe. (Comp. AMPHION.) [L. S.]

ZEUS (Ζεύς), the greatest of the Olympian gods, and the father of gods and men, was a son of Cronos and Rhea, a brother of Poseidon, Hades (Pluto), Hestia, Demeter, Hera, and at the same time married to his sister Hera. When Zeus and his brothers distributed among themselves the government of the world by lot, Poseidon obtained the sea, Hades the lower world, and Zeus the heavens and the upper regions, but the earth became common to all (Hom. *Il.* xv. 187, &c., i. 528, ii. 111; Virg. *Aen.* iv. 372). Later mythologers enumerate three Zeus in their genealogies two Arcadian ones and one Cretan; and the first is said to be a son of Aether, the second of Coelus, and the third of Saturnus (Cic. *de Nat. Deor.* iii. 21). This accounts for the fact that some writers use the name of the king of heaven who sends dew, rain, snow, thunder, and lightning for heaven itself in its physical sense. (Horat. *Carm.* i. 1. 25; Virg. *Georg.* ii. 419.)

According to the Homeric account Zeus, like the other Olympian gods, dwelt on Mount Olympus in Thessaly, which was believed to penetrate with its lofty summit into heaven itself (*Il.* i. 221, &c., 354, 609, xxi. 438). He is called the father of gods and men (i. 514, v. 33; comp. Aeschyl. *Sept.* 512), the most high and powerful among the immortals, whom all others obey (*Il.* xix. 258, viii. 10, &c.). He is the highest ruler, who with his counsel manages every thing (i. 175, viii. 22), the founder of kingly power, of law and of order, whence Dice, Themis and Nemesis are his assistants (i. 238, ii. 205, ix. 99, xvi. 387; comp. Hes. *Op. et D.* 36; Callim. *Hymn. in Jov.* 79). For the same reason he protects the assembly of the people (ἀγοραῖος), the meetings of the council (βουλαῖος), and as he presides over the whole state, so also over every house and family (ἑρκεῖος, *Od.* xxii. 335; comp. Ov. *Ib.* 285). He also watched over the sanctity of the oath (ὅρκιος), the law of hospitality (ξένιος), and protected suppliants (ἱκέσιος, *Od.* ix. 270; comp. Paus. v. 24. § 2). He avenged those who were wronged, and punished those who had committed a crime, for he watched the doings and sufferings of all men (ἐπόψιος, *Od.* xiii. 213; comp. Apollon. Rhod. i. 1123). He was further the original source of all prophetic power, from whom all prophetic signs and sounds proceeded (πανομφαῖος, *Il.* viii. 250; comp. Aeschyl. *Eum.* 19; Callim. *Hymn. in Jov.* 69). Every thing good as well as bad comes from Zeus, and according to his own choice he assigns their good or evil lot to mortals (*Od.* iv. 237, vi. 188, ix. 552, *Il.* x. 71, xvii. 632, &c.), and fate itself was subordinate to him. He is armed with thunder and lightning, and the shaking of his aegis produces storm and tempest (*Il.* xvii. 593): a number of epithets of Zeus in the Homeric poems describe him as the thunderer, the gatherer of clouds, and the like. He was married to Hera, by whom he had two sons, Ares and Hephaestus, and one daughter, Hebe (*Il.* i. 585, v. 896, *Od.* xi. 604). Hera sometimes acts as an independent divinity, she is ambitious and rebels against her lord, but she is nevertheless inferior to him, and is punished for her opposition (*Il.* xv. 17, &c., xix. 95, &c.); his amours with other goddesses or mortal women are not concealed from her, though they generally rouse her jealousy and revenge (*Il.* xiv. 317). During the Trojan war, Zeus, at the request of Thetis, favoured the Trojans, until Agamemnon made good the wrong he had done to Achilles. Zeus, no doubt, was originally a god of a portion of nature, whence the oak with its eatable fruit and the fertile doves were sacred to him at Dodona and in Arcadia (hence also rain, storms, and the seasons were regarded as his work, and hence the Cretan stories of milk, honey, and cornucopia); but in the Homeric poems, this primitive character of a personification of certain powers of nature is already effaced to some extent, and the god appears as a political and national divinity, as the king and father of men, as the founder and protector of all institutions hallowed by law, custom, or religion.

Hesiod (*Theog.* 116, &c.) also calls Zeus the son of Cronos and Rhea*, and the brother of Hestia, Demeter, Hera, Hades, and Poseidon. Cronos swallowed his children immediately after their birth, but when Rhea was near giving birth to Zeus, she applied to Uranus and Ge for advice as to how the child might be saved. Before the hour of birth came, Uranus and Ge sent Rhea to Lyctos in Crete, requesting her to bring up her child there. Rhea accordingly concealed her infant in a cave of Mount Aegaeon, and gave to Cronos a stone wrapped up in cloth, which he swallowed in the belief that it was his son. Other traditions state that Zeus was born and brought up on Mount Dicte or Ida (also the Trojan Ida), Ithome in Messenia, Thebes in Boeotia, Aegion in Achaia, or Olenos in Aetolia. According to the common account, however, Zeus grew up in Crete. In the meantime Cronos by a cunning device of Ge or Metis was made to bring up the children he had swallowed, and first of all the stone, which was afterwards set up by Zeus at Delphi. The young god now delivered the Cyclopes from the bonds with which they had been fettered by Cronos, and they in their gratitude provided him with thunder and lightning. On the advice of Ge, Zeus also liberated the hundred-armed Gigantes, Briareos, Cottus, and Gyes, that they might assist him in his fight against the Titans. (Apollod. i. 2.

* As Rhea is sometimes identified with Ge, Zeus is also called a son of Ge. (Aeschyl. *Suppl.* 901.)

§ 1; Hes. *Theog.* 617, &c.) The Titans were conquered and shut up in Tartarus (*Theog.* 717), where they were henceforth guarded by the Hecatoncheires. Thereupon Tartarus and Ge begot Typhoeus, who began a fearful struggle with Zeus, but was conquered. (*Theog.* 820, &c.) Zeus now obtained the dominion of the world, and chose Metis for his wife. (*Theog.* 881, &c.) When she was pregnant with Athena, he took the child out of her body and concealed it in his own, on the advice of Uranus and Ge, who told him that thereby he would retain the supremacy of the world. For if Metis had given birth to a son, this son (so fate had ordained it) would have acquired the sovereignty. After this Zeus, by his second wife Themis, became the father of the Horae and Moerae; of the Charites by Eurynome, of Persephone by Demeter, of the Muses by Mnemosyne, of Apollo and Artemis by Leto, and of Hebe, Ares, and Eileithyia by Hera. Athena was born out of the head of Zeus; while Hera, on the other hand, gave birth to Hephaestus without the co-operation of Zeus. (*Theog.* 886, &c.) The family of the Cronidae accordingly embraces the twelve great gods of Olympus, Zeus (the head of them all), Poseidon, Apollo, Ares, Hermes, Hephaestus, Hestia, Demeter, Hera, Athena, Aphrodite, and Artemis. These twelve Olympian gods, who in some places were worshipped as a body, as at Athens (Thucyd. vi. 54), were recognised not only by the Greeks, but were adopted also by the Romans, who, in particular, identified their Jupiter with the Greek Zeus.

In surveying the different local traditions about Zeus, it would seem that originally there were several, at least three, divinities which in their respective countries were supreme, but which in the course of time became united in the minds of the people into one great national divinity. We may accordingly speak of an Arcadian, Dodonaean, Cretan, and a national Hellenic Zeus.

1. The *Arcadian Zeus* (Ζεὺς Λυκαῖος) was born, according to the legends of the country, in Arcadia, either on Mount Parrhasion (Callim. *Hymn. in Jov.* 7, 10), or in a district of Mount Lycaeon, which was called Cretea. (Paus. viii. 38. § 1; Callim. *l. c.* 14.) He was brought up there by the nymphs Theisoa, Neda, and Hagno; the first of these gave her name to an Arcadian town, the second to a river, and the third to a well. (Paus. viii. 38. § 2, &c., 47. § 2; comp. Callim. *l. c.* 33.) Lycaon, a son of Pelasgus, who built the first and most ancient town of Lycosura, called Zeus Lycaeus, and erected a temple and instituted the festival of the Lyceia in honour of him; he further offered to him bloody sacrifices, and among others his own son, in consequence of which he was metamorphosed into a wolf (λύκος; Paus. viii. 2. § 1, 38. § 1; Callim. *l. c.* 4; Ov. *Met.* i. 218.) No one was allowed to enter the sanctuary of Zeus Lycaeus on Mount Lycaeon, and there was a belief that, if any one entered it, he died within twelve months after, and that in it neither human beings nor animals cast a shadow. (Paus. viii. 38. § 5; comp. Schol. *ad Callim. Hymn. in Jov.* 13.) Those who entered it intentionally were stoned to death, unless they escaped by flight; and those who had got in by accident were sent to Eleutherae. (Plut. *Quaest. Gr.* 39.) On the highest summit of Lycaeon, there was an altar of Zeus, in front of which, towards the east, there were two pillars bearing golden eagles. The sacrifices offered there were kept secret. (Paus. viii. 38. § 5; Callim. *l. c.* 68.)

2. The *Dodonaean Zeus* (Ζεὺς Δωδωναῖος or Πελασγικός) possessed the most ancient oracle in Greece, at Dodona in Epeirus, near mount Tomarus (Tmarus or Tomurus), from which he derived his name. (Hom. *Il.* ii. 750, xvi. 233; Herod. ii. 52; Paus. i. 17. § 5; Strab. v. p. 338, vi. p. 504; Virg. *Eclog.* viii. 44.) At Dodona Zeus was mainly a prophetic god, and the oaktree was sacred to him; but there too he was said to have been reared by the Dodonaean nymphs (Hyades; Schol. *ad Hom. Il.* xviii. 486; Hygin. *Fab.* 182; Ov. *Fast.* vi. 711, *Met.* iii. 314). Respecting the Dodonaean oracle of Zeus, see *Dict. of Ant. s. v. Oraculum.*

3. The *Cretan Zeus* (Ζεὺς Δικταῖος or Κρηταγενής). We have already given the account of him which is contained in the Theogony of Hesiod. He is the god, to whom Rhea, concealed from Cronos, gave birth in a cave of mount Dicte, and whom she entrusted to the Curetes and the nymphs Adrasteia and Ida, the daughters of Melisseus. They fed him with milk of the goat Amaltheia, and the bees of the mountain provided him with honey. (Apollod. i. 1. § 6; Callim. *l. c.*; Diod. v. 70; comp. Athen. xi. 70; Ov. *Fast.* v. 115.) Crete is called the island or nurse of the great Zeus, and his worship there appears to have been very ancient. (Virg. *Aen.* iii. 104; Dionys. Perieg. 501.) Among the places in the island which were particularly sacred to the god, we must mention the district about mount Ida, especially Cnosus, which was said to have been built by the Curetes, and where Minos had ruled and conversed with Zeus (Hom. *Od.* xix. 172; Plat. *de Leg.* i. 1; Diod. v. 70; Strab. x. p. 730; Cic. *de Nat. Deor.* iii. 21); Gortyn, where the god, in the form of a bull, landed when he had carried off Europa from Phoenicia, and where he was worshipped under the surname of Hecatombaeus (Hesych. *s. v.*); further the towns about mount Dicte, as Lyctos (Hes. *Theog.* 477), Praesos, Hierapytna, Biennos, Eleuthernae and Oaxus. (Comp. Hoeck, *Creta*, i. p. 160, &c., 339, &c.)

4. The *national Hellenic Zeus*, near whose temple at Olympia in Elis, the great national panegyris was celebrated every fifth year. There too Zeus was regarded as the father and king of gods and men, and as the supreme god of the Hellenic nation. His statue there was executed by Pheidias, a few years before the outbreak of the Peloponnesian war, the majestic and sublime idea for this statue having been suggested to the artist by the words of Homer, *Il.* i. 527. (Comp. Hygin. *Fab.* 223.) According to the traditions of Elis, Cronos was the first ruler of the country, and in the golden age there was a temple dedicated to him at Olympia. Rhea, it is further said, entrusted the infant Zeus to the Idaean Dactyls, who were also called Curetes, and had come from mount Ida in Crete to Elis. Heracles, one of them, contended with his brother Dactyls in a footrace, and adorned the victor with a wreath of olive. In this manner he is said to have founded the Olympian games, and Zeus to have contended with Cronos for the kingdom of Elis. (Paus. v. 7. § 4.)

The Greek and Latin poets give to Zeus an immense number of epithets and surnames, which are derived partly from the places where he was worshipped, and partly from his powers and functions. He was worshipped throughout Greece and

her colonies, so that it would be useless and almost impossible to enumerate all the places. The eagle, the oak, and the summits of mountains were sacred to him, and his sacrifices generally consisted of goats, bulls and cows. (Hom. *Il.* ii. 403; Aristot. *Ethic.* v. 10, ix. 2; Virg. *Aen.* iii. 21, ix. 627.) His usual attributes are, the sceptre, eagle, thunderbolt, and a figure of Victory in his hand, and sometimes also a cornucopia. The Olympian Zeus sometimes wears a wreath of olive, and the Dodonaean Zeus a wreath of oak leaves. In works of art Zeus is generally represented as the omnipotent father and king of gods and men, according to the idea which had been embodied in the statue of the Olympian Zeus by Pheidias. (Müller, *Anc. Art and its Rem.* §§ 349—351.) [L. S.]

ZEU'XIADES (Ζευξιάδης), artists. 1. A statuary of the school of Lysippus. [SILANION, p. 818, b.] An interesting confirmation of the truth of the reading of Pliny, adopted in the article referred to, is furnished by an extant inscription on the base of a statue of the orator Hyperides, which was published by Spon (*Miscell.* p. 137) in the form ΤΕΥΞΙΑΔΗΣ ΕΠΟΙΕΙ (whence Sillig makes an artist *Teusiales*, *Catal. Artif.* *s. v.*); but the true reading, ΖΕΥΞΙΑΔΗΣ, has been established by Visconti (*Icon. Grecq.* vol. i. p. 272), and adopted by Welcker (*Kunstblatt*, 1827, No. 82, pp. 326—327) and Raoul-Rochette (*Lettre à M. Schorn*, p. 413, 2nd ed.). The date of Hyperides (B. C. 396—322) agrees with that which must be assigned to Zeuxiades on the testimony of Pliny. [See SILANION.)

2. A vase painter, whose name appears on the bottom of a vase in the Canino collection. The letters however are so indistinct as to make the true reading doubtful. Raoul-Rochette reads it ΖΕΥΞΙΑΔΕϚ, Amati ΖVΞΙΑΔΕϚ; both of which forms are equivalent to Ζευξιάδης; but Ottfried Müller could not read the name at all in a facsimile of the original work. (R. Rochette, *Lettre à M. Schorn*, pp. 63, 64.) [P. S.]

ZEUXIDA'MUS (Ζευξίδαμος). 1. A king of Sparta, and tenth of the Eurypontidae. He was grandson of Theopompus, and father of Anaxidamus, who succeeded him. (Paus. iii. 7.)

2. A son of Leotychides, king of Sparta. He was also named Cyniscus. He died before his father, leaving a son, Archidamus II. (Herod. vi. 71; Thuc. ii. 47; Paus. iii. 7.) [E. E.]

ZEUXIPPE (Ζευξίππη). 1. A sister of Pasithea or Praxithea, was a Naiad and married to Pandion, by whom she became the mother of Procne, Philomela, Erechtheus and Butes. (Apollod. iii. 14. § 8; comp. BUTES.)

2. A daughter of Lamedon, and the wife of Sicyon, by whom she was the mother of Chthonophyle. (Paus. ii. 6. § 2.) [L. S.]

ZEUXIPPUS (Ζεύξιππος), a son of Apollo, by the nymph Syllis, was king of Sicyon. (Paus. ii. 6. § 3.) [L. S.]

ZEUXIPPUS (Ζεύξιππος), a Boeotian, one of the partisans of the Romans. When Brachyllas was made Boeotarch he and some others betook themselves to T. Quinctius at Elatea, and gained his sanction for the assassination of Brachyllas, which they accomplished with the aid of Alexamenus, the general of the Aetolians, who provided them with the instruments for effecting their nefarious project. (Liv. xxxiii. 27, 28; Polyb. xviii. 26.) Zeuxippus at first put a bold face upon the matter, taking part in the investigation that ensued that he might divert suspicion from himself. Some who were put to the torture, falling in with the suspicion entertained by many, charged Zeuxippus and Pisistratus with the crime. Zeuxippus fled by night to Tanagra, and alarmed lest information should be given by one of his slaves, who was privy to the whole affair, removed from Tanagra to Anthedon, thinking the latter a safer place. During his exile he did the Romans some good service in their wars with Antiochus and Philippus. The Roman senate, in return, complied with a request which he made to them, and wrote to the Boeotians requesting his recall. With this request, however, the Boeotians did not comply, fearing lest it should occasion a breach between themselves and Macedonia, and they sent an embassy to Rome intimating their intention. Zeuxippus himself came to Rome at the same time, and the Romans charged the Aetolians and Achaeans with the duty of carrying their wishes into execution. The Achaeans did not approve of declaring war for that object, but sent an embassy to the Boeotians, who promised to yield to their desire, but did not do so. This procedure led to some hostile inroads into Boeotia, and a regular war would have broken out if the senate had persisted in their demand; but they suffered the matter to drop. (Liv. *l. c.*; Polyb. xxiii. 2.) [C. P. M.]

ZEUXIPPUS (Ζεύξιππος), artists. 1. A painter, of Heracleia, who is mentioned by Socrates in the *Protagoras* of Plato (p. 318, b. c.) as "this young man, who has recently come to the city" (τούτου τοῦ νεανίσκου τοῦ νῦν νεωστὶ ἐπιδημοῦντος). Now since the celebrated Zeuxis was a native of Heracleia, since his age would just suit the date of this allusion [ZEUXIS], and since he is expressly mentioned by Socrates elsewhere (Xen. *Mem.* i. 4. § 6, *Oecon.* x. 1), it is difficult to believe that this Zeuxippus was a different person. There is no occasion, however, to suspect the reading in the passage of the *Protagoras*. The true explanation is perhaps to be found in the common tendency of Greek names to assume abbreviated forms; and thus perhaps *Zeuxippus* is no other than the old genuine form of the name *Zeuxis*. There is another passage in which Socrates is made to refer to "the Heracleian stranger," without mentioning his name (Xen. *Sympos.* iv. 63).

2. Sculptor of Argos. [PHILEAS.] [P. S.]

ZEUXIS (Ζεῦξις), a general in the service of Antiochus the Great. He was engaged in the war with Molo, whom he prevented from crossing the Tigris. Being placed under the command of Xenoetas, he was left by the latter in charge of the camp, when he made his ill-fated attempt to overpower Molo. But he retired on the approach of Molo, and suffered the latter to cross the river without opposition. When Antiochus himself marched against Molo, Zeuxis persuaded him to cross the river, and was in command of the left wing in the battle that ensued. He also took a prominent part in the siege of Seleucia. (Polyb. v. 45—60.) It is perhaps this same Zeuxis whom we find satrap of Lydia under Antiochus the Great. (Polyb. xxi. 13.) To him Philippus, when at war with Attalus, applied for a supply of corn, which he obtained. (Polyb. xvi. 1, 24.) In the decisive battle with the Romans, Zeuxis was one of the commanders of the front line (Appian, *Syr.* 33), and after the defeat of Antiochus was one of the

ambassadors sent to the Scipios to treat for peace, on which mission he proceeded to Rome. (Polyb. xxi. 13, 14, xxii. 7; Liv. xxxvii. 41, 45.) [C. P. M.]

ZEUXIS, a philosopher of the sceptical school, the disciple of Aenesidemus. Diogenes Laërtius (ix. 106) mentions a work by him — Περὶ διττῶν λόγων. [C. P. M.]

ZEUXIS (Ζεῦξις), the name of two physicians who are sometimes confounded together: —

1. A contemporary of Strabo, probably about the middle or end of the first century B. C. He was at the head of a celebrated Herophilean school of medicine established at Men-Carus in Phrygia, between Laodicea and Carura, and was succeeded in this post by Alexander Philalethes. (Strabo, xii. 8. p. 77, ed. Tauchn.)

2. A native of Tarentum (Galen, *Comment. in Hippocr.* "*Epid. VI.*" i. praef. vol. xvii. pt. i. pp. 793, 794), one of the earliest commentators on the writings of Hippocrates (id. *ibid.*; *Comment. in Hippocr.* "*De Humor.*" i. 24, vol. xvi. p. 196), and also one of the oldest of the Empirici. (id. *Comment. in Hippocr.* "*Praedict. I.*" ii. 58, vol. xvi. p. 636.) He lived after Herophilus, Callimachus (id. *Comment. in Hippocr.* "*Epid. VI.*" i. 5, vol. xvii. pt. i. pp. 826, 827.), Bacchius (id. *ibid.* i. 1, vol. xvii. pt. i. pp. 793, 794; iv. 9, vol. xvii. pt. ii. p. 145) and Glaucias (id. *Comment. in Hippocr.* "*De Humor.*" ii. 30, vol. xvi. p. 327; *Comment. in Hippocr.* "*Epid. VI.*" i. praef.; ii. 65, vol. xvii. pt. i. p. 793, 794, 992); and apparently before Zenon (Erotiani, *Gloss. Hippocr.* p. 216, ed. Franz.); and his date may therefore be placed about the middle of the third century B. C. He expounded the whole of the Hippocratic Collection (Galen, *Comment. in Hippocr.* "*De Humor.*" i. praef. 24, vol. xvi. pp. 1, 196; *Comment. in Hippocr.* "*Praedict. I.*" ii. 58, vol. xvi. p. 636; *Comment. in Hippocr.* "*De Offic. Med.*" i. praef. vol. xviii. pt. ii. p. 631), but his commentaries were not much esteemed in Galen's time, and had become scarce. (Id. *Comment. in Hippocr.* "*Epid. III.*" ii. 4, vol. xvii. pt. i. p. 605.) A brass coin struck at Smyrna is supposed by Mead to refer to this physician, but this is uncertain. (See Mead, *Dissert. de Nummis quibusdam a Smyrnaeis in Medicor. Honorem percussis*; Littré, *Oeuvres d'Hippocr.* vol. i. pp. 89, 104; Sprengel, *Gesch. der Arzneikunde*, vol. i. ed. 1846; Daremberg, *Cours sur l'Hist. et la Littér. des Sciences Méd.*, Année 2, Leçon 4.) [W. A. G.]

ZEUXIS (Ζεῦξις), artists. I. The celebrated painter, who excelled all his contemporaries except Parrhasius, and whose name is one of the most renowned in the history of ancient art, was a native of Heracleia; but which of the cities of that name had the honour of his birth we are not informed. Most modern writers follow the opinion of Hardouin, who fixed upon Heracleia in Lucania, for no better reason than that Zeuxis executed a celebrated picture for the neighbouring city of Croton; and on a precisely similar ground others decide in favour of Heracleia Lyncestis, in Macedonia, because Zeuxis enjoyed the patronage of Archelaüs. It is evident how these two opinions show the worthlessness of each other; both rest on facts which are better accounted for by the celebrity of the artist, which was doubtless coextensive with the Grecian name; and, as for the former, it is most probable, as will be seen presently, that Zeuxis was born some time before the foundation of the Italian Heracleia, which was not built till after the destruction of Siris, in B. C. 433. It is rather singular that none of the commentators (so far as we know) have thought of that city which was the most celebrated of any of its name for the great men whom it sent forth, namely, Heracleia on the Pontus Euxeinus. The question deserves investigation whether, when Heracleia is mentioned without any distinctive addition by an Athenian writer of the time of Xenophon and Plato, we are not justified in assuming that the reference is to Heracleia on the Euxine. The probability of this city having been the birth-place of Zeuxis is confirmed by the well-known fact, that the artist belonged to the Asiatic school of painting; a fact which is also indicated in the tradition which made him a native of Ephesus (Tzetz. *Chil.* viii. 196), the head-quarters of the Asiatic school. In the same way Apelles and other eminent artists of the Asiatic school are called natives of Ephesus, though known to have been born at other places.*

The date of Zeuxis has likewise been a matter of dispute, which has arisen from the confused account of it given by Pliny, who is our chief authority for the artist's life. (*H. N.* xxxv. 9. s. 36. § 2.) He says that "The doors of the art, thrown open by Apollodorus of Athens, were entered by Zeuxis of Heracleia in the fourth year of the 95th Olympiad (B. C. 400—399) ... who is by some placed erroneously in the 79th Olympiad (or 89th, for the best MSS. vary; B. C. 464—460 or 424—420), when Demophilus of Himera and Neseas of Thasos must of necessity have flourished, since it is doubted of which of them he was the disciple." Now, passing over what is said of Demophilus and Neseas — which cannot help us, as it is doubtful who the former artist was, and we have no other mention of the latter, — it appears to us that this passage, when cleared of a mistake into which Pliny was led in a way which can be explained, contains the true period of Zeuxis, namely, from about Ol. 89 to Ol. 96, B. C. 424—400; the mistake referred to, as made by Pliny, being the assumption of the period at which Zeuxis had attained to the height of his reputation, as that at which he began to flourish. And here we have the reply to the argument of Sillig in favour of reading LXXIX. rather than LXXXIX.; for the latter, he contends, is the true date for the beginning of the artist's career, and is not inconsistent with his having flourished at Ol. 95. 4; whereas the former, involving as it does an interval of sixty-seven years, is inconsistent with the last date. The premises are sound; but the true conclusion in each branch of the argument appears to us to be the direct opposite of that drawn by Sillig. The date of Ol. 89 is certainly quite consistent with the fact that Zeuxis was still flourishing in Ol. 95. 4; but it is altogether inconsistent with his having *begun to flourish* at the latter date, which is the view expressly stated by Pliny, who therefore very consistently rejects the former date;

* A modern writer on art, who, on the strength of the statement referred to, and of a chronological mistake of Lucian's, makes a second painter Apelles, of Ephesus, should consistently have invented a second Zeuxis, of Ephesus; and so in several other instances, in which two places are mentioned in connection with an artist's name — the one being that of his birth, the other that of the school to which he belonged.

and, on the other hand, the date of Ol. 79 is not only opposed to Pliny's view (for which indeed it makes no difference whether the imagined error was 28 years or 68, since both would be absolutely wrong), but it is so utterly inconsistent with all we learn from other quarters of the age of Zeuxis, that we cannot believe it to have been assigned by any of the Greek writers whom Pliny followed, and therefore we cannot believe that he had any occasion to refer to it. This date of Ol. 79 would, in fact, make Zeuxis a contemporary of Polygnotus. The important result which remains to us is the positive testimony of some of the Greek writers on art, that Zeuxis flourished in Ol. 89, B. C. 424.

Pliny's reason for rejecting this statement, and for fixing on the 95th Olympiad as the commencement of the career of Zeuxis, is, we suspect, to be found in his notion of the relation of Zeuxis to Apollodorus, whom he places at Ol. 93. Pliny evidently believed Zeuxis to have been largely indebted to Apollodorus; and thus far, as we shall presently see, he was doubtless in the right. But if he drew from this relation the inference that Zeuxis must *have begun* to flourish some eight or twelve years, or even at all, after the time at which Apollodorus was at the height of his reputation, he adopted a conclusion which by no means necessarily follows. We are nowhere expressly told that Zeuxis was a pupil of Apollodorus; but this does not matter. In schools of art the disciple is often very little younger, sometimes even older, than his master; and this is especially the case where an artist, who has already made some progress in his studies or even in the practice of his art, enters the school of a master who is celebrated in some one point of the art, for the sake of acquiring the knowledge of that point. Numerous examples might be cited from the history both of ancient and modern art of this sort of relation between contemporary artists, and also of the errors made by adopting some fixed average period as that by which it may be assumed that the disciple was later than his master. For these reasons we draw a conclusion in favour of the date we have assigned to Zeuxis, even from the manner in which Pliny denies its correctness.

This date is abundantly confirmed by other evidence. Quintilian (xii. 10) tells us that he lived about the time of the Peloponnesian War. The allusions to him, which are put into the mouth of Socrates by Xenophon and Plato, even after making all allowance for the anachronisms which the latter is often content to commit for the sake of dramatic effect, point to the date above fixed, and place him, at all events, earlier than the date assigned by Pliny (Plat. *Gorg.* p. 453, c. d.; Xen. *Mem.* i. 4. § 6, *Oecon.* x. 1; and probably also *Sympos.* iv. 63, and Plat. *Protag.* p. 318, b. c.; see ZEUXIPPUS). Besides the general indications of his date, furnished by these passages, the one last quoted (if Zeuxippus there be Zeuxis) gives a specific date perfectly in accordance with the one assumed, for the second visit of Protagoras to Athens, on occasion of which the dialogue is supposed to be held, took place in B. C. 422. Similar incidental evidence may be derived from Aristophanes, who, in the *Acharnians* (991, 992), having mentioned Eros, adds:—

ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων.

Now, from the general character of the allusions in the comic poets, we may safely infer that the picture alluded to was only recently painted; and therefore we are quite prepared to accept the express statement of the Scholiast, that the picture referred to was one painted by Zeuxis, and dedicated in the temple of Aphrodite at Athens, representing Eros in the fairest youthful beauty, and as crowned with roses (comp. Suid. *s. v.* Ἀνθέμων). The date of the *Acharnians* was B. C. 425; and this agrees wonderfully well with the passage in the *Protagoras*, where it is clearly implied that the painter had already achieved a very high reputation. It is hardly necessary to remark, that there is no difficulty in explaining the word *νεωστὶ* as referring to a period three or four years back, especially when we are dealing with a chronological allusion in Plato. It is true that each portion of the incidental evidence now adduced has a certain degree of indefiniteness; but some of the soundest results of critical inquiries are based upon the cumulative force and mutual confirmation of a body of incidental evidence, no one portion of which, by itself, would justify the conclusion.

The above arguments apply to the beginning of the career of Zeuxis: they are abundantly confirmed by evidence referring to a later period, namely, from what we are told of his connection with Archelaüs, king of Macedonia, whose reign began in B. C. 413, and ended in B. C. 399, the very year in which, according to Pliny, Zeuxis began to flourish. But for this king he executed an important and extensive work, which would not have been entrusted to any but an artist of established reputation, the decoration of the royal palace at Pella with paintings, for which Zeuxis received four hundred minae (Aelian, *V. H.* xiv. 17). Aelian relates this fact in connection with a remark of Socrates upon it, which is worth repeating, both for its own sake, and as showing that the work must have been executed some time before B. C. 399 (when Socrates himself was put to death), and yet after the fame of Zeuxis had been spread far and wide —"Archelaüs," said the philosopher, "had spent 400 minae on his house, hiring Zeuxis of Heracleia to paint it, but nothing on himself (that is, on his own improvement). Wherefore men travelled from a distance, eager to see the house, but none visited Macedonia for the sake of Archelaüs himself." We are also told by Pliny, that Zeuxis, after acquiring a great fortune by the exercise of his art, adopted the custom of giving away his pictures, because no adequate price could be set upon them; and one of the paintings so given away was a picture of Pan, which he presented to Archelaüs: another proof that he had reached the summit of his reputation before that king's death in B. C. 399. Another indication of his date is found in the story related by Plutarch (*Per.* 13), which represents him as partly contemporary with Agatharcus, who painted scenes for Aeschylus or Sophocles [AGATHARCUS].

On these grounds we may say, with almost absolute certainty, that Zeuxis flourished chiefly during the last quarter of the fifth century, B. C.; and, as it has been shown to be probable that he was already exercising his art at Athens with great success at the beginning of that period, we may assume that he was then not less than thirty years old (and this falls within the meaning of *νεανίσκος* in the *Protagoras*); and therefore that he was

born about B.C. 455, and that he came to Athens about or soon after the beginning of the Peloponnesian War. He must have been in Macedonia, at the court of Archelaüs, soon after B.C. 413. He must have spent some time in Magna Graecia, as we learn from the story respecting the picture of Helen, which he painted for the city of Croton; and it is also probable that he visited Sicily, as we are told that one of those inestimable pictures, which he gave away, was presented to the Agrigentines. His travels through Greece itself were no doubt extensive. We find him at Olympia, where he made an ostentatious display, before the eyes of all Greece, of the wealth which his art had brought him, by appearing in a robe embroidered with his own name in letters of gold: another example of that vanity, into which the consciousness of merit often betrays the artist, and which was still more strongly exhibited by his contemporary PARRHASIUS. The time of his death is unknown, for the inference which has been drawn from the eulogium upon him in the oration of Isocrates *περὶ ἀντιδόσεως* merely confirms the fact, which is evident from the arguments already adduced as to his age, that he died before the delivery of that oration in B.C. 353 (comp. Harpocrat. *s. v.*). The story told of the manner of his death, namely, that he choked with laughing at a picture of an old woman which he had just painted (Festus, *s. v. Pictor*), furnishes another instance of those fictions which the ancient grammarians were so fond of inventing, in order to make the deaths of great men correspond with the character of their lives. In the case of Zeuxis, we would understand the fable to refer to that marvellous power of imitation, which was one of the most conspicuous and most admired qualities of his style. The few other facts which are known respecting his personal history will be best stated in the account we have to give of his works.

In attempting to trace the artistic life of Zeuxis, we meet with a difficulty in the outset. It was a disputed question, Pliny tells us, whether he was the disciple of Demophilus of Himera, or of Neseas of Thasos. Now we cannot but think that the former of these opinions is connected with the belief that the birthplace of Zeuxis was Heracleia in Lucania; for, if Demophilus of Himera be the same person as the artist of whom a brief account is given under DAMOPHILUS, he must have been known through Southern and Central Italy, as well as in his native Sicily, as one of the most celebrated painters of the age preceding that of Zeuxis. On the other hand, from the tradition respecting Neseas of Thasos (of whom, unfortunately, we have no other mention), we are inclined to derive, not only a confirmation of our opinion, that Zeuxis was a native of the Pontic Heracleia, but also an indication of the school in which he received his early training. For the island of Thasos was the home and head of the Ionic school of painting, in both its branches, the Asiatic and the Attic. In it lived the family of artists to which belonged Polygnotus, who established at Athens the new school of painting, which, after some rivalry with the older Attic school, with which Micon and Panaenus were connected, became united with the latter, and acquired the position which is marked by the inventions and fame of the Athenian APOLLODORUS; while the Asiatic (or, as it is usually called simply the Ionian) school, received a new character from DIONYSIUS of Colophon, the imitator of Polygnotus. The head-quarters of the Ionian school must soon have been fixed at Ephesus, where we find its home in the time of Parrhasius and his successors, and where, from the tradition which makes Zeuxis an Ephesian, it is probable that he also studied. At all events, he clearly belonged to this school of painting, the leading characteristics of which were accuracy of imitation, the exhibition of sensual charms, and the gratification of sensual taste. The perfection to which Zeuxis carried these qualities, which we suppose him to have learned in the Asiatic school, will presently appear in the description of his paintings. But there was another element in his style, which he acquired at Athens, whither he went at the very period when the wondrous works of Pheidias in sculpture were just completed, and when Apollodorus was beginning to develope those marvellous powers of his own art which reside in the contrast of light and shade, and which appear to have remained a secret even to Polygnotus. [APOLLODORUS.] How great was the influence of Apollodorus upon Zeuxis, may be seen in the manner in which Pliny introduces the name of Zeuxis (*Ab Apollodoro artis fores apertas Zeuxis intravit*), and still more strikingly in the complaint which Apollodorus embodied in verse, that Zeuxis had robbed him of his art and carried it away, that is, had surpassed him in what constituted his peculiar excellence. (Plin. *l. c. In eum Apollodorus supra scriptus versum fecit, artem ipsi ablatam Zeuxin ferre secum.*) Quintilian (xii. 10) has robbed Apollodorus still further, by ascribing the invention of the treatment of light and shade to Zeuxis (*Luminum umbrarumque invenisse rationem Zeuxis traditur*). And as to the influence of Pheidias upon Zeuxis, we need no direct testimony to assure us how deeply the genius of the young painter must have been affected by those glorious productions, then in all their freshness, the very fragments of which have caused a new birth in modern art; but we are not without some positive evidence on the subject, in the statement that Zeuxis, like Pheidias, took Homer's descriptions as the model for his own representations of heroic persons, whom, even in his female figures, he painted in such a manner, as to give larger proportions to the limbs than in the ordinary human body. (Quintil. *l. c.: plus membris corporis dedit, id amplius atque augustius ratus, atque, ut existimant, Homerum secutus, cui validissima quaeque forma etiam in feminis placet.*") Some of the ancient writers charged him with carrying this enlargement of the heads and limbs of his figures even to a fault (Plin. *l. c.; Deprehenditur tamen ceu grandior in capitibus articulisque*).

In one respect, however, the art of Zeuxis had already degenerated from that of Pheidias and Polygnotus. His idealism was that of *form*, not of *character*. What Aristotle calls *ἦθος*, the exhibition of character in such a manner as to elevate the feelings and moral sentiments of the spectator, was entirely wanting, the philosopher tells us, in the works of Zeuxis, while it was conspicuous in those of Polygnotus; and Zeuxis was rather the Euripides of painting than its Homer. (Aristot. *Poët.* vi. 5; for a fuller explanation of the passage, see POLYGNOTUS, p. 464.) When Pliny says of the *Penelope* of Zeuxis, evidently as a sort of answer to the judgment of Aristotle, "*in qua pinxisse mores*

videtur," we can only say that, knowing nothing of the picture in question, and knowing too much of Pliny's judgment in such matters, we cannot give the Roman compiler credit for understanding what the Greek philosopher meant by ἦθος.

His marvellous power in expressing the ideal standard of human beauty, and of exactly imitating those natural objects, which are incapable of an ideal representation, are celebrated by several ancient writers. In the passage, more than once referred to in this work, in which Cicero expresses the general character of several of the chief artists of Greece (*Brut.* 18), as illustrative of the gradual progress of art, he says of Zeuxis, Polygnotus, and Timanthes, "we praise their forms and outlines (*formas et lineamenta*); but in Echion, Nicomachus, Protogenes, and Apelles *every thing* is already perfected." Elsewhere (*de Invent.* ii. 1; comp. Victorin. *Expos. ad loc.*) he relates, more fully than any other ancient author, the well-known story of his choice of the five most beautiful virgins of Croton*, as models for his picture of Helen, to be dedicated in the temple of Juno in that city; which is one of the best illustrations of the sort of ideal character which was expressed in the paintings of Zeuxis, and which shows us that his idealism consisted in the formation of a high *average* of merely *human* beauty, by the actual imitation, in one figure, of the most beautiful models of each separate part which he could find. This picture, Cicero tells us, was esteemed the finest work of the painter, in that application of his art in which he most excelled, namely the delineation of the female form; and Zeuxis himself is said to have indicated his own opinion, that the picture was not only his masterpiece, but that its excellence could not be surpassed, by adding to it the following lines of Homer (*Il.* iii. 156—158):—

> Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
> τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
> αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.

(Val. Max. iii. 7, ext. 1.) This judgment was confirmed by that of the great painter Nicomachus (see NICOMACHUS, p. 1196, a.), but, when he saw a *goddess* in the Helen of Zeuxis, we must remember that, in his age, even more than in that of Zeuxis himself, the highest idea of a divine form was satisfied by the perfection of merely human beauty. This picture and its history were celebrated, Cicero further tells us, by many poets, who preserved the names of the five virgins upon whom the choice of Zeuxis fell; and it has more than once been alluded to by modern poets. (See especially, Ariosto, *Orlando Furioso*, xi. 71—78.) This picture is said to have contributed greatly to the artist's wealth. Cicero tells us that the Crotoniats, who were then at the height of their prosperity, engaged Zeuxis, for a large sum of money, to adorn with paintings the temple of Juno in their city; and Aelian (*V. H.* iv. 12) relates a gossipping story, that, before the picture was dedicated, Zeuxis made an exhibition of it, at a fixed price, paid before admission, and so made a great gain of it; but this proceeding caused his Helen to be known by the epithet of Ἑταίρα.

The accurate imitation of inanimate objects was a department of the art which Zeuxis and his younger rival Parrhasius appear to have carried almost to perfection. The well-known story of the trial of skill in that species of painting between these two artists, if not literally true, indicates the opinion which was held in ancient times of their powers of imitation. In this contest the picture of Zeuxis represented a bunch of grapes, so naturally painted that the birds flew at the picture to eat the fruit; upon which the artist, confident in this proof of his success, called upon his rival no longer to delay to draw aside the curtain and show his picture: but the picture of Parrhasius was the curtain itself, which Zeuxis had mistaken for real drapery. On discovering his error, Zeuxis honourably yielded the palm to Parrhasius, saying that he himself had deceived birds, but Parrhasius an artist. (Plin. *l. c.* § 3.) Such a tale, perhaps, hardly falls within the province of criticism; otherwise an exception might be taken to the decision of Zeuxis, on more grounds than one. As a pendant to this story, Pliny (*l. c.* § 4) relates another, less known, but more interesting, *if true*; namely, that Zeuxis afterwards painted a boy carrying grapes, at which a bird again flew; but this time the artist was displeased at his success, and said "I have painted the grapes better than the boy; for had I made him perfectly like life, the bird would have been frightened away."

Besides this accuracy of imitation, many of the works of Zeuxis displayed great dramatic power. This appears to have been especially the case with his *Infant Hercules strangling the Serpent*, where the chief force of the composition consisted in the terror of Alcmena and Amphitryon, as they witnessed the struggle. (Plin. *l. c.* § 2.: *Hercules Infans Dracones strangulans, Alcmena coram pavente et Amphitryone.*) This picture was one of those which Zeuxis painted after he had reached the summit of his fame, and which he freely gave away as above all price; for there can be no doubt that it was the same work as the *Alcmena*, which, as Pliny states a little before, he presented to the people of Agrigentum. Another picture, in which he showed the same dramatic power, applied to a very different subject, was his *Female Hippocentaur*, of which a most charming description is given by Lucian (*Zeuxis*, 3, foll.), who saw a copy of the work at Athens, the original having been lost in a shipwreck off Cape Malea, on its way to Rome, whither it has been sent by Sulla. It represented a peaceful, happy, cheerful group of Centaurs, in which the repose of the mother suckling her young was beautifully contrasted with the sportive roughness of the father, who was partly visible on an elevation in the background, holding up a lion's whelp to frighten the little ones. The mixed shape of the Centaurs gave the artist a splendid opportunity to show his power of delineating form, and that in several varieties; the male was fierce and shaggy, and his face, though smiling, was wild and savage; the Centauress combined the beauties of a perfect female form, in the upper part, with those of a mare of the purest Thessalian breed, so skilfully united that it was impossible to detect the point of transition from the human form to the animal; and the young ones, though new born, showed the fierce wildness of their nature, mingled with infantine timidity and curiosity at the sight of the lion's whelp, and while they looked at it, they clung closer to their mother. The figure of a female Centaur, suckling her young one, copied doubtless from the painting of Zeuxis, is seen in a

* Not Agrigentum, as Pliny says.

gem in the Florentine Museum (Gori, vol. i. p. 95, No. 5; Müller, *Denkmäler d. alten Kunst*, vol. i. p. xliii. No. 203). Lucian himself (*Zeux.* 3) mentions this work in illustration of a statement which he makes concerning Zeuxis's choice of subjects, namely, that "he did not paint those popular and common subjects (or at least very few of them), such as heroes, or gods, or battles, but he always aimed at novelty, and if any thing unusual or strange occurred to him, upon it he displayed the perfection of his art." A glance, however, at the subjects of the painter's works will show that this statement is to be accepted with a considerable deduction.

Of the diligence, with which Zeuxis elaborated his paintings, we have a proof in the reply which he made to Agatharcus, who, as was natural for a scene-painter, was boasting of the rapidity with which he executed his works, when Zeuxis quietly observed: — "But I take a long time about mine" (Ἐγὼ δὲ πολλῷ χρόνῳ: Plut. *Per.* 13). The tale is told with a slight variation by Plutarch, in another passage (*De Amic. Mult.* 5, p. 94, f.), that Zeuxis, being blamed for the slowness with which he worked, replied, "I confess that I take a long time to paint; for I paint works to last a long time (Ὁμολογῶ ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολύν· hence the proverb, *Pingo in aeternitatem*). There are other anecdotes told of Zeuxis in common with other great painters. Thus the celebrated verse, ascribed to APOLLODORUS, is said by Pliny to have been written by Zeuxis upon his picture of an athlete: — "A man will find it easier to blame than to imitate" (*Invisurum aliquem facilius, quam imitaturum*): or, in the original,

Μωμήσεταί τις μᾶλλον ἢ μιμήσεται.

The reproof addressed by Apelles to Megabyzus, or, as others say, to Alexander, is ascribed by Aelian (*V. H.* ii. 2) to Zeuxis. (See APELLES, p. 221, a.)

It is unnecessary to multiply references to passages of the ancient writers in praise of Zeuxis. The remarkable fact that his name is not mentioned by Pausanias, is explained by the supposition, which is almost undoubtedly true, that his pictures were mostly upon panels, according to the general practice of the Greek painters, and therefore that they had either been destroyed or plundered before the time of Pausanias. The latter process would of course be carried on by the Roman conquerors of Greece with an eagerness proportioned to the celebrity of the artist, and accordingly we find several of his best works in the list of Pliny. Cicero also expressly tells us, with reference to the pictures which he painted for the temple of Juno at Croton, that not even the sanctity of the fane had availed for the preservation of any of them, except the Helen. He does not, however, say distinctly whether that great work was still at Croton in his time. Pliny mentions a Helen by Zeuxis as being at Rome, in the portico of Philip; but he does not identify it with the picture painted for the Crotoniats, the subject of which indeed he does not mention: it is not improbable however that they were the same. The picture of Helen at Athens, in the portico called Ἀλφίτων Στοά was of course not the same; but it may have been a copy of it. (Eustath. *ad Il.* xi. 629, p. 836. 37). How the Athenians were robbed by Sulla of his Centaur, and how that picture perished, has been already mentioned; and his picture of the Muses was carried off to Rome, from Ambracia, by Fulvius Nobilior.

In addition to the works which have been already mentioned, we possess notices of the following pictures by Zeuxis. His *Jupiter enthroned, with the gods standing by*, is mentioned by Pliny with the epithet *magnificus*, and its subject confirms the opinion that it was one of the artist's finest works. Pliny also mentions his *Marsyas Bound* (*Marsyas religatus*), in the temple of Concord. A minute description of a painting on this subject is given by Philostratus, who, however, does not mention Zeuxis as its painter (*Eikon.* 2); and the subject frequently occurs on vases, sarcophagi, candelabra, and other remains of ancient art, as well as in the painting found at Herculaneum, and one or two others, which may be presumed to be more or less copied from the work of Zeuxis. (For an account of these works, see Müller, *Archäol. d. Kunst*, § 362, n. 4; for a sketch of the picture at Herculaneum, Müller, *Denkmäler d. alten Kunst*, vol. i pl. xliii. No. 204; and for copies of other works, which represent the story of Apollo and Marsyas, see the *Denkmäler*, vol. ii. pl. xiv. Nos. 149—154). The *Menelaus* of Zeuxis is mentioned by Tzetzes (*Chil.* viii. 196—198); and his *Boreas* or *Triton* by Lucian (*Timon*, 54). Pliny tells us that he painted monochromes in shades of gray (*monochromata ex albo*); and also that there were some vases painted by him (*figlina opera*) at Ambracia, where they were left untouched by Fulvius Nobilior, when he took away the picture of the Muses. The statement of Cicero (*Brutus*, 18), that Zeuxis used only four colours, is explained in the *Dictionary of Antiquities*, s. v. *Colores*, p. 320, b. 2d ed.

2. An artist in gold (*aurifex*) in the household of Augustus, whose freedman he was, as we learn from an inscription on the columbarium of Livia. (Gori, Nos. 114—122; Bianchini, No. 43; Welcker, *Kunstblatt*, 1827, No. 84; R. Rochette, *Lettre à M. Schorn*, p. 430).

Respecting a supposed statuary *Zeuxis*, whose name arises from a false reading of Pliny, see SILANION and ZEUXIADES. [P. S.]

ZIBOETES or ZIPOETES (Ζιβοίτης or Ζιποίτης). 1. King of Bithynia, the son of Bas. He reigned for forty-eight years (B. C. 326—278). He carried on successful wars with Lysimachus and Antiochus, the son of Seleucus. (Memnon, ap. Phot. *Cod.* 224, p. 228, ed. Bekker.) In B. C. 315 he carried on a war against Astacus and Chalcedon. (Diod. xix. 60.) He founded a city which was called Zipoetium after him at the foot of Mount Lyperus. He lived to the age of seventy-six, and left behind him four children, the eldest of whom, Nicomedes, succeeded him. (Memnon, *l. c.*)

2. Son of the preceding, who established himself in a part of Bithynia, and against whom Nicomedes carried on war in B. C. 277. It was for the purpose of overpowering him that Nicomedes called in the aid of the Gauls. (Liv. xxxviii. 16; comp. Clinton, *Fasti Hellen.* vol. iii. p. 411.)

The name Tiboetes [TIBOETES] is by some corrected to Ziboetes. [C. P. M.]

ZIGABE'NUS, EUTHY'MIUS. [EUTHYMIUS.]

ZMILUS. [SMILIS.]

ZOE (Ζωή), the name of several empresses of Constantinople, of whom the following were the most important: —

1. Surnamed Carbonopsina, the wife of Leo VI. the philosopher, who reigned A. D. 886– 911. She survived her husband, and her effigy appears on the coins of her son Constantinus VII. Porphyrogenitus. (Eckhel, vol. viii. pp. 246—248.) [LEO VI.; CONSTANTINUS VII.]

2. The daughter of Constantinus IX. was married first to Romanus III. Argyrus, who succeeded her father on the throne, and reigned A. D. 1028—1034. Towards the end of her husband's reign, though she was then about 50 years of age, she carried on a criminal intrigue with the general Michael, surnamed the Paphlagonian; and that she might be able to gratify her pleasures without restraint she caused her husband to be murdered, and raised Michael to the throne, whom she then married. Michael IV. the Paphlagonian, reigned from A. D. 1034—1041; and on his death, she was persuaded by the people to reign in her own name. A few days made Zoë repent her ambition, and she placed the crown on the head of Michael V. Calaphates, whom her second husband had adopted in his life-time. The new emperor showed the basest ingratitude to his benefactress, and commenced his reign by banishing Zoë. This and other imprudent acts caused an insurrection at Constantinople. Michael was deposed at the end of a year's reign, and Zoë and her sister Theodora were proclaimed co-empresses on the 21st of April, 1042. The two sisters reigned together for about two months; but as they feared for their position, Zoë, who was then about 60, married a third husband, whom she raised to the throne, and who is known by the name of Constantinus X. Monomachus. She died in 1050 while her third husband was still alive. [CONSTANTINUS IX.; ROMANUS III.; MICHAEL IV. and V.; CONSTANTINUS X.]

ZOETEUS (Ζοιτεύς), a son of Tricolonus, and founder of the town of Zoetia in Arcadia. (Paus. viii. 35. § 6; Steph. Byz. *s. v*). [L. S.]

ZO'ILUS (Ζωΐλος). 1. A person of this name is mentioned by Diogenes Laërtius (viii. 2) as the uncle of Pythagoras.

2. A grammarian, who, according to the greater number of authorities, was a native of Amphipolis. By others (Schol. *ad Iliad.* v. 4; Eustath. p. 387) he is called an Ephesian. The age in which he lived has been the subject of some discussion, as the authorities are irreconcileably at variance. The great majority of them (Suid. *s. v.*; Aelian. *V. H.* xi. 10; Dionys. *de Isaeo*, p. 627, *de Vi Demosth.* p. 974; Suid. *s. v.* Δημοσθένης) make him contemporary with the disciples of Isocrates. On the other hand, there is a passage in Vitruvius, which assigns him to the age of Ptolemaeus Philadelphus (*Praefat. ad lib. VII.*). He is said by Vitruvius to have come to Alexandria in the hope of securing the patronage of the king, who, however, was indignant at the manner in which he treated the poems of Homer, and paid no regard to him. Various accounts were given of his having met with a violent death (*l. c.*). But though it is within the limits of possibility that Zoilus lived to see the accession of Ptolemaeus Philadelphus, this, as Clinton says (*Fasti Hellen.* iii. p. 381), does not satisfy the details of the account of Vitruvius, which, when closely examined, proves to be inconsistent with itself. The safest course, therefore, is to reject it altogether. "Zoilus began to be eminent before the rise of Demosthenes, and continued to write after the death of Philip." (Clinton, *l. c.* p. 485.) According to Heracleides Ponticus (*Alleg. Hom.* p. 427), he was originally a Thracian slave. Aelian speaks of him as having been a pupil of Polycrates, who wrote an accusation of Socrates.

Zoilus was celebrated for the asperity with which he assailed Homer, from which he derived the epithet of Ὁμηρομάστιξ. (Suid. *s. v.*; Schol. *ad Il.* v. 7, 20, i. 129, x. 274, xviii. 22, xxii. 209, xxiii. 100; Eustath. *ad Od.* p. 1614; Schol. in Plat. *Hipparch.* p. 240.) He found fault with him principally for introducing fabulous and incredible stories in his poems. From the list that we have of his writings, it also appears that he attacked Plato and Isocrates. His name became proverbial for a captious and malignant critic. (*Ingenium magni livor detrectat Homeri. Quisquis es, ex illo, Zoile, nomen habes*, Ovid. *Rem. Am.* 366.) He was also styled Κύων ῥητορικός (Aelian. *V. H.* xi. 10.) It is worthy of note, however, that Dionysius of Halicarnassus (*Ep. ad Pomp.* c. 1) speaks of him with considerable respect, and does not hesitate to class him among critics of the highest rank. The following works of Zoilus are mentioned: — 1. Περὶ Ἀμφιπόλεως βιβλία τρία (Suid. *l. c.*). 2. Ἱστορία ἀπὸ Θεογονίας ἕως τῆς Φιλίππου τελευτῆς (*ibid.*). 3. Κατὰ Ἰσοκράτους τοῦ ῥήτορος (*ibid.*). 4. Κατὰ τῆς Ὁμήρου ποιήσεως λόγοι ἐννέα. 5. Ψόγος Ὁμήρου. Unless this is only another name for the preceding (*ibid.* Ael. *l. c.*; Dionys. *l. c.*; Plut. *Symp.* v. p. 677; Schol. *ad Hom. Il. ll. cc.*) 6. Κατὰ Πλάτωνος (Aelian. *l. c.*; Dionys. *ad Pomp.* p. 752). 7. Τενεδίων ἐγκώμιον (Strab. vi. p. 271). 8. A work on the figures of speech, from which Quintilian quotes, with disapprobation, a definition of σχῆμα (Quint. ix. 1. § 14, comp. Phoebammon *de Fig.* p. 588, ed. Ald.). None of these have come down to us. The story told by Suidas of his having been thrown headlong down the Scironian rocks, is probably as fabulous as the other accounts of a similar kind given by Vitruvius. (Fabric. *Bibl. Gr.* vol. i. p. 559, &c.; Voss. *de Hist. Gr.* p. 130, &c.)

3. A grammarian of the name of Zoilus is introduced by Athenaeus (i. 1) among the Deipnosophistae.

4. A native of Perga, from whom Diogenes Laërtius (vi. 37) quotes some statements respecting Diogenes the Cynic.

5. A native of Cyprus, an artificer, mentioned by Plutarch (*Demetr.* 21).

6. Tyrant of Caesarea, mentioned by Josephus (*Ant. Jud.* xiii. 20).

7. Others of this name, not worth mentioning here, are enumerated by Fabricius (*Bibl. Gr.* vol. i. p. 561, &c.). [C. P. M.]

ZOILUS (Ζωΐλος), a physician, who must have lived in or before the first century after Christ, as he is quoted by Andromachus the younger (*ap.* Gal. *De Compos. Medicam. sec. Loc.* iii. 1, vol. xii. p. 632). He appears to have given particular attention to diseases of the eye, as he is called ὁ ὀφθαλμικός. Several of his medical formulae are preserved by Galen (*ibid.* iv. 8, pp. 752, 763, 771; *De Antid.* ii. 12, vol. xiv. p. 178), Alexander Trallianus (ii. 5, p. 173), Aëtius (ii. 3. 11, 113. pp. 304, 360, 361), and Nicolaus Myrepsus (xxiv. 25. p. 658). See C. G. Kühn, *Index Medicor. Ocularior. inter Graecos Romanosq.* Fascic. xi. [W. A. G.]

ZO'ILUS (Ζωΐλος), artists. 1. A medallist, whose name occurs on the coins of Perseus, king of Macedonia, in such a manner as to make it cer-

tain, in the opinion of Raoul-Rochette, that the name is that of the engraver of the medals. (*Lettre à M. Schorn*, p. 98, 2d ed.)

2. A sculptor of Corinthian vases, in the household of Agrippa, according to Raoul-Rochette's interpretation of the inscription, ZOILI . CORINTHIAR . AGRIPP. The matter is, however, doubtful. (R. Rochette, *Lettre à M. Schorn*, p. 430, 2d ed.) [P. S.]

ZO'NARAS, JOANNES (Ἰωάννης ὁ Ζωναρᾶς), a celebrated Byzantine historian and theologian, lived in the twelfth century under the emperors Alexis I. Comnenus and Calo-Joannes. During the reign of Alexis he held the high offices of Great Drungarius, or commander of the emperor's body-guards, and of *Protoasecretis* (Πρωτοασηκρῆτις), or first private secretary of the emperor; but he quitted the world during the reign of Calo-Joannes, and retired to the monastery on Mount Athos, where he spent the remainder of his life in the composition of the various works mentioned below. He is frequently quoted by subsequent Byzantine writers, who all speak of his learning and abilities in terms of the highest praise. He is said to have died at the age of 88 years, and to have been buried in the monastery of St. Elias. The following is a list of his works which have been printed:—

1. Χρονικόν, or *Annales*, in 18 books, from the creation of the world to the death of Alexis in A. D. 1118. It is compiled from various Greek authors, whose very words Zonaras frequently retains. The earlier part is chiefly taken from Josephus; and in the portion which relates to Roman history he has for the most part followed Dion Cassius. In consequence of the latter circumstance the Annals of Zonaras are of great importance in studying the early history of Rome. Of the first twenty books of Dion Cassius we have nothing but the abstract of Zonaras; and even of the later books, of which Xiphilinus has made a more full epitome, Zonaras has preserved many statements of Dion which are entirely omitted by Xiphilinus [XIPHILINUS]. In the latter part of his work Zonaras wrote as an eye-witness of the events he describes, but with a brevity which is surprising, considering the many interesting and important occurrences of his time. His deficiencies, however, in this respect are amply supplied by Anna Comnena, the daughter of the emperor Alexis. [COMNENA.] The history of Zonaras was continued by Nicetas Acominatus, whose work commences at the death of Alexis. [NICETAS.] The first edition of the Annals of Zonaras was printed under the superintendence of H. Wolf, Basel, 1557, 3 vols. fol. The next edition, which was much improved, formed part of the Paris collection of Byzantine writers, and was edited by Du Fresne Du Cange, Paris, 1686, 2 vols. fol.: it was reprinted in the Venice edition of the Byzantine writers. The last and best edition is by Pinder, Bonn, 1841, &c. 8vo., which is not yet complete: it forms part of the Bonn collection of Byzantine writers.

2. Συναγωγὴ λέξεων συλλεγεῖσα ἐκ διαφόρων βιβλίων, παλαιᾶς τέ φημι γραφῆς καὶ τῆς νέας καὶ αὐτῆς δήπου τῆς θύραθεν. This Lexicon was published for the first time by J. A. H. Tittmann, Lips. 1808, 2 vols. 4to. Tittmann thinks that it is the same work as Suidas quotes under the title of Ἐτυμολογικὸν ἄλλο or δεύτερον, in which case it could not have been compiled by Zonaras, as Suidas probably lived in the tenth century.

3. Ἐξήγησις τῶν ἱερῶν καὶ θείων κανόνων, &c., an Exposition of the Canons of the Apostles, Councils, and Fathers. The Exposition of the Apostolical Canons was printed, with a Latin translation, by J. Quintinus, Paris, 1558; and the Exposition of the Canons of the Councils and Fathers was printed by Antonius Salmatia, Milan, 1613. Both parts of the work were published in Greek and Latin by Beveridge (Beveregius), in his *Pandectae Canonum*, Oxford, 1672, fol.

4. Λόγος πρὸς τοὺς τὴν φυσικὴν τῆς γονῆς ἐκροὴν μίασμα ἡγουμένους, printed in Bonefidius, *Jus Orientale*, 1573, 8vo., and in Leunclavius, *Jus Graeco-Romanum*, vol. i. p. 351.

5. Ἐκ προσώπου τῶν ἀρχιερέων περὶ τοῦ μὴ δεῖν δύο δισεξαδέλφους τὴν αὐτὴν ἀγαγέσθαι πρὸς γάμον, to show that two nephews ought not to marry the same woman, printed in Cotelerius, *Monument. Eccles. Graecae*, vol. ii. p. 483, foll., Paris, 1681, 4to.

There are several other works of Zonaras in manuscript, the titles of which are given by Fabricius. (Fabric. *Bibl. Graec.* vol. xi. p. 222, foll., vol. vii. p. 465, foll.; Schöll, *Geschichte der Griechischen Litteratur*, vol. iii. pp. 195, 247, 467.)

ZONAS. [DIODORUS ZONAS, Vol. I. p. 1017.]

ZOPYRINUS (Ζωπύρινος), the author of a work on cookery (Ὀψαρτυτικά, Athen. xiv. p. 662, d.).

ZOPY'RION (Ζωπυρίων). 1. An historical writer, mentioned by Josephus (*c. Apion.* i. 23).

2. A grammarian, the author of the first part of the Λειμὼν λέξεων ποικίλων (from A to E), of the remainder of which Pamphilus was the author. [PAMPHILUS.] [C. P. M.]

ZOPYRUS (Ζώπυρος), historical. 1. A distinguished Persian, son of Megabyzus, one of the seven chiefs who killed the false Smerdis, served under Dareius against Babylon, which had revolted at the commencement of his reign. After Dareius had besieged the city for twenty months in vain, Zopyrus resolved to gain the place for his master by the most extraordinary self-sacrifice. Accordingly, one day he appeared before Dareius, with his body mutilated in the most horrible manner; both his ears and nose were cut off, and his person otherwise disfigured. After explaining to Dareius his intentions and concerting measures with him, he fled to Babylon as a victim of the cruelty of the Persian king. The Babylonians, seeing one of the most distinguished Persians in such a horrible condition, readily gave him their confidence, and placed him at the head of their troops. He soon found means to betray the city to Dareius, who severely punished the inhabitants for their revolt. Dareius appointed Zopyrus satrap of Babylon for life, with the enjoyment of its entire revenues, and also bestowed upon him many other marks of his confidence and esteem. He was accustomed to say that he would rather have Zopyrus without wounds than possess twenty Babylons. (Herod. iii. 153—160.)

Ctesias places the revolt of Babylon in the reign of Xerxes. He relates that the Babylonians slew their satrap Zopyrus, and that Megabyzus, the son of Zopyrus, betrayed the city to Xerxes by means of the same stratagem which Herodotus ascribes to Zopyrus. [MEGABYZUS, No. 2.] But the account of Herodotus is preferable on many accounts. (See Grote, *Hist. of Greece*, vol. iv. p. 310, note.)

2. The son of Megabyzus, and the grandson of

the preceding, revolted from the Persians, and fled to Athens. (Herod. iii. 160.)

3. The Thracian, a slave of Pericles, was appointed by the latter the Paedagogus of Alcibiades. (Plut. *Alcib.* i. p. 122.)

4. The Physiognomist, attributed many vices to Socrates in an assembly of his disciples, who laughed at him and at his art in consequence; but Socrates admitted the truth of his remarks, and said that such were his natural propensities, but that they had been overcome by philosophy. (Cic. *Tusc.* iv. 37, *de Fato*, 5; Alex. Aphrodis. *de Fato*, c. 6, p. 48, ed. Orelli.)

ZOPYRUS (Ζώπυρος), literary. 1. Of Tarentum, a Pythagorean philosopher. (Iambl. *Vit. Pyth.* extr.)

2. Of Clazomenae, a rhetorician, was a contemporary of Timon. (Quintil. iii. 6. § 3; Diog. Laërt. ix. 114.)

3. Of Byzantium, an historian (Plut. *Parall. Min.* c. 36), was probably the author of Μιλήτου κτίσις, the fourth book of which is cited by the Scholiast on Homer (*Il.* x. 274). He is perhaps the same person as the Zopyrus mentioned by Marcellinus (*Vit. Thuc.* § 32). Stobaeus quotes two verses from Zopyrus (*Floril.* lxiii. 8), and likewise makes an extract from a work entitled *Theseis*, also by Zopyrus, but it is impossible to determine whether this Zopyrus was the same as the Byzantine, or whether Stobaeus quotes from the same or from two different persons. There are some other persons of the name. (See Vossius, *de Hist. Graec.* p. 511, ed. Westermann.)

ZOPYRUS (Ζώπυρος). 1. A surgeon at Alexandria, the tutor of Apollonius Citiensis and Posidonius (Apoll. Cit. ap. Dietz, *Schol. in Hippocr. et Gal.* vol. i. p. 2) about the beginning of the first century B. C. He invented an antidote, which he recommended to Mithridates, king of Pontus, and wrote a letter to that king, begging to be allowed to test its efficacy on the person of a criminal (Galen, *De Antid.* ii. 8, vol. xiv. p. 150). Another somewhat similar composition he prepared for one of the Ptolemies. (Cels. v. 23. § 2. p. 94.) Some of his medical formulae are quoted and mentioned by various ancient authors, viz. Caelius Aurelianus (*De Morb. Chron.* ii. 14, v. 10. pp. 425, 592), Oribasius (*Coll. Medic.* xiv. 45, 50, 52, 56, 58, 61, 64, pp. 478, 481, 482, 483, 485, 487), Aëtius (ii. 4. 57, iii. 1. 31, iv. 2. 74, pp. 417, 476, 732), Paulus Aegineta (vii. 11, p. 660), Marcellus Empiricus (*De Medicam.* c. 22, p. 342), and Nicolaus Myrepsus (i. 291, p. 420): and Pliny (*H. N.* xxiv. 87), and Dioscorides (iii. 99. vol. i. p. 446) mention that a certain plant was called *zopyron*, perhaps after his name. Nicarchus satirizes in one of his epigrams (*Anthol. Gr.* xi. 124), a physician named Zopyrus, who appears to have lived in Egypt, and who may possibly be the person mentioned by Apollonius Citiensis and Celsus: in which case Nicarchus must have lived earlier than is commonly supposed. [NICARCHUS.]

2. An acquaintance of Scribonius Largus in the first century after Christ (Scrib. Larg. *De Compos. Medicam.* c. 171, p. 222), a native either of Gordium in Phrygia (*Gordiensis*) or of Gortyna in Crete (*Gortynensis*), may perhaps have been the same physician who is introduced by Plutarch as one of the speakers in his *Symposiaca* (iii. 6) and said to have belonged to the Epicurean school of philosophy.

A physician of this name is also mentioned in an old Latin inscription in Gruter's *Inscript.* p. 635 § 7. (See Fabric. *Bibl. Graec.* vol. xiii. p. 453 ed. vet.; Sprengel's *Gesch. der Arzneik.* vol. i. ed. 1846.) [W. A. G.]

ZOPYRUS, is mentioned by Pliny as one of the eminent silver chasers who flourished in the time of Pompey the Great. Two cups of his, representing the trial of Orestes by the Areopagus, were valued at twelve thousand sesterces. (Plin. *H. N.* xxxiii. 12. s. 55: *Zopyrus, qui Areopagitas et judicium Orestis in duobus scyphis* [*caelavit*] *H. S. XII. aestimatis.*) [P. S.]

ZOROASTER or ZOROASTRES (Ζωροάστρης), the ZARATHUSTRA of the Zendavesta, and the ZERDUSHT of the Persians, was the founder of the Magian religion. The most opposite opinions have been held both by ancient and modern writers respecting the time in which he lived. In the Zendavesta itself, as well as in the writings of the Parsees, Zoroaster is said to have lived in the reign of Vitaçpa (as he is called in the Zendavesta) or Gushtasp (as the Persians name him), whom most modern writers identify with Dareius Hystaspis. According to this view the system of Zoroaster was not promulgated till the time of the third Persian monarch, and he must therefore be looked upon as the reformer and not the founder of the Magian religion, which was of much higher antiquity. This opinion was maintained by Hyde and Prideaux, who also attempted to prove that Zoroaster was a pupil of Daniel, and learnt from the prophet all those parts of his system which resemble the tenets of the Sacred Writings. But although this opinion has been adopted by Anquetil du Perron, Kleuker, Malcolm, and many other modern writers, it will be found to possess no other evidence in its favour but the identification of Gushtasp with Dareius Hystaspis; for the testimony of the later Greek and Roman writers, who place Zoroaster at this period, is of no value in such an inquiry, and is counterbalanced by the statements of other classical writers who assign to him a much earlier date. Moreover, while this supposition has such a slender amount of evidence in its favour, it is open to the most serious objections. First, Zoroaster is universally represented as the *founder* of the Magian religion both by the Orientals and the Greeks, and it is unnecessary to prove that this religion was of greater antiquity than the commencement of the Persian empire, and that it had been previously the national religion of the Medes. The first Greek writer who mentions Zoroaster is Plato, who says that the Persian youths were taught the *Mageia* of Zoroaster, the son of Horomazes, which he interprets to mean the worship of the gods (ὁ μὲν μαγείαν διδάσκει τὴν Ζωροάστρου τοῦ Ὡρομάζου — ἔστι δὲ τοῦτο θεῶν θεραπεία, Plut. *Alcib.* i. p. 122, a). Secondly, if Zoroaster had been the reformer of the Persian religion in the reign of Dareius Hystaspis, he would certainly have been mentioned by Herodotus. The silence of the historian is a conclusive argument to us against Zoroaster being a contemporary of Dareius. Thirdly, the king Gushtasp, under whom Zoroaster lived, is said in the Zendavesta to be the son of Aurvataçpa, the Lohrasp of the modern Persians, while Hystaspes, the father of Dareius, was never king, and was the son of Arskama or Arsames. It would therefore seem that the Gushtasp, the contemporary of Zoroaster,

was an entirely different person from Dareius Hystaspis.

Other dates have likewise been assigned to Zoroaster by modern scholars; but sound criticism compels us to come to the conclusion that it is quite impossible to determine the time at which he lived. All we learn from the Zendavesta is that he was the subject of a king named Gushtasp, who belonged to the dynasty of the Kâvja, or as they are called in the modern Persian, the Kayanians. The history of the dynasty has come down to us in a mutilated form; but it would appear that the kings of this race reigned in eastern Iran, and more particularly Bactria, at a period anterior to that of the Median and Persian kings. The Bactrian origin of Zoroaster is alluded to by several of the Greek and Roman writers, who obtained their information from Oriental sources. Thus Ammianus Marcellinus (xiii. 6. § 32) calls Zoroaster a Bactrian, and his testimony is of considerable importance because he must have received the information from the Persians themselves, when he attended the emperor Julian in his campaign against the Parthians. Ctesias likewise, who resided long at the court of Artaxerxes Mnemon, calls Zoroaster a king of Bactria (Ctesias, pp. 79, 91, ed. Lion, copied by Justin, i. 1); and the same statement occurs in Moses of Chorene (i. 6). The tradition which represents Zoroaster of Median origin sprang up at a later time, when the chief seat of his religion was in Media, and no longer in the further East. We may therefore conclude that the religion of Zoroaster first appeared in Bactria, and from thence spread eastward; but further than this we cannot venture to go. As the founder of the Magian religion he must be placed in remote antiquity, and it may even be questioned whether such a person ever existed. Niebuhr regards him as a purely mythical personage (*Kleine Schriften*, vol. i. p. 200); but it is worthy of remark that we find no trace in the Zendavesta of the various wonders and miracles which are connected with his name in the Persian and Greek and Roman writers. It is unnecessary to repeat these stories, but we may mention as a specimen two tales related by Pliny. It is said that he laughed on the day of his birth, and that his brain palpitated so violently as to heave up the hand that was placed upon his head; and that he lived in the desert for twenty years on cheese, in consequence of which he was preserved from feeling old age. (Plin. *H. N.* vii. 16. s. 15, xi. 42. s. 97.) It would be idle to attempt to make even an approximation to the date of Zoroaster from the statements of the Greek and Roman writers; for the most learned among them could not come to any agreement as to the time at which he lived, and many supposed that there were several persons of this name, who lived at widely different times and in very different countries. Thus we find him called not only a Bactrian, but a Median (Clem. Alex. *Strom.* i. p. 399), a Chaldaean (Porphyr. *Vit. Pythag.* 12), a Persomedian (Suidas, *s. v.* Ζωροάστρης), a Persian (Diog. Laërt. *Praef.*), an Armenian (Arnob. i. 12), a Pamphylian (*Arnob. l. c.*), and even a native of Proconnesus. (Plin. *H. N.* xxx. 1. s. 2.) Many of these various statements probably arose from the circumstance that the Magian religion was introduced into these countries and places; and it is only in this way that we can explain the strange account in Pliny that he was a native of Proconnesus. We find equal discrepancy in the Greek and Roman writers respecting the time at which he was said to have lived. Thus Aristotle and Eudoxus stated that he lived 6000 years before the death of Plato (Plin. *H. N.* xxxi. 1. s. 2), and Hermippus that he lived 5000 years before the Trojan war (Plin. *l. c.*; Diog. Laërt. i. 2); while others assign to him a much later date, making him a contemporary of Cyrus (Arnob. i. 52) or Pythagoras (Clem. Alex. *Strom.* i. p. 357; Appuleius, *Florid.* ii. p. 231). We only quote these statements as instances of the discrepancies in the Greek and Roman writers respecting the age and country of Zoroaster, and of showing the hopelessness of attempting to construct any theory from such contradictory accounts.

There were extant in the later Greek literature several works bearing the name of Zoroaster, and which are quoted under the titles of λόγια, ἱεροὶ λόγοι, ἀποκαλύψεις, βίβλοι ἀπόκρυφοι Ζωροάστρου, περὶ φύσεως, περὶ λίθων τιμίων, ἀστεροσκοπικὰ, ἀποτελεσματικὰ, &c. Some of these works were in existence as early as the time of Pliny, who relates that Hermippus wrote commentaries on two million lines of Zoroaster. (Plin. *l. c.*; Suidas, *s. v.* Ζωρ.) These writings however must not be regarded as translations from the Zendavesta, to which they bore no resemblance, as is evident from the extracts preserved from them by Clemens Alexandrinus, Eusebius, and others. (Clem. Alex. *Strom.* v. 14, p. 710; Euseb. *Praep. Ev.* i. 10; Dion Chrysost. *Or.* 36.) They were, on the contrary, forgeries of a later age, and belong to the same class of writings as the works of Hermes Trismegistus, Orpheus, &c. There is still extant a collection of oracles ascribed to Zoroaster, which were published for the first time with the commentaries of Gemistus Pletho [GEMISTUS], under the title of Μαγικὰ λόγια τῶν ἀπὸ τοῦ Ζωροάστρου Μάγων, by Tiletanus, Paris, 1538, 4to. They have also been edited by Patricius in his *Nova de Universis Philosophia*, &c., Ferrariae, 1591, and Venet. 1593, foll.; by Morell, Paris, 1595, 4to., and also in Latin; by Obsopaeus, Paris, 1507, 8vo., and by others. It would be ridiculous in the present day to enter into any argument to prove the spuriousness of these oracles. Every thing known respecting the reputed works of Zoroaster is collected by Fabricius (*Bibl. Graec.* vol. i. p. 304, foll.).

An account of the religious system of Zoroaster does not fall within the scope of the present work; but the reader will find abundant information on the subject in the works quoted below. Mr. Milman has given an excellent summary of the leading tenets of the Zoroastrian system. (Hyde, *Veterum Persarum et Magorum Religionis Historia*, Oxford, 1700 and 1760; Prideaux, *Connection of the History of the Old and New Testament*, Part i. vol. i. p. 299, foll.; Anquetil du Perron, *Zendavesta*; Kleuker, *Zendavesta*; Rhode, *Die Heilige Sage des Zendvolks*; Heeren, *Historical Researches*, &c. *Asiatic Nations*, vol. i. p. 367, foll.; Gibbon, *Decline and Fall*, vol. i. c. 8; Milman, *History of Christianity*, vol. i. p. 65, foll.; Georgii, in *Real-Encyclopädie des classichen Alterthumswissenschaft*, *s. v. Magi*; Lassen, *Indische Alterthumskunde*, vol. i. p. 752, foll.)

ZORZINES, king of the Siraci, a people in the neighbourhood of the Caucasus, in the reign of the emperor Claudius. (Tac. *Ann.* xii. 15, 17, 19.)

ZO'SIMUS (Ζώσιμος). 1. A learned freedman

of the younger Pliny, remarkable for his talents as a comedian and musician, as well as for his excellence as a reader. (Plin. *Epist.* v. 19.)

2. Prefect of Epeirus under Valentinian and Valens. He is mentioned in connection with some laws promulgated in A. D. 373. (Cod. Theodos. 6. tit. 31, 12. tit. 10.)

3. A Greek historian, who lived in the time of the younger Theodosius (Evagrius, *Hist. Eccl.* iii. 41). He is described by Photius (*Cod.* 98, p. 84, ed. Bekker) as *κόμης καὶ ἀποφισκοσυνήγορος (comes et exadvocatus-fisci).* He may possibly have been the son of Zosimus, the prefect of Epeirus, who is mentioned in the Theodosian Code. Zosimus was the author of a history of the Roman empire in six books, which is still extant. This work must have been written after the year 425, as an event is mentioned in it (v. 27) which took place in that year. How long after cannot be determined with certainty; but his description of the condition of the Greek empire at the time he wrote accords with the state of things in the latter part of the fifth century. Further biographical particulars have not come down to us.

As Polybius had narrated the events by which the Roman empire had reached its greatness, so Zosimus undertook the task of developing the events and causes which led to its decline (Zosim. i. 57). As the commencement of this decline, he goes back to the change in the constitution of Rome introduced by Augustus. The first book comprises a sketch of the history of the early emperors, down to the end of the reign of Diocletian (A. D. 305). The second, third, and fourth books are devoted to the history of the fourth century, which is treated much less concisely. The fifth and sixth books embrace the period from A. D. 395 to A. D. 410, when Attalus was deposed. Though the decline of the Roman empire was the main subject which Zosimus selected, it was perhaps his ambition to imitate Polybius, which led him to introduce various matters connected with Persian, Grecian, and Macedonian history, which are not very intimately connected with his main design. It is clear that Photius and Evagrius had not more of the work than we have. Yet it seems likely on some accounts, either that a part of the work has been lost, or, what is more likely, that Zosimus did not live to finish it; for as we now have it, it does not embrace all that Zosimus himself tells us he intended to take up (iv. 59. § 4, 5, i. 58. § 9, iv. 28. § 3). There does not seem much probability in the conjecture that the monks and other ecclesiastics succeeded in suppressing that portion of the work in which the evil influences of their body were to be more especially touched upon (v. 23. § 8; Harles. ad Fabr. vol. viii. p. 65; comp. Voss. *de Hist. Gr.* p. 312). If the work was thus left incomplete, that circumstance would account for some carelessness of style which is here and there apparent. There may appear some difficulty at first sight, however, in the statement of Photius, that the work, in the form in which he saw it, appeared to him to be a second edition (*νέας ἐκδόσεως*). But it would seem that Photius was under some misapprehension. It is called in the MSS. *ἱστορία νέα* (in what sense is not quite clear). This may perhaps have misled Photius. He himself remarks that he had not seen the first edition.

The work of Zosimus is mainly (though not altogether) an abridgment or compilation of the works of previous historians. As far as the 41st chapter of the first book he follows Herennius Dexippus. From that point to the 11th chapter of the fifth book Eunapius is his guide, though he nowhere makes mention of him. Photius remarks in general terms of the work that it was not so much a history as a compilation from Eunapius. After Eunapius he follows Olympiodorus, sometimes copying from him whole chapters. The style of Zosimus is fairly described by Photius as concise, clear, pure, and not unpleasing. His chief fault as an historical writer is that he neglects to notice the chronology.

Zosimus was a pagan, and is by no means sparing of the faults and crimes of the Christian emperors. In consequence of this his credibility has been fiercely assailed by several Christian writers, and has been sometimes defended merely because his history tended to the discredit of many leading persons in the Christian party. Photius thus expresses his opinion: *ἔστι τὴν θρησκείαν ἀσεβὴς καὶ πολλάκις ἐν πολλοῖς ὑλακτῶν κατὰ τῶν εὐσεβῶν* (*l. c.*). Evagrius (iii. 40, 41) and Nicephorus (xvi. 41, &c.) also speak in the most unfavourable terms. The question does not, as has sometimes been supposed, turn upon the credibility of the historians whom Zosimus followed, for he did not adhere in all cases to their judgment with respect to events and characters. For instance he entirely differed from Eunapius in his account of Stilicho and Serena. Of modern writers, Baronius, Laelius Bisciola, C. v. Barth, J. D. Ritter, R. Bentley, and St. Croix, have taken the derogatory side. Bentley in particular (*Remarks upon a late Discourse of Freethinking*, Part. ii. p. 21) speaks of Zosimus with great contempt. On the other hand, his historical authority has been maintained by Leunclavius, G. B. von Schirach, J. Matth. Schröckh, and Reitemeier. There are no doubt numerous errors of judgment to be found in the work, and sometimes (especially in the case of Constantine) an intemperate expression of opinion, which somewhat exaggerates, if it does not distort the truth. But he does not seem fairly chargeable with deliberate invention, or wilful misrepresentation. One passage in his history in particular has been fastened upon as evident proof of his untrustworthiness, where (ii. 29) he gives his account of the conversion of Constantine, placing it after the murder of his son (A. D. 326), whereas Constantine had declared himself a Christian much earlier. (Sainte-Croix, *Mém. de l'Académie des Inscr.* vol. xlix. p. 466). But on the other hand, the common story of the conversion of Constantine does not rest on any authority that is worth much; and though it is pretty clear that Zosimus has committed an anachronism, it is not so gross as has been sometimes supposed; and there is thus much to be said in excuse for Zosimus, that it was not till the latter part of his life that Constantine received the rite of baptism; and it appears from Sozomen (i. 3) that a story similar to that told by Zosimus was current some time previously, so that the latter is not at any rate responsible for the origination of the tale. It is not to be wondered at that one who held to the old faith should attribute the downfall of the empire in great part to the religious innovations attendant upon the spread of Christianity.

The history of Zosimus was first printed in the Latin translation of Leunclavius (Löwenklau), ac-

companied by a defence of the historian (Basel, 1576, fol.). The first two books, in Greek, with the translation of Leunclavius, were printed by H. Stephanus, in his edition of Herodian (Paris, 1581). The first complete edition of the Greek text of Zosimus was that by F. Sylburg (*Scriptores Hist. Rom. Min.* vol. iii.). Later editions are those published at Oxford (1679), at Zeitz and Jena, edited by Cellarius, with annotations of his own and others (1679, 1713, 1729). The next edition is that by Reitemeier, who, though he consulted no fresh manuscripts, made good use of the critical remarks of Heyne and other scholars (Leipzig, 1784). The last and best edition is by Bekker, Bonn, 1837. There is a German translation by Seybold and Heyler, and also an English and a French translation. (Schöll, *Gesch. d. Griech. Lit.* vol. iii. p. 232; Fabric. *Bibl. Graec.* vol. viii. p. 62.)

4. A native of Ascalon, or, according to other accounts, of Gaza. He lived in the time of the emperor Anastasius. According to Suidas (*s. v.*) he was the author of a λέξις ῥητορικὴ κατὰ στοιχεῖον (of which Suidas himself made considerable use), and commentaries on Demosthenes and Lysias, some of which are still extant in MS. A life of Demosthenes by him is prefixed to most of the editions of Demosthenes.

5. A native of Thasos, the author of some epigrams still extant in the Anthology (vol. iii. p. 157, &c., ed. Jacobs).

6. An abbot, whose διαλογισμοί were edited by P. Possinus, in his *Thesaurus Asceticus*, p. 279. The editor thinks that he flourished in Palestine about A. D. 430.

Several others of this name, not worth inserting here, are enumerated by Fabricius (*Bibl. Graec.* vol. viii. p. 71, &c.). [C. P. M.]

ZO'SIMUS. The short pontificate of this Roman bishop, which lasted from the 18th of March, A. D. 417, until his death on the 26th of December in the following year, was rendered more remarkable by the rash activity with which he plunged into delicate and irritating controversies than by any display of sound judgment or high principle. His attention was first occupied by the representations of Caelestius and Pelagius, who, having appealed to his predecessor Innocentius against what they termed the harsh and prejudiced sentence of the Carthaginian synod, now earnestly demanded a full investigation of the charges preferred against their orthodoxy. Zosimus not only pronounced the complete acquittal of the accused, but inveighed in the strongest terms against the conduct of the African clergy, and published a letter testifying his entire satisfaction with the explanations of Pelagius. But scarcely had he given expression to these feelings when a total change was wrought in his sentiments by the edict of Honorius, issued at Ravenna on the last day of April, A. D. 418. Not satisfied with retracting the praise lavished on the two friends, he hastened to denounce them both as incorrigible heretics, and despatched a circular epistle (*Tractoria*) to convey a formal announcement of this condemnation to all the ecclesiastical authorities in the Christian world.

His next encounter was with Proculus of Marseilles, whom, along with Hilarius of Narbonne, and Simplicius of Vienne, he desired to make subordinate to the see of Arles, at that time occupied by a certain Patroclus, a priest of very doubtful reputation. The bishops of Narbonne and Vienne gave way to a certain extent, or at least did not peremptorily refuse obedience, but Proculus, warmly supported by his clergy and people, bade open defiance to his commands and excommunications.

Nothing discouraged by this repulse, Zosimus, within a very short period of his death, boldly asserted his absolute jurisdiction over the African church by reinstating a certain Apiarius, a presbyter of Sicca, who had been regularly deposed for various grave offences by his own diocesan, thus exciting a storm among the fiery Numidians, which must have produced a violent convulsion had the author of the decree lived to follow up this stretch of power by ulterior measures.

Fourteen *Epistolae et Decreta* of this pope addressed to various bishops and religious communities, chiefly in regard to the events detailed above, have been preserved, together with a few short fragments of the *Tractoria*, and of some other pieces, all of which will be found under their best form in the *Epistolae Pontificum Romanorum* edited by Coustant, fol. Paris, 1721, vol. i. pp. 934—1006, in the *Bibliotheca Patrum* of Galland, fol. Venet. 1773, vol. ix. pp. 1—20, and also in the *Conciliorum amplissima Collectio* of Mansi, fol. Florent. 1760, vol. iv. pp. 348—372.

(See the Prolegomena of Mansi and Galland; Schönemann, *Bibliotheca Patrum Lat.* vol. ii. § 12; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band. 2te Abtheil. § 141.) [W. R.]

ZO'SIMUS, M. CANULEIUS, a gold and silver chaser, whose skill and probity are praised in an extant inscription. (Gruter, p. dcxxxix; Sillig. *Catal. Artif.* App. *s. v.*) The name is also found on some ancient cameos; and Raoul-Rochette, assuming the identity of the artist, takes this as a new proof that the art of engraving on metals and on precious stones was often practised by the same persons. (*Lettre à M. Schorn*, p. 158, 2d ed.) [P. S.]

ZOSTE'RIA (Ζωστηρία), a surname of Athena among the Epicnemidian Locrians. (Steph. Byz. *s. v.* Ζωστήρ; comp. Herod. viii. 107.) The masculine form Zosterius occurs as a surname of Apollo in Attica, on the slip of land stretching into the sea between Phaleron and Sunium. (Steph. Byz. *l. c.*) [L. S.]

ZO'TICUS, AURE'LIUS, surnamed The Cook, from the profession of his father, was a native of Smyrna, remarkable for his personal attractions. Having been summoned to Rome by Elagabalus, who had conceived for him a violent affection, he entered the city escorted by a magnificent procession, was received in the palace by the emperor with marks of the most exaggerated respect, and was immediately appointed chamberlain. He speedily, however, fell into disgrace through the arts, it is said, of the rival favourite Hierocles, and was banished. (Dion Cass. lxxix. 16.) [W. R.]

ZYGIA and ZYGIUS (Ζυγία and Ζύγιος), are surnames of Hera and Zeus, describing them as presiding over marriage. (Hesych. *s. v.*; comp. HERA.) [L. S.]

LIST OF TABLES.

CHRONOLOGICAL TABLES OF GREEK HISTORY,

FROM THE FIRST OLYMPIAD, B.C. 776, TO THE FALL OF CORINTH, B.C. 146.

B.C.	
776	Coroebus the Elean gains the victory in the foot race at the Olympic games. The Olympic games were instituted by Iphitus the Elean about B.C. 884, but the Olympiads were not employed as a chronological aera till the victory of Coroebus.
775	Arctinus of Miletus, the Cyclic poet, flourished.
774	Pandosia and Metapontum, in Italy, founded.
765	Cinaethon of Lacedaemon, the Cyclic poet, flourished.
761	Eumelus flourished.
753	Antimachus of Teos flourished.
750	Miletus at the height of its power. Many of its colonies founded about this time or a little later.
748	Pheidon, tyrant of Argos, celebrates the 8th Olympic games. He introduced copper and silver coinage, and a new scale of weights and measures, throughout the Peloponnesus.
745	The first annual Prytanis at Corinth, 90 years before the reign of Cypselus.
744	Eumelus of Corinth, the Cyclic poet, flourished.
743	The beginning of the first war between the Messenians and the Lacedaemonians.
736	Callinus of Ephesus, the earliest Greek elegiac poet, flourished.
735	Naxos, in Sicily, founded by the Chalcidians of Euboea.
734	Syracuse founded by Archias of Corinth.
730	Leontium and Catana, in Sicily, founded.
728	Megara Hyblaea, in Sicily, founded.
	Philolaus of Corinth, the Theban law-giver, flourished.
723	End of the first Messenian war. The Messenians were obliged to submit after the capture of Ithome, and to pay a heavy tribute to the Lacedaemonians.
721	Sybaris, in Italy, founded by the Achaeans.
718	War between the Lacedaemonians and Argives.
716	Gyges begins to reign in Lydia. This dynasty reigned, according to Herodotus, 160 years, and terminated B.C. 546 by the fall of Croesus.
712	Astacus founded by the Megarians.
	Callinus of Ephesus flourished.
710	Croton or Crotona, in Italy, founded by the Achaeans. Soon after the foundation of Croton the Ozolian Locrians founded the Epizephyrian Locri in Italy.
709	Deïoces begins to reign in Media. The Medes revolted from the Assyrians after the death of Sennacherib in B.C. 711. The Assyrians according to Herodotus had governed Upper Asia for 520 years. This account gives B.C. 710 + 520 = B.C. 1230 for the commencement of the Assyrian dominion. The Median kings reigned 150 years. See B.C. 687 and 559.
708	Tarentum founded by the Lacedaemonian Parthenii, under Phalanthus.
	Thasos and Parium on the Propontis founded by the Parians.
	Archilochus, of Paros, the Iambic poet, accompanied the colony to Thasos, being then in the flower of his age.
693	Simonides of Amorgos, the lyric poet, flourished.
	Glaucus of Chios, a statuary in metal, flourished. He was distinguished as the inventor of the art of soldering metals.
690	Foundation of Gela in Sicily, and of Phaselis in Pamphylia.
687	The empire of the Medes is computed by Herodotus to commence from this date, the 23rd year of their independence. It lasted 128 years, and terminated in B.C. 559.
	Archilochus flourished. See B.C. 708.
685	The beginning of the second Messenian war.
683	First annual Archon at Athens.
	Tyrtaeus, the Athenian poet, came to Sparta after the first success of the Messenians, and by his martial songs roused the fainting courage of the Lacedaemonians.
678	Ardys, king of Lydia, succeeded Gyges.
675	Foundation of Cyzicus by the Megarians.
674	Foundation of Chalcedon by the Megarians.
672	The Pisatae, led by Pantaleon, revolt from the Eleans, and espouse the cause of the Messenians.
	Alcman, a native of Sardis in Lydia, and the chief lyric poet of Sparta, flourished.
670	Psammetichus, king of Egypt, begins to reign.
669	The Argives defeat the Lacedaemonians at Hysiae.
668	End of the second Messenian war according to Pausanias.
665	Thaletas of Crete, the lyric poet and musician, flourished.
664	A sea-fight between the Corinthians and Corcyraeans, the most ancient sea-fight recorded.
662	Zaleucus the law-giver in Locri Epizephyrii flourished.
657	Byzantium founded by the Megarians.
656	Phraortes, king of Media, succeeds Deïoces.
655	The Bacchiadae expelled from Corinth. Cypselus begins to reign. He reigned 30 years.
654	Foundation of Acanthus, Stagira, Abdera, and Lampsacus.
651	Birth of Pittacus according to Suidas.
648	Himera in Sicily founded.
647	Peisander, the epic poet, of Cameirus in Rhodes, flourished.
644	Pantaleon, king of Pisa, celebrates the Olympic games.
	Terpander flourished.

B.C.	
635	Sardis taken by the Cimmerians in the reign of Ardys.
634	Phraortes, king of Media, slain by the Assyrians, and succeeded by his son Cyaxares. Irruption of the Scythians into Asia, who interrupt Cyaxares in the siege of Nineveh.
631	Cyrene in Libya founded by Battus of Thera.
630	Mimnermus flourished.
629	Foundation of Sinope by the Milesians. Sadyattes, king of Lydia, succeeds Ardys.
625	Periander succeeds Cypselus at Corinth. He reigned 40 years.
	Arion flourished in the reign of Periander.
621	Legislation of Dracon at Athens.
620	Attempt of Cylon to make himself master of Athens. He had been victor in the Olympic games in B.C. 640. Assisted by Theagenes, tyrant of Megara, whose daughter he had married, he seized the citadel, but was there besieged by the archon Megacles, the Alcmaeonid. Cylon and his adherents surrendered on a promise that their lives should be spared, but they were put to death.
617	Alyattes, king of Lydia, succeeds Sadyattes.
616	Neco, king of Egypt, succeeds Psammetichus.
612	Peace between Alyattes, king of Lydia, and Miletus in the 12th year of the war.
611	Pittacus overthrows the tyranny of Melanchrus at Mytilene.
	Sappho, Alcaeus, and Stesichorus flourished.
610	Birth of Anaximander.
607	Scythians expelled from Asia by Cyaxares, king of Media, after holding the dominion of it for 28 years.
606	Nineveh taken by Cyaxares.
	Combat between Pittacus and Phrynon the commander of the Athenians.
	Alcaeus fought in the wars between the Mytilenaeans and Athenians, and incurred the disgrace of leaving his shield on the field.
600	Psammis, king of Egypt, succeeds Neco.
	Massilia in Gaul founded by the Phocaeans.
599	Camarina in Sicily founded 135 years after Syracuse.
596	Epimenides, the Cretan, came to Athens.
595	Apries, king of Egypt, succeeds Psammis.
	Birth of Croesus, king of Lydia.
	Commencement of the Cirrhaean or Sacred War, which lasted 10 years.
594	Legislation of Solon, who was Athenian archon in this year.
592	Anacharsis came to Athens.
591	Cirrha taken by the Amphictyons.
	Arcesilaüs I., king of Cyrene, succeeds Battus I.
589	Commencement of the government of Pittacus at Mytilene. He held the supreme power for 10 years under the title of Aesymnetes.
	Alcaeus the poet in exile and opposed to the government of Pittacus.
586	The conquest of the Cirrhaeans completed and the Pythian games celebrated.
	The seven wise men flourished. They were, according to Plato, — Thales, Pittacus, Bias, Solon, Cleobulus, Myson, Chilon. The first four were universally acknowledged. Periander, whom Plato excluded, was admitted by some.
	Sacadas of Argos gained the prize in music in the three first Pythia, B.C. 586, 582, 578.
585	Death of Periander.
582	Cleisthenes of Sicyon victor in the second Pythia.
	Agrigentum founded.
581	The dynasty of the Cypselidae ended.
579	Pittacus resigns the government of Mytilene.
575	Battus II., king of Cyrene, succeeds Arcesilaüs I. Naval empire of the Phocaeans.
572	The war between Pisa and Elis ended by the subjection of the Pisaeans.
	Aesopus flourished.
570	Accession of Phalaris, tyrant of Agrigentum. He reigned 16 years.
569	Amasis, king of Egypt, succeeds Apries.
	Death of Pittacus 10 years after his abdication.
566	The Panathenaea instituted at Athens.
	Eugamon flourished.
564	Alalia in Corsica founded by the Phocaeans.
560	Peisistratus usurps the government of Athens.
	Thales is nearly eighty years of age.
	Ibycus of Rhegium, the lyric poet, flourished.
559	Cyrus begins to reign in Persia. The Median empire ended. See B.C. 687.
	Heracleia on the Euxine founded.
	Anacreon begins to be distinguished.
556	Simonides of Ceos, the lyric poet, born.
553	Stesichorus died.
549	Death of Phalaris of Agrigentum.
548	The temple at Delphi burnt.
	Anaximenes flourished.
546	Sardis taken by Cyrus and the Lydian monarchy overthrown.
	Hipponax, the Iambic poet, flourished.
544	Pherecydes of Syros, the philosopher, and Theognis of Megara, the poet, flourished.
539	Ibycus of Rhegium, the lyric poet, flourished.
538	Babylon taken by Cyrus.
	Xenophanes of Colophon, the philosopher, flourished.
535	Thespis the Athenian first exhibits tragedy.
532	Polycrates becomes tyrant of Samos.
531	The philosopher Pythagoras and the poet Anacreon flourished. All accounts make them contemporary with Polycrates.
529	Death of Cyrus and accession of Cambyses as king of Persia.
527	Death of Peisistratus, 33 years after his first usurpation.
525	Cambyses conquers Aegypt in the fifth year of his reign.
	War of the Lacedaemonians against Polycrates of Samos.
	Birth of Aeschylus.
	Anacreon and Simonides came to Athens in the reign of Hipparchus.
523	Choerilus of Athens first exhibits tragedy.
522	Polycrates of Samos put to death.
521	Death of Cambyses, usurpation of the Magi,

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	and accession of Dareius, son of Hystaspes, to the Persian throne.
	Hecataeus and Dionysius of Miletus, the historians, flourished.
520	Melanippides of Melos, the dithyrambic poet, flourished.
519	Plataeae places itself under the protection of Athens.
	Birth of Cratinus, the comic poet.
518	Birth of Pindar.
514	Hipparchus, tyrant of Athens, slain by Harmodius and Aristogeiton.
511	Phrynichus, the tragic poet, flourished.
510	Expulsion of Hippias and his family from Athens.
	The ten tribes instituted at Athens by Cleisthenes.
	Telesilla of Argos, the poetess, flourished.
504	Charon of Lampsacus, the historian, flourished.
503	Heracleitus of Ephesus, the philosopher, and Lasus of Hermione, the lyric poet, flourished.
501	Naxos besieged by Aristagoras and the Persians. Upon the failure of this attempt Aristagoras determines to revolt from the Persians.
	Hecataeus the historian took part in the deliberations of the Ionians respecting the revolt.
500	Aristagoras solicits aid from Athens and Sparta.
	Birth of Anaxagoras the philosopher.
499	First year of the Ionian revolt. The Ionians, assisted by the Athenians, burn Sardis.
	Aeschylus, aged 25, first exhibits tragedy.
498	Second year of the Ionian revolt. Cyprus recovered by the Persians.
497	Third year of the Ionian revolt. Aristagoras slain in Thrace.
	Death of Pythagoras according to Eusebius.
496	Fourth year of the Ionian revolt. Histiaeus comes down to the coast.
	Birth of Hellanicus of Mytilene, the historian.
495	Fifth year of the Ionian revolt.
	Birth of Sophocles.
494	Sixth and last year of the Ionian revolt. The Ionians defeated in a naval battle near Miletus and Miletus taken.
493	The Persians take the islands of Chios, Lesbos, and Tenedos. Miltiades fled from the Chersonesus to Athens. He had been in the Chersonesus twenty-two years, having succeeded his brother Stesagoras in the government in B.C. 515.
492	Mardonius, the Persian general, invades Europe, and unites Macedonia to the Persian empire.
491	Dareius sends heralds to Greece to demand earth and water.
	War between Athens and Aegina.
	Demaratus, king of Sparta, deposed by the intrigues of his colleague Cleomenes. He flies to Dareius.
490	Datis and Artaphernes, the Persian generals, invade Europe. They take Eretria in Euboea, and land in Attica under the guidance of Hippias. They are defeated at Marathon by the Athenians under the command of Miltiades.
	Aeschylus fought at the battle of Marathon, aet. 35.
489	Miltiades attempts to conquer Naxus, but is repulsed. He is accused, and, unable to pay the fine, in which he was condemned, is thrown into prison, where he died.
	Panyasis the poet, the uncle of Herodotus, flourished.
487	Chionides, the Athenian comic poet, first exhibits.
486	Revolt of Egypt from the Persians in the fourth year after the battle of Marathon.
485	Xerxes, king of Persia, succeeds Dareius.
	Gelon becomes master of Syracuse.
484	Egypt reconquered by the Persians.
	Herodotus born.
	Aeschylus gains the prize in tragedy.
	Achaeus, the tragic poet, born.
483	Ostracism of Aristeides. He was recalled from banishment three years afterwards.
481	Themistocles, the leading man at Athens. He persuades his countrymen to build a fleet of 200 ships, that they might be able to resist the Persians.
480	Xerxes invades Greece. He set out from Sardis at the beginning of the spring. The battles of Thermopylae and Artemisium were fought at the time of the Olympic games. The Athenians deserted their city, which was taken by Xerxes. The battle of Salamis, in which the fleet of Xerxes was destroyed, was fought in the autumn.
	Birth of Euripides.
	Pherecydes of Athens, the historian, flourished.
479	After the return of Xerxes to Asia, Mardonius, who was left in the command of the Persian army, passed the winter in Thessaly. In the spring he marches southward and occupies Athens ten months after its occupation by Xerxes. At the battle of Plataeae, fought in September, he is defeated by the Greeks under the command of Pausanias. On the same day the Persian fleet is defeated off Mycale by the Greek fleet. Sestos besieged by the Greeks in the autumn and surrendered in the following spring.
	Antiphon, the Athenian orator, born.
	Choerilus of Samos, the epic poet, probably born.
478	Sestos taken by the Greeks. Hieron succeeds Gelon.
	The history of Herodotus terminates at the siege of Sestos.
477	In consequence of the haughty conduct of Pausanias, the maritime allies place themselves under the supremacy of Athens. Commencement of the Athenian ascendency or empire, which lasted about seventy years — sixty-five before the ruin of the Athenian affairs in Sicily, seventy-three before the capture of Athens by Lysander.
	Epicharmus, the comic poet, flourished in the reign of Hieron.
476	Cimon, commanding the forces of the Athe-

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	nians and of the allies, expels the Persians from Eïon on the Strymon, and then takes the island of Scyros, where the bones of Theseus are discovered.
	Phrynichus gains the prize in tragedy.
	Simonides, aet. 80, gains the prize in the dithyrambic chorus.
474	Naval victory of Hieron over the Tuscans.
	Death of Theron of Agrigentum.
472	The *Persae* of Aeschylus performed.
471	Themistocles, banished by ostracism, goes to Argos. Pausanias convicted of treason and put to death.
	Thucydides the historian born.
	Timocreon of Rhodes, the lyric poet, flourished in the time of Themistocles.
469	Pericles begins to take part in public affairs, forty years before his death.
468	Mycenae destroyed by the Argives.
	Death of Aristeides.
	Socrates born.
	Sophocles gained his first tragic victory.
467	Death of Hieron.
	Andocides, the orator, born.
	Simonides, aet. 90, died.
466	Naxos revolted and subdued.
	Great victory of Cimon over the Persians at the river Eurymedon, in Pamphylia.
	Themistocles flies to Persia.
	After the death of Hieron Thrasybulus ruled Syracuse for a year, at the end of which time a democratical form of government was established.
	Diagoras of Melos flourished.
465	Revolt of Thasos.
	Death of Xerxes, king of Persia, and accession of Artaxerxes I.
464	Earthquake at Sparta, and revolt of the Helots and Messenians.
	Cimon marches to the assistance of the Lacedaemonians.
	Zeno of Elea flourished.
463	Thasos subdued by Cimon.
	Xanthus of Lydia continued to write history in the reign of Artaxerxes.
461	Cimon marches a second time to the assistance of the Lacedaemonians, but his offers are declined by the latter, and the Athenian troops sent back. Ostracism of Cimon.
	Pericles at the head of public affairs at Athens.
460	Revolt of Inaros, and first year of the Egyptian war, which lasted six years. The Athenians sent assistance to the Egyptians.
	Democritus and Hippocrates born.
459	Gorgias flourished.
458	Lysias born.
	The *Oresteia* of Aeschylus performed.
457	Battles in the Megarid between the Athenians and Corinthians. The Lacedaemonians march into Doris to assist the Dorians against the Phocians. On their return they are attacked by the Athenians at Tanagra, but the latter are defeated. The Athenians commence building their long walls, which were completed in the following year.
	Panyasis, the uncle of Herodotus, put to death by Lygdamis.

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456	The Athenians commanded by Myronides, defeat the Thebans at Oenophyta.
	Recal of Cimon from exile.
	Herodotus aet. 25. Thucydides aet. 15. Herodotus is said to have recited his history at the Olympic games, when Thucydides was a boy. The recitation may therefore be placed in this year, if the tale be true, which is very doubtful.
	Death of Aeschylus aet. 69.
455	The Messenians conquered by the Lacedaemonians in the tenth year of the war. Tolmides, the Athenian general, settles the expelled Messenians at Naupactus. See B.C. 464. Tolmides sails round Peloponnesus with an Athenian fleet, and does great injury to the Peloponnesians.
	End of the Egyptian war in the sixth year. See B. C. 460. All Egypt conquered by the Persians, except the marshes, where Amyrtaeus continued to hold out for some years. See B. C. 449.
	Euripides aet. 25 first gains the prize in tragedy.
454	Campaign of Pericles at Sicyon and in Acarnania.
	Cratinus, the comic writer, flourished.
451	Ion of Chios, the tragic writer, begins to exhibit.
450	Five years' truce between the Athenians and Peloponnesians, made through the intervention of Cimon.
	Anaxagoras aet. 50 withdraws from Athens, after residing there thirty years.
	Crates, the comic poet, and Bacchylides flourished.
449	Renewal of the war with Persia. The Athenians send assistance to Amyrtaeus. Death of Cimon and victory of the Athenians at Salamis in Cyprus.
448	Sacred war between the Delphians and Phocians for the possession of the oracle and temple. The Lacedaemonians assisted the Delphians, and the Athenians the Phocians.
447	The Athenians defeated at Coroneia by the Boeotians.
445	Revolt of Euboea and Megara from Athens. The five years' truce having expired (see B. C. 450), the Lacedaemonians, led by Pleistoanax, invade Attica. After the Lacedaemonians had retired, Pericles recovers Euboea. The thirty years' truce between Athens and Sparta.
444	Pericles begins to have the sole direction of public affairs at Athens. Thucydides, the son of Milesias, the leader of the aristocratical party, ostracised.
	Melissus and Empedocles, the philosophers, flourished.
443	The Athenians send a colony to Thurii in Italy.
	Herodotus aet. 41, and Lysias aet. 15 accompany this colony to Thurii.
441	Euripides gains the first prize in tragedy.
440	Samos revolts from Athens, but is subdued by Pericles in the ninth month.
	Sophocles aet. 55 was one of the ten Athenian generals, who fought against Samos.

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Melissus the philosopher defends Samos against Pericles.

A decree to prohibit comedy at Athens.

439 Athens at the height of its glory.

437 Colony of Agnon to Amphipolis.

The prohibition of comedy repealed.

436 Isocrates born.

Cratinus, the comic poet, gains the prize.

435 War between the Corinthians and Corcyraeans on account of Epidamnus. The Corinthians defeated by the Corcyraeans in a sea-fight.

434 The Corinthians make great preparations to carry on the war with vigour.

Lysippus, the comic poet, gains the prize.

433 The Corcyraeans and Corinthians send embassies to Athens to solicit assistance. The Athenians form a defensive alliance with the Corcyraeans.

432 The Corcyraeans assisted by the Athenians defeat the Corinthians in the spring. In the same year Potidaea revolts from Athens. Congress of the Peloponnesians in the autumn to decide upon war with Athens.

Andocides the orator, one of the commanders of the Athenian fleet, to protect the Corcyraeans against the Corinthians.

Anaxagoras prosecuted for impiety at Athens, withdraws to Lampsacus, where he died about four years afterwards.

Aspasia, prosecuted by the comic poet Hermippus, but acquitted through the influence of Pericles.

Prosecution and death of Pheidias. [See Vol. III. pp. 248, 249.]

431 First year of the Peloponnesian war. The Thebans make an attempt upon Plataeae two months before midsummer. Eighty days afterwards Attica is invaded by the Peloponnesians. Alliance between the Athenians and Sitalces king of Thrace.

Hellanicus aet. 65, Herodotus aet. 53, Thucydides aet. 40, at the commencement of the Peloponnesian war.

The *Medea* of Euripides exhibited.

430 Second year of the Peloponnesian war. Second invasion of Attica.

The plague rages at Athens.

429 Third year of the Peloponnesian war. Potidaea surrenders to the Athenians after a siege of more than two years. Naval actions of Phormio in the Corinthian gulph. Commencement of the siege of Plataeae. Death of Pericles in the autumn.

Birth of Plato, the philosopher.

Eupolis and Phrynichus, the comic poets, exhibit.

428 Fourth year of the Peloponnesian war. Third invasion of Attica. Revolt of all Lesbos except Methymnae. Mytilene besieged towards the autumn.

Death of Anaxagoras, aet. 72.

The *Hippolytus* of Euripides gains the first prize.

Plato the comic poet first exhibits.

427 Fifth year of the Peloponnesian war. Fourth invasion of Attica. Mytilene taken by the Athenians and Lesbos recovered. The demagogue Cleon begins to have great influence in public affairs. Plataeae surrendered to the Peloponnesians. Sedition at Corcyra. The Athenians send assistance to the Leontines in Sicily.

Aristophanes, the comic poet, first exhibits. He gains the prize with the play called Δαιταλεῖς, which is lost.

Gorgias ambassador from Leontini to Athens. He was probably now nearly 60 years of age.

426 Sixth year of the Peloponnesian war. The Peloponnesians do not invade Attica in consequence of an earthquake.

Lustration of Delos.

The *Babylonians* of Aristophanes.

425 Seventh year of the Peloponnesian war. Fifth invasion of Attica. Demosthenes takes possession of Pylos. The Spartans in the island of Sphacteria surrendered to Cleon seventy-two days afterwards.

Eruption of Mount Aetna.

Accession of Dareius Nothus.

The *Acharnians* of Aristophanes.

424 Eighth year of the Peloponnesian war. Nicias ravages the coast of Laconia and captures the island of Cythera. March of Brasidas into Thrace, who obtains possession of Acanthus and Amphipolis. The Athenians defeated by the Thebans at Delium.

Socrates and Xenophon fought at the battle of Delium.

Thucydides, the historian, commanded at Amphipolis.

The *Knights* of Aristophanes.

423 Ninth year of the Peloponnesian war. Truce for a year.

Thucydides banished in consequence of the loss of Amphipolis. He was 20 years in exile.

The *Clouds* of Aristophanes first exhibited.

Antiochus of Syracuse brought down his history to this date.

422 Tenth year of the Peloponnesian war. Hostilities in Thrace between the Lacedaemonians and Athenians. Both Brasidas and Cleon fall in battle. Athenian citizens at this time computed at 20,000.

The *Wasps* of Aristophanes and second exhibition of the *Clouds*.

Death of Cratinus.

Protagoras, the sophist, comes to Athens.

421 Eleventh year of the Peloponnesian war. Truce for fifty years between the Athenians and Lacedaemonians. Though this truce was not formally declared to be at an end till B.C. 414, there were notwithstanding frequent hostilities meantime.

The Μαρικᾶς and Κόλακες of Eupolis.

420 Twelfth year of the Peloponnesian war. Treaty between the Athenians and Argives effected by means of Alcibiades.

The Ἄγριοι of Pherecrates. The Αὐτόλυκος of Eupolis.

419 Thirteenth year of the Peloponnesian war. Alcibiades marches into Peloponnesu

The *Peace* of Aristophanes.

418 Fourteenth year of the Peloponnesian war. The Athenians send a force into Pelopon-

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	nesus to assist the Argives against the Lacedaemonians, but are defeated at the battle of Mantineia. Alliance between Sparta and Argos.
417	Fifteenth year of the Peloponnesian war.
416	Sixteenth year of the Peloponnesian war. The Athenians conquer Melos. Agathon, the tragic poet, gains the prize.
415	Seventeenth year of the Peloponnesian war. The Athenian expedition against Sicily. It sailed after midsummer, commanded by Nicias, Alcibiades, and Lamachus. Mutilation of the Hermae at Athens before the fleet sailed. The Athenians take Catana. Alcibiades is recalled home: he makes his escape, and takes refuge with the Lacedaemonians. Andocides, the orator, imprisoned on the mutilation of the Hermae. He escapes by turning informer. He afterwards went to Cyprus and other countries. Xenocles, the tragic poet, gains the first prize. Archippus, the comic poet, gains the prize.
414	Eighteenth year of the Peloponnesian war. Second campaign in Sicily. The Athenians invest Syracuse. Gylippus the Lacedaemonian comes to the assistance of the Syracusans. The *Birds* and *Amphiaraus* (a lost drama) of Aristophanes. Ameipsias, the comic poet, gains the prize with his Κωμασταί.
413	Nineteenth year of the Peloponnesian war. Invasion of Attica and fortification of Deceleia, on the advice of Alcibiades. Third campaign in Sicily. Demosthenes sent with a large force to the assistance of the Athenians. Total destruction of the Athenian army and fleet. Nicias and Demosthenes surrender and are put to death on the 12th or 13th of September, 16 or 17 days after the eclipse of the moon, which took place on the 27th of August. Hegemon of Thasos, the comic poet, was exhibiting his parody of the *Gigantomachia*, when the news arrived at Athens of the defeat in Sicily.
412	Twentieth year of the Peloponnesian war. The Lesbians revolt from Athens. Alcibiades sent by the Lacedaemonians to Asia to form a treaty with the Persians. He succeeds in his mission and forms a treaty with Tissaphernes, and urges the Athenian allies in Asia to revolt. The Athenians make use of the 1000 talents deposited for extreme emergencies. The *Andromeda* of Euripides.
411	Twenty-first year of the Peloponnesian war. Democracy abolished at Athens, and the government entrusted to a council of Four Hundred. This council holds the government four months. The Athenian army at Samos recalls Alcibiades from exile and appoints him one of their generals. He is afterwards recalled by a vote of the people at Athens, but he remained abroad for the next four years at the head of the Athenian forces. Mindarus the Lacedaemonian admiral defeated at Cynossema. Antiphon, the orator, had a great share in the establishment of the Four Hundred. After their downfal he is brought to trial and put to death. The history of Thucydides suddenly breaks off in the middle of this year. The *Lysistrata* and *Thesmophoriazusae* of Aristophanes. Lysias returns from Thurii to Athens.
410	Twenty-second year of the Peloponnesian war. Mindarus defeated and slain by Alcibiades at Cyzicus.
409	Twenty-third year of the Peloponnesian war. The *Philoctetes* of Sophocles. Plato aet. 20 begins to hear Socrates.
408	Twenty-fourth year of the Peloponnesian war. Alcibiades recovers Byzantium. The *Orestes* of Euripides. The *Plutus* of Aristophanes.
407	Twenty-fifth year of the Peloponnesian war. Alcibiades returns to Athens. Lysander appointed the Lacedaemonian admiral and supported by Cyrus, who this year received the government of the countries on the Asiatic coast. Antiochus, the lieutenant of Alcibiades, defeated by Lysander at Notium in the absence of Alcibiades. Alcibiades is in consequence banished, and ten new generals appointed. Antiphanes, the comic poet, born.
406	Twenty-sixth year of the Peloponnesian war. Callicratidas, who succeeded Lysander as Lacedaemonian admiral, defeated by the Athenians in the sea-fight off the Arginusae islands. The Athenian generals condemned to death, because they had not picked up the bodies of those who had fallen in the battle. Dionysius becomes master of Syracuse. Death of Euripides. Death of Sophocles. [See Vol. III. p. 868, b.] Philistus of Syracuse, the historian, espoused the cause of Dionysius.
405	Twenty-seventh year of the Peloponnesian war. Lysander defeats the Athenians off Aegospotami, and takes or destroys all their fleet with the exception of eight ships which fled with Conon to Cyprus. The *Frogs* of Aristophanes acted in February at the Lenaea.
404	Twenty-eighth and last year of the Peloponnesian war. Athens taken by Lysander in the spring on the 16th of the month Munychion. Democracy abolished, and the government entrusted to thirty men, usually called the Thirty Tyrants. The Thirty Tyrants held their power for eight months, till Thrasybulus occupied Phyle and advanced to the Peiraeeus. Death of Alcibiades during the tyranny of the Thirty. Lysias banished after the battle of Aegospotami.
403	Thrasybulus and his party obtain possession of the Peiraeeus, from whence they carried on war for several months against the Ten, the successors of the Thirty. They ob-

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tain possession of Athens before Hecatombaeon (July); but the contest between the parties was not finally concluded till Boëdromion (September). The date of the amnesty, by which the exiles were restored, was the 12th of Boëdromion. Euclides was archon at the time.

Thucydides, aet. 68, Lysias and Andocides return to Athens.

401 Expedition of Cyrus against his brother Artaxerxes. He falls in the battle of Cunaxa, which was fought in the autumn. His Greek auxiliaries commence their return to Greece, usually called the retreat of the Ten Thousand.

First year of the war of Lacedaemon and Elis.

Xenophon accompanied Cyrus, and afterwards was the principal general of the Greeks in their retreat.

Ctesias, the historian, was physician at the court of Artaxerxes at this time.

The *Oedipus at Colonus* of Sophocles exhibited after his death by his grandson Sophocles. See B. C. 405.

Telestes gains a dithyrambic prize.

400 Return of the Ten Thousand to Greece.

Second year of the war of Lacedaemon and Elis.

The speech of Andocides on the Mysteries: he is now about 67 years of age.

399 The Lacedaemonians send Thimbron with an army to assist the Greek cities in Asia against Tissaphernes and Pharnabazus. The remainder of the Ten Thousand incorporated with the troops of Thimbron. In the autumn Thimbron was superseded by Dercyllidas.

Third and last year of the war of Lacedaemon and Elis.

Death of Socrates, aet. 70.

Plato withdraws to Megara.

398 Dercyllidas continues the war in Asia with success.

Ctesias brought his Persian History down to this year.

Astydamas, the tragic poet, first exhibits.

Philoxenus, Timotheus, and Telestes, flourished.

397 Dercyllidas still continues the war in Asia.

396 Agesilaus supersedes Dercyllidas. First campaign of Agesilaus in Asia. He winters at Ephesus.

Sophocles, the grandson of the great Sophocles, begins to exhibit this year in his own name. See B. C. 401.

Xenocrates, the philosopher, born.

395 Second campaign of Agesilaus in Asia. He defeats Tissaphernes, and becomes master of Western Asia. Tissaphernes superseded by Tithraustes, who sends envoys into Greece to induce the Greek states to declare war against Lacedaemon. Commencement of the war of the Greek states against Lacedaemon. Lysander slain at Haliartus.

Plato, aet. 34, returns to Athens.

394 Agesilaus recalled from Asia to fight against the Greek states, who had declared war against Lacedaemon. He passed the Hellespont about midsummer, and was at the entrance of Boeotia on the 14th of August. He defeats the allied forces at Coroneia. A little before the latter battle the Lacedaemonians also gained a victory near Corinth; but about the same time Conon, the Athenian admiral, and Pharnabazus, gained a decisive victory over Peisander, the Spartan admiral, off Cnidus.

Xenophon accompanied Agesilaus from Asia and fought against his country at Coroneia. He was in consequence banished from Athens. He retired under Lacedaemonian protection to Scillus, where he composed his works.

Theopompus brought his history down to this year. It embraced a period of 17 years, from the battle of Cynossema, B. C. 411, to the battle of Cnidos, B. C. 394.

393 Sedition at Corinth and victory of the Lacedaemonians at Lechaeum. Pharnabazus and Conon ravage the coasts of Peloponnesus. Conon begins to restore the long walls of Athens and the fortifications of the Peiraeeus.

392 The Lacedaemonians under Agesilaus ravage the Corinthian territory, but a Spartan mora is cut to pieces by Iphicrates.

The *Ecclesiazusae* of Aristophanes.

391 Expedition of Agesilaus into Acarnania.

Speech of Andocides "On the Peace." He is banished.

Plato, the comic poet, exhibits.

390 Expedition of Agesipolis into Argolis. The Persians again espouse the cause of the Lacedaemonians, and Conon is thrown into prison. The Athenians assist Evagoras, of Cyprus, against the Persians. Thrasybulus, the Athenian commander, is defeated and slain by the Lacedaemonian Teleutias at Aspendus.

389 Agyrrhius sent as the successor of Thrasybulus to Aspendus and Iphicrates to the Hellespont.

Plato, aet. 40, goes to Sicily: the first of the three voyages.

Aeschines born about this time.

388 Antalcidas, the Lacedaemonian commander on the Asiatic coast, opposed to Iphicrates and Chabrias.

The second edition of the *Plutus* of Aristophanes.

387 The peace of Antalcidas.

Antiphanes, the comic poet, begins to exhibit.

386 Restoration of Plataeae, and independence of the towns of Boeotia.

385 Destruction of Mantineia by the Lacedaemonians under Agesipolis.

Great sea-fight between Evagoras and the Persians.

384 Birth of Aristotle.

382 First year of the Olynthian war. The Lacedaemonians commanded by Teleutias.

Phoebidas seizes the Cadmeia, the citadel of Thebes. This was before Teleutias marched to Olynthus.

Birth of Demosthenes.

381 Second year of the Olynthian war. Teleutias

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slain and the command taken by Agesipolis.

380 Third year of the Olynthian war. Death of Agesipolis, who is succeeded by Polybiades.

The *Panegyricus* of Isocrates.

379 Fourth and last year of the Olynthian war. The Olynthians surrender to Polybiades.

Surrender of Phlius, after a siege of 20 months, to Agesilaus.

The Cadmeia recovered by the Theban exiles in the winter.

378 Cleombrotus sent into Boeotia in the middle of winter, but returned without effecting anything. The Lacedaemonian Sphodrias makes an attempt upon the Peiraeeus. The Athenians form an alliance with the Thebans against Sparta. First expedition of Agesilaus into Boeotia.

Death of Lysias.

377 Second expedition of Agesilaus into Boeotia.

376 Cleombrotus marches into Boeotia, and sustains a slight repulse at the passes of Cithaeron.

The Lacedaemonian fleet conquered by Chabrias off Naxos, and the Athenians recover the dominion of the sea.

Tenth and last year of the war between Evagoras and the Persians.

Demosthenes left an orphan in his seventh year.

Anaxandrides, the comic poet, flourished.

375 Cleombrotus sent into Phocis, which had been invaded by the Thebans, who withdraw into their own country on his arrival.

Araros, the son of Aristophanes, first exhibits comedy.

Eubulus, the comic poet, flourished.

374 The Athenians, jealous of the Thebans, conclude a peace with Lacedaemon. Timotheus, the Athenian commander, takes Corcyra, and on his return to Athens restores the Zacynthian exiles to their country. This leads to a renewal of the war between Athens and Lacedaemon.

Second destruction of Plataeae.

Jason elected Tagus of Thessaly.

Isocrates advocated the cause of the Plataeans in his Πλαταϊκός.

373 The Lacedaemonians attempt to regain possession of Corcyra, and send Mnasippus with a force for the purpose, but he is defeated and slain by the Corcyraeans. Iphicrates, with Callistratus and Chabrias as his colleagues, sent to Corcyra.

Prosecution of Timotheus by Callistratus and Iphicrates. Timotheus is acquitted.

372 Timotheus goes to Asia. Iphicrates continued in the command of a fleet in the Ionian sea.

The most eminent orators of this period were Leodamas, Callistratus, Aristophon the Azenian, Cephalus the Colyttian, Thrasybulus the Colyttian, and Diophantus.

Astydamas gains the prize in tragedy.

371 Congress at Sparta, and general peace, from which the Thebans were excluded, because they would not grant the independence of the Boeotian towns.

The Lacedaemonians, commanded by Cleombrotus, invade Boeotia, but are defeated by the Thebans under Epaminondas at the battle of Leuctra.

Foundation of Megalopolis.

370 Expedition of Agesilaus into Arcadia.

Jason of Pherae slain. After the interval of a year, Alexander of Pherae succeeds to his power in Thessaly.

369 First invasion of Peloponnesus by the Thebans. They remain in Peloponnesus four months, and found Messene.

368 Second invasion of Peloponnesus by the Thebans.

Expedition of Pelopidas to Thessaly. He is imprisoned by Alexander of Pherae, but Epaminondas obtains his release.

Eudoxus flourished.

Aphareus begins to exhibit tragedy.

367 Archidamus gains a victory over the Arcadians.

Embassy of Pelopidas to Persia.

Death of the elder Dionysius of Syracuse after a reign of 38 years.

Aristotle, aet. 17, comes to Athens.

366 Third invasion of Peloponnesus by the Thebans.

The *Archidamus* of Isocrates.

365 War between Arcadia and Elis.

364 Second campaign of the war between Arcadia and Elis. Battle of Olympia at the time of the games.

Demosthenes, aet. 18, delivers his oration against Aphobus.

362 Fourth invasion of Peloponnesus by the Thebans. Battle of Mantineia, in June, in which Epaminondas is killed.

Xenophon brought down his Greek history to the battle of Mantineia.

Aeschines, the orator, aet. 27, is present at Mantineia.

361 A general peace between all the belligerents, with the exception of the Lacedaemonians, because the latter would not acknowledge the independence of the Messenians.

Agesilaus goes to Egypt to assist Tachos, and dies in the winter when preparing to return home.

Birth of Deinarchus, the orator.

360 War between the Athenians and Olynthians for the possession of Amphipolis. Timotheus, the Athenian general, repulsed at Amphipolis.

Theopompus commenced his history from this year.

359 Accession of Philip, king of Macedonia, aet. 23. He defeats Argaeus, who laid claim to the throne, declares Amphipolis a free city, and makes peace with the Athenians. He then defeats the Paeonians and Illyrians.

Death of Alexander of Pherae, who was succeeded by Tisiphonus.

358 Amphipolis taken by Philip. Expedition of the Athenians into Euboea.

357 Chios, Rhodes, and Byzantium revolt from Athens. First year of the Social War. Chares and Chabrias sent against Chios, but fail in their attempt upon the island, Chabrias killed.

B.C.	
	The Phocians seize Delphi. Commencement of the Sacred War. The Thebans and the Locrians are the chief opponents of the Phocians.
	Dion sails from Zacynthus and lands in Sicily about September.
	Death of Democritus, aet. 104, of Hippocrates, aet. 104, and of the poet Timotheus.
356	Second year of the Social War.
	Birth of Alexander, the son of Philip and Olympias, at the time of the Olympic games.
	Potidaea taken by Philip, who gives it to Olynthus.
	Dionysius the younger expelled from Syracuse by Dion, after a reign of 12 years.
	Philistus, the historian, espouses the side of Dionysius, but is defeated and slain.
	The speech of Isocrates *De Pace*.
355	Third and last year of the Social War. Peace concluded between Athens and her former allies.
354	Trial and condemnation of Timotheus.
	Demosthenes begins to speak in the assemblies of the people.
353	Philip seizes upon Pagasae, and begins to besiege Methone.
	Death of Dion.
352	Philip takes Methone and enters Thessaly. He defeats and slays Onomarchus, the Phocian general, expels the tyrants from Pherae, and becomes master of Thessaly. He attempts to pass Thermopylae, but is prevented by the Athenians.
	War between Lacedaemon and Megalopolis.
	The first Philippic of Demosthenes.
351	Speech of Demosthenes for the Rhodians.
349	The Olynthians attacked by Philip, ask succour from Athens.
	The Olynthiac orations of Demosthenes.
348	Olynthian war continued.
	The speech of Demosthenes against Meidias.
347	Olynthus taken and destroyed by Philip.
	Death of Plato, aet. 82. Speusippus succeeds Plato. Aristotle, upon the death of Plato, went to Atarneus.
	Anaxandrides, the comic poet, exhibits.
346	Peace between Philip and the Athenians.
	Philip overruns Phocis and brings the Sacred War to an end, after it had lasted ten years. All the Phocian cities, except Abae, were destroyed.
	Oration of Isocrates to Philip.
	Oration of Demosthenes on the Peace.
345	Speech of Aeschines against Timarchus.
344	Timoleon sails from Corinth to Syracuse, to expel the tyrant Dionysius.
	Aristotle, after three years' stay at Atarneus, went to Mytilene.
	The second Philippic of Demosthenes.
343	Timoleon completes the conquest of Syracuse.
	Dionysius was thus finally expelled. He had regained the sovereignty after his first expulsion by Dion.
	Disputes between Philip and the Athenians. An Athenian expedition is sent into Acarnania to counteract Philip, who was in that country.
	The speech of Demosthenes respecting Halonnesus.
	The speeches of Demosthenes and Aeschines Περὶ Παραπρεσβείας.
342	Philip's expedition to Thrace. He is opposed by Diopithes, the Athenian general at the Chersonesus.
	Aristotle comes to the court of Philip.
	Death of Menander.
	Isocrates, aet. 94, began to compose the Panathenaic oration.
341	Philip is still in Thrace, where he wintered.
	The oration of Demosthenes on the Chersonesus, in which he vindicates the conduct of Diopithes, and the third and fourth Philippics.
	Birth of Epicurus.
340	Philip besieges Selymbria, Perinthus, and Byzantium.
	Isocrates completes the Panathenaic oration. See B. C. 342.
	Ephorus brought down his history to the siege of Perinthus.
339	Renewal of the war between Philip and the Athenians. Phocion compels Philip to raise the siege, both of Byzantium and Perinthus.
	Xenocrates succeeds Speusippus at the Academy.
338	Philip is chosen general of the Amphictyons to carry on the war against Amphissa. He marches through Thermopylae and seizes Elateia. The Athenians form an alliance with the Thebans; but their united forces are defeated by Philip at the battle of Chaeroneia, fought on the 7th of Metageitnion (August). Philip becomes master of Greece. Congress at Corinth, in which war is declared by Greece against Persia and Philip appointed to conduct it.
	Death of Isocrates, aet. 98.
337	Death of Timoleon.
336	Murder of Philip, and accession of his son Alexander, aet. 20.
	Deinarchus aet. 26 began to compose orations.
335	Alexander marches against the Thracians, Triballi, and Illyrians. While he is engaged in this war, Thebes revolts. He forthwith marches southwards, and destroys Thebes.
	Philippides, the comic poet, flourished.
334	Alexander commences the war against Persia. He crosses the Hellespont in the spring, defeats the Persian satraps at the Granicus in the month Thargelion (May), and conquers the western part of Asia Minor.
	Aristotle returns to Athens.
333	Alexander subdues Lycia in the winter, collects his forces at Gordium in the spring, and defeats Dareius at Issus late in the autumn.
332	Alexander takes Tyre, after a siege of seven months in Hecatombaeon (July). He takes Gaza in September, and then marches into Egypt, which submits to him. In the winter he visits the oracle of Ammon, and gives orders for the foundation of Alexandria.
	Stephanus, the comic poet, flourished.
331	Alexander sets out from Memphis in the

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	spring, marches through Phoenicia and Syria, crosses the Euphrates at Thapsacus in the middle of the summer, and defeats Dareius again at Arbela or Gaugamela on the 1st of October. He wintered at Persepolis.
	In Greece, Agis is defeated and slain by Antipater.
330	Alexander marches into Media, and takes Ecbatana. From thence he sets out in pursuit of Dareius, who is slain by Bessus. After the death of Dareius, Alexander conquers Hyrcania, and marches in pursuit of Bessus through Drangiana and Arachosia, towards Bactria.
	The speech of Aeschines against Ctesiphon, and the speech of Demosthenes on the Crown. Aeschines, after his failure, withdrew to Asia.
	Speech of Lycurgus against Leocrates.
	Philemon began to exhibit comedy, during the reign of Alexander, a little earlier than Menander.
329	Alexander marches across the Paropamisus in the winter, passes the Oxus, takes Bessus, and reaches the Jaxartes, where he founds a city Alexandria. He subsequently crosses the Jaxartes and defeats the Scythians. He winters at Bactra.
328	Alexander is employed during the whole of this campaign in the conquest of Sogdiana.
	Crates, the cynic, flourished.
327	Alexander completes the conquest of Sogdiana early in the spring. He marries Roxana, the daughter of Oxyartes, a Bactrian prince. After the subjugation of Sogdiana, Alexander returns to Bactra, from whence he marches to invade India. He crosses the Hydaspes, and defeats Porus. He continues his march as far as the Hyphasis, but is there compelled by his troops to return to the Hydaspes. In the autumn he begins to sail down the Hydaspes and the Indus to the Ocean, which he reached in July in the following year.
326	Alexander returns to Persia with part of his troops through Gedrosia. He sends Nearchus with the fleet to sail from the mouths of the Indus to the Persian gulph. Nearchus accomplishes the voyage in 129 days.
325	Alexander reaches Susa at the beginning of the year. Towards the close of it he visits Ecbatana, where Hephaestion dies. Campaign against the Cossaei in the winter.
324	Alexander reaches Babylon in the spring.
	Harpalus comes to Athens, and bribes many of the Greek orators.
	Demosthenes, accused of having received a bribe from Harpalus, is condemned to pay a fine of 50 talents. He withdraws to Troezen and Aegina.
323	Death of Alexander at Babylon in June, after a reign of twelve years and eight months.
	Division of the satrapies among Alexander's generals.
	The Greek states make war against Macedonia, usually called the Lamian war. Leosthenes, the Athenian general, defeats Antipater, and besieges Lamia, in which Antipater had taken refuge. Death of Leosthenes.
	Demosthenes returns to Athens.
	Hyperides pronounces the funeral oration over those who had fallen in the Lamian war.
	Epicurus aet. 18 comes to Athens.
	Death of Diogenes, the cynic.
322	Leonnatus comes to the assistance of Antipater, but is defeated and slain. Craterus comes to the assistance of Antipater. Defeat of the confederates at the battle of Crannon on the 7th of August. End of the Lamian war. Munychia occupied by the Macedonians on the 19th of September
	Death of Demosthenes on the 14th of October.
	Death of Aristotle aet 63 at Chalcis, whither he had withdrawn from Athens a few months before.
321	Antipater and Craterus cross over into Asia, to carry on war against Perdiccas. Craterus is defeated and slain by Eumenes, who had espoused the side of Perdiccas. Perdiccas invades Egypt, where he is slain by his own troops. Partition of the provinces at Triparadisus.
	Menander aet. 20 exhibits his first comedy.
320	Antigonus carries on war against Eumenes.
319	Death of Antipater, after appointing Polysperchon regent, and his son Cassander chiliarch.
	Escape of Eumenes from Nora, where he had been long besieged by Antigonus.
	Demades put to death by Cassander.
318	War between Cassander and Polysperchon in Greece. The Athenians put Phocion to death. Athens is conquered by Cassander, who places it under the government of Demetrius Phalereus.
317	Eumenes is appointed by Polysperchon commander of the royal forces in the East, and is opposed by Antigonus. Battle of Gabiene between Eumenes and Antigonus.
	Death of Arridaeus, Philip, and Eurydice.
	Olympias returns to Macedonia, and is besieged by Cassander at Pydna.
316	Last battle between Antigonus and Eumenes. Eumenes surrendered by the Argyraspids, and put to death. Antigonus becomes master of Asia. Seleucus flies from Babylon, and takes refuge with Ptolemy in Egypt.
	Cassander takes Pydna, and puts Olympias to death. He marries Thessalonice, the daughter of Philip, and keeps Roxana and her son Alexander IV. in custody. Cassander rebuilds Thebes.
315	Coalition of Seleucus, Ptolemy, Cassander, and Lysimachus against Antigonus. First year of the war.
	Polemon succeeds Xenocrates at the Academy.
314	Second year of the war against Antigonus. Successes of Cassander in Greece. Antigonus conquers Tyre, and winters in Phrygia.
	Death of the orator Aeschines, aet. 75.

B.C.	
313	Third year of the war against Antigonus.
312	Fourth year of the war against Antigonus. Ptolemy and Seleucus defeat Demetrius, the son of Antigonus, at Gaza. Seleucus recovers Babylon on the 1st of October, from which the era of the Seleucidae commences.
311	General peace.
	Murder of Roxana and Alexander IV. by Cassander.
310	Hercules, the son of Alexander and Barsine, a pretender to the throne.
	Ptolemy appears as liberator of the Greeks. Renewal of hostilities between him and Antigonus.
	Agathocles lands in Africa. Epicurus, aet. 32, begins to teach at Mytilene and Lampsacus.
309	Hercules murdered by Polysperchon.
308	Ptolemy's expedition to Greece.
307	Demetrius, the son of Antigonus, becomes master of Athens. Demetrius Phalereus leaves the city. The orator Deinarchus goes into exile.
306	Demetrius recalled from Athens. He defeats Ptolemy in a great sea-fight off Salamis in Cyprus. After that battle Antigonus assumes the title of king, and his example is followed by Ptolemy, Seleucus, Lysimachus and Cassander.
	Antigonus invades Egypt, but is compelled to retreat. Epicurus settles at Athens, where he teaches about 36 years, till his death, at the age of 72.
305	Rhodes besieged by Demetrius.
304	Demetrius makes peace with the Rhodians, and returns to Athens.
303	Demetrius carries on the war in Greece with success against Cassander.
302	War continued in Greece between Demetrius and Cassander. Demochares, the nephew of Demosthenes, banished. Archedicus, the comic poet, flourished.
301	Demetrius crosses over to Asia.
	Battle of Ipsus in Phrygia, about the month of August, in which Lysimachus and Seleucus defeat Antigonus and Demetrius. Antigonus, aet. 81, falls in the battle. Hieronymus of Cardia, the historian, flourished.
300	Demetrius obtains possession of Cilicia, and marries his daughter Stratonice to Seleucus. Birth of Lycon, the Peripatetic.
297	Demetrius returns to Greece, and makes an attempt upon Athens, but is repulsed.
	Death of Cassander and accession of his son Philip.
296	Death of Philip, and accession of his brother Antipater.
	Demetrius takes Salamis and Aegina, and lays siege to Athens.
	Pyrrhus returns to Epeirus.
295	Demetrius takes Athens.
294	Demetrius makes an expedition into Peloponnesus.

B.C.	
	Civil war in Macedonia between the two brothers, Antipater and Alexander.
	Demetrius becomes king of Macedonia.
292	Demetrius conquers Thebes. Deinarchus returns from exile.
291	Lysimachus defeated, and taken prisoner by the Getae.
	Second insurrection of Thebes against Demetrius.
	Pyrrhus invades Thessaly, but is obliged to retire before Demetrius. Death of Menander, aet. 52.
290	Demetrius takes Thebes a second time. He celebrates the Pythian games at Athens.
289	Demetrius carries on war against Pyrrhus and the Aetolians. He marries Lanassa, one of the wives of Pyrrhus and the daughter of Agathocles. Posidippus, the comic poet, begins to exhibit.
288	Death of Agathocles.
287	Coalition against Demetrius. He is driven out of Macedonia, and his dominions divided between Lysimachus and Pyrrhus.
	Demetrius sails to Asia.
	Pyrrhus driven out of Macedonia by Lysimachus after seven months' possession. Strato succeeds Theophrastus.
286	Demetrius surrenders himself to Seleucus, who keeps him in captivity.
285	Ptolemy II. Philadelphus is associated in the kingdom by his father.
284	Demetrius, aet. 54, dies in captivity at Apameia in Syria.
283	Death of Ptolemy Soter, aet. 84.
281	Lysimachus is defeated and slain by Seleucus, at the battle of Corupedion.
280	Seleucus murdered by Ptolemy Ceraunus seven months after the death of Lysimachus.
	Antiochus I., the son of Seleucus, becomes king of Asia, Ptolemy Ceraunus king of Thrace and Macedonia.
	Pyrrhus crosses into Italy.
	Irruption of the Gauls and death of Ptolemy Ceraunus. He is succeeded by his brother Meleager, who reigns only two months.
	Rise of the Achaean league. Demosthenes honoured with a statue on the motion of his nephew Demochares. Birth of Chrysippus.
279	Antipater king of Macedonia for a short time. Sosthenes, the Macedonian general, checks the Gauls. The Gauls under Brennus invade Greece, but Brennus and a great part of his army are destroyed at Delphi. Death of Sosthenes.
278	Antigonus Gonatas becomes king of Macedonia. Zeno of Cittium flourished at Athens.
275	Birth of Eratosthenes.
274	Pyrrhus returns to Italy. Birth of Euphorion.
273	Pyrrhus invades Macedonia, and expels Antigonus Gonatas.
272	Pyrrhus invades Peloponnesus, and perishes in an attack on Argos. Antigonus regains Macedonia.
270	Death of Epicurus, aet. 72.

B.C.	
262	Death of Philemon, the comic poet, aet. 97.
251	Aratus delivers Sicyon, and unites it to the Achaean league.
250	Arsaces founds the Parthian monarchy.
243	Aratus, a second time general of the Achaean League, delivers Corinth from the Macedonians.
241	Agis IV. king of Sparta put to death in consequence of his attempts to reform the state.
239	Death of Antigonus, and accession of his son Demetrius II.
236	Cleomenes III. becomes king of Sparta.
229	Death of Demetrius II. and accession of Antigonus Doson, who was left by Demetrius guardian of his son Philip.
227	Cleomenes commences war against the Achaean League.
226	Cleomenes carries on the war with success against Aratus, who is again the general of the Achaean League.
225	Reforms of Cleomenes at Sparta.
224	The Achaeans call in the assistance of Antigonus Doson against Cleomenes.
222	Mantineia taken by Antigonus and Megalopolis by Cleomenes.
221	Antigonus defeats Cleomenes at Sellasia, and obtains possession of Sparta. Cleomenes sails to Egypt, where he dies. Extinction of the royal line of the Heraclidae at Sparta.
220	Death of Antigonus Doson and accession of Philip V., aet. 17.
	The Achaeans and Aratus are defeated by the Aetolians. The Achaeans apply for assistance to Philip, who espouses their cause. Commencement of the *Social War*.
	The history of Aratus ended in this year, and that of Polybius commences.
219	Successes of Philip. He invades Aetolia and Elis, and winters at Argos.
	Phylarchus, the historian, flourished.
218	Continued successes of Philip. He again invades Aetolia and afterwards Laconia.
217	Third and last year of the Social War. Peace concluded.
215	Philip concludes a treaty with Hannibal.
214	Eratosthenes flourished.
213	Philip removes Aratus by poison.
	Birth of Carneades.
212	Death of Archimedes at the capture of Syracuse by the Romans.
211	Treaty between Rome and the Aetolians against Philip.
210	The Romans take Aegina.
209	Philip invades Elis.
208	Philip marches into Peloponnesus to assist the Achaeans.
	Philopoemen is elected general of the Achaean League, and effects important reforms in the army.

B.C.	
207	Philopoemen defeats and slays Machanidas, tyrant of Lacedaemon, at the battle of Mantineia.
	Death of Chrysippus, who was succeeded by Zeno of Tarsus.
205	The Aetolians make peace with Philip.
	Philip's treaty with Rome.
202	Nabis, tyrant of Lacedaemon, takes Messene.
	Philip makes war upon the Rhodians and Attalus.
201	Philopoemen, general of the Achaeans, defeats Nabis.
	Philip takes Chios, and winters in Caria.
200	Philip returns to Macedonia. War between Philip and Rome, which continues till B.C. 197. See the Roman Tables.
	Aristophanes, the grammarian, flourished.
197	Philip defeated at the battle of Cynoscephalae.
196	Greece declared free by Flamininus at the Isthmian games.
194	Death of Eratosthenes, aet. 80.
192	Philopoemen defeats Nabis, who is afterwards slain by the Aetolians. Lacedaemon is added by Philopoemen to the Achaean League.
	Antiochus comes into Greece to assist the Aetolians against the Romans. He winters at Chalcis.
191	Antiochus and the Aetolians defeated by the Romans at the battle of Thermopylae.
190	The Romans besiege Amphissa, and grant a truce to the Aetolians.
189	The Romans besiege Ambracia, and grant peace to the Aetolians.
188	Philopoemen again general of the Achaean League, subjugates Sparta, and abrogates the laws of Lycurgus.
183	The Messenians revolt from the Achaean League. They capture and put to death Philopoemen, aet. 70.
182	Polybius, the historian, carries the urn at the funeral of Philopoemen.
179	Death of Philip and accession of Perseus.
171	War between Perseus and Rome, which continues till B.C. 168. See the Roman Tables.
168	Defeat and capture of Perseus by Aemilius Paulus.
	Division of Macedonia.
167	One thousand of the principal Achaeans are sent to Rome.
	Polybius is among the Achaean exiles.
151	Return of the Achaean exiles.
149	Andriscus, pretending to be the son of Perseus, lays claim to the Macedonian throne.
148	Andriscus conquered by Metellus.
147	Macedonia reduced to the form of a Roman province.
	War between Rome and the Achaeans.
146	Destruction of Corinth by Mummius. Greece becomes a Roman province.

CHRONOLOGICAL TABLES OF ROMAN HISTORY,

FROM THE FOUNDATION OF THE CITY, B. C. 753, TO THE FALL OF THE WESTERN EMPIRE, A. D. 476.

B.C.	
753	Foundation of Rome on the Palatine Mount, on the Palilia, the 21st of April. This is the era of Varro. According to Cato, Rome was founded in B. C. 751, according to Polybius in B. C. 750, according to Fabius Pictor in 747.
753 to 716	Romulus, first Roman king, reigned thirty-seven years. Rape of the Sabine women. Conquest of the Caeninenses, Crustumini, and Antemnates. War and league with the Sabines, who settle on the Capitoline and Quirinal under their king Tatius. Tatius slain at Laurentum. Wars with Fidenae and Veii.
716	Interregnum for a year.
716 to 673	Numa Pompilius, second Roman king. The length of Numa's reign is stated differently. Livy makes it 43 years; Cicero, who follows Polybius, 39 years. Constant peace during Numa's reign. Institution of religious ceremonies and regulation of the year.
673 to 641	Tullus Hostilius, third Roman king, reigned 32 years. Destruction of Alba, and removal of its inhabitants to Rome. War with Veii and Fidenae. League with the Latins.
640 to 616	Ancus Martius, fourth Roman king, reigned 24 years. Origin of the plebeians, consisting of conquered Latins settled on the Aventine. Extension of the city. Ostia founded.
616 to 578	L. Tarquinius Priscus, fifth Roman king. Greatness of the Roman monarchy. Great public works undertaken. Conquest of the Sabines and Latins. The senate increased to 300. The number of the equites doubled. Institution of the minores gentes.
578 to 534	Servius Tullius, sixth Roman king, reigned 44 years. He adds the Esquiline and Viminalis to the city, and surrounds the city with a stone wall. Constitution of Servius Tullius. Institution of the 30 plebeian tribes, and of the comitia centuriata.
534 to 510	L. Tarquinius Superbus last Roman king. The constitution of Servius Tullius abrogated. Tarquin becomes ruler of Latium. Makes war upon the Volscians and conquers Suessa Pometia. Sends colonies to Signia and Circeii. Expulsion of the Tarquins and establishment of the republic.
509	*Coss.* L. Junius Brutus. *Occis. est.* L. Tarquinius Collatinus. *Abd.* Sp. Lucretius Tricipitinus. *Mort. est.* M. Horatius Pulvillus. P. Valerius Poplicola. War with the Etruscans, and death of Brutus in battle. First treaty with Carthage.
508	*Coss.* P. Valerius Poplicola II. T. Lucretius Tricipitinus. War with Porsena, king of Clusium.
507	*Coss.* P. Valerius Poplicola III. M. Horatius Pulvillus II. Dedication of the Capitoline temple by the consul Horatius.
506	*Coss.* Sp. Lartius Flavus *s.* Rufus. T. Herminius Aquilinus.
505	*Coss.* M. Valerius Volusus. P. Postumius Tubertus.
504	*Coss.* P. Valerius Poplicola IV. T. Lucretius Tricipitinus II. Appius Claudius removes to Rome.
503	*Coss.* P. Postumius Tubertus II. Agrippa Menenius Lanatus. Death of P. Valerius Poplicola.
502	*Coss.* Opiter Virginius Tricostus. Sp. Cassius Viscellinus.
501	*Coss.* Postumus Cominius Auruncus. T. Lartius Flavus *s.* Rufus. Institution of the Dictatorship. T. Lartius Flavus *s.* Rufus was the first dictator, and Sp. Cassius Viscellinus, the first magister equitum.
500	*Coss.* Ser. Sulpicius Camerinus Cornutus. M. Tullius Longus. *Mort. e.*
499	*Coss.* T. Aebutius Elva. P. Veturius Geminus Cicurinus.
498	*Coss.* T. Lartius Flavus *s.* Rufus II. Q. Cloelius (Volcula) Siculus. *Dict.* A. Postumius Albus Regillensis. *Mag. Eq.* T. Aebutius Elva. Battle of lake Regillus, in which the Latins are defeated by the Romans. Some writers place this battle in B. C. 496, in which year Postumius was consul.
497	*Coss.* A. Sempronius Atratinus. M. Minucius Augurinus.
496	*Coss.* A. Postumius Albus Regillensis. T. Virginius Tricostus Caeliomontanus. Tarquinius Superbus dies at Cumae.
495	*Coss.* Ap. Claudius Sabinus Regillensis. P. Servilius Priscus Structus. Oppression of the plebeians by the patricians. The tribes increased from 20 to 21 by the addition of the tribus Claudia.
494	*Coss.* A. Virginius Tricostus Caeliomontanus. T. Veturius Geminus Cicurinus. *Dict.* M'. Valerius Volusus Maximus. *Mag. Eq.* Q. Servilius Priscus Structus. First secession of the plebs to the Sacred Mount. Institution of the Tribuni plebis and Aediles plebis. Colony sent to Velitrae.
493	*Coss.* Sp. Cassius Viscellinus II. Postumus Cominius Auruncus II. Treaty with the Latins concluded by Sp. Cassius. War with the Volscians and capture of Corioli.

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492	*Coss.* T. Geganius Macerinus. P. Minucius Augurinus. Lex Icilia. Famine at Rome. Colony sent to Norba.
491	*Coss.* M. Minucius Augurinus II. A. Sempronius Atratinus II. M. Coriolanus goes into exile among the Volscians.
490	*Coss.* Q. Sulpicius Camerinus Cornutus. Sp. Lartius Flavus s. Rufus II.
489	*Coss.* C. Julius Julus. P. Pinarius Mamercinus Rufus. The Volscians, commanded by Coriolanus, attack Rome.
488	*Coss.* Sp. Nautius Rutilus. Sex. Furius Medullinus Fusus. Successes of Volscians. Retreat of Coriolanus.
487	*Coss.* T. Sicinius Sabinus. C. Aquilius Tuscus.
486	*Coss.* Proculus Virginius Tricostus Rutilus. Sp. Cassius Viscellinus III. League concluded by Sp. Cassius with the Hernici. First agrarian law proposed by Sp. Cassius.
485	*Coss.* Ser. Cornelius Cossus Maluginensis. Q. Fabius Vibulanus. Condemnation and death of Cassius.
484	*Coss.* L. Aemilius Mamercus. K. Fabius Vibulanus.
483	*Coss.* M. Fabius Vibulanus. L. Valerius Potitus. War with Veii, which lasts several years. Power of the Fabia Gens.
482	*Coss.* C. Julius Julus. Q. Fabius Vibulanus II.
481	*Coss.* K. Fabius Vibulanus II. Sp. Furius Medullinus Fusus.
480	*Coss.* Cn. Manlius Cincinnatus. M. Fabius Vibulanus II. Manlius falls in battle against the Etruscans.
479	*Coss.* K. Fabius Vibulanus III. T. Virginius Tricostus Rutilus. The Fabia Gens undertakes the war with Veii and stations itself on the Cremera.
478	*Coss.* L. Aemilius Mamercus II. C. Servilius Structus Ahala. *Mort. e.* Opiter Virginius Tricostus Esquilinus.
477	*Coss.* C. Horatius Pulvillus. T. Menenius Lanatus. Destruction of the Fabii at the Cremera.
476	*Coss.* A. Virginius Tricostus Rutilus. Sp. Servilius Priscus Structus. The Veientes take the Janiculum.
475	*Coss.* P. Valerius Poplicola. C. Nautius Rutilus. Impeachment of the ex-consul Servilius by the tribunes.
474	*Coss.* A. Manlius Vulso. L. Furius Medullinus Fusus. The census taken. Lustrum VIII. Forty years' truce with Veii.
473	*Coss.* L. Aemilius Mamercus III. Vopiscus Julius Julus. Murder of the tribune Genucius.
472	*Coss.* L. Pinarius Mamercinus Rufus. P. Furius Medullinus Fusus. Publilius Volero, trib. pl., proposes the Publilia lex
471	*Coss.* Ap. Claudius Sabinus Regillensis. T. Quinctius Capitolinus Barbatus. Publilius again elected trib. pl. carries the Publilia lex, which enacted that the plebeian magistrates should be elected by the comitia tributa. Wars with the Aequians and Volscians. Ap. Claudius, the consul, deserted by his army.
470	*Coss.* L. Valerius Potitus II. Ti. Aemilius Mamercus. Impeachment of the ex-consul Ap. Claudius, who dies before his trial.
469	*Coss.* A. Virginius Tricostus Caeliomontanus. T. Numicius Priscus.
468	*Coss.* T. Quinctius Capitolinus Barbatus II. Q. Servilius Priscus Structus. Antium taken by the Romans.
467	*Coss.* Ti. Aemilius Mamercus II. Q. Fabius Vibulanus. Colony sent to Antium.
466	*Coss.* Sp. Postumius Albus Regillensis. Q. Servilius Priscus Structus II.
465	*Coss.* Q. Fabius Vibulanus II. T. Quinctius Capitolinus Barbatus III. War with the Aequians.
464	*Coss.* A. Postumius Albus Regillensis. Sp. Furius Medullinus Fusus. War with the Aequians.
463	*Coss.* P. Servilius Priscus Structus. L. Aebutius Elva. Pestilence at Rome.
462	*Coss.* L. Lucretius Tricipitinus. T. Veturius Geminus Cicurinus. C. Terentillus Arsa, trib. pl., proposes a revision of the laws. The consuls triumph over the Volscians and Aequians.
461	*Coss.* P. Volumnius Amintinus Gallus. Ser. Sulpicius Camerinus Cornutus. Struggles between the patricians and plebeians respecting the law of Terentillus, which are continued till B. C. 454. Accusation and condemnation of K. Quinctius, the son of Cincinnatus.
460	*Coss.* C. Claudius Sabinus Regillensis. P. Valerius Poplicola II. *Mort. e.* L. Quinctius Cincinnatus. During the contentions of the patricians and plebeians the Capitol is seized by Herdonius. The consul Valerius is killed in recovering it.
459	*Coss.* Q. Fabius Vibulanus III. L. Cornelius Maluginensis. War with the Volscians and Aequians. Antium revolts and is conquered. Peace with the Aequians.
458	*Coss.* L. Minucius Esquilinus Augurinus. C. Nautius Rutilus II. *Dict.* L. Quinctius Cincinnatus. *Mag. Eq.* L. Tarquitius Flaccus. War with the Aequians and Sabines. The Roman army shut in by the enemy, but delivered by the dictator Cincinnatus.
457	*Coss.* C. Horatius Pulvillus II. Q. Minucius Esquilinus Augurinus. Tribunes of the plebs increased from five to ten.
456	*Coss.* M. Valerius (Lactuca) Maximus. Sp. Virginius Tricostus Caeliomontanus. The Mons Aventinus is assigned to the plebeians by the law of the tribune Icilius.

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455 *Coss.* T. Romilius Rocus Vaticanus.
C. Veturius Geminus Cicurinus.
Victory over the Aequians.

454 *Coss.* Sp. Tarpeius Montanus Capitolinus.
A. Aternius Varus Fontinalis.
The patricians yield. See B.C. 461. Three commissioners are sent into Greece to become acquainted with the Grecian laws.

453 *Coss.* Sex. Quinctilius Varus.
P. Curiatius Festus Trigeminus.
A famine and pestilence.

452 *Coss.* P. Sestius Capitolinus Vaticanus.
T. Menenius Lanatus.
The ambassadors return from Greece. It is resolved to appoint Decemviri, from whom there should be no appeal (provocatio).

451 *Coss.* Ap. Claudius Crassinus Regillensis Sabinus II. *Abd.*
T. Genucius Augurinus. *Abd.*
Decemviri. Ap. Claudius Crassinus Regillensis Sabinus.
T. Genucius Augurinus.
Sp. Veturius Crassus Cicurinus.
C. Julius Julus.
A. Manlius Vulso.
Ser. Sulpicius Camerinus Cornutus.
P. Sestius Capitolinus Vaticanus.
P. Curiatius Festus Trigeminus.
T. Romilius Rocus Vaticanus.
Sp. Postumius Albus Regillensis.
Laws of the Ten Tables promulgated.

450 *Decemviri.* Ap. Claudius Crassinus Regillensis Sabinus II.
M. Cornelius Maluginensis.
L. Sergius Esquilinus.
L. Minucius Esquilinus Augurinus.
T. Antonius Merenda.
Q. Fabius Vibulanus.
Q. Poetilius Libo Visolus.
K. Duilius Longus.
Sp. Oppius Cornicen.
M'. Rabuleius.
Two additional tables are added, thus making the laws of the Twelve Tables.

449 *Coss.* L. Valerius Poplicola Potitus.
M. Horatius Barbatus.
The decemvirs continue illegally in the possession of power. In consequence of the death of Virginia the plebeians secede to the Mons Sacer. The decemvirs deposed, and the old form of government restored. Valerius and Horatius appointed consuls. The Leges Valeria Horatia increase the power of the plebeians. Successful war of the consuls against the Aequians and Sabines.

448 *Coss.* Lar Herminius Aquilinus (Continisanus).
T. Virginius Tricostus Caeliomontanus.
Lex Trebonia.

447 *Coss.* M. Geganius Macerinus.
C. Julius Julus.
The quaestors are for the first time elected by the people, having been previously appointed by the consuls.

446 *Coss.* T. Quinctius Capitolinus Barbatus IV.
Agrippa Furius Medullinus Fusus.
War with the Volscians and Aequians.

445 *Coss.* M. Genucius Augurinus.
C. Curtius Philo.
Lex Canuleia establishes connubium between the patricians and plebeians: it is proposed to elect the consuls from the patricians and plebeians, but it is enacted that *Tribuni Militum* with consular power shall be elected indifferently from the two orders.

444 *Coss.* L. Papirius Mugillanus.
L. Sempronius Atratinus.
Three Tribuni militum with consular power appointed, but they are compelled to abdicate from a defect in the auspices. Consuls appointed in their place.

443 *Coss.* M. Geganius Macerinus II.
T. Quinctius Capitolinus Barbatus V.
Censores. L. Papirius Mugillanus.
L. Sempronius Atratinus.
Institution of the censorship. The history of Dionysius breaks off in this year. Victory over the Volscians.

442 *Coss.* M. Fabius Vibulanus.
Postumus Aebutius Elva Cornicen.
Colony founded at Ardea.

441 *Coss.* C. Furius Pacilus Fusus.
M'. Papirius Crassus.

440 *Coss.* Proculus Geganius Macerinus.
L. Menenius Lanatus.
A famine at Rome. A *Praefectus Annonae* appointed for the first time. Sp. Maelius distributes corn to the poor.

439 *Coss.* T. Quinctius Capitolinus Barbatus VI
Agrippa Menenius Lanatus.
Dict. L. Quinctius Cincinnatus II.
Mag. Eq. C. Servilius Structus Ahala.
Sp. Maelius summoned before the dictator, and killed by the magister equitum, when he refused to obey the summons.

438 *III. Tribuni Militum consulari potestate* (Liv. iv. 16).
The inhabitants of Fidenae revolt, and place themselves under the protection of Veii. Murder of the Roman ambassadors.

437 *Coss.* M. Geganius Macerinus III.
L. Sergius (Fidenas).
Dict. Mam. Aemilius Mamercinus.
Mag. Eq. L. Quinctius Cincinnatus.
Fidenae reconquered. The Veientes defeated.

436 *Coss.* M. Cornelius Maluginensis.
L. Papirius Crassus.

435 *Coss.* C. Julius Julus II.
L. Virginius Tricostus.
Dict. Q. Servilius Priscus Structus (Fidenas).
Mag. Eq. Postumus Aebutius Elva Cornicen.
Cens. C. Furius Pacilus Fusus.
M. Geganius Macerinus.

434 *III. Trib. Mil. cons. pot.* (Liv. iv. 23.)

433 *III. Trib. Mil. cons. pot.* (Liv. iv. 25.)
Dict. Mam. Aemilius Mamercinus II.
Mag. Eq. A. Postumius Tubertus.
The *Lex Aemilia* of the dictator limits the duration of the censorship to eighteen months.

432 *III. Trib. Mil. cons. pot.* (Liv. iv. 25.)

431 *Coss.* T. Quinctius Pennus Cincinnatus.
C. Julius Mento.

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.	*Dict.* A. Postumius Tubertus.
	Mag. Eq. L. Julius Julus.
	Great victory over the Aequians and Volscians at Mount Algidus.
430	*Coss.* C. Papirius Crassus.
	L. Julius Julus.
429	*Coss.* L. Sergius Fidenas II.
	Hostus Lucretius Tricipitinus.
428	*Coss.* A. Cornelius Cossus.
	T. Quinctius Pennus Cincinnatus II.
427	*Coss.* C. Servilius Structus Ahala.
	L. Papirius Mugillanus II.
	War declared against Veii by the vote of the comitia centuriata.
426	*IV. Trib. Mil. cons. pot.* (Liv. iv. 31.)
	Dict. Mam. Aemilius Mamercinus III.
	Mag. Eq. A. Cornelius Cossus.
	War with Veii. Fidenae again revolts, is retaken and destroyed.
425	*IV. Trib. Mil. cons. pot.* (Liv. iv. 35.)
	Truce with Veii for twenty years.
424	*IV. Trib. Mil. cons. pot.* (Liv. iv. 35.)
	Censs. L. Julius Julus.
	L. Papirius Crassus.
423	*Coss.* C. Sempronius Atratinus.
	Q. Fabius Vibulanus.
	War with the Volscians. Vulturnum taken by the Samnites.
422	*IV. Trib. Mil. cons. pot.* (Liv. iv. 42.)
421	*Coss.* N. Fabius Vibulanus.
	T. Quinctius Capitolinus Barbatus.
	The number of the quaestors increased from two to four.
420	*IV. Trib. Mil. cons. pot.* (Liv. iv. 44.)
	Conquest of the Greek city of Cumae by the Campanians.
419	*IV. Trib. Mil. cons. pot.* (Liv. iv. 44.)
418	*III. Trib. Mil. cons. pot.* (Liv. iv. 45.)
	Dict. Q. Servilius Priscus Fidenas II.
	Mag. Eq. C. Servilius (Structus) Axilla.
	Censs. L. Papirius Mugillanus.
	Mam. Aemilius Mamercinus.
	Defeat of the Aequians, Lavici taken, and a colony sent thither.
417	*IV. Trib. Mil. cons. pot.* (Liv. iv. 47.)
416	*IV. Trib. Mil. cons. pot.* (Liv. iv. 47.)
415	*IV. Trib. Mil. cons. pot.* (Liv. iv. 49.)
414	*IV. Trib. Mil. cons. pot.* (Liv. iv. 49.)
	War with the Aequians. Bola conquered. Postumius, the consular tribune, killed by the soldiers. From this time the power of the Aequians and Volscians declines, chiefly through the increasing might of the Samnites.
413	*Coss.* A. Cornelius Cossus.
	L. Furius Medullinus.
412	*Coss.* Q. Fabius Vibulanus Ambustus.
	C. Furius Pacilus.
411	*Coss.* M. Papirius Mugillanus.
	C. Nautius Rutilus.
410	*Coss.* M'. Aemilius Mamercinus.
	C. Valerius Potitus Volusus.
	M. Maenius, tribune of the plebs, proposes an agrarian law.
409	*Coss.* Cn. Cornelius Cossus.
	L. Furius Medullinus II.
	Three of the four quaestors are plebeians, being the first time that the plebeians had obtained this office.
408	*III. Trib. Mil. cons. pot.* (Liv. iv. 56.)

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	Dict. P. Cornelius Rutilus Cossus.
	Mag. Eq. C. Servilius (Structus) Ahala.
407	*IV. Trib. Mil. cons. pot.* (Liv. iv. 57.)
	Expiration of the truce with Veii. See B.C. 425. The truce was made for twenty years; but the years were the old Roman years of ten months. The Romans defeated by the Volscians.
406	*IV. Trib. Mil. cons. pot.* (Liv. iv. 58.)
	War with the Volscians. Anxur, afterwards called Tarracina, taken. War declared against Veii. Pay decreed by the senate to the Roman soldiers for the first time.
405	*VI. Trib. Mil. cons. pot.* (Liv. iv. 61.)
	Siege of Veii which lasts ten years. See B.C. 396.
404	*VI. Trib. Mil. cons. pot.* (Liv. iv. 61.)
	An eclipse of the sun recorded in the Annales Maximi as occurring on the Nones of June. (Cic. *de Rep.* i. 16.)
403	*VI. Trib. Mil. cons. pot.* (Liv. v. 1.)
	Censs. M. Furius Camillus.
	M. Postumius Albinus Regillensis.
	Livy counts the censors among the consular tribunes, whom he accordingly makes eight in number.
402	*VI. Trib. Mil. cons. pot.* (Liv. v. 8.)
	Defeat of the Romans before Veii. Anxur recovered by the Volscians.
401	*VI. Trib. Mil. cons. pot.* (Liv. v. 10.)
400	*VI. Trib. Mil. cons. pot.* (Liv. v. 12.)
	Anxur recovered by the Romans.
399	*VI. Trib. Mil. cons. pot.* (Liv. v. 13.)
	A pestilence at Rome. A Lectisternium instituted for the first time.
398	*VI. Trib. Mil. cons. pot.* (Liv. v. 14.)
	An embassy sent to consult the oracle at Delphi.
397	*VI. Trib. Mil. cons. pot.* (Liv. v. 16.)
396	*VI. Trib. Mil. cons. pot.* (Liv. v. 18.)
	Dict. M. Furius Camillus.
	Mag. Eq. P. Cornelius Maluginensis.
	Capture of Veii by the dictator Camillus.
395	*VI. Trib. Mil. cons. pot.* (Liv. v. 24.)
394	*VI. Trib. Mil. cons. pot.* (Liv. v. 26.)
	Peace made with the Falisci.
393	*Coss.* L. Valerius Potitus. *Abd.*
	P. Cornelius Maluginensis Cossus. *Abd.*
	L. Lucretius Flavus (Tricipitinus).
	Ser. Sulpicius Camerinus.
	Censs. L. Papirius Cursor.
	C. Julius Julus. *Mort. e.*
	M. Cornelius Maluginensis.
	Distribution of the Veientine territory among the plebeians.
392	*Coss.* L. Valerius Potitus.
	M. Manlius Capitolinus.
391	*VI. Trib. Mil. cons. pot.* (Liv. v. 32.)
	Camillus banished. War with Volsinii. The Gauls invade Etruria and lay siege to Clusium.
390	*VI. Trib. Mil. cons. pot.* (Liv. v. 36.)
	Dict. M. Furius Camillus II.
	Mag. Eq. L. Valerius Potitus.
	ROME TAKEN BY THE GAULS. The Romans are defeated at the battle of the Allia on the 16th of July (Niebuhr, vol. ii. note 1179), and the Gauls entered Rome on the third day after the battle. Camillus recalled from exile, and appointed dic-

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	tator. The Gauls leave Rome, after holding it seven months.
389	*VI. Trib. Mil. cons. pot.* (Liv. vi. 1.) *Dict.* M. Furius Camillus III. *Mag. Eq.* C. Servilius Ahala. Rome rebuilt. The Latins and Hernicans renounce their alliance with Rome. Rome attacked by the surrounding nations; but Camillus gains victories over them.
388	*VI. Trib. Mil. cons. pot.* (Liv. vi. 4.)
387	*VI. Trib. Mil. cons. pot.* (Liv. vi. 5.) The number of the Roman tribes increased from 21 to 25, by the addition of four new tribes; the *Stellatina*, *Tromentina*, *Sabatina*, and *Arniensis*.
386	*VI. Trib. Mil. cons. pot.* (Liv. vi. 6.) Defeat of the Antiates and Etruscans.
385	*VI. Trib. Mil. cons. pot.* (Liv. vi. 11.) *Dict.* A. Cornelius Cossus. *Mag. Eq.* T. Quinctius Capitolinus. Defeat of the Volscians. A colony founded at Satricum. The patricians accuse M. Manlius Capitolinus of aspiring to royal power.
384	*VI. Trib. Mil. cons. pot.* (Liv. vi. 18.) Manlius is brought to trial, condemned, and put to death.
383	*VI. Trib. Mil. cons. pot.* (Liv. vi. 21.) The Ager Pomptinus assigned to the plebeians. A colony founded at Nepete.
382	*VI. Trib. Mil. cons. pot.* (Liv. vi. 22.) War with Praeneste.
381	*VI. Trib. Mil. cons. pot.* (Liv. vi. 22.) War with Praeneste and the Volscians.
380	*VI. Trib. Mil. cons. pot.* (Liv. vi. 27.) *Censs.* C. Sulpicius Camerinus. *Abd.* Sp. Postumius Regillensis Albinus. *Mort. e.* *Dict.* T. Quinctius Cincinnatus Capitolinus. *Mag. Eq.* A. Sempronius Atratinus. Praeneste taken by the dictator.
379	*VI. Trib. Mil. cons. pot.* (Liv. vi. 30.)
378	*VI. Trib. Mil. cons. pot.* (Liv. vi. 31.) *Censs.* Sp. Servilius Priscus. Q. Cloelius Siculus.
377	*VI. Trib. Mil. cons. pot.* (Liv. vi. 32.)
376	*VI. Trib. Mil. cons. pot.* Their names are not mentioned by Livy; but Diodorus (xv. 71.) has preserved the names of four of them. The Rogationes Liciniae proposed by C. Licinius and L. Sextius, the tribunes of the people, to improve the condition of the plebeians, and to increase their political power.
375 to 371	C. Licinius and L. Sextius re-elected tribunes every year; and as the patricians would not allow the Rogations to become laws, the tribunes prevented the election of all patrician magistrates during these years.
370	*VI. Trib. Mil. cons. pot.* (Liv. vi. 36.) C. Licinius and L. Sextius, who are again elected tribunes, allow consular tribunes to be chosen this year, on account of the war with Velitrae. Licinius and Sextius continue to be re-elected down to B.C. 367.
369	*VI. Trib. Mil. cons. pot.* (Liv. vi. 36.)
368	*VI. Trib. Mil. cons. pot.* (Liv. vi. 38.) *Dict.* M. Furius Camillus IV. *Mag. Eq.* L. Aemilius Mamercinus.

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	Dict. P. Manlius Capitolinus. *Mag. Eq.* C. Licinius Calvus.
367	*VI. Trib. Mil. cons. pot.* (Liv vi. 42.) *Dict.* M. Furius Camillus V. *Mag. Eq.* T. Quinctius Cincinnatus Capitolinus. The Rogationes Liciniae passed. One of the consuls was to be chosen from the plebeians; but a new magistracy was instituted, the praetorship, which was to be confined to the patricians. Camillus, the dictator, conquers the Gauls, and dedicates a temple to Concordia to celebrate the reconciliation of the two orders.
366	*Coss.* L. Aemilius Mamercinus. L. Sextius Sextinus Lateranus. *Censs.* A. Postumius Regillensis Albinus. C. Sulpicius Peticus. First Plebeian Consul, L. Sextius. First Praetor, L. Furius Camillus.
365	*Coss.* L. Genucius Aventinensis. Q. Servilius Ahala. Pestilence at Rome. Death of Camillus.
364	*Coss.* C. Sulpicius Peticus. C. Licinius Calvus Stolo. The pestilence continues. Ludi scenici first instituted.
363	*Coss.* Cn. Genucius Aventinensis. L. Aemilius Mamercinus II. *Dict.* L. Manlius Capitolinus Imperiosus. *Mag. Eq.* L. Pinarius Natta. *Censs.* M. Fabius Ambustus. L. Furius Medullinus.
362	*Coss.* Q. Servilius Ahala II. L. Genucius Aventinensis II. *Dict.* Ap. Claudius Crassinus Regillensis. *Mag. Eq.* P. Cornelius Scapula. Half of the Tribuni Militum for the first time elected by the people. Earthquake at Rome. Self-devotion of Curtius.
361	*Coss.* C. Sulpicius Peticus II. C. Licinius Calvus Stolo II. *Dict.* T. Quinctius Pennus Capitolinus Crispinus. *Mag. Eq.* Ser. Cornelius Maluginensis. Invasion of the Gauls. T. Manlius kills a Gaul in single combat, and acquires the surname of Torquatus.
360	*Coss.* C. Poetelius Libo Visolus. M. Fabius Ambustus. *Dict.* Q. Servilius Ahala. *Mag. Eq.* T. Quinctius Pennus Capitolinus Crispinus. War with the Gauls and Tiburtines, who are defeated by the dictator.
359	*Coss.* M. Popilius Laenas. Cn. Manlius Capitolinus Imperiosus.
358	*Coss.* C. Fabius Ambustus. C. Plautius Proculus. *Dict.* C. Sulpicius Peticus. *Mag. Eq.* M. Valerius Poplicola. Plautius defeats the Hernicans, and Sulpicius the Gauls. Fabius fights unsuccessfully against the Tarquinienses. Renewal of the alliance with Latium. Lex Poetelia *de ambitu*, proposed by the tribune Poetelius. The number of tribes increased from 25 to 27 by the addition of the *Pomptina* and *Publilia*.
357	*Coss.* C. Marcius Rutilus. Cn. Manlius Capitolinus Imperiosus II.

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	Lex Duilia et Maenia *de unciario fenore*, restoring the rate of interest fixed by the Twelve Tables. Lex Manlia *de vicesima manumissorum*. Privernum taken. C. Licinius fined for an infraction of his own law.
356	*Coss.* M. Fabius Ambustus II. M. Popilius Laenas II.
	Dict. C. Martius Rutilus.
	Mag. Eq. C. Plautius Proculus.
	First Plebeian Dictator, C. Marcius Rutilus, conquers the Etruscans.
355	*Coss.* C. Sulpicius Peticus III. M. Valerius Poplicola.
	Both consuls patricians, in violation of the Licinian law.
354	*Coss.* M. Fabius Ambustus III. T. Quinctius Pennus Capitolinus Crispinus.
	Both consuls again patricians. League with the Samnites.
353	*Coss.* C. Sulpicius Peticus IV. M. Valerius Poplicola II.
	Dict. T. Manlius Imperiosus Torquatus.
	Mag. Eq. A. Cornelius Cossus Arvina.
	War with Caere and Tarquinii. Truce made with Caere for 100 years.
352	*Coss.* P. Valerius Poplicola. C. Marcius Rutilus II.
	Dict. C. Julius Julus.
	Mag. Eq. L. Aemilius Mamercinus.
	Qinqueviri Mensarii appointed for a general liquidation of debts.
351	*Coss.* C. Sulpicius Peticus V. T. Quinctius Pennus Capitolinus Crispinus II.
	Dict. M. Fabius Ambustus.
	Mag. Eq. Q. Servilius Ahala.
	Censs. Cn. Manlius Capitolinus Imperiosus. C. Marcius Rutilus.
	First Plebeian Censor, C. Marcius Rutilus. War with the Tarquinienses, to whom a truce for 40 years is granted.
350	*Coss.* M. Popilius Laenas III. L. Cornelius Scipio.
	Dict. L. Furius Camillus.
	Mag. Eq. P. Cornelius Scipio.
	The Gauls defeated by the consul Popilius.
349	*Coss.* L. Furius Camillus. Ap. Claudius Crassinus Regillensis. *Mort. e.*
	Dict. T. Manlius Imperiosus Torquatus II.
	Mag. Eq. A. Cornelius Cossus Arvina II.
	Both consuls patricians. The Gauls defeated by the consul Camillus. M. Valerius Corvus kills a Gaul in single combat.
348	*Coss.* M. Valerius Corvus. M. Popilius Laenas IV.
	Dict. C. Claudius Crassinus Regillensis.
	Mag. Eq. C. Livius Denter.
	Renewal of the treaty with Carthage.
347	*Coss.* T. Manlius Imperiosus Torquatus. C. Plautius Venno Hypsaeus.
	Reduction of the rate of interest.
346	*Coss.* M. Valerius Corvus II. C. Poetelius Libo Visolus.
	Second celebration of the Ludi Saeculares. War with the Volscians. Satricum taken.
345	*Coss.* M. Fabius Dorso. Ser. Sulpicius Camerinus Rufus.
	Dict. L. Furius Camillus II.
	Mag. Eq. Cn. Manlius Capitolinus Imperiosus.
	War with the Aurunci.
344	*Coss.* C. Marcius Rutilus III. T. Manlius Imperiosus Torquatus II.
	Dict. P. Valerius Poplicola.
	Mag. Eq. Q. Fabius Ambustus.
	Aedes Monetae dedicated.
343	*Coss.* M. Valerius Corvus III. A. Cornelius Cossus Arvina.
	First Samnite War. The Campanians place themselves under the protection of the Romans, who send the two consuls against the Samnites. Valerius defeats the Samnites at Mount Gaurus.
342	*Coss.* C. Marcius Rutilus IV. Q. Servilius Ahala.
	Dict. M. Valerius Corvus.
	Mag. Eq. L. Aemilius Mamercinus Privernas.
	Insurrection of the Roman army at Capua. Various concessions made to the plebeians: that no one should hold the same magistracy till after the expiration of ten years, that no one should hold two magistracies in the same year, and that both consuls might be plebeians. Lex Genucia forbade the taking of interest.
341	*Coss.* C. Plautius Venno Hypsaeus II. L. Aemilius Mamercinus Privernas.
	Peace and alliance with the Samnites.
340	*Coss.* T. Manlius Imperiosus Torquatus III. P. Decius Mus.
	Dict. L. Papirius Crassus.
	Mag. Eq. L. Papirius Cursor.
	Latin War. Self devotion of Decius and defeat of the Latins at Mount Vesuvius. The Latins become the subjects of Rome
339	*Coss.* Ti. Aemilius Mamercinus. Q. Publilius Philo.
	Dict. Q. Publilius Philo.
	Mag. Eq. D. Junius Brutus Scaeva.
	The Latins renew the war and are defeated. The Leges Publiliae, proposed by the dictator, (1) give to the plebiscita the force of leges (*ut plebiscita omnes Quirites tenerent*); (2) abolish the veto of the curiae on the measures of the comitia centuriata; (3) enact that one of the censors must be a plebeian.
338	*Coss.* L. Furius Camillus. C. Maenius.
	Subjugation of Latium concluded.
337	*Coss.* C. Sulpicius Longus. P. Aelius Paetus.
	Dict. C. Claudius Crassinus Regillensis.
	Mag. Eq. C. Claudius Hortator.
	First Plebeian Praetor, Q. Publilius Philo. The praetorship was probably thrown open to the plebeians by his laws.
336	*Coss.* L. Papirius Crassus. K. Duilius.
	Peace with the Gauls.
335	*Coss.* M. Valerius Corvus (Calenus) IV. M. Atilius Regulus.
	Dict. L. Aemilius Mamercinus Privernas.
	Mag. Eq. Q. Publilius Philo.
	Cales taken.
334	*Coss.* T. Veturius Calvinus. Sp. Postumius Albinus (Caudinus).

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Dict. P. Cornelius Rufinus.
Mag. Eq. M. Antonius.
Colony sent to Cales.

333 *Coss.* (L. Papirius Cursor.
C. Poetelius Libo Visolus II.)
The consuls of this year are not mentioned by any ancient authority, and are inserted here on conjecture.

332 *Coss.* A. Cornelius Cossus Arvina II.
Cn. Domitius Calvinus.
Dict. M. Papirius Crassus.
Mag. Eq. P. Valerius Poplicola.
Cens. Q. Publilius Philo.
Sp. Postumius Albinus.
The civitas given to the Acerrani. Two new tribes added, *Maecia* and *Scaptia.* The Samnites and Lucanians fight with Alexander, king of Epeirus, who makes a treaty with the Romans.

331 *Coss.* M. Claudius Marcellus.
C. Valerius Potitus Flaccus.
Dict. Cn. Quintilius Varus.
Mag Eq. L. Valerius Potitus.

330 *Coss.* L. Papirius Crassus II.
L. Plautius Venno.
Revolt of Fundi and Privernum.

329 *Coss.* L. Aemilius Mamercinus Privernas II.
C. Plautius Decianus.
Privernum taken. The civitas given to the Privernates. A colony sent to Anxur (Tarracina).

328 *Coss.* C. Plautius Decianus (Venox) II.
P. Cornelius Scipio Barbatus.
A colony sent to Fregellae.

327 *Coss.* L. Cornelius Lentulus.
Q. Publilius Philo II.
Dict. M. Claudius Marcellus.
Mag. Eq. Sp. Postumius Albinus.
War with Palaepolis.

326 *Coss.* C. Poetelius Libo Visolus III.
L. Papirius Mugillanus (Cursor II).
Second Samnite War. Palaepolis taken. Lex Poetelia et Papiria enacted that no plebeian should become a *nexus.*

325 *Coss.* L. Furius Camillus II.
D. Junius Brutus Scaeva.
Dict. L. Papirius Cursor.
Mag. Eq. Q. Fabius Maximus Rullianus. *Abd.*
L. Papirius Crassus.

324 The Dictator and Magister Equitum continued in office this year by a decree of the senate, without any consuls. Defeat of the Samnites.

323 *Coss.* C. Sulpicius Longus II.
Q. Aulius Cerretanus.

322 *Coss.* Q. Fabius Maximus Rullianus.
L. Fulvius Curvus.
Dict. A. Cornelius Cossus Arvina.
Mag. Eq. M. Fabius Ambustus.
The Samnites defeated.

321 *Coss.* T. Veturius Calvinus II.
Sp. Postumius Albinus II.
Dict. Q. Fabius Ambustus.
Mag. Eq. P. Aelius Paetus.
Dict. M. Aemilius Papus.
Mag. Eq. L. Valerius Flaccus.
Surrender of the Roman army to the Samnites at the Caudine Forks. The Romans refuse to ratify the peace with the Samnites made by the consul, and continue the war.

320 *Coss.* Q. Publilius Philo III.
L. Papirius Cursor II. (III.)
Dict. C. Maenius.
Mag. Eq. M. Foslius Flaccinator.
Dict. L. Cornelius Lentulus.
Mag. Eq. L. Papirius Cursor II.
Dict. T. Manlius Imperiosus Torquatus.
Mag. Eq. L. Papirius Crassus.

319 *Coss.* L. Papirius Cursor III. (Mugillanus.)
Q. Aulius Cerretanus II.
Defeat of the Samnites by Papirius.

318 *Coss.* M. Foslius Flaccinator.
L. Plautius Venno.
Cens. L. Papirius Crassus.
C. Maenius.
Truce made with the Samnites for two years. Two new tribes added; *Ufentina* and *Falerina.*

317 *Coss.* C. Junius Bubulcus Brutus.
Q. Aemilius Barbula.

316 *Coss.* Sp. Nautius Rutilus.
M. Popilius Laenas.
Dict. L. Aemilius Mamercinus Privernas II
Mag. Eq. L. Fulvius Curvus.
The Samnites renew the war.

315 *Coss.* Q. Publilius Philo IV.
L. Papirius Cursor IV.
Dict. Q. Fabius Maximus Rullianus.
Mag. Eq. Q. Aulius Cerretanus. *Occis. e.*
C. Fabius Ambustus.

314 *Coss.* M. Poetelius Libo.
C. Sulpicius Longus III.
Dict. C. Maenius II.
Mag. Eq. M. Foslius Flaccinator II.
Victory over the Samnites. Insurrection and subjugation of the Campanians.

313 *Coss.* L. Papirius Cursor V.
C. Junius Bubulcus Brutus II.
Colonies founded by the Romans at Saticula, Suessa, and the island Pontia.

312 *Coss.* M. Valerius Maximus.
P. Decius Mus.
Dict. C. Sulpicius Longus.
Mag. Eq. C. Junius Bubulcus Brutus.
Cens. Ap. Claudius Caecus.
C. Plautius (Venox).
The censor Claudius constructs the Via Appia and the Aqua Appia; and, in order to gain popularity, distributes the libertini among all the tribes.

311 *Coss.* C. Junius Bubulcus Brutus III.
Q. Aemilius Barbula II.
The Etruscans declare war against the Romans, but are defeated. Victory over the Samnites.

310 *Coss.* Q. Fabius Maximus Rullianus II.
C. Marcius Rutilus (Censorinus).
The Etruscans again defeated. Ap. Claudius continues censor after the abdication of his colleague, in defiance of the Lex Aemilia. The Samnites and Etruscans defeated.

309 *Dict.* L. Papirius Cursor II.
Mag. Eq. C. Junius Bubulcus Brutus II.
No consuls this year. The Samnites and Etruscans again defeated.

308 *Coss.* Q. Fabius Maximus Rullianus III.
P. Decius Mus II.

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	The Samnites again defeated. War with the Marsi and Peligni.
307	*Coss.* Ap. Claudius Caecus. L. Volumnius Flamma Violens. *Cens.* M. Valerius Maximus. C. Junius Bubulcus Brutus. Fabius proconsul defeats the Samnites at Allifae.
306	*Coss.* P. Cornelius Arvina. Q. Marcius Tremulus. *Dict.* P. Cornelius Scipio Barbatus. *Mag. Eq.* P. Decius Mus. Insurrection and subjugation of the Hernicans.
305	*Coss.* L. Postumius Megellus. Ti. Minucius Augurinus. *Occis. e.* M. Fulvius Curvus Paetinus. Victorious campaign against the Samnites. Bovianum taken.
304	*Coss.* P. Sulpicius Saverrio. P. Sempronius Sophus. *Cens.* Q. Fabius Maximus Rullianus. P. Decius Mus. Peace concluded with the Samnites. The Aequians defeated with great slaughter. Peace with the Marrucini, Marsi, Peligni. The censors place all the libertini in the four city tribes. Cn. Flavius makes known the civile jus and publishes a calendar of the dies fasti and nefasti.
303	*Coss.* L. Genucius Aventinensis. Ser. Cornelius Lentulus (Rufinus). Colonies sent to Sora and Alba.
302	*Coss.* M. Livius Denter. M. Aemilius Paullus. *Dict.* C. Junius Bubulcus Brutus. *Mag. Eq.* M. Titinius. The Aequians renew the war, but are easily defeated by the dictator.
301	*Dict.* Q. Fabius Maximus Rullianus II. *Mag. Eq.* M. Aemilius Paullus. *Dict.* M. Valerius Corvus II. *Mag. Eq.* C. Sempronius Sophus. No consuls this year. War with the Marsi and Etruscans.
300	*Coss.* Q. Appuleius Pansa. M. Valerius Corvus V. The Lex Ogulnia increases the number of the pontiffs and augurs, and enacts that four of the pontiffs and five of the augurs shall always be plebeians. The Lex Valeria *de provocatione* re-enacted the former law, which had been twice before passed on the proposition of different members of the same gens.
299	*Coss.* M. Fulvius Paetinus. T. Manlius Torquatus. *Mort. e.* M. Valerius Corvus VI. *Cens.* P. Sempronius Sophus. P. Sulpicius Saverrio. Two new tribes formed; the *Aniensis* and *Terentina*. A colony sent to Narnia among the Umbrians.
298	*Coss.* L. Cornelius Scipio. Cn. Fulvius Maximus Centumalus. THIRD SAMNITE WAR. The Samnites invade the territory of the Lucanians, the allies of the Romans, which occasions a war. The Samnites defeated at Bovianum; the Etruscans, at Volaterrae. Colony founded at Carseoli.
297	*Coss.* Q. Fabius Maximus Rullianus IV. P. Decius Mus IV. The war continued in Samnium. The Etruscans remain quiet this year.
296	*Coss.* L. Volumnius Flamma Violens II. Ap. Claudius Caecus II. The war continued in Samnium, and also in Etruria.
295	*Coss.* Q. Fabius Maximus Rullianus V. P. Decius Mus IV. Great defeat of the Samnites, Etruscans, Umbrians, and Gauls at Sentinum.
294	*Coss.* L. Postumius Megellus II. M. Atilius Regulus. *Cens.* P. Cornelius Arvina. C. Marcius Rutilus (Censorinus). War continued in Samnium and Etruria. Three cities in Etruria, Volsinii, Perusia, and Arretium sue for peace: a truce is made with them for 40 years.
293	*Coss.* L. Papirius Cursor. Sp. Carvilius Maximus. The Samnites defeated with great loss. First sundial set up at Rome.
292	*Coss.* Q. Fabius Maximus Gurges. D. Junius Brutus Scaeva. The consul Fabius defeated by the Samnites; but his father, Q. Fabius Maximus, gains a great victory over the Samnites, from which they never recover. Pontius, the Samnite general, taken prisoner.
291	*Coss.* L. Postumius Megellus III. C. Junius Brutus Bubulcus. The Samnites hopelessly continue the struggle. Cominium taken. A colony sent to Venusia.
290	*Coss.* P. Cornelius Rufinus. M'. Curius Dentatus. Both consuls invade Samnium. The Samnites submit and sue for peace. Conclusion of the Samnite wars, which had lasted 53 years. See B. C. 343.
289	*Coss.* M. Valerius Maximus Corvinus. Q. Caedicius Noctua. Triumviri Capitales instituted. Colonies sent to Castrum, Sena, and Hadria.
288	*Coss.* Q. Marcius Tremulus II. P. Cornelius Arvina II.
287	*Coss.* M. Claudius Marcellus. C. Nautius Rutilus.
286	*Coss.* M. Valerius Maximus Potitus. C. Aelius Paetus. *Dict.* Q. Hortensius. Last secession of the plebs. The Lex Hortensia of the dictator confirms more fully the privileges of the plebeians. The Lex Maenia was very probably passed in this year.
285	*Coss.* C. Claudius Canina. M. Aemilius Lepidus.
284	*Coss.* C. Servilius Tucca. L. Caecilius Metellus Denter.
283	*Coss.* P. Cornelius Dolabella Maximus. Cn. Domitius Calvinus Maximus. *Cens.* . . . . Q. Caedicius Noctua. *Abd.* The Gauls besiege Arretium, and defeat the Romans. In the course of the same year

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the Gauls and Etruscans are defeated by the Romans.

282 *Coss.* C. Fabricius Luscinus.
Q. Aemilius Papus.
The Boii defeated: peace made with them. The Samnites revolt, but are defeated together with the Lucanians and Bruttians. The Romans relieve Thurii. The Tarentines attack a Roman fleet.

281 *Coss.* L. Aemilius Barbula.
Q. Marcius Philippus.
Pyrrhus arrives in Italy. He came upon the invitation of the Tarentines to assist them in their war against the Romans.

280 *Coss.* P. Valerius Laevinus.
Ti. Coruncanius.
Dict. Cn. Domitius Calvinus Maximus.
Mag. Eq. . . . .
Cens. . . . .
· Cn. Domitius Calvinus Maximus.
The Romans defeated by Pyrrhus near Heracleia.

279 *Coss.* P. Sulpicius Saverrio.
P. Decius Mus.
The Romans again defeated by Pyrrhus near Asculum.

278 *Coss.* C. Fabricius Luscinus II.
Q. Aemilius Papus II.
Pyrrhus passes over into Sicily. The Romans carry on the war with success against the nations of Southern Italy, who had sided with Pyrrhus.

277 *Coss.* P. Cornelius Rufinus II.
C. Junius Brutus Bubulcus II.

276 *Coss.* Q. Fabius Maximus Gurges II.
C. Genucius Clepsina.
Dict. P. Cornelius Rufinus.
Mag. Eq. . . . .
Pyrrhus returns to Italy.

275 *Coss.* M'. Curius Dentatus II.
L. Cornelius Lentulus.
Cens. C. Fabricius Luscinus.
Q. Aemilius Papus.
Total defeat of Pyrrhus near Beneventum. He leaves Italy.

274 *Coss.* M'. Curius Dentatus III.
Ser. Cornelius Merenda.

273 *Coss.* C. Claudius Canina II.
C. Fabius Dorso Licinus. *Mort. e.*
C. Fabricius Luscinus III.
Embassy from Ptolemaeus Philadelphus to Rome. Colonies sent to Posidonia and Cosa.

272 *Coss.* L. Papirius Cursor II.
Sp. Carvilius Maximus II.
Cens. M'. Curius Dentatus.
L. Papirius Cursor.
Conclusion of the war in Southern Italy. Tarentum submits.

271 *Coss.* C. Quinctius Claudus.
L. Genucius Clepsina.
Rhegium is taken, and the soldiers of the Campanian legion, who had seized the city, are taken to Rome and put to death.

270 *Coss.* C. Genucius Clepsina II.
Cn. Cornelius Blasio.

269 *Coss.* Q. Ogulnius Gallus.
C. Fabius Pictor.
Silver money first coined at Rome.

268 *Coss.* Ap. Claudius Crassus Rufus.
P. Sempronius Sophus.
The Picentines defeated and submit to the Romans. Colonies founded at Ariminum and Beneventum.

267 *Coss.* M. Atilius Regulus.
L. Julius Libo.
The Sallentines defeated and Brundisium taken.

266 *Coss.* N. Fabius Pictor.
D. Junius Pera.
The Sallentines submit. Subjugation of Italy completed.

265 *Coss.* Q. Fabius Maximus Gurges III.
L. Mamilius Vitulus.
Cens. Cn. Cornelius Blasio.
C. Marcius Rutilus II. (Censorinus.)

264 *Coss.* Ap. Claudius Caudex.
M. Fulvius Flaccus.
First Punic War. First year. The consul Claudius crosses over into Sicily, and defeats the Carthaginians and Syracusans. Gladiators exhibited for the first time at Rome.

263 *Coss.* M'. Valerius Maximus (Messala).
M'. Otacilius Crassus.
Dict. Cn. Fulvius Maximus Centumalus.
Mag. Eq. Q. Marcius Philippus.
Second year of the first Punic war. The two consuls cross over into Sicily, and raise the siege of Messana. Hiero makes peace with the Romans.

262 *Coss.* L. Postumius (Megellus).
Q. Mamilius Vitulus.
Third year of the first Punic war. The two consuls lay siege to Agrigentum, which is taken after a siege of seven months.

261 *Coss.* L. Valerius Flaccus.
T. Otacilius Crassus.
Fourth year of the first Punic war. The Carthaginians ravage the coast of Italy.

260 *Coss.* Cn. Cornelius Scipio Asina.
C. Duilius.
Fifth year of the first Punic war. The Romans first build a fleet. The consul Duilius gains a victory by sea over the Carthaginians.

259 *Coss.* L. Cornelius Scipio.
C. Aquilius Florus.
Sixth year of the first Punic war. The consul Cornelius attacks Sardinia and Corsica. His colleague carries on the war in Sicily.

258 *Coss.* A. Atilius Calatinus.
C. Sulpicius Paterculus.
Cens. C. Duilius.
L. Cornelius Scipio.
Seventh year of the first Punic war. The two consuls carry on the war in Sicily, but without much success.

257 *Coss.* C. Atilius Regulus (Serranus).
Cn. Cornelius Blasio II.
Dict. Q. Ogulnius Gallus.
Mag. Eq. M. Laetorius Plancianus.
Eighth year of the first Punic war. The consul Atilius gains a naval victory off Tyndaris.

256 *Coss.* L. Manlius Vulso Longus.
Q. Caedicius. *Mort. e.*
M. Atilius Regulus II.
Ninth year of the first Punic war. The two

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	consuls Manlius and Regulus defeat the Carthaginians by sea and land in Africa. Success of the Roman arms in Africa. Manlius returns to Rome with part of the army. Regulus remains in Africa.
255	*Coss.* Ser. Fulvius Paetinus Nobilior. M. Aemilius Paullus. Tenth year of the first Punic war. Regulus continues the war in Africa with great success, defeats the Carthaginians and takes Tunis; but is afterwards defeated by the Carthaginians under the command of Xanthippus, and taken prisoner. The Romans equip a large fleet, which defeats the Carthaginians, and carries off from Africa the survivors of the army of Regulus; but on its return to Italy it is wrecked, and most of the ships are destroyed.
254	*Coss.* Cn. Cornelius Scipio Asina II. A. Atilius Calatinus II. Eleventh year of the first Punic war. The Romans, in three months, build another fleet of 220 ships. They take Panormus.
253	*Coss.* Cn. Servilius Caepio. C. Sempronius Blaesus. *Censs.* D. Junius Pera. *Abd.* L. Postumius Megellus. *Mort. e.* Twelfth year of the first Punic war. The two consuls ravage the coast of Africa. On their return to Italy, the Roman fleet is again wrecked. The senate resolve not to build another fleet. Tib. Coruncanius the first plebeian Pontifex Maximus.
252	*Coss.* C. Aurelius Cotta. P. Servilius Geminus. *Censs.* M'. Valerius Maximus Messala. P. Sempronius Sophus. Thirteenth year of the first Punic war. The two consuls carry on the war in Sicily. Capture of Himera.
251	*Coss.* L. Caecilius Metellus. C. Furius Pacilus. Fourteenth year of the first Punic war. The two consuls carry on the war in Sicily.
250	*Coss.* C. Atilius Regulus (Serranus) II. L. Manlius Vulso (Longus) II. Fifteenth year of the first Punic war. Great victory of the proconsul Metellus at Panormus. Regulus sent to Rome to solicit peace, or at least an exchange of prisoners. The Romans, on the contrary, resolve to prosecute the war with the greatest vigour. A new fleet built. The two consuls lay siege to Lilybaeum. [Arsaces founds the Parthian monarchy.]
249	*Coss.* P. Claudius Pulcher. L. Junius Pullus. *Dict.* M. Claudius Glicia. *Abd.* A. Atilius Calatinus. *Mag. Eq.* L. Caecilius Metellus. Sixteenth year of the first Punic war. The consul Claudius defeated by sea. He is commanded by the senate to nominate a dictator, and nominates, in scorn, Glicia, who had been his scribe, but who is compelled to resign. The fleet of the other consul is wrecked. The dictator Atilius Calatinus crosses over into Sicily, being the first dictator who carried on war out of Italy.
248	*Coss.* C. Aurelius Cotta II. P. Servilius Geminus II. Seventeenth year of the first Punic war. The consuls carry on the war in Sicily.
247	*Coss.* L. Caecilius Metellus II. N. Fabius Buteo. *Censs.* A. Atilius Calatinus. A. Manlius Torquatus Atticus. Eighteenth year of the first Punic war. Hamilcar Barca appointed general of the Carthaginians. He ravages the coasts of Italy. The citizens at the census are 251,222. [Birth of Hannibal.]
246	*Coss.* M'. Otacilius Crassus II. M. Fabius Licinus. *Dict.* Ti. Coruncanius. *Mag. Eq.* M. Fulvius Flaccus. Nineteenth year of the first Punic war. During this year, and for several successive years, the war is chiefly defensive. Both parties are exhausted with the struggle. Hamilcar carries on the war with great skill.
245	*Coss.* M. Fabius Buteo. C. Atilius Bulbus. Twentieth year of the first Punic war.
244	*Coss.* A. Manlius Torquatus Atticus. C. Sempronius Blaesus II. Twenty-first year of the first Punic war.
243	*Coss.* C. Fundanius Fundulus. C. Sulpicius Gallus. Twenty-second year of the first Punic war. The consul Fundanius defeats Hamilcar in Sicily. A second praetor appointed for the first time.
242	*Coss.* C. Lutatius Catulus. A. Postumius Albinus. Twenty-third year of the first Punic war. The Romans again build a fleet.
241	*Coss.* A. Manlius Torquatus Atticus II. Q. Lutatius Cerco. *Censs.* C. Aurelius Cotta. M. Fabius Buteo. Twenty-fourth and last year of the second Punic war. The proconsul Catulus defeats the Carthaginians by sea, off the Aegates. Peace made with the Carthaginians. Sicily becomes a Roman province. Revolt and conquest of the Falisci. War of the Carthaginians with the mercenaries. The citizens at the census are 251,000.
240	*Coss.* C. Clandius Centho. M. Sempronius Tuditanus. A colony sent to Spoletium. The Sardinians revolt from Carthage. Livius Andronicus begins to exhibit tragedies at Rome.
239	*Coss.* C. Mamilius Turrinus. Q. Valerius Falto. Q. Ennius the poet born.
238	*Coss.* Ti. Sempronius Gracchus. P. Valerius Falto. The Romans carry on war with the Boii and Ligurians. The Floralia instituted. Conclusion of the war of the Carthaginians against their mercenaries, after it had lasted three years and four months. The Carthaginians are obliged to surrender

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	Sardinia and Corsica to the Romans. Hamilcar sent into Spain.
237	*Coss.* L. Cornelius Lentulus Caudinus. Q. Fulvius Flaccus. War continued with the Boii and Ligurians.
236	*Coss.* P. Cornelius Lentulus Caudinus. C. Licinius Varus. *Censs.* L. Cornelius Lentulus Caudinus. Q. Lutatius Cerco. *Mort. e.* The Transalpine Gauls cross the Alps on the invitation of the Boii; but in consequence of dissensions with the Boii, they return home. The Romans carry on war with the Ligurians and Corsicans.
235	*Coss.* T. Manlius Torquatus. C. Atilius Bulbus II. The Sardinians rebel at the instigation of the Carthaginians, but are subdued. The temple of Janus is shut for the second time. The poet Naevius flourished.
234	*Coss.* L. Postumius Albinus. Sp. Carvilius Maximus. *Censs.* C. Atilius Bulbus. A. Postumius Albinus. War with the Ligurians, Corsicans, and Sardinians, who were secretly urged by the Carthaginians to revolt. Birth of M. Porcius Cato.
233	*Coss.* Q. Fabius Maximus Verrucosus. M'. Pomponius Matho. War with the Ligurians and Sardinians.
232	*Coss.* M. Aemilius Lepidus. M. Publicius Malleolus. The two consuls carry on war in Sardinia. The agrarian law of the tribune C. Flaminius.
231	*Coss.* M'. Pomponius Matho. C. Papirius Maso. *Dict.* C. Duilius. *Mag. Eq.* C. Aurelius Cotta. *Censs.* T. Manlius Torquatus. *Abd.* Q. Fulvius Flaccus. *Abd.* The Sardinians and Corsicans subdued. Sp. Carvilius divorces his wife, the first instance of divorce at Rome: other dates are given for this event.
230	*Coss.* M. Aemilius Barbula. M. Junius Pera. *Censs.* Q. Fabius Maximus Verrucosus. M. Sempronius Tuditanus. War with the Ligurians.
229	*Coss.* L. Postumius Albinus II. Cn. Fulvius Centumalus. War with the Illyrians, who are easily subdued. Death of Hamilcar in Spain, who is succeeded in the command by Hasdurbal.
228	*Coss.* Sp. Carvilius Maximus II. Q. Fabius Maximus Verrucosus II. Postumius, the proconsul, who had wintered in Illyricum, makes peace with Teuta, queen of the Illyrians. First Roman embassy to Greece. Hasdrubal makes a treaty with the Romans.
227	*Coss.* P. Valerius Flaccus. M. Atilius Regulus. Number of praetors increased from two to four.
226	*Coss.* M. Valerius Messala. L. Apustius Fullo.
225	*Coss.* L. Aemilius Papus. C. Atilius Regulus. *Occis. e.* *Censs.* C. Claudius Centho. M. Junius Pera. WAR WITH THE GAULS. The Transalpine Gauls cross the Alps and join the Cisalpine Gauls. Their united forces defeated by the consul Aemilius. The consul Atilius falls in the battle. Q. Fabius Pictor, the historian, served in the Gallic war. He was a contemporary of the historian, L. Cincius Alimentus.
224	*Coss.* T. Manlius Torquatus II. Q. Fulvius Flaccus II. *Dict.* L. Caecilius Metellus. *Mag. Eq.* N. Fabius Buteo. Second year of the Gallic war. The Boii submit. Plautus, perhaps, began to exhibit in this year. See the article PLAUTUS.
223	*Coss.* C. Flaminius. P. Furius Philus. Third year of the Gallic war. The consul Flaminius crosses the Po and defeats the Insubrians.
222	*Coss.* Cn. Cornelius Scipio Calvus. M. Claudius Marcellus. Fourth and last year of the Gallic war. The Insubrians, defeated by the consul Marcellus, submit to the Romans. The consul Marcellus wins the spolia opima.
221	*Coss.* P. Cornelius Scipio Asina. M. Minucius Rufus. *Dict.* Q. Fabius Maximus Verrucosus. *Mag. Eq.* C. Flaminius. War with the Istri, who are subdued. Hannibal succeeds Hasdrubal in the command of the Carthaginian army in Spain.
220	*Coss.* L. Veturius Philo. C. Lutatius Catulus. *Censs.* L. Aemilius Papus. C. Flaminius. The censors place the libertini in the four city tribes. Flaminius makes the Via Flaminia and builds the Circus Flaminius. The citizens at the census are 270,213.
219	*Coss.* M. Livius Salinator. L. Aemilius Paullus. Second Illyrian war against Demetrius of Pharos, who is conquered by the consul Aemilius. Hannibal takes Saguntum after a siege of eight months, and winters at Carthago Nova. The poet Pacuvius born fifty years before Attius. First medical shop opened at Rome by Archagathus a Greek, to whom the Romans granted the jus Quiritium.
218	*Coss.* P. Cornelius Scipio. Ti. Sempronius Longus. SECOND PUNIC WAR. First year. Hannibal began his march from Carthago Nova, at the commencement of spring, and reached Italy in five months. He defeats the Romans at the battles of the Ticinus and the Trebia, and winters

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in Liguria. Cn. Scipio carries on the war with success in Spain.
L. Cincius Alimentus wrote an account of Hannibal's passage into Italy.

217 *Coss.* Cn. Servilius Geminus.
C. Flaminius II. *Occis. e.*
M. Atilius Regulus II.
Dict. Q. Fabius Maximus Verrucosus II.
Mag. Eq. M. Minucius Rufus.
Dict. L. Veturius Philo.
Mag. Eq. M. Pomponius Matho.
Second year of the second Punic war. Hannibal marches through the marshes into Etruria, and defeats Flaminius at the battle of the lake Trasimenus. Fabius Maximus elected dictator by the people will not risk a battle. Hannibal marches into Apulia, where he passes the winter. The war continued in Spain.

216 *Coss.* C. Terentius Varro.
L. Aemilius Paullus II. *Occis. e.*
Dict. M. Junius Pera.
Mag. Eq. Ti. Sempronius Gracchus.
Dict. sine Mag. Eq. M. Fabius Buteo.
Third year of the second Punic war. Great defeat of the Romans at the battle of Cannae, on the 2nd of August. Revolt of Capua and many other cities. The war continued in Spain. Death of Hiero.

215 *Coss.* Ti. Sempronius Gracchus.
L. Postumius Albinus III. *Occis. e.*
M. Claudius Marcellus II. *Abd.*
Q. Fabius Maximus Verrucosus III.
Fourth year of the second Punic war. The war begins to turn in favour of the Romans. Marcellus gains a victory over Hannibal near Nola. The Romans conquer the Carthaginians in Sardinia. Success of P. and Cn. Scipio in Spain. Treaty of Hannibal with Philip king of Macedon. The sumptuary law of the tribune C. Oppius.

214 *Coss.* Q. Fabius Maximus Verrucosus IV.
M. Claudius Marcellus III.
Cens. M. Atilius Regulus. *Abd.*
P. Furius Philus. *Mort. e.*
Fifth year of the second Punic war. Hannibal in the neighbourhood of Tarentum. Marcellus is sent into Sicily: he besieges Syracuse, but turns the siege into a blockade. War continued in Spain.

213 *Coss.* Q. Fabius Maximus.
Ti. Sempronius Gracchus II.
Dict. C. Claudius Centho.
Mag. Eq. Q. Fulvius Flaccus.
Sixth year of the second Punic war. Hannibal continues in the neighbourhood of Tarentum. Marcellus continues the siege of Syracuse. Successes of P. and Cn. Scipio in Spain: they think of crossing over to Africa. War between the Romans and Philip.

212 *Coss.* Q. Fulvius Flaccus III.
Ap. Claudius Pulcher.
Seventh year of the second Punic war. Hannibal takes Tarentum. Marcellus takes Syracuse. P. and Cn. Scipio defeated and slain in Spain. Institution of the Ludi Apollinares.
Death of Archimedes.

211 *Coss.* Cn. Fulvius Centumalus.
P. Sulpicius Galba Maximus.
Eighth year of the second Punic war. Hannibal attempts in vain to raise the siege of Capua. The Romans recover Capua. P. Scipio is sent into Spain towards the end of the summer. The Aetolians desert Philip and conclude a treaty with the Romans.

210 *Coss.* M. Claudius Marcellus IV.
M. Valerius Laevinus.
Dict. Q. Fulvius Flaccus.
Mag. Eq. P. Licinius Crassus Dives.
Cens. L. Veturius Philo. *Mort. e.*
P. Licinius Crassus Dives. *Abd.*
Ninth year of the second Punic war. Hannibal fights a drawn battle with Marcellus. In Sicily, Laevinus takes Agrigentum. In Spain, Scipio takes Carthago Nova. The citizens at the census are 137,108.

209 *Coss.* Q. Fulvius Flaccus IV.
Q. Fabius Maximus Verrucosus V.
Cens. M. Cornelius Cethegus.
P. Sempronius Tuditanus.
Tenth year of the second Punic war. The consul Fabius recovers Tarentum. In Spain, Scipio gains a victory near Baecula. In this year the number of Roman colonies was thirty.

208 *Coss.* M. Claudius Marcellus V. *Occis. e.*
T. Quinctius (Pennus Capitolinus) Crispinus. *Mort. e.*
Dict. T. Manlius Torquatus.
Mag. Eq. C. Servilius.
Eleventh year of the second Punic war. The two consuls defeated by Hannibal near Venusia; Marcellus is slain. Continued success of Scipio in Spain. Hasdrubal crosses the Pyrenees and winters in Gaul.

207 *Coss.* C. Claudius Nero.
M. Livius Salinator II.
Dict. M. Livius Salinator.
Mag. Eq. Q. Caecilius Metellus.
Twelfth year of the second Punic war. Hasdrubal crosses the Alps and marches into Italy; is defeated on the Metaurus and slain. The Romans carry on the war in Greece against Philip: they take Oreum in Euboea. Continued success of Scipio in Spain.
Livius Andronicus was probably still alive in this year.

206 *Coss.* L. Veturius Philo.
Q. Caecilius Metellus.
Thirteenth year of the second Punic war. The consuls march into Bruttii. Hannibal remains inactive. Scipio becomes master of Spain; he crosses over into Africa and makes a league with Syphax.

205 *Coss.* P. Cornelius Scipio (Africanus).
P. Licinius Crassus Dives.
Dict. Q. Caecilius Metellus.
Mag. Eq. L. Veturius Philo.
Fourteenth year of the second Punic war. The war continued in Bruttii. Scipio crosses over into Sicily, where he passes the winter. Peace concluded between Rome and Philip.

204 *Coss.* M. Cornelius Cethegus.
P. Sempronius Tuditanus.

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Cens. M. Livius Salinator.
C. Claudius Nero.
Fifteenth year of the second Punic war. The war continued in Bruttii. Hannibal conquered near Croton. Scipio crosses over to Africa. The citizens at the census are 214,000.
Ennius the poet is brought to Rome by the quaestor Cato, from Sardinia.

203 *Coss.* Cn. Servilius Caepio.
C. Servilius.
Dict. P. Sulpicius Galba Maximus.
Mag. Eq. M. Servilius Pulex Geminus.
Sixteenth year of the second Punic war. Scipio prosecutes the war with success in Africa. Defeat of the Carthaginians and Syphax; Syphax is taken prisoner. Hannibal leaves Italy, and crosses over to Africa.

202 *Coss.* M. Servilius Pulex Geminus.
Ti. Claudius Nero.
Dict. C. Servilius.
Mag. Eq. P. Aelius Paetus.
Seventeenth year of the second Punic war. Hannibal is defeated by Scipio at the decisive battle of Zama. The Carthaginians sue for peace. After this year no dictator was appointed for 120 years, till Sulla.
Death of the poet Naevius.

201 *Coss.* Cn. Cornelius Lentulus.
P. Aelius Paetus.
Eighteenth and last year of the second Punic war. Peace granted to the Carthaginians.

200 *Coss.* P. Sulpicius Galba Maximus II.
C. Aurelius Cotta.
Renewal of the war with Philip, king of Macedonia. Sulpicius sent into Greece. War with the Insubrian Gauls. Colony sent to Venusium.

199 *Coss.* L Cornelius Lentulus.
P. Villius Tappulus.
Cens. P. Cornelius Scipio Africanus.
P. Aelius Paetus.
War continued against Philip and the Gauls. Sulpicius succeeded in the command in Greece by Villius. Colony sent to Narnia.

198 *Coss.* Sex. Aelius Paetus Catus.
T. Quinctius Flamininus.
War continued against Philip and the Gauls. Villius is succeeded by Flamininus.

197 *Coss.* C. Cornelius Cethegus.
Q. Minucius Rufus.
War continued against Philip and the Gauls. Defeat of Philip by Flamininus at the battle of Cynoscephalae, in the autumn. Peace concluded with Philip. Number of praetors increased to six. Lex Porcia *de provocatione*.

196 *Coss.* L. Furius Purpureo.
M. Claudius Marcellus.
War continued against the Gauls. The consuls defeat the Insubrians and the Boii. Flamininus proclaims the independence of Greece at the Isthmian games. Hannibal takes refuge at the court of Antiochus. Triumviri Epulones created by the Lex Licinia.

195 *Coss.* L. Valerius Flaccus.
M. Porcius Cato.
War continued against the Gauls. Flamininus marches against Nabis the tyrant of Sparta. Liberation of Argos. Order restored in Spain by the consul Cato. The Lex Oppia repealed.
Birth of Terence.

194 *Coss.* P. Cornelius Scipio Africanus II.
Ti. Sempronius Longus.
Cens. Sex. Aelius Paetus Catus.
C. Cornelius Cethegus.
War continued against the Gauls. Flamininus and Cato return to Rome, and triumph. The Romans found several colonies this year, in Campania, Lucania, Apulia and Bruttii. In this year the senators receive separate seats at the Roman games. The citizens at the census are 143,704.

193 *Coss.* L. Cornelius Merula.
Q. Minucius Thermus.
War continued against the Gauls. Ambassadors sent to Philip.

192 *Coss.* L. Quinctius Flamininus.
Cn. Domitius Ahenobarbus.
War with the Gauls continued. Antiochus crosses over into Greece on the invitation of the Aetolians.
The *Poenulus* of Plautus probably represented in this year.

191 *Coss.* P. Cornelius Scipio Nasica.
M'. Acilius Glabrio.
WAR WITH ANTIOCHUS. The consul Acilius defeats Antiochus at Thermopylae. The Romans defeat the fleet of Antiochus: he winters in Phrygia. The consul Cornelius defeats the Boii, who submit. The colony of Bononia founded in their country in the following year.
The *Pseudolus* of Plautus probably represented in this year.

190 *Coss.* L. Cornelius Scipio (Asiaticus).
C. Laelius.
The consul L. Scipio crosses into Asia, and defeats Antiochus at the battle of Magnesia. Peace made with him, but not ratified till B. C. 188.

189 *Coss.* M. Fulvius Nobilior.
Cn. Manlius Vulso.
Cens. T. Quinctius Flamininus.
M. Claudius Marcellus.
The consul Fulvius subdues the Aetolians Peace made with them. The consul Manlius conquers the Galatians in Asia Minor. The citizens at the census are 258,318.
Ennius accompanies Fulvius into Aetolia.

188 *Coss.* M. Valerius Messala.
C. Livius Salinator.
Manlius remains in Asia, and ratifies the peace with Antiochus. He returns home through Thrace and Macedonia, and is attacked by the Thracians.

187 *Coss.* M. Aemilius Lepidus.
C. Flaminius.
The two consuls carry on war against the Ligurians. L. Scipio accused of embezzlement in the war with Antiochus, and is condemned. He was accused by the Petillii, tribunes of the plebs, at the instigation of Cato.

186 *Coss.* Sp. Postumius Albinus.
Q. Marcius Philippus.

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	War continued against the Ligurians. The Senatusconsultum *de Bacchanalibus*.
185	*Coss.* Ap. Claudius Pulcher. M. Sempronius Tuditanus. War continued against the Ligurians. P. Scipio Africanus accused by M. Naevius. He retires from Rome before his trial.
184	*Coss.* P. Claudius Pulcher. L. Porcius Licinus. *Cens.* L. Valerius Flaccus. M. Porcius Cato. War continued against the Ligurians. Cato exercises his censorship with great severity; expels Flamininus from the senate, and deprives L. Scipio of his equus publicus. Death of Plautus.
183	*Coss.* M. Claudius Marcellus. Q. Fabius Labeo. War continued against the Ligurians. Death of Scipio Africanus. (The year of his death is variously stated: see Vol. III. p. 747.) Death of Hannibal.
182	*Coss.* Cn. Baebius Tamphilus. L. Aemilius Paullus. War continued against the Ligurians. Two praetors sent into Spain.
181	*Coss.* P. Cornelius Cethegus. M. Baebius Tamphilus. War continued against the Ligurians. The Ligures Ingauni submit to the Romans. Lex Cornelia Baebia *de ambitu*. The sumptuary law of the tribune Orchius. Discovery of the alleged books of Numa.
180	*Coss.* A. Postumius Albinus. C. Calpurnius Piso. *Mort. e.* Q. Fulvius Flaccus. War continued against the Ligurians. The Ligures Apuani transplanted to Samnium. Colony sent to Pisa. The Lex Annalis of the tribune Villius fixes the age at which the magistracies might be held.
179	*Coss.* L. Manlius Acidinus Fulvianus. Q. Fulvius Flaccus. *Cens.* L. Aemilius Lepidus. M. Fulvius Nobilior. War continued against the Ligurians: they are defeated by the consul Fulvius. Tib. Gracchus, the father of the two tribunes, subdues the Celtiberians in Spain. Death of Philip king of Macedonia, and accession of Perseus. The citizens at the census are 273,294. Caecilius, the comic poet, flourished.
178	*Coss.* M. Junius Brutus. A. Manlius Vulso. War with the Istrians.
177	*Coss.* C. Claudius Pulcher. Ti. Sempronius Gracchus. Subjugation of the Istrians by the consul Claudius, who also defeats the Ligurians. Colonies founded at Luna and Lucca. The consul Gracchus carries on war against the Sardinians, who had revolted.
176	*Coss.* Q. Petillius Spurinus. *Occis. e.* Cn. Cornel. Scipio Hispallus. *Mort. e.* C. Valerius Laevinus. War continued against the Ligurians. The consul Petillius defeated and slain by the Ligurians. Gracchus subdues the Sardinians.

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175	*Coss.* P. Mucius Scaevola. M. Aemilius Lepidus II. War continued against the Ligurians, who are defeated by the consuls. Gracchus returns to Rome, and triumphs over the Sardinians. Origin of the proverb *Sardi venales*.
174	*Coss.* Sp. Postumius Albinus Paullulus. Q. Mucius Scaevola. *Cens.* Q. Fulvius Flaccus. A. Postumius Albinus. The censors order the streets of Rome to be paved. The citizens at the census are 269,015.
173	*Coss.* L. Postumius Albinus. M. Popillius Laenas. Popillius defeats the Ligurians. Ennius is now in his 67th year.
172	*Coss.* C. Popillius Laenas. P. Aelius Ligus. Eumenes comes to Rome to denounce Perseus.
171	*Coss.* P. Licinius Crassus. C. Cassius Longinus. War with Perseus. First year. The consul Licinius carries on the war with success against Perseus. He winters in Boeotia and Thessaly.
170	*Coss.* A. Hostilius Mancinus. A. Atilius Serranus. Second year of the war against Perseus. The consul Hostilius Mancinus commands in Macedonia. Birth of the poet Accius or Attius.
169	*Coss.* Q. Marcius Philippus II. Cn. Servilius Caepio. *Cens.* C. Claudius Pulcher. Ti. Sempronius Gracchus. Third year of the war against Perseus. The consul Marcius commands in Macedonia. The Lex Voconia. The libertini placed in the four city tribes by the censor Gracchus. The citizens at the census are 312,805. Death of Ennius.
168	*Coss.* L. Aemilius Paullus II. C. Licinius Crassus. Fourth and last year of the war against Perseus. The consul Aemilius Paullus defeats Perseus at the battle of Pydna on the 22nd of June. Perseus shortly afterwards taken prisoner. End of the Macedonian monarchy. War with the Illyrians; the war is ended in 30 days. Death of Caecilius, the comic poet.
167	*Coss.* Q. Aelius Paetus. M. Junius Pennus. Aemilius Paullus settles the affairs of Greece. He destroys seventy towns in Epeirus. More than 1000 principal Achaeans are sent to Rome: among them is the historian Polybius.
166	*Coss.* M. Claudius Marcellus. C. Sulpicius Gallus. The consuls defeat the Alpine Gauls and the Ligurians. The *Andria* of Terence exhibited.
165	*Coss.* T. Manlius Torquatus. Cn. Octavius. The *Hecyra* of Terence exhibited.

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164 *Coss.* A. Manlius Torquatus.
Q. Cassius Longinus. *Mort. e.*
Censs. L. Aemilius Paullus.
Q. Marcius Philippus.
The citizens at the census are 327,022.

163 *Coss.* Ti. Sempronius Gracchus II.
M'. Juventius Thalna.
The Corsicans rebel, but are subdued by the consul Juventius.
The *Heautontimorumenos* of Terence exhibited.

162 *Coss.* P. Cornelius Scipio Nasica. *Abd.*
C. Marcius Figulus. *Abd.*
P. Cornelius Lentulus.
Cn. Domitius Ahenobarbus.

161 *Coss.* M. Valerius Messala.
C. Fannius Strabo.
The philosophers and rhetoricians banished from Rome. The sumptuary law of the consul Fannius.
The *Eunuchus* and *Phormio* of Terence exhibited.

160 *Coss.* L. Anicius Gallus.
M. Cornelius Cethegus.
The Pontine marshes drained. Death of L. Aemilius Paullus.
The *Adelphi* of Terence exhibited at the funeral games of Aemilius Paullus.

159 *Coss.* Cn. Cornelius Dolabella.
M. Fulvius Nobilior.
Censs. P. Cornelius Scipio Nasica.
M. Popillius Laenas.
The citizens at the census are 338,314. A water-clock set up at Rome by the censor Scipio.
Death of Terence.

158 *Coss.* M. Aemilius Lepidus.
C. Popillius Laenas II.

157 *Coss.* Sex. Julius Caesar.
L. Aurelius Orestes.
Ariarathes V. Philopator comes to Rome. A colony was founded at Auximum in Picenum.

156 *Coss.* L. Cornelius Lentulus Lupus.
C. Marcius Figulus II.
The consul Marcius carries on war against the Dalmatians.

155 *Coss.* P. Cornelius Scipio Nasica II.
M. Claudius Marcellus II.
The consul Scipio subdues the Dalmatians. The Athenians send an embassy to Rome, consisting of the philosophers Diogenes, Critolaüs, and Carneades, to obtain a remission of the fine of 500 talents, which they had been sentenced to pay after the war with Perseus.

154 *Coss.* Q. Opimius.
L. Postumius Albinus. *Mort. e.*
M'. Acilius Glabrio.
Censs. M. Valerius Messala.
C. Cassius Longinus.
The consul Opimius is sent against the Oxybii, Transalpine Gauls. The citizens at the census are 324,000.
The poet Pacuvius flourished.

153 *Coss.* Q. Fulvius Nobilior.
T. Annius Luscus.
In this year the consuls, for the first time enter on their office on the 1st of January. War with the Celtiberians in Spain begins. It is conducted unsuccessfully by the consul Nobilior.

152 *Coss.* M. Claudius Marcellus III.
L. Valerius Flaccus. *Mort. e.*
The consul Marcellus conducts the war in Spain with more success.

151 *Coss.* L. Licinius Lucullus.
A. Postumius Albinus.
The consul Lucullus and the praetor Sulpicius Galba conduct the war in Spain. Lucullus conquers the Vaccaei, Cantabri, and other nations; but Galba is defeated by the Lusitanians. Return of the Achaean exiles.
Postumius Albinus the consul was a writer of Roman history.

150 *Coss.* T. Quinctius Flamininus.
M'. Acilius Balbus.
Galba at the beginning of the year most treacherously destroys the Lusitanians. Viriathus was among the few who escaped.
Cato, aet. 84, brought down his *Origines* to this period.

149 *Coss.* L. Marcius Censorinus.
M'. Manilius.
Third Punic War. First year. The consuls land in Africa. Death of Masinissa, aet. 90. The Lex Calpurnia of the tribune L. Calpurnius Piso *de repetundis* (malversation and extortion by the governors of the provinces), which was the first law on the subject. A Pseudo-Philippus, named Andriscus, appears in Macedonia, but is defeated and slain within a year.
Death of Cato, aet. 85.
L. Calpurnius Piso, the author of the law *de repetundis*, was an historian.

148 *Coss.* Sp. Postumius Albinus Magnus.
L. Calpurnus Piso Caesoninus.
Second year of the third Punic war. The Pseudo-Philippus defeated and taken prisoner by Q. Metellus, the praetor. Success of Viriathus in Lusitania.
Birth of Lucilius.

147 *Coss.* P. Cornelius Scipio Afric. Aemilianus.
C. Livius Drusus.
Censs. L. Cornelius Lentulus Lupus.
L. Marcius Censorinus.
Third year of the third Punic war. Scipio crosses over to Africa. War declared between Rome and the Achaeans. Continued success of Viriathus in Lusitania. The citizens at the census are 322,000.

146 *Coss.* Cn. Cornelius Lentulus.
L. Mummius Achaicus.
Fourth and last year of the third Punic war. Carthage taken by Scipio, and razed to the ground: its territory made a Roman province. The Achaeans defeated by Mummius, Corinth taken, and the Roman province of Achaia formed. Continued success of Viriathus in Lusitania.
Cassius Hemina, the historian flourished.
C. Fannius, the historian, serves with Scipio at Carthage.

145 *Coss.* Q. Fabius Maximus Aemilianus.
L. Hostilius Mancinus.
The consul Fabius commands in Spain against Viriathus, and carries on the war successfully.

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144	*Coss.* Ser. Sulpicius Galba. L. Aurelius Cotta. Fabius continues in Spain as proconsul.
143	*Coss.* Ap. Claudius Pulcher. Q. Caecilius Metellus Macedonicus. Commencement of the Numantine war. The consul Metellus commands in Nearer Spain, to carry on the war against the Numantines. The praetor Q. Pompeius continues in Further Spain, to carry on the war against Viriathus and the Lusitanians. Metellus prosecutes the war with success, but Pompeius is defeated by Viriathus. Another pretender in Macedonia defeated and slain.
142	*Coss.* L. Caecilius Metellus Calvus. Q. Fabius Maximus Servilianus. *Censs.* P. Cornelius Scipio Africanus (Aemilianus). L. Mummius Achaicus. Q. Metellus continues in Nearer Spain as proconsul. The consul Servilianus in Further Spain carries on war against Viriathus. The citizens at the census are 328,442. M. Antonius, the orator born. Fannius the historian, serves in Spain.
141	*Coss.* Cn. Servilius Caepio. Q. Pompeius. Fabius Servilianus remains as proconsul in Further Spain: is defeated by Viriathus and makes a peace with him, which is ratified by the senate. The consul Pompeius succeeds Metellus in Nearer Spain: his unsuccessful campaign.
140	*Coss.* C. Laelius Sapiens. Q. Servilius Caepio. Caepio succeeds Fabius in Further Spain, renews the war with Viriathus and treacherously causes his assassination. Pompeius continues as proconsul in Nearer Spain; is defeated by the Numantines and makes a peace with them, but afterwards denies that he did so. Crassus, the orator, born. Attius, aet. 30, and Pacuvius, aet. 80, both exhibit in this year.
139	*Coss.* Cn. Calpurnius Piso. M. Popillius Laenas. Caepio remains as proconsul in Further Spain. The consul Popillius succeeds Pompeius in Nearer Spain.
138	*Coss.* P. Cornelius Scipio Nasica Serapio. D. Junius Brutus (Callaicus). The consul Brutus succeeds Caepio in Further Spain; he subdues Lusitania. Popillius remains as consul in Nearer Spain, and is defeated by the Numantines.
137	*Coss.* M. Aemilius Lepidus Porcina. C. Hostilius Mancinus. *Abd.* Brutus remains in Further Spain as proconsul, and completes the subjugation of Lusitania. The consul Mancinus succeeds Popillius in Nearer Spain; he is defeated by the Numantines, and makes a peace with them, which the senate refuses to ratify.
136	*Coss.* L. Furius Philus. Sex. Atilius Serranus. *Censs.* Ap. Claudus Pulcher. Q. Fulvius Nobilior. Brutus remains in Further Spain as proconsul, and subdues the Gallaeci. The proconsul Lepidus, who had succeded Mancinus in Nearer Spain, is defeated by the Vaccaei. The citizens at the census are 323,923.
135	*Coss.* Ser. Fulvius Flaccus. Q. Calpurnius Piso. The consul Piso succeeds Lepidus in Nearer Spain, but carries on the war without success. The consul Flaccus defeats the Vardaei in Illyricum.
134	*Coss.* P. Cornelius Scipio Africanus Aemilianus II. C. Fulvius Flaccus. Scipio is elected consul to end the Numantine war. He receives Nearer Spain as his province, and carries on the war with vigour. Servile war in Sicily: the consul Fulvius sent against the slaves. Sempronius Asellio, the historian, served at Numantia.
133	*Coss.* P. Mucius Scaevola. L. Calpurnius Piso Frugi. Numantia taken by Scipio and destroyed. The consul Scipio defeats the slaves in Sicily. Tib. Gracchus, tribune of the plebs, his legislation and murder.
132	*Coss.* P. Popillius Laenas. P. Rupilius. End of the Servile war in Sicily. Return and triumph of Scipio.
131	*Coss.* P. Licinius Crassus Mucianus. L. Valerius Flaccus. *Censs.* Q. Caecilius Metellus Macedonicus. Q. Pompeius Rufus. The consul Crassus carries on war with Aristonicus in Asia. The affairs of Sicily settled by Rupilius, the proconsul. C. Papirius Carbo, tribune of the plebs, brings forward laws which are opposed by Scipio Africanus and the aristrocracy. Both censors plebeians, for the first time. The citizens are 317,823.
130	*Coss.* C. Claudius Pulcher Lentulus. M. Perperna. Aristonicus defeats and slays Crassus. He is defeated and taken prisoner by the consul Perperna.
129	*Coss.* C. Sempronius Tuditanus. M'. Aquillius. The consul Aquillius succeeds Perperna in Asia. Aristonicus put to death. The consul Sempronius carries on war against the Iapydes. Death of Scipio Africanus at the age of 56.
128	*Coss.* Cn. Octavius. T. Annius Luscus Rufus.
127	*Coss.* L. Cassius Longinus Ravilla. L. Cornelius Cinna.
126	*Coss.* M. Aemilius Lepidus. L. Aurelius Orestes. The consul Aurelius puts down a rebellion in Sardinia. C. Gracchus goes to Sardinia as quaestor. M. Junius Pennus, tribune of the plebs, carries a law ordering all aliens to quit Rome. The Ludi Saeculares celebrated for the fourth time.
125	*Coss.* M. Plautius Hypsaeus. M. Fulvius Flaccus.

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	Cens. Cn. Servilius Caepio. L. Cassius Longinus Ravilla. The consul Flaccus subdues the Salluvii in Transalpine Gaul. L. Opimius, the praetor, destroys Fregellae, which had revolted. Aurelius remains in Sardinia with Gracchus. The citizens are 390,736.
124	*Coss.* C. Cassius Longinus. C. Sextius Calvinus. War in Transalpine Gaul continued. The consul Calvinus defeats the Allobroges and Arverni. C. Gracchus returns to Rome from Sardinia.
123	*Coss.* Q. Caecilius Metellus (Balearicus). T. Quinctius Flamininus. C. Gracchus, tribune of the plebs, brings forward his Leges Semproniae. A colony sent to Carthage. Sextius Calvinus remains in Transalpine Gaul as proconsul. The consul Metellus subdues the Balearian islands. L. Coelius Antipater, the historian, flourished in the time of C. Gracchus.
122	*Coss.* Cn. Domitius Ahenobarbus. C. Fannius Strabo. C. Gracchus, tribune of the plebs a second time. Completion of the conquest of the Salluvii in Transalpine Gaul, and foundation of Aquae Sextiae by the proconsul Sextius Calvinus.
121	*Coss.* L. Opimius. Q. Fabius Maximus (Allobrogicus). Death of C. Gracchus. The proconsul Domitius defeats the Allobroges. The consul Fabius likewise defeats the Allobroges and Arverni, who submit to the Romans.
120	*Coss.* P. Manilius. C. Papirius Carbo. *Cens.* L. Calpurnius Piso Frugi. Q. Caecilius Metellus Balearicus.
119	*Coss.* L. Caecilius Metellus (Dalmaticus). L. Aurelius Cotta. C. Marius tribune of the plebs. The orator L. Crassus (aet. 21.) accuses Carbo.
118	*Coss.* M. Porcius Cato. *Mort. e.* Q. Marcius Rex. The consul Marcius conquers the Stoeni, a Gallic nation. A colony founded at Narbo Martius. Death of Micipsa.
117	*Coss.* P. Caecilius Metellus Diadematus. Q. Mucius Scaevola. The consul Metellus subdues the Dalmatians. Ambassadors are sent to Numidia who restore Adherbal.
116	*Coss.* C. Licinius Geta. Q. Fabius Maximus Eburnus. Birth of Varro.
115	*Coss.* M. Aemilius Scaurus. M. Caecilius Metellus. *Cens.* L. Caecilius Metellus Dalmaticus. Cn. Domitius Ahenobarbus. The citizens at the census are 394,336.
114	*Coss.* M. Acilius Balbus. C. Porcius Cato. The consul Cato defeated by the Scordisci in Thrace. Birth of the orator Hortensius.
113	*Coss.* C. Caecilius Metellus Caprarius. Cn. Papirius Carbo. Commencement of the war against the Cimbri and Teutoni. They defeat the consul Carbo near Noreia, but instead of penetrating into Italy, cross into Gaul. The consul Metellus carries on the war successfully against the Thracians.
112	*Coss.* M. Livius Drusus. L. Calpurnius Piso Caesoninus. Jugurtha kills Adherbal. The consul Drusus commands in Thrace, and defeats the Scordisci.
111	*Coss.* P. Cornelius Scipio Nasica. *Mort. e.* L. Calpurnius Bestia. JUGURTHINE WAR. First year. The consul Calpurnius Bestia is bribed by Jugurtha, and grants him peace.
110	*Coss.* M. Minucius Rufus. Sp. Postumius Albinus. Second year of the Jugurthine war. Jugurtha comes to Rome, but quits it again secretly in consequence of the murder of Massiva. The consul Albinus commands in Africa, but returns to Rome to hold the comitia, leaving his brother Aulus in the command. The consul Minucius fights against the Thracians.
109	*Coss.* Q. Caecilius Metellus (Numidicus). M. Junius Silanus. *Cens.* M. Aemilius Scaurus. *Abd.* M. Livius Drusus. *Mort. e.* Third year of the Jugurthine war. Aulus is defeated in January by Jugurtha and concludes a peace, which the senate refused to ratify. The consul Metellus sent into Africa, and carries on the war with success. The consul Silanus is defeated by the Cimbri. The proconsul Minucius defeats the Thracians. Birth of T. Pomponius Atticus.
108	*Coss.* Ser. Sulpicius Galba. L. Hortensius. *Damn. e.* M. Aurelius Scaurus. *Cens.* Q. Fabius Maximus Allobrogicus. C. Licinius Geta. Fourth year of the Jugurthine war. Metellus continues in the command as proconsul, and defeats Jugurtha.
107	*Coss.* L. Cassius Longinus. *Occis. e.* C. Marius. Fifth year of the Jugurthine war. The consul Marius succeeds Metellus in the command. The consul Cassius defeated and slain by the Cimbri and their allies.
106	*Coss.* C. Atilius Serranus. Q. Servilius Caepio. Sixth and last year of the Jugurthine war. Marius continues in the command as proconsul. Jugurtha is captured. Birth of Cn. Pompeius on the 30th of September. Birth of Cicero at Arpinum on the 3rd of January.
105	*Coss.* P. Rutilius Rufus. Cn. Mallius Maximus. The Cimbri defeat Q. Servilius Caepio, proconsul, and Cn. Mallius consul.
104	*Coss.* C. Marius II. C. Flavius Fimbria. Triumph of Marius. Preparations against the Cimbri who march into Spain. The lex Domitia of the tribune Cn. Domitius

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Ahenobarbus gives to the people the right of electing the priests.

103 *Coss.* C. Marius III.
L. Aurelius Orestes. *Mort. e.*
Continued preparations against the Cimbri.
The *Tereus* of Attius exhibited.
Death of Lucilius.

102 *Coss.* C. Marius IV.
Q. Lutatius Catulus.
Censs. Q. Caecilius Metellus Numidicus.
C. Caecilius Metellus Caprarius.
The Cimbri return from Spain into Gaul. Marius completely defeats the Teutoni at the battle of Aquae Sextiae. The consul Catulus stationed in northern Italy. A second Servile war arises in Sicily, and was ended by the proconsul Aquilius in B.C. 99. It was badly conducted by L. Lucullus and C. Servilius.

101 *Coss.* C. Marius V.
M'. Aquilius.
Marius joins the proconsul Catulus in northern Italy. They defeat the Cimbri in the Campi Raudii near Verona. The consul Aquilius sent against the slaves in Sicily.

100 *Coss.* C. Marius VI.
L. Valerius Flaccus.
Sedition and death of L. Appuleius Saturninus, the tribune of the plebs. Banishment of Metellus Numidicus. Birth of C. Julius Caesar on the 12th of July.

99 *Coss.* M. Antonius.
A. Postumius Albinus.
Return of Metellus Numidicus to Rome. The Servile war in Sicily ended by M'. Aquilius the proconsul.

98 *Coss.* Q. Caecilius Metellus Nepos.
T. Didius.
War with the Celtiberians breaks out. Didius commands in Spain. Q. Sertorius serves under him. Lex Caecilia.

97 *Coss.* Cn. Cornelius Lentulus.
P. Licinius Crassus.
Censs. L. Valerius Flaccus.
M. Antonius.
Didius remains in Spain as proconsul, and fights successfully against the Celtiberians.

96 *Coss.* Cn. Domitius Ahenobarbus.
C. Cassius Longinus.
Ptolemaeus, king of Cyrene, dies and leaves his kingdom to the Romans.

95 *Coss.* L. Licinius Crassus.
Q. Mucius Scaevola.
Birth of Lucretius.

94 *Coss.* C. Coelius Caldus.
L. Domitius Ahenobarbus.

93 *Coss.* C. Valerius Flaccus.
M. Herennius.

92 *Coss.* C. Claudius Pulcher.
M. Perperna.
Censs. Cn. Domitius Ahenobarbus.
L. Licinius Crassus.
Sulla, propraetor, is sent to Asia; he restores Ariobarzanes to the kingdom of Cappadocia, and receives an embassy from the king of the Parthians, the first public transaction between Rome and Parthia.

91 *Coss.* L. Marcius Philippus.
Sex. Julius Caesar.
M. Livius the tribune of the plebs. His legislation. He attempts to give the franchise to the Italian allies; but is assassinated by his opponents.
Death of the orator Crassus.

90 *Coss.* L. Julius Caesar.
P. Rutilius Lupus. *Occis. e.*
THE MARSIC OR SOCIAL WAR. The lex Julia of the consul gives the franchise to all the Latins.

89 *Coss.* Cn. Pompeius Strabo.
L. Porcius Cato. *Occis. e.*
Censs. P. Licinius Crassus.
L. Julius Caesar.
Successes of the Romans in the Marsic war. Asculum taken. The franchise granted to all the confederate towns of Italy, and the Latin franchise to the Transpadani. The new citizens inrolled by the census in eight new tribes.
Cicero serves under Pompeius in the Marsic war.

88 *Coss.* L. Cornelius Sulla (Felix).
Q. Pompeius Rufus. *Occis. e.*
End of the Marsic war. The Samnites alone continue in arms. Sulla receives the command of the war against Mithridates. This occasions the civil wars of Marius and Sulla. Marius expels Sulla from Rome, and receives from the tribes the command of the Mithridatic war. Sulla marches upon Rome with his army, enters the city, and proscribes Marius and the leading men of his party.
Cicero hears Philo and Molo at Rome.

87 *Coss.* Cn. Octavius. *Occis. e.*
L. Cornelius Cinna. *Abd.*
L. Cornelius Merula. *Occis. e.*
Sulla crosses over to Greece to conduct the war against Mithridates. He is opposed by Archelaüs, the general of Mithridates; lays siege to Athens. The consul Cinna espouses the side of Marius. Cinna and Marius enter Rome, and massacre their opponents. The consul Octavius, the orator M. Antonius, and other distinguished men put to death.
Sisenna, the historian, described these times.
Birth of Catullus.

86 *Coss.* L. Cornelius Cinna II.
C. Marius VII. *Mort. e.*
L. Valerius Flaccus II.
Censs. L. Marcius Philippus.
M. Perperna.
Death of Marius, aet. 70. Sulla continues the war against Mithridates; takes Athens on the 1st of March; defeats Archelaüs in Boeotia. Death of Marius, aet. 70. Flaccus, who is elected consul in his place, receives the command of the Mithridatic war, and crosses over to Asia; he is murdered by Fimbria.
Birth of Sallust.

85 *Coss.* L. Cornelius Cinna III.
Cn. Papirius Carbo.
Sulla begins to treat with Archelaüs respecting the terms of peace. Fimbria prosecutes the war in Asia with success against Mithridates.

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84 *Coss.* Cn Papirius Carbo II.
L. Cornelius Cinna IV. *Occis. e.*
Peace concluded between Mithridates and Sulla. After the conclusion of the peace, Sulla marches against Fimbria, who kills himself.

83 *Coss.* L. Cornelius Scipio Asiaticus.
L. Norbanus Balbus.
Sulla returns to Italy at the beginning of the year. Civil war between him and the Marian party. Cn. Pompeius (aet. 23) takes an active part in Sulla's favour. Q. Sertorius flies to Spain. The capitol burnt on the 6th of July. L. Murena, the propraetor, renews the war against Mithridates.

82 *Coss.* C. Marius. *Occis. e.*
Cn. Papirius Carbo III. *Occis. e.*
Dict. L. Cornelius Sulla Felix.
Mag. Eq. L. Valerius Flaccus.
Victories of Sulla and his generals. Capture of Praeneste, and death of the younger Marius the consul. Sulla is undisputed master of Italy. He is appointed dictator for an indefinite period; proscribes his opponents. Cn. Pompeius is sent to Sicily, to carry on war against the Marians. Q. Sertorius holds out in Spain.
Birth of P. Terentius Varro Atacinus the poet.
Birth of C. Licinius Calvus the orator.

81 *Coss.* M. Tullius Decula.
Cn. Cornelius Dolabella.
Sulla continues dictator. His legislation. Successful campaign of Cn. Pompeius in Africa; returns to Rome, and triumphs.
Cicero's (aet. 26) oration *Pro Quintio.*
Valerius Cato, the grammarian and poet, flourished.

80 *Coss.* L. Cornelius Sulla Felix II.
Q. Caecilius Metellus Pius.
Sulla continues dictator, but holds the consulship as well. Siege and capture of Mytilene in Asia: C. Julius Caesar (aet. 20) was present at the siege.
Cicero's (aet. 27) oration *Pro Sex. Roscio Amerino.*

79 *Coss.* P. Servilius Vatia (Isauricus).
Ap. Claudius Pulcher.
Sulla lays down his dictatorship. Metellus proconsul goes to Spain to oppose Sertorius.
Cicero (aet. 28) goes to Athens.

78 *Coss.* M. Aemilius Lepidus.
Q. Lutatius Catulus.
Death of Sulla, aet. 60. The consul Lepidus attempts to rescind the laws of Sulla, but is opposed by his colleague Catulus. Metellus continues the war against Sertorius. P. Servilius Vatia is sent as proconsul against the pirates on the southern coasts of Asia Minor.
Cicero (aet. 29) hears Molo at Rhodes.
Sallust's history began from this year.

77 *Coss.* D. Junius Brutus.
Mam. Aemilius Lepidus Livianus.
Lepidus takes up arms, is defeated by Catulus at the Mulvian bridge, and retires to Sardinia, where he dies in the course of the year. Sertorius is joined by M. Perperna, the legate of Lepidus. Cn. Pompeius, is associated with Metellus in the command against Sertorius.
Cicero (aet. 30) returns to Rome.

76 *Coss.* Cn. Octavius.
L. Scribonius Curio.
Metellus and Pompeius carry on the war against Sertorius unsuccessfully.
Cicero (aet. 31) engaged in pleading causes.
Birth of Asinius Pollio.

75 *Coss.* L. Octavius.
C. Aurelius Cotta.
War with Sertorius continued. The proconsul P. Servilius Vatia, who was sent against the pirates in B. C. 78, subdues the Isaurians and receives the surname of Isauricus. The proconsul C. Scribonius Curio commands in Macedonia, subdues the Dardani, and penetrates as far as the Danube.
Cicero (aet. 32) quaestor in Sicily.

74 *Coss.* L. Licinius Lucullus.
M. Aurelius Cotta.
War with Sertorius continued. Renewal of the war with Mithridates: Lucullus appointed to the command; he carries on the war with success, and relieves Cyzicus which was besieged by Mithridates.
Cicero (aet. 33) returns from Sicily to Rome.

73 *Coss.* M. Terentius Varro Lucullus.
C. Cassius Varus.
War with Sertorius continued. Mithridates is defeated by Lucullus, near Cyzicus. Commencement of the war in Italy against the gladiators commanded by Spartacus. The consul M. Lucullus succeeds Curio in Macedonia, and subdues the Bessi in this or the following year.

72 *Coss.* L. Gellius Poplicola.
Cn. Cornelius Lentulus Clodianus.
Murder of Sertorius; defeat and death of Perperna; end of the war in Spain. Lucullus follows Mithridates into Pontus. The two consuls are defeated by Spartacus.

71 *Coss.* P. Cornelius Lentulus Sura.
Cn. Aufidius Orestes.
War with Mithridates continued. Mithridates flies into Armenia to his son-in-law Tigranes. Spartacus defeated and slain by M. Licinius Crassus, praetor. Pompeius on his return from Spain falls in with and destroys some of the fugitives.

70 *Coss.* Cn. Pompeius Magnus.
Licinius Crassus Dives.
Censs. L. Gellius Poplicola.
Cn. Cornelius Lentulus Clodianus.
War with Mithridates continued; but no active operations this year. Lucullus is engaged in regulating the affairs of Asia Minor: Mithridates remains in Armenia. Pompeius restores to the tribunes the power of which they had been deprived by Sulla. The lex Aurelia enacts that the judices are to be taken from the senators, equites, and tribuni aerarii, instead of from the senators exclusively, as Sulla had ordained.
Cicero (aet. 37) impeaches Verres; he delivers the orations *In Q. Caecilium Divinatio* and *Actio I. in Verrem.*
Birth of Virgil.

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69 *Coss.* Q. Hortensius.
Q. Caecilius Metellus (Creticus).
War with Mithridates continued. Lucullus invades Armenia, defeats Tigranes, and takes Tigranocerta. The capitol dedicated by Q. Catulus.
Cicero (aet. 38) curule aedile. His orations *Pro M. Fonteio* and *Pro A. Caecina.*

68 *Coss.* L. Caecilius Metellus. *Mort. e.*
Q. Marcius Rex.
War with Mithridates continued. Lucullus defeats Tigranes and Mithridates on the Arsanias, and lays siege to Nisibis. Q. Metellus proconsul conducts the war in Crete.

67 *Coss.* C. Calpurnius Piso.
M'. Acilius Glabrio.
War with Mithridates continued. Mutiny in the army of Lucullus. He marches back to Pontus, whither Mithridates had preceded him, and had defeated C. Triarius the legate of Lucullus. The war against the pirates is committed to Cn. Pompeius by the lex Gabinia. Metellus concludes the war in Crete either in this or the following year. L. Roscius Otho, tribune of the plebs, carried a law that the equites should have separate seats in the theatre. M. Terentius Varro serves under Pompeius in the war against the pirates.

66 *Coss.* M'. Aemilius Lepidus.
L. Volcatius Tullus.
War with Mithridates continued. The conduct of it is committed to Cn Pompeius by the Lex Manilia. He had already brought the war against the pirates to a close. He invades Armenia, and makes peace with Tigranes. Mithridates retires into the Cimmerian Bosporus.
Cicero (aet. 41) praetor, delivers the orations *Pro Lege Manilia* and *Pro A. Cluentio*

65 *Coss.* P. Cornelius Sulla. *Non iniit.*
P Autronius Paetus. *Non iniit.*
L. Aurelius Cotta.
L. Manlius Torquatus.
Censs. Q. Lutatius Catulus. *Abd.*
M. Licinius Crassus Dives. *Abd.*
War with Mithridates continued. Pompeius pursues Mithridates, and fights against the Albanians and Iberians. Catiline's first conspiracy. Caesar (aet. 35) is curule aedile.
Birth of Q. Horatius Flaccus.

64 *Coss.* L. Julius Caesar.
C. Marcius Figulus.
Cens. L. Aurelius Cotta.
Pompeius returns from the pursuit of Mithridates. He makes Syria a Roman province, and winters there.
Cicero's (aet. 43) oration *In Toga Candida.*

63 *Coss.* M. Tullius Cicero.
C. Antonius.
Death of Mithridates. Pompeius subdues Phoenicia and Palestine, and takes Jerusalem after a siege of three months. Catiline's second conspiracy detected and crushed by Cicero. Birth of Augustus.
Cicero (aet. 44) delivered many orations in his consulship. Those which are extant were delivered in the following order: (1.) *De Lege Agraria;* (2.) *Pro C. Rabirio;* (3.) *In Catilinam;* (4.) *Pro Murena.*

62 *Coss.* D. Junius Silanus.
L. Licinius Murena.
Defeat and death of Catiline. Pompeius returns to Italy. Caesar (aet. 38) is praetor, Cato is tribune of the people.
Cicero's (aet. 45) oration *Pro P. Sulla.*

61 *Coss.* M. Pupius Piso Calpurnianus.
M. Valerius Messala Niger.
Triumph of Pompeius on the 28th and 29th of September. Trial and acquittal of P. Clodius. Caesar (aet. 39), propraetor, obtains the province of Further Spain.
Cicero's (aet. 46) oration *Pro Archia.*

60 *Coss.* L. Afranius.
Q. Caecilius Metellus Celer.
Caesar's victories in Spain. He returns to Rome. His coalition with Pompeius and Crassus, usually called the First Triumvirate.

59 *Coss.* C. Julius Caesar (aet. 41).
M. Calpurnius Bibulus.
The agrarian law of Caesar. The acts of Pompeius in Asia ratified. Caesar receives the provinces of Cisalpine and Transalpine Gaul and Illyricum, for five years.
Cicero's (aet. 48) oration *Pro L. Flacco.*
Birth of T. Livius the historian.

58 *Coss.* L. Calpurnius Piso Caesoninus.
A. Gabinius.
Caesar's (aet. 42) first campaign in Gaul; he defeats the Helvetii and Ariovistus. P. Clodius is tribune of the plebs.
Cicero (aet. 49) is banished.

57 *Coss.* P. Cornelius Lentulus Spinther.
Q. Caecilius Metellus Nepos.
Caesar's (aet. 43) second campaign in Gaul. He defeats the Belgae. The superintendence of the annona committed to Pompeius with extraordinary powers, for five years. Ptolemaeus Auletes comes to Rome.
Cicero (aet. 50) recalled from banishment.

56 *Coss.* Cn. Cornelius Lentulus Marcellinus.
L. Marcius Philippus.
Caesar's (aet. 44) third campaign in Gaul He conquers the Veneti in the north-west of Gaul. Caesar met Pompeius and Crassus at Luca in April, and made arrangements for the continuance of their power. Clodius is curule aedile.
Cicero's (aet. 51) orations, (1.) *pro Sextio;* (2.) *In Vatinium;* (3.) *De Haruspicum Responsis;* (4.) *De Provinciis Consularibus,* (5.) *Pro M. Caelio Rufo;* (6.) *Pro L. Cornelio Balbo.*

55 *Coss.* Cn. Pompeius Magnus II.
M. Licinius Crassus II.
Censs. M. Valerius Messala Niger.
P. Servilius Vatia Isauricus.
Caesar's (aet. 45) fourth campaign in Gaul. He crosses the Rhine: he invades Britain. Assignment of the provinces to the triumvirs by the Lex Trebonia. Caesar receives the Gauls and Illyricum for five

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years more; Pompeius the Spains, and Crassus Syria. Ptolemaeus Auletes restored to Aegypt by A. Gabinius.

Cicero (aet. 52) composes his *De Oratore*. His speech *In Pisonem*.

Virgil (aet. 16) assumes the toga virilis.

54 *Coss*. L. Domitius Ahenobarbus.
Ap. Claudius Pulcher.

Caesar's (aet. 46) sixth campaign in Gaul. His second expedition into Britain: war with Ambiorix in the winter. Crassus marches against the Parthians.

Cicero (aet. 53) composes his *De Republica*. His orations *pro M. Scauro, pro Plancio, pro C. Rabirio Postumo*.

53 *Coss*. Cn. Domitius Calvinus.
M. Valerius Messala.

Caesar's (aet. 47) seventh campaign in Gaul. He again crosses the Rhine. Defeat and death of Crassus by the Parthians.

Cicero (aet. 54) elected augur.

52 *Coss*. Cn. Pompeius Magnus III. *Solus consulatum gessit.*
Ex Kal. Sextil.
Q. Caecilius Metellus Pius Scipio.

Caesar's (aet. 48) eighth campaign in Gaul. Insurrection in Gaul; Caesar takes Alesia and Vercingetorix. Death of Clodius in January: riots at Rome: Pompeius sole consul.

Cicero's (aet. 55) oration *pro Milone*. He composes his *de Legibus*.

Death of Lucretius.

51 *Coss*. Ser. Sulpicius Rufus.
M. Claudius Marcellus.

Caesar's (aet. 49) ninth campaign in Gaul. Subjugation of the country. The consul Marcellus proposes measures against Caesar.

Cicero (aet. 56) goes as proconsul to Cilicia.

50 *Coss*. L. Aemilius Paullus.
C. Claudius Marcellus.
Censs. Ap. Claudius Pulcher.
L. Calpurnius Piso Caesoninus.

Caesar (aet. 50) spends the year in Cisalpine Gaul. Measures of Pompeius against Caesar.

Cicero (aet. 57) leaves Cilicia and reaches Brundisium at the end of the year.

Death of Hortensius.

Sallust is expelled the senate.

49 *Coss*. C. Claudius Marcellus.
L. Cornelius Lentulus Crus.
Dict. sine Mag. Eq. C. Julius Caesar.

Commencement of the civil war between Caesar (aet. 51) and Pompeius. Caesar marches into Italy, and pursues Pompeius to Brundisium. Pompeius leaves Italy in March, and crosses over to Greece. Caesar goes to Rome, and then proceeds to Spain, where he conquers Afranius and Petreius, the legati of Pompeius. He returns to Rome, is appointed dictator for the election of the consuls, resigns the office at the end of 11 days, and then goes to Brundisium, in order to cross over into Greece.

Cicero (aet. 58) comes to Rome, but crosses over to Greece in the month of June.

48 *Coss*. C. Julius Caesar II.
P. Servilius Vatia Isauricus.

Caesar (aet. 52) lands in Greece, defeats Pompeius at the battle of Pharsalia in the month of August. Murder of Pompeius (aet. 58) before Alexandria. Caesar comes to Egypt: Alexandrine war.

Cicero (aet. 59) returns to Italy after the battle of Pharsalia, and arrives at Brundisium.

47 *Dict*. C. Julius Caesar II.
Mag. Eq. M. Antonius.
Coss. Q. Fufius Calenus.
P. Vatinius.

Caesar (aet. 53) dictator the whole year. The consuls Calenus and Vatinius were only appointed at the end of the year. Caesar concludes the Alexandrine war, marches into Pontus, and conquers Pharnaces; arrives in Italy in September. He crosses over to Africa before the end of the year to carry on war against the Pompeians.

Cicero (aet. 60) meets Caesar at Brundisium, is pardoned by him, and returns to Rome.

46 *Coss*. C. Julius Caesar III.
M. Aemilius Lepidus.

Caesar (aet. 54) defeats the Pompeians at the battle of Thapsus in April. Death of Cato, aet. 48. Caesar returns to Rome and triumphs. Reformation of the calendar by Caesar.

Cicero (aet. 61) composes his *Brutus*, and *Partitiones Oratoriae*. His orations *pro Marcello* and *pro Ligario*.

Sallust praetor, and accompanies Caesar in the African war.

45 *Dict*. C. Julius Caesar III.
Mag. Eq. M. Aemilius Lepidus.
Cos. sine collega. C. Julius Caesar IV.
Coss. Q. Fabius Maximus. *Mort. e.*
C. Caninius Rebilus.
C. Trebonius.

Caesar (aet. 55) defeats the Pompeians in Spain at the battle of Munda in March. Triumph of Caesar. He is made consul for ten years, and dictator and censor for life.

Cicero (aet. 62) divorces Terentia; marries Publilia; loses his daughter Tullia; divorces Publilia. He composes his *Orator, Academica, de Finibus*. His oration *pro Deiotaro*.

44 *Dict*. C. Julius Caesar IV.
Mag. Eq. M. Aemilius Lepidus II.
Mag. Eq. C. Octavius.
Mag. Eq. Cn. Domitius Calvinus. *Non iniit.*
Coss. C. Julius Caesar V. *Cos. occis. e.*
M. Antonius.
P. Cornelius Dolabella.

Murder of Caesar (aet. 56) on the 15th of March. Octavius, on the death of Caesar, comes from Apollonia to Rome. M. Antonius withdraws from Rome, and proceeds to Cisalpine Gaul at the end of November to oppose D. Brutus: he is declared a public enemy by the senate.

Cicero (aet. 63) composes his *Tusculanae Disputationes, de Natura Deorum, de Divinatione, de Fato, de Amicitia, de Senec-*

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	tute, de Gloria, Topica, de Officiis. His orations, *Philippica* I. in the senate; *Philippica* II. (not spoken); *Philippica* III. in the senate; *Philippica* IV. before the people.
43	*Coss.* C. Vibius Pansa. *Mort. e.* A. Hirtius. *Occis. e.* C. Julius Caesar Octavianus. *Abd.* C. Carrinas. Q. Pedius. *Mort. e.* P. Ventidius. Siege of Mutina: death of the consuls Pansa and Hirtius. M. Antonius is defeated and flies to Gaul. Octavianus comes to Rome and is elected consul. The murderers of Caesar outlawed. SECOND TRIUMVIRATE formed by Octavianus, Antonius, and Lepidus: they take the title *Triumviri Reipublicae Constituendae:* they proscribe their enemies. Cicero (aet. 64) proscribed and put to death; the remaining *Philippic* Orations delivered in this year. Birth of Ovid. Death of Laberius, the mimographer.
42	*Coss.* L. Munatius Plancus. M. Aemilius Lepidus II. *Censs.* L. Antonius Pietas. P. Sulpicius. War in Greece between the triumvirs and the republican party. Battle of Philippi and death of Cassius. Second battle of Philippi and death of Brutus. Birth of Tiberius, afterwards emperor. Horace (aet. 23) fights at the battle of Philippi.
41	*Coss.* L. Antonius Pietas. P. Servilius Vatia Isauricus II. War of Perusia. The consul L. Antonius and Fulvia, the wife of M. Antonius, oppose Octavianus. Antonius is besieged in Perusia towards the end of the year.
40	*Coss.* Cn. Domitius Calvinus II. *Abd.* C. Asinius Pollio. L. Cornelius Balbus. P. Canidius Crassus. Capture of Perusia. Death of Fulvia. Reconciliation between Octavianus and M. Antonius, who conclude a peace at Brundisium: M. Antonius marries Octavia, the sister of Octavianus. Labienus and the Parthians invade Syria. Cornelius Nepos flourished.
39	*Coss.* L. Marcius Censorinus. C. Calvisius Sabinus. Octavianus and Antonius have an interview with Sex. Pompeius at Misenum, and conclude a peace with him. M. Antonius spends the winter at Athens. Ventidius, the legatus of Antonius, defeats the Parthians: death of Labienus. Birth of Julia, the daughter of Octavianus. Horace (aet. 26) is introduced to Maecenas by Virgil and Varius.
38	*Coss.* Ap. Claudius Pulcher. C. Norbanus Flaccus. War between Octavianus and Sex. Pompeius. Octavianus marries Livia. Ventidius again defeats the Parthians, and drives them out of Syria: death of Pacorus. Sossius, the legatus of Antonius, conquers the Jews. Horace (aet. 27) is engaged upon the first book of his Satires.
37	*Coss.* M. Agrippa. L. Caninius Gallus. *Abd.* T. Statilius Taurus. Antonius comes to Italy. Renewal of the Triumvirate for another period of five years. Octavianus employs this year in preparations against Sex. Pompeius. Agrippa crosses the Rhine. Varro (aet. 80) composes his *de Re Rustica.*
36	*Coss.* L. Gellius Poplicola. *Abd.* M. Cocceius Nerva. *Abd.* L. Munatius Plancus II. C. Sulpicius Quirinus. Defeat of Sex. Pompeius, who flies to Asia. Lepidus ceases to be one of the triumvirs. M. Antonius invades the Parthian dominions late in the year, and is obliged to retreat with great loss.
35	*Coss.* L. Cornificius. Sex. Pompeius. Sex. Pompeius (aet. 39) is put to death in Asia. Octavianus defeats the Illyrians.
34	*Coss.* L. Scribonius Libo. M. Antonius. *Abd.* L. Sempronius Atratinus. *Ex Cal. Jul.* Paul. Aemilius Lepidus. C. Memmius. *Ex Kal. Nov.* M. Herennius Picens. Octavianus defeats the Dalmatians. Antonius invades and subdues Armenia. Death of Sallust.
33	*Coss.* Imp. Caesar Augustus II. *Abd.* L. Volcatius Tullus. P. Autronius Paetus. *Ex Kal. Mai.* L. Flavius. *Ex Kal. Jul.* C. Fonteius Capito. M'. Acilius (Aviola). *Ex Kal. Sept.* L. Vinucius. *Ex Kal. Oct.* L. Laronius. Rupture between Octavianus and Antonius. Both parties prepare for war. In this year Octavianus is called in the Fasti Imperator Caesar Augustus, though the titles of Imperator and Augustus were not conferred upon him till B.C. 27. Agrippa aedile. Horace (aet. 32) probably publishes the second book of his Satires.
32	*Coss.* Cn. Domitius Ahenobarbus. C. Sosius. *Ex Kal. Jul.* L. Cornelius. *Ex Kal. Nov.* N. Valerius. Antonius divorces Octavia. War declared against Antonius at the conclusion of the year. Death of Atticus.
31	*Coss.* Imp. Caesar Augustus III. M. Valerius Messala Corvinus. *Ex Kal. Mai.* M. Titius. *Ex Kal. Oct.* Cn. Pompeius. Antonius defeated at the battle of Actium on the 2nd of September. Octavianus proceeds to the East. Horace (aet. 34) probably publishes his book of Epodes.

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30 *Coss.* Imp. Caesar Augustus IV.
M. Licinius Crassus.
Ex Kal. Jul. C. Antistius Vetus.
Ex Id. Sept. M. Tullius Cicero.
Ex Kal. Nov. L. Saenius.
Death of Antonius (aet. 51) and Cleopatra. Aegypt made a Roman province. Octavianus passes the winter at Samos.
OCTAVIANUS SOLE RULER OF THE ROMAN WORLD.
Cornelius Gallus, the poet, appointed praefect of Egypt.

29 *Coss.* Imp. Caesar Augustus V.
Sex. Appuleius.
Ex Kal. Jul. Potitus Valerius Messala.
Ex Kal. Nov. C. Furnius.
C. Cluvius.
Octavianus returns to Rome and celebrates three triumphs, Dalmatiam, Actian. Alexandrine. Temple of Janus closed.

28 *Coss.* Imp. Caesar Augustus VI.
M. Agrippa II.
Census taken by the consuls. The citizens at the census are 4,164,000.
Death of Varro.

27 *Coss.* Imp. Caesar Augustus VII.
M. Agrippa III.
Octavianus receives the title of Augustus, and accepts the government for ten years. Division of the provinces between him and the senate. Augustus goes into Spain. Messalla triumphs on account of his conquest of the Aquitani, probably in the preceding year.
Tibullus accompanied Messalla into Aquitania.

26 *Coss.* Imp. Caesar Augustus VIII.
T. Statilius Taurus II.
Augustus conducts the war in Spain. Death of Cornelius Gallus.

25 *Coss.* Imp. Caesar Augustus IX.
M. Junius Silanus.
Augustus continues to conduct the war in Spain, and subdues the Cantabri. The Salassi subdued by A. Terentius Varro, and the colony of Augusta Praetoria (Aosta) founded in their country. The temple of Janus shut a second time. Marcellus marries Julia, the daughter of Augustus.

24 *Coss.* Imp. Caesar Augustus X.
C. Norbanus Flaccus.
Augustus returns to Rome. Aelius Gallus marches against the Arabians.
Virgil is now employed upon the Aeneid.
Horace (aet. 41) publishes the first three books of his Odes in this or the following year.

23 *Coss.* Imp. Caesar Augustus XI. *Abd.*
A. Terentius Varro Murena. *Mort. e.*
L. Sestius.
Cn. Calpurnius Piso.
Augustus is invested with the tribunician power for life. Death of Marcellus. An embassy from the Parthians: Augustus restores the son of Phraates, but keeps Tiridates at Rome.

22 *Coss.* M. Claudius Marcellus Aeserninus.
L. Arruntius.
Censs. L. Munatius Plancus.
Paul. Aemilius Lepidus.
Conspiracy of Murena detected and punished. Candace, queen of the Aethiopians, invades Egypt. Revolt of the Cantabri in Spain.

21 *Coss.* M. Lollius.
Q. Aemilius Lepidus.
Augustus goes to the East, and spends the winter at Samos. Agrippa marries Julia, the daughter of Augustus and widow of Marcellus.

20 *Coss.* M. Appuleius.
P. Silius Nerva.
The Parthians restore the Roman standards. Ambassadors come to Augustus from the Indians. Augustus winters again at Samos. Birth of C. Caesar, the grandson of Augustus.

19 *Coss.* C. Sentius Saturninus.
Q. Lucretius Vespillo.
Ex Kal. Jul. M. Vinucius.
Augustus returns to Rome. The Cantabri are finally subdued.
Death of Virgil.

18 *Coss.* P. Cornelius Lentulus Marcellinus.
C. Cornelius Lentulus.
Augustus accepts the empire for five years. The Lex Julia of Augustus *de Maritandis Ordinibus*.
Death of Tibullus.
Horace (aet. 47) publishes the first book of his Epistles about this time.

17 *Coss.* C. Furnius.
C. Junius Silanus.
The *Ludi Saeculares* celebrated. Birth of L. Caesar, the grandson of Augustus. Agrippa is sent into Asia.
Horace (aet. 48) writes his *Carmen Saeculare*.

16 *Coss.* L. Domitius Ahenobarbus.
P. Cornelius Scipio.
Ex Kal. Jul. L. Tarius Rufus.
Agrippa is in Asia, where his friendship is cultivated by Herod. The Germans defeat the Roman army under Lollius. Augustus sets out for Gaul.

15 *Coss.* M. Livius Drusus Libo.
L. Calpurnius Piso.
Augustus remains in Gaul. Tiberius and Drusus subdue the Raeti and Vindelici.

14 *Coss.* M. Licinius Crassus.
Cn. Cornelius Lentulus Augur.
Augustus remains in Gaul.

13 *Coss.* Ti. Claudius Nero (*postea* Ti. Caesar Augustus).
P. Quinctilius Varus.
Augustus returns from Gaul and Agrippa from Asia.
Horace (aet. 52) publishes the fourth book of his Odes.

12 *Coss.* M. Valerius Messala Barbatus Appianus. *Mort. e.*
P. Sulpicius Quirinus. *Abd.*
C. Valgius Rufus. *Abd.*
C. Caninius Rebilus. *Mort. e.*
L. Volusius Saturninus.
Death of Agrippa in March in his 51st year. Death of Lepidus. Augustus becomes pontifex maximus.

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11 *Coss.* Q. Aelius Tubero.
Paul. Fabius Maximus.
Drusus carries on war against the Germans, and Tiberius against the Dalmatians and Pannonians. Tiberius marries Julia. Death of Octavia, the sister of Augustus.

10 *Coss.* Julius Antonius.
Q. Fabius Maximus Africanus.
Augustus is in Gaul. He returns to Rome at the end of the year with Tiberius and Drusus. Birth of Claudius, afterwards emperor.

9 *Coss.* Nero Claudius Drusus Germanicus. *Mort. e.*
T. Quinctius (Pennus Capitolinus) Crispinus.
Drusus sent against the Germans and dies during the war.
The history of Livy ended with the death of Drusus.

8 *Coss.* C. Marcius Censorinus.
C. Asinius Gallus.
Augustus accepts the empire a third time. The month of Sextilis receives his name. Tiberius succeeds his brother in the war against the Germans. Census taken by Augustus. Death of Maecenas.
Death of Horace, aet. 57.

7 *Coss.* Ti. Claudius Nero II.
Cn. Calpurnius Piso.
Tiberius returns to Rome from Germany, but soon afterwards sets out again to the same country.

6 *Coss.* D. Laelius Balbus.
C. Antistius Vetus.
Tiberius receives the tribunician power for five years, and retires to Rhodes, where he remained seven years.

5 *Coss.* Imp. Caesar Augustus XII.
L. Cornelius Sulla.
C. Caesar receives the toga virilis.

4 *Coss.* C. Calvisius Sabinus.
L. Passienus Rufus.
BIRTH OF JESUS CHRIST. Death of Herod, king of Judaea.

3 *Coss.* L. Cornelius Lentulus.
M. Valerius Messallinus.
Birth of Galba, afterwards emperor.

2 *Coss.* Imp. Caesar Augustus XIII. *Abd.*
M. Plautius Silvanus. *Abd.*
Q. Fabricius.
L. Caninius Gallus.
L. Caesar receives the toga virilis. Banishment of Julia.
Ovid publishes his poem *De Arte Amandi.*

1 *Coss.* Cossus Cornelius Lentulus.
L. Calpurnius Piso.
BIRTH OF JESUS CHRIST, according to the common era. C. Caesar is sent into the East.

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1 *Coss.* C. Caesar.
L. Aemilius Paullus.
War in Germany.

2 *Coss.* P. Vinucius.
P. Alfenius Varus.
Ex Kal. Jul. P. Cornelius Lentulus Scipio.
T. Quinctius Crispinus Valerianus.
Interview of C. Caesar with Phraates, king of Parthia. L. Caesar dies at Massilia on his way to Spain. Tiberius returns to Rome.
Velleius Paterculus serves under C. Caesar.

3 *Coss.* L. Aelius Lamia.
M. Servilius.
Ex Kal. Jul. P. Silius.
L. Volusius Saturninus.
Augustus accepts the empire for a fourth period of ten years.

4 *Coss.* Sex. Aelius Catus.
C. Sentius Saturninus.
Ex Kal. Jul. C. Clodius Licinus.
Cn. Sentius Saturninus.
Death of C. Caesar in Lycia. Tiberius adopted by Augustus. Tiberius sent to carry on the war against the Germans.
Velleius Paterculus serves under Tiberius in Germany.
Death of Asinius Pollio.

5 *Coss.* L. Valerius Messala Volesus.
Cn. Cornelius Cinna Magnus.
Ex Kal. Jul. C. Ateius Capito.
C. Vibius Postumus.
Second campaign of Tiberius in Germany.

6 *Coss.* M. Aemilius Lepidus.
L. Arruntius. *Abd.*
L. Nonius Asprenas.
Third campaign of Tiberius in Germany. Revolt of the Pannonians and Dalmatians.

7 *Coss.* A. Licinius Nerva Silianus.
Q. Caecilius Metellus Creticus.
Germanicus is sent into Germany. First campaign of Tiberius in Illyricum against the Pannonians and Dalmatians.
Velleius Paterculus quaestor.

8 *Coss.* M. Furius Camillus.
Sex. Nonius Quinctilianus.
Ex Kal. Jul. L. Apronius.
A. Vibius Habitus.
Second campaign of Tiberius in Illyricum.

9 *Coss.* C. Poppaeus Sabinus.
Q. Sulpicius Camerinus.
Ex Kal. Jul. M. Papius Mutilus.
Q. Poppaeus Secundus.
Third and last campaign of Tiberius in Illyricum. Subjugation of the Dalmatians. Defeat of Quintilius Varus, and destruction of his army. The Romans lose all their conquests in Germany east of the Rhine. Birth of Vespasian, afterwards emperor.
Exile of Ovid.

10 *Coss.* P. Cornelius Dolabella.
C. Junius Silanus.
Ex Kal. Jul. Ser. Cornelius Lentulus Maluginensis.
Tiberius again sent to Germany.

11 *Coss.* M. Aemilius Lepidus.
T. Statilius Taurus.
Ex Kal. Jul. L. Cassius Longinus.
Tiberius and Germanicus cross the Rhine and carry on war in Germany.

12 *Coss.* Germanicus Caesar.
C. Fonteius Capito.
Ex Kal. Jul. C. Visellius Varro.
Tiberius returns to Rome and triumphs. Birth of Caligula.
Ovid publishes his *Tristia.*

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13 *Coss.* C. Silius.
L. Munatius Plancus.
Augustus accepts the empire a fifth time for ten years.

14 *Coss.* Sex. Pompeius.
Sex. Appuleius.
Census taken: the citizens are 4,197,000. Death of Augustus at Nola, in Campania, on the 19th of August, in the 76th year of his age.
TIBERIUS (aet. 56) succeeds Augustus as emperor. Revolt of the legions in Pannonia and Germany. Death of Agrippa Postumus the grandson, and of Julia, the daughter, of Augustus.

15 *Coss.* Drusus Caesar.
C. Norbanus Flaccus.
Tiberii 2. — Germanicus carries on war against the Germans.

16 *Coss.* T. Statilius Sisenna Taurus.
L. Scribonius Libo.
Ex Kal. Jul. P. Pomponius Graecinus.
Tiberii 3. — Germanicus continues the war in Germany, but is recalled by Tiberius. Rise of Sejanus.

17 *Coss.* C. Caecilius Rufus.
L. Pomponius Flaccus.
Tiberii 4. — Germanicus returns to Rome and triumphs. He is sent into the East. Great earthquake in Asia. War in Africa against Tacfarinas.

18 *Coss.* Ti. Caesar Augustus III. *Abd.*
Germanicus Caesar II
L. Seius Tubero.
Tiberii 5. — Germanicus is in the East.
Death of Ovid and of Livy.

19 *Coss.* M. Junius Silanus.
L. Norbanus Balbus.
Tiberii 6. — Germanicus visits Egypt and returns to Syria, where he dies in his 34th year. Drusus carries on war in Germany with success. The Jews are banished from Italy.

20 *Coss.* M. Valerius Messala.
M. Aurelius Cotta.
Tiberii 7. — Agrippina, the wife of Germanicus, comes to Rome. Trial and condemnation of Piso.

21 *Coss.* Ti. Caesar Augustus IV.
Drusus Caesar II.
Tiberii 8. — Junius Blaesus is sent into Africa against Tacfarinas.

22 *Coss.* D. Haterius Agrippa.
C. Sulpicius Galba.
Ex Kal. Jul. M. Cocceius Nerva.
C. Vibius Rufinus.
Tiberii 9. — The tribunician power is granted to Drusus.

23 *Coss.* C. Asinius Pollio.
C. Antistius Vetus.
Tiberii 10. — Death of Drusus: he is poisoned by Sejanus.

24 *Coss.* Ser. Cornelius Cethegus.
L. Visellius Varro.
Tiberii 11. — End of the African war by the death of Tacfarinas.
Birth of the elder Pliny.

25 *Coss.* M. Asinius Agrippa.
Cossus Cornelius Lentulus.
Tiberii 12. — Cremutius Cordus, the historian, is accused and dies of voluntary starvation.

26 *Coss.* C. Calvisius Sabinus.
Cn. Cornelius Lentulus Gaetulicus.
Ex Kal. Jul. Q. Marcius Barea.
T. Rustius Nummius Gallus.
Tiberii 13. — Tiberius withdraws into Campania and never returns to Rome. Poppaeus Sabinus carries on war successfully against the Thracians.

27 *Coss.* M. Licinius Crassus Frugi.
L. Calpurnius Piso.
Tiberii 14.

28 *Coss.* Ap. Junius Silanus.
P. Silius Nerva.
Suf. Q. Junius Blaesus.
L. Antistius Vetus.
Tiberii 15. — Death of Julia, the granddaughter of Augustus. Agrippina, the daughter of Germanicus, is married to Domitius Ahenobarbus: Nero was the issue of this marriage. Revolt of the Frisii.

29 *Coss.* L. Rubellius Geminus.
C. Fufius Geminus.
Suf. A. Plautius.
L. Nonius Asprenas.
Tiberii 16. — Death of Livia, the mother of Tiberius.

30 *Coss.* M. Vinucius.
L. Cassius Longinus.
Suf. C. Cassius Longinus.
L. Naevius Surdinus.
Tiberii 17.
Asinius Gallus is imprisoned.
Velleius Paterculus writes his history in this year.

31 *Coss.* Ti. Caesar Augustus V.
L. Aelius Sejanus.
Suf. VII. *Id. Mai.* Faust. Cornelius Sulla.
Sextidius Catullinus.
Kal. Jul. L. Fulcinius Trio.
Kal. Oct. P. Memmius Regulus.
Tiberii 18. — Fall and execution of Sejanus.

32 *Coss.* Cn. Domitius Ahenobarbus.
M. Furius Camillus Scribonianus.
Suf. Kal. Jul. A. Vitellius.
Tiberii 19. — Birth of Otho.

33 *Coss.* Ser. Sulpicius Galba (*postea* Caes. Aug.)
L. Cornelius Sulla Felix.
Suf. Kal. Jul. L. Salvius Otho.
Tiberii 20. — Agrippina and her son Drusus are put to death.
Death of Asinius Gallus and of Cassius Severus.

34 *Coss.* L. Vitellius.
Paul. Fabius Persicus.
Tiberii 21.
Birth of Persius.

35 *Coss.* C. Cestius Gallus Camerinus.
M. Servilius Nonianus.
Tiberii 22.

36 *Coss.* Sex. Papinius Allienus.
Q. Plautius.
Tiberii 23.

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37	*Coss.* Cn. Acerronius Proculus. C. Petronius Pontius Nigrinus. *Suf. Kal. Jul.* C. Caesar Augustus Germanicus. Ti. Claudius (*postea* Caes. Aug.) Death of Tiberius (aet. 78), March 16th. CALIGULA emperor (aet. 25). He puts to death Tiberius, the son of Drusus. Birth of Nero.
38	*Coss.* M. Aquilius Julianus. P. Nonius Asprenas. Caligulae 2. — Death of Drusilla, the sister of Caligula. Birth of Josephus.
39	*Coss.* C. Caesar Augustus Germanicus II. L. Apronius Caesianus. *Suf. Kal. Febr.* Sanquinius Maximus. *Jul.* Cn. Domitius Corbulo. *Sept.* Domitius Afer. Caligulae 3. — Herod Antipas, tetrarch of Galilee, is deposed and his dominions given to Agrippa. Caligula sets out for Gaul.
40	*Coss.* C. Caesar Augustus Germanicus III. (*Solus mag. gessit.*) *Suf. Id. Jan.* L. Gellius Poplicola. M. Cocceius Nerva. (*Kal. Jul.* Sex. Junius Celer. Sex. Nonius Quinctilianus.) Caligulae 4. — Caligula is at Lugdunum (Lyon), on the 1st of January. His mad expedition to the Ocean: he returns to Rome in triumph. Philo Judaeus is sent from Alexandria as an ambassador to Caligula. The poet Lucan is brought to Rome.
41	*Coss.* C. Caesar Augustus Germanicus IV. Cn. Sentius Saturninus. *Suf.* VII. *Id. Jan.* Q. Pomponius Secundus. Caligula (aet. 29) slain, January 24th. CLAUDIUS, emperor (aet. 49). Agrippa receives Judaea and Samaria. The Germans defeated by Galba and Gabinius. Seneca publishes his *de Ira Libri tres.* He is exiled in this year.
42	*Coss.* Ti. Claud. Caes. Aug. Germanicus II. C. Caecina Largus. *Suf. Kal. Mart.* (C. Vibius Crispus.) Claudii 2. — Mauritania is conquered and divided into two provinces. Deaths of Paetus and Arria. Asconius Pedianus flourished.
43	*Coss.* Ti. Claud. Caes. Aug. Germanicus III. L. Vitellius II. *Suf. Kal. Mart.* (P. Valerius Asiat.) Claudii 3. — Expedition of Claudius into Britain. Martial born March 1st.
44	*Coss.* L. Quinctius Crispinus Secundus. M. Statilius Taurus. Claudii 4. — Claudius returns to Rome, and triumphs. Death of Agrippa, king of Judaea.
45	*Coss.* M. Vinucius II. Taurus Statilius Corvinus. *Suf.* M. Cluvius Rufus. Pompeius Silvanus. Claudii 5. Domitius Afer flourished.
46	*Coss.* . . . Valerius Asiaticus II. M. Junius Silanus. *Suf.* P. Suillius Rufus. P. Ostorius Scapula. Claudii 6.
47	*Coss.* Ti. Claud. Caes. Aug. Germanicus IV L. Vitellius III. *Suf. Kal. Mart.* (Ti. Plautius Silvanus Aelianus.) Claudii 7. — Ludi Saeculares celebrated. Corbulo commands in Lower Germany, and reduces the Frisii to submission
48	*Coss.* A. Vitellius (*postea* Aug.) L. Vipstanus Poplicola. *Suf. Kal. Jul.* L. Vitellius. (C. Calpurnius Piso.) *Censs.* Ti. Claudius Caes. Aug. Germanicus. L. Vitellius. Claudii 8. — Messalina, the wife of Claudius, is put to death.
49	*Coss.* Q. Veranius. C. (A.) Pompeius Gallus. (*Suf.* L. Memmius Pollio. Q. Allius Maximus.) Claudii 9. — Claudius marries Agrippina. Seneca recalled from exile.
50	*Coss.* C. Antistius Vetus. M. Suillius Nerulinus. Claudii 10. — Claudius adopts Domitius Ahenobarbus (afterwards the emperor Nero), the son of Agrippina. In Britain, the Silures are defeated by Ostorius, and their leader Caractacus is captured.
51	*Coss.* Ti. Claud. Caes. Aug. Germanicus V. Ser. Cornelius Orfitus. *Suf. Kal. Jul.* (C. Minicius Fundanus. C. Vetennius Severus.) *Kal. Nov.* T. Flavius Vespasianus. (*postea* Caes. Aug.) Claudii 11. — Nero receives the toga virilis. Burrus appointed praefect of the praetorians by the influence of Agrippina.
52	*Coss.* Faustus Cornelius Sulla. L. Salvius Otho Titianus. (*Suf. Kal. Jul.* Servilius Barea Soranus. C. Licinius Mucianus. *Kal. Nov.* L. Cornelius Sulla. T. Flavius Sabinus.) Claudii 12.
53	*Coss.* D. Junius Silanus. Q. Haterius Antoninus. Claudii 13. — Nero marries Octavia, the daughter of Claudius.
54	*Coss.* M. Asinius Marcellus. M'. Acilius Aviola. Claudius (aet. 63), poisoned, October 12. NERO, emperor (aet. 17). Corbulo appointed to the command in Armenia and continues in the East some years.
55	*Coss.* Nero Claud. Caes. Aug. Germanicus. L. Antistius Vetus. Neronis 2. — Britannicus (aet. 14) is poisoned.
56	*Coss.* Q. Volusius Saturninus. P. Cornelius Scipio. Neronis 3. Seneca publishes his *De Clementia Libri II.*

A.D.

57 *Coss.* Nero Claud. Caes. Aug. Germanicus II.
L. Calpurnius Piso.
Suf. L. Caesius Martialis.
Neronis 4.

58 *Coss.* Nero Claudius Caesar August. Germanicus III.
M. Valerius Messala.
Neronis 5. — Corbulo drives Tigranes out of Armenia, and takes Artaxata his capital. Nero is in love with Poppaea Sabina, the wife of Otho. Otho is sent into Lusitania, where he remained ten years.

59 *Coss.* C. Vipstanus Apronianus.
C. Fonteius Capito.
Neronis 6. — Agrippina, the mother of Nero, is murdered by his order.
Death of Domitius Afer.

60 *Coss.* Nero Claud. Caes. Aug. Germanicus IV.
Cossus Cornelius Lentulus.
Neronis 7. — Complete subjugation of Armenia by Corbulo. The Quinquennalia instituted by Nero.

61 *Coss.* C. Petronius Turpilianus.
C. Caesonius Paetus.
Neronis 8. — Insurrection in Britain under Boadicea: she is conquered by Suetonius Paullinus. Galba commands in Spain, where he continued till he was elected emperor.
Birth of Pliny the younger.

62 *Coss.* P. Marius Celsus.
L. Asinius Gallus.
Suf. L. Annaeus Seneca.
Trebellius Maximus.
Neronis 9. — Nero divorces Octavia and puts her to death shortly afterwards. He marries Poppaea Sabina. Death of Burrus, the praetorian praefect.
Death of Persius.

63 *Coss.* C. Memmius Regulus.
L. Virginius Rufus.
Neronis 10.
Seneca completes his *Naturales Quaestiones* after this year.

64 *Coss.* C. Laecanius Bassus.
M. Licinius Crassus Frugi.
Neronis 11. — Great fire at Rome. First persecution of the Christians.

65 *Coss.* A. Licinius Nerva Silianus.
M. Vestinus Atticus.
Neronis 12. — Piso's conspiracy against Nero detected and suppressed. Death of Poppaea Sabina.
Seneca the philosopher and Lucan the poet put to death.

66 *Coss.* C. Lucius Telesinus.
C. Suetonius Paullinus.
Neronis 13. — Tiridates comes to Rome and receives the crown of Armenia from the emperor. Nero then goes to Greece. The Jewish war begins and is continued for some years. It is finished in A. D. 70.
Martial comes to Rome.

67 *Coss.* L. Fonteius Capito.
C. Julius Rufus.
Neronis 14. — Nero in Greece enters the contests at the Olympic games. He puts Corbulo to death. He returns to Rome at the end of the year. Vespasian conducts the war against the Jews.

68 *Coss.* Silius Italicus. *Abd.*
Galerius Trachalus. *Abd.*
Nero Claud. Caes. Aug. Germanicus V. (*sine collega.*)
Suf. Kal. Jul. M. Plautius Silvanus.
M. Salvius Otho (*postea* Caes. Aug.)
Suf. Kal. Sept. C. Bellicus Natalis.
P. Cor. Scip. Asiaticus.
In Gaul, Vindex revolts and proclaims Galba emperor. Nero (aet. 30) kills himself on June 9th.
GALBA emperor. Vespasian continues the war against the Jews.
Quintilian accompanies Galba to Rome.

69 *Coss.* Ser. Sulpicius Galba Caes. Augustus II.
T. Vinius (Junius). *Occis. e.*
Ex Kal. Mart. T. Virginius Rufus.
L. Pompeius Vopiscus.
Ex Kal. Mai. M. Caelius Sabinus.
T. Flavius Sabinus.
Ex Kal. Jul. T. Arrius Antoninus.
P. Marius Celsus II.
Ex Kal. Sept. C. Fabius Valens.
A. Licin. Caec. *Damn. e*
Ex pr. Kal. Nov. Roscius Regulus.
Ex Kal. Nov. Cn. Caecilius Simplex.
C. Quinctius Atticus.
GALBA (aet. 73) is slain January 15th. Otho had formed a conspiracy against him.
OTHO (aet. 36) emperor from January 15th to his death April 16th, was acknowledged as emperor by the senate on the death of Galba.
VITELLIUS (aet. 54) was proclaimed emperor at Cologne, on January 2d, acknowledged as emperor by the senate on the death of Galba, and reigned till his death December 22d.
VESPASIAN (aet. 60) was proclaimed emperor at Alexandria on July 1st, and was acknowledged as emperor by the senate on the death of Vitellius.
On the death of Galba followed the civil war between Otho and Vitellius. The generals of Vitellius march into Italy, and defeat the troops of Otho at the battle of Bedriacum. Thereupon Otho put an end to his own life at Brixellum, April 16th. Vitellius is in Gaul at the time of Otho's death; he visits the field of battle towards the end of May, and then proceeds to Rome. Meantime, the generals of Vespasian invade Italy, take Cremona, and march upon Rome. They force their way into Rome, and kill Vitellius, December 22d. The Capitol burnt. The war against the Jews suspended this year.

70 *Coss.* Imp. T. Flavius Vespasianus Aug. II.
T. Caesar Vespasianus.
Ex Kal. Jul. C. Licinius Mucianus II.
P. Valerius Asiaticus.
Ex Kal. Nov. L. Annius Bassus.
C. Caecina Paetus.
Vespasiani 2. — Vespasian proceeds to Italy, and leaves his son Titus to carry on the war against the Jews. Titus takes Jerusalem, after a siege of nearly five months.

A.D.

Insurrection in Batavia and Gaul headed by Civilis; it commenced in the preceding year before the capture of Cremona. It is put down in this year by Cerialis.

71 *Coss.* Imp. T. Flavius Vespasianus Aug. III.
M. Cocceius Nerva (*postea* Imp. Caes. Aug.)
Ex.Kal.Mart. T. Caesar Domitianus.
Cn. Pedius Castus.
C. Valerius Festus.

Vespasiani 3. — Titus returns to Italy. Triumph of Vespasian and Titus. The temple of Janus closed.

72 *Coss.* Imp. T. Flavius Vespasianus Aug. IV.
T. Caesar Vespasianus II.

Vespasiani 4. — Commagene is reduced to a province.

73 *Coss.* T. Caesar Domitianus II.
M. Valerius Messalinus.

Vespasiani 5.

74 *Coss.* Imp. T. Flavius Vespasianus Aug.
Ti. Caesar Vespasianus III. *Abd.*
Ex.Kal.Jul. T. Caes. Domitianus III.
Censs. Imp. T. Flavius Vespasianus August.
T. Caesar Vespasianus.

Vespasiani 6. — Censors appointed for the last time.

The dialogue *De Oratoribus* is written in the 6th of Vespasian.

75 *Coss.* Imp. T. Flavius Vespasianus Aug. VI.
T. Caesar Vespasianus IV.
Ex.Kal.Jul. T. Caes. Domitianus IV.
M. Licin. Mucianus III.

Vespasiani 7. — Temple of Peace completed.

76 *Coss.* Imp. T. Flavius Vespasianus Aug. VII.
T. Caesar Vespasianus V.
Ex.Kal.Jul. T. Caes. Domitianus V.
(T. Plautius Silvanus Aelianus II.)

Vespasiani 8. — Birth of Hadrian.

77 *Coss.* Imp. T. Flavius Vespasianus Aug. VIII.
T. Caesar Vespasianus VI.
Ex. Kal. Jul. T. Caes. Domitianus VI.
Cn. Julius Agricola.

Vespasiani 9. — Pliny dedicates his *Historia Naturalis* to Titus, when consul for the sixth time.

78 *Coss.* L. Ceionius Commodus.
D. Novius Priscus.

Vespasiani 10. — Agricola takes the command in Britain: he subdues the Ordovices and takes the island of Mona.

79 *Coss.* Imp. T. Flavius Vespasianus Aug. IX.
T. Caesar Vespasianus VII.

Death of Vespasian (aet. 69) June 23rd.

TITUS emperor (aet. 38). Second campaign of Agricola in Britain. Eruption of Vesuvius on August 24th, and destruction of Herculaneum and Pompeii.

Death of the elder Pliny (aet. 56) in the eruption of Vesuvius. The younger Pliny was now 18.

80 *Coss.* Imp. Titus Caes. Vespasian. Aug. VIII.
T. Caesar Domitianus VII.
Suf. L. Aelius Plautius Lamia.
Q. Pactumeius Fronto.
Suf. M. Tillius (Tittius) Frugi.
T. Vinicius Julianus.

Titi 2. — Great fire at Rome. Completion of the Amphitheatre (Colosseum) and Baths commenced by Vespasian: Titus exhibits games on the occasion for 100 days. Third campaign of Agricola in Britain: he advances as far as the Frith of Tay.

81 *Coss.* L. Flavius Silva Nonius Bassus.
Asinius Pollio Verrucosus.
Ex. Kal. Mai. L. Vettius Paullus.
T. Junius Montanus.

Death of Titus (aet. 40) on September 13th.

DOMITIAN emperor (aet. 30). Fourth campaign of Agricola in Britain.

82 *Coss.* Imp. Caes. Domitianus August. VIII.
T. Flavius Sabinus.

Domitiani 2. — The Capitol restored. Fifth campaign of Agricola in Britain.

83 *Coss.* Imp. Caesar Domitianus Augustus IX.
Q. Petilius Rufus II.

Domitiani 3. — Expedition of Domitian against the Catti. Sixth campaign of Agricola in Britain: he defeats the Caledonians.

84 *Coss.* Imp. Caesar Domitianus Augustus X.
Ap. Junius Sabinus.

Domitiani 4. — Domitian returns to Rome and triumphs; he assumes the title of Germanicus, and receives ten consulships and the censorship for life. Seventh campaign of Agricola in Britain: he defeats Galgacus.

85 *Coss.* Imp. Caesar Domitianus Augustus XI.
T. Aurelius Fulvus.

Domitiani 5. — Agricola recalled to Rome.

86 *Coss.* Imp. Caes. Domitianus Augustus XII.
Ser. Cornelius Dolabella Petronianus.
Suf. C. Secius Campanus.

Domitiani 6. — The Dacians under Decebalus make war upon the Romans. Birth of Antoninus Pius.

87 *Coss.* Imp. Caes. Domitianus Augustus XIII.
A. Volusius Saturninus.

Domitiani 7.

88 *Coss.* Imp. Caes. Domitianus Augustus XIV.
L. Minucius Rufus.

Domitiani 8. — The Ludi Saeculares celebrated.

Tacitus praetor.

89 *Coss.* T. Aurelius Fulvus II.
A. Sempronius Atratinus.

Domitiani 9.

Quintilian teaches at Rome.

Tacitus leaves Rome four years before the death of Agricola. See A. D. 93.

90 *Coss.* Imp. Caesar Domitianus Augustus XV.
M. Cocceius Nerva II.

Domitiani 10. — The philosophers expelled from Rome. Domitian defeated by the Quadi and Marcomanni. He purchases a peace of Decebalus.

Pliny (aet. 29) praetor.

91 *Coss.* M'. Acilius Glabrio.
M. Ulpius Trajanus (*postea* Imp. Caes. Aug.)
Suf. Q. Valerius Vegetus.
P. Met(ilius Secundus).

Domitiani 11. Domitian celebrates a triumph on account of his pretended victory over the Dacians. Insurrection of L. Antonius in Germany, who is defeated by the generals of Domitian.

A. D.

92 *Coss.* Imp. Caes. Domitianus Augustus XVI.
Q. Volusius Saturninus.
Ex Id. Jan. L. Venu(leius Apronianus).
Ex Kal. Mai. L. Stertinius Avitus.
Ti. . . . .
Ex Kal. Sept. C. Junius Silanus.
Q. Arv. . . . .

Domitiani 12.

93 *Coss.* Pompeius Collega.
Cornelius Priscus.
Suf. M. Lollius Paullinus Valerius Asiaticus Saturninus.
C. Antius Aulus Julus Torquatus.

Domitiani 13.—Sarmatian war. Domitian set forth in May A. D. 93, and returned in January A. D. 94. Death of Agricola (aet. 56).

Josephus (aet. 56) finishes his Antiquities.

94 *Coss.* L. Nonius Torquatus Asprenas.
T. Sextius Magius Lateranus.
Suf. L. Sergius Paullus.

Domitiani 14.

Statius publishes his *Thebais* about this time.

95 *Coss.* Imp. Caes. Domitianus August. XVII.
T. Flavius Clemens.

Domitiani 15.—The consul Clemens put to death. Persecution of the Christians.

96 *Coss.* C. Manlius Valens.
C. Antistius Vetus.

Domitian (aet. 44) slain September 18th.

NERVA emperor (aet. 63).

97 *Coss.* Imp. Nerva Caesar Augustus III.
T. Virginius Rufus III.

Nervae 2.—M. Ulpius Trajanus is adopted by Nerva.

Frontinus is appointed *Curator Aquarum*.

98 *Coss.* Imp. Nerva Caesar Augustus IV.
Nerva Trajanus Caesar II.
Ex Kal. Jul. C. Sosius Senecio.
L. Licinius Sura.
Ex Kal. Oct. Afranius Dexter.

Death of Nerva (aet. 65), January 25th.

TRAJAN emperor (aet. 41). Trajan at his accession is at Cologne.

Pliny is appointed Praefectus Aerarii.

99 *Coss.* A. Cornelius Palma.
C. Sosius Senecio (II).

Trajani 2.—Trajan returns to Rome.

Martial publishes a second edition of book x. of his *Epigrams*.

100 *Coss.* Imp. Caes. Nerva Trajanus August. III.
Sex. Julius Frontinus III.
Ex Kal. Mart. M. Cornelius Fronto III.
Ex Kal. Sept. C. Plinius Caecilius Secundus.
Cornutus Tertullus.
Ex Kal. Nov. Julius Ferox.
Acutius Nerva.
. . . . L. Roscius Aelianus.
Ti. Claudius Sacerdos.

Trajani 3.

Pliny, consul, delivers his *Panegyricus* in the senate, in the beginning of September. Pliny and Tacitus accuse Marius Priscus.

Martial probably published book xi. at Rome in this year. In the course of the year he withdrew to Spain, from which he had been absent 35 years.

101 *Coss.* Imp. Caes. Nerva Trajanus Augustus IV
Sex. Articuleius Paetus.
Ex Kal. Mart. Cornelius Scipio Orfitus.
Ex Kal. Mai. Baebius Macer.
M. Valerius Paullinus.
Ex Kal. Jul. C. Rubrius Gallus.
Q. Caelius Hispo.

Trajani 4.—First Dacian war. Trajan commands in person, and crosses the Danube. Hadrian quaestor.

102 *Coss.* C. Sosius Senecio III.
L. Licinius Sura II.
Ex Kal. Jul. M'. Acilius Rufus.
C. Caecilius Classicus.

Trajani 5.—Dacian war continued.

103 *Coss.* Imp. Caes. Nerva Trajanus Augustus V.
L. Appius Maximus II.
(*Suf.* C. Minicius Fundanus.
C. Vettennius Severus.)

Trajani 6.—Trajan defeats the Dacians, and grants peace to Decebalus. He returns to Rome, triumphs, and assumes the name of *Dacicus*.

Pliny arrives at his province of Bithynia in September.

104 *Coss.* . . . . . Suranus.
P. Neratius Marcellus.

Trajani 7.—Second Dacian war. Hadrian serves under Trajan in this war.

Pliny writes from his province to Trajan concerning the Christians.

Martial (aet. 62) publishes book xii. at Bilbilis in Spain.

105 *Coss.* Ti. Julius Candidus II.
C. Antius Aulus Julius Quadratus II.

Trajani 8.—Dacian war continued. Trajan builds a stone bridge over the Danube.

106 *Coss.* L. Ceionius Commodus Verus.
L. Tutius Cerealis.

Trajani 9.—End of the Dacian war, and death of Decebalus. Dacia is made a Roman province. Trajan returns to Rome, and triumphs a second time over the Dacians. Arabia Petraea conquered by Cornelius Palma.

107 *Coss.* L. Licinius Sura III.
C. Sosius Senecio IV.
Suf. . . . . Suranus II.
C. Julius Servilius Ursus Servianus

Trajani 10.

108 *Coss.* Ap. Annius Trebonius Gallus.
M. Atilius Metilius Bradua.
Suf. (C. Julius Africanus.
Clodius Crispinus.)
L. Verulanus Severus.

Trajani 11.

109 *Coss.* A. Cornelius Palma II.
C. Calvisius Tullus II.
Suf. P. Aelius Hadrianus (postea Imp. Caes. Aug.).
M. Trebatius Priscus.

Trajani 12.

110 *Coss.* Ser. Salvidienus Orfitus.
M. Peducaeus Priscinus.
Suf. (P. Calvisius Tullus.
L. Annius Largus.)

Trajani 13.

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111	*Coss.* M. Calpurnius Piso. L. Rusticus Junianus Bolanus. *Suf.* C. Julius Servilius Ursus Servianus II. L. Fabius Justus. Trajani 14.
112	*Coss.* Imp. Caes. Nerva Traj. Augustus VI. T. Sextius Africanus. Trajani 15.
113	*Coss.* L. Publicius Celsus II. C. Clodius Crispinus. Trajani 16.—The column of Trajan erected.
114	*Coss.* Q. Ninnius Hasta. P. Manilius Vopiscus. Trajani 17.—Parthian war. Trajan leaves Italy in the autumn, and spends the winter at Antioch.
115	*Coss.* L. Vipstanus Messala. M. Pedo Vergilianus. Trajani 18.—Parthian war continued. Trajan conquers Armenia. Great earthquake at Antioch at the beginning of the year. Sedition of the Jews in Greece and Egypt. Martyrdom of Ignatius.
116	*Coss.* (Aemilius) Aelianus. (L.) Antistius Vetus. Trajani 19.—Parthian war continued. Trajan takes Ctesiphon, and sails down the Tigris to the ocean. Revolt of the Parthians suppressed by the generals of Trajan. Trajan assumes the name of *Parthicus*.
117	*Coss.* Quinctius Niger. C. Vipstanus Apronianus. *Ex Kal. Jul.* M. Erucius Clarus. Ti. Julius Alexander. Sedition of the Jews in Cyrene and Egypt suppressed. Trajan (aet. 60) dies at Selinus in Cilicia on his return to Italy, August 8th. HADRIAN emperor (aet. 42). He was at Antioch at the death of Trajan.
118	*Coss.* Imp. Caes. Traj. Hadrianus Aug. II. Ti. Claudius Fuscus Salinator. Hadriani 2.—Hadrian comes to Rome: he sets out for Moesia, in consequence of a war with the Sarmatians; a conspiracy against him discovered and suppressed; he returns to Italy, and intrusts the command of Dacia to Marcius Turbo. Juvenal flourished.
119	*Coss.* Imp. Caes. Traj. Hadrianus Aug. III. C. Junius Rusticus. Hadriani 3.—Turbo is appointed praetorian praefect in the place of Attianus, and Clarus in the place of Similis.
120	*Coss.* L. Catilius Severus. T. Aurelius Fulvus (postea Imp. Caes. Antoninus Aug. Pius). Hadriani 4.—Hadrian begins a journey through all the provinces of the empire. He visits Gaul and Germany.
121	*Coss.* M. Annius Verus II. . . . . . Augur. Hadriani 5.—Hadrian visits Britain and Spain. He passes the winter at Tarraco, in Spain. Birth of M. Aurelius.
122	*Coss.* M'. Acilius Aviola. C. Corellius Pansa. Hadriani 6.—Hadrian visits Athens, where he passes the winter.
123	*Coss.* Q. Articuleius Paetinus. L. Venuleius Apronianus. Hadriani 7.
124	*Coss.* M'. Acilius Glabrio. C. Bellicius Torquatus. Hadriani 8.
125	*Coss.* Valerius Asiaticus II. Titius Aquilinus. Hadriani 9.—Hadrian is at Athens.
126	*Coss.* M. Annius Verus III. . . . Eggius Ambibulus. Hadriani 10.—Birth of Pertinax. Death of Similis.
127	*Coss.* T. Atilius Titianus. M. Squilla Gallicanus. Hadriani 11.
128	*Coss.* L. Nonius Torquatus Asprenas II. M. Annius Libo. Hadriani 12.
129	*Coss.* P. Juventius Celsus II. Q. Julius Balbus. *Suf.* C. Neratius Marcellus II. Cn. Lollius Gallus. Hadriani 13.—Hadrian passes the winter at Athens.
130	*Coss.* Q. Fabius Catullinus. M. Flavius Aper. Hadriani 14.—Hadrian visits Judaea and Egypt.
131	*Coss.* Ser. Octavius Laenas Pontianus. M. Antonius Rufinus. Hadriani 15.—Hadrian visits Syria. The Jewish war begins.
132	*Coss.* C. Serius Augurinus. C. Trebius Sergianus. Hadriani 16.—The Jewish war continues. The *Edictum Perpetuum* promulgated.
133	*Coss.* M. Antonius Hiberus. Nummius Sisenna. Hadriani 17.—The Jewish war continues.
134	*Coss.* C. Julius Servilius Ursus Servianus III. C. Vibius Juventius Varus. Hadriani 18.—The Jewish war continues.
135	*Coss.* . . . . . Lupercus. . . . . . Atticus. *Suf.* . . . Pontianus. . . . Atilianus. Hadriani 19.—The Jewish war continues.
136	*Coss.* L. Ceionius Commodus Verus. Sex. Vetulenus Civica Pompeianus. Hadriani 20.—The Jewish war ended. Hadrian adopts L. Aelius Verus, and confers upon him the title of Caesar.
137	*Coss.* L. Aelius Verus Caesar II. P. Coelius Balbinus Vibulius Pius. Hadriani 21.
138	*Coss.* . . . . Niger. . . . . Camerinus. Death of L. Verus, January 1st. Hadrian adopts Antoninus Pius, and gives him the title of Caesar, February 25th. Death of Hadrian (aet. 62), July 10th. ANTONINUS PIUS emperor (aet. 51).
139	*Coss.* Imp. T. Ael. Caes. Ant. Aug. Pius II. C. Bruttius Praesens II. Antonini 2.
140	*Coss.* Imp. T. Ael. Caes. Ant. Aug. Pius III. M. Aelius Aurelius Verus Caesar (postea Imp. Augustus). Antonini 3.

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141 *Coss.* M. Peducaeus Stloga Priscinus.
T. Hoenius Severus.
Antonini 4.—Death of Faustina.

142 *Coss.* L. Statius Quadratus.
C. Cuspius Rufinus.
Antonini 5.

143 *Coss.* C. Bellicius Torquatus.
Ti. Claudius Atticus Herodes.
Antonini 6.
Fronto flourished.

144 *Coss.* P. Lollianus Avitus.
C. Gavius Maximus.
Antonini 7.
Valentinus, the heretic, flourished.

145 *Coss.* Imp. T. Ael. Caes. Ant. Aug. Pius IV.
M. Aurelius Caesar II.
Antonini 8.

146 *Coss.* Sex. Erucius Clarus II.
Cn. Claudius Severus.
Antonini 9.—Birth of Severus.

147 *Coss.* C. Annius Largus.
C. Prast. Pacatus Messalinus.
Antonini 10.—M. Aurelius marries Faustina, the emperor's daughter, and receives the tribunician power. The Ludi Saeculares celebrated.
Galen (aet. 17) begins to study medicine.
Appian published his *Histories* about this time.

148 *Coss.* . . . . Torquatus.
Salvius Julianus.
Antonini 11.

149 *Coss.* Ser. Scipio Orfitus.
Q. Nonius Priscus.
Antonini 12.

150 *Coss.* . . . . Gallicanus.
. . Antistius Vetus.
Antonini 13.
Marcian the heretic flourished.

151 *Coss.* Sex. Quintilius Condianus.
Sex. Quintilius Maximus.
Antonini 14.
Justin Martyr publishes his *Apology*.

152 *Coss.* M. Acilius Glabrio.
M. Valerius Homullus.
Antonini 15.
Hegesippus flourished.

153 *Coss.* C. Bruttius Praesens.
A. Junius Rufinus.
Antonini 16.

154 *Coss.* L. Aelius Aurelius Commodus (postea Imp. Caes. Aug.).
T. Sextius Lateranus.
Antonini 17.
Birth of Bardesanes.

155 *Coss.* C. Julius Severus.
M. Junius Rufinus Sabinianus.
Ex Kal. Nov. Antius Pollio.
Opimianus.
Antonini 18.

156 *Coss.* M. Ceionius Silvanus.
C. Serius Augurinus.
Antonini 19.

157 *Coss.* M. Civica Barbarus.
M. Metilius Regulus.
Antonini 20.

158 *Coss.* Sex. Sulpicius Tertullus.
C. Tineius Sacerdos.
Antonini 21.

159 *Coss.* Plautius Quintillus.
Statius Priscus.
Antonini 22.
Galen (aet. 29) at Pergamus.

160 *Coss.* Ap. Annius Atilius Bradua.
T. Clodius Vibius Varus.
Antonini 23.

161 *Coss.* M. Aelius Verus Caesar III.
L. Aelius Aurelius Commodus II.
Death of Antoninus Pius (aet. 74), March 7.
M. AURELIUS (aet. 39) emperor. He associates with him in the empire L. VERUS (aet. 31). There are thus two Augusti.
Birth of Commodus, son of M. Aurelius, on August 31st.

162 *Coss.* Q. Junius Rusticus.
C. Vettius Aquilinus.
Suf. Q. Flavius Tertullus.
Aurelii 2.—War with the Parthians. Verus sets forth to the East, to conduct the war against the Parthians. M. Aurelius remains at Rome.

163 *Coss.* M. Pontius Laelianus.
. . . . . . Pastor.
Suf. Q. Mustius Priscus.
Aurelii 3.—Parthian war continued.

164 *Coss.* M. Pompeius Macrinus.
P. Juventius Celsus.
Aurelii 4.—Parthian war continued. Marriage of Verus and Lucilla.

165 *Coss.* M. Gavius Orfitus.
L. Arrius Pudens.
Aurelii 5.—Parthian war continued.

166 *Coss.* Q. Servilius Pudens.
L. Fufidius Pollio.
Aurelii 6.—Parthian war finished. Triumph of M. Aurelius and Verus. Commodus receives the title of Caesar.
Martyrdom of Polycarp.

167 *Coss.* Imp. Caes. L. Aur. Verus August. III.
M. Ummidius Quadratus.
Aurelii 7.—A pestilence at Rome. War with the Marcomanni and Quadi. Both emperors leave Rome, in order to carry on this war, and winter at Sirmium.
Galen (aet. 37) practises medicine at Rome during the pestilence.

168 *Coss.* L. Venuleius Apronianus II.
L. Sergius Paullus II.
Aurelii 8.—The Barbarians submit to the emperors, but soon renew the war.
Athenagoras writes his *Apology*.

169 *Coss.* Q. Sosius Priscus Senecio.
P. Coelius Apollinaris.
Aurelii 9.—Death of Verus (aet. 39).

170 *Coss.* M. Cornelius Cethegus.
C. Erucius Clarus.
Aurelii 10.—Aurelius continues the war against the Marcomanni.

171 *Coss.* T. Statilius Severus.
L. Alfidius Herennianus.
Aurelii 11.

172 *Coss.* . . . . Maximus.
. . . . Orfitus.
Aurelii 12.—Aurelius continues the war against the Marcomanni; he assumes the title Germanicus, which is also conferred upon Commodus.

173 *Coss.* M. Aurelius Severus II.
Ti. Claudius Pompeianus.

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Aurelii 13.

174 *Coss* . . . . Gallus.
. . . . Flaccus.

Aurelii 14. — Aurelius continues the war against the Marcomanni. Victory over the Quadi. Miracle of the Thundering Legion. [See Vol. I. pp. 440, 441.]

175 *Coss.* Calpurnius Piso.
M. Salvius Julianus.

Aurelii 15. — Peace concluded with the Marcomanni and the other barbarians. Revolt of Cassius Avidius in the East: he is slain after three months. Aurelius goes to the East. Commodus receives the toga virilis. Death of Faustina.

176 *Coss.* T. Vitrasius Pollio II.
M. Flavius Aper II.

Aurelii 16. — Aurelius visits Athens on his return from the East. He triumphs on December 23rd with Commodus.

177 *Coss.* Imp. L. Aurelius Commodus Aug.
M. Plautius Quintillus.

Aurelii 17. — Commodus receives the tribunician power. Persecution of the Christians in Gaul.
Irenaeus becomes bishop of Lyon in Gaul.

178 *Coss.* Gavius Orfitus.
Julianus Rufus.

Aurelii 18. — Renewal of the war with the Marcomanni and the northern barbarians. Aurelius sets out with Commodus to Germany. Earthquake at Smyrna.

179 *Coss.* Imp. L. Aurelius Commodus Aug. II.
P. Marcius Verus.
Ex Kal. Jul. P. Helvius Pertinax (postea Imp. Caes. Aug.)
M. Didius Severus Julianus (postea Imp. Caes. Aug.)

Aurelii 19. — Defeat of the Marcomanni.

180 *Coss.* C. Bruttius Praesens.
Sex. Quintilius Condianus.

Death of M. Aurelius (aet. 58) at Vindobona (Vienna) or Sirmium, March 17th.

COMMODUS (aet. 19), emperor. Commodus makes peace with the Marcomanni and other barbarians, and returns to Rome.

181 *Coss.* Imp. M. Aurelius Commodus Antoninus Aug. III.
L. Antistius Burrus.

Commodi 2.

182 *Coss.* . . . . . . Mamertinus.
. . . . . . Rufus.
Ex Kal. Jul. Aemilius Juncus.
Atilius Severus.

Commodi 3.

183 *Coss.* Imp. M. Aurelius Commodus Antoninus Aug. IV.
C. Aufidius Victorinus II.
Ex Kal. Febr. L. Tutilius Pontius Gentianus.
Ex Kal. Mai. M. Herennius Secundus.
M. Egnatius Postumus.
. . . . T. Pactumeius Magnus.
L. Septimius F . . . . .

Commodi 4. — Conspiracy of Lucilla, the sister of Commodus, against the emperor, but it is suppressed.

184 *Coss.* L. Cossonius Eggius Marullus.
Cn. Papirius Aelianus.
Suf. C. Octavius Vindex.

Commodi 5. — Ulpius Marcellus defeats the barbarians in Britain.

185 *Coss.* . . . . . Maternus.
. . . . . Bradua.

Commodi 6. — Death of Perennis.
Birth of Origen.

186 *Coss.* Imp. M. Aurelius Commodus Antoninus Aug. V.
(M'. Acilius) Glabrio II.

Commodi 7.

187 *Coss.* . . . . Crispinus.
. . . . Aelianus.

Commodi 8.

188 *Coss.* . . . . Fuscianus II.
M. Servilius Silanus II.

Commodi 9. — Birth of Caracalla.

189 *Coss.* Junius Silanus.
Servilius Silanus.

Commodi 10. — Death of Cleander.

190 *Coss.* Imp. M. Aurelius Commodus Antoninus Aug. VI.
M. Petronius Septimianus.

Commodi 11.

191 *Coss.* (Cass)ius Pedo Apronianus.
M. Valerius Bradua (Mauricus).

Commodi 12. — Fire at Rome. Commodus assumes the name of Hercules.

192 *Coss.* Imp. L. Aelius Aurelius Commodus Aug. VII.
P. Helvius Pertinax II.

Commodi 13. — Commodus (aet. 31) slain on December 31st.

193 *Coss.* Q. Sosius Falco.
C. Julius Erucius Clarus.
Suf. Flavius Claudius Sulpicianus.
L. Fabius Cilo Septimianus.
Suf. Kal. Mai. Silius Messala.
Suf. Kal. Jul. Aelius.
Probus.

PERTINAX (aet. 66), emperor, reigned from January 1st to March 28th, when he was slain. Thereupon the praetorian troops put up the empire to sale, which was purchased by M. Didius Salvius Julianus.

JULIANUS (aet. 56), emperor, reigned from March 28th to June 1st.

SEPTIMIUS SEVERUS (aet. 46) is proclaimed emperor by the legions in Pannonia. He comes to Rome and is acknowledged as emperor by the senate. After remaining a short time at Rome he proceeds to the East, where the legions had declared Pescennius Niger emperor. Severus confers the title of Caesar upon Clodius Albinus in Britain.

194 *Coss.* Imp. Caes. L. Septimius Severus Augustus II.
D. Clodius Albinus Caesar.

Severi 2. — Defeat and death of Niger. Severus lays siege to Byzantium, which continues to hold out after the death of Niger.

195 *Coss.* Scapula Tertullus.
Tineius Clemens.

Severi 3. — Siege of Byzantium continued. Severus crosses the Euphrates, and subdues the Mesopotamian Arabians.

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196 *Coss.* C. Domitius Dexter II.
L. Valerius Messala Thrasia Priscus.
Severi 4. — Capture of Byzantium. Severus returns to Rome. He confers the title of Caesar upon his son Bassianus, whom he calls M. Aurelius Antoninus, but who is better known by his nickname Caracalla. Severus proceeds to Gaul to oppose Albinus.

197 *Coss.* Ap. Claudius Lateranus.
. . . . Rufinus.
Severi 5. — Albinus defeated and slain by Severus, February 19th. Severus proceeds to the East to carry on war against the Parthians.

198 *Coss.* . . . . Saturninus.
. . . . Gallus.
Severi 6. — Severus carries on the Parthian war with success: he takes Ctesiphon. Caracalla is declared Augustus, and his brother, L. Septimius Geta, Caesar.

199 *Coss.* P. Cornelius Annulinus II.
M. Aufidius Fronto.
Severi 7. — Severus lays siege to Atra, but is repulsed.

200 *Coss.* Ti. Claudius Severus.
C. Aufidius Victorinus.
Severi 8. — Severus continues in the East.

201 *Coss.* L. Annius Fabianus.
M. Nonius Arrius Mucinus.
Severi 9. — Severus continues in the East with Caracalla. Caracalla receives the toga virilis.

202 *Coss.* Imp. Caes. L. Septim. Severus Aug. III.
Imp. Caes. M. Aurel. Antoninus Aug.
Severi 10. — Persecution of the Christians. Severus returns to Rome. He celebrates the Decennalia and the marriage of Caracalla and Plautilla.

203 *Coss.* C. Fulvius Plautianus II.
P. Septimius Geta.
Severi 11. — Plautianus slain. The arch of Severus celebrating his victories, is dedicated in this year.
Origen (aet. 18) teaches at Alexandria.

204 *Coss.* L. Fabius Cilo Septimianus II.
M. Annius Flavius Libo.
Severi 12. — The Ludi Saeculares are celebrated.

205 *Coss.* Imp. Caes. M. Aurel. Antoninus Aug. II.
P. Septimius Geta Caesar.
Severi 13.

206 *Coss.* M. Nummius Albinus.
Fulvius Aemilianus.
Severi 14.

207 *Coss.* . . . . . Aper.
. . . Maximus.
Severi 15. — War in Britain.
Tertullian publishes his work against Marcion.

208 *Coss.* Imp. Caes. M. Aurelius Antoninus Aug. III.
P. Septimius Geta Caesar II.
Severi 16. — Severus goes to Britain with his two sons Caracalla and Geta.

209 *Coss.* Civica Pompeianus.
Lollianus Avitus.
Severi 17. — Severus invades Caledonia. Geta receives the title of Augustus.
Tertullian writes his treatise *De Pallio*.

210 *Coss.* M'. Acilius Faustinus.
Triarius Rufinus.
Severi 18. — The wall in Britain completed by Severus.
Papinian, the jurist and the praefect of the praetorians, was with Severus in Britain.

211 *Coss.* (Q. Hedius Rufus) Lollianus Gentianus.
Pomponius Bassus.
Death of Severus (aet. 64) at Eboracum (York), February 4th.
CARACALLA (aet. 23), emperor; but his brother GETA (aet. 22) had been associated with him in the empire by their father. Caracalla and Geta return to Rome.
Tertullian publishes his letter *ad Scapulam*.

212 *Coss.* C. Julius Asper II.
C. Julius Asper.
Caracallae 2. — Geta murdered by his brother's orders. Papinian and many other distinguished men put to death.

213 *Coss.* Imp. M. Aurelius Antoninus Aug. IV.
D. Coelius Balbinus II.
Suf. (M. Antonius Gordianus [*postea* Imp. Caes. Aug.]
Helvius Pertinax.)
Caracallae 3. — Caracalla goes to Gaul.

214 *Coss.* . . . . Messalla.
. . . . Sabinus.
Caracallae 4. — Caracalla attacks the Alemanni, visits Dacia and Thracia, and winters at Nicomedia.

215 *Coss.* . . . . Laetus II.
. . . . Cerealis.
Caracallae 5. — Caracalla goes to Antioch and thence to Alexandria.

216 *Coss.* Vatius Sabinus II.
Cornelius Anulinus.
Caracallae 6. — Caracalla passes the Euphrates and makes war against the Parthians. He winters at Edessa.

217 *Coss.* C. Bruttius Praesens.
T. Messius Extricatus II.
Caracalla (aet. 29) slain near Edessa, April 8th.
MACRINUS (aet. 53) emperor. He confers the title of Caesar upon his son Diadumenianus. He is defeated by the Parthians and purchases peace by the payment of a large sum of money. He then retires to Syria.
Dion Cassius is at Rome at the time of Caracalla's death.

218 *Coss.* Imp. Caes. M. Opil. Sev. Mac. Aug. II.
C. Oclatinus Adventus.
Suf. Imp. Caes. M. Aurelius Antoninus (Elagabalus) Aug.
Sedition of the army during their winter in Syria: a great part espouses the cause of Elagabalus. Macrinus is defeated near Antioch, June 8th, and is shortly afterwards put to death.
ELAGABALUS (aet. 14) emperor. He winters at Nicomedia.
Dion Cassius is governor of Pergamus and Smyrna.

219 *Coss.* Imp. Caesar M. Aurelius Antoninus (Elagabalus) Aug. II.
Q. Tineius Sacerdos II.

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	Elagabali 2. — Elagabalus comes to Rome.
220	*Coss.* Imp. Caes. M. Aurel. Anton. (Elagabalus) Aug. III. P. Valerius Eutychianus Comazon II.
	Elagabali 3.
221	*Coss.* Gratus Sabinianus. Claudius Seleucus.
	Elagabali 4. — Elagabalus adopts and confers the title of Caesar upon Bassianus Alexianus (aet. 13), better known by the name of Alexander Severus.
222	*Coss.* Imp. Caes. M. Aurel. Anton. (Elagabalus) Aug. IV. M. Aurelius Alexander Caesar.
	Elagabalus (aet. 18) slain March 11th.
	ALEXANDER SEVERUS emperor (aet. 14).
	The jurists Ulpian and Paulus are among the counsellors of Alexander Severus.
223	*Coss.* L. Marius Maximus II. L. Roscius Aelianus.
	Alexandri 2.
224	*Coss.* Claudius Julianus II. L. Bruttius Quinctius Crispinus.
	Alexandri 3.
225	*Coss.* . . . . Fuscus II. . . . . Dexter.
	Alexandri 4.
226	*Coss.* Imp. Caes. M. Aur. Sev. Alex. Aug. II. . . . . Marcellus II.
	Alexandri 5. — The Parthian empire overthrown by Artaxerxes (Ardishír), who founds the new Persian kingdom of the Sassanidae.
	Origen at Antioch.
227	*Coss.* . . . . Albinus. . . . . Maximus.
	Alexandri 6.
228	*Coss.* . . . . Modestus II. . . . . Probus.
	Alexandri 7. — Ulpian killed by the soldiers.
	Origen a presbyter.
229	*Coss.* Imp. Caes. M. Aur. Sev. Alex. Aug. III. Cassius Dio II.
	Alexandri 8.
	Dion Cassius consul a second time: after his second consulship, he retired to Bithynia.
	Origen composes several works at Alexandria.
230	*Coss.* L. Virius Agricola. Sex. Catius Clementinus.
	Alexandri 9.
231	*Coss.* . . . Claudius Pompeianus. T. Fl. . . . Pelignianus.
	Alexandri 10. — Alexander marches against the Persians.
	Origen leaves Alexandria and settles at Caesareia.
232	*Coss.* . . . . Lupus. . . . . Maximus.
	Alexandri 11. — Alexander defeats the Persians in Mesopotamia, and returns to Antioch.
	Gregory of Neocaesareia is the disciple of Origen at Caesareia.
233	*Coss.* . . . . Maximus. . . . . Paternus.
	Alexandri 12. — Alexander returns to Rome and triumphs.
	Birth of Porphyry.
234	*Coss.* . . . . Maximus II. (C. Coelius) Urbanus.
	Alexandri 13. — Alexander carries on war against the Germans.
235	*Coss.* . . . . Severus. . . . . Quinctianus.
	Alexander (aet. 27) slain by the soldiers in Gaul, February 10th. His mother Mammaea slain along with him.
	MAXIMINUS, emperor.
	Origen writes his *De Martyrio.*
236	*Coss.* Imp. Maximinus Pius Aug. . . . . . . Africanus.
	Maximini 2. — Maximinus defeats the Germans.
237	*Coss.* (P. Titius) Perpetuus. (L. Ovinius Rusticus) Cornelianus. *Suf.* Junius Silanus. Messius Gallicanus.
	Maximini 3. — Maximinus again defeats the Germans and winters at Sirmium.
238	*Coss.* . . . . Pius. Proculus Pontianus. *Suf.* Ti. Claudius Julianus. . . Celsus Aelianus.
	GORDIANUS I. and II., father and son, were proclaimed emperors in Africa, and are acknowledged by the senate: they were proclaimed in February and were slain in March. After their death, M. Clodius Pupienus MAXIMUS and D. Caelius BALBINUS are appointed emperors by the senate: they confer the title of Caesar upon Gordianus, a grandson of Gordianus I. Maximinus hears of the elevation of the Gordians in his winter quarters at Sirmium, and forthwith marches towards Italy. When he reaches Hemona, about 240 miles from Sirmium, he hears of the elevation of Maximus and Balbinus. He reaches Aquileia (60 miles from Hemona), and is there slain by his soldiers along with his son Maximus, in April. Maximus, the emperor, was then at Ravenna: he returns to Rome, and is slain along with Balbinus, about the middle of June. The soldiers proclaim
	GORDIANUS III. emperor (aet. 12).
239	*Coss.* Imp. Caes. M. Antonius Gordianus (III.) Aug. M. Acilius Aviola.
	Gordiani 2.
	Philostratus flourished.
240	*Coss.* . . . . Sabinus II. . . . . Venustus.
	Gordiani 3. — Sedition in Africa suppressed.
241	*Coss.* Imp. Caes. M. Antonius Gordianus (III.) Pius Fel.
	Gordiani 4. — Gordian marries the daughter of Misitheus, and sets out to the East to carry on the war against the Persians. Sapor I. succeeds his father Artaxerxes as king of Persia.
242	*Coss.* C. Vettius Atticus. C. Asinius Praetextatus.
	Gordiani 5. — Gordian, with the assistance of his father-in-law Misitheus, defeats the Persians.
	Plotinus is in Persia.

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243 *Coss.* L. Annius Arrianus.
C. Cervonius Papus.
Gordiani 6. — Death of Misitheus.

244 *Coss.* (L. Armenius) Peregrinus.
(A. Fulvius) Aemilianus.
Gordian (aet. 18) is slain by the contrivance of Philip, the praetorian praefect in Mesopotamia, in the spring.
PHILIPPUS I. emperor. Philip confers the title of Caesar upon his son, the younger Philip, and returns to Rome.
Plotinus is at Rome.

245 *Coss.* Imp. Caes. M. Julius Philippus Aug.
. . . Junius Titianus.
Philippi 2. — War with the Carpi on the Danube.

246 *Coss.* . . . . Praesens.
. . . . Albinus.
Philippi 3.
Origen (aet. 61) composes his work against Celsus about this time.

247 *Coss.* Imp. Caes. M. Julius Philippus Aug. II.
M. Julius Philippus Caesar.
Philippi 4. — Philip bestows the rank of Augustus upon his son the younger Philip.

248 *Coss.* Imp. Caes. M. Julius Philippus (I.) Aug. III.
Imp. Caes. M. Julius Philippus (II.) Aug. II.
Philippi 5. — The Ludi Saeculares are celebrated.
Cyprian is appointed bishop of Carthage.

249 *Coss.* (A. Fulvius) Aemilianus II.
. . Junius Aquilinus.
The two Philips are slain in September or October, at Verona.
DECIUS, emperor. He confers the title of Caesar upon his son Herennius Etruscus.

250 *Coss.* Imp. Caes. C. Messius Quintus Trajanus Decius Aug. II.
Annius Maximus Gratus.
Decii 2. — Great persecution against the Christians, in which Fabianus, bishop of Rome, perishes.

251 *Coss.* Imp. Caes. C. Messius Quintus Trajanus Decius Aug. III.
Q. Herennius Etruscus Messius Decius Caesar.
Decius carries on war against the Goths. He is slain in November, together with his son Herennius Etruscus.
GALLUS Trebonianus, emperor. The title of Augustus is conferred upon Hostilianus, a younger son of Decius. Gallus confers the title of Caesar upon his son Volusianus.

252 *Coss.* Imp. Caes. C. Vibius Trebonianus Gallus Aug. II.
C. Vibius Volusianus Caesar.
Galli 2. — Volusianus is elevated to the rank of Augustus. Gallus returns to Rome. Commencement of a great pestilence, which rages for 15 years. Death of Hostilianus.

253 *Coss.* Imp. Caes. C. Vibius Volusianus Aug. II.
M. Valerius Maximus.
Galli 3. — AEMILIANUS is proclaimed emperor in Moesia. VALERIANUS is proclaimed emperor in Rhaetia.
Death of Origen (aet. 68).

254 *Coss.* Imp. Caes. P. Licinius Valerianus Aug. II.
Imp. Caes. P. Licinius Gallienus Aug.
Aemilianus marches into Italy. Gallus and Volusianus slain by their own troops in February. Aemilianus slain by his own troops in May. VALERIANUS emperor. His son GALLIENUS is made Augustus.

255 *Coss.* Imp. Caes. P. Licinius Valerianus Aug. III.
Imp. Caes. P. Licinius Gallienus Aug. II.
Valeriani et Gallieni 3. — The barbarians begin to invade the empire on all sides. The Goths invade Illyricum and Macedonia. Gallienus is in Gaul.

256 *Coss.* (M.) Valerius Maximus II.
(M'. Acilius) Glabrio.
Val. et Gallieni 4. — The Franks invade Spain.

257 *Coss.* Imp. Caes. P. Licinius Valerianus Aug. IV.
Imp. Caes. P. Licinius Gallienus Aug. III.
(*Suf. a. d. XI. K. Jun.* M. Ulpius Crinitus.
L. Domitius Aurelianus (qui postea Imp. Caes. Aug. app. e.)
Val. et Gallieni 5. — Aurelian defeats the Goths.

258 *Coss.* Memmius Tuscus.
. . . . . . Bassus.
Val. et Gallieni 6. — Valerian sets out for the East, to carry on war against the Persians. Persecution of the Christians. While the empire is invaded by the barbarians, and Valerian is engaged in the Persian war, the legions in different parts of the empire proclaim their own generals, emperors. These usurpers are known by the name of the Thirty Tyrants. Postumus is proclaimed emperor in Gaul. The Goths take Trapezus.
Martyrdom of Cyprian.

259 *Coss.* . . . . Aemilianus.
. . . . Bassus.
Val. et Gallieni 7. — The Goths plunder Bithynia.

260 *Coss.* P. Cornelius Saecularis II.
. . Junius Donatus (II.)
Val. et Gallieni 8. — Saloninus, the son of Valerian, put to death by Postumus. Valerian is taken prisoner by Sapor, the Persian king. The Persians are driven back by Odenathus, the ruler of Palmyra. Ingenuus and Regalianus are proclaimed emperors.

261 *Coss.* Imp. Caes. P. Licinius Gallienus Aug. IV.
L. Petronius Taurus Volusianus.
Gallieni 9. — Macrianus, Valens and Calpurnius Piso are proclaimed emperors: the two latter are easily put down, but Macrianus marches from Syria to attack Gallienus.

262 *Coss.* Imp. Caes. P. Licinius Gallienus Aug. V.
. . . . Faustinus.
Gallieni 10. — Aureolus is proclaimed emperor: he defeats and slays Macrianus with his two sons, in Illyricum. The Goths ravage Greece and Asia Minor. The Persians take and plunder Antioch.

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263	*Coss.* . . . . Albinus II. Maximus Dexter. Gallieni 11. Porphyry is at Rome in this and the following year.
264	*Coss.* Imp.Caes.P.Licinius Gallienus Aug. VI. . . . . Saturninus. Gallieni 12.—Odenathus is declared Augustus. First council upon Paul of Samosata.
265	*Coss.* P. Licinius Valerianus Valeriani Aug. f. II. (L. Caesonius) Lucillus (Macer Rufinianus.) Gallieni 13.—Postumus continues emperor in Gaul and repels the barbarians: he associates Victorinus with him in the empire. Death of Dionysius of Alexandria.
266	*Coss.* Imp. Caes. P. Licinius Gallienus VII. . . . . Sabinillus. Gallieni 14.
267	*Coss.* . . . . Paternus. . . . . Arcesilaus. Gallieni 15.—Odenathus is slain, and is succeeded by his wife Zenobia, who governs with Vabalathus. Postumus is slain: many usurpers in succession assume the empire in Gaul: it is at last in possession of Tetricus.
268	*Coss.* . . . . Paternus II. . . . . Marinianus. Gallienus slain in March by the arts of Aureolus. CLAUDIUS II., surnamed Gothicus, emperor. Aureolus slain. Claudius defeats the Alemanni. Porphyry retires to Sicily.
269	*Coss.* Imp. Caes. M. Aurelius Claudius Aug. II. . . . . Paternus. Claudii 2.—Claudius gains a great victory over the Goths. Zenobia invades Egypt.
270	*Coss.* . . . . Antiochianus. . . . . Orfitus. Claudius again defeats the Goths. Death of Claudius at Sirmium in the summer. Aurelian proclaimed emperor at Sirmium, and Quintillus, the brother of Claudius, at Rome. Quintillus puts an end to his own life. AURELIAN emperor. He comes to Rome and then proceeds to Pannonia to repel the barbarians. Before the end of the year he returns to Italy to attack the Marcomanni and Alemanni, who are in Italy. Death of Plotinus in Campania. Paul of Samosata deposed.
271	*Coss.* Imp. Caes. L. Domitius Aurelianus Aug. II. Ceionius Virius Bassus II. Aureliani 2.—Aurelian defeats the Marcomanni and Alemanni in Italy. Aurelian returns to Rome and begins to rebuild the walls.
272	*Coss.* . . . . Quietus. . . . . Voldumianus. Aureliani 3.—Aurelian goes to the East and makes war upon Zenobia, whom he defeats and besieges in Palmyra. Hormisdas succeeds Sapor as king of Persia. Manes flourished.
273	*Coss.* M. Claudius Tacitus (qui postea Imp. Caes. Aug. app. e.). . . Placidianus. Aureliani 4.—Aurelian takes Zenobia prisoner. He proceeds to Egypt and puts down the revolt of Firmus. Varanes I. succeeds Hormisdas as king of Persia. Longinus put to death on the capture of Palmyra.
274	*Coss.* Imp. Caes. L. Domitius Aurelianus Aug. II. C. Julius Capitolinus. Aureliani 5.—Aurelian goes to Gaul, to put down Tetricus, who had reigned there from the end of A.D. 267. Submission of Tetricus. Aurelian returns to Rome and triumphs: both Zenobia and Tetricus adorn his triumph. Aurelian founds a temple to the Sun.
275	*Coss.* Imp. Caes. L. Domitius Aurelianus Aug. III. T. Nonius Marcellinus. *Suf.* Aurelius Gordianus. Vettius Cornificius Gordianus. Aurelian slain in March. After an interregnum of six months, M. Claudius Tacitus is proclaimed emperor. TACITUS emperor.
276	*Coss.* Imp. Caes. M. Claudius Tacitus Aug. II. . . . . . . Aemilianus. *Suf.* Aelius Scorpianus. Death of Tacitus. Florianus, the brother of Tacitus, is proclaimed emperor at Rome, and M. Aurelius Probus in the East. Florianus sets out to the East to oppose Probus, but is slain at Tarsus. PROBUS emperor. Varanes II. succeeds Varanes I. as king of Persia.
277	*Coss.* Imp. Caes. M. Aurelius Probus Aug. M. Aurelius Paullinus. Probi 2.—Probus defeats the barbarians in Gaul.
278	*Coss.* Imp. Caes. M. Aurelius Probus Aug. II. . . . . . . Lupus. Probi 3.—Probus defeats the barbarians in Illyricum.
279	*Coss.* Imp. Caes. M. Aurelius Probus Aug. III. . . . . . . Nonius Paternus II. Probi 4.—Probus reduces the Isaurians and the Blemmyae. Saturninus revolts in the East.
280	*Coss.* . . . . . Messalla. . . . . . Gratus. Probi 5.—Saturninus is slain. Probus returns to Rome and then proceeds to Gaul, where he puts down the revolt of Proculus and Bonosus either in this year or the following. Cyrillus is bishop of Antioch.
281	*Coss.* Imp. Caes. M. Aurelius Probus Aug. IV. . . . . Tiberianus. Probi 6.
282	*Coss.* Imp. Caes. M. Aurelius Probus Aug. V. . . . . . . Victorinus. Probus is slain at Sirmium in September. CARUS, emperor.

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283	*Coss* Imp. Caes. M. Aurelius Carus Aug. M. Aurelius Carinus Cari Aug. f. Caesar. *Suf.* M. Aurelius Numerianus Cari Aug. f. Caesar. Matronianus. Carinus and Numerianus, the sons of Carus, are associated with their father in the empire. Carinus is sent into Gaul; and Carus, with Numerianus, proceeds to the East. Carus subdues the Sarmatians on his march from Sirmium to the East. Carus carries on the war against the Persians with success but dies near Ctesiphon.
284	*Coss.* Imp. Caes. M. Aurelius Carinus Aug. II. Imp. Caes. M. Aurelius Numerianus Aug. II. *Suf.* C. Valerius Diocletianus (qui *postea* Imp. Aug. app. est). Annius Bassus. (*Suf.* M. Aur. Valer. Maximianus [qui postea Imp. Caes. Aug. app. e.]. M. Junius Maximus.) Numerianus returns from Persia with the army, but is slain by Aper at Perinthus in the beginning of September. DIOCLETIAN emperor.
285	*Coss.* Imp. Caes. C. Valerius Diocletianus Aug. II. . . . . . . Aristobulus. Diocletiani 2. — War between Diocletian and Carinus in Moesia. Carinus is slain. Diocletian winters at Nicomedia.
286	*Coss.* M. Junius Maximus II. Vettius Aquilinus. Diocletiani 3. — MAXIMIANUS is declared Augustus on April 1st, and is sent by Diocletian into Gaul. Maximianus defeats the barbarians in Gaul.
287	*Coss.* Imp. Caes. C. Val. Diocletianus Aug. III. Imp. Caes. M. Aur. Val. Maximianus Aug. Diocletiani 4: Maximiani 2. — Maximianus again defeats the barbarians in Gaul. Carausius assumes the purple in Britain.
288	*Coss.* Imp. Caes. M. Aur. Val. Maximianus Aug. II. Pomponius Januarius. Diocletiani 5: Maximiani 3. — Preparations of Maximianus against Carausius.
289	*Coss.* M. Macrius Bassus. L. Ragonius Quintianus. Diocletiani 6: Maximiani 4. — Naval war between Carausius and Maximianus. Carausius defeats Maximianus. Mamertinus delivers his *Panegyricus Maximiano.*
290	*Coss.* Imp. Caes. C. Valerius Diocletianus Aug. IV. Imp. Caes. M. Aur. Val. Maximianus Aug. III. Diocletiani 7: Maximiani 5. — The emperors grant peace to Carausius and allow him to retain independent sovereignty. Lactantius flourished in the reign of Diocletian
291	*Coss.* . . . . Tiberianus II. Cassius Dio. Diocletiani 8: Maximiani 6. — Diocletian and Maximianus have a conference at Milan. Maximianus celebrates the Quinquennalia. Mamertinus delivers the *Genethliacus Maximiano.*
292	*Coss.* . . . . Hannibalianus. . . . . Asclepiodotus. Diocletiani 9: Maximiani 7. — *Constantius Chlorus* and *Galerius* are proclaimed Caesars; and the government of the Roman world is divided between the two Augusti and the two Caesars. Diocletian had the government of the East, with Nicomedia as his residence: Maximianus, Italy and Africa, with Milan as his residence: Constantius, Britain, Gaul and Spain, with Trèves as his residence: Galerius, Illyricum and the whole line of the Danube, with Sirmium as his residence.
293	*Coss.* Imp. Caes. C. Valerius Diocletianus Aug. V. Imp. Caes. M. Aur. Val. Maximianus Aug. IV. Diocletiani 10: Maximiani 8. — Carausius is slain by Allectus, who assumes the purple, and maintains the sovereignty in Britain for three years. Varanes III. succeeds Varanes II. as king of Persia, and is himself succeeded by Narses in the course of the same year.
294	*Coss.* Fl. Val. Constantius Caesar. Gal. Val. Maximianus Caesar. Diocletiani 11: Maximiani 9.
295	*Coss.* . . . . Tuscus. . . . . Anulinus. Diocletiani 12: Maximiani 10. — Defeat of the Carpi.
296	*Coss.* Imp. Caes. C. Valerius Diocletianus Aug. VI. Fl. Val. Constantius Caesar II. Diocletiani 13: Maximiani 11. — Constantius recovers Britain. Arnobius published his work *Adversus Gentes.*
297	*Coss.* Imp. Caes. M. Aur. Val. Maximianus Aug. V. Gal. Val. Maximianus Caesar II. Diocletiani 14: Maximiani 12. — Diocletian defeats Achilleus in Egypt. Maximianus defeats the Quinquegentiani in Africa. Galerius carries on war against the Persians unsuccessfully. Eumenius delivers the *Panegyricus Constantio.*
298	*Coss.* Anicius Faustus (II.). Virius Gallus. Diocletiani 15: Maximiani 13. — Galerius collects fresh forces and defeats the Persians in Armenia. Narses concludes a peace with the Romans.
299	*Coss.* Imp. Caes. C. Valerius Diocletianus Aug. VII. Imp. Caes. M. Aur. Val. Maximianus Aug. VI. Diocletiani 16: Maximiani 14. — Defeat of the Marcomanni.

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	Eumenius delivers his oration *Pro Instaurandis Scholis.*
300	*Coss.* Fl. Val. Constantius Caesar III. Gal. Val. Maximianus Caesar III. Diocletiani 17 : Maximiani 15.
301	*Coss.* . . . . Titianus II. . . . . Nepotianus. Diocletiani 18 : Maximiani 16. — Hormisdas II. succeeds Narses king of Persia.
302	*Coss.* Fl. Val. Constantius Caesar IV. Gal. Val. Maximianus Caesar IV. Diocletiani 19 : Maximiani 17. — Diocletian and Maximianus triumph.
303	*Coss.* Imp. Caes. C. Valerius Diocletianus Aug. VIII. Imp. Caes. M. Aur. Val. Maximianus Aug. VII. Diocletiani 20 : Maximiani 18. — Persecution of the Christians. Diocletian celebrates the Vicennalia at Rome.
304	*Coss.* Imp. Caes. C. Valerius Diocletianus Aug. IX. Imp. Caes. M. Aur. Val. Maximianus Aug. VIII. Dioclet[i]ani 21 : Maximiani 19. — Diocletian enters upon his consulship at Ravenna, on January 1st, and is at Nicomedia at the close of the year.
305	*Coss.* Fl. Val. Constantius Caesar V. Gal. Val. Maximianus Caesar V. Diocletian abdicates at Nicomedia on May 1st, and compels Maximianus to do the same. Constantius and Galerius, the Caesars, are declared Augusti ; and *Severus* and *Maximinus* Daza are declared the Caesars. CONSTANTIUS I. and GALERIUS emperors.
306	*Coss.* Imp. Caes. Fl. Val. Constantius Aug. VI. Imp. Caes. Gal. Val. Maximianus Aug. VI. *Suf.* P. Cornelius Anulinus. Constantii 2 : Galerii 2. — Death of Constantius at York in Britain. CONSTANTINUS, who was in Britain at the time, assumes the title of Caesar, and is acknowledged as Caesar by Galerius. SEVERUS, the Caesar, was proclaimed Augustus by Galerius. MAXENTIUS, the son of Maximianus, is proclaimed emperor by the praetorian troops at Rome, but his authority is not recognised by the two Augusti and the two Caesars. — The commencement of Constantine's reign is placed in this year, though he did not receive the title of Augustus till A. D. 308. CONSTANTINUS I. begins to reign. Vopiscus publishes the life of Aurelian.
307	*Coss.* M. Aur. Val. Maximianus IX. Fl. Val. Constantinus Caesar. Constantini 2 : Galerii 3. — Severus is defeated and slain by Maxentius in Italy. Galerius makes an unsuccessful attack upon Rome. LICINIUS is declared Augustus by Galerius. Galerius confers the title of *Filii Augustorum* upon Constantine and Maximinus.
308	*Coss.* M. Aur. Val. Maximianus X. Imp. Caes. Gal. Val. Maximianus Aug. VII. Constantini 3 : Galerii 4 : Licinii 2. — Galerius declares Constantine and Maximinus Augusti. There are thus four Augusti : 1. Galerius. 2. Licinius. 3. Constantine. 4. Maximinus, besides the usurper Maxentius.
309	*Annus I. post consulatum.* M. Aur. Val. Maximiani X. Imp. C. G. V. Maximiani Aug. VII. Constantini 4 : Galerii 5 : Licinii 3. — Sapor II. succeeds Hormisdas II. as king of Persia.
310	*Annus II. post consulatum* M. Aur. Val. Maximiani X. Imp. C. G. V. Maximiani Aug. VII. Constantini 5 : Galerii 6 : Licinii 4. — Maximianus, the colleague of Diocletian, is put to death at Massilia. Eumenii *Panegyricus Constantino.*
311	*Coss.* Imp. Caes. Gal. Val. Maximianus Aug. VIII. (Imp. Caes. Val. Licinianus Licinius Aug.) Constantini 6 : Licinii 5. — Edict to stop the persecution of the Christians. Death of Galerius. Licinius and Maximinus divide the East between them. Eumenii *Gratiarum Actio Constantino.*
312	*Coss.* Imp. Caes. Fl. Val. Constantinus Aug. II. Imp. Caes. Val. Licinianus Licinius Aug. II. Constantini 7 : Licinii 6. — War of Constantine and Maxentius. Constantine marches into Italy. Maxentius is finally defeated at Saxa Rubra, not far from the Cremera, and perishes in his flight, in the Tiber, October 27. The *Indictions* commence September 1st. Iamblichus flourished.
313	*Coss.* Imp. Caes. Fl. Val. Constantinus Aug. III. Imp. Caes. Val. Licinianus Licinius Aug. III. Constantini 8 : Licinii 7. — Constantine and Licinius meet at Milan : Licinius marries Constantia, the sister of Constantine. War between Licinius and Maximinus : the latter is defeated at Heracleia on April 30th, and dies a few months afterwards at Tarsus. Constantine and Licinius thus become the sole Augusti. Edict in favour of the Christians. Death of Diocletian.
314	*Coss.* C. Ceionius Rufius Volusianus II. . . . . . . Annianus. Constantini 9 : Licinii 8. — War between Constantine and Licinius. Licinius is defeated first at Cibalis in Pannonia, and afterwards at Adrianople. Peace is then concluded on condition that Licinius should resign to Constantine Illyricum, Macedonia, and Achaia.
315	*Coss.* Imp. Caes. Fl. Val. Constantinus Aug. IV. Imp. Caes. Val. Licinianus Licinius Aug. IV.

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	Constantini 10: Licinii 9.
316	*Coss.* . . . . Sabinus. . . . . Rufinus.
	Constantini 11: Licinii 10.
317	*Coss.* . . . . Gallicanus. . . . . Bassus.
	Constantini 12: Licinii 11. — The rank of Caesar is conferred upon Crispus and Constantine, the sons of the emperor Constantine; and upon Licinius, the son of the emperor Licinius.
318	*Coss.* Imp. Caes. Val. Licinianus Licinius Aug. V. Fl. Jul. Crispus Caesar.
	Constantini 13: Licinii 12.
319	*Coss.* Imp. Caes. Fl. Val. Constantinus Aug. V. Fl. Val. Licinianus Licinius Caesar.
	Constantini 14: Licinii 13.
320	*Coss.* Imp. Caes. Fl. Val. Constantinus Aug. VI. Fl. Cl. Constantinus Caesar.
	Constantini 15: Licinii 14. — Crispus defeats the Franks in Gaul.
321	*Coss.* Fl. Jul. Crispus Caesar II. Fl. Cl. Constantinus Caesar II.
	Constantini 16: Licinii 15. Nazarii *Panegyricus Constantino.*
322	*Coss.* Petronius Probianus. Anicius Julianus.
	Constantini 17: Licinii 16. — Constantine defeats the Sarmatians, and pursues them across the Danube
323	*Coss.* Acilius Severus. Vettius Rufinus.
	Constantini 18. — War between Constantine and Licinius. Constantine defeats Licinius near Adrianople on July 3rd, and again at Chalcedon on September 18th. Licinius surrenders himself to Constantine. Constantius, the son of Constantine, is appointed Caesar November 8th. Constantine is now sole Augustus, and his three sons Crispus, Constantine and Constantius are Caesars.
324	*Coss.* Fl. Jul. Crispus Caesar III. Fl. Cl. Constantinus Caesar III.
	Constantini 19. — Licinius is put to death by command of Constantine.
325	*Coss.* . . . . Paullinus. . . . . Julianus.
	Constantine 20. — The Vicennalia of Constantine. The Christian council of Nicaea (Nice): it is attended by 318 bishops and adopts the word *ὁμοούσιον.*
326	*Coss.* Imp. Caes. Fl. Val. Constantinus Aug. VII. Fl. Jul. Constantinus Caesar.
	Constantini 21. — Constantine celebrates the Vicennalia at Rome. Crispus and the younger Licinius are put to death. Constantine leaves Rome, and never returns to it again.
327	*Coss.* . . . . Constantinus. . . . . Maximus.
	Constantini 22. — Death of Fausta. Constantine founds Helenopolis in honour of his mother Helena.
328	*Coss.* . . . . Januarinus. . . . . Justus.
	Constantini 23. Libanius (aet. 14) is at Antioch
329	*Coss.* Imp. Caes. Fl. Val. Constantinus Aug. VIII. Fl. Cl. Constantinus Caesar IV.
	Constantini 24.
330	*Coss.* . . . . Gallicanus. . . . . Symmachus.
	Constantini 25. — Dedication of Constantinople, which Constantine makes the capital of his empire.
331	*Coss.* (Annius) Bassus. . . . . . Ablavius.
	Constantini 26. — Birth of Julian. Birth of Hieronymus (St. Jerome)
332	*Coss.* . . . . Pacatianus. . . . . Hilarianus.
	Constantini 27. — War with the Goths: they are defeated by Constantine Caesar.
333	*Coss.* Fl. Jul. Delmatius (qui postea Caesar app. e.). . . . . . Zenophilus.
	Constantini 28. — Constans, the son of Constantine, is made Caesar. Famine and pestilence in Syria.
334	*Coss.* L. Ranius Acontius Optatus. Anicius Paullinus.
	Constantini 29. — The Sarmatians receive settlements in the empire. Calocaerus, a usurper in Cyprus, is slain by Delmatius
335	*Coss.* Julius Constantius. Ceionius Rufus Albinus.
	Constantini 30. — The Tricennalia of Constantine. Delmatius or Dalmatius, and Hanniballianus, the nephews of the emperor, are made Caesars. A fresh distribution of the provinces made among the five Caesars. Athanasius, bishop of Alexandria, is deposed by the council at Tyre and goes into exile.
336	*Coss.* Fl. Popillius Nepotianus. . . . . Facundus.
	Constantini 31. — Marriage of Constantius.
337	*Coss.* . . . . Felicianus. T. Fabius Titianus.
	Death of Constantine in May: he is baptized before his death by Eusebius of Nicomedeia. He was at the time making preparations for war with the Persians. CONSTANTINUS II., CONSTANTIUS II. and CONSTANS are declared Augusti. The Caesars Delmatius and Hanniballianus and the other relations of the late emperor are put to death.
338	*Coss.* . . . . Ursus. . . . . Polemius.
	Constantini II., Constantii II., Constantis 2. — Constantius carries on the war against the Persians. First siege of Nisibis by the Persians. Athanasius returns from exile.
339	*Coss.* Imp. Caes. Fl. Jul. Constantius Aug. II. Imp. Caes. Fl. Jul. Constans Aug.
	Constantini II., Constantii II., Constantis 3 — Constantius carries on the war against the Persians. Constantine is at Trèves and Constans at Sirmium.
340	*Coss.* . . . . Acindynus. L. Aradius Val. Proculus.
	Constantii II., Constantis 4. — War between Constantine II. and Constans. Constan

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tine II. is defeated and slain: Constans in consequence becomes sole emperor of the West.

Acacius succeeds Eusebius as bishop of Caesareia.

341 *Coss.* Antonius Marcellinus.
Petronius Probinus.

Constantii II., Constantis 5.—Constans carries on war against the Franks. A law against Pagan sacrifices promulgated. Arian synod of Antioch. Athanasius is deposed by the synod of Antioch: he goes to Rome and is protected by Constans.

342 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. III.
Imp. Caes. Fl. Jul. Constans Aug. II.

Constantii II., Constantis 6.—Constans defeats the Franks. Sedition at Constantinople.

343 *Coss.* M. Maecius Memmius Furius Placidus.
(Fl. Pisidius) Romulus.

Constantii II., Constantis 7.—Constans in Britain carries on war against the Picts and Scots.

Firmicus Maternus addresses his work *De Errore Profanarum Religionum* to Constantius and Constans.

344 *Coss.* . . . . Leontius.
. . . . Sallustius.

Constantii II., Constantis 8.—Earthquake in Pontus.

345 *Coss.* . . . . Amantius.
. . . . Albinus.

Constantii II., Constantis 9.—Earthquakes in Greece and Italy.

346 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. IV.
Imp. Caes. Fl. Jul. Constans Aug. III.

Constantii II., Constantis 10.—Second siege of Nisibis by the Persians.

Libanius is at Nicomedeia.

347 *Coss.* . . . . Rufinus.
. . . . Eusebius.

Constantii II., Constantis 11.—Council of Sardica, which pronounced the Council of Nice to be sufficient.

Athanasius restored by the Council of Sardica.

Themistius's oration περὶ φιλανθρωπίας.

348 *Coss.* Fl. Philippus
Fl. Salia.

Constantii II., Constantis 12.—The Persians invade Mesopotamia: battle of Singara.

Prudentius born.

349 *Coss.* . . . . Limenius.
Aco Catulinus.

Constantii II., Constantis 13.

Libanius's Panegyric upon Constantius and Constans.

Athanasius returns to Alexandria.

350 *Coss.* . . . . Sergius.
. . . . Nigrinianus.

Constantii II. 14.—Death of Constans at Helena.

Magnentius assumes the purple at Augustodunum (Autun) in Gaul, *Nepotianus* at Rome, and *Vetranio* at Mursa in Pannonia. Nepotianus is slain in 28 days after his elevation. Constantius marches to the West and deposes Vetranio in December, 10 months after his elevation. Third siege of Nisibis by the Persians during the absence of Constantius in the West.

351 *Coss.* Magnentius Aug.
Gaiso.

Constantii II. 15.—Constantius appoints his cousin Gallus Caesar, and sends him to the East to conduct the war against the Persians. Magnentius appoints his brother Decentius Caesar. War between Constantius and Magnentius. Constantius defeats Magnentius at the battle of Mursa. Julian abandons Christianity.

352 *Coss.* Decentius Caes.
Paullus.

Constantii II. 16.—Constantius drives Magnentius into Gaul. Revolt of the Jews.

353 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. VI.
Fl. Jul. Constantius Gallus Caesar II.

Constantii II. 17.—Magnentius is defeated by Constantius in Gaul, and puts an end to his own life. Marriage of Constantius and Eusebia. Gallus acts with cruelty at Antioch.

Ammianus Marcellinus in the East with Ursicinus.

Libanius is at Antioch.

354 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. VII.
Fl. Jul. Constantius Gallus Caesar III.

Constantii II. 18.—Constantius is in Gaul in the early part of the year, and winters at Milan. By his orders Gallus is put to death at Pola in Istria.

Ammianus Marcellinus is at Milan.

Birth of Augustine.

355 *Coss.* Fl. Arbitio.
Fl. Lollianus.

Constantii II. 19.—Silvanus assumes the purple in Gaul, but is slain. *Julian* is declared Caesar and appointed to the command of Gaul. Synod of Milan, by which Athanasius is condemned.

Gregory of Nazianzus and Basil of Caesareia study at Athens together.

356 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. VIII.
Fl. Cl. Julianus Caesar.

Constantii II. 20.—First campaign of Julian in Gaul.

Athanasius is expelled from Alexandria and retires to the desert.

357 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. IX.
Fl. Cl. Julianus Caesar II.

Constantii II. 21.—Second campaign of Julian: he defeats the Alemanni and crosses the Rhine. Constantius visits Rome.

Ammianus Marcellinus is at Sirmium.

358 *Coss.* . . . . Datianus.
Neratius Cerealis.

Constantii II. 22.—Third campaign of Julian: he defeats the Franks and again crosses the Rhine. Constantius crosses the Danube and carries on war against the Quadi. Earthquake at Nicomedeia.

Aurelius Victor flourished.

359 *Coss.* Fl. Eusebius.
Fl. Hypatius.

Constantii II. 23.—Fourth campaign of Julian: he crosses the Rhine a third time and lays waste the country of the Ale-

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manni: he winters at Paris. Sapor invades Mesopotamia and takes Amida after a long siege. Synods of Ariminum and Seleuccia.

Amminnus Marcellinus serves in the war against Sapor.

360 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. X.
Fl. Cl. Julianus Caesar III.

Constantii II. 24.—Julian is proclaimed Augustus by the soldiers at Paris. Constantius winters at Constantinople and carries on war in person against Sapor. Successes of the Persians, who take Singara. Constantius winters at Antioch.

361 *Coss.* Fl. Taurus.
Fl. Florentius.

Preparations for war between Constantius and Julian. Constantius sets out for Europe, but dies on his march in Cilicia. Julian meantime had moved down the Danube to Sirmium and heard of the death of Constantius before reaching Constantinople.

JULIANUS emperor.

Aurelius Victor still alive.

362 *Coss.* Cl. Mamertinus.
Fl. Nevitta.

Juliani 2.—Julian spends the first part of the year at Constantinople and then sets out for Antioch, where he winters. He favours the Pagans.

Julian wrote his *Caesares*, and many of his other works in this year.

Libanius is patronised by Julian.

Athanasius, who had returned to Alexandria, is driven out again by Julian.

363 *Coss.* Imp. Caes. Fl. Cl. Julianus Aug. IV.
Fl. Sallustius.

Julian attempts to rebuild the temple of Jerusalem. He sets out from Antioch against the Persians, enters Mesopotamia, takes several towns, crosses the Tigris, but is obliged to retreat through want of provisions: in his retreat he is slain.

JOVIAN emperor. He is compelled to conclude a disgraceful peace with the Persians: he winters at Ancyra.

Athanasius is restored by Jovian.

364 *Coss.* Imp. Caes. Fl. Jovianus Aug.
Fl. Varronianus Joviani Aug. f. N. P.

Jovian dies in February.

VALENTINIAN I. is proclaimed emperor on February 6th. He associates his brother VALENS with him in the empire. Valentinian undertakes the government of the West and gives to Valens the East.

Eutropius concludes his history.

365 *Coss.* Imp. Caes. Fl. Valentinianus Aug.
Imp. Caes. Fl. Valens Aug.

Valentiniani I., Valentis 2.—Valentinian sets out to Gaul to repel the Alemanni. Revolt of Procopius in the East. War between Valens and Procopius.

Libanius (aet. 51) composes his Funeral Oration on Julian.

366 *Coss.* Fl. Gratianus Valentiniani Aug. f. N. P.
Dagalaiphus.

Valentiniani I., Valentis 3.—The Alemanni are defeated in Gaul. Procopius is defeated and slain.

Apollinarius the heretic flourished.

367 *Coss.* Fl. Lupicinus.
Fl. Jovinus.

Valentiniani I., Valentis 4.—Valens carries on war against the Goths. In Britain Theodosius defeats the Picts and Scots. GRATIANUS, the son of Valentinian, is declared Augustus.

368 *Coss.* Imp. Caes. Fl. Valentinianus Aug. II.
Imp. Caes. Fl. Valens Aug. II.

Valentiniani I., Valentis 5: Gratiani 2.—Second campaign of the Gothic war. The Alemanni take and plunder Moguntiacum. Valentinian crosses the Rhine and defeats the Alemanni.

369 *Coss.* Fl. Valentinianus Valentiniani Aug. f. N. P.
. . . . Victor.

Valentiniani I., Valentis 6: Gratiani 3.—Third campaign of the Gothic war. Valentinian fortifies the Rhine.

370 *Coss.* Imp. Caes. Fl. Valentinianus Aug. III.
Imp. Caes. Fl. Valens Aug. III.

Valentiniani I., Valentis 7: Gratiani 4.—Valens concludes a peace with the Goths. Irruption of the Saxons: they are routed by Severus.

371 *Coss.* Imp. Caes. Fl. Gratianus Aug. II.
Sex. Anicius Petronius Probus.

Valentiniani I., Valentis 8: Gratiani 5.—Valentinian passes the Rhine.

372 *Coss.* Fl. Domitius Modestus.
Fl. Arintheus.

Valentiniani I., Valentis 9: Gratiani 6.—Revolt of Firmus in Mauritania.

373 *Coss.* Imp. Caes. Fl. Valentinianus Aug. IV.
Imp. Caes. Fl. Valens Aug. IV.

Valentiniani I., Valentis 10: Gratiani 7.—Theodosius sent against Firmus.

Death of Athanasius on May 2nd.

374 *Coss.* Imp. Caes. Fl. Gratianus Aug. III.
C. Equitius Valens.

Valentiniani I., Valentis 11: Gratiani 8.—The Quadi and Sarmatians invade Pannonia. Murder of Para, king of Armenia, by order of Valens.

375 *Coss.* *Post Consulatum* Gratiani III.
Equitii.

Valentiniani I., Valentis 12: Gratiani 9.—Valentinian goes to Carnuntum and represses the barbarians. He dies at Bregetio November 17th.

VALENTINIAN II., the younger son of Valentinian I., is proclaimed Augustus.

Ambrosius bishop of Milan.

Epiphanius writes Περὶ αἱρέσεων.

376 *Coss.* Imp. Caes. Fl. Valens Aug. V.
Imp. Caes. Fl. Valentinianus (II.) Aug.

Valentis 13: Gratiani 10: Valentiniani II. 2.—The Huns expel the Goths. The Goths cross the Danube and are allowed by Valens to settle in Thrace. Theodosius slain at Carthage.

377 *Coss.* Imp. Caes. Fl. Gratianus Aug. IV.
Fl. Merobaudes.

Valentis 14: Gratiani 11: Valentiniani II 3.—The Goths rebel: war with the Goths.

378 *Coss.* Imp. Fl. Valens Aug. V.
Imp. Fl. Valentinianus (II.) Aug. II.

Valentis 15: Gratiani 12: Valentiniani II.

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	4. — The Goths defeat the Romans with immense slaughter near Adrianople: Valens falls in the battle. Gratian had previously defeated the Lentienses Alemanni at Argentaria, and was advancing to the assistance of Valens, when he heard of the death of the latter. Ammianus Marcellinus concludes his history. The *Chronicon* of Hieronymus ends at the death of Valens.
379	*Coss.* D. Magnus Ausonius. Q. Clodius Hermogenianus Olybrius. Gratiani 13: Valentiniani II. 5: Theodosii I. 1. Theodosius I. is proclaimed Augustus by Gratianus, and placed over the East. Theodosius defeats the Goths. The Lombards appear. Artaxerxes succeeds Sapor II. as king of the Persians. Ausonius returns thank to Gratian, who had appointed him consul (*ad Gratianum gratiarum actio pro consulatu*).
380	*Coss.* Imp. Fl. Gratianus Aug. V. Imp. Fl. Theodosius (I.) Aug. Gratiani 14: Valentiniani II. 6: Theodosii I. 2. — Theodosius again defeats the Goths. He expels the Arians from the churches, and is zealous for the Catholic faith. Death of Basil of Caesareia.
381	*Coss.* Fl. Syagrius. Fl. Eucherius. Gratiani 15: Valentiniani II. 7: Theodosii I. 3. — Death of Athanaric, king of the Visi-Goths. Council of Constantinople. Gregory of Nazianzus is declared bishop of Constantinople: he withdraws into retirement, and Nectarius is chosen in his stead.
382	*Coss.* Antonius. Afranius Syagrius. Gratiani 16: Valentiniani II. 8: Theodosii I. 4. — Peace with the Goths. Alaric begins to reign. Ausonius brought down his *Fasti* to the consuls of this year.
383	*Coss.* Fl. Merobaudes II. Fl. Saturninus. Valentiniani II. 9: Theodosii I. 5. — Arcadius is proclaimed Augustus by his father Theodosius. Revolt of Maximus in Britain. War between Gratianus and Maximus in Gaul. Gratianus is slain. Theodosius makes a peace with Maximus, by which Maximus is acknowledged emperor of Spain, Gaul, and Britain, and Valentinian is secured in the possession of Italy and Africa. Accession of Sapor III. king of Persia.
384	*Coss.* Fl. Ricomer. Fl. Clearchus. Valentiniani II. 10: Theodosii I. 6. — Birth of Honorius, the son of Theodosius. Treaty with Persia. Symmachus, praefect of the city, addresses the emperors, urging them to replace the altar of Victory in the senate; but is opposed by Ambrose
385	*Coss.* Imp. Fl. Arcadius Aug. Bauto. Valentiniani II. 11: Theodosii 7. — Sacrifices prohibited in the East by a law of Theodosius. Augustine is at Milan.
386	*Coss.* Fl. Honorius Theodosii Aug. f. N. P. Euodius. Valentiniani II. 12: Theodosii 8. — The Greothingi conquered on the Danube, and transplanted to Phrygia. Hieronymus (St. Jerome) visits Egypt and returns to Bethlehem. Chrysostom a presbyter.
387	*Coss.* Imp. Fl. Valentinianus (II.) Aug. III. Eutropius. Valentiniani II. 13: Theodosii 9. — Sedition at Antioch. Valentinian is expelled from Italy by Maximus. Theodosius prepares for war with Maximus. The orations of Libanius and Chrysostom respecting the riots at Antioch.
388	*Coss.* Imp. Fl. Theodosius (I.) Aug. II. Cynegius. Valentiniani II. 14: Theodosii 10. — War between Theodosius and Maximus. Maximus is slain at Aquileia: his son Victor is slain in Gaul by Arbogastes, the general of Theodosius. Theodosius winters at Milan. Accession of Varanes IV., king of Persia.
389	*Coss.* Fl. Timasius. Fl. Promotus. Valentiniani II. 15: Theodosii I. 11. — Theodosius visits Rome. He winters at Milan. Drepanius delivers his *Panegyricus* at Rome in the presence of Theodosius.
390	*Coss.* Imp. Fl. Valentinianus (II.) Aug. IV. Neoterius. Valentiniani II. 16: Theodosii I. 12. — Massacre at Thessalonica by order of Theodosius: he is in consequence excluded from the church at Milan by Ambrose, for eight months. The temple of Serapis at Alexandria is destroyed. Death of Gregory of Nazianzus.
391	*Coss.* Tatianus. Q. Aurelius Symmachus. Valentiniani II. 17: Theodosii I. 13. — Theodosius returns to Constantinople.
392	*Coss.* Imp. Fl. Arcadius Aug. II. Fl. Rufinus. Theodosii I. 14. — Valentinian II. is slain by Arbogastes, who raises Eugenius to the empire of the West. Hieronymus writes his work *De Viris Illustribus*.
393	*Coss.* Imp. Fl. Theodosius (I). Aug. III. Abundantius. Theodosii I. 15. — Honorius is proclaimed Augustus by his father Theodosius. Preparations for war between Theodosius and Eugenius. Hieronymus (St. Jerome) publishes his work *In Jovianum*.
394	*Coss.* Imp. Fl. Arcadius Aug. III. Imp. Fl. Honorius Aug. II. Theodosii I. 16. — War between Theodosius and Eugenius. Victory of Theodosius near Aquileia: Eugenius is slain, and Arbogastes kills himself two days after the battle.

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395 *Coss.* Anicius Hermogenianus Olybrius.
Anicius Probinus.
Death of Theodosius at Milan.
ARCADIUS (aet. 18) and HONORIUS (aet. 11) emperors: Arcadius of the East, and Honorius of the West. Honorius is committed to the care of Stilicho. Marriage of Arcadius. Arcadius is at first governed by Rufinus, who is slain in November, and then by Eutropius. Alaric ravages Thrace and the north of Greece. Stilicho crosses the Alps to attack him.
Claudian, the poet, flourished.
Socrates, the ecclesiastical historian, flourished.

396 *Coss.* Imp. Fl. Arcadius Aug. IV.
Imp. Fl. Honorius Aug. III.
Arcadii et Honorii 2. — Alaric ravages the south of Greece. Stilicho's second expedition against Alaric.
Claudian's *De III. Consulatu Honorii Aug.* and *In Rufinum.* Hieronymus (St. Jerome) continues to write.

397 *Coss.* Fl. Caesarius.
Nonius Atticus.
Arcadii et Honorii 3. — Revolt of Gildo in Africa, and consequent scarcity of food at Rome. Birth of Flacilla, the daughter of Arcadius.
Symmachus writes (*Ep.* iv. 4) to Stilicho.
Death of Ambrose.
Hieronymus (St. Jerome) continues to write.

398 *Coss.* Imp. Fl. Honorius Aug. IV.
Fl. Eutychianus.
Arcadii et Honorii 4.—Marriage of Honorius with Maria, the daughter of Stilicho. Defeat and death of Gildo.
Claudian's *De IV. Consulatu Honorii Aug.*, *Epithalamium Honorii Aug. et Mariae*, *De Bello Gildonico.*
Chrysostom succeeds Nestorius as bishop of Constantinople.

399 *Coss.* Eutropius. *In mag. occis. e.*
Fl. Mallius Theodorus.
Arcadii et Honorii 5. — Birth of Pulcheria, the second daughter of Arcadius. Tribigildus ravages Phrygia. Fall of Eutropius in his own consulship: he is first banished to Cyprus, and then recalled and put to death at Chalcedon. Accession of Yezdijird I., king of Persia.
Claudian's *In Fl. Mallii Theodori consulatum* and *In Eutropium.*

400 *Coss.* Fl. Stilicho.
Aurelianus.
Arcadii et Honorii 6. — Revolt of Gainas: he is defeated, and retires beyond the Danube.
Claudian's *In Primum Consulatum Fl. Stilichonis.*
Sulpicius Severus flourished.

401 *Coss.* Fl. Vincentius.
Fl. Fravitta.
Arcadii et Honorii 7. — Gainas is slain in Thrace, and his head is brought to Constantinople. Birth of Theodosius II., the son of Arcadius.

402 *Coss.* Imp. Fl. Arcadius Aug. V.
Imp. Fl. Honorius Aug. V.
Arcadii et Honorii 8. — Alaric invades Italy.
Hieronymus writes *Adv. Rufinum*, and other works.

403 *Coss.* Imp. Fl. Theodosius (II.) Aug.
Fl. Rumoridus.
Arcadii et Honorii 9. — Battle of Pollentia, and retreat of Alaric.
Claudian's *De Bello Getico.*
Prudentius writes *In Symmachum.*
Chrysostom is banished by means of Eudoxia: a tumult followed, and he is recalled.

404 *Coss.* Imp. Fl. Honorius Aug. VI.
Aristaenetus.
Arcadii et Honorii 10. — Ravages of the Isaurians. Death of Eudoxia.
Claudian's *De VI. Consulatu Honorii Aug.*
Chrysostom is banished a second time.

405 *Coss.* Fl. Stilicho II.
Anthemius.
Arcadii et Honorii 11. — The ravages of the Isaurians continue. Radagaisus invades Italy, but is defeated by Stilicho.
Chrysostom is in exile at Cucusus.

406 *Coss.* Imp. Fl. Arcadius Aug. VI.
Anicius Petronius Probus.
Arcadii et Honorii 12. — The ravages of the Isaurians continue. The Vandals enter Gaul.
Chrysostom is in exile at Arabissus.
Hieronymus writes *Adversus Vigilantium.*

407 *Coss.* Imp. Fl. Honorius Aug. VII.
Imp. Fl. Theodosius (II.) Aug. II.
Arcadii et Honorii 13. — The ravages of the Isaurians continue. Revolt of Constantine in Britain. Death of Chrysostom on his way from Arabissus to Pityus.

408 *Coss.* Anicius Bassus.
Fl. Philippus.
Honorii 15: Theodosii II. 1. — Death of Arcadius and accession of THEODOSIUS II. (aet. 7). Stilicho is slain at Ravenna. Alaric invades Italy and besieges Rome: he retires on the payment of a large sum of money.

409 *Coss.* Imp. Fl. Honorius Aug. VIII.
Imp. Fl. Theodosius (II.) Aug. III.
Honorii 15: Theodosii II. 2. — Alaric besieges Rome a second time, and by his influence ATTALUS is proclaimed emperor, in place of Honorius. Placidia, the daughter of Theodosius I., is taken prisoner by Alaric. Revolt of Gerontius in Spain: he proclaims Maximus emperor. The Vandals invade Spain.

410 *Coss.* Fl. Varanes.
(Tertullus).
Honorii 16: Theodosii II. 3. — Attalus is deposed. Alaric besieges Rome a third time, which he takes and plunders. Death of Alaric near Rhegium, on his way to Sicily. He is succeeded by Ataulphus.
The history of Zosimus ends.
Birth of Proclus.

411 *Cos.* Imp. Fl. Theodosius (II.) Aug. IV.
sine collega.
Honorii 17: Theodosii II. 4. — War between the usurpers Constantine and Ge-

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rontius. Expedition of Constantius, the general of Honorius, against Constantine and Gerontius. Death of Constantine and Gerontius.

412 *Coss.* Imp. Fl. Honorius Aug. IX.
Imp. Fl. Theodosius (II.) Aug. V.
Honorii 18: Theodosii II. 5. — Jovinus is proclaimed emperor in Gaul. Ataulphus makes peace with Honorius and enters Gaul.
Cyril succeeds Theophilus at Alexandria.

413 *Coss.* Lucius.
Heraclianus. *In. mag. occis. est.*
Honorii 19: Theodosii II. 6. — Jovinus is slain in Gaul by Ataulphus. Heraclianus revolts in Africa and invades Italy, but is defeated and slain.

414 *Coss.* Fl. Constantius.
Fl. Constans.
Honorii 20: Theodosii II. 7. — Marriage of Ataulphus and Placidia, the daughter of Theodosius I. Attalus is again proclaimed emperor by Ataulphus. Ataulphus passes into Spain. Pulcheria, the sister of Theodosius II., is proclaimed empress at Constantinople. Persecution of the Christians in Persia.

415 *Coss.* Imp. Fl. Honorius Aug. X.
Imp. Fl. Theodosius (II.) Aug. VI.
Honorii 21: Theodosii II. 8. — Ataulphus is slain in Spain, and is succeeded by Wallia.
Orosius writes his *Apologia contra Pelagium de Arbitrii Libertate.*

416 *Coss.* Imp. Fl. Theodosius (II.) Aug. VII.
Junius Quartus Palladius.
Honorii 22: Theodosii II. 9. — Wallia makes peace with Honorius, restores to him his sister Placidia, and surrenders Attalus.
Pelagius is in Palestine, where Hieronymus (St. Jerome) is still alive.
Rutilius Numatianus writes his *Itinerarium.*

417 *Coss.* Imp. Fl. Honorius Aug. XI.
Fl. Constantius II.
Honorii 23: Theodosii II. 10. — Honorius, who has no children, gives his sister Placidia in marriage to Constantius. War of the Goths in Spain.
Orosius ends his history.

418 *Coss.* Imp. Fl. Honorius Aug. XII.
Imp. Fl. Theodosius (II.) Aug. VIII.
Honorii 24: Theodosii II. 11. — The Goths subdue Spain, and return to Gaul: death of Wallia, who is succeeded by Theodoric I. Aquitania is ceded to the Goths, whose king resides at Tolosa.

419 *Coss.* Monaxius.
Plintas.
Honorii 25: Theodosii II. 12. — Birth of Valentinian III., the son of Constantius and Placidia. War between the Suevi and Vandals in Spain.

420 *Coss.* Imp. Fl. Theodosius (II.) Aug. IX.
Fl. Constantius III.
Honorii 26: Theodosii II. 13. — Accession of Varanes V., king of Persia. Persecution of the Christians in Persia.

421 *Coss.* Eustathius.
Agricola.
Honorii 27: Theodosii II. 14. — Constantius is declared Augustus, but dies at the end of seven months. Theodosius marries Eudocia (originally named Athenais). War with the Persians.

422 *Coss.* Imp. Fl. Honorius Aug. XIII.
Imp. Fl. Theodosius (II.) Aug. X.
Honorii 28: Theodosii II. 15. — Birth of Eudoxia, the daughter of Theodosius and Eudocia. Peace concluded with the Persians.

423 *Coss.* Asclepiodotus.
Fl. Avitus Marinianus.
Honorii 29: Theodosii II. 16. — Death of Honorius in August.

424 *Coss.* Castinus.
Victor.
Theodosii II. 17. — Valentinian, the son of Constantius and Placidia, is appointed Caesar by Theodosius, at Thessalonica. Joannes immediately assumes the purple at Ravenna.

425 *Coss.* Imp. Fl. Theodosius (II.) Aug. XI.
Fl. Placidius Valentinianus Caesar.
Theodosii II. 18: Valentiniani III. 1. — VALENTINIAN III. is declared Augustus, and placed over the West. Defeat and death of the usurper Joannes. Aëtius attacks the Goths in Gaul.
Philostorgius concludes his history.

426 *Coss.* Imp. Fl. Theodosius (II.) Aug. XII.
Imp. Fl. Placidius Valentinianus (III.) Aug. II.
Theodosii II. 19: Valentiniani III. 2.
Proclus studies at Alexandria.

427 *Coss.* Hierius.
Ardaburius.
Theodosii II. 20; Valentiniani III. 3. — Revolt of Bonifacius in Africa.

428 *Coss.* Fl. Felix.
Taurus.
Theodosii II. 21: Valentiniani III. 4. — Aëtius carries on war in Gaul against the Franks. Death of Gunderic, king of the Vandals, and accession of Genseric.
Nestorius, the heretic, appointed patriarch of Constantinople.

429 *Coss.* Florentius.
Dionysius.
Theodosii II. 22: Valentiniani III. 5. — The Vandals cross over into Africa under their king Genseric: they were called into Africa by Bonifacius.

430 *Coss.* Imp. Fl. Theodosius (II.) Aug. XIII.
Imp. Fl. Placidius Valentinianus (III.) Aug. III.
Theodosii II. 23: Valentiniani III. 6. — Bonifacius is reconciled with Placidia. War of Bonifacius with the Vandals. Siege of Hippo.
Death of Augustine (aet. 75).

431 *Coss.* Bassus.
Fl. Antiochus.
Theodosii II. 24: Valentiniani III. 7. — Capture of Hippo. Death of Bonifacius, who leaves Africa. The Vandals masters of the greater part of Africa. Council of Ephesus.

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	Nestorius is deposed at the council of Ephesus.
432	*Coss.* Aëtius. Valerius. Theodosii II. 25: Valentiniani III. 8. — War between Bonifacius and Aëtius. Death of Bonifacius.
433	*Coss.* Imp. Fl. Theodosius (II.) Aug. XIV. Petronius Maximus. Theodosii II. 26: Valentiniani III. 9.
434	*Coss.* Ariovindus. Aspar. Theodosii II. 27: Valentiniani III. 10. — Attila and his brother Bleda become kings of the Huns. Honoria (aet. 16), the sister of Valentinian, is banished from Constantinople on account of incontinency: she is said in consequence to have written to Attila to offer herself as his wife, and to invite him to invade the empire. Vincentius Lirinensis writes *adversus Haereticos.*
435	*Coss.* Imp. Fl. Theodosius (II.) Aug. XV. Imp. Fl. Placid. Valentinianus (III.) Aug. IV. Theodosii II. 28: Valentiniani III. 11. — Peace with Genseric. Aëtius defeats the Burgundians in Gaul.
436	*Coss.* Fl. Anthemius Isidorus. Senator. Theodosii II. 29: Valentiniani III. 12. — War with the Burgundians and the Goths in Gaul. Theodoric, king of the Goths, lays siege to Narbo.
437	*Coss.* Aëtius II. Sigisbuldus. Theodosii II. 30: Valentiniani III. 13. — The war with the Burgundians and Goths continues. Aëtius defeats the Burgundians, and raises the siege of Narbo. Genseric persecutes the Catholics in Africa. Valentinian comes to Constantinople and marries Eudoxia, the daughter of Theodosius. Proclus in Athens.
438	*Coss.* Imp. Fl. Theodosius (II.) Aug. XVI. Anicius Acilius Glabrio Faustus. Theodosii II. 31: Valentiniani III. 14. — The war with the Goths continues. The Codex Theodosianus is published.
439	*Coss.* Imp. Fl. Theodosius (II.) Aug. XVII. Festus. Theodosii II. 32: Valentiniani III. 15. — Theodoric, who is besieged at Tolosa, sallies forth and defeats Litorius, the Roman general. Peace is made with the Goths. Carthage is taken by Genseric. Nestorius is still living in exile.
440	*Coss.* Imp. Fl. Placid. Valentinianus (III.) Aug. V. Anatolius. Theodosii II. 33: Valentiniani III. 16. — Genseric invades Sicily. Leo is made bishop of Rome. Salvianus publishes his work *De Gubernatione Dei.*
441	*Coss.* Cyrus sine conlega. Theodosii II. 34: Valentiniani III. 17. — War with the Vandals The Huns under Attila pass the Danube and lay waste Illyricum.
442	*Coss.* Eudoxius. Fl. Dioscorus. Theodosii II. 35: Valentiniani III. 18. — The Huns continue their ravages in Illyricum and Thrace.
443	*Coss.* Petronius Maximus II. Paternus s. Paterius. Theodosii II. 36: Valentiniani III. 19.
444	*Coss.* Imp. Fl. Theodosius (II.) Aug. XVIII. Albinus. Theodosii II. 37: Valentiniani III. 20. — Eudocia retires to Jerusalem.
445	*Coss.* Imp. Fl. Placid. Valentinianus (III.) Aug. VI. Nonius s. Nomus. Theodosii II. 38: Valentiniani III. 21.
446	*Coss.* Aëtius III. Q. Aurelius Symmachus. Theodosii II. 39: Valentiniani III. 22. — In Spain, the Vandals defeat Vitus, the Roman general, and lay waste the Roman dominions. The Britons beg assistance of Aëtius to defend them against the Picts and Scots, but it is refused them.
447	*Coss.* Callepius s. Alypius. Ardaburius. Theodosii II. 40: Valentiniani III. 23. — Attila crosses the Danube and lays waste the provinces of the Eastern empire in Europe: he penetrates as far as Thermopylae. Arrival of the Saxons in Britain.
448	*Coss.* Rufius Praetextatus Postumianus. Fl. Zeno. Theodosii II. 41: Valentiniani III. 24. — Embassies to and from Attila. Rechiarius, the king of the Suevi, ravages the Roman dominions in Spain. Priscus, the Byzantine writer, accompanies the embassy to Attila.
449	*Coss.* Protogenes. Asterius. Theodosii II. 42: Valentiniani III. 25. — A new embassy is sent to Constantinople. Council of Constantinople, which condemns Eutyches. Council of Ephesus, which condemns Flavianus.
450	*Coss.* Imp. Fl. Placid. Valentinianus (III.) Aug. VII. Gennadius Avienus. Valentiniani III. 26: Marciani 1. — Death of Theodosius, who left no children. MARCIAN is declared emperor of the East: he marries Pulcheria. Attila threatens both the Eastern and Western empires.
451	*Coss.* Imp. Fl. Marcianus Aug. Adelphius. Valentiniani III. 27: Marciani 2. — Attila invades Gaul. He is defeated at Chalons by Aëtius and Theodoric, the king of the Goths. Theodoric falls in the battle, and is succeeded by his son Torismond. Council of Chalcedon, at which Marcian was present.
452	*Coss.* Asporacius. Fl. Herculanus. Valentiniani III. 28: Marciani 3. — Attila invades Italy and takes Aquileia, after a siege of three months: after ravaging the

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	whole of Lombardy, he recrosses the Alps. Death of Torismond and accession of Theodoric II. Leo, bishop of Rome, was sent as ambassador to Attila.
453	*Coss.* Vincomalus. Opilio. Valentiniani III. 29: Marciani 4. — Death of Attila and dispersion of his army. Death of Pulcheria.
454	*Coss.* Aëtius. Studius. Valentiniani III. 30: Marciani 5. — Aëtius is slain by Valentinian.
455	*Coss.* Imp. Fl. Placid. Valentinianus (III.) Aug. VIII. Procopius Anthemius qui postea Imp. Aug. app. e. Marciani 6. — Valentinian is slain in March by Petronius Maximus, whose wife he had violated. MAXIMUS is proclaimed emperor of the West, but is slain in July, when Genseric was approaching Rome. Genseric takes and plunders Rome. AVITUS is proclaimed in Gaul emperor of the West, in July, through the means of Theodoric II., king of the Goths. Leo intercedes with Genseric.
456	*Coss.* Varanes. Joannes. Marciani 7. — Theodoric invades Spain, conquers the Suevi, and kills their king Rechiarius. Ricimer, the commander of Avitus, gains a naval victory over Genseric. Avitus is deposed by means of Ricimer. Sidonius Apollinaris, the son-in-law of Avitus, writes his *Panegyricus Avito.*
457	*Coss.* Fl. Constantinus. Rufus. Leonis 1: Majoriani 1. — Death of Marcian at the beginning of the year. LEO I., emperor of the East, is raised to the empire by Aspar. MAJORIAN, emperor of the West, is raised to the empire by Ricimer.
458	*Coss.* Imp. Fl. Leo (I.) Aug. Imp. Jul. Majorianus Aug. Leonis 2: Majoriani 2. — The Vandals land in Africa and are defeated. Naval preparations of Majorian against the Vandals. Majorian crosses the Alps in the winter, in order to settle the affairs of Gaul before invading Africa. Earthquake at Antioch. Accession of Firoze, or Peroses, as a king of Persia. Sidonius Apollinaris addresses his *Panegyricus Majoriano.*
459	*Coss.* Patricius. Fl. Ricimer. Leonis 3: Majoriani 3. — Majorian defeats Theodoric II., king of the Goths; peace is concluded between Majorian and Theodoric.
460	*Coss.* Magnus. Apollonius. Leonis 4: Majoriani 4. — Majorian marches into Spain, intending to pass over into Africa; but his fleet is completely destroyed by the Vandals at Carthagena. Majorian concludes a treaty with Genseric; he returns to Gaul and winters there.
461	*Coss.* Severinus. Dagalaiphus. Leonis 5: Majoriani 5. — Majorian returns to Italy where he is deposed and put to death by order of Ricimer, who raises Libius Severus to the empire. SEVERUS, emperor of the West.
462	*Coss.* Imp. Fl. Leo (I.) Aug. II. Imp. Lib. Severus Aug. Leonis 6: Severi 2. — Genseric renews the war and ravages Italy. Theodoric II. renews the war in Gaul, and obtains possession of Narbo.
463	*Coss.* Fl. Caecina Basilius. Vivianus. Leonis 7: Severi 3. — Theodoric II. attempts to obtain possession of the whole of the Roman dominion in Gaul, but is defeated by Aegidius. Theodoric rules over the greater part of Spain.
464	*Coss.* Rusticus. Fl. Anicius Olybrius. Leonis 8: Severi 4. — Death of Aegidius.
465	*Coss.* Fl. Basiliscus. Herminericus s. Arminericus. Leonis 9. — Death of Severus. No emperor of the West is appointed for this and the following year: Ricimer keeps the power in his own hands.
466	*Coss.* Imp. Fl. Leo (I.) Aug. III. (Tatianus.) Leonis 10. — Theodoric II. is slain by his brother Euric, who succeeds him.
467	*Coss.* Pusaeus. Joannes. Leonis 11: Anthemii 1. — Ricimer applies to Leo to appoint an emperor of the West. Leo appoints Procopius Anthemius. ANTHEMIUS, emperor of the West. He gives his daughter in marriage to Ricimer. Sidonius Apollinaris comes to Rome.
468	*Coss.* Imp. Proc. Anthemius Aug. II. sine conlega. Leonis 12: Anthemii 2. — War with Genseric. The Roman forces land in Africa, but the expedition fails through the misconduct of Basiliscus. Sidonius Apollinaris writes his *Panegyricus Anthemio bis Consuli.*
469	*Coss.* Fl. Marcianus. Fl. Zeno (qui *postea* Imp. Caes. Aug. app. est.) Leonis 13: Anthemii 3. — Zeno, the Isaurian, afterwards the emperor, marries Ariadne, the daughter of Leo. This excites the jealousy of the powerful minister Aspar.
470	*Coss.* Jordanes. Severus. Leonis 14: Anthemii 4. — Euric, king of the Visigoths, takes Arelate and Massilia, and defeats the Britons, who had come to the assistance of the provincials.
471	*Coss.* Imp. Fl. Leo (I.) Aug. IV. Anicius Probianus. Leonis 15: Anthemii 5. — Aspar is slain by order of Leo.

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472	*Coss.* Festus. Marcianus.
	Leonis 16. — War between Ricimer and Anthemius. Ricimer appoints Anicius OLYBRIUS emperor, and lays siege to Rome, which he takes by storm, in July: Anthemius perishes in the assault. Both Ricimer and Olybrius die later in the year.
473	*Coss.* Imp. Leo (I.) Aug. V. sine conlega.
	Leonis 17. — Leo associates with him in the empire his grandson Leo. GLYCERIUS is proclaimed emperor in the West.
474	*Coss.* Imp. Leo. (II.) Aug. sine conlegâ.
	Death of Leo I. and accession of LEO II. The latter associates his father with him in the empire. Leo II. dies towards the end of the year, and is succeeded by ZENO. Glycerius is deposed and JULIUS NEPOS appointed emperor of the West
475	*Coss.* Imp. Zeno Aug. II. sine conlega.
	Zenonis 2. — Julius Nepos is deposed by Orestes, who makes his own son ROMULUS AUGUSTULUS emperor of the West.
476	*Coss.* Fl. Basiliscus II. Armatus.
	Zenonis 3. — The barbarians invade Italy under Odoacer. Orestes is defeated and slain. Romulus Augustulus is deposed. Odoacer is acknowledged as king of Italy. END OF THE WESTERN EMPIRE.

The preceding Chronological Tables have been drawn up chiefly from the *Fasti Hellenici* and *Fasti Romani* of Mr. Clinton; from the *Griechische* and *Römische Zeittafeln* by Fischer and Soetbeer, and from the *Annales Veterum Regnorum et Populorum* by Zumpt.

LIST OF THE GENEALOGICAL TABLES.

PARALLEL YEARS.

B.C.	U.C.	OL.	B.C.	U.C.	OL.	B.C.	U.C.	OL.	B.C.	U.C.	OL.	B.C.	U.C.	OL.
776		1. 1	717	37	4	658	96	3	599	155	2	540	214	60. 1
775		2	716	38	16. 1	657	97	4	598	156	3	539	215	2
774		3	715	39	2	656	98	31. 1	597	157	4	538	216	3
773		4	714	40	3	655	99	2	596	158	46. 1	537	217	4
772		2. 1	713	41	4	654	100	3	595	159	2	536	218	61. 1
771		2	712	42	17. 1	653	101	4	594	160	3	535	219	2
770		3	711	43	2	652	102	32. 1	593	161	4	534	220	3
769		4	710	44	3	651	103	2	592	162	47. 1	533	221	4
768		3. 1	709	45	4	650	104	3	591	163	2	532	222	62. 1
767		2	708	46	18. 1	649	105	4	590	164	3	531	223	2
766		3	707	47	2	648	106	33. 1	589	165	4	530	224	3
765		4	706	48	3	647	107	2	588	166	48. 1	529	225	4
764		4. 1	705	49	4	646	108	3	587	167	2	528	226	63. 1
763		2	704	50	19. 1	645	109	4	586	168	3	527	227	2
762		3	703	51	2	644	110	34. 1	585	169	4	526	228	3
761		4	702	52	3	643	111	2	584	170	49. 1	525	229	4
760		5. 1	701	53	4	642	112	3	583	171	2	524	230	64. 1
759		2	700	54	20. 1	641	113	4	582	172	3	523	231	2
758		3	699	55	2	640	114	35. 1	581	173	4	522	232	3
757		4	698	56	3	639	115	2	580	174	50. 1	521	233	4
756		6. 1	697	57	4	638	116	3	579	175	2	520	234	65. 1
755		2	696	58	21. 1	637	117	4	578	176	3	519	235	2
754		3	695	59	2	636	118	36. 1	577	177	4	518	236	3
753	1	4	694	60	3	635	119	2	576	178	51. 1	517	237	4
752	2	7. 1	693	61	4	634	120	3	575	179	2	516	238	66. 1
751	3	2	692	62	22. 1	633	121	4	574	180	3	515	239	2
750	4	3	691	63	2	632	122	37. 1	573	181	4	514	240	3
749	5	4	690	64	3	631	123	2	572	182	52. 1	513	241	4
748	6	8. 1	689	65	4	630	124	3	571	183	2	512	242	67. 1
747	7	2	688	66	23. 1	629	125	4	570	184	3	511	243	2
746	8	3	687	67	2	628	126	38. 1	569	185	4	510	244	3
745	9	4	686	68	3	627	127	2	568	186	53. 1	509	245	4
744	10	9. 1	685	69	4	626	128	3	567	187	2	508	246	68. 1
743	11	2	684	70	24. 1	625	129	4	566	188	3	507	247	2
742	12	3	683	71	2	624	130	39. 1	565	189	4	506	248	3
741	13	4	682	72	3	623	131	2	564	190	54. 1	505	249	4
740	14	10. 1	681	73	4	622	132	3	563	191	2	504	250	69. 1
739	15	2	680	74	25. 1	621	133	4	562	192	3	503	251	2
738	16	3	679	75	2	620	134	40. 1	561	193	4	502	252	3
737	17	4	678	76	3	619	135	2	560	194	55. 1	501	253	4
736	18	11. 1	677	77	4	618	136	3	559	195	2	500	254	70. 1
735	19	2	676	78	26. 1	617	137	4	558	196	3	499	255	2
734	20	3	675	79	2	616	138	41. 1	557	197	4	498	256	3
733	21	4	674	80	3	615	139	2	556	198	56. 1	497	257	4
732	22	12. 1	673	81	4	614	140	3	555	199	2	496	258	71. 1
731	23	2	672	82	27. 1	613	141	4	554	200	3	495	259	2
730	24	3	671	83	2	612	142	42. 1	553	201	4	494	260	3
729	25	4	670	84	3	611	143	2	552	202	57. 1	493	261	4
728	26	13. 1	669	85	4	610	144	3	551	203	2	492	262	72. 1
727	27	2	668	86	28. 1	609	145	4	550	204	3	491	263	2
726	28	3	667	87	2	608	146	43. 1	549	205	4	490	264	3
725	29	4	666	88	3	607	147	2	548	206	58. 1	489	265	4
724	30	14. 1	665	89	4	606	148	3	547	207	2	488	266	73. 1
723	31	2	664	90	29. 1	605	149	4	546	208	3	487	267	2
722	32	3	663	91	2	604	150	44. 1	545	209	4	486	268	3
721	33	4	662	92	3	603	151	2	544	210	59. 1	485	269	4
720	34	15. 1	661	93	4	602	152	3	543	211	2	484	270	74. 1
719	35	2	660	94	30. 1	601	153	4	542	212	3	483	271	2
718	36	3	659	95	2	600	154	45. 1	541	213	4	482	272	3

B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.
481	273	4	412	342	92. 1	343	411	2	274	480	3	205	549	4
480	274	75. 1	411	343	2	342	412	3	273	481	4	204	550	144. 1
479	275	2	410	344	3	341	413	4	272	482	127. 1	203	551	2
478	276	3	409	345	4	340	414	110. 1	271	483	2	202	552	3
477	277	4	408	346	93. 1	339	415	2	270	484	3	201	553	4
476	278	76. 1	407	347	2	338	416	3	269	485	4	200	554	145. 1
475	279	2	406	348	3	337	417	4	268	486	128. 1	199	555	2
474	280	3	405	349	4	336	418	111. 1	267	487	2	198	556	3
473	281	4	404	350	94. 1	335	419	2	266	488	3	197	557	4
472	282	77. 1	403	351	2	334	420	3	265	489	4	196	558	146. 1
471	283	2	402	352	3	333	421	4	264	490	129. 1	195	559	2
470	284	3	401	353	4	332	422	112. 1	263	491	2	194	560	3
469	285	4	400	354	95. 1	331	423	2	262	492	3	193	561	4
468	286	78. 1	399	355	2	330	424	3	261	493	4	192	562	147. 1
467	287	2	398	356	3	329	425	4	260	494	130. 1	191	563	2
466	288	3	397	357	4	328	426	113. 1	259	495	2	190	564	3
465	289	4	396	358	96. 1	327	427	2	258	496	3	189	565	4
464	290	79. 1	395	359	2	326	428	3	257	497	4	188	566	148. 1
463	291	2	394	360	3	325	429	4	256	498	131. 1	187	567	2
462	292	3	393	361	4	324	430	114. 1	255	499	2	186	568	3
461	293	4	392	362	97. 1	323	431	2	254	500	3	185	569	4
460	294	80. 1	391	363	2	322	432	3	253	501	4	184	570	149. 1
459	295	2	390	364	3	321	433	4	252	502	132. 1	183	571	2
458	296	3	389	365	4	320	434	115. 1	251	503	2	182	572	3
457	297	4	388	366	98. 1	319	435	2	250	504	3	181	573	4
456	298	81. 1	387	367	2	318	436	3	249	505	4	180	574	150. 1
455	299	2	386	368	3	317	437	4	248	506	133. 1	179	575	2
454	300	3	385	369	4	316	438	116. 1	247	507	2	178	576	3
453	301	4	384	370	99. 1	315	439	2	246	508	3	177	577	4
452	302	82. 1	383	371	2	314	440	3	245	509	4	176	578	151. 1
451	303	2	382	372	3	313	441	4	244	510	134. 1	175	579	2
450	304	3	381	373	4	312	442	117. 1	243	511	2	174	580	3
449	305	4	380	374	100. 1	311	443	2	242	512	3	173	581	4
448	306	83. 1	379	375	2	310	444	3	241	513	4	172	582	152. 1
447	307	2	378	376	3	309	445	4	240	514	135. 1	171	583	2
446	308	3	377	377	4	308	446	118. 1	239	515	2	170	584	3
445	309	4	376	378	101. 1	307	447	2	238	516	3	169	585	4
444	310	84. 1	375	379	2	306	448	3	237	517	4	168	586	153. 1
443	311	2	374	380	3	305	449	4	236	518	136. 1	167	587	2
442	312	3	373	381	4	304	450	119. 1	235	519	2	166	588	3
441	313	4	372	382	102. 1	303	451	2	234	520	3	165	589	4
440	314	85. 1	371	383	2	302	452	3	233	521	4	164	590	154. 1
439	315	2	370	384	3	301	453	4	232	522	137. 1	163	591	2
438	316	3	369	385	4	300	454	120. 1	231	523	2	162	592	3
437	317	4	368	386	103. 1	299	455	2	230	524	3	161	593	4
436	318	86. 1	367	387	2	298	456	3	229	525	4	160	594	155. 1
435	319	2	366	388	3	297	457	4	228	526	138. 1	159	595	2
434	320	3	365	389	4	296	458	121. 1	227	527	2	158	596	3
433	321	4	364	390	104. 1	295	459	2	226	528	3	157	597	4
432	322	87. 1	363	391	2	294	460	3	225	529	4	156	598	156. 1
431	323	2	362	392	3	293	461	4	224	530	139. 1	155	599	2
430	324	3	361	393	4	292	462	122. 1	223	531	2	154	600	3
429	325	4	360	394	105. 1	291	463	2	222	532	3	153	601	4
428	326	88. 1	359	395	2	290	464	3	221	533	4	152	602	157. 1
427	327	2	358	396	3	289	465	4	220	534	140. 1	151	603	2
426	328	3	357	397	4	288	466	123. 1	219	535	2	150	604	3
425	329	4	356	398	106. 1	287	467	2	218	536	3	149	605	4
424	330	89. 1	355	399	2	286	468	3	217	537	4	148	606	158. 1
423	331	2	354	400	3	285	469	4	216	538	141. 1	147	607	2
422	332	3	353	401	4	284	470	124. 1	215	539	2	146	608	3
421	333	4	352	402	107. 1	283	471	2	214	540	3	145	609	4
420	334	90. 1	351	403	2	282	472	3	213	541	4	144	610	159. 1
419	335	2	350	404	3	281	473	4	212	542	142. 1	143	611	2
418	336	3	349	405	4	280	474	125. 1	211	543	2	142	612	3
417	337	4	348	406	108. 1	279	475	2	210	544	3	141	613	4
416	338	91. 1	347	407	2	278	476	3	209	545	4	140	614	160. 1
415	339	2	346	408	3	277	477	4	208	546	143. 1	139	615	2
414	340	3	345	409	4	276	478	126. 1	207	547	2	138	616	3
413	341	4	344	410	109. 1	275	479	2	206	548	3	137	617	4

B. C.	U. C.	OL.	B. C.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.
136	618	161. 1	67	687	2	2	755	2	71	824	3	140	893	4
135	619	2	66	688	3	3	756	3	72	825	4	141	894	230. 1
134	620	3	65	689	4	4	757	4	73	826	213. 1	142	895	2
133	621	4	64	690	179. 1	5	758	196. 1	74	827	2	143	896	3
132	622	162. 1	63	691	2	6	759	2	75	828	3	144	897	4
131	623	2	62	692	3	7	760	3	76	829	4	145	898	231. 1
130	624	3	61	693	4	8	761	4	77	830	214. 1	146	899	2
129	625	4	60	694	180. 1	9	762	197. 1	78	831	2	147	900	3
128	626	163. 1	59	695	2	10	763	2	79	832	3	148	901	4
127	627	2	58	696	3	11	764	3	80	833	4	149	902	232. 1
126	628	3	57	697	4	12	765	4	81	834	215. 1	150	903	2
125	629	4	56	698	181. 1	13	766	198. 1	82	835	2	151	904	3
124	630	164. 1	55	699	2	14	767	2	83	836	3	152	905	4
123	631	2	54	700	3	15	768	3	84	837	4	153	906	233. 1
122	632	3	53	701	4	16	769	4	85	838	216. 1	154	907	2
121	633	4	52	702	182. 1	17	770	199. 1	86	839	2	155	908	3
120	634	165. 1	51	703	2	18	771	2	87	840	3	156	909	4
119	635	2	50	704	3	19	772	3	88	841	4	157	910	234. 1
118	636	3	49	705	4	20	773	4	89	842	217. 1	158	911	2
117	637	4	48	706	183. 1	21	774	200. 1	90	843	2	159	912	3
116	638	166. 1	47	707	2	22	775	2	91	844	3	160	913	4
115	639	2	46	708	3	23	776	3	92	845	4	161	914	235. 1
114	640	3	45	709	4	24	777	4	93	846	218. 1	162	915	2
113	641	4	44	710	184. 1	25	778	201. 1	94	847	2	163	916	3
112	642	167. 1	43	711	2	26	779	2	95	848	3	164	917	4
111	643	2	42	712	3	27	780	3	96	849	4	165	918	236. 1
110	644	3	41	713	4	28	781	4	97	850	219. 1	166	919	2
109	645	4	40	714	185. 1	29	782	202. 1	98	851	2	167	920	3
108	646	168. 1	39	715	2	30	783	2	99	852	3	168	921	4
107	647	2	38	716	3	31	784	3	100	853	4	169	922	237. 1
106	648	3	37	717	4	32	785	4	101	854	220. 1	170	923	2
105	649	4	36	718	186. 1	33	786	203. 1	102	855	2	171	924	3
104	650	169. 1	35	719	2	34	787	2	103	856	3	172	925	4
103	651	2	34	720	3	35	788	3	104	857	4	173	926	238. 1
102	652	3	33	721	4	36	789	4	105	858	221. 1	174	927	2
101	653	4	32	722	187. 1	37	790	204. 1	106	859	2	175	928	3
100	654	170. 1	31	723	2	38	791	2	107	860	3	176	929	4
99	655	2	30	724	3	39	792	3	108	861	4	177	930	239. 1
98	656	3	29	725	4	40	793	4	109	862	222. 1	178	931	2
97	657	4	28	726	188. 1	41	794	205. 1	110	863	2	179	932	3
96	658	171. 1	27	727	2	42	795	2	111	864	3	180	933	4
95	659	2	26	728	3	43	796	3	112	865	4	181	934	240. 1
94	660	3	25	729	4	44	797	4	113	866	223. 1	182	935	2
93	661	4	24	730	189. 1	45	798	206. 1	114	867	2	183	936	3
92	662	172. 1	23	731	2	46	799	2	115	868	3	184	937	4
91	663	2	22	732	3	47	800	3	116	869	4	185	938	241. 1
90	664	3	21	733	4	48	801	4	117	870	224. 1	186	939	2
89	665	4	20	734	190. 1	49	802	207. 1	118	871	2	187	940	3
88	666	173. 1	19	735	2	50	803	2	119	872	3	188	941	4
87	667	2	18	736	3	51	804	3	120	873	4	189	942	242. 1
86	668	3	17	737	4	52	805	4	121	874	225. 1	190	943	2
85	669	4	16	738	191. 1	53	806	208. 1	122	875	2	191	944	3
84	670	174. 1	15	739	2	54	807	2	123	876	3	192	945	4
83	671	2	14	740	3	55	808	3	124	877	4	193	946	243. 1
82	672	3	13	741	4	56	809	4	125	878	226. 1	194	947	2
81	673	4	12	742	192. 1	57	810	209. 1	126	879	2	195	948	3
80	674	175. 1	11	743	2	58	811	2	127	880	3	196	949	4
79	675	2	10	744	3	59	812	3	128	881	4	197	950	244. 1
78	676	3	9	745	4	60	813	4	129	882	227. 1	198	951	2
77	677	4	8	746	193. 1	61	814	210. 1	130	883	2	199	952	3
76	678	176. 1	7	747	2	62	815	2	131	884	3	200	953	4
75	679	2	6	748	3	63	816	3	132	885	4	201	954	245. 1
74	680	3	5	749	4	64	817	4	133	886	228. 1	202	955	2
73	681	4	4	750	194. 1	65	818	211. 1	134	887	2	203	956	3
72	682	177. 1	3	751	2	66	819	2	135	888	3	204	957	4
71	683	2	2	752	3	67	820	3	136	889	4	205	958	246. 1
70	684	3	1	753	4	68	821	4	137	890	229. 1	206	959	2
69	685	4	A. D.			69	822	212. 1	138	891	2	207	960	3
68	686	178. 1	1	754	195. 1	70	823	2	139	892	3	208	961	4

A. D.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.
209	962	247. 1	263	1016	3	317	1070	274 1	371	1124	3	424	1177	4
210	963	2	264	1017	4	318	1071	2	372	1125	4	425	1178	301. 1
211	964	3	265	1018	261. 1	319	1072	3	373	1126	288. 1	426	1179	2
212	965	4	266	1019	2	320	1073	4	374	1127	2	427	1180	3
213	966	248. 1	267	1020	3	321	1074	275. 1	375	1128	3	428	1181	4
214	967	2	268	1021	4	322	1075	2	376	1129	4	429	1182	302. 1
215	968	3	269	1022	262. 1	323	1076	3	377	1130	289. 1	430	1183	2
216	969	4	270	1023	2	324	1077	4	378	1131	2	431	1184	3
217	970	249. 1	271	1024	3	325	1078	276. 1	379	1132	3	432	1185	4
218	971	2	272	1025	4	326	1079	2	380	1133	4	433	1186	303. 1
219	972	3	273	1026	263. 1	327	1080	3	381	1134	290. 1	434	1187	2
220	973	4	274	1027	2	328	1081	4	382	1135	2	435	1188	3
221	974	250. 1	275	1028	3	329	1082	277. 1	383	1136	3	436	1189	4
222	975	2	276	1029	4	330	1083	2	384	1137	4	437	1190	304. 1
223	976	3	277	1030	264. 1	331	1084	3	385	1138	291. 1	438	1191	2
224	977	4	278	1031	2	332	1085	4	386	1139	2	439	1192	3
225	978	251. 1	279	1032	3	333	1086	278. 1	387	1140	3	440	1193	4
226	979	2	280	1033	4	334	1087	2	388	1141	4	441	1194	305. 1
227	980	3	281	1034	265. 1	335	1088	3	389	1142	292. 1	442	1195	2
228	981	4	282	1035	2	336	1089	4	390	1143	2	443	1196	3
229	982	252. 1	283	1036	3	337	1090	279. 1	391	1144	3	444	1197	4
230	983	2	284	1037	4	338	1091	2	392	1145	4	445	1198	306. 1
231	984	3	285	1038	266. 1	339	1092	3	393	1146	293. 1	446	1199	2
232	985	4	286	1039	2	340	1093	4	394	1147	2	447	1200	3
233	986	253. 1	287	1040	3	341	1094	280. 1	395	1148	3	448	1201	4
234	987	2	288	1041	4	342	1095	2	396	1149	4	449	1202	307. 1
235	988	3	289	1042	267. 1	343	1096	3	397	1150	294. 1	450	1203	2
236	989	[illegible]	290	1043	2	344	1097	4	398	1151	2	451	1204	3
237	990	254. 1	291	1044	3	345	1098	281. 1	399	1152	3	452	1205	4
238	991	2	292	1045	4	346	1099	2	400	1153	4	453	1206	308. 1
239	992	3	293	1046	268. 1	347	1100	3	401	1154	295. 1	454	1207	2
240	993	4	294	1047	2	348	1101	4	402	1155	2	455	1208	3
241	994	255. 1	295	1048	3	349	1102	282. 1	403	1156	3	456	1209	4
242	995	2	296	1049	4	350	1103	2	404	1157	4	457	1210	309. 1
243	996	3	297	1050	269. 1	351	1104	3	405	1158	296. 1	458	1211	2
244	997	4	298	1051	2	352	1105	4	406	1159	2	459	1212	3
245	998	256. 1	299	1052	3	353	1106	283. 1	407	1160	3	460	1213	4
246	999	2	300	1053	4	354	1107	2	408	1161	4	461	1214	310. 1
247	1000	3	301	1054	270. 1	355	1108	3	409	1162	297. 1	462	1215	2
248	1001	4	302	1055	2	356	1109	4	410	1163	2	463	1216	3
249	1002	257. 1	303	1056	3	357	1110	284. 1	411	1164	3	464	1217	4
250	1003	2	304	1057	4	358	1111	2	412	1165	4	465	1218	311. 1
251	1004	3	305	1058	271. 1	359	1112	3	413	1166	298. 1	466	1219	2
252	1005	4	306	1059	2	360	1113	4	414	1167	2	467	1220	3
253	1006	258. 1	307	1060	3	361	1114	285. 1	415	1168	3	468	1221	4
254	1007	2	308	1061	4	362	1115	2	416	1169	4	469	1222	312. 1
255	1008	3	309	1062	272. 1	363	1116	3	417	1170	299. 1	470	1223	2
256	1009	4	310	1063	2	364	1117	4	418	1171	2	471	1224	3
257	1010	259. 1	311	1064	3	365	1118	286. 1	419	1172	3	472	1225	4
258	1011	2	312	1065	4	366	1119	2	420	1173	4	473	1226	313. 1
259	1012	3	313	1066	273. 1	367	1120	3	421	1174	300. 1	474	1227	2
260	1013	4	314	1067	2	368	1121	4	422	1175	2	475	1228	3
261	1014	260. 1	315	1068	3	369	1122	287. 1	423	1176	3	476	1229	4
262	1015	2	316	1069	4	370	1123	2						

THE ATHENIAN ARCHONS EPONYMI,

FROM B.C. 496 TO B.C. 292.

OL.	B.C.	
71	496	Hipparchus.
	495	Philippus.
	494	Pythocritus.
	493	Themistocles.
72	492	Diognetus.
	491	Hybrilides.
	490	Phaenippus.
	489	Aristeides.
73	488	Anchises.
	487	—
	486	—
	485	Philocrates.
74	484	Leostratus.
	483	Nicodemus.
	482	Themistocles?
	481	Cebris?
75	480	Calliades.
	479	Xanthippus.
	478	Timosthenes.
	477	Adeimantus.
76	476	Phaedon.
	475	Dromocleides.
	474	Acestorides.
	473	Menon.
77	472	Chares.
	471	Praxiergus.
	470	Demotion.
	469	Apsephion.
78	468	Theagenides.
	467	Lysistratus.
	466	Lysanias.
	465	Lysitheus.
79	464	Archidemides.
	463	Tlepolemus.
	462	Conon.
	461	Evippus.
80	460	Phrasicleides.
	459	Philocles.
	458	Bion.
	457	Mnesitheides.
81	456	Callias.
	455	Sosistratus.
	454	Ariston.
	453	Lysicrates.
82	452	Chaerephanes.
	451	Antidotus.
	450	Euthydemus.
	449	Pedicus.
83	448	Philiscus.
	447	Timarchides.
	446	Callimachus.
	445	Lysimachides.
84	444	Praxiteles.
	443	Lysanias.
	442	Diphilus.
	441	Timocles.
85	440	Morychides.
	439	Glaucides.
	438	Theodorus.
	437	Euthymenes.

OL.	B.C.	
86	436	Lysimachus.
	435	Antiochides.
	434	Crates.
	433	Apseudes.
87	432	Pythodorus.
	431	Euthydemus
	430	Apollodorus.
	429	Epameinon.
88	428	Diotimus.
	427	Eucles (Eucleides).
	426	Euthynus.
	425	Stratocles.
89	424	Isarchus.
	423	Amynias.
	422	Alcaeus.
	421	Aristion.
90	420	Astyphilus.
	419	Archias.
	418	Antiphon.
	417	Euphemus.
91	416	Arimnestus.
	415	Chabrias.
	414	Peisander.
	413	Cleocritus.
92	412	Callias.
	411	Theopompus.
	410	Glaucippus.
	409	Diocles.
93	408	Euctemon.
	407	Antigenes.
	406	Callias.
	405	Alexias.
94	404	(Phythodorus).
	403	Eucleides.
	402	Micon.
	401	Xenaenetus.
95	400	Laches.
	399	Aristocrates.
	398	Ithycles.
	397	Suniades.
96	396	Phormion.
	395	Diophantus.
	394	Eubulides.
	393	Demostratus.
97	392	Philocles.
	391	Nicoteles.
	390	Demostratus.
	389	Antipater.
98	388	Pyrrhion.
	387	Theodotus.
	386	Mystichides.
	385	Dexitheus.
99	384	Diotrephes.
	383	Phanostratus.
	382	Evander.
	381	Demophilus.
100	380	Pytheas.
	379	Nicon.
	378	Nausinicus.
	377	Callias.

OL.	B.C.		OL.	B.C.	
101	376	Charisander.	112	332	Nicetes (Niceratus).
	375	Hippodamas.		331	Aristophanes.
	374	Socratides		330	Aristophon.
	373	Asteus.		329	Cephisophon.
102	372	Alcisthenes.	113	328	Euthycritus.
	371	Phrasicleides.		327	Hegemon.
	370	Dysnicetus.		326	Chremes.
	369	Lysistratus.		325	Anticles.
103	368	Nausigenes.	114	324	Hegesias.
	367	Polyzelus.		323	Cephisodorus
	366	Cephisodorus.		322	Philocles.
	365	Chion.		321	Archippus.
104	364	Timocrates.	115	320	Neaechmus.
	363	Charicleides.		319	Apollodorus.
	362	Molon.		318	Archippus.
	361	Nicophemus.		317	Demogenes.
105	360	Callimedes.	116	316	Democleider.
	359	Eucharistus.		315	Praxibulus.
	358	Cephisodotus.		314	Nicodorus.
	357	Agathocles.		313	Theophrastus.
106	356	Elpines.	117	312	Polemon.
	355	Callistratus.		311	Simonides.
	354	Diotimus.		310	Hieromnemon
	353	Theodemus.		309	Demetrius.
107	352	Aristodemus.	118	308	Charinus.
	351	Thessalus.		307	Anaxicrates.
	350	Apollodorus.		306	Coroebus.
	349	Callimachus.		305	Xenippus.
108	348	Theophilus.	119	304	Pherecles.
	347	Themistocles.		303	Leostratus.
	346	Archias.		302	Nicocles.
	345	Eubulus.		301	Calliarchus.
109	344	Lyciscus.	120	300	Hegemachus.
	343	Pythodotus.		299	Euctemon.
	342	Sosigenes.		298	Mnesidemus.
	341	Nicomachus.		297	Antiphates.
110	340	Theophrastus.	121	296	Nicias.
	339	Lysimachides.		295	Nicostratus.
	338	Chaerondas.		294	Olympiodorus.
	337	Phrynichus.		293	—
111	336	Pythodemus.	122	292	Philippus
	335	Evaenetus.		291	—
	334	Ctesicles.		290	—
	333	Nicocrates.		289	—

LISTS OF KINGS.

I. KINGS OF EGYPT.

			Yrs.	m.	B.C.	B.C.
1.	Psammetichus	reigned	54	0	671—	617
2.	Neco	"	16	0	617—	601
3.	Psammis	"	6	0	601—	595
4.	Apries	"	25	0	595—	570
5.	Amasis	"	44	0	570—	526
6.	Psammenitus	"	0	6	526—	525

II. KINGS OF MEDIA.

			Yrs.	B.C.	B.C.
1.	Deioces	reigned	53	709—	656
2.	Phraortes	"	22	656—	634
3.	Cyaxares	"	40	634—	594
4.	Astyages	"	35	594—	559

III. KINGS OF LYDIA.

			Yrs.	B.C.	B.C.
1.	Gyges	reigned	38	716—	678
2.	Ardys	"	49	678—	629
3.	Sadyattes	"	12	629—	617
4.	Alyattes	"	57	617—	560
5.	Croesus	"	14	560—	546

IV. KINGS OF PERSIA.

			Yrs.	m.	B.C.	B.C.
1.	Cyrus	reigned	30	0	559—	529
2.	Cambyses	"	7	5	529—	522
3.	Smerdis	"	0	7	522—	522
4.	Dareius I. Hystaspis.	"	36	0	521—	485

			Yrs.	m.	B.C.	B.C.
5.	Xerxes I.	reigned	20	0	485—	465
6.	Artabanus	"	0	7	465—	465
7.	Artaxerxes I. Longimanus.	"	40	0	465—	425
8.	Xerxes II.	"	0	2	425—	425
9.	Sogdianus	"	0	7	425—	425
10.	Dareius II. Nothus.	"	19	0	424—	405
11.	Artaxerxes II. Mnemon.	reigned	46	0	405—	359
12.	Ochus		21	0	359—	338
13.	Arses	"	2	0	338—	336
14.	Dareius III. Codomannus.	"	4	11	336—	331

V. KINGS OF SPARTA.

1. Aristodemus.

			Yrs.	B.C.	B.C.
2.	Eurysthenes				
3.	Agis I.				
4.	Echestratus.				
5.	Labotas.				
6.	Doryssus.				
7.	Agesilaus I.				
8.	Archelaus.				
9.	Teleclus.				
10.	Alcamenes.				
11.	Polydorus.				
12.	Eurycrates.				
13.	Anaxander.				
14.	Eurycratides.				
15.	Leon.				
16.	Anaxandrides	reigned			520
17.	Cleomenes	"	29	520—	491
18.	Leonidas	"	11	491—	480
19.	Pleistarchus	"	22	480—	458
20.	Pleistoanax	"	50	458—	408
21.	Pausanias	"	14	408—	394
22.	Agesipolis I.	"	14	394—	380
23.	Cleombrotus I.	"	9	380—	371
24.	Agesipolis II.	"	1	371—	370
25.	Cleomenes II.	"	61	370—	309
26.	Areus I.	"	44	309—	265
27.	Acrotatus	"	[1]	265—	[264]
28.	Areus II.	"	[8]	[264]—	[256]
29.	Leonidas II.				
30.	Cleombrotus II.				
	Leonidas again.				
31.	Cleomenes III	"	16	236—	220
32.	Agesipolis III.				

			Yrs.	B.C.	B.C.
2.	Procles.				
3.	Soüs.				
4.	Eurypon.				
5.	Prytanis.				
6.	Eunomus.				
7.	Polydectes.				
8.	Charilaus.				
9.	Nicander.				
10.	Theopompus.				
11.	Zeuxidamus.				
12	Anaxidamus.				
13.	Archidamus I.				
14.	Agesicles				
15.	Ariston.				
16.	Demaratus.				
17.	Leotychides	reigned	22	491—	469
18.	Archidamus II.	"	42	469—	427
19.	Agis II.	"	29	427—	398
20.	Agesilaus II.	"	37	398—	361
21.	Archidamus III.	"	23	361—	338
22.	Agis III.	"	8	338—	330
23.	Eudamidas I.				
24.	Archidamus IV.				
25.	Eudamidas II.				
26.	Agis IV.	"	4	244—	240
27.	Eurydamidas				
28.	Archidamus V.				

VI. KINGS OF MACEDONIA.

			Yrs.	m.	B.C.	B.C.
1.	Perdiccas I.					
2.	Argaeus.					
3.	Philippus I.					
4.	Aëropus.					
5.	Alcetas.					
6.	Amyntas I.				[540]—	[500]
7.	Alexander I.				[500]—	[454]
8.	Perdiccas II.				[454]—	413
9.	Archelaus	reigned	14	0	413—	399
10.	Orestes and Aëropus	"	5	0	399—	394
11.	Pausanias	"	1	0	394—	393
12.	Amyntas II.	"	24	0	393—	369
13.	Alexander II.	"	2	0	369—	367
	Ptolemaeus Alorites	"	3	0	367—	364
14.	Perdiccas III.	"	5	0	364—	359
15.	Philippus II.	"	23	0	359—	336
16.	Alexander III. the Great	reig.	13	0	336—	323
17.	Philippus III. Aridaeus	"	7	0	323—	316
	Olympias	"	1	0	316—	315
18.	Cassander	"	19	0	315—	296
19.	Philippus IV.	"	1	0	296—	295
20.	Demetrius Poliorcetes	"	7	0	294—	287
21.	Pyrrhus	"	0	7	287—	286
22.	Lysimachus	"	5	6	286—	280
	Ptolemaeus Ceraunus, Meleager, Antipater, Sosthenes, Ptolemaeus, Alexander, Pyrrhus again	"	3	0	280—	277

		Yrs.	m.	B.C. B.C.
23. Antigonus Gonatas	reigned	44	0	283—239
24. Demetrius II.	"	10	0	239—229
25. Antigonus Doson	"	9	0	229—220
26. Philippus V.	"	42	0	220—178
27. Perseus	"	11	0	178—167

VII. KINGS OF SYRIA.

		Yrs.	B.C. B.C.
1. Seleucus I. Nicator.	reigned	32	312—280
2. Antiochus I. Soter.	"	19	280—261
3. Antiochus II. Theos.	"	15	261—246
4. Seleucus II. Callinicus.	"	20	246—226
5. Seleucus III. Ceraunus.	"	3	226—223
6. Antiochus III. the Great.	"	36	223—187
7. Seleucus IV. Philopator.	"	12	187—175
8 Antiochus IV. Epiphanes.	"	11	175—164
9. Antiochus V. Eupator.	"	2	164—162
10. Demetrius I. Soter.	"	12	162—150
11. Alexander Bala	"	5	150—146
12. Demetrius II. Nicator. Antiochus VI. Trypho.	"		146—137
13. Antiochus VII. Sidetes	"	9	137—128
Demetrius II. Nicator (again).	"		128—125
14. Seleucus V.	"		125—125
15. Antiochus VIII. Grypus. 16. Antiochus IX. Cyzicenus.	"		125—95
17 Seleucus VI. 18. Antiochus X. Eusebes. 19. Philippus. 20. Demetrius III. Eucaerus. 21. Antiochus XI. Epiphanes. 22. Antiochus XII. Dionysus.	"		95-83
Tigranes, king of Armenia.	"	14	83—69
23. Antiochus XIII. Asiaticus.	"	4	69—65

VIII. KINGS OF EGYPT.

		Yrs.	B.C. B.C.
1. Ptolemaeus I. Soter.	reigned	*38 (40)	323—285
2. Ptolemaeus II. Philadelphus.	"	36 (38)	285—247
3. Ptolemaeus III. Evergetes.	reigned	25	247—222
4. Ptolemaeus IV. Philopator.	"	17	222—205
5. Ptolemaeus V. Epiphanes.	"	24	205—181
6. Ptolemaeus VI. Philometor.	"	35	181—146
7. Ptolemaeus VII. Evergetes II. or Physcon.	"	29	146—117
8. Ptolemaeus VIII. Soter II. or Lathyrus.	"	36	117—81
[Ptolemaeus IX. Alexander I.] Cleopatra.			
Ptolemaeus X. Alexander II.	"	0	81—80
9. Ptolemaeus XI. Dionysus or Auletes.	"	29	80—51
10. Cleopatra [Ptolemaeus XII. Ptolemaeus XIII.]	"	21	51—30

* See Vol III. p. 584, b.

IX. KINGS OF PERGAMUS.

		Yrs.	B.C. B.C.
1. Philetaerus,	reigned	17	280—263
2. Eumenes I.	"	22	263—241
3. Attalus I.	"	44	241—197
4. Eumenes II.	"	38	197—159
5. Attalus II. Philadelphus.	"	21	159—138
6. Attalus III. Philometer.	"	5	138—133

X. KINGS OF BITHYNIA.

		Yrs.	B.C. B.C.
1. Zipoetes.			
2. Nicomedes I.	reigned	[28]	278—[250]
3. Zielas	"	[22]	[250]—[228]
4. Prusias I.	"	[48]	228—[180]
5. Prusias II.	"	[31]	[180]—149
6. Nicomedes II. Epiphanes.	"	58	149—91
7. Nicomedes III. Philopator	"	17	91—74

XI. KINGS OF PONTUS.

		Yrs.	B.C. B.C.
1. Ariobarzanes I.			
2. Mithridates I.			
3. Ariobarzanes II.	reigned	26	363—337
4. Mithridates II.	"	35	337—302
5. Mithridates III.	"	36	302—266
6. Ariobarzanes III.	"	[26]	266—[240]
7. Mithridates IV.	"	[50]	[240]—[190]
8. Pharnaces I.	"	[34]	[190]—[156]
9. Mithridates V. Evergetes.	"	[36]	[156]—[120]
10. Mithridates VI. Eupator.	"	57	120—63
11. Pharnaces II.	"	16	63—47

XII. KINGS OF CAPPADOCIA.

		Yrs.	B.C. B.C.
1. Datames.			
2. Ariamnes I.			
3. Ariarathes I.			
4. Ariarathes II.	reigned	7	315—322
5. Ariamnes II.			
6. Ariarathes III.			
7. Ariarathes IV.	"	58	220—162
8. Ariarathes V.	"	32	162—130
9. Ariarathes VI.	"	34	130—96
10. Ariobarzanes I.	"	30	93—63
11. Ariobarzanes II.	"	21	63—42
12. Ariarathes VII.	"	6	42—36
			A.D.
13. Archelaüs	"	50	36—15

XIII. KINGS OF PARTHIA.

The Kings of Parthia are given in chronological order under ARSACES.

XIV. KINGS OF PERSIA (SASSANIDAE).

A list of these kings is given in Vol. III. p. 715.

XV. KINGS OF ROME.

		Yrs.	B.C. B.C.
1. Romulus .	reigned	38	753—715
2. Numa Pompilius	"	43	715—673
3. Tullus Hostilius	"	32	673—641
4. Ancus Marcius	"	24	641—616
5. L. Tarquinius Priscus		38	616—578
6. Servius Tullius	"	44	578—534
7. L. Tarquinius Superbus		25	534—510

XVI. EMPERORS OF ROME.

		Yrs.	A.D. A.D.
Augustus			14
Tiberius .	reigned	23	14—37
Caligula	"	4	37—41
Claudius	"	13	41—54
Nero	"	14	54—68
Galba	"		68—69
Otho	"		69—69
Vitellius	"		69—69
Vespasian	"	10	69—79
Titus	"	2	79—81
Domitian	"	15	81—96
Nerva	"	2	96—98
Trajan	"	19	98—117
Hadrian	"	21	117—138
Antoninus Pius	"	23	138—161
{ M. Aurelius	"	19	161—180
{ L. Verus	"	8	161—169
Commodus	"	12	180—192
Pertinax	"		193—193
Julianus	"		193—193
Septimius Severus	"	18	193—211
{ Caracalla	"	6	211—217
{ Geta	"	1	211—212
Macrinus	"	1	217—218
Elagabalus	"	4	218—222
Alexander Severus		13	222—235
Maximinus	reigned	3	235—238
{ Gordianus I. / Gordianus II. }	"		238—238
{ Pupienus Maximus / Balbinus }			238—238
Gordianus III.	"	6	238—244
Philippus	"	5	244—249
Decius	"	2	249—251
Trebonianus Gallus		3	251—254
Aemilianus			253—253
{ Valerian	"	7	253—260
{ Gallienus	"	15	253—268
Claudius II.	"	2	268—270
Aurelian	"	5	270—275
Tacitus	"	1	275—276
Florianus	"		276—276
Probus	"	6	276—282
Carus	"	1	282—283
{ Carinus / Numerianus }	"	1	283—284
{ Diocletian	"	21	284—305
{ Maximian	"	19	286—305
Constantius I. Chlorus.		1	305—306
{ Galerius	"	6	305—311
{ Constantine I. the Great		31	306—337
{ Licinius	"	16	307—323
{ Constantine II.	"	3	337—340
{ Constantius II.	"	24	337—361
{ Constans I.	"	13	337—350
Julian	"	2	361—363
Jovian	"	1	363—364

WESTERN EMPIRE.

		Yrs.	A.D. A.D.
Valentinian I.	reigned	11	364—375
Gratian	"	16	367—383
Valentinian II.	"	17	375—392
Theodosius I. (Emperor of the West as well as of the East.)	"	3	392—395
Honorius	"	28	395—423
Theodosius II. (Emperor of the West as well as of the East.)	"	2	423—425
Valentinian III.	"	30	425—455
Petronius Maximus	"		455—455
Avitus	"	1	455—456
Majorian	"	4	457—461
Libius Severus	"	4	461—465
Anthemius	"	5	467—472
Olybrius	"		472—472
Glycerius	"		473—474
Julius Nepos	"		474—475
Romulus Augustulus	"		475—476

EASTERN EMPIRE.

		Yrs.	A.D. A.D
Valens .	reigned	14	364—378
Theodosius I.	"	16	378—395
Arcadius	"	13	395—408
Theodosius II.	"	42	408—450
Marcian	"	7	450—457
Leo I. Thrax	"	17	457—474
Leo II.	"		474—474
Zeno	"	17	474—491

		Yrs.	A.D.	A.D.
Anastasius I.	reigned	27	491	518
Justin I.	"	9	518	527
Justinian I.	"	39	527	565
Justin II.	"	13	565	578
Tiberius II.	"	4	578	582
Mauricius	"	20	582	602
Phocas	"	8	602	610
Heraclius I	"	31	610	641
Constantine III. also called **Heraclius II.**	"	-	641	641
Heracleonas	"		641	641
Constans II.	"	27	641	668
Constantine IV. Pogonatus.	"	17	668	685
Justinian II. Rhinotmetus.	"	10	685	695
Leontius	"	3	695	698
Tiberius Absimarus	"	6	698	704
Justinian II. (again)	"	7	704	711
Philippicus, or Philepicus	"	2	711	713
Anastasius II.	"	3	713	716
Theodosius III.	"	1	716	717
Leo III. Isaurus.	"	24	717	741
Constantine V. Copronymus. [Artavasdes, usurper.]	"	34	741	775
Leo IV. Chazarus.	"	5	775	780
Constantine VI.	"	17	780	797
Irene	"	5	797	802
Nicephorus	"	9	802	811
Stauracius			811	811
Michael I. Rhangabe.	"	2	811	813
Leo V. Armenius.	"	7	813	820
Michael II. Balbus.	"	9	820	829
Theophilus	"	12	829	842
Michael III.	"	25	842	867
Basil I. Macedo.	"	19	867	886
Leo VI. Sapiens.	"	25	886	911
Constantine VII. Porphyrogenitus.	"	48	911	959
Alexander, colleague of Constantine VII.	"	1	911	912
Romanus I. Lecapenus, colleague of Constantine VII.	"	25	919	944
Constantine VIII., Stephanus, sons of Romanus I., reigned five weeks	"	-	944	944
Romanus II.	"	4	959	963
Nicephorus II. Phocas.	"	6	963	969
Joannes I. Zimisces.	"	7	969	976
Basil II., colleague of Joannes I. for seven years.		56	969	1025
Constantine IX., colleague of Basil II. for forty-nine years.	reig.	52	976	1028
Romanus III. Argyrus.	"	6	1028	1034
Michael IV. Paphlago.	"	7	1034	1041
Michael V. Calaphates.	"		1041	1042
Zoe and Theodora	"		1042	1042
Constantine X. Monomachus.	"	12	1042	10[illegible]4
Theodora (again)	"	2	1054	1056
Michael VI. Stratioticus.	"	1	1056	1057
Isaac I. Comnenus.	"	2	1057	1059
Constantine XI. Ducas.	"	8	1059	1067
Romanus IV. Diogenes.	"	4	1067	1071
Michael VII. Ducas.	"	7	1071	1078
Nicephorus III. Botaniates.	"	3	1078	1081
Alexis or Alexius I. Comnenus.	"	37	1081	1118
Joannes II. Comnenus or Calo-Joannes.		25	1118	1143
Manuel I. Comnenus.	"	38	1143	1181
Alexis I. or Alexius II. Comnenus.		2	1181	1183
Andronicus I. Comnenus.	"	2	1183	1185
Isaac II. Angelus.	"	10	1185	1195
Alexis or Alexius III. Angelus.	"	8	1195	1203
Alexis or Alexius IV. Angelus.	"	1	1203	1204
Alexis or Alexius V. Ducas.	"		1204	1204

LATIN EMPERORS OF CONSTANTINOPLE.

		Yrs.	A.D.	A.D.
Baldwin I.	reigned	1	1204	1205
Henry	"	10	1206	1216
Peter	"		1217	
Robert	"	7	1221	1228
Baldwin II.	"	33	1228	1261

GREEK EMPERORS OF NICAEA.

		Yrs.	A.D.	A.D.
Theodorus I. Lascaris.	reigned	16	1206	1222
Joannes III. Vatatzes.	"	33	1222	1255
Theodorus II. Lascaris.	"	4	1255	1259
Joannes IV. Lascaris.	"	1	1259	1260
Michael VIII. Palaeologus.	"	1	1260	1261

GREEK EMPERORS OF CONSTANTINOPLE AGAIN.

		Yrs.	A.D.	A.D.
Michael VIII. Palaeologus.	reigned	21	1261	1282
Andronicus II. Palaeologus.	"	46	1282	1328
Michael IX. Palaeologus (associated with Andronicus II. in the empire.)				
Andronicus III. Palaeologus.	reigned	13	1328	1341
Joannes V. Cantacuzenus.	"	13	1342	1355
Joannes VI. Palaeologus.	"	36	1355	1391
Manuel II. Palaeologus.	"	34	1391	1425
Joannes VII. Palaeologus.	"	23	1425	1448
Constantine XIII Palaeologus.	"	5	1448	1453

THE END.

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